



SIPA

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PAKISTAN
SURCHARGES 36

JULY - SEPTEMBER 2012

CALCUTTA
POSTAL HIS. 40

QUARTERLY

Guest Editorial.

Discovery shows It pays to examine stamps

From New England came a pleasant tale of discovery, sending the message once again that it always pays to examine your stamps.

Shown here is a photocopy of a very scarce stamp, Scott 544, the rotary-press printed 1¢ Washington head stamp, perforated 11. This is one of those hard-to-identify stamps where the size of the design (in this case, 19 by 22½ millimeters) is a key consideration.

Not much is known about this stamp type. It was probably released in 1923, very late in the life span of the Washington-Franklins. Its existence wasn't discovered until years later. The item wasn't cataloged as a major variety until sometime in the 1940s. Scott 544 is now thought to be the scarcest of the 1¢ Washington stamps.



The example presented here was discovered by Frank E. Binns of Attleboro, Mass. Now retired, Binns occasionally buys collection remainders at auction. He found the illustrated stamp, wrongly placed, in a 1947 Scott's American Album housing a modest remainder collection for which he paid the lordly sum of \$81.51.

Binns says the stamp didn't seem to belong to the set with which it was mounted. He subsequently identified the misfit as Scott 544. In due course, the stamp was authenticated as such by the expertizing service of the American Philatelic Society.

Binns ultimately sold the stamp through the Apfelbaum auction firm in Philadelphia, where it realized \$800. He's using the proceeds to continue his pursuit of the stamp hobby.

Bottomline Message : Collectors who are immersed in the hobby for a number of years are suggested to examine their loose / stray / shoebox stamps once in a while and study in detail which may bring in unexpected fortune and happiness. (Courtesy. Michael Laurence, Linn's news)

PHILATELIC EXHIBITION SHOWCASES CULTURAL AND HISTORICAL STUDY OF JAPAN

These are miniature gateways to Japan. Every stamp, be it of smiling women in kimono, sumo wrestlers or Japanese flora and fauna, on display at ABK-AOTS DOSAKAI's Centre at Aminjikai at the four-day stamp exhibition that opened on 29th June 2012, mirrors the lifestyle, culture and history of Japan.

The exhibition, to commemorate 60th anniversary of the Diplomatic relations between India and Japan, is organised by ABK-AOTS DOSAKAI in association with South India Philatelists' Association.

From those depicting magnificent bridges, heritage structures to Japanese birds and landscape, an alluring array of stamps greets visitors to the exhibition. Miniature sheet with images of Kathakali and Japanese Kabuki performers brought out to commemorate 50th anniversary of Indo-Japan diplomatic relations by India Post is also on display along with Japanese stamps depicting Taj Mahal and Mohenjodaro released during this occasion.

Mr.M. R. Ranganathan, Chairman, ABK-AOTS DOSAKAI, Tamil Nadu Centre, in his welcome address said, "In 2002, 50 years of diplomatic relations between India and Japan was celebrated. It was then that the idea of starting a stamp exhibition struck me. In this exhibition, 8,000 stamps are on display, covering 40 different themes ranging from nature, family, cinema, science and technology in Japan. We received guidance from the South India Philatelists' Association led by G. Balakrishna Das. We have ensured that stamps originating not just from Japan, but also from other countries which have had some sort of connection with Japan are also showcased."

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Monthly Second Sunday Meetings

With President
Mr. G. Bala Krishna Das on the Chair,
22 members attended the meeting on
09.06.2012 Mr.G.Ram Mohan
Member, SIPA spoke on "Collecting
avenues in G. Britain".

STAMP NEWS

ISABELLA THOUBURN COLLEGE, LUCKNOW

12.04.2012 500 0.40 mill

Isabella Thouburn college was founded by Miss Isabella Thouburn, an American Missionary for quality higher education imbued with strong value orientation.

This initiative started with the beginning of a small school consisting of six girls, on 18th April, 1870 in Lucknow. This school first grew into an intermediate college and in 1886, it was upgraded to a full fledged degree college for women.



The guiding philosophy of Isabella Thouburn College is that education is more than passing examinations. The college tries to inculcate and imbibe the following ten dominant characteristics of the personality of Isabella Thouburn, Health, Honesty, Dependability, Scholarliness, Broadmindedness, Courtesy, Poise, Loyalty, Spirituality, and Service.

The college now has a strength of approximately 3000 students. The campus and the halls of Isabella Thouburn College have been witness to the process of the evolution of the modern Indian Woman.

Theme : Education, Institutions, Colleges.

GODIJI TEMPLE, MUMBAI

17.04.12 500 0.4 mill

Godiji temple is situated in the Payadhuni area of Mumbai. This Jain temple is celebrating the 200th year of its inception in 2012. Godiji is one of the 1008 names of Parshvanath, the 23rd Tirthankar of Jain religion.

The temple was established in Payadhuni in Vikram Samvat 1868 (1812 A.D.). Initially the temple was made of wood. It has been renovated recently with marble. The temple has 226 visible pillars, 16 chambers of worship, 155 idols of precious metals and 83 marble idols. The circular dome in centre stands tall without any support. The idol of Parshvanath in the temple is a major source of attraction. It is believed that the toughest challenges of life can be resolved by offering prayers to bhagavan Parshvanath at the Godiji temple.



Theme : Religions, Jainism, Temples.

R. VENKATARAMAN

18.04.2012 500 0.3 mill

R. Venkataraman (1910 - 2009) occupied the august office of the President of India during 1987 - 1992.

Born on 4th December, 1910 in Thanjavur district in Tamil Nadu, the young R. Venkataraman was inspired by Mahatma Gandhi's leadership of the freedom struggle.

R. Venkataraman's parliamentary career began in 1950, in an era of idealism and patriotic fervour. A persuasive debater, the spark in him was recognized by Prime Minister Nehru. He made his ministerial debut in his home state in 1957 under the charismatic K.Kamaraj. In Tamil Nadu he came to be known as the 'Father of Industrialization' for taking that agrarian state to a position of prominence in India's industrial map.



With his pragmatic economic insights, he steered the nation through difficult times as its finance Minister from 1980 - 82. His unstinted support for cutting - edge technology as Defence Minister (1982 - 84) won him appreciation from the Armed forces as well as the scientists' community.

Making debut in the United Nations in the 1950s as Pandit Nehru's Chosen representative, his work over the next three decades added to Indian's reputation and influence. His tenure as President of the U.N. Administrative Tribunal was noteworthy.

After serving as Vice President of India from 1984 to 1987, he was elected the Eighth President of India in 1987. That he had the opportunity to work with four Prime Ministers marks the uniqueness and highlights the challenges of his Presidency.

RV was a patron of arts, a nature - lover, and a humanist supporting worthy causes. An unassuming simplicity, uncompromising work ethics, a sharp intellect and an intense love for his country were among the defining aspects of his personality.

Theme : Personality, Presidents, Leader, Visionary.

KARPOOR CHANDRA 'KULISH'

16.05.2012 500 0.35mill

Karpoor Chandra 'Kulish', the founder of Rajasthan Patrika, the widely read and well known Hindi newspaper, was born in Soda village of Tonk district of Rajasthan on March, 20, 1926. He started his career in journalism as an employee in a newspaper. Rajasthan Patrika was first started by Karpoor Chandra 'Kulish' in 1956 as an evening newspaper.

Besides being an outstanding journalist, 'Kulish' was a poet, a scholar of Vedas. Rajasthan Patrika published sixty books on the Vedas under his able guidance.

Karpoor Chandra 'Kulish' authored several literary works in Hindi. His set of poems, "Saat Senkara" written in simple language explains the nature and enigma of the universe from the Vedic perspective. In his later years, 'Kulish' started writing a very popular segment titled "Polampol" on current affairs in Rajasthan Patrika.



He was honoured with B.D. Goenka Foundation Award for outstanding contribution in the Indian Language Newspaper Category for the year 1990. He also received the Ganesh. Shankar Vidyarthi Award in 2000.

Karpoor Chandra 'Kulish' breathed his last on 17th January, 2006.

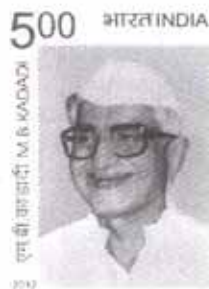
Theme : Personality, Journalism, Newspapers, Poets.

