

Phanzine

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Pacific History Association Conference December 2012

Margaret Pointer gives a personal account of this conference and examines the Pacific collections at the Alexander Turnbull Library

I consider myself very fortunate that the biennial conference of the Pacific History Association was held a short train ride away from my home in Wellington and while I was initially overwhelmed by the choice offered with six streams of lectures running concurrently over a period of three days, I came away with new ideas and new perspectives on Pacific history. My choice of highlights is personal and idiosyncratic and leaves a wealth of material unmentioned but hopefully it will give a little of the flavour of what Pacific historians from throughout the Pacific, but also from Europe and the US, talk about when they get together.

I enjoyed the opening on the marae at Victoria University and the first keynote presentation by Aroha Harris of Auckland University. She asked the question 'what and where is the Pacific in Maori history?' Is it consigned to a distant pre-history in a time before Maori became Maori, 'a vague watery background against which the distinctly Maori histories of Aotearoa play out?' It was an inspiring and heart warming introduction and there was a buzz when we all left the marae and headed downtown to begin making choices about which presentations we attended.



Artist unknown: Friendly Fiji welcomes you [1950s?].
Ref: Eph-E-FIJI-1950s-01. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/22442780>

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PO BOX 1904, THORNDON,
WELLINGTON



◀ Unidentified young woman dancing, Ba, Fiji. Whites Aviation Ltd: Photographs. Ref: WA-22164-F. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/23008239>

Of particular interest to me was the strand entitled 'New Zealand's Pacific Empire?' Discussion ranged from New Zealand's tourism empire in the Pacific in the early 20th century, 'Fiji is really the Honolulu of the Dominion', to the importance of the Young Maori Party in weaving together anthropology and politics, not only in New Zealand but also in the Cook Islands and Samoa. John McLane from Otago gave a fascinating presentation entitled 'One disease, One people, Two histories', in which he examined the differing responses to the 1918 flu epidemic by the New Zealand authorities in Apia and the Americans in Pago Pago. Western Samoa lost more than 25% of its population while in American Samoa not a single death was recorded.

Another strand of great interest was entitled 'Decolonising the Pacific?' and focused on the pressure for reform to colonialism from international and regional church organisations. One presentation examined the role of the Australian Council of the World Council of Churches in the late 1950s in trying to persuade their government to become involved in the affairs of the New Hebrides (now Vanuatu). This push for Prime Minister Menzies to get Australia involved stemmed from the very poor social and economic conditions in these islands, and the failure of the British/French condominium to offer the indigenous people a way forward to self-government. Another paper focused on the decolonisation of the Pacific churches, the handing of power

from European missionaries to indigenous church leaders, and the significance of this for political independence. The role of the Pacific Conference of Churches, with its inaugural meeting in Samoa in 1961, the year before independence, was examined. The opening of the Pacific Theological College in Fiji in 1966 led to a flow of ideas and writing on the indigenisation of Christian worship.

Finally in this strand Christine Weir from the University of the South Pacific spoke about the nuclear issue in the Pacific and the fact that the ability of Pacific countries to protest was restricted by their lack of independence. The anti-nuclear movement in the Pacific became linked to the movement for independence as it was realised that without the latter they couldn't effectively do the former. The first protest from Western Samoa came the year after independence and in 1976, at the Pacific Conference of Churches in Port Moresby, delegates endorsed the first major condemnation by the Pacific nations themselves of nuclear testing in the Pacific.

This summary mentions only a small segment of the papers presented but it was certainly an exciting three days and I was left with the phrase, 'the coconut curtain has lifted', coined at the first Pacific Conference of Churches in 1961, and thinking it could perhaps be applied to the way our whole understanding of Pacific history has broadened and deepened in the last few decades.

THE PACIFIC COLLECTIONS AT THE
ALEXANDER TURNBULL LIBRARY

The PHANZA committee is keen to foster links with the National Library of New Zealand so it was decided I should combine this report on the Pacific History Association's conference with a visit to the National Library to talk with the people there about their Pacific collections and about their upcoming Pacific exhibition. I met with Diane Woods, Field Librarian, and Roger Swanson, Research Librarian, Pacific, both from the Turnbull Library which holds the research collections of the National Library.

