

The
Turnbull Library
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Volume XIV ☆ Number Two ☆ October 1981

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Wellington New Zealand
The Friends of the Turnbull Library

Volume Fourteen

Number Two

October 1981

ALEXANDER TURNBULL LIBRARY
Research Endowment Fund

The Board of the Alexander Turnbull Library Endowment Trust invites applications for grants from its Research Endowment Fund.

The Fund has the general objectives of 'the advancement of learning and the arts and sciences through the support of scholarly research and publication based on the collections of the Alexander Turnbull Library' and it may create scholarships and fellowships, make grants for research and publication, and sponsor seminars, conferences and lectures.

Grants are now being made available to provide additional support for scholars at all levels who wish to conduct research towards a publication based on the Library's collections.

Applications should be sent to: The Secretary, Alexander Turnbull Library Research Endowment Fund, Box 12349, Wellington North.

The Research Endowment Fund's programmes are supported by grants from the Sir John Illott Charitable Trust, the Todd Foundation, the Sutherland Self-Help Trust, the Minister of Internal Affairs from Lottery funds, and from the profits on the Cooper Prints 1980 (published in association with the New Zealand Wool Board) and the Heaphy Prints 1981 (published in Association with the Fletcher Holdings Charitable Trust).

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Annual Report 1980/81

'Home'?

J. C. Beaglehole in London, 1926-1929

T. H. BEAGLEHOLE

'Believe me' wrote John Beaglehole in March 1927 to Dick Campbell, a fellow student at Victoria College, who had just been awarded a travelling scholarship,

believe me, the man who gets a Travelling Schol. and does not come to the London School of Economics and Political Science has treated his patron lady Fortune in a shady and miserable fashion. . . . My dear Mr. Campbell come here; it is the centre of the universe. Harold J. Laski remarked to me tonight that he would rather be a crossing sweeper in London than a millionaire anywhere else; & by cripes, he's about right. Keep your undergraduate Oxford and Cambridge—this is life.¹

Beaglehole himself had been in London for five months when he wrote this (and had seen neither Oxford nor Cambridge), hard at work already on a formidable doctoral thesis, and writing home to his parents every fortnight letters of twelve or fourteen pages. They were not the only letters he wrote, but intended as they were for an extended family with brothers, uncle and an assortment of aunts, they give an account of his activities and his views on people and affairs from which one can recapture the feelings he had about both England and New Zealand at that time. For him, it will emerge, the trip to England was not, in any sense, a straightforward trip 'home'. The attraction of London was of another order. 'I lived, as it seems in retrospect, intoxicated', he wrote years later in *The New Zealand Scholar*.²

* * *

The Beagleholes lived in Wellington at 49 Hopper Street in a house full of books and full of music. Music was domestic, John's mother and aunts a positive 'nest of singing birds',³ the four boys in their turn played the piano and sang. John progressed to the organ, and played on Sundays at the Unitarian Church. Music was also a communal exercise, a choral exercise, a public exercise. Every year the family went to the *Messiah*, the 'immortal masterpiece' as it was generally known, of Handel; most years to *Elijah*, the 'immortal masterpiece' of Mendelssohn. Mother and aunts sang in the Musical Union (later to coalesce with the Choral Society) conducted by the 'revered Mr Robert Parker the touchstone of the musical art in

¹ A talk given to the Friends of the Turnbull Library, 22 October 1980.

Wellington'; a grandfather played the double bass.⁴ The books were a formidable collection constantly growing. Books were exchanged on birthdays and at Christmas. There were the English classics in fine editions, masses of poetry, biography, books about literature and a lot of improving Victorian volumes for which my grandfather, a fellow member with Sir Robert Stout in the Forward Movement and attracted to Unitarianism, clearly had a taste. I have the impression that my grandfather read for his own satisfaction and edification, giving little outward evidence of what he had read save a carefully maintained list of titles. My grandmother, in contrast, sought to share her reading with her sons; she would leave books in conspicuous spots about the house with passages marked which she thought they should read. It was his mother, I suspect, who did most to form John's literary taste; Jane Austen was a common addiction. It is perhaps worth noting that this literary culture was overwhelmingly that of England, the *Times Literary Supplement* rather than the *Bulletin*.

I will resist being tempted into further biographical digression. The point is made that books and music became part of Beaglehole's life almost from birth. His schooling appears to have been much less significant in forming the young man who was to gaze enraptured at the London bookshops and to be swept off his feet by the concerts. Mount Cook School was followed by Wellington College and then, after a year selling books in Whitcombe and Tombs, came Victoria University College. F. P. Wilson, Professor of History, had little to give him until, newly graduated, he was offered the position of assistant lecturer which he was to occupy for nearly three years, 1924-26, until he left for London. But if there was not much excitement in class there was plenty outside, tramping, at the Free Discussions Club, editing *Spike* and doing a good deal to fill each issue, writing verse, even turning out with his brother Keith to run with the Olympic harriers.

On 26 August 1926 Beaglehole sailed from Wellington for Sydney. He walked the deck until he could no longer see 'the Tararua's & the road to Gollans Valley & Fitzroy Bay & the Karori Beach'. He had a few days in Sydney, was alarmed at traffic going at 30 miles an hour, visited the Mitchell Library and noted they had material relating to Cook's voyages. '. . . it is strongest on history & topography. It has nothing like the collection of rare & beautiful things the Turnbull has'. More importantly, on boarding the *Osterley* for the trip to England (first-class as he had been awarded a free passage) he made the acquaintance of three lively young Australians in the same fortunate position: Ian Henning, a modern linguist going to Paris; W. G. K. Duncan, a political scientist



'Farewelling J.C.B.' J. C. Beaglehole (hat in hand, right) at the Wellington wharves on his departure in August 1926. Private Coll. (reproduced by permission).

heading for the London School of Economics; and Raymond McGrath, a post-graduate scholar in architecture and a young man with considerable artistic talent. At that time McGrath was doing a lot of woodcuts and he had just printed and illustrated a collection of his own poems. Poems, theses, were exchanged and read; McGrath, it was agreed, would illustrate Beaglehole's book of poems when it came out; McGrath it was concluded 'has very sound ideas'. But life was far from solemn. Quoit tennis found much favour, talking even more. 'We do a good deal of arguing; so much so that the place has rather the atmosphere of a miniature VUC. The Sydney lads are right willing controversialists.' The first-class food was something new (my grandmother was a great believer in a healthy diet and vegetarianism) and on special occasions they really broke out and tried liqueurs at sixpence a head. 'Creme de Menthe & Benedictine we have tried so far, the first sickly pepper minty stuff, but the Benedictine was good. Don't tell Bobby Stout.' Duncan proved to know 'a whole lot about social problems, also has a sense of humour. . . . He is mad on Bertrand Russell at present. Henning says one day "Who is this Bertrand Russell, anyhow?" Duncan looks at him wonderingly for a moment & then bursts out "Good God! have you ever heard of Jesus Christ?" He is going to London too which is cheerful.' Was it discussion with Duncan that led to fresh thoughts about the thesis subject? 'I am thinking I may change my work when I get to England . . . to something in political theory; however we'll

see—the NZ Coy may still be the handiest subject to work on.’ New Zealand was clearly being left behind in more senses than one and just before arriving at Colombo and a first exciting view of Asia, Beaglehole wrote ‘It is a pleasant sensation to be crossing part of the earth that has really some history behind it & not just a few tuppenny-ha’penny scraps & tenth-rate politics.’

They arrived in London at the beginning of October, everything looked extraordinarily familiar. There were notes of welcome from two Victoria graduates and trampers, ‘largely condemnatory of the country’, but after inspecting the Institute of Historical Research, ‘much to my liking’, and going to his first concert, the family in Wellington was duly informed ‘this country will do me for a while, climate or no climate’.

London was almost overwhelming, the first months a veritable feast of music, of bookshops, of sheer intellectual excitement. He and Duncan were soon established in a large room at 21 Brunswick Square, a house that has now disappeared to make way for the brutal Bloomsbury Centre, opposite the Russell Square underground station. Rent was 17s.6d. a week each, living expenses, outside lunches, five to seven shillings each with a diet mainly of ‘wholemeal bread, raisins & marmalade’, plus whatever fruit could be picked up cheap. Lunch was bought for 1s.3d. or 1s.6d. or even, at the vegetarian Food Reform Restaurant, for 11d. With £3 a week Beaglehole reckoned on ‘£2 for living in all its details & £1 for pleasures—or rather education in a broad sense, books, music, plays etc. What a man needs is about £1000 yr for 5 yrs.’ What now seems staggering is what pleasures £1 a week would then buy.

The first letter from London was finished after he had come home from his first prom. ‘Well, I’ve been in the 7th Heaven—the London pavements were like air beneath me as I walked home, & they glistened like silver; the trees in the square as I turned the corner were the abode of magic. . . . Bach, Handel, Mozart—you can’t beat ’em; I wouldn’t give two damns for anyone else.’ ‘Lets have some cocoa to celebrate’, he said to Duncan, and they did. There were concerts by the London Symphony Orchestra under Beecham and Albert Coates, the New Queen’s Hall Orchestra with Sir Henry Wood, the Philharmonic Society with Wood again, and with Bruno Walter; there was Gilbert and Sullivan (*Ruddigore*), the Royal Choral Society singing a Verdi mass, the Philharmonic Choir in Bach’s B Minor Mass (he heard this a second time a few weeks later), there were Saturday afternoon concerts at St Martin-in-the-Fields with no charge for admission. There he heard Myra Hess play Bach and, he assured his parents, he had put something in the collection box! McGrath booked seats for the Russian Ballet.

I have been to the Russian Ballet twice, & am going again if I can run to it. . . . Some of it is great stuff. . . . L'Après Midi d'un Faun was jolly good, & Prince Igor stunner, likewise Petroushka, & some of the dancing in The Swan Lake; do you remember how we used to see pictures of all these in the *Sphere* in the old days before the war. I want to see the Fire Bird, so that probably means another 2/4 going plush.

The problem was there was too much to go to.

. . . tomorrow there are about four concerts I want to go to, & also a lecture by Bertrand Russell . . . the chief concert is Kreisler playing Elgar & Brahms concertos with the London Sym. Orchestra & Landon Ronald. After a prolonged & horrible conflict of loyalties I came to the conclusion that I would certainly be able to hear B.R. again, but possibly not Kreisler or the Elgar concerto; so I went & got the last 5/9 ticket, not without a good deal of calculation & perturbation of spirit. . . . I am darn sorry to miss Russell tomorrow but it can't be helped. To make up Duncan hears a lot of him—he follows him round like a dog.

The lecturers heard were a mixed lot, 'an astonishing number of them have been duds—Arnold Toynbee for instance one night put across the most elementary tripe about the Pacific as a political centre in the most pitiful puerile style'. Toynbee subsequently somewhat redeemed himself with a lecture in a Fabian Society series in which Beaglehole also heard Sydney Webb, 'a little insignificant cove' who 'spoke in a conversational way . . . with some jokes, unfortunately not loud enough to hear', and George Bernard Shaw. 'Place crowded, with a good number of adorers who rippled as soon as he opened his mouth. Good stuff, but not extraordinarily out of the common for him.' Shaw the dramatist won greater praise, *Man and Superman* 'the finest thing all round for play & acting combined I've seen in my life'.

The bookshops were endlessly seductive, John & Edward Bumpus's in Oxford Street perhaps the greatest lure. There is hardly a letter in the whole series that does not mention books—books read, books admired, books bought, books coveted but too expensive. The first Christmas he bought books to send back to all the family, choosing a facsimile edition of Blake's *Songs Of Innocence* (Ernest Benn, 1926, 12s.6d.) for his father, but then deciding to keep it for himself. For his mother, something she could get her teeth into, 'also I think it will turn out to be one of those books you will be able to quote at meal-times & put markers in for me to read selected passages if I can just spare a minute or two now & again'. He enthused over the Nonesuch Milton, 'one of the best books I have ever seen', but at £4 4s. had to say 'Nuthin doin'. A little later he made up for that by buying the *Selected Essays* of Edward Thomas published by the Gregynog Press. 'I've been considering it since the beginning of December. It is a very beautiful book.'

Not everything in London won unqualified praise. The Albert Memorial was 'a hideous abortion'. 'I'd heard that this was pretty bad, but nothing, no picture, no description, can come up to the horror of the original.' And there was, of course, another and grimmer side to London. That I will return to in a moment.

'It strikes me I am pretty heroic to get any work done under the circumstances', he wrote, but work had to be done. First, the subject for research had to be settled. He saw Pollard (Professor A. F. Pollard, the eminent Tudor historian, Fellow of All Souls and Professor of English History in the University of London) 'who is a great man . . . with the result that I shall probably be working under him on political theory of some sort, I think the idea of sovereignty. . . . Pollard reckons that would be far more broadening to the mind than working on NZ history'. It was not plain sailing. He heard that a lecturer had just finished a book on sixteenth century political thought (J. W. Allen, and his *Political Thought in the Sixteenth Century*) and considered switching to the seventeenth century. Then, realistically, recognising that Allen could hardly have 'cleaned up the whole of the century', went back to the Tudor idea and took along an outline of a proposal to Pollard. This, Pollard 'proceeded to tear to pieces in a manner rude, if not insulting. However it is something novel for me to have a prof take enough interest in me even to tread on me; so although I was a bit dashed at first I haven't been unduly depressed on the whole.' Worse was to follow. He revised the proposal. Pollard was highly critical:

I happened to mention the letters PhD and he was so horrified he nearly fell off his seat—thought I was going for an M.A.! I told him I was one already & had been accepted as PhD student by the Univ. Homily on wonderful character of London MA. Almost superhuman character of London PhD. Well, says I, would I be wiser to get back to NZ history which I know pretty well. Finally he thought yes, I might get a PhD on that. So I have to see Newton the colonial hist man.

Pollard, the 'great man', thereafter became 'that swine Pollard'. Newton 'turned out very decent'. In his view the subject was relatively unimportant, what was needed was the most intensive grounding in historical method and research, 'but as I was a colonial student, & wd probably be occupying a colonial chair (which I thought unduly optimistic) the best thing to do would be to take a colonial subject & work under him'. He settled on the subject of instructions to colonial governors between 1783 and 1840, 'I'm afraid it won't turn out to be especially readable when finished . . .' and changed his registration from University College to King's, which was Newton's college.

While the young colonial was being put firmly in his place by

Pollard he found an ally, more than an ally, a friend, a hero almost, in H. J. Laski, newly appointed to the chair of politics at the London School of Economics. Laski had helped draft the second proposal for Pollard, Laski now agreed however that there was probably something in choosing a colonial subject. Beaglehole wrote to Campbell in March 1927:

This same Laski is a weedy undersized shrimp of a fellow, & now holding down Graham Wallas' job. He is about 34. God, what a mind! I heard his inaugural lecture, the finest formal thing I ever heard in my life. . . . He wrote all the editorials in the *Workers Weekly* during the General Strike, of unhappy memory, & stands by every word of them. He is a perfect lecturer, & friendly & companionable enough to be a colonial. God bless him!

Laski's biographer, Kingsley Martin, in a phrase later quoted by Beaglehole, saw 'the clue to Harold's strength and weakness . . . in his desire to love and be loved. His argument', Martin wrote, 'might be derived from Marx, but at the final test he was a follower of William Morris rather than of Lenin.'⁵ At the Laskis' on Sunday afternoons one might meet almost anyone: cabinet minister, trade union leader, Indian nationalist, American jurist or playwright. And the talk! If the company was remarkable the talk was even more remarkable—'I never heard such conversation before'—though Beaglehole did on one occasion report 'I went to Laski's on Sunday afternoon and heard some pretty good yarns—one or two of them slightly touched up since I heard them last'. Ultimately perhaps Laski was too good a talker to write the great work on political thought that some believed he had within him. That work however provided the pretext for Laski's indefatigable scouring of the second-hand bookshops. It was another bond between him and the bookish young New Zealander. The book-collecting can be followed, the flavour of the talk captured, from the two remarkable volumes of correspondence between Laski and the American Supreme Court judge, Oliver Wendell Holmes. In reviewing those volumes, twenty-five years after he first met Laski, Beaglehole sought to sum up the man. At the same time he reveals, I suspect, more than a little about himself.

They [Holmes and Laski] were both, intellectually and emotionally, humanists. They inherited, they passed on, the great tradition of eighteenth century rationalism, they were men of tough and acute mind, *of esprit*; but each in his own way too was a romantic; the mind of each was touched by an enchanted music that led him beyond the efforts and entanglements of the ordinary day.⁶

Laski too, was something of an outsider, a radical, a Jew, 'friendly & companionable enough to be a colonial'. This was becoming the yardstick. At Newton's Imperial history seminar Beaglehole met

C. W. de Kiewiet, born in Holland, raised in South Africa, already well into his thesis on British relations with the South African republics in the 1850s and 1860s. At that seminar 'most of us are colonials or yanks too; the English highbrow girls I have met give me the pip, & the men on the whole aren't much of an improvement; give me a Boer or an Aussie any day'. This view of the English went beyond the seminar,

The more I see of the place the more I despise the English & the more I like England. The paradox I leave you to unravel. Stupidity, stupidity everywhere, & the people intensely, passionately proud of it—about the only thing they are passionate about. They are the same in NZ of course, but there is a different shade of emphasis there.

It was all very well to agree with Harold Laski's rhetorical flourish about preferring to be a crossing sweeper in London than a millionaire anywhere else. When one came face to face with the misery and poverty that existed in London it was rather different.

We have been having pretty brummy weather lately, with a real dinkum fog on Thursday—an interesting thing for the first five minutes, but ghastly after that; the darn thing nearly chokes you & you spend half the time in blowing smuts out of your nose. Then in the middle of it a bloke sticks me up & wants me to buy a box of soap—nothing to eat since yesterday, ready to drop, etc. etc. The same old yarn. So I buy his soap. The night before another washed out specimen I could have knocked out with my little finger pushed matches at me as I was going into the Institute; I said well they'll always come in handy, I suppose; & gave him 2d. for a box. He looked at me doubtfully—'Well, it's more than they're worth, you know' he said. 'But I've been in the infirmary for 15 months, & I don't know what I'll do if I have to walk round all night'. I thought a bit & then I chased after him & asked him how many more boxes he had & gave him 6d. for the last one; & he just stood & gazed at me as if I had been the Lord God Almighty. Fair dinkum when a bloke gets that low it's time they had a change in the country. Another white-faced cove sits in the street down Kingsway all day with his chest covered with medals & knits kids' caps & socks for a living for a wife & lord knows how many children. And up in Birmingham a crowd of working women got together & signed a petition for a birth-control clinic . . . & the Bishop of Birmingham rose in his blasted episcopal righteousness & damned the life out of them.

After the Methodist Sunday School, the Unitarian Church and the Free Discussions Club Beaglehole reacted strongly to the Established Church; '. . . so far as I can see the only religion that will be any use in the long run will be secular religion, if you can have such a thing. . . . Meanwhile about the only reason I can see for the existence of parsons is that it's a polite way of giving mental deficient the dole.' (I'm sure this crack gave extra satisfaction in the knowledge that it would shock more than one of his aunts!) When

he got to Paris in the summer of 1927 he bought 'a little bust of Voltaire for 5 francs, to which I pray every night'.

