

## Section 1: Nominator Details

This section is for information about the source of the nomination and the authority under which it is made. A copy of the Programme's privacy policy appears on the Programme's [website](#).

### 1.1 Name of nominator (person or organisation)

Full name of the person(s) or organisation(s) making the nomination:

Waipu Museum (Waipu Centennial Trust)

### 1.2 Relationship to the nominated documentary heritage

This should be an explanation of the nominator's relationship to the documentary heritage. *For example, the nominator may be a responsible officer of the library or archive which owns the documentary heritage in question; or he/she may be a private individual with a research interest in the heritage.*

Fiona Mohr (Manager) Waipu Museum

### 1.3 Contact person

This should provide the name of the person who is responsible for the nomination process.

Fiona Mohr

### 1.4 Contact details

This should provide sufficient details to allow easy contact with the contact person.

**Email:** manager@waipumuseum.com

**Phone:** 09 4320746 | **Mobile:** 0274484179

## Section 2: Identity and Description of the Documentary Heritage

### 2.1 Title of the documentary heritage item or collection

This should be the complete name of the documentary heritage as it is usually known. This should include dates if they are usually part of the name.

Waipu Museum Scottish Migration Collection

### 2.2 Title of inscription

If the nomination is successful what do you want it to be titled (e.g. for certificates)? Please use a maximum of 6 words.

Waipu Scottish Migration Collection

### 2.3 Description of the documentary heritage

This should include a full description of what is included in the documentary heritage, the scope of the documentary heritage and its size.

The Waipu Scottish Migration Documentary Heritage Collection is a closed collection of 1,350 photos (200+ portrait photos of original settlers), 11 diaries, 211 personal correspondence letters, 113 official correspondence, 76 printed documents with handwritten inscriptions, 3 cadastral maps, 2 maps, 13 inscribed books, 16 shipping records, 3,248 genealogy lists, 14 drawings.

The date of the collection spans the migration from Scotland to Nova Scotia, onto Australia, and finally to New Zealand of the Rev Norman McLeod and his <1000 followers representing 19 clans between the early 1800s and late 1800s when they finally settled in Waipu New Zealand; and their descendants, in particular relating to the development of the township of Waipu from a wholly Gaelic speaking community, & the enlistment of 600+ residents (all descendants) in WWI, the largest per capita enlistment in New Zealand. The Nova Scotia Archives, the Alexander Turnbull Library National Library of New Zealand, and the Hocken Library University of Otago also contain documentary heritage collections relating to the migration of Norman McCleod and his cohort from Scotland to New Zealand.

### 2.4 Catalogue, registration or bibliographic details

This should include any bibliographic, registration, inventory, classification and/or call numbers that uniquely identify the documentary heritage.

Vernon CMS Catalogue: 5,057 documentary heritage items as identified in 2.3

B141 - Photo - Donald McDonald 'Breadalbane'

1987/018 – Photo – Roderick Fraser 'Miller' owner of the first mill in Waipu

2008-70-2 – Diary – Worker's diary 1890

1999/18 Diary of Mary Shove 1874-1894

2003/21/1 – Diary – written by Rev J M Fraser on board the Breadalbane

1986/10 – Certificate – sighting of marriage of Hugh McKinnon & Jessie McLeod

B114c Letters – Rev. Norman McLeod to Donald McLean 1857

B092a – Receipt – Passage on the 'Breadalbane' – James Sutherland

95/06b – Map St Anns Nova Scotia

N.B. Only a representative register of items to show registration numbers as there are over 5,057 items in the documentary heritage collection. A more comprehensive listing is available upon request.

### 2.5 Visual documentation

Where available and appropriate, photographs or videos of the documentary heritage should be supplied.

