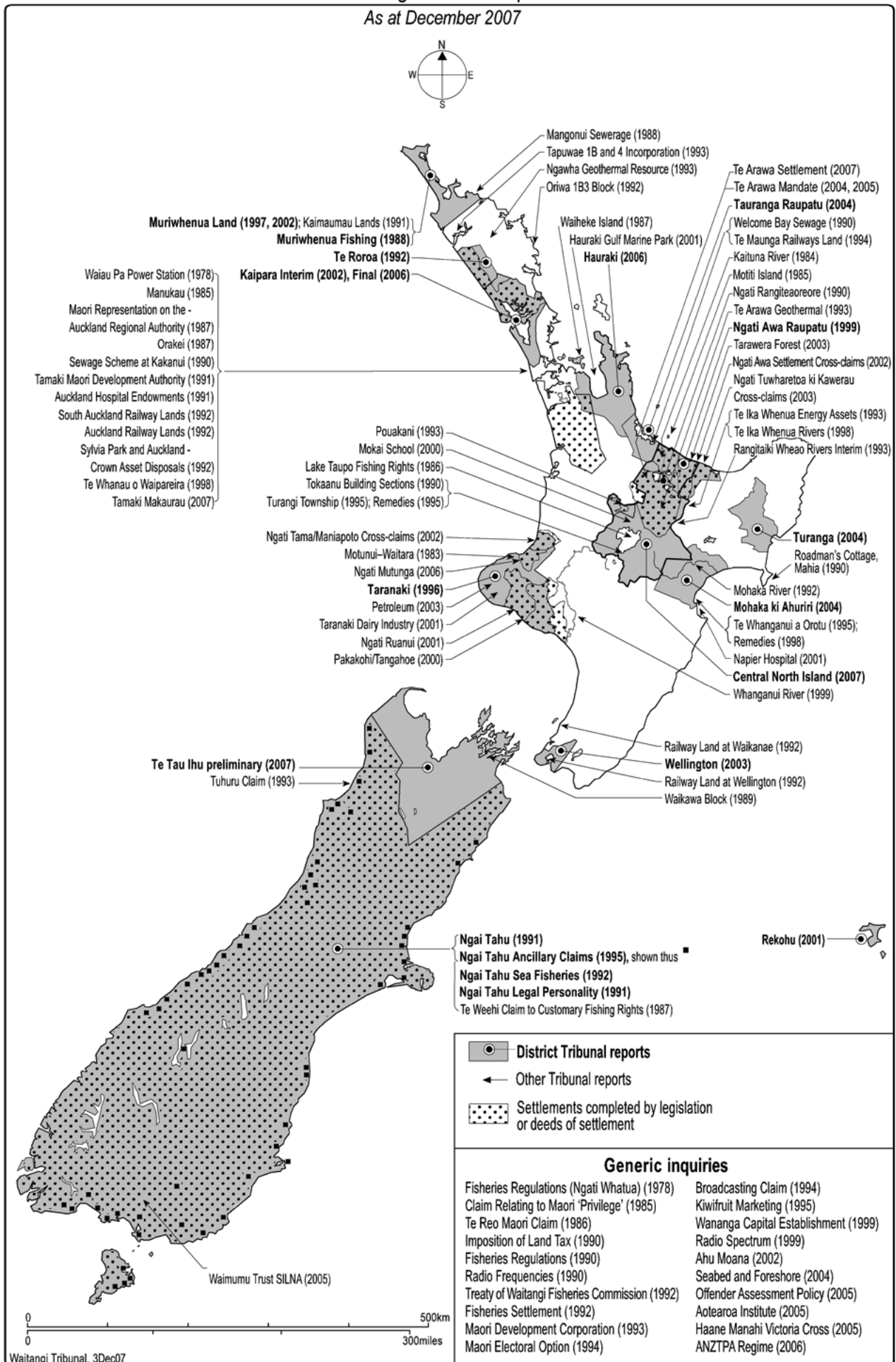


# Waitangi Tribunal Reports

As at December 2007



Waitangi Tribunal, 3Dec07

Waitangi Tribunal reports as at December 2007 (<http://www.waitangi-tribunal.govt.nz>)

quarters, but the need to do so arises out of the differences between the Maori and English versions, and the fact that the Treaty has to be applied in circumstances not necessarily foreseen at the time of its making. In the wording of the Tribunal's empowering legislation, the Tribunal has 'exclusive authority to determine the meaning and effect of the Treaty as embodied in the two texts and to decide issues raised by the differences between them'.<sup>5</sup> In carrying out this work, the Tribunal has sought to arrive at a set of principles or values which might be said to underpin both versions of the Treaty, informed by contextual documents like the official instructions from Lord Normanby to the first governor, William Hobson. Other courts have also contributed to the jurisprudence on the matter.<sup>6</sup>

