

# OTAGO SETTLERS NEWS

OTAGO SETTLERS ASSOCIATION *proud to be friends of* **toitū** OTAGO SETTLERS MUSEUM

SPRING 2016 ISSUE 130



## ‘WHEN ALL THE LADIES GET A VOTE’

### Women’s Suffrage – The Dunedin Story

‘Womanhood franchise granted!!!!’ the dignified Otago matriarch Catherine Fulton recorded in her diary on 19 September 1893, the exclamation marks expressing her excitement. Dunedin women who had worked for this outcome celebrated with a jubilant meeting in the crowded YMCA. The Dunedin story, of which this was the conclusion, was part of something much wider: a national campaign for the right to vote in parliamentary elections, which was a key element in first-wave feminism in Britain and the United States. The New Zealand campaign was underpinned by two linked themes, equal rights for women, influenced by the British example, and the moral reform of society, on an American model.

The New Zealand campaign for women’s votes was prefaced by several advances in equal rights in Otago in the 1870s: the opening of the first state high school for girls, the admission of women to the University and the right of women ratepayers to

vote in municipal elections. At the end of the decade Parliament also seemed ready for change. Sir Robert Stout’s inclusion of a clause to enfranchise women ratepayers in an Electoral Bill in 1878 was well received but the bill did not pass and it soon became evident that such restricted suffrage was not enough. After two further attempts early in the 1880s to bring in women’s suffrage failed, the issue was set aside.

The American influence on New Zealand came through the Women’s Christian Temperance Union (WCTU), founded in Cleveland, Ohio, in 1874 with a broad programme of social reform. When a missionary from the WCTU toured New Zealand in 1886 she met an enthusiastic response. Women here shared with their American sisters an abhorrence of alcohol-fuelled violence and a desire to end it. Throughout the country, branches of the WCTU sprang up, the first nationally organised women’s organisation in New Zealand. Following the American model,

A bust of the suffragists’ champion Sir John Hall wreathed in laurel and oak faces Henry Fish struggling with his new life in the kitchen. From the *Observer*, 5 September 1891.

**To be presented to Parliament at the first Session of 1893.**

To the Honourable the Speaker and Members  
of the House of Representatives in Parlia-  
ment assembled.



THE Petition of the undersigned Women, of the age of twenty-one years and upwards, resident in the Colony of New Zealand, humbly sheweth:—



HAT large numbers of Women in the Colony have for several years petitioned Parliament to extend the franchise to them.



HAT the justice of the claim, and the expediency of granting it, was, during the last Session of Parliament, affirmed by both Houses; but, that for reasons not affecting the principle of Women's Franchise, its exercise has not yet been provided for.



HAT if such provision is not made before the next General Election, your petitioners will, for several years, be denied the enjoyment of what has been admitted by Parliament to be a just right, and will suffer a grievous wrong.



HEY therefore earnestly pray your Honourable House to adopt such measures as will enable Women to record their votes for Members of the House of Representatives at the ensuing General Election.



HEY further pray that your Honourable House will pass no Electoral Bill which shall fail to secure to Women this privilege.

And your petitioners, as in duty bound, will ever pray, &c.

NAME.

ADDRESS.

the New Zealand WCTU was made up of departments. Most performed charitable work, but the Franchise and Legislation Department campaigned for votes for women, to give them a voice in the moral reform of society. From 1887, under Kate Sheppard's guidance from Christchurch, this department would lead the campaign for the enfranchisement of women in New Zealand to a successful conclusion.

Kate Sheppard was a fine leader, a woman of judgment, tolerance and charm and an outstanding publicist. She cultivated friends in parliament, especially the loyal suffrage advocate Sir John Hall. In 1887 there was another attempt at legislation. Sir Julius Vogel introduced a Women's Suffrage Bill, which included also the right of women to sit in parliament. Despite a flood of jests about pretty women in the House being a distraction to law-makers, and pronouncements that woman's Home was her House, it passed its second reading. But it was a step too far; the right to sit in parliament was not on the suffragists' programme. Sir John Hall left it three years before his next attempt to introduce women's franchise, which also failed. Clearly more pressure had to be brought to bear on the politicians.