53/2712 <sup>20<sup>th</sup> Dec 1853</sup> Mr McKenzie  
 Auckland 20<sup>th</sup> Dec 1853  
 Requesting arrangements be made for transfer  
 of Highlanders at Rangiora  
 Sir

Your Excellency is already  
 aware of the arrangements with the Rev  
 Mr Hanson the Secy of the Wesleyan Sect  
 of a committee of Highland families as  
 in that belief that it is essential should  
 be their to emigrate to New Zealand where  
 they could find a healthy climate & the same  
 they are very great anxious to emigrate  
 this would a suitable locality can be obtained  
 for a settlement.

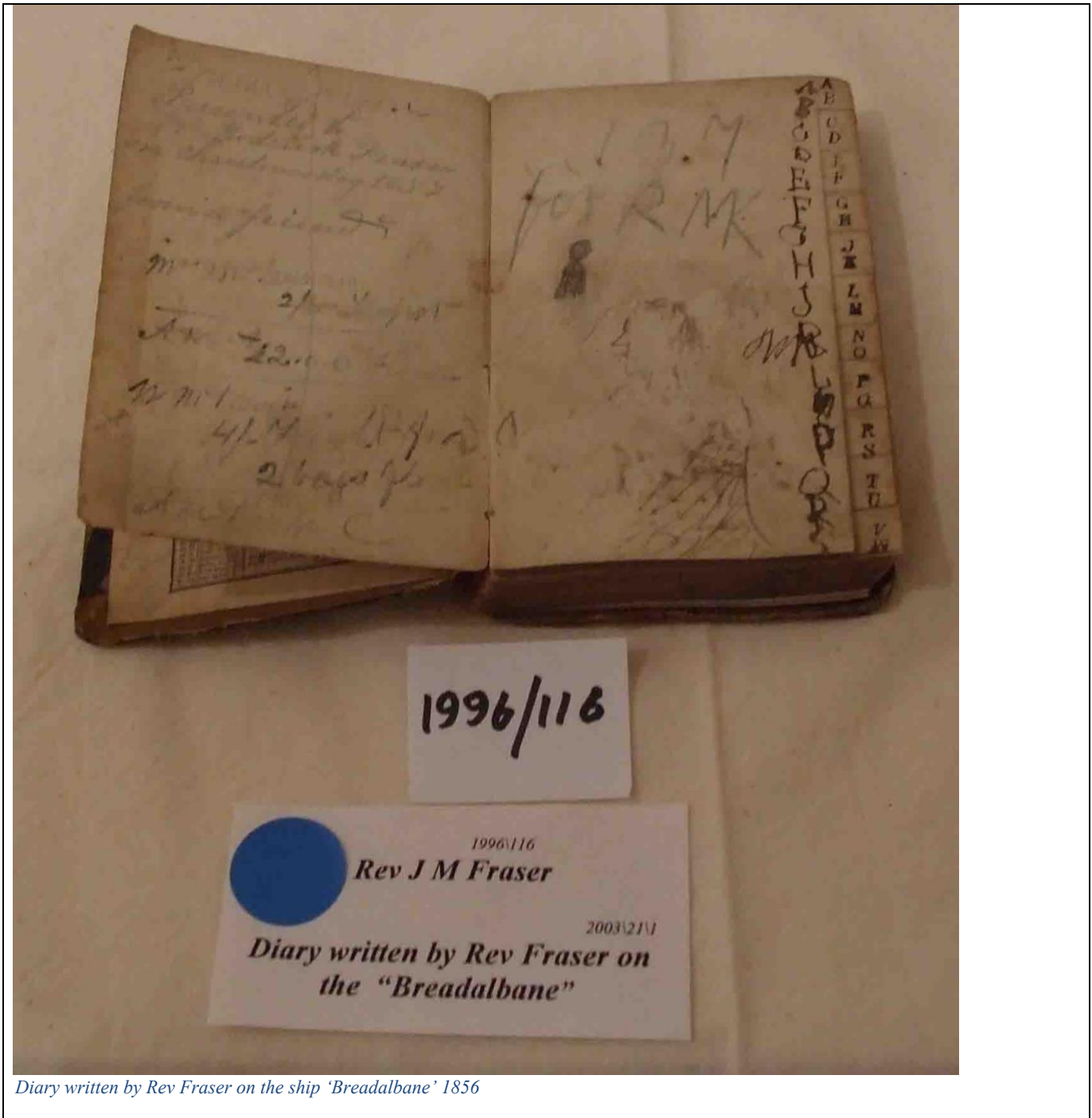
I was advised that there is a party  
 of about 500 in Melborne & that of the  
 Highland of Scotland & that about three  
 or four years ago from New Zeal.  
 Another party of them of about 300 emigrated  
 about twelve months that extent was  
 found unhealthy on which account was  
 left it some time a short time back  
 in the Schooner Galle's amounting in  
 number to about 100 souls. Since em-  
 manded we have been making every every  
 effort to discover a suitable locality for

