

Campbell at Coromandel and Brown's Island.

Of wider implication was her bulletin on the Treaty of Waitangi, her first groping enquiry which was only to reach its maturity some twenty years later. The presentation of the text, hammered out through a series of lively exchanges with James K. Baxter, briefly filling an unusually orthodox role on the Branch's staff, was from the Maori point of view as far as she was then able to reconstruct it. It is now difficult, when reading this account centred on a secondary meeting at Mangungu on 12 February 1840 of which there are several European versions, to appreciate the massive background knowledge distilled into the forty-eight pages, largely of dialogue. In its preparation, too, in the frustrated questioning of possible Maori informants, she groped with the difficulties arising from the many meanings implicit in some of the Treaty's wording to both Maori and Pakeha.

Once established in Northland a more rewarding exercise was, one afternoon, to spread out the pages of the facsimile on the floor surrounded by local Maoris to identify those of the signatories who might be known to them. This study and the bulletin itself prompted a consequential proposal that she should write the introduction to a new edition of the facsimile volume which unleashed new energy—more questions, with disturbing implications beyond the range of current orthodoxy. To Beaglehole's soothing counsel that no historical revision was necessary, there was a snort, a toss of the head, and eventually a few low-key paragraphs of recapitulation of the background to the Treaty by Turnbull's Librarian, C. R. H. Taylor.

However, long before this perennial question was revived, the family had moved to Northland for Ian's service in three schools, for eight years in all. It was first Motukiore, Horeke, from May 1955 for five years, thence south to Rangitane Maori school, Pouto, at the north head of the Kaipara Peninsula, for three and a half years, and finally Punaruku District High School, Oakura, before the return to Auckland from 1964. Just before this a foothold was acquired in Weymouth on an inlet of the Manukau which led to the purchase of a neighbouring section and the building of a home in a much loved setting.

It was at Motukiore that her years of research blossomed, where she came to know Ngapuhi and members of associated tribes as individuals and, in turn, was accepted on the marae. How different, too, the realities of residence from the impressions of eleven years before. 'It is quite incredible how lucky we have been. . . Life here is governed by the tides. . . The people here are wonderful.' But even her meticulous geographical description required further interpretation, certainly in the attenuated form given much later in