# Phanzine

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## Editorial

### Why PHANZA matters

It doesn't seem that long since a professional historians' association was no more than a good idea tossed around by a few visionaries. We've come a long way.

Even at the time of its enthusiastic beginnings in 1994, PHANZA seemed a brash newcomer. Today it is an entrenched part of the historical world. The reason for that is rooted partly in the huge changes in the profession. There has been an explosion in the number of people making a living from history. There are now so many branches of history that historians can have their own specialities and never have to look far for work.

No industry and certainly no profession can hope to survive and thrive without a professional body behind it. It gives the amorphous collective a structure and credibility, and it ties a great many solitary practitioners together. There are many other benefits – some more apparent than others – but as one member once put it, it's much better to be thought a professional historian than an unprofessional one.

Still, it is (and has been) a matter of regret for this and previous PHANZA committees that so many historians are not members. It can't be the subscription, which has remained stubbornly fixed at $50 since 1994. There are a great many historians working in the Treaty industry for instance who have never paid PHANZA the slightest attention. There are historians outside Wellington who feel likewise.

It seems for many historians, PHANZA is not relevant to them. The challenge remains to put that right. At the moment roughly 120 historians are members of PHANZA. It could be double that.

**Michael Kelly**

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# Concepts of nationhood

*Susan Butterworth enjoys a stimulating history conference that doubled as a commemorative occasion.*

A conference on constitutional history is not everyone's idea of a party. It might be thought to be at the austere and dusty end of our discipline. Certainly constitutional history has been well out of favour for 40 years or more. But the group that gathered in the Legislative Chamber of Parliament on 26 September enjoyed a day of very satisfying intellectual exercise.

Concepts of Nationhood was the conference held to mark the centennial of the proclamation of Dominion status on that day in 1907. The event was hosted by the Prime Minister, organised by the History Group of the Ministry for Culture and Heritage and attended by about 150 of New Zealand's historical, political and legal fraternities, including a number of PHANZA members. Despite the cold, blustery spring weather we took part in a re-enactment of the proclamation by Sir Joseph Ward on the steps of what is now the General Assembly Library. The group photograph also re-enacted the one taken on the historic occasion.

*Dominion Day, 26 September 1907*

It is a measure of our still tentative and anxious sense of our own identity that we spent such an historic day worrying about our concepts of nationhood, rather than straightforwardly affirming and celebrating them. It would be hard to imagine Americans observing the Fourth of July in such an introspective way. On the positive side, the high calibre of the papers presented showed that we are seriously wrestling with the issues of the structure of our society in the 21st century. Most of the papers are now available on the Ministry's website and are well worth a visit. The following brief summaries barely scratch the surface of the complex and erudite contributions.

Professor Jamie Belich, soon to take up the chair of history at the Stout Centre Victoria University of Wellington, gave a lively keynote address 'Globalisation and the Nation', exploring the benefits and risks of globalisation. He pointed out that far from being a modern bogeyman, globalisation in the form of trade, migration and the expansion of empires has been with us since the beginning of the human race, and that New Zealand could not exist without it. Indeed, it was founded by two of the most adventurously global of all peoples, the Polynesians and the British.

The next three speakers, historian Emeritus Professor David McIntyre, Dr Andrew Ladley, Director of the Institute of Policy Studies at Victoria University and constitutional lawyer Alison Quentin-Baxter, focussed on the legal and diplomatic aspects of the process of constitutional development. Professor McIntyre explored the theme that New Zealand's political independence was not a single, or simple, event but at least a dozen separate events spread over 79 years from the grant of Dominion status in 1907 to the Constitution Act of December 1986, which repealed the Statute of Westminster as it applies to New Zealand. 'We don't have a crude revolutionary moment to celebrate. Our path to independence was much more subtle, even surreptitious, and I find it intellectually fascinating and satisfying.'

Dr Ladley's paper dissected New Zealand's belated adoption, in 1947, of the Statute of Westminster 1931, which defined the legal independence of the dominions. The reasons for the long delay turned out to be the result not, as has been supposed, of reluctance by New Zealand to 'cut the apron strings', but of a quiet, behind-the scenes, disagreement between Wellington and London over the precise application of the statute to New Zealand which resulted in New Zealand being the last Dominion to adopt it.

Ms Quentin-Baxter's paper took up themes from McIntyre's address and explored the many Acts and conventions that make up our unwritten constitution, such things as the Sovereign's official title, the powers of the Governor-General, our relationship to the Privy Council and the checks and balances that regulate the authority of parliament. She ended by raising the question of whether and under what conditions New Zealand should become a republic.

