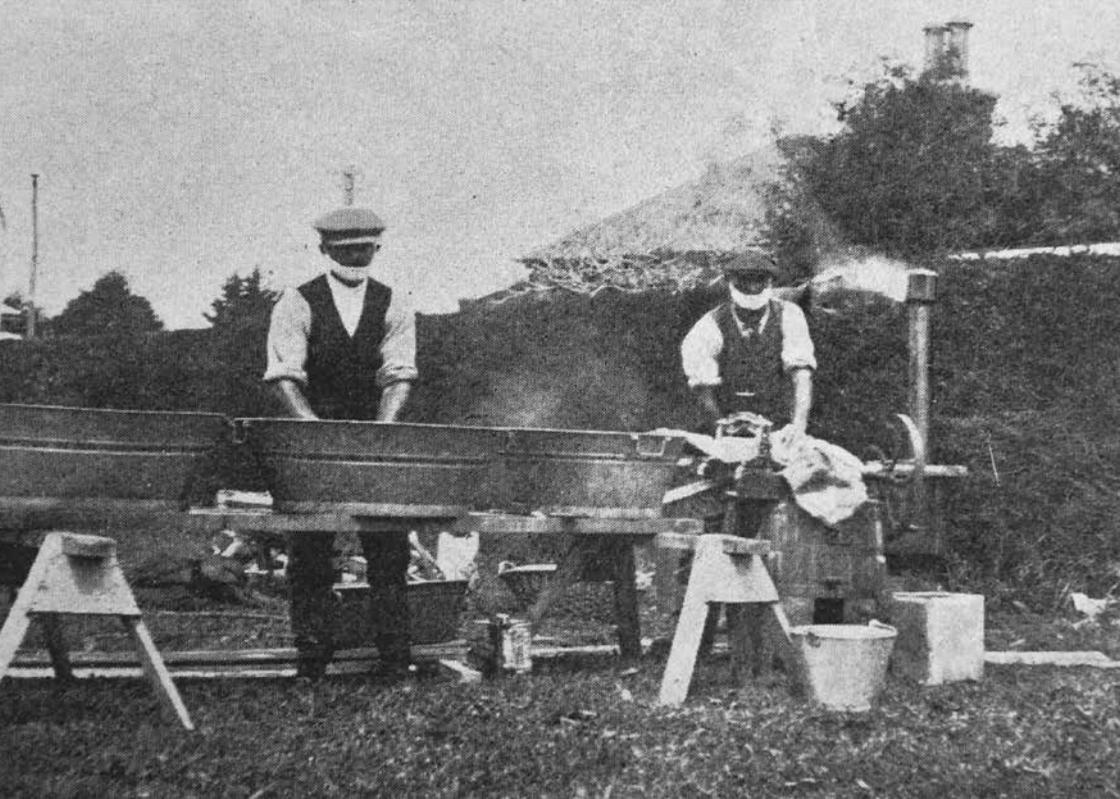


# Phanzine

Newsletter of the Professional Historians' Association of New Zealand/Aotearoa  
Vol. 28, No. 1, April 2022 ▶ ISSN 1173 4124 ▶ [www.phanza.org.nz](http://www.phanza.org.nz)



At Temuka Hospital one of the difficulties during the influenza pandemic was finding enough people to do the large amount of washing that having so many patients generated. The *Temuka Leader* of 26 November 1918 reported that it was feared that the 'Ladies' assisting 'might break down through overwork' and Messrs Judson and Uden had assisted for three days. Sadly, there doesn't appear to have been a photo of the 'Ladies', but perhaps these men are Judson and Uden. Published in the *Weekly Press*, 18 December 1918.

Canterbury Museum 1923.56.319

## In this issue

- 3 Editorial: Web profiles
  - 4 Stocktaking Aotearoa New Zealand's local histories resources
  - 7 Building a Pasifika patchwork of resilience and renewal
  - 14 Threads of caring
  - 18 Heritage
  - 20 Conferences
  - 24 Member publications
  - 26 Invitations to members
  - 27 Contestable Fund
- 

# PHANZA

## PHANZA Executive Committee 2021–22

Michael Kelly (President),  
historian and heritage consultant  
[president@phanza.org.nz](mailto:president@phanza.org.nz)

Libby Bowyer (Administrator)  
[administrator@phanza.org.nz](mailto:administrator@phanza.org.nz)

Sandra Gorter (Treasurer),  
freelance historian  
[treasurer@phanza.org.nz](mailto:treasurer@phanza.org.nz)

Monica Webb (Secretary)  
freelance historian  
[secretary@phanza.org.nz](mailto:secretary@phanza.org.nz)

Julia Bradshaw

Danielle Campbell

Jamie Jacobs

Fiona McKergow

*Phanzine* is published three times a year by the Professional Historians' Association of New Zealand/Aotearoa. You can contact us by mail:

The Editor, *Phanzine*,  
PO Box 1904, Thorndon, Wellington  
or at [editor@phanza.org.nz](mailto:editor@phanza.org.nz)

This issue was edited by Fiona McKergow, with assistance from Julia Bradshaw.

**Disclaimer:** Opinions expressed in *Phanzine* are not necessarily those of the editors. Photos and illustrations are credited where applicable.

© PHANZA 2022

## Editorial: Web profiles

As members know, we launched a new website in September last year. We are very pleased with most aspects of the site.

