Buoyed by community: Combining local knowledge and maritime archaeology on Stewart Island/Rakiura, New Zealand

By

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Thesis
Submitted to Flinders University
for the degree of

Master of Maritime Archaeology
College of Humanities, Arts, and Social Sciences
November 2024

CONTENTS

ABSTRACT

This thesis presents a novel approach for maritime archaeology in Australasia. It combines community archaeology practices with maritime archaeology research in the remote location of Stewart Island/Rakiura, New Zealand. It establishes that methods of community engagement that go beyond teaching and training are underdeveloped in maritime archaeology in the region and contributes a new regional approach for working with local communities that was successful elsewhere. It utilises the Communities of Practice framework and the methodology of 'crowd sourcing' knowledge from residents, based on the hypothesis that members of the local community are the knowledge experts in their location. This is especially the case in remote areas that may not be visited by archaeologists very often. Collection of data from interviews with 18 participating community members has generated new information on submerged and intertidal sites of European or Pākehā origin, contributing to a richer and broader perspective of the maritime archaeology of Stewart Island/Rakiura. It offers two specific case studies that demonstrate the potential for reciprocal learning between local communities and archaeologists using this methodology. This thesis provides compelling evidence of how local communities and maritime archaeologists can collaborate towards a result where both parties benefit with new knowledge. The study suggests that this method could be applied successfully to other remote, inhabited settings.

DECLARATION

I certify that this thesis:

1. does not incorporate without acknowledgment any material previously submitted for a degree or diploma in any university

2. and the research within will not be submitted for any other future degree or diploma without the permission of Flinders University; and

3. to the best of my knowledge and belief, does not contain any material previously published or written by another person except where due reference is made in the text.

Signed: Sasha Joura

Date: 8th November 2024

ACKNOWLEDGEMENTS

They say it takes a village to raise a child, but the same can be said of a thesis!

First and foremost, I offer my sincere gratitude to my thesis supervisor, Dr. John McCarthy, who offered advice and assurance in equal measure, and who regularly reminded me of his high expectations.

Thanks to Dr. Wendy van Duivenvoorde, whose topic ‘Seafaring in the Ancient World’ is what hooked me into signing up for the Masters. I also appreciate your support of my sandbag expertise.

Thanks also to all the other staff at Flinders University who have aided me along the way, and to the many amazing students I have met in this time, particularly my good amiga Justine Bulcher who has been there and back again.

Special thanks to my siblings, and especially Loopy for putting up with me and my thesis while pregnant! My family and friends have all supported me on this long journey. They listened to my monologues, did not complain (too much) when asked to proofread, and were general good sports about my expensive hobby.

Speaking of expenses, I was very fortunate to receive the Australian Archaeological Association’s Student Research Grant in 2024, which helped fund my travel to Stewart Island/Rakiura. The Australasian Institute for Maritime Archaeology also awarded me an avocational bursary to attend their 2024 conference in Auckland to present on this research. After hearing me speak at AIMA, Peter Harvey (of Harvey Maritime) generously offered to fund the timber analysis. Thank you!

I received excellent information about archaeology in New Zealand, about Stewart Island/Rakiura, about timber identification, and about writing a thesis, or just had good company schlepping through the mud. I am indebted to those who provided their advice and assistance: Evelyn Ansel, Dr. Kurt Bennett, Dr. Gretel Boswijk, Prof. Aoife Daly, Andy Dodd, Lloyd Esler, Matt Gainsford, Mark Hutson, Dr. Barbara Nevicka, Mary O’Keefe, Jonathan Palmer, Christina Paterson, Matt Schmidt, Phillip Smith, Brooke Tucker, Prof. Richard Walter, Virginia Watson and Jim Watt.

Finally, this thesis would not have been possible without the support and interest of the local community on Stewart Island/Rakiura. Even though I am an outsider, you welcomed me with open arms. My heartiest thanks to everyone who shared their knowledge with me: Dale Chittenden, Phred Dobbins, Phil Dove, Riki Everest, Bruce and Sue Ford, Ulva Goodwille, Bill and Elaine Hamilton, Kirsten Hicks, Margaret and Colin Hopkins, Andrew King, Sandy King, Ollie Peckham, Jo Riksem, Luke Simeon, Phillip Smith, Zane Smith, Lindsay and Lorraine Squires, Peter and Iris Tait, Raylene Waddell, and Bill Watt.

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GLOSSARY OF MĀORI WORDS

kaumātua — elder, senior member of the tribe

koiwi — human remains

iwi — tribe

Māori — Indigenous New Zealanders

pā —fortified settlement

Pākehā — New Zealander of European descent

runaka – tribal council

tangata whenua — people of the land; people of that place

taonga — cultural property, treasures
tapu — sacred, special, dangerous
tītī — muttonbirds

While this thesis does not refer to Māori sites, the author wishes to acknowledge the Māori as tangata whenua (people of the land) across New Zealand and Stewart Island/Rakiura.

CHAPTER 1: INTRODUCTION

Archaeology is the study of human remains of the past, and the past belongs to everyone. Unfortunately, this has not always been evident in archaeological approaches. In previous decades, archaeologists have, intentionally or not, been 'gatekeepers' of knowledge and investigations have often overlooked community expertise. Communities care deeply about archaeological sites when they believe themselves to be the sites' custodians, either due to their proximity or due to a spiritual or cultural connection. The strength of these associations can help shape past and present identities, empower communities, add wealth to the body of archaeological knowledge, and improve outcomes for cultural heritage management. Archaeologists and community members can offer different skills and understanding, and the most effective strategy is to work in equal partnership for the best archaeological and community outcomes. It is fortunate then, that the archaeological discipline has made great progress towards acknowledging local and cultural groups and actively engaging them in research. This field is known as community archaeology.

Community archaeology in Australasia has mostly grown in projects which involve Indigenous communities as Traditional Owners of the land and sea, who have clear and on-going cultural connections to archaeological sites and material culture. Community groups in the sub-discipline of maritime archaeology have existed in Australasia for decades, and while there is a strong history of training the public in archaeology methods, there has been limited focus on how the contributions of community knowledge can enhance baseline data. More broadly, maritime archaeology has been slower to adopt community archaeology approaches, focusing for many years on site and artefact studies, especially a preoccupation with shipwreck studies (Gibbins and Adams 2001:279; McCarthy 1998:34).

Local communities, who are proximally close to an archaeological site or sites, regardless of their Indigeneity or ethnicity, therefore represent a largely untapped resource for maritime archaeology research. This thesis shows that contributions of knowledge from local communities through a 'crowd sourcing' methodology can offer new perspectives and directions for maritime archaeology in Australasia. Crowd sourcing (crowd + outsourcing) is a term that originally comes from a method used by businesses to tap into the community for skills and services rather than traditional service providers (Howe 2006). In a similar way, new archaeological understanding can be buoyed up with the support of local expertise. The contributions of community knowledge can be combined with archaeology in a partnership that offers new information to both parties.

Remote locations can offer specific challenges and opportunities for archaeological investigation. Remote areas are generally defined as environments that are isolated from access, communication, and the assistance of others. Due to the risks and difficulties of access,

environmental hazards, poor weather, challenging logistics and the extra cost of access, sites are rarely visited by archaeologists for investigative or management purposes. In New Zealand, this challenge is compounded by the small number of professional maritime archaeologists responsible for a vast area. While local communities often possess expert knowledge across various regions, the scarcity of professional archaeological understanding is particularly pronounced in remote, inhabited locations, creating a notable knowledge gap that community residents help to fill. Stewart Island/Rakiura, off the southern coast of New Zealand, is one such remote location (further discussion follows in 2.4 Remote archaeology). It has a rich history of both Māori and European settlement and a maritime industry that spanned the globe. Some of the heritage sites on the island are well known by residents and visited regularly, and others are in extremely remote areas of Rakiura National Park, which covers 85% of the island. By crowd sourcing local knowledge about maritime archaeology, there is a large potential for learning about sites that are known by locals but unknown by heritage agencies. In this manner, researchers can learn from community and give back with archaeological interpretation. The development of this partnership benefits both parties, but the contribution of local knowledge about maritime archaeological sites in remote areas offers an enhancement of knowledge that is unlikely to be gained any other way.