When writing a report on a particular inquiry, the Tribunal must also weigh the legal arguments put forward by Crown and claimant counsel. It can, in addition, discuss case law and precedent. Further, where it finds Treaty breaches to have taken place, the Tribunal must try to assess what prejudice may have resulted to the claimants — although this is clearly a much less straightforward exercise than where a court or tribunal investigates a claim about damages or prejudice in some other context, for example as a result of medical misadventure, or about loss of earnings through injury.

The legal component of a Tribunal report therefore looms large. Indeed, guidelines for setting up and running commissions of inquiry, put out by the Department of Internal Affairs, suggest that in the view of some legal purists, 'having [a commission's] report drafted by a non-legal mind may taint the findings and/or make them legally simplistic'.<sup>7</sup> In the case of the Waitangi Tribunal's historical inquiries, however, historians would doubtless fear that the reverse could also be true! Given the nature of those inquiries, there is a need for both the legal and the historical mindset, and to an historian who enjoys working with ideas and arguments, it is the interface between the two that makes the job so interesting.

Chief Judge Joe Williams, chairperson of the Waitangi Tribunal, has acknowledged a 'dynamic tension' between lawyers and historians, which Justice Eddie Durie has pithily summed up by saying: 'History is argument without end and law is the end of argument'.<sup>8</sup> One challenge in producing Tribunal reports is to achieve an appropriate balance between the two.

1 September 2008 may be the deadline for submitting historical claims, but unless all claimants choose to forego a Tribunal inquiry and opt just to negotiate directly with the Crown, claims will still need to be heard and reported on. Thus, the Tribunal will, for the foreseeable future, continue to need well-qualified and experienced historians, capable of mature and reflective consideration, able to go beyond the careful examination of what actually happened and to venture, as well, into the demanding territory of what could have been different.

## Endnotes

- <sup>1</sup> Duty as expressed in the full title of the Treaty of Waitangi Act 1975
- <sup>2</sup> For an example of this kind of discussion, see Waitangi Tribunal, *He Maunga Rongo: Report on Central North Island Claims, Stage One* (Wellington, Legislation Direct, 2008), vol 1, part II, pp 165-410
- <sup>3</sup> *He Maunga Rongo* vol 1, pp 169-171
- <sup>4</sup> Duty as expressed in the full title of the Treaty of Waitangi Act 1975
- <sup>5</sup> Treaty of Waitangi Act 1975, s 5(2)
- <sup>6</sup> See *He Tirohanga o Kawa ki te Tiriti o Waitangi: A Guide to the Principles of the Treaty of Waitangi as expressed by the Courts and the Waitangi Tribunal* (Wellington, Te Puni Kokiri, 2001)
- <sup>7</sup> Department of Internal Affairs, *Setting up and Running Commissions of Inquiry*, (Wellington, Department of Internal Affairs, 2001), p 52
- <sup>8</sup> Joe Williams, 'Truth, Reconciliation and the Clash of Cultures in the Waitangi Tribunal' in *Australia and New Zealand Law and History E-Journal*, (2005), pp 236, 238, accessed via <http://www.anzlhsejournal.auckland.ac.nz/Keynote%20Speeches.htm>

# Parallel worlds? Ecuador and Quito, New Zealand and Wellington

Malcolm McKinnon was President of PHANZA 2004-2007. He visited Ecuador in December 2007.

Take some mountain ranges, a swag of volcanoes, dazzling coastline, rainforest, high plains and coastal lowlands, an indigenous population, a colonial past, an independent present — throw the array down in the South Pacific Ocean and you get two islands, New Zealand, but attach it to South America and you get — Ecuador.

One of the smaller South American countries, Ecuador has one ‘superficial’ parallel with New Zealand — at 276,000 square kilometres, it’s as close as any other country to Aotearoa’s 268,000, whilst its population of 14 million is close-ish to New Zealand’s 4 million.

