

Phanzine

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Editorial – a personal view

One of the side benefits of the First World War commemorations has been the digitising of Defence Force personal files. There will be few PHANZA members who have not delved into this rich and revealing human treasure trove. It contains around 140,000 individual records, giving such details as family background, personal physical attributes and overall health as well as wounds received and diseases suffered while on service, past criminal convictions, marriage, children, and subsequent death. This is exceedingly personal information, now available world-wide, some of the material not yet 100 years old. It has been released without the sky falling in or the usual timidity surrounding private information held by public agencies, even that which is from a similar period.

Anyone using materials at Archives New Zealand will be aware of vast inconsistencies in access requirements between government agencies. When the Privacy Act was passed in 1993 some departments seem to have responded with a blanket restriction on any historical files which contained personal names of providers or recipients of their services.

I have had the odd experience of returning to notes and photocopies of case materials I referred to in the later 1970s when I was doing my doctoral research. The files were from the 1880s through to the 1930s and my notes were mostly taken without recording the real names of those mentioned in the files, as it was their experience rather than their identity that was my focus. I wrote a thesis and a book which drew extensively on these materials to examine the gap between policy intentions and their implementation, most especially the ways in

which welfare recipients showed agency in resisting or circumventing administrators' intentions. As promised when I gained access to the files, I changed names and identifying details, even when the 'cases' had made it into the newspapers, as they sometimes did in this period. I offered the agencies holding the records the chance to read my text before it went into the public sphere. I don't recall any of them taking up my offer, and there was no subsequent difficulty.

Not so now. Materials associated with the former Department of Health and the hospital boards which reported to it pose a special difficulty, but they are not alone. Many Health files have blanket restrictions, and a recent attempt to view a file in order to see a copy of an institutional floor plan resulted in my dealing with at least three different people at the Ministry and its legal section because the file had restricted access at Archives New Zealand. I had previously made extensive notes from this file, but now was not able to view it without signing a somewhat intimidating deed of confidentiality. It was more appropriate to the recent past than to the material from the first decades of the twentieth-century that I was seeking. In the end, I ran out of time for the file to be useful and I went with newspaper descriptions of the institution's layout instead. It was not the first time that such hurdles have made the pursuit of access so cumbersome and intimidating that I have given up. I very much doubt that I could write my doctoral thesis now, nor many of the articles which underpinned my research career. It is not surprising that so many books and theses seem to be based on newspaper materials rather than official documents these days – Papers Past is by comparison readily available and unrestricted. But a recent scan of some of the World War One Defence force files made me

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question why some personal materials are privileged in terms of availability, and not others, and why we archive material only to make it unnecessarily difficult to use.

Case records are particularly problematic, and their sensitivity influences retention as well as access. Here there are the practicalities of dealing with a proliferation of case records, as well as concerns about statistical validity where only a sample of files are retained. Reference is sometimes made to the 'fat file effect' where the largest files are retained because they are assumed to be the most interesting.

This rather misses the point – historians are never working on the basis that they can canvass the entire range of human experience when generalising, nor that their conclusions would pass tests of statistical validity; we are always in some way dependent upon that which survives, and many of the most frequently cited sources (especially newspapers) deal with the extremes of human activity and response. Welfare historians, who are especially drawn to case materials, are often as interested in those delivering services, the assumptions they brought to their task and the processes they followed on a day to day basis, as they are in the recipients of aid. The 'fat file' may not be typical, but it does raise the question of why such a file was generated, for example.

Not that the recipients are irrelevant. As one for many years used case records relating to public relief, pensions, benevolent institutions, children's health camps and homes for unmarried mothers, among others, I was interested in the experiences of those 'in need', or on the margins of society. Even where their experiences were mediated by the reports of social workers, religious sisters, relieving officers and matrons the case materials revealed an interaction (sometimes sympathetic, sometimes antagonistic) and a social situation. Sometimes they gave actual voice to the recipient, whose claims and complaints were recorded in detail, or whose letters were attached to the file. The views of those on the bottom of the social heap were all too often suppressed or disregarded in their own time. I believe we have a

responsibility not to repeat this suppression in the name of anachronistic notions of privacy which are very particular to our own age, but which can also provide a convenient rationale for doing nothing, for closing access, or for automatic destruction.

Even if we simply focus on those materials which have already been archived, there needs to be further, and urgent, conversations about the extensive blanket restrictions in many areas. In particular, there should be a review of protocols for the use of files which may mention individual names, especially where files are more than fifty years old. Many restrictions seem to have been put in place hurriedly and without reference to their practicalities during the 1990s, and reflect the risk aversion of the time as much as any real understanding of research processes. They remain because doing nothing is simpler than the alternatives. Part of any new conversation could be where the access decision should lie for materials of a particular age – present-focused government agencies with a frequent turnover of staff may not be the best placed to do this. A review may need to involve the Privacy Commissioner, whose office now has years of experience in dealing with contemporary privacy issues, including their excessively rigorous interpretation by some public bodies. There are, in the end, ways of illuminating experience without disclosing identities.

