Phanzine

Newsletter of the Professional Historians' Association of New Zealand/Aotearoa
Vol. 25, No. 3, December 2019 ▸ ISSN 1173 4124 ▸ www.phanza.org.nz

Editorial

The Government has made two decisions with important consequences for history and historians that we should acknowledge and applaud.

The decision to make the teaching of New Zealand history compulsory in schools is a seminal event. The work of the New Zealand History Teachers' Association in lobbying for this change was crucial, but a number of events and influences have come together to lead to this long overdue transformation in the curriculum. Not the least of these was a sense that to confront effectively the injustices of the past the country had to get a better understanding of that past. There is no better way to do that than to teach New Zealand history to our tamariki. In years to come we will wonder why it wasn't done earlier.

The announcement that Archives New Zealand's headquarters will be moving to a new, purpose-built facility across the road from its present building was also pleasing news. It's well known that the present building (the converted former Government Print building) is pretty much full, has seismic issues and been beset with leaks. The new building is not yet funded to completion but concept drawings were released in August and planning is well under way. The site of the new building is not an auspicious one though. It was occupied by the former Defence Building that was badly damaged in the Kaikoura earthquake despite not even being a decade old. No doubt special attention will be paid to the building's design.

—Michael Kelly
President

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Phanzine is published three times a year by the Professional Historians' Association of New Zealand/Aotearoa. You can contact us by mail:
The Editor, *Phanzine*,
PO Box 1904, Thorndon, Wellington
or at editor@phanza.org.nz

This issue was edited by Margaret Tennant.

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PHANZA Executive Committee 2019–20

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

Sarah Burgess (Secretary), Manatū Taonga Ministry for Culture and Heritage
secretary@phanza.org.nz

Sandra Gorter (Treasurer), freelance historian
treasurer@phanza.org.nz

Ryan Bodman, freelance historian

Margaret Tennant, freelance historian

Monica Webb, freelance historian

Peter Cooke, freelance historian

The deep history of Ihumātao

In a city that has destroyed or forgotten most of its past, writes Lucy Mackintosh, fragments of Auckland's deep histories still survive

Until recently, Ihumātao was a quiet, rural area on the edge of Auckland that few people had heard of. Situated on a small peninsula on the west coast of New Zealand's biggest city, Ihumātao is next to Auckland airport, but locals, tourists and historians alike have tended to focus on the city's urban areas and its northern coastline. Despite, or perhaps because of, its long, complex and difficult history, Ihumātao has remained outside the consciousness of most New Zealanders.

In July however, Ihumātao hit national and international headlines when a group known as Soul (Save Our Unique Landscapes), which had been occupying land at Ihumātao for several years to protest against a planned major housing development, was served an eviction notice. The situation escalated quickly as police arrived to enforce the eviction, and thousands of people from around the country converged to support Soul. Many saw the stand-off as part of a global movement to assert Indigenous rights that includes protests at Mauna Kea in Hawaii, North Dakota and the Amazon rainforest in Brazil.

Soul, which comprises mana whenua (Māori with historic and territorial rights to the land) and members of the wider community, argues the development is not appropriate because of the historical and cultural significance of Ihumātao. Some tribal leaders, however, supported the development, having negotiated with developers to ensure they returned a portion of the land to mana whenua and set aside some of the planned houses for local Māori to purchase.

The government initially refused to get involved, backing the tribal

This article by Lucy Mackintosh first appeared in the *Guardian* on 24 September 2019. It is reprinted here with permission. The orginal article is accessible at https://www.theguardian.com/commentisfree/2019/sep/24/why-ihumatao-truly-is-a-piece-of-new-zealands-soul

leaders who supported the development. As the situation escalated, however, it realised that many local Māori, tribal leaders and members of the wider public did not support the development. The government decided to halt construction on the site until mana whenua had reached a collective decision on the best way forward. After weeks of discussions, mana whenua announced that they would like the land at Ihumātao returned to Māori ownership, and asked the government to work with developers to achieve this.

Despite widespread coverage, it quickly became clear that the government, the media, and most New Zealanders were struggling to understand what was happening at Ihumātao and why it was important. With the exception of a handful of insightful pieces by archaeologists, historians and Indigenous rights experts, there has been a dearth of information on the history of Ihumātao.

Yet Ihumātao is a place that every New Zealander should know. In a city that has destroyed or forgotten most of its past, fragments of Auckland's deep histories still survive here. It is one of the few places in Auckland where the long narratives of human history can be found in the landscape and in the stories of the descendants who still live there.

New Zealand was the final stop on the 65,000-year journey of the diaspora of modern humans across the world. Archaeologist David Veart explains the significance of places such as Ihumātao, where traces of the earliest inhabitants still remain: 'People in New Zealand often say we've got no history . . . Well, what we're looking at is the end point of the exploration of the planet.'

Mana whenua have ancestral links to Ihumātao that stretch back to the first people to arrive in Tāmaki from East Polynesia. Archaeologists have estimated that Māori occupied the coastline from around 1450, and the lava fields at Ihumātao from the 1500s.

Early Māori gathered up the loose volcanic rock on the warm, fertile volcanic soils at Ihumātao to clear the land for cultivation. They built complex wall and drainage systems so that the tropical crops they brought with them from Polynesia, such as kūmara (sweet potato) and taro, could survive. These systems once covered much of Auckland's 8,000 hectares of lava fields, but have almost all been destroyed by urban development. Today, only 200 hectares remain, half of which are located on the Ōtuataua Stonefields historic reserve at Ihumātao.

Tribal connections with place were formed under as well as above the

Mr K K Montgomerie's farm at Ihumātao, Mangere, Auckland.
Ref: WA-53342. Alexander Turnbull Library, Wellington, New Zealand. /records/33753567

