

Maoris and Christianity - Memorial essay

-2-

WILLIAM REES MEMORIAL ESSAY ...

The following essay by Rebecca Reid of Form 7, Wakatipu High School won the William Rees Memorial prize for 1984.

To what extent was the Christianity that emerged among the Maoris in the 1830s and 1840s a response to the changes and challenges brought by the Europeans.

The Maori conversion to Christianity can be derived from the consequences and influences of Maori-European contact between the period 1815-1840.

The first notable social breakdown was the various diseases such as measles, influenza, V.D., and whooping cough. These diseases had a strong and violent effect on the Maori population, and were introduced by the European. The Maoris were very healthy before the advent of the Europeans, and because they had developed no resistance to the foreign diseases they became extremely susceptible to them. The methods by which the Maoris tried to cure the diseases further increased their impact. e.g. Bathing all together in cold water to wash the spots from the measles off. Their traditional rites and ceremonies also became increasingly dangerous because there was so much contact. They associated illness with religion and believed it came from wrong doing. They came to the conclusion that the God of the White Faces protected his people and demanded the death of the Maori for use of his land.

The venereal diseases spread rapidly, especially in the 1830s, because of the pre-marital intercourse which was commonly accepted. Whooping cough also had a serious effect, decimating the population after it was contracted from the ships. To produce goods for the Europeans, Maoris starved themselves and worked to exhaustion with the arrival of the Europeans, Maoris often abandoned dry healthy hilltops and erected villages on swamps. This developed into unhealthy pa sites, which were badly ventilated, filthy houses, malnutrition, nervous exhaustion, and overworked women. All this contributed to the complex pattern of disintegration which weakened physic and resistance to all diseases. The Maoris could see that the effectiveness of their community was being destroyed by the integration with the Pakeha, and many believed that they were dying out. Religious solutions

therefore appeared relevant, offering alternative ideas of social relationship and human purpose. The fact that there was something for Maoris to respond to was surely the consequence of more effective missionary communication. The culminative effects of recurrent epidemics can be associated with the movement towards Christianity, simply because many Maoris were afraid.

The next contribution to the Maori conversion to Christianity was the effect of inter-tribal warfare, with heavy casualties and capture of slaves. Between 1815-1830 there occurred a series of long and bloody campaigns, this was a reaction to the introduction of the musket, as a trading item by the European which greatly accelerated warfare in scale and frequency. The obtaining of muskets caused a great change in the balance of power amongst tribes. The Maoris at the Bay of Islands were armed first, and a series of massive raids were made throughout the early 1820's, they were long bitter battles, with their aftermath of conquerors, killing or eating the conquered. Whole tribes were decimated, and at the end of all the wars, there was only one fifth of the original population. The inter-tribal wars were a chance to gain land, glory, prestige and revenge. The butchery of 1820's and 30's decimated Maori people, facilitating settlement. Massive slaughter certainly occurred on a number of occasions, particularly during the campaigns of Hongi and Te Ruaparaha. There was also a raid for slaves at the depopulated areas by the Europeans to be used for economic reasons.

By about 1838 missionaries were called on to negotiate peace. Again the Maoris existence as a race became threatened and peace was therefore desired. Thus the European was expanded throughout New Zealand making peace, resulting in more contact. The acceptance of peace by the Maori, caused a gradual introduction to the new religion, which not only seemed to provide endless scope for discussion but introduced an attractive alternative to intertribal extermination.

Although the wars were not that major in contributing to Maori Christianity they created a mood of despair, which caused the Maori to seek for comfort and guidance, offered by the missionaries.

It can be seen that there are different attitudes and opinions about the acceptance of Christianity in the 1830's. We must take into account however that different regions were affected in varying

degrees by the European contact, thus influencing the reasons given for Maori conversion.

For example Binney writes her point of view from what she saw at the Bay of Islands - an area of intense and continual European contact from the early years. As a result this caused breakdown of Maori values and rapid cultural and social disruption within the area. Binney therefore establishes the view that conversion to Christianity was caused by this state of disruption resulting from the European Society.

In contrast to her viewpoint, Owen argues that the Maori conversion to Christianity was a response to Christian ideas and techniques because they were intellectually exciting, and that their response was aided by improved effectiveness of the Church Missionary Society in 1830's.