Political attitudes aroused a comparable reaction, and reminded him irresistibly of New Zealand. The Society of St George sent a deputation to the Minister of Education demanding 'the teaching of patriotism in schools, saluting the Union Jack, singing God Save the K etc, & *Choirs of Patriotism* in the universities . . . give the kids' hands an automatic impetus to their forelocks whenever they see the Brave Old British Flag, & all may yet be well'. 'As for the present govt, it seems to consist of one brilliant man, Churchill, one very likeable personality (in private life), Baldwin, one very efficient & inhuman administrator, Neville Chamberlain, & about the biggest collection of blatant or obscure fools a country was ever cursed with. . . .' he wrote in February 1929.

There was another England to be discovered, Edward Thomas's England of villages and countryside, of a man-made and age-old landscape. When the first winter drew to an end Beaglehole bought a bicycle (£5 7s. at Selfridges) on which he covered many miles. 'The country outside London is very beautiful . . . when you get to it; I must say I like the English civilised type of beauty very much, as contrast to the ruggedness of NZ, but the trouble is that London keeps spreading like a cancer. . . .' At Easter he headed for the Peak District, with Laurie Richardson, another old Victoria student; 'We did about 375 miles on our bikes & got in four days' good hard tramping. . . . By jingo! it was a good trip, & a great relief to get into the open & look rough again.' They slept out under hedges or stone walls, selecting, on principle, spots where trespassers were firmly forbidden. The country was tremendous but, he sadly concluded, 'Grouse appear to be the most important thing in England, the peak & apex up to which the whole of western civilisation works. . . .' Later, by bicycle, he explored much of the home counties and went up to Cambridge and Ely.

Jobs, the research student's great preoccupation, come into the letters almost from the beginning of Beaglehole's stay in London. He talked with de Kiewiet of job prospects in South Africa. 'Capetown University wouldn't be a bad place for a job'; it was, after all, only seventeen days from England. He talked with Newton:

He reckoned that 2ndary school teaching in England wasn't a bad business, & gave you time for research; but I am not keen on kid-whacking. Also that the Colonial Education service was a good thing; it would probably be in Africa somewhere, looking after the education of little niggers—organising, not teaching, except native teachers. Rise to about £1200, retiring at the end of 20 yrs on £600 yr. And of course a cove would have the opportunity of getting well browned up & wearing dinky white clothes & a sun helmet, or shorts; but somehow I don't think its my line. . . . Of course, once in N.Z. you're dead so far as history is concerned. On most other things except books & tramping, as far as that goes.

The only reason any NZer I have met over here . . . wants to go back is to see his people. . . . I think I'll have a go at the States or Canada myself, or try to get a Guggenheim grant to stay in London another year.

What I should like to do would be to get a job or a schol in the States for a couple of years. I'm sick of these cheap English sneers at Americans; when it comes to a choice between interesting people give me travelled colonials or Americans every time. . . . I'm coming to the conclusion that the States is one of the most important things to study in this here world, Babbit & Elmer Gantry ridden as it may be. It may be pretty batty in some ways, but I doubt if on the whole it's worse than England or NZ.

Six months later, in May 1928, and this sounds like the Ph.D. student again, now facing an intractable mass of material calling out to be reduced to some sort of order, 'I wouldn't mind doing a couple of years teaching now, just for a change, & I wouldn't mind coming back to NZ for it, if they would pay my fare over here again; otherwise I will be wise to stick here as long as I can, & do all the writing I can, I suppose; because I don't suppose I'll do any more once I leave London.' 'He will be a fool if he goes back', he wrote of another student (studying in Paris) who had been offered a job back in Wellington. But New Zealand, stubbornly, was there in the imagination. Soon after they arrived he and Duncan had visited Hampstead Heath:

Believe me, a washout. About twice the size of Central Park, houses all round; infested with bourgeois lovers in pairs making shameless public love in the peculiar English way—most embarrassing to a pair of unsophisticated colonials . . . we lay down on the grass in the driest place we could find, I to dream of the Orongorongo & Duncan to read Wells's latest omniscience in the *Sunday Express*.

I am reminded of his poem 'In the Cotswolds' which after opening

Yes it is beautiful, this old, old land:
These houses root their being in the earth. . . .

goes on to conclude

A wind strikes—and my opened eyes are blind
With gazing on an unseen distant place;
My deaf ears hear Orongo-rongo's stones—
Bloom bursts on wind-swept hills within my mind.

It could, I suppose, be affectation; epistolary or poetic license. Reading the letters I sense something more than that.

New Zealand is dreamed of not only for what it was but for what it might be. Visiting Cambridge and staying with McGrath, Beaglehole thought of the university he would build when he became a millionaire. Cambridge won him over.

I am convinced it is the only way to build a university, though ideally it should be nearer London & the asinine restrictions on students beyond a certain age should be removed. If I were a millionaire I should certainly buy up all that is left of the Hutt Valley, & build a residential university there, in small colleges on the quadrangle system. But it would be co-educational, with men & women in the same buildings; & heads of colleges indiscriminately male or female, & there wouldn't be any proctors, & very few rules; so the place would probably be put down by the government, & the boys & girls returned to Dick Seddon's atrocity at Salamanca. It would be a pity to lose the view of the harbour from there, however; so I might pull down our present fantasia in brick & put up something else that would be some use.

And in his next letter: 'What a place we could have in NZ if we loosened the purse strings & only tried: Cambridge wouldn't be in it.'

What I think is emerging is not just the dream born of nostalgia for home, but an idea of the positive qualities of the colonial mind. McGrath, Duncan, de Kiewiet were socially congenial; but more than that, they exemplified the kind of sceptical yet civilised minds, the enthusiasm and directness, on which a new society might really be built. Other evidence is noted—a comment on Henry Lawson.

Did you ever read any of Henry Lawson's stuff? I have been reading *While the Billy Boils* lately & its good stuff. . . . Only colonial writing I ever read that got there; no waste words, no padding, not much description; but it couldn't have been written anywhere but in N.Z. or Australia.

At other times he took a gloomier view; 'We're hopelessly handicapped out there by our distance from anything.'

The *Journal* and *Letters* of Katherine Mansfield, which he read on their publication, stirred him greatly.

To read the *Journals* & *Letters* so soon after her death makes one know her so intimately that it is really painful to finish them. . . .

. . . all I can say is that I feel I know her better than all except one or two of my friends, & admire her to desperation. What hideous, brutal luck she had. . . .

I find I have the identical feeling for N.Z. she had over here. How I'd get on if I came back I don't know—settle down all right after awhile, I suppose. Anyhow as I don't earn a living short story writing or get an allowance from the manager of the Bank of N.Z. I'll have to interpret in my own person the economic conception of history, & go where I can get a job. . . .

I would be giving a very misleading impression if I left you with the idea that the letters are largely introspective soul-searching. The strongest impression they leave is of a young man working hard and enjoying life to the full. In May 1928 Elsie Holmes, another fellow student and tramper from Victoria, arrived in London; in October that year Ernest Beaglehole, following in John's footsteps with a travelling scholarship.

I don't know that I don't envy Ern his first year in London—I should like to keep on having first years for about five years, discovering fresh things every time—after a while, though you keep on discovering fresh things . . . you just take them for granted, unless they bowl you over completely, like the Turkish pottery at the V & A. Let alone the Chinese. . . .

Work on the thesis progressed steadily. He began writing at the beginning of 1928 and made steady progress as the months passed. In May he was expecting to finish by November, and at the beginning of December reported, 'I have finished my thesis.' There was nearly two months of revising and checking and typing before it was handed in. 'I managed to mention Jane Austen & quote Burke & Carlyle & Dr Johnson & Blake, so what more do you want in a thesis on colonial history.' The oral examination took place two months later and

was like most oral exams—more or less of a formality & more or less of an anti-climax. . . . They said absolutely nothing about it as a whole either by way of praise or blame—I except Miss Penson, who did say she thought it didn't have enough dates in it, to which the others chivalrously agreed. . . . [They] informed me after a suitable period for mutual consultation that they had decided to recommend me to the Senate for the degree. . . .

Beaglehole had arrived in London in October 1926 and his scholarship had been £200 a year for two years. Now in his third year, money was running very short. Inspired perhaps by Laski's stories, he enquired from Bumpus's what they would pay him for a first edition of de la Mare's *Songs of Childhood* which he had bought for ninepence in McKay's on Lambton Quay in 1919. Bumpus's offered 30 guineas for it. 'I said I'd think about it. . . . If I could only find ½ doz things like this, I could finance myself for another year. Daddy will no doubt point out that £31.9.3. is unearned increment & is therefore morally the perquisite of the state; I reply on the contrary it is the natural reward of the capitalist, & of his foresight, wisdom, & hard-earned knowledge. . . .' He decided to auction the book at Hodgson's and it fetched £40 10s. of which he got about £35. This helped, and so did £50 sent over by his father, but the question of a job moved on from the realm of conjecture to that of urgent necessity.

At the beginning of 1928 he had turned down the offer of a lectureship at Grahamstown, South Africa. There would not have been time to finish his thesis before starting, and there were other reasons too. No more offers came. He applied for a Rockefeller grant to have another year of research; for a research studentship at Trinity College, Cambridge; for a job in Canada. There seemed a possibility at Manchester, 'But who wants to go to Manchester?' Newton went out to India to give advice to the government of the Punjab; perhaps he would come back knowing of something there.



George Edmund Butler [John Cawte Beaglehole] 1929 oil 42 x 32.5cm Private Coll. (reproduced by permission).

Nothing. There was a lectureship at Auckland. 'If I come back I should like to come back to Wellington; at least it has some hills.' However he applied, and was turned down. '... there are some reasons why I should be very glad to go back to N.Z.; but it looks at present as if I shall have to go wherever I can get a job. If there is nothing doing at all I suppose I shall have to utilise my free passage home & trust to luck. That is about how things stand at present.' Things did not change. The dream of writing the life of Sir James Stephen and then (Laski's suggestion) a book on the idea of Empire

since 1783 faded. He had been asked by J. A. Williamson, who ran the Imperial history seminar while Newton was in India, to write a book on Pacific exploration for a new series of books on pioneering, 'not that I know anything about either the Pacific or exploration'. It was something he supposed he could do at home, working in the Turnbull Library. More immediately, however, came 'the worst thud of all'; the Oxford University Press turned down his thesis, 'too much of a dissertation & not enough of a book'.

His parents had sent him a small sum of money to mark the Ph.D. and for his birthday. Before it arrived his mother, who had been ill for many months, died. He spent the money on the two-volume *Nonesuch Milton*, found in Charing Cross Road, £3 10s. It meant a lot to him. He also in those last months in London grew a moustache, 'for experimental purposes', and had his portrait painted by his uncle, George Butler. Just before sailing for home in the *Osterley* at the beginning of August 1929 he bought the *Shakespeare Head Plutarch*, in eight volumes, 'to celebrate my sojourn in & departure from England'.

In March 1930 John Beaglehole wrote once more to Dick Campbell. He had just arrived in Dunedin and was about to start 'commercial travelling in miscellaneous wisdom'.

In *The New Zealand Scholar* Beaglehole writes,

... from 1932 onwards for a while politics and social life in our country were not exactly encouraging for the free human spirit. Of course things began to look up, and a university college took me in at last, but I still could not see much point in New Zealand. To be candid, I was not interested in New Zealand—except in so far as I had to be.

The statement sets the scene for a later period, for what he saw as his own discovery of New Zealand. Yet the letters of the London years suggest to me that the contrast is too sweeping, that New Zealand was always a part of him. England was never 'Home'. That was London or—no, and—London and New Zealand.

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Frank Milner of Waitaki: the Nelson beginnings

IAN MILNER

At its monthly meeting on 1 August 1906, the Council of Governors of Nelson College considered a letter from Mr Milner

intimating his appointment as Rector of Waitaki High School, and his consequent resignation of his post in the Boys' College; also asking that he be permitted to leave at the end of September. It was resolved that he be informed that his resignation is accepted with much regret; that he be congratulated on his new appointment; and advised that in consideration of his long and valuable services the Governors will permit him to leave when he desires, should he not be able to arrange otherwise. . . .¹

For thirty-eight years he remained headmaster of Waitaki Boys' High School until his death at a farewell ceremony in December 1944. It was said by the biographer of Dr Arnold of Rugby that what distinguished the school came not 'from the genius of the place, but from the genius of the man . . . the one image that we have before us is not Rugby, but ARNOLD.'² *Mutatis mutandis* for more than three decades Waitaki in large measure *was* Frank Milner. Upon his performance there his reputation as headmaster, educational reformer and public personality rests.

There was, however, a prelude. He was appointed Rector when still in his thirtieth year: an exceptional recognition of youthful merit. I wish to enquire into the nature and manifestations of that merit. Some, though not all, of the ideas and educational values that he so characteristically sponsored in a more developed and confident manner at Waitaki were derived from his experiences as a resident master and eventually First Assistant at Nelson College from 1897 to 1906. These experiences were shaped too by his family situation, by Nelson's natural environment and certain features of its historical and cultural development, and by friends and teachers with whom he was associated as a boy at Nelson College, a student at Canterbury College and above all a master at Nelson. The prelude to Waitaki was the more important given the nature of the man. Ardent, filled with moral enthusiasm drawn from favourite Victorian and Romantic springs—Wordsworth, Tennyson,

¹Text, revised and expanded, of a lecture given to the Friends of the Turnbull Library on 7 May 1980.

George Eliot, Carlyle, Ruskin, Matthew Arnold—emotionally and imaginatively sensitive, quick to respond to and quick to inspire young minds, his early manhood at Nelson was both seed-bed and testing-ground for the rectorial years to come.

He was born at Nelson on 7 November 1875. His father William was classified in the Nelson Trade and Professional Directory for 1866 as 'importer and merchant': proprietor of a cloth-importing and drapery shop in Trafalgar Street. He was descended from William Milner of Belper, Derbyshire, a farmer. When Frank was eight years old, his father died. His mother, Ann Dodson Milner, née Swanson, of St Mary's parish, Nottingham, whose father was a tailor, was left to bring up six sons and a daughter in the family house Sunnybank at the east end of Nile Street close to the old foot bridge over the Maitai river.

After a full primary education at the Bridge Street school, where his reports were consistently excellent, he entered Nelson College in 1889, aged 14, by winning an Education Board scholarship. In the competitive examination he was placed first for Nelson and Marlborough. He won several coveted College prizes for Latin and English and after four years of secondary school gained a Junior National Scholarship which enabled him, amidst some maternal misgivings prompted by the matriarchal responsibilities thrust upon her, to proceed to Canterbury College in 1893. He had enjoyed his school years both in and out of the classroom. Conscientious, with a passion for learning, he worked harder than most at his books. But he was not bookish by temperament. From boyhood he gladly shared in the love of tramping inspired by Nelson's wooded hills and nearby mountain ranges. Swimming, his favourite sport apart from tennis later, could not be had better than at Tahunanui or up the Maitai valley. In his final year he won the College swimming championship. From these early days a pride in physical fitness became an essential part of his outlook.

One of his Nelson College masters, later a friend and colleague, was that remarkable man, Frederick Giles Gibbs, who after three years' secondary teaching became headmaster of Nelson's largest primary school, the Central School, for almost thirty years.³ Nine years Milner's senior, he was both a Junior National and Senior Scholar at Canterbury College, where he graduated with first class honours in Latin and English. More than any other person of his day Gibbs embodied and in enduring ways promoted that impulse towards educational and intellectual enlightenment dating from early settlement days, linked with the practical achievements of Alfred Domett, so intimately identified with Nelson, and the high hopes of Thomas Arnold the younger for the founding of that 'broad and liberal' college in Nelson which, as Professor James



Frank Milner, aged 53, with his mother Annie Dodson Milner, aged 83, and sister Annie Beatrice Milner, at the family home Sunnybank, Nile Street East, Nelson, March 1929. Photograph in the author's possession.

Bertram's book has so finely shown,⁴ was to have brought sweetness and light to the whole of Polynesia, and beyond. Gibbs was a moving force in the Philosophical Society and the Nelson Institute and later in the Cawthron Institute, which he had a large hand in establishing. A skilled botanist, with wide scientific interests, and a tireless and adventurous trapper, he would take pupils and friends on walking trips up the Maitai, the Dun Mountain track and the Tasmans, commenting vividly on plant and bird life on the way. As educationalist he sympathised with new and more humanly stimulating methods: his disapproval of formal grammar teaching won him the title at the Central School of 'No grammar Gibbs'.⁵ The example of Gibbs—as scholar and teacher, as promoter of good cultural causes, and as lover of Nature and of Nelson's flora and fauna—was in the forefront of young Frank

Milner's impressionable mind. He found there a 'model' of scholarly, civic and personal worth that invited emulation.

There was another such model. In his first year at Nelson College he came to know, despite a four year age gap, Ernest Rutherford, then completing his scholastic triumphs by becoming dux and going off on a scholarship to take his double first at Canterbury College. A friendly association formed that continued until Rutherford's death. The first step he took on the day of his arrival at Canterbury College, after having been met by a boyhood friend, Joe Craig, was to visit Rutherford. As he wrote to his mother:

After having lunch (one of 3 good courses) Joe & I went to Rutherford's lodgings (not so good as ours but he pays more)⁶ & had a long talk with him. He is now B.A., has won a Senior Scholarship in Maths. & is going in for double 1st class honours this year. We went to the University & they took me all over it, introducing me to a lot of students, B.A.'s M.A.'s etc. by the score.⁷

He continued to see Rutherford while an undergraduate and benefited from the latter's experience and good counsel. In the first weeks of university life a further letter to his mother reveals how he took Rutherford's example to heart:

Prof. Cook, Rutherford & others down here think that N——must have got 3rd class honours, & they all look down on such a thing. M.A.'s are nothing here; we turn 'em out, First Class, Second, & 3rd Class by the dozens every year; & Rutherford at the end of this year will be an M.A. with Double First Class Honours & also a B.Sc. . . . You are thought nothing of here if you get 3rd class honours in the M.A., or even second-class for the matter of that, though they are all better than plain M.A.⁸

In later years, while the master in charge of the Nelson College magazine, the *Nelsonian*, he carefully chronicled Rutherford's career and achievements in the Old Boys column. When Rutherford gave his celebrated lecture on radium in relation to the earth's internal heat before the Royal Society in London in May 1904, the *Nelsonian*, dissatisfied with what it termed a mere 'curt telegraphic announcement' in the New Zealand press, came out with a five-page detailed survey, pieced together from English and local sources by Milner's guiding if non-scientific hand. The friendly link between them was well illustrated by Rutherford's acceptance in 1925, despite a crowded itinerary, of an invitation to address the boys at Waitaki. I recall the evident mutual liking and respect—and the *bonhomie* of their relations. Rutherford gave assembled Waitakians a taste of mirth when he recalled that at Nelson College he had once had occasion to 'correct' the Rector when he was just 'a little lad'. In 1929, when Waitaki's Rector had his first and only visit to England, Rutherford welcomed him at

Cambridge and personally conducted him over the Cavendish laboratories.

