



NEW ZEALAND
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NOTES AND NEWS

New Zealand Archaeological Association Annual Conference 2003

The 2003 Conference will be held in Alexandra, Central Otago, from the 23 – 27 April 2003.

The Conference venue will be the Alexandra War Memorial Hall, located in the centre of Alexandra. Alexandra has a wide range of accommodation options available. Information on accommodation can be obtained from the Central Otago Visitor Information Centre (03) 448 9515 or by visiting www.alexandra.co.nz.

Alexandra is two and a half hours drive from Dunedin, or one and half hours drive from Queenstown. There are several bus coach services operated from both Dunedin and Queenstown. Bookings and timetables are available from the Central Otago Visitor Information Centre.

Provisional conference schedule:

Wednesday 23 April	All day fieldtrip – departing from Queenstown and travelling to Alexandra Evening - Welcome event (to be advised)
Thursday 24 April	Registration Opening Address Papers day Evening - Public Lecture (to be advised)
Friday 25 April	Morning - Practical Workshops (field visits) Afternoon – Fieldtrip to historic winery and cherry orchard

Evening - Conference Dinner (Orchard Garden, Clyde)
 Saturday 26 April Papers day
 Close of Conference 3.00 pm
 AGM 3.30 pm
 Sunday 27 April Morning fieldtrip – returning to Queenstown

Confirmed details of Conference 2003 will be posted to members in January 2003. Updated information will also be available on the NZAA web site: www.nzarchaeology.org. A registration form will be available on the web site in December, and will be posted to members in January 2003.

For further information in the meantime contact: Lynda Bowers, Conference Coordinator, c/- NZAA, P O Box 6337, Dunedin North. Ph (0508) 272 423 or email kylie.bop@clear.net.nz.

Call for Papers: NZAA Conference, Alexandra, Central Otago 23-27 April 2003

Proposals on any aspect of archaeology in New Zealand are welcome. Papers on Pacific archaeology, world archaeology, or archaeological method and theory that are of interest or relevance to the NZ archaeological community are also welcome. Proposals for sessions on particular topics or for poster presentations may be submitted as well.

A cash prize of \$150, sponsored by Clough and Associates Ltd, will be awarded for the best student paper. Eligibility is restricted to NZAA members.

Paper titles and abstracts of no more than 200 words should be submitted on or before 20 February 2003 to:

Cathy Barr
 Papers Coordinator
 c/- NZAA
 P O Box 6337
 Dunedin North.
 Ph (09) 408 6014
 Email: cbarr@doc.govt.nz.

Archaeological Illustration

I will be continuing my work as an archaeological illustrator in Central Otago, specialising in artefact illustrations, plans, sections and maps. My contact details are:

Joan Lawrence
45th Parallel Vineyard
Rapid 827 Cromwell-Wanaka Highway
Cromwell
Ph: 03 445 3363
e-mail: lawrence@aurumwines.com

Obituary

David Lewis (1917-2002)

David Lewis died at Gympie, Queensland, on 23 October 2002. A doctor and an experienced sailor with strong links with New Zealand, he entered the argument over Polynesian voyaging started by Sharp's hypothesis of accidental settlement of the Pacific. In 1965 he tested the feasibility of using observations of the sun, stars, and ocean swells by guiding a vessel over thousands of miles of ocean from Tahiti to New Zealand without instruments. He studied traditional Polynesian navigation with Basil Tevake from Temotu in the Solomons and his 1972 book *We, the Navigators* was a very influential contribution to the debate.

Tony Walton

Obituary

Donn Bayard - a personal acknowledgement

Born 62 years ago in Cleveland, Ohio, USA, Donn Bayard was a 1971 PhD graduate in Anthropology from the University of Hawaii, Manoa Campus. From 1970 the next 32 years of Donn's life was spent as a member of the staff of the Anthropology Department at the University of Otago. He joined the Department as a specialist in Southeast Asian archaeology with the Non Nok Tha site excavation his most important contribution. Many of Donn's archaeological colleagues are aware there is a final full report of this work in manuscript that is worthy of publication, despite controversy over some of its interpretations. One hopes it will appear in print form. Over time Donn converted from this regional specialisation as his foremost concern to becoming a respected teacher of linguistics and a researcher in the field of sociolinguistics. His major achievement here was as the author of *Kiwitalk: Sociolinguistics and New Zealand Society*, published in 1995 by the Dunmore Press.

