



ASHA Conference 2022

The Archaeology of Interaction

Pēwhairangi/Bay of Islands

27-30 September 2022



Acknowledgements

The Australasian Society for Historical Archaeology conference organising committee gratefully acknowledges the support of Debra Rewiri and the Kororāreka Marae for generously welcoming and hosting us. Patukeha and Ngāti Kuta are also supporting our kaupapa. Heritage New Zealand Pouhere Taonga (HNZPT), and particularly their staff, Bill Edwards, James Robinson and John O’Hare, have assisted with planning in general, iwi liaison, running the field trip and publicity for the event, as well as being enthusiastic supporters of the idea from the outset. Together with Heritage Northland, HNZPT applied for and obtained funding to enable us to allow a number of rangitahi from local high schools to attend the field trip. Thanks to the Far North District Council for generously providing that funding. Heritage Northland has also promoted the field trip amongst its own supporters, enabling us to open up an exciting opportunity for the public. HNZPT have also generously sponsored the attendance of a number of kuia and kaumatua on the field trip. We would also like to acknowledge the support of Helen Nicholson (ASHA treasurer) and Nick Pitt (ASHA web manager) throughout the planning of the conference. Thanks, too, to the Russell Museum Whare Taonga o Kororāreka, for their offer of discounted entrance fees to the museum for conference delegates.

Sponsors

The ASHA executive and the ASHA conference organising committee would like to acknowledge the generous support of the following sponsors.



Jennie Lindbergh



Cover photograph

View from Urupukapuka Island, Pēwhairangi Bay of Islands, Aotearoa New Zealand. Image: Jessie Garland.

Programme overview

Venue

The Duke of Marlborough, 35 The Strand, Russell

Monday 26 September

17:30 – 19:30 Informal welcome at The Duke of Marlborough

Tuesday 27 September

8:00 – 8:30 Registrations, The Duke of Marlborough Hotel

8:45 – 10:15 Pōwhiri, Kororāreka Marae

10:30 – 16:00 Papers, The Duke of Marlborough Hotel

Wednesday 28 September

9:00 – 16:00 Papers and keynote address, The Duke of Marlborough Hotel

19:00 AGM, The Duke of Marlborough Hotel

Thursday 29 September

8:30 – 13:30 Field trip

Friday 30 September

8:30 – 16:00 Papers, The Duke of Marlborough Hotel

16:00 – 17:00 Conference closing & mihi poroporoaki, The Duke of Marlborough Hotel

19:00 – late Gala dinner, The Duke of Marlborough Hotel

Programme detail

Monday 26 September

17:30 Delegates are invited to gather for a drink at The Duke of Marlborough (please note, this is not a formal conference event)

Tuesday 27 September

8:00 – 8:30	Registrations, The Duke of Marlborough Hotel
8:45 – 10:15	Pōwhiri, Kororāreka Marae
10:15 – 11:00	Introduction to Pēwhairangi/the Bay of Islands, The Duke of Marlborough Hotel
11:00 – 12:15	Session 1: Papers in Honour of Ian Smith and Angela Middleton Session Chair: Jessie Garland
11:00 – 11:15	<i>Brooke Tucker (S)</i> Layers of Interaction in Foveaux Strait
11:15 – 11:30	<i>Janice Adamson and Hans Dieter-Bader</i> The Archaeology of Cultural Landscape Transformation in Tāmaki Makaurau: Case Study 1 – the site of the first West Tāmaki Presbyterian Church and Schoolhouse R11/3370
11:30 – 11:45	<i>Jessie Garland (S)</i> Importers, retails, ‘culture brokers’: shops and shopkeepers as curators of culture and consumerism in nineteenth century Christchurch
11:45 – 12:00	<i>Andrew Wilson</i> ‘I want a really good man and I have written to Professor Mallowan...’: Judy Birmingham and the origins of the Australian Historical Archaeology
12:00 – 12:15	<i>Questions</i>
12:15 – 13:15	Lunch
13:15 – 14:30	Session 1: Papers in Honour of Ian Smith and Angela Middleton Session Chair: Jessie Garland
13:15 – 13:30	<i>Christophe Sand</i> Archaeology of Convict Settlements in New Caledonia
13:30 – 13:45	<i>Bill Edwards</i> Seascapes of encounter, the archaeological and historical evidence of European voyagers early contact with tangata whenua in the Bay of Islands , New Zealand
13:45 – 14:00	<i>James Robinson</i> Land and Sea, the archaeological and historical evidence of European interaction with tangata whenua on Moturua Island in the Bay of Islands: 1769 – 1940s
14:00 – 14:15	<i>Jack Kemp</i> Experimental reconstruction and firing of an 18 th century French Naval ‘go-ashore’ forge
14:15 – 14:30	<i>Questions</i>
14:30 – 15:00	Afternoon tea
15:00 – 16:00	Session 5: History and archaeology of interaction in the Bay of Islands

Session Chair: James Robinson

15:00 – 15:15	<i>John McAneney, John Church, Thomas Mortlock, Jeremy Gibbs, Cedric Davenport, Peter Hendl</i> In search of a bottle: rive gauche, rive droite?
15:15 – 15:30	<i>Haureh Hussein (S)</i> Rowing up the Waikare River: The whaling Captain Swain at the Bay of Islands (1826)
15:30 – 15:45	<i>John Booth, Matu Clendon and Te Warihi Hetaraka</i> Use of large fish-seines into the colonial era by Bay of Islands Māori, with reference to oral histories, written accounts and archaeological evidence
15:45 – 16:00	<i>Questions</i>

Wednesday 28 September**9:00 – 10:15****Session 3: Material culture and landscapes****Session Chair: Janice Adamson**

9.00 – 9.15	<i>Jasmine Weston</i> The Chestnuts, Dunedin
9.15 – 9.30	<i>Megan Lawrence</i> On the Harbours Edge: A site for the faithful, freethinkers and footwear
9.30 – 9.45	<i>Nick Pitt (S)</i> Locating Settlers: tracing the interactions between frontiers, 'located districts' and cities in mid-19 th century Australia
9.45 – 10.00	<i>Charlotte Feakins</i> Reimagining the Blacktown Native Institution: Emergent Narratives of Place through a Dharug-Centred Approach
10:00 – 10:15	<i>Questions</i>

10:15 – 10:45

Morning tea

10:45 – 12:00**Session 4: People and things: material culture studies****Session Chair: Jennifer Jones-Travers**

10:45 – 11:00	<i>Nigel Robson</i> 'The Hero of Mafeking' and New Zealand's Response to the 1900 Relief of Mafeking
11.00 – 11.15	<i>Helen Nicholson</i> Pictures on pots
11.15 – 11.30	<i>Denis Gojak</i> British export clay tobacco pipes for the Australasian market
11.30 – 11.45	<i>Jon Prangnell and Erin Hodgson</i> Sin eaters in Brisbane?
11.45 – 12.00	<i>Questions</i>

12:00 – 13:00

Lunch

13:00 – 14:15**Session 4: People and things: material culture studies****Session Chair: Denis Gojak**