I am sure that if such an arrangement  
 can be effected by your Excellency the  
 Govt we have are prepared at once to look  
 towards upon the ground & to take up 500  
 for several thousand more.

I have the honor to be  
 Your Excellency's  
 Very Obedient Servant  
 Duncan McKenzie

For the Excellency the Governor.

Letter from Duncan McKenzie to Governor of NZ 1853 ps.1&6



Diary written by Rev Fraser on the ship 'Breadalbane' 1856



*Early Scottish Settlers Home with Roof made from Nikau Palm (a Maori influenced technique)*





*Portrait Gallery of Passengers on each of the ships that sailed to New Zealand c1850-1870s (Photos in collection)*

NB. As there are numerous documents etc, this is a representative selection

## 2.6 Bibliography

This should be, where possible, a list of 3-6 published sources that have been produced using (i.e. drawing heavily on) the documentary heritage to attest to the item/collection's significance.

Professor Maureen Molloy, *Those Who Speak to the Heart: the Nova Scotian Scots at Waipu, 1854-1920*

Neil Robinson, *To the Ends of the Earth: Norman McLeod and the Highlanders' Migration to Nova Scotia and New Zealand*

*Pride of the Lion, Waipu: The People and the Place 1939-2000* Haysmith, Wynne, Langsford, Jackie McKenzie Bevan. Waipu Centennial Trust. 2002. Print

N.R. McKenzie, *The Gael Fares Forth* Whitcombe & Tombs Limited 1935 (written using oral histories of 1<sup>st</sup> generation descendants, original manuscripts (now acquired by the Waipu Museum); and documents sourced from the National Library NZ, Hocken Library

*Letters of Rev. Norman McLeod, 1835-51*, ed. D. C. Harvey (PANS Bull., II, no.1, Halifax, 1939)

+ 17 other publications which have used the documentary heritage collection as research and reference material.

### Section 3: Assessment Against the Criteria

#### 3.1 History/provenance

This should be a summary of the provenance of the documentary heritage (for example, how and when was the material acquired and integrated into the holdings of the institution?)

The Waipu Museum's documentary heritage collection was wholly acquired via bequests and donations from direct descendants of the original <1000 Scottish settlers in Waipu over a period of years from the early 1950s to present day. All objects/collections are fully documented identifying which family group they are associated with, and the history behind the object/collection. The Waipu Museum also maintains a genealogy database of the 33,000+ descendants of the original <1,000 Waipu settlers, which has helped to inform and qualify the collections. The database is populated with photos, manuscripts, documents and records relating to each original settler and their descendants, providing a contextual and authoritative history of the development of Waipu.

#### 3.2. Uniqueness of the documentary heritage

Give a brief explanation of why the documentary heritage is unique and irreplaceable

Waipu, initially unlike other Scottish migrant settlements around the world was a singular community under the ministry of the Rev Norman McLeod. It is because of this it is unique and of significant research value about a pattern of life. The documentary heritage collection (identified in 2.3) includes provenanced original material such as personal letters and diaries, which describe social and environmental circumstances experienced by the authors over a period of time, and photos of the passengers on each of the ships from Nova Scotia to New Zealand.