The one exception is the very slow uptake by members of the opportunity to post profiles on the site. While we understand why some of you do not wish to draw attention to yourselves, many more of you are self-employed practitioners or in relatively high profile work and would benefit from being accessible. Furthermore, it helps our profession that members demonstrate the kind of work they undertake and the regions they are based in.

You can keep it brief, but if you wish to be more comprehensive here is an excellent example: <https://phanza.org.nz/historian/lynette-townsend/>

It is possible that some of you are having issues with setting up your profiles and we would like to hear about any difficulties you might be having. If you need some assistance, please let us know by contacting Libby Bowyer at [administrator@phanza.org.nz](mailto:administrator@phanza.org.nz).

A number of members with profiles up already have not included a contact email - intentionally or otherwise. If you want to be contacted, that field will need to be filled out.

Remember, by publicising who you are and what you do, you are boosting the profile of your profession and your fellow practitioners.

—Michael Kelly  
President

# Stocktaking Aotearoa New Zealand's local histories resources

*A team at Massey University is conducting a stocktake of local histories resources throughout the regions to support Te Takanga o Te Wā and the Aotearoa New Zealand's histories curriculum content roll out in kura and schools from next year. Liz Ward and Carol Neill explain.*

It has been an important milestone to see Te Takanga o Te Wā and Aotearoa New Zealand's histories finalised in March, and extensive work continues to ensure good support is available for the roll out next year.

You can find the curriculum content at:

- ▶ [www.kauwhatareo.govt.nz/mi/kaupapa/te-takanga-o-te-wa](http://www.kauwhatareo.govt.nz/mi/kaupapa/te-takanga-o-te-wa)
- ▶ [aotearoahistories.education.govt.nz](http://aotearoahistories.education.govt.nz)

The Ministry of Education has an extensive programme of resource development to support kaiako and teachers in their work with the curriculum content. As part of that programme, our team from Massey University is conducting a stocktake of local history resources across all regions in Aotearoa, to identify what is available to support kaiako, tamariki, teachers and learners in their study of their local histories.

*The project is focused on identifying existing publicly available history resources that could contribute to students' learning by telling local or regional histories of the place and people.*

The local histories resources stocktake project is focused on identifying existing publicly available history resources that could contribute to students' learning by telling local or regional histories of the place and people. Examples could be classroom ready programmes, heritage walks, material that will help teachers upskill, exhibitions or audio-visual material - anything that might enhance the teaching of local history in the classroom. To do this we are first looking to



Pupils from Sockburn School attending Canterbury Museum's Ngā Taonga programme. Canterbury Museum.

local and regional galleries, libraries, archives and museums to find out what relevant resources they hold, and in the next step we will be looking to engage with history-interested organisations and communities for any resources they would like to share for curriculum engagement. As the resources are identified, they are being recorded and collated into a catalogue that will be available online for kaiako and teachers to use as supports.

The project's first phase has involved mapping out the structures for support of local histories across regions and districts of Aotearoa, which provided the groundwork for a survey which is currently with museums across the country. In those first steps, we have already found out much about the local history landscape across Aotearoa, especially in terms of the diversity of resources, how local stories are told to reflect or diverge from national narratives, and how those resources are presented and engaged with. It has also been fascinating to realise what significant differences there are across the country.

Our next steps will be reaching out to other local institutions and groups which we identify as having local history interests. An important



principle guiding this project work is to recognise that local and regional history is told in many ways, and with special meaning for particular groups and communities, so we are seeking out multiple avenues for connection. At the same time, we’re very mindful of the ethical challenges of recording history resources for a public database, and have processes set down for taking care to ensure agreement for histories to be shared, especially for tangata whenua. We are also working to ensure that the catalogue provides for resources identified and created in the future to be added.

At this point, we are eager to hear from any organisations, groups or individuals which believe they may have a local history resource that they would like included in the catalogue. These could be used to support teachers as they teach the curriculum or be ‘classroom-ready’ as specific learning activities.

If you have a local history resource you would like to share with us then please email us at: [nzhistoryproject@massey.ac.nz](mailto:nzhistoryproject@massey.ac.nz) so we can discuss with you how this might fit into our project.



# Building a Pasifika patchwork of resilience and renewal

*Wai Pasifika was published by Otago University Press last November and its author, David Young, discusses how he put this work together*

One of the many joys of Wellington city is its culture as an institutional and a living repository of knowledge. An inquiring mind can turn up in one of its precincts and discover that the person to whom you have just been introduced is a world authority in a matter you are engaged upon. The city's generous inclusiveness, together with its marvellous research facilities, has meant that for several decades I, as a liberal-arts graduate, met monthly with a group of scientists with a strong environmental bent who freely shared their reading and thoughts with a rare cross-pollinator who felt equally at home in the company of PHANZA members. I need to say this, because although my new book explores history, it draws upon a number of other disciplines.

*Wai Pasifika: indigenous ways in a changing climate* could not have taken the shape it did without a Creative New Zealand-Fulbright to Hawaii. In several previous books, I had sought out Māori voices to learn how and why they valued and honoured freshwater in waiata, karakia, story, ritual and practice ([www.davidyoungwriter.com](http://www.davidyoungwriter.com)). Their state of mind, which may be referred to as turangawaewae, contrasts with modern society's highly instrumental view of water – and with sustainable, reciprocal living with the life systems that depend upon it.