13:00 – 13:15	<i>Tim Owen and Simon Munt</i> The Black Town, Sydney, NSW
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13:15 – 13:30	<i>Adele Zubrzycka, Jon Prangnell, James Flexner, Kelsey Lowe, Geraldine Mate, Zia Youse and Francis Bobongie-Harris (S)</i> Navigating Identities at the Pioneer Sugar Estate: The historical archaeology of a South Sea Islander dwelling in Brandon, North Queensland
13:30 – 13:45	<i>Jane Rooke</i> The interaction of ballast and a forgotten landscape
13:45 – 14:00	<i>Tristan Wadsworth</i> Dug up and ditched: Māori taonga in a 19 th century fossicking context?
14:00 – 14:15	<i>Questions</i>
14:15 – 15:00	<i>Poster session and afternoon tea</i>
15:00 – 16:00	<i>Keynote address: Dame Anne Salmond</i>

Thursday 29 September

Delegates will be able to catch the boat for the field trip from either the Paihia or Russell wharves – please ensure the conference organisers know which wharf you will be catching the boat from. If you are leaving from Paihia, please meet at the Explore offices next to the Paihia wharf at 8:15am. If you are leaving from Russell, please be at the wharf at 8:30am. The field trip finishes at 1:30pm and you will be able to disembark at either wharf. It will not be possible to get off the boat during the field trip, but fresh air will be available from the upper deck. Lunch is provided, but, in an effort to reduce the environmental impact of the field trip, you are asked to bring your own (reusable) water bottle.

Our guides – and hosts for the field trip – will be local kuia and kaumatua, Bill Edwards and James Robinson (HNZPT) and Dame Anne Salmond.

Friday 30 September

8:30 – 10:00	Session 7: Interacting with the built environment: buildings archaeology in Australasia Session Chair: Katharine Watson
8:30 – 8:45	<i>Myfanwy Eaves</i> The meeting of two inanimate worlds: architecture and archaeology: excavating the Marist tannery at Pompallier Mission
8:45 – 9:00	<i>Rose Overberg</i> Building a bridge: avoiding harm through engineered solutions, Victoria Barracks
9:00 – 9:15	<i>Russell Cook</i> Two buildings, one problem: building along Dunedin's Reclaimed Waterfront
9:15 – 9:30	<i>Peter Clayworth</i> The 1913 Great Strike
9:30 – 9:45	<i>Anthony Hoete and Alex Jorgensen</i> The Architecture of Interaction
9:45 – 10:00	<i>Questions</i>
10:00 – 10:30	Morning tea

10:30 – 12:00	Session 8: Interacting with the built environment: buildings archaeology in Australasia Session Chair: Katharine Watson
10:30 – 10:45	<i>Samantha Waru</i> Toilets for all: Auckland's Public Toilet History
10:45 – 11:00	<i>Elanor Pitt</i> A consideration of the value of using a buildings archaeology approach to study churches in Australia
11:00 - 11:15	<i>Eva Foster-Garbutt (S)</i> Making Home: the import and use of decorative interior linings in 19 th century New Zealand Homes
11:15 - 11:30	<i>Jeremy Moyle</i> Wasted Space and Cultural Norms at 87 Maitland Street, Dunedin
11:30 – 11:45	<i>Katharine Watson</i> The significance of the hall: what it reveals about class and wealth
11:45 – 12:00	<i>Questions</i>
12:00 – 13:00	Lunch
13:00 – 14:15	Session 9: Interdisciplinary Dialogues Session chair: Nadia Iacono
13:00 – 13:15	<i>Stephanie Moore, Taylor Foster and Dominique Bezzina</i> The interaction of permit approvals under NSW legislation: lessons in patience and grace
13:15 – 13:30	<i>Clare Leevers</i> New Solutions for Old Problems: Developing interdisciplinary heritage management solutions for land with historical contamination, Sydney, New South Wales
13:30 – 13:45	<i>Pamela Kotteras</i> Space versus time: recognising patterns in the spatial arrangements of squatting and pastoral runs, then and now.
13:45 – 14:00	<i>Carl Murray (S)</i> Analysing mineral based materials on historic sites in rural Dunedin
14:00 – 14:15	<i>Questions</i>
14:15 – 14:45	Afternoon tea
14:45 – 16:00	Session 10: Interdisciplinary dialogues Session chair: Mary Casey
14:45 – 15:00	<i>Norm Judd</i> An attempt to reconstruct site provenance: a multi-disciplinary project
15:00 – 15:15	<i>Nadia Iacono and Alison Cole</i> Sonic archaeologies: hearing the unseen in our cultural landscapes
15:15 – 15:30	<i>Eva Martellotta (S)</i> Beyond the main function: an experimental study of the use of Australian boomerangs in retouching activities
15:30 – 15:45	<i>Sally Hurst (S)</i>

Tell us what you really think: incorporating public perceptions into heritage research

15:45 – 16:00 *Questions*

16:00 – 17:00

Conference closing and mihi poroporoaki

Conference details

Pōwhiri

The conference will be opened at the Kororāreka Marae with a pōwhiri from tangata whenua (people of the land/local hosts) at 9:00am. The marae is on the corner of Pitt Street and The Strand. Please gather here at 8:45am. Tangata whenua will karanga (a formal or ceremonial call) us – the manuhiri (visitors) – onto the marae. Tangata whenua have generously arranged for a kaikaranga (a caller) to respond on our behalf. We will walk onto the marae behind the kaikaranga. Once on the marae, tangata whenua will speak (whaikōrero), then they will sing a waiata. Then, a manuhiri representative will speak, and we will sing a waiata. The waiata is below. There may be more speakers and waiata. At the conclusion of the waiata, ASHA will present a koha (donation) to tangata whenua. This will be followed by harirū (the manuhiri physically engages with tangata whenua through hongī – pressing of noses and sharing of breath which signifies the joining together of tangata whenua and manuhiri): you will be invited to come forward to harirū – shake hands and hongī (in the pandemic environment, the marae policy is that your participation in this is optional and to the extent you wish). After the harirū, we will have kai and kapū tī (cup of tea) at the marae – this concludes the whakanoa (making ‘ordinary’) process of the pōwhiri, the final removal of tapu from the manuhiri.

Waiata tautoko for ASHA speaker

Te aroha
Te whakapono
Me te rangimarie
Tatou tatou e

Te aroha
Te whakapono
Me te rangimarie
Tatou tatou e

[Love
Hope
Peace
For us all]

Second waiata

Ehara i te mea
Nō nāianeī te aroha
Nō nga tūpuna
Tuku iho, tuku iho

[This is not a new thing,
Love
It is handed down from our ancestors.]

Annual General Meeting

ASHA's Annual General Meeting will be held at the venue at 7:00pm on Wednesday 28 September. ASHA members are encouraged to attend.

Posters

While posters can be viewed any time, authors will be beside their poster to answer questions at lunch time and afternoon tea on Wednesday.

ASHA conference prizes

The 2020 ASHA conference is awarding two prizes:

- Best presentation (sponsored by Austral)
- Best student presentation (sponsored by Christine Williamson Heritage Consultants)
- Best poster (sponsored by Jennie Lindbergh)

Please note: prize monies are collective, not individual in the case of multiple authors. A voting paper is included at the rear of this programme. Please cast your votes in the box on the registration table. Voting closes at 5pm on Fri 30 September, and the winner will be announced at the conference dinner.

Keynote speaker

Dame Anne Salmond

Dame Anne is a distinguished anthropologist, and a significant focus of her work has been the early interaction between Māori and Pākehā, particularly in the Bay of Islands. This has seen the publication of a number of notable books, including *Two Worlds: First Meetings Between Maori and Europeans 1642–1772* and *Between Worlds: Early Exchanges Between Maori and Europeans 1773–1815*. She has been the recipient of numerous awards, many in recognition of her work to improve New Zealanders' understanding of their own history, and particularly their understanding of the cultural dynamics and interplay between Māori and Pākehā.

