



NEW ZEALAND SOCIETY OF GENEALOGISTS DUNEDIN BRANCH NEWSLETTER



Issue 129

September / October 2008

Dunedin Branch NZ Genealogists Committee

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Meetings are held in the Otago Settlers Museum, first Wednesday of the month unless otherwise notified. Starting time 7 pm, but doors are open from 6.30 until 9.30 for research.

NZSG Dunedin Branch Library at OSM: open hours Thursday and Sunday 1 – 4pm

Programme

Oct 1 Guest - Gary Blackman – North East Valley

Oct 19 NZSG Dunedin Computer Group, at the Otago Settlers Museum. On Sunday October 19, 2:00 to 4:00 pm. Members will demonstrate a variety of family history programmes. Guests are welcome to seek advice about programmes or on any problems they have with one. Personal Ancestral File, The Master Genealogist., Brother's Keeper and possibly Family Tree Maker, and Generations will be on display.

Nov 5 Special General Meeting followed by our speaker Richard Walters – Chinese Diggings at Lawrence

Dec 3 Our Christmas meeting will be in the **Dunedin Public Library** hosted by **Jean Strachan** – McNab Room followed by supper at the Civic Café.



Notice of a Special General Meeting of NZSG Dunedin Branch, Wednesday November 5 2008 at 7pm

The proposed changes to the NZSG Dunedin Branch rules, to synchronise AGMs between NZSG and the Branches.

4. SUBSCRIPTIONS

The subscriptions payable by members shall be fixed at the annual general meetings and shall be payable by 1st June in each year.

6. GENERAL MEETINGS

The annual general meeting shall be held between 1st April and 30th June each year unless specifically applied for in writing and approved by Council for another time. Such approval is only valid for the year concerned.

8. ANNUAL REPORT AND ACCOUNTS – AUDITOR

The annual report, and an audited statement of income and expenditure for the 12 months to the end of March in each year, shall be presented to all members at least 14 days before the annual general meeting. An Auditor shall be elected at each annual general meeting, such auditor to hold no office in the Branch.

Library hours Thursday and Sunday 1-4pm

NB: The library will be closed - Saturdays until May 2009

NB: The library will be closed - Thursday 18th December 2008 until Thursday 29th of January 2009.

LIBRARY ROSTER

OCTOBER

THURSDAY

2 nd	Eleanor Morris	476-3320	9 th	Margaret Godfrey	487-6700
16 th	Stuart Preddy	477-4534	23 rd	Elizabeth Timms	467-2141
30 th	Pat Inder	477-4789			

SUNDAY

5 th	Sue Guthrie	027-202-0228	12 th	Elizabeth Timms	467-2141
19 th	Jean Thomas	489-7074	26 th	Labour Weekend	Closed

NOVEMBER

THURSDAY

6 th	Shirley Hay	455-4169	13 th	Ian Sime	453-6129
20 th	Shirley Smillie	464-0405	27 th	Cath Grant	4533-5192

SUNDAY

16 th	Gerard Ellis	456-0223	23 rd	Jean Thomas	489-7074
30 th	Jeanne Gallagher	477-4543			

DECEMBER

THURSDAY

4 th	John Rutherford	489-8649	11 th	John Rutherford	489-8649
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SUNDAY

7 th	Shirley Smillie	464-0405	14 th	Trish Fleming	489-8808
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Representations of Irishness and Scottishness in New Zealand in the Nineteenth and Twentieth Centuries. Presented by Professor Angela McCarthy Otago University



My current project is a comparative examination of Scottish and Irish ethnic identities in New Zealand since 1840. This research is significant given the importance of migration and the perceptions of migrants in historical and contemporary terms throughout the world. Indeed, public reactions to issues of immigration and ethnicity arouse feverish and often speculative and uninformed debate. Such expressions of popular opinion often draw upon imagination rather than fact, stereotype rather than reality, image rather than substance. There are reasons for this. Scholars working on the history of migration are coming to realise that images, ideas, and emotions form a fundamental part of the reasoning behind emigration and the subsequent reception which immigrants faced. My research therefore examines two of modern history's most important migrant groups: the Scots and Irish. Indeed, such was the average rate of migration from Ireland and Scotland throughout the nineteenth and early twentieth century that they were among the top three European countries exporting migrants.

What I want to do this evening is firstly consider why we should compare the Irish and the Scots and then discuss some of the ways we can explore ethnicity, with a particular focus on self-identification. My main objective, however, is to give you a flavour of the varying sources that I am utilising. As this research is still ongoing I would very much welcome all your suggestions. And if you happen to have sources that you feel I might like to see and if you're happy sharing these then I would love to hear from you afterwards.

COMPARISON

Examining the Irish and Scots comparatively seemed a worthwhile venture given the broader historiography of comparison of the two groups in which famine, land transformation, and the relationship with England have been explored by historians of both countries. Additionally, both groups share a long history of emigration into the British empire and commonwealth, a stark contrast with other migrant groups in Europe. Second, in numerical

terms emigration from both countries was immense with both groups appearing in the top three countries sending migrants overseas. Third, both Irish and Scots were predominantly English-speaking, a feature which clearly demarcates them from other continental European migrant groups. Fourth, the destinations to which they predominantly moved were also English-speaking and close in cultural terms. Irish and Scottish migrants also provided major contributions to their recipient societies.