After Rutherford's death Milner was asked to write the foreword to C. M. Focken's memorial booklet, *Lord Rutherford of Nelson*.⁹ He stresses the two essential lessons to be learnt by later generations of New Zealanders: that the great scientist was 'just an awkward country boy from a rustic hamlet' and that 'he climbed to his acknowledged scientific supremacy of the world by whole-hearted and tireless devotion to work'. Amongst the notes made for the foreword, tucked away in one of the many notebooks and diaries held by the Turnbull Library,¹⁰ is a quotation significantly from Matthew Arnold's elegiac tribute to his father, 'Rugby Chapel':

O strong soul, by what shore
Tariest thou now? For that force,
Surely, has not been left vain!
Somewhere, surely, afar,
In the sounding labour-house vast
Of being, is practised that strength,
Zealous, beneficent, firm!

So the 'divinely gifted man, / Whose life in low estate began'¹¹—the 'country lad' of Brightwater and Havelock school—is seen in the line of moral descent from the great Arnold of Rugby. It is a revealing instance of how strongly Frank Milner was influenced by the Arnoldian ethic, both *per se* and in a form adapted to a colonial society in which men of humble origin like Ernest Rutherford (and Frank Milner) might by intellectual merit and hard work rise to eminence.

His university career if anything improved upon the scholastic successes at secondary school. He completed his B.A. in 1895, gaining a Senior Scholarship (University of New Zealand) in Latin. The following year he took his M.A. with first class honours in Languages and Literature (Latin and English) and had the rare distinction of being placed first for the Colony in all papers in both subjects. He found time and energy nonetheless to pass the first section of the LL.B., and completed the second part a few years later. This early interest in law (his elder brother William became a competent and respected Nelson solicitor) subsequently nearly won him away from the teaching profession.

One of his contemporaries at Canterbury, and a lasting friend, was Sir James Hight. The following recollections attributed to Hight by an unsigned interviewer are to my knowledge authentic and help to vivify the image of the young man at university:

Possessed of an iron character and will. As a student Frank Milner was very good looking—a Spartan where physical fitness was concerned—he used to plunge in

the Avon before breakfast each morning summer and winter. . . . Although very shy he had to force himself as he realised that without push he would get nowhere. Despite his modesty and shyness he could become fiery as instanced by his joining [in] public demonstrations [with] the radical Independent M.P. T. E. 'Tommy' Taylor who was an idealistic reformer. Carry[ing] flourishing torch flares they held meetings in favour of prohibition . . .¹²

At such meetings, often stormy, the young Milner began to discover, and extend, his powers of oratory, which in later years won him fame on foreign as well as native public platforms. His crusade against drinking was continued with unremitting vigour while a master at Nelson College and headmaster of Waitaki. Characteristically, in his valedictory speech to the assembled boys of Nelson College after his appointment to Waitaki, he declared that

he would like to say something helpful . . . For many years there was a subject that was very dear to him . . . He was speaking to boys whose tastes were as yet unformed, for whom life was just opening to success or otherwise. The highest medical authority had proved conclusively that alcohol in any form is [sic] a rank poison . . . He was not voicing the opinion of one whom some termed a fanatic, but was giving the verdict of the greatest doctors in England and America . . .¹³

To many it would seem a somewhat strange choice of a farewell theme. But it bespeaks the man: idealist and unremitting zealot in the service of the Puritan ethic as he saw it.

The greatest single influence upon him while at university was Professor John Macmillan Brown whose lectures on English literature and political economy he enthusiastically attended. Brown's colourful eloquence and force of personality in conveying his imaginative response to literature, especially that in the Romantic vein, his stress on the moral aspect of aesthetic appreciation, his talent for projecting ideal visions and idealised values: all this accorded well with the Ruskinian and Wordsworthian bent of Frank Milner's mind at the time. The fluency and highly-wrought rhetoric of Brown's lengthy performances at lectures were a strong stimulus towards cultivating his own talent for public speaking. A personal liking and regard grew up between professor and student that matured in after years, as correspondence between them shows.¹⁴ During his apprentice years as a Nelson College master he would write to his professor indicating *inter alia* how faithfully he was putting into practice approved principles for the teaching of English literature. And the *cachet* of recognition was gladly conferred:

That was the finest, manliest, most enthusiastic letter I have received for many a day. Quite apart from its fine enthusiasm, it has great literary merit . . . I hope some day to see you hold an English literature chair or the editorial chair of some

journal . . . You are doing evidently a great work among your boys . . . a born teacher, as I can see you are.¹⁵

At Canterbury his achievement as a Latin scholar placed him momentarily in a quandary. His professor of classics, F. W. Haslam, wrote later to the Nelson College Council of Governors:

I considered him as being one of the three best Latin scholars I had had during the sixteen years during which I had been Professor of Classics . . . I wished Mr Milner to go Home because I felt certain he would make his mark at the University or else pass high for the Indian Civil Service . . .¹⁶

The vistas opened up to his fervent mind were dazzling indeed. The lure of Arnold's Oxford or Milton's Cambridge then was absolute. And the vision of serving the cause in India, the brightest jewel in the Imperial Crown, fired his already forming idealistic faith in an Empire based on common bonds of kinship and the redeeming altruism of good works. At first opportunity he broke the great news to his mother, whose fourteen years of widowhood had sharpened the sense of responsibility in bringing up a family of seven. That Frank, her brilliantly clever and perhaps favourite son, should go off across the seas (Christchurch was remote enough) and assume the proconsular mantle somewhere in the wilds of Uttar Pradesh was beyond conception. His alert moral sense heeded the voice of family realism. But Haslam's offer, made to him when just 21, aroused feelings and aspirations that lingered on and were transformed into other shapes. More and more conscious of the Imperial framework within which he as a New Zealander lived, he sought to identify himself with the wider world of the United Kingdom and the Empire, both at Nelson College in embryonic ways and then at Waitaki, where that impressive and swelling beadroll of distinguished English and Imperial visitors, including representatives of the Royal Family, indicated the ardour of his faith and span of his ambition.

He began his nine years' career at Nelson College as a junior master in 1897. After five years he was appointed second assistant and classical master from 1 January 1902.¹⁷ His classroom teaching was from then on primarily English and Latin. Outside normal hours he voluntarily, and with signal success, coached senior pupils, as regulations then allowed, for 'terms' at university level and for B.A. in Latin, English, French, History and Political Economy, and for the first and second sections of the LL.B. in Jurisprudence, Constitutional History, Roman Law, Conflict of Laws and International Law. Quite apart from varied and time-consuming out-of-classroom activities as house-master and first assistant (in his last three years), such range of tuition points to

a constant characteristic: his extraordinary mental energy and appetite for work.

His style as a teacher is best revealed in a testimonial from the headmaster, William S. Littlejohn, supporting appreciatively his application—at the age of 27—for the headship of Nelson College following Littlejohn's appointment in September 1903 as principal of Scotch College, Melbourne:

He possesses the indefinable characteristic of authority, based on a forceful personality, embodying a look that reproves the ignorant, a word that chides the careless, and a moral character that youth approves without being able to analyse it . . .¹⁸

Perhaps the *gravitas* of rectorial office was added to the natural habit of authority evident in his early years; otherwise those who knew him as 'The Man' at Waitaki will assent to the aptness of the words. Littlejohn went on:

The best gift that Mr Milner gives his pupils is enthusiasm. He loves work and he loves boys, and he makes them love work and compels their love. The quality is magnetic and makes his influence powerful in awakening and stimulating the mind . . .¹⁹

The assessment, based on close knowledge, reveals the essence of his classroom style, both early and late. By temperament, by the idealistic cast of his intellect, by his values drawn from Romantic and 19th century humanistic sources, Milner early on adopted as if to the manner born an 'inspirational' and revelatory mode of teaching. Education, above all in the humanities, should not be reduced to book learning or Gradgrindist compliance with examinational prescriptions. Literature teaching must rest upon the appreciative response to original texts. That response he believed depended largely upon the teacher's ability to appeal to the feelings and imaginative sympathies of his pupils. Among the papers from his Nelson College teaching days is a series of extracts, suitably underlined, from Ruskin's *Sesame and Lilies*, which include: 'Enter into their *hearts*—their powers of emotion (sensation) are wider as they are nobler . . . the essence of all vulgarity lies in want of sensation . . .'²⁰ Those who heard his sixth form and other performances in English literature at Waitaki could confirm that the basic approach had neither changed nor lost its magnetic power.²¹

The man appointed to succeed Littlejohn as principal was H. L. Fowler, aged 42, Rector of Invercargill High School, with an apparent fetish for annotated editions of the classics, Latin or English, and comparative charts of scholarship examination results. After the sense of shared purpose and personal affinity experienced with Littlejohn, Milner found the newcomer something of a

formalistic pedant. It was consolation perhaps to be informed by certain deputed members of the College Council of Governors that only his comparative youth—he was then 27—and bachelor status had stood in the way of his appointment.



*W. S. Littlejohn, with Frank Milner and colleague on Nelson College staff, ready for a tramping excursion. Published in A. E. Pratt's *W. S. Littlejohn* (Melbourne, 1934) p. 84.*

W. S. Littlejohn was to remain for him, more intimately and persuasively than more remote figures like Arnold of Rugby and Sanderson of Oundle, the exemplar of a fine headmaster. His biographer said of Littlejohn:

He dedicates his life to the boys whom he teaches, whose characters he endeavours to mould . . . to educate for life, but not to educate merely for making a living . . . In short, schoolmastering to him is much more than a job to be performed from a specified time to a specified time for a specified sum of money; it is a calling which makes ceaseless demands on time and talents, regardless of the personal comfort of the individual.²²

From Littlejohn's own testimony, in his letters supporting Milner's applications for both Nelson College and Waitaki headships,²³ it is clear that he had good reason to believe that what he called his 'right hand man for five years' shared unequivocally his own fundamental conviction concerning the educative process as self-dedication to a 'calling'. Above all, they shared—or the young assistant was a ready disciple—the view that, especially at a boarding school, activities, athletic, social, recreational, outside the classroom were indispen-

able if the school was to fulfil its true end of training the whole human personality. Thus at Nelson College, athletics apart, they initiated and developed between them, with widespread pupil response, a debating society and literary club, an entertainment committee (Milner as chairman) for organising Saturday night concerts, 'socials', and dances (boys partnering boys in the pioneering days).²⁴

In these and other ways under Littlejohn there grew perceptibly a more conscious sense of collegiate identity and pride, an *esprit de corps* that the young Frank Milner, now first assistant, greatly esteemed. One of the entries in a diary of this time, used largely for notes and quotations, is:

The eminence, the nobleness of a College depends on the capability of each of its generations of being stirred by the memories of a great past, and of a striving for spiritual ends. . . . It is this living force of sentiment in common that makes a collegiate consciousness.²⁵

More than anything else, Nelson College under Littlejohn persuaded him that even in a young New Zealand school such a 'collegiate consciousness' could be created and fostered. When he went to Waitaki this was perhaps the supreme lesson, and experience, he carried with him.

One activity at Nelson, the building up of the magazine the *Nelsonian* into what Littlejohn judged (generously, after three years at Scotch College) 'the best school magazine in Australasia',²⁶ was inspired solely and distinctively by his own initiative and talent. Within five years its circulation increased from less than 300 to more than 900. Issued each term—a remarkable undertaking—it filled ninety pages, with many illustrations. The magazine was edited by a committee of senior boys, together with the 'Business Manager and Treasurer', Mr Milner. Without the latter's prolific hand, stylistically observable if not formally proclaimed throughout many pages of each issue, the *Nelsonian* could scarcely have attained its range of interest and quality of presentation. Under the heading 'Managerial (Notes by the Business Manager)', which became a regular and expanding feature, he admits that

the bulkiness of the magazine places a big strain on our exchequer. But with an editorial staff fertile in voluminous copy, and a Business Manager also at times afflicted with the *cacoethes scribendi*, we find it difficult to restrain this exuberant tendency.²⁷

The 'temptation' to accept 'the allurements of would-be advertisers', though 'enticing', is rejected on principle: 'we feel that the traditions of the *Nelsonian* would be lowered by our admission into

its pages of these incongruous and extraneous puffs.²⁸ Apart from a comprehensive survey of school activities, and an occasional article on national affairs or a literary essay (the dearth of such contributions is 'managerially' deplored), special and ample attention is paid to Old Boys news. Milner was, until the Waitaki appointment, an energetic secretary of the Old Boys Association. The chronicling of the activities and achievements of former pupils, especially of honours and distinctions gained, was to him a vital contribution towards fostering a sense of identity, prestige and tradition that was to him, even in these early years, the supreme need of a school worthy of its name in a young colonial society. Significantly, one of the first things done by the newly appointed Rector of Waitaki in 1906 was to establish a school magazine, the *Waitakian*, very much at the outset along the lines of the *Nelsonian*, and to reorganise and put life into the Old Boys Association.

There was criticism, sometimes, as mentioned in the 'Managerial Notes', from 'influential quarters':

We are accused of degenerating editorially into a pernicious latinised style of literary composition. We must say that we hardly expected to have a projectile of this quality hurled at us. But this is an age of irresponsible criticism, and we must strive to survive the blow and meekly learn. We recognise that there are mental digestions inured to milksop Anglo-Saxon diet which are upset by the sonorous virility of a few polysyllabics. Still we can't promise to pare our expression down to jejune aridity to accommodate the mangelwurzelish mental standard of each and every clamant bucolic. But we must in all contrition of soul keep a watchful eye on this misguided tendency of ours towards polysyllabic ponderosity, and consider the tender susceptibilities of our critics.²⁹

The 'tendency', and the bantering tone of the shrug-off relying upon verbal display, was characteristic: variations on the theme continued to amuse Waitakians at morning assembly and Old Waitakians at countless dinners and social functions.

In view of its consequences, and of the insight it offers into the Business Manager's nature, one must put on record briefly the great gymnastics controversy. Nelson College and Wellington College had athletic engagements, including football, dating back to 1875. Gymnastics were added later, and on 19–20 December 1904 the second contest was held in Wellington. The judges, one from Wellington Training School and the other an Army instructor from Wellington, awarded the victory to the Wellington team by a narrow margin: 1247½ points to Nelson's 1228½. The detailed report, unsigned, in the *Nelsonian* sets out reasons or viewpoints, based on a running analysis of the comparative qualities of the teams in the various disciplines, for the uncompromising conclusion:

We must refuse, and do in most emphatic measure refuse, to acknowledge a defeat. This experience has made us think that judges connected in any way with the

Wellington Training School will not allow a team coached by a professional to be beaten by an amateur squad.³⁰

The report is followed by a commentary, signed 'F. Milner', on 'The Gymnastic Contest'. The point of real issue, as he saw it, is again stressed:

The conclusion is forced home upon one that an amateur squad cannot be allowed to score a victory in the sacrosanct pale of professionalism. Our own squad were practically self-trained, as our College possesses no gymnastic coach.³¹

No coach other than Frank Milner: the amateur leading the amateurs! And then outraged pride and a strong sense of conviction swept away any discretionary restraints:

The judges cannot explain the situation by reference to any *finesse* of execution on the part of the Wellington boys in the face of the craggy contour of their legs and up-turned toes. What fine points their squad collectively possessed were of such a refined and attenuated character as to be invisible to the grosser gaze. The result is a convincing demonstration of the utter futility of such competitions where practically everything depends not on the individual efforts of the competitor, but on the arbitrary and adjustable standards of the judge.³²

The aftermath was serious. Wellington College suspended *sine die* all athletic relations with Nelson. The annual football matches were not resumed until 1925 (the war years 1914–18 made a natural gap). The editorial pages of the *Nelsonian* later offered a kind of apology, without recanting as to principle:

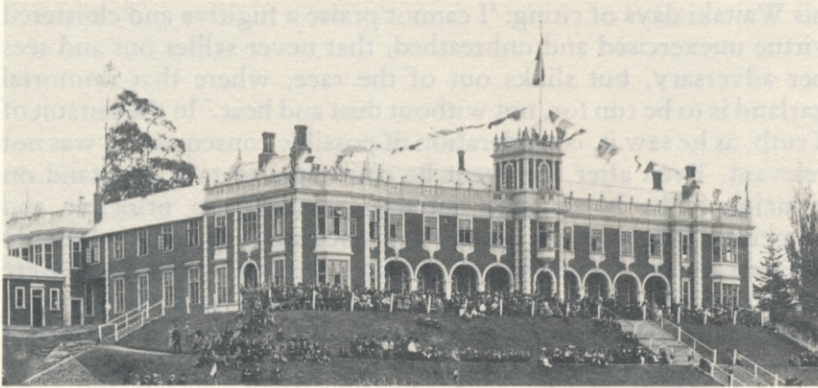
The Principal of Wellington College failing to obtain what he considers an adequate apology for our comments on the recent gymnastic contest has broken off all connections with us. We are very sorry that he has taken this step. We do not think that the remarks in question afford any justification for taking up this attitude. We regret we cannot accept the judges' verdict on that occasion as an unbiassed valuation of the work of the two squads.³³

And in the spirit of Hotspur, which in moral rather than martial terms ran in his blood, he threw down his gauntlet:

In view of the facts of this case we must say that it would be a hard thing to reconcile a meek acquiescence in the verdict with one's duty to the gymnastic squad and the school it represents.

In the eyes of the headmaster, Mr Fowler, his first assistant was rashly adding fuel to the flames. Moreover, for him the management of the *Nelsonian* had become in other ways all too independent. In a letter to the Council of Governors dated 18 July 1906 Fowler remarks:

Having occasion recently to find fault with the tone of certain passages in the last number, I was surprised to learn that, though a member of my staff, he claimed the right of criticising any school institution, and of commenting on any point in my management of the College, whether his views were in agreement with mine or not, and regardless of any implied reflection upon the Governing Body or myself. . . . He appears, in fact, to take up the position that the *Nelsonian* is a public print, edited (if not owned) by an independent outsider, and exercising a benevolent supervision over the affairs of the College.³⁴



Nelson College in the 1890s: the original wooden building, which was destroyed by the fire of 1904. Photo Neg. 119 (10x8).

Behind the pointed irony here lay an immediate background of both personal and professional disharmony. Milner had been a close contestant for the headship and doubtless as Littlejohn's 'right-hand man' did desire to maintain in any way open to him the admired letter and spirit of the latter's regime. Fowler's letter continued:

He added, it is true, that he would use his discretion in such matters (i.e. 'editorially'), but seeing that his intemperate criticism, in a recent number, of the judges' decision in our last gymnastic competition with Wellington College had led directly to the cessation of all matches between Wellington and ourselves, I am not inclined to rely absolutely upon his judgment or good taste.

And the moral in a worldly-wise man's manner is pointed up:

Had he in the proper way reserved his objections for me, I could have discussed the appointment of judges with Mr Firth, and no doubt have made some arrangement satisfactory to both parties.

Firth was the Principal of Wellington College. Fowler ends by asking approval of certain 'principles' that would have ensured his right of control of the College magazine's policy and contents.

The Council of Governors, aware that Milner had just been appointed as Waitaki's rector and tendered his resignation, did not

commit itself: 'A letter from Mr Fowler was read, with reference to the conduct of the *Nelsonian*. It was resolved that it stand over meantime.'³⁵

The gymnastics affair allows revealing insight into the mind and style of performance of Waitaki's Rector-to-be. The idealistic principle in his nature was at the time paramount and given free rein. He acted in the spirit of Milton's *Areopagitica*, one of his permanent sources of inspiration and quotation. He never tired in his Waitaki days of citing: 'I cannot praise a fugitive and cloistered virtue unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat.' In the pursuit of Truth, as he saw it, consideration of possible consequences was not relevant. Even after the event he continued to take his stand on principle. The border-line between standing on principle and autocratic judgement is not always discernible to those adversely affected by the consequences. In later rectorial years there were occasions when both Board of Governors and his staff suspected that 'Truth' was what Milner wanted. But by then he had learnt something of the world's need to temper the wind. The causes on which he chose to take an absolute stand were usually carefully selected and justifiable, or at least arguable, in terms of enhancing the school's well-being and prestige. Above all, his proven success as headmaster from the outset enabled him to play his hand firmly. In short, the years somewhat mellowed but did not change the Miltonic fervour of his mind.