The Pacific, and New Zealand's involvement in the Pacific, is of course a strong theme in the Turnbull Library collections. The published collections include most written accounts by explorers, naval commanders, missionaries, ethnographers and officials. This is supplemented by an extensive manuscript and archival collection, much of which is available on microfilm (and can therefore be loaned through libraries in other parts of New Zealand). Two significant microfilm collections are held by the ATL. One is that produced by PAMBU, the Pacific Manuscripts Bureau. PAMBU is based in Canberra and ATL is one of the contributing libraries to this project. The

aim is to record as much 'at risk' material as possible in the Pacific. It is a very rich collection indeed. The other is the AJCP, the Australian Joint Copying Project, which contains material of particular relevance to Australia, New Zealand and the Pacific held in British archives and libraries. All this material is supplemented by rich photographic, cartographic, prints and drawings, ephemera and audio-visual collections. Diane mentioned the Whites Aviation Collection and the Evening Post Collection, which include photographs from the Pacific as well as New Zealand, and can be found on TAPUHI, and there are many other photographic collections from the late 19th century on. There are also Pacific newspapers, especially from Samoa, and collections of texts written in Pacific languages.

One collection of slides, the Julia Brooke-White collection, is the source of many of the images which are on display from 18 March to 11 May 2013 in an exhibition entitled *Island Style: Dancing the Pacific*. In the Turnbull Gallery on Level 1 of the National Library Building, this exhibition celebrates dance traditions as a vibrant expression of Pacific cultures and serves to illustrate the rich collections of material held in the Alexander Turnbull Library.

New Zealand Parliamentarians dressed in lavalavas, white shirts, and hats. Photographs of the visit of members of the New Zealand Legislature to the Cook and other Islands, 1903. Ref: PA1-o-819-097. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/22760334>



What's wrong with the RMA?

Michael Kelly looks at the much derided Resource Management Act.

The Resource Management Act 1991 (RMA) is the principal vehicle for protecting the country's historic heritage, one of seven matters of national importance listed in the Act. It's not the only legislation that offers legal protection, and it is entirely dependent on the level of protection provided by the relevant local authority, but listing of a building, an area, object or an archaeological site via a district plan is certainly the most common form of protection. But the signs are that the RMA is heading for significant change.

It's a mantra of the National-led coalition that the RMA is stifling the country's economic progress and that its reform is a key to improving our prosperity. Is this true?

Environment Minister Amy Adams made the following statement on 20 February this year, to accompany a discussion document on proposed changes to the RMA:

Around New Zealand frustration with the Resource Management Act (RMA) is rife. The way RMA processes are operating is costing us all in time, money and lost opportunities. The systems have become cumbersome, uncertain and highly litigious. The money spent on having to fight to get ahead or to defend your position is money that our households and businesses are missing out on. The impacts of this are real - delays and uncertainties mean potential new jobs are not being created, houses are more expensive and communities have no idea what to expect in their neighbourhoods.

The RMA was pioneering legislation when it was passed in 1991. It was years in the preparation and drew on decades of environmental practice here and overseas. It was designed to offer a one-stop shop in environmental management. The Act had, as its principal aim, the sustainable management of the country's natural and physical resources. Beneath that, the Act establishes the framework for management of resource use through local authorities, who use policy statements and plans to guide their work, grant resource consents and provide mechanisms to enforce their decisions.

In the 22 years since the legislation was passed,

the RMA has provided general consistency in environmental management, a vast and complex area of activity. The Act has copped plenty of criticism, and, as a result, has been amended numerous times. A lot of the criticism has in fact been aimed at council plan provisions, which has led in turn to attempts to change the Act to refine what local authorities are supposed to do. The extent to which the RMA has helped protect our environment is difficult to assess, but as development of the country continues apace, it would be fair to say that the Act has been, at best, a brake on the worst kinds of activities.