All over New Zealand the suffrage campaign gained momentum over the three years from 1890 to 1893. In letters to the press and public meetings, women used cogent arguments sometimes provided by Kate Sheppard and often based on

those of the British suffrage movement, and they focused on collecting as many signatures as they could for annual women's petitions to parliament. As their efforts intensified, so did opposition to the movement. It was led by men in the liquor trade, who believed that women's suffrage was a temperance plot, in alliance with traditionalists who believed that women would 'unsex' themselves by participating in public life. Derision and heavy-handed humour expressed in verse and cartoon were favoured tools, most based on the role reversal they claimed would occur if women entered public life, leaving their husbands to rock the cradle and fry the chops.

## The Dunedin Campaign

Nowhere was the suffrage debate more heated than in Dunedin, the largest and most industrialised city in New Zealand. The newspapers of the day ranged from warm support of women's rights to indignant opposition. Both the suffragists and their opponents threw themselves wholeheartedly into the controversy. Marion Hatton, Helen Nicol and Harriet Morison, who led the campaign in Dunedin and the surrounding area, were all British-born — one English, one Scottish, one Irish. They all came from comfortable backgrounds, with fathers working in skilled trades. All of them belonged to non-conformist churches and were firm advocates of temperance.

The preamble to the women's suffrage petition of 1893.



Marion Hatton was the oldest of the group by at least twenty years and the only family woman among them. She was 57 and had brought up six children by the time she came to prominence in Dunedin in 1892. She was born in Somerset, the daughter of a licensed victualler, and worked as a milliner until she married accountant Joseph Hatton in 1855. The couple were deeply involved in Sunday School and temperance work before they

came to New Zealand. Marion Hatton was the main speaker for the Dunedin suffrage campaign and continued to work for women afterwards — she was an advocate of equal pay — through the Women's Franchise League and the National Council of Women.



Helen Nicol was born in Edinburgh in 1854. Her father, a gardener, brought his wife and ten children to Dunedin when she was two years old. He prospered and bought land, which he bequeathed to his two unmarried daughters. Helen was a staunch Free Church Presbyterian and, convinced by her work among the poor that alcohol was the scourge of society, a strong prohibitionist. Her zeal for prohibition brought her to the suffrage movement, to

get 'the right kind of men' into parliament. As superintendent of the Franchise and Legislation Department of the Dunedin WCTU she wrote to the press, kept in touch with suffragists elsewhere and organised canvassing for the petitions. She left public life in 1897 when she and her sister took on the care of three nephews.



Harriet Morison was born in County Londonderry in 1862 and came to New Zealand with her family when she was 12. She was a tailoress, trained by her father. A lay preacher for the Bible Christian Church and a foundation member of the WCTU, she was deeply concerned for the working conditions of women, especially in the clothing industry, highlighted by the recent sweating scandal. In 1889 at the inaugural meeting of the Tailoresses' Union (the first

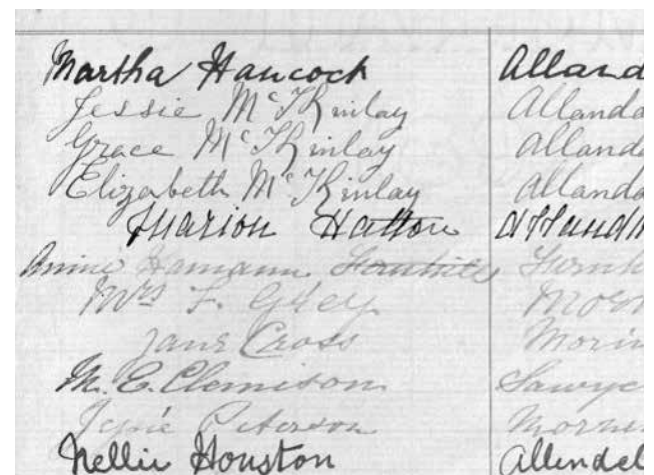
women's union in New Zealand) she was elected vice president, and then for six years from 1890 was secretary. Harriet Morison's distinctive contribution to the suffrage campaign was to ensure that its message reached working-class women. She later left Dunedin and her career as factory inspector and

women's officer in the Labour Department was typically stormy and often confrontational.