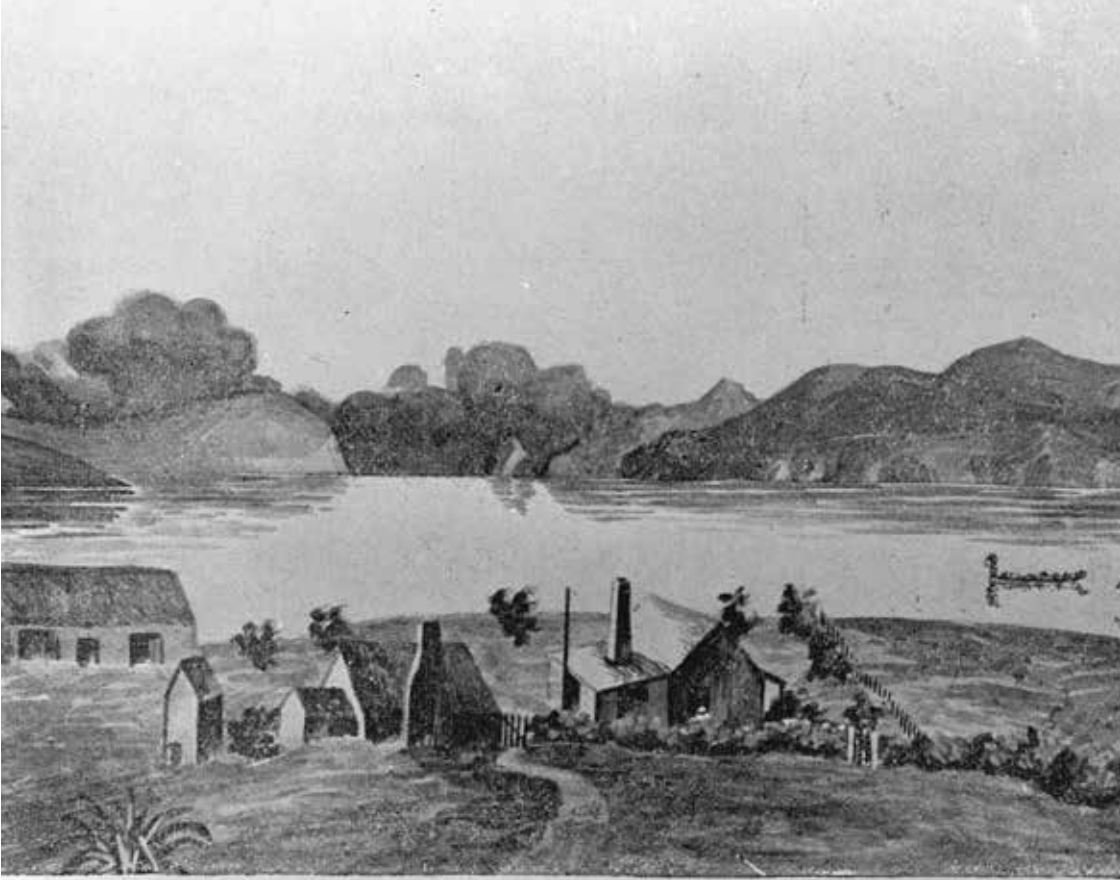
ground at Ihumātao. The dead were buried in lava caves, returned to the earth so that the past, present and future could continue to grow and bind together. At times these burials come to the surface, reminding people of the hidden histories that coexist with newer senses of place in layers across the landscape. In 2008, archaeologists uncovered and removed 88 kōiwi (human remains) during the Auckland airport northern runway development project.

As well as its deep history, Ihumātao offers very different perspectives on more recent history. After the British signed the Treaty of Waitangi with Māori tribal leaders in 1840, mana whenua invited governor Hobson to establish a government settlement on their land in Auckland. Most of the land surrounding Auckland was taken from Māori within a few years, but at Ihumātao mana whenua continued to occupy and cultivate their ancestral lands.

In 1846, tribal leaders invited missionaries to build a mission station on the peninsula. Māori helped run the station and school, and built

Drystone walls and Moreton Bay Fig tree. Photograph by Callan Bird, 2017.

https://www.flickr.com/photos/151182189@N04/36208016213/in/photostream/ CC BY 2.0

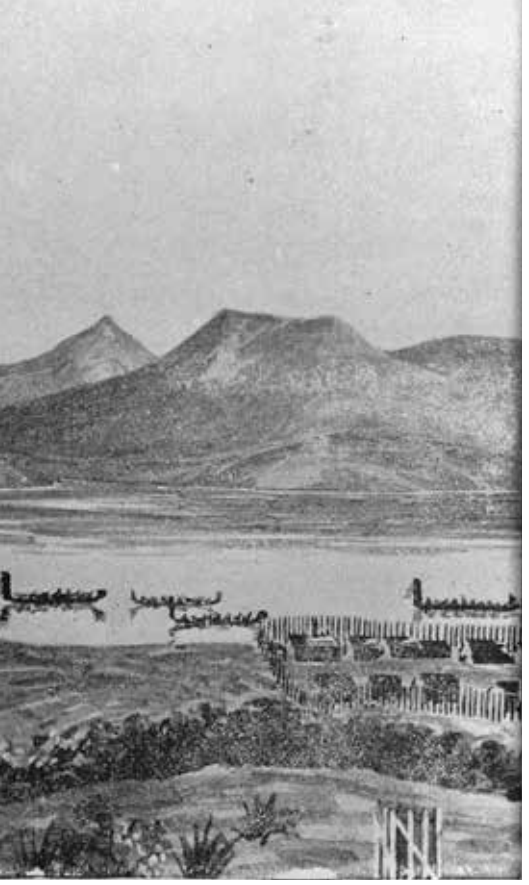


Ihumātao Mission Station opposite the Manukau Heads in 1855.
Auckland Libraries Heritage Collections 4-1252

some of the first houses and gardens for European settlers. In early colonial Auckland, Ihumātao was a mixed place, one forged by both existing tribal dynamics and the structures of the British empire.

As settler numbers increased, tribal leaders in the central North Island sought to protect Māori autonomy and resist further sales of their lands by electing a Māori king, a movement known as the kīngitanga. After a series of meetings, one of which was held at Ihumātao, they selected the first Māori king in 1858.

Tensions continued to grow between the colonial government and the kīngitanga, and in 1863, Māori at Ihumātao were ordered to take an oath of allegiance to Queen Victoria and give up their arms, or to leave Auckland and join their kīngitanga relatives in the Waikato area. It was a hugely distressing moment for mana whenua, but most chose to support their relatives in the Waikato. This moment, which arguably marked the