M.B. KADADI

17.05.12 500 0.3 mill

M.B. Kadadi, fondly known as Appasaheb was born on 15th September, 1909. After matriculation from Solapur, he joined Deccan College, Pune in 1929 to complete higher education. He drew inspiration from Mahatma Gandhi and took an active part in the Swadeshi and Quit India Movements.

Appasaheb continued to be active in public life after independence also. He was elected to the then Bombay Legislative Assembly in 1952, and to the Lok Sabha in 1962. He started Shri Siddheshwar Charitable Dispensary at Solapur for rendering free medical treatment to the public. He also started Shri Siddheshwar Cancer Hospital and Research Centre in Solapur.



Appasaheb was a visionary who believed that education is essential for the progress of the nation. He started Sangmaeshwar College in 1952 at Solapur. He made special efforts to help the poor and needy students by providing them hostel and boarding facilities.

Appasaheb was also a founder member and chairman of 'Sanchar', a daily newspaper in Marathi language which became famous for its impartial news and articles without any political bias.

Appasaheb's belief that 'Life is Duty' won him the love of masses. He breathed his last on 27th February, 1992.

Theme : Personality, Freedom fighter, Education.

800th URS, DARGAH SHARIF, AJMER

27.05.2012 500,500 0.4 mill each

Dargah Sharif of Khwaja Moinuddin Chishti, celebrates its 800th Urs this year. Khwaja Moinuddin Chishti, fondly known as Khwaja Garib Nawaz, was one of the most famous Sufi Saints of India. After arriving from Persia in 1191 A.D, he settled in Ajmer from where he preached the principles of Sufism. The cornerstone of his beliefs and teachings was "love to all and hate to none".

The word "Urs" has been derived from "UROOS" which means "Ultimate meeting of an individual with God". It is said that Kwaja Garib Nawaz spent the last six days of his life in seclusion in a cell and on the sixth day of Islamic month of "Razab" his noble soul left the mortal body. "Urs Mubarak" is celebrated every year on his death anniversary in the month of "Razab". The "URS" is a time of celebration and joy as the death anniversary of a Sufi is not taken as an occasion to mourn. Instead, it is a festive occasion since the ascetic is believed to have attained union with the supreme being.



People from all walks of life, different faiths and socio – economic backgrounds converge at Ajmer through out the year to seek favours and blessings of the great saint who was a believer of absolute simplicity, piety and austerity. The devout feel that a visit to the Dargah can help them attain whatever they seek in life. The number of visitors increases manifold during the period of Urs when special prayers and devotional songs in the praise of the Garib Nawaz are recited round the clock.

Theme : Personality, Islam, Sufism, Sages & Saints.

SHEKHAWATI AND WARLI PAINTINGS

20.06.2012 500,2000 0.3 mill each

Shekhawati Paintings originate from the Shekhawati region of Rajasthan. The palaces, forts and many residential and other buildings of the region are adorned with these frescoes dating back to the eighteenth and nineteenth century.

The Shekhawati frescoes were influenced by the Persian, Jaipur and the Mughal Schools of painting and are remarkable in their perfection. The paintings mostly used colours made from naturally available ingredients. Even after centuries, there is no deterioration in the quality and layers of paint. The pictures beautifying the walls depict historical, hunting, personal and religious scenes painted in various styles. A look at the thematic content, from the earliest ones painted sometime around the year 1750 to the later ones of the British era shows a change and evolution in tastes and preference.



Warli Painting is a form of tribal art, done by a tribe called "Warli". The tribe largely resides in 'Dahanu', in Thane District, Maharashtra. Warli Painting is done on a background of red mud. Traditionally, rice paste mixed in milk or water is used for these paintings. The images of the gods and goddesses are created in white since this colour is considered to be a symbol of purity. Other figures are drawn in the red and yellow since these are easily available in the form of turmeric and red mud etc. The paintings are executed with a straw.

Theme : Paintings, Culture, Heritage, Rajasthan, Maharashtra.

THE STORY OF PAKISTAN'S 1961 CURRENCY CONVERSION SURCHARGES

W. Dudley Edwards

Overprinted stamps have long held a fascination for me, and this issue, which almost crept unheralded into our philatelic lives, has been no exception. From the day on which they first came to my attention, I have carried on an almost ceaseless investigation in the land of their origin, and the following is the result of my probings into their history.

Who was responsible for starting the rumour that the surcharging was the joint work of the Cosmopolitan Press and Feroze Sons Ltd., I have not been able to ascertain. I can now disclose that neither of these firms were ever even remotely connected with the production of these interesting stamps.

Having, during its 1960 sitting, finally taken the decision to bring the country's monetary system into line with those used by the majority of the other countries of the

world, the Pakistan Government made immediate preparations to introduce the decimal system on January 1st, 1961. Every Governmental department received its instructions according to its specific requirements and was advised of the date set for the adoption of the "new system".

Designs for new postage stamps were submitted. The three selected were forwarded to the Pakistan Security Printing Corporation, with instructions to put each electro into operation immediately it was finished, so that there would be as many values as possible available to the public on that date.

Early in November, it was suddenly realised that certain values of the obsolete stamps were held in large quantities at the various Treasuries and Sub-Treasuries from which post offices in their respective districts draw their supplies. With typical abhorrence of waste of the Eastern mind, it was decided to surcharge all stamps which were in sufficient quantities to merit this treatment.

By the middle of the month, all officers in charge of these district depositories had received a directive instructing them to forward all complete sheets of stamps in their stocks, to the Chief Storekeeper at the Central Stamp Store in Karachi. As the result of the inventory carried out by this officer's staff, six stamps of five values were selected for surcharging.

The stamps were packed separately, according to their value and design, both service and public issues, and despatched to the Pakistan Security Printing Corporation's establishment, with full instructions for surcharging.

A number of small treadle presses, normally used for other purposes, were put into operation, using type-set forms for the process. The stamps on which work was commenced were the 3 pies, Scales of Justice, and the 6 pies and 2 annas of the 1960 Map series.

It soon became apparent to the Government Printers, that they could not hope to commence work on the other three stamps, which were in much larger quantities, and get the task completed by the end of the year, now only about three weeks off. They could, however, just about manage to finish up the work they had started by that time. They advised the Director-General accordingly.

The task of finding another printer, willing, and able, to undertake the surcharging of these stamps was delegated to the Controller of Printing and Stationery. He engaged the Times Press, of Karachi, who received the consignment of stamps they were to surcharge with the dead-line some two weeks away.

Here, again, a number of small treadle presses, with type-set forms, were used. A large quantity of new type face was bought from their usual suppliers for this contract, and work was commenced. Shortly after the time of starting work, however, this firm realised that the quantity of the 1½ anna stamp was so great that further presses would have to be employed in surcharging this value if they were to meet the completion date of the contract. They had

presses available, but had run out of new type face and could not replenish their stock without delay. It was, therefore, decided to set up the additional formes with somewhat older type. Although identical with that already in use when new, wear caused this type face to give an impression easily identifiable from the original setting.

This gave rise to the mistaken belief that two different printers had been employed in the surcharging of this value. Both the so-called "Cosmopolitan" and the "Feroze, Sons" surcharges were carried out at this establishment, and are, in reality, two different settings.

Each press operator was given his work in batches of 500 sheets, with instructions to check his press before starting a new batch. From time to time, type worked loose, sometimes falling out of the formes and causing damage to other type face. Sometimes, too, pieces that had fallen out were hurriedly replaced, not always in the correct position, which gave rise to transposed letter varieties, some of which were quickly detected, while others continued for longer periods.



1 p. on 1 1/2 a.
Surcharge inverted
1st setting



1 p. on 1 1/2 a.
Surcharge double
1st setting



1 p. on 1 1/2 a. "PAISA" omitted. 2nd setting



1 p. on 1 1/2 a. "PASIA" instead of "PAISA"
1st setting



1 p. on 1 1/2 a. Surcharge
omitted, in vertical pair.
1st setting



1 p. on 1 1/2 a. Large "1"
for "1" in "PASIA".
1st setting



I cannot claim to have specimens of all the varieties I am listing, but none are mentioned unless I have seen them or have had reliable information of their existence.