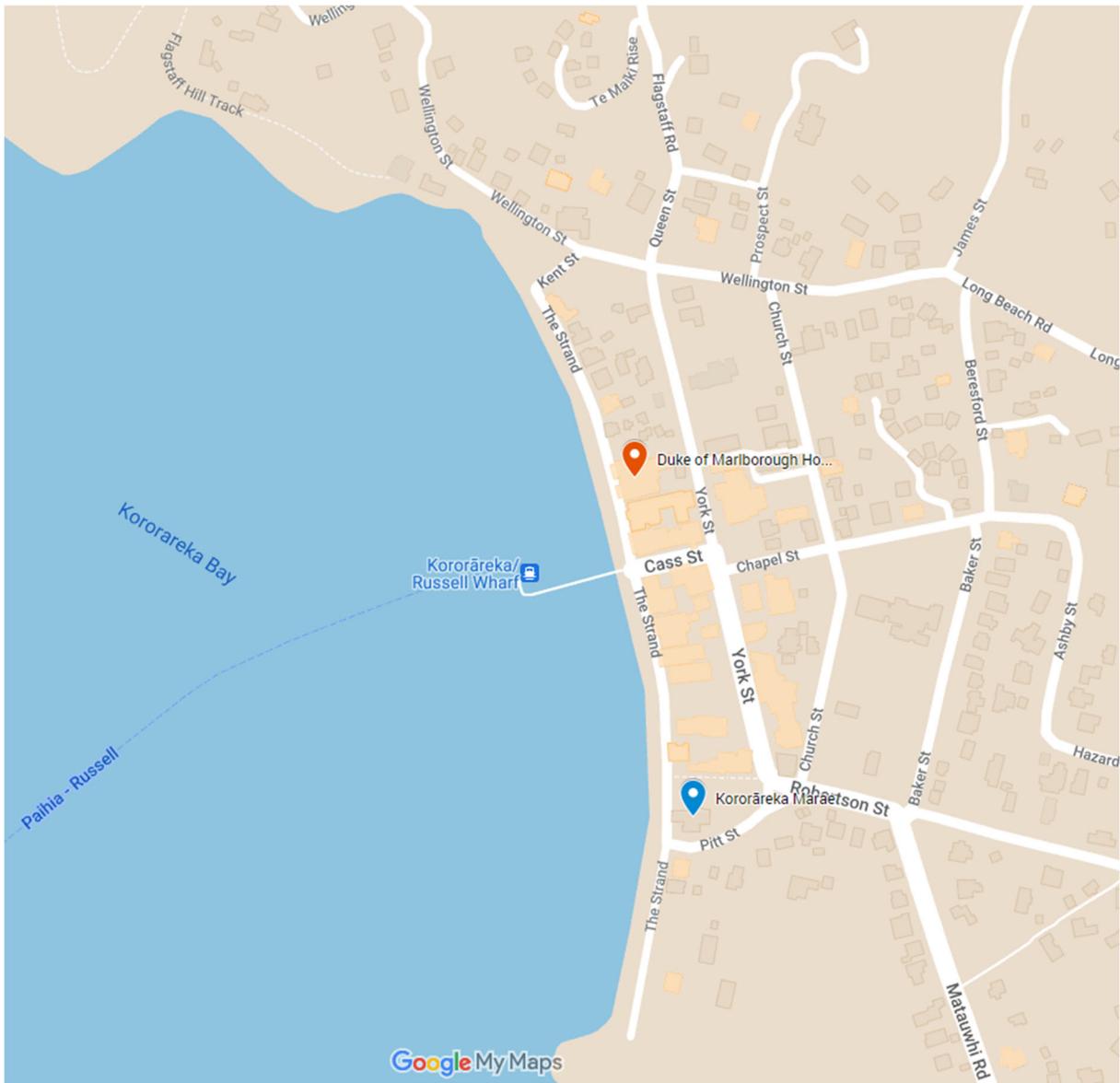
Gala dinner

The gala dinner will be held at the Duke of Marlborough Hotel. The dinner will begin at 7:00 pm. Drinks are available for purchase at dinner.

Discounts

ASHA warmly thanks Russell Museum Whare Taonga o Kororāreka, for their offer of discounted entrance fees to the museum for conference delegates.

Map



Russell, showing the location of the Duke of Marlborough Hotel (red pin) and the Kororāreka Marae (blue pin).

Papers

Janice Adamson and Hans Dieter-Bader

Archaeology Solutions Ltd

The Archaeology of Cultural Landscape Transformation in Tāmaki Makaurau: Case Study 1 – The site of the first West Tāmaki Presbyterian Church and Schoolhouse R11/3370

Tāmaki Makaurau Auckland is presently undergoing massive regeneration involving redevelopment of large swathes of state housing. One of these long-term projects to the east of the city, in an area encompassing the suburbs of Glen Innes, Point England, and Panmure, and known as Tāmaki, is being developed by a Government entity known as the Tāmaki Regeneration Company. This paper presents results from a small commercial excavation in 2020 by Archaeology Solutions Ltd (ASL) in Glen Innes/West Tāmaki where assessment identified a site that once contained the first West Tāmaki Presbyterian Church and Schoolhouse built c1851. Research discovered that the site had historical significance due to its direct connection with William Innes Taylor, the Scottish immigrant farmer that gave Glen Innes its European name. Excavations showed that this small site that would otherwise have been lost to development represents a microcosm of transformational land use over time.

John Booth¹, Matu Clendon², Te Warihi Hetaraka³

¹Independent researcher, ²Ngati Kuta, ³Ngātiwai

Use of large fish-seines into the colonial era by Bay of Islands Māori, with reference to oral histories, written accounts and archaeological evidence.

Early visitors to Aotearoa New Zealand remarked on the immensity, and efficacy, of the seines used by Māori in high-volume fishing. We refer to both oral accounts, as well as those written by early Europeans, concerning large-seine fishing within sheltered waters of the Bay of Islands in order to better characterise this style of harvesting. Most accounts refer to the use of double waka, linked by a staging from which the net was deployed. We point to an intertidal ‘excavation’ in Orokawa Bay, near to where Cook’s crew in 1769 encountered a 400-fathom-long seine on the shore. This maritime feature is almost certainly human in origin and is not unreasonably linkable to the Late Period of Māori occupation. It may represent a specialised Waka Tauranga associated with large- seine fishing before and during the time of Cook and Marion du Fresne.

Peter Clayworth

Te Arawhiti the Office for Māori Crown Relations

The 1913 Great Strike Walk Wellington 2013- buildings, wharves, urban living and civil conflict

In the early 2010s a group of historical researchers developed a central Wellington walking tour to mark the centenary of the Great Strike of 1913. This paper is based on that work, examining how the relationships between a series of different buildings and transport arteries help explain unfolding events in one of New Zealand’s most extensive and violent industrial confrontations. The paper also considers some of the details the study of the city’s buildings and layout in 1913 illustrated about aspects of urban life, including class relationships, in early-twentieth century Wellington.

