



## KĀI TAHU WHĀNUI KĪ OTAGO



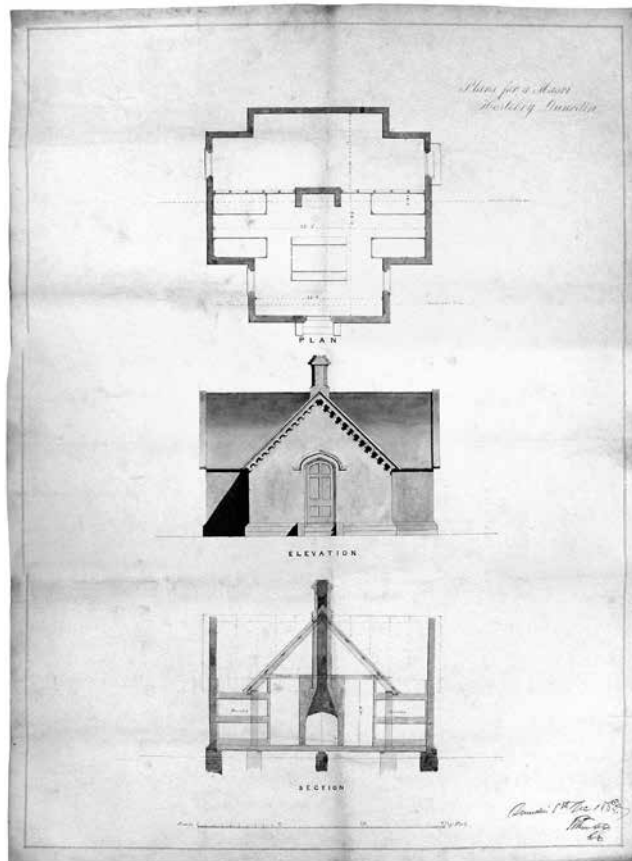
This new, revitalised display opened on 13 June. The date was significant: it is the day on which the Treaty of Waitangi was signed in Otago harbour by Karetai and Korako. Their descendants were on hand to witness the opening of this new presentation of Maori history in Otago since that historic event. This is, of course, the second exhibition at the Otago Settlers Museum under this title. The original was unveiled in 1994 as part of commemorations of the sesquicentenary of the sale of the Otago block by local chiefs to the New Zealand Company. That exhibition had served the Museum well but its content and interpretations had been overtaken by events. The decade and more since 1994 has been a time of great change and development for Kai Tahu Whānui as an iwi. Refreshment and revision was needed.

This process began four years ago when an invitation was extended to local runaka to join with the Museum to prepare a new display. Representatives were appointed from Otakou, Puketeraki, Moeraki and Waikoau (South Otago) to work with museum staff on the project. As a first step, a very careful review was undertaken of the old display, identifying storylines and artefacts that should be included in a new version and establishing new elements to be added. Perhaps the most significant change was in the place accorded to the iwi's Waitangi claim. In 1994 this was at the heart of the display, as indeed it was then at the heart of iwi identity and history. Since 1849 pursuing a resolution of grievances arising from land sales had been a central focus of iwi life. Despite investigation by the Waitangi Tribunal the historic claims had not been resolved when we opened the original display in 1994.

This changed in 1998 with the passing of the Ngai Tahu Claims Settlement Act. This was a watershed in iwi history. In its wake, tribal focus shifted from the grievances of the past to the challenges of the future. Our new display reflects this change in orientation. The story of the claim remains an important part of the presentation but is no longer at its centre. Instead the display is now centred on issues of identity: who are Kai Tahu Whanui in Otago? The answers to this question are found throughout the display but most powerfully in five 'pou' or columns that face a central column fitted with seating. Each column presents a statement of identity – a pepeha – for the runaka and ropu whanau associated with five key locations in Otago: Otakou, Puketeraki, Moeraki, Taieri and Waikoau. Slideshows of historic images present an overview of iwi life in each place and offer visitors with Kai Tahu Whanui roots a chance to connect with their whakapapa (genealogical) connections.