This may seem true in the Thames-Waikato area, where European contact before 1830 was very limited, with only indirect influences taking place.

Here there was an almost immediate response to Christianity, through the different circumstances within the area, very little cultural disruption or depression.

It is therefore clear that both Owen and Binneys statements contain truth to some extent and seem to be related to their specific areas of contact. Literacy had a great effect on Maori conversion. Maoris found little they could understand or use in the missionaries first attempts to convey their message. However when the missionaries began providing books and teaching them to read and write, the task became almost easy. Missionary books spread rapidly and the Maori teachers gained large followings of pupils anxious to absorb knowledge of reading and writing. It was an interest and desire to read the word of God. The missionaries were encouraged by the attention to religion and they therefore went on journeys to spread the message throughout New Zealand. Because all the books printed were concerned with Christianity and Religion, the Maoris quickly adopted the new concept. The publishing of the New Testament provided curiosity to read "the book", which had much to do with the acceptance of ideas. Literacy fascinated illiterate people throughout the Pacific. The Maoris fortunate to possess letters treasured them for life. Literacy and Christian ideas also spread rapidly in areas peripheral to direct missionary contact, many Maoris themselves

conveyed from tribe to tribe, spreading the word to their neighbours. Thus the missionaries were well on their way to spreading ideas and converting the Maoris.

Maoris found inspiration from the stories in the Bible for many religious movements of their own, which they turned to in times of struggle. Literacy therefore, laid the foundations for eventual advancement of Maoris in European Society.

The last factor to be looked at is the significant changes in missionary methods to spreading Christianity amongst Maoris. Early success was limited greatly because of Samuel Marsden - the founder of mission work. He was impractical, inflexible and self righteous and he limited communications with his workers because he was based in Australia. The first major change was the arrival of Henry Williams in 1823, who soon obtained the leadership of the mission. He was concerned in bringing practical benefit to the Maoris, rather than the romantic idealism which made many missionaries unprepared for actual conditions. He was helped in his success by his brother William Williams, who changed the Church Missionary Society policy towards emphasizing language and teaching, which proved a far more successful method. This emphasis on teaching, involved regular meetings for grammar and attempts to translate religious works. Maoris began gathering to read about Christianity. The policy of teaching only children was abandoned and missionaries began to teach adults which led to the adoption of baptism, which had an overwhelming reaction. Many Maoris came to seek instruction. The missionaries teaching had preceded them and the message was carried throughout New Zealand. From early 1830's both the Wesleyans and Anglicans could distribute printed literature. By introducing new ships the missionaries were able to break economic monopoly held over them by protectors. They also showed political independence, when the musket war created role of Peace Makers. Once the missionaries showed their independence the Maoris began to take them more seriously. From south districts Wesleyans and Anglicans reported immediate enthusiasm for their teachings. Maoris worked at believing in Christianity, to gain a missionary and obtain European goods. Anglicans introduced "civilisation", which revived waning enthusiasm, and enabled greater concentration on mastering the language.

In 1830 their own printing press was acquired and pamphlets, hymns, and portions of the Bible were printed and in circulation.

New mood of enthusiasm 1830's was aided by the home societies increasing resources of their missions, making expansion possible.

Material dependence was intended to extend into cultural dependence. After initial enthusiasm passed - the Maoris were to develop their own religious synthesis and unique cultural identity. The development of cultural dependence of Maoris, the greater efficiency of the missions and the use of the printed word, were the major reasons for the enthusiasm towards Christianity in 1830's.

The Europeans then played major part in the Maori conversion to Christianity, whether it was through the vices and virtues or the changes and challenges that they brought, however their endurance created their success and adopting Christianity became a life line for many.

Macetown Gold Returns

MACETOWN GOLD RETURNS

...

The following is a list of gold returns for the Macetown area for the season which had just finished published in the Lake County Press in August 1883 :-

Tipperay	2,616	ozs	
Gladstone	788		
Premier	396		
Maryborough	221		
Treasure	75		(Trial crushing)
Ladye Fayre	68		
Homeward Bound	68		
Garibaldi	63		" "
New All Nations	62		" "
Mountain Maid	44		
Golden Shoe	11		" "
United	9		

4,421 ozs

The cash value of this total was given as £17,174 at £3.17.10½ an ounce. The Lake County Council was entitled to gold duty of £442 which indicated a levy of 2/- per ounce.