The first session after lunch ranged more widely over philosophical ideas of nationhood. Professor Ngatata Love spoke on Maori approaches to nationhood, from the signing of the Treaty of Waitangi, through their support for the decision not to go into federation with Australia (1901), and their participation in war, sport and culture. Currently their involvement is in the working out of the treaty partnership in contemporary circumstances.

Professor Giselle Byrnes of Waikato had a post-modernist take on the linguistic content of the ideas and myths of national identity. Her thesis, expressed in highly abstruse language, was that the idea of the nation obscures many other strands of identity – ethnic, class, gender and so on. However, her conclusion, downgrading the nation from a central historical position to just one of many historic narratives, drew a tart response from constitutional lawyer and former prime minister Sir Geoffrey Palmer, to the effect that this rather made nonsense of the efforts of those who spend their lives working with the laws and constitution of the nation.

Sir Geoffrey's own paper gave a thoughtful exploration of the symbols of nationhood and the role they play in everyday politics and government, the language, symbols and myths both moulding our society and being moulded by it. He went on to consider a number of our governmental and legal symbols such as the flag and coat of arms, the mace and sergeant at arms of parliament, the wigs and robes of the courts, all of which are of ancient origin and stress our connections with our European origins. More recent and local emblems and symbols include the silver fern and koru, the lemon-squeezer hat of the military, the tuatara, the All Black haka. Many of these are informal, not resulting from government action but spontaneously adopted by the public.

The final session consisted of two speakers: political commentator Colin James and Maori scholar Dr Te Ahukaramu Charles Royal. They focused on the recent past, present and future. Colin James's Paper 'Are we there yet? Resetting and settling the settler society,' looked at the need for the non-Maori component of New Zealand society, which comprises many nationalities, four of them British, but also Dutch, Chinese, Indians and others, to reconnect with their ancestral cultures as well as their 'born-here nationalism.' 'If there is no "before" there can be no solid "now" and certainly no confidence about the "next".

Charles Royal looked at into a 'post-settlement world' when the treaty process and settlements will be behind us. He saw a hopeful future for Maori no longer dominated by grievances and a sense of loss of culture but instead participating confidently in both the majority society and in the specifically Maori enterprises and opportunities flowing from the treaty settlements. He predicted, not assimilation in the old, discredited sense, but a blurring and melding of the identities of both Maori and Pakeha communities.

A stimulating day ended with a reception in the Great Hall of Parliament.

You can find more on the Dominion Day conference, including papers, at a page on the Ministry for Culture and Heritage's website:

www.mch.govt.nz/dominion/index.html

*The recreation of the Dominion Day photograph, 26 September 2007. (Ministry for Culture and Heritage)]*

# Members' publications

*We put a call out for members to tell us what they have published, or will be publishing, this year. Thank you all for the replies, and a special thank you to those who wrote in apologetically to say that you had only managed to publish the one book this past year. Clearly you will have to try harder.*

**Here's what some of you have been up to:**

Warwick Johnston published *Port Nicholson's First Town - The Story of Britannia by the River 1840*, for the Petone Settlers' Museum

Ann McEwan completed *Lines of Light - The wood engravings of Campbell Smith*, for Steele Roberts

Ian Dougherty has completed a history of Vauxhall Gardens, the notorious Dunedin pleasure gardens of the 1860s Otago goldrush.

Gavin McLean has had a quiet year. His efforts in 2007 are:

*Take-off: The Helicopters (NZ) Story*, with Pat Lewis, Hazard Press, Christchurch

*How to Do Local History*, University of Otago Press, Dunedin

*Whare Raupo: The Reed Books Story*, Reed Books, Auckland

*Whare Raupo: Best Reed Writing*, Reed Books, Auckland

*Full Astern! An Illustrated History of New Zealand Shipwrecks*, Grantham House, Wellington

Tony Dreaver completed *Levin: the making of a town*, for the Horowhenua District Council (in 2006)

Neill Atkinson's *Trainland: How Railways Made New Zealand*, was published by Random House

Ewan Morris wrote a chapter ("Meanings of Loyalty in Interwar Australia") for *Loyalties*, edited by Victoria Mason for Network Books in Perth

John Crawford and Ian McGibbon co-edited *New Zealand's Great War: New Zealand, the Allies and the First World War*, for Exisle Publishing in Auckland

Bronwyn Labrum, Fiona McKergow and Stephanie Gibson have co-edited *Looking Flash: Clothing in Aotearoa New Zealand*, for Auckland University Press

Peter Cooke has just launched *Our Water History - On Tap, a history of Wellington's waterworks since 1867*, for the Greater Wellington Regional Council

Abdullah Drury self-published *Islam in New Zealand: The First Mosque – A short history of the New Zealand Muslim Association and the Ponsonby Mosque*

Margaret Tennant has a book coming out in December from Bridget Williams Books entitled *The Fabric of Welfare: Voluntary Organisations, Government and Welfare in New Zealand 1840-2005.*

Graham and Susan Butterworth completed /Jaycee, Developers of People, Builders of Communities/ for Nikau Press, along with *'Policing and the Tangata Whenua 1935-85'*, Occasional Paper No. 12 for the Treaty of Waitangi Research Unit, Victoria University

Graham also completed *'Men of Authority: New Zealand Maori Council and the Struggle for Rangatiratanga in the 1960s-1970s'*, Occasional Paper No. 11 for the Treaty of Waitangi Research Unit, Victoria University.