Why, though, explore the Irish and Scots in New Zealand? The first thing to acknowledge is that many scholars have fused the various local, regional, and national identities of New Zealand's migrants under the broad labels 'British' or 'Pakeha'. As Donald Akenson, a renowned scholar of Irish migration has noted, 'The Maori-Pakeha distinction that runs through most New Zealand historical writing indicates a remarkable awareness of the integrity and perdurance of the aboriginal culture, but it leads to a lumping of all white settlers into a spurious unity.' Secondly, there are some questionable assumptions in the existing historiography of individual migrant groups. Some scholars, for instance, glibly suggest on the basis of slight evidence that Scottish and Northern Irish migrants were quickly assimilated and more likely to articulate a British identity rather than one based on their national or ethnic origins. There are then debates within the wider historiography that the project is engaging with.

A further reason for considering the Irish and Scots in New Zealand is that although in sheer numbers their presence was less extensive than other destinations, they formed significant minorities within the total population. Excluding Maori, the Irish in New Zealand peaked at 13% in 1867 while the Scots peaked at 18% in 1864. English migrants reached their zenith of 40% in 1858. By contrast, in the United States the Irish peaked as a proportion of the total born population in 1860 at 5%, the Scots in 1870 at 0.4%, and the English in 1860 at 1.4%. So there are major differences here.

Why, though, consider just the Scots and Irish rather than a study of all ethnic identities in New Zealand? First, it should be mentioned that in many ways other identities are engaged with in this study. Official representations of Irish and Scots are occasionally contrasted with other groups while the opinions of Irish and Scots towards others as well as the attitudes of these groups about Scots and Irish are included in the project. Second, there is the issue of source material. To undertake a worthwhile comparative exercise it struck me as essential that similar source materials be found for both groups to ensure that the comparisons are systematic rather than impressionistic. Alas, I have been unable to trace an ethnic press for the English or Welsh in New Zealand, a crucial source when considering both the Irish and Scots. Third, among the foreign-born in New Zealand, the Irish and Scots were the two dominant minority groups averaging around 20% each whereas the English were generally about 45% of the foreign-born population. Comparing the experiences of two significant minorities in a country with a dominant ethnic group seemed a worthwhile undertaking.

ETHNICITY

In exploring the portrayal of Scots and Irish, then, the concept of ethnicity is a central one for it is claimed that ethnicity only exists through perceptions and representations. What though is meant by ethnicity and an ethnic identity in this project? There is such a large literature in this field that my discussion is necessarily brief.

As many scholars agree, ethnicity is a form of cultural distinctiveness that provides individuals with a sense of belonging and is experienced in action and feeling. A collective proper name, myth of common ancestry, shared historical past, similar culture, association with homeland, and sense of solidarity are all considered ingredients in formulating an ethnic identity, elements of which are appropriated accordingly. Attachment and association, rather than residence or possession of land, is seen as a key element in distinguishing between an ethnic and national identity.

In one sense then ethnic identity is a matter of self-identification, of an individual or group, formed of strong personal attachments and also consciously constructed in the pursuit of various objectives. Yet it also emerges from the perception of others and is often formulated when two or more ethnic groups are contrasted. Both approaches are incorporated in this study which is mindful of Herbert J. Gans' caution that 'neither the practice of ethnic culture nor participation in ethnic organizations were essential to being and feeling ethnic.' By incorporating both approaches I hope to move beyond the tendency of some scholars to focus on the existence and continuity of formal associations of ethnic affiliation by combining this with an exploration of the inner thoughts and feelings of particular groups and individuals.

SOURCES

To explore these issues a wide range of sources are utilised encompassing written, verbal, and visual accounts. Such a combination promises an unusually varied approach to the vexed problem of identifying and characterising ethnicity. Among the evidence examined are personal testimonies (such as letters, shipboard journals, and interviews), official immigration files, parliamentary debates, ethnic presses, society records, lunatic asylum casebooks, family histories, and audio-visual material (including film and pictorial images).

What I want to do then is outline some of the sources that I am looking at to explore the ways that the Scots and the Irish were represented in New Zealand. The overarching hypothesis guiding my study is that whereas Scottish ethnicity was consistently portrayed in largely cultural terms, the Irish, while also exhibiting elements of a cultural ethnicity, were more likely to be linked to a political and religious ethnic identity. I'll begin, then, by showing an advertisement about New Zealand Railways which aired in the 1980s.

The clip demonstrates a number of aspects of Scottishness: the symbolic visible identity in the national dress; the Scottish accent of the grandfather; and the legendary stereotype of Scottish parsimoniousness. It is also an unusual visual source for the exploration of ethnicity: that of television advertisements. I will also be exploring in my research how documentaries depict the Irish and Scots in New Zealand. For now, though, I want to briefly comment on the portrayal of Irish and Scots in major motion pictures in New Zealand.