#### 3.3 Assessment against the significance criteria

This should provide an explanation of what criteria the documentary heritage meets and why it meets those criteria. The documentary heritage must meet at least one of the criteria in this section. An explanation of each criteria is given on the front page of this form

**Time:** The collection tangibly documents and interprets an aspect of Scotland's migration history, influenced by political and economic events, and circumstances of the time. The Waipu migrants left a Scotland culturally decimated by the Battle of Culloden 70 years prior, followed by the Industrial Revolution, whereby textiles became the dominant industry, influencing avaricious landlords to vacate tenant farmers (crofters) from their land (Scottish Clearances) in favour of sheep grazing, for the more lucrative burgeoning wool industry. It was also a time when 'new worlds' were being discovered by Europeans, and the desire for land ownership and prosperity was palpable.

Pictou, Nova Scotia, Canada was the first destination for Norman McLeod, his family and initially small band of followers, arriving in 1817. Other supporters followed in 1818, but when settled, McLeod quickly attracted a much larger following of fellow Highlanders, a testament perhaps to his authoritative preaching and the sense of community he instilled in his congregation. But in other ways a yearning perhaps by his congregation to the former days of Scotland's clan system of familial support and belonging. With the overcrowding of Pictou, McLeod and his congregation moved to St Anns, Cape Breton, but the long and severe winters were not suitable for agricultural development of the land. In 1851 McLeod and his followers sailed to Adelaide, South Australia on the recommendation of his son who boasted of Australia's prosperity and fertile lands. Their arrival in Australia coincided with the discovery of gold, which dashed their hopes of acquiring affordable land for farming. An application to the Governor of New Zealand for land was granted in 1853, which resulted in the area now known as Waipu, the final home and resting place of Norman McLeod and his <1000 followers.

**Place:** Waipu's migration story is unique from the perspective of being a singular community of Scottish Gaelic speaking Presbyterians, who became known as Normanites, adherents of the Rev Norman McLeod. The

collections documenting this story connect back to Australia, Nova Scotia and Scotland. With Waipu's development it offers a rare sociologic and demographic view of European migration in New Zealand, which is comprehensively documented by the Waipu Museum, Nova Scotia Archives and other sources i.e. Alexander Turnbull Library, National Library of New Zealand, and Hocken Library. In 1951, approaching the centenary of the Normanites settling in Waipu, advertisements were placed in major New Zealand newspapers asking for genealogy information of the original Waipu families. The response was overwhelming with letters and objects received from all over the world, hence spurring the development of The House of Memories (Waipu Museum), built in 1953.

### **People:**

The collection's story reflects the tenaciousness of Norman McLeod to migrate from Scotland to seek a better life and community for his family and followers. It is indicative of people's desire for prosperity and belonging, influenced by the socioeconomic environment they left behind, but also in Norman's case, religious identity. From a social and cultural perspective, the Waipu community was wholly Scottish up until just after the 1st World War, whereby traditions were maintained, and still are, including the speaking of Gaelic, and the formation of Scottish cultural societies. The Robbie Burns Society, and the Waipu Caledonian Society formed in 1871, not long after Otago in 1862, which was purportedly the first Caledonian Society established in the world. It is with these long held traditions that have also contributed to the contemporary culture of New Zealand, with its influences on the vernacular language, culture and national identity.

The Normanites when first settling in the Northland had congenial interactions with the local Maori group the Patuharakeke as documented in N. R. McKenzie, *The Gael Fares Forth* book (GFF). The book is referenced by the Patuharakeke of the Takahiwai Marae in relation to their local history - (<http://patuharakeke.maori.nz/>). It mentions skills were passed between both cultures, with the first dwellings, both European and Maori techniques were used, in particular the weaving of nikau palm for the settlers thatched rooves. Maori women acted as midwives for the Scottish settlers, and advice was provided by the Maori on how best to control the potato grub (GFF First Edition pg. 87).

