Phanzine

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Editorial

Welcome to the August 2010 issue of *Phanzine*. First, an update on a key current issue. PHANZA continues to work alongside organisations like ARANZ and the Friends of the Turnbull Library to seek answers from the government over its decision to merge the National Library and Archives New Zealand into the Department of Internal Affairs. On behalf of PHANZA, former committee member Susan Butterworth — who has a wealth of experience with Archives issues in particular — recently wrote to the Minister in charge of the three agencies, Hon. Nathan Guy, asking him to release relevant policy documents under the Official Information Act (OIA). When the Minister refused to do so, PHANZA asked the Office of the Ombudsmen to review this decision, as we are entitled to do under the OIA. You can view this correspondence on our website: http://www.phanza.org.nz/node/526. The Office of the Ombudsmen has asked to see the material that was withheld and sought an explanation from the Minister for this decision. PHANZA encourages members to write to the Office to add their voices to the campaign for transparency on this issue. Members are welcome to use Susan's letter as a model. Guidance on how to make a complaint is also available from the Ombudsmen's website: http://www.ombudsmen.govt.nz/. We will advise members of the outcome of our request.

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In PHANZA committee news, Bronwyn Labrum has decided to stand down because of the pressure of work and other commitments. We thank Bronwyn for her valuable contribution to PHANZA during what has been her second stint on the committee. As we still have nine members, we have not sought to replace Bronwyn at this stage. But if any members would like to volunteer to be co-opted onto the committee until the next AGM (or beyond), please contact our secretary, Imelda Bargas: secretary@phanza.org.nz.

In this issue, PHANZA secretary Imelda Bargas reports on her recent trip to the Professional Historians' Association of New South Wales' 'Islands of History' conference on Norfolk Island. Those who attended our last public history conference in Wellington in 2007 will remember the enthusiastic group of public historians who came over from Australia. Among them were Peter Tyler and Pauline Curby from PHA NSW, both of whom helped organise and presented at the Norfolk event. PHANZA is keen to maintain and develop the links between Australasian public history organisations. As Norfolk isn't the easiest place to get to, we recognised that few New Zealanders were likely to travel to 'Islands of History'. Our committee therefore decided to fund Imelda's trip (with some assistance from the Ministry for Culture and Heritage), and we are sure that the connections she made with our Australian colleagues will be of lasting benefit to our organisation. Another PHANZA member, Barbara Gawith, also attended the conference, and we were pleased to be able to provide a small subsidy towards her costs.

Neill Atkinson

Conference Report: Islands of History

Imelda Bargas goes back in time in the middle of the Tasman Sea.

This is a summary of my experiences at the Professional Historians Association (NSW) 'Islands of History' conference on Norfolk Island. As PHA NSW intends to publish the conference proceedings, I haven't gone into each keynote address or session in detail. Instead I've briefly described each day of the conference alongside some personal observations of the island.

Saturday 17 July

Delegates travelling to Norfolk Island via Auckland and Brisbane arrive by afternoon. I spend the remainder of the day settling in at my motel, The Polynesian, and exploring the island by car. My camera gets a good workout as I discover that the island is very photogenic. Cows and fowl roam everywhere, and I also keep an eye out for some of the island's native bird species. I meet the other 'early arrivals' for an informal dinner at the local bowling club.

Sunday 18 July

In the morning I am surprised to hear a lost property report being read out on local radio; items including a memory stick and a child's shoe can be picked up at the information centre. I go on a half-day orientation tour of the island with the other early arrivals. Most are amazed by the cheap property prices and start reconsidering their retirement plans. Our tour guide is also the deputy speaker of the Norfolk parliament. Amid some good yarns he explains island customs. For example, the flags are at half mast today because there is going to be a funeral for someone on the island. Flags are also lowered when someone dies. Such things are possible on an island with a population of less than 2000.

Delegates travelling via Sydney arrive that afternoon. I visit Mt Bates, the site of a radar transmitting station operated by the Royal New Zealand Air Force during the Second World War. I also visit the Norfolk Island Botanic Gardens and learn that the collection of a New Zealander, Annie Kirkpatrick, formed the basis for the gardens.