## PHANZA AGM

The PHANZA AGM will again be held at Turnbull House, Bowen Street on 11 December, starting at 6pm.

Following the conclusion of the meeting, there will be food and refreshments, and historian and broadcaster Paul Diamond will speak.

We hope to see as many as possible of you all there.

# The art of soothsaying

*Michael Kelly takes a brief look back at the people who looked forward.*

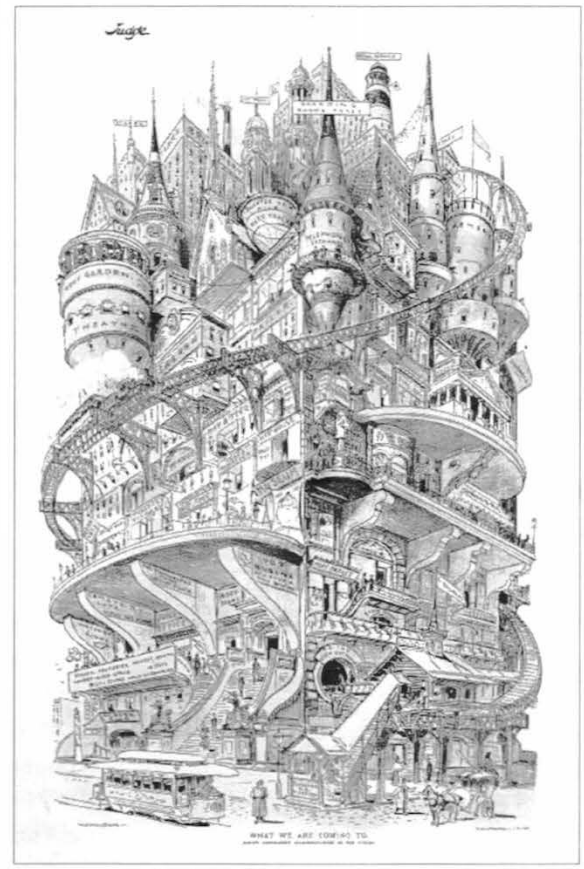
There was a time not that long ago when every major world event would be followed by someone trotting out Nostradamus to prove that, in some tenuous way, he predicted it would happen.

It's a pity that enthusiasts for Nostradamus haven't turned their attentions to the real visionaries, or futurists as they are known. Great science fiction writers like Jules Verne and H.G. Wells were exciting futurists and the past 150 years has thrown up many other people with brilliant imaginations and an uncanny prescience. While some merely took the opportunity to see if they could do some clever predicting, others were real experts trying to make sense of the world ahead. It is fascinating to see how right (and wrong) some of these efforts were.

One thing quickly becomes apparent; it is impossible to view the future without reference to your own world experience. One of the pervasive interests of prognosticators is population explosion. It would amaze the gloomy Dorking vicar Thomas Malthus (1766-1834), a celebrated demographer in his spare time, just how far out his theory on over-population was, but he clearly felt that his world too crowded. In 1798 he wrote a pamphlet (source of the expression 'the Malthusian catastrophe') in which he expressed his total conviction that the human race would run out of space within a few years. His solution was to cull the working class, earning him a later damning from (not surprisingly) Karl Marx as 'a miserable parson'.

A century later, a population crisis was still charging the imagination of some. An illustration by one Grant E. Hamilton ran in an 1895 issue of Judge magazine in New York. Called 'What are we coming to: Judge's Combination Apartment - House of the Future' it envisaged a world where there was literally standing room only.

John Elfreth Watkins Jr. was an American journalist, whose father was a civil engineer and later a curator of rail heritage at the Smithsonian Institute. Watkins Jr. wrote for The Ladies Home Journal, and in 1900 he went off to talk to a number of the great scientific minds of the day and cooked up a feature entitled 'What May Happen in the Next Hundred Years'. It looked forward to the year 2000 and today his predictions are still the subject of much analysis and web traffic.