### **Subject and Theme:**

The key pervasive themes inherent in the Waipu Documentary Heritage Collection are - New Zealand and the World, within the context of the British Empire; New Zealand Immigration and cross cultural stories – 19th Century to WWI; Creating Settlements and Dwellings – sub themes of Living in Communities - Family and Life Cycles (Genealogy); Utilising and Exploiting the Land – sub themes of pastoral activities and agriculture; Transport - sub theme of Shipping; Creating Settlements and Dwellings - sub themes of Land ownership, Towns (why and where developed), Family and private lives, life cycles; Developing Civic, Social and Cultural Institutions and Activities - sub themes of Education, Religious Organisations - beliefs and customs, Organisations and Societies – Scottish themed societies (Caledonian Society, Robbie Burns Society), Cultural Activities (Highland Games, Ceilidhs). The multiplicity of sub-themes identifies the cause, effect, outcome and gradual homogeneity of migration over a period of time.

### **Form and Style:**

Gaelic was the main language that was spoken in Waipu for almost 50 years from when Waipu was first settled, along with the local Patuharakeke language which many settlers learnt during their collaborations with them. A number of original settlers became translators in the land courts because they found it relatively easy to learn the Maori language, having many similarities to the Scottish Gaelic.

Allister McKenzie, who is one of the earliest Nova Scotian settlers from Waipu, married one of the sisters of Wiki Te Pirihi. The Parore whanau descend from this union. Following this marriage McKenzie gained the confidence of the Patuharakeke chiefs. Wiki Te Pirihi and Tauhou befriended the first Nova Scotian settlers into the rohe and were important to their initial welfare in providing them with vitally important horticultural and microbial pest control advice. (GFF)

Many letters and manuscripts in the collection are either written entirely in Gaelic, or written in English but include Gaelic words, as well Maori words and references. The Gaelic letters have been translated into English to be more accessible to researchers.



### 3. 4 Testimony of at least two independent experts

The committee requires testimony from at least two independent people or organisations who can give an informed opinion about the significance and provenance of the documentary heritage. The informed opinion should focus on the criteria for inscription provided above and on the front page of this form. Please provide up to one page from each expert in support of your submission.

**Expert One** N.B. Professors Sir Tom Devine & Angela McCarthy have offered a joint testimony for the nomination.

Name	Professor Emeritus Sir Tom M. Devine Scottish Centre for Diaspora Studies, University of Edinburgh
Qualification(s)	OBE, BA, PhD, DLitt, Hon DUniv (Strathclyde, 2006), Hon DLitt (Queen's, Belfast, 2001), Hon DLitt (Abertay, Dundee, 2001), FRHistS, FSAScot, FRSE, Hon MRIA, FBA
Contact number	+44 (0) 131 651 1254
Email	tmdevine1@aol.com / scotdiaspora@ed.ac.uk
Name	Professor Angela McCarthy Professor of Scottish and Irish History and Associate Director of the Centre for Irish and Scottish Studies, University of Otago New Zealand Visiting Professor at the Scottish Centre for Diaspora Studies, University of Edinburgh
Qualification(s)	PhD (Trinity College, Dublin 2000) MA 1st class hons (University College Dublin 1996) BA (Hons), University College Dublin 1993
Contact number	
Email	
Paragraph in support	<p>We write in full support of the nomination of the Waipu Museum's documentary heritage for inclusion in the UNESCO Memory of the World Register.</p> <p>The collection at the Waipu Museum charts a significant nineteenth-century community migration from the Highlands of Scotland to Nova Scotia, Australia, and then to Waipu, north of Auckland, New Zealand. In a time of rigorous debate about global mobility, the Museum's records show the integration over time of a very distinct community, comprising the migrants and their descendants, into the wider New Zealand population. But aspects of that heritage still linger to make Waipu unique in the southern hemisphere for its recording and representation of Scottish migration.</p> <p>The Waipu Museum records meet all three of UNESCO's specified criteria for selection. Its <b>historical significance</b> is demonstrated through the migration and settlement of a Highland Scottish community to Nova Scotia then Waipu. Occurring during a period of traumatic transformation in the Highlands of Scotland, the collection is truly evocative of that crisis, the repercussions of which continue in Scotland to this day. The records also reveal the settlers' engagement with local Maori and the transnational ties that connected and still connect the community to Nova Scotia and Scotland. Indeed, in furthering those transnational linkages, the Waipu Museum has compiled a comprehensive bibliographic database and catalogue of all known global holdings of documentary heritage and objects pertaining to this migration. Making these documents available digitally will be a major asset for scholars not only of Scotland's diaspora but those interested in the comparative study of ethnicity, religion, and gender dynamics.</p> <p>Publications, both scholarly and popular, have already demonstrated the importance of the Waipu Museum's documentary heritage including Professor Maureen Molloy's sociological study, <i>Those Who Speak to the Heart</i>, Neil Robinson's popular history <i>To the Ends of the Earth</i>, and Fiona Kidman's historical novel, <i>The Book of Secrets</i>. More recently, Iain Watson, a doctoral student at the University of Edinburgh, has used the</p>