It is, though, worth remembering that the RMA is there to facilitate sustainable management; protection is not necessarily required to achieve sustainability. The RMA requires a delicate balancing act. Under section 5, 'Purpose', the Act defines sustainable management as:

managing the use, development, and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic, and cultural well-being and for their health and safety while—

- (a) sustaining the potential of natural and physical resources (excluding minerals) to meet the reasonably foreseeable needs of future generations; and
- (b) safeguarding the life-supporting capacity of air, water, soil, and ecosystems; and
- (c) avoiding, remedying, or mitigating any adverse effects of activities on the environment.

The tension at the heart of the Act might feed much of the conflict that arises from consent issues, but there seems no better way of managing such matters. There are a number of nationally important issues that might be removed from council scrutiny, but riding roughshod over local communities can be seen as undemocratic and iniquitous.

The increased criticism of the RMA in recent years is partly ideological, in that proponents of a less fettered environment feel that would allow more economic activity. It is a conflict over the very essence of the Act: freeing up economic activity potentially undermines the concept of sustainable development.

“Could the government, for instance, insist on a maximum level of protection for different categories of heritage? It’s possible. This surely runs the significant risk of politicising the consent process and imposing central government’s edict on local communities.”

For example, by their very nature, mineral resources are non-renewable, so their extraction can be seen as unsustainable, but mining plays a significant part in the New Zealand economy and will have an even bigger role if the government gets its wishes.

The primary complaint about the RMA is that it ties applications for consents in red tape. The words of the minister are salutary here too:

Fundamentally, the proposed reforms are about providing greater confidence for businesses to grow and create jobs, greater certainty for communities to plan for their area’s needs, and stronger environmental outcomes as our communities grow and change. In most cases, this is not about whether a particular project can or cannot proceed, it is about the time and cost to reach that decision.

In an article for Fairfax Media, commentator Rod Oram pointed to the Ministry of the Environment’s own figures on the use of the RMA during the 2010–11 year. That found that 36,154 resource consent applications were processed through to a decision. Of these, just 203, or 0.56% of resource consent applications were declined. Just 4% of resource consent applications were publicly notified (for general comment), with a further 2% notified to affected parties only for their comments. Only 357 (or 1%) of resource consent decisions were appealed.

Oram pointed out that the justification for reviewing the RMA relied heavily on anecdotal evidence of the difficulties that particular people or organisations had had with their resource consents. However, the above figures seem to suggest that the Act

is working largely as intended and that most people have relatively few difficulties negotiating it. There are a lot of complaints about the costs associated with lodging a consent, and the inefficiencies encountered, but that is not necessarily a comment on the RMA itself, just the capacity of councils to process consents in a timely and cost-effective way. In fact, many of the costs and delays that applicants blame on the RMA do not withstand scrutiny. The reasons for this are many and varied but include the poor quality of applications (leading to revisions and delays), and the cost of project preparation as opposed to consent costs. The reality is that most viable projects do not proceed because of consent processes.

The government has a raft of changes in mind, many of which make sense. Among these are writing more national policy statements to guide councils, preparing templates and definitions to get more consistency in plans, consolidating related council plans into one plan, and, in what would be a very popular move, reducing the processing of simple consents from 20 working days to 10. Most of these could actually be undertaken without a change of legislation anyway.

On the other hand, it proposes allowing central Government to take specific consent decisions out of local councils and placing them in an as yet unnamed national body, and to insert provisions in council plans without consultation. Could the government, for instance, insist on a maximum level of protection for different categories of heritage? It’s possible. This surely runs the significant risk of politicising the consent process and imposing central government’s edict on local communities. The government also proposes reducing the Environment Court to hearing cases only on points of law rather than additional evidence. This again risks undermining community involvement.

The RMA is the cornerstone of the country’s engagement with the physical and natural environment. No legislation is inviolable, but something as crucial as this should be changed with real care. If political considerations overwhelm the purpose of the RMA, it will be a blow to the environment and to democracy.