As a Pākehā linked to the University of Hawaii's Institute of Pacific Studies but working out of the nearby JFK-inspired East-West Centre, there was plenty to study and some re-emergent activity to observe. Parts of the Manoa campus, Honolulu were a hive of rediscovery of old culture; there were, too, efforts to regenerate some of the natural world that sustained it. Like the Māori renaissance, their activism and cultural revival on many levels had been observably underway in various forms from the 1960s. After its 1975 revival of traditional voyaging the Hawaiian-inspired *Hōkūle'a* became and remains emblematic for the entire Pacific community.

Sadly, Honolulu itself is an artefact of largely American fantasy. When



Moai and the starry night sky, Tongariki, Easter Island.

Photo: Aliscia Young [www.alisciayoung.com](http://www.alisciayoung.com)

visited by Robert Louis Stevenson in 1889 almost every corner of the flat land behind the beach and beyond was covered in streams and ‘auwai (irrigation channels) that fed the lo’i kalo, or taro fields. There is little sign of this today. However, the university and the extraordinary Bishop Museum contribute to its being an entrepot of rich cultural exchange, where people from almost every part of the Pacific are represented in scholarship and traditional and modern expression of their world views. Sharing, be it over a bowl of kava or in a university corridor, is still a key enabler of the transmission of knowledge. Awareness of issues in Aotearoa is surprisingly well-informed.

It was Māori poet Robert Sullivan, then teaching at Mānoa, who kindly put me onto the regenerated ancient site for community taro growing at Limahuli on the seasonally wet ‘garden island’ of Kauai. Love of and respect for the land and the old terraces rising steeply out of the small bay

had driven a dream of a group of local Hawaiians to re-establish their traditional ways. Central to this is the ahupua'a, a ridge-to-reef sustainable style of taro growing that enabled large numbers of its aina' (tribal group) to supply their carbohydrate needs. Using their own funds and what little was left of their own lands, Limahuli's progenitors had achieved Congressional recognition, designated as a National Tropical Botanical Garden. Its then-director, ethno-botanist Kawika Winter became a friend and an inspiration.

I wrote several chapter drafts while in Hawaii and returned to Aotearoa to publish a couple more books and face the changes in re-location, and in births, deaths and marriages that reaching a certain age can entail. I did all the research that I could at the Alexander Turnbull and Mitchell libraries as well as searching online.

In navigating the Polynesian world, I was fortunate to be able to test some ideas with the remarkable, extraordinarily-informed Te Aitanga-a-Māhaki keeper of knowledge, Ngārangi Rangiuia, who, tragically, passed away in November 2021. Sadly, our health demographics remain such that only a very few of these human taonga live into old age. I need to add that I would not publish on these or any related matters without being able to take advice from such a source.

All the while I was seeking out further knowledge, in Polynesia and the wider Pacific. One of Wellington's many experts, Roger Lawrence, formerly of Victoria University, had spent time in the 1960s on Tamana, in western Kiribati and later published his PhD research as a book. He was able to document that the people of Tamana evinced a traditional, systematic cultural response to the sometimes tenuous availability of water on a small coral reef. His work and kindness were important to this section of the Kiribati chapter.

An old Pacific-hand, with a formidable track record in toxic waste clean-ups, my friend John O'Grady was headed to Tarawa, Kiribati. He invited me to join him. The considerable productivity of that visit began auspiciously on our flight headed north out of Fiji when I was moved from my allotted seat next to John to be beside what turned out to be the Minister for Agriculture, Kanaai Kairo. This enabled a most relaxed and informative discussion for the next three hours - a serendipitous start to an intriguing week marred only by the rooster's ultra pre-dawn solo at Bloody Mary's Hotel. Freshwater and land vulnerability to rising sea-levels are the issues that place Kiribati centre-stage on climate change. Such is life there, we



Yosemite Falls, Yosemite National Park, California. Photo: Aliscia Young

could, concurrently, have shot a TV documentary on over-crowded Betio's innumerable, seemingly intractable issues with First World waste, much of it toxic.

With the passage of time, I realised that revisiting Hawaii for a few days to ensure that I was abreast of what was becoming a dynamic situation at some of the indigenous sites of interest was essential. Since a key 'leaping off' place from the USA to Hawaii is Portland, Oregon - a city with a reputation for advanced thinking in modern water management - I tied these two trips together. Portland, population 650,000, sounds like a seaboard town. However, this dynamic hub is located well inland on the Willamette River, a mighty tributary of the great Columbia River system.

The experience of travelling to Sāmoa some years earlier with someone who is now one of its historian sons, Tony Brunt, gave me some background for understanding this 3,500-year-old home of southern Polynesia. Like Easter Island, Sāmoa's past is well-documented. Robert Louis Stevenson's correspondence from his (final) residence there at Vailima, set up a strong lead into a theme of forests and cyclones. Eric Brenstrum, now retired from the Meteorological Office, Wellington, provided a steady

hand on the topic of cyclones and sub-tropical cyclones.

I have also watched at a distance for 50 years the painfully slow evolution of White Australia's accommodation of Aboriginals. While working at *The Listener* in the 1970s and 1980s I was able to write several times on this topic from first-hand experience with Aboriginal leaders and related groups. For this book I was fortunate quite recently to be able to observe first-hand examples of the small steps by which local government is attempting to build partnerships with the people of country.