Monday 19 July

In the morning there is free time for the early arrivals while the other delegates go on their half-day orientation tour. I go on a tour of the island's successful coffee plantation, and learn about its interesting history and some other failed industries.

In the afternoon all the delegates meet up for the first time to go on a heritage tour of the Kingston and Arthur's Vale Historic Area (KAVKA). The tour is conducted by the site manager of the remains of the historic penal settlement, **Bruce Baskerville**. He was one of the key reasons Norfolk Island was selected as the conference venue. Bruce takes us through the history of the numerous sites, from the civil hospital and prison barracks to the commissariat store and government house. He highlights how changing approaches to heritage conservation can be read through the buildings. He also tells us that a doctoral student has recently collected blood samples from the island's chooks to test whether they are descended from first-settlement (1788–1814) chickens. We have afternoon tea at 9 Quality Row, the offices of the soon-to-be-opened KAVKA Library and Heritage Research Centre.

The ruins of the civil hospital at the penal settlement

Registration opens that evening at the conference venue, Governors' Lodge, and a welcome reception is held for the delegates. I meet the other members of the conference

committee with whom I have been corresponding for months. I chat to the chair of and other speakers involved in my conference session.

Tuesday 20 July

I get up before dawn to drive out to the Captain Cook landing site on the northern end of the island. I get there just as the sun rises and lights up the surrounding area. I have the place all to myself.

Later in the morning the conference is officially opened by the **Hon. David Buffet**, Chief Minister of Norfolk Island.

Dr Tim Causer, Menzies Centre for Australian Studies, King's College, London, delivers the first keynote. He explodes the myth that the convicts transported to the island during the second settlement (1825–55) were the 'worst type of sub-human beings'. Using a database he compiled of 6458 Norfolk Island convicts, he shows that the majority were on their first conviction and had committed non-violent crimes against property.

Imelda Bargas presents her paper

I am first up in the next session on 'the politics of writing history', talking about the relationship between the New Zealand government, public history and PHANZA. The predominantly Australian audience seems interested, with questions on the impact of the change in government and the educational route of New Zealand's public historians. **Dr Susan Marsden**, PHA South Australia, then outlines some of the challenges of working in the heritage sector — for example, being likened to the Taliban. **Loreley Morling**, PHA Western Australia, then speaks about her research on a convict ancestor.

The day continues with a session on 'convict life' that features another myth-busting paper from **Dr Tim Causer**. This time he shows that the belief that convicts engaged in suicide lotteries to escape from the settlement is false. **Associate Professor Carol Liston**, University of Western Sydney, then gives a fascinating insight into the lives of women convicts and their children in New South Wales up to 1840.

The second keynote is given by **Bruce Baskerville**. He explains how he and others prepared a world heritage nomination for 11 convict sites in Australia, including Norfolk Island. Of particular interest is his discussion of how the need for sites to be so significant that they 'transcend national boundaries' influenced the sites included in the nomination. You can read more about the nomination here:
http://www.environment.gov.au/heritage/places/world/nominations/convict-sites/index.html

Wednesday 21 July

The third keynote is given by **Dr Christophe Sand**, Director of the Institute of New Caledonian and Pacific Archaeology, Noumea. His description of a couple of important new archaeological discoveries in the Western Pacific keeps the audience of historians on the edge of their seats. He then highlights some of the challenges of working on such sites, including the focus on colonial-built heritage in this part of the Pacific.

The next session focuses on Norfolk Island histories and sees a number of locals join the conference. **Dr Christine Cheater**, PHA NSW / Tasmania, speaks about the abundant collections of the Lever 'cabinet of curiosity' Museum. **Dr Peter Tyler**, the convenor of the conference and the official historian of the Royal Society of New South Wales, talks about Lieutenant Philip Gidley King, the first Superintendent and Commandant of the first settlement at Norfolk Island. A colleague of **Joshua Nash**, University of Adelaide, reads his paper on Melanesian Mission place names on Norfolk Island, the site of which we will visit this afternoon.