The early years of the Intellectually Handicapped Children's Parents' Association

Hilary Stace uncovers a treasure trove of papers in the Alexander Turnbull Library

◀ Keith Anyon
Turnbull Library PA Coll-9653-23.
Copyright IHC New Zealand

Last year I was lucky enough to receive some funding from the IHC Foundation to research New Zealand's history of intellectual disability. Even though some of the Turnbull Library collections were unavailable, their catalogue revealed hundreds of potentially useful avenues and many eventual dead ends. Papers Past had some interesting if often obscure references. Search terms such as mental retardation were sometimes challenging from a current disability perspective as this is a field where language and labelling is powerful.

When the Turnbull Library reopened in August I started on the manuscript collection of the IHC from its founding in 1949. It was an archival treasure. There is something special about opening a file containing the hopes of real people who are no longer with us. It is a privilege to handle the paper they touched, and observe their battles to make the world a better place. Being New Zealanders, their work often involved setting up and running committees, and recording decisions in an orderly way.

The early files contain the carefully collected papers of the founding family of the IHC, the Anyons from Khandallah in Wellington. They were the parents of a boy denied the education and other opportunities his siblings enjoyed. Carbon copies of letters and meeting reports have been carefully saved. Margaret Anyon later annotated her papers in the 1970s when she must have donated the collection to the IHC, and they in turn deposited the collection in the Turnbull Library a few years ago. Her comments corrected minor details, or occasionally hinted at the frustration which anyone who has been actively involved in community organisations may relate to.

In mid 1949 the Anyons advertised a meeting for other Wellington parents of children with intellectual and other impairments and the IHCPA was formed. Education, post school occupations and residential care for adults were their three main concerns. In those days educational opportunities were limited and even special classes turned children away with Down Syndrome and other conditions

as they were considered not educable. The Anyons lobbied their local MP, Prime Minister Peter Fraser, who, helped by Director General of Education Dr Beeby, found a suitable site for a school on the corner of Oriental Parade and Grass Street. Only routine Education Department approval was still required. However, in November 1949 the Labour Party lost office and Margaret Anyon's small team had to start lobbying the new National Government, led by Sidney Holland. The astute women gathered up new Minister of Women and Children, Hilda Ross, and drove her around Wellington, visiting several mothers at home with their disabled children.

Meanwhile, the residents of Oriental Parade got wind of this new school, petitioned the new Minister of Education, Ron Algie, against it and he conceded. A sympathetic letter from Peter Fraser, still the local MP, promised to help the despairing parents find a solution. This eventuated as temporary accommodation under the stand in the Basin Reserve and later at a site in Coromandel Street Newtown where a school and occupation centre workshop were eventually built with considerable parental input.

The Intellectually Handicapped Children's Parents' Association grew quickly and soon had branches in numerous centres which then necessitated well minutted conferences, with the occasional supportive contribution from someone internationally influential (usually a paper or letter to be read out to the conference by a local member). Many of the early branch activists are remembered today in eponymous IHC centres and homes.

However, the IHCPA would be let down in their numerous requests and lobbying for better community support for their children. Instead of embracing their goals, the Holland government's official response was a consultative committee of clinicians and professionals (known as the Aitken Report after the chair) without parent representation, which decided instead to recommend expanded institutionalisation of disabled children in 'mental deficiency colonies' and to encourage mothers to send their children to them from the age of five. Had the parents overplayed their hand about the difficulties of parenting their children to a Government with little understanding of human rights? This decision had long term negative consequences for a significant cohort of New Zealanders which are only now, a half-century later, beginning to be addressed.

The Anyons were burned out and eventually left the organisation which became the IHC. But due to Margaret Anyon's wonderful record keeping, they have not been forgotten.

News from the North

David Verran reports on the Auckland Star biographical clippings

¶ As part of our relationship with Fairfax, we have now started to receive biographical clippings files used by *Auckland Star* and other journalists before Fairfax went digital in early 1997. So far we have received A to D and have just finished processing the As. Fairfax, or at that time News Media, clipped biographical references for both New Zealand and overseas personalities, including people such as Idi Amin and British, Australian and United States politicians at the time, and we are sifting out the New Zealand references from the others. Files for the New Zealanders are being indexed as we go on <http://www.aucklandcity.govt.nz/dbtw-wpd/localhistory/lhamadv.html>.

