

Phanzine

Newsletter of the Professional Historians' Association of New Zealand/Aotearoa
Vol. 25, No. 2, August 2019 ▶ ISSN 1173 4124 ▶ www.phanza.org.nz



Editorial

PHANZA wrapped up another successful conference in April. I want to thank all those who attended and particularly those who came from outside Wellington. We appreciate your support.

The conference was organised with great competence and efficiency by Karen Astwood, Sarah Burgess and Kate Jordan, with a bit of help from your president. They did a fabulous job and it certainly helps with reducing the cost of such an enterprise if you don't have to pay for conference organisers.

The conference emphasised once again the central role that PHANZA continues to play in the public history world but there are challenges ahead in running this organisation that must be addressed.

The organisation is run entirely on voluntary labour, but this may not be sustainable for much longer. The time required by the principal office holders (secretary and treasurer) to meet governance requirements is becoming increasingly onerous, even for a small organisation like ours, with 150 or so members. So, we may have to consider paying those two office holders a stipend, or pay someone to do at least part of their work.

As I have already outlined to members, we are finding it harder and harder to get people to volunteer for the committee. We particularly need Wellington-based members to ensure that the organisation's basic functions are properly supported. Quite simply, without more voluntary contribution from members, PHANZA runs the risk of having to wind down. So, if you are considering helping out, please do so. We need you.

These and other issues will be front and centre at our upcoming AGM (see the notice elsewhere in *Phanzine*). If you value your organisation, please come along and make your vote count.

—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:

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This issue was edited by Margaret Tennant and with assistance from Marguerite Hill and Peter Cooke.

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Ewan Morris draws upon his presentation to the PHANZA conference to reflect upon the notion of 'public memory'.

What's next for the history of public memory in Aotearoa New Zealand?

For the past five years or so, historians have been involved in a major enterprise of public memory: commemoration of the centenary of the First World War. They have contributed to exhibitions, commemorative events, documentaries and other activities intended to raise awareness and understanding of New Zealand's role in the war. Through such activities, historians can help to shape public memory, but memory itself has a history which is attracting increasing scholarly attention.

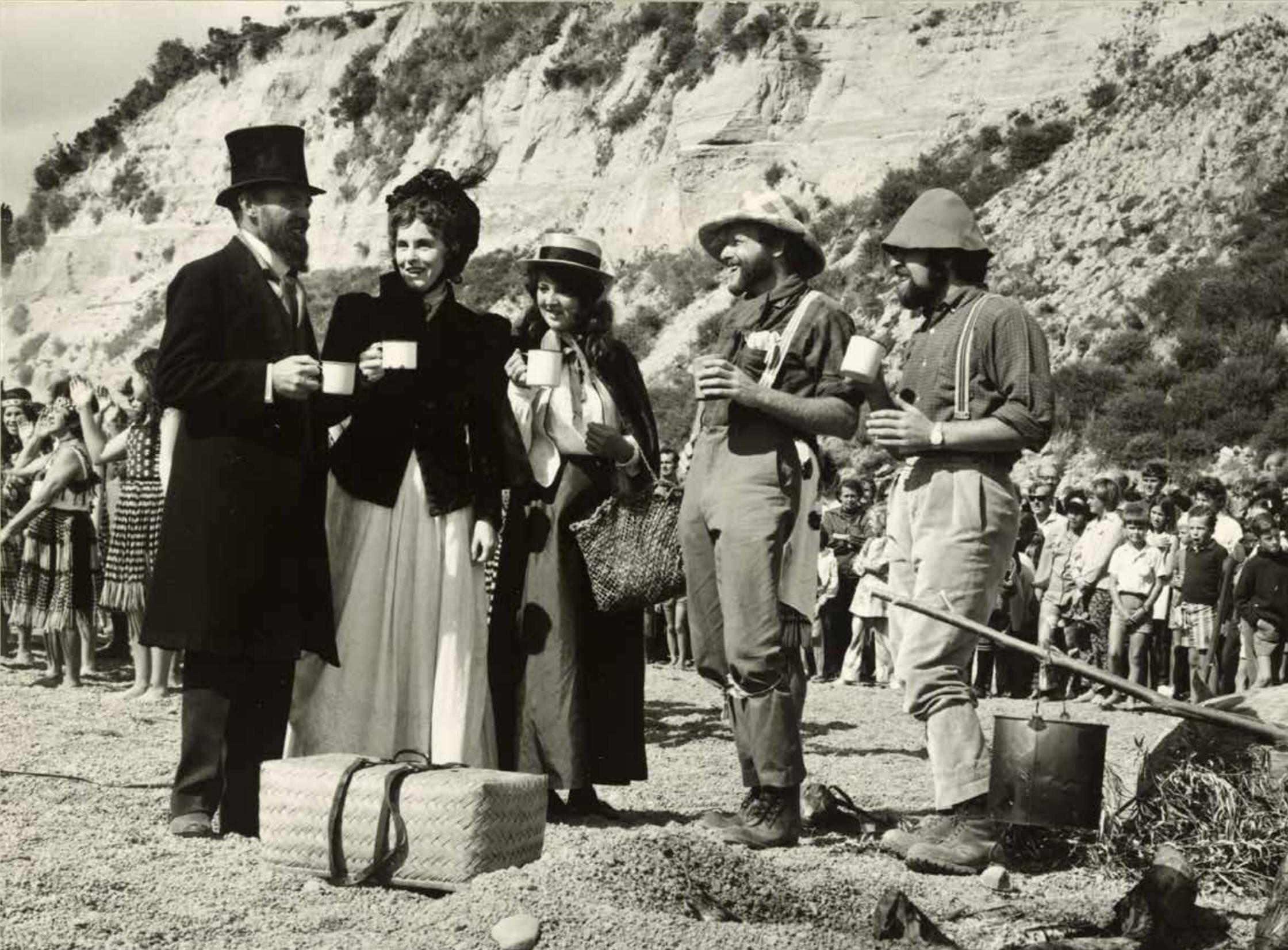
By 'public memory', I mean relatively simplified representations of the past, particularly through images and stories, which are shared to some extent within a particular society and manifested in the public realm (public spaces, media, institutions and so on). Public memory can be distinguished both from the more detailed historical analysis undertaken by historians, and from memories held privately by individuals or families. Public memory can take a wide variety of forms, including representation of historical events and personalities in museums, memorials, commemorative ceremonies, film, art and popular culture.