*Hamilton's image of the kind of living arrangements the world was facing when it ran out of room. (http://paleo-future.blogspot.com)*

Watkins made about 170 predictions regarding the world in 2000. Over 100 of them are pretty much right, an impressive strike rate. Here are some of his best:

- English will be a language of condensed words expressing condensed ideas, and will be more extensively spoken than any other.
- Telephones around the world. Wireless telephone and telegraph circuits will span the world.
- Ready-cooked meals will be bought from establishments similar to our bakeries of today.
- Not only will it be possible for a physician to actually see a living, throbbing heart inside the chest, but he will be able to magnify and photograph any part of it.
- Cars will, like houses, be artificially cooled.

Perhaps the most amazing of all was his prediction that 'Persons and things of all kinds will be brought within focus of cameras connected electrically with

screens at opposite ends of circuits, thousands of miles at a span'.

While some of Watkin's ideas drew upon inventions that were already at hand – he accurately predicted the rise of the automobile and electricity at the expense of the horse and coal – he proved himself to be a brilliant futurist, with some help from his learned friends of course. And his worst prediction? He foresaw a world without mosquitoes and flies. As it turns out, not quite.

And while we linger at the turn of the previous century, in 1901, 14-year-old Arthur Palm wrote his predictions for the year 2001 in his local newspaper, the Milwaukee Excelsior. Here are some of his thoughts.

> You may go to Europe in six hours by "The Submarine Line." The House-keepers will have an easy time; the dishes will be washed by electricity. In the year 2001, you will not see a single horse on Broadway, New York and only autos will be seen. In war the nations will have submarine torpedo boats which will destroy a whole fleet. In the year 2001, the locomotives will travel about 300 miles an hour, but I think it is not necessary because, before you know it, you will be killed by a locomotive. The people of the Earth will be in close communication with Mars by being shot off in great cannons. The cannon ball will be hollow to contain food and drink.

Many on-line futurism enthusiasts are keen on finding out when the world wide web was first conceived. While Watkins was beginning to describe something that resembled the internet, 20th century futurologists got a lot closer. A Belgian bibliographer, pacifist and entrepreneur by the name of Paul Otlet came up with this in 1934.

> Here, the workspace is no longer cluttered with any books. In their place, a screen and a telephone within reach. Over there, in an immense edifice, are all the books and information. From there, the page to be read, in order to know the answer to the question asked by telephone, is made to appear on the screen. The screen could be divided in half, by four, or even ten if multiple texts and documents had to be consulted simultaneously. There would be a loudspeaker if the image had to be complemented by oral data and this improvement could continue to the automating the call for onscreen data. Cinema, phonographs, radio, television: these instruments, taken as substitutes for the book, will in fact become the new book, the most powerful works for the diffusion of human thought. This will be the radiated library and the televised book.

Otlet was the first human to try and grapple with the concept of accessing the vast store of human knowledge. In doing so he was even ahead of the American Director of the Office of Scientific Research and Development, Dr. Vannevar Bush, who envisioned something similar 11 years later in a seminal article 'As we may think' in American magazine *The Atlantic*. Bush wanted to harness and advance the technological advances of the Second World War to store and access information. He was able to use his knowledge of that technology and his brilliant imagination to foresee massive advances in photography, transmission, computerisation, miniaturisation, voice recognition, and so on.

For those deeply uninterested in who may or may not have predicted the world wide web, there are always the social futurists. An American journalist, David Goodman Croly, writing in 1888 predicted that in the coming century:

> "Women throughout the world will enjoy increased opportunities and privileges. Along with this new freedom will come social tolerance of sexual conduct formerly condoned only in men. In addition, because of the greater availability of jobs, more women will choose not to have children."

New Zealand's own Sir Julius Vogel wrote his science fiction novel *Anno Domino 2000* in 1889 and displayed some canny foresight, again about women. Along with a world where poverty no longer existed, he foresaw a time (in 2000) when women held all the top government positions. We can now say that he was pretty much right...in New Zealand anyway.

Now, what will the world look like in 2107?

And...for anyone are interested in wildly erroneous predictions, check out the paleo-future blog. You will find some wonderfully absurd thinking in there from the past 130 years. See it at: http://paleo-future.blogspot.com/

# History alive and well out there

*In his last piece for Phanzine before he ends his term as president, Malcolm McKinnon writes from a history conference in the USA.*

History is alive and well, 'out there' as demonstrated by PHANZA's own 'Making history in public' conference and the recently concluded NZHA conference. I had the opportunity to find out whether the same is true in that other part of the world we call 'overseas' when I attended the 32nd conference of the US-based Social Science History Association in Chicago from Nov 15th to 18th. Organised by historians who wanted to see the discipline informed by the new theories and methodologies that were flourishing in the social sciences, some quantitative, some not, its 800 or so members are split about evenly between historians and other social scientists, the latter being those in their disciplines (not usually a majority!) who think history is an important component in their investigations. It makes for a great conference for an historian, particularly for any with an inter-disciplinary bent.