Russell Cook

New Zealand Heritage Properties

Two Buildings One Problem: Building Along Dunedin's Reclaimed Waterfront

Excavations at the Standard Insurance Building and Sargood, Son, and Ewen's Warehouse in Dunedin have uncovered the remains of two contemporary yet starkly contrasted structural remains. Although built five years apart the difference between the two remains would lead a casual observer to conclude that they dated to entirely different periods. This contrast was likely shaped by the need for the people of Dunedin to adapt to a landscape that presented them with precious little flat, accessible land. While the Standard Insurance Building was partly built on a bed of hard clay the Sargood Building stood on reclaimed land raised from the sea the previous year. The contrast between these buildings, how their form was guided by the necessity of the time, and how this necessity came to shape the people who built them will be explored.

Myfanwy Eaves

Senior Specialist: Archaeology, Auckland Council.

The meeting of two inanimate worlds: architecture and archaeology: excavating the Marist tannery at Pompallier Mission

The Port Arthur Conservation Project was my first introduction to buildings archaeology. It turned my masters work to bricks and was part of the reasoning why Historic Places Trust (now Heritage NZPT) contracted me to work at Pompallier. My excavation was the middle of three on the site, each dig responded to different requirements. My brief was to ascertain what was really going on at the back of the building and could sub-surface archaeology correspond with the evidence that was being found in the structure of the building.

Bill Edwards

Heritage New Zealand Pouhere Taonga

Seascapes of encounter, the archaeological and historical evidence of European voyagers early contact with tangata whenua in the Bay of Islands, New Zealand.

Soundings on nautical charts are the breadcrumb trail to locating the places of encounters between Tangata Whenua and early European voyagers. When these chart markings are combined with oral history, written accounts, and archaeological sites these ephemeral places become fixed places of encounter. All these databases have their weaknesses and bias but by combining and checking each against each other we can build a tangible model of a seascape of encounter.

The Bay of Islands offered voyagers a sheltered anchorage, water, and supplies and Tangata Whenua engaged with these exotic visitors. The field trip will visit some of these sites and this paper is an introduction and provides context to the field trip.

Charlotte Feakins

University of Sydney

Reimagining the Blacktown Native Institution: Emergent Narratives of Place through a Dharug-Centred Approach

In 2018, the former site of the Blacktown Native Institution in Western Sydney was handed back to Dharug Traditional Custodians. It is a 'site' of trauma associated with the Stolen Generations policies including the forced removal, institutionalisation, and assimilation of Aboriginal and Torres Strait Islander children. It is also a 'site' of healing and nourishment, supporting deep and ongoing connections to Nura (Country). Dharug peoples recognise the BNI as a living being which speaks and is enacted/activated, when sitting or walking with Nura and through performances and cultural practices on Nura. The social and cultural values of place are integral to the memorialisation of its

history and heritage and strengthening ongoing Dharug connections to Nura. However, these expansive and deeply personal narratives and values of place are difficult to reconcile using current Western heritage frames and at risk of being hidden or misrepresented. With the permission and support of the Dharug Strategic Management Group (DSMG), this paper presents the BNI as a case study to highlight colonial notions, dominant assumptions and the inadequacy of current heritage framings to accurately represent Dharug peoples' attachments to place/Nura.

Eva Foster-Garbutt

Victoria University of Wellington

Making Home: The import and use of decorative interior linings in 19th century New Zealand homes

The shape and fabric of New Zealand's 19th century houses comprises of an amalgam of imported and local materials, skills and designs. Whilst there is a sufficient body of knowledge on the origins and development of the structure and exterior and interior shell of our early homes, relatively little is known about their interior decoration. When remnants of decorative linings are encountered by buildings archaeologists, these are often simply noted in reports; and whilst adding to the record of the house, they remain largely decontextualised in terms of what they are, where they came from, and why they were selected by the owners.

This paper presents the initial findings of my research on the import and use of manufactured 'ready-made' decorative interior linings - such as floorcloths, linoleum, wallpapers and pressed metal ceiling panels - in 19thC New Zealand homes. The picture that emerges is one of adoption and interaction, highlighting New Zealand's place as an active recipient in the inter-colonial and global trade of domestic goods.

Jessie Garland

La Trobe University; Christchurch Archaeology Project; Underground Overground Archaeology

Importers, retailers, 'culture brokers': shops and shopkeepers as curators of culture and consumerism in nineteenth century Christchurch

Nineteenth century shops, particularly in colonial settlements like Ōtautahi Christchurch, were places of interaction and intersection, spaces where the vast trading networks of the British empire met the local market and the transaction between consumer and retailer transformed objects from commercial commodities into consumer goods. As gateways between the consumer and the commercial networks of empire and colony, shops – and the shopkeepers who ran them – played a significant role in curating the material culture available to the colonial settler, influencing not just what was stocked, but also how it was viewed by those who would buy it. This paper presents the comparison and analysis of twelve assemblages from seven nineteenth century Christchurch retailers, ranging from general stores to fancy goods shops, with a view towards understanding what these artefacts can tell us about the role of shops and shopkeepers in the formation of Christchurch's colonial material culture.

Denis Gojak

Transport for NSW

British export clay tobacco pipes for the Australasian market

The great majority of clay tobacco pipes imported into Australia and New Zealand in the 19th and early 20th century were the same as those made for the British domestic market. But some clay pipes were made specifically for Australasia, being the first mass produced articles ever intended for the colonial market. With no precursors, how did pipe-makers on the other side of the planet define and reflect the emerging colonial character of Australia and New Zealand and their emerging needs from the 1830s onwards? And how did they respond to the rapid changes brought on by prosperity, gold rushes and self-government?

This paper surveys what we know about pipes made for the Australasian market and defines three distinct interwoven strands – indigenous trade which was soon overtaken by designs reinforcing colonial and imperial identities in different ways. The Antipodean market had distinct characteristics that were catered for and which can provide distinct temporal and social and economic markers in its clay pipe material.

Anthony Hoete¹ and Alex Jorgensen²

¹University of Auckland, ²Auckland Council

The Architecture of Interaction

This paper presents an Architecture of Interaction. The ongoing reconstruction of Tānewhirinaki (at Waioweka near Opotiki in the Bay of Plenty Region of Aotearoa/New Zealand's North Island) provides an opportunity to demonstrate that this Māori wharehui/meeting house was not only the “best extant example of a native decorated building” but also reveals a structure that incorporated post-tensioning technology found in waka (canoe) - construction as well as traditional buildings. The intersection of multiple disciplines (art and technology, archaeology and architecture) across the 19th and 21st centuries see the reconstruction draw on traditional, archaeological and architectural knowledge. This paper presents the research interactions between the source community, te hapū Ngāti Ira, and the University of Auckland School of Architecture that are occurring outside the ivory tower and down ‘in the field’ of Waioweka.

Haureh Hussein

Trier University, Germany

Rowing up the Waikare River - The whaling Captain Swain at the Bay of Islands (1826)

In September 1826, during a stopover of his whaling voyage aboard the INDIAN, Captain Swain rowed up the Waikare River at the Bay of Islands. He was accompanied by the botanist Robert Cunningham. After the colonization of Aotearoa/New Zealand in 1840, his nephew Henry Swain is alleged to have purchased land at the same place from Pomare II. Rangatira of the Ngāpuhi Iwi actively fostered the interactions with whaling ships by providing supplies and young men's labour.

Throughout the first half of the 19th century, the Bay of Islands emerged to an important stopover for whaling ships. Leading Aotearoa historians like Smith, Middleton alongside of Ballantyne, Morton, O'Malley and Salmond have researched extensively the early interactions of various groups at the Bay of Islands. This paper focuses on the case of Captain Swain and so combines existing yet separated research fields such as Maritime history and Settler Colonial Studies.