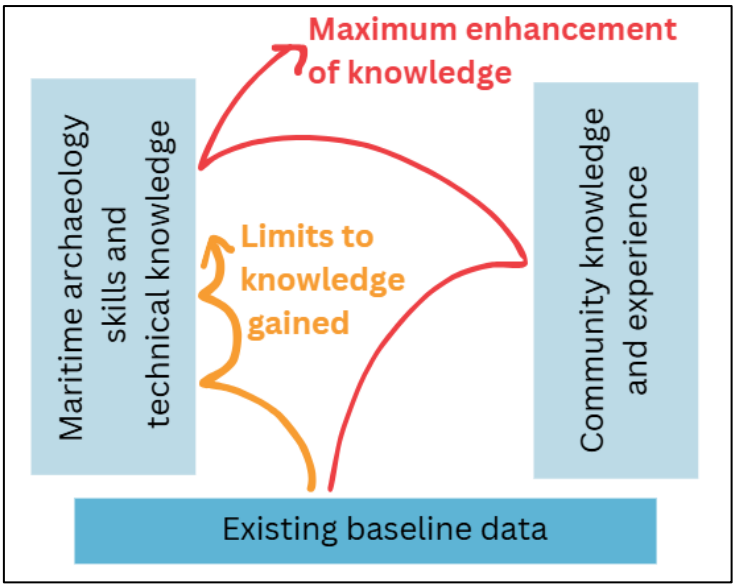

Figure 1: Diagram showing how the combination of maritime archaeological knowledge and community knowledge offers the maximum enhancement of information (created by author).

1.1 Research question

Focusing on intertidal and submerged sites of European or Pākehā (New Zealand European) origin, this thesis will determine the effectiveness of crowd sourcing as a method in maritime archaeology in Australasia, in contrast to the predominant education and training approaches. The project will focus on the location of Stewart Island/Rakiura, New Zealand, to establish how this methodology can contribute to and enhance existing knowledge of maritime archaeology and assess its relevance to research in remote areas.

The thesis will address the following research questions:

1. In the context of prior approaches to maritime archaeology in Australasia, how can the use of crowd sourcing local knowledge support novel perspectives and directions for maritime archaeology research?
2. To what extent does crowd sourcing methodology offer value for maritime archaeology in remote areas?

1.2 Aims and justification

The aims of this project were to find the intersection between local knowledge and maritime archaeological expertise, so that both parties can learn from the other. A Communities of Practice framework was used to create a collaborative working relationship with locals on Stewart Island/Rakiura so that they felt comfortable and confident sharing their knowledge of the island, with the expectation that new information would be shared back to them. From the new data, two locations were selected for more detailed analysis. Both case studies were known to locals and were identified as sites that were of interest to the community and where archaeological knowledge could be used to add or clarify information about the site.

The most recent Department of Conversation (DOC) management plan for Stewart Island/Rakiura acknowledges the number and variety of archaeological sites in the coastal and marine zones and that 'there is a lack of recording of such sites, and work needs to be done to identify sites so that they can be adequately protected, and managed if necessary' (DOC 2012:54). This need is demonstrated by the 2018 illegal salvage of timbers from the shipwreck site of *Pacific* (wrecked 1864). The site has never been examined using modern methods and the extent of the wreck site remains unknown (Matt Schmidt, DOC, pers. comm. 2023). This example provides strong evidence for the limitations of a heritage professional-only approach. Archaeologists rarely visit Stewart Island/Rakiura, and the current management focus is on terrestrial sites (Dale Chittenden, DOC, pers. comm. 2024). The targeted sites were intertidal and submerged maritime archaeology, with participants asked to focus on sites from the post-contact period of New Zealand history. Examples of sites provided to participants included shipwrecks, wharves, jetties, and slipways. It is acknowledged by the New Zealand Archaeological Association (NZAA) that historic sites are under-represented in their ArchSite database (NZAA n.d.). Within this context, a proactive community approach on Stewart Island, and by extension, other inhabited remote areas, is a practical alternative to enhance knowledge of sites, including site types that have gone unrecorded.

1.3 Significance

Community archaeology is widely practiced across Australasia and has a long history in the region. Established in 1974, the Maritime Archaeological Association of Western Australia (MAAWA) is a prominent example, with members actively involved in the research and management of maritime heritage. Community engagement in maritime archaeology remains largely limited to training-oriented programs. Alongside MAAWA, other initiatives include the Australasian Institute of Maritime Archaeology (AIMA)/Nautical Archaeology Society (NAS), Wreck Spotters, and Gathering Information via Recreational and Technical (GIRT) Scientific Divers. These groups have primarily focused on building capacity within the community; for instance, MAAWA's member training for specific projects (Edwards et al. 2016) and the GIRT model, which trains the public in archaeological data collection (Viduka 2022). Knowledge gathering from local communities has only been a small part of a teaching scheme or an unintentional by-product of the training focus. Other engagement efforts often involve sharing information through signage, lectures, pamphlets, and educational activities. Therefore, a project that actively prioritises crowdsourcing local knowledge through face-to-face discussions is relatively novel within New Zealand and Australasia, offering a different approach to community archaeology in the region.

Community archaeology was used on Stewart Island/Rakiura during a two-day GIRT training course in February 2023, but only one participant was a local. No new sites were recorded, and the focus was on training in archaeological monitoring, with practice on the *Othello* shipwreck at the Norwegian Whalers Base. The local involved in the GIRT training program has not yet gone on to ‘adopt’ a local wreck site (Riki Everest, pers. comm. 2024). The most recent archaeological work in the area has focused on site surveys and improving the records of individual heritage sites (both terrestrial and maritime) (e.g. Tucker 2020; Paterson 2021), and archaeological monitoring and salvage due to beach erosion (Fischer and Tucker 2020). There has never been an attempt to consider the island’s known *and* potential maritime archaeology by crowd sourcing data from locals. Although the time frame for this project will be much shorter, the approach was used very successfully in a three-year project on the west coast of Scotland (McCarthy and Benjamin 2019). Assessing the use of the crowd sourcing methodology on Stewart Island/Rakiura has the potential to contribute practical methods for researching maritime archaeology in challenging and remote environments. Stewart Island/Rakiura provides a unique ‘stepping stone’ where concepts and frameworks can be refined and adapted prior to their use or application in other remote locations.

Although categorised as remote, several sites on Stewart Island/Rakiura are easily accessible by tourists and locals alike. Anecdotally, there is a long culture of salvage and fossicking on the island, both legal and illegal, including of archaeological sites. While beyond the scope of this project, understanding the historical context of Stewart Island/Rakiura and the ownership that locals feel towards maritime heritage sites could assist with developing a specific management

plan in consultation with the community, to ensure the history and archaeology can be shared with all.

Additionally, the process of interviewing locals for their intimate knowledge of the waterways and maritime heritage will offer them increased agency in the investigation of their local history by positioning them as local experts and stewards of the area. Any means to help capture their knowledge and stories and preserve it for future generations is a worthy enterprise. There are many maritime archaeology sites on Stewart Island/Rakiura that have undoubtedly been known about by locals for generations, but very few have been systematically investigated by professional archaeologists.

1.4 Location and environment

Stewart Island/Rakiura is an island off the southern coast of New Zealand, separated from the South Island by Foveaux Strait. The strait is 35 km wide along the ferry route from Bluff to Halfmoon Bay. The island occupies approximately 1,748 square kilometres, 85% of which is managed by DOC as Rakiura National Park. The only modern settlement is located at Oban, in Halfmoon Bay and the island has close to 400 residents, but approximately 40,000 tourists visit annually.

Stewart Island/Rakiura has a coastline of 755km, but this does not include the 170 satellite islands and islets that surround the island, the largest of which is Codfish Island/Whenua Hou, 3.5 km off the northwest coast. The western side is a mostly rocky shoreline (with the exception of Mason Bay and some smaller beaches) and is impacted by the predominantly westerly winds. The eastern side features several safe harbours. Paterson Inlet/Whaka a Te Wera is a largest of these.

Forest and shrubland dominate the vegetation, which comes right down to the tide line along most parts of the coast. Most of the island is hilly, and the highest point is Mt Anglem/Hananui, at 980 m above sea level. The island experiences high rainfall, with 1,600 mm to 1,800 mm falling annually at Oban.