THE EXCAVATION OF A SMALL CHINESE MINING SETTLEMENT AND STORE
AT ARROWTOWN, CENTRAL OTAGO ...

Chinese settlement excavation at Arrowtown Contributed by : Neville Ritchie
Neville Ritchie Archaeologist, N.Z.H.P.T.
Cromwell

Introduction

In 1983 the author was contracted to undertake an archaeological investigation of a small Chinese mining settlement (S123/249) and associated store (S123/250) at Arrowtown, Central Otago. The site originally one of about 15 Chinese urban enclaves which developed adjacent to the established goldmining towns in Otago, will be the sole surviving example of its type (with substantial structural remains) after Cromwell's "Chinatown" is inundated by the formation of the hydro reservoir, Lake Dunstan, in 1987. The latter site was excavated in 1980 (Ritchie 1980, 1983). It is maintained by the Lands and Survey Dept. as a unit of the Otago Goldfields Park. This will continue until the site is inundated.

The Arrowtown site was acquired by the Goldfields Park in 1982, with the intention of developing it as a replacement for the Cromwell site. In the short period the relatively undeveloped Cromwell Chinatown site has been managed, it has become the most popular unit in the Park with annual visitation in the order of 10,000 per annum. Understandably, this level of visitor interest spurred the Department's interest in the Arrowtown site.

The first stage of site development at Arrowtown involved clearing enough vegetation to facilitate mapping and archaeological investigations of the structures and associated deposits. This work was undertaken over November-December 1983 (Ritchie 1984). Although the Arrowtown settlement is less than half the size of the Cromwell development, it is interesting from a development point of view in that a former Chinese store adjacent to the habitation area is still standing. The store (locally known as "Ah Lum's" after its last owner) has also been acquired and will be restored as part of the site development. In the following discussion the settlement (the residential area and store) are referred to as the "Arrowtown Chinese Settlement" (or A.C.S.). Detailed descriptions of the structures and the analyses undertaken to date were presented in the interim report (Ritchie 1984).

Historical Background

An outline of the course of Chinese settlement in New Zealand has been presented in earlier reports (Ritchie 1980, 1983, 1984). Chinese gold diggers made their first appearance on the Central Otago goldfields in the latter part of 1866 and were well established by 1870 (Ritchie 1983:3). As was happening around other goldfield towns, the nucleus of a Chinese settlement developed at Arrowtown (on the south bank of Bush Creek). It's siting there was possibly spurred by the establishment of a Chinese store, an event which was viewed with concern by Europeans (Dunstan Times 17.9.1869:2). Like the European miners in the area the Chinese were primarily interested in winning alluvial gold from the Arrow River and its tributaries. They set to the task promptly - "At the Arrow River the Chinese are engaged in testing the gorge, which has been repeatedly tried and abandoned in consequence of the great difficulty in reaching bottom ..." (report of the Mining Warden, Queenstown, Otago Witness 19.2.1870:10).

Although no specific instances of violence are known towards the Arrowtown Chinese, from the outset certain Europeans made it clear they were unwanted; in fact, some of the most vociferous early anti-Chinese agitation emerged from the Wakatipu district. In 1871 the Arrow District Miners' Association drew up a petition which was circulated around the Otago goldfields and Dunedin. It sought the Governor "to include a clause in the new Goldfields Act forbidding the issue of Miners Rights to Chinese and place an effectual bar on their further influx". Continuing agitation lead the government to set up a Select Committee in August 1871, to investigate the effects of Chinese immigration in New Zealand and culminated (in 1881) in the first of a series of legislative restrictions on Chinese immigration.