	<p>Museum’s collections to deliver public presentations on the Scottish settlement and its legacy. Waipu Museum’s holdings are, to the best of our knowledge, the most complete collection to document an organised group migration and settlement of Scots and their descendants over two centuries.</p> <p><b>Aesthetically</b>, the collection demonstrates the distinct linguistic flavour of the initial settlement, comprised as it was of Gaelic speakers. The Museum itself is also aesthetically significant in exhibiting key material culture connected to the community.</p> <p>Finally, the <b>community significance</b> of the documentary heritage is not just confined to Waipu, but stretches to Nova Scotia, where the followers of the Revd Norman McLeod lived for four decades, and back to the Highlands of Scotland from where McLeod and his cohort first resided. The community significance is further evident in the popularity of the Museum and the gathering each year of descendants of the original settlers. The artistic creation of a community pageant every 10 years to showcase the migration to Waipu also testifies to its ongoing significance within and beyond the community.</p> <p>Yours sincerely</p> <p>Angela McCarthy, Professor of Scottish and Irish History, University of Otago, NZ</p> <p>Professor Emeritus Sir T.M. Devine, FBA, University of Edinburgh, Scotland</p>
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**Expert Two**

Name	Catriona NicIomhair Parsons
Qualification(s)	MA & Graduate Diploma in Linguistics (University of Edinburgh)
Contact number	
Email	
Paragraph in support	<p><u>To Whom It May Concern:</u></p> <p>From the perspective of a Gael born in the Outer Hebrides of Scotland, I have long been fascinated by the great pilgrimage of the Rev. Norman MacLeod of Assynt, Sutherlandshire, Scotland, and his intrepid parishioners, who “fared forth” in faith into the unknown across the Atlantic Ocean. Their brave and adventurous feat is part of Scotland’s heritage and history.</p> <p>As a Scottish Gael and teacher of the Gaelic language, transplanted now for many years in Nova Scotia and happily living among some of the descendants of these very parishioners, I am keenly aware of their contribution to the building of strong and compassionate communities on the North Shore of Cape Breton Island where they worked hard, built the first Presbyterian Church on the island, and made sure of the education of their children. We in Nova Scotia have not forgotten these pioneers, nor will we forget.</p> <p>As a visitor to New Zealand, I have meditated at the grave of the Rev. Norman and marvelled at how he and most of his flock, after some 30 years in St. Ann’s Bay, Cape Breton, answered the call to voyage again, this time over the Indian and Pacific Oceans, first to Australia, and finally to Waipu, New Zealand, having built most of their own ships for the long and perilous journey. I have also visited the museum there in Waipu,</p>

