

Archbishop of Wellington, he encouraged her to approach Bishop Liston in Auckland for access to specific documents. Surprisingly to some, in April 1969 all went well. She was shown a volume of assorted records labelled 'Pompallier administration'—'Treasure trove indeed. . . The old Arch seems pleased that I'm having fun with it. . . We get on rather well'. As part of her Pompallier House research she had earlier met Father E. D. Simmons, then editor of *Zealandia* for which he had written a number of historical articles, when a mutual respect was rapidly engendered from vigorous discussion. With Bishop Delargey's appointment there followed approval for a joint programme for the cleaning, sorting and listing of the diocesan records. Ruth, although not a trained archivist, as always was a rapid learner and her system, with Simmons's linguistic and Church background, enabled the task to be completed largely between 1972 and 1974—so far as she was concerned a voluntary labour in the interests of historical research generally as well as of the Church.

Concurrently she completed the first draft of her research report for the Trust on the Melanesian Mission Museum at Kohimarama, to be published in a much extended several times rewritten form almost concurrently with this obituary. It was to be her only book-length production, twenty-seven years after Okiato. The perceptive award at the end of 1975 by the University of Auckland of the Arts Faculty Senior Research Fellowship for the years 1976–78 was warmly received by all who knew anything of her work and standards. Regrettably the kneading up of the Melanesian text into an acceptable form took more time than expected to the detriment of her projected socio-religious history of mid-nineteenth-century Auckland; all that we shall have are the memories of the latest titbits she found from time to time in the Colonial Secretary's papers—discoveries in the fashion of Robert Carter—served up with morning tea during the occasional Wellington visit.

She was inevitably involved in the North Island volume of the Trust's *Historic Buildings of New Zealand*, the Northland Maori churches being a particular challenge. The three weeks preliminary journey with Ian through the region saw a tempo of field work reminiscent of that over thirty years earlier; the finished section particularly, with that on the two Waitangi marae, was her last statement on a recurrent theme.

It was characteristic of her monumental thoroughness that just as Pompallier led on to the arrangement of the Catholic archives so the *Melanesians* led to a closer association with Anglican Church records at St John's College and more particularly in the Diocesan Office where she held a part-time position on an assignment for the