On Gary Law's archaeological website (www.lawas.co.nz/arch/nzarchaeology.htm), under the heading - Professor devoted life to debunking - there is a most appreciative obituary compiled by staff of the Otago Daily Times. This is not surprising, for Donn was one of their frequent and consistent contributors, through a stream of letters to the editor. These attempted to correct misconceptions in news items, editorials, and the outpourings of other letter writers that appeared in the newspaper columns on which his anthropological background could shed some much needed light. He even turned these concerns into an academic article with the engaging title: "White turnips and mythical Moriori: combating folk-linguistic and folk-anthropological myths in the popular press" (New Zealand English Journal 1998, pp.6-20).

On my copy of this article he scribbled; *This is, I guess, what Peter Gathercole calls 'subversive anthropology'*. For me that sums up his approach quite nicely - with his students, colleagues and friends Donn was ever the critical thinker and commentator, no matter the topic. It was so even when the subject turned to the quality of his own much loved home brew with the Thai labels!

It may come as a surprise to some that Donn was a graduate student of mine for a period while he was at the University of Hawaii. The first encounter was on a visit there when I was appointed an outside examiner of his MA thesis, an early version of 'holistic archaeology' before Trigger gave it that name. Donn's effort was more in the mode of Edward Sapir and his long ago, though still famous paper, 'Time Perspectives in Anthropology'. The thesis involved the Polynesian Outliers and included analyses of their historical linguistic relationships, their comparative ethnology and its implications, their material culture and their rather meagre archaeological record at that time. To this collated data he subsequently added some of the emerging simulated voyaging outcomes bearing on the problems of where the Outlier populations might have come from and/or gone. The objective was to provide a historical anthropology of the inhabitants of each of these tiny islands. It was a truly pioneering study, published in 1976 in a revised form in the Otago Anthropology Department series.

Donn, of course, was a Southeast Asian archaeological PhD student of Bill Solheim at Hawaii, along with the late Chet Gorman. But Bill and other archaeologists in the Hawaii department all took their sabbatical leave from the university in 1965 leaving Jesse Jennings and I to teach the archaeological course offerings while in residence there on leave from our own universities! So Donn did an archaeological method and theory paper with me. However, it was

with the urging and assistance of Jesse that Donn polished and then published in *American Antiquity* (39: 376-84, 1969) his 'blatantly polemic attack' - (as he himself described the paper in subsequent more balanced critical reviews on archaeological theory). This 1969 critique was directed towards the 'New Archaeology mantras' then dominating most discourse on the use of theory in the North American part of the discipline. Donn also stands as one of the inventors of 'Binclarke' method and theory in archaeology that drew directly on these authors' own words by means of some rather adroit combinations of their writing. Glenn Daniel, editor of the British journal, *Antiquity*, and an advocate of clear prose, loved it.

Periodically Donn updated his critiques of New Archaeology and continued to evaluate its outcomes. Articles appeared in German in 1978 and in Spanish in 1983 as translations of an original English language text. The English language text was further revised and updated in 1984, and formed part of the proceedings of a conference held in Kioloa, NSW in 1988. This ultimate form - The 'New Archaeology Revisited; A critical look at Twenty years of Ferment' was eventually published as one of the conference papers in *Ancient Chinese and Southeast Asian Bronze Age Cultures* edited by F. D. Bulbeck (Taipei:SMC Publishing 1996-97). I have read each new version with some pleasure and not a few silent hurrahs for the many sensible pieces of commentary therein. [I did yet again in preparing this piece]. The sceptical graduate student, out to debunk the young Turks of North American archaeology, became a mature professional scholar who saw not just the major pitfalls in the pronouncements of Anglo-American New Archaeology, but also a number of its more important contributions and their often deeper roots within the discipline. A problem has been that North American archaeological commentators, when reviewing the history of archaeological theory, know of and cite only his initial paper.