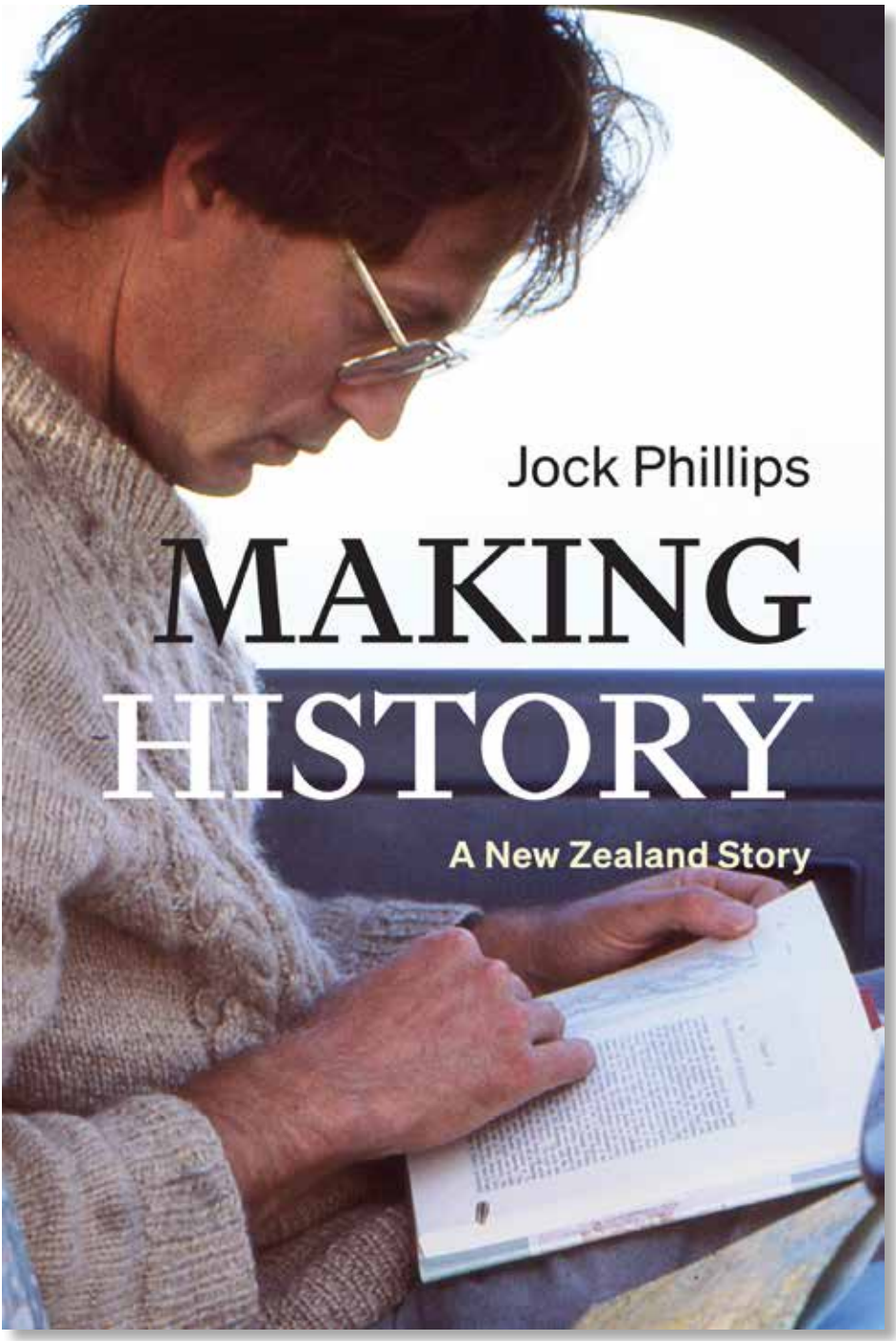


beginning of the Waikato war, the biggest campaign of the New Zealand wars, has been left out of most histories of Auckland.

After the Waikato war ended in 1864, the government confiscated most of the Māori land on the Ihumātao peninsula and sold it to British immigrants. Mana whenua returned to a small reserve at Ihumātao, where their descendants continue to live today. When the Waitangi Tribunal (a commission of inquiry established by the government to investigate Māori claims of breaches of the Treaty of Waitangi) investigated claims arising from the Waikato war, it found that the British invasion of the Waikato had been in direct violation of the Treaty. Furthermore, it stated that the confiscations following the war had left an enduring mark on Māori. 'For them', the tribunal report stated, 'it is as if the confiscations and dealings occurred yesterday.'

As Auckland continues to expand, new roads, runways, factories and houses threaten some of our oldest and richest histories. These histories are alive and present for mana whenua at Ihumātao, but they should also be known by all New Zealanders. The decision to make New Zealand history compulsory in secondary schools is one step in the right direction. Ihumātao is not a remote site of marginal importance, but a place that should be central to all of us, if we are to understand different perspectives on our history; even those that don't fit comfortably or easily into the overriding European narratives that have been crafted about our nation's past.

— Lucy Mackintosh is history curator at the Auckland War Memorial Museum | Tāmaki Paenga Hira and has recently completed a PhD in history at the University of Auckland on Auckland's historic landscapes. A book based on this thesis is forthcoming with Bridget Williams Books.


Jock Phillips
MAKING
HISTORY
A New Zealand Story

Jock Phillips reflects upon his venture into memoir

A memoir and its sources

I have just written and published a memoir, *Making History: A New Zealand Story*. The theme of the book is the transformation of the study of history in New Zealand over the past three generations. The story begins in the 1950s when history, represented by my father, the Professor of History at Canterbury University College (as it then was), was almost entirely a small academic pursuit and focussed overwhelmingly upon the history of Great Britain, its empire and Europe. Through my own life and the lucky fortune of my involvement in a series of fascinating developments, I then discuss the transformation in the subject of history. The story involves the discovery of the excitement and social importance of understanding New Zealand's past and the emergence of substantial programmes of public history from commissioned histories to state-supported reference works like *Te Ara* to ambitious explorations of history in museums. In an exercise I have just completed, I estimate that there are about 170-180 historians living in this country today as public historians, either contracted to research history or working as free-lance historians. By comparison there are about 65 academic historians in the country of whom 27 have an interest in New Zealand history. So in 2019 the profession is dominated by public historians, a huge change from 60 years before.

In telling about this transformation in history and my own involvement in it, I came to rely on two major sources of evidence – written sources, primarily letters; and of course my own memory. Since I left home at the age of 17, I used to write every week to my parents until I was in my 60s, and my wonderful mother took it upon herself to save most of these letters which she then handed back to me before she died. In addition a former girlfriend also retained and gave back letters I wrote to her from Harvard University from 1968 to about 1970. From the mid 1970s I also kept a correspondence file, saving a copy of every significant letter I wrote or received. Further, during the years when I worked in a government department, there were official files of their records, although it was a little disturbing that the records of the Historical Branch were erratically split between Archives New Zealand and Manatū Taonga, Ministry for Culture and Heritage. So I had plenty of written sources. I also had my memories and had already told many stories about my own history in interviews

with third parties over the years.