History is ultimately about people, and it is difficult to write it without reference to sources which touch upon individual lives. Used ethically and sensitively historical materials can give insights into the circumstances of those so often denied a voice in their own time. As the Defence files have shown, our understanding can be hugely enriched by the details of ordinary lives that have come into contact with extraordinary events and powerful state agencies.

PHANZA would like to hear from members who may have other experiences of dealing with restrictions on historical files, whether they involve case materials or others of a less sensitive nature. Feel free to email me: matennant@xtra.co.nz

—Margaret Tennant

Subs reminder

PHANZA 2016–17 Membership Subscriptions are now due. We'd like to thank all our members for their continued support. Our subscription year runs from 1 July to 30 June, so please pay by 30 September 2016. The subscription for those receiving income from paid work is \$50; for

those not receiving income from paid work it is \$25.

We are not currently able to take payments via PayPal. Please pay direct into PHANZA's bank account (Kiwibank, 155 The Terrace, Wellington, 38 9015 0433694 00), including your name in the reference section and emailing the Treasurer

(treasurer@phanza.org.nz) when you have made your payment so she knows to look out for it. Or, post your cheque to the Treasurer, PHANZA, PO Box 1904, Wellington, indicating whose subscription the payment is for. Any queries about subscription payments should be emailed to the Treasurer.

News from the very far north

PHANZA President Ewan Morris reports from Scotland

Since late March this year, I have been living in Scotland's capital city, Edinburgh. My wife is on a year's work exchange here, so I have tagged along; but I've also been fortunate enough to be accepted as a visiting scholar for 12 months in the School of History, Classics and Archaeology at the University of Edinburgh.

Edinburgh might seem like a strange place in which to base myself while writing about New Zealand. It turns out, however, that the University of Edinburgh Library has a special New Zealand collection of some 7000 volumes, mostly dating from before 1975. This collection was formerly in the library of the New Zealand High Commission in London, and was donated to the university in 1991. Why the High Commission wanted to get rid of its historical volumes, and why it chose Edinburgh, isn't clear.

While trying to focus on my writing, it's easy to get distracted by all the other opportunities this wonderful city, so rich in history, has to offer. You can hardly move in Edinburgh without coming across some plaque, monument or relic recording an aspect of the city's history. Edinburgh's medieval Old Town and Georgian New Town were inscribed by UNESCO on the World Heritage list in 1995. Elsewhere in Scotland, too, evidence of the nation's often turbulent history is all around.

As I travel in Scotland, I always keep a keen eye out for objects and stories that link Scotland to New Zealand and the Pacific. The story of the Scottish writer Robert Louis Stevenson's last years in Sāmoa, about which I heard an



interesting talk at the National Library of Scotland last week, is well known. But other connections are not so famous.

Did you know, for example, that a high-ranking Tahitian woman, Titaua Marama (niece and adopted daughter of Queen Pōmare IV), is buried in the Fifeshire fishing town of Anstruther, where she settled with her Scottish husband? Or that Captain Cook's dinner set is on display at a historic house in Orkney, having been acquired from sailors on the *Resolution* and *Discovery* when the ships stopped at Orkney on the way back from Cook's third Pacific voyage?

Then there is the waka Te Tuhono, given pride of place in the World Cultures Gallery of the National Museum of Scotland. Thought to have been brought to Scotland in the 1820s by a former Governor of New South Wales, it

has recently been conserved and given a new taurapa (sternpost) made by Māori artist George Nuku. Unusually, the taurapa is made of clear acrylic, so as not to detract from the original artefact; and it has a Scottish thistle carved into it, in recognition of its current home.

I can't report on my time in Scotland without mentioning the dominant news story throughout the United Kingdom: the vote in the referendum held on 23 June in favour of the UK leaving the European Union. History and historians played a role in the debate leading up to the referendum but not, sadly, a very illuminating one. Advocates of both the 'Leave' and 'Remain' positions drew on history to bolster their cases: former Prime Minister David Cameron argued that Britain should remain in the EU because, throughout its history, it has been a European power; while Boris Johnson, for the 'Leave' side, claimed that the EU was trying to become a European superstate and thereby to achieve what Hitler had failed to accomplish.

Historians, too, lined up on both sides of the debate, but contributed little of substance to it. There were Eurosceptic 'Historians for Britain', as well as a seemingly much-larger group of pro-EU historians who signed an open letter to the *Guardian* that was disappointingly shallow and devoid of historical argument. It is hard to disagree with Paul Lay, the editor of *History Today*, that the referendum campaign was a missed opportunity for a 'more nuanced conversation among historians of multiple perspectives and specialisations [that] might have led to a higher level of public debate'.



Former BNZ Building facade, Queen Street. Photo: Melanie Lovell-Smith, Ministry for Culture and Heritage

Dynamic heritage inventories?

Michael Kelly looks at why heritage inventories evolve very slowly – and throws up some views on removal of listings.

Historic places have been collected in some sort of inventory in this country since as early as the 1950s. It is not exactly a new activity, but most existing inventories have been established recently enough that questions about their integrity and flexibility have not really been posed with any rigour.

Heritage inventories – statutory and non-statutory – include the likes of district plans, the Heritage New Zealand (HNZ) List, Department of Conservation national register, Institute of Professional Engineers' register, New Zealand Defence Force heritage inventory, and many more. They have all evolved, mainly via expansion i.e. more places have been added to them. This is entirely proper. Gauging the breadth of our heritage takes a lot of work, not to mention the fact that the passing of time draws attention to more recent places.