Despite the anti-Chinese sentiment, by 1885 the Arrowtown settlement had grown and consisted of two discrete areas - an elongated scatter of about 10 mud and/or stone huts sited along the foot of the terrace bordering Bush Creek, a "social hall" known locally as "the Chinese long house", and at least two stores (Ah Wak's and what is now known as Ah Lum's) located at the eastern end of the terrace immediately above the huts. An 1887 photograph (A.M. El 286) clearly shows the extensive Chinese gardens which were established on the sloping ground immediately west of the stores and above the huts. By 1910 some of the huts had been abandoned and Ah Lum's was the only store still

From the outset it was expected that the excavation would yield a considerable body of artefacts and faunal remains, from which new data could be derived on several broad research queries presently being addressed by the author and overseas researchers. These include -

- (a) further elucidating Chinese subsistence and social patterns.
- (b) determining the nature of the settlement, its role in the immediate area and within the wider context of nineteenth century Chinese settlement in New Zealand.
- (c) defining the origin and usage of all artefacts and expanding knowledge on their origin, manufacture, variability and social role.
- (d) tightening our ability to date historical sites by detailed chronological/historical studies.

To date 16 Chinese mining/habitation sites have been excavated in New Zealand. They are all in the Cromwell area and have been investigated in the course of mitigation work associated with the upper Clutha power scheme (Ritchie 1983).

The Investigation Procedure

Before the excavation commenced historical research was undertaken drawing on archival, ethnographic, historical and early photographic sources. The ethnographic research (mainly interviewing elderly informants) also served as a useful public relations exercise.

The site was cleared (November 7th-18th) to enable the nature and condition of structural remains to be determined and a plan to be drawn of the surface features. As the clearing advanced, excavation commenced (November 14th-December 22nd). This involved systematic excavations in and around structures, ash/dump deposits and features such as retaining walls.

A backhoe was used in the latter part of the excavation in an attempt to find possible buried midden deposits and traces of the former "long house". The area where this building stood has been ploughed many times and there were no surface traces.

This report only contains summary descriptions of the structures and minimal details of the artefacts. The structures are described in detail, together with preliminary analysis results in Ritchie

(1984), which also contains site development recommendations.

The Structural Remains: The Residential Area

The main residential area was dominated by a large wooden building known as the Chinese "long house". Unfortunately, there is now no trace of this structure. The central location on which it stood, now a grassed clearing was ploughed many times c.1930 (A. Dudley pers. comm.). The building as judged from an 1887 photograph was of weatherboard construction, some 15m long, 4m wide and had a gable height of c.3m. Although the building had collapsed or been demolished by about 1900, it is known to have served as a social hall and meeting place.

Trenches excavated by backhoe in the area where the long house was located, revealed no positive traces of the structure, although clear stratigraphic evidence of successive flood silt depositions and the later ploughings were apparent. The building may have collapsed or been critically damaged by flooding, leading to its abandonment, gradual collapse, demolition or removal. Once vacated, the corrugated iron off the roof and other useful materials are likely to have been scavenged for use elsewhere.

West of the long house site the remains of 6 huts (H1, H2, H3, H4, H5, and H6), a small midden (F9), two rockshelters (R16 & R 17) and a revetted garden terrace (F18) were uncovered, whilst to the east there are another 4 huts (H7, H8, H10 & H11) and 2 midden deposits (F13 and F15).

The huts have been described in detail in the interim report. All the huts appear to have been habitations, except the large hut 2 which is believed to have served as a social venue. Comment here is restricted to a discussion of the considerable differences in the construction of the Arrowtown structures compared with those at Cromwell and elsewhere in Central Otago.

The most significant difference between the huts at Cromwell and Arrowtown is their varying construction materials. At the former they were built almost entirely of cobbles (principally of schist and greywacke) which were derived from old European tailings in the area. At Arrowtown the two entirely stone huts (H2 & H5) are made of relatively small slabs of schist laid horizontally, but the majority of the structures are of either puddled mud (or mud brick) construction or a combination of mud and stone construction. The

differences (and range of materials used at Arrowtown), I believe, are almost entirely attributable to the Chinese resourcefulness in using materials to hand. The schist was collected from an outcrop forming a small cliff behind the huts. The mud was excavated from the interior area of proposed huts.

The surviving huts at Arrowtown are generally smaller than those at Cromwell. At Cromwell the average floor area of the surviving structures is 8.3 sq.m., whereas at Arrowtown it is 7.3 sq.m., but only 6.25 sq.m., if the larger socialising hut (H2) is omitted from the calculation. Although the dimensions of 2 former large huts (H7 & H14) are now not discernible, the majority of the Arrowtown huts are generally smaller than Chinese huts elsewhere in Central Otago. The smaller size of the Arrowtown huts is difficult to explain, but does not appear to be due to "localised impoverishment".