I dash out at lunchtime with the curator of the Norfolk Island Museum to look at some material on New Zealand she has kindly pulled together for me. I'm back just in time for the next session on 'history, heritage and tourism'. **Dr Richard White**, University of Sydney, examines early history tourism in Australia before **Cathy Dunn**, PHA NSW, moves us into the present day. Her paper prompts some challenging questions from the audience about when heritage tourism is not really heritage at all. Her response is that it is important for historians to engage with tourism operators to see that this doesn't happen.

In the afternoon we visit the site of the 1866 Melanesian Mission and the St Barnabas Chapel. A splendid afternoon tea is put on by members of the **Norfolk Island Historical Society**. They also talk about the mission's history, including the ins and outs of purchasing Bishop Patterson's writing table, and a description of his death at Nukapu in the Solomon Islands in 1871. One society

St Barnabas Chapel

member is so enthusiastic about his narrative that the sun is setting by the time we leave the chapel.

I join PHA members from Queensland and South Australia for an enjoyable dinner at Barney Duffy's Charcoal Grill (named for a fabled escaped convict who is supposed to have hidden from authorities for seven years in a hollowed-out tree).

The crankmill at Kingston was used both to punish convicts and to grind grain

Thursday 22 July

The morning begins with two keynotes on maritime archaeology. **Myra Stanbury**, Curator, Department of Maritime Archaeology, Western Australian Museum, gives a fascinating account of two sites in Australia that I had never heard of: the Dirk Hartog Landing site and the Batavia Shipwreck site and survivor camp area. I come away wanting to learn more. **Tim Smith**, Deputy Director, Heritage Branch, New South Wales Department of Planning, then discusses some of the forgotten shipwreck sites around Norfolk and Lord Howe Islands. Both speakers make a compelling argument for looking beyond land for insights into our history.

The maritime theme continues for the rest of the morning. **Beverley Earshaw**, PHA NSW, tells us about the life of convicts accommodated on a hulk while awaiting transit to Norfolk Island. She is followed by **Sue Castique**, PHA NSW, who talks about the debacle of building the Fitzroy Dock on Cockatoo Island in Sydney Harbour in the mid-19th century. She demonstrates that though its failure has been attributed to 'lazy convicts', much of the blame really lies with the island's superintendent. **Dr Tim Causer** then busts yet another myth by showing that it was possible to escape from Norfolk Island. He gives examples of successful escapes, showing that these were generally planned rather than opportunistic.

I chair the next session on 'Pacific island histories'. First up is **Dr Christophe Sand**, who this time talks about the numerous physical remnants of convict settlements in New Caledonia. Professor Richard Boast, Victoria University of Wellington, speaks next and makes an admirable effort to make the history of Moriori and Maori on the Chatham Islands comprehensible to the largely Australian audience. Questions to Richard suggest that the myth of a pre-Maori settlement of New Zealand may still be alive and well in Australia. PHANZA member **Barbara Gawith** finishes off the session by describing how merchants such as Captain James Reddy Clendon of Kororareka financed and insured their shipping endeavours in the early 19th century.

The final session is on 'education and history'. **Dr June Slee**, Charles Darwin University, Darwin, discusses her fascinating research into the work of Dr Alexander Nisbet, who forbade the use of corporal punishment on vessels transporting convicts to Australia on which he

The headstone of Steve and Daniel Reardon in the cemetery

sailed. **Francesca Beddie**, PHA NSW / Canberra, speaks on Australia's reliance on skilled migrants and **Dr Rosalie Triolo**, Monash University, Melbourne, outlines some of the work of the Victorian Education Department during the First World War.

That night the Island's Administrator, **Owen Walsh**, invites us to a formal reception at Government House. En route I convince some Australian colleagues to stop off at a nearby cemetery long enough for me to find and photograph graves of New Zealand soldiers who died on the island during the Second World War. At the reception we have the opportunity to explore the house and chat to the Administrator and his wife. It is a real privilege. Locals have also been invited to the reception and I strike up a conversation with a man who moved to the island 30 years ago because of a familial connection to the first penal settlement.