I want to suggest five areas for further exploration in the history of public memory in Aotearoa New Zealand:

- ▶ change over time;
- ▶ local, national and international contexts;
- ▶ cultural differences;
- ▶ the interaction of private and public memories; and
- ▶ public memory in the arts and popular culture.

Taking a long view of commemorative practices and forms – looking at them over a period of, say, a century or longer – allows us to see how they

▶ Overleaf: The ambiguities of some commemorative practices, such as this re-enactment of settler arrivals along the Manawatū River for Palmerston North's 1971 centennial, are now better recognised. Photo: Manawatū Heritage 2011P_135_004840.



have changed over time, and what factors have influenced these changes. If we look at public memorials, for example, we might ask questions such as:

- ▶ Has there been a change in what and whom we remember through memorials?
- ▶ Has the level of community engagement with the creation of memorials changed?
- ▶ How have the meanings attached to memorials changed as the events they commemorate are re-evaluated by later generations?

Time is one dimension worth exploring further in research on public memory; interaction between the local, the national and the international is another. Historians can usefully consider what is distinctive about the ways in which particular local or regional communities remember their pasts, and how local or regional memory has been incorporated into national memory, or has resisted such incorporation. Public memory within New Zealand also needs to be seen in a wider transnational context. Events within New Zealand or involving New Zealanders are commemorated overseas, while overseas individuals and events are commemorated here. Transnational ethnic ties may also lead New Zealanders to contribute to commemorative projects in other countries.

A third area for further investigation is cultural difference. The study of public memory in New Zealand has focused primarily on Pākehā of British and Irish descent. What does public memory look like when viewed from, say, a Māori, Tokelauan or Cantonese perspective? Which historical individuals or events loom large, and how have these been represented? Considering cultural difference can mean looking for public memory in different places from those Pākehā researchers may be used to. For example, anyone who attended Te Matatini, the national kapa haka festival, in February this year, might have seen haka providing iwi perspectives on Captain Cook and the New Zealand Wars.

The relationship between public and private memory is a fourth area that warrants exploration. Individual and family memories may affect our responses to public memories of collective events such as war, industrial conflict or natural disaster. In some cases, private memories can be sites of resistance to the dominant narratives of public memory. In other cases, people may be able to place themselves and their families in public narratives, seeing their private memories as representative of larger stories. Public memory can also influence private memory. As Australian

historian Alistair Thomson explores in his book *Anzac Memories*, people may feel the need to 'compose' their memories so they fit with dominant public myths.

Finally, I want to touch on public memory in the arts and popular culture. Representations of history in film and television, literature, the visual arts or music can have a powerful influence in forming public memory. For example, many contemporary artists are engaging with New Zealand history, and particularly with the history of colonial relationships between Māori and Pākehā. How are such artists responding to, and perhaps helping to reshape, public memory? Then there is the body of commemorative memorabilia produced to mark particular anniversaries: from official commemorative items such as stamps, coins or medals, to commercial products such as crockery, figurines, postcards and games. What stories about New Zealand history have been told through the imagery employed in such objects?

While this article has only scratched the surface of possible topics in the history of public memory, I hope it may inspire some *Phanzine* readers to delve further into the fascinating field of memory studies.

Notice of PHANZA AGM 2019

Venue: The Guest Room, Southern Cross Garden Bar Restaurant, 39 Abel Smith Street, Te Aro, Wellington

Date: Tuesday, 6 August 2019

Time: Drinks and nibbles from 5:30pm; meeting begins 6pm

A draft agenda for the AGM is available on the website (<https://phanza.org.nz/annual-general-meetings/>). Further documents relating to the AGM, including proposed changes to the Constitution, will be added to the website and circulated to members by email closer to the time of the meeting.

Nominations for President, Secretary, Treasurer or ordinary membership of the Committee must be made in writing to the Secretary (secretary@phanza.org.nz) by 5 p.m. Monday 22 July 2019. Nominations must include a nominator (who may be the same person as the candidate) and a seconder.

Members who are unable to attend the AGM may authorise another member to exercise a proxy vote on their behalf.

We hope to see you at this year's AGM.

Margaret Tennant reports on the PHANZA conference held on 13–14 April 2019

After the war – what next?

Smaller, focused conferences are often the best and friendliest, and the PHANZA's 2019 conference, with its theme of 'After the War - What Next?' was no exception. The first full PHANZA conference for some years, it included a celebration, and review, of PHANZA's 25 years.

A panel chaired by Marguerite Hill, and including Tony Nightingale, Sarah Burgess and Ben Schrader, discussed PHANZA's past achievements, challenges, and future trajectory. Marguerite, who has played an important role for many years in the production of Phanzine, noted how the early discussions in 1994 envisaged a role for PHANZA in communication, advocacy and raising the profile of public history work, while Ben elaborated on the 1990s boom in public history which underwrote the formation of the association, with the DNZB, *Historical Atlas* and History Group of what is now Manatū Taonga all flourishing. David Hamer had done some of the groundwork at Victoria University of Wellington when he established a masters degree in public history. The fact that the course eventually foundered pointed, however, to what Ben termed the 'boom and bust' cycle in public history, and its reliance in New Zealand on big public projects.

Tony, who served on the PHANZA committee during its first 10 years, also noted the importance of the Treaty settlement area in providing work, and, for many historians, a salutary introduction to professional practice and pressures to produce to timetables. He reminded attendees of the episode when PHANZA's criticism of Neil Roberts' 1995 *New Zealand at War* documentary for factual errors and misrepresentations elicited an invitation for the PHANZA committee to 'stick their heads up a dead bear's bum', a graceless response from Roberts which gave the association free publicity when repeated in the *Listener*.