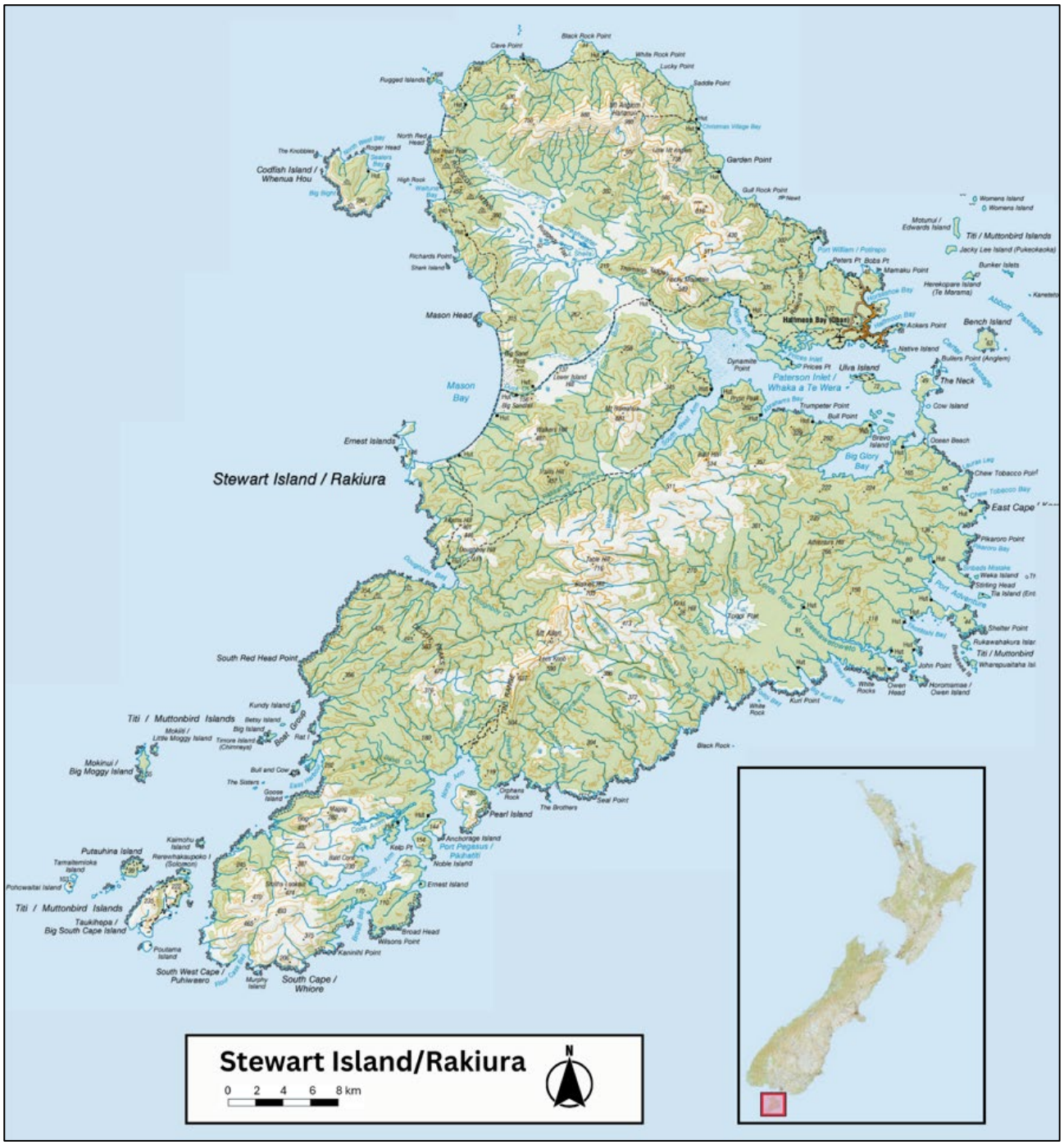

Figure 2: Detailed map of Stewart Island/Rakiura and its location in New Zealand (contains data sourced from the LINZ Data Service licensed for reuse under CC BY 4.0).

1.5 Permission, ethics and consultation

As this project involved human participants, an application was made to the Flinders University Ethics Committee under the ResearchNow Ethics and Biosafety portal. Ethics for this thesis was approved under the Flinders University project entitled: Buoyed by Community: Local Knowledge and Maritime Archaeology on Stewart Island/Rakiura, New Zealand (ID:7204).

Informed consent was obtained from participants in writing prior to recording conversations. Transcripts of participants interviews were provided to everyone for their approval prior to

submission. Some participants self-identified as Māori, but no ethnicity data was collected. All interview quotations included within this thesis have been anonymised.

Advice from practising New Zealand archaeologists and tertiary institutions was sought to ascertain best practice in the New Zealand context. Although it was expected that sites mentioned in interviews would be restricted to historical archaeology, both the Rakiura Māori Lands Trust and the local kaumātua (elder), Phillip Smith, were consulted prior to principal fieldwork.

Using correct terminology when referring to Māori places and names within this manuscript was an important ethical consideration. Officially, under the *Ngāi Tahu Settlements Act 1998, Schedule 96*, the common English name Stewart Island was changed to Stewart Island/Rakiura. Several other locations on the island also have dual English/te reo Māori names. Local place names used in this document are informed by the Act, and where possible, southern Māori dialect spelling is used. Te reo Māori is one of two official languages in New Zealand and is therefore not italicised.

1.6 Legislative context

Section 6 of the *Heritage New Zealand Pouhere Taonga Act 2014* (*HNZPT Act 2014*) defines an archaeological site as:

> (a) any place in New Zealand, including any building or structure (or part of a building or structure), that—
>
> > (i) was associated with human activity that occurred before 1900 or is the site of the wreck of any vessel where the wreck occurred before 1900; and
> >
> > (ii) provides or may provide, through investigation by archaeological methods, evidence relating to the history of New Zealand; and
>
> (b) includes a site for which a declaration is made under section 43(1).

This means that all sites that pre-date 1900 AD are protected. Sites which are post-1900 AD can receive a special declaration for protection as an archaeological site. Currently there are two post-1900 AD sites protected in New Zealand that are defined as maritime: the 1902 shipwreck *Ventnor* and the Norwegian whalers base on Stewart Island/Rakiura.

Due to the nature of the research project, which relied on local knowledge to identify archaeological sites, it was not known ahead of time how old various sites would be, and therefore whether they were protected under the *HNZPT Act 2014*. A decision was made to conduct only non-disturbance survey methods to avoid the extensive application process for archaeological authority which would not have been feasible in the time available.

1.7 Limitations of the study

Just as the remote and inaccessible nature of a place adds to its appeal, it may also prove its downfall. Stewart Island/Rakiura lies at 47°01'S, placing it well into the 'roaring forties' and the deep low-pressure systems that circulate at this latitude. The weather is known to be particularly changeable. This has the greatest impact on fieldwork but could potentially also make access to the island problematic. Fieldwork was indeed restricted by weather, with heavy squalls, gale force winds and hailstorms limiting opportunities for site recording.

Another anticipated limitation was the small, close-knit nature of the Stewart Island/Rakiura community. It was possible that locals of a small, remote community would be averse to sharing information with an outsider from another culture and another country. Ultimately, this did not eventuate.

1.8 Chapter outline

Chapter 2 explores previous community archaeology studies in Australasia, with a focus on New Zealand. This includes establishing definitions and characteristics of community archaeology and reviewing relationships between community and archaeologists. This is followed by a review of previous literature on maritime archaeology in Australasia that engaged local communities.

Chapter 3 contextualises the past with an overview of New Zealand history, and more specifically on Stewart Island/Rakiura. It outlines previous research on the island to put this project into perspective.

In Chapter 4, methodological approaches that were used to collect information for this research are outlined. The archival and archaeological research is also described in this chapter.

The results of this research are presented in Chapter 5. It covers the local knowledge that was shared by participants, their thoughts on how people interact with the heritage in their location and their understanding of concepts of remoteness as they applied to Stewart Island/Rakiura.

Chapter 6 offers a discussion of the thesis results in the context of the thesis aims and literature review.

Chapter 7 explores two case studies that were selected that could combine local knowledge and maritime archaeology. They are examined in detail and new insights are revealed.