Many of the innovations that the new Rector of Waitaki High School made immediately after appointment were drawn from Nelson College experiences. Inauguration of a school magazine, a prefectorial system, debating and literary society, Saturday night entertainment and concerts are some instances. Similarly, to arouse a sense of pride and facilitate the forming of tradition, an Honours Board, both athletic and academic, was installed as at Nelson and steps were taken to make Old Boys' organisations a permanent and vigorous adjunct to the school's life. Changed circumstances and needs brought new responses. And the larger characteristic aspects of his mature performance at Waitaki were yet to emerge in full shape: the Imperial theme (at Nelson College there had been signs and tokens, particularly his absorbed interest in the British Navy, in Lord Nelson, and in Joseph Chamberlain as latter-day architect of Empire); educational reform in the widest sense (the stress on multilateral courses and vocational selectivity, advocacy and establishment of the junior high (intermediate) school at Waitaki, early setting up of a course in agriculture); and the intense interest in international affairs and plea for international understanding based



Frank Milner, aged 30, at the time of his appointment as Rector of Waitaki Boys' High School. First published in the Nelsonian XXI, no.3 (1906).

in the first instance on Anglo-American cooperation. Working along these lines and making use of his unbounded resources of mental energy and force of personality, supported by a very able and loyal staff, 'The Man' in his great years was able to create a Waitaki identity, pride and sense of tradition which from early Nelson days had seemed to him a school's finest quality.

The move to Waitaki did not diminish his feeling for Nelson as his family seat, place of rare and beloved natural beauty and warm boyhood associations, centre of rich historical and cultural associations, home of Nelson College. Summer after summer the holidays were spent there with his wife and children. And then under Nelson skies he was at his most genial and most human. He

relished every moment of the long summer days. He would take me and my brothers tramping up his favourite Maitai valley or swimming and sunbathing at Tahunanui beach. Sometimes he would strike out for the Dun Mountain track, which he had walked hundreds of times as boy and young man, and tell stories of tramping exploits with 'Fred' Gibbs and others. He would visit the Cawthron Institute and look up his friend Dr Tillyard, the entomologist. Over the family dinner table on Sundays when the whole Milner clan traditionally assembled, there would be reminiscences and banter with his brothers. Of an afternoon he would join with zest in a game of rounders on the lawn below Sunnybank.

Remember Robert Browning's confession of ultimate sympathies:

Open my heart and you will see
Graved inside of it, 'Italy'.

If you opened Frank Milner's, you would see 'Nelson' rather than 'Oamaru'. 'Waitaki' is another matter. And another story.

REFERENCES

I would like to express my gratitude to the Alexander Turnbull Library Research Endowment Fund and to the Chief Librarian, Mr J. E. Traue, for their encouragement and generous assistance in my research project of preparing a biography of my father, Frank Milner. I appreciate the ready help and advice of the staff of the Alexander Turnbull Library. The Manuscripts Librarian, Dr M. E. Hoare, has been of special assistance. My thanks are due also to the National Librarian, Miss Mary Ronnie, for information and advice in the early stages of my work. Through her kind offices I received the calendar of Milner Papers which first indicated to me the extent (102 folders, including lengthy notebooks and diaries) of biographical material held in the Turnbull Library.

The Milner Papers are catalogued as MS Papers 51. References to the Papers cite the relevant folder.

- 1 Minute Book of the Council of Governors, Nelson College, 1906, p. 37 (my thanks are due to the Secretary of the Council for access).
- 2 A. P. Stanley, *Life and Correspondence of Thomas Arnold, D.D.* (London, 1844) p. 62.
- 3 See S. C. M. Mann, *F. G. Gibbs; His Influence on the Social History of Nelson, 1890-1950* (Nelson, 1977).
- 4 James Bertram (ed.), *New Zealand Letters of Thomas Arnold the Younger* (Wellington and London, 1966) Introduction, and pp. 54, 81-84. Arnold wrote to Clough of 'an institution, which like Iona in the Middle Ages, might one day spread the light of Religion and Letters over these barbarous colonies and throughout the great archipelago of the Pacific . . .' (p.84).
- 5 S. C. M. Mann, *op. cit.*
- 6 F. M. was at pains to explain to his mother that the one pound he would pay for lodgings was 'the regular price', though he knew that to her it would seem exorbitant.
- 7 Letter to Mrs W. Milner of 24 March 1893. I am grateful to Shirley Finlayson,

- nee Milner, and her daughter Shirley Mahony for making this and other family letters available.
- 8 Letter to Mrs W. Milner, undated, probably April 1893.
 - 9 Charles M. Focken, *Lord Rutherford of Nelson; A Tribute to New Zealand's Greatest Scientist* (Dunedin, 1938).
 - 10 MS Papers 51:27.
 - 11 Foreword to C. M. Focken, *op. cit.*
 - 12 MS Papers 51:23.
 - 13 The *Nelsonian* XXI, no. 2 (September 1906) 105.
 - 14 E.g. letters from Frank Milner to J. Macmillan Brown during the years 1902–1914, one of which, dated 7.1.14, consists of 23 pp. (small format). I am indebted to the Chief Reference Librarian of the University of Canterbury, Mr Robert Erwin, for access to J. M. Brown's correspondence prior to definitive cataloguing.
 - 15 MS Papers 51:68 (letter of 11 May 1905).
 - 16 MS Papers 51:68 (letter of 25 June 1901).
 - 17 Minute Book of the Council of Governors, Nelson College, 1901, p.293.
 - 18 MS Papers 51:68 (letter of 14 October 1903).
 - 19 *Ibid.*
 - 20 MS Papers 51:48.
 - 21 Apart from personal experience, let me refer e.g. to the late D. S. Loder, himself a seasoned secondary school teacher and Old Waitakian: 'His technique of expressing in himself the feeling and the imagination of the poets and the authors being studied from the meaning and the music of their words as read or quoted by him opened up for the pupils a new dimension in the English language . . . Mr Milner's teaching came from his heart . . . In this new world of literature we travelled far and wide under his guidance in the realms of gold and we too felt "like some watcher of the skies/ When a new planet swims into his ken" as Mr Milner gave us the desire to go on for the rest of our lives exploring and discovering in greater measure its unlimited treasures and secrets' (letter to the author of 8 October 1978). Cf. James Bertram, 'Charles Brasch', *Islands* 2, no. 3 (Spring 1973) 234–236; Charles Brasch, *Indirections; A Memoir 1909–1947* (Wellington and Oxford, 1980) pp.66–68, 83.
 - 22 A. E. Pratt, *Dr W. S. Littlejohn; The Story of a Great Headmaster* (Melbourne and Sydney, 1934) p. 153.
 - 23 MS Papers 51:68.
 - 24 Cf. Littlejohn: '. . . he (F. M.) has organised and carried through with marked success a series of Saturday evening debates and entertainments'. MS Papers 51:68 (letter of 14 October 1903).
 - 25 MS Papers 51:77 (diary 1903).
 - 26 MS Papers 51:68 (letter of 29 June 1906).
 - 27 The *Nelsonian* XVIII, no. 3 (1903) 127.
 - 28 *Ibid.*, XXI, no. 1 (1906) 8.
 - 29 *Ibid.*, 128.
 - 30 The *Nelsonian* XIX, no. 3 (1904) 201.
 - 31 *Ibid.*, 202.
 - 32 *Ibid.*
 - 33 The *Nelsonian* XX, no. 2 (1905) 59–60.
 - 34 I am indebted to Mr H. F. Allan, member of Nelson College staff 1926–1960 and one-time editor of the Old Boys' Register, for drawing my attention to this letter and for providing other useful material. My thanks are due to the present Headmaster, Mr E. J. Brewster, for facilitating access to such material and making available complete volumes of the *Nelsonian*.
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The European encounter with Maori place names: some notes on early spelling

JOHN O. ROSS

During the course of examining documents and charts related to our precolonial maritime history, the writer has been led into taking note of the attempts of the early mariners to render in the written language the Maori place names they encountered on the coast. The following listing makes no pretension to comprehensiveness, but may serve as an introduction to a little-noted but fascinating aspect of our early history: the phonetical variations in the Maori as it was heard by the first Europeans to visit the coast, and may even serve to encourage other writers to a study of local dialectical variations. They are also a delightful and often amusing commentary on the Maori language as it was spoken in precolonial maritime circles.

The explorers began the process, but only warily. Abel Tasman, after his disastrous encounter with the inhabitants of Murderers' Bay, did not seek enlightenment on place names by further contact with the Maoris, and geography was spared a Dutch interpretation of the language. The visits made by the Spaniard Malaspina, and the Frenchmen Surville, Marion du Fresne and D'Entrecasteaux were of too short a nature to contribute anything in the way of Spanish or Franco-Maori variations and, like so much of the coastal record, the business of acquaintance with the Maori place names began with James Cook.

His eminent biographer, Dr John Beaglehole, admitted that Cook 'was not very good with Maori names' and the conclusion must be that Beaglehole was right. Historians and geographers are still at odds over the origin of his *Tolaga* or *Tolago Bay* at the mouth of the Uawa River, and are just as mystified over his *Tegadoo* or *Tegadu* for Anaura Bay. As he progressed around the coast, Cook experimented with a few other examples, such as *Tringo Boohie* (Tarina Puhī), *Kahoora* (Kahura), *Vanua Aroa* (Whenua Aroha), *Koamaroo* (Koamaru) and *Mata Houahoua* (Matahoua), improving, one feels, as he went on, but his tongue was well twisted with Te Mata a Uranaki, of which Cook's interpretation of *To-matooneauoorano* must surely take second place to a certain Welsh railway station.

It was perhaps not surprising that after that, Cook displayed a preference for good solid British names, with a diplomatic

sprinkling of names of Admirals under whom he had served, and with whom, after all, he might well do so again.

The Frenchman Duperrey, rather more than his earlier fellow countrymen on the coast, at least tried to come to grips with the Maori place names. He started well enough with *Manawa Tawi* for Manawa Tahī or Three Kings, and even if the origin of his *Waha Roa* might be obscure, one might even prefer it to Great Exhibition Bay as it is today. As with so many others, Duperrey experienced difficulty over those Maori R's, resulting in *Oudoudou* for Ururu, the Maori name for Doubtless Bay, and he might even be forgiven for *Lac Morberri* for Lake Omapere, for other Europeans stumbled over that apparently simple name.

Duperrey's *Ipipiri* was his rendering of Puriri, for the Bay of Islands, and *Motugogo* for Motukokaku or Cape Brett may have derived from Cook's journal where Cook had it as *Motugogogo*. *Taria* for Tareha (Point), *Totatta Nui* for Totaranui, and *Ohou Aora* for Houhora might be accepted as reasonable approximations, and his *Toudakacha* for Tutukaka deserves full marks, but some of Duperrey's place names are less easily explained. These include his *Outhahah* for Aotea or Great Barrier Island, *Poukarrakarra* for Pukawakawaka, *Pouha Vocare* for Whakaari or White Island, *Teahowray* for Portland Island and *Mataoua Maou* for Cape Palliser, and while his *Wanga Paraoa* and *Wai Apou* are readily identifiable as Whangaparaoa and Waiapu, Duperrey was geographically astray in locating those names at East Cape and Hawkes Bay. Further south he offered a charming *Katchakow* for Kakakow (or Mokinui Island) off Stewart Island, and in the same vicinity gave *Fenouaho* as the French version of Whenuahou, or Codfish Island.

Dumont D'Urville who followed, did much to restore the French balance. In the extent and integrity of his cartography, D'Urville was second only to Cook, but he did rather better than Cook in seeking out the Maori place names and recording them with commendable fidelity; in places even replacing Cook's British names with the original Maori.

One could hardly argue, for instance with D'Urville's *Witi Anga* for Whitianga, or even with *Wangari* for Whangarei. He had, as did many others, some difficulty over Hauraki, which he recorded as *Shouraki*, but while he was in the Gulf was meticulous in recording *Rangui Toto* for Rangitoto, *Wai Heke* for Waiheke, *Po Nui* for Ponui, *Motu Tabu* for Motutapu, and had *Pakatoa* accurately for that island. He even got *Tiri Tiri Matenga* correctly and, in a brief visit to the Waitemata, identified it as *Wai Tamata* and its north shore, Takapuna, as *Taka Poini*.

D'Urville was perhaps a little uncertain over Rangaunu Bay which he put down as *Baie Nanga-Ounu* and, like Duperrey, called

Doubtless Bay *Oudou-Oudou*, a double rendering of the Maori *Ururu*. His *Rakau Manga Manga* for Cape Brett, and his *Baie Tofino* for what seems to be Arkles Bay or Little Manly are something of a mystery, while his *Roebuck* for Ruapuke Island is a sheer delight, not attributable to William Dampier.

After D'Urville, one might have expected rather better of Fournier of the *Heroine*, but his principal contribution to the place names was *Tokolabo*, his version of Whakaraupo, the original name of Lyttelton harbour. However, by the time Fournier arrived, the trading era was well under way and it was with the early traders that the business of name-dropping really began.

It started in the Bay of Islands, itself a name they could hardly tamper with, but they had a field day with the local place names. The first anchorage the early whalers used in the Bay at Te Puna, became *Tippoona*, *Tippannah*, *Tupona* and sometimes *Tipuna*; later they moved across to Paroa Bay, which they called *Paroo* or *Parro*, and when finally they settled for the bay of *Kororareka*, it was variously rendered as *Koradica*, *Koradika*, *Kororadica*, *Koradira* and even as *Corroradickee*.

The Waikare Inlet appeared as *Wycaddie*, *Wycaddy*, and *Why Catty*; the neighbouring inlet of Kawakawa might have seemed straightforward, but it had its variations in *Cowa Cowa*, *Koua Koua* and *Kowa Kowa*; Okiato was called *Okiarto*, and that first seat of British authority, Waitangi, appeared as *Wytangy* and *Why Tangie*. Perhaps the best of the whalers' contributions to the geography of the Bay of Islands were *Tare Pecken* for Tapeka Point, and *Terriers* for Tariha Point.

Even the missionaries, though they endeavoured industriously to compile Maori vocabularies, had their moments of doubt. Marsden himself was never quite certain whether his first mission station was at Rangihoua, *Rangihoo*, or *Rangee Hoo*, while one visiting shipmaster managed to translate it as *Eangehoo*. When the missionaries moved across to Kerikeri, it was recorded in their correspondence as *Kiddi Kiddi*, *Keddi Keddi*, *Kiddy Kiddy* and, nearly right, *Kiri Kiri*. The mission station at Waimate appeared as *Wyamati*, *Whymatti*, *Wymatty*, and *Whymatty*, and Paihia uncertainly as *Pahia*, *Paiea*, *Paihea* and *Pyhea*.

North of the Bay of Islands, one early cartographer inscribed a mysterious *Didi Houa* as the correct name for the Cavalli Islands, but another claimed that *Didi Houa* was Stephenson Island, off Whangaroa, and the early mariner-linguists revealed their uncertainty about Whangaroa itself with *Wongalore*, *Wangaroar*, *Wangarawe*, *Wangaloora*, *Wangarowa*, *Wangaroo*, *Wangarooa* and, getting closer every time, *Whangeroa*. Mention has already been made of the French explorers' *Ouddodou* as their version of *Ururu* or Doubtless

Bay, but at least one English mariner did little better with *Hododo*. It was to a future Governor of New South Wales (King), that we owe *Moode Whenua* as his interpretation of Muriwhenua, Maori name for the North Cape.

As the traders moved south to Hauraki Gulf, there was a great deal of difficulty with *Hauraki*. At first they evaded the issue by using Cook's 'River Thames', but when eventually they faced up to it, it appeared as *Shouraki*, *Chouraki*, *Showrakee* and even as *Show Racky*, while one cartographer settled for *Ourangi*. Here in the Gulf, other place names suffered at the hands of the would-be linguists. Great Barrier Island (Aotea) became *Otea*, Little Barrier (Hauturu) appeared as *Shouturu*, Tamaki as *Tehmaki*, Motu Korea as *Motu Corea*, Mototapu as *Moto Tappa*, Motuihe as *Motoeehee*, the Waihou River as the *Wy Yow*, the Wairoa River became the *Wyrooa* and also appeared as the *Why Roar*, Mahurangi became *Maurangi* and the noble Waitemata was the *Wy-de-matta*.

As trade reached the East Coast there were new harbours and new variants to be added to the coastal geography. Tauranga appeared as *Touranga*, *Towrenga*, *Tou-rongher*, and one mariner asserted that correctly it was *Souranga*. Nearby Whakatane suffered silently as *Walketanna* and *Wackytana*, Maketu as *Muckatoo*, the anchorage of Waikokopu off Mahia became plain *Cockapoo*, and Ahuriri, the original port of Napier, appeared as *Hauridi* and *Ouridi*.

But an all-time record was set when the timber and flax traders moved on to the west coast and crossed the bar of the Hokianga, and collecting variants of Hokianga can become something of a diverting pastime. Hokianga has appeared as *E O Kianga*, *O O Kianga*, *Shooke Hanga*, *Chokehanga*, *Jokee Hanga*, *Joke Hanga*, *Sucheeanga*, *Sucheeanghee*, *Shokey Hanga*, *Juki Anga* and *Sucheihanga*. Marsden tried to bring some order into this confusion by naming the place the Gambier River, but the traders and others would have none of that and went right on producing yet more variations on the same theme, with *Okanga*, *Okinga*, *Shoukianga*, *Shookianga*, *Shukehanga* and *Shooukianga*. They were approaching the target with *Okianga* and *Okeanga*, and at last the truth dawned, but only reluctantly one feels, when they produced *Ho Kianga*.

Here on the Hokianga in 1834 an observant visitor, Edward Markham, enjoyed himself hugely with the elusive place names on the river. He identified Moetara's pa at Pakanae as *Parkunugh*, Omania variously as *Hoemi-neigh* and, even better, as *Ho-mi-nie*, while Omapere, the lake, following Duperrey, became *Morberee* and *Morberrry*. Kohukohu was shortened to the *Coco*, Otarehau to Markham was *Otterigo*, Hokianga's Waihou became the *Whyhoe*, the Waima the *Waimar*, and Motukauri the *Mouta Cowdy*. Others apart from Markham had trouble with the Whirinaki, which

appears as *Widdy Nacky*, *Wirry Nacky* and *Widinake*, but Markham must surely go to the top of the class for his rendering of Mauparao as *More Power*.

As the European contacts spread along this west coast, other harbours fell victim to mutilation. The little harbour of Whangape, north of Hokianga, appeared as *Wangappy*, *Whangapi* and even as *Wanger Paye*, Aotea as *Autia*, and Kawhia rated several variants as *Corfia*, *Corfea*, *Kawia*, *Kafia*, and *Kaffia*. The Manukau was identified as the *Manikow*, *Manoukou*, *Manoukao* and *Manacao*, the Kaipara as *Kaiperra*, *Kipera* and *Kiperra*, and the noble Waikato became variously the *Wycatto*, *Wycata*, *Wye-Kotto*, *Wicatto*, *Why-coto* and *Why Catto*.