The focus of the suffrage campaign was to mobilise women's voices and influence politicians through increasingly massive petitions to parliament. Dunedin contributed outstandingly to these, the number of signatures in 1891, 1892 and 1893 well ahead of the next centre, Christchurch, and out of sight of most of the others. The key was a combination of efficiently organised street-by-street canvassing by volunteers, not only in Dunedin but in nearby towns as well, and outreach to working-class women. Young women employed in the factories, together with the wives of labourers who were already unionised and politicised, provided fertile ground for the suffrage message. An analysis of the signatories in predominantly working-class southern Dunedin, where an extraordinary 60 per cent of adult women signed, emphasises the importance of neighbourhood links and religious affiliation as well.

On 12 April 1892 Marion Hatton chaired a huge and enthusiastic meeting at the town hall, 'the building crowded to excess' and some 40 dignitaries on the platform. As the *Otago Daily Times* reported, Hatton's address, 'strongly advocating women's suffrage,' referred to labour laws which failed to protect women workers and stressed the need for women to be involved in law-making; 'if the laws claim our obedience,' she said, 'then we claim the right to have a voice in making the laws.' Harriet Morison urged 'that the time has arrived when the parliamentary franchise should be conferred on the women of New Zealand, not as a privilege, but as a right.' Various dignitaries added their support and the meeting agreed enthusiastically on the need for prompt parliamentary action.

Soon after the triumphant public meeting Nicol, Hatton and Morison made an important strategic decision, one that, given their own personal views on alcohol, must have been painful to them. They would remove the question of temperance entirely from the debate, with the dual aim of deflecting the jibes of their pro-alcohol opponents and attracting non-temperance women to their cause. They would set up and work through a new organisation with the sole objective of the vote, the Women's Franchise League. Franchise Leagues rapidly spread to other centres through the country.



**Left, top-bottom:** Marion Hatton, Helen Nicol and Harriet Morison.

**Right:** Marion Hatton's signature on the women's suffrage petition of 1893 among those of her Allandale Road neighbours. From nzhistory.net.nz

## The Opposition

If the Dunedin suffrage campaigners were fortunate in having efficient leadership and friendly relations with working women and their families, they were also fortunate in facing a perfect opponent in Henry Smith Fish, who represented for them the very image of anti-suffragism and boorishness: a man they could love to hate.



Fish was born in London in 1838 and spent much of his childhood in Melbourne before coming to Dunedin in 1863. A painter and glazier by trade, he quickly developed a taste for politics. He was a caricaturist's delight, the subject of countless cartoons; even his name lent itself to ridicule, such as 'our Billingsgate Member,' or 'the talking fish.' But he was not to be underestimated; he was also a hard-working and effective local and national politician, with a strong following among working-class men and a solid record of achievements on their behalf. He was the spokesman locally and in Parliament of the liquor lobby, which was keenly aware that the women's campaign was led by a temperance organisation and feared that its success might lead to prohibition. The success of the petitions spread panic in its ranks. Probably backed by the Licensed Victuallers'



Association, Fish drew up an anti-suffrage petition, for signature by women, in 1892. Its message was that most women did not want the vote, that it would lead to domestic unhappiness and that women were fitted by 'nature' to domestic duties. The petition was available for signature in public houses, often in return for free drinks, and Fish also paid supporters to take it into the streets. His credibility was undermined, however, when many of the signatures were proved fraudulent — but this did not deter him from arranging a second petition. It is likely that his machinations worked to the advantage of the suffragists. As he himself acknowledged, the votes of women ratepayers spoiled his bid for the Dunedin mayoralty in 1892. 'Rejoice with us,' Marion Hatton wrote to Sir John Hall, 'We have beaten Mr Fish.'

