

## TALK SERIES 2018

### May 23<sup>rd</sup>

Katherine Milburn, senior researcher at the Hocken, will speak on the Hunter Collection: An example of a mid-twentieth century socialist and communist collection.

### 25<sup>th</sup> July

Te Kerēme: The speakers will reflect on the 20 years since the Ngai Tahu Treaty Settlement.

### 2<sup>nd</sup> September

Barbara Brookes, Angela Wanhalla and Lachy Paterson's topic is 'Rediscovering Māori women's voices'.  
(Note this is a Sunday, and is associated with the FOHC Annual Celebration – venue to be advised.)

### 19<sup>th</sup> September

Laurence Fearnley, who with Paul Hersey, was the recipient of the first Hocken Collections Research Scholarship, will speak on 'The pleasure of researching and editing an anthology of New Zealand mountaineering writing'.

### 28<sup>th</sup> November

James Beattie, an environmental historian, has garden history as his subject.

All the talks, with the exception of the early September gathering, are held in the Hocken Seminar Room. Refreshments and chat at 5.15 pm, followed by the talk at 5.30pm.

---

## LANDSCAPE AND IMAGINATION

Dunedin author and illustrator David Elliot's talk in March was entitled 'Landscape and Imagination.' He is based at Port Chalmers and was the major award winner at the 2017 New Zealand Book Awards for Children and Young Adults.

His talk in March was sheer delight for an audience who clearly remembered their own favourite books as

children. The ability to capture in line and colour a moment or person in imaginary time is a rare gift and Mr Elliot does this with great skill, as is evidenced by his record of notable publications, most recently with his *Snark: Being a true history of the expedition that discovered the Snark and the Jabberwock. . . and its tragic aftermath*, published by Otago University Press. He has the happy knack of describing the world of the imagination without spoiling it.

---

## UNDERSTANDING THE NGĀI TAHU CLAIMS AND SETTLEMENT

By way of background to the talk to be given in July, Friends are urged to read the article by Scott Campbell, Collections Assistant, in the *Hocken Blog*. An extract is offered here because it reminds us of the significant relationship between Ngai Tahu and Hākena:

'Here at the Hocken Collections we are privileged to care for a wealth of material that illuminates Ngāi Tahu history and culture. Through He Kī Taurangi, the Memorandum of Understanding between Te Rūnanga o Ngāi Tahu and the University of Otago, we maintain a special relationship with Ngāi Tahu. For an overview of Ngāi Tahu material at the Hocken you can download our reference guide to Kāi Tahu Sources at the Hocken Collections. The collections contain many sources that can help us to understand Te Kerēme and its history, to understand the settlement itself, and to contextualise and critique the settlement.....

'In addition to the Waitangi Tribunal's published reports, the Hocken holds two large archival collections of evidence presented to the Tribunal by the Ngāi Tahu Māori Trust Board and the Crown. With a combined total of more than 700 items, these are rich collections. As well as legal submissions they contain whakapapa, traditional histories, maps, plans and research reports on a wide variety of topics. Hocken's published collections contain the Tribunal's reports, the Deed of Settlement, and further items that provide insights into the settlement negotiations and the significance of the settlement itself. In addition to government briefings, iwi consultation documents and other publications directly related to the settlement negotiations, we hold many books, theses, journals and newspapers that address and analyse the Ngāi Tahu settlement and the wider processes of claims inquiries and negotiated settlements. "Are Treaty of Waitangi settlements achieving justice?" you might be asking yourself. If so, you will be glad to know that we hold a [PhD thesis](#) with a particular focus on the Ngāi Tahu settlement that addresses that very question.'

## THE DEMOCRATISING OF NEW ZEALAND

### NATIONAL COUNCIL OF WOMEN

The Centennial Dinner of the Dunedin Branch of NCW was held on March 17<sup>th</sup>. It celebrated a time in this country's history when, as WW1 moved into its final stage, the character of post-war New Zealand society was being addressed. Kate Sheppard had founded the first NCW in Christchurch in 1890 but it had gone into recess twenty years later. Now, with 'civilisation' dramatically and permanently changed, the voice of women had to be heard.

The story of the Dunedin Branch in those early years cannot be told in detail, simply for lack of records, and this article could not have been written without the guidance of Professor Dorothy Page to whom I express my thanks. What follows is based on her notes of the address she gave at the Centennial Dinner, and these have been augmented by the somewhat sporadic accounts in the newspapers in 1919/1920 of Branch meetings.

The decision to establish a branch was made at a meeting called by a patriotic wartime organisation, the Women's National Reserve. Its president, Miss Margaret McKenzie, chaired the meeting. One of the first tasks of the branch was to elect a Vice President from among its own number to serve on the national Council which, by the end of 1918, had already begun to make its presence felt.

There had been a Dunedin group in the earlier period – from 1896 to 1906. It had responded to an appeal from a group of Christchurch women, including Kate Sheppard, and this revival, too, was not a local creation. In the aftermath of WW1 some who helped establish the new branch would have remembered the uproar in Dunedin at the NCW conference here in 1900. In the midst of the jingoism of the Boer War that Council passed a resolution for peace.