Friday 23 July

Our last day of papers is every bit as good as the first. The first session is given by **Associate Professor Regina Ganter**, Griffith University, Brisbane, who speaks about the Asian–Aboriginal contacts forged in North Australia through 19th-century trade networks.

Next up, linguist **Professor Peter Muhlhausler**, University of Adelaide, gives the sixth keynote address. Peter speaks about the Pitkern-Norf'k language, and in particular the whys and wherefores of the disappearance of the Tahitian language on Pitcairn Island.

After a brief break for morning tea, **Babette Smith**, Historian, NSW, gives an insight into the dynamics of the 'handover' period on Norfolk Island in the 1850s, when the island was prepared for an influx of Pitcairners by those remaining in the penal settlement. **Tim Smith** then talks about his work doing underwater landscape surveys of Anzac Cove, Gallipoli. Tim tells us that there has been a lot of media interest in this work from Australia and New Zealand. We are among the first to see this presentation about the May 2010 expedition. Amazing stuff that I'm sure we'll be hearing more of.

After lunch there is a session on 'history and conservation'. **Dr Ian Willis**, PHA NSW, gives an impassioned paper on why attempts to train people in traditional conservation practices have faltered. **Helen Cooke**, archaeologist and historian from Canberra, then outlines the steps behind a successful community-led project — the restoration of a stone hut with the support of the original owner's descendants. Finally **Dr Katie McConnel**, Curator, Old Government House, Brisbane, highlights some of the difficulties of piecing together the lives, and even the names, of the servants who worked at Queensland's government house.

The final session for the conference is a panel led by **Pauline Curby**, PHA NSW, on the subject of 'guns for hire'. The panel includes freelance historians, those associated with universities, and me wearing both my public servant and my PHANZA hats. We discuss a range of issues, including how to approach contemporary history, making the most of grey literature, Australia's new history curriculum, and obstacles to academics attending PHA conferences and the relationship between PHAs and university history associations.

Peter Tyler draws the conference to a close and after a quick photo op with the remaining delegates it is off to Kingston — the capital and site of the penal colony — again, this time for a 'fish fry' prepared by the local Lions Club. After dinner and a few speeches many of us take up KAVKA Research Officer **Liz McCoy**'s offer of on an unofficial ghost tour of the historic penal settlement. It is a fitting way to end our time on the island, as some oft-told ghost stories are being re-examined in light of the week's conference papers.

The panel discussion on the last day of the conference

Saturday 24 July

Delegates returning via Auckland and Brisbane depart.

Sunday 25 July

Delegates returning via Sydney depart.

A Lonely Outpost

Margaret Pointer discovers the history of Niue.

I had studied Pacific history under Mary Boyd all too many years ago. I had taught secondary school history and tried to interest students in the historical research process. But it was only when I attended a dawn Anzac service on a village green in Niue that it all came alive for me and I began a relationship with Niue that is both rewarding and enduring.

In the speech making that Anzac Day there was talk of 'our men' who went to the Great War. But there were so many unanswered questions and my mind was racing as I tried to reconcile this tropical setting on a very isolated Pacific island with men in the mud of northern France.

I had previously been asked to help teach Niuean women knitting or crocheting, but I could do neither. Now I saw that maybe I had some useful skills after all. I mentioned my background in history and my willingness to assist, and the following week a deputation arrived at our house. Three men from the Niue RSA presented me with a filing box containing maybe ten sheets of paper and said, 'This is what we have. Please find our history.'

The portrait of Private Pimeleko referred to in this story.

Source: M. Pointer, My Heart is Crying a Little, *Institute of Pacific Studies, Suva, 2000*

That was the start of two years of research. It was the late 1990s and we had no access to internet. I did all my work by writing letters, building up to a crescendo each week as 'plane day' approached. With my letters posted in time to be sent on the once-weekly service through Tonga, I waited eagerly for the incoming mail to be sorted and delivered. Then I sat on our deck facing the Pacific, reading and savouring the responses I had received.