The final chapter concludes this thesis by answering the research questions and addressing the aims of the project. It presents future research directions that will continue to develop the community approach in maritime archaeology in Australasia.

CHAPTER 2: LITERATURE REVIEW

2.1 An overview of community archaeology

Definitions

To define community archaeology, it is necessary to first establish the meaning of 'community.' This is acknowledged by several researchers as a problematic notion due to the shifting and overlapping boundaries and identities involved (Bell 2022; Colwell-Chanthaphonh and Ferguson 2008; Marshall 2002). Some researchers have focused on the esoteric values associated with community, such as solidarity, commitment, mutuality, trust and fellowship (Jeffrey 2013:30). Contemporary use offers two standard options: a group of people with similar or shared interests; or a group of people inhabiting the same area. Others argue that there is no need for a definition due to the convenient 'umbrella' nature of the term (Moshenska and Dhanjal 2011:1).

The concept of a shared locale is the most appropriate for this project. This could include people who presently live on or near to a site or descendants of people who once lived locally (Marshall 2002:215–216). Further details can be added by considering the scale of a community; it could be local, national, regional or global. In geographical terms, a local community is 'inevitably linked to archaeological sites and other places that form the material memory of individuals and collectives' (Colwell-Chanthaphonh and Ferguson 2008:8). For this thesis, 'local community' is used to refer to the people who live in close proximity to the archaeological site(s). Although some researchers might argue that this implies 'unwarranted spatial concreteness' in an age when movement and hybridity are common, even in isolated settings (Chirikure and Pwiti 2008:475), it is an appropriate application for an island setting. Movement, hybridity and diversity are acknowledged in the context of Stewart Island/Rakiura, which does have a high transient population in the local maritime industries. Local community could mean both relative newcomers and long-term residents living on the island.

Origins

Community archaeology first developed in the 1970s and 1980s, and one of the earliest publications that specifically details how to approach this is Peter Liddle's 1985 publication 'Community Archaeology: A Fieldworker's Handbook of Organisation and Techniques' (Liddle 1985). As an archaeological approach, it found significant traction in the post-colonial political movements of Indigenous communities worldwide. *World Archaeology* published a special issue on community archaeology in 2002. Commenting on the *World Archaeology* special issue on community archaeology, Yvonne Marshall expressed surprise at the 'antipodean dominance' of submissions from Australia and New Zealand (Marshall 2002:212). This is because it was, and largely still is, used to engage Indigenous communities in the process of archaeology in a way that respects and offers parity between their unique knowledge systems and archaeological science. It

also became clear to researchers that ‘community archaeology is relevant not only to Indigenous, post-colonial and minority groups but to all forms of community, including those in the first world and throughout the globe’ (Tully 2007:158). Once it was understood that community archaeology had a ‘broad, global applicability’ (Atalay 2012:18), it continued to grow. There are notable long running community archaeology projects, two of which have operated since 1998: the project begun by Stephanie Moser in Quseir, Egypt (Moser et al. 2002) and the community archaeology project run as a Flinders University field school in northern Australia (Smith et al. 2021). A significant work was Sonya Atalay’s book ‘Community-Based Archaeology’ (2012), which offered an ‘inspiring catalogue of lessons learned, skills cultivated, and practice-tested strategies’ (Wylie 2019:583) and guiding principles derived from a First Nations North American perspective. The journal of the World Archaeological Congress, *Archaeologies*, published three special issues between 2019 and 2021 that dealt with concepts and practices that relate to community archaeology: collaborative archaeology, the authority/power of archaeologists and archaeology for the public good.

There are several similar approaches to archaeological research that developed concurrently and are sometimes used interchangeably and whose distinction is not always made clear. In particular, the difference between community archaeology and public archaeology is not always obvious. According to Alexandra Tyas, the main aim of public archaeology is to ‘move away from only the presentation of research results or education, but towards discussion, collaboration, and conversation’ (Tyas 2023:199) and this could be equally applied to community archaeology. Community archaeology has been defined as an approach where the archaeological process engages non-archaeologists in some capacity, who may or may not share a geographical association (Belford 2014:23), but again, this could be equally applied to public archaeology. While there is clearly an overlap, public archaeology is a much broader concept, which includes projects funded by the public, a focus on education and the involvement of non-archaeologists in some capacity (Montgomery and Fryer 2023:798).

For the purpose of this thesis, community archaeology will be taken to mean an approach that uses specific methods to engage the local resident community in active participation of the archaeological process.

Key characteristics

Community archaeology often has a variety of goals, approaches, engagement strategies, contributing to why it is seen as a nebulous and poorly defined concept (Monks 2024:90). To solve this, it is perhaps most helpful to identify key characteristics of community archaeology.

The purpose of community archaeology is to meaningfully and actively engage the community in the archaeological process, ‘to move beyond consultation as the primary and sole process of negotiating research access’ (Clarke 2002:251). Other archaeological researchers have put

forward that the dominant principle of community-centred archaeology is that it is interactive (Greer et al. 2002:268; Truscott 2004:30). Others go further: ‘archaeology done *with*, *for* and *by* communities, rather than *on* them’ (Nicholas 2008:1660).

One of the primary goals of community archaeology is the destabilising of the usual power and agency held by archaeological professionals (Clarke 2002:251). Archaeologists produce knowledge about the past and therefore hold dominant control over this knowledge in the present (Bell and Blue 2022:4). As a research approach, community archaeology was strengthened by the need to decolonise the practice of both archaeology and anthropology (McKinnon et al. 2014:63). The power imbalance can be addressed by sharing the authority between archaeologists and locals and offering them an opportunity to be partners in archaeological investigations. It creates an environment where multiple perspectives from archaeologists and non-archaeologists are given even weight. Through this process, it can empower communities by contributing to the construction of the local identity (Greer 1995:231).

Sonya Atalay recognised that substantive community engagement can occur in different ways: she suggests that most archaeologists are serious about sharing knowledge *results,* but the most recent direction is democratising knowledge *production* (Atalay 2012:2). This distinction between results and production reflects the level of engagement by a community, and changing it from a passive absorption of information, to having an active role. This idea remains vague, and community archaeology lacks a uniform methodology, largely due to the unique needs and requirements of individual projects (Bell and Blue 2022:5). Common engagement strategies have included public outreach, involvement of school groups and local communities in site recording or excavation, site management, artefact conservation and production of education materials that are appropriate and useful (e.g. Allen et al. 2002; Bennett et al. 2021; Clarke 2002). Based on their time at Quseir, Egypt, Stephanie Moser and her colleagues (2002) developed a list of components they identified as integral to a community archaeology methodology. The components are:

1. Communication and collaboration
2. Employment and training
3. Public presentation
4. Interviews and oral history
5. Educational resources
6. Photographic and video archive
7. Community controlled merchandising (Moser et al. 2002:229).

Gemma Tully’s review of this list reveals interviews and oral history as having the most coverage in six community archaeology case studies, being the main way communities can express their perspectives and the ‘starting point’ for any community archaeology project (Tully 2007:166). This

is seen in previous work in Australasia (e.g. Hodgins 2023). The importance of this component is acknowledged in the research methodology of this thesis on Stewart Island/Rakiura.

Finally, another key feature of community archaeology is the sharing of data at the end of a project. Annie Clarke emphasises the importance of the 'return and distillation of research results in formats that are intelligible to a non-specialist audience, culturally appropriate and useful and informative in a community context' (Clarke 2002:252). Also writing from an Australian perspective, Carly Monks suggests that programs involving Indigenous community collaborators now routinely include non-academic outputs tailored to diverse audiences (Monks 2024:89).

Differences in the kind of engagement can also relate to the degree of engagement. While some researchers have opted to show this as a hierarchy (Buhagiar 2022:17) or a ladder (Arnstein 2019:26), while others have described this as a continuum (Colwell 2016:116). A synthesis of how communities are engaged in archaeology is shown as a continuum in Figure 2. At the extreme left end of the scale are historic approaches to engaging communities which are no longer seen as ethical or appropriate (described further in Limitations and challenges section). The centre of the continuum (within the red box) includes the most common engagement opportunities provided by community archaeology, which are considered standard practice for most contemporary archaeologists. Most projects employ one or more of these engagement methods. This could also include cases in which the archaeology itself is little changed, but research is conducted in ways that respect the values and sensibilities of local communities (Wylie 2014:73).