Latterly, other influences have been at play. Some local authorities have barely added new heritage

listings to their district plans in recent years, perhaps feeling that the initial flush of work required to fill the first operative plans was somehow sufficient. Or they may be under pressure to keep developers and building owners happy by not listing more places. Some smaller councils do no listing work themselves and are totally reliant on HNZ listings. Conversely, not many inventories lose places either, except perhaps by demolition.

Let's examine that in more detail. By the early 1980s, HNZ's List (then classifications) reflected an enthusiasm for colonial history and was full of the likes of grand public buildings, churches and fine houses. Most of these places still remain on the List, but since then it has been expanded and diversified significantly and strong quality controls instituted to lift the overall standard of new listings. Still, churches, for instance, remain strongly represented. Of the 5701 places on the List, 501 are churches.

There are a number of reasons for not removing listings and they are not trivial. HNZ and, for that matter most local authorities, do not want to be seen taking places off their lists without a very sound

reason. It would be very awkward to try and remove a place listed for decades just because better examples have been found or that there are imbalances in the place types. It would suggest poor judgement in the first place. It would tell the owner that all the years that their place was governed by district plan rules were an aberration. It would deprive proud owners of the esteem that a listing brought them and their property. Wait long enough and a listing becomes institutionalised, part of the history of a place, and in a few cases its *raison d'être*.

Anyway, is it a bad thing if a place that is demonstrably historic has at least some legal protection? And just how many places should an inventory contain? Presumably an inventory should reflect the nation's aspirations to protect and conserve a selection of our heritage, but that is not easy to quantify on a national, regional or local basis.

There is one category of place that is more difficult to explain away and that is the 'irrevocably modified'. This can apply to any sort of historic place, from an archaeological site to a large commercial building. Perhaps the most obvious examples of these are buildings reduced to façades. The former BNZ Building on Queen Street in Auckland is possibly the most famous case in point, but there are many listed façades around New Zealand. As far as the author is aware, no façade has been listed subsequent to the removal of the bulk of the building. There are reasons why such places have not been removed from inventories. The façade itself may have value to the community, the façade may be more than one elevation, so it retains a building (albeit new) on its interior, or most awkwardly, an authority has approved the reduction of the building to a façade and the subsequent removal of its listing would make it look foolish.

It's not just façadism that might sit uneasily; any major modification of a place that severely undermines its heritage value could be grounds for removal from a list. Where that line sits is of course a matter of considerable debate, but it's not that difficult to tell when a building has been unreasonably compromised.

Set against these complications and compromises, seeking more dynamism in heritage inventories might seem a far-fetched aspiration. Certainly, expecting significant churn in inventories is probably unrealistic. However, stewards of heritage inventories should at least consider removing those places that are so modified that they have lost the majority of their heritage value. That would send exactly the right message about the integrity of heritage listings.

Past and parcel

One of Auckland's independent PHANZA members, Mark Webster, described the iBooks publishing platform at a gathering of Auckland members in May.

Coming to grips with electronic media for publishing history is a learning curve at best, and to see what Mark and his team at CreativeTech have done for Mark's latest book *Parcels from Home*, a history of the Red Cross parcels in World War Two, was eye-opening. High resolution images of prisoners of war allow the reader to zoom in on any part of the image to pick up details like the exact label on a can, the nuances of expression on people's faces, and background details. Voice recording replaces quotes in the book: the person's actual voice speaks the quote, and the accent and their personal emphasis on the words give added meaning. On other pages the reader clicks to hear the sound of boots trudging through snow, or, where there are images. The sounds made by Allied and German aircraft, crucial to identifying which aircraft were flying overhead, accompany images.

A touching image shows a sewing kit, one of many made by New Zealand women and schoolgirls that were included in parcels sent to prisoners of war. Clicking the image opens the sewing kit to reveal its contents. Short movies are embedded and also music - accompanying an image of a Māori battalion member holding a ukulele.

Mark then showed us images included in a book he is working on about the battle for Monte Casino in Italy. A movie takes us up the road from Casino to the monastery at the top of the hill, which the troops first had to ascend before they could commence their attack. Just the drive in a car from from Casino up this extremely narrow road, which continually winds because of the grade, gives an added dimension to the story and huge respect for the fitness of the men who did this on foot, with fully loaded packs, and then proceeded to engage in battle against the sheer walls of the monastery.

Mark then showed us a cartoon variation of the story where instructions shouted in German can be clicked, for translation to English.

The iBooks platform looks to be a game-changer in how history is conveyed, adding information that it is simply not possible to convey with the written word alone.

www.thebigidea.nz/connect/media-releases/2015/apr/162625-parcels-from-home

A singular life

Graham Butterworth, a founder member and former committee member of PHANZA died in March. David Young surveys a productive and singular life.