Further down this coast, the Mokau River appeared as the *Mocow* and as the *Mukou*, Waitara as *Wytterra*, and when John Love and his whalers installed themselves at Ngamotu Pa, near present day New Plymouth, they called it *Nummo* for short; Ngati Tama became *Naughty Tamma*, but the prize hereabouts must go to the early trader who translated Puke-Rangiora as *Bucharancoala*.

When the whalers moved across to Kapiti Island, one might have imagined that the simplicity of its hard consonants would have made it plain sailing, but not a bit of it; Kapiti became *Capiti*, *Capati*, *Cabite*, *Capertee*, *Kappatee*, *Cabooti* and *Cobarty*, while others, somewhat oddly, heard it as *Kasiti*, *Cavity* and *Kafute*. Mana, too, might have seemed safe from whaler variants, but even Mana was translated as *Manno*, *Manna* and *Marna*. On the mainland hereabouts, Waikanae became *Wykani*, Wanganui appeared variously as *Whanganui* and *Wangenui*, Manawatu as *Manewetu*, and the great Rangitikei deserved better than *Rangiticky*. Porirua suffered the same fate with *Poriwero*, *Pororoa* and *Purrarua*, and Cape Terawhiti too had its variants of *Terra Witte*, *Tarawiti*, *Terowite* and *Teerawittee*.

When the colonists came to Wellington they had much difficulty in deciding whether the beach on which they first settled was called *Petone*, *Pitone*, *Pito-one* or even *Petwoni*. When they moved across the harbour it was, according to one writer of the day, to settle at *Te Arrow*, though the more venturesome of them set off across the surrounding hills to *Wye-noue-omata*, others to the *Waidarappa*, *Waidarippa* or *Widerup*. A few, however, elected to remain in the Hutt where they settled on the banks of the *Heretonga* (Heretaunga) and the *Wywatu* (Waiwhetu).

Across the strait, when John Guard and his whalers settled at Te Awaite in Tory Channel, it quickly became known as *Tar Whitey*, or *Tar White* for short; the nearby Pelorus River, known to the Maoris as the Hoiere, on an early map became the *Oyerrri* and, on another, the *Owerrie*. The Nelson settlers, undecided whether the

harbour on which they settled was *Wakatu* or *Whakatu*, called it Nelson Haven instead. Those who moved across the bay to another smaller harbour, *Motueka*, called it *Mota Aka* or *Mowtuaka*; others chose the *Moutere*, which became the *Mooterry* to some. Over in Nelson itself, one settler writing home about the young township described it as being on the banks of the *Myetai* (*Maitai*) River.

Down on the east coast of the South Island, *Kaikoura* appeared as *Kai-Kora* and *Kowkoula*, although most early mariners on this coast preferred Cook's 'Lookers On'. The early whalers soon discovered the several fine harbours on Banks Peninsula. They quickly discarded Fournier's *Tokolabo* for *Lyttelton*, preferring *Port Cooper* instead, and *Hempleman*, the whaler who settled at *Piraki*, and his men were undecided whether to call it *Piracky*, *Peracka* or *Peeraikie*, *Ikoraki* became *Ekelacke* and *Icollacky*, while *Akaroa*, itself a corruption of *Whangaroa*, appeared as first *Wangaloa*, *Wongaloora*, *Wangaloar*, then as *Acheroa*, *Ackalore*, *Angaroa*, an incredible *Hacarurah*, while *Selwyn* insisted that properly it was *Hakaroa*. *Oahoa*, also on Banks Peninsula, somehow received the odd interpretation of *Oashore*, while nearby, the former little seaport of *Kaiapoi* appeared as *Coya Pou*.

Otago, like *Akaroa*, is also a corruption of the more phonetic Maori *Otakau*, but even *Otago* could not avoid its own corruptions of *Ataga*, *Otargo* and *Otako*. The nearby little harbour of *Purakanui* appeared as *Poreakenui* and, hardly recognisable, as *Bourracon*. Perhaps predictably, there was difficulty over *Waikouaiti*, its whaler settlers calling it *Waikowitti*, *Waiko-waiti*, *Wycutti*, *Wycawhitey* and even *Wycavette*. Along the coast *Moeraki*, too, had its variants in *Moracca*, *Morackey*, *Moraki* and *Moerangi*.

South of *Otago*, another early whalers' coast, the *Taiari* was the *Taiari* or the *Tyaree*, *Waipapa* appeared as *Whypopo* and *Waipoppa*, *Tautuku* as *Towtuck*, and *Toetoes*, itself a corruption of *Toitoe*, was in turn corrupted as *Tortois*, *Tee Tows* and even as *Tetowis*. D'Urville's *Roebuck* for *Ruapuke* Island has already been noted but others, too, had their several versions of *Ruabouki*, *Rouabouky*, and *Roobooki*, while one early trader, weary of it all, settled for an abbreviated *Bouca*.

* * *

This note records some of the identified early spellings of the Maori place names, but there are a number which defy explanation. Where, for instance, was *Tettua Whoodoo*, *Wykeeno*, *Kameemy*, *Kearadier*, *Naturawey* and *Toogoo Modee Mootoo*? Even after some years of exposure to the vagaries of extraordinary spelling, one could still harbour the suspicion that a colleague's enquiry for the location of *Isonducky* was a gentle leg-pull. It remains unidentified.

John Milton, Alexander Turnbull and Kathleen Coleridge

D. F. MCKENZIE

Ladies and Gentlemen,

We do homage this evening to three people—a poet, John Milton; a collector, Alexander Turnbull; and a scholar, Kathleen Coleridge.

Every teacher knows how difficult—and how important—it is to keep the past alive. I need hardly remind this 'fit audience' that history expands our mental space by liberating us from the tyranny of the present; and poetry frees us from that circumscription of mind which petty fact daily dictates. There is no evasion in that freedom. For the Renaissance, and for Milton in seventeenth century revolutionary England, it meant only a higher commitment to transcendent truths.

What in me is dark
Illumine, what is low, raise and support;
That to the height of this great argument,
I may assert Eternal Providence
And justify the ways of God to men.

Paradise Lost I. 22–26

For Milton, history and poetry were indissolubly linked: history, properly understood, could prove God's providence and record a nation's struggle towards that revelation; the poet's job was not merely to delight the senses but to direct the soul. Both history and poetry were therefore strongly purposive. Their function was not simply to reflect the world but of course to change it:

Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks: Methinks I see her as an Eagle mewing her mighty youth, and kindling her undazzled eyes at the full mid-day beam . . .

Areopagitica

Milton brought formidable powers to that task. He was the last great writer to unite in his work the three main sources of western culture—the classical, hebraic, and christian. As such, he mediates

Speech delivered at the launching of Kathleen Coleridge's bibliography of the pre-1801 Milton collection in the Library, 25 November 1980.

an older past; he refashions it in a personal synthesis which shows the vast potential of a mind when it commands such a record and draws life from it; and he projects it into his own age and ours with a poetic force which any growing mind must still find deeply formative.

That poetic force is not so singular as we may sometimes think. It ranges from the delights of *L'Allegro*:

There let Hymen oft appear
In saffron robe, with taper clear
And pomp, and feast, and revelry,
With masque, and antique pageantry,
Such sights as youthful poets dream
On summer eves by haunted stream.

L'Allegro, 125–30

Or the carnival of the animals in a still unfallen Eden, even if it is tinged with a little heavy humour:

About them frisking played
All beasts of th' Earth, since wild, and of all chase
In Wood or wilderness, Forest or Den;
Sporting, the Lion ramped, and in his paw
Dandled the kid; Bears, tigers, ounces, pards
Gambol'd before them; th' unwieldy Elephant
To make them mirth us'd all his might, and wreath'd
His lithe proboscis.

Paradise Lost IV. 340–47

The beautiful rhythms of the lines describing Eve's parting from Adam on the fateful day:

Her long with ardent look his eye pursued
Delighted, but desiring more her stay.
Oft he to her his charge of quick return
Repeated, she to him as oft engag'd
To be return'd by noon amid the bower,
And all things in best order to invite
Noontide repast, or afternoon's repose.

Paradise Lost IX. 397–403

The tenderness of Adam to Eve after the Fall:

Certain, my resolution is to die;
How can I live without thee, how forgo
Thy sweet converse and love so dearly joined . . .
Should God create another Eve, and I
Another rib afford, yet loss of thee
Would never from my heart; . . . Flesh of flesh,
Bone of my bone Thou art, and from thy State
Mine never shall be parted, bliss or woe.

Paradise Lost IX. 907–916

If death
Consort with thee, death is to me as life;
So forcible within my heart I feel
The bond of nature draw me to my own,
My own in thee, for what thou art is mine;
Our State cannot be severed; we are one,
One flesh; to lose thee were to lose myself.

Paradise Lost IX. 954–59

The pathos of the lines which describe Milton's blindness when, in Book III of *Paradise Lost*, he prays for insight:

Then feed on thoughts that voluntary move
Harmonious numbers; as the wakeful bird
Sings darkling, and in shadiest covert hid
Tunes her nocturnal note. Thus, with the year,
Seasons return, but not to me returns
Day, or the sweet approach of Ev'n or Morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;
But cloud instead, and ever-during dark
Surrounds me, from the chearful ways of men
Cut off; and for the Book of Knowledge fair
Presented with a universal blank
Of Nature's works, to me expung'd and ras'd,
And wisdom at one entrance quite shut out.

Paradise Lost III. 37–50

The anguish of Samson's cry is also Milton's:

O dark, dark, dark amid the blaze of noon,
Irrecoverably dark, total Eclipse
Without all hope of day!

Samson Agonistes 11. 80–83

But the word we want for Milton is heroic. At a time, indeed on a night,* when the New Zealand ethos is fairly summed up by the two words 'economy' and 'mini', it's worth recalling that 'economy' is simply the Greek word for house-keeping, whereas 'poetry'—from the verb *poiein*, to *make*—is what the Greeks meant by 'production'. And if you want an antonym for 'mini', my offer isn't 'maxi' but 'Miltonic'. The forces of Satan demand a matching verbal power, and few since Milton have commanded the epic armory needed to despatch, with deserved derision, the politically proud:

* On the evening of 25 November, the Prime Minister and Minister of Finance, the Right Honourable Mr Robert Muldoon, introduced a supplementary finance bill popularly known as a 'mini budget'. (*Ed.*)

Him the Almighty Power
Hurl'd headlong flaming from the Ethereal Sky
With hideous ruin and combustion down
To bottomless perdition, there to dwell
In adamant chains, and penal fire,
Who durst defy th' omnipotent to arms.

Paradise Lost I. 44-49

Milton was a great polemicist in prose as well as a great poet; and in turning now from the poetry to thinking of the works as a whole it is fitting that we direct our thoughts to Alexander Turnbull, who set about collecting them.

He seems to have started his Milton collection almost casually. As Dr McCormick records, Turnbull wrote to Quaritch on 14 July 1892: 'I intend forming a Milton collection and making it as complete as possible if I can see my way to do so. . . . The price, I shall have to leave to you and trust that you will do your best for me.'

Later that year (in November 1892) Turnbull was too busy buying a yacht for the arrival of the first Milton item (at £28) to be noticed by name. Not so when, in 1896, Quaritch advised that he held 'Milton (John) *Lycidas* . . . First edition, a remarkably fine copy, almost uncut, old marbled paper wrapper' and Turnbull's reply assuring him that 'I shall be overjoyed to receive this little rarity'.

In 1912, Quaritch reported 'Milton's *Comus* First Edition Good Copy Six Hundred Pounds'. It was a lot for those days, and it's indicative of the quality of many of the items which Turnbull secured. In June of this year, Christie's of London sold a copy of *Paradise Lost* (1667—first title page—Coleridge, plate 39) for £38,000; a *Comus* (1637—plate 35) for £30,000; a *Lycidas* (1638—plate 34) for £9,500; and an *Areopagitica* (1644—plate 5) for £14,500. Those four items alone—and only four of 224 editions and translations of Milton's works printed before 1801 included in the Bibliography—have a value of well over \$200,000.

It is not of course my intention to justify to this audience the value of the collection in terms of money. What Miss Coleridge's *Descriptive Catalogue* now makes almost self-evident is that the collecting urge of Alexander Turnbull, in many ways a naive and simple pleasure, has assumed its sophisticated intellectual fulfilment in the scholarly service of its subject, John Milton. Given the prices I have just cited—and the values our society pursues—it would be impossible now to build a collection of such scale, splendour and utility. It is for that reason that I record our thanks to the spirit of Alexander Turnbull.

When in 1630 the young John Milton had to turn a verse for the

second folio of Shakespeare's works, he rejected the idea of a marble monument:

What needs my Shakespeare for his honour'd bones
The labour of an age in piled stones . . .
Thou, in our wonder and astonishment,
Hast built thyself a live-long monument.

For a writer, the work lives on in his books to engender that wonder and astonishment in the minds of his readers. As he said in *Areopagitica*, 'Books are not absolutely dead things but do contain a potency of life in them to be as active as that soul whose progeny they are'. A bibliography of Milton's books is like an anatomy of his mind, a statement of the man, and a map of his times. A bibliography of a collection is a cultural witness, a document in our own history, an affirmation of our values. In that sense, it is also a monument to Turnbull.

But there is a paradox about collecting which can lead to a distortion of values. The perfectionism of the collector's search for Milton editions—however distant in time and place—may well serve a chapter in the dissemination of Milton's thought. But I should like to suggest that, beyond a certain point, contextual-collecting is far more important. Miss Coleridge's inclusion of a section on ancillary material and another on Milton's library and reading is highly significant. For what matters most is access to his mind. This means collecting, not simply the books that Milton wrote, but also the books that Milton read; and that means a vigorous policy for the acquisition of other seventeenth century books and pamphlets. From 1476 until 1700 there were something like 115,000 different editions of books printed in Great Britain; Turnbull has perhaps 2000 of them. The strength of the Milton collection must ultimately lie in the ancillary works which allow us to place the major ones in their context, the complex of literate life within which Milton wrote. It is not the least of many merits of Miss Coleridge's Bibliography that it allows us to trace, from the recorded imperatives of publication, the course of many debates in the history of ideas—our ideas. For example, at a time when our legislature is considering a new Family Proceedings Bill, it is not impertinent to recall points made in Milton's *Doctrine and Discipline of Divorce* (1643—plate 10):

- (a) The ignorance and iniquity of Canon Law, which provides for the right of the body in marriage, but nothing for the wrongs and grievances of the mind.
- (b) God regards love and peace in one family more than a compulsive performance of marriage, which is more broke by a grievous continuance than by a needful divorce.

- (c) That adultery is not the greatest breach of matrimony. That there may be other violations as great.
- (d) The matter of divorce is not to be tried by Law, but by conscience . . .
- (e) Marriage is not a mere carnal condition but a human society.

In *Areopagitica* Milton expounds the most fundamental principles of free publication and open debate as guarantees of civil liberty. But Milton's impulse to write *Areopagitica* is incomprehensible without the contextual study of the seventeenth century book trade and its products. As an example of its projective force in the present, one could develop from *Areopagitica* a defence of the physical book—in contrast to the mechanics of information retrieval. Pre-selected, institutionally controlled, commercially directed and ephemeral 'information' is no more accessible to the individual than authority, short-time storage, and sophisticated technology (beyond the means of any individual) will permit. The portability and thoughtful privacy of the physical book, its hospitality (unlike VDU screens) to the formal shaping of consecutively presented thought, and even the coarse and publicly overt means required to suppress, censor or frustrate the adequate housing of *physical* books,* make it a surer defence against institutional secrecy and its attendant, political tyranny.

I have left myself too little time to testify to the excellence of Miss Coleridge's scholarship. If I say that we know one another very well, and that it's a great source of pleasure and pride to me to claim her as a former student, there will be no risk of anyone under-estimating my admiration for her scholarship. It's scholarship of the best kind—modest, unassuming, 'enabling', for it puts at others' service, with dedicated accuracy, the information they need to train their own minds, and to add their mite to the elucidation of Milton's. In the words of *Areopagitica*, she is one of that 'free and ingenuous sort of such as were evidently born to study, and love learning for itself, not for lucre or any other end, but the service of God and of truth, and perhaps that lasting fame and perpetuity of praise which God and good men have consented shall be the reward of those whose published labours advanced the good of mankind'. This book will give Turnbull's library a life beyond these shores, a distinction for Milton scholars surpassed only by the British Library in London and the Bodleian Library in Oxford. It is with affection, admiration and gratitude that I mark its publication here today.

*The New Zealand Cabinet had recently declined to proceed at once with the next stage of the projected National Library building (*Ed.*).

T. K. Macdonald: a note

A. G. BAGNALL

Wallace Kirsop's discovery of the T. K. Macdonald—A. H. Turnbull links in the Quaritch archive is of much interest. (*Turnbull Library Record*, May 1981 pp.13-22) May I add a minor codicil to his paper. Macdonald was declared bankrupt in December 1891, a situation which had prompted his resignation from the House a week earlier.¹ Turnbull's candid assessment of his business probity is confirmed by tradition from other sources. However, the wrought-iron gates which guarded his impressive residence at 192 The Terrace in 1953, and later, testify to something having been saved from the wreck at the expense of others than Quaritch.² It could not have been a spiritual home for the New Zealand Library Association! Nevertheless, like more recent politicians, Seddon did not forget a friend.

In addition to membership of the commissions named in his *Dictionary of New Zealand Biography* entry there were his duties as 'supervising valuer' which were sometimes undertaken to the chagrin of officers of the Department of Lands and Survey which considered its own staff better able to perform these duties in sober moderation than one who could only be regarded as a political interloper. One such assignment was to assess and write up the attractions of the Awarua Block, in 1894, following Crown purchase from its Maori owners of the first part of this 300,000 acre north Rangitikei giant. His report was the more unwelcome when he riled the Bureaucracy by unjust allegations that the reluctance of departmental surveyors to work through the winter months had delayed the placing of the first subdivisions on the market by a year.³

It would be nice to think that some of his blurb was read by a small group of Christchurch settlers about to move north to establish on the block the village of 'Collinsville', i.e. Taihape. One of the four in the advance party was W. J. H. McCormick who, eleven years on, was to become the father of a boy who, some generations later, would be the biographer of A. H. Turnbull, T. K. Macdonald's critic and scrutineer.⁴

'T. K.' possessed redeeming qualities beyond a commercial interest in books. In an 1895 letter defending the beauties of

Wellington Harbour he lambasted unsightly reclamation and deforestation and the failure of officialdom to replant; in a style which placed him many years ahead in the conservation race.⁵

REFERENCES

- 1 *NZ Times* 3 Dec. 1891; Regulation of Elections Act 1881 (sec.58 (4)).
- 2 'Historic links on the Terrace', *Evening Post* 19 Dec. 1953.
- 3 File LS/HO 22817 (National Archives).
- 4 File LS-W 1/11911 (National Archives).
- 5 Letter in *NZ Times* 21 Dec. 1895.