Many of the new storylines that have been added to the display are based on important items found in the Museum's collection. One example is the plans for the Maori hostelry erected in Princes Street in 1859. This building was a place for Maori to stay when they came to town to sell fish and other produce – an activity that had been important to both Maori and colonists during Dunedin's earliest years. There has been uncertainty over the years as to exactly where this building was. George Griffiths and Maarire Goodall's 1980 book *Maori Dunedin* for example speculated – wrongly as it turns out – on an identification in historic photographs of Princes Street. We discovered that the Museum had the original plans for the hostelry, as well as the building specifications and contract document from 1859. The story of the Maori hostelry, a short-lived Maori footprint in Dunedin's central business district, thus takes its place in the new display, supported by historic material never shown before.

There are many other new storylines presented in the revitalised version of *Kai Tahu Whanui Ki Otago*. It is a densely-packed exhibition that will repay multiple visits. It has been noticeable already that visitors are spending long periods in the display. The display's design has a light and airy feel with a sense of space that invites the visitor to move from section to section. There are things to look at, things to listen to, videos to watch and a new 'whare rau' (round house) to crawl into. The latter is a big hit with the kids. If you want to understand the story of Maori in Otago, the impact of colonisation on the original inhabitants of this area and the revival of Maori culture in recent years, set aside some time to visit this new display.



Original 1858 plans for the Maori hostelry in Princes Street and a detail from a photograph showing the completed hostelry (centre) on the foreshore. Otago Settlers Museum collection

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# Erin Go Bragh

## But where are the Protestant Irish?

The new community history display at the Museum is concerned with Irish settlement in Otago and Southland. Its title is *Erin Go Bragh*, an anglicised version of an Irish phrase that means 'Ireland Forever' (literally 'Ireland till the day of judgement'). This was a popular sentiment among many Irish emigrants to Otago and Southland. It reminds us perhaps that having to leave your homeland does not necessitate losing a love for your native land. An Irish ethnic identity is easily identified in colonial New Zealand, mostly among settlers of a Catholic background who were encouraged to see their nationality and their religion as mutually supportive. Although there were small numbers of English, Scottish or Polish adherents, 'Catholic' thus became virtually synonymous with 'Irish' in nineteenth-century Otago.

Yet new research has shown that up to 40% of nineteenth-century Irish immigrants to New Zealand were Protestants, mainly from Ulster. Where do they fit in? Evidence suggests that they 'fitted in' so well in colonial society that they disappeared as a distinct group. One scholar has called them 'perfect colonists.' 'Protestant in religion, imperial enthusiasts by conviction ... their culture was almost perfectly designed to disappear into the rest of the New Zealand British population.\*' New Zealand's Irish Protestants are therefore a problematic group to deal with historically. How do we assess the 'Irishness' of people born in the island of Ireland but who left it to form a new life here? It is relatively straightforward for those Catholic Irish who chose to build their New World identity on the basis of an Irish ethnicity centred on their church. For others, however, it raises the issue of the 'Duke of Wellington phenomenon.' Arthur Wellesley, the 'Iron Duke,' was one of Victorian Britain's greatest heroes. He was born in Dublin to a long-established Anglo-Irish family. When proud Gaels later claimed him as an Irishman, however, he is reputed to have responded with the quip, 'Being born in a stable does not make one a horse.'

Looking for Irish Protestants in colonial New Zealand, it is hard to pin down what their 'Irishness' might have meant to them. Letters and diaries show that Irish Protestants maintained strong connections with their home localities and families who had remained there. Likewise they used networks of Irish friends and relations to organise their lives in the colony.

But this did not often translate into a sense of ethnic identity, and there is evidence that the Protestant Irish distanced themselves from the 'Irish' label in reaction to what that had come to mean. Nor did the Protestant Irish generally support political movements for Irish independence. Apart from the Orange Lodge, an institution with its roots in Protestant Ulster but which had spread to England, Scotland and the colonies, there were few organisational structures that were based on Irish Protestant roots.