	<p>a museum in which you may view the very photographs of the voyagers, and other important artifacts, that preserve for posterity a record of these remarkable Gaels and their leader, an example and inspiration to all, New Zealanders and other visitors alike.</p> <p>As N.R. MacKenzie wrote in the Foreword to his book “The Gael Fares Forth”, first edition published in Wellington in 1935: “New Zealand has many records of the adventurous voyages and the trying experiences of its hardy and courageous pioneers. Each successive settlement has its history of early trials and vicissitudes, of tremendous difficulties and crushing failures preceding success, and of great dangers from fire, flood, earthquake and war, but none excel the story of the Highlanders of Waipu”.</p> <p>The then Prime Minister of New Zealand, the Rt. Hon. Peter Fraser, P.C., M.P., himself born in Waipu of Highland Gaelic stock, contributed an introduction to the book, and is clearly aware of the contribution of these pioneers “that helped build a nation and make it a leader among all the nations”.</p> <p>Clearly, then, this epic story is an international story of considerable magnitude, and the Collection that preserves it for posterity is certainly worthy of being included in the Unesco Memory of the World listing. I strongly recommend it to your favourable consideration.</p> <p>Mise le meas/ Yours respectfully,</p> <p>Catriona NicIomhair Parsons Retired Professor, Celtic Studies Department, St. Francis Xavier University, Antigonish, Nova Scotia, Canada</p>
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**Expert Three**

Name	Dr Terry Ryan MBE Kāwai Kaitiaki of the Ngāi Tahu Whakapapa
Qualification(s)	Doctor of Science, Lincoln University, Christchurch Recipient of MBE for services to the Maori community
Contact number	
Email	
Paragraph in support	<p>I support the nomination of the Waipu Museum’s collection for an UNESCO Memory of the World listing.</p> <p>I have long been associated with the Waipu Museum and its collection, which was first established in 1953 to celebrate the centenary of the Highlanders who settled in the region now known as Waipu. I was born in Waipu, and have served on the Waipu Centennial Trust Board for many years, and as an adviser on behalf of the local Maori iwi. The book The Gael Fares Forth by N McKenzie documents an accurate account of the relations the local Maori had with the Highlanders.</p> <p>I have had a lifelong interest in genealogy, and Waipu’s Scottish migration story as I have both Maori and Scottish ancestry, and a direct descendant of the first settlers. The Museum has developed a genealogy database of 30,000+ descendants of Waipu’s first Scottish settlers. It is because of these descendants that the Museum was established when it began to amass objects and archival material documenting the Scottish history of Waipu. This testifies to the collections provenance and intactness. The Museum has also developed close ties with Nova Scotia, sharing collection information and</p>

	collaborating on research and other programs, making the collection an invaluable resource for research on international, national and regional identity. As a Life Member of the New Zealand Historic Places Trust I favour collections that remain in situ with place, and not taken out of context, hence my vehement support for community museums, and their collections contributing to local identity.
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The above experts have given their written permission to provide this information to the Memory of the World Committee and they have agreed that the provided information can be published without email and contact details and that they can be contacted by the Nominations Subcommittee if required.  Yes  No

## Section 4: Legal Information

### 4.1 Owner (name and contact details)

This should be the name and full contact details of the owner or owners, whether an institution or an individual.

Waipu Centennial Trust on behalf of the Waipu Museum 36 The Centre Waipu 0510 Northland New Zealand  P: 09 432 0746 E: manager@waipumuseum.com
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### 4.2 Custodian (name and contact details if different from the owner)

This should be the name and full contact details of the custodian, whether an institution or an individual. Sometimes the custodian of the documentary heritage may not be the same as the owner. It is essential to establish both before a nomination can be added to the Register.

As above
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### 4.3 Legal status

This should state whether the documentary heritage is owned privately, or by a public institution, or by a commercial corporation. Details of legal and administrative powers for the preservation of the documentary heritage should be the name of the Act, or other instrument of administrative power, that gives the owner and/or the custodian the legal power to preserve the documentary heritage.