In 1893 both sides swung into action. An election was due in November and although neither the Liberal nor the Opposition leaders would admit to being hostile to women's suffrage, they were nervous as to what its effect might be. Would women prove a radical or a conservative force? Suffragists feared the new parliament might be less friendly to their cause, so wanted action before the election. The 1893 petition was signed by almost 32,000 women, again led by Otago women.

Their contribution to this last and largest petition was the final effort of the Dunedin suffragists. When Sir John Hall rolled out the petition, all 300 yards of it, on the floor of the House of Representatives, the final, political phase of the enfranchisement of New Zealand women began. The passage of the Electoral Bill through the House of Representatives and the Legislative Council, and finally signature by the Governor on 19 September 1893, is a complex political story, played out in Wellington. It is not one in which Dunedin women had a role. They could, however, delight in exercising their vote for the first time a few weeks later, in the general election of 28 November. And it is surely no coincidence that Henry Smith Fish lost his seat.

### Dorothy Page

[The title is taken from a piece of anti-suffrage doggerel which also includes the lines 'John will have to nurse the twins / Keep little Jane from swallowing pins / With the remaining children round his shins / Whilst his wife records her vote.']



**Right:** Henry Fish, irate at the passage of the Female Suffrage Bill in 1891 — but it was to be defeated in the upper house soon afterwards. From the *Observer*, 5 September 1891.

**Left, top-bottom:** Henry Fish rises to the bait: from *New Zealand Graphic*, 2 September 1893; 'Col. William Fraser gallantly wishes the Bill extended so as to allow women to sit in the House.' - *Observer*, 5 September 1891.

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# 'APPROACH AND READ THE LAY GRAVED ON THE STONE'

## The Otago Migrant Gravestone Study



'Peopling New Zealand: Migration, Race and Ethnicity', a fourth-year History paper co-ordinated by Professor Angela McCarthy at the University of Otago, examines historical and contemporary migration to New Zealand with a focus on causes, consequences, key debates, sources and methodologies. The course mainly aims to enhance the understanding of key causes and consequences of migration for diverse migrant and ethnic groups. It also encourages students to debate and discuss key concepts used by migration historians including diaspora, ethnic identity and assimilation. A key feature of the course is the development of an online Migration Museum of Dunedin. The 2016 class contributed to the Migration Museum through researching and writing about gravestones of early Otago migrants in the Southern Cemetery, Dunedin.

### Research Findings

The research assignment focused on analysis of the following in relation to the headstones: the migrant's origin; symbolism, in the form of visual motifs and inscriptions which can indicate ethnic identity and religious affiliations; and location within the cemetery, which correlated with social and religious status. Each student selected an ethnic migrant group according to the groups studied in the course, which simultaneously covered the different religious denominations while also dividing the cemetery into social classes.

### Migrant Origins

Headstones which specified the migrant's origins were preferred for the purpose of the research, as for example Irish migrant Nelson Thompson whose gravestone clearly outlines his origins as Ballyclander, 'Down Patrick,' County 'Downs' (sic), Ireland. English migrant Peter Carter's gravestone is also inscribed with his place of origin, Sutcombe in Devonshire. However, information about birthplace is not always stated on the gravestone inscription, as in the case of Paul H. Chan, though he was buried in the Chinese section of the Southern Cemetery. Likewise, the Jewish example of Bendix Hallenstein did not specify his origins, but the headstone does state the birthplace (Halle, Brunswick, Germany) of his son-in-law, Willi Fels, buried in the same plot.

### Symbolism

While some gravestones have very specific symbolism inscribed on them, others do not. The gravestone of Paul Chan (the most decorated gravestone in the Chinese section) contains the most significant symbolism. These symbols include Christian motifs such as an archway, signifying triumph and victory in death, and a gate, representing passage to heaven or the afterlife. Above the gate is a hand clasping a cross to symbolise his Christian faith. The Chinese script within the open gates reads: 'Christ, Religion, Chan Paul.' The English inscription below — 'Life for Evermore' — alludes to his given name 'Strong Evermore'.