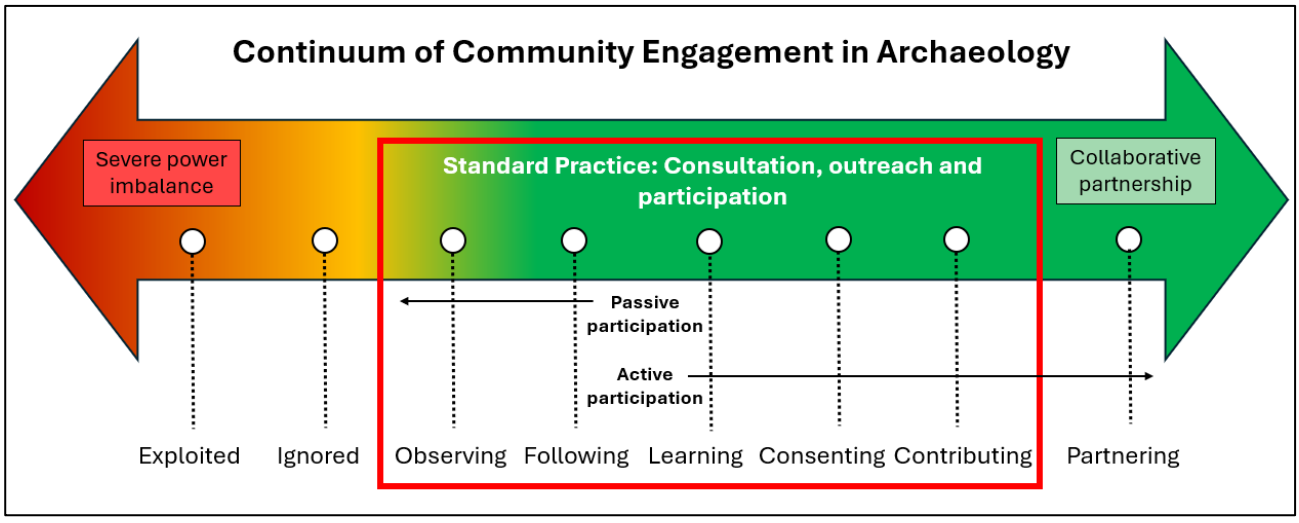

Figure 3: A continuum of community engagement in archaeology (created by author).

At the other extreme end of the spectrum is what community archaeology aspires to: full and equal partnerships between archaeologists and communities. This may or may not be achievable for all projects; as noted earlier, approaches in community archaeology are highly context-dependent

(Chirikure and Pwiti 2008:469). As is evident from Figure 2 any direct incorporation of the community into the archaeological process can be termed community archaeology.

In Australasia, community engagement in maritime archaeology has traditionally emphasised 'learning' through organisations such as AIMA/NAS. Efforts toward community 'contribution' through knowledge gathering have been largely reactive or secondary. It allows active participation in the production of knowledge. Although it is not the only means of engaging local communities, it will be the key focus in this research project. When communities actively contribute to maritime archaeology, it supports the democratisation and inclusivity of the field by validating community knowledge, in addition to a visible legacy on baseline archaeological understanding.

Benefits

Any practice that attempts to meaningfully engage community has generally been shown to be a mutually beneficial, with a range of benefits possible for both sides. Despite a lack of accepted evaluation practices, studies have shown that community archaeology can enhance community pride, identity, and connection to heritage. It may also nurture wider support for heritage, foster relationships with heritage specialists and offer longevity for research (Bell and Blue 2022:2). Several projects internationally acknowledge that community involvement is essential for the success of the project (Clarke 2002; Lenfert 2019; McKinnon et al. 2014).

Community archaeology acknowledges the importance of intangible heritage, by valuing community-held knowledge and using community members as resources (Bell and Blue 2022:1; Chirikue and Pwiti 2008:469). It is widely understood by archaeologists and heritage managers that ‘peoples’ lives are enriched by participation and having a voice in their historic environment’ (Sebire 2019:428). Andrew Selkirk offered his opinion early on to suggest that the benefit of working with communities is that they have the advantage of local knowledge over archaeological professionals (Selkirk 1997:23). Incorporating local knowledge gives it legitimacy as an important source of information about the past and makes community archaeology relevant and interesting to the communities in which it takes place.

Community archaeology is mutually beneficial; important not just for the community groups it empowers, but also for the enrichment of our discipline (Wylie 2014:68). When archaeological methods are combined with oral history collection, a fuller recognition and understanding of human behaviour occur (Bennett and Fowler 2017:28). ‘Community archaeology encourages us to ask questions of the past we would not otherwise consider, to see archaeological remains in new light and to think in new ways about how the past informs the present’ (Marshall 2002:218). Community involvement and perspectives have the potential to ‘validate and strengthen—or conversely, challenge—archaeological interpretations’, each of which enhances understanding (Monks 2024:90).

Limitations and challenges

Historically, archaeology, especially in colonial settings, has taken advantage of communities. Chip Colwell developed a continuum of practices to demonstrate the historic modes of interactions between archaeologists and First Nations communities in the United States (Colwell 2016:117) (see Figure 4). The spectrum shows colonial control on one extreme, where information is extracted and removed from communities, descendants are involved as labourers and acquiescence is enforced. This is not dissimilar to the depressing description of Middle Eastern archaeological projects as 'prostitution of the local people' where they work for (often) foreign experts who offer nothing in return (Truscott 2004:29). Although Truscott states that this is changing, both her and Colwell's thoughts provide a sad indictment on the history of the archaeological profession. It is precisely archaeology's past that provides the 'ethical foundation and moral motivation for shaping a field that is fundamentally geared toward establishing more inclusive, democratic and reciprocal relationships' (Colwell-Chanthaphonh and Ferguson 2008:3). Overcoming this remains a challenge to community archaeology today due to the mistrust and suspicion Indigenous (or to some extent, non-Indigenous) communities may feel towards academia because of past exploitations that may still be within living memory.

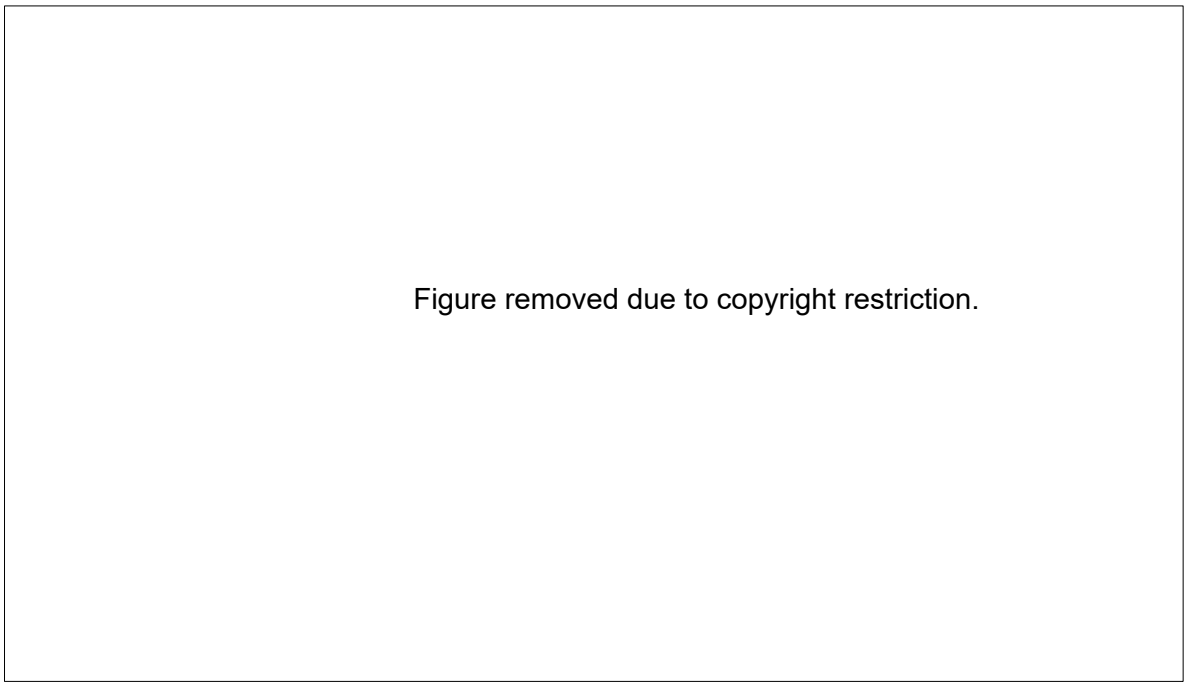

Figure 4: Five historical modes of interaction between archaeologists and First Nations communities in the United States (Colwell 2016:117).