I think that grouping these interesting stamps according to the printer, rather than denominational sequence, will meet with the approval of the majority of collectors. -To those who do not approve, however, I would apologise and respectfully point out that no action can possibly satisfy everyone.

The Pakistan Security Printing Corporation Surcharges

2 Paise on 3 Pies

This surcharge was impressed in 11-point bold capitals with a 12-point bold figure, all without serifs, normally on the Scales of Justice stamp, listed by Gibbons' as 24a. As its immediate predecessor has appeared with local surcharges, a check of the perforation on this stamp might quite easily provide us with another example of the inefficient storekeeping I mentioned earlier in connection with the "Service" issue. As yet, however, I have not heard of any S.G. 24 stamps being surcharged at Karachi.

In the public issue, the only known variety is of rather a minor nature. As it is known, and collected by some, I will include it but it is up to the individual collector whether he takes it seriously, or not.

2 paise on 3 pies S.G. 123 red, Bent leg of figure 2

The service stamp of this denomination offers us a little more in this field, one being due to the retention of the residue of stamps overprinted with the obsolete "Service", Type O 2, in treasury stocks a couple of years longer than necessary.

2 paise on 3 pies S.G. 069 Type O 3 " double surcharge S.G. 069a Type O 2

3 Paise on 6 Pies, 1960 Map Series

In this value, two varieties which had escaped discovery previously were detected on the original stamps. On sheets printed from Plate 1, a re-entry was found on stamp No. 3 in Row 5. The lettering, particularly on the white portion representing Jammu and Kashmir, shows a distinct doubling when examined closely. The other variety occurs on the first stamp in Row 4 on sheets printed from Plate 2, and is a weak entry at Th.A-5 or, for those who have not yet bought a Thirkell position finder, immediately above the "N" of Pakistan.

Only one variety of the surcharge has, so far, come to my notice. This is the transposition of the letters "S" and "I", which makes the new currency read "Pasia" instead of Paise. This appears to have occurred only on the public issue, and is not easily obtained.

Before we make unfavourable comparisons in the work of the Times Press and that of the Pakistan Security Printing Corporation, it must be emphasised that they handled the stamps of which the quantities were greater, with only about half the time for carrying out the surcharging. Also, two of the varieties coming from this establishment were the result of rather sloppy storekeeping at one, or more, of the treasuries and a third was an error originally made at the Government Printer's and repeated at the Times Press.

3 paisa on 6 pies
S.G. 124 Re-entry, R5/3, Plate 1.
Weak entry, R4/1. Plate 2. "Pasia" in lieu of "Paisa".

In the Service series, the two former varieties do crop up, but the "Pasia" variety has, so far, not been brought to my notice. The one and only surcharge variety of which I am aware and, I am pleased to say, own a specimen, is a misplaced surcharge in which the obliterating bars fail to function because they are about 12 mm. above where they should be.

3 paisa on 6 pies.
S.G. 070
Re-entry.
Weak entry
Misplaced surcharge.

13 Paisa on 2 Annas, 1960 Map Series

Close scrutiny of these stamps has revealed no varieties in the original stamp, and the only variety in the surcharge does not appear to have been overlooked for long before being corrected. On this occasion, it was probably due to a piece of type, the last "A" of the value, loosening and dropping out of the forme, but could have been caused by this letter having been flattened by contact with something hard on the bed of the press. I have not heard of it being in existence in the Service issue, so for the present we are restricted to the normal stamps listed by Gibbons, only.

13 paisa on 2 annas
S.G. 126
Final "A" of value omitted.
S.G. 070

The "Times Press" Surcharges

Work at this establishment was handed to the operators in batches of 500 sheets at a time, together with instructions to check their machines between batches. Whether, or not, this was done depended largely upon how conscientious each operator was, but, of course, some of the errors were more easily "spotted" than others. Some may even have arisen as the result of others being attended to. I have in mind, of course, those in which letters were transposed. Some, too, were the result of wrongly positioned sheets, with the resultant "one with and one without surcharge" varieties, etc. Of one of these errors, only one sheet is known to have been printed. It occurred in surcharging the 1 Paisa service stamp, when the sheet was placed too far to one side, thus providing us with eight horizontal pairs in which the marginal stamp has no surcharge.

Here again, 11-point bold sans-serif capitals were, used on all three values, with 11-point extra bold numerals, except in the case of the 1 paisa value, where 13-point extra bold capital 1's were used for 1's. That this is a letter "I" is clearly shown in the first setting, with all brand-new type-face, this, the only serifed character in the series, has four serifs. A figure 1 would have only three.

1 Paisa on 1½ Annas, Mausoleum of Emperor Jehangir

The stamp, surcharged as above, was one of the definitive stamps first issued on August 14th, 1954, the seventh anniversary of independence. It continued in use, briefly interrupted seven times, until the change in the country's currency, when it made its second reappearance with an overprint.

As it is patently obvious that the surcharge bears no relationship to the original value, the decision to make it the lowest value in this series could only have been reached on a basis of quantity. Shades, even, in the overprinted stamps, show that it had several printings, as they range from bright vermilion to a brownish-red.

I must remind readers that this is the "value" which gave rise to the false impression that it was surcharged by two different printers, because of the "very noticeable differences between the two settings, which are listed as such below.

1 paisa on 1½ annas.
S.G. 122 First setting (new type).
Second setting (worn type).
S.G. 122a Surcharge inverted.
S.G. 122b Surcharge double.
S.G. 122c Surcharge omitted, in vertical pair.
S.G. 122d "Paisa" omitted.
S.G. 122e Surcharged on the gummed side.
S.G. 122f "Pasia" in lieu of "Paisa".
S.G. 122g Large "1" for "I" in Paisa.
S.G. 122h "P" of "Paisa" omitted.
"1 P" of value omitted.
"S" in "Pais" omitted.
"S" in "Pais" broken.
Broken figure "1".
"IP" omitted, space between "A" and "I".
Surcharge double, one inverted.
"1" omitted, "Pasia" for "Paisa".
Triple surcharge.
Misplaced surcharge, "ISA 1 PA".
As above, re-surcharged correctly.
"I" omitted, "1PASA".
Misplaced surcharge, "PAISA 1".

In the above and subsequent lists, the lettered catalogue numbers in the first column are taken from the 1962 edition of Two Reigns Catalogue. Those enclosed in brackets are current numbers, brought about by the omission of varieties in more recent catalogue listings, or additions since that issue.

The Service stamp in this value includes; among its varieties, the rarest of all Pakistan varieties. This is the "surcharge omitted in horizontal pair" variety, of which there are only eight known specimens from one sheet.

1 paisa on 1½ annas
S.G. 068 First setting (new type)
Second setting (worn type)
S.G. 068a Surcharge omitted in vertical pair
Surcharge omitted in horizontal pair

Surcharge double
 "Pasia" in lieu of "Paisa"
 Misplaced surcharge, "PAISA 1"
 Bracket after surcharge, "1 PAISA)"
 Mis-aligned surcharge, "1 PAISA"

S.G. 068b
 (068a) Type O 2, "Service" o/print
 „ surcharge at top of stamp „
 „ misplaced surcharge, "PAISA 1"

7 Paisa on 1 Anna, Badshahi Mosque

This is the second of the definitive stamps that made its appearance on August 14th, 1954, and was at first thought to be a commemorative stamp for the seventh anniversary of independence. As it had an uninterrupted run of six years; however, we can hardly continue in this belief.

During the process of surcharging this stamp, there was a mishap on one of the presses which caused two varieties to appear. One was detected by the cataloguers, the complete absence of the final "A" in paisa on the last stamp of the sheet. Immediately above this stamp, on the last stamp in the penultimate row, there was a second variety in which the piece of type was so damaged that the horizontal bar and the second diagonal of this letter failed to print. This gives us a surcharge which reads "7 PAIS/ ", yet, as far as I know, no one has ever bothered to mention it. I have two corner blocks, obtained from different sources, both showing the two varieties.

Nor was such damage confined to end pieces of type-face for, while we can dismiss some omissions as having been caused by pieces of type having fallen out of the forme, other varieties were definitely caused by the flattening, or partial flattening, of type. In one such instance, the letter "i" was partly flattened and gapped, producing a very good small, dotted "i".

Further instances of incorrectly replaced letters arise in this value, and, in one case, an error in the printing of the stamp was repeated in the surcharge.