Back to 1918. In its early stages the Dunedin Branch had no centre of its own and would meet in places like the rooms of the Trained Nurses' Association. It's worth remembering, and with respect, that those who led the way were pioneers during a time of upheaval – the aftermath of the war and of the influenza epidemic.

The first President was Miss McKenzie, as the newspapers simply called her. She was Margaret McKenzie, a school-teacher of long-standing in the Dunedin area. By 1919 she was a Vice President of the New Zealand Women Teachers' Association, of which

she had been the local Executive Officer for some time. Other notables were: Liliias Harata Burnett, who had married Charles Statham, a Dunedin lawyer. He entered politics and was knighted for his services as Speaker of the House of Representatives; and, Mabel Carmalt-Jones, the wife of the English-born Professor of Systematic Medicine, since 1920, at the Otago Medical School. She was a former nursing sister who had served with distinction in military hospitals in France during the war.

One of those 'instrumental' in founding the Dunedin branch was Emily Siedeberg, the first woman medical graduate in New Zealand in 1896. Her career was dedicated to medical and community work, and she had a role in many related national organisations. Another medical link was through Mary Emmeline Butterworth, the wife of Henry Lindo Ferguson, Dean of the Faculty of Medicine at this time. On the other hand Helen Benson, while the wife of a professor, was Dean of the Faculty of Home Science from 1920. Five years later she resigned her position to devote herself to community activities.

Not all the first generation leaders in the Dunedin branch were associated with the professions. Daisy Fergus's husband, James Begg, was a land-owner, primary industry leader, and company director. She was very well-known for her involvement in the establishment of the Plunket Society. Different again was Miss Jane Runciman, secretary of the Dunedin Tailoresses' and Other Trade Employees' Union, also associated with the operation of both the Arbitration Court and the Conciliation Board.

A note of the first meeting in March 1918 lists 10 societies as foundation members, including the Women's Christian Temperance Union, the YWCA, the Society for the Protection of Women and Children, the Women's branch of the Educational Institute, the Women Doctors' Association, and the Toy Makers' Society, set up to provide therapy for the bed-ridden soldiers in Dunedin Hospital. Some groups fell away but during the 1920s the NCW became an object of interest to women's groups, such as the Salvation Army, the St Paul's Cathedral Ladies Guild, and the Young Women's Methodist Bible Class Union. Other groups that joined around this time were the St John Ambulance, the International Federation of University Women, and the Otago University Women Students' Association.

What were the Branch's concerns? In the 1920s there was a focus on the care and training of the mentally disabled, or, in the language of the time, children who were 'defective' mentally, physically and morally. This issue had been raised by NZEI and lobbying on their

behalf resulted in the setting up of an occupational centre. Members also regularly visited Seacliff and Orokanui, to provide materials for craft and company for the women.

Remits were adopted drawing the Government's attention to the discrepancy between the grants to state foster homes for the maintenance of children and the allowance made to widows who wished to bring up their children in their own homes. Another called for widows with young children to receive pensions not less than that received by 'epidemic' widows. Pensions remained a topic of concern - a result of the effect of WW1 - and the matter of reciprocity between Great Britain and the Dominion regarding qualification for old age pensions was to be brought before the legislators.

Consistent with its charter the Branch reaffirmed the principle that married women 'performing service' in their home, or assisting their husbands in business should have the legal right to share their husband's income. Issues such as this have a contemporary ring.

In 1920 the matter of domestic help was on the agenda - yet another aftermath of the war. Miss Lynch, M.A., of Epsom Girls Grammar School, toured the country on behalf of the National Council, and spoke in Dunedin. A Branch remit followed: "That the Government be asked to place a sum on the Estimates to establish an experimental training school for women who wish to specialise in domestic work.' This particular matter was part of a much wider discussion on the place of education in post-war New Zealand.

The Branch participated in the campaigns of the National Council - which sent delegates to all the conferences and hosted the first national conference in 1924. But their links were not confined to New Zealand alone. When in 1920 there was an International Council of Women conference at Christiana, Norway, they were informed of the papers and leaflets being circulated from that body. This made them aware of not just the great nations and what their women were doing, but of the newly-formed independent nations of central Europe, and of events and issues in America, Africa, Asia, and Australia. The Dunedin members discovered that their colleagues in Sydney had several 'progressive' resolutions on the agenda of their International Council. They were also made aware that the Council was the official body for representing women's interests within the League of Nations.

Some of the campaigns were on equality issues - for women to join the police force, for instance (finally achieved at the end of the 1930's), to become Justices of

the Peace, to serve on juries and conduct marriages. In respect to one of these it is worth noting that one of the early leaders of the Branch was Mrs Edith Francis Denton Leech, gazetted as a J.P. in 1926. A different type of equality was promoted in the early 1920s, again as an outcome of the social disruption of WW1. Marriages between British men and 'alien' women, and vice versa, were the subject of a remit seeking consistency and equity in the matter of pensions.