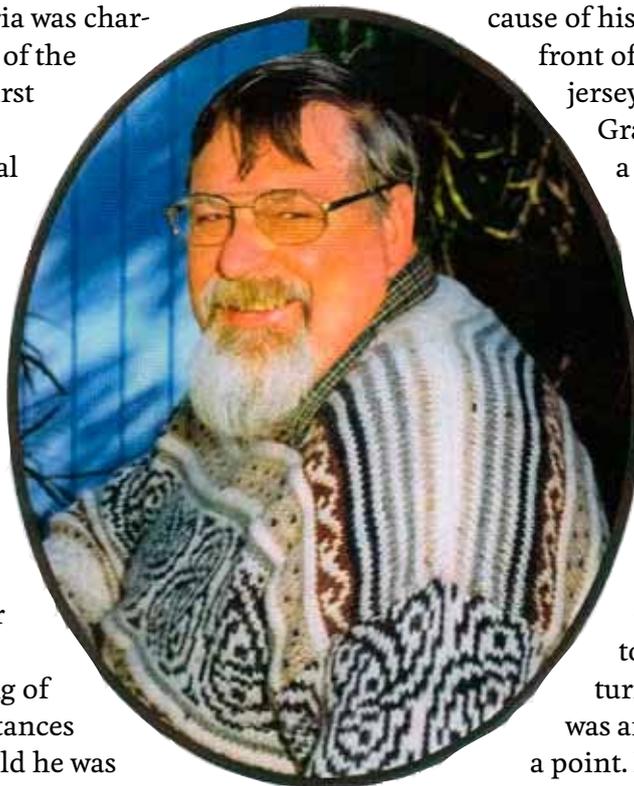
Graham Butterworth, who died in April aged 75, was an intellectual, an historian and a humanitarian who thought deeply and widely, acting upon his beliefs in ways both independent – sometimes to the point of eccentricity – and visionary.

His university life at Victoria was characterised by his membership of the Anarchists Society and by a first class degree in history.

History provided his mental framework, but he was also a scholar of faith, of social conscience, courage and social action. For him, this meant a lifetime's commitment to the study of Māori history and culture, most obviously expressed in his pioneering and popular course on Māori at Massey University (1968-74) and publications and reports over many years relating to establishing a better understanding of Māori, their current circumstances and Treaty matters. In this field he was a true ground-breaker. It began with his masters thesis, under Mary Boyd, on Sir Āpirana Ngata – and completion of this as a major biography was ever a goal, sadly never attained.

He worked in the late 1950s and early 1960s in the Department of Industries and Commerce under Bill Sutch, who was famously tried for espionage in the Muldoon era

'I've never understood what first attracted him to Māori history, but it was an excellent choice', reflects his widow and colleague, Susan. 'He was awarded the FP Wilson scholarship for the best history thesis of its year'. After his Massey sojourn, where they met, the pair worked together at the Consumers Institute before Graham was recruited by Dr Bob Moodie to the executive of the New Zealand Police Association.



Above right: Graham, as many of us will remember him: the image used for the order of service at his funeral.

Moodie's assessment was that he and the president's decision to hire Graham was easily one of the best they ever made. 'Not only did Graham's intelligent, mature and sage like advice become of crucial importance to me, it became indispensable to all of the association's decision making'.

However, Moodie, no regular guy himself, had no illusions. Graham was so eccentric, 'the police wouldn't have anything to do with him – they regarded him as a garden dwarf'.

As a polio sufferer of the 1947 epidemic, Graham inherited a slight a limp. But he also was a man of distinguished head, a goatee beard, and in those days thick, black framed glasses and a tendency, because of his polio, to spill coffee down the

front of his 'beautifully knitted white jersey'. Even before he was hired,

Graham had managed to lodge a foot into a tin wastepaper bucket and, not being able to extricate it, clumped around the Police Association office in a manner that, when recalled, brought much laughter at his funeral.

That was the beginning.

In the 1970s, a still war-emergent culture watched in horror and fascination as both Rob Moody and Graham – in an act of defiance even by today's LGBT norms – began

turning up to work in kaftans. It was an eye-catching way of making a point. In its challenge to a hard-back

macho culture it was also a prelude to Lou-

ise Nicols' appointment 40 years later as a police advisor. They also greatly improved conditions of employment and created a series of subsidiaries – Credit Union, an insurance scheme, plus a string of holiday homes. Moodie rates Graham as 'the other half of my mind'.

Graham also developed a life-long friendship with Alec Waugh, who was police commander of the Whanganui district during the 95-day occupation of Moutoa Gardens. With his masters in history, and Graham and Susan providing a sanctuary of support, Waugh was able to take the long view of the Māori protest. Waugh said of the Butterworths: 'a rock to lean on, the door always open, a place of safety in times of turmoil'.

When Prime Minister Robert Muldoon blatantly attempted to use the police as the Government's heavies, most particularly in the Springbok Tour of

1981, Susan said Graham ‘Developed a wily talent for negotiation from a position of weakness and remained friends with many of the police he had dealings with until his death’.

Graham then returned to Māori history as Chief Research Officer in the Department of Maori Affairs up until it was disestablished in 1990. Susan rates this and the police work as ‘probably the high point of his career’.

But the polio’s return in later life was deeply fatiguing, defining his working output before and after 1993, says Susan, also an active member of PHANZA, whose productive history partnership with him was largely in the latter period.