Sally Hurst

School of Natural Sciences, Macquarie University, Sydney

Tell us what you really think: incorporating public perceptions into heritage research

How Australians interact with heritage material, such as artefacts, upon their initial discovery has been poorly studied. While heritage professionals are likely in the know how to handle such discoveries and how to appropriately report them, can we assume the same for the Australian community? Would your local policeman, the farmer down the road, or a bushwalker in a national park, know what to do or who to contact if they ever discovered something? By including the perceptions of the Australian public into research about heritage discoveries, we can start to assess the current knowledge of the community surrounding heritage discoveries, and where we can improve information and communication about heritage finds. This inclusive approach can help to understand what matters to local communities, what stories they would like to hear and tell, and most importantly, how we can include the public in the protection and celebration of heritage.

Nadia Iacono¹ and Alison Cole²

¹GML, ²University of Sydney, Conservatorium of Music

Sonic archaeologies: hearing the unseen in our cultural landscapes

How can the disciplines of archaeology, music, and multimedia composition collaborate to facilitate and provoke sensory engagement to understand and connect with cultural landscapes, both past and present?

Dr Nadia Iacono and Alison Cole will discuss their cross disciplinary collaboration in creating 'Sonic Archaeology'. This practice highlights other meaningful ways that we can communicate and interpret heritage sites to forge new connections to place. Their collaborative dialogue materialises the 'unseen' through a creative process to enable an enriched experience of a site's significance via multi-sensory engagement. Nadia and Alison will outline the methodological interaction of the two disciplines, the dialogue they will bring to their future projects and how each discipline supports the other.

Alison will share her ongoing Doctor of Musical Arts research (The Sydney Conservatorium of Music). She is composing a multimedia work about the history of her childhood home, Cockatoo Island on Sydney Harbour.

Nadia will explore the application of sound composition as an added dimension of site interpretation. She will discuss how 'Sonic Archaeology' can stimulate senses beyond the cognitive, to offer visitors a direct connection and engagement with heritage spaces.

Norm Judd

An attempt to reconstruct site provenance – a multidisciplinary project

Many Motu Ihupuku historic sites are modified by reoccupation and/or curio collection. A site in the island's Tucker Cove may have escaped disturbance. Scientific samplings: a plate, tobacco pipes, suggest decades in which the hut may have been occupied. Stones from a nearby stone pile are assessed by a geologist. A calculation of peat accumulation from eye-witness accounts is attempted. Most Campbell Island dwellings were built close to the sea but at nearly 100 metres from, and 8 metres above, mean high-water, and the hut's size, 10 x 5.5 metres, and the probable age of a pipe bowl, prompted investigation of tsunami and maritime records from 1860 onwards: circumstantial evidence overlaying archaeological science. The results are inconclusive: a seven-metre-long stone pile nearby is unexplained; the bones of a bird recovered from a test pit has not been recorded nesting on the island - the story of the hut and its occupants remains untold.

Megan Lawrence

New Zealand Heritage Properties

On the Harbour's Edge: A site for the faithful, freethinkers, and footwear.

One of the earliest establishments in the Pākehā settlement of Dunedin was the Presbyterian Church on the edge of the town's original shoreline. As Dunedin's population expanded rapidly, so too did the Church's congregation and the need for an interim space until a more substantial, permanent building could be constructed. The site of the Interim Church, as well as the subsequent boot factory and Freethought Lyceum, in central Dunedin was excavated over several months in 2021-2022. Structural remains uncovered illustrate how construction on this site was both an effort in dramatically altering a landscape and an engineering exercise to address the complications of building on the edge of the former foreshore.

Clare Leever

Jacobs Engineering

New Solutions for Old Problems: Developing interdisciplinary heritage management solutions for land with historical contamination, Sydney, New South Wales.

As populations continue to increase, there is growing interest from public and private clients in the activation and development of land traditionally considered unfit for use (for residential or purposes or other). In urban environments particularly, this land has often been left vacant due to historical contamination and remediation challenges.

This presentation considers a number of recent project examples, each with their own contamination challenges, archaeological potential, heritage values and constraints, and provides a brief summary of the interdisciplinary management solutions required to ensure positive heritage outcomes are balanced with current work, health and safety requirements.

Jack Kemp

Experimental reconstruction and firing of a 18th century French Naval 'go-ashore' forge.

The forge was a necessary for repairing ironwork associated with long distance voyaging. In 1772 the French expedition of Marion du Fresne stopped in the Bay of Islands for major repairs after damage to both vessels. Such a forge site is shown on the French charts and is mentioned in their journals, and an archaeological feature consistent with the historic location of the forge site has been located in Waiti Bay on Moturua Island.

To help show whether the is actually a forge an experimental archaeological approach is used in this film to describe and detail how such a similar forge could be made, how it operated, and whether it could get hot enough to repair ironwork on the French ships.

Pamela Kotter

EMM Consulting

Space versus time: recognising patterns in the spatial arrangements of squatting and pastoral runs, then and now.

The EIS for the New England Solar Farm, in the Uralla LGA, commenced in 2017 as a state significant development, and was approved in 2020; it is currently under construction. The historical technical report considered the archaeological, built and landscape values of the area that was, at one stage, a squatting run, 'owned' by Henry Dangar. The project area is set in a wider cultural landscape that survives but is in danger of being overlooked.

This paper presents the results of not only the documentary and field investigation, but also accumulated local knowledge from generations of families who have lived on the land, and from those who were removed in the early decades of the colony. It examines the interactions and diverse ways in which the Anaiwan and squatters used the land and the layering of these uses that can still be identified in the landscape in unexpected ways.

John McAneney¹, John Booth², John Church³, Thomas Mortlock⁴, Jeremy Gibbs⁵, Cedric Davenport⁶, Peter Hendl⁷

¹Risk Frontiers; Department of Earth and Environmental Sciences, Macquarie University, ²Independent scholar, ³Independent Scholar, ⁴Aon Reinsurance Solutions; Department of Earth and Environmental Sciences, Macquarie University, ⁶Independent scholar, ⁷Davenport Resource Services Ltd.

In search of a bottle: Rive gauche, Rive droite?

This year marks the 250th anniversary of the visit by the French navigator, Marion du Fresne, to the Bay of Islands. While this visit ended in tragedy with the death of Marion, 26 of his crew and some 250 Māori, the diaries and journals of his officers provide some of our first detailed observations of pre-European Māori. Included in these journals are directions to a bottle buried by the French just before their departure and enclosing a letter claiming New Zealand for the King of France. To our knowledge, this bottle has never been found. Here we examine the degree to which coastal erosion due to Sea Level Rise may have misled past searches before concluding that this would have been more or less negated by comparable rates of sediment accumulation in the Rawhiti Inlet. This is confirmed by comparison of early and recent aerial photographs. A remaining possibility is that the bottle was buried on the true (or technical) left bank of the stream rather than as witnessed by an observer on the beach facing the shore.

Eva Martelotta

Australian Research Centre for Human Evolution and School of Environment and Science, Griffith University

Beyond the main function: an experimental study of the use of Australian boomerangs in retouching activities

Without a doubt, boomerangs are among the most famous Australian symbols. But forget everything you know about their 'returning effect'. Whereas returning boomerangs were only used for games and learning purposes, non-returning boomerangs were complex, multifunctional tools. They played a crucial role in Aboriginal communities' daily lives throughout Australia.