According to a contemporary observer of the last Chinese at Arrowtown (A. Dudley pers. comm.) huts 3, 6, 7, 8 & 11 (and possibly others) had tussock thatched roofs c. 1920-26. The roofs were renewed annually (ibid). Study of the 1887 photograph (E1 286) indicated that the long house was roofed with corrugated iron, as was Ah Lum's store, whilst huts 2 and 4 were thatched. Other structures appear to be partially roofed with short sheets of material, possibly flattened Kerosine tins. Some of the Chinese huts photographed by Don on his travels around the goldfields show tussock thatched huts overlaid with rice bags or canvas. Study of the 1887 photograph indicates this may have been the case at Arrowtown in some instances because there appears to be some material overlying the thatch.

Window glass was recovered in most of the huts at Arrowtown, whereas it was found in only two huts at Cromwell. This is probably attributable, in part, to the high incidence of European larrikinism and vandalism directed towards the Cromwell settlement and its inhabitants. Although many Chinese huts did not have windows, at Cromwell they appear to have foregone them completely rather than put up with the expense and hassle of replacing broken panes and the risk of sustaining possible injury from breaking glass and stones.

At Cromwell the fireplace in every hut is on the right hand side of the doorway as you enter, whereas at Arrowtown (in those huts where it can be determined) the fireplace is situated either side of the doorway in fairly equal ratios. Hut 5 is a notable exception;

here the doorway is in the side of the hut, a relatively unusual position. The hut also differs in that it is the only one in the settlement which is built into an adjacent bank rather than free-standing. At Cromwell 70% of the huts have two walls built into an adjacent bank, the others being freestanding or built back to back.

Two main trends are discernible at Arrowtown with regard to hut door orientation. The doors of the long house and huts 2,3,4,5,7 and 8 faced northwest (towards the creek) whilst most of the others including Ah Lum's store) faced in an easterly direction. Huts 1, 6 and 10 may be exceptions but their door locations cannot be positively ascertained. At Cromwell, the hut doors face north, south, east and west in approximately equal ratios. It is difficult to isolate a dominant motive for the varying orientations of the huts. Clearly it is partly dependent on topographic restraints and to a less tangible extent on Chinese notions such as hindering the path of evil spirits by avoiding building dwellings in straight lines. They also seem to have preferred to face the doorway on to open ground rather than towards a slope. This may have been a protective reaction to prevent European louts from throwing stones through the open doorways from a higher vantage point. The orientation of the huts does not seem to be based on "architectural" considerations, because the huts no matter what their orientation exhibit considerable uniformity in design and layout.

The difference between the Arrowtown and Cromwell settlements' huts have been highlighted to draw them to the attention of other researchers, so that it can be more clearly ascertained whether they reflect significant cultural trends or localised behaviour patterns. Some of the similarities or differences may be traits introduced by miners from different areas.

The Structural Remains: The Chinese Store

The Chinese store (Locally known as "Ah Lum's", after its last owner), is situated on a small terrace above the eastern end of the flat where the residential huts are located. The sloping ground west of the store (much of which was owned by Ah Lum) served as the main Chinese garden area.

The store is a substantial, rectangular stone building believed to have been constructed c.1880 (for a detailed discussion of the building's inferred construction history refer Ritchie 1984:56).

Its internal dimensions are 7.5m x 4.8m., the space being divided into five rooms. Although it is by far the most complete of the remaining structures in the Chinese settlement (the walls are still standing, it is roofed and many of the internal fittings are still in place) it has suffered the ravages of time and neglect. Consequently, it will require considerable restoration to bring it up to a presentable standard. It is the only known rural Chinese store still standing in Otago. The store has been given a "C" classification by the N.Z.H.P.T. Buildings Classification Committee.

The building has many interesting architectural features which have been described in detail in the interim report (*ibid*). During the excavation the 5 rooms were designated (based on their inferred use) the main room, kitchen, bank-office, bedroom and "strongroom".