Susan and Graham together wrote *The Maori Trustee, Policing and the Tangata Whenua 1935–85*, *Chips off the Auld Rock: Shetlanders in New Zealand*, *Reforming Education: the New Zealand Experience, 1984–1996*, and *Jaycee: Developers of People, Builders of Communities*. Graham made an indispensable contribution to Susan’s solo official history of the police, 1945–93.

“A touch of sweetness mixed with refined old wood, mellow flavours, all juicy and aging.”

Susan says: ‘Without his introductions and door-opening an outsider, particularly a woman, would have made heavy weather of it’. He was awarded the 1990 medal for services to Māori history.

Father of two daughters, Graham was also an early member of the anti-Springbok tour movement, a supporter and, as Susan says, ‘twice candidate for the United Future Party, a long-time member of Tawa Toastmasters, and a gallant if somewhat ungainly practitioner of Tai Chi’.

Friend Catherine Ennis admired Graham’s intelligence and often wry humour. Recently, she said, ‘We were discussing, over a sumptuous Butterworth breakfast, the latest example of the Government saying one thing and doing another and the vagaries of politics. Graham said: “Never underestimate the usefulness of hypocrisy.”’

Graham was also an intermittent attender of Quaker meetings and a lover of good wine.

Alec Waugh, whom Graham introduced to wine, found this review of a quality Red put him in mind of Graham: ‘The deep youthful colour belies the age of this wonderful drop. Big and earthy, a sweet harmonious texture, deep and complex. A touch of sweetness mixed with refined old wood, mellow flavours, all juicy and aging. This wine oozes character, finesse and depth.’

NZHA update

I am currently the PHANZA representative on the New Zealand Historical Association (NZHA) Council. The NZHA is an organisation that promotes historical teaching, study and research through various methods, including a biennial conference, history prizes and fostering contact with associations and people with similar objectives. The NZHA Council consists of an executive team and individual members from regional areas around New Zealand. The council also co-opts a representative from PHANZA, as it is an organization with similar objectives to the association.

I have been attending NZHA meetings in Auckland since early this year, when I took over the role from Marguerite Hill, who was the PHANZA representative when the executive was based in Christchurch from 2013 to 2015. The NZHA holds a biennial conference in different regions around the country, and the most recent conference in Christchurch sought to widen participation beyond the university to include a significant number of museum and other heritage professionals. The council is keen to continue to develop relationships with organisations that have similar interests, such as PHANZA, the Royal Society of New Zealand (RSNZ), the New Zealand History Teachers Association (NZHTA), the National Oral History Association of New Zealand (NOHANZ), the Archives and Records Association of New Zealand (ARANZ) and museum professionals. The NZHA is also aware that there are a growing number of history practitioners in university departments other than history (such as Māori, politics and European languages), and at other tertiary institutions, whom the NZHA would like to connect with. Furthermore, the council is looking at ways the NZHA could step up its profile and advocacy role on issues of history in the public domain. Both PHANZA and the NZHA have a number of overlapping interests, and it makes sense that the two organisations continue to foster contact and cooperation with each other. The next NZHA conference will be in Auckland in late 2017. We hope to see many PHANZA members in attendance!

— Lucy Mackintosh

“PHANZA and the NZHA have a number of overlapping interests, and it makes sense that the two organisations continue to foster contact and cooperation.”

Conference reviews

Museums Australasia

The first joint Museums Aotearoa and Museums Australia conference.

In May this year, New Zealand and Australia held a joint Museums Australasia conference in Auckland's Aotea Centre. It was the first year that a joint conference has been held and it proved so popular the Australians are already talking of inviting the New Zealanders over there in a few years.

For someone who is used to attending the Museums Aotearoa conferences with its usual 150-odd attendees, Museums Australasia with its 400 plus conference goers was a bit of a shock, with six streams for each session and the smaller 'break out' rooms almost bursting at the seams. However, more attendees mean more money which meant that there were some fantastic international keynote speakers this year, as well as superb Australian and New Zealand presenters.

The conference was opened by a New Zealander - Moana Jackson - who set the tone with his beautiful stories and parables about what museums really mean. He was followed by David Garneau, a Canadian Metis whose paper paralleled Moana's to the extent he had to stop several times to say he hadn't met Moana before that morning. Connectedness between many of the Māori and Aboriginal and Torres Strait Islander presenters was obvious and there

“Museums . . . run the risk of being viewed as hoarders rather than guardians.”



Staff from Waikato Museum Te Whare Taonga o Waikato are pictured with their award for E Ngā Uri Whakatupu which won Best Exhibition Regional Taonga Māori at the Museums Aotearoa awards. Photo: Museums Aotearoa.

were many discussions of the role of museums and the way they tell histories and national stories.

— Marguerite Hill

Elizabeth Merritt's keynote talk 'The Ten Thousand Year Museum' on Tuesday morning looked at the core responsibilities of museums: to collect, preserve and interpret the world. Merritt pointed out that museums currently collect and preserve collections far more than they interpret them, and they run the risk of being viewed as hoarders rather than guardians. She asked museums to consider the time frame they are set for the guardianship of their collections (one hundred years, a thousand years, or the next ten millennia?) and discussed the mechanisms needed for fulfilling that promise. Today's museums, Merritt argued, must consider future requirements for interactivity, new and emerging technologies, cultural and societal shifts, and architectural considerations relating to changing climates and weather patterns.