The only problem – as will I am sure proved to have been the case at NZHA this year – is an embarrassment of riches – there are up to 10 concurrent sessions, each with three or four presentations apiece. What to choose? Transsexuality and corporate policy at the Boeing Company? Cross-class alliances in the reconstruction era Klu Klux Klan? The right to squat: politics of settlement in Kolkata? Kin networks after the Khmer Rouge genocide?

I regretted not getting to a session on sociologist George Steinmetz's recently published *The devil's handwriting: precoloniality and the German colonial state in Qingdao* (University of Chicago Press, 2007), which evidently has very interesting things to say about the interaction between administrators and ethnographers which shaped colonial rule, of obvious interest to students of either colonial New Zealand or New Zealand in the Pacific.

A paper and a session I did get to were of particular interest to public historians. Sociologist Craig Calhoun looked at the phrase 'public sphere' and argued that it is split between what he called rational and cultural facets – the first associated with the reasoned debate favoured by scholars, the second more accurately capturing the public mood. In effect he argued that we needed to learn to live with 'varieties of public'.

An 'author meets critics' session focused on Sarah Igo's The averaged American: surveys, citizens and the making of a mass public (Harvard University Press, 2007). Igo (pronounced I go) used the Lynds' survey of Middletown, Kinsey on sex and Gallup on polling, do demonstrate not just how the American public researched but also how it was in a sense 'made' by these researchers as the American public became familiar with their findings. One of the most interesting things to come out of this discussion, in which the critiques were presented by three sociologist was that none of these influential people held conventional academic appointments, indeed they were mostly at arms length from the universities – so public historians take heart.

## Chicago out there

North American conferences frequently take place in hotels, which cut deals with academic associations which get access to a couple of floors of seminar and reception rooms in return for a block booking of hotel rooms and the expectation of fairly heavy use of the bars! The Palmer House Hilton in Chicago is once such hotel, built over 130 years ago as a wedding present from 'Potty' Palmer to his bride, its recently undergone massive renovation which has however left the sumptuous ground floor public areas, graced by pillars and a massive ornate decorate ceiling intact. It is amusing to see the conference attendees coming into the grand place holding their take-out coffee and lunches, because they don't want to spend up large in the hotel restaurants. But in terms of having a conference space where everything is within easy reach, it's a good idea – and in the case of Chicago, with the Art Institute, one of the world's greatest art galleries, a few hundred meters away, and surrounded by Chicago's magnificent modernist architecture, there's even more on offer.

While the conference had a leavening of scholars from Asia, Europe and some African- Americans, it was fairly white affair on the whole and it was salutary, after leaving one of the conference rooms, to realise, whether it be in the hotel or out of it, how overwhelmingly the service economy of the US is one of non-white labour. Plenty of scope still for social science and history, there as well as here.

# Heritage

## The precarious future of the Bowen State building

*Ben Schrader examines the impact of the massive Social Development building in Wellington, which is planned to engulf the Bowen State building.*

The planned makeover of the Bowen State building forms part of wider scheme to extensively redevelop the government precinct behind Parliament Buildings on Bowen Street. As well as the Bowen State building, the precinct comprises the high-rise Charles Fergusson building and a plaza. It once also included Broadcasting House, demolished in the mid-1990s for a Parliamentary annex; the site is now a park.

The scheme would see existing structures either rebuilt or re-clad in new materials, with new buildings filling spaces in between. Bowen State would be added to and the present plaza covered over and made into a shopping precinct. In other words present public spaces will be privatised.

With the renovation of the impressive Vogel building in Aitken Street, the precinct is the last ensemble of 1960s and 1970s state office buildings left in Wellington. The structures illustrate the considerable expansion of government during this period. Their austere, Modernist design expresses the efficiency of the 'machine age', where grey-flannelled officials clocked in at nine and left at five, with clean desks and pencils sharpened.

It is perhaps because they represent a now unloved period in Wellington's bureaucratic past – the BCC epoch (Before Cafe Culture) – that public reaction to the proposal has been muted. The Dominion Post thought the story important enough to recently run it on its front page, but unlike the proposed demolition of Broadcasting House, the issue has failed to spark public debate.

Particularly worrying, has been the silence from the city's architectural community and the local chapter of Docomomo – a society committed to protecting Modern Movement buildings. These groups have previously led campaigns to raise awareness of Wellington's Modernist buildings, but have curiously said nothing about this proposal.