In the late 2000s and 2010s, community archaeology began to attract critiques across a range of issues. Community-based work is not often visible beyond the communities directly involved (Marshall 2002:214). The 'lofty goals' of equality and/or equity between Indigenous communities and archaeologists were well-meant but elusive (La Salle and Hutchings 2016:170). Another problem is economic sustainability. Jeffrey and Parthesius (2013) acknowledge that community

archaeology programmes require funding, which can be extremely challenging in parts of Africa where political and social pressures on communities are much higher than in developed nations. Although not comparable, Monks questions a similar issue in developed countries: ‘how can community needs and project outcomes be sustainably managed across unpredictable funding cycles and employment?’ (Monks 2024:90).

The key characteristic of interviews and oral history in community archaeology projects have already been identified. Possible challenges that may arise from that include a reluctance to share information with an outsider. Although focused on the maritime cultural landscape approach, Brad Duncan interviewed locals in the fishing community of Queenscliff, Victoria and found that many informants had to be prompted for information on certain topics. He suggested that this was not reticence to share with an outsider, but that some information was restricted to various sub-groups of the community and that individuals often downplayed their knowledge, instead referring him to someone who they thought knew more about the topic (Duncan 2006:353). Another pressing issue for some heritage, is that the community members with direct knowledge of aspects of early maritime history are now elderly and there is a need to preserve their oral histories (Roberts et al. 2013:97).

Aside from the difficulties of practical application for community archaeology, Tully (2007) identifies more academic issues, in particular the lack of a standardised approach. While she acknowledges the diversity in community archaeology, she suggests that to be taken seriously, the approach requires a ‘clear sense of research focus, a sound methodological structure and a set of interpretive strategies’ (Tully 2007:155). The most cited attempt to create a general methodology for facilitating effective community engagement is by Stephanie Moser and her colleagues (2002) (see Key characteristics). Although this was not intended as a ‘recipe’ for conducting all community archaeology projects, the team members hoped to ‘offer some useful ideas for others seeking to undertake work of this nature’ (Moser et al. 2002:229). The list is useful for gathering ideas but takes away from the adaptability required in many community archaeology scenarios. Although researchers in community archaeology do identify components that they consider essential to a community-based approach, they still reason that how they manifest will vary from community to community and project to project (Clarke 2002:251). With continued academic innovation and debate, community archaeology may one day develop a widely accepted methodology that is broad enough to cover most research, but for now ‘the character of a community-based project will circle around a diverse, unpredictable and sometimes indefinable range of factors’ (Clarke 2002:251).

The nebulous nature of community archaeology has also resulted in difficulties assessing community archaeology projects. One examination of three case studies across the world found that the utility of the approach was diminished by problems defining what makes up a community,

and who is Indigenous, as well as trying to satisfy multiple stakeholders with multiple interests (Chirikure and Pwiti 2008:467). Additionally, there is a concern that it is mostly the success stories of community archaeology that are published in the literature (Bell and Blue 2002:36; Chirikure and Pwiti 2008:469).

Specially relating to maritime heritage, Bell and Blue (2022) attempted to create a framework for designing and evaluating community projects based on three sections: factors influencing the development of a project, intended and actual contributions and the longevity of the project. They suggest that any evaluation should include six key elements:

1. Identify for whom the project is being conducted and why,
2. Include all stakeholders' voices,
3. Clearly identify the level and duration of engagement,
4. Report on successes and failures,
5. Seek to understand the methodology behind achieving each outcome,
6. And evaluate in an unbiased fashion (Bell and Blue 2002:8).

This expresses a general effort to provide an objective generalised critique of community archaeology projects, even though the researchers acknowledge that what defines success in one study may not be feasible in another context (Bell and Blue 2002:9). Additionally, the size of the case studies examined in their paper are all far bigger than the scope of this thesis.

Theoretical frameworks

A survey of the relevant academic publications reveals that not all community archaeology projects define a particular theoretical model in their project design. This can be explained by community archaeology's emphasis on ways to engage, collaborate, empower and share with communities, prompting a much greater focus on the practical methodology rather than theories.

Nevertheless, postgraduate theses have offered a variety of theoretical models used in archaeological research involving community participation. The most popular is landscape and seascape theories because they often support inclusivity by incorporating and validating community knowledge (Bell and Blue 2022:3). This is seen in the research by Brad Duncan (2006) and Ashley Ellison (2024) who both framed their work using the maritime cultural landscapes theory to study community interactions with maritime heritage. Both researchers collected oral history from community members to map their knowledge, methods of interaction and their motivations for interacting with the maritime landscape. In New Zealand, Susanne Rawson researched the question: how can community relationships with the preservation of underwater and near water heritage be used to inform cultural heritage management practices? (Rawson 2023:81). She considered her local community in Taranaki, through several frameworks, including

Authorised Heritage Discourse, Community Engaged Research and Communities of Practice, and analysed her results through Actor-Network Theory. These have seen limited application in archaeology research.

Similarly, the author of this thesis opted to borrow a socio-cultural framework to apply to this research. Lengthy experience in public education in Australia and an understanding of the Communities of Practice theory in that setting presented an opportunity to apply it in the sphere of maritime archaeology. First developed by Lave and Wenger (1991) as a theory on the nature of learning, the concept has been applied to and discussed in relation to archaeology previously (e.g. Ewonus 2022; Rawson 2023; Wendrich 2013). The theory posits that learning does not occur in the mind of an individual, but through social interaction (Hanks 1991:14). Communities of Practice therefore refers to a group of individuals who pursue a common goal and develop shared practices, resources and perspectives (Coburn and Stein 2006:28). It uses the metaphor of 'apprenticeship' to refer to how knowledge is built within the group, from peripheral to full participation (Lave and Wenger 1991:64). In this sense, this thesis aimed to create reciprocal sharing of information. It was hoped that by crowd sourcing knowledge from residents of Stewart Island/Rakiura, this would build the author's understanding of the local area and its history, and in return, the author could develop the community's understanding of local heritage through the practices of maritime archaeology.

2.2 Community archaeology in Australasia

Trends in archaeology 'Down Under'

Archaeology in Australia and New Zealand, as well as other colonial nations, is generally divided into the study of Indigenous sites, and sites from the period post-contact when European settlers arrived (Greer et al. 2002:266). It has resulted in a 'constrained examination of the interface between the two periods,' limiting the contribution of archaeology to understand the modern world (Smith 2008:367). This has had a flow on effect with regards to how community is considered and involved in archaeological research (Greer et al. 2002:266). In Australia, it has been acknowledged that this partitioning of archaeological sites is a device used for legislative purposes, and that 'communities do not partition places of the past in this way' (Fredericksen 2002:290).

Marshall (2002:212) suggests that community archaeology appears to be more explicitly articulated as an approach in archaeological practices in Australia and New Zealand. Community archaeology is widely known and commonly practiced in Australia and New Zealand but tends to be restricted to projects between Indigenous communities and non-Indigenous archaeologists (Buhagiar 2022:5).

Australian approaches

As mentioned, community archaeology in Australia has developed over the length of the field's development, through short and long-term projects. There are several notable examples of Australian projects where non-Indigenous researchers have worked in tandem with Indigenous communities and developed archaeological research designs that foreground Indigenous knowledge, memory and epistemology (e.g. Clarke 2002, Roberts et al. 2013). In the investigation of the *Narrunga* shipwreck in South Australia, the participation of local Indigenous community added 'layers of significance to the archaeological record that cannot be achieved by any other means' (Roberts et al. 2013:96). In contrast, archaeologists have not necessarily offered the same opportunity to non-Indigenous communities they work with, assuming the traditional role of 'expert'. 'Historical archaeologists have also generally been less concerned about taking on such a role, as the ethical concerns associated with studying 'someone else's' history are generally thought to be absent' (Greer et al. 2002:267). This idea, combined with the lack of available literature that uses community archaeology in the historical period, suggests that there was little incentive to develop a community-based approach in historical archaeology.