How to make a living from 'doing this history stuff' beyond a university context was also to the forefront, some discussants finding the prospect of a life endlessly seeking new projects discouraging; others pointing to the attractions of self-employment in contract work. (It may be a sign of the association's growing maturity that asides about university historians were largely absent here – as a female PHANZA member and university



Cutting the conference cake. Photo: William Cottrell

staff member who put time into some of the big public history projects, I always found references to the 'tweed jacket brigade' immensely irritating, and unfair. With smaller university history programmes and so many of their staff also on fixed term contracts these days any sense of a comfortable contingent of academic historians may have lost purchase.) The question of how to make a living as a public historian has intensified as various WWI history projects come to an end. What will be the next big opening?

Steve Watters' keynote address on 'The Call to Teach the New Zealand Wars' began with his claiming the title of educator rather than historian. Steve discussed the commemorative aspects of history and the ambiguities around how commemoration is approached, especially with regard to ANZAC Day. Referring to the petition headed 'Give Me My Own History' recently presented to Parliament, he noted that the 'what next' in the conference title might actually be 'more war', but hopefully of a more challenging kind than is often associated with public events.

Discussion focused on who is responsible for teacher professional development around the teaching of history (no one much, it appears) and

the practicalities of assisting teachers when the planning time required for input and change is so long. More than one commentator expressed disappointment about the on-going focus on war, be it the World Wars, the New Zealand Wars or even the Musket Wars, compared with the neglect, for example, of environmental history in a time of potentially catastrophic climate change. The same point might be made about the neglect of other areas of New Zealand history.

There were some 25 paper presentations over two streams at the conference, and 50-60 attendees over the course of the weekend. Session themes showed the richness of on-going activity beyond the recent focus on war, for although 'war narratives' was one theme, presenters Margaret Pointer, Nicholas Haig and Mark Webster offered quite different lenses on the area, and there were also session groupings which focused more on the 'beyond' than the 'war' part of the conference title, bringing together papers on biography, heritage and resilience, ways of looking at history and symbols and history.

A characteristic of the conference that I particularly appreciated was the emphasis on sustainability: there was no cumbersome conference bag and folder to throw away, and the programme was cleverly folded up inside each attendees' name tag. Abstracts were available online and on the USB sticks given out. The thoughtfulness of the organisers extended to information on the nearest place to buy a decent coffee and excellent advice to session chairs, including what might be said when introducing



Conference participants. Photo: Karen Astwood

speakers. Those who take on the role of conference organisers are greatly to be praised - special thanks to Sarah Burgess, Michael Kelly, Karen Astwood and Kate Jordan.

Finally, a note that overshadowing the conference was the recent death of Gavin McLean, who had long urged that another full PHANZA conference be held. Michael Kelly summarised Gavin's contribution to public history, and a moment's silence followed. Tim Shoebridge remembers Gavin elsewhere in *Phanzine*.

A view of the conference and surrounding activities from visitor Francesca Beddie, editor of the *Professional Historians of New South Wales* blogsite, on which this review appeared.

Exploring silences

What could be more apt after the four years of WWI commemoration than the question posed at Professional Historians New Zealand's fifth conference in its 25-year history - After the war: what's next?

And the answer: well, yes, more war history but also more diversity in whose stories are told and by whom, and more place-based stories, and more use of the digital medium. Given the continuing dominance of conflict as a theme in history, this post concentrates on that strand of the conference.

While it is ANZAC that, according to Watters, remains New Zealand's de facto national day, he thinks history teachers realise the need to incorporate the internal wars into their teaching.

One response in New Zealand to the focus on WWI surprised me: in 2014 a visit to the sites of battles in New Zealand's internal wars prompted some year 12 students to initiate a petition to Parliament to officially acknowledge the New Zealand Wars in a national day of commemoration and to introduce study of these conflicts into the school curriculum. The petition gained momentum; it had more than 12,000 signatures by the time the Ōtorohanga College students presented it to Parliament in December 2015.

In August 2016, the government announced that a national day of

The Ministry for Culture and Heritage's senior historian educator, Steve Watters, gave the keynote address at the two-day conference in Wellington (13-14 April). In a polished performance - framed inevitably by the Christchurch massacre, being referred to in New Zealand as March 15 - he asked what message we send when we emphasise certain events and explain what war means by steeping it in gratitude for sacrifice rather than by asking challenging questions.

commemoration would be established (although not as a statutory holiday). In the final year of the WWI centenary, on 11 March 2018 such a day was held in Kororāreka-Russell to remember the battles that took place there in 1845. Finding a fixed day on the calendar that suits the country as a whole will, however, be difficult because the different nations (iwi) within Maori society have different wars to remember.

The Ministry of Education voiced its opposition to introducing the New Zealand Wars as a mandatory part of the curriculum but the government has set aside funds to increase awareness among all Aotearoa New Zealand citizens about local history. As one of the advisors (Kaawhia Te Muraahi) on the use of those funds put it:

We want the country behind the concept of a national day that speaks to who we are - in this country, not in Gallipoli, not off-shore but who we are in this country - where we have come from and where we could possibly go to.

While it is ANZAC that, according to Watters, remains New Zealand's de facto national day, he thinks history teachers realise the need to incorporate the internal wars into their teaching. Many, however, do not feel well equipped to do so, and are therefore keenly awaiting the outcomes of a project that will provide additional resources. 'Difficult Histories, The New Zealand Wars' is tracing shifting historical perspectives of the nineteenth-century clashes involving Māori and the Crown and investigating how different groups have commemorated these conflicts over time and how memory and silence about this difficult past permeates people's everyday lives in the present.

Other papers at the conference alerted us to the continuing gaps in war studies: the effect of war on women and others who remained at home, as workers or dissenters or, suddenly, enemy aliens. In one session, Jared Davidson drew on material from his recently published book, *Dead Letters: Censorship and Subversion in New Zealand 1915-1920*, to illustrate how war had affected the lives of people who did not go to the front.