But how many less superficial parallels? A visit was required, I decided.



*Old City Quito (Malcolm McKinnon).*

Quito, the capital, sits in a glaciated valley, but being a valley at just under 3000m above sea level — about the same as summit of Ruapehu — there’s a big contrast with Wellington. And it’s much, much older than Wellington, or any other New Zealand city. San Francisco de Quito, to give its full name, was laid out by the conquering Spanish in the sixteenth century — a grid of streets no more than 2 kilometres square, dominated by churches, including the fabulous gold-encrusted Compañía de Jesús.

As a UNESCO world heritage site since 1978 (amongst the earliest in the world to be listed) the old city retains an intactness of architecture and form that would make Napier or Dunedin drool. And at its heart the Plaza Grande, with cathedral, and government and municipal edifices all fronting on to it, seems scripted

for the opening scenes of a Mission Impossible plot or a Graham Greene novel, not a New Zealand-type setting at all.

But parallels there are. Plaza Grande is the symbolic and actual heart of a democracy and its civil society. So alongside the shoe shine boys, and the vendors selling lottery ticket, electric flex, batteries and sweets are many political groups vigorously addressing Ecuadorean issues — the plight of indigenous people, recent human rights violations by the army, the status of Afro-Ecuadoreans, of whom there are (to me) a surprising number. Whilst every evening one middle-aged woman, good-natured, addressed the government buildings — and hopefully for her, the government — by loud-hailer from a favoured position in the Plaza; Jehovah’s Witness and other church proselytisers wound their way round her. All told indeed a lot busier than the grounds of Parliament in Wellington.

And there was more. The evening of my arrival, I wandered into one building on the Plaza Grande, still lit-up and open. In its spacious atrium three young men were setting up an exhibition of press cuttings and the like on a number of display stands. I deciphered ‘homosexualidad’, ‘orientación sexual’ and ‘derechos humanos’ (human rights) without too much difficulty. ‘We’re organising an exhibition for the 10th anniversary of the decriminalization of male to male sexual relations in Ecuador’ they told me. In other words commemorating an event that took effect only 11 years after the parallel change in New Zealand. So much for Mission Impossible.



*Display stand on human rights in the Plaza Grande (Malcolm McKinnon)*

A few days later I returned to that building to visit the 'Fondo Quito', a library and display area that specializes in Quito history. Exactly as you would expect of a similar entity in New Zealand, it is frequented by older, often retired people. Maybe the word for their activity — Quitología — Quitology (try <http://fondoquito.blogspot.com/>) could be adopted here — Oamarology anyone? And as in New Zealand, such individuals engage with the recent past as well — in one hilltop park there's a plaque commemorating the opening of Quito's first television station.

Enthusiasm for democracy, civil society and local history were unexpected parallels; the self-consciousness of a small, peripheral nation-state an anticipated one. Like New Zealanders, Ecuadoreans are preoccupied with how the rest of the world sees them. I was expected to have heard of the 'world famous' artist, Oswaldo Guayasamín (1919-1999, take a look at [www.guayasamin.com](http://www.guayasamin.com)), much as New Zealanders expect visitors to know about Colin McCahon. And just as would a newspaper here in respect of a NZ city, so did the Quito press report that the New York Times — the New York Times, no less — ranked Quito as one of the 'top 20' travel destinations for 2008.

As someone who's written on the history of New Zealand's foreign relations, I also savoured the massive Ecuador in the world 1830-2006: the foreign policy of the republic, with its loving record of every episode that marked Ecuador's participation in international affairs. These are episodes — as with, in New Zealand, the 1981 rugby tour, the anti-nuclear campaign, and the Rainbow Warrior — which are vividly remembered inside the country but long forgotten (if ever remembered) elsewhere. In Ecuador's case, for example, the international incident in 1995 between

Peru and Ecuador that led to the 'historic' 1999 settlement of the long-running border dispute.

And just as few New Zealanders could place Ecuador on a map or say much about it, so Ecuadoreans struggle with New Zealand/Nueva Zelanda: 'Olanda (Holland)?' 'Irlanda' (Ireland)?' were the common responses. In the Pacific Ocean? Was I sure New Zealand had a higher standard of living than Ecuador?