So what did the exercise of writing up my story tell me about the strengths and weaknesses of both types of sources? I have long between an enthusiast for oral history, drawing as it does upon memory. I believed that oral history allowed historians to uncover past experiences which simply did not appear in the written record; and was especially valuable for recording the history of people who did not inhabit the literate spectrum. Because I did have a written record, the exercise of compiling a memoir allowed me to reality check between memory and written evidence. It may be that I am becoming a forgetful old man, but it was disconcerting, to say the least, to discover how far the evidence in the letters challenged my oft-repeated memories. Sometimes there were particular events, significant events, which had simply disappeared from my memory. My letters home record that I went off to lectures by W H Auden and John Updike, yet I have no memory at all of these occasions, despite the fact that both were literary giants whose performances one might have expected would be locked into the memory. What I do remember is a lecture by Kurt Vonnegut, which ironically does not appear in the letters.

I have always said that the years in Massachusetts from 1968 to 1973 turned me into an ardent socialist. The letters suggest my transformation was much less wholehearted or radical.

Memories of my own intellectual development were also shaky if the letters are to be trusted. I have always said that the years in Massachusetts from 1968 to 1973 turned me into an ardent socialist. The letters suggest my transformation was much less wholehearted or radical. I wrote home to my parents that they should not 'take my political views too seriously – I am no bomb-throwing revolutionary'. Another example is that I always believed from memory that I had become interested in the mythology of the New Zealand male when I returned to New Zealand in 1973 and, partly through my wife Phillida Bunkle, was forced to confront a burgeoning feminist world-view. But the letters make it clear that I was mulling over the issue years before. In fact as early as December 1970 I wrote to my mother that I would like to 'do something on women's liberation and the cult of masculinity in New

Zealand – but that can wait until I arrive.' So as Alistair Thompson once argued in his magnificent book, *Anzac Memories*, later developments may allow the memory to refocus memories in a way that is reflective of present concerns.

Turning to a later period in my life I used to mull over in memory a confrontation I had with the Chief Executive of the Department of Internal Affairs about the collection of essays on women's organisations edited by Anne Else, *Women Together*. But I had forgotten entirely the sequence of conversations and their dramatic content, until I came across some notes I had written up immediately after the encounter in 1991 which recorded the conversations word for word.

If these examples suggest a support for the old conservative catch cry that written sources are 'superior' to memory and oral sources; then writing a memoir also brought home the limits of the written text. For a start all my letters home were addressed to parents whom I did not want to shock or concern. So I have to rely entirely on memory for some of the significant developments in my personal life – my sexual and drug experiences most obviously, but also other activities which might not have been approved by respectable middle class parents. It is fascinating how different the accounts of my week were in the letters to my mother and father from those written to my girlfriend!! In addition often my letters, especially those sent to other people besides my parents in the 1980s and 1990s, are very focused on work-based interactions. There is a surprising lack of self-reflective accounts of inner feelings. For the sense of my growing excitement at getting involved in a host of public history adventures in the 1990s and 2000s I must rely on my memory. Memory offers insights into feelings which the written text, focused on bureaucratic interaction, does not explore.

If you are going to get close to the true story, then you simply cannot afford to rely on either the text or the memory.

So the conclusion must be that if you are going to get close to the true story, then you simply cannot afford to rely on either the text or the memory. The written source can at times help to amend and give a new security to memory; but the memory can bring out feelings and long-term context which the text often disguises. A historian is lucky if both types of source are available; and in writing *Making History* I was fortunate indeed.

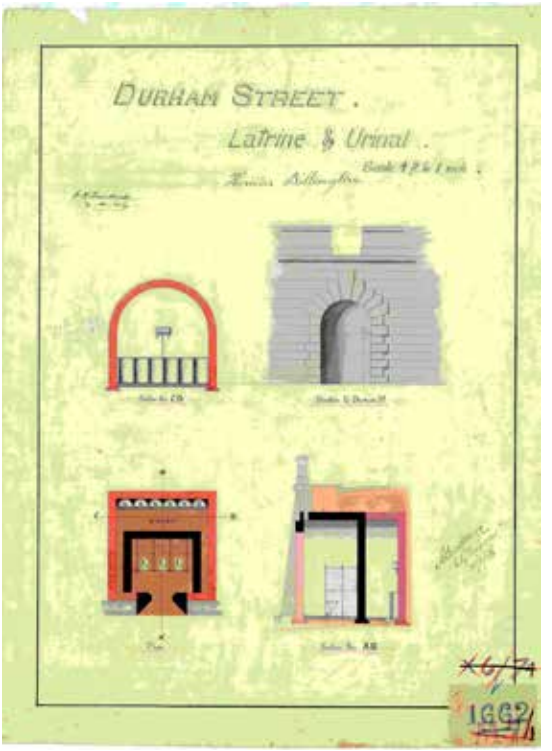
Sandra Gorter discovers the Auckland Council archives

Secrets of the loos!

Auckland historians braved the depths of winter to meet at the Ellen Melville Centre on 11 September to hear Vicky McCulloch, Senior Archivist (Outreach), tell about the wealth of material stored in the Auckland Council archives. Using an in-house project on public toilets to illustrate her point, the discussion soon expanded to, just what did people do when there were no toilets available? The reputation public toilets once had as a place for 'perverts' to hang out. Their reputation as a place 'nice' people (especially women) didn't visit. Which led on to why Plunket had a role in building public toilets.

Vicky brought us nicely back to order with plans showing how inconvenient the public 'conveniences' could be, and a discussion of how the massive original stone wall housing Auckland's oldest public toilet still in operation that is currently holding up Albert Street, is being very cleverly moved by engineers to accommodate the tunnels for the City Rail Link currently under construction in Auckland.

Discussion continued over tapas at Mezze Bar thanks to PHANZA. Our Christmas event will be a walk tracing Auckland's original waterfront.



▶ Durham Street latrine and urinal, 1906, ACC 015/1662-1, Auckland Council Archives

Marguerite Hill reports from the West Auckland Heritage Conference

Journeys west

Destination West: West Auckland Heritage Conference was held on Sunday 20 October at the Titirangi War Memorial Hall and other venues around Titirangi. This was the fourth West Auckland Heritage Conference held and the second one I have attended.

The conference is part of the Auckland Heritage Festival which ran from 5 to 28 October. This year they borrowed the theme from Tuia 250's theme of journeys. Destination West looked at journeys to and around Auckland's West, from the earliest Polynesian explorers to the influence of West Coast beaches on Colin McCahon's creative journey.