7 paisa on 1 anna

S.G. 125
 S.G. 125a Surcharge inverted
 S.G. 125b Final "A" omitted, "7 PAIS "
 S.G. 125c Transposed "A" and "I", "7 PASIA"
 Final "A" damaged, "7 PAIS/"
 "7 P" omitted, surcharged
 "AISA" Surcharge double Surcharge omitted, vertical pair
 "7 PIASA"
 surcharge inverted
 "7" and "PAISA" considerably mis-aligned
 Final "A" considerably mis-aligned
 "S" omitted, "7 PAIA"
 "7PA" and "ISA" mis-aligned
 Printed and surcharged on gummed sside

In the service issue, too, this, stamp provides us with a fairly extensive range of varieties, some of which are repeats from the above list.

S.G. 071 Type O 3,
 S.G. 071a „ surcharge inverted.
 „ treble surcharge, two at angles
 „ double surcharge, one at angle
 „ small "i", "7 PAiSA"
 „ PIASA in lieu of PAISA
 „ „ inverted
 „ double surcharge „
 „ surcharge on gummed side
 „ PASIA in lieu of PAISA
 „ "SERVICE" overprint double, once inverted

S.G. 071b
 (O 71a) Type O 2

Mr. D. V. George sent me the piece of envelope illustrated here showing several Burmese official stamps used at Mindat in the Chin Hill Division. He drew my attention to the 3 p. value at left. The other three stamps all bear the usual overprint in Burmese characters, but this stamp has "Service" overprinted in English. I checked with our New Issue Editor - nothing known. I drew blank when I made further enquiries. So I wrote direct to the Director-General of Posts in Rangoon. Mr. George had supplied a list of other postmarks he had noted on 3 p. stamps with the English overprint. I mentioned these and asked whether the stamp had been officially authorised; if so, were there other values with the "mystery" overprint and when were they issued? A reply came ten days later stating that the 3 p. stamp in question must be part of the Service Definitive series of twelve issued on January 1st, 1954. This, of course, I knew to be incorrect, since all the 1954 stamps were overprinted in Burmese.

Undaunted, I wrote again, reiterating all the points mentioned in my earlier letter and this time, to avoid any possibility of confusion, sending a photograph like the one illustrated here. I promptly received a courteous reply from the Director-General, as follows:

"There was a shortage of 3 pya denomination service stamps of 1954 issue last year (1964). For urgent replenishment of stock, 3 pya public postage stamps of 160,000 labels of the same issue were overprinted with the word 'Service' in English locally, to be used as service postage stamps. On that occasion only, the word 'Service' was inadvertently overprinted in English instead of Burmese. "It is therefore evident that the 3 pya stamp in question was from the batch: locally overprinted Service in English. This stamp was officially authorised and brought into use during the last part of 1964."

The mystery was solved, and, through the help of an overseas user in faraway Burma, the Gibbons Catalogue will now be able to include an item which up to now seems to have escaped the eagle-eyed scrutiny of philatelists. Have a search amongst your duplicates - you never can tell!

(Courtesy : Gibbons Stamp monthly, 1966)

POSTAL HISTORY OF CALCUTTA (1854 - 1947)

A.K. Bayanwala

Even today the narrow lanes, the hustle bustle of Chowringhee streets, the friendly faces and above all the very air and the smell of its soil still haunts me, though I left Calcutta some 30 years back for good. In my opinion, Calcutta is above love and passion; it is an addiction. So no matter where the Calcuttans go, the city stays alive in their hearts as long as they live.

Calcutta has a very interesting history. This mystic city rose in 1690 by joining three villages namely Sutanati (on the site of modern Shyam bazar & upper chitpur road), kalikata (on the site of modern bow Bazar) and Govindpur (on the site of modern fort William and race course). Actually, it was a relatively empty region, in the neighbourhood of or within jungles and marshes, but stood on an ideal communication line with a vast North and Eastern Indian hinterland. Therefore, slowly jungles and marshes gave way to palatial buildings, and with the political changes in mid eighteenth century, Calcutta became a metropolis.

YEAR	AREA	RESIDENTIAL	FOREST OR BARREN	AGRICULTURE	POPULATION
1947	104Km	61.65%	7.84%	40.03%	12,12,000 (app)
1912	53 Km	41.72%	26.84%	NIL	4,00,000 (app)
1850	20 Km	63.92%	20.16%	NIL	8,00,000 (app)
1706	6 Km	16.61%	28.19%	NIL	27,00,000(app)

Modern Calcutta owes its origin to Lord Wellesly's interest in the city's development. In 1803, the Governor General desired that Calcutta must be designed to be the queen of the East. Accordingly, the town improvement committee was formed, and slowly Calcutta grew as the most magnificent city of the East. The changes in Calcutta can be imagined by the following tabid:

Calcutta, being the Imperial Capital of the British Empire (1774 - 1912), provided a galaxy of cancellations and that too with variations. A few rare cancellations were exclusively used by Calcutta GPO. This article is based on my study of published and unpublished Postal History Literature and Documents of Postal Department. Last but not the least, it is based on my exhibit of Calcutta (1800 to 1900) and (1901 to 1947). The article deals with different Postal Services of Calcutta, both Domestic and International.

I am thankful to Sri Vinay Manani of Ahmedabad, a freelance artist, who has helped me to sketch all examples of Postal Marks, used in this article.

The present handsome building of General Post Office of Calcutta is situated on the west side of the Old Fort William. The 6,30,000 rupees building consists of two lofty stories, the east and south fronts being faced with tall Corinthian columns flanked by massive piers in which are the staircases. The southeast angle of the building is semi-circular, also faced with Corinthian columns leading to a lofty circular hall in which are the public counters. This is surmounted by a lantern crowned by a dome, which forms a conspicuous object in the city of Calcutta.

The GPO was erected in 1864, from the design of Walter B. Granville, the architect to the Govt. Of India. It was opened to the public in 1868.

The GPO was removed at least twelve times to various locations, during the years 1774 to 1868. The GPO of Calcutta was opened at Fort William. When commercial necessity increased due to large number of private correspondence, the GPO was shifted to the house at the south western corner of the burying ground in 1785. The site is now at the corner of Hastings street and Church Lane and occupied by a private petrol pump. It remained there until 1800 and afterwards it was housed with fort area. In 1823 it was shifted to 13, Chowringhee road. The view card series published by Historical Society of Calcutta in 1838 reveals that the GPO was on the mouth of present Sudder Street near Indian Museum, where it intersects with Chowringhee road. The GPO was located at least three times at this address. In 1833, the Govt, of Bengal authorized the PMG to hire premises during repair of GPO. The list of buildings occupied as Govt, buildings, issued by the collector on 28-7-1841 for assessment of tax shows that GPO was located at 1, Bankshall street. In 1844, the PMG represented to the Govt, that the GPO building was unsuitable for existing requirements and it also wanted repairs, so an entirely new building should be constructed. The court took 6 years to forward the plan and elevation of the GPO to London. The GPO was shifted to Mangoe Lane in 1852 for two months, during the repairs of the GPO buildings. The street directory of Calcutta for 1855 shows that Calcutta GPO was housed in 10, Hare street, where Bankshall street intersects. The building was one storied, low roofed, having a godownish appearance, from where the first postage stamp of India was issued to the public for sale on 20th September 1854. It appears the GPO remained here till it was shifted to new building in 1868, though the then present building did not afford sufficient accommodation for the proper working of the several departments of the post office. A pucca shed was constructed in 1856-57 for Post Office carriages and Despatch and Receiving rooms were enlarged in 1857-58. Two more rooms were given to GPO in 1860, but it did not serve the purpose. The construction of the new building has a long story from 1864 to 1868. The Imperial Government made all possible efforts and reasonable expenditure for "One of such architectural exterior as to ornament the capital of India". The building has a floor area of 48,148 Sq. Ft. with its magnificent dome with height of 220 ft.