Yes I was, and equally sure that the catastrophic economic and currency collapse in 1999 — in the aftermath of which some 1 million Ecuadoreans emigrated (many to Spain) and the US dollar became the currency — was much more extreme than anything experienced by New Zealanders. But even so there are echoes in New Zealand debates about the exodus of young people and the fate of the kiwi dollar.

So plenty of parallels. But the differences are massive. Ecuador's 19 constitutions since independence in 1830 against New Zealand's 140 years of sedate constitutional evolution. A populist leader — Rafael Correa — who echoes Chavez in Venezuela and Morales in Bolivia in his determination to govern on behalf of the powerless and his contrary instinct to amass power to himself and his party to that end. A per capita income of \$7,200 in 2008 compared with New Zealand's \$26,400 — yet an OPEC member, as New Zealand emphatically is not. A major external issue — drug trafficking and spill over from the long-running insurgency in neighbouring Colombia — that has no direct parallel in New Zealand, and lawlessness in cities that ranges well beyond the NZ discomfort zone.

All told, Ecuador is very different from New Zealand and Quito like no New Zealand city — the differences outweigh the parallels. But the parallels are suggestive, they make you think.



Start of School, Quito. (Malcolm McKinnon)



Demonstration in Quito. (Malcolm McKinnon)

# Magna Carta at the Antipodes

Susan Butterworth reflects on role of that founding historical document — the Magna Carta.

The thirteenth century is alive and well in Wellington! On one of the stormiest Sundays of the winter (29 June) 65 people met at the Brentwood Hotel near Wellington to take part in a lively seminar organised by the English Speaking Union (ESU) on the relevance of Magna Carta to New Zealand's present and future constitution.

The ESU was established in the 1920s to promote the use and understanding of the English language internationally. It used to regularly commemorate the June 1216 signing of Magna Carta. The seminar revived this, not as a commemoration, but as a serious consideration of why that baronial document, forced on a recalcitrant king, still holds such an important place in modern legal tradition in many democratic countries.

Only one clause of the original 65 is still generally valid today but that one, which defines government as subject to law, and guarantees the basic liberties and property of the citizen, has become part of the bedrock of constitutional law.

Constitutional development is rising in interest among both the public and scholars after many decades in recess. An example was the successful conference held in August 2007 to commemorate the centennial of New Zealand's Dominion status. ESU felt it was important, as New Zealand becomes more multicultural, to identify and affirm the elements of its traditional English-speaking heritage that are of permanent value.

The British High Commission was a major sponsor of the seminar, though the High Commissioner himself, George Fergusson, was unable to be present. The speakers and their topics included:

- Professor Noel Cox of Auckland University of Technology, a specialist in canon law ('The Church and Magna Carta');
- Graham Butterworth ('King John');
- the US Ambassador, HE William P. McCormick - ('Magna Carta and the American Revolution') These first sessions were chaired by PHANZA past president Malcolm McKinnon.
- Judge David Baragwanath of Auckland ('Magna Carta and the New Zealand Constitution');
- Professor Ngatata Love ('A Maori View of Constitutional Change').

The last session was a panel discussion by three

current or recent MPs, Stephen Franks (former ACT MP), Wayne Mapp (National) and Keith Locke (Greens), chaired by Peter Dunne (UnitedFuture).

All the speakers unreservedly affirmed the continuing importance of the surviving clause of the charter.

Noel Cox explained the influence of the Archbishop of Canterbury, Stephen Langton, on a document usually ascribed to the exasperated barons. His determination to ensure the independence of the church reflected the struggle between church and kings throughout western Europe from the late 12th century, which has shaped constitutional development in different ways throughout the continent. In England Langton's contribution was to define the concept of kingship as subject to law, including canon law. (In England alone two other clauses of the charter, protecting the status of the church, remain in force.)

**“No freeman shall be taken or imprisoned, or be disseised [dispossessed] of his freehold or liberties or free customs, or be outlawed or exiled, or any other wise destroyed; nor will we pass upon him nor condemn him but by lawful judgment of his peers or by the law of the land. We will sell to no man, we will not deny or defer to any man, either justice or right.”**

Graham Butterworth set out the circumstances in which King John had nearly bankrupted his kingdom in an unsuccessful war to retain his possessions in Normandy. His barons and senior clergy cornered him and demanded guarantees of good behaviour before they would grant further taxation. The charter was not the first of its kind and John promptly reneged on it as having been extracted under duress. It might have been forgotten had John not died soon after. His infant son's regents, however, were leading barons determined to

cement the provisions of the charter into a permanent restraint on monarchy.