My visits to New Zealand always included a research component. I hit the National Library, Archives, Waiouru Museum, Defence Archives, Auckland Museum and various other libraries like a soul possessed. When I reboarded the plane with my masses of paper and books, my chilly bin of essential food items and, on one occasion, a complete First World War infantryman's uniform including tin helmet and boots, I was exhausted but happy.

The uniform was part of an exhibition I set up at the Huanaki Museum and Cultural Centre in Alofi, the main village of Niue. I wanted to show people that I took the responsibility they had given me seriously. I also hoped that displaying items, documents and photos would tease out family stories to add to my understanding of this defining moment in 20th-century Niuean history.

The stories were forthcoming and so were some rare portraits (the Pacific climate and livestock are not respectful of historical material). Perhaps the most wonderful response came from a schoolboy who had seen his family name on a Roll of Honour in the exhibition when his class visited the museum. Next day he turned up on his bicycle with a framed portrait of his great-uncle, wrapped in newspaper and tucked under his arm while he negotiated the dusty road. The museum curator hurriedly drove to the boy's village to explain the disappearance of her prized possession to an anxious grandmother and ask her permission for me to have the photo copied in New Zealand.

When I was asked to speak in the Alofi church about my research, I tried to paint a picture of the day in October 1915 when the servicemen and their families gathered at this very spot for a church service attended by the Hon Dr Maui Pomare, Minister for the Cook and Other Islands in New Zealand's wartime coalition cabinet. The islanders had then watched their men rowed out half a mile to the troopship *SS Te Anau*. I spoke of the 73 wives left behind with, in some cases, five children. I spoke of the families that sent two sons and the family who saw four sons leave. I spoke of the Niuean version of the New Testament that had arrived in time to be issued to each

serviceman. It was to prove a source of great comfort, for most of these men spoke no English. I spoke of the wife who discovered her husband had volunteered to make up the number from 149 to 150. She swam to the ship, overcome with grief, but was turned back. I spoke of the families who did not see their men return and still did not know where they lay. When we came out of church, someone said to me, 'You write our history for us the way you spoke', and that is what I tried to do.

My work was published by the Institute of Pacific Studies in Suva and the Niue government invited me back to the island for the launch in Anzac week 2001. I was overwhelmed by the response to the book. Everyone gathered at the Huanaki Museum, speeches were made, the brass band played, the tables were heavy with umu kai and there was an amazing mixture of laughter and tears.

Over the following days so many people spoke to me. They told me stories of how they had never read a book before, but they had read this one. (My English text had been translated by Kalaisi Folau as a mark of respect to his father, a returned serviceman.) They told me how they had seen their family name in print for the first time, and how for the first time they had some understanding of what their men had experienced. They spoke of pride, but also of sadness.

Last month I returned to Niue for the first time since that launch. The museum and my exhibition have gone, swept away by Cyclone Heta in January 2004. The artefacts and archives that were retrieved are stored in containers and the staff at Taoga Niue are based in a small relocated office while plans are formulated for a new cultural centre. But the welcome is just as warm, the question always, 'Will you write more about our history?' And I will.

I have been unable to leave Niue, and I have launched myself upon a project to document 200 years of contact history, from the arrival of James Cook in 1774 to the granting of self-government in free association with New Zealand in 1974. As before, this will be a history first and foremost for the people of Niue. It will tell the main themes of the island's engagement and interaction with the wider world, but it will also highlight the personal stories. And there are encouraging signs in New Zealand that this is a history in need of telling. I only hope I can deliver.

Heritage

Michael Kelly goes boldly where rugby fans may yet tread, and muses on heritage home makeovers.

The Queens Wharf Cargo Sheds

Everyone seems to have an opinion on Auckland's Queens Wharf cargo sheds imbroglio, so it would not be right for this column to avoid so politically charged an issue. Heritage fights do ensue over the most surprising structures. In that regard it is a positive sign that the community pushed back against the demolition of the sheds, and that they were listened to. Would that have happened 20 or even 10 years ago? Not in Auckland.