Possibly the earliest New Zealand film featuring an Irish character was *The Te Kooti Trail* (1927). The film's Irish character hails from Cork the subtitles telling us: "Barney O'Halloran had been a trooper of 'The Lost Legion' ever since he 'cracked' a Bailiff in County Cork". This description conveys the sense of an individual involved in fractious activities that presumably sparked his departure from Ireland. The main expression of Barney's ethnicity consistently conveyed in the film was his use of Hiberno-English, the Irish way of speaking English and I've placed some examples on the Powerpoint of the way the film's subtitles attempt to provide a linguistic flavour of Barney's pronunciation and grammar. Barney is also later portrayed as weaving unsteadily on his feet after imbibing alcohol. This image mirrors the caricaturing of the Irish-American comic drunk in newspapers, cartoons, songs, and the theatre after 1890, whereas a more savage portrait existed before 1850. Intriguingly, it also reflects the twentieth century British attitude towards the Irish as a comic figure rather than political rebel, surprising in light of the recent revolutionary turmoil in Ireland in the 1920s and the sedition trial of Bishop Liston in New Zealand in 1922. Barney's main purpose in the film, then, appears to be that of "stage Irishman" and replicates the depiction of the Irish in American cinema as "buzzing, boozing, blustering, or bumbling".

Later representations, however, link the Irish to a political identity. With *The Grasscutter* in 1988, a gritty Northern Irish identity explodes on the screen. The film deals with the consequences for an Ulster Volunteer Force vigilante turned police informer who is relocated to New Zealand after his evidence sends 23 terrorists to prison. The film raises issues of the identity of English and Irish migrants in New Zealand with one exchange taking place among police colleagues. As one stated, 'He's not English, he's Irish'. His colleague retorted, 'You said he was a Pom'. This was met with the response: 'Northern Irish. Still Pomgolia isn't it?' Such dialogue intriguingly conveys foreign confusion about the identity of Deeds who is at once considered Irish (from living in Northern Ireland) and a Pom (presumably due to British rule in Northern Ireland). The complexity of ethnic and national identities in Northern Ireland has also puzzled some of the film's commentators. Despite depicting the UVF terrorists in the film as Irish, Protestants in Northern Ireland were more likely to ascribe to an overarching sense of Britishness rather than a self-identity as Irish. According to a survey conducted in 1986, two years before *The Grasscutter* was released, 65 per cent of Protestants labelled themselves British, 14 per cent of Ulster origin, and 11 per cent Northern Irish. Only three per cent of Protestants in Northern Ireland claimed an Irish identity.

Early portrayals of the Scots in New Zealand cinema, meanwhile, offer up a subdued sense of being Scottish. *The Bush Cinderella*, dating from 1928, for instance, conveys the Scottish identity of the uncle by his surname (Cameron), his wearing of the Scottish bonnet, and the use of the Scottish language in the subtitles ('Andrew Cameron had tried to bring up his orphaned niece in strict accordance with "The Guid Book"'), good being rendered G-U-I-D.

The Piano, released in 1993, also had a muted sense of Scottishness which was evident in the clothing, accents, and names of the main characters. Although Ada and Flora McGrath were allegedly from Aberdeen, Doric, the dialect of the Scottish language used throughout that region, was not deployed in the film, nor is there much use of familiar

Scottish words such as aye, bonnie, and blether. Yet an effort was made by the film's composer, Michael Nyman, to convey a Scottish flavour. As he recalled in an interview, 'Since Ada was from Scotland, it was logical to use Scottish folk popular songs as the basis for our music' and he cites 'Flowers of the Forest' and 'Bonnie Jean' as the source material for his compositions.

Other visual images that I am looking at include cartoons and the Powerpoint image shows a stereotypical Scottish-Maori combination which highlights a particularly important field for further research, that of intermarriage, and one of my colleagues is actually working on this aspect of New Zealand history. Indeed, most of the discussion of Scots and Irish towards other ethnicities once in New Zealand related to their impressions of Maori, possibly because of physical differences as well as the contact with Maori that settlers frequently had. Opinions of Maori generally ranged from accusations of laziness to criticism of their warfare to curiosity and bemusement at their customs. Lorna Carter, who emigrated in 1951 to New Zealand, attended a concert in 1952 with Maori entertainers performing: 'You'd enjoy the men doing the Haka', she wrote to her parents. 'They jump about waggle their tongues and it's like a Highland fling gone wrong.' Despite occasional similarities being drawn between Maori with the Irish and Scots, there is little evidence to suggest that overarching Irish and Scottish opinion of Maori was compassionate because of a shared history of land dispossession as some have suggested. Mid to late twentieth-century retrospective accounts from migrants, by contrast, tended to stress the idea of good race relations. A range of other views relating to different ethnicities in New Zealand were also relayed by Irish and Scots in letters home.

LUNATIC ASYLUM

A little used source for explorations of foreign-born ethnicity in New Zealand is the casebooks of patients committed to New Zealand's lunatic asylums. To date I have extracted information relating to approximately 1,000 patients who entered the Auckland asylum between 1903 until 1910 of whom almost 400 were foreign-born. In cases where the information is complete, they are a wealth of information for the scholar of migration and ethnicity. They contain, for instance, basic genealogical information about the patient including their name, age at admission, occupation, marital status, religion, and place of residence. So too do they frequently supply details of a migrant's prior movements as well as offering insight into aspects of ethnic and national identity. It should be said that Irish and Scots are not distinctive in this regard, for migrants from other areas of Europe similarly conveyed their attachment to specific towns and villages.

Cross-cultural contact is also evident from the asylum records and while there is evidence of both Irish and Scottish patients expressing anti-English sentiments, the most distinguishable aspect for Irish migrants was the association with, or reference to, Fenians and Orangemen.