Ambassador McCormick, a lively and entertaining speaker, described the powerful influence of Magna Carta on, particularly, the eastern states of the USA and how it provided part of the philosophical rationale for the War of American Independence. It appears expressly or by implication in numerous state constitutions.

Judge Baragwanath proudly boasts of having cited Magna Carta in a number of his own judgments. He explored the history of Magna Carta in the law, both as a specific enactment and as a principle fundamental to all other law. Its provisions against arbitrary arrest and detention, further elaborated in the provisions of habeas corpus, have recently been cited in the courts

of several countries, for example in the case of Ahmed Zaoui in New Zealand, the prisoners of Guantanamo Bay in Canada (some Canadian citizens are involved), and in the US Supreme Court, the case of foreigners subjected to so-called 'extraordinary rendition'.

Both the judge and Professor Love considered that the principles of the Magna Carta stand alongside those of the Treaty of Waitangi as fundamental to the unwritten constitution of New Zealand.

A successful day ended with a reception at the High Commissioner's residence, hosted by the deputy High Commissioner, and a performance of a scene from Shakespeare's King John by a group of secondary student actors from the Shakespeare Society.

## Te Ara launches the Wanganui Places entry

On 16 June more than 150 people celebrated the launch of the Wanganui Places entry in Te Ara the Encyclopedia of New Zealand. The occasion was a record turnout for one of Te Ara's regional launches — larger even than the launches for the Auckland and Canterbury entries. (See Blog posted 19 June 2008 by Jock Phillips, general editor of Te Ara: <http://blog.teara.govt.nz/> )

The Wanganui entry was launched at the Wanganui War Memorial Hall by list MP Jill Pettis on behalf of the Prime Minister, Helen Clark, who is the minister for Arts, Culture and Heritage. Other speakers included Martin Matthews, chief executive at the Ministry for Culture and Heritage, and Michael Laws, the mayor of Wanganui. Also present were Chester Burrows, the Whanganui MP, and Chalky Leary, the mayor of Rangitikei.

The mihi was given by John Maihi and responded to by Rangi McGarvey from the Ministry for Culture and Heritage who was supported by some 11 people from the ministry.

Many people from the region helped with the research for the entry, and a number were at the launch. Also there, were several descendants of people who featured prominently in the region's history.

The entry was written by Diana Beaglehole with assistance from Malcolm McKinnon, theme editor Places, and the material illustrating the entry was prepared by Janine Faulknor and her team at the encyclopedia. One of the team members was PHANZA committee member Marguerite Hill.

Images and video clips from the Te Ara website were used to illustrate two presentations at the launch. Jock Phillips, the general editor, gave an overview of Te Ara and spoke of his personal and professional connections with Wanganui, and Diana Beaglehole gave people a little taste of what is covered in the Wanganui entry.

The entry featured in an article on the front page of the Wanganui Chronicle - New Zealand's oldest



*Caren Wilton (production editor); Malcolm McKinnon (theme editor Places); Diana Beaglehole (author); Janine Faulknor (team leader Resources). (Marguerite Hill, Te Ara — Encyclopedia of New Zealand)*

newspaper - and was discussed on the local radio station, and the launch and entry were covered in the Rangitikei District Monitor and the Ruapehu Bulletin.

The Wanganui region extends along the coast between the Rangitikei and Whenuakura rivers and inland to Mt Ruapehu. It covers the area that has

traditionally looked to Wanganui as its local capital and includes all districts around Waverley, Wanganui, Rangitikei and Waimarino. It is, as Jock Phillips says, 'a region with a very long and dramatic history.' It is a physically interesting and diverse region, one noted

for its cultural and educational institutions and for the richness of its Maori and European heritage.

See Wanganui Places entry:

<http://www.teara.govt.nz/Places/Wanganui/en>

## Online Collections and Repositories

**Marguerite Hill takes another look at online resources for historians.**

In the April and November 2005 issues of Phanzine, my colleague Melanie Lovell-Smith (Senior Researcher Resources at Te Ara — Encyclopedia of New Zealand) investigated some of the places you could look for the perfect image for your publication or website. She outlined a number of institutions and repositories that had online catalogues or collections.