But the book's knitter-up of narratives came from an unexpected quarter. Our younger daughter Aliscia is a nature photographer, with a studied application to water. She later teamed up with her now husband Richard Sidey and together they worked as voyage photographers on scientifically-oriented, small-scale cruises that covered much of the more pristine globe between the Antarctic and the Arctic. Theirs is a brilliant photographic

▼ Black Bear feeding on Salmon in fresh water, NW America. The sustainable nutrients feeding the forests. Photo: Richard Sidey [www.richardsidey.com](http://www.richardsidey.com)





'The tide comes in and the tide goes out.' Kiribati's low-lying atolls are at the front line of climate change. Photo: Richard Sidey

archive and they have taken out a number of awards for their documentaries ([www.alisciayoung.com](http://www.alisciayoung.com); [www.richardsidey.com](http://www.richardsidey.com)). They made their extensive collection from the Pacific available for this book. Their work is original and creative, representing an unstinting homage to wild nature. Sometimes they were even able to collect pertinent material at my request that I would never have been able to garner under my own powers, such as from the remote, but now strategic lithium mines in the Atacama Desert, northern Chile.

Aliscia's contribution to the Rapanui chapter is another case in point. While I have long dreamed of such a visit, two factors gave me pause. One, that from New Zealand this entails a one-way journey of 7000km, a 37-hour flight with inevitably, a large carbon footprint, not to mention the cost of flights. That would mean my planting a lot more trees in my wetland, and, besides, such remedies are only ever an accounting offset, with no guarantee of permanence or less CO<sub>2</sub> emissions long-term.

Further, there are few islands so small that have been more intensively and continuously studied and reported upon by, mainly, European travelers, anthropologists and ecologists than Rapanui. With so much available through institutions, Aliscia's photographs and impressions were more than I could have wished for.

This raises another question about research. Wherever appropriate, I wanted to offer in words a sense of the landscape about which I was writing as well as first-hand accounts from First Nation people of their relational wisdom acquired over lifetimes in such places.

But I also needed to dig into journals, most of them sighted before Covid-19's strictures limited physical access to many libraries. In reviewing text and footnotes I began to discover that in the few years since I had obtained them, online scientific and other publications had often been taken over by paywalls in various guises. For freelancers this has made even the checking of footnotes gathered from the previously far more generously offered internet provisions somewhat challenging.

Not being attached to an institution, by this stage I needed a variety of techniques - and friends and occasionally payment - to do what was once a simple internet transaction involving a few keystrokes. The dream of the founder of the internet, Sir Timothy John Berners-Lee, that 'this is for everyone', has lately been severely compromised. These likely permanent changes have many implications for, to recycle the term of the late historian and PHANZA member Graham Butterworth, 'feral users'.

# Threads of caring

*Oral historian Ruth Greenaway describes the content of a new book she has co-authored for the Anglican Trust for Women and Children*

Published in December 2021, *Threads of Caring* tells the story of the Anglican Trust for Women and Children (ATWC), a faith-based social service organisation with its roots in the Anglican Diocese of Auckland. I researched and co-authored this history with oral historian Megan Hutching. This project was made possible through a bequest left to the ATWC by Enid Cooper (1912–99).

The story begins with creating three residential homes in the mid-nineteenth century. The first was an Orphan Home, established in 1858 by Reverend John Lloyd of St Pauls and Dr Thomas Kenderdine in response to a promise made to a dying woman to look after her soon-to-be orphaned children.

The second was a home for unmarried mothers, which the redoubtable Eliza Cowie and a group of like-minded women established in Parnell in 1884. Eliza, the wife of Bishop William Cowie and a devout and, some might say, conventional Anglican, was moved by the plight of young women who found themselves pregnant and unmarried and who, as a result, faced social ostracism and a lack of support for themselves and their babies.

Then, in 1893, Eliza Cowie established a Children's Home, also in Parnell, which provided care for the offspring of unmarried mothers and children from families who were finding life difficult in a city and country that provided very little relief for those in need.

With moves from Parnell to Papatoetoe, Grey Lynn, Takapuna and Ōtāhuhu, the three organisations, each running in parallel with its staff and trust board, continued to provide care throughout the twentieth century for those who had difficulty in living their lives. In 1975 the three trusts formally amalgamated into the Anglican Trust for Women and Children. The ATWC is located in Ōtāhuhu.

While society has undeniably changed since the middle of the

► Eliza Jane Cowie, 1898. Anglican Trust for Women and Children, AADA S29



*Standish & Preece*  
PHOTOGRAPHERS

*Standish & Preece*

BY SPECIAL APPOINTMENT  
  
HIGH STREET, CH. CH.



Matron Ada Hooker and a group of girls at the Orphan Home in Papatoetoe, 1927. Anglican Trust for Women and Children, AADA, S18 ATWC Box 12 Item 42, page 19a

nineteenth century, the problems of the clients with whom the ATWC works bear a marked resemblance to the issues confronting those who initially came for help to the Orphan Home, the Women's, or the Children's Home. The reasons remain strikingly similar: a lack of housing, an inability to keep a family together, the experience of stigma and judgement, and (by women in particular) of violence, abuse or neglect as children and adults. The ATWC's kaupapa of providing 'assistance and relief to the less fortunate in society' is a thread firmly woven into the fabric of its history. To that end, so are the in-kind offers of assistance from countless women through the Anglican Church who have acted as surrogate grandmothers, donated goods, sewed clothes, knitted blankets, created quilts and much more to provide for the families in care.