In our work, we put together Traditional knowledge and experimental archaeology to investigate a forgotten use of boomerangs: modifying the edges of stone tools. We found that the use-wear generated on the boomerang's surface during retouch activity is comparable to retouch-induced percussion marks observed on Palaeolithic bone tools.

Our results address the need for a deeper investigation of percussion retouching techniques in Australian contexts, opening the possibility that uncommon objects -- such as boomerangs -- could be used for this task. This concept also highlights the broader topic of the highly diverse multipurpose application of many Indigenous tools throughout Australia.

Stephanie Moore¹, Taylor Foster, and Dominique Bezzina²

¹ASHA, ²Austral Archaeology

The interaction of permit approvals under NSW legislation: lessons in patience and grace

Austral Archaeology Pty Ltd (Austral) was recently engaged by BlueScope Pty Ltd (BlueScope) to undertake Aboriginal and historical archaeological test excavations on a proposed rezoning site in the Illawarra, at the base of the escarpment. Desktop research and initial site assessment identified areas of overlapping Aboriginal and historical archaeological potential in one portion of the site. The identification of overlapping areas of archaeological sensitivity indicated some potential for discovery of post-contact Aboriginal archaeological material.

As such, permits under Section 90 of the *National Parks and Wildlife Act 1974* and Section 140 of the *Heritage Act 1977* were sought. To ensure that both sets of cultural heritage values were appropriately

managed in accordance with their respective legislation and guidelines, a combined Archaeological Research Design (ARD) was prepared with a two-stage archaeological methodology. This was an unusual approach, taken to respond to the specific requirements of this site.

The combined ARD was used to support applications for the Section 90 AHIP and Section 140 permits, which were submitted under separate processes, to separate departments within Heritage NSW. The separation of these processes meant that the document was reviewed independently by two specialists, and two sets of comments/requests for further information were received. Austral then had to amend the document to respond to these comments, without providing contradictions to the remaining program.

This experience presents an interesting perspective on navigating the approvals process where values overlap. This paper examines the results of the test excavation program and reflects on our experience of the approvals process.

Jeremy Moyle

Origin Consultants

'Wasted Space' and Cultural Norms at 87 Maitland Street, Dunedin

Halls and parlours are ubiquitous elements of 19th century New Zealand housing, but also arguably represent an inefficient use of interior space. This paper begins to explore the idea of domestic spatial utility and its relationship to cultural norms in colonial New Zealand, with reference to a house investigated at 87 Maitland Street, Dunedin

Carl Murray

University of Otago

Analysing mineral based materials used on historic sites in rural Dunedin

Stone and other mineral based materials were used extensively by the first generation of European settlers to in the Sandymount and Harbour Cone areas on of Dunedin's Otago Peninsula. The steep and rocky terrain in these areas was classified by the government as waste lands, but the settlers used the rock outcrops and field stone to their advantage by manufacturing these resources into structural materials, aiding in their creation of a landscape which conformed to the socio-political ideals of Victorian society.

The methodology I have developed has a strong base in the geological sub-discipline of petrology which deals with the identification and formation of rocks and minerals. The primary aim of this research was to understand how first-generation European settlers were sourcing and manufacturing mineral based materials in early rural Dunedin. The resulting data set is useful for interpreting the occupiers place within the social stratification of Victorian Society in New Zealand.

Rose Overberg

Jacobs Engineering

Building a bridge: Avoiding harm through engineered solutions, Victoria Barracks, Paddington, New South Wales.

Heritage management at Defence sites in Australia is coming into a new phase – supported by legislation under the EPBC Act and with strong, well-informed Defence stakeholders – the consulting archaeological industry is seeing a tranche of new Defence heritage projects. Victoria Barracks, dating to 1841, in inner-city Sydney, is one of three surviving military complexes built to house the British garrison. Listed on the Commonwealth Heritage List for its integrity, rarity, research potential, aesthetic characteristics and technical achievement, the site contains an important collection of Georgian military buildings and potential for significant archaeology.

Archaeological assessment to inform the design of new accommodation was undertaken. This paper will summarise the results of the archaeological excavation, with a focus on the interdisciplinary design solutions prepared by a diverse, collaborative project team to deliver an engineered outcome that leaves archaeology intact and in situ, avoids harm, and provides space for the new accommodation at the Barracks.

Tim Owen¹ and Simon Munt²

¹GML, Flinders University, ²Flinders University; supported by the Dharug Strategic Management Group.

The Black Town, Sydney, NSW

The 'Black Town' area (in northwestern Sydney) is both an ancient Deep Time and invasion period (post 1788) Aboriginal cultural landscape. This landscape contains two NSW State Heritage Register places: the 'Black Town Native Institute' and 'Nurragingy & Colebee Land Grant', which exemplify the early 1800s stories of land dispossession, attempts by colonial authorities to control Aboriginal people, and notably the genesis of Australia's 'Stolen Generation', with the removal of children from their parents.

However, this landscape contains an archaeological record which voices the views and perspectives of the Dharug peoples. It provides evidence of a continued connection to place, adaptation of material goods, and continuity of Aboriginal traditions. Combining the results from new historical research, collaborative investigations with Traditional Owners, and the largest Australian use wear study of Aboriginal modified glass and ceramic objects (recently published in *Australian Archaeology*), we provide further insight into continued Aboriginal occupation and presence.

The return of the Black Town Native Institute site to Dharug ownership in 2018 was the first return of land to Dharug care since colonial times. It offers opportunities not only for such healing (of both Country and people) and truth-telling, but to open a window on the value of this unique place for the rapidly evolving multicultural communities of the region to its archaeological, historical, environmental and ongoing cultural importance.

Owen and Munt 2021 Aboriginal uses for introduced glass, ceramic and flint from the former Schofields Aerodrome, Western Sydney (Darug Country), New South Wales *Australian Archaeology* 88: 49-64 <https://doi.org/10.1080/03122417.2021.1955597>

Helen Nicholson

Kalliope Consultancy

Pictures on pots

I find the images and motifs found on transfer ware that were produced on an industrial scale in the 19th century fascinating. What is depicted often recalls exotic places and stories from antiquity. This paper considers the reception of classical motifs and images inspired by the rediscovery of Pompeii and Herculaneum and the aristocratic undertaking of a Grand Tour in the 18th century. These are reflected on ceramics often found in quite humble colonial homes where people who dined using tableware replete with classical images and motifs could be drawn into the spectacle of antiquity without leaving the comforts of their own world. They tell us about the fashions of the day but as the last of the gravy was mopped up with bread did the diner stop and reflect of what was actually represented on their plate?

Elanor Pitt

Independent researcher; Artefact Heritage Services

A Consideration of the Value of Using a Buildings Archaeology Approach to Study Churches in Australia
Interdisciplinary buildings archaeology approaches have successfully been utilised to study the nineteenth-century phases of parish churches in the UK. Such studies have demonstrated the value of using visual and stratigraphic analyses, archival research, measured building survey, photogrammetry, phased plans and sightline analysis to understand the fabric, form and function of nineteenth-century phases of churches. Not only have they revealed the relationship between changes in fabric to reforms in liturgical practice, but they have also considered the impacts such changes had on the way the congregation and clergy experienced and interacted with the buildings. Using several case studies from the Sydney area, this research poses the question of whether or not such approaches can, and should, be used to understand lost nineteenth-century phases of churches in Australia and considers the way people have experienced, interacted with and used the churches over time as a result of such changes.