Notes and Comments

Reduction in hours of opening

On 1 August 1981 the Library began opening to readers and visitors at 10.30a.m., Monday to Friday. Saturday hours for readers and visitors (9a.m. to noon) and evening hours for readers (5p.m. to 8p.m.) are unchanged. These changes will reduce the total hours of opening from 55 hours to 47½ a week. The Minister of Education was advised by the Trustees of the National Library at their meeting on 12 May 1981 'That . . . now that the National Library building has been sanctioned, and to relieve pressure on Turnbull, the establishment of a public reference service (with a strong New Zealand component) by the User Services division of the National Library in the Wellington city area be regarded as a matter of urgency . . . to approve a change in the Turnbull Library's time of opening . . . to 10.30a.m. Monday to Friday . . .' and 'to approve an amendment to the Turnbull's "Rules for the Use of the Library and Reading Room" to allow for differing levels of access to the collections for visitors and bona fide research readers'. In June the Minister accepted the Trustees' advice on hours and conditions given in terms of the Alexander Turnbull Library Regulations 1966.

The reduction in hours will give the staff an uninterrupted period between 8.30 and 10.30a.m. to undertake the essential housekeeping necessary to maintain public services at an acceptable level. The reduction is regarded as a temporary measure and as soon as staffing levels and user demand are in better balance consideration will be given to an increase in the hours of opening. Changes in the rules and procedures to allow for differing levels of access to the collections for visitors and bona fide research readers are being reviewed.

The Turnbull Winter Lectures 1981

This year during May and June the second series of Turnbull winter lunchtime lectures was held at Turnbull House. The first series consisted of seven lectures between May and September in 1966, the first year of the Turnbull's incorporation in the National Library of New Zealand. On four occasions (three Mondays and the Tuesday after the Queen's Birthday holiday) about a hundred people, mostly members of the Friends, gathered in the upstairs rooms at Turnbull House between 12.30 and 1.30 to hear lectures on the theme 'New Zealand Through the Arts: Past and Present'. The lecturers were Sir Toss will Woollaston on painting, Jack Body on music, Allen Curnow on poetry, and Witi Ihimaera on literature and Maori life. The series was sponsored by the Friends and tickets were made available first to Friends at \$8 for the series and then to the public at \$10. The 100 tickets available for sale were all taken up some

two weeks before the first lecture. The speakers were invited to submit a text for publication by the Friends and it is anticipated that publication, either in the *Turnbull Library Record* or a separate booklet, will take place during 1982.

Fine printing from Germany

The Library has received from the Alexander von Humboldt Foundation in Bonn a gift of some recent examples of *Buchkunst* (art of the book) published by Edition Tiessen of Neu-Isenburg, Federal Republic of Germany. An offer of some German books of the Library's choice was made to Dr M. E. Hoare, Manuscripts Librarian, as a former Humboldt Foundation Research Fellow (University of Göttingen, 1970–71) and it was decided to use the opportunity to inaugurate a collection of German fine printing to complement the Turnbull's rich British and American collections on the art of the printed book. The examples from Edition Tiessen together with some very recent purchases from other German printers and publishers went on display in the Library on 19 June to complement the German Publishers' and Booksellers' Association exhibition 'Books on the Move' which began its New Zealand tour in the Concert Chamber in Wellington on the same day.

The Library is fortunate in having an expert on contemporary German fine printing, Dr Jürgen Eyssen, author of *Buchkunst in Deutschland: vom Jugendstil zum Malerbuch* (Hanover, 1980), as an adviser on the development of its collection of German *Buchkunst*.

Tony Murray-Oliver honoured

Tony Murray-Oliver, who retired from the Turnbull in November 1980, received an M.B.E. in the Queen's Birthday Honours List in June 1981 'for services to the Alexander Turnbull Library and art history'. The last issue of the *Record* featured a bibliographic tribute to Tony Murray-Oliver and a brief record of the farewell ceremony held on 13 November 1980. Mr Murray-Oliver has recently been appointed to the panel of honorary consultants to the Alexander Turnbull Library.

For the discerning collector of printed ephemera

The Library is offering to Friends with an interest in New Zealand printed ephemera some prize examples produced by the Turnbull. A small stock of posters advertising recent Turnbull exhibitions etc has been discovered and is being offered to Friends before being placed before an eager public. For the paltry sum of \$3 (which includes a substantial contribution to Her Majesty's Mails) you may have by post the Premier Package consisting of 'Entertainment Ephemera' (61 × 46 cm); 'Turnbull Winter Lectures' (41.5 × 29.5 cm) designed by Janet Paul; 'W. J. Harding 1826–1899—Photographer in Wanganui' (31.5 × 44 cm); and '500 Years of English Printing' (29.5 × 21 cm).

Notes on Manuscript Accessions

A SELECTIVE LIST OF ACQUISITIONS,
JULY TO DECEMBER 1980

Acquisitions of manuscripts 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 1981. 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.

AMERY, COLIN. *The Last Bastion, 1978*. 193 1. DONATION.

Unpublished manuscript, a chronicle of the seige of Bastion Point, May 1978, and subsequent court proceedings. Photocopy.

BERTRAM, JAMES MUNRO, b. 1910. *Literary papers, ca. 1950-1980*. 50 cm. DONATION.

Editor's annotated typescripts of *The Letters of Thomas Arnold the younger, 1850-1890*, copies of letters, notes and related correspondence.

Restricted.

BIBLE SOCIETY IN NEW ZEALAND. *Records, 1917-1970*. ca. 7 m. DONATION.

Minute books, 1917-1966; Account books, 1943-1970; Correspondence files, 1940-1971; Branch correspondence and returns 1934-1970; Maori Bible files, 1922-1964; Legacies, 1914-1969; London and overseas correspondence, 1949-1965. Files of the *Bible Translator*, 1949-1963; *United Bible Societies Bulletin*, 1953-1970.

BODY, JACK (JOHN STANLEY), b. 1944. *Additional music scores, 1966, 1970*. 2 items. DONATION.

BOWIE, RONALD, b. 1907. *Papers, 1937-1976*. 33 items. DONATION.

Producer's annotated copies of plays presented in Auckland, Wellington and elsewhere by repertory and other theatre groups, programmes, photos and review material.

BURNETT FAMILY. *Papers, 1850-1871*. 10 cm. DONATION: Miss A. Burnett, Wellington.

Letters from George Burnett in Auckland, and James Burnett, surveyor, from Auckland, Nelson, Whangarei and the Grey River, to their family in England.

Canterbury Pre-Adamite Settlers Rolls, ca. 1978. 400 1. DONATION: Mrs A. Mee, Christchurch.

Alphabetical roll of settlers who arrived in Canterbury prior to the arrival of *Charlotte Jane*, 16 December 1850, compiled by Mrs Mee and her committee for Christchurch City Council. Photocopy.

CODRINGTON, ROBERT HENRY, 1830-1922. *Papers, 1867-1882*. 2 reels. PURCHASE.

Letters and journals whilst serving with Melanesian Mission as headmaster of St Barnabas' College, Norfolk Island, 1867-1881; includes journals of trips around the islands, 1872, and Australasia in 1880 with detailed descriptions of flora, fauna.

customs and daily life with particular reference to his interest in Pacific languages and anthropology, comment on slavery and death of Bishop Patteson. Originals held by Melanesian Mission, Watford, England. Microfilm.

COLENZO, WILLIAM, 1811–1899. *Letter, 30 August 1897*. 1 leaf. PURCHASE.
To his nephew William Colenso, Penzance, from Napier, 30 August 1897, regarding published papers and addresses, his health, and mail lost in wreck of S.S. *Tasmania* in July 1897.

CRUICKSHANK, ALEXANDER, 1856–1938. *Scrapbook, 1879–1938*. 1 v. DONATION: Mr L. S. Donnelly, Wellington.
Police career of long-serving officer who came from Scotland in 1878, served as Superintendent of Police in New Zealand, and as Commissioner of Police in Samoa, 1922–1928; autobiographical details and family data.

DELL, DAME MIRIAM PATRICIA, b. 1924. *Papers, ca. 1960–1980*. 6 m. DONATION.
Collection covers involvement in National Council of Women and as President of International Council of Women, Association of Anglican Women, member of National Development Council, Committee on Women, Royal Commission on Equal Pay, Hutt Valley Marriage Guidance Council; also material arising out of United Nations conferences and projects, environmental organisations.
Access subject to sorting and restriction.

DICKSON, EILEEN DECIMA. *Papers, 1928–1979*. 3 cm., 1 v. LONG TERM LOAN AND DONATION.
Papers of Decima Dickson, Wellington accompanist and teacher, include biographical notes and scrapbook of musical activities in Christchurch and Wellington.

DICKSON, HAMILTON, 1906?–1980. *Music scores, ca. 1930–1977; scrapbook; music tapes, 1953–1957*. ca. 30 cm. 1 v., 6 tapes. LONG TERM LOAN AND DONATION: Mrs E. D. Dickson, Wellington.
Music scores include light operas *The Gypsies* and *General Gore*, cello and piano sonatas, various songs and instrumental works; tapes of *The Gypsies*, *General Gore* and the 'Gang Show'.
Restricted.

DUNEDIN WATERWORKS COMPANY. *Prospectus, 1863*. 2 items. PURCHASE.
Draft prospectus for Dunedin Water Supply Company incorporated in October 1863. Includes a list of provisional directors, company officials, and a share list.

GAIR, GEORGE FREDERICK, b. 1925. *Parliamentary papers, 1961–1978*. ca. 20 m. DONATION.
Correspondence files and papers of Member of Parliament for North Shore, Minister of Health and Social Welfare.
Restricted.

GLOVER, DENIS JAMES MATTHEWS, 1912–1980. *Papers, 1948–1980*. ca. 13 cm. DONATIONS: Mr H. Innes, Auckland, and others.
Collection comprises letters, published and unpublished poems, articles and essays, obituaries, clippings and cassette tape of *Insight* documentary tribute.
Partially restricted.

GLOVER, DENIS JAMES MATTHEWS, 1912–1980. *Additional papers, ca. 1950–1980*. 1 m. DONATION: Estate of Denis Glover.
Correspondence and miscellaneous literary papers mostly from 1970s.
Restricted.

- GORDINE, RAPHAEL W. *Scrapbook, 1948–1960*. 1 v. DONATION.
Newspaper clippings and photographs dealing with gymnastics and physical education.
- GRAINGER, PERCY ALDRIDGE, 1882–1961. *Letter, 8 February 1959*. 1 leaf.
DONATION: Mr C. J. Williams, Auckland.
Letter from Percy Grainger to Mr Williams re family and personal matters, and life as a musician.
- HENRY, ANNIE, 1879–1971. *Papers, ca. 1918, ca. 1965*. 2 items. DONATION: Mr J. B. Rountree, Auckland.
Letter, photograph, obituaries of Presbyterian deaconess in Maori mission service who opened a mission at Ruatahuna in 1917.
- HUNT, ARTHUR LEIGH, 1876–1968. *Additional papers, 1909–1906*. 60 cm.
DONATION: Mr D. L. Hunt, Wellington.
Includes New Zealand Club minute book and clippings, 1909–1950, Dominion Settlement and Population Association correspondence, 1951–1960, articles on population, clippings, 1949–1960.
Access subject to sorting.
- JENKINS, ROBERT, 1825–1894. *Log of H.M.S. Miranda, 1863–1865*. PURCHASE.
Log of captain of *Miranda* during service in Auckland, Thames and Bay of Islands areas and as commander of the naval brigade at the Battle of Gate Pa, April 1864. Photocopy of original in Salop Record Office, Shrewsbury, England.
- JOHNSONVILLE TOWN BOARD. *Records, 1874–1950*. 3 v. DONATION: Mr A. H. Carman, Wellington.
Minute Books, 1874–1883, 1896–1900, rate book, 1874, Board election records, 1874–1950. The Board was abolished in 1953.
- JOHNSTON BROTHERS. *Records, 1854–1875*. 12 cm. DONATION: Mrs C. J. Adeane, Nelson.
Wellington stock and station agent's records include mortgages, land transactions, wool securities, etc.; also correspondence re flax market, specifically Manawatu Flax Mill Company; inventory of flax mill plant, 1868.
- JONES FAMILY. *Letterbook, 1860–61*. 1 v. DONATION: Mrs Edna Brown, Titahi Bay.
Letterbook containing 16 letters between members of the Jones family, settlers in Nelson, on Church affairs, family matters and the affairs of John Jones.
- JOURNEAUX, PHILIP. *Australian Sedge Survey, 1979*. 11 1. DONATION.
Report on survey conducted on randomly selected farms in Northland, 1977, as part of initial training as farm advisory officer. Typescript.
- LANDER, ROGER WILLIAM, 1903–1980. *Papers, ca. 1906–1980*. 1.3 m. DONATION.
Collection relates to the development of automatic telephone exchanges in New Zealand with drafts towards a history of the telephone, clippings and photos.
Access subject to sorting.
- LILBURN, DOUGLAS GORDON, b. 1915. *Additional music scores, 1932?–1978*. ca. 35 cm. LONG TERM LOAN.
- LYON, JOHN HOLT, 1872–1956. *Papers, ca. 1950*. 2 cm. DONATION: Rev. W. W. H. Greenslade, Khandallah.
Historical articles chiefly concerning central North Island based on personal pioneer experiences as a farmer at Utiku and later at Matiere and Inglewood. Typescript.

McCANCE, JOHN. *Journals, 1882–1884*. 4 v. PURCHASE.

Shipboard diaries kept on sailing ship *Invercargill* and steamship *Aorangi* during two voyages from London to New Zealand with comment on layout and appointments of vessels including refrigeration. Account of sojourn in Dunedin, of a visit to Lake Wakatipu district and later to Wellington and Christchurch district. The writer returned to London by *British King*. Diaries incorporate shipboard sketches, coastal profiles, sea songs and photographs.

McDONNELL, THOMAS, 1832–1899. *Letters, 1865–1898*. 21 items. DONATION: Mrs K. Cooke, Havelock North.

Primarily family letters, but correspondents include Robert Pharazyn, General Duncan Cameron, T. M. Haultain, discussing Maori affairs, land, politics and New Zealand personalities.

McINTOSH, SIR ALISTER DONALD, 1906–1978. *Reminiscences, 1975–1976*. 5 tapes. DONATION.

Interviews cover career as a public servant, with the Prime Minister's department from 1935, as Secretary to the War Cabinet, 1943–1945, and with External Affairs; transcripts.

Restricted.

McKAY, KATHLEEN VIOLET. *History of Wellington Society of Watercolour Artists Inc., 1980*. DONATION.

Record of objectives and events from the foundation of the Society in 1975 compiled by foundation President from minutes and correspondence files. Photocopy of typescript.

McLEAN, JOHN C., 1871–1918. *Notebooks, 1906–1912*. 7 v. DONATION: Scannell, Hardy and Co., Hastings

Poverty Bay farmer's ornithological notebooks comprise observations in Poverty Bay, Hawkes Bay including Lake Tutira, 1910–1911, and at Stewart Island, 1911; nesting notes.

McLEOD, JENNIFER HELEN, b. 1941. *Additional music scores, 1962–1968*. ca. 5 cm. DONATION.

MANSFIELD, KATHERINE, 1888–1923. *Papers, 1903–1922*. 1 reel. PURCHASE.

Short stories, excerpts from notebooks, poems from collection held by Newberry Library, Chicago. Microfilm.

MARTIN FAMILY. *Correspondence, 1842–1904*. 184 l. DONATION: Mrs S. J. Derby, Stokes Valley.

Albin Martin, painter, emigrated to New Zealand in the *Cashmere*, 1851, with his wife Jemima (Kempe) and farmed at Tamaki. Chiefly family letters with some comment on conditions in the colony and art in England; writers include Lady Harriet Gore Browne, Sir George Arney and Samuel Palmer; sketches. Photocopies.

MATHEWS, PETER. 1941–1980. *Papers, ca. 1960–1980*. 2m. DONATION: Mrs P. M. Strange, Hamilton.

Cassette tapes of interviews with old Yugoslav settlers and personalities of Wairoa River district, Northland; motion pictures of kauri forests 1920s–1940s; photographs of kauri forests, gumdigging, early Wairoa history and wars of 1860s; printed material reflecting interests.

MERCHANT, PHILIPPA. *The Maoris in Australia, 1980*. 32 l. DONATION.

Research paper surveying the Maori in Australia from 1793 bringing together extracts from primary and published sources. Photocopy.

- MURRAY, CHARLES PRESTON. *Reminiscences, 1980*. 57 l. DONATION.
Long-time West Coast resident's account of Seddonville Flood, 1929, goldmining and coalmining, Mokihinui River, S.S. Nile and other topics. Photocopy.
- NEW ZEALAND AND AUSTRALIAN LAND CO. *Records, 1862-1963*. 16 reels. DONATION.
New Zealand Balances, Inventories and Valuations, 1900-1911; New Zealand Day Books, 1911-1946; Balance Sheets, Reports and Circulars, 1865-1926; Miscellaneous volumes including memoranda and articles of association, returns and statistics, 1885-1947; Bills of lading, 1910-1912; Reports on estates, 1909-1930; Taxation files, 1926-1947; Land sales files, 1935-1949; Wool sales files, 1936-1948; Miscellaneous documents re finances, properties, legal matters, 1866-1932. Cashbook of the Glasgow Association, 1862-1865. Maps and plans. Microfilm of originals held in the Scottish Record Office.
- NEW ZEALAND BANK OFFICERS' UNION. *Additional records, 1926-1971*. 19v. DONATION.
Includes records of associated bodies, Benefit Society and Investment Society.
- NEW ZEALAND INTER-CHURCH COUNCIL ON PUBLIC AFFAIRS. WOMEN'S AUXILIARY. *Minutes, 1952-1957*. 1v. DONATION: Lt. V. E. Blincoe, Heretaunga.
Minutes, constitution, annual reports of organisation set up as vehicle for Christian women's views on public and social affairs and disbanded in 1957.
- NEW ZEALAND SEAMEN'S UNION INDUSTRIAL UNION OF WORKERS. *Additional records, 1923-1978*. ca. 10m. PERMANENT LOAN.
Executive Council reports and correspondence, 1929-1952; membership books and registers, 1930-1955; files on disputes, Federation of Labour correspondence, 1942-1971; Income and Expenditure, 1931-1971; ships' minutes and records, award negotiations, files on current social issues, photographs.
Restricted.
- NEW ZEALAND THEATRE TRUST BOARD. *Records, 1952-1970*. 13m. DONATION.
The Board, incorporated in 1956, took over the activities of the New Zealand Players' Company formed in 1952; collection also includes records of the New Zealand Theatre Foundation.
Access subject to sorting.
- NGAIO PROGRESSIVE ASSOCIATION. *Records, 1922-1977*. 1.3m. DONATION.
Minute books, 1922-1962, correspondence, clippings and local newssheets, maps, tracings of subdivisions and town plans.
- OWEN, ALWYN PRICE. b. 1926. *Mr Morgan and the Maoris, 1980*. 1 reel. DONATION.
Tape transcript of Spectrum documentary broadcast by Radio New Zealand relating to intertribal warfare in Rotorua, Tauranga and Waikato districts.
- PEMBROKE, GEORGE ROBERT CHARLES HERBERT, EARL OF, 1850-1895. *Journal, 18 October-16 November 1870*. 1v. PURCHASE.
Fragment of journal kept during Pacific voyage on board yacht *Albatross*, describing its loss on a reef off Fiji, with comment on Pacific Island peoples and writer's sojourn at Levuka, Fiji, not published in *South Sea Bubbles* (London, 1872).
- PORTER, JOHN JAMES, b. ca. 1910. *Memoirs, 1978*. 29 l. DONATION: Mr K. S. C. Stanton, Wellington.
Recalls stowing away on a vessel in London at the age of eleven, finding his way to New Zealand in the twenties where he served on coastal vessels. Joined the Communist Party and was imprisoned for his part in Christchurch Tramway strike in 1932. Photocopy of typescript.