The Bowen State building was designed in the mid-1950s by the Ministry of Works and two of New Zealand's leading architects Jock Beere and Ian Reynolds. It was built in the early 1960s as a companion to Broadcasting House. As Home and Building noted in 1965 the two buildings are 'designed in architectural harmony so that Broadcasting House provides a foil against the mass of the Departmental Building.'

The loss of Broadcasting House has obviously destroyed this relationship, but it does not diminish the importance of Bowen State to Wellington's history. Analysing and explaining change is the historian's task. So I have some sympathy with the philosophy – particularly espoused by Wellington architects – that buildings are 'works-in-progress' and need to change to suit modern conditions. But I also think that some building are so historically and/or architecturally important that they should be largely left unchanged, giving future generations insights into the societies that built them. Old Government Buildings on Lambton Quay is one such building. And Bowen State is another. In fact I am certain that in time – when perspectives on 1960s and 1970s become more balanced – that Bowen State will come to be regarded as the mid-twentieth century equivalent of Old Government Buildings, but only if it remains largely as it is.

At present Parliamentary Services – the bureaucracy responsible for Parliament – are appealing the resource consent for the redevelopment of the Bowen precinct. The future of Bowen State and Charles Ferguson buildings hangs in the balance.

*The proposed new building, as depicted by the developers Capital Properties.* (Dominion Post)

## World Heritage

*Michael Kelly recaps progress in New Zealand's World Heritage cultural nominations.*

It's taken a long time for New Zealand to get as far as drawing up a tentative list of cultural places for World Heritage, but it's finally happened.

There are currently 851 sites on the World Heritage List, of which the vast majority are cultural. Places that are listed as World Heritage sites are the best examples of the world's natural and cultural heritage. New Zealand currently has three sites on the List - Tongariro National Park, Te Wāhipounamu - South West New Zealand, and the Sub-Antarctic Islands of New Zealand. Of those, only Tongariro is (partly) listed for cultural reasons.

The Department of Conservation (DOC) is the state agency representing the New Zealand government on the World Heritage Committee, which in turn administers the World Heritage Convention for the United Nations. DOC has been managing a process to develop a 'tentative list' of future World Heritage sites for New Zealand.

A tentative list is a list of places that a member country believes could meet the criteria for nomination as World Heritage sites. The World Heritage Committee only considers nominations that are already on a country's tentative list. DOC spent over two years preparing the tentative list for a formal submission to the World Heritage Committee at its meeting in Christchurch in July 2007.

Work began in December 2004 when the New Zealand public were invited to comment on a list of sites proposed by DOC and to suggest other sites that may be suitable for nomination. Two independent advisory groups of qualified people (one for natural, the other for cultural) were then formed. They met to discuss the nominations and select the best candidates. There were seven people on the cultural committee, including three historians, Erik Olssen, Charles Royal and Charlotte MacDonald. The other committee members were conservation architect Chris Cochran, archaeologist Lynda Walter, former Te Papa chief executive Dame Cheryl Sotheran and Historic Places Trust deputy chair John Acland, who chaired the group.

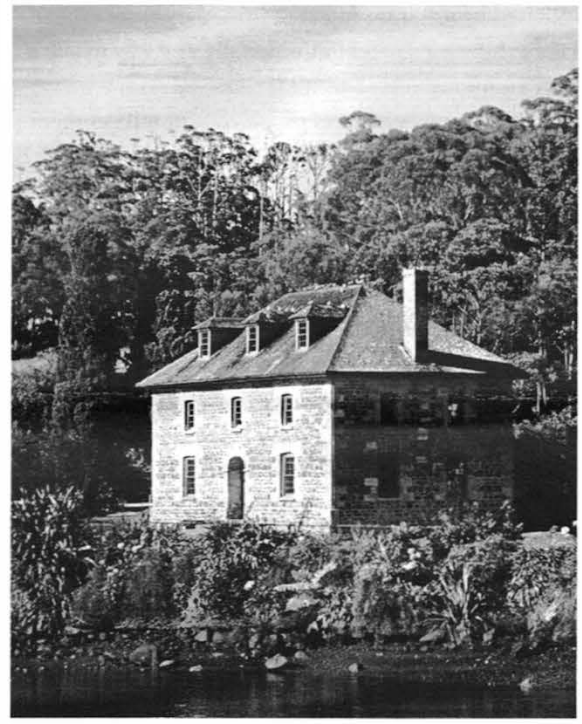
The criteria for selecting a place for nomination is covered by the WHC's guidelines, which can be found on its website at www.unesco.org/en/guidelines. The criteria are used to determine if the site in question is considered to have 'outstanding universal value'.