The main room occupies the entire central portion of the building. Its area (15 sq.m.) comprises nearly half of the usable floor space in the structure. The room served as an entrance-way and store - particularly for the storage and sale of bulk foodstuffs. These were arranged in boxed and earthenware jars (Dudley pers. comm.). Wires and hooks in the roof timbers attest to the hanging of foodstuffs, etc. The front portion of the room also served as a meeting and socialising place (*ibid*). Small transactions may have been carried out through the shuttered window in the front of the room. The room also provided access to the four small side rooms.

Immediately to the left, as one enters the main room of the store, the tiny kitchen (5 sq.m.) is located. The dominant feature is the large stone fireplace and chimney; the only one in the building. To the right of the doorway there are two wide shelves, the lower one (1.2m x 60cm) probably served as a food preparation bench. On the opposite wall there are some small shelves, hooks for utensils, two box cupboards and a meat safe (the latter are built into the stonework. Newspapers pasted on both sides of the wall separating the kitchen from the "bedroom" include fragments of a late 1870's edition of the Tuapeka Times. Another fragment, part of a Glasgow Weekly Herald, is dated 14/1/1882.

The room at the left rear of the building was dubbed the "bedroom" because of the presence of a poorly constructed "sleeping platform". This small room (c.5 sq.m.) has no windows, so consequently it is dark and poorly ventilated. An earlier observer (Cree 1950,

Christchurch Star) called the room "a small den - a veritable Black Hole of Calcutta". His implication that the room served as an opium den cannot be discounted, although there was little artefactual support for such a contention.

The doorway into the room dubbed the "bank-office" serves both rooms on the north side. The room was so named because of the presence of a wooden grilled serving window. The grill is well made incorporating vertical wooden battens slotted into a frame (70cm x 60cm). The battens are dressed and chamfered on the front face and flat on the back, giving a tidy finished appearance. Originally the grill could be closed by pushing across a sliding shutter - now only the grooved tracks remain. Constructional features of the room are described in the interim report (Ritchie 1984) so are not reported here. As Ah Lum was recognised as the settlement's "banker" and interpreter, as well as a storekeeper, this room is almost certainly the place where major money transactions occurred. It also probably served as an office and the storage and display area for more valuable products. There are brackets on the back wall for shelves. An interesting feature of the single exterior window is that it was curtained with a piece of heavy calico (an old blind). The material is secured with nails capped with washers made from pieces of opium can metal (portions of the opium can labels adhere to the metal).

The smallest room (4 sq.m.) in the store was dubbed the "strongroom" because the window was fitted with iron bars (only one remains). Again, the room has been described in detail in the interim report (ibid). The room's relatively fine finish and juxtaposition to the bank-office suggested (at the time of excavation) that it may have been a bedroom. This was later confirmed; in fact, Ah Lum who had a bed there died in the room (A. Dudley pers. comm.). Assuming that the room was used as a bedroom for most of the building's occupation, the barred window would have increased the security of both the bedroom and the adjoining bank-office and ensured that the owner was near his valuables in case of theft or burglary. An iron pot, uncovered in the floor of the southeast corner is an interesting feature of the room. The exact role of the pot can only be conjectured, but similar features incorporating ceramic pots (their tops flush to the ground surface) were found in two huts in Cromwell's Chinatown. In each instance no residues were found in the pots. This feature may be associated with worship (incense burning?). As the pots are permanently buried in the ground they

are unlikely to have been used for disposal of any form of wastes.

The Artefacts

Space limitations preclude discussion of the artefacts uncovered at Arrowtown - the assemblage is typical of that uncovered in other excavated Chinese sites, being a mixture of imported Chinese items, (e.g. ceramic food and beverage containers, tableware, coins, and artefacts associated with opium smoking and gambling) and items of European manufacture (e.g. tableware, and canned and bottled products). In addition to the artefacts a large quantity of butchered animal bone was recovered and is presently being analysed. The artefacts and faunal remains will be fully discussed in forthcoming papers.

Postscript

This paper is a precis'd version of a paper recently published in the New Zealand Archaeological Association Newsletter. It is the intention of the Otago Goldfields Park to gradually fully restore and maintain the Arrowtown Chinese settlement and Ah Lum's store (as a replacement for Cromwell's Chinatown which will be inundated in 1987 by the formation of Lake Dunstan). The site has tremendous potential not only for interpretation as an authentic historic site but also in terms of becoming a major tourist attraction in the Arrowtown area. Negotiations are presently underway with the Arrowtown Museum committee with a view of establishing a permanent display of the artefacts from the site.