I was interested to see what had changed and what had stayed the same in the last three years, so I will endeavour to update some of the institutions Melanie discussed, as well as introduce you to some new online catalogues and institutions.

**Matapihi — <http://matapihi.govt.nz>**

Matapihi now searches for images from the collections of fifteen institutions, including the Alexander Turnbull Library, Archives New Zealand Te Rua Mahara o te Kawanatanga, Auckland Art Gallery Toi o Tamaki, Auckland City Libraries, Auckland War Memorial Museum Tamaki Paenga Hira, Christchurch City Libraries, Museum of New Zealand Te Papa Tongarewa, New Zealand Electronic Text Centre, The New Zealand Film Archive Nga Kaitiaki o Nga Taonga Whithiaua, Otago Museum, Puke Ariki, The University of Auckland Library, University of Canterbury Library and the University of Otago Library. Some institutions, like Archives New Zealand have added only specific collections to Matapihi, while other institutions such as the Turnbull have added their entire digital collections.

**Timeframes — [www.timeframes.govt.nz](http://www.timeframes.govt.nz)**

Integrated into Matapihi is Timeframes, the Alexander Turnbull Library's online catalogue, which contains over 25,000 digitised images from the Library's collections — Turnbull Library Pictures, the Photographic archive, the Ephemera collection, the Prints and Drawings collection, the Map library and, don't forget one of my favourites, the Cartoon archive. If you are Wellington, it still pays to have a flick through the Turnbull Library Pictures drawers on the ground floor — you never know what you'll find.

**Tapuhi — <http://tapuhi.natlib.govt.nz>**

If you still can't find what you're looking for amongst the Turnbull's digital collections, then Tapuhi is the next place to look. Tapuhi allows you to delve into the non-digitised collections, giving you the physical location of prints — usually to be found in Turnbull Library Pictures or the Photographic archive. Sometimes the catalogue record will just give you an indication of what treasures might be hidden — albums for example are often not fully catalogued due to the number of photos contained within.

**Papers Past — <http://paperspast.natlib.govt.nz/cgi-bin/paperspast>**

Michael Kelly recently wrote about the significance of Papers Past in Phanzine, so I will just quickly update the statistics. Papers Past now allows a full text search on 107,812 newspaper issues, dating from 1839–1920. You can view as a text document and also in the original newsprint format. The newspapers are printable and downloadable.

**Auckland War Memorial Museum — [www.aucklandmuseum.com/59/collection-&-research-databases](http://www.aucklandmuseum.com/59/collection-&-research-databases)**

Auckland War Memorial Museum's collection databases are divided into three categories: human history, natural history and library services. If you are looking for historical photographs, head to the Library Services database. The attractive new Library database website allows you to search for photographs under the advanced search function. If you are on the search for objects, have a look at the human and natural history catalogues. These have been further split into categories such as decorative arts, Korean collection, entomology and land invertebrates.

**Te Papa Collections Online — [tepapa.govt.nz](http://tepapa.govt.nz)**

In the last couple of months Te Papa's art, photography, history and Pacific cultures catalogues have been made available through Collections Online (128,000 records). There are also around 16,000 Taonga Maori records available online. Be warned though — only about a fifth of these records contain images, so you are more than likely to come up dry when searching for objects in a general way (e.g. when searching for "shoes"). Searching under specific collections will yield more results than a general search — for example, the Photography collection holds a large cache of images, both historical and modern. Around 30 000 images are available online, and images are being added constantly as copyright and iwi clearances are obtained and more objects are photographed.

Another place to look for images is under specific exhibitions — [www.tepapa.govt.nz/TePapa/English/WhatsOn/PastExhibitions](http://www.tepapa.govt.nz/TePapa/English/WhatsOn/PastExhibitions)

Exhibitions dating back to 2003 are searchable — many have their own mini sites with images, or a showcase showing images from the exhibition. This is quite useful if you are sure you've seen that image/object somewhere before...

### **Puke Ariki—<http://www.pukeariki.com>**

Puke Ariki's online database allows you to search the artefact, pictorial and archive collections, drawing out a wealth of objects and images. Searching in the different collections is easy in the advanced search mode, and you can also search for only records with images. The online exhibitions also showcase a variety of objects.