The advisory group considered that three sites met 'all or a majority of the criteria for outstanding universal value and...satisfy integrity, legal and management requirements to such a high level that they should be an immediate priority for placement on the New Zealand tentative list'. They are:

- Kerikeri Basin historic precinct
- Napier Art Deco historic precinct
- Waitangi Treaty Grounds historic precinct

There were nine other sites that were regarded as having much potential but were considered to need further work to achieve tentative list status, mostly on integrity, management and community and stakeholder issues. Those sites are:

- Central Otago goldfields
- Christchurch cultural precinct
- Denniston
- First Church of Otago, Dunedin
- Historic Oamaru
- Kaikoura
- Papamoa pa complex
- Totaranui/outer Queen Charlotte Sound



*Stone Store, Kerikeri, built in 1836 and one of the key elements in the Kerikeri Basin historic precinct. (J. Shook, courtesy of Wikipedia)*

- West Coast mining landscape and remnants

There was one site proposed as a mixed cultural/natural serial site. It is:

- Auckland Volcanic Field

DOC deserves considerable credit for finally pulling this process together and giving the country a robust list to take to the WHC. The hope is now that the country will soon achieve its very first cultural listing.

For more on this process and New Zealand's tentative list go to: http://www.doc.govt.nz/templates/MultiPageDocumentTOC.aspx?id=44130

There are pdfs covering the entire process and its outcomes, including in depth descriptions of each site.

# So last century

*Kirstie Ross, history curator at Te Papa, previews an upcoming exhibition on the 20th century and gives historians a chance to make their own mark on the displays.*

The 20th century is coming to Te Papa! A social history exhibition about New Zealand life last century is currently being developed to open in late 2009, taking over the 'footprint' currently occupied by Made in New Zealand.

Work has been underway since last year, although increasing in intensity over the last six months after a group of historians peer reviewed the exhibition's concept and public 'front end' evaluation was undertaken. Initially these focus groups were reticent about a history exhibition but, after lively discussions facilitated by a market research firm, they came around to the exhibition's potential, especially as a way to learn about everyday life. The historians' advisory group didn't need convincing and provided sage advice about the topics selected and possible approaches to them.

To contain the century and the exhibition, content is arranged according to 30 significant turning points, such as the death of Queen Victoria in 1901, the Wall Street Crash in 1929, the bombing of Pearl Harbour in 1941, and the end of the '6 o'clock swill' in 1967. These local and international events will allow visitors to consider how New Zealand history was made (or how New Zealanders made it) from 1900-2000. Critically New Zealand history will be presented as the product of global and local forces and individual agency.

A third part of the exhibition considers the 'export' of New Zealanders and New Zealand culture and identity. Here there will be a chance to unravel, but not completely disown, national cultural myths and stereotypes that are relentlessly trotted out. The exhibition also has a chronological component – 'snapshots' taken every 25 years – using domestic interiors to reveal continuity and change in everyday life as well as in material and popular culture.

There are challenges associated with presenting social history in a museum. A critical issue is how to deploy material culture to tell stories, convey intangible social processes and give form to social history concerns such as diversity, identity and everyday experience. Moving images will be an important for interpreting the century. Exhibitions, however, are three dimensional experiences, and locating objects to 'materialise' the 20th century, to tell stories, convey intangible social processes and give form to social history concerns is an exciting challenge for curators.

The curatorial team has been searching assiduously for evocative and surprising objects to display. It involves rather a lot of cold calling and faith in serendipity. We have had some good luck so far. For example, after I made a request on radio, we successfully located the wooden cross that was taken onto the rugby field at Hamilton by protestors during the 1981 Springbok tour. Objects that 'made' history – rather than generic examples of 'stuff' – are our first choice. The exhibition's provisional object list includes:

- the rugby ball that won the test series for the All Blacks against the Springboks in 1956
- a Special Constable's baton used during the 1913 strike
- the typewriter that produced 'incendiary' socialist literature in the 1950s
- New Zealand's first eftpos machine from the 1980s
- a home-sewn Vietnam protest flag from 1967
- an Art Deco mirror ball that was suspended above dancers at Wellington's Majestic Cabaret during WWII
- a WWII Land Girl's killing knife

The exhibition team is also looking for ways in which focussed audience generated content can be added to the exhibition to enlarge its scope and to encourage visitors to find their own place in history. For example, there may be a chance for visitors to fill in the exhibition's gaps by submitting alternative turning points or images of personally significant objects or events to the website.