Nick Pitt

University of New South Wales

Locating settlers: tracing the interactions between frontiers, 'located districts', and cities in mid-19th century Australasia

Three spaces formed the colonial world of mid-nineteenth century Australasia: frontiers, 'located districts', and cities. These were both imagined and physical places; both identifiable in the material world studied by archaeologists and in the imaginative words and symbols of settlers. Each space represented something different about the colony – in its imaginative vision, in its gendered composition, in its dominant economic mode of production, in the dominant forms of labour, in the dominant features shaping the relationships between settlers and First Nations peoples. Yet, these spaces were materially interdependent. This material entanglement means that archaeology should be central to how we understand the interactions between frontiers, located districts and cities. This presentation represents an attempt to begin to think through these three spaces and how archaeology can be combined with textual historical sources to help understand how they interacted in the colony of New South Wales during the 1830s and 1840s.

Jon Prangnell and Erin Hodgson

School of Social Science, The University of Queensland

Sin Eaters in Brisbane?

During the salvage excavations conducted for the redevelopment of Suncorp Stadium the remains of nearly 400 early inhabitants of Brisbane Town were recovered from the North Brisbane Burial Grounds. An 8 inch diameter stoneware plate was found in a coffin in the Presbyterian Cemetery. Similar plates have been found in burials in the United Kingdom and North America but this is the first recorded occurrence in the southern hemisphere. The interment of plates with the deceased appears to be an intentional ritual, carried out in Great Britain from at least the middle of the 17th century, designed to cleanse the soul of evil prior to burial. Bread and salt would be placed on the plate and the plate placed on the body of the deceased. Sin eaters would then eat the bread as a means of transferring the deceased's transgressions. The salt deterred supernatural beings from disturbing the body. Through time and stages the ritual transformed to just include the plate but the meanings appear to have remained. From our research it appears that these are engendered practices most predominantly linked to lower socio-economic and non-conformist women and children.

James Robinson

Heritage New Zealand Pouhere Taonga

Land and Sea, the archaeological and historical evidence of European interaction with tangata whenua on Moturua Island in the Bay of Islands: 1769 – 1940s.

Moturua Island has been a central place of interaction between the land and the sea from circa 1300 AD through to WWII. While recent excavations at Mangahawea Bay on the western shores have confirmed an early Polynesian settlement site at Mangahawea Bay that relates to the first human colonisation of Aotearoa, the island has also played a significant role in early interactions between Māori and Europeans.

This paper looks at how archaeological and historical evidence interacts to tease out English and French footprint on the island; the development of white potato gardens as the first significant commercial interaction between tangata whenua looking for muskets and whalers looking for provisions in the period 1800 to 1840s; and finally the development of defensive infrastructure on the island as an integrated part of 'Fortress Bay of Island' during WWII.

This paper provides a detailed context for the boat field trip that will visit some of these sites.

Nigel Robson

Te Arawhiti the Office for Māori Crown Relations

'The Hero of Mafeking' and New Zealand's Response to the 1900 Relief of Mafeking

Few events in New Zealand history have generated such widespread public elation as the end of the 17-day siege of Mafikeng (Mafeking) during the South African War. As the momentous news spread across the British Empire, Colonel Robert Baden-Powell, the commanding officer of the besieged town's garrison, was lauded as the epitome of British pluck. Not to be outdone in their displays of patriotism, New Zealanders showered the 'Hero of Mafeking' with gifts. From the modest offerings of school children to the lavish presents of civil servants and major cities, decoding the symbolism in these gifts reveals the nation's struggle with its nascent identity. Some reinforced Pākehā New Zealand's close ties to the United Kingdom, while others drew on Māori cultural imagery and New Zealand flora and fauna. As a newspaper noted, Māori culture was "our only distinctive feature. It is the only thing peculiar to the colony that we can offer."

Jane Rooke

AMBS ecology and heritage

The Interaction of Ballast and a Forgotten Landscape

Sitting in the shadows of a historic timber getting town the unassuming landscape of Pembroke, Port Macquarie, NSW, veils the signs of its contribution to the timber industry in the later 18th and early 19th Century. Ballast, an archaeologist's friend, conveys stories of its origin and journeys, its interactions with people creating memories and identity along the way. A small deposit of Sydney sandstone lying alongside an unused wharf is a reminder of a once thriving industrial town and its connections to the wider world. What can this material culture tell us about the landscape of an industrial wharf and timber community that is now all but forgotten?

Christophe Sand

Senior archaeologist of the New Caledonia Government; Research position at the French Research Institute for Development (IRD-Noumea)

Archaeology of Convict Settlements in New Caledonia

New Caledonia in Southern Melanesia has been a Convict Colony from 1864 until 1931. After a long period of disinterest for this historical sequence, a number of research projects have started on

different aspects of this Pacific Convictism. I have led a long-term archaeological program on the topic over the past decades, with the scope to highlight the potential contribution of archaeology to a better understanding of the complexity of the Convict Era in New Caledonia. This presentation will introduce the historical context and summarize the main studies undertaken, be it at the Central Depot of Ile Nou, on the penitentiary of Teremba or on convict buildings of Isle of Pines. The presentation will also discuss the types of material remains that have been unearthed, highlighting the massive import of French goods to New Caledonia during the second half of the 19th Century.

Brooke Tucker

University of Otago

Layers of Interaction in Foveaux Strait

The indigenous archaeology of Foveaux Strait exemplifies a landscape of interaction throughout human occupation. The first settlers encountered and were compelled to interact with an environment that was significantly different to that of their tropical East Polynesian homelands. Later Māori tribal migrations throughout New Zealand changed the balance of interaction between iwi in the southern South Island, and soon afterwards, Europeans initiated early and sustained cross-cultural contact in the Strait. I explore this regional interaction through archaeological data from Sealers Bay, Whenua Hou, and from The Neck, Rakiura. Local excavation and research by Ian Smith and Angela Middleton in the early 2000s provided a valuable introduction to the complexities of human occupation in the Deep South.

Tristan Wadsworth

Underground Overground Archaeology

Dug up and ditched: Māori taonga in a 19th century fossicking context?

This paper (briefly) discusses the excavation of a small-town pub in Spring Creek, New Zealand. During works, a stone adze and chert core were found within an 1880s/1890s rubbish deposit. Where did these artefacts come from? The paper speculates on a possible origin for these taonga, and how they may have exited and re-entered the archaeological record. A long bow will be drawn to how these artefacts and their context reflects wider systems of colonialism and dispossession, and how individuals were and are empowered to replicate these systems

Samantha Waru

Auckland Council

Toilets for All: Auckland's Public Toilet History

The establishment of public toilets and the changing ways in which they have been needed and used can tell interesting, somewhat indecorous stories about aspects of our social history. For something as seemingly mundane as a toilet, we really can infer a lot about what was going on in our city, who was here and what their needs were.

Drawing on archival research undertaken by Samantha Waru during her time as the Auckland Libraries Heritage Graduate, this paper will explore the notion that public toilets are a story of women's rights, access, control of bodies, public health and power imbalances. They are also an example of how community needs dictate built urban development and they showcase changing way our cities and urban spaces were used in the 19th and 20th centuries.