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The Southern Cemetery in its early years, the jetties of Dunedin just visible in the distance. The Anglican Section is the hedged enclosure centre right. **Inset:** Bendix Hallenstein, one of the most prominent figures interred in the Southern Cemetery.



Hallenstein's gravestone features the second significant amount of religious symbolism in the form of Hebrew script which refers to the Hebrew name of Bendix (Pinhas, son of Reuben), and his daughter Henrietta (Madam Hannah), which is reiterated by the English inscription. It also gives Hallenstein's date of death according to the Hebrew calendar, 1 Shevat 5645 (*recte* 5665; 6 January 1905). More generic symbolism is present on Nelson Thompson's headstone in the form of ivy, reflecting fidelity, attachment and undying affection. By comparison, Peter Carter's headstone conveys no symbolism in either visual motifs or inscription.

## Location

Burial location within the Southern Cemetery is important as it corresponds to the migrant's religious and ethnic social status. First opened in 1858, the cemetery is divided by religion (Anglican, Roman Catholic, Presbyterian and Jewish) with a burial section for the Chinese being a later addition. Located on a hill, the Anglican and Presbyterian sections span high, flat ground, whilst the Roman Catholic and Jewish sections cover the lower slopes, with the Chinese adjacent to these sections. In recent years, the Jewish section has been subjected to anti-Semitic vandalism. The Chinese section also suffered neglect and vandalism but funding from the Chinese Poll-Tax Heritage Trust enabled a restoration project to be undertaken by the Historic Cemeteries Conservation Trust and Dunedin City Council. This was completed in 2013.

## Biography

Biographical research about the deceased migrants drew on a range of digital and local archival sources including Papers Past, the Dunedin Branch of Archives New Zealand, Toitū's Archive, and the Hocken Collections. Such research revealed interesting life stories of early Otago migrants. The most prominent figure researched was Bendix Hallenstein, today known for the establishment of the clothing company Hallenstein Brothers. He was also an important figure in New Zealand textiles and politics. Married to an Englishwoman, Mary, with whom he had four daughters, Hallenstein remained a beloved member of the Dunedin community until his death in 1905.

Peter Carter's biography, on the other hand, revealed the tragic story of his short Dunedin life. He passed away only a few months after his marriage to Martha in 1879. Interestingly, the plot for his grave was purchased a month prior to his death by his relative Samuel Henry Carter, who, three years later, married Peter's widow. Irish migrant Nelson Thompson, a resident of Arrowsmith, also met a tragic death, committing suicide in 1893 after suffering from an incurable sore throat. His body was found drowned in Dunedin Harbour the day before a scheduled medical appointment. Chinese migrant Paul Chan similarly attempted suicide after being beaten and robbed by a fellow miner and was subsequently committed to the Seaclyff Lunatic Asylum. Chan later converted to Christianity and became actively involved in the Chinese Mission Church in Dunedin, where he was baptised and ordained as an elder.

## Our Reflections

The research assignment required multiple excursions to the Southern Cemetery in order to select a migrant headstone, photograph it and transcribe the inscription. Due to the nature of the terrain of the lower sections of the cemetery, navigation around the Jewish, Roman Catholic and Chinese sections was difficult. Several visits to Toitū's Archive and the Hocken Collections were also required to access headstone transcriptions for language translation and to help identify aspects of the headstone details which have eroded.

This assignment was a creative and interesting activity to engage with Dunedin's early migrant history. In particular, the individual biographical stories encouraged us to consult new forms of source material such as the Seaclyff case files. However, the 200-word limit, coupled with such interesting biographical discoveries, challenged us to refine our findings to produce written summaries in a simplified and concise manner. The difficulty of these limitations was highlighted by curator Seán Brosnahan during a class visit to Toitū. He explained they enable the Museum to engage with multiple audiences.

The main lesson taken from this assignment was the limited accurate information available on migrants in Dunedin who did not have a public presence. The difference between the availability of documentation about Bendix Hallenstein compared to Nelson Thompson (for whom only one source was located — an inquest into his death) from which to draw biographical details, highlighted this limitation for the class.