PRESBYTERIAN CHURCH OF NEW ZEALAND. *Bible Class Movement Records, 1890–1979*. 7.5m. DONATION.

Minutes, correspondence, teaching aids, publications, annual reports, financial records etc. Also correspondence (1974–1978) of Rev. Duncan Glen, Youth Consultant, Department of Parish Development and Missions.

Restricted.

Ripoata o nga Hikoi a te Memoria o te Iwi Maori ki Ingarangi, 1939–1941. 37 l.

DONATION: Mr D. H. Maxwell, Tauranga.

Report on a Memorial of the Maori People presented to the Privy Council in November 1940 on the continuing usefulness of the Treaty of Waitangi; the Maori people were represented by Mr M. H. Hampson. Photocopy.

ROBERTS, ELLEN. 1889–1980. *Papers, ca. 1930–1975*. 1.2m. DONATION.

Scripts of published works; *New Zealand Land of my Choice, Let's go Racing*. and *Forever Wandering*; articles and broadcasts, unpublished manuscripts and drafts.

ROGERS, FRANK LEWIS, 1934–1980. *Parliamentary papers, 1976–1979*. 3.5m. DONATION.

Correspondence files and papers as Member of Parliament for Onehunga.

Restricted.

ROLLESTON, ROSAMOND, 1910–1980. *Notes, 1980*. 1v. DONATION.

Author's annotated copy of *The Master: J. D. Ormond of Wallingford, a Family Portrait* (Wellington, 1980), with notes of source references.

ROSS FAMILY. *Scrapbooks, ca. 1904–ca. 1970*. 2v. DONATION: Estate of W. Burnett Ross, Wellington.

Correspondence, clippings, programmes, photographs, gathered by W. Burnett Ross relating mainly to his connections with the theatre in Hamilton, Wellington and Auckland; includes letters from Lady Rutherford. Also material concerning Mrs Florence Ross's connection with Victoria League and Pioneer Club in Wellington.

RYE, PETER HUGH LEWIS JEKYLL. *Letter, n.d.* 11 1. DONATION: Mr Brooke Cornwall, Ottawa, Canada.

Fragment describing Auckland in 1860, his service during Waikato campaign and at the battle of Orakau, 1864.

SELWYN, GEORGE AUGUSTUS, BP., 1808–1878. *Papers, 1831–1909*. 8 reels. PURCHASE.

Collection ranges through missionary activity in New Zealand and issues faced in the establishment of European settlements; correspondents include members of Selwyn, Cotton and Williams families, New Zealand clergy, Sir George Grey. Originals held by Selwyn College Library, Cambridge. Microfilm.

SHAW, HELEN LILIAN, b. 1913. *Letters, 1929–1970*. 18 items. DONATION.

Letters of W. D'Arcy Cresswell to various people including Helen Shaw all in connection with her edition of *The Letters of D'Arcy Cresswell* (Christchurch, 1971).

Restricted.

SMITH, WILLIAM, 1823–1882. *Journal, 1852–1855*. 42 l. DONATION: Mr F. D. Lovatt Smith, Heathfield, Sussex.

Describes writer's association with New Zealand from the time he decided to emigrate to Canterbury until he returned to England in 1855. He took up land near Kaiapoi which he brought into production; comment on fellow colonists. Typescript.

STERRITT FAMILY. *Papers, 1911–1980*. 6cm. DONATION: Miss R. Sterritt, Christchurch.

Journals in verse kept by David Sterritt, 1888–1963, describing voyage to New Zealand on *Mamari*, 1911–1912, and work on threshing mill at Waikuku, Canterbury; voyage to N.Z. on troopship *Mokoia* whose complement included soldiers' wives. Senior Constable Rosalie Sterritt's accounts of her father's service with police force in rural Canterbury, 1928–1953, and her published article *Women in the Police Force*. Photocopy.

STOCKWELL, RODNEY FRANCIS, b. 1920. *Papers on the History of New Zealand Dentistry, 1970–1980*. 7cm. DONATION.

Lecturer in dentistry's drafts and published essays on origins of dentistry in New Zealand and on Edwin Cox, L.D.S., with photocopied research documents.

TIFFEN, FREDERICK JOHN, 1828–1911. *Letters, 1857, 1859*. 2 items. DONATION: Mrs P. Feikert, Havelock North.

Detailed account of journey from Patangata, Hawkes Bay, to Taupo and Rotorua and return via Bay of Plenty, 9 January–1 February 1857, describing Maori lifestyle, settlers encountered, terrain traversed. Photocopy.

THE TIMES. ARCHIVES. *Papers, 1980*. 6 items. DONATION.

A guide to the papers of Dr Harold Whitmore Williams, 1876–1928, who was associated with *The Times* from 1902, biographical details, notes, copies of Mrs Williams' letters re distribution of papers, 1951; list of correspondents for *The Times* in New Zealand, 1847–1963.

WAITUNA HALL COMPANY. *Records, 1912–1961*. 6cm. DONATION: Mr R. K. Pearce, Wellington.

Minute books, cashbooks, balance sheets and sundry other items relating to operation of the country hall until it came under the control of Kiwitea County Council in 1961.

WEETMAN, GEORGE. 1866–1936. *History from Boyhood Days, 1980*. 58l. DONATION: Mrs C. E. Weetman, Picton.

Transcribed by Mrs Weetman, reminiscences describe childhood on Kaikoura farm, and at Mangamaunu Pa, his work at pastoral and labouring jobs in Marlborough and Nelson with considerable comment on contemporary social life; local shipwrecks.

Photocopy of typescript.

WELLINGTON CHAMBER MUSIC SOCIETY. *Records, 1944–1976*. ca. 45cm. DONATION.

Financial records, 1945–1969, correspondence, 1945–1968, contracts, 1945–1951, 1961, miscellaneous papers, brochures, newspaper clippings.

WELLINGTON HOUSEWIVES ASSOCIATION. *Papers, 1949–1971*. 30cm. DONATION: Wellington Public Library.

Minute books, 1949–1970, Committee minutes, 1957–1959, Members register, 1954, Correspondence and papers, 1960, correspondence with Federation of New Zealand Housewives Associations, 1971, receipts 1961–1966.

WILLIAMS, HENRY. 1792–1867. *Ko Te Kawenata Hou . . . , 1853*. 1v. PURCHASE.

Archdeacon Henry Williams' copy of New Testament in Maori published in 1852 marked and annotated and containing list of texts in English and odd words of Maori vocabulary.

WILLIAMS, WILLIAM LEONARD, BP., 1829–1916. *Botanical records, 1871–1918*. 20 items. PURCHASE.

Bishop Williams' working copy of *Manual of the New Zealand Flora* presented to him by the author T. F. Cheeseman with thanks 'for the material assistance in preparation'; MS notes, photos and specimens, notebook listing Maori names of plants; also letters from J. D. Hooker and T. F. Cheeseman.

Research Notes

Dr Karl H. Rensch of the Department of Linguistics, Australian National University, is preparing manuscripts by Valéry Lallour and Monsigneur Hilarion Alphonse Fraysse (1842–1905) for publication. Lallour's five volumes of journal, observations and a Kanak-French dictionary were compiled during his stay from 1843 to 1849 in the Marquesas Islands and Fraysse's 'Dictionnaire Français-Uvea et Até' was a product of his term as Apostolic Vicar of New Caledonia from 1880 to 1905.

From 25–29 May 1981 a major international symposium entitled 'Scientific Colonialism 1800–1930: a Cross-cultural Comparison', sponsored by the Smithsonian Institution, Washington and the Department of History and Philosophy of Science, Melbourne University, was held at the latter university. The Library was represented by Dr Michael E. Hoare who read a paper on 'New Zealand science and the Australian connection, 1800–1930', which drew heavily on the Library's and other manuscript sources in the field. Other presenters of papers who have used the Turnbull's resources in recent years were Professor Lawrence Badash (University of California, Santa Barbara) on 'New Zealand's influence on Rutherford's scientific development' and Professor Lewis Pyenson (Université de Montréal) on 'Geophysics, geopolitics and colonial expansion in the South Pacific, 1900–1930'. Altogether twenty papers were delivered and commentary provided on the New Zealand experience by a number of invited scholars very conversant with the Library's holdings of scientific archives, rare books and art materials, among whom were Professor T. G. Vallance (University of Sydney, international historian of geology); Professor Wallace Kirsop (Monash University, Australasian bibliographical history); Miss Joan T. Radford (Melbourne University, history of chemistry in Australasia) and Dr Brian Wearing (University of Canterbury, history of the Geological Survey of New Zealand). It is expected that the proceedings of the symposium will be published during 1982.

Alexander Turnbull Library

Report by the Chief Librarian for the year 1980/81

The Alexander Turnbull Library is responsible for developing, maintaining, and encouraging the most appropriate use of the National Library's research collections of materials relating to New Zealand, the Pacific, early printed books, John Milton and his times, English literature, and the development of the art of printing. It is responsible for the long-term preservation of the national collection of library materials relating to New Zealand and for the bibliographic control of New Zealand publications.

THE USE OF THE COLLECTIONS

Despite the emphasis being placed on the Turnbull's primary function as a library for historical research, demand on the collections continues to increase and excessive use is still being made of the New Zealand collections. Further measures will have to be adopted to persuade potential general reference users to exhaust the resources of their local libraries first and to use the Turnbull's New Zealand collections only as a last resort. Consideration is being given to making copies of heavily used materials (especially those in demand for family history) available in other libraries to reduce demand on the originals.

The Library is continuing to encourage publication based on the collections as the most appropriate and effective means of making its rich resources available for the widest public use. Unlike some art galleries which measure success by the number of persons viewing the collections, or a lending library which measures volumes borrowed, a research library measures its success by the number of publications which draw on its resources to add to the public stock of knowledge. The Research Endowment Fund made several small grants to assist research for publication based substantially on the Library's collections. The Fund acknowledges the continuing support of the Todd Foundation and the Ilott Trust, and is indebted to the Minister of Internal Affairs for a further grant of \$10,000. During the year the Fund also received income from sales of the Cooper prints, published by the Fund in association with the New Zealand Wool Board.

Two major scholarly works based on the Library's collections were published during the year. In June the long-awaited first volume of the retrospective national bibliography, covering books and pamphlets relating to New Zealand published up to 1889, was issued by the Government Printer. The project, to provide bibliographic descriptions of monographs relating to New Zealand published before 1960, under the editorship of Dr A.G. Bagnall, OBE, will be completed in 1983 with the issue of an index volume containing addenda and corrigenda. In November *A Descriptive Catalogue of the Milton Collection in the Alexander Turnbull Library . . . Describing Works Printed Before 1801 . . .* compiled by Miss K.A. Coleridge to document the importance of the Turnbull's

Milton collection to the international scholarly community was published by Oxford University Press for the Library.

The papers presented at the 1978 Turnbull Conference on New Zealand Social History (sponsored by the Research Fund) first published in the *New Zealand Journal of History* were reissued during the year under the title *New Zealand Social History* edited by Professor D.A. Hamer. The second Turnbull national conference on early modern studies was held on 7–8 February. The Research Fund sponsored the conference and made a grant to enable Dr Christopher Hill the distinguished historian of the seventeenth century English revolution to travel from Canberra to participate and deliver a paper on 'Milton in the Puritan Revolution'.

The second instalment of 250 entries of the *National Register of Archives and Manuscripts* was published by the National Library during the year. The *New Zealand National Bibliography* and the *Index to New Zealand Periodicals*, produced by the Bibliographic Unit, continued publication. The Turnbull Library Endowment Trust issued a set of prints from original paintings by E. A. Williams and the Research Fund in association with the New Zealand Wool Board issued seven coloured prints from originals by A. J. Cooper to inaugurate a new annual print series. The Friends of the Turnbull Library published two issues of the *Turnbull Library Record*.

Four exhibitions were mounted in the Library; one to mark the publication of *The Unauthorised Version*, a history of New Zealand in cartoons which drew very heavily on the Library's collections; 'The Surveying and Mapping of Wellington Province 1840–76'; paintings and drawings by E. A. Williams and his contemporary J. O. Hamley for the launching of the Williams prints; and 'Plague to Polio: New Zealand Health 1900–1950'.

THE ARCHIVE OF NEW ZEALAND MUSIC

In 1975 the Library created the Archive of New Zealand Music as a major research collection covering all aspects of musical composition and performance in New Zealand. In 1980 the first full-time member of staff was approved for the Archive and Miss J. Palmer appointed Subject Specialist and Librarian of the Archive of New Zealand Music. During the year a separate music room was established, the Library's policies on the acquisition of sound recordings were refined, filing and indexing systems established, and guidelines prepared for the integration of music manuscripts into the Manuscripts Collection. Major acquisitions during the year were manuscript scores and recordings from Douglas Lilburn, the early archives of the Wellington Chamber Music Society, and the papers of the late Hamilton Dickson.

CONSERVING THE COLLECTIONS

The staffing establishment of the Conservation Unit was increased by one conservation technician during the year. The staffing available for conservation is still insufficient to enable the Library to guarantee the long-term preservation of all the research materials in its care. Further

measures are being taken to improve short-term preservation by increasing the rate of duplication and reducing the use made of the collections.

The Library's collections are now housed in seven buildings between Courtenay Place and Thorndon. The movement of items between the outlying buildings and the main library on The Terrace, which cannot but continue until the collections are housed under one roof, is increasing and constitutes a physical and security risk. All buildings now used to house the Library are below a standard appropriate to the value of the collections.

A substantial increase in demand for advice and assistance from outside has led to the Conservation Unit accepting a growing national role. Conservation staff are involved in the work of the Wellington Cultural Conservators and they organised a successful workshop on the salvage of cultural materials on 6–8 March 1981. The Conservation Officer acted as a consultant to the Historic Places Trust after flooding affected the contents of Trust properties at Kerikeri in March 1981, and has acted as an adviser to a number of museums, galleries and libraries. Mr Baillie also attended a conference of the International Institute for the Conservation of Historical and Artistic Works in Vienna and the international conference on paper conservation in Cambridge, England, both in September 1980, and visited conservation laboratories in England, Britain and Canada. The Photograph Librarian attended a seminar on photographic conservation at the Rochester Institute of Technology in the United States.

BUILDING THE RESEARCH COLLECTIONS

Donations during the year rose slightly to 436. Greater selectivity in the acceptance of donations, especially of manuscripts and archives, has been exercised and donors are being asked to do more sorting and organising under the Library's supervision. A more precise collecting policy for manuscripts and archives is under discussion. The Library continues to receive for the national collection, under the compulsory deposit provisions of the Copyright Act administered by the General Assembly Library, a comprehensive range of materials published in New Zealand.

Important manuscript donations include the records of the Bible Society in New Zealand, the Presbyterian Bible Class movement, the New Zealand Theatre Players' Trust Board and Bethune and Hunter. The Library also received papers of the late Dr Reo Fortune, the New Zealand-born social anthropologist. With the assistance of the Endowment Trust the fine printing collection was strengthened by recent examples of American and English private presses, and items from the Gregynog Press and Gwas Gregynog, and the Officina Bodoni. Several volumes on the art of Japanese hand-made paper were purchased for the collection on paper making. A significant addition to the history of printing collection was *An Exact Narrative of the Tryal and Condemnation of John Twyn* (1664), and the Miltoniana collection benefited by the purchase of Haquin Spegel's Swedish language work *Guds Werck och Hwila* (1725) and *The Life and Reign of King Charles, or the Pseudo-Martyr Discovered* (1651).

We are indebted to those who have contributed by donation to the growth of the collections and acknowledge their generosity. A full list of donors is published annually in the *Turnbull Library Record*. The Alexander Turnbull Library Endowment Trust has continued to make funds available for the purchase of highly priced books, manuscripts, maps and pictures, and for related activities.

J. E. TRAUER

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Publications, Lectures, etc by the Staff, 1980/81

BAILLIE, W. J. H. 'Archival and Restoration Material from Process Materials Corporation, Rutherford, N. J., U.S.A.,' *AGMANZ News* 10 (August 1979) 3-4.

——— 'Jerry McWilliams. *The Preservation and Restoration of Sound Recordings*' (review), *New Zealand Libraries* 43 (December 1980) 69.

BARTON, P. L. 'Atlas of the South Pacific' (review), *Cartographic Journal* 16 (December 1979) 119-20; *New Zealand Geographer* 36 (October 1980) 94-5.

——— 'The Concept of a National Map Collection: Is it Possible? Is it Obsolete?', *Globe* 12 (1980) 24-9; *Special Libraries Association. Geography and Map Division. Bulletin* 120 (June 1980) 57-60; *New Zealand Cartographic Journal* 10 (September 1980) 17-20.

——— '5th New Zealand Mapkeepers Circle Seminar, University of Auckland, 30-31 January, 1 February 1980', *Globe* 12 (1980) 35-6; *Special Libraries Association. Geography and Map Division. Bulletin* 120 (June 1980) 56-7; *New Zealand Cartographic Journal* 10 (September 1980) 15-16.

——— 'The History of the Mapping of New Zealand', *Map Collector* 11 (June 1980) 28-35.

——— 'Maori Geographical Knowledge and Mapping: a Synopsis', *Turnbull Library Record* 13 (May 1980) 5-25.

——— 'Map Collections and Map Librarianship in New Zealand: a Synopsis', *Library Trends* 29 (Winter 1981) 537-46.

——— '*The Map Librarian in the Modern World; Essays in Honour of Walter W. Ristow*, edited by Helen Wallis and Lothar Zögner' (review), *New Zealand Mapkeepers' Circle Newsletter* 9 (December 1980) 19-20.

——— '*Map Sources Directory*, Compiled by Janet Allin' (review), *New Zealand Mapkeepers' Circle Newsletter* 9 (December 1980) 20-1.

——— 'Maps and New Zealand Archaeologists', *New Zealand Archaeological Association Newsletter* 23 (September 1980) 178-83.

——— 'A National Union Catalogue of Maps (New Zealand): NUCM(NZ)', *Globe* 12 (1980) 17-23; *Special Libraries Association. Geography and Map Division. Bulletin* 120 (June 1980) 61-5; *New Zealand Cartographic Journal* 10 (September 1980) 21-5.

——— 'New Zealand Mapkeepers Circle' (Seminar 1980), *Western Association of Map Libraries Information Bulletin* 11 (June 1980) 196.