Another presentation resonated with the recent book by Emma Dorins, *The Lives of Stories*: all this WWI commemoration will become part of the history of memory. Ewan Morris suggested there is more to investigate in the cross-overs between public and private memory; and between official and popular projections of the past (see a version of Ewan's paper elsewhere in *Phanzine*).

Incorporated into the conference were three tours. On the walking tour of Mt Cook, we saw again the prominence of war commemoration. Outside the conference venue swayed a sculpture of Flanders poppies, produced by students at the neighbouring technical college for their 2015 project. Along the way we saw the remains of bunkers built in anticipation of Japanese invasion in WWII and then we arrived in the National Memorial Park, newly created in 2015. The park incorporates the War Memorial Carillon (1932) and other monuments but also has a casual air. As the official website says:

it's the perfect place to bring a picnic; an oasis of quiet reflection in the middle of our vibrant capital city of Wellington.

Fifteen minutes away is Te Papa, the Museum of New Zealand, where people are still flocking to the Gallipoli exhibition. This is a display that pulls no punches about the horror of war. It tells its story through the eyes and words of eight New Zealanders, each captured frozen in a moment of time on a monumental scale - 2.4 times human size. The crowds have to navigate narrow passages, one a simulation of a trench in which hand-to-hand battle is disturbingly lifelike. As well as hearing the stories of the men and women, the effects of war are graphically displayed. A little boy ran in front of me eager to look at a grenade. He pushed a button to be confronted by an animation of the effects of that grenade on a human skeleton. His glee turned to silence.

The exhibition sets out to create empathy for the characters who carry its messages about war. It asks people to write their responses on poppies that are placed at the feet of the last great statue. Some convey the familiar gratitude for sacrifice; others the need to learn from the carnage:

'A great reminder we do not want war.'

But also a reminder that historians have an ongoing role in exploring silences in the official record and bringing these into public view.



History teacher Graeme Dee and former student Peter Cooke at the launch of *Won By the Spade*. Photo: Peter Cooke

History teachers celebrated at sapper history book launch

Given the focus on history in schools in Steve Watters' conference keynote address, it was great to see history teachers singled out for special mention at a recent book launch in Parliament's Great Hall. Graeme Dee, former history teacher at Otumoetai College in Tauranga, attended the launch of a book by his former student and PHANZA committee member Peter Cooke. *Won by the Spade - How the Royal NZ Engineers Built a Nation* was being launched by the Minister of Defence Ron Mark and Minister of Building & Construction Jenny Salesa, who both praised the Kiwi sappers in all they do. Peter singled out 'Mr Dee' as having set him on the path to a fascination in history by his insightful and relevant teaching methods. 'Though four decades have elapsed, I still vividly recall the day the US President Richard Nixon resigned, and how Mr Dee helped us understand its significance,' Peter said. He used the occasion to urge that more New Zealand history should be taught in schools.

Chief Historian Neill Atkinson reports

Not quite out of the wars

The theme of PHANZA's recent Wellington conference, *After the war?* was a pertinent one for many professional historians, including those of us working at Manatū Taonga Ministry for Culture and Heritage. While we continued to do other things, the First World War centenary has dominated our work programme since at least 2011. So it's fair to say we are pleased to be entering a new era of historical 'peace', with new opportunities and new priorities.

War history

We are still not quite out of the wars though. Recently we launched the fifth Ministry print publication in the First World War Centenary History Programme, a partnership with Massey University and New Zealand Defence Force. Our Senior Māori Historian Monty Soutar is the author of *Whitiki! Whiti! Whiti! E! Maori in the First World War* (Bateman), a massive and impressive work, which was launched at two memorable events: at Auckland War Memorial Museum on 5 June by our minister, Prime Minister Jacinda Ardern; and in Gisborne on 8 June, with Minister of Defence Ron Mark and Sir Peter Jackson, who provided First World War uniforms for a 100-man honour guard. Our Editor David Green and Sarah Burgess, who did much of the image research, provided great support to Monty on this project.

Other war histories continue to occupy our time, in particular a series of books on the rifle companies of the Second World War 28th Māori Battalion. Sir Wira Gardiner's history of B Company, *Ake Ake Kia Kaha E!*, was launched at Ōhinemutu, Rotorua, in April; work continues on the Battalion's A and D companies, as well as on a refresh of our 28MaoriBattalion.org.nz website.

Suffrage 125

The other big recent commemorative event was the Women's Suffrage 125 celebration in 2018. Lynette Townsend led our work to produce an audio-visual feature on the NZHistory website, and Lynette, Elizabeth Cox, Jamie



Shirley Smith, photographed in her law office in 1982. Along with Nancy Adams and Fred Allen (over page), Shirley Smith is included in the new programme of DNZB entries. Photo: Alexander Turnbull Library, EP/1982/1586

Mackay and others worked with Anne Else to digitise and update the 1993 publication *Women Together*. We are about to complete some final updates to *Women Together*.

Suffrage 125 was also a fitting occasion to relaunch the *Dictionary of New Zealand Biography*, with Tim Shoebridge leading our work to publish 25 new biographies on women in September 2018.

Te Tai Treaty settlement stories

Our major new digital project over the last few years has been Te Tai Treaty Settlement Stories, led by Monty with Leanne Tamaki, Gabrielle Paringatai, Lynette Townsend, Steve Watters, Anaru Dalziel and others. The first iwi web story, on Ngāti Awa, was launched by the Prime Minister in Whakatane in November.

We are currently working with Ngāti Whātua Ōrākei and Ngāti Porou, with new content due to be released online before the end of 2019. Looking further ahead, we will develop a story on the te reo/broadcasting settlement and begin work with a new iwi partner.



Nancy Adams working on a painting of flowers and ferns at the Dominion Museum, Wellington, in 1959. Photo: Alexander Turnbull Library, EP/1959/2182-F

A DNZB revival

Since launching the Suffrage 125 biographies, Tim has been establishing our ongoing DNZB programme, which aims to publish 20-25 new biographies each year. Thirteen were launched in May 2019, including figures such as Howard Morrison, Bruce Biggs, Christine Cole-Catley, Maurice Shadbolt and Shirley Smith, and a further dozen are due later this year; the 2020 round is already being planned. This work relies heavily on the support of the wider historical community, with a number of PHANZA members contributing as authors.