So, while Southeast Asian archaeology and method and theory in archaeology have always been matters for comment and discussion with Donn during my many visits to Otago over the years, it was in fact the mutual interest in archaeology and historical linguistics that were the stronger element in our discussions. It remained so during my visit to Otago as a Research Scholar earlier this year. I have pages of perceptive and useful comment on a recent book I jointly authored with Pat Kirch, parts of which Donn thought might be used in his teaching about this kind of interdisciplinary enterprise which he had helped to pioneer in the Pacific. Because of the long association, it was never a surprise to me that Donn became as good a sociolinguist as the archaeologist of earlier years. In retrospect, one might say that overall he excelled in the

research field of linguistics in several topic areas, as well as in anthropology as history and source for how people now speak in New Zealand. These concerns went along with comment on views needing debunking in archaeology, in linguistics and among the wider public. Not just Daisy and Ian, but all of us will miss him. So will the readers of the ODT.

Roger C. Green

Obituary

Desmond James Stancliffe Ogle, 1921-2002

I write to record the death, on 14th July 2002, of Des Ogle, founding Officer-in-Charge of Aupouri State Forest and a pioneering supporter of archaeological site protection. Des was born in the Hokianga and lived in Northland virtually all of his life. He joined the Forest Service in 1941, working in Puketi, Waipoua, Puhipuhi and Glenbervie State Forests, and was appointed to Aupouri Forest in 1963. He managed Aupouri until his retirement in 1982, just short, to his regret, of twenty years service there. (Sale 1985, Ogle 1998.)

With the passing of the Historic Places Amendment Act 1975, the Forest Service was the first major land development agency in New Zealand to establish procedures to comply with the Act's archaeological provisions. This came about through initiatives by Janet Davidson, then E. Earle Vaile Archaeologist at the Auckland Museum, and resulted in the employment of Gabrielle Johnston and myself by the Forest Service, in 1974, to carry out archaeological surveys on their development blocks (see Coster 1979). One of the first forests we worked in was Aupouri, established to stabilise the sand dunes behind Ninety Mile Beach. There, Des Ogle became a mentor and a good friend. We were always grateful for his support and hospitality in the field.

Des had a deep interest in Maori history and archaeology and had been appointed to Aupouri partly because of his facility in te reo. He was a man of considerable insight, with a very good understanding of Northland's past, and he initiated or supported a number of measures to ensure the protection of archaeological sites and finds within Aupouri Forest. These included:

- A reconnaissance by Janet Davidson (1967) to ascertain the extent and significance of sites on the Ninety Mile Beach dunes;
- Gazettal under the Forests Act of traditional sites within the forest;
- Ensuring that casual finds of artefacts on the sand dunes were retained by the Forest Service;

- Establishment at Aupouri Forest of a small museum to interpret the archaeology and history of the Far North (Coster & Johnston 1977, Ogle 1998: 96-99);
- Personal and logistical support of Forest Service sponsored archaeological surveys and investigations from 1976 (Coster 1983).

Des was always very concerned that history should be recorded and this is reflected in his recent autobiography (Ogle 1998). He was also responsible for the preservation of the 'Taumatawhana stump', which featured in a series of articles in *Archaeology in New Zealand* a few years ago (Jones *et al.* 1998, Higham & Lowe 1998, Johnson 1998). A year or so after these articles were published, Des wrote to me to ask if I knew anything about the following events:

"Some time ago, maybe a year, three archaeologists from Auckland came to our house to enquire about the stump. I showed them Janet Davidson's last letter re the carbon dating of the stump and then we went up to the museum. There, they examined the stump, measured it, photographed it, took a small sample of wood from one root, and, in their prolonged discussion I gathered they had some doubts about the felling technique, what was used to fell the tree and a few other negative comments. They said they would keep me up to date on any report or publication that they may well write. I never heard another word from them and as I did not record their names I have been unable to make further contact.

Some few months ago an archaeologist, then stationed at Mangonui township, rang me and asked a lot of questions about the stump. The line was very bad but I gathered that there had been an archaeological publication put out that had aroused his interest. This chap had also been in touch with Derric Vincent about the same matter, as I believe the three, or one at least, of the Aucklanders had, prior to their arrival here" (Ogle pers. comm. 1999a).

I was pleased to be able to tell Des that his foresight in recovering the stump thirty years previously had led to a useful debate within the archaeological community over the methodology and historiography of radiocarbon dating and I sent him photocopies of the articles referred to. Des was, of course, interested in the debate though he did say in a subsequent letter (pers. comm. 1999b) that his purpose in recovering the stump had been not for dating purposes but as an interesting, and clearly pre-European, example of timberworking.