- 'New Zealand Metric Topographical Maps: 1:50 000 & 1:250 000', *Globe* 12 (1980) 78–80.
- *The Surveying & Mapping of Wellington Province 1840–76; an Exhibition of Manuscript Maps, Field Books, Sketches and Water Colours, Photographs, a Textbook and Survey Instruments on Loan from the Dept of Lands and Survey and the National Museum, Wellington and from the Collections of the Alexander Turnbull Library.* Wellington, Alexander Turnbull Library, 1981. 19p.
- BEVAN, R. 'Early Women Photographers of New Zealand', *Photoforum Supplement* 5 (Spring 1980) 5.
- BROOKS, C. M. Serials and AACR2; paper presented to meeting on serials and AACR2, Victoria University of Wellington, 11 September 1980.
- EMPSON, M. F. Art research and copyright depository libraries in New Zealand (with Michael Hitchings); paper delivered at the LAA—NZLA Conference, Christchurch, 23 January 1981.
- HOARE, M. E. (ed.) *Beyond 100. A Development Plan.* Wellington, The Boys' Brigade in New Zealand (Inc), 1981. 125p.
- 'Introduction', in *Doctors and Australian Science: An Exhibition held at the Royal Australasian College of Physicians for the Combined Meeting of the Royal Australasian College of Physicians and by invitation the Royal College of Physicians and Surgeons of Canada, Sydney (24–28 February 1980)*, p. 7–11.
- '“Rambler with a Pen”: *The World of John Boulton*, by A. Charles and Neil C. Begg' (review), *New Zealand Listener* 96: 2107 (31 May 1980) 69.
- 'Report on Curators' Training Course, 19–23 November 1979', *Archifacts* 13 (March 1980), 288–9.
- The history of medicine in Australasia: sources and solutions; lecture delivered at Annual Conference of the Australian and New Zealand Society of Epidemiology and Research in Community Health (ANZSERCH), Wellington, 21–23 August 1980.
- MILLEN, J. E. 'Composer of the Week', occasional broadcasts on the Concert Programme, Radio New Zealand, April 1980–March 1981.
- 'Nellie Melba: Queen of Song in New Zealand', 3-part series broadcast on the Concert Programme, Radio New Zealand, 23–25 February 1981.
- 'Royal Visits' (Melba's New Zealand tours), *New Zealand Listener* 97:2144 (21 February 1981) 32.
- (ed.) *Serpent on the Rocks.* Wellington, Serpent Publications, 1980. 36p.
- 'Star Spangled Years', 6-part series on celebrity artists who visited New Zealand between the Wars, broadcast on the Concert Programme, Radio New Zealand, April/May 1980.
- PALMER, J. M. 'Cantations of a Choral Music Collector', *New Zealand Music Libraries Newsletter*, 1 (May 1980) 6; *Canzona* 2 (October 1980) 27.
- 'Preserving our Musical Heritage', *New Zealand Libraries* 43 (June 1981) 95–7.

—— The Archive of New Zealand Music at the Alexander Turnbull Library: preserving New Zealand's musical heritage; paper delivered to IAMLANZ Seminar at LAA—NZLA Conference, Christchurch, 24 January 1981.

PARKINSON, P. G. *Grateloupia the Nomenclators' Wrackage; an Account of the Chronic Confusion Attending the Application of the Name Grateloupia in the Phycological Literature, an Explanation of the Problems and their Causes with Reflections on a Deficiency in the International Code of Botanical Nomenclature and a Simple Solution to the Difficulties*. Auckland, Pettifogging Press, 1980. (*Phycologiae Historiae Analecta Autodidactica, Fasciculus Secundus*) 24p.

—— 'Proposals to Amend the Code', *Taxon* 30 (February 1981) 274–285.

—— 'Remarks on Some Algal Generic Names Recently Proposed for Nomenclatural Conservation: *Halymenia*, *Grateloupia*, *Nemastoma* and *Schizymenia*', *Taxon* 30 (February 1981) 314–318.

—— '*Grateloupia ornata* C. Agardh 1822, *nom. rectotyp. prop.*,' *Taxon* 30 (February 1981) 312–314.

—— 'Early Music on Record; a Guide to Anyone Starting a collection' [Part I], *Early Music Journal*, 3 (April/May 1980) [2p.]; Part II, 3 (June/July 1980) 15–16.

—— 'Doing Wonders' (review), *Early Music Journal* 3 (August/September 1980) 15–16.

—— 'Rough Ride with Omnibus' (review), *Early Music Journal* 3 (October/November 1980) 5–6.

—— 'One Charming Night,' (review) *Early Music Journal* 3 (October/November 1980) 17–18.

—— 'Wellington Cathedral Autumn Festival' (review) *Early Music Journal* 4 (March/April 1981) 3–4.

—— 'A Choice Selection' (review), *Early Music Journal* 4 (March/April 1981) 15.

SULLIVAN, J. P. 'Photographs', in *Non-book Materials in Libraries; Guidelines for Library Practice*. (ed. Sally Edridge). Wellington, New Zealand Library Association, 1980, p. 42–49.

—— 'Aspects of Early New Zealand Photography—1: Daniel Manders Beere', *Photoforum Supplement* 4 (Winter 1980) 9.

—— The Alexander Turnbull Library's Photograph Section; lecture given to the Friends of the Turnbull Library, 10 March, 1981.

TRAUE, J. E. 'Map of Our Printed Past: *New Zealand National Bibliography to the Year 1960*, Volume 1, to 1889' (review), *New Zealand Listener* 96:2131 (15 November 1980) 84–5.

—— *Methodism in New Zealand: Resources for Historical Research in the Alexander Turnbull Library*. Auckland, Wesley Historical Society, 1980. (Wesley Historical Society, Proceedings, 32) 15p.

—— 'Sharing: Two Themes and a Coda. Presidential Address to the New Zealand Library Association, January 1981', *New Zealand Libraries*, 43 (March 1981) 73–77; LAA—NZLA Conference (1st: 1981: Christchurch, N.Z.) *Sharing: Proceedings of the First Combined Conference . . .* Sydney, LAA, 1981, p. 13–21.

—— Research libraries overseas; address to the Wellington Branch, New Zealand Library Association, 23 October 1980.

—— Some impressions from overseas; lecture to the Friends of the Turnbull Library, 18 November 1980.

WILLIAMS, K. S. 'The National Library Contribution to Regional Resource Sharing', LAA—NZLA Conference (1st: 1981: Christchurch, N.Z.) *Sharing: Proceedings of the First Combined Conference* . . . Sydney, LAA, 1981, p. 324–330.

—— AACR2 for non-cataloguers; lecture to Wellington Branch, New Zealand Library Association, 30 April 1980.

—— New Zealand Bibliographic Unit; paper delivered at Cataloguing Seminar, LAA—NZLA Conference, Christchurch, January 1981.

Notes on Contributors

T. H. BEAGLEHOLE, MA, PHD, is reader in history at the Victoria University of Wellington. His publications include *Thomas Munro and the Development of Administrative Policy in Madras 1792–1818* (1966) and *Maori Schools in a Changing Society* (with J. M. Barrington, 1974).

SIMON CAUCHI, BA, DIP NZLS, ANZLA, is senior lecturer in the Department of Librarianship at the Victoria University of Wellington. He is a former City Librarian of Manukau and was Deputy National Librarian of the National Library of New Zealand.

D. F. MCKENZIE, MA, DIP JOUR, PHD, FBA, is Professor of English at the Victoria University of Wellington. He has published extensively on aspects of English bibliography. Professor McKenzie is a former President of the Friends of the Turnbull Library and a Trustee of the National Library of New Zealand.

IAN MILNER, MA(HONS), BA(OXON), recently retired from the chair of English literature at Charles University, Prague, where he lectured from 1951. Among his publications are a study of George Eliot, and a number of translations of Czech poetry. He is currently writing a biography of his father, Frank Milner.

J. O'C. ROSS, CB, CBE, is a former Chief of the New Zealand Naval Staff with the rank of Rear Admiral. His publications include *The White Ensign in Early New Zealand* (1967), *This Stern Coast* (1969), *The Lighthouses of New Zealand* (1975) and *Pride in their Ports* (1978).

Friends of the Turnbull Library

Annual Report 1980/81

MEMBERSHIP The number of financial members was 987 as at 31 March 1981.

MEETINGS The Annual General Meeting was held on 25 June 1980, and followed by an address by Dr J.O.C. Phillips of the History Department of Victoria University, called 'Musings in Maoriland: cultural nationalism in the 1890's', which produced a spirited response from the audience.

On 24 September 1980, Dr O. B. Hardison of the Folger Shakespeare Library, Washington D.C., spoke on the funding of cultural institutions in the United States, and of the substantial support given to the Library by its friends.

On 22 October 1980, Dr T. H. Beaglehole talked of the early years in London of his father Professor J. C. Beaglehole, supported by interesting excerpts from his father's letters and early writings.

Mr J. E. Traue, Chief Librarian of the Alexander Turnbull Library, recently back from his overseas study tour, spoke on 18 November 1980, giving his impressions of other research libraries and institutions similar to the Alexander Turnbull Library, and having similar problems.

Mr John Sullivan, Photograph Librarian at the Alexander Turnbull Library, talked to the Friends on 17 March 1981 on the Photograph Collection of the Library. He illustrated his address with photographic prints and slides, demonstrating the close links with the Art Collection by the juxtaposition of photographs and paintings of the same scene.

TURNBULL WINTER LECTURES Following the proposal at the 1980 Annual General Meeting to hold an annual series of lectures, the inaugural series was held weekly from 25 May to 15 June 1981. The four lectures on 'New Zealand through the Arts, Past and Future', were delivered at 12.30pm. at Turnbull House. Sir Tosswill Woollaston spoke on Painting (25 May); Jack Body on Music (2 June); Allen Curnow on Poetry (8 June); and Witi Ihimaera on Literature and Maori Life (15 June). One hundred tickets for the series were presold at \$8.00 for Friends and \$10.00 for others, and were quickly sold out; the venue was pleasant and the lectures appreciated by a varied audience, mostly of Friends. If possible the lectures will be published in the *Turnbull Library Record* or in some other form during 1982.

TURNBULL LIBRARY RECORD A subcommittee has been looking at the *Record* with the expectation of broadening its scope and extending its distribution outside New Zealand; it is hoped in the first instance to have invited articles from leading scholars across the Tasman.

NATIONAL LIBRARY BUILDING With the October 1980 issue of the *Turnbull Library Record* every member of the Friends received a letter calling for support to publicise the need to complete the National Library Building, then under threat of postponement. At the end of February the President and Past-President forwarded a petition on your behalf to Parliament in support of the N.Z.L.A. calling for the completion of the National Library Building. In April 1981 the Cabinet approved the calling of tenders for Stage II, the shell of the building, and I should like to thank all Friends who wrote to politicians and newspapers on this matter, as this action had some influence in the decision and is much appreciated by your Committee and the staff of the Library.

OBITUARIES It is with deep regret that I record the deaths of two former Presidents—Dr Denis Glover (who was a current member of the Committee) and Canon Nigel Williams (former member of the Committee) both long-term members and strong supporters of the Friends.

Special thanks are due to the Chief Librarian for his total dedication to the Library and its welfare; to your immediate Past-President for his guidance and expertise in several important operations; to Janet Horncy for her stamina and forethought during her first year as Secretary; to Colin Davis, whose innovative genius has given the Friends' activities a new direction; to Gillian Ryan for her organisation of the Winter Lectures; to Mrs Janet Paul for her attractive poster and tickets; to Mrs Meikle and the office staff for their work in public relations; and especially to Darea Sherratt, our long-standing and long-suffering and meticulous Treasurer who, to our regret, resigns this year.

J. R. TYE,
President

FRIENDS OF THE TURNBULL LIBRARY

Statement of Income & Expenditure for year ended 31 March 1981

	1981	1980
	\$	\$
INCOME		
Subscriptions—General	9,622.37	4,883.58
—Life members	340.00	600.00
Profit on sale of publications	1,939.64	1,770.69
Interest	945.20	313.09
Donations	52.50	246.99
Subsidy from Alexander Turnbull Library Endowment Trust	—	1,000.00
	12,899.71	8,814.35
EXPENSES		
Printing and stationery	141.46	343.46
General expenses	143.36	10.00
Audit fee	193.54	179.51
Library Record printing	7,764.00	7,369.00
Postages	1,110.55	470.54
Meeting expenses	113.62	73.90
Lecture fees	43.80	70.00
Clerical wages	278.25	36.00
Magazine subscriptions	82.64	32.07
Advertising	83.00	40.00
	9,954.22	8,624.48
EXCESS OF INCOME OVER EXPENSES	\$2,945.49	\$189.87

NOTES TO THE ACCOUNTS

Statement of Accounting Policies

1. The General Accounting Principles as required by the New Zealand Society of Accountants for the measurement and reporting of the results and financial position under the historical cost method have been observed in the preparation of these accounts.
2. Stock has been valued at cost.
3. Receipts during the year for life membership have been included as income.
4. Deposits with UDC Group Holdings Ltd: \$1,300 at 14.50% maturing 11/09/82; \$2,000 at 15.00% maturing 21/03/83; \$1,000 at 15.00% maturing 22/12/83.
5. Term Deposits with B.N.Z.: \$1,000 at 11.25% maturing on 26/05/81; \$800 at 11.25% maturing on 26/05/81
Investments with B.N.Z.: \$500 at 11.50% maturing on 21/08/81

Balance Sheet as at 31 March 1981

	1981	1980
ACCUMULATED FUNDS	\$	\$
Balance at beginning of year	6,426.27	6,236.40
Add Income for the year	2,945.49	189.87
	\$9,371.76	\$6,426.27
<i>Represented by:</i>		
ASSETS		
Cash at bank	1,058.43	494.58
Stock on hand	1,713.33	1,719.19
	2,771.76	2,213.77
INVESTMENTS		
Bank of New Zealand (Note 5)	2,300.00	1,300.00
United Dominions Corp— Registered secured debenture stock (Note 4)	4,300.00	3,000.00
	9,371.76	6,513.77
LESS LIABILITIES		
Sundry creditors	—	15.00
Subscriptions received in advance	—	72.50
	\$9,371.76	\$6,426.27

AUDITORS' REPORT

We have examined the accompanying Balance Sheet and Statement of Income and Expenditure of Friends of the Turnbull Library and have obtained all the information and explanations which we have required.

In our opinion the Balance Sheet and Statement of Income and Expenditure respectively give a true and fair view of the financial position of Friends of the Turnbull Library as at 31 March 1981 and of the results for the year ended on that date. We have accepted the Secretary's certificate as to the quantities and values of stocks at each balance date.

GILFILLAN MORRIS & CO
Honorary Auditors

Wellington, 12 June 1981

ALEXANDER TURNBULL LIBRARY

Chief Librarian: Mr J. E. Traue, MA, FNZLA

Assistant Chief Librarian: Miss M. Walton, MA, ANZLA

Acquisitions Librarian: Miss D. M. Sherratt, BA

Art Curator: Mrs M. F. Empson, MA, DIP NZLS

Art Librarian: Ms M. Long, BA, DIP NZLS

Catalogue Librarian: Miss P. A. Griffith, BA, DIP NZLS

First Assistant, Catalogue: Miss M. E. Donald, MA, DIP NZLS

Catalogue Assistants:

Mrs L. I. Keyse, BA, DIP, NZLS; Mrs H. Loftus, MA, NZLA CERT;

Mrs B. G. Matthews, BA, NZLA CERT; Mr T. Ralls, MA

Manuscripts Librarian: Dr M. E. Hoare, FLS

First Assistant, Manuscripts: Mr D. C. Retter, MA

Subject Specialists, Manuscripts:

Ms S. E. Dell, BA (HONS), DIP NZLS (Maori Manuscripts);

Mrs J. I. Starke, BA (HONS), ANZLA

Manuscripts Assistants: Mrs P. Olliff, BA, ALA; Mr K. L. Stewart, MA, DIP ED

Map Librarian: Mr P. L. Barton, ANZLA

Music Librarian: Miss J. Palmer, MA, DIP NZLS

Photograph Librarian: Mr J. P. Sullivan, BA, DIP NZLS

Reference Librarian: Miss J. V. Horncy, BA, DIP NZLS

First Assistant, Reference: Mrs P. Sargison, BA (HONS), DIP NZLS

Reference Assistants:

Mrs A. L. Buchan, MA, DIP NZLS; Miss F. S. Hutt, BA, DIP LIBR

Miss J. A. McIntyre, BA, DIP NZLS

Serials Librarian: Mr P. G. Parkinson, BSC, DIP NZLS

HONORARY CONSULTANTS

Dr A. G. Bagnall, OBE, FNZLA

New Zealand bibliography and Regional history

Mrs J. E. Paul, BA (HONS)

New Zealand art history and Typographical design

Mr A. A. St. C. M. Murray-Oliver, MA, ANZLA, FMANZ

New Zealand and Pacific art

Mr V. G. Elliott, MA, B.LITT, DIP NZLS *Early printed books*

Mr D. G. Medway, LL.B, FLS *Historical ornithology*

TRUSTEES OF THE NATIONAL LIBRARY
OF NEW ZEALAND

Chairman: Mr L. A. Cameron, CBE

Appointed by the Governor-General:

Dr I. D. Blair, MBE, Professor D. F. McKenzie, FBA, Mrs D. H. McNaughton,
Professor K. Sinclair, Mrs N. Templeton

Elected by the Library Committee of the House of Representatives:

The Hon. Sir Richard Harrison, ED, MP, Dr M. E. R. Bassett, MP

Statutory Trustees:

The Director-General of Education (Mr W. L. Renwick)
The Secretary for Internal Affairs (Mr J. N. L. Searle)
The Clerk of the House of Representatives (Mr C. P. Littlejohn)
The Director-General of DSIR (Dr D. Kear)

TRUSTEES SPECIAL COMMITTEE FOR THE
ALEXANDER TURNBULL LIBRARY

Chairman: Mr L. A. Cameron, CBE

Professor I. H. Kawharu, Professor D. F. McKenzie, FBA,
Mr Ormond Wilson, CMG, and the Secretary for Internal Affairs

OFFICERS OF THE NATIONAL LIBRARY OF
NEW ZEALAND AND PROFESSIONAL STAFF

National Librarian: Miss Mary A. Ronnie, MA, FNZLA

*Executive Officer and Treasurer, Alexander Turnbull Library
Endowment Trust:* Mr D. Smith

Conservation Officer (attached to Alexander Turnbull Library)
Mr W. J. H. Baillie, MSC, DIP CONS

THE FRIENDS OF THE TURNBULL LIBRARY

The Society known as the Friends of the Turnbull Library was established in 1939 to promote interest in the Library, to assist in the extension of its collections, and to be a means of interchange of information on all matters of concern to those interested in books generally as well as in the manuscripts, sketches, maps and photographs with other materials which throw light on our history.

The Society carries out its objects by means of periodic meetings and the production of publications, the main one of which is the twice-yearly *Turnbull Library Record*.

The annual subscription of \$10.00 entitles members to receive the *Record* free. Members of the Society are also able to purchase Library publications, including those of the Alexander Turnbull Library Endowment Trust, at a discount.

Correspondence and enquiries regarding membership should be addressed to the Secretary, the Friends of the Turnbull Library, P.O. Box 12-186, Wellington North.

OFFICERS

President: Dr J. R. Tye

Immediate Past President: Mr I. McL. Wards

Hon. Secretary: Miss J. V. Horncy

Hon. Treasurer: Mrs J. Meikle

COMMITTEE

Mr J. C. Davis

Mr L. C. Staffan

Mr V. G. Elliott

Mr C. R. H. Taylor

Mrs J. V. Hobbs

Dr J. E. P. Thomson

Mrs J. E. Paul

Mrs I. Winchester