THE ETHNIC ASSOCIATION

Mention of the Fenians and Orangemen brings me to another source, that of ethnic associations. Comparison of the Scots and Irish is instructive in this regard for whereas the overarching dimension of Scottishness was cultural, Irish ethnic associations often engaged with political matters. Evident from most examples is that such ethnic societies, irrespective of whether they took national, regional, or local Scottish identifiers, also connected to the local areas in which migrants settled. As such we find the Gisborne Scottish and Caledonian Society and the Ulster Society of Otago, expressions of the old and new lands linked. What objectives, though, characterised Scottish associational culture in New Zealand?

Throughout the length and breadth of New Zealand, cultural endeavours characterised Scottish associations. To the far south, the Caledonian Society of Otago, established in 1862, focused on benevolence, education, literature, customs, and accomplishments. Such aims continued into the twentieth century as evident through investigation of other district associations like the Gisborne Scottish and Caledonian Society who aimed to: foster national sentiment; promote good fellowship among the Scottish community; encourage the study of Scottish music, literature, and dancing; and endeavour to give information to newly arrived Scots. As for the Dannevirke Highland Society, its monthly socials 'are of a most social character and thoroughly Scotch, and are the means of keeping up the old Scotch element amongst Scotch residents and their families.' Meanwhile, the Wellington Scots Club, which formed in 1926, met monthly and 'The programmes submitted are all of Scots character. The dances are the real thing, and, as membership is confined to those of Scots birth and descent (and this is insisted upon), the Club is "Scots" in every sense of the word.'

Scottish language societies adopted similar aims although there was a greater focus on the regional dimension. This was especially the case with the linkage of the Gaelic language with Highlanders. The Gaelic Society of New Zealand, for instance, sought with its formation in 1881 'to foster and perpetuate the Gaelic Language, to encourage the cultivation of Gaelic literature and music, to establish branch societies throughout the colony of New Zealand, to generally take cognisance of all matters which may be considered of special interest to Highlanders.' Wellington's Gaelic Society echoed these aims, providing lectures on Highland themes such as traits in the Highland character, Highland poets, and Highland regiments. Such was its focus on its Highland character that a query in 1949 concerning widening its membership criteria beyond Highlanders and those of Highland descent was answered, 'the club would be in danger of losing its identity.'

A critical aim of these societies was to nourish the Gaelic language among the younger generation. As the Caledonian Society of Otago observed in the early 1900s, 'There were many Highlanders who could speak the language freely, but the young people had no opportunity of learning it'. The President of Wellington's Gaelic Society also emphasised in 1930 'the importance of instructing the children in the language and traditions of their fathers.' The Scottish language was also important in some societies including Clan Mackay which established a Jessie Mackay cup in order to perpetuate Jessie's memory as a writer of poetry in Scots. This generated some concern as to the correct pronunciation of words in her poems. In response to those who adopted the Scots form of words written in English, the committee decided that there should be strict adherence to the author's version. By 1948, 'Owing to the incapacity of the judges in the matter of the Scots dialect, her best poems had been avoided in recent years'.

While clan associations also echoed elements of other Scottish ethnic associations, they differed by having a strong leaning towards genealogical aspects. This is evident from the proposed constitution of the Shetland Society which in 1995 sought fellowship with people interested in Shetland in order to foster interest in the traditions and activities of the Shetland past, and promote interest in family history and ancestry. And Jill Harland who spoke to you earlier is currently conducting a history of Shetlanders and Orcadians in New Zealand.

By contrast with the cultural focus of Scottish societies, expressions of Irishness in New Zealand contained a greater political tone, sometimes deploying cultural elements for political objectives. This is demonstrated by the Maoriland Irish Society which 'has for its objects the freedom of the Homeland of the Gael, the fostering of a great National spirit among the Irish of New Zealand, and the fostering and expansion of Irish ideas, ideals, music, literature, language, customs, pastimes, and industries.' Membership of many Irish societies was also broader than some Scottish associations but possessed a political proviso: 'All Irish exiles and their children or their children's children, born in these islands, are eligible for membership, provided they recognise Ireland's sovereign right to free nationhood.' The Ulster Society of Otago adopted a broader remit for those with Ulster connections. Members could be either born in the nine counties or domiciled there for more than seven years, be of direct Ulster descent, or be married to a member. The objectives of the Ulster Society of Otago, inaugurated in 1947, also had a political tinge. It intended to 'uphold the constitutional position of Northern Ireland within the British Commonwealth of Nations, to promote the welfare and prosperity of Northern Ireland, and to promote loyalty to the Crown. The Society shall be non-sectarian and shall not take part in party politics except as may be necessary to promote the interests of Northern Ireland.'

Later in the century, the objectives of Irish societies still remained political. The intention of the New Zealand Irish Society, incorporated in 1973, was to: promote Irish interests at all levels; preserve a non-sectarian character; support the reunification of the Irish Nation; render aid and succour to victims of economic, religious, or political discrimination in Ireland; make known in New Zealand and organise support for a campaign for civil liberties in Ireland; uphold and defend Ireland when attacked in the press; make known and foster knowledge of Irish history, culture, language; and create a social atmosphere and goodwill among the Irish. Despite the emphasis on political matters, there were some exceptions such as the Hamilton Irish Club which listed among their 'offences' anyone discussing politics or singing any party song, or mentioning religion that in any way that leads to argument. That such 'offences' were listed, however, demonstrates the political character associated with forms of Irishness in New Zealand associational culture.