The conference opened with a welcome from Te Kawerau ā Maki, the mana whenua of the Waitākere Ranges, and continued with an overview of Polynesian and Māori exploration and settlement of West Auckland from Graeme Murdoch, who gently reminded us of the power of stories

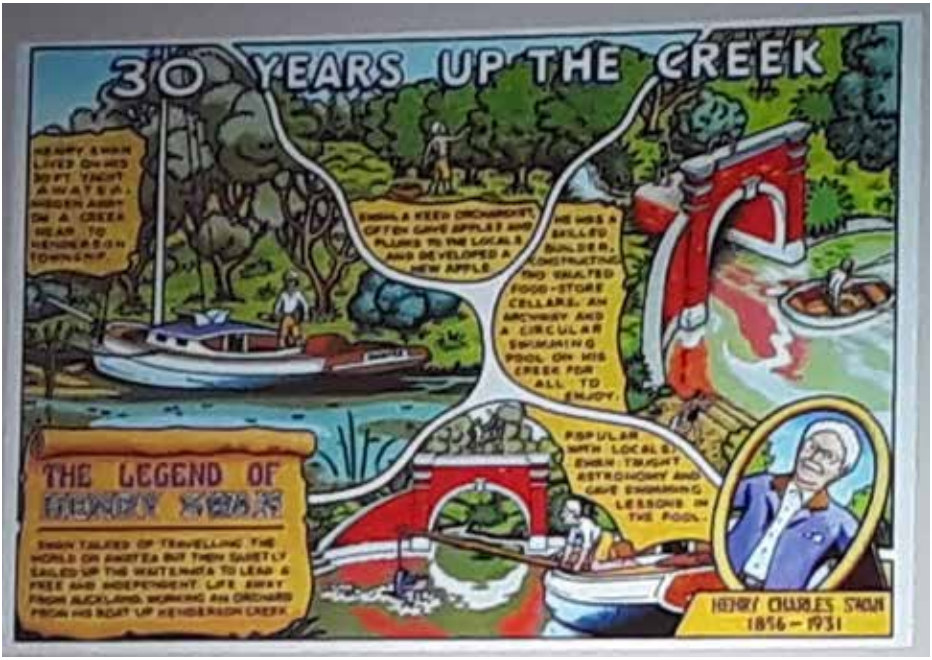
and the layers of naming and renaming in the area.

Robyn Mason then told the story of Henry Swan, the solicitor who, in 1901, decided to leave behind his regular life and spend the next 30 years living on his yacht the *Awatea* in Henderson Creek. Mason was out to dispel the myths that have grown up around Henry Swan, influenced in part by Maurice Shadbolt's story 'Dove on the water'. She also talked about what Swan got up to in those 30 years, including teaching neighbourhood children to swim, propagating fruit trees and building of the Swan's Arch, which still stands today (albeit landlocked). Swan was also involved in local politics, acting as Chairman of the Plumer Domain Board.

The morning session ended with an update about the *Daring* from Larry Paul of the *Daring* Rescue Society and Isaac McIvor, formerly of Heritage New Zealand. A schooner built in 1863, the *Daring* was wrecked in 1865 and discovered on Muriwai Beach last year. Coastal erosion revealed the wreck and exposed it to the elements – and to fossickers. Heritage New Zealand and Auckland Council archaeologists recorded the find and the *Daring* Rescue Society is working to restore the ship. McIvor shared images of the shipwreck and some of the items retrieved from the wreck, including grass seeds (the ship's last cargo), sailors' shoes, belts and booze bottles.

In the afternoon, the group split into three streams. I headed to John Walsh's talk about William Bloomfield, architect of Lopdell House, the former Hotel Titirangi. The place is a special one to me as I got married there earlier this year, so it was great to find out more about Bloomfield, known as the first (Western trained) Māori architect. Bloomfield was quite the adventurer, joining the Royal Flying Corps during the First World War (after paying for his own private flying lessons so he would be eligible) and maintained an interest in aviation for the rest of his life. He also adapted to changes in architectural style over his lifetime, turning his hand to Chicago-style commercial buildings like Yorkshire House in the 1920s and Modernist residences in the 1950s.

The next two sessions I attended were about creative journeys. Finn McCahon-Jones invited us to view his grandfather Colin McCahon's paintings through both a geographic and family lens. The last speaker was John Edgar, whose idea to tell migrant stories through melding New Zealand and Scottish stone has created five beautiful sculptures which were shown



Billboard about Henry Swan by Barry Linton for Waitakere City Council (2010), which was shown as part of Robyn Mason's presentation.

at the Museum of Scotland and at the Gus Fisher Gallery. His journeys included driving thousands of kilometres around Scotland in a campervan, stocking up on pebbles and stones, and visiting quarries for stone. You can find out more about the exhibition, Ballast, here http://www.johnedgar.co.nz/ballast/ballast_catalogue.pdf

The conference ended with a session by poet Sam Sampson.

Marguerite Hill attends an Auckland History Initiative film and panel discussion

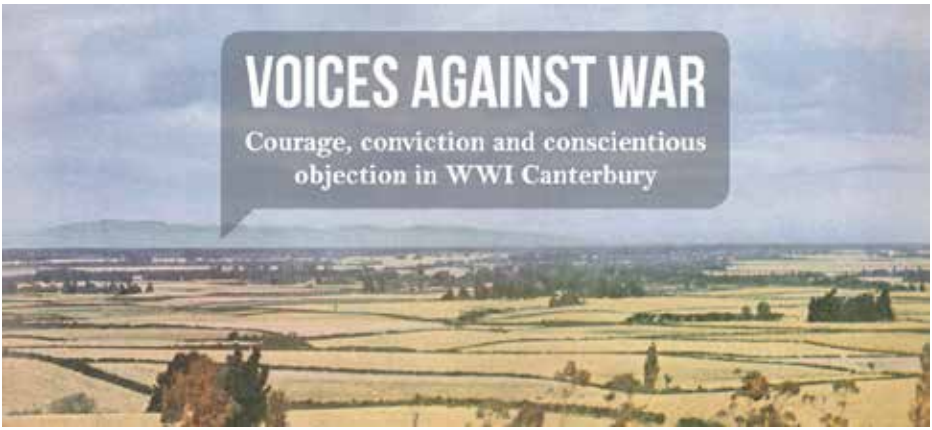
Still the loneliest?