DEVELOPMENT OF POST OFFICES IN AND AROUND CALCUTTA

Calcutta GPO has the distinction of opening of Postal Services to public on and from 1st April 1774, which was hitherto not used by them, Gradually the work load at GPO increased and it became troublesome for general public to post mail at GPO. Therefore, in 1808, 4 "One anna Post Offices" were established in Calcutta, where all letters would be received for deliverable at a distance not exceeding 7 miles (11.61 kms) from the boundaries of Calcutta. It also meant that one anna would be charged extra on and above inland postage for other places as letters had to be sent to GPO for further transmission from these post offices. The exact location of these "One Anna

Post Offices" is not yet known, These One Anna P.O's were replaced by Dak Chowkeyes. It is recorded by Mr. D. Hammond Giles that Dak Chowkey No. 1 was situated at Badam Tallah and No.2 was at Jorasanko during 1833 to 1837.

The Post Office Act No. XVII of 1837, introduced uniform postage in all presidencies based on polymetrical distance. The extra charge levied by One Anna PO/ Dak Chowkey for transmission of mail to GPO was abolished and the existing "One Anna P.O" / Dak Chowkey were replaced by Receiving Houses, which were set up in a way to cover the entire territory of Calcutta. Six Receiving Houses were recorded in 1837 which are as follows:

R.H	No.	1:	Located at Camac Street (Park Street) South Central
R.H	No.	2:	Located in Machoa Bazar (Jora Sanko) in North Central
R.H	No.	3:	Located in Bagh Bazar in North
R.H	No.	4:	Located at Bhowanipore in South
R.H	No.	5:	Located at Kidderpore in South West
R.H	No.	6:	Located at Bytok Khana (Bow Bazar in East).

Postage stamps were introduced vide Post Office Act no. XVII of 1854. Uniform postage irrespective of distance was introduced. Half anna was fixed for letters and a quarter anna was for a post card. After 1854, the Receiving Houses in Calcutta were re-organized and renumbered as follows:

No.	1R. H:	Wellesly Street, Comer of Royd Street
No.	2R. H:	Jorasanko
No.	3R. H:	Bagh Bazar
No.	4R. H:	Bhowanipore
No.	5R. H:	Kidderpore
No.	6R. H:	Bow Bazar
No.	7R. H:	Napith Bazar (end of Dhurumtallah Street)
No.	8R. H:	Loudon Street
No.	9R. H:	Cornwallis Square (Simla Street) facing Manicktollah street
No.	10R.H:	Haut Khola

The year 1867 saw another major change, when these receiving houses were upgraded and were made post offices, which are as follows:

1.	N	- North	- Bagh Bazar
2.	NE	- North East	- Simla Street
3.	NW	- North West	- Haut Khola
4.	NC	- North Central	- Jorasanko
5.	C	- Central	- Bow Bazar
6.	EC	- East Central	- Napith Bazar
7.	WC	- West Central	-
8.	SC	- South Central	- Wellesly
9.	S	- South	- Loudon Street
10.	SE	- South East	- Bhowanipore
11.	SW	-South West	- Kidderpore

The post marks of urban post offices were changed at least 10 times during 1867 to 1883. Alphabetic codes or numerical codes were used with or without post office names. In 1883 these codes were abolished and only the name of the P.O appeared in post marks.

With passing of time, many new post offices were opened in Calcutta and a few were closed. By 1947 more than 100 P.O's were working in the city.

DEVELOPMENT OF COMMUNICATION LINES

By 1854, Calcutta was well connected with all major towns and areas of India, by road. The important roads connecting Calcutta with other towns are as follows:

- (1) Grand Trunk Road (Delhi Route) - Calcutta - Burdwan - Ranigunge - Sasaram - Benares.
- (2) Madras Trunk Road (Madras Route) - Calcutta - Midnapore - Jelasore - Balasore - Bhadrak - Cuttack - Ganjam.
- (3) Sambalpur Trunk Road (Bombay Route) - Calcutta - Midnapore - Keonjhar - Sambaipur.
- (4) Darjeeling Trunk Road - Calcutta - Berhampore - Bhagwangola - Golagari - Dinajpore - Siliguri - Darjeeling.
- (5) Jessore Road - Calcutta - Borogaon - Jessore - Fardipur - Dacca - Commilla
- (6) Diamond Harbour Road - Calcutta - Diamond Harbour.
- (7) Berhampur Trunk Road - Calcutta - Berhampore - Murshidabad.

There was a very good network of feeder roads in and around the above noted routes. Thus mail used to go via these roads before the advent of railways and aeroplanes. Regarding inland waterways, Calcutta was situated on the banks of river Hooghly, a distributory of Ganga which remains navigable throughout the year. The distance between Calcutta and Allahabad is 1280 kms. away by water route. Boats (downstream) was used to take 40 to 60 days in dry season and 20 days during rainy season. The journey upstream was difficult and used to take three to four months. Steamers were introduced in March 1944. The up journey was completed in 24 days and down journey took 12 days only. This water route was used to carry Bhangy Mail and heavy mail, till railway network was established after 1853.

Calcutta was the main outlet for Assam and Eastern part of Bengal. The communication and trade of Assam was mainly carried by Brahmaputra and that of East Bengal by Meghna river. Chandpur was the main steamer point where boats coming from Ganga, Brahmaputra and Meghna used to stop. From Chandpur the route to Calcutta was very close to the sea face and then into Hooghly by Baratala creek. But the route was dangerous because sea remains very rough nearly 8 months a year. So in 1777, the route via Tolly's Nullah was opened. From Chandpur the route was via Barisal, Kholna, Bidyadhari river and Tolly's Nullah to Calcutta.

For International communication and mail Calcutta was well connected by sea route. Calcutta was

the main port of Bay of Bengal (eastern side of India). All vessels coming or going, had to touch Calcutta. There were regular services through Calcutta in Indian sub-continent, besides long distance steamer services.

Letters posted from Calcutta for overseas, would normally be marked with ship's name by which letters should be conveyed. If the writer was too late to catch the ship before it sailed, the mail could be sent by runners in an "After Packet" conveyance to catch the ship at Diamond Harbour, Kedgerree or New Anchorage at a flat rate of eight annas.

Postage on all Europe ship letters from Calcutta was 2 annas per 1 sicca weight in the eighteenth century. Postage changed from time to time. In 1834, the steam postage to United Kingdom viz. Suez, was Re. one per sicca weight.

The incoming mails for Bengal Presidency were off loaded at Kedgerree and then sent to Calcutta either by dawk runner, horse or dawk boats to enable speedy delivery. No extra postage was charged for such delivery till Calcutta.

Railways were introduced in India (Bombay) on 16-8-1853 and the first passenger train with mail steamed out of Calcutta on 15-8-1854. as Calcutta was the hub of British activities, railway lines were laid first to connect Calcutta with all major cities of India. Calcutta was connected with Delhi on 15-8-1865 via Allahabad, with Bombay via Allahabad on 8-3-1870, with Siliguri by June 1878, with Madras via Waltair on 14-12-1900 and with Gauhati by April 1909. Thus Calcutta was connected to all major cities in India, by the beginning of the twentieth century.

First official Air Mail was carried in India on 18-2-1911, from Allahabad to Naini. Since then many experimental flights were undertaken and Calcutta was one of the main centres of such activities. Calcutta was connected with Karachi via Jodhpur, Delhi, Cawnpore, Allahabad and Asansol by regular flights on and from 7-7-1933. Thus Calcutta was connected with all Air Mail cities of Africa and Europe via Karachi. By 1-10-1933 Calcutta was connected with Rangoon and with Dacca by 1-12-1933 and by 11-12-1933 with Singapore. Madras was connected on 10-2-1934 via Bezawada, Vishakapatnam and Puri. Bombay was connected via Nagpur and Tatanagar on 25-2-1935. England was connected with Australia via Calcutta in December 1934. Thus Calcutta was connected with all airmail cities of the world. Calcutta was the only airport in India for East bound Airplanes.

The first General Post Office in India, to give Postal Services to public was opened on and from 1st April 1774, at Governor's house, Calcutta. Under the Bye rules No. 8 of 1774, all mail were ordered to be stamped. William Redford, the then Post Master General of Calcutta GPO, introduced the Bishop Mark - the first ever Indian Post mark. It was used only from Calcutta.

(Courtesy : Mr. A.K. Bayanwala, A Bouquet of Philatelic Articles.)

HISTORY - THE MAORIS OF AOTEAROA

John M. Durward

When Captain Cook left Tahiti in 1769, having observed the transit of Venus, he took with him a chief named Tupea, as an aide for navigating in his search for a presumed southern continent. He was surprised to discover that Tupea's language could be understood by the Maoris of New Zealand, and he wondered as to the origin of Polynesians. (Note: The term "Maori" did not come into use until the mid-nineteenth century; eighteenth-century names used were "natives" or "New Zealanders," and, by Cook, "Indians.")