Fred Allen, photographed in the late 1940s when he captained the All Blacks. Photo: Alexander Turnbull Library, Crown Studios Collection, 1/2-202725-F

Education and other work

Steve Watters continues to lead our education work across various projects, including Te Tai and the upcoming Tuia Encounters 250 commemorations. Emma Kelly recently joined the Ministry as an Educator for the Pukeahu education centre. With growing calls for the teaching of New Zealand history, especially the New Zealand Wars and colonial history, to be compulsory in schools, education is becoming an increasingly important focus for our digital publishing programme.

There is much else going on too. Gareth Phipps and Martha van Drunen

have been leading the updating of Te Ara's 'Social Connections' theme, working with former theme editor Rosemary du Plessis. We are now also planning a refresh of Te Ara's 'Peoples' themes and a major upgrade of the site's map platforms.

Finally, we're starting work on a new commissioned project to produce a multi-author print history of the Ministry of Foreign Affairs and Trade and its predecessors. A long-serving former Ministry historian, Ian McGibbon, has returned to be Commissioning Editor for this project, working part-time over the next couple of years.

Staff matters

We were delighted recently to be able to establish two new permanent roles in the team, and appoint long-serving fixed-term staff to them: Leanne Tamaki as Senior Māori Researcher and Sarah Burgess (well known to readers as PHANZA secretary) as an Historian.

Gabrielle Paringatai and Kate Jordan continue to work with us in fixed-term roles, while contractor Cindy Jemmett has been helping with DNZB image research.

Meanwhile, Julia Vodanovich remains acting Production Manager, while former incumbent Matthew Oliver moves from his secondment at the Beehive to a new role in the office of Ministry Chief Executive Bernadette Cavanagh. And finally, following a long internal secondment, former PHANZA secretary Imelda Bargas has taken up a permanent manager role elsewhere in the Ministry's Delivery Group.

Anthony Dreaver writes on an initiative to save a structure which is an important part of the history of childhood in New Zealand.

The Ōtaki Health Camp Rotunda

A Trust has been formed to restore and reuse one of New Zealand's most distinctive buildings. In 1931 at Ōtaki Beach the first permanent site for a health camp was built. Now closed, the grounds and buildings are under Department of Conservation management until their future has been decided. The Rotunda, originally one of a pair, was designed for King George V Hospital, Rotorua, providing care for wounded and shell-shocked servicemen. It was on Pukeroa Hill, given as a hospital site by Ngāti Whakaeu in 1880. The two linked octagonal wards encircled by windows embody the new century's belief in sunshine and fresh air that inspired the health camp movement. Concentric circles of beds surrounded central nursing stations for care and control.

When land at Ōtaki Beach was donated by businessman Byron Brown, the rotundas - now to give way to a new Rotorua hospital - were dismantled, transported and rebuilt as a boys' and a girls' dormitory. In Di Buchan's *Sun, Sea and Sustenance: the story of the Otaki Children's Health Camp* (Wellington, 2017) former residents remember fondly these light and airy rooms. From 1941 to 1944 the camp housed long-stay patients of Wellington Hospital in order to release space for war casualties.

During rebuilding of the camp in 1963-64 the east rotunda was removed. The survivor provided a very satisfactory recreation space until 1999, when maintenance costs led to its closure.

Protected from demolition - but not from deterioration - by its registration as a category 1 building by Heritage New Zealand Pouhere Taonga (item 4098), the rotunda remains a striking structure on the exterior. The interior, with its seamless blend of form and function, displays a stunning clarity and harmony (see photo over page).

Friends of the Ōtaki Rotunda was formed at a public meeting in Ōtaki on 27 February with Di Buchan as chair and Jock Phillips as her deputy. Its goal is to preserve the rotunda for public use. Since Heritage New Zealand now recognises the total site and buildings as a Historic Place, the Trust looks forward to close cooperation with Heritage New Zealand.

Anyone interested in supporting their efforts is invited to send their contact details to anthonydreaver@gmail.com.



Heritage

Michael Kelly identifies positive potential changes for heritage protection.

Big changes coming for heritage protection?

The government, with the Prime Minister at the forefront, has said some strong words on the need to improve heritage protection in New Zealand. The Ministry for Culture and Heritage consulted openly and widely on the subject last year and then prepared a summary of submissions that indicated widespread dissatisfaction with the current state of play.

One would hope that real change in the heritage sector is coming. This is a once in a generation opportunity, as most governments of any hue rarely make improving heritage protection a priority.

Instead of idly speculating on what might be coming, here is a short wish-list.

GIVING POWER OF PROTECTION FOR HISTORIC PLACES BACK TO HERITAGE NEW ZEALAND POUHERE TAONGA

Events from the past 40 years do not provide strong grounds for giving statutory power to protect built heritage back to Heritage New Zealand. It largely lost that power in 1993 when protection notices were replaced by heritage orders under the Resource Management Act. Since then, its caution in advocating for heritage causes and a perplexing predisposition for compromising has caused many to question whether it should be given the discretion again. But if Heritage New Zealand doesn't get that opportunity, then who should? Local authorities have proved just as fickle in protecting heritage. At least Heritage New Zealand has its *raison d'être* in its title.

There is no need to hand Heritage New Zealand broad powers; just a mechanism to step in and thwart threats to the best of the country's built heritage would do nicely. It could be interim protection before scheduling or the power to invoke a change to a district plan. Augmented with a more consistent heritage management regime by local authorities, it would go a long way to righting the ship.



Volcanos Ōtuataua and Puketapapa, Ihumātāo, Auckland in 1964.
Photo: Alexander Turnbull Library, Whites Aviation Collection, WA-62288-G

BETTER PROTECTION OF ARCHAEOLOGICAL SITES AND SITES OF SIGNIFICANCE TO MĀORI

There is something very wrong if legislation that nominally protects all pre-1900 archaeological sites is then used to grant, annually, about 97% of all applications to alter or destroy those archaeological sites. The culprit is the Heritage New Zealand Pouhere Taonga Act 2014, but pretty much the same thing was going on under various incarnations of the Historic Places Act. Quite simply, we need to get serious about protecting both archaeological sites and sites of significance to Māori. We are losing so much archaeology to sea-level rise and other climate related events, we scarcely need to invite our fellow New Zealanders to destroy the rest. Of course, protection of archaeology could be shifted under the Resource Management Act, but that would likely be no better.