## Conclusion

The subsequent findings of this research project have been published on the Migration Museum of Dunedin website which includes studies of English, Irish, Scottish, Welsh, Jewish, German and Chinese migrants. These studies illustrate the variety of migrant origins and experiences in Otago. Professor McCarthy's collaborative research on memorialisation in the *British World* (with colleagues at the University of Hull and University of Worcester) will elaborate on gravestone analysis as an important methodology for migration history.

## Tiffany Jenks, Kirstie Smitheram, Peita Ferens-Green and Sargam Goundar

You can read more about our student project via the Migration Museum of Dunedin website:

<https://blogs.otago.ac.nz/global-dunedin/migration-museum-of-dunedin/>



The HIST 431 class of 2016 (left to right): Peita Ferens-Green, Emma Campbell, Tiffany Jenks, Kirstie Smitheram, Sargam Goundar, Julia Hardie, Anton Sveding.



## All Gasworks and Gaiters

The Midwinter Meeting was held on Thursday, 16 June, which turned out to be a fairly mild, calm evening, lit by a bright bomber's moon. After members had thawed out with a glass of Ann Barsby's renowned mulled wine, Vice-President Hilary Allison welcomed a group of time-travellers from the late 1800s. Dressed in exotic variations of late-Victorian costumes, they brought with them examples of advanced steam-age technology. The Gasworks Guild of Gadgeteers, established in 2011, run fun days to raise money to support the conservation of the gasworks in Braemar Street. Built in 1863, it was the first in the country and is now the last one left, and one of the few survivors internationally of a coal town-gas plant. The gasworks in Athens, begun a year earlier, is also remarkably complete, but they are rare survivors: there are three historic gasworks preserved in the United Kingdom but only one in the entire United States.

Gadgeteer-General Simone Montgomery explained the mysteries of the 'retro-futuristic' craft of gadgeteering, which is inspired by Victorian science fiction and 21st-century films such as *The League of Extraordinary Gentlemen*, which was based on a series of comics. Gadgeteers imagine 'what might have been, but never was,' and enjoy 'dressing up and gadding about.' First on the catwalk was Henrietta Humphrey, a lady pirate, armed with a space-age flintlock pistol. Then came Captain Nemo in oriental costume topped by a combination fez-turban. Ophelia Payne answered the age-old question of what late-Victorian ladies kept inside their bustle: a Spode tea-set. She was followed by Captain Roscoe Dangerfield, Inspector of Nuisances, and Countess Alexandrina Isabella Vladulescu, a night-flyer from Romania with an accent reminiscent of Zsa Zsa Gabor (happily still with us, aged 99). Among the other time-travellers was Countess Lena, who set her goal as the Grand Banks of Newfoundland on the night of 14/15 April 1912 in order to avert the *Titanic* tragedy. To end the parade, Lord Lucerne Thistledown and his consort Lady Rose Thorne brought along their niece Miss Petal Bluerose and nephew Master Kraken Crowsnest, accompanied by their 'mechanimals'. (It is thought that at least some of these names may have been aliases.)

During the intermission a Splendid Teapot Race was held: remote-controlled toy cars with teapots on them, zipping about over jumps and ramps, and around obstacles without spilling a drop. One looked like a miniature pup of K9 from *Doctor Who*, while another was in the form of a yellow Sopwith Triplane piloted by Snoopy. After a quick change of outfits, the neo-Victorians reappeared in different personas. Philomena Ironhorse arrived in her riding habit with time-travelling devices, then the explorer Sebastian Stonewall with sola topi and blunderbuss, wearing his self-awarded Medal of Arbitrary Self-Importance. The appearance of Solomon Grundy, in his all-Irish orange and green suit, prompted the audience to wonder if they would buy a used dirigible from this man. The tartanned Lady Alexandra Mary Leask commanded rather more respect with a very large and very shiny Scotch broadsword (borrowed for the occasion from the Scottish Shop in George Street). A survivor of the great Zombie Pox pandemic of '09, Nurse Kura came straight from the infirmary with an alarmingly large syringe containing chocolate icing, the only known antidote to zombie bites. After all the titled ladies and gentlemen had shown off their costumes and accessories, to round off the entertainment they held a Grand Parade to general Huzzas. Ann Barsby, dressed in her own steampunk-inspired costume, then thanked the gadgeteers. Refreshments followed, providing an opportunity to examine the costumes in detail and talk to the time-travellers before they were transported back to the age of coal gas and gutta percha.