Even if Cook had lived longer than his fifty years, his curiosity would not have been satisfied about this mystery. He may have heard of the legend of Maui, the god-man who fished New Zealand up out of the sea, and wondered if Maui had been an actual precursor of the Morioris who were already in New Zealand when the Polynesians arrived. But whence came the people of Polynesia?

One theory is that they stemmed from the eastern shore of the Caspian Sea where, some 1,000 years before Christ, there were eight tribes remaining from a decaying civilization of Aryans. Six of these tribes moved northwest toward Europe, one to Iran, and one southeast to India. Over many hundreds of years, this eighth tribe migrated through the Malay peninsula to Indonesia. From there some of them island-hopped to Tahiti, which seems to have become a focal point for migrations north to Hawaii, east to Easter Island, and southwest to New Zealand - three points used to establish the "Polynesian Triangle."

In the middle of the tenth century a chief named Kupe and his friend Ngahue, with families and crews, sailed and paddled 1,500 miles to Tonga. From there they followed the southwest flight of the migratory long-tailed cuckoo, and eventually made landfall on the northeast coast of New Zealand's North Island. They proceeded to make a figure-eight circumnavigation of the two large islands. During one landing for rest and re-provisioning, Ngahue killed a moa bird (scientifically well-named *Dinornis Giganteus*), and also discovered greenstone, used by Maoris for weapons and ornaments and a prized possession to this day. Kupe and his group saw no people during this journey, but they never did penetrate the interior. Once home in Tahiti, they had wondrous tales to tell which, with explicit route directions, were handed down from generation to generation.

Two hundred years later, a chief named Toi sailed from Tahiti with a crew to look for his grandson Wha-tonga, lost in a storm. Toi persisted in his search until he landed on a northern New Zealand shore. There he found a settlement of friendly Tangata-Whenua, original inhabitants, subsequently referred to as "Morioris." He and his men, weary from travel and finding the climate ideal and food abundant, took wives from among the obliging natives and formed their own colony. Meanwhile, grandson Wha-tonga returned home, set out again on his own search, and ultimately was reunited with Toi.

In oral history - unreliable at best - fact and fancy become intertwined. Archaeology, therefore, has been invaluable in offering insight into the Polynesian infiltration of New Zealand, and it has indicated a longer occupancy than had been supposed, possibly by as much as 3,000 years. The Morioris whom Toi encountered may well have come directly from Samoa and Tonga (archaeological and linguistic similarities have been noted), with an indigenous cultural development established by the time of the historic Polynesian migration from the Society Islands in the fourteenth century.

That such a migration occurred there can be no doubt, but at what intervals the canoes landed has become moot. Tahiti and other islands in the group, small in size, had become overpopulated. Food supplies became inadequate, and consequent discontent led to strife. Several chiefs decided that it was time to seek out Kupe's land with its room for better living.



Fig 1

Great double-hulled canoes such as Te Arawa in Figure 1 (Scott No. 122) were outfitted for the long journey, each able to contain a crew of sixty, plus wives, dogs, and rats. Each canoe had its distinctive name, and these names are referred to proudly by present-day Maoris in tracing their ancestry. Master navigators, these Polynesians, after many months and thousands of miles, reached Aotearoa - the Land of the Long White Cloud - for so it appeared to them when it was first sighted.



Fig 2

Once there (Figure 2, Scott No. 229), some fanned out in various directions, but most stayed in the neighborhoods where their canoes landed, each group forming its own chief-led community. Some few made their way to South Island, but most stayed on North Island where the climate was more to their liking. Here, too, descendents of Toi and Morioris became part of the new society. The Morioris proper, peaceful though they were, either were slain or driven from the land by the newcomers.

While the original inhabitant Morioris had been essentially moa bird hunters, they also had abundance of wild fruit and vegetables for the picking and fish for the catching. This diet was available to the Maoris until the end of the seventeenth century, by which time the moa had become extinct.

The Maoris, however, showed ingenuity in building a nourishing diet. Fern roots were found to be very palatable after the women had pounded them to extract stringy fibers. Sow-thistle, common on roadsides even today, became a useful herb. Berries were plentiful, some of



Fig 3

which were crushed and, with pollen harvested from the raupo (bulrush), made into bread. Wild celery (which Cook found to be an excellent deterrent to scurvy, which could decimate ships' crews) and wild fowl were common.

Maoris also relished the sea's resources (Figure 3, Scott Nos. 674, 676, and 696). These included crayfish; sea eggs; shellfish such as the paua, whose shell was used in artistic decorating; rock oysters, a special delicacy; eels; octopus; and many varieties of fish including whitebait, flounder, cod, herring, mackerel, and many others caught in nets which were thirty feet in depth and one-half mile in length.

In the fertile soil on the near-tropical North Island, Cook noted many cultivated gardens. A favorite food of the Maoris was the kumara, the sweet potato. How this important menu item reached Tahiti in the first place, and thence New Zealand, has never been established. Native to Peru, it was originally supposed to have been fetched by some errant Polynesian who brought it back to Easter Island, from where it was introduced to islands to the west. A later theory suggests that it may have been carried westward by Peruvians themselves, in a journey shown possible by Thor Heyerdahl. The kumara became a staple in the Maori diet, and later a useful item in trade with the white man.

Maoris were economical in their eating habits, either by choice or by necessity, for they normally ate but two meals a day, at mid-morning and at sunset. They always ate outdoors. Food was never to be taken indoors. And women did not eat "man-food" - human flesh. After the white man made his appearance, the Maori diet changed.

Whether it had existed as a dietary supplement or merely as a means of heaping disgrace on an enemy, cannibalism faded out, mostly because of the teachings of Anglican and Methodist missionaries (Figure 4, Scott No. 682, shows an early mission house), and possibly in part because meat, especially pork, became plentiful. Too, the potato largely replaced the kumara, being easier to cultivate and providing a heavier crop. So it is understandable that Cook described the Maori as strong, well-made, active, ingenious, and brave.



Fig 4

Cook also spoke of their artistry, which was evident throughout Maori society. Houses - whares (Figure 5, Scott No. 188) - were built solidly, with totara the preferred timber, and had elaborate carvings (Figure 6, Scott No. 123) inside and out on porches, panels, posts, and eaves. Woodwork was coated with a mixture of red ochreous clay and shark oil. Gateways and large poles, carved with images of gods and legendary heroes, were similarly colored.



Fig 5



Fig 6

Figure 7 (Scott No. 238) depicts a marae, the open area in front of the fancifully-carved meeting house inside a pa. Note in the right background the food storage shed on a raised platform and, to its left, the watch tower commanding views in all directions.



Fig 7

Pa's (fortified villages), with their ditches and palisades, combined art with sound engineering skill. Their construction was admired by the British soldier, as were the Maori wakas (canoes), seaworthy and efficient and carefully carved on stem and stern. Cook noted more than 400 of them in one instance on a beach in the Bay of Islands. In 1820 a canoe was seen which was eighty-four feet long, six feet wide, and five feet deep, made from a single kauri tree and as long as some of those seventeenth- and eighteenth-century European ships that plied the oceans. Adorned with a flax sail, it held ninety naked paddlers who sang as they stroked the canoe at a speed to create foam fore and a wake aft.

Maori weapons were both artistic and efficient. The spear was usually made of manuka, the tea tree, with light, strong wood. Some spearheads were large, ornately designed, and removable. Spears were used primarily for defense. The battle axe was a striking weapon with a bunch of feathers attached to the lower part of the blade, their purpose being to confuse the opponent and gain a brief advantage for the attacker. When, a Maori came face-to-face with an enemy, the former's standard procedure was to stick his tongue out and down toward the chin and open his eyes widely, presenting a startling grimace that might gain him a split-second's edge as his weapon came swinging down on the enemy skull.

A knife with an attractively carved handle was standard equipment, but the most-used weapon was the mere, or club (Figure 8, Scott No. 451). It was often made of stone or wood, but the favorite was one made of greenstone. A mere was about fifteen inches long, hard and flat, with a thin edge that could readily penetrate a head. A variation of the club was the flesh-ripper - a wooden weapon with shark's teeth embedded in the striking edge, dyed with red ochre and decorated with pieces of polished paua shell. A young Maori male learned to use all of these weapons effectively before he reached manhood. Many of these weapons have been noted as being similar to those of the American Indian, with one glaring exception mentioned by Cook: bows and arrows.