Unfortunately, Auckland's Convention Centre fire meant that several Auckland Heritage Festival events that I planned to attend had to be postponed. I did manage to get along to some other events as part of the festival.

The Auckland History Initiative (AHI) hosted a film and panel discussion at Old Government House on 18 November. Starting with a screening of Hamish Keith's 1971 documentary *Auckland City Centenary –Last, Loneliest, Loveliest*, the panel looked at the film from a variety of perspectives. Linda Bryder interrogated Keith's argument that Auckland was a monster, rapidly consuming New Zealand's land, wealth and population. Bill McKay looked at how heritage was portrayed in the film and how it had coped since then. He also talked about the absence of Māori and Pacific peoples in the film, a topic which was explored further by Masters student Rachel Smit, who analysed the 'problem' of Pacific people in the 1970s. David Williams talked about the legal history of Auckland, Treaty settlements and Auckland's role as capital. The session was well-attended by a broad audience with lively question time at the end.

You can view the classic film yourself on NZOnScreen here https://www.nzonscreen.com/title/auckland-city-centenary-last-loneliest-loveliest-1971

The AHI also launched its full website that evening. You can take a look here https://ahi.auckland.ac.nz/ and save the date for the 2020 Auckland History Initiative Symposium and Lecture on 24 April.



Margaret Lovell-Smith, lead researcher on the 'Voices Against War Project' reports upon its current status

More stories added to 'Voices Against War' website

New biographical articles about Canterbury's World War One conscientious objectors (COs) John and James Roberts, Charles Warden and Frank Money have been added to the 'Voices Against War' website in recent months, while other stories have been updated.

The 'Voices Against War' website, http://voicesagainstwar.nz was launched in 2016 to tell the personal stories of Canterbury's pacifists, peace-workers, anti-militarists, and those who refused to serve in the military, before and during World War One. Initially the website featured 25 articles but it was always the intention that more stories would be added as they became available. There are now 32 articles on the website with three more in the pipeline.

The public history project was initiated in 2015 by the Christchurch-based Disarmament and Security Centre, with funding from the World War I Commemoration Heritage Lottery Fund, Quaker Peace and Service Aotearoa/New Zealand, and the Peace and Disarmament Education Trust (PADET). In addition the project is supported by the University of

Canterbury's School of Humanities and Creative Arts which funded the preparation of the website, developed by the UC Arts Digital Lab. UC has also supported two summer scholars and several student interns to work on the project. Most of the content for the website has been written by myself or Dan Bartlett, whose involvement began as a summer scholar in 2015–16. Two recent articles have been written by history student-intern Dan Richardson, and the editor for the website content is Associate Professor Jane Buckingham from the University of Canterbury's History Department.

In addition to its website 'Voices Against War', has communicated with the public through a display which was exhibited in several libraries and community venues. Lectures and presentations have been given to numerous community groups and blogs and articles written for local media and websites. The trial of the first Canterbury men to be arrested under the war regulations for sedition was re-enacted in December 2016.

The emphasis throughout the project's life has been on telling personal stories and we continue to be surprised and inspired by the stories that have been discovered. The brief items about James Vallance and Ernest Munns for example, recently added to the website with their photos, are just two examples. Family members of former COs have been generous with providing information and photos and we continue to be contacted by relatives through the website.

Dan Bartlett and I are now working on a book, provisionally titled *Voices Against War: Pacifists, Conscientious Objectors, and their Supporters in World War One Canterbury*, which has been supported by a Ministry for Culture and Heritage New Zealand History Trust Fund award and the Canterbury History Foundation Community Historian Award which was granted to Dan Bartlett in 2019.

Heritage

Michael Kelly looks at an historic American town searching for ways to combat climate change

The coming inundation

The general acceptance that our climate is changing and that we need to respond to that is gratifying. Finally, it feels like there may be some momentum behind a political and social response.

That response is going to come in a variety of ways and as this column is about heritage, it might be time to have another look at some of the challenges we will face in saving heritage. Sea-level rise presents perhaps the most alarming and easily understood peril. For a country like New Zealand, with so much building near the coastline, this is going to be a massive challenge.

The big question facing those charged with working this all out is, how high will the sea get? If we manage to arrest global warming at some point in the next decade or two, will that translate into a sea-level rise that will eventually plateau off or are we on a spiral of warming and rising waters?

Heritage at risk could be moved, especially if it's timber-built, although that will be the exception rather than the rule. If we accept that moving buildings is going to be, generally, too expensive, then what else can we do? Some answers to that are being investigated in the historic town of Newport, Rhode Island, on the eastern seaboard of the United States. Established in the 17th century, with heavy Quaker and Jewish influences, the town has many fine commercial buildings and timber houses that are hundreds of years old. Efforts to preserve the town's heritage began as far back as the mid-19th century. The town averages just nine metres above sea level, and most of its historic buildings are near the coast. There are few places nearby to move these buildings, and even if there were, it would be nearly impossible to recreate the special ambience the town possesses.

The usual approaches to keeping the sea out, such as building walls, would be of limited utility, while elevating houses that were designed to sit near the ground level and hard on the street could potentially undermine

▶ Over page: The restored and relocated Brenton Counting House, 39 Washington Street, Newport, Rhode Island (c.1748). Wikipedia Commons

what is special in a heritage area. So, in the historic heart of Newport, with its many 18th century houses, heritage experts and engineers are proposing a range of ideas to get around the eventual inundation. The Newport Restoration Foundation, which has saved over 100 historic Newport houses, was founded by tobacco heiress and philanthropist Doris Duke in 1968. Since 2016 it has held an annual conference called 'History above Water' and this has led to local and international collaboration around the response to climate change.

Deepening streets to allow them to carry water in a time of flood, building super-sized storm water drains or shaping the topography to move water away from vulnerable areas are some options being raised. For individual houses, there are also many possibilities. One is to excavate and line a deep chamber beneath a house to capture water that might otherwise gather around or inundate the ground floor of a house. Another is to elevate a house just enough to allow water to flow through vents and under (but not into) the house. Another is to put the house on flotation devices fixed in one place (the four corners of a rectangular house for instance) to lift the house out of harm's way. These devices would only be activated, automatically, when the water rises to a certain point. All of these options, known as 'wet flood-proofing' would make basements essentially unusable. They are also simply ways of adapting to the reality of climate change; they are not solutions.

Another, less bearable option is to simply walk away and accept the inevitable. In the coming years there will be some difficult decisions like these to make all over the world, but what's clear is that climate change is concentrating minds on responding to this crisis. Human ingenuity might help save at least some of our most vulnerable treasures and, in this quest, there are ideas we may be able to use here in New Zealand.