In the twentieth century, the ATWC created nursing homes for single mothers, vulnerable youth, and family homes for children and teenagers.

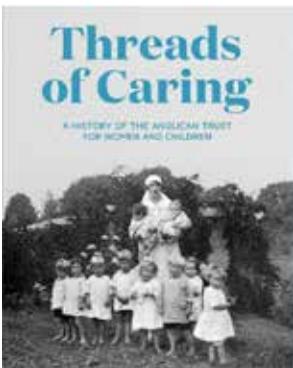
*Threads of Caring* does not steer clear of, or gloss over, any problematic issues such as abuse, neglect, or trauma. Research into the history included 18 oral history interviews with former clients, staff and Trust board members associated with the ATWC from the mid-1950s to the present day. The book project helped inform the ATWC's response to the Royal Commission of Inquiry into abuse in faith-based care facilities and the creation of its policy around historic abuse claims.

In the 1990s, a stocktake by the ATWC leadership reaffirmed the realisations made in previous decades that services should be culturally responsive, acknowledging that most people the ATWC serves are Māori and Pasifika. A visionary relationship with Te Whare Ruru hau o Meri and the Pacific Island Family Services had explored new models of power and resource-sharing, with mixed results.

Such adaptations were not unique to the voluntary community. They reflected sector-wide responses to significant changes in government direction in social welfare legislation, policy, and funding requirements for social and other family support services to ensure cultural competency, plus targeted and effective outcomes.

In three centuries, we have seen the actions of social reformers working to alleviate poverty and encourage 'virtuous living' give way to the professions of welfare officers and community workers, then registered social workers addressing not only the symptoms of poverty but also the underlying circumstances affecting family wellbeing.

The ATWC's mission and purpose remain true to its humble beginnings: 'Supporting New Zealand families to nurture their children and give them happy, healthy and secure futures, regardless of race, religion or ethnic origin.' These are the threads of caring.



To purchase a copy of this publication, please visit <https://atwc.org.nz/threads-of-caring/> RRP: \$50 (incl. GST, postage, and handling). For further information about the authors, see [www.tapestries.co.nz](http://www.tapestries.co.nz) and [www.meganhutching.co.nz](http://www.meganhutching.co.nz)

## Heritage

*Michael Kelly looks at the declining status of heritage in the country's environmental regime*

The evidence is mounting that the current government has pretty much side-lined historic heritage – as a policy priority and even as something it values. As previous *Phanzine* issues have chronicled, the government has made choices over what it wants to do in the environmental space and heritage is way down the list.

Let's review the evidence:

In December 2021 the government (with support from National and the Greens) passed the Resource Management (Enabling Housing Supply and other matters) Amendment Bill to allow three storey dwellings to be built as of right (with a few qualifications) in Auckland, Hamilton, Tauranga, Wellington and Christchurch, overriding existing district plans. As an observation, it would be difficult to find any comparable country in the world that has introduced such a law to transform its urban environment.

It has instituted the National Policy Statement on Urban Development (NPSUD), which requires local authorities to provide a minimum of six storeys within a walkable catchment of cities and transport hubs. In cities such as Auckland and Wellington, councillors are backing up the NPS with intensification plans that strip protection from most inner-city heritage suburbs.

It should be noted that both of these initiatives will lead to irreversible changes to the country's premier precincts of heritage housing unless they are specifically protected in district plans. They are, according to a number of commentators, also likely to lead to some very poor housing outcomes, even urban blight. It begs the question as to why some nuance was not brought to bear on legislation that was pushed through the Parliamentary process very quickly. It also puts the onus on territorial authorities to protect what is important about our main cities, something some of them are demonstrably failing to do.

Pre-announced and much anticipated work by Manatū Taonga/Ministry for Culture and Heritage – on enhanced heritage protection and a revamp of the Government Heritage Policy respectively – has yet to materialise, several years after they were expected to be made public. In the case of the former, it's difficult not to believe that the moment has passed.

The government has its eyes on other matters.

The government stopped funding Heritage Equip, which meant that the programme, which was filling a particular and important hole in funding the strengthening of privately owned heritage buildings, effectively ended. No explanation for its removal has been seen by your correspondent. The purse strings are of course held by finance minister Grant Robertson, who just happens to be the MP for Wellington Central, the electorate in the heart of the city most at risk from earthquakes.

All this is hugely disappointing from a government, and in particular a Prime Minister, that talked up the support of heritage. Other priorities are now front and centre and it looks as if the protection of heritage is not going to be allowed to get in the road of those priorities.

Perhaps the most overlooked aspect of this is the volte-face on the status and protection of heritage. While historic heritage remains a matter of national importance under the Resource Management Act, replacement legislation is on the way and with the government signalling where heritage lies in its priorities, we could see the end of a national consensus on the importance of historic heritage. There are no other parties sending signals that they would undo any of these retrograde actions, so it would seem a likely outcome.

This begs the question - is this the way a mature country that values its past should behave? If you think the government is letting historic heritage down, let them know. Write to the Prime Minister or your local MP.

PS: It should be noted that the government has given Heritage New Zealand Pouhere Taonga \$25 million to strengthen Turnbull House in Wellington, so credit for that.