Fig 8

The kauri tree, standing up to 170 feet tall with a girth approaching fifty feet, was once common in New Zealand (Figure 9, Scott No. 241). At first it was used for the building of great canoes, but after the arrival of the Pakeha - the white man - it became the preferred wood for ships' masts. A very slow-growing tree, it attained its great height over thousands of years.



Fig 9

The gum of the kauri also was valuable. Accumulating on and under the ground during the millennia of the tree's growth, it became a leading item for export (to the tune of twenty-five million pounds sterling) because of its value in the manufacture of varnish and linoleum.

The Maoris used the kauri gum in both practical and artistic ways. It was instrumental, with flax, in the making of huge fish nets. It also served as pigment for a Maori's moko, the personalized design of beauty and fierceness which a Maori would have tattooed on his face. A woman might have some tattooing on her lips and chin, but only a man would have his whole face done, and occasionally his body tattooed from knees to waist. Face designs were symmetrical, observed Cook, "convolutions of filigree work; of a hundred examined, no two were formed alike" (Figure 10, Scott No. 452).



Fig 10

Having one's moko was a painful process. A pattern was first traced on the skin. Then a tiny bone chisel was driven repeatedly into the flesh, the blade having been dipped into a mixture of soot made from burnt kauri gum, sometimes with burnt vegetable caterpillars added. When healing was completed, blue-stained scars remained (Figure 11, Scott No. 167). Men plucked out their beards hair by hair to keep their mokos visible, and personal mokos were frequently used as signatures.



Fig 11

Another example of Maori artistic utility was the use of the flax plant. Extracting the fibers from the leaves was a painstaking procedure done only by women before the white man strode upon the stage. The fibers were woven into rope that later proved to be stronger than the three-inch hawsers used on British ships. Flax was woven into mats for sitting and sleeping, into covers for cooking foods in ground ovens, and into baskets for carrying and serving food. It was used in the making of clothing (Figure 12, Scott No. 302) and ceremonial garments. In a heavier weave, flax served as armor, as a war shield capable of withstanding most thrusts by spear or knife. And, as with raupo, it could be used in thatching roofs.



Fig 12

Artistry also was evidenced by Maori ceremonies. Orations were conducted with formality and required a large amount of space, for the orator would walk as he talked and gesticulated, not uncommonly for several hours. The war dance, haka, was a normal ritual preceding a battle. Marriages, arranged by parents, were causes for extended celebration. Songs, dances, and stories were integral to Maori culture, among the most exhilarating

presentations being action songs wherein tales would be told in song and simultaneously acted out with grace and precision in dances and gestures by groups of men and women - true Maori theater.

Probably the first white man seen by Maoris was Abel Tasman, sent by the Dutch East India Company to look for that great southern continent presumably filled with riches to be traded for Dutch products. Tasman put in on a bay on the northwest coast of South Island and lowered a boat with a landing party. But the party was interrupted. Maoris charged out in canoes and killed some of the men. Tasman weighed anchor, and no white man is known to have visited New Zealand (named "Sealand" by Tasman) until Captain Cook appeared on the east coast in 1769.

The Maoris found Cook to be wise, persevering, and sympathetic, and though his initial contact with them resulted in a few Maori casualties, he was able to establish amicable relations. He found them to be eager traders. They had fish, potatoes, wild celery, and fresh water to exchange for pork, lumber, cloth, and anything made of metal: adzes, axes, nails. A spike nail was a prized item and fair barter for anything a Maori could offer. They were understandably fascinated by English muskets, but on this article Cook drew a heavy line. Maoris liked to combine taking with trading: a small boat, an anchor buoy, any item of cloth. Sailors, for example, were wont to attach their laundry to a line and heave it overboard - an easy way of doing their washing, and a prize for a Maori with a sharp knife.

After Cook's maps and the information in his journals became known to the world, the white man's incursion began in earnest. The waters around New Zealand proved to be ripe hunting grounds for sealers and whalers. Kororeka, a natural deepwater port in the Bay of Islands (Figure 13, Sectt. No. 659), became a headquarters for them; and oftentimes there were more ships there from New England than from any country in the world.



Fig 13

The sailing white man needed provisions, rest and recreation, and flax. To get them, he offered tools, lumber, pork, and - for a high price - muskets, to obtain which Maori men would resort even to doing "women's work" in preparing flax. The white man, therefore, recognized early the economic potential of the country, but for seventy years after Cook's landing there was no government. And with no law there was not much settling, although there were many instances of white men either deserting ship or being captured and incorporated into tribal life - if they were lucky - and becoming so-called "Pakeha-Maoris."

Before the white man arrived, Maori religion had comprised a multiplicity of gods. Tane was the god of the forest, of nature and trees, the great fertilizing agent of creation. Incantations were chanted to him before a tree was felled. When the construction of a new meeting house had been completed, further incantation would send back

to Tane his spirits which had inhabited the wood used in the building. When carving was in progress no food and no smoking were permitted, nor were women allowed to be present. Fallen chips were buried so as not to be used in a cooking fire.



Fig 14

Tiki (Figure 14, Scott No. 396) was a symbol of fertility, a personification of man. Rongo, the personified form of the moon, was the god of peace and agriculture. Tawhiri Matea was the god of wind; Tuna, the god of eels; Tuma - tauenga, the god of war. Tangaroa was the god of the ocean, whose sea people's voices lured the beautiful Pania (Figure 15, Scott No. 323) away from her lover. So the story goes, she swam out to meet them, but when she attempted to return she was transformed into the reef that lies beyond the breakwater off the site of the present-day city of Napier.



Fig 15

The most positive influence of white man on brown during the first half of the nineteenth century was that of Anglican and Methodist missionaries. Figure 16 (Scott No. 683) shows the Anglican Mission at Tauranga. The missionaries helped to counteract the effects of exploitation by Pakeha traders by giving Maoris some idea of Christian ethics through stories from the Bible (Figure 17, Scott No. 408), a conjunct of which was the teaching of reading and writing.



Fig 16

There had been no written language in Maori culture. Wood was the principal material on which ancestors and heroes and folklore were depicted, but records were oral. Learned elders would recite events, genealogies, and ancient tales, generation after generation. By assimilation of signs and sounds, a written language began to be developed.



Fig 17

The Rev. Samuel Marsden, a trusted friend of the Maoris and a great force in helping them to adapt to newly developing situations, enlisted the help of one chief, Hongi Hika, a warlike but very knowledgeable leader, in constructing a basic Maori dictionary. During a visit in England, Hongi.Hika helped in the composition of a Maori grammar. His nephew, Ruatora, helped to translate gospel stories.

On his visit Hongi was feted royally and introduced to the King, with whom he was politely impressed. He was also shown the royal arsenal, with which he was tremendously impressed. The contents of that store were denied him, but he did receive many valuable gifts. Stopping at Sydney on his way home, he sold the gifts, bought 300 muskets with the proceeds, and became an unholy terror to rival tribes for many years.

The missionaries were very brave and good men, many of whom lost their lives in following their calls, and they were appreciated by the Maoris for their practicality as well as for their religion. They did, for example, introduce the plow as a means of improving the Maori physical gardens as the Bible did their spiritual ones.

According to the Treaty of Waitangi in 1840 (Figure 18, Scott No. 552c) Maori chiefs were to forfeit their sovereign rights in exchange for which Queen Victoria would give them full



Fig 18

possession of all lands, forests, and fisheries as long as they wished. The Queen was to have first refusal on any land the Maoris wished to sell and would give them her royal protection. Too, Maoris were to be entitled to the same rights and privileges as Pakehas. All in all, more than 500 chiefs ultimately signed the treaty, with some notable exceptions, the most conspicuous being the great chief Te Heu Heu (Figure 19, Scott No. 719).

Queen Victoria thus acquired more than sixty-six million acres and gave it back to the Maoris, from whom she bought back most of it and in turn sold much of it to colonists. The treaty, however, proved actually to be but a half-step toward general peace; but it was a giant step toward increasing immigration of white settlers, for it established an official British presence.