With all donations and bequests of documentary heritage to the Waipu Museum, a donation/bequest form was completed by donor & museum staff transferring title/ownership over to the Waipu Centennial Trust/Waipu Museum.
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### 4.4 Accessibility

This should be a brief description of how the documentary heritage may be accessed. All access procedures and restrictions should be clearly stated on the nomination form. There are three levels of access:

- access to verify the significance, integrity and security of the material. This is the minimum condition for listing
- access for reproduction, which is strongly encouraged
- public access in physical, digital, or other form

The documentary heritage can be accessed via the Waipu Museum's Collection Management Team on the Vernon CMS database & physically located in our secure archives store. The whole of the collection is easily accessible for reproduction & assessing its significance. Much of the documentary heritage collection has been reproduced to aid accessibility for research and enquiries, and to assist in preserving the very fragile originals.
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#### 4.5 Copyright Status

This should state whether the documentary heritage is subject to copyright. For items that are copyright, details should be provided on the relevant copyright legislation and copyright owner(s). Any other factors affecting the legal status of the documentary heritage should be noted. For example, is any institution required by law to preserve the documentary heritage in this nomination?

There are no copyright restrictions on any of the items within the collection that falls within this nomination.

### Section 5: Stakeholders

The nominating institution is accountable for consultation with all relevant stakeholders before submitting the nomination.

#### 5.1 Owner

The owner(s) of the documentary heritage has been consulted:  Yes  No

#### 5.2 Custodian

The custodian(s) of the documentary heritage has been consulted:  Yes  No

#### 5.3 Significant Stakeholders

Stakeholders with a significant interest in the content of the documentary heritage e.g. Iwi, family members, have been consulted, if relevant:  Yes  No

### Section 6: Care and Preservation and Risk Assessment

Identify any risks to the survival of the nominated documentary heritage. (Note successful inscription may assist you to obtain funds to preserve and care for the nominated documentary heritage).

If your nomination is successful we may request additional information on the care and preservation of the inscribed documentary heritage.

The care and preservation, and risk assessment for the collection is managed via the documents – Collections Management Policy and Procedures Manual. Guided by these documents and with the ongoing training and professional development of staff and volunteers, the care and preservation of the documentary heritage collection is optimized. The risks to the collection would be minimized if the Museum had a Preservation Policy and Plan, and Disaster Preparedness Plan written and implemented.

### Section 7: Summary

*Provide a brief summary describing the documentary heritage and how it meets the criteria for the New Zealand Memory of the World Register. Please keep your summary to no more than 300 words as, if successful, it will be used on the website ([www.unescomow.org.nz](http://www.unescomow.org.nz)) to describe why the documentary heritage has been inscribed on the New Zealand Register and given UNESCO recognition.*

The Waipu collection documents a significant microcosm of international migration from Scotland to Nova Scotia, to Australia, and to New Zealand, reflecting the spread of the British Empire of the time, and the movement of its people. The Waipu Scots migration was influenced by political and economic events, and circumstances of Scotland in the 18<sup>th</sup> and 19<sup>th</sup> centuries. The cultural decimation of Scotland resulting from the Battle of Culloden, followed by the Industrial Revolution, when textiles was the dominant industry, influencing Landlords to vacate their land of crofters in favour of sheep grazing, known as the Scottish Clearances, spurred a mass migration. These influences and that of the desire for ownership of land and prosperity caused a diaspora of Scots around the world. Waipu's Scottish story is unique in New Zealand, in that it was for over 70 years a singular community of <1,000 Gaelic speaking Scots, cohorts of the Rev. Norman McLeod.

### Section 8: Permission to use visual documentation

*The Aotearoa / New Zealand Memory of the World Committee will work to obtain publicity for the Programme and for the successful inscriptions.*

Do you give permission for the Committee to use the visual documentation you have provided for Aotearoa/New Zealand Memory of the World publicity purposes (e.g. brochures/website)?

Yes

No

I would like to be consulted first

**Section 9: Declaration of Authority**

I am authorized to nominate the above documentary heritage to the New Zealand register

Name: Fiona Mohr

Date: 30<sup>th</sup> August 2016