TIDYING UP HERITAGE PROTECTION UNDER THE RESOURCE MANAGEMENT ACT

It is frustrating and confusing that there is so much variation in the use

of legal protection on district plans by local authorities. Both the rules and the application of activity classifications (e.g. permitted, controlled, discretionary etc.) vary across the country. Surely it wouldn't be hard to a) get each local authority to use the same set of rules and b) assign the same range of activity classifications across the country. Some minor variations could be offered to take account of local issues, but giving everyone the same template would be hugely beneficial for everyone using the Resource Management Act. Of course, this won't help heritage if stronger protection is not provided for in this template.

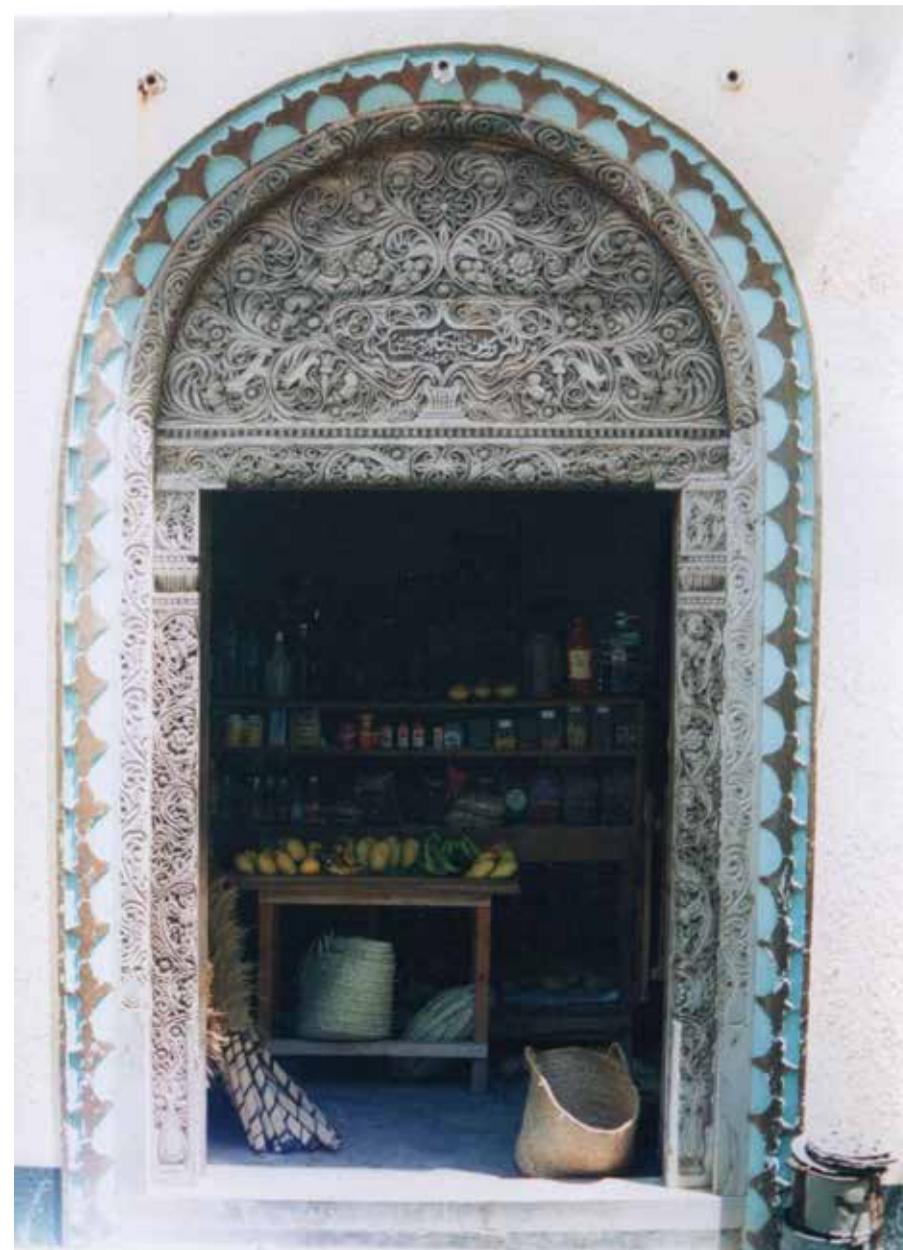
Some have argued for the preparation of a national policy statement for historic heritage and there are good reasons for supporting that initiative. There are many other matters that need attention. We'll see what the government proposes.

AND A COMMENT ON WORLD HERITAGE AND CLIMATE CHANGE

Lamu, founded about 1370 on the northern coast of Kenya, was inscribed on the World Heritage List in 2001. Its historic old town contains an exotic mixture of architecture that reflects the African, Arab and Indian influences of the various sea-borne traders that have visited the area and the invading forces that have occupied the town for long periods over its history. It is considered to be the oldest continuously occupied Swahili settlement in Africa.

For reasons that are not entirely clear, beyond a desire to provide more power to its people, the Kenyan government has decided to build a coal-fired power station right next door to Lamu. The town, already vulnerable to development through a lack of proper planning control, is expected to be at even more risk should the power station be built.

Furthermore, Kenya has never burned coal to provide electricity before and the decision to do so now in the face of overwhelming evidence of climate change seems remarkably pig-headed. Kenya, which currently has a low carbon economy (0.31 metric tonnes of carbon emitted per person in 2013, compared to 7.2 for New Zealand) can easily turn to geothermal, solar and wind as power sources. In 2015, under the Paris Agreement, it pledged to reduce its carbon emissions by 30% so a coal fired power station would seem a particularly silly option to pursue.