Nevertheless, if you are researching a prominent New Zealander, or perhaps someone not so prominent but who may still have had something written about them in one of Fairfax's newspapers, including the *Truth*, *Sunday Times*, *Sunday Star* and *Sunday News*, then we can check to see if there is a file, amongst those so far received. Norman Kirk's files are a little way off, but we have files on Bill Andersen, Bill Birch and Jim Bolger, amongst others. Fairfax are naturally retaining the files of those still active in politics, business, the Church, music and social movements amongst others.

We are still retaining the non-New Zealander files, as they give a picture of how the person profiled might have been portrayed in the New Zealand media.

¶ As you likely know, the *Auckland Star* is available to be digitally searched from 1870 to 1945 inclusive on Papers Past and we hope that the second instalment of the *New Zealand Herald*, from 1885 into the 20th century, will be there soon as well.

Conference reports

Colonial objects

Ewan Morris learns of some intriguing historical mysteries

Who forged the skull-bone tiki in the British Museum's collection? Roger Blackley's paper 'The Case of the Skull-Bone Tiki' on the first day of the Colonial Objects conference, in Dunedin in November 2012, was typical of a number of papers that examined historical mysteries. Other puzzles explored at the conference included:

- ▶ How did two taonga puoro (Māori musical instruments) find their way into the collection of the Peabody Essex Museum in Massachusetts? (Lucy Mackintosh)
- ▶ When was a famous photo of Wiremu Kīngi Te Rangitaake taken - and is Wiremu Kīngi, in fact, the photo's subject? (Ruth Harvey)
- ▶ Why is there a memorial to Florence Nightingale in the Ashburton Domain? (Katie Pickles)
- ▶ How did the descendants of carver William Ah Gee come to believe that their ancestry was not Chinese but Māori? (Steve Austin Kwan)

Some speakers had a family connection to the objects they talked about. Megan Ellison spoke about a tokotoko gifted by King Tāwhiao to her ancestor Rāniera Ellison, and made a plea for such taonga to be brought out and used once again. Kristyn Harman, whose grandfather had been stationed at Featherston prisoner-of-war camp during the Second World War, spoke about artefacts made by the Japanese prisoners, including some held by her own family.

Most of the papers focused on New Zealand objects, but there

were also several papers on Australian topics. Jane Lydon, author of *Eye Contact: Photographing Indigenous Australians*, gave a keynote address about the complex history of representing Australian Aboriginal people in photographs. Penny Edmonds, Kate Darian-Smith and Lindy Allen looked at objects used in attempts at conciliation between indigenous and non-indigenous peoples in Australia. While such 'conciliation' took place in the context of conquest and dispossession, Lindy Allen's moving paper on the encounter between Wonggu Mununggurr and anthropologist Donald Thompson in Arnhem Land in 1935 provided a more hopeful picture of two individuals meeting and reaching agreement as equals.

Some speakers invited the audience to go beyond the usual roles of listening and asking questions. Kirstine Moffat's 'story of passionate attachment to a beloved instrument', the piano, included an invitation to join her in a rousing rendition of the rugby song 'On the Ball'. Jonathan Mane-Wheoki, giving a keynote address about the repatriation of the whareniui Mataatua, asked the audience to close their eyes and imagine the sights, sounds and smells of the whare before it was taken away from Ngāti Awa by the colonial government.

Overall, the conference was both interesting and remarkably coherent, with intriguing threads of connection between different papers. Most papers dealt with objects that were unusual or extraordinary, and there were relatively few papers about everyday or mass-produced objects - perhaps another conference is needed to consider such objects?

The setting - the vast and re-

cently redeveloped Toitū Otago Settlers Museum - was very appropriate, but unfortunately the conference took little advantage of this setting, or of the proximity to the wealth of heritage objects and places in the historic heart of Dunedin.

Colonial Objects was the inaugural conference of the Centre for Research on Colonial Culture at the University of Otago. The Centre is off to a great start with its objective of facilitating public discussion about colonialism and its legacies in New Zealand and elsewhere.

Oh, and who did forge the skull-bone tiki? I'll let Roger Blackley tell that story; all I'll say for now is, beware of ex-military gentlemen with some artistic ability who have fallen on hard times . . .