— Lucy Mackintosh

Nature Now

The 2016 Costume and Textile Association of New Zealand symposium

This year's symposium was held at Massey University, Wellington, during 7-8 July. This conference is always a marvellous mix of textile practitioners, academics, weavers and artists talking about all kinds of aspects of costume, dress and textiles. This year we joined by scientists who were working on two studies involving Māori textiles. Both had received considerable Marsden funding. Priscilla Wehi and Karyne Rogers from Landcare Research and GNS Science respectively are working with museums and iwi throughout New Zealand to find out more about the kahu kūrī (dog skin cloaks). Their fascinating research is looking at how many kūrī it took to make up a cloak and how the kūrī were chosen for the cloaks. They are chemically analysing the skins to determine how old the dogs were, where they came from (coast or inland) and how well they were

fed. This will help determine whether the dogs came from the same place the cloaks were made or if there was a trade in dogs; whether puppies were valued for their fur over older dogs and whether the dogs were bred for their skins. They hope to shed some light on why white skins were so prized for cloaks.

Karyne Rogers returned to speak alongside Rangī Te Kanawa, Textile Conservator at Te Papa. Karyne and Rangī are researching the parū or mud dyes used to make the black colour in Māori cloaks. The parū is very damaging to flax fibres so their research could potentially save thousands of textiles in public and private collections all over the world. Rangī is sampling muds from sites all over the country, which Karyne then analyses to determine the chemical make-up. They are then able to track in what area a cloak may have been made - or at least where the dye came from. Again, this will reveal information about trade but may also reveal how the damaging dyes can be neutralised so that the cloaks can live on for many more generations.

“Their research could save thousands of textiles in collections all over the world.”

Website update

We are in the middle of transferring our current web content and constructing our new website. That means if you have contact details you'd like to update, please contact the Secretary (secretary@phanza.org.nz). We'd also encourage members to make a copy of their current website profile information just in case something goes wrong during the transfer process.

Save the date!

PHANZA will be holding an all-day seminar on Saturday 8 October 2016 at St Andrew's on the Terrace, Wellington.

The focus of the seminar will be 'Piecing Together the Jigsaw: Information and Where to Find It'. The day will be loosely divided into two parts, with the morning discussing traditional (text) resources and the afternoon devoted to non-text resources.

The morning session will explore topics related to resources that have long formed the foundation of historical research, but looking for more unusual content that might be lesser known, or, alternatively, new ways to use these resources. Also helpful would be the inclusion of up-to-date information about the availability of the resources online.

Such resources might include, but are not limited to:

- ▶ Official publications - *Appendices to the Journals of the House of Representatives* (Ato-Is); the *New Zealand Gazette*; *New Zealand Parliamentary Debates*; *New Zealand Official Yearbooks*;
- ▶ Government and civil records - departmental series, census, births, deaths, marriages;
- ▶ Newspapers - including online resources such as *Papers Past* (National Library of New Zealand), and *Niuepea Māori*;
- ▶ Māori Land Court records - *MLC Minute Books*, *Māori Land online*

The afternoon session will explore non-text-based resources in historical research. These resources and topics might include, but are not limited to:

- ▶ Visual resources - how archival photos, artwork, aerial

photography, maps, site plans, and architectural and landscape drawings can be used as evidence and/or illustrate arguments.

- ▶ Oral history - the importance of orally-based transmission of knowledge and history for cultures; how to utilise oral traditions effectively in crafting history for certain groups and topics; how to conduct substantive interviews and take oral history for living persons associated with a research area.
- ▶ Built heritage and material culture - discussing the value and usefulness of the built environment and material culture (buildings, structures, landscapes, art objects, museum collections) in providing evidence for historical arguments and patterns of cultural change
- ▶ Online resources - topics should focus on new types of online resources (not the availability of traditional sources online, which should be covered in the morning session).

Additionally, over lunchtime, it is hoped to hold a short session with practical information and advice for independent historians on matters such as tax returns and the Accident Compensation regime.

PHANZA will be holding our AGM on Saturday 8 October. Please come along and catch up with your fellow PHANZA members. If you are interested in joining the committee, please get in touch with the President president@phanza.org.nz. Watch out for the AGM agenda which will be on its way to you shortly.

News from the North

UPDATE FROM THE AUCKLAND COUNCIL HERITAGE UNIT

§ First World War Commemorations are continuing in Auckland.