Katharine Watson

Christchurch Archaeology Project

The significance of the hall: what it reveals about class and wealth

As several scholars have outlined, the hall was a central feature of Pākehā housing in nineteenth New Zealand: it was both fundamental to the design of houses and, in most cases, actually in the centre of the house. This centrality means that it is one of the keys to understanding the interplay between status and housing in Aotearoa in the nineteenth century. This paper draws on my PhD research to explore the form and function of halls in different houses and what this can tell us about the class and wealth of the people who lived in these houses.

Jasmine Weston

New Zealand Heritage Properties

The Chestnuts, Dunedin

In 2019 an excavation was monitored by archaeologists from New Zealand Heritage Properties on High Street, Dunedin (I44/821). This was for the construction of a new building located on the rear of a small domestic section. The current house built in 1936 remains on the front of the property. There had been two houses constructed on the site during the 19th century – the first, ‘Chesnuts’, in 1863 and the second in 1876. Excavations went to a depth of five metres, providing a clear image of the stratigraphy. It was determined that the original hill slope had been cut and the material reused to create a flat backyard. Archaeological features uncovered included an intact horse stable floor and associated trough that were both positioned on the modified flat, along with latrines and sizable domestic assemblage. These features have provided insight into the ways in which the occupants had interacted with the landscape by modifying it to suit their needs.

Andrew Wilson

University of Sydney

‘I want a really good man and I have written to Professor Mallowan ...’ Judy Birmingham and the origins of Australian Historical Archaeology

Judy Birmingham is well known for her roles in the development of historical archaeology and cultural heritage management, yet she arrived at Sydney University in 1961 based on her credentials as a Near Eastern and Mediterranean archaeologist. A review of contemporaneous documents throws fascinating light on the circumstances of her appointment and the beginning of Historical Archaeology in Australia.

Adele Zubrzycka¹; Jon Prangnell²; James Flexner³; Kelsey Lowe⁴; Geraldine Mate⁵; Zia Youse⁶; Francis Bobongie-Harris⁷

¹PhD Candidate, University of Queensland, ²University of Queensland, ³University of Sydney, ⁴University of Queensland, ⁵Queensland Museum, ⁶University of Sydney, ⁷Queensland University of Technology

Navigating Identities at the Pioneer Sugar Estate: The historical archaeology of a South Sea Islander dwelling in Brandon, North Queensland

Between 1863 and 1906, an estimated 50,000 to 62,475 indentured labourers from over seventy South Pacific islands travelled to Queensland and New South Wales to work in the colony’s burgeoning sugar industry. Upon arrival, they were confronted with an unfamiliar environment governed by Victorian concepts of gentility, race, class and morals. The Pioneer Sugar Estate in Brandon, North Queensland, employed thousands of South Sea Islanders under indentured contracts from c1881 to 1906. Here they shared a landscape with, yet lived spatially segregated from, European, Japanese, Sri Lankan, Chinese and Malayan workers. This paper presents the preliminary findings of archaeological excavations at the site of a South Sea Islander dwelling on the estate, and what they reveal about the

material consequences of these regulated interactions, and broader historical narrative dictated by power, agency, resilience, and the nature of identity.

Posters

Pauline Ramsey

Jacobs Engineering

Aboriginal stories are too often overlooked in the historical and maritime archaeological record. Early shipwreck survivor camps are such sites often found to be solely colonial in origin. A failure to consider the Aboriginal perspective in these early sites has resulted in an unintentional archaeological bias in the way we look at potential maritime contact sites. Little in the way of research has been given to the interaction of early shipwreck survivors and Indigenous populations. Using two case studies - the 1874 Stefano wreck off Northwestern Australia and the 1797 Sydney Cove in Tasmania - this poster will explore the significance of the Aboriginal perspective on the retelling of these wrecks.

Te reo Māori

Atua

Supreme being or deity.

Hapū

A number of whānau related through a common ancestor, a section of a large kinship group.

Hui

To meet, to gather. Meeting.

Iwi

A number of hapū related through a common ancestor.

Kai

Sustenance (food, water, etc).

Kaitiaki

Guardian.

Kaitiakitanga

Guardianship, including stewardship; the processes and practices of looking after the environment.

Kanohi ki te kanohi

Face to face, eye to eye, in person.

Karakia

A ritual recitation often used to open and close meetings.

Karanga

Ceremonial call of welcome that commences the formal pōwhiri process.

Kaumātua

One who holds knowledge of tikanga and reo Māori and is recognised by hapū or iwi.

Kaupapa

Topic, issue.

Kaupapa Māori

A philosophical doctrine incorporating the knowledge, skills and values of Māori.

Kāwanatanga

Governance.

Koha

Unconditional gift or offering.

Kōiwi

Human bone(s).

Kōrero

To talk, to speak.

Koroua

Elderly man, grandfather.

Kuia

Elderly woman, grandmother.

Mahinga kai

Food gathering places (rivers, bush, sea, gardens etc).

Mana

Authority, status, prestige.

Manaaki

An act of hospitality.

Manaakitanga

Hospitality, generosity.

Mana whenua

The people of the land who have mana or customary authority; their historical, cultural and genealogical heritage are attached to the land and sea.

Manuhiri

Visitor, guest.

Marae

The enclosed space in front of a meeting house where people gather.

Mātauranga

Knowledge.

Mātauranga Māori

Māori knowledge.

Maunga

Mountain, mount or peak.

Mauri

Life force.

Mihi

Greeting.

Mihi whakatau

Welcome speech.

Noa

Free from restrictions of tapu.

Pā

Māori settlements and villages.

Pākehā

A New Zealander of European descent.

Papakāinga

A settlement or village which has whakapapa connections to that land.

Papatūānuku

Mother Earth.

Pou tohu

Sign post.

Pōwhiri

Formal Māori welcome ceremony.

Puna wai

Fresh water spring or well.

Rangatahi

Younger generation, youth.

Rangatira

Chief.

Rangatiratanga

Authority made evident through a person's chiefly deeds towards others in the interest of hapū and iwi.

Ranginui

Sky Father.

Rohe

Region, district or area.

Taonga

A treasured item. It can be tangible or intangible.

Taonga tuku iho

A treasure passed down through the generations, either tangible (whenua etc) or intangible (reo etc).

Tangata whenua

Indigenous people of the land.

Tapu

Having restrictions, sacred.

Tauranga waka

Landing place of waka.

Te Ao Māori

The Māori World.

Te reo Māori

The Māori language.

Te Tiriti o Waitangi

The Treaty of Waitangi which is the document upon which the British and Māori agreed to found a nation state and build a government.

Tikanga

Customary lore and practice, Māori protocols.

Tipuna/Tīpuna (pl)

Ancestor(s), grandparent(s). Has the same meaning as Tupuna/Tūpuna (pl).

Tupuna/Tūpuna (pl)

Ancestor(s), grandparent(s). Has the same meaning as Tipuna/Tīpuna (pl).

Tūrangawaewae

The place Māori recognise as their foundation, place in the world and home, coming through kinship and whakapapa.

Wāhi pakanga

Battle site.

Wāhi tapu

Sacred ancestral sites and places of significance to iwi, hapū or whanau.

Wairua

Spirit, soul.

Waka

An ancestral canoe that people of Māori descent can trace their origins to. Vehicle or mode of transport.

Wānanga

Māori knowledge, lore and learning of the esoteric kind. A Māori tertiary education institution.

Whakapapa

Genealogy that links Māori to their Māori ancestors.

Whānau

Family, the smallest social unit of Māori groupings.

Whenua

Land, country, earth, ground.

ASHA 2022 CONFERENCE PRIZE VOTING FORM



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Paper:

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