This problem of the 'invisible' Ulster immigrants is the focus of considerable research interest. In 2004 the Stout Centre at Victoria University hosted a conference on the theme in association with the University of Ulster. A book of its proceedings was subsequently published in Dublin.<sup>§</sup> In September there will be a follow-up seminar to develop a research agenda for future study. Scholars from Ulster will be joining their New Zealand counterparts to assess the issues to be addressed. I have been invited to participate and would love to hear from Association members who are descended from Ulster immigrants, especially Protestants, about their family's experience.

Did your Ulster forbears have a sense of 'Irish' identity? How was it expressed? What cultural transfers and legacies did they bring from Ulster to New Zealand? Were links maintained with Ulster? How did they relate to the Catholic Irish or to the 'Irish' ethnicity developed in New Zealand around that group? Any thoughts or anecdotes will be gratefully received. Contact Seán Brosnahan at the Museum, or by e-mail to [sean.brosnahan@dcc.govt.nz](mailto:sean.brosnahan@dcc.govt.nz).

***Erin Go Bragh: the Irish in Otago and Southland.***  
16 August 2007 to 7 June 2008.

\* Alistair Galbraith, *The Invisible Irish? Rediscovering the Irish Protestant Tradition in Colonial New Zealand*, in *A Distant Shore: Irish Migration and New Zealand Settlement*, ed. Lyndon Fraser (Dunedin: University of Otago Press, 2000).

§ Brad Patterson (ed.), *Ulster-New Zealand Migration and Cultural Transfers* (Dublin: Four Courts Press, 2006).



Prominent Otago Irish with Protestant backgrounds: Left to right - Rutherford Waddell (Presbyterian Minister), Andrew Thompson (Police Inspector), Harriet Morison (union activist), Robert Wilson (businessman), Percy Neill (businessman).

# At the Museum 2006-2007

## Annual Report from the Museum Director, Priscilla Pitts



### Exhibitions

Four new temporary exhibitions opened in the Hudson Gallery during the year. These were *My Pix: Photographs by Stephen Jaquiere from the Otago Daily Times, 1979-2006*; *Towards the Precipice: Propaganda Posters Collected by WB Sutch*; *Stitched in Time: Conserving the Otago Settlers Museum's Sampler Collection* and *Return to Monte Cassino: The 2<sup>nd</sup> NZEF War Veterans 2004 Commemorations*. *Portrait of a People: The Southernmost Jewish Congregation in the World* was the latest exhibition in the Ka Hau e Wha People of the Four Winds gallery.

Three smaller temporary exhibitions – *Keepin' the shiny side up: 60 years of the Otago Motor Cycle Club*; *Upon the Straight and Narrow: Aspects of Otago's Railway Heritage* and *Raising the Alarm: Celebrating the Centennial of the Establishment of the Dunedin Fire Board* – were presented in the Art Deco Foyer and Cooke Howlison Transport Gallery.

*At World's End: Polish Emigration to New Zealand* opened at the Lazienki Krolewskie Museum in Warsaw in April. This is based on two Otago Settlers Museum exhibitions, *Southern Poles: Otago's Polish Heritage 1872-2006* and *From Poland to Pahiataua: Remembering the Refugee Children of 1944*.

The opening of the new long-term *Kai Tahu Whanui Ki Otago* display on 13 June was a significant moment for the museum. The day began with a dawn blessing of the extensively expanded and redesigned exhibition and, in the first event of the evening, museum staff and the group of iwi representatives that had worked with the museum passed the mauri of the exhibition over to local runanga. That was followed by a more formal event, at which runanga representatives spoke and were responded to by the Deputy Mayor (on behalf of the Dunedin City Council), The Honourable Mahara Okeroa, Associate Minister of Arts and Culture (on behalf of the Prime Minister) and Seán Brosnahan (on behalf of the Otago Settlers Museum).