ETHNIC PRESS

A number of activities carried out by Irish and Scottish societies in New Zealand also appear in the ethnic press. The first issue of *The New Zealand Scot* appeared in November 1912. According to its banner the periodical aimed

'To unify and inspire Scotch patriotism in New Zealand, and to voice the doings of Scottish, Highland, Gaelic and Caledonian Societies throughout the Dominion.' In later incarnations, the periodical was manifested as *The Scottish New Zealander* (1925-1926) and finally as *The N.Z. Scotsman* (1927-1933). Indeed, in its various forms the periodical was a crucial vehicle for disseminating news and historical memories, supplying monthly reports from Scottish societies around the country, and reproducing photographs from a number of associational gatherings. In many respects the periodical mirrored the aims of *The South African Scot* which first appeared in 1905 and both contained similar contents including articles on famous Scots, obituaries, news and gossip. In what ways, though, did these Scottish periodicals in New Zealand express cultural difference and consciousness?

It is impossible to convey the full extent of Scottishness articulated in the ethnic press though the most obvious manifestation was through symbolic applications. In this regard, tartan, pipes, and heather featured regularly, in articles and in photographs. As one statement from 1928 put it, 'There are three things which every Scot holds sacred, and for which his soul longs when he is exiled in distant lands – the bagpipes, the heather, and the tartan'; of these the 'cloth of the clans remains the dearest of all'. The periodicals also engaged with characteristics that were levied at Scots including the suggestion of Scottish parsimoniousness: 'the reason why the Scot laughs at any joke concerning Scot meanness - *he knows it is only a joke!*' The periodical was furthermore replete with other items such as book reviews, recipes, and jokes, all of which had a Scottish focus. A particularly humorous example of the latter concerned the joke about an Englishman who proudly claimed he was born English, reared English, and would die English. The Scots retort was 'Hae ye nae ambition?'

A further important element of the periodicals which sets them apart from the manifestations of Scottishness evident in other sources but which exemplifies a Scottish identity is the engagement with and depiction of Scottish history. In part this was to ensure continuing identification with Scotland among the multigenerational descent group. As one report in 1928 put it, 'We must see to it that our children are imbued with the spirit of Scotland; with a love of Scots history, of Scots song and story, of Scots literature and tradition, and of the Scots vernacular.' To achieve this it was felt that the best method was to connect history with individuals; 'the history of the king is the history of the nation.' Indeed, despite some articles on the Clearances and the Battle of Bannockburn, most features focused on individuals including Mary Queen of Scots, Flora Macdonald, William Wallace, David Livingstone, and Robert Burns. The problem with the dissemination of Scots history and other subjects in the periodicals, however, concerned its accuracy. As one report put it, the speeches of leading Scots in New Zealand about 'Scots history and Scots literature was wonderful and weird.' To demonstrate their point the critic noted that the St Andrew's Cross had been called the 'blue cross of Scotland' and the Rampant Lion the National flag of Scotland [is actually the Royal Standard of Scotland]. Such incidents, it was heatedly claimed, 'are a reproach to Scotsmen and an insult to Scotland'.

The Irish ethnic press, like its Scottish counterparts, echoed many of these elements. There were book reviews, cooking instructions, language lessons, and discussion of transnational activities. Where the two ethnic groups significantly differed, however, related to the sense of history conveyed in the periodicals. Unlike the Scots who promoted a cultural depiction of their identity in connection with historical figures, the historical memories of the Irish related to political themes connected with public figures such as James Connolly, Robert Emmet, Patrick Pearse, and Wolfe Tone. Irish literary luminaries were often eschewed and Society lectures were frequently political in tone, including one on Ireland's Famines and Rebellions, which emphasised 'The evictions, the hangings, the pitch-cappings, the jailings, the robberies and murders'.

Part of the explanation for this difference lies in the differing national histories of both countries which the ethnic presses chose to remember. Moreover the more politically assertive tone of the *Green Ray* is also due to the timing of its first appearance - in 1916 after the Easter Rising.

OFFICIAL IMMIGRATION RECORDS

Official immigration records similarly contain overarching representations of the Irish and Scots. Yet other emigrant groups, who were statistically less important, were also on the receiving end of such labelling. In 1873 Poles were considered 'lazy, indolent, and dirty in their habits' and 'comparatively useless'. That same year Norwegian women were 'a little unruly'. Danish migrants, meanwhile, were found to have 'filthy habits, total disregard to personal cleanliness, and a determined resistance to the disinfecting process.' Meanwhile, a group of Italians arriving in 1876 were alleged to be 'puny individuals of a very low social stamp.' So although all ethnic groups were subject to typecasting, what differed was the nature of the image levied at different groups. Such

representations, however, need to be looked at in the context of the time in which certain groups were more fully desired as settlers in New Zealand than others.

Unlike other migrants, Irish and Scots were also distinguished according to a range of local and regional identities. For the Scots this typically encompassed recognition of Lowland, Highland, and Island identities. Immigration officials in 1872, for instance, alleged that 'The Highlanders are well known to be good labourers and farm servants: the Islanders excel as fishermen, sailors, and crofters'. Irish migrants, on the other hand, were usually only divided according to their northern or southern origins and Catholic/Protestant affiliations.