#### THE RISK OF DISASTER

The fragility of our historic heritage was starkly evident during the recent protests in and around Parliament Buildings. During the height of the final day clashes between protesters and police, attempts were made to burn down Government Buildings. To point out the obvious, the building is largely composed of timber. It has a comprehensive sprinkler system and the fire service was close by, although the presence of protesters and their encampment could have been a significant obstacle to effective fire-fighting. Apparently, any threat was quickly snuffed out by quick acting security guards, but it does show that it pays not to be complacent about these things. Nothing is absolutely secure and inviolable.

## Conferences

### *Fiona McKergow notes the superb contributions of PHANZA members to the 2021 New Zealand Historical Association conference*

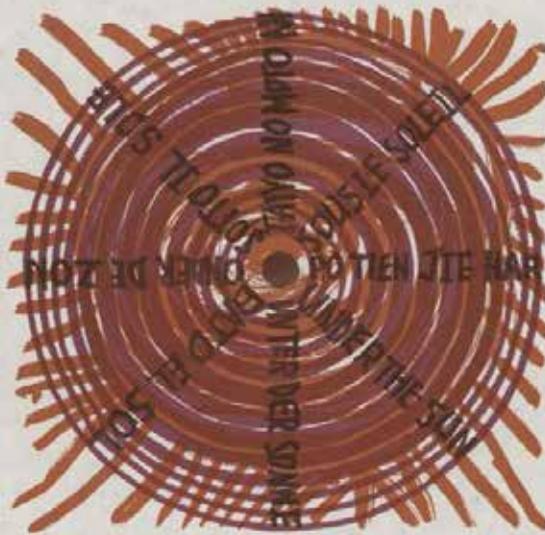
#### AKO: LEARNING FROM THE PAST?

Shifting to a fully online conference format was a difficult choice – but one that paid off surprisingly well – for the New Zealand Historical Association (NZHA). Registration numbers were high, perhaps explained by the low fee, ease of attendance and ensuing availability of recordings, as well as the usual quality and scale of the programme. While there is much that could be said, my focus is on key organisational details, the contributions of PHANZA members, and the list of prizewinners.

Behind the scenes, the organisers worked hard to ensure that the panels and presenters were feeling ‘safe, supported and encouraged’. In part, this was a response to moving online in Covid times, but it was also motivated by two other important observations. First, the conference has increasingly become a showcase for postgraduate research in progress or newly completed. And second, the association’s survey of a year ago revealed a pressing need for improved mentorship for early career researchers. Session chairs and presenters familiarised themselves with each other and their shared research interests via Zoom in the week leading up to the conference. This was repeated in the week following the conference, giving panels and presenters an opportunity to reflect on how their session had turned out. It is my impression that these conversations not only laid the foundations for a very successful conference, but also resulted in useful feedback for future conferences.

PHANZA members made many fascinating contributions to the programme. Margaret Tennant’s JC Beaglehole Lecture was about ‘performing the local’, an extension of her research for *City at the Centre: A History of Palmerston North* (MUP, 2020). She examined the reassertion of the local and the many ways that stories of a place have been told, and more spectacularly, performed. I particularly enjoyed Margaret’s account of ‘Under the Sun’. This massed musical work, composed by Jenny McLeod,

► ‘Under the Sun’ poster, 1971.  
Palmerston North City Library, 2019Pa\_A175-386\_029144



## under the sun

a total musical happening by the creator of earth and sky

## jenny mcleod

the production will involve a cast of 600 musicians dancers children and the audience in a unique theatre happening  
under the sun is produced and directed by peter fulloch who also produced the original earth and sky  
the premier performance will be staged for a limited season

at palmerston north saturday 29th  
may - thursday 10th june 1971

additional information available on inquiry

was commissioned for the city's centenary celebrations in 1971. Involving over 1000 performers, including many school children, it was also a product of the inspiration and energy of Morva Crosson, a pioneer of music therapy and former Chancellor of Massey University. For the composer, 'Under the Sun' explored 'the abundance and capacity of earthly life', 'the vast fluctuations of joy and disaster', and 'the laws of evolution'. For the city, as Margaret stated, it was the 'epitome of modernity'.

For once, I was able to attend all the presentations by PHANZA members, either during the conference itself or by viewing the recordings at a later date. With six streams to select from, this was very beneficial and is an element that could perhaps be retained when face to face conferences resume. There was no need to do a toss up between 'History and Theatre' and 'Performance and Spectacle', or any of the other overlaps within sessions.

Three PHANZA members presented their research on the first day of the conference. Tim Shoebidge gave a stimulating report of his work towards a collective biography of his family - the Hodders of Palmerston North - that paid particular attention to their civic and religious lives. Liz Ward carefully detailed her investigations into whether or not the Ku Klux Klan was active in Aotearoa New Zealand in the early 1920s, and Ewan Morris gave an absorbing account of the debate over the restoration of the name of Taranaki Maunga in the 1970s and 1980s.