Fig 19

For more than 400 years, Maoris had had the makings of a comfortable life: no wild beasts, no foreign enemies . . . and no outside stimuli for excitement. Therefore, they created their own. Loyalty to one's tribe was intense, and the rationale for tribal war included disputes over tribal lands and the Maori philosophy of utu-revenge. A wrong once committed, no matter how trivial, whether real or imagined, personal or tribal, had to be avenged; and the formula of reciprocating in kind could be never-ending, for any party who did not seek utu was held to be utterly despicable.

But with the coming of the white immigrant outside stimulation was now at hand. Warfare became less localized and more complicated, for while some tribes whose chiefs had not signed the treaty of Waitangi occasionally banded together under a strong Maori leader in opposing Pakeha inroads, many who had signed were faithful to their signatures and friendly to British authority.

The motivations for conflict for thirty years following the Treaty were the same as those previous to it: land disputes and utu. True, white settlers had bought the land they settled on, but it was often not clear how legitimate a sale had been because of inter-tribal differences of opinion as to which tribe had the proper right to sell a particular piece of land. The lot of the settler, caught in the middle, was a dangerous one. Raids on individual farms and even on established settlements had to be guarded against.

Christian influence became apparent at unexpected times. During the battle at Orakau a warrior who was dragging off the body of a fallen soldier was admonished by his chief, Rewi, to stop, because 'We are fighting under the religion of Jesus Christ.' When the settlement of Russell was being sacked, Maoris were taking booty while settlers were trying to salvage some of their treasures, neither interfering with the other. In one instance, a Maori carried to safety the wife and children of a defender who had just been killed.

The element of gamesmanship was often obvious in Maori-British battles, and from our now-distant point of view occasional humor is visible. Prior to one encounter, soldiers had landed on a beach to prepare for a march inland to attack a Maori pa. Chief Rawiri sent a message to the British commander specifying the Maoris' location and including a set of rules for carrying out the battle. He also built a road eight miles long leading to the pa, for the convenience of the soldiers.

But the British were not ready to move, so Rawiri sent yet another message to announce that they were building a new pa closer to the British camp. Eventually the forces did become engaged and the British were in the process of scoring a substantial victory when their bugler mistakenly sounded retreat and seized defeat from the threshold of victory.

On another occasion General Pratt needed bundles of green manuka for protection of a trench being dug in an assault on a pa, and employed a few friendly natives to get it. The besieged Maoris needed supplies, so some of them sneaked out of their pa during the night, picked manuka, and gave it to the "friendlies," who in turn were paid by the British and used part of the money to buy the supplies required, slipping them to the besieged Maoris during the following night's manuka exchange. Every party gained some thing toward its own ends, especially the Maori middlemen.

At Rangariri once during a fierce fight the Maoris ran out of ammunition and asked the British for some in order to be able to continue the fray. Being denied, they surrendered, and when the soldiers entered the pa there was much cheering and handshaking among foes who shortly before had been trying to kill each other.

Some thirty years after the Treaty of Waitangi the wars petered out when Te Kooti, last of the unrepentant warrior chiefs, fled to the mountains in the west and was not pursued. For the next twenty-five years New Zealand prospered as settlers increased in number, but the Maoris were moving into some difficult times. Because identity with their heritage was difficult to hold on to, their morale was low. Reluctant to cooperate with Pakehas, the Maoris' idleness and poverty bred taihoa, indifference, and their numbers dropped to a low point of 40,000. What with the problems of adapting to Pakeha progress, of understanding the intricacies of land reform, of lack of education, there arose barriers between Maori and Pakeha which had to be surmounted before matters worsened further. Maori leaders rose to the occasion.

James Carroll, son of a Maori chief-tainess, and later honored with knighthood by King George V, became Minister of Native Affairs. He encouraged Maoris to hold fast to their Maori-hood, get rid of taihoa, and learn to adapt. He stressed the importance of Pakeha education and founded the first postprimary (secondary) school for Maoris, in Hawke's Bay.

Sir Peter Buck (Te Rangihiroa) and Sir Maui Pomare were responsible for health and sanitation reform among Maoris, stressing the need for attention to the welfare of mothers and children (Figure 20, Scott No. 521). Buck himself became a Member of Parliament in New Zealand and was a professor of anthropology at Yale University in 1927.



Fig 20

Perhaps the most well-known reformer was Sir Apirana Ngata (Figure 21, Scott No. 722), the first Maori graduate of the University of New Zealand (B.A., M.A., LL.B). Ngata was a great exponent of Maori language and culture and a strong influence on land reform and use. He fostered new methods for capitalizing farmland so Maoris could develop it and farm more closely to Pakeha standards. Their old diet gone, in part trampled by grazing livestock, they were able to build a new one. Housing, sanitation, and medical and dental care were improved.



Fig 21

It was not until 1931 that elements of Maori culture were significantly introduced into the New Zealand educational stream (Figure 22, Scott No. 552e). Because of such positive influences as those of Ngata; of Maori princess Te Puea Herangi (Figure 23, Scott No. 721); of artist, author, and educator Sylvia Ashton-Warner, who did much to further the educating of Maori children through methods she herself developed, the position of Maoris as Maoris via Pakeha means and standards was given strength and growing power.



Fig 22



Fig 23

Since its nadir in the final decade of the last century, Maori population has increased fivefold. Racial adjustments have not been made without some problems, but to their credit British and New Zealand social authorities have been zealous in attempting to give their Maori people legal, political, and social equality. Standing in the New Zealand House in London is a Maori-carved pole fifty feet high, symbolizing unity of both races and continuity of the Maori past into the present and future. Still echoing are those words spoken at Waitangi: "We are one People."

(Courtesy : American philatelist, 1982)

Exhibition... Japan...

Inaugurating the exhibition, Consul-General of Japan, Chennai, Masanori Nakano recalled his experiences of stamp collection in the young age and encouraged the youth to involve themselves in such useful hobbies. He said that in this 60th year of Indo - Japanese relationship, initiatives like this will bring both the countries together and the exhibition will provide a glimpse of Japan with a variety of stamps like the ones on the imperial family and Japanese culture.

In his key note address, S. Balasundaram, former Asst. Postmaster General delved deep on the stamps released by Japan Post on various occasions and how the country was adjudged first among other nations in the field of philately by the WADP (World Association of Development of Philately), a wing of the Universal Postal Union. He narrated the salient features in Japanese stamps which are striking and distinctly different from those of other countries of the world. He mentioned that starting twenty years after India issued its first stamp "Scinde Dak", in 1852, Japan Post came with its first 'Dragon Stamp' in 1871, and how it surpassed by rolling out nearly two hundred stamps every year when India's figure is somewhere between 50 to 70. In the last decade (2002-2011) Japan issued 1682 stamps while India issued around 700 stamps. In effect, Japan releases one stamp every alternate day. On World Heritage Sites alone, Japan issued 3 series of stamps, each series containing 10 issues and each issue there will be 10 stamps, totalling 300 stamps, between 2002 and 2012. No other country has issued such a large number of stamps on this theme.

Mr. Balasundaram also said that the International Society for Japanese Philately, (ISJP) established in 1945 is having members in 30 countries and doing yeoman service for the promotion of friendship through philately and on the same lines the South India Philatelists' Association, established in 1956, is heralding the noble cause of philately during the past 56 years in the southern part of India.

Mr. G. Balakrishna Das, President SIPA, in his special address commended the service rendered by ABK-AOTS DOSAKAI in fostering friendship between Japan and India by holding various cultural activities in addition to management courses and language classes. And it will be a proud privilege for SIPA in associating with the ABK-AOTS DOSAKAI in conducting such philatelic exhibitions, year after year. He added that this will surely go a long way in promoting philately among youth and students and also serve as a cultural bridge between the peoples of Japan and India.

During his talk he highlighted the activities of SIPA in increasing the awareness on philately among the public and students in particular and as part of its continued programmes on these lines, the proposed STAMPS EXPO to be held in Dharmaparakash at Purasawalkam, on 11th and 12th August is aimed at fulfilling the long felt need of the stamp-lovers who yearn for regular stamp shows in Chennai.

Shri S. Gopal President, ABK AOTS DOSAKAI thanked the guests and visitors of the exhibition.

The exhibition was open between 10 a.m. and 7 p.m. till 2nd July 2012.