Des also made the point that, since he had no hand in writing the original paper by Jones *et al.*, it would be inappropriate for his name to be added to the list of authors, as suggested in 'Notes & News' *AINZ* 41(3): 154.

Des Ogle retired to Onerahi, near Whangarei, and lived there until his death, maintaining an active interest in forestry and history in the north. He was one of the fifth generation of Ogles to live in Northland. His father was a bushman and his grandfather had been a New Zealand State Forest Service ranger in Omahuta and Puketi Forests. Des was born a year after the Forest Service was founded, and he outlived its disbandment, in 1987, by fifteen years.

John Coster

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Yes, we knew Ron too:

Some early memories of Ron Scarlett, archaeologist and osteologist

Much has been written recently about Ron Scarlett. But there has been little related about his interests before he joined the fledgling Archaeological Society of New Zealand. Ron, as we all know, was a man of a great many parts – but when he did he become a hands-on archaeologist and enthusiastic identifier of bird bones?

John Yaldwyn and I believe that we are responsible for this new direction in his interests, which have been so beneficial for New Zealand archaeology and for the study of the small extinct birds of New Zealand. It's worth setting down some early impressions of Ron as our tribute to this remarkable dedicated colleague who strove and succeeded in a way few of us have done.

For myself, I had an aversion to compulsory sport at my school, which happened to be alongside the Canterbury Museum, separated by a quite climbable corrugated iron fence. In my early teens I had developed a wide interest in natural history, and I found great satisfaction in being able to slip over that fence and spend my sports afternoons in those then Victorian, but highly informative galleries. There were very few popular books on local natural history in those days, so I learned about all sorts of things from the labels, which would be regarded as far too detailed by to-day's museum pundits. I schemed to get "behind the scenes" at the museum, and looked for some excuse. Reading in the paper, one day, that the Moabite Stone (a cast anyway) had been taken off display and away in indefinite storage (that was in 1945), I went into the museum office and asked if I could see it. Certainly, no problem – a very dignified man who I thought must be the Director because he wore a brown lab coat with red tabs on the collar, surely staff rank, but turned out to be George Southgate, the museum's Education Officer. He took me straight through to meet Roger Duff, keeper of the Moabite stone amongst other things, and that was the beginning of a long, stimulating friendship, as well as forging a still much-enjoyed link with the Canterbury Museum (of which of I am very happy to be a Life Member of its "Friends"). John Yaldwyn was in my class at school, but we didn't know of each other's keen interests in natural history until a mutual friend, Paul Cotton (subsequently the distinguished diplomat), thought we should get together; and we did, and have continued to do so over the ensuing years. I took John over to meet Roger Duff (so, perhaps, I was thus responsible for starting John's own career in museums, although he would probably have got there without my help). Roger quickly fostered our interests and, early in 1946, took us out to a midden site on the Hamilton's property at

Redcliffs, right beside the famous Moa-bone Cave, introduced us to the archaeological techniques (of the time), and left it to us. Over the next 3 years we used to cycle out from school on many Sunday afternoons, carrying our spades and bags, and returning in time for evening chapel with our spoils. School rules dictated that we always had to wear uniform in public, so had to do a quick change at site. The good citizens of Christchurch must have wondered what we were off to as we rode across the city, so strangely equipped but so properly attired. We did eventually write up this work in 1975, which shows that some good things do take time! In 1949 we went our respective ways, to different universities and different careers but, from time to time, managed to keep our archaeological hands in reasonably often, notably at Long Beach, Otago, in excavations of a nature unheard of to-day.

Ron Scarlett returned to haunt the Canterbury Museum in 1946 after his term in the Hautu Detention Camp. Ron and I quickly became friends – and John soon joined in too. Ron was a person of very great principle. His eyes, when I first met him, were very badly squinted or crossed – he would never have been accepted in any form of war service, but no, he didn't take the easy way out – he stuck to his principles and objected, and we know what that led to. His courage then, and his original prewar determination to attend Canterbury University College, walking past so often and telling himself that somehow he would become a student there, were a source of admiration for a teenager like me. In 1947 Ron had an operation to straighten his eyes but a problem remained although to a lesser extent. Ron had amassed a tremendous knowledge of shells and fossils in those prewar years, and passed much of his collection to me when we made friends. For my 16th birthday, he gave me his heavily annotated copies of Suter's *Manual of New Zealand Mollusca* and Wood's *Palaeontology*. I still treasure them, and my Suter served me well in my later career.