FAMILY HISTORIES

While most family histories are concerned with outlining the various blood connections between family members, they are also interesting for their depiction of the ethnic identities of the multigenerational descent group. Some family histories, like other sources, also linked the Scots and Irish to perceived stereotypical characteristics. As one genealogist recounted of her grandfather, 'my cousin remembers a different side of Pop and this must have been the Scottish coming out in him. He used to charge Nana a packet of cigarettes if she took the car out during the day. Sometimes he may not have gone to the pub because it may have been his turn to shout.'

SHIPBOARD JOURNALS

Depictions of Irish and Scottish identities by 'the other' is one way to explore ethnicity. Indeed, the personal testimonies of Irish, Scottish, and English migrants all contain commentary about each other. A particularly revealing source is the shipboard journals that migrants maintained during their voyage out. The journey to the antipodes was generally where various ethnic groups frequently encountered each other in sustained proximity for the first time. Most studies of the voyage, however, have concentrated on issues of power, gender relations, and the dynamics of space. Where scholars have touched on issues of identity, they have suggested that because the voyage to new lands is a liminal space in which migrants were betwixt and between old and new worlds, this transitional stage led to the dissolving of identities. I suggest an alternative view: that disorientation sparked the reinforcement of ethnic identities at sea. Irish migrants, for instance, were often castigated for drinking, thieving, and fighting. These representations resemble portrayals of the Irish in Britain who were characterised as religiously and politically subversive, socially disruptive, and morally lax.

CONCLUSION

I hope that this has given you an overview of some details of my research and the sources that I'm utilising. Again, if there are any sources in your personal clutches that you would be willing to share I would appreciate chatting further with you. In addition, might I just mention the new initiative at the University of Otago to develop Irish and Scottish Studies. This consists of a number of courses in Irish and Scottish history and literature some of which may be of interest to you here this evening. I will leave some brochures here for the Irish Studies courses while two Scottish courses on the country's history and migration will also be offered from July to October. Please do see me afterwards if you would like information about this.

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From Our Librarian Shirley Smillie

Scottish M.I's. Your committee has decided to buy all available Scottish Monumental Inscriptions to compliment what we already have. This will be a tremendous research tool. They will be a great addition to our Scottish resources. We owe a lot to all those enthusiasts, both here in New Zealand and Scotland, who spend so much of their own time going around graveyards and copying inscriptions from gravestones. When I think of all those of our own group who have worked on our local cemeteries records I know we owe them a great debt. First they have to spend time in the actual cemeteries, often in chilly weather, and then they spend hours checking and re-checking so that the actual printed results are so accurate for us. They are on their way! I am quite excited and can hardly wait until they arrive.

Newsletters

Did you know that we are sent Newsletters from several other genealogical groups? The latest ones are from Balclutha, South Canterbury, Kaiapoi, and Oamaru. These newsletters are out on the table in the library for a month and then they are put in their respected folders where they are kept for a year. It is always interesting to see what other groups are doing and the articles in them are worth reading.

To lend or not to lend?

This year I have been doing a thorough shelf check. This was done to see that we had an accurate recording on the computer data base of what we have in our library. I think I have touched *all* the books and pamphlets. It has taken me much longer than I thought it would, firstly because I was not familiar with the actual data base but secondly it was because I was so often side-tracked by what was in the books. It took me too long to read them in the Library and because there has to be some perks in every job I would take them home to read at my leisure. Some have actually helped me in my family research but others have been read because they are full of interesting facts. I don't think I am ready for "So you want to be a millionaire?" but I reckon I could set some jolly good general knowledge tests!

It seems a pity that so many useful and interesting items stay on our shelves unread so we (that is, **your** committee) are thinking about making some of our - **your**- resources available for lending. Of course reference material such as School rolls and cemetery records would not be considered as lending material. I would be most interested in what you think of the idea. Would you like to borrow some of our library books? Please let me know. (You could email me or tell me at our next meeting)

Some of the books I have found fascinating are from the shelves nearest to the computers - a series of what you might call "Guide Books". They are A5 in size, soft covered and are boxed together according to their content. They make great reading, being informative and interesting. Have a look at them next time you are in the library. Later on you might like to borrow one or two.

Bibliographic Guides Box 1

Bucks Great Brickhill,	St Mary Parish Registers	
Cheshire:	A genealogical bibliography	Vol 1 - Cheshire Genealogical Sources
Cheshire:	A genealogical bibliography	Vol 2 - Cheshire Family Histories & Pedigrees
Cornwall:	A genealogical bibliography	2nd edition
Cumberland and Westmorland -	A genealogical bibliography	
Devon:	A genealogical bibliography	Vol 1 - Devon Genealogical Sources
Devon:	A genealogical bibliography	Vol 2 - Devon Family Histories & Pedigrees
Dorset:	A genealogical bibliography	
Essex:	The genealogist's library guide	Vol 1 - Genealogical Sources
Essex:	The genealogist's library guide	Vol 2 - Family Histories & Pedigrees
Hampshire:	A genealogical bibliography 3	