## Change of Administration

The Midwinter Meeting was the last occasion on which many members will have seen Kerry Hendry, our Administrator for the past two years. Readers can rest assured she was not spirited away by the time-travellers to reappear in 1870s Transylvania under a new identity as the Archduchess Ciarrina Genrikhskaya. Instead, thwarted in her attempt to slip away without any fuss, Kerry was taken out to lunch by the Committee and subsequently presented with flowers at the Tuesday Club on 12 July. We will miss her cheerful presence and her enthusiasm for both the OSA and the Museum. Our first Administrator, Kerry helped us in many ways as the OSA worked through necessary changes. Now we have welcomed Kylie Darragh as her replacement: she is settling in well, and again helping us to embed new systems. She has an infectious smile to welcome members, so do call in to see her when you are next at the Museum.



**Top:** Members of the Gasworks Guild of Gadgeteers with Ann Barsby at the OSA Midwinter Meeting.  
**Bottom right:** OSA Administrators: outgoing – Kerry Hendry; incoming – Kylie Darragh.

## You Must Remember This

All membership subscriptions for the 2016/2017 year should now be paid. Outstanding payments can be made to the OSA office or by internet banking.

We are now sending out an e-newsletter to our members and are also able to send invoices and invitations online. If you have an email address and would like to be included in our online correspondence please contact the OSA office with your details.

## Join the Cafe Society

This is not meant ironically: the Association really is very pleased to inform members that they will now receive a 10% discount at the Museum's café, [ironic@Toitu](mailto:ironic@Toitu), on production of an OSA membership card.

## For Your Diary

The 117th Annual General Meeting of the Otago Settlers Association Inc will be held at 7 pm on Wednesday, 14 September 2016 at Toitū Otago Settlers Museum, Dunedin. Business to arise will comprise the presentation of the Annual Report and Financial Statements for the year ended 30 June 2016; the election of officers; and the report of the Director of Toitū Otago Settlers Museum, Jennifer Evans. Following the business of the evening, guest speaker Professor Richie Poulton will talk about the world-famous Dunedin Multidisciplinary Health and Development Study, of which he is Director. There will be an opportunity for questions.

## Book News



### **Skippers: triumph & tragedy**

by Danny Knudson (Lakes District Museum & Queenstown and District Historical Society, 2016) Paperback, 292 pages. \$48 (With members' 15% discount, \$40.50 plus \$5 packing and postage. Please make out cheques to the DCC.)

Our own Danny Knudson has recently published this history of life on the spectacular route through Skippers Canyon in Central Otago. This might ring a bell, for Danny wrote *The Road to Skippers* in 1974, which was so successful it went into two further editions, in 1980 and 1995. Further research has compelled him to write a more comprehensive history of the district. This profusely illustrated account has a cast of thousands, including miners, musterers, doctors, clergymen, teachers and hotel-keepers, among many others. As befits a former principal of the George Street Normal School in Dunedin and the holder of a doctorate in the history of education, there is much on local schools, their teachers and their pupils. Many well-known local families make an appearance, including the Aspinalls, Borrells, Cotters, Hohnecks, Macnicols, Scheibs and Stevensons. The many settlements and homesteads described and illustrated include Bullendale, Maori Point, The Branches, Mount Aurum and Sandhills as well as, obviously, Skippers itself.

Members of the Association are entitled to a handy discount of 15% on the cost of books and other items from the Museum shop. They also have free access to the archives, and for those living outside Dunedin an hour's free research each year by the Archivist, Emma Knowles.



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This newsletter was produced by the Otago Settlers Association, founder and supporter of the Toitū 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 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 Toitū Otago Settlers Museum*

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