### **Auckland City Libraries Heritage Images Online — [www.aucklandcitylibraries.com/heritage/photographs/heritageimagesonline.htm](http://www.aucklandcitylibraries.com/heritage/photographs/heritageimagesonline.htm)**

Heritage Images Online showcases over 20,000 images from the Library's photographic collections. Also worth a look are the online exhibitions entitled Real Gold, which explore various themes while showing off some lovely ephemera and images from the collection.

### **Christchurch City Library—[christchurchcitylibraries.com/Heritage/Photos](http://christchurchcitylibraries.com/Heritage/Photos)**

A large selection of images is available online. You can search for images through their general library catalogue, by limiting your search to photographs. The Christchurch City Library has been very useful for finding early agricultural images, and contains a number of scans from newspapers, including the Weekly Press. The catalogue now brings up the actual image as well as the catalogue record for those images which have been digitised.

### **Pataka Ipurangi: Manawatu Memory Online [citylibrary.pncc.govt.nz/digital-library](http://citylibrary.pncc.govt.nz/digital-library)**

Launched earlier this year, Palmerston North City Library's new online image database has quickly become one of my favourites. It includes a large variety of digitised images relating to the social, agricultural and business life of Palmerston North and surrounding areas. It is beautifully catalogued, with thorough key wording and details about the images where available. It is a joy to use.

### **Upper Hutt City Library—[www.upperhuttcity.com/page/108/CommunityArchive.boss](http://www.upperhuttcity.com/page/108/CommunityArchive.boss)**

Launched under the title of Community Archive is the Upper Hutt City Library's online collection. The collection is made up of a wide range of original heritage material, including photographs, newspapers, archives, manuscripts, maps, oral history tapes, and other material relating to the history of Upper Hutt and its people. Almost 2,000 of the 2,500 photographs in the collection have been digitised and an advanced search allows you to search through either the digitised or undigitised collection. The photographs range from shop fronts to rugby teams.

### **The Fletcher Trust—[www.fletchertrust.co.nz](http://www.fletchertrust.co.nz)**

The Fletcher Trust manages the Fletcher Trust Collection of New Zealand artwork, and the Fletcher Challenge Archives of material from the former Fletcher Challenge Group. Both the art collection and archives are available online in digital form. The artwork collection includes works a range of artists, from John Kinder to Darcy Nicholas, as well as a vast number of ceramics. The archives include ephemera, documents and images relating to many facets of New Zealand's economic history. Companies such as Winstones, Wright Stevenson, Dalgety, Tasman Forestry and Fletchers itself are represented in the archive. Not all of the images are available digitally, but it is still a useful source, and covers a wider variety of themes than you might expect, including: agriculture, employment, building, architecture, consumerism, rural life, shipping and technology.

### **University of Canterbury Digital Library—[library.canterbury.ac.nz/home/archives](http://library.canterbury.ac.nz/home/archives)**

Around 1000 images are available to view online as part of the University of Canterbury's Digital Library. They range from the Canterbury Frozen Meat Company collection to the Canterbury Mountaineering Club collection. This is just a small proportion of their 20,000 images, but it's a great start. The art collections are not yet available online, but you can also browse the documentary archives and architectural drawings collection.

Many more institutions out there have online material — this is just a start. Here are a few more:

- Wairarapa Archive - <http://202.174.163.68:81/archives.html>  
Online catalogue available
- Hocken—[www.library.otago.ac.nz/hocken/guides.html](http://www.library.otago.ac.nz/hocken/guides.html)  
Online guides only available
- Tauranga City Libraries—[www.library.tauranga.govt.nz/localhistory/historic-photographs/photo-gallery.aspx](http://www.library.tauranga.govt.nz/localhistory/historic-photographs/photo-gallery.aspx)  
Around 6 000 images are available in their photo gallery
- Auckland Art Gallery Toi o Tamaki—[www.aucklandartgallery.govt.nz/](http://www.aucklandartgallery.govt.nz/) Online catalogue available
- Dunedin Public Art Gallery—[www.dunedin.art.museum/collection.asp](http://www.dunedin.art.museum/collection.asp) Online catalogue available
- Te Puna o Waiwhetu Christchurch Art Gallery—[www.christchurchartgallery.org.nz/Collection/](http://www.christchurchartgallery.org.nz/Collection/) Online catalogue available

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