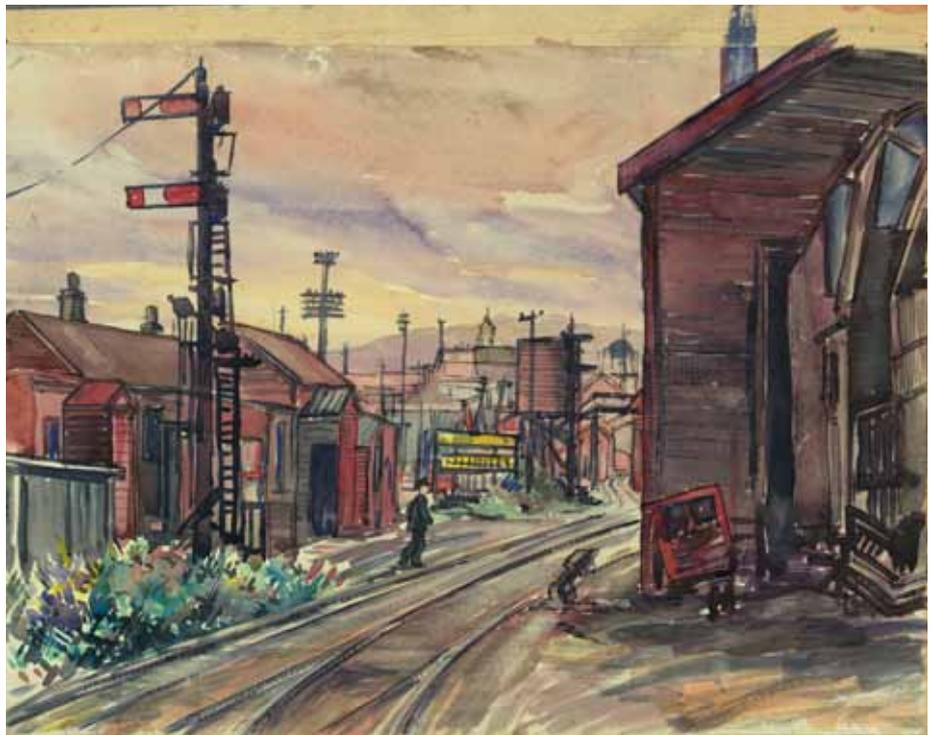
A service commemorating the 100th anniversary of the Naval Battle of Jutland was held at the National Museum of the Royal New Zealand Navy, Torpedo Bay, Devonport on 31 May, hosted jointly by the navy and council. A similar commemoration for the Battle of the Somme will be held at the Auckland War Memorial Museum on Thursday 15 September at 11am.

§ The appointed design for the Auckland Domain First World War memorial confirmed by the governing body is Te Takuahi – The Hearth, submitted by Wraight Athfield Landscape and Architecture in association with Ross Hemera, AECOM, Dunning Thornton and eCubed Building Workshop. Additional funding is currently being sought for this project.

§ On 22 July the Independent Hearing Panel released its recommendations on the Proposed Auckland Unitary Plan. Council has to release its decisions by 19 August 2016, so officers are busy preparing advice.

§ During May, heritage advice was provided on over 100 buildings, and staff carried out surveying, monitoring and evaluation work. We also celebrated the achievements of our colleague George Farrant, who became a Companion of the New Zealand Order of Merit for services to heritage.

§ The Auckland Heritage Festival is just around the corner (24 September – 9 October). There will be a range of interesting and family-friendly events, such as the Ports of Auckland Heritage Boat Tours, a recurring favourite.



John Tetley, Palmerston North Railway Yards, Main Street Palmerston North c1940–49. 2009Pa_TETLEY_2904, manawatuheritage.pncc.govt.nz

There are also new events, such as ‘New Stories of the Old West’ – a one-day conference to celebrate the heritage and history of West Auckland on Sunday 2 October at the Titirangi War Memorial Hall. The full Heritage Festival programme will be available in early September.

§ August is Family History Month at Auckland Libraries. Visit the library website to see the range of talks, seminars and workshops that are on.

§ The Auckland Regional Gathering for the New Zealand History Federation will be held on 27 August in Helensville at the Father Sakey Centre of St. Joseph’s Catholic Church.

§ The ‘Home Front’ exhibition is on at Auckland Museum until mid-November. Don’t miss the ‘Çanakkale – Road to peace out of war’ photographic exhibition (15 October – 14 November). Created by the Turkish Government, it has been made available through collaboration with the Embassy of the Republic of Turkey.

—An Auckland correspondent

From the Manawātū

§ There is a good deal happening on the local history front that is underpinned by the work of volunteers. This year the annual meeting of local history groups was held in June and attended by historians, archivists and librarians from Palmerston North, Feilding and the Rangitikei.

§ Nominations are being sought for the best article on the history of the Manawatu published between 30 June 2014 and 30 June 2016 (if you’ve written one, or know someone who has, please email a pdf as soon as possible to matennant@xtra.co.nz). This follows the success of last year’s award for the best book on the area’s history, which went to new PHANZA member Catherine Knight for the environmental history *Ravaged Beauty*. A ‘Local Historian of the Year Award’ recently went to Lucy Marsden, historian and retired Massey University archivist, with a special award to Cushla Scrivens for her inaugural editorship of the

Manawatu Journal of History. Russell Poole has taken over as editor of the *Journal*, the eleventh issue of which will appear in August.

¶ The heritage team at the Palmerston North Public Library has overseen the development of Manawātū Heritage, the library's online repository where users can search for, share and download historical photographs and other items relating to the Manawātū. It's currently stronger on photographs than on 'other' material, but has the capacity to include a wider range of material than its predecessor site. See manawatuheritage.pncc.govt.nz.