My parents took to Ron instantly and admired his strong determination and lively conversation, and he frequently came to our house for a Sunday dinner or Saturday tea. My sister-in-law became his confidante on occasions when he was out to propose to the daughter of a well-known academic. Anyway, John Yaldwyn and I, in due course, invited Ron to join us at "our" diggings at Redcliffs, and he came out on several occasions, with ever increasing enthusiasm for hands-on local archaeology, a far cry from Ur of the Chaldees and other stories we'd read about – which was what "archaeology" had previously meant to us. Ron got more dirty hands later when he went to Otago, and then there was no looking back for him – but I do think the initial move came from us! I often wonder what Ron thought of his partnership with two

teenagers from a "posh" school and his open sesame into a moderately-affluent Christchurch family home. I don't think any of this would have "fazed" him but he must have found it quite a change from those years away in camp. Ron never saw any clash in his multifarious interests or enthusiasms – in those years in the late 1940s when I first knew him he had had or currently enjoyed involvement in pacificism, communism, theosophy, vegetarianism, and the Student Christian Movement, and much more which might have seemed mutually incompatible.

Now, how did he become an osteologist? With due modesty, I think I was responsible for that too. In December 1947 the noted American ornithologist Dr Robert Cushman Murphy came out to New Zealand with his wife on a preliminary visit to arrange collections for the American Museum of Natural History. Dr R.A. Falla, then Director of the Canterbury Museum, had also befriended me by that time, and invited me to join in a trip to the moa swamp at Pyramid Valley in what, looking back on it, was a terrifyingly distinguished party to a mere school boy, consisting of Falla, Dr & Mrs Murphy, Dr R.S. Allan, and Professor E. Percival, the latter two becoming my professors of geology and zoology, respectively, in due course. We had a good day's digging there, and a bit later Falla gave me his notebook on the small bird bones he had found, and partly written about, in the pre-war digs there, showing me the "ropes" on how to identify bird bones, and asking me if I would like to try to complete his preliminary identifications. Anyway, Ron came in from time to time and looked over my shoulder in the old tin shed at the rear of the museum where I was working after climbing that fence, as time and opportunity allowed, and, of course, he got wildly enthusiastic, agreeing with me that there was more to small birds than moas – and that was it. In 1948 he and Jim Eyles, discoverer of the Wairau Bar burials, were hired to dig at Pyramid Valley to get material for Murphy's museum habitat displays in New York. Ron went on, as we all know, to develop even greater enthusiasm and knowledge of the prehistoric small bird fauna, and I went on my separate way to become an oceanographer! I was really thrilled to see that the recently published magnificent volume, *The Lost World of the Moa*, has been dedicated to Ron. He surely deserved that tribute - but very sad that he died before he could read it.

Elliot Dawson

Museum of New Zealand Te Papa Tongarewa

Voyagers: Discovering the Pacific

At Te Papa Our Place until 19 January 2003

Voyagers has been an exciting opportunity for the museum's curators and exhibition designers to display a range of images, artefacts and ideas about Pacific Exploration – by Maori/Polynesian and by Europeans. Entering the space, Te Papa's premium one on the 4th floor, straight ahead is a large projector screen with videos about modern voyages. To the right is a large map of the Pacific with a moving spot-lit area.

The spotlight progressively illuminates areas being discussed by two talking heads on a video. Janet Davidson on the broader SE Asia and 'Polynesian triangle' story, and a Fiji museum curator speaking about Lapita. It is plain and effective.

Further into the display are Anthony Stones' full size statues of Kupe and the European voyagers such as Cook and De Surville. Kupe stands alone while the others are grouped. He focuses an area devoted to landscape references from his time, such as Nga Ra o Kupe (The Sails of Kupe) and Nga Waka o Kupe, both sites being in the Wairarapa. A wall of 36 equal-sized photographs of the Kupe sites tells this story. This is a fine piece with each photograph being excellent in itself and in its contribution to the whole. The early story is also supported by a small case of Archaic notched reels and pendants (recognised by archaeologists as coming from the earliest sites in New Zealand) and a model of what Matahaura (the name of Kupe's canoe) may have looked like (based on records of 18th-C Tahitian canoes).