The loss of one of the sheds for the so-called 'party central' is an unnecessary and silly outcome but keeping one shed is better than demolishing both, which was what was originally proposed. So Auckland will still get 'the slug', as the new building has been nicknamed. Shed 10 will be upgraded at the Auckland Regional Council's (ARC) expense, and the wharf will accommodate a future cruise ship terminal, fan zone and event area. Apparently Shed 11 will be dismantled, removed and stored — for what ultimate fate, who knows?

So who is responsible for all this?

Much ridicule has been heaped on Auckland's local authorities and the ARC in particular, but they saw sense in the end and by deciding to keep one of the sheds ended up courting the government's wrath. And some credit too is

due the Auckland City Council, which also wanted the sheds kept. Somewhat surprisingly, Mayor John Banks argued strongly for their retention, and even promised to throw some serious money in for their restoration, before the ARC's *volte-face*.

The Historic Places Trust's CEO Bruce Chapman got off to a bad start by publicly toeing the government line and undermining the Trust's northern regional office, which had been working on registering the sheds. Then it all went quiet and the news that behind the scenes the ARC had been listening to the Trust's advocacy for the sheds came as something of a surprise. Perhaps the Trust's board intervened and asked Mr Chapman to revisit his position. Whatever the reason, in the end, the Trust played its cards well. However, what can't be avoided is that if the Trust had got on with the registration earlier, the buildings' status may never have been in question.

As for the government, it is hard to find too many positives. At the end of July — via none other than Rugby World Cup boss Martin Snedden — it emerged that the government had badly overstated the need for a so-called 'party central'. Snedden told the *Sunday Star-Times* that 'Auckland has a contractual obligation to Rugby New Zealand 2011 to provide a fan zone in a waterfront CBD location, the location of which, as a result of the recent agreement between Government and the ARC will be on Queens Wharf…'.

However, the so-called fan zone was never meant to be a party central. Snedden told TVNZ's *Media7* that they were intended to be areas for the public to gather, with only one portion (about 20%) set aside for drinking. 'We don't even know yet how Queens Wharf will develop — the decision's only just been made and, frankly, I feel for poor Auckland because they have had no idea how to develop a plan yet.'

So the government oversold the whole 'party central' thing. Worse, it rushed in to declare the sheds surplus to requirements without considering the values of the buildings. It was an uncomfortable reminder of the government's blinkered decision in 1997 to demolish Broadcasting House to make way for a new executive building for Parliament, which was never built.

When the ARC made the decision to keep Shed 10, World Cup minister Murray McCully called a press conference to bash the ARC and its head Mike Lee. Just a couple of weeks later, a deal had been done. Funny how these things happen. The final outcome is not ideal but not completely horrible.

The *Home and Garden* makeover

Magazines with titles like *Your Home and Garden* and *House and Garden* find their way into our house on a regular basis. I don't look at them much but my better half will often show me examples of makeovers of old houses or transformations of buildings into residences. What piques our interest is how many of these projects involve heritage buildings.

These places aren't necessarily listed by local authorities or registered by the Historic Places Trust, although many are, but they are often buildings of obvious antiquity that have survived more or less intact. And then they are discovered by someone who wants to shower money and energy on them and the rest is, well, history.

To be fair, some of these places are lovingly restored, but these glossy photo-essays do highlight a number of issues. If a house has heritage status, this is rarely if ever mentioned in the article, and if it is, it's often wrongly labelled. There is also barely any mention of the history of such places. You get the impression that all over New Zealand, domestic heritage is getting undermined by (mostly) well-meaning individuals chasing a fashionable look. That's their right — most owners are free to change the interiors of heritage buildings — but it's disappointing. It also seems to demonstrate a lack of awareness by architects and designers of the value of the past.

Another feature is the amount of heritage fabric taken from one place that ends up in another. Much of this stuff comes from recycling businesses but it's unsettling to see, for example, a row of church windows in a house extension. They had to come from somewhere.

These magazines are merely writing about someone's work on a house, so it's not their fault that it has already been done. But it would certainly help matters if there was more effort invested in describing the history and significance of these places and some critical analysis of what work has been undertaken. It's a long shot of course, but there's an opportunity here to raise the country's consciousness about heritage.