Everyone has souvenirs from the 20th century tucked away somewhere at home, in the form of memory, family folk lore, or accumulated 'riches'. The curators have a long wish list and at the moment would be especially grateful to hear from you if your souvenir is your first mobile phone (hopefully from 1980s); a favourite garment worn as teenager during the 1950s; something acquired from a 'Big OE' during the 1960s, 70s or 80s; a pair of man's shoes or sandshoes from the 1930s; work clothing or dance dresses (or original patterns) worn during WWII; or if you know of an older male (someone who was over 60 at the time) who was manpowered during WWII.

Te Papa

Contact me, either 04 381 7140 or kirstier@tepapa.govt.nz and keep checking the Te Papa website where an exhibition development blog will be posted next year.

# TV review: Time Team

*Michael Kelly finds something to watch on a Sunday night.*

There are many quality British television programmes from all genres that never make it on to New Zealand television. Bemoaning their absence is a perennial complaint, although the plethora of channels now available on satellite or cable has changed that somewhat.

The odd series of Time Team has made it to our screens before but it has never had an extended run like it is getting now – on Sky's Living Channel of all things, and at 9.30 on a Sunday night. However, regardless of its obscure location on the TV dial, it is an interesting, well-made programme and well worth a look.

Time Team has been going since 1994 and in that time 227 programmes have screened, to an average weekly audience of some four million. Tony Robinson (Baldrick on Blackadder) enthusiastically anchors a team of archaeologists who have three days to excavate a site and recover meaningful information from it. The three day schedule is contrived of course, but it fits neatly into an hour long programme with two ad breaks and it adds an element of tension as they try and get as much done before day 3 ends.

Sites may be suggested by landowners, local archaeologists, academics, interested bodies or members of the general public, and have covered a huge range of British history. There have been programmes on places as varied as Bronze and Iron Age settlements, Roman villas, Viking settlements, cemeteries, medieval churches and even a World War II bomber in France. Many of the excavations are 'rescue' in nature, in that there is pressure from developers, or some other urgency, and the information that might otherwise be lost is retrieved.

However, some of the 'digs' are purely to gain information, which is one of the curious things about the programme from a New Zealand perspective. This freedom to excavate, although considerably circumscribed and subject to international archaeological standards, is something that most New Zealand archaeologists are unfamiliar with. In fact, internationally, the days of digging for digging's sake

are well and truly over in many countries. The general rule is that the resource stays in the ground unless there is a really good reason to remove it, because the mere act of excavation destroys the heritage value of the site.

One of the key features of the programme is the use of geophysical resistivity to establish the likely location of archaeological material. Resistivity is a form of survey where electrical current is passed through the ground at regular points on a survey. Electrical resistance in the soil varies and can be affected by the presence of archaeological features. A resistivity meter with electrodes is inserted into the soil at intervals of every half or one metre and a brief pulse of weak electrical current is passed between them. The level of resistance is recorded on a data-logger and later downloaded onto a computer. This is not only a sensible use of technology but also provides good graphics for viewer consumption.

The programme and makes other good use of technology including the use of CGI reconstructions of pottery, jewellery, buildings, roads etc. along with sophisticated graphics to enhance the viewer experience. The programme is clearly well-funded, with flyovers in helicopters and elevated camera positions allowing for handy and dramatic shots.

The hours of footage are edited down to a well-paced programme, with plenty of key discoveries captured as they happen. Or perhaps not. There is a slightly contrived feel both to some of the incidents and also the on-camera chats between the key participants, which suggests they had several previous attempts at getting them right. What is not in doubt is that only a British programme could have assembled such an eclectic, even eccentric, group of specialists. Half of the men look like they came of age in the '60s and never really left that decade. It's hard to not to conclude that long hair is a bad look on older men.

However, these are mere quibbles. The programme leaves you in awe at the depth of British history and at the professionalism and knowledge of its participants and consultants. The locations are frequently spectacular and the banter good-natured and often humorous. And it satisfies that inner-archaeologist in all of us. Perhaps that's why it's been such an enormous success.

# Editor's note

This is my last issue of *Phanzine* as editor after eight years in the job. Although there are only three *Phanzines* each year, they are time consuming to prepare and, just prior to publication, all consuming. However, I wouldn't have done it for so long if I did not enjoy it, and I have.

I could not have prepared 24 *Phanzines* without the assistance of numerous committee members over the years, all of whom have been only too happy to write material for the newsletter or offer editing comments. In addition, other members have made significant contributions. I am grateful to you all. During my tenure, Bronwyn Dalley, David Young and Malcolm McKinnon were PHANZA's presidents. All were wonderfully supportive, as well as being excellent leaders of the organisation.

Finally, a big thank you to Jenn Falconer, who has been *Phanzine*'s desktop publisher since I began. When she began, she gave the newsletter a new, more professional appearance and has continued to maintain a high standard of publication ever since.

*Michael Kelly*

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