Bibliographic Guides Box 2

Kent:	A genealogical bibliography	Vol 1 - Genealogical Sources
Kent:	A genealogical bibliography	Vol 2 - Registers, Inscriptions & Wills
Kent:	A genealogical bibliography	Vol 3 - Kent Family Histories & Pedigrees
Lancashire:	A genealogical bibliography	Vol 1 - Genealogical Sources
Lancashire:	A genealogical bibliography	Vol 2 - Registers, Inscriptions & Wills
Lancashire:	A genealogical bibliography	Vol 2 - Registers, Inscriptions & Wills
Lancashire:	A genealogical bibliography	Vol 3 - Family Histories & Pedigrees
Lancashire:	A genealogical bibliography	Vol 3 - Family Histories & Pedigrees
Lincolnshire:	A genealogical bibliography	
London & Middlesex:	A Genealogical Bibliography	Vol 1 - Genealogical Sources 2nd edition
London & Middlesex:	A Genealogical Bibliography	Vol 2 - Family Histories & Pedigrees 2nd edition
Norfolk:	A genealogical bibliography	
Oxfordshire:	A genealogical bibliography	
Somerset -	A genealogical bibliography	
South West family histories -	Cornwall, Devon, Dorset, Gloucestershire, Somerset, Wiltshire	
Wiltshire:	A genealogical bibliography	

Census Guides box

Census and how to use it, The
 Census listings (Local) 1522-1930: Holdings in the British Isles
 Census returns 1841-1881 on microfilm, 5th ed {Great Britain}

Censuses & population listings (British Isles), pre-1841
Censuses 1841-1881 Use & interpretation, The
Hearth Tax and the association oath rolls (reprinted)
Making use of the census PRO Readers' guide No. 1 2nd ed rev
Poll books 1696-1872 second edition
Protestation returns 1641-42, The

Church Guides box

Baptism records for family historians, Basic facts about using
Bishops transcripts & marriage licences 3rd edition
Boyd's Marriage Index, A list of parishes in
Death and burial records, Basic facts about using
Illegitimacy (4th ed)
Lunatics in England & Wales for Family Historians - basic facts about
Marriage indexes: (How to find them, use, compile) 2nd ed
Marriage laws, rites, records and customs
Marriage licences: Abstracts & indexes, Library of Society of Genealogists
Marriage records for family historians, Basic facts about using
Marriages & Census indexes for Family Histories, 8th ed.
Non-conformity, Understanding the history & records of... 2nd ed
Parish Law, The handy book of... (new edition)
Parish Registers
Poor Law documents before 1834, Intro. To... (2nd ed)
Poor, Annals of the... 3rd ed
Parish Officer, The complete..[new edition]

General Guides box

Basic sources for family history 1. Back to the early 1800s (9)
Bedfordshire, Tracing ancestors in
Family records centre - quick guide to using the indexes Out of date?
Heraldry for family historians, Basic facts about (9)
How heavy, how much and how long? Weights, money (etc)
Middlesex: London local archives: directory of record offices & libraries
Newspapers and periodicals (revised), Intro. to using..
Northamptonshire, Tracing ancestors in (9)
Record Offices - how to find them (ninth ed (2002)
Records offices in Great Britain & Ireland, In and around
Suffolk Chronology - historical events in county: Prelim.list

General Guides box 2

Births, Deaths & Marriages, Tracing records of... at GRO (Up to date?)
Current publications by members societies [FFHS] 6th Ed 1991
Current publications on microfiche by member societies [FFHS] (Up to date?)
Genealogical records of England, Catalogue of searches in the..
Heraldry can be fun (reprinted)
Heraldry for family historians, Basic facts about
Lancashire, Basic facts about family history research in.. .
Projecting family history: a short guide to audio/visual
Register Offices of BDMs in Great Britain and Northern Ireland
Tracing your British ancestors 2nd ed
Yorkshire, Basic facts about family history research

General Guides box 3

Electoral Registers since 1832: and Burgess Rolls. 2nd Ed
Land and Window Tax Assessments
Muster Rolls -Tudor & Stuart
Poor law Union Records 2 Midlands & Northern England

Poor law Union Records 3 S-W England. Marches &Wales

Poor law Union Records 4 Gazetteer of England &Wales

Legal Guides box

British education and its records, The growth of... 2nd ed

Coroners' records of England and Wales, reprinted 1988

Ecclesiastical courts, Officials & records 2nd edition

Manorial records, How to locate and use... 2nd ed

Probate jurisdictions 3rd edition

Quarter session records for family historians: a select list 3rd ed

Reading old title deeds, an introduction to

Wills before 1858 3rd edition

Wills from 1858

Wills probate & death duty records, An introduction to

My Ancestor Series Box

Baptists, My ancestors were..

Congregationalists, My ancestors were

English Presbyterians / Unitarians, My ancestors were

Freemason, My ancestor was a

Gypsies, My ancestors were..

Manorial tenants, My ancestors were

Merchant seaman, My ancestor was a

Methodists, My ancestors were

Migrant, My ancestor was a

Quakers, My ancestors were

Salvation Army, My ancestors were in the... (2nd ed)

Occupations box

Black Country Dictionary, The Definitive

Black Country Graveyards, Cemeteries and Epitaphs

Black Country Nail Trade, The

Glossary of household farming and trade terms, A3rd ed

Occupational sources for genealogists 2nd ed

Railwayman? Was your grandfather a... 3rd ed.