The Kupe photographs are matched by the notorious C F Goldie and L Steele "Arrival of the Maori in New Zealand", showing starving Maori entering the salvation of landfall. It is eclipsed by the stand-out items in the exhibition on loan from the National Maritime Museum, Greenwich - the Pacific paintings by William Hodges from the second voyage of Cook. These are: "View of Part of Owharre Harbour" (c. 1775), the very large "The War Boats of the Islands of Otaheite" (c. 1775?), and the untitled painting of 1776 depicting a water fall in Dusky Sound. This last is echoed in a painting of McCahon influenced by an earlier journey of the Hodges to New Zealand.

Overall, this exhibition is a good mix of artefact and image. However, it is significantly reduced in value by not presenting any material (a PC-based programme would have been ideal) of Professor Geoffrey Irwin's theories about Polynesian voyaging. His conclusions might be summarised as (1) go east in the rare favourable easterly winds in known latitudes and (2) return, if no

landfall made, in the prevailing easterlies in known latitudes. A model that was not obvious until his formulation, it should be a key part of this exhibition. Without it, the story of Pacific voyaging is as incomplete as the story of Santa Claus without his reindeer. I doubt if the exhibition will be toured but the Hodges paintings and the Kupe photographs should be made more widely available.

Kevin Jones

NZAA Council Report

At the 19 October meeting of the of the New Zealand Archaeological Association Council, General Business included the following matters:

1. Conference 2003

Alexandra confirmed as a location and a venue has been booked. Reminder that Conference Friday will be Anzac Day.

2. SRS Upgrade Project

See separate report from the Project Manager.

3. Transverse Mercator Projection

Following Tony's AINZ article, it was agreed that we would ask him to look at putting something together for discussion at Conference 2003.

4. Membership Survey results

Kath and Garry working on presentation of results. Kath to publish a summary in AINZ and Garry will put a more detailed version on the website. Will call for suggestions for the Public Archaeology award in the Conference information in the next Notes and News.

5. Leaflet on "Sites on your property"

Garry had drafted a leaflet aimed at members of the public anxious about the ramifications of finding an archaeological site on their property. Following discussion it was agreed that an amended form would go on the website and be passed to filekeepers.

6. 50th anniversary

The date was settled as 2004 and we plan to hold the conference that year in Wellington.

7. Meeting with Judith Tizard

Garry has an appointment to meet Judith Tizard to discuss several matters of concern to the Association: The future funding of the Historic Places Trust; the importance of completing the review of the Trust Register; bringing heritage into being a matter of national importance in the Resource Management Act; and trading in cultural property that is occurring through New Zealand

8. *Future directions for the Site Recording Scheme*

Lynda is receiving requests from Councils for information about maintenance of the Upgrade information and updates. Need to resource ourselves for five years from now, decide on the format in which we wish to produce it, licensing arrangements, etc.

9. *LINZ*

It was agreed we would write to LINZ about the importance but increasing difficulty of access to historic material.

10. *Reducing the Treasurer's workload*

The meeting discussed and agreed with the idea of having a Membership Officer to undertake that part of the Treasurer's workload concerned with new members, subscription renewals and associated tasks.

Report on Meeting with Judith Tizzard

On November 12, the Association President, Garry Law and the Treasurer, Karen Greig, spent three quarters of an hour with the Associate Minister for Cultural Heritage, Judith Tizzard at her Wellington office. The meeting took place at our request and covered a number of matters of interest to the Association. These included funding of the Trust, the desirability of improving the Trust register in respect of archaeological sites, our upgrade project of the site recording scheme and the fragility of our financing of that, increasing the role of local government in heritage management through the Resource Management Act amendments, our concern over antiquities trading through New Zealand and the desirability of New Zealand acceding to the UNESCO Paris convention on halting this trade.

We were well received with a wide ranging discussion ensuing. The minister pointed us to several opportunities for influence over processes in Government that we should be involved in. The briefing note we left with the Minister is on the Association web site www.nzarchaeology.org.