New online offerings

An update from Peter Cooke and Jamie Jacobs

Digging up reports

Heritage New Zealand Pouhere Taonga offers over 7500 digitised archaeological reports dating back to the 1950s. The reports cover site surveys, excavations, research programmes and other work under archaeological authorities. The online Archaeological Digital Library will be constantly updated as new reports are added to the library. Users of the Digital Library can search reports by keyword – including geographical location – or filters through report date, author, year published and territorial local authority. Go to: https://www.heritage.org.nz/protecting-heritage/archaeology/digital-library.

KURA AKARANA

Through its libraries Auckland Council has long offered digitised images from the *Auckland Weekly News Supplement* and other published sources, but has ramped that up now to include unpublished historical images. 'Kura, heritage collections online' is progressively releasing digital copies of the heritage collections, including photographs, drawings and maps. The library holds much more material than is currently published and is adding more material by the week. The material can be accessed through the library website, or check it directly at https://kura.aucklandlibraries.govt.nz/digital/.

Not everything has been transferred to Kura yet, and you will still need to check out the Heritage Images site for former Auckland City Council material.

While these images have an Auckland focus, other local authority archives (such as the Wellington City and Palmerston North archives) are digitising more of their content.

TOP-DOWN VIEWS

The most remarkable offering is aerial photographs. New Zealand governments have commissioned aerial photography to document the land since the 1930s and this stellar resource has now been digitised. In 2015, LINZ and the Local Government Geospatial Alliance started scanning

Central Wellington, 31 January 1938, elevation 6600 ft
Retrolens.nz, image made possible by Wellington Regional Council, LINZ CC-BY 3.0

the high-quality images which are offered at various resolutions for free use (under Creative Commons licence). About 12 local and regional authorities are partners, meaning some other regions are not yet covered (the East Coast is particularly poorly served). But for the overflown areas, historic aerials are available from 1936 to 2005. This is around 600,000 images from 7,000 aerial surveys, available online – and easy to use. Go to the Historic Image Resource website http://retrolens.nz/ and type in a location. Zoom in to the approximate location of the site you are interested in (using the map or satellite photos as a guide), then use the teardrop Place Point (from top right) to specify your exact site. Retrolens then immediately shows you in the panel at right all images that cover that point, from oldest to newest. Merely 'mouse over' them to see their exact coverage, or click to download. Each view is dated and its elevation and scales are shown (would be good if these downloaded with the image title). The scanning quality is magnificent (down to 14 microns) so even at, say, 10,000 feet altitude, good detail can be seen. Once the whole country is covered, no factory complex, battle site, suburb or old farm or cross-roads will remain hidden from view. Well done LINZ and all others concerned.

Conference

Fiona McKergow reports from the 1869 Conference and Heritage Festival, Dunedin

Skewing the dialogue

History conferences often set out to encourage conversations across time. By contrast, the purpose of the 1869 Conference and Heritage Festival, which was held in Dunedin on 25–29 September to celebrate Otago University's 150th anniversary, was to critically explore 1869 as a moment in time. The event was expertly co-convened by Angela Wanhalla and Kirby-Jane Hallam with support from a group of scholars that included historians, archaeologists and scientists. It was a partnership between the University's Centre for Research on Colonial Culture, the Australasian Victorian Studies Association and the Southern Heritage Trust. PHANZA was represented by at least five speakers – Julia Bradshaw, Peter Clayworth, Clare Gleeson, Angela Lassig and myself – in a total of 60.

There was a fascinating range of responses to the question of 'What happened in 1869?' Numerous speakers shone a spotlight on notable people of the 1860s. Famous Britons inevitably came to the fore: Josephine Butler, John Stuart Mill, Anthony Trollope, George Eliot, Mary Elizabeth Braddon, Charles Darwin, Oscar Wilde and Princess Alexandra, among others. Well-known New Zealanders, such as Mary Anne Müller, William Colenso, George Grey, Donald McLean, Walter Mantell, Alfred Burton, Hone Wetere Te Rerenga and John Whiteley also figured. Some individuals even popped up in more than one presentation. Skewing the dialogue towards the notable, rather than the ordinary, was perhaps a consequence of focusing on a moment in time and the emphasis of Victorian Studies on literature, culture and art.

A number of presentations focused on specific ideas, such as the emergence of notions such as hereditary genius and consenting to pain in clinical practice. Some were about responses to landscape and environment. The impacts of engineering were covered by several speakers, including the reclamation of the mudflats around Toitū stream and the dramatic lowering of Bell Hill to build Dunedin. Others drew on particular types of records, including photographs, diaries, letters, wills, newspapers, sheet music, novels, scientific papers, maps and waste books. 1869 was also used

The Conference dinner at Larnach's Castle. Photograph: Lachy Paterson

as a portal from which to flip backward or forward in time, such as an entertaining trajectory with a live band from Jules Verne to Neil Armstrong and David Bowie.

I particularly enjoyed a session on reform in which the figure of Josephine Butler rippled through two papers. Anna Clark gave a fascinating insight into Butler's ideas about the body and political economy on their own terms as well as in comparison with other influential thinkers, such as Herbert Spencer. This was complemented and extended by Chieko Ichikawa's analysis of contagious diseases legislation, social purity literature and sensation fiction. Jane Tolerton then provided a revisionist spin to the traditional account of New Zealand's suffrage campaign developed by Patricia Grimshaw. Helen Nicol, among other Dunedin women involved in the local franchise league, figure rather more prominently in this story than Kate Sheppard and the WCTU. How to give nuance to a somewhat fixed narrative was identified as a concern for public historians.

The four keynote lectures were delivered by women. The mihi whakatau, delivered by Tuari Pōtiki in Kāi Tahu dialect, was followed by Megan Pōtiki's opening address: 'The Beginning of the End: The Demise of Te Reo Māori at Ōtākou'. In her presentation she tracked the loss of te reo

speakers through successive generations of her family. I do not recall hearing any te reo Māori spoken when I studied at Otago University in the mid-1980s. But as Megan explained, her presentation was meant to be a story rather than a lament as in recent years concerted efforts have been made towards language revival. Keynote addresses were also given by Marion Thain (remotely from London) on Parnassian poetry and by Helen Pearson (in person) on the past 150 years of the scientific journal *Nature*.