### Visitor Programmes

Several major events attracted significant numbers of visitors to the museum. These included *Battling the Blaze*, *Special Rigs for Special Kids* and a number of activities around the Dunedin Railway Station Centennial Celebrations. The museum opened early on Anzac Day this year, offering those who attended the Dawn Parade in Queens Gardens a welcome hot drink and a chance to look around the exhibitions.

Several exhibitions, most notably *Stitched in Time* and *Portrait of a People*, generated series of very successful events. The Otago Embroiderers' Guild assisted with school holiday

embroidery workshops for children. Santa's Grotto and Pixie Town were once again popular with both children and their families in the weeks before Christmas.

The programme of walking tours, including *Walk Dunedin*, which is now offered every day, continued to be well-patronised, and a new tour – *Dunedin's Engineering Achievements*, conducted by the Engineering Institute of NZ – was added to the programme.

The museum was awarded a further three-year contract with the Ministry of Education to provide Learning Experiences outside the Classroom. This programme is attracting growing numbers of school visits and satisfaction levels are very high.

### Collection Management

#### Cataloguing project

The cataloguing project is progressing well but it is clear it will take up to two years longer than originally envisaged to complete satisfactorily. Cataloguing in Collection Store 1 (the former transport gallery) and the Art Store is now complete. Winter cold forced the cataloguers out of the garage to focus on the costume collection. Cataloguing the archives collection is also proceeding well. A small display that explains the cataloguing project and offers a changing display of unusual items from the collection has been developed for the concourse.

#### Conservation

A number of artefacts were cleaned and conserved during the year, many of them for Kai Tahu Whanui Ki Otago. A number of paintings also underwent minor conservation.

#### Acquisitions

Donated artefacts continue to be added to the collection. A cache of items donated in 1995 was uncovered. These had been assessed but the paperwork had never been completed, nor had unsuitable items been returned to their donors. This has now been done. Another backlog of items that are yet to be returned has also been identified and will be dealt with in the new financial year.

The Otago Settlers Association funded the purchase of the Fresh Freddy's neon sign. This icon of Dunedin's cityscape is a welcome addition to the collection.

#### Visitation

Visitation in the 2006/2007 financial year totalled 68,770 compared with 53,724 the previous year; this is 18,770 ahead of target for the year. In-house surveys showed that 97.41%



of visitors were either satisfied or very satisfied with their experience at the museum compared with 96.5% the previous year. The removal of the admission charge has been a factor in the increase in visitation.

### Staff

Bronwyn Simes joined the team in November as Development Manager for the museum's building project. Public Programmes Manager Blair Jackson left to take up a new position at the Christchurch Art Gallery and Robyn Notman, formerly Visitor Programmes Co-ordinator at the Dunedin Public Art Gallery, has been appointed as Blair's successor.

Painting conservator Anne Harmssen returned to Germany at the end of May to take up a 'dream job' in Kassel. Jenny Sherman, who hails from New York, has been appointed to the position and is scheduled to start in October 2007. She will be based at the Dunedin Public Art Gallery but also has responsibility for the conservation needs of the Otago Settlers Museum painting collection.

Jane Hinkley, the director's personal assistant, was promoted to another job in the city council and has been replaced by Ann Scandrett.

### Otago Settlers Association Student Scholarship

Anthonie Tonnon was awarded the Association's scholarship for 2006. The scholarship enables a second-year history student at the University of Otago to undertake an internship at the museum, working on a project that will be of benefit to both the student and the institution. Anthonie spent several weeks at the museum during the summer, researching the history of the inner city.

### Museum Development

The Community Trust of Otago made a grant of \$1 million towards the new collection storage building. Other significant contributions have come from Perpetual Trust, the AAW Jones Trust and The Motor Club Trust of Otago. The first of two applications to the New Zealand Lottery Grants Board has been made and the outcome will be known in early September. A decision from the Ministry for Culture and Heritage regarding the museum's application under the Government's Regional Museums Policy has been deferred until later this year.