Endurance and the First World War

Imelda Bargas reports from the trenches

Looking back on it the theme for the conference 'Endurance and the First World War', held in Christchurch in November 2012, seems very appropriate. The majority of the speakers had no problem linking their papers to the concept of endurance. And endurance is what all of us will need as the subject comes to dominate historical discussions, research and conferences with the centenary of the First World War approaching. If you're working in an institution and you're not already involved in a First World War related project, chances are you will be in the next few months or years. This was a conference for those of us already in the trenches. It provided the first

'conference scale' opportunity since planning got under way for historians and others in related disciplines to come together and talk about our First World War research.

The organisers hope to publish proceedings from the conference. So instead of summarising the various papers I thought I'd reflect on how the conference demonstrated that the First World War lends itself to a wide range of historical research.

Military history is perhaps the most obvious field for research on the First World War. A few speakers at the conference approached the conflict from this discipline – giving us new insights into both little and well known theatres of war. Simon Moody gave an excellent introduction to the experiences of around 70 New Zealanders who served in other imperial forces in Salonika during the First World War. He outlined what their service there entailed, and why these New Zealanders joined other imperial forces. Glyn Harper took us to Passchendaele in 1917, highlighting the condition of New Zealand's forces at this point and the insurmountable challenges stacked against them.

Other speakers approached the First World War from the field of material culture – showing that the conflict can deliver equally rich insights in this area. Kirstie Ross spoke about lists of the effects of dead soldiers, now at Archives New Zealand. She considered what meaning could be taken from the kinds of personal items they carried, such as photos and bibles. Lynette Townsend spoke about departure portraits taken at the Berry Studio, the glass plate negatives of which are now held at Te Papa. She examined the rela-

tionships shown in the portraits but also what the negatives can tell us of the studio setting. You can hear Lynette talk about this collection in this RNZ interview: <http://www.radionz.co.nz/national/programmes/afternoons/audio/2521006/the-'berry-boys'-photos.aspx>.

Several speakers working in the field of school history demonstrated how researching the school's First World War experiences deepened not only their understanding of the school's history but also its culture. In particular Martin Kerby from St Joseph's Nudgee College, Brisbane, Australia gave a fascinating paper about the history of the war at this Irish Catholic boys' school, exploring the reasons why this history seems absent from the school today.

Further speakers approached the subject of New Zealand's First World War heritage. Ian Lochhead examined the development of Samuel Hurst Seager's battlefield memorials and the intentions behind his designs. Margaret Harris pulled apart the different layers of meaning in the National War Memorial complex, remarking how they are products of their time that speak to different audiences.

All in all the conference demonstrated how well the First World War lends itself to different types of historical research. It is an obvious subject for military historians – with a wealth of areas still to explore. But it can equally offer insights for those working in fields as diverse as material culture, school history and heritage. I think it offers some reassurance to those of you who are asked to work on centenary projects. You have nothing to fear – researching the First World War has something to offer all historians.

Comment

Ian F Grant responds to an article in the last issue of Phanzine:

As historians take facts seriously and their journal should be beyond reproach on that score, I would like to make some corrections to an article in your last issue entitled 'Drawing a line: Twenty years of cartoons, cartoonists and caustic comment at the New Zealand Cartoon Archive'.

It was pleasing that someone found what I said during the 2012 Turnbull Library Founder's Lecture sufficiently interesting to write about it, but there are several concerns.

The Cartoon Archive may owe its beginning, indirectly, to *The Unauthorized Version*, but this was first published in 1980, not 1985. I was not an avid collector of cartoons, this being 'akin to a love of comics and comic collecting'. I certainly enjoyed editorial cartoons and, as a *National Business Review* editor, hired Bob Brockie in 1975, but I had collected none until I was commissioned by Cassell to write that book.

The Archive collection did not begin with 'imitations of *Punch*-style Victorian engravings in the 1840s'. The first cartoons in New Zealand appeared in short-lived local *Punch* magazines appearing from the 1860s.

A number of cartoonists of various stripes from different periods were mentioned, but few of them by me – and, to my surprise and doubtless his, historian Jock Phillips was included.