Ornate door at Lamu. Photo: Wikipedia Commons

Obituary

Tim Shoebridge on the death of one of PHANZA's most prolific and longstanding members.

Gavin McLean (1957–2019)

Gavin McLean has left us so many memorable lines, but my favourite is one he delivered at the 2010 PHANZA conference. He was speaking about Oamaru heritage buildings, and forewarned the audience he would be referring to his home town as 'Omaru,' because 'no-one who lives south of Moore Wilsons pronounces it Or-ah-maru.' Half the audience laughed and the other half shook their heads disapprovingly. I can imagine him throwing back his head with an anarchic cackle when he came up with that one, knowing exactly how it would go down. It was an archetypal, mischievous Gavin moment.

Both in person and in print, Gavin loved cheeky asides, pernickety reviewers and audiences be damned. He delighted in informal and idiomatic language, and had a great ear for the telling detail, the hook. He was a public historian in the best sense, producing lively and entertaining work which never compromised on scholarly rigour, synthesising complex ideas and presenting them clearly, usually with an irreverent twist. He always told a good story, which is harder than it sounds. His focus on the reader's experience was a defining quality of his work.

Gavin's output was staggering: more than 40 books, along with countless chapters, exhibition catalogues, and much else besides over a 35-year career. He was enormously focused, productive, and energetic, juggling multiple projects without difficulty. He rose in the early hours to progress his 'home book' before setting off on the bus to advance his 'work book' at the office. His work invariably appeared ahead of schedule, with never a word out of place. In the book we wrote together, I laboured over my half for nine months while he researched and wrote his effortlessly in six weeks. He had a great eye for improving any piece of writing, and anything he had to say about your work was worth hearing.

Gavin escaped the 'smug, cocky-dominated, rigger-bugger dullsville' of Ōamaru to study history at Otago, though his love for Ōamaru's white-stones endured. His first book, a commissioned history of Alliance Textiles Ltd, appeared in 1981, and he produced books at regular intervals for



Gavin McLean in characteristically nautical mode.

the rest of his life. Many reflect his great passion for maritime history, including several about shipping companies and harbours. He was always happiest near, or ideally on, the ocean.

He moved to Wellington in 1985 to work as publisher for Government Print. In the 1990s he moved to the Historic Places Trust, then to the Historical Branch of Internal Affairs (subsequently the Ministry for Culture and Heritage's History Group) in 1999. His History Group period marked an expansion into new territory with books like *100 Historic Places in New Zealand* (2002) and *The Governors* (2006); sadly, his projected history of the nation's prime ministers was never completed. He was a key figure in the Group until his medical retirement in 2017.

Gavin's work embodied the Group's ethos of making history accessible to the public. He wrote skilfully for the web, making important contributions to both Te Ara and NZHistory, and curated several exhibitions, notably the Prime Ministers exhibition at the New Zealand Portrait Gallery in 2009–10 and the Government House visitors' centre. He was always out in public, joking with audiences and dishing out pithy one-liners to documentary film crews.

Gavin was a great contrarian, and though his judgments of others' failings could be brutal he was enormously generous to the many who sought

his advice on history, heritage or getting published. He dispensed much wisdom, urging non-fiction writers to draw inspiration from good fiction, to really write.

The pace of his reading was relentless; he read several books a week, and reviewed many of them. Books were always stacked ten-deep beside his couch awaiting his attention. This wide reading filtered into his work, and his knowledge was vast and deep. He was sociable and loved the company of others, but in a real sense history was his life. His house was filled with books, room after room of them, a reader's sanctuary where well-tended bookshelves nestled invitingly among model ships, old exhibition posters, and classical music CDs.

Ill health ultimately robbed him of his vitality and creative drive, and his last two years at the Ministry were difficult and unhappy. His ambition and focus nonetheless had a lasting impact both on the Ministry's work, and on the public history and heritage fields more generally. His love and passion for history enriched the lives of those around him, as well as his thousands of readers - and many more yet to come.



Auckland members enjoy food and food-related talk at their June event.
Photo: EatAuckland Walking tours

Walking through food history

Auckland members were treated to a talk by André Taber in June at the Ellen Melville Centre. André has written two books: *New Zealand Olive Oil*, *The Great New Zealand Pie Guide*, and many articles and papers around the heritage interpretation theory of Freeman Tilden. His talk centred on his work as a guide, providing historical narratives on walking tours of inner Auckland focusing on food history of the Ponsonby precinct, it was a mouth-watering insight into options for the professional historian.

As PHANZA are trialling funding food catering for the three-monthly Auckland meetings André met with members at Mezze Bar close by where discussion was carried on accompanied by the delicious tapas.

Auckland History Symposium

Two perspectives: the first from David Verran and Monica Webb, and the second from Marguerite Hill.

A reason to get out there

Launched in 2017, the goal of the Auckland History Initiative (AHI) is to put the history of Tāmaki Makaurau/Auckland at the centre of an energetic discussion about the city. The team behind the Initiative (Professor Linda Bryder, Dr Aroha Harris, Dr Hirini Kaa and Dr Debbie Dunsford of Auckland University) are reaching beyond the university to engage with government bodies, community heritage groups and the GLAM sector (galleries, libraries, archives and museums). As Hirini said in a 2018 interview, ‘Communities have changed and institutions have changed, and want to collaborate more . . . That’s part of AHI too, facilitating that ability to contribute. We’ve got good networks but we haven’t needed to activate them that much. AHI gives us a reason to get out there’.

The idea for the Initiative grew from a conversation between Linda and Hirini about how to address the dearth of academic history on Auckland. Linda refers to it as a kind of ‘lightbulb moment’ that here was a means by which they could facilitate discussion between community and academia and engage with some of the bigger questions about Auckland. Central to the Initiative is the drive to raise awareness among the public of Auckland’s history. Both Hirini and Linda agree that there is strong interest in history among the community and now is the right time to push the Initiative forward.