The next morning, Libby Bowyer gave an excellent explanation of her doctoral research on women's contracting as part of an emerging legal culture in late 19th century New Zealand, using 'The Picturesque Atlas Affair' as a case study. In 'Data Point Soldiers and the Silences in Between', Rebecca Lenihan described the 'paper trail' she has used to trace British soldiers in New Zealand in the 1860s and the unmistakable challenges associated with building a digital resource from fragmentary data sources. Hilary Stace offered a sensitive and moving account of the stories being gathered from those 'without voice' for the Royal Commission of Inquiry into Abuse in Care. That afternoon, Julia Bradshaw brought less familiar names - Ranulph Dacre, Henry Elgar and William Anglem - out of the shadows in her intriguing discussion of pounamu speculation in the South Westland region in the mid-nineteenth century. And, drawing on her research into the histories of sex workers, Cheryl Ware provided a subtle account of street workers and the ways they created a sense of community and solidarity during the late twentieth century.

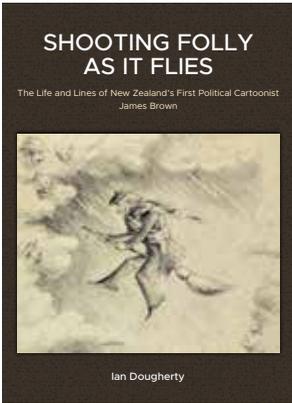
On the final day of the conference, Rachel Patrick presented findings from oral histories recorded with 55 women who worked in the government service typing pool - working in a haze of cigarette smoke, for instance - and wryly observed that her '80 words per minute' were 'no doubt well beneath the cut'. Michael Wynd deftly outlined the lessons that have been learned by the Royal New Zealand Navy from its short-lived ownership of the HMNZS *Charles Upham*, which unlike its namesake was not at all fit for purpose. Finally, with apologies for the racism of the labour press, Peter Clayworth presented his research on labour cartooning and the 'heroic white worker', the classic villain being 'Mr Fat' rotundly representing capitalism - and anti-semitism - with top hat and cigar.

The NZHA Executive announced a Special Award for Māori History at its prizegiving session. This recognised the outstanding achievements of Aroha Harris (Te Rawara, Ngāpuhi). For the citation, please see: <https://nzha.org.nz/2021/12/10/executive-award-for-outstanding-contribution-to-maori-history/>

The Mary Boyd prize for best article was awarded to Matthew Birchall; the WH Oliver prize for best book was shared by Bain Attwood and Hirini Kaa; and the Erik Olssen prize for best first book was awarded Hirini Kaa. Sucharita Sen most ably and deservedly won the prize for the conference's best postgraduate paper with 'Intimacies amidst Hierarchies: British Officers and their Indian Servants in Nineteenth-Century Imperial Households'.

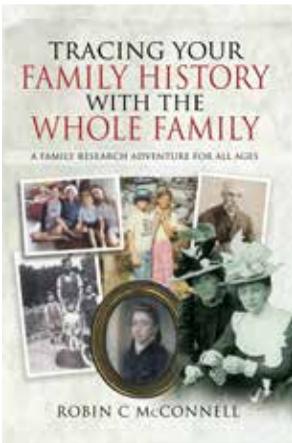
All in all, the 2021 NZHA conference was an utterly different experience to the usual face to face event, and perhaps best summed up as a trade-off between low carbon emissions and the atomising effects of Zoom.

## Member publications



¶ Ian Dougherty is getting used to explaining to people that his latest book, on James Brown, is not about the United States ‘godfather of soul’ but about the New Zealand godfather of cartooning. *Shooting Folly as it Flies: The Life and Lines of New Zealand’s First Political Cartoonist James Brown* includes a biography of Brown, and reproduces and places in their historical context all of his surviving cartoons.

Copies are available for \$35 from bookshops, and directly from the publisher (post-free): Saddle Hill Press, PO Box 90, Dunedin 9054, phone 027 2480714, email [saddlehillpress@xtra.co.nz](mailto:saddlehillpress@xtra.co.nz)



¶ Robin McConnell announces Pen & Sword, the top UK publishers in family history, have published *Tracing Your Family History with the Whole Family: A Family Research Adventure for All Ages*, his seventh book. Available in New Zealand from the end of April, it is probably the first internationally published book on family history by a New Zealander. The book approaches family history not as an adult activity but as a ‘whole family’ activity with a central theme being that of children being fully involved in their family history. One chapter has a focus on education and family history. The concept

of a family’s timeline is developed with that of a historical timeline so children can gain an understanding of their family through history. Although the publishers sought a book that was aimed at UK purchasers it has a strong Antipodean regard.

For availability and pricing see: <http://www.bookish.co.nz/isbn/9781399013888/>

Julia Bradshaw, 'Pounamu Speculation in 1840s New Zealand' *Records of the Canterbury Museum*, vol 35, 2021, pp 177–98.

Randolph Hollingsworth was a co-author of 'Migrant and Ethnic Women's Perspectives on COVID-19 in Aotearoa New Zealand: Employment, Wellbeing and Resilience', in Lara Grieves and Jennifer Curtin, eds, *Women Talking Politics: A research magazine of the New Zealand Political Studies Association Te Kāhui Tātai Tōrangapū o Aotearoa*, 2020–21, pp 28–32, see <https://nzpsa.com/women-talking-politics>

## Invitations to members

### PHANZINE

We invite members to send information about completed work for the next issue of *Phanzine*. We are keen to include notices about all forms of historical work, including articles, books, catalogues, exhibitions, interviews, reports, websites, blogs, podcasts, etc. Please send details to [editor@phanza.org.nz](mailto:editor@phanza.org.nz) by Friday 22 July.