Detailed planning for the collection storage building has been a major focus for the Development Manager and museum staff, but work is also under way on new long-term exhibitions for the redeveloped museum, as well as the new foyer and opportunities for generating revenue. Staff members are

identifying areas where collection items can be cleaned before they are used in displays or put into the new store.

Tenders for the provision of engineering services for the project have been awarded and preparatory work on the collection store site is due to begin shortly.

A significant number of people used the Dunedin City Council's annual plan consultation process to object to the proposed viewing tower. This, along with the increased cost estimate of the project, has made the tower a very doubtful proposition and planning is proceeding on the assumption that it will not go ahead.

### Conclusion

This has been another very busy year for the museum. Good progress has been made on the development project and having on board a development manager who can focus exclusively on the project is a great advantage.

The Otago Settlers Association has continued to support the museum very ably on a number of fronts, including fundraising for the museum development. The Association funded improvements to Pixie Town's mechanism as well as the development of an embroidery kit based on the Marion Sandilands sampler in the museum's collection; the kits went on sale in September and have sold steadily since then.

As many of you will know, I am leaving Dunedin in September to take up a new position at the Historic Places Trust in Wellington. It has been a privilege to head the Otago Settlers Museum and to work in an institution with such an interesting history, wonderful historic buildings, talented and committed staff and an endlessly fascinating collection. I am also grateful for the support the Otago Settlers Association, in particular the members of the committee, has given the museum – and me – over the last nine years. There is almost never a 'right' time to leave a job like this and there is still a huge amount of work for the new director to do on the development project, particularly in the area of fundraising and public relations. However, I leave knowing there is a strong and united management team that is more than capable of carrying on until a new director is appointed and that the Otago Settlers Association will continue to assist and advocate for the museum well into the future.

**Priscilla Pitts**  
Director

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## Departure of Priscilla Pitts



At the beginning of July Ms Priscilla Pitts, Manager of Dunedin Museums, announced her decision to leave Dunedin for a new position with the Historic Places Trust in Wellington. Priscilla came to Dunedin in 1998 with expertise in art and enthusiastically applied her administrative talents to social history as well. The Otago Settlers Association committee has enjoyed an excellent working relationship with Priscilla which has enabled us to provide maximum support for the Museum. Priscilla's professionalism, strong leadership and forthright approach together with her passion for the future of our Museum have been vital factors in the planning and execution of the redevelopment of museum facilities thus far. We will miss her greatly but wish her well in her new position.

**Melville Carr**  
President, OSA

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## Be Prepared A Century of Scouting in Otago

For the theme of our Winter Members' Evening in June, the OSA tapped into the buzz of the Scouting centenary and the nostalgia of members who had been Scouts or Guides a while ago – in some cases quite a while ago. The President welcomed as special guests Hec Browett, Zone Leader, Otago Coastal Zone, Barry Mayfield, representing the Baden-Powell Guild and Sea Scouts, and Ann Buck, Regional Coordinator, Guides Otago. Our speaker, OSA member Sinclair Jones gave a most interesting and well-illustrated talk about the scouting movement in Otago, a foretaste of his book on the subject. Bruce Collier talked about the campfire tradition and led the fifty or so members in impressively spirited renditions of several campfire chants from different periods of scouting history. Hec Browett spoke of visiting Mafeking (well after the siege, he made clear), Barry Mayfield described the Sea Scouts experience (all the pleasures of scouting, and boats as well) and members contributed entertaining and occasionally hair-raising stories from their own scouting and guiding experience.

The evening began with conversation over a glass of mulled wine, appropriate to the cold weather, and concluded with a sandwich supper and lots more talk.

## Doing Our Duty The Centenary Exhibition

A new temporary exhibition marks the centenary of the foundation of the world-wide scouting movement and illustrates its many Otago connections up to the present day. Robert Baden-Powell, hero of the Siege of Mafeking in 1899-1900, published the enormously successful *Scouting for Boys* in January 1908, having been encouraged by the founder of the Boys' Brigade to adapt for a younger audience his *Aids to Scouting*, which had been intended for adults. 'B-P' had already organized an experimental camp on Brownsea Island in Poole Harbour for a group of 22 boys from a variety of backgrounds in August 1907, and this has been taken as the beginning of the scout movement.