A pity, as I'm sure the article was well-intentioned, and it makes some solid points about the increasing awareness of cartoons as important historical sources.

A Splendid Isolation. Gisborne : East Coast 1950–2012

Sheridan Gundry explains that to write a local history you must be a jack of all trades

A SPLENDID ISOLATION

GISBORNE : EAST COAST 1950–2012

SHERIDAN GUNDRY



In the mid-2000s, I embarked on a new history of Gisborne and the East Coast to follow on from J A Mackay's *Historic Poverty Bay and the East Coast*, published in 1949. Gisborne District Council agreed to part-fund the project over two years and my plan was to have the book completed by the 20th anniversary of the council in 2009. That was not to be.

The project took longer than expected as I juggled existing and new work commitments. I soon realised I had bitten off far more than was digestible. The scope was large.

Wanting to reflect the essence of the region and its people, I settled on five thematic adjectives – rugged, isolated, fertile, connected and spirited – to frame the content. I looked for the main players for each and considered who, because of their age, should be interviewed first.

Several years passed before retired accountant Bob

Briant asked if he could help raise money to pay me and for the printing. The H B Williams Memorial Library Book Trust became the funds conduit and, as the community was contributing, I suggested book profits go to the trust for future library resources. Nearly 40 individuals, organisations and trusts contributed.

I continued researching, interviewing and writing. The book grew until, after the fourth theme, I was forced to chop the manuscript in half. Deadlines came and went but I was determined that by Christmas 2012 the book would be for sale in Gisborne stores.

While Wellington's Jane Parkin edited the work, I began the search for photographs, most of which were sourced from the *Gisborne Herald*. To make it easier for the pre-press phase, I laid out the entire book in the InDesign program before taking it section by section to Gisborne's Te Rau Print. The designers would have been horrified to receive dozens of Word documents and hundreds of photographs without a clear description of how it all fitted together. It was easier to do that myself and leave them to the proper pre-press. I also sought printing quotes and determined book size, paper stock and finishing.

A Splendid Isolation: Gisborne : East Coast 1950–2012 – featuring a preface by Dame Anne Salmond – was printed in Wellington by PrintLink and launched late November 2012.

It begins with the power of the land and charts the many challenges successive groups and governing bodies have tackled – from erosion, flooding and earthquakes to the development of the region's infrastructure. It celebrates the fertility of the land and sea, the way kinship and long-term commitment have built economic and social success, and the way the region's people have used leisure activities – from kapa haka and the arts to sports on water and land – to build a collective spirit.

Editor's note: people working in local history may well find the following publication helpful:

Gavin McLean,

How To Do Local History,

Dunedin: Otago University Press, 2007.

New images of nineteenth century New Zealand

Simon Nathan outlines an exciting find of early New Zealand paintings and photographs

It is exciting to be able to publicise a hitherto unknown collection of nineteenth century paintings and photographs of the New Zealand landscape, held by the descendants of Ferdinand von Hochstetter in Basel, and including some works not previously seen by New Zealanders.

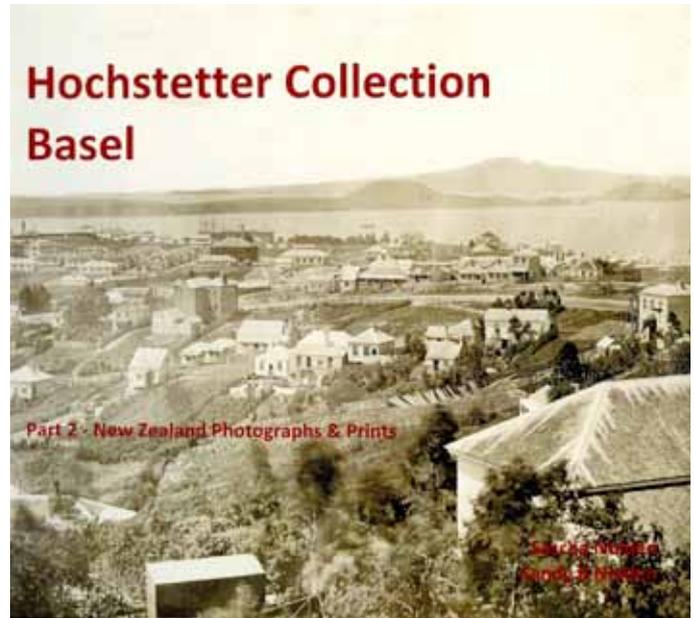
Hochstetter was only 29 when he arrived in Auckland in late 1858 as a scientist on the Austrian Novara expedition. He spent eight months in New Zealand, travelling around the Auckland and Nelson province with his compatriot, Julius Haast, recording and documenting geological features. After his return to Vienna, he published books, research papers and maps about New Zealand. Little was known about New Zealand geology before Hochstetter arrived, and he is widely regarded as the father of New Zealand geology.