I found the closing address by Tilly Boleyn slightly unsettling in the context of a history conference. Her work to involve youth (defined as 15-25 years) in programming decisions at Science Gallery Melbourne, which is due to open in 2020, is deserving of considerable praise. Yet there was an almost complete silence about the place of history in the vast new exhibition spaces that will bring scientists and artists together in the interests of science communication. History conferences that span the arts and the sciences are therefore to be welcomed if they raise such wider issues. In support of the third School Strike 4 Climate, I would like to close by noting that scientists like Eunice Newton Foote and John Tyndall had already revealed that carbon dioxide was what we would now call a greenhouse gas by the end of the 1860s.

PHANZA member Julia Bradshaw second from left with Rebecca Rice, Kirstine Moffat, Mark Houlahan and Charlotte Macdonald. Photograph: Lachy Paterson

Reading Room, National Archives, 1985, Archives NZ:ARCH 458 1 / al AR1/80

Reduced hours at Archives

As many of you will know, Archives New Zealand has announced a reduction in Reading Room hours. PHANZA responded in writing asking that no changes be made. We have since had a meeting with the Chief Archivist, Richard Foy, to discuss Archives' intentions. While no assurance was offered on the future of Reading Room hours, Mr Foy did point out that the proposed changes were made as part of a shift to a broad programme of digitisation that has the potential to transform the research experience. PHANZA will monitor how this unfolds and, as part of our advocacy for members, we expect to engage regularly with Archives over its services to researchers.

—Michael Kelly

At its 29 November AGM the New Zealand Historical Association also passed a resolution protesting at the closures, and will be making political representations. There is also concern about the lack of information regarding priorities for digitisation, and an apparent lack of consultation with historians over this. It was noted that there currently appears to be no historian on the Archives Council Te Rua Wānanga.

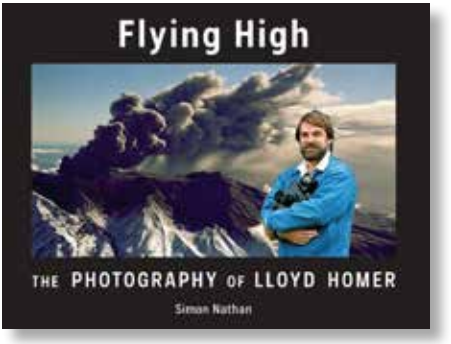
—Margaret Tennant

Recent member publications

Simon Nathan

Flying High: the photography of Lloyd Homer

Geoscience Society (distributed by David Bateman), 2019, $45

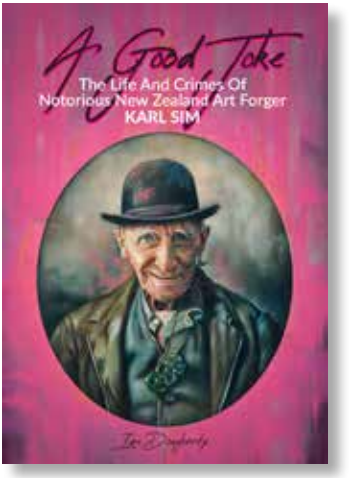


Lloyd Homer worked for over 35 years as photographer for GNS Science. He was at hand to record events such as earthquakes, volcanic eruptions and landslides. Later in his career he specialised in aerial photography, and obtained spectacular images of the New Zealand landscape. Simon and Lloyd were colleagues who first worked together during the 1968 Inangahua earthquake, and this photo-biography presents a selection of his images and describes their historical context.

Ian Dougherty

A Good Joke: the Life and Crimes of Notorious New Zealand Art Forger Karl Sim

Saddle Hill Press, 2019, $45



The story of New Zealand's only convicted art forger and the art market onto which he released his forgeries.

John Wilson

Local Lives: A History of Addington

2018, 320pp

John's in-depth study of the Christchurch suburb of Addington is available from the Addington Neighbourhood Association at a cost of $50, plus $6.50 for packing and postage within New Zealand. Orders by post to Addington Neighbourhood Association, St Mary's Square, 21 Church Square, Addington, Christchurch 8024, or by email to addingtonhistory@xtra.co.nz.

New members

LEANNE HICKMAN

With a genealogist grandmother and a military history buff for a father, my love of history was inevitable. Initially, I studied medieval and early modern European history and completed a Masters project on women's education during the Tudor period. I then moved into local history, beginning with a commission to write a chronology of the military history of Palmerston North. This kicked off a public history career involving a number of local history projects including heritage apps about the military history of Palmerston North, and another on places of significance to women in the area. I worked with the City Council and Arena Manawatū to produce a history of the A&P Showgrounds ensuring that the history of the venue informs its renovation process. I am also working as a researcher for the forthcoming Palmerston North history book, *City at the Centre*. On the voluntary side, I write for the *Manawatu Journal of History*, and am on its editorial board. I am on the committee of Historic Places – Manawatū and Horowhenua and have been involved in cleaning and restoring historic grave sites in the community. I tutor in the Bachelor of Arts Programme at Massey University, and as a certified teacher of English as a Second Language I work closely with the local refugee community.

JARED DAVIDSON

Through social biography and history from below, my books explore the relationship between capitalism and the New Zealand state by focusing on the lives of people who have challenged both – from radicals of the early twentieth century to vagrants of the nineteenth. My writing has been published widely in New Zealand and beyond, including *Overland* (Australia), *History Workshop Journal* (UK), and *Signal* (US). I am the recipient of the Michael Standish Prize for best archival essay in New Zealand, a CLNZ Research Grant, finalist for the Bert Roth Award for Labour History and Best Non-Illustrated Book in the PANZ Book Design Awards, and I co-authored *He Whakaputanga – The Declaration of Independence* (BWB: 2017), which won best secondary resource in education for 2018. Most recently, *Dead Letters: Censorship and Subversion in New Zealand 1914–1920* (Otago University Press) has been shortlisted for the NZSA Heritage Book Awards.

My work can be found at www.jared-davidson.com. Twitter: @anrchivist

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▶ Images on following pages, clockwise from top left:

- Section of lights from London's Regent Street, displayed in Palmerston North 1972–74. Manawatū Heritage, 2014P_Sq420_008992
- Christmas party at Rostrata private maternity hospital, Palmerston North, late 1950s. 2017SL_2017-18_024466
- A 'Christmasland' display window from Collinson and Cunninghame department store, Palmerston North, date unknown. Manawatū Heritage, 2009P_BC369_BUI_2572
- Father Christmases prepare to distribute presents to Palmerston North children, 1918. Manawatū Heritage 2010N_CHAR2_3328

Season's Greetings

to all PHANZA members