Many issues were of a social or community nature. There was concern about septic abortion, and the control of venereal disease, and, at a different level, a concern for the cleansing and fumigation of school buildings. The recent ordeal of the 'flu epidemic had left its mark on so many families, and the women who almost naturally took over the nursing tasks at home knew from experience what needed to be done.

The list of topics considered by the Dunedin Branch is wide-ranging, and illustrates how deeply concerned were women leaders in this country in regard to its social fabric. Miss Ballantyne, who had worked with New Zealand soldiers in hospitals in England during the War was now employed by the Health Department in talking with women's groups about the proposed Social Hygiene Bill. She spoke of the Bill as necessary in preventing 'social deterioration' and lax moral standards, and of how the evidence was there to support the urgent need to raise marriage to a 'more honourable position.' The speaker had spent time patrolling the streets of London and it was important for the same thing to happen in this country. The newspaper report on this meeting noted how appropriate this issue was to the current agenda of the Branch. It was considering a proposal from the Society for the Protection of Women and Children that a 'health certificate' should be obtained before a marriage licence was issued.

From the start, NCW Dunedin branch had strong women and an independent attitude. History has underlined how fraught were those years immediately after WW1. The social consequences of so much loss and tragedy had undermined so many of the assumptions that had sustained the Dominion, and these were not to be, somehow, solved simply by social legislation. It was the women of New Zealand who, in those years examined and agonised over the consequences of the bloodshed. And then did something about it.

The 2018 centenary of the Dunedin Branch of the National Council of Women is a most significant event. As Professor Page noted in her speech, the strong women and the independent attitude are still there.

## CELEBRATE NZ MUSIC MONTH 2018 AT THE HOCKEN LIBRARY



Norman Thorn (Roslyn Mills Kaikorai Band), Walter Sinton, and Gay Phelps (Miss New Zealand 1965)

**Thursday, 3 May, 5.30pm: Dr David Murray**, Hocken Collections Archivist: *False Accents: the extraordinary manipulations of Monsieur Léon-Driver, 'the finest solo pianist who has ever visited the colonies'*.

**Thursday, 10 May, 1-2pm: From Beethoven to Bolan... and beyond!**

Four Department of Music, Theatre & Performing Arts Te Kāhui Tau post-graduate research talks on a fascinating range of topics:

- Alison Blair: *20th Century Boys: Re-framing British Glam Rock*.
- Michael Holland: *Historicising the Now: Contemporary Perspectives on the "Dunedin Sound"*
- Dr Irene Hundleby: *Kwaimani Ana Liohaua Gia-The Heart of Us: An exploration of women's music in Malaita, Solomon Islands*.
- David Suggate: *Beethoven's 'Missa Solemnis' in Relation to Jungian Archetypes*.

**Thursday, 17 May, 5.30pm: Dr Ian Chapman**, Senior Lecturer in Music, Department of Music, Theatre & Performing Arts Te Kāhui Tau:

*"If the homework brings you down then we'll throw it on the fire and take the car downtown" (Bowie): The Writing Adventures of a Kiwi High School Drop-out*.

**Saturday, 26 May, 3-4pm: Between the sheets: A sing-along of treasures in the Hocken sheet music collection**

Hear excerpts from the Hocken sheet music and songbook collections and discover the stories behind these songs. Opportunities for sing-alongs will be provided, along with refreshments! Come prepared to join in!

## A MOST SIGNIFICANT ACQUISITION

This striking portrait of a young Māori chief is still making its way to Dunedin after being acquired by the Hocken Collections at the end of 2017. The incredibly engaging and detailed drawing in charcoal, graphite and watercolour was drawn in Sydney in 1835 by German-born artist Charles Rodius.

Funds for the purchase came from an endowment that enables Hocken, in exceptional cases, to make sure that an item is secured. At the time Sharon Dell, the Hocken Librarian, noted that the endowment is the only funding available for such a purchase "so we are incredibly thankful to the people who have made donations in the past and continue to leave bequests to the Hocken." The Hocken is still developing its historical collections and the piece is a remarkable addition.



'Atay, Chief of Otargo, New Zealand' by Charles Rodius.

The University Director of Māori Development Tuari Potiki is pleased that the piece will be coming back to Otago. Local Ngāi Tahu and the Hocken intend to work together to discover who 'Atay' was and what became of him. The full *moko* on such a youthful chief suggests he was a figure of some significance.

Local Ngāi Tahu and Hocken are planning a celebration ceremony to welcome the portrait. Once it has been accessioned, the portrait will be on display as part of "Continuity and Change: The Hocken's art across time" exhibition.

## FOHC MEMBERSHIP

*Subscriptions: Individual: \$25 per annum; Life Member \$250 Joint/Family: \$30 per annum; Joint Life Member \$300 Cheques to: Friends of the Hocken Collections. Online payment: Westpac 03 0903 0393175 000 - "Subscription" in Particulars field, surname/initials in Code/Reference fields.*

Prepared by Donald Phillipps for the Friends of the Hocken Collections  
P.O.Box 6336, Dunedin North 9059 - [donaldphillipps@gmail.com](mailto:donaldphillipps@gmail.com)