NOT SO LONG AGO ...

Mining at Nokomai - Personal Account

Contributed by: W. Baillie

During the early 20's a friend of mine arrived in this country from his native Scotland. Work at "home" was scarce, so with his small savings spent on a sea fare he set out for Dunedin, there hopefully to make himself known to friends who had emigrated before.

It was five days later, after a rather dusty road trek that he found himself at the humble habitat of his destination. Board and food were offered for work on the farm and thus for three months my friend enjoyed the close company of his fellow countrymen. The newly arrived's frugal supply of money had long since dissipated it-

self and the thought of a more secure position with a wage attached was now beckoning him to find work in the Queenstown district.

A visit up the Nokomai had him asking at various claims for work of any nature but without success. Till finally he found an elderly man willing to pay him a percentage of the washup with food and lodgings to boot. His tasks were to inspect the race, operate the nozzle, and clear the ripples of large stones that were to be stacked on either side of the tail race.

Each evening the two of them would make their way back to the hut from the face of the claim. The sluicing was taking its toll of the terrace where the hut stood, and each week saw a further bite taken out of the overburden as the old river bed shingle gave its gold to the pent up power of water that slowly but surely cut its way into the precipitate of past eons. Wet clothes were discarded and woollen underwear put on before a simple evening meal was prepared. Afterwards the old man would sit by the fire and look into the embers. His head would begin to nod and occasionally he would pull upon a pipe that had been reamed out to the size of a small drain pipe with a pocket knife, that lay beside a smoked faced clock which stood on an adzed hewn mantelpiece.

Two guttering candles offered the pretention of illumination, thus giving a stuttering glance at the wallpaper, that was in fact the picture pages of past "Weekly News".

Tiredness turned to tedium and so with a desire for a breath of fresh air my friend went outside before turning into his four blankets that were rolled up army style, at the head of a sagging mattress of two roughly stitched wheat sacks that lay suspended between two four by two's.

The nights were crisp and overhead the orbit of stars gave the illusion that you were indeed the centre of the universe. He held in his hand a rope, one end had a spliced loop and the other a series of knots that were to be used in a certain sequence. At each of the four corners of the corrugated iron hut he had driven a spike, and over these in turn he looped the rope. As he payed it out the first knot would come to his grasp and that was as far as it was safe to go. The second spike was looped and again the second knot was reached. Thus all four knots accounted for he had accomplished his evening leg stretch in safety, if not always in comfort.

As, so it was to bed, for another day had come and gone.

The work was tedious, wet, and the company kindly but for the fact that the old man having spent most of his life in the diggings had lost the power of small conversation and age therefore had introverted his thinking to subjects and topics well past. It was not long before my friend would fall asleep thinking not of sluicing or the possibility of buying a new pair of trousers; but instead to thoughts of home and loved ones that are always closer to us than any circumstances we might find ourselves in.

MINING REPORT 1886 ... Tunnel -Golden Point- Arrow - Scoles and Williams

The following mining report which appeared in the Lake Wakatip Mail in February 1886 if nothing else identifies the date of Scoles Tunnel on the Arrow.

Messrs Scoles, Williams and party have let the contract to tunnel through a rocky spur near Golden Point, Arrow River, to S. Williams and Co. The tunnel will be of very large dimensions - and is to carry the whole of the Arrow River through it, thus draining a large bend in the river about 2000 feet in length, which for the larger portion has not yet been worked. From the enormously rich yields - in former days - that were produced from the river bed above and below the present claim, there is every reason to hope and to believe that this venture promises to be highly remunerative to the plucky undertakers.

QUEENSTOWN HOTELS ... Queenstown Hotels List

We have all heard of the hard drinking of the gold rush days and the large number of hotels in Queenstown to cater for the thirsty miners. Recently some research was done on Borough records with a view to identifying the hotels and the list which follows is the result. As it covers a period, not all these hotels operated at the same time though most did. It is not held out as being complete or being without error but it is as accurate as it is possible to make it. The positions shown are approximate.