### NEW ZEALAND JOURNAL OF PUBLIC HISTORY

We are proud to announce that the first article for the 2022 issue of the *New Zealand Journal of Public History* has been uploaded! It can be found here: <https://phanza.org.nz/new-zealand-journal-of-public-history/>

We encourage you to support our first author Louisa Hormann, Archives Technician, Air Force Museum of New Zealand, by reading her excellent article and, if you are active online, by sharing, retweeting, etc.

Please contact [editor@phanza.org.nz](mailto:editor@phanza.org.nz) if you wish to make a contribution to the journal. There are a number of options, including research articles of around 5000–6000 words, plus interviews, opinion pieces and photo essays of around 2000–3000 words.

The content of the 2022 issue will be eclectic in nature. In future, however, there may be scope for themed issues, eg. on history, heritage, mātauranga Māori and climate change.

Ideas and suggestions from PHANZA members are more than welcome!

## Contestable Fund

*PHANZA's treasurer Sandra Gorter outlines changes to Contestable Fund criteria*

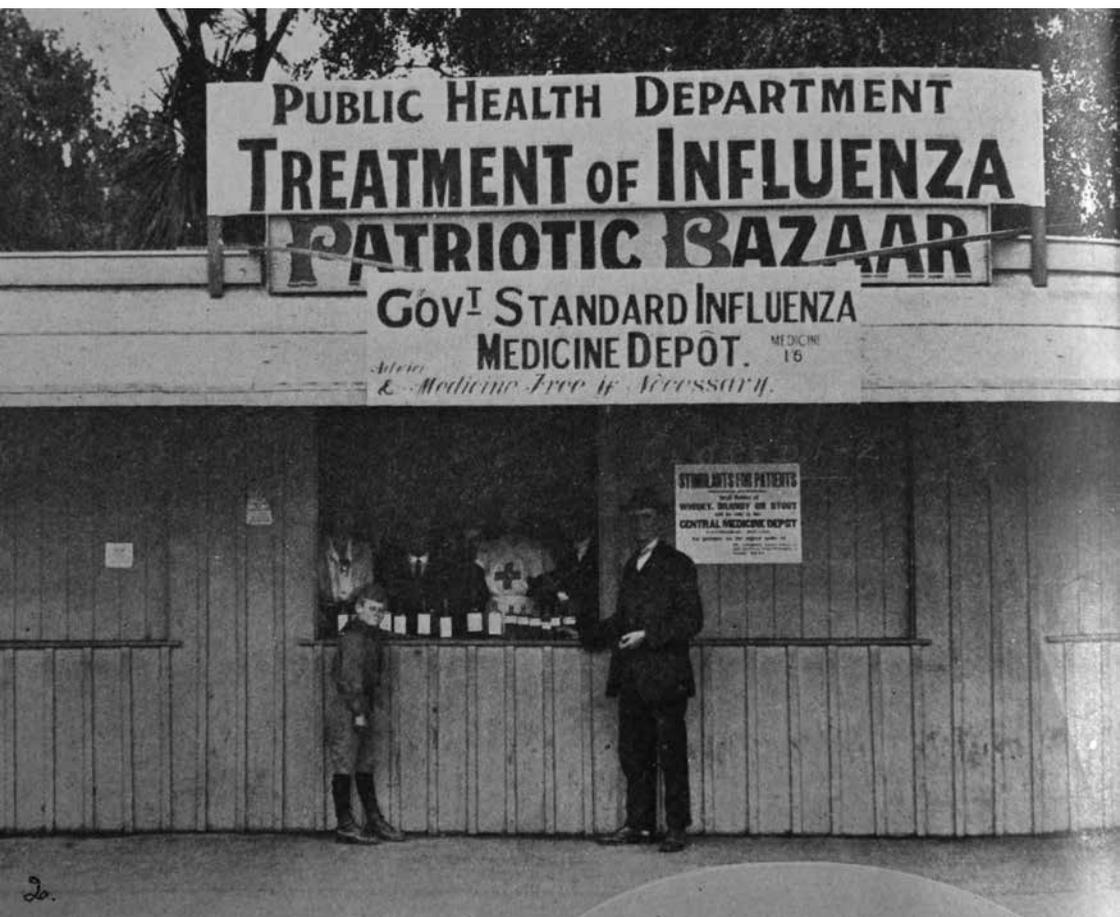
When the Contestable Fund was established in 2019 it was envisaged it would be used to help the work of members who need to travel for their research, or to extend the possibilities for collegiality by helping with travel costs to conferences.

Since then, Covid has intervened and travel, whether within the country or outside, has become highly restricted and conferences have moved to online formats.

In order to encourage members' work in difficult times, the PHANZA committee has extended the criteria for the Contestable Fund to registration and other fees associated with attending online conferences.

Fees for attending an online event can be reimbursed from the Contestable Fund up to \$200 for New Zealand events and up to \$500 for overseas events.

The cap for reimbursement across the membership for any one year is \$2000. Please forward your receipts to [treasurer@phanza.org.nz](mailto:treasurer@phanza.org.nz)



The Central Medicine Depot in Cathedral Square, where medicine for influenza sufferers was dispensed. This included lemon juice, Nurse Maude's carboloc mixture along with 'stimulants for patients' which consisted of small bottles of whisky, brandy and stout. Published in the *Weekly Press*, 4 December 1918.  
Canterbury Museum 1923.53.608