Trades, The book of... (Library of useful arts) Vol 1 1811

Trades, The book of... (Library of useful arts) Vol 2 1811

Trades, The book of... (Library of useful arts) Vol 3 1818

CHRISTCHURCH - LOCAL REPOSITORIES FOR GENEALOGICAL RESEARCH

1 CHRISTCHURCH CITY LIBRARIES – CENTRAL LIBRARY – AOTEAROA NZ ROOM

Gloucester Street, corner of Oxford Terrace Tel 941 7923 E-mail: library@ccc.govt.nz

Website: library.christchurch.org.nz

Opening Hours: Mon to Fri 9am to 9pm; Sat & Sun 10am to 4pm; closed Monday 2 June

2 ARCHIVES NEW ZEALAND – CHRISTCHURCH OFFICE

90 Peterborough Street (between Colombo & Durham Streets) Tel 377 0760 E-mail: christchurch@archives.govt.nz

Opening Hours: 9.30am to 4pm weekdays only; closed Monday 2 June

3 CANTERBURY MUSEUM – DOCUMENTARY RESEARCH CENTRE

Rolleston Avenue (opposite Worcester Street) Tel 366 5000 E-mail: docinfo@canterburymuseum.com

Opening Hours: 1pm to 4.30pm weekdays only; closed Monday 2 June

4 METHODIST CHURCH ARCHIVES

Morley House. 25 Latimer Square (west side near Worcester Street corner)

Tel 366 6049 E-mail: archives@methodist.org.nz Opening Hours: Tuesdays 9am to 12.30pm

5 ANGLICAN CHURCH ARCHIVES

Allan Pyatt House, 153 Hereford Street (north side, between Colombo & Manchester Streets)

Tel 379 5950 E-mail: archves@chch.ang.org.nz Opening Hours: Wednesdays 9am to 4.30pm

- 6 UNIVERSITY OF CANTERBURY – MACMILLAN BROWN LIBRARY
in Arts Road (off Clyde Road, Ilam)
Tel 364 2753 Website: www.library.canterbury.ac.nz
Opening Hours: Mon to Fri 8.30am to 6pm, except early closing Fri at 5pm and late night Wed at 9pm;
Saturday 10am to 5pm; closed Monday 2 June
- 7 FAMILY HISTORY CENTRE
25 Fendalton Road (off carpark at rear of church building) Tel 355 6874 Closed Mondays and Sundays
Opening Hours: Tues, Wed, Thurs 9.30am to 3.30pm; Tues, Thurs, Fri 7pm to 9pm; Sat 9.30am to 12 noon;
- 8 NEW BRIGHTON HERITAGE CENTRE & MUSEUM
8 Hardy Street, New Brighton Tel 327 6014
Opening Hours: Friday and Saturday 11am to 3pm; Tuesday 10am to 4pm
- 9 LYTTTELTON MUSEUM
Gladstone Quay (corner of Donald Street) Tel 328 8972
Opening Hours: Saturdays and Sundays 2pm to 4pm; also Tuesday & Thursday 27 & 29 May only, 2-4
- 10 SUMNER-REDCLIFFS MUSEUM
corner of Nayland St and Wakefeld Ave, Sumner
Opening Hours: Saturdays, 1pm to 4pm; other times by appointment, tel Mrs Topsy Rule, 384 1159
- 11 KAIAPOI MUSEUM
145 Williams Street (in the Old Courthouse) Tel 3277 151
Opening Hours: Thursdays and Sundays, 2pm to 4pm; other times by appointment, tel Mrs Jean Wouldes, 327 5559
- 12 RANGIORA MUSEUM
29 Good Street, Rangiora Tel (03) 310 7356 E-mail: mackintosh.wrm@xtra.co.nz
Opening Hours: Wednesdays and Sundays, 1.30pm to 4pm

IMPORTANT NOTE: While care has been taken with the compilation of this listing, no guarantee can be given that all of the information provided will remain correct at the time of the conference. Visitors are advised that they should make contact with repositories prior to a visit to check on opening times.

DUNEDIN GENEALOGY COMPUTING GROUP



Our August meeting was most informative as it was a demonstration about restoring and improving those old photos that we all have and need for our genealogy projects.

The speaker for the night was Brian Treanor from the Otago Polytechnic. He started by describing what was needed as attachments to your computer. Firstly a good scanner was essential, try and get the best possible quality, but not to expect miracles! If the data is not on the photo it cannot produce it for you, but you can manipulate a lot as he showed us later.

The digital equipment is much better these days, especially the cameras. These have reduced in price, giving you better value for your money. Using a still camera it is best to use a tripod and a remote shutter release, to minimize any possible camera shake. Most cameras have a macro (or close up) setting, which gives better definition or sharpness.

The program demonstrated was Photoshop Elements, which appears to do everything we need for our work. The operation of contrast, layers, repairing faults and colour balance was shown. How much can be done is mainly limited by time! The more time and patience put into the subject, is shown in the finished product. Many shortcuts were shown, such as, using the alt key will reverse commands.

If control alt + Z is used, it can restore back to 25 steps previously taken. The Z key by itself is the zoom key. A very important hint passed onto us was that before starting modifying any photo - make a DUPLICATE first - never work off the original copy, then you can crop and trim etc.

Brian has offered the Branch a workshop at Otago Polytechnic in the future.