Until recently most biographical information on Hochstetter has been from sources written in English, which has overlooked much historical data as Hochstetter and his colleagues, including Haast, generally corresponded in German. Recent research into the German material by Sasha Nolden greatly extends our knowledge of Hochstetter's work and influence. One of his most exciting discoveries has been a large collection of paintings, photographs and maps held in Basel by Hochstetter's descendants.

Hochstetter collected many images while he was in New Zealand in 1858-59, but he also corresponded regularly with Haast for the next 25 years, and encouraged Haast to send him photographs.

The discovery of the Hochstetter collection at Basel has led to the compilation of an illustrated catalogue by Sascha Nolden and his brother Sandy Nolden. So far two volumes have been published, the first covering paintings and sketches and the second photographs. An additional volume is planned, covering documents and maps.

A few of the paintings and sketches in volume 1 have already appeared in other works but most of the 44 images are previously unseen by New Zealand eyes. Probably of most interest are 20 watercolours and pencil sketches by New Zealand explorer-artist, Charles Heaphy, including views around Auckland,



Panoramic view of central Auckland in 1861.
Photographer, J N Crombie

Coromandel, White Island, the Pink and White Terraces, and the West Coast.

Other delights are 11 watercolours by Henry Atcherley of views ranging through New Zealand from Auckland to Dunedin. Dated 1885, they were apparently purchased as a gift when Haast and his wife visited Hochstetter's widow in Vienna in 1886.

The second volume, covering photographs, includes examples from all over New Zealand taken by 18 photographers as well as two groups that cannot be attributed.

Landscape photography was in its developmental stage when Hochstetter visited New Zealand, and he was one of the first to engage a professional photographer, Bruno Hamel, to document his travels in the central North Island. The result is a unique collection.

The publisher can be contacted at:
mente.corde.manu@gmail.com]

Editor's note: Simon has written more extensively about this collection on <http://blog.teara.govt.nz/2013/02/11/new-images-of-19th-century-new-zealand/>

Public History – Theory and Practice: PHANZA mini-conference

St Margaret's College, University of Otago, 19 November 2013

Call for papers

We invite abstracts for PHANZA's 2013 mini-conference at the University of Otago. Papers (20 minutes) are welcome on any aspect of the theme 'Public History – Theory and Practice'. The organisers also welcome workshops (90 minutes) that take a practical approach to the theme.

Abstracts (250 words) to secretary@phanza.org.nz by 1 September please.

Registration details will be available on www.phanza.org.nz around September 2013. PHANZA members will pay a reduced rate for the mini-conference.

The mini-conference is part of an exciting cluster of history events at the University of Otago in late November. These events include:

- § Religious History Association of Aotearoa New Zealand workshop, 19 November (contact Allan Davidson nzallan.davidson@gmail.com);
- § University of Otago's Centre for Research on Colonial Culture workshop for postgraduate students working on empire and colonialism (contact crocc@otago.ac.nz);
- § New Zealand Historical Association Conference, 20–22 November (contact NZHA2013@otago.ac.nz);
- § Maritime History workshop, 23 November;
- § Australian and New Zealand Law and History Society conference, 25–27 November (<http://www.otago.ac.nz/law/conferences/anzlhs.html>).

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This issue was edited by Margaret Pointer.

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