The movement spread like wildfire: by 1910, there were about 100,000 scouts throughout the world. The first scout patrol in New Zealand was formed at Kaiapoi north of Christchurch about May 1908. The first recorded meeting of patrols of scouts in Otago was in Dunedin on 7 October, in order to discuss an expedition to Flagstaff. Seventeen scouts went, and their activities included dispatch-running, wrestling and ju-jitsu. By the end of 1908 there were 36 troops registered throughout the country; a year later there were more than 500. The Otago troops in 1909 were: Alexandra, Balclutha, Milton, Kaitangata, Mosgiel, Port Chalmers, Ravensbourne, Anderson's Bay, South Dunedin, Central Dunedin, Roslyn & Maori Hill, and the North East Valley. General Baden-Powell toured the empire in 1912, visiting Dunedin in June. He reviewed about 400 scouts and 1,700 army cadets at Forbury Park. The movement continued to grow: by 1918 there were 60 troops in Otago alone. Girl Peace Scout troops were established in Dunedin and Mosgiel in 1909, and though affiliated to the Girl Guides in England they operated independently until 1923. Some other names have changed, too: the junior branches were at first known as the Bull Pups and Fairy Scouts (later Brownies). The Fairy Scouts wore white dresses with sailor's collars and 'Peter Pan' hats.

The Dunedin Sea Scouts acquired their first boat in October 1912, and one of its modern successors, *Star Scout*, lent by the Anderson's Bay Sea Scouts, is in the exhibition. The exhibits also include a kudu horn lent by the Otago Coastal Zone of the Scout Association, and a 'thanks badge' presented to a member of the Roslyn Troop committee in the early 1920s, disconcertingly to modern eyes in the form of a swastika surmounted by the scout emblem. Other early items include the shirt of Herbert Dredge, the first Dunedin King's Scout (1911). The exhibition includes a replica of a scout encampment including a tent, campfire and cooking equipment. For former scouts and guides with fading memories, there is a practical refresher-course in knot-tying.

At the official opening of the exhibition on 13 July, Sinclair Jones' *Scouting in Otago: A Centennial History 1908-2007* was launched. Profusely illustrated, it draws upon material collected by 'Matai', the late Jack Jarvis MBE. To order a copy (with a member's discount), see the back page of this issue.



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# The Centenary of the Settlers' Hall

A Week of Celebrations,  
15 to 23 March 2008



On Otago Anniversary Day next year the Settlers' Hall will reach its centenary, ten years after the Early Settlers' Association itself and 160 years after the foundation of the Otago settlement. It was the first purpose-built home of the Association; both it and the Public Art Gallery next door were designed by John A. Burnside (1858-1920), thought to be the first New Zealand-born trained architect. In 1928 the Art Gallery moved to the former exhibition building in Logan Park and the museum expanded into the gallery building. The Settlers' Hall had been designed as an office and a venue for social functions, but was also intended from the outset as a repository for 'articles of interest'. A site for the hall had originally been purchased in Moray Place in 1903 and Burnside commissioned to design it. The site proved too small, so the Association sub-leased the present site, which was surplus railway land. The Association raised £3573 by mid-1907 (equivalent to more than \$700,000 today) and the building was ready by March the following year.

The centennial week celebrations will run from Saturday 15 March to Sunday 23 March 2008. The proposed programme includes a picnic at Middlemarch, reached by a special train on the Taieri Gorge railway, which will echo the annual summer picnics for early settlers held at Waikouaiti, Milton, Balclutha and Warepa in the early 1900s. At the museum, there will be guided tours including some behind-the-scenes areas, and an archival display focusing on the first decade of the Association. A children's activity day is also planned, while for the more genteel, an Edwardian soiree will be held in the portrait gallery, including music, poetry and song. On the anniversary day itself, there will be a church service and a procession where members of the public will be able to process according to their ship, home country or decade of arrival. There will also be free rides on vintage vehicles and an Edwardian fashion show. Further details will appear in future issues of the *Settlers News*.