¶ Historic Places Manawātū Horowhenua continues to be active (now as a committee separate from Heritage New Zealand), but the main news in relation to heritage buildings has been the formation of a separate trust to protect the Hoffman brick kiln, a distinctive element in the city's industrial heritage. Although in a somewhat sorry state through neglect and vandalism, it now has a committed group of guardians, who were very heartened but the large turnout for a public working bee at the end of July.

¶ Finally, a new history of Palmerston North will test in the local, provincial context generalisations made about wider developments in New Zealand's history. It will be multi-authored and based upon a series of thematic essays. It will bring together academically-trained historians associated with Massey University's WH Oliver Humanities Research Academy and local historians who already have vast knowledge of the city's history, or aspects of it. The Palmerston North Heritage Trust is sponsoring the history in conjunction with the WH Oliver Humanities Research Academy. Watch this space!

—Margaret Tennant



Public open day at the Great Hall of the Arts Centre. Photograph: John Abel.

News from the South

¶ The Canterbury History Foundation recently held its annual Jim Gardner Memorial Lecture. Chris Pugsley discussed the New Zealand Expeditionary Forces during the early part of the First World War, highlighting some amazing stories and statistics around battles at Gallipoli and the Western Front. The foundation also presented local historian and archivist Phyllis Johnston with the AC Rhodes Medal for her contribution to preserving the history of Cheviot. Some of you might also remember her as an author of children's historical novels, including *Black Boots and Buttonhooks* and *A Comet in the Sky*.

¶ Another significant Christchurch heritage building has reopened to the public. The Great Hall at the Arts Centre had an open day on 18 and 19 June 2016. Designed by Benjamin Mountfort, the Great Hall opened in 1882 and was used for lectures, exams and graduation ceremonies. In 1938, a large stained glass window was dedicated to the Canterbury College students who lost their lives during the

First World War. The Memorial Window was rededicated in 2016 after its restoration following the Canterbury earthquakes. I went along with some visitors and we were treated to the sight of the Wizard of Christchurch and many of his wizards-in-training, who were there for the event.

¶ This will be my final News from the South as I am moving north - to Auckland. If there are any Canterbury, Otago or other South Island members who would like to contribute news in their area, please contact the editors: editor@phanza.org.nz. And, if you are interested in being a South Island representative on the committee, please contact me via the editor email address or the President on president@phanza.org.nz about joining the committee at the upcoming AGM. The regional representatives use Skype to join in with the monthly meetings, which are held in Wellington. While committee member David Young divides his time between Wellington and Nelson, it would be great to have another committee member based in the South Island.

—Marguerite Hill

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This issue was edited by
Margaret Tennant and
Marguerite Hill.

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

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New member profiles

CATHERINE KNIGHT

Catherine Knight is a keen environmental historian whose most recent book, *Ravaged Beauty: An Environmental History of the Manawatu*, was awarded the Palmerston North Heritage Trust's prize for the best book on the history of the Manawātū in 2015. Her second book, an environmental history of rivers in New Zealand, will be released in October this year. Catherine currently works in environmental policy, but is open to contract opportunities in other areas, including environmental history research (including Treaty claims) and lecturing. Her website is www.catherineknight.nz.

RICHARD MANNING

Dr Richard Manning is a former secondary school teacher (1991–2004) who has also worked as a researcher for the Department of Māori Affairs and the Iwi Transition Agency (1989–90). He served as an education advisor at the New Zealand State Services Commission (2005–2006) and as a researcher and inquiry facilitator at the Waitangi Tribunal (2006–2007). Richard is a senior lecturer and currently coordinates the Treaty of Waitangi Education Programme at the University of Canterbury College of Education, New Zealand. He is also a Social Studies curriculum lecturer.

SARAH BURGESS

Sarah Burgess recently took up a position as a First World War Researcher at the Ministry for Culture and Heritage. Prior to joining the ministry, Sarah worked for several years at the Waitangi Tribunal as a Report Writing Assistant and also spent part of a year living and working in France as an English language teaching assistant. After gaining

an honours degree in history in 2013, she completed a Master of Arts on the subject of governors' wives in New Zealand between 1887 and 1926, for which she was awarded distinction.

JAMIE JACOBS

Jamie relocated to Wellington early in 2016 after having lived in Washington, DC for 16 years. While in Washington, he worked 4 years on contract and 11 years as a staff historian for the Historic American Buildings Survey – a national collection of architectural heritage held at the Library of Congress, and the National Historic Landmarks (NHL) Program. Jamie holds a doctorate in American Studies from George Washington University, having concentrated on architecture, urbanism, and heritage conservation/preservation. Recent publications include *Detached America: Building Houses in Postwar Suburbia* (Charlottesville: University of Virginia Press, 2015) and 'The President, the Press, and Proximity: The Creation of the White House Press Center', *White House History* 37 (Spring 2015).

MARK SMITH

Dr Mark Smith manages Oamaru's Victorian Precinct for the Oamaru Whitestone Civic Trust. He has lectured for the University of Waikato in Shanghai and was Research Administrator for the University of Waikato's Public History Research Unit. Mark is originally from Ngāruawāhia. He studied business and had a corporate career before pursuing his passion for history. Mark's thesis explored historical consciousness and how community groups use history in the present to create 'historical community'. The themes of Mark's published work include public history, heritage, health history and local history.