A key element in the Initiative is to understand what resources are available and where they are located. Linda refers to it as ‘starting from the bottom’. As an important step in this part of the Initiative, Linda Bryder supervised a team of undergraduate researchers during the past summer recess, some of whom presented at the Symposium. Linda’s vision is to see students taking an active role in uncovering Auckland’s history. The interest among students was strong, with the summer scholarships highly contested.

Having the symposium on a marae was a great way to acknowledge the lengthy history of Māori history in the Auckland area, along with the use of that site by Pākehā Auckland from 1840. Following the mihi from



Professor Charlotte Macdonald addresses the Auckland History Symposium.

Hirini Kaa, and the introduction by Linda Bryder, Emeritus Professor Russell Stone sketched a ‘genealogy’ of earlier writings about Auckland. This included his description of an attempt in the 1950s to create a full history of Auckland Province, which eventually never came to fruition.

Sydney based academic Grace Karskens provided the keynote (‘Going

public: historians, public history and the power of place'), and she was followed by Victoria University of Wellington's Charlotte Macdonald ('Glitter and gore: Auckland's origins as a garrison town') and University of Auckland's Raewyn Dalziel ('Benjamin Cunningham and the first Auckland City Mission'). They were then followed by two independent historians, Wellington based Ben Schrader ('Government House; the first 'Auckland' building?') and Auckland based Hazel Petrie ('Black fellows and white Chinamen: Chinese, Indian, Lebanese and Dalmatians in Auckland, c1890-1920s'). The abstracts of all these great contributions are available at <https://ahi.blogs.auckland.ac.nz/landing/>. These talks were also filmed as well as recorded.

After lunch, three University of Auckland history students, Nathan McLeay, Nicholas Jones and Nancy Michelson spoke to three papers they had worked on as part of the summer scholarship project. This was followed by a panel of Elizabeth Cotton, Rachael Davies and Kate Woodall, from Auckland War Memorial Museum/Tāmaki Paenga Hira, describing upcoming conceptual and spatial changes to the Museum's Tamaki Galleries.

The symposium concluded with a panel discussion on urban history and landscapes, facilitated by Jessica Parr. This included discussions as to whether the Nixon monument in Ōtahuhu to a New Zealand wars colonel should be removed or at least that there be more of the story displayed at the monument; the background to the proposed housing development at Ihumātao; and the legal focus to the buildings on Constitution Hill. Bill Mackay also made the provocative statement that the Auckland Harbour Bridge should perhaps never have been built, and reliance on ferries continue. Unfortunately, these discussions weren't recorded.

Linda Bryder then concluded the symposium before many travelled up to the Domain and the Museum to hear the inaugural Auckland History Initiative annual lecture. This was jointly given by Margaret Kāwharu and David Williams, and chronicled the Ngāti Whātua Ōrākei journey towards an historical account in Treaty settlement negotiations 1999-2011: Hapū perspectives and some comments on 'legislated history'. This included examples of texts of 'negotiated history'.

These stimulating talks were followed by a reception where attendees could continue their discussions.

All in all, a great beginning to what was generally hoped will be an annual event, with regular updates from the above website.

From Marguerite Hill, Auckland Council Heritage Unit

Conference synchronicities

April was a busy month for conferences and the weekend of 13 April was particularly busy for me. After attending the PHANZA conference in Wellington, I headed back to Auckland to attend the Auckland History Initiative (AHI) conference at Waipapa Marae at the University of Auckland on Monday 15 April 2019.

The AHI is led by the University of Auckland's History department with connections to Auckland War Memorial Museum, Auckland Council and other groups interested in the history and heritage of Auckland. According to their website, the AHI 'seeks to engage with and capture the historical and cultural development of the city as well as the wider Auckland region, extending from Northland to the Waikato'. The AHI is working on Ngā Ara o Haere - A Framework for Auckland History, which will identify key themes in the history of Auckland for further research. As well as conferences like this one, the AHI has a schedule of publications planned, as well as encouraging Masters and PhD research and introducing undergraduate papers on Auckland history.

The AHI also supports a Summer Scholar programme and three of the Summer Scholars spoke about their research projects. All three had undertaken their scholarship at Auckland Libraries and, interestingly, the students had all focused on built heritage and its relevance to us. Nathan Mcleay looked at the impact of the Auckland Harbour Bridge, Nancy Mitchelson investigated the various attempts to pedestrianise Queen Street and Nicholas Jones placed the Māori Community Centre in the history of Auckland.

One of my symposium highlights was a scene-setting lecture by the 'father' of Auckland history, Dr Russell Stone. Stone is of course the author of nine books about Auckland, including *From Tamaki-Makau-Rau to Auckland, Makers of Fortune: A Colonial Business Community and Its Fall* and *Logan Campbell's Auckland: Tales from the Early Years* and his most recent biography *As It Was: Growing up in Grey Lynn and Ponsonby Between the Wars*, which is also a social history of the interwar period. The remarkable 96-year-old delivered a thoughtful and thorough lecture outlining the historiography of Auckland. A huge debt is owed to the city's librarians and archivists for not only preserving the city's early history but also writing it. Stone also

delivered some challenges to historians of the present and future, and reminded us to respect 'amateur' historians, who in Auckland's case, have often filled the gaps left by academic historians.

The afternoon session included an update from the Auckland War Memorial Museum team about its new Tāmaki galleries which are due to open in 2020; as well as a panel discussion, where many of the day's speakers and some special guests left us with parting ideas about telling Auckland's history.

As one of the few folks who were at both the PHANZA and AHI conferences, I can say there were a number of synchronicities between the two events. Obviously, how and why we do public history was a strong theme at both conferences, with successful examples and case studies discussed at both. How to get history and heritage 'out there' was discussed at length. Interestingly, the interpretation and re-interpretation of problematic public monuments came up at both events. The keynote from Grace Karskens from the University of New South Wales was a bit of an eye-opener regarding funding - many of her projects were supported as part of her role as a public historian within her institution.

It was great to see the cross-overs between the two conferences and it was a shame that more AHI conference attendees weren't at the PHANZA conference (and vice versa), as it would have been an opportunity to make useful connections made between people and ideas.