Otago Settlers Museum collection

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## For Your Diary

The Annual General Meeting of the Otago Settlers Association will be held at 7.30 pm on Thursday 13 September in the concourse of the Museum. After the meeting, Graeme Marsh will speak about Scott Technology.

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## The Otago Settlers Museum Shop

### Gifts

#### Recycled banner bags

A new product made by the museum from recycled exhibition banners.

The bags are messenger-style, with velcro fastening on the front panel and a hard-wearing, adjustable, woven nylon strap.

Each panel of the bags is cut by hand and features unique imagery from past exhibitions.

Fully lined, completely waterproof and large enough to hold books, school and university materials or a morning's market purchases.

Height: 37cm  
Width: 37.5cm  
Depth: 10cm

Price to members \$86 (Postage and packing \$9)  
For enquiries regarding available designs, please contact the Museum: 03 474 5052



## Books

### **Scouting in Otago: A Centennial History 1908-2007**

Sinclair Jones

At 8 am on 1 August 1907 Robert Baden-Powell, hero of the Second South African War (1899-1902), commenced camping with a group of boys on Brownsea Island in Poole Harbour on the south coast of England. His objective was to test some new ideas, adapted from his best-selling military training manual *Aids to Scouting*, that could supplement the programmes of youth organisations such as the Boys' Brigade. Baden-Powell's ideas proved so popular that Scouting quickly became a global movement in its own right. A century on, Scouting and Guiding (also established by Baden-Powell) have over 38 million members in more than 200 countries.

This publication, produced by the Scouting Otago History Committee, celebrates 100 years of Scouting in Otago and portrays the development of Scouting as experienced by Keas, Cubs, Scouts, Venturers and Rovers.

123 pages, with colour and black and white photographs.  
Paperback  
Price to members \$18 (Postage and packing \$3.50)



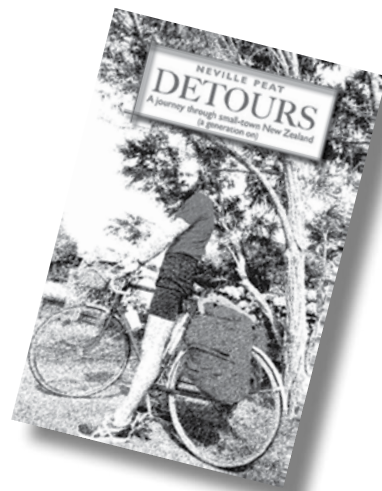
### **Detours: A journey through small-town New Zealand (a generation on)**

Neville Peat

A reprint of this enduring classic about cycling from Cape Reinga to Stewart Island, meeting all kinds of characters along the way.

It includes a new opening essay reflecting on present times as the author returns to some of the communities, and a postscript on cycling in Antarctica.

240 pages  
Paperback  
Price to members \$27 (Postage and packing \$3.50)



## General Information

Orders should be posted to the Otago Settlers Museum, PO Box 566, Dunedin, and cheques should be made out to the Dunedin City Council.

The shop holds a wide selection of Dunedin and New Zealand-made books, cards and gifts. You are always welcome to browse.



Editor: Austin Gee; Designer: Tim Cornelius; Publisher: Otago Settlers Association.

This newsletter was produced by the Otago Settlers Association, founder and supporter of the Otago Settlers Museum. Membership of the Association is open to everyone interested in the heritage of this region. Details of membership are available from the Museum Reception desk or Otago Settlers Association Secretary, Box 74, Dunedin. Phone/fax 03 477 8677, email [otago.settlers.assn@xtra.co.nz](mailto:otago.settlers.assn@xtra.co.nz)

 **Otago Daily Times** *The Otago Daily Times supports Otago Settlers Museum*

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