<u>Block</u>	<u>Sec.</u>	<u>Name</u>	<u>Owner</u>	<u>Street</u>	<u>Position</u>
1	3A	Comet		Camp	Adjoining Cow Lane
1	4B	Waverley		Camp	Adjoining Cow Lane
1	5	Stags Head	Elliott	Mall	Now Cherry M.
1	18	Union	Doohey	Mall	Now Wilkinsons Chemist
1	26	Commercial	Roche	Rees	Now Bradley's Shops
1	27	Criterion	Cameron	Rees	Now Bradley's Shops
1	36	Harp of Erin	Moss	Beach	Now Queenstown Hotel
1	27	Empire	Buxton	Beach	Now Queenstown Hotel
1	38	Edinburgh			
		Castle	Coutanche	Beach	Now Queenstown Hotel
1	41	British Lion	Weaver	Beach	Now Queenstown Hotel
2	15	Eichardts	A. Eichardt	Mall	
2	23	Powells			
		Family	D. Powell	Mall	Now Eureka House
5	12	Bridge		Camp	Now Car park
5	10	Star		Athol	Now Car park
5	18		Keay	Camp	Right of way Car park
7	9	United States		Beach	Bay Centre
7	22	E. Langford	E. Langford	Beach	West Mountaineer
7	25/26	Prince of	McLarn		
		Wales	M. Malaghan	Beach	Now Mountaineer
14	12	Victoria	Burn	Rees	Now Arcade
15	3	Caledonian	Langford	Beach	Opposite Mountaineer

Inside twenty years the number had dropped to four, three of which still operate today. The fourth was the successor to the Bridge and was successively named Supreme Court, Post Office and White Star.

THE INVINCIBLE MINE, REES VALLEY ...

Those who went on the trip to the Invincible Mine in March will be interested to know that the main activity at the mine took place almost exactly 100 years ago, and the fate of the company operating the buddle was sealed before they even started work. This is illustrated by two newspaper reports in the Southland Times. The first one dated July 1885 reports a cake of 471 ozs from 1011 tons of stone being brought down from the Head of the Lake, the total for the whole season being 2179 ozs from 3475 tons of stone. The report added that a small parcel of retorted gold amounting to 2 ozs was obtained from the berdan recently erected by the company. This quantity was the result of the seventh part of the tailing from last weeks crushing which was the poorest crushing the company has had. This is a striking proof of what the company has lost or in other words the great value the berdan is likely to prove to them in saving gold in future operations. It is understood the last crushing will leave a handsome balance to be placed to reserve fund.

It is proposed closing down for the winter reopening on 1st of September. A meeting of shareholders has been called to consider amongst other things installing more berdans and it is unlikely the company will neglect the opportunity of erecting more berdans if by doing so they can see their way to securing £50 to £60 worth of gold from each weeks crushing.

The second report is dated March 1886 and describes a visit to the Pyrites Company works. The establishing of the plant has involved bringing out skilled workmen from London and Germany and the cost of the plant has been high. It is similar to plant used in tin mining in Tasmania. The cement tables are of the finest and elaborate kind and are 14 feet across.

The troughs that catch the washing are marvels of ingenious device. The pistons and revolutions of 80 per minute deal with the tailings brought down in iron fluming from the mountain above. There are half a dozen separators. The man in charge of the project is a Professor Ulrich.

The Invincible Company are by no reason dealing liberally with the Pyrites Company and the stone being treated is producing very little gold. With good stone the plant first extracts the silica, next the iron sand and other minerals leaving the yellow pyrites and gold to follow last. When the treatment is complete the metallic and

auriferous portion will be shipped either to London or Germany for final treatment.

It is interesting to note that there were 'half a dozen separators' and the reason why seven berdans were installed at the mine.

* * WINTER FUNCTION * *

It is proposed to hold an evening at the Arrowtown Museum in August. It will give an opportunity to examine the exhibits and particularly the new sections. It is hoped we can arrange some interesting speakers to elaborate on the exhibits. The function is being held in the school holidays in the hope that some of our out-of-town members can attend. The details will be advertised but the present intention is to hold the evening on the middle Saturday night of the holidays.