Armistice Day, Levin, November 1918

Source: Kete Horowhenua. Creative Commons Attribution-Noncommercial-Share Alike 3.0 New Zealand License

Kete

Marguerite Hill opens baskets of knowledge.

Developed in New Zealand, Kete is a unique open-source software that is now used by libraries, community groups and businesses in this country and around the world. Kete is a community archive in which resources including photographs, images, film, documents and sound files can be gathered together, displayed and preserved.

One of the unique things about Kete is that each Kete is community-generated. These 'baskets' of knowledge, stories, images, video and sound can be developed for many reasons, from showcasing a local quilting group's exhibition to highlighting the experiences of an ethnic group in New Zealand. By far the most popular use for Kete in New Zealand has been local history, with historical societies, community groups and individuals taking the opportunity to present their town's history and heritage. Kete software allows communities to bring together and preserve resources (photographs, oral histories, videos, diaries) and knowledge (local stories and memories). The contents of the Kete can come from both public and private collections, and people can also contribute essays and memories.

Kete was developed by the Horowhenua Library Trust as a response to the needs of the local community. A realisation that the area's material heritage was largely held in private collections, and that Levin had no museum or gallery to showcase local arts and history, highlighted the need for another way to preserve and exhibit the district's cultural heritage. The project was a collaboration between the Horowhenua Library Trust, the district council and Levin SeniorNet. The project was supported by funding from the National Digital Strategy: Community Partnerships Fund. The Kete Project has been recognised as nationally significant, winning the 2007 3M Award for Innovation in Libraries.

Once the concept of a community archive was developed by the Horowhenua Library Trust, the next step was to design intuitive, easy-to-use software. Because the content was to be entirely user-driven, the software had to appeal to a wide variety of users, many of them unfamiliar with digital material, the internet or even computers. Volunteers had to be able to upload, catalogue and tag the images and other resources with names, dates, places and descriptions. The Kete software also had to be able to deal with different file formats and types. In order for the archives to be interactive, it had to allow for user-generated content beyond this cataloguing stage, allowing multiple users to add richness through descriptions, discussions and tagging. The Kete software was designed in Wellington by Katipo Communications.

The first aeroplane to land at Dannevirke, around 1920, was piloted by Captain Richard Russell
Source: Kete Tararua. Creative Commons Attribution-Noncommercial-Share Alike 3.0 New Zealand License

Kete Horowhenua now includes more than 16,000 images and covers more than 1500 topics (ranging from examples of local artists' work to the minute books of the Levin Borough Council). Kete Horowhenua continues to be the flagship for the software, but the Kete concept has been enthusiastically picked up by many other libraries, community organisations and businesses. There are now at least 27 Kete in New Zealand and four overseas. Kete are currently being developed in an Arabic format for Egypt and Saudi Arabia, and a project is also being developed for use in Norway.

Each library, community organisation or business that utilises the software can make their Kete unique. All Kete have some similarities — for example, multiple ways to search and browse, including search boxes and tag 'clouds' (which visually indicate the most popular tags and keyword searches). Current discussions and popular topics are usually displayed on the front page as a way of inviting in users who may not be familiar with web searching. However, each institution can brand its Kete in its own way, whether it be with the logo of the local council or the subtle Oriental motifs used by the Chinese Digital Community. They can also create public and private areas within their Kete, giving them the freedom to lock down certain topics for peer-review or moderation, while allowing others to be open and unmoderated.

Not surprisingly, the Kete concept has been picked up by many libraries in New Zealand. For example, Wellington City Libraries has begun the Cuba Street Memories project, using Kete software. Other libraries using Kete include Hamilton, Tararua, Masterton, Christchurch and West Coast.

Community organisations using Kete include the Chinese Digital Community and Kete Taranaki Reo (Te Pūtē Routiriata o Taranaki). The latter is part of a larger project to protect and revitalise Maori language in Taranaki. This project involves iwi, hapu and community organisations and includes whakapapa, Te Reo resources and iwi history. The Chinese Digital Community describes their Kete as a 'wiki that contains historical and contemporary information … about New Zealand's Chinese community' and includes images, stories and memories.