Additionally, it has been suggested that 'maritime archaeology as a sub-discipline has lagged far behind its Indigenous archaeology counterparts in terms of engaging a broader community in cultural heritage management' (Roberts et al. 2013:78). For example, in New South Wales, 'meaningful community participation in the running of archaeological projects focusing on the recent non-Indigenous past… has yet to be explored in the same way' (Greer et al. 2002:282). The recognition that the combination of maritime archaeology and non-Indigenous community archaeology is under-developed in Australasia is relevant to the research significance of this thesis.

One of the exceptions to this is the doctoral thesis of Brad Duncan (2006). Although he was utilising a maritime cultural landscapes framework in his research at Queenscliff, Victoria, Duncan found that local knowledge exposed a 'wealth of previously un-investigated archaeological sites' (Duncan 2006:364). The depth of oral histories he collected was the 'most surprising and exciting aspect' of his research and placed the community within the archaeological record (Duncan 2006:364). Another researcher also using the maritime cultural landscapes approach collected oral history about the relationships to colonial maritime heritage in the Encounter Bay community in South Australia (Ellison 2024). Although she did not explicitly aim to create an environment of knowledge sharing, she acknowledged that:

> 'Conducting research in these areas… can assist coastal communities in reconnecting with their maritime history. The inverse can also be true, as speaking with residents, especially fishermen or people with direct knowledge of the water, can lead to researchers gaining

> insight regarding archaeological features or places of significance in the maritime cultural landscape' (Ellison 2024:51).

Other methods include a range of previous and current education programs, such as the AIMA/NAS training course, Wreck Spotters and the GIRT citizen science program, two of which operate in New Zealand as well. They have been successful in broadly engaging members of the public with maritime archaeology and cultural heritage monitoring but are limited in their target audience, and do not necessarily offer further application for participants beyond the length of training. Considering the interests of this thesis, while these programs primarily offer public training, participation and education about maritime archaeology, they are not specifically designed to capture knowledge from the community they engage with. Additionally, each training course has an overemphasis on shipwreck sites, although GIRT acknowledges that it plays no part in what site members adopt (Viduka 2022:71).

New Zealand approaches

While archaeology outreach and citizen science programs are established in New Zealand, incorporating local communities into research is limited (Rawson 2023:22). These limited community archaeology projects have been reported as successful, although it has not been without its challenges. Projects have mostly focused on Māori sites, which form the vast majority of recorded archaeological sites in New Zealand: approximately 84% of 70,000 sites (Rita-Heke 2010:197). Mainstream archaeology has a 'long way to go' on solving the power imbalances between communities and archaeologists, including seeing oral histories as more than supplementary information (Rita-Heke 2010:204).

A collaborative archaeological project in the wetlands of north Taranaki was effective in considering community values, archaeological values and ecological values when working in an environmentally sensitive area (Allen et al. 2002:318). However, they did encounter community discontent: some members of the Māori community were convinced that the purpose of the fieldwork was to remove taonga (cultural treasures), largely due to the misrepresentation of the research in a newspaper article (Allen et al. 2002:324). This was especially damaging due to the physical separation of Māori from their places, artifacts and landscapes in the process of colonisation (Allen et al. 2002:325) and the trauma of colonisation. This has been identified in New Zealand as creating 'deep misgivings and misapprehensions surrounding archaeology and the science behind it. The memory of hurtful interpretations, used as a tool of denigration, still lingers and smarts' (Rita-Heke 2010:204).

Additionally, maritime archaeology remains under-developed in New Zealand (Carter and Bennett 2021:94), limiting opportunities for maritime archaeology projects that use the community archaeology approach. This is noted by other researchers, who question this in the context of New Zealand's maritime origins (Rawson 2023:32). New Zealand has accessed some of the

infrastructure that is more readily available in Australia due to these limitations, such as the Australasian Underwater Cultural Heritage Database (AUCHD), which lists 2,196 shipwrecks in New Zealand (28 on Stewart Island/Rakiura or nearby waters, wrecked between 1810 and 2000) (Australian Government n.d.). As a much smaller nation, using Australian resources was largely driven by the combination of 'limited financial resources and no qualified maritime archaeologists employed by Heritage New Zealand' (Viduka et al. 2021:3). A two-day GIRT program was run on Stewart Island/Rakiura in 2023, but only one of the participants was a local.

There are two specific examples of community archaeology that involved locals in New Zealand. Bennett and Fowler (2017) conducted a community archaeology project at Rangitoto Island, off Auckland, to examine how local communities salvaged and re-used abandoned vessels, particularly in the construction of their beach homes. Their research attempted to fill a gap where the communities, not associated with the abandonment processes, were 'overlooked or under-studied archaeologically' (Bennett and Fowler 2017:46). This addressed a highly specific research gap which examined locals' actions following vessel abandonment. Like the methodology of this thesis, Bennett and Fowler targeted a community that had an existing connection to maritime activity.

The second example is a project that used the re-examination of a 19th-century shipwreck in Whitianga, on the Coromandel peninsula, to involve the local community and promote maritime archaeology. This attempted to engage a public, who although they lived locally to the site, had limited familiarity with the local underwater cultural heritage (Bennett et al. 2021:25). This project drew on the skills of volunteer recreational divers to help survey *HMS Buffalo* (not specified whether any were local), but primary-age school groups became a focal point for public outreach (Bennett et al. 2021:25). This is important because educational resources are a neglected feature of community archaeology projects (Tully 2007:168). Project leaders ran a beach-side field trip for students and a hands-on activity to learn about the process of underwater survey. Additional outreach was through public interpretation signage and various public and professional lectures (Bennett et al. 2021:42). The project won both the NZAA's Public Archaeology Award in 2022 and the Australasian Society of Historical Archaeology (ASHA) Best Public Archaeology Initiative in 2023. It is important to note that even though the project used community engagement practices within the zone of standard practices (see Figure 3), it was nonetheless very successful at engaging and reinvigorating the local community with their local heritage, and further, inspiring the site's continued protection (Bennett et al. 2021:45). However, while it offered much-needed publicity for maritime archaeology in New Zealand, it did not survey the community for their experiences and local knowledge.

Approaches in other parts of Australasia and the Western Pacific

One of the frequently cited papers on community archaeology further afield in Australasia employed the community archaeology approach to investigate Indigenous connections with the sea in the Mariana Islands of Micronesia (McKinnon et al. 2014). The researchers used the concept of 'seascapes' to explore both tangible and intangible heritage, and they attempted to fill a gap in Oceanic research about the sea and Indigenous association with it (McKinnon et al. 2014:76). Tangible sites included occupation structures, fish traps and rock shelters, and intangible heritage included creation stories in the topography and lived experiences. McKinnon's research is praised for its approach to community archaeology, where the community decided on methodology and the impact on their culture (Myers 2023:32).

In Fiji, Andrew Crosby (2002) worked during the 1990s as a consultant with local Indigenous communities who were seeking alternative income and new sources of employment. In a post-colonial context, Crosby assisted local communities to reclaim archaeological resources and use them to achieve economic independence, defining this work as archaeology *by* and *for* community. Heritage professionals assisted with the development of eco-tourism, where methods included training of locals, cooperative efforts to clear, survey and repair ancient sites, construction of trails and signage, and the collection and recording of oral history (Crosby 2002:374–376). The benefits of this partnership were substantial for archaeology and community; the projects improved the economic fortunes of local villages, and the condition of the sites used. They empowered communities to reclaim their local heritage and have raised the profile of archaeology in the country (Crosby 2002:376). This demonstrates a successful community archaeology project that went beyond the standard practice to let local communities reclaim their history and achieve a more balanced understanding from the combination of local and scientific knowledge.

2.3 Community archaeology beyond Australasia

Community archaeology has been used very successfully outside the region of Australasia. In other countries with a colonial past, the same patterns are visible, where community archaeologists focus on working with Indigenous communities. This global trend is largely seen in studies that work with First Nations and Indigenous communities in southern Africa, North America, Latin America and the Pacific (e.g. Chirikure and Pwiti 2008; Colwell 2016; Jeffrey and Parthesius 2013; Myers 2023; Weaver et al. 2022).