This car is stuck in Rough Creek, near Arthurs Pass
Source: Kete Selwyn. Creative Commons Attribution-Noncommercial 3.0 New Zealand License

Some Kete are collaborations between community groups and councils or libraries. Pukekura Park in New Plymouth an example. This Kete is a joint project between volunteers, Puke Ariki Museum and Library and the New Plymouth City Council. It incorporates historic material, contemporary photographs and maps of the park. The Friends of Pukekura Park encourage people to write about and upload photos of the park. In Canterbury, the Waimakariri Kete builds on work done by the local council for the district's youth and incorporates some of the digital holdings of the Rangiora Museum.

Orlando Memory, a community archive in Orlando, Florida, uses Kete software to preserve and display local history and heritage. Several New Zealand and Australian businesses use Kete to organise their in-house libraries and archives. The Baptist Church uses its Kete, Baptistlife, to 'tell the story of Baptists in New Zealand'. Some Kete are used as showcases for local artists, while one is a platform for a small theatre group operating from Mighty Mighty, a Wellington night club. The Six O'clock Swill theatre group uses its Kete to highlight actors and pending productions, displaying images and housing a blog.

For researchers and historians, the Kete concept is a way to access private collections. People are often happy to lend or scan material if they do not have to physically relinquish it to a library or archive. The Kete concept also allows people to contribute stories, memories and information on provenance that add richness to the photograph, quilt or diary they are lending. The hordes of volunteers who enthusiastically spend time working on community Kete are often able to undertake projects that institutions cannot. For example, the volunteers at Kete Horowhenua transcribed and updated local Maori Land Court minute books that were not previously available digitally. Kete also allows researchers and historians to tap into contemporary accounts, memories and the oral histories of places and communities.

For a list of current Kete, see http://kete.net.nz/en/site/kete_sites?view_as=list

With thanks to Joann Ransom and the various Kete.

News from the North

Contributed by David Verran

With the advent of the new Auckland council on 1 November 2010, some soon-to-disappear city and district councils are busy recording their last 21 years. Franklin District Council has engaged an historian, and last year Waitakere City Council supported the publication of *West: the history of Waitakere*, which includes details of the politics and personalities of that council. I understand that North Shore City Council has created a DVD-based historical overview, and now Auckland City Council has decided to record its own legacy as well. Members will recall Graham Bush's two masterful histories of the Auckland City Councils, which take the story to 1989, and now the 1989 to 2010 story has been put out to tender — including to PHANZA members.

The difference with the Auckland City Council story for 1989 to 2010 is that in 1989 the old Auckland City joined with a number of smaller boroughs and cities and even a county across the Auckland isthmus and into the Hauraki Gulf to form the new Auckland City. A full history taking in the post-1989 period needs to summarise what has come before. This is a tall order, given that the published histories of the former boroughs and cities on the isthmus, let alone Waiheke County, provide a coverage which is at best spotty. I am recording the history of Auckland City Libraries from 1980 to 2010, and the lack of such histories makes my relatively small job so much more difficult.

Alison Dobbie, currently Library Manager at Auckland City Libraries, will start as Auckland Council Manager of Libraries and Information from 1 November 2010. Most other library staff have been assured of a position with the new council, in the short term at least.

Auckland-based PHANZA member Graeme Hunt is amongst those standing for the new Auckland Council. Graeme is standing in the Albany Ward, which stretches from Hobsonville via Albany and the East Coast Bays to Whangaparaoa and Orewa. He is also seeking election to the Upper Harbour Local Board.

Just to reassure you that Aucklanders aren't totally obsessed with the new Auckland Council, my own history of the North Shore will be published by Random House in September. Yes, there will be brief mention of local government on the North Shore in its various manifestations, but much more of a focus on social, cultural, demographic, infrastructural, economic and political trends in the Albany, East Coast Bays, Glenfield, Takapuna, Northcote, Birkenhead and Devonport areas since the 1790s.

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