Of interest to this project are the studies that have been focused on the historic archaeological record and working with local non-Indigenous communities in remote coastal areas. One study in the highlands and islands of Scotland was not initially designed to focus on a community-based perspective, but during fieldwork, it became clear that engaging the locals allowed for a reciprocal exchange of ideas and information that benefited both groups (Lenfert 2019:78). This

demonstrates excellent adaptability, but most archaeological research projects would find it difficult to shift methodology so spontaneously. The researcher needed critical information about navigating the remote landscape, finding that 'local knowledge was often the difference between locating a site and going away empty-handed' (Lenfert 2019:79). Through adaptation of his methodology, he acknowledged that the 'human element' was lacking in the existing literature on his subject area, and he found that the sharing of information with the community was just as important as the academic results (Lenfert 2019:79). This reflects a recent understanding of how crucial it is to foster relationships with and acknowledge the contributions of local communities by feeding information back.

Another Scottish research project named Project SAMPHIRE (the Scottish Atlantic Maritime Past: Heritage, Investigation, Research and Education) (McCarthy and Benjamin 2019) provided direct inspiration for this project's aims and methods. The SAMPHIRE team first identified a research bias in the national heritage database against smaller, wooden and vernacular vessels. They applied a community archaeology approach to address the research bias. Face-to-face community engagement through a crowd sourcing method was used to conduct large-scale prospecting of maritime archaeological sites over a three-year period (McCarthy and Benjamin 2019). However, the overall aim was not just data collection but to foster a collective stewardship among local communities and to highlight the benefits of collaborative research (McCarthy et al. 2015:2). The data collected in this thesis will represent a microcosm of New Zealand maritime heritage, unlike the broad regional sweep of SAMPHIRE, which covered the Atlantic coast of Scotland and its islands. In addition to their success in locating and identifying multiples sites and artefacts unknown to heritage agencies, the project made important conclusions for community archaeology practices. They highlighted the importance of traveling to the remote locations to meet with community members as a means of creating interest and building trust and made an effort to democratise the captured knowledge (McCarthy and Benjamin 2019:284–285).

In another maritime nation, Alexandra Tyas explains how, due to the low number of maritime archaeologists in Iceland and limited funding, community archaeology can profoundly assist in monitoring and managing sites. She acknowledges that the approach cannot solve all the challenges in heritage management, but equipping community members with the knowledge to collect data can help build baseline data (Tyas 2023:199). This approach was along the lines of the citizen science projects mentioned previously and was limited to individuals with diving experience.

2.4 Remote archaeology

The author acknowledges that this is not a sub-discipline or theoretical approach of archaeology (maritime or otherwise) but there is very little in the current literature about specific approaches or methodologies for archaeology in remote areas. Concepts of remoteness and isolation are most referred to in papers focused on island archaeology, because islands have clearly defined marine

boundaries (Fitzpatrick and Anderson 2008:6). Clearly, this is applicable to Stewart Island/Rakiura. The lack of literature about remote area archaeology is seen by the author as a significant failing, as archaeology in remote areas occurs frequently, across various environments, and would benefit from specific consideration. It is particularly relevant to archaeology in Australia and New Zealand, where significant parts of both countries are considered geographically remote or remote from services.

One paper that used community archaeology in New Zealand mentioned the difficulty of a 'distant research location', which was compounded by the preference of face-to-face relationships by Māori, a multi-disciplinary team and irregular arrivals and departures to the study location (Allen et al. 2002:325). Although the area was readily accessible, it was distant from most universities and had not been the site of much investigation, leading to the local community's unfamiliarity with academic research. This prompts the concept of locations that may not be geographically remote, but that have features associated with remote areas.

In discussion of life of pre-contact Māori, Bruce McFadgen wrote that 'the most striking feature about New Zealand on a world map is its remoteness' (McFadgen 2007:1). However, remoteness or isolation is not a fixed state; it can change over time. Questions about how and why this changes and whether such changes are visible in the archaeological record would be interesting directions for future research but are beyond the scope of this project.

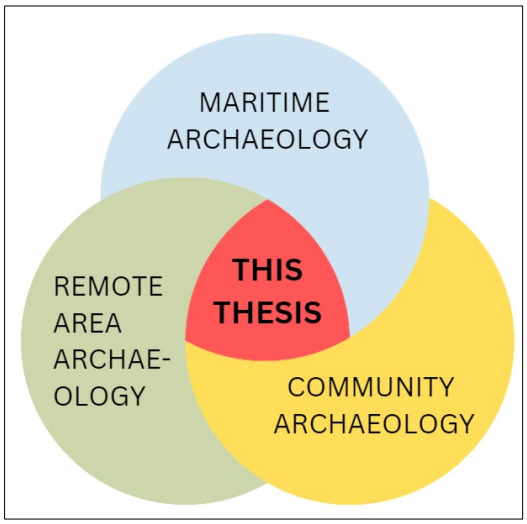

Figure 5: Visual diagram showing the various archaeological streams of this thesis (created by author).

CHAPTER 3: HISTORICAL AND ARCHAEOLOGICAL BACKGROUND

3.1 Colonisation of New Zealand

New Zealand forms one corner of the Polynesian triangle and is the southernmost land mass in the region. For this reason, it was the last to be settled in the period of Polynesian voyaging. The settlement period is generally accepted to be between the 12th and 14th centuries, and recent evidence from population, deforestation, and subsistence trends has suggested that the north was settled earlier (Bunbury et. al. 2022).

Archaeologically, remains of Māori culture have been recorded both underwater and in the intertidal zone. Types of sites include canoe landings, middens, eel weirs, fish traps, inundated settlements and parts of canoes (Carter and Bennett 2021:94). There are less than 20 examples of pre-contact Polynesian or Māori watercraft that have been found across the country, but they are spread across all three main islands of New Zealand (Irwin et al. 2017:32).

3.2 Pre-contact archaeology of Stewart Island/Rakiura

The archaeology of Māori on Stewart Island/Rakiura is not as well known, even ignored, by comparison to the studies in other districts in the South Island (Ngāi Tahu Development Corporation n.d.). Despite being at the extreme south of New Zealand, Stewart Island/Rakiura provides early evidence of resource use. Rakiura Māori traditionally tell of their ancestors moving between a large area, following the food sources at different times of year. Stewart Island/Rakiura was a target for their migrations due to the large numbers of tītī (muttonbirds) which are harvested in the autumn.

Through occupation and resource use, Māori association with Stewart Island/Rakiura spans from the present day to at least 700 years ago (Peat 2021:19). It is thought that the first people to inhabit the island were the Rapuwai people, followed by Waitaha and Kati Mamoe (Peat 2021:21). In the seventeenth century, the Kāi Tahu tribe migrated from the North Island and fought and intermarried their way across the entire South Island, eventually absorbing their predecessors (King 2003:90). During the period of tribal warfare, Waitaha and Mamoe chiefs sought refuge on Stewart Island/Rakiura (Peat 2021:21). Despite early claims that ‘the Māori story of Rakiura in the days before the white men will never be written’ (Howard 1974:xii), archaeological and ecological research on the island has revealed more about their arrival and way of life.

Southern Māori were a coastal people, living in small hunter-gatherer communities (Esler 2020:25). The earliest occupation is at Sealers Bay on Codfish Island/Whenua Hou, which offers a sheltered aspect and safe landing. The evidence for this comes from dating of archaeological material, but

also naming traditions: Whenua Hou means ‘New Land’ (Peat 2021:21). Radiocarbon chronology shows two phases of occupation; the first from the thirteenth to the fifteenth century, which dominates the cultural assemblages, and the second in the nineteenth century after the arrival of European sealers (Smith and Anderson 2009:17-19). Archaeological material from Native Island, in Paterson Inlet/Whaka a Te Wera, was calibrated at an age similar to the Sealers Bay dates (Peat 2021:22).

There are 180 recorded archaeological sites of Māori origin scattered across the island, underlining the extent of resource use in pre-European times. The most common sites are middens, rock shelters, and burials. One of the most significant finds on the island was a broken piece of canoe decking, which was found at Doughboy Bay, on the west coast. Although a carved canoe prow was also found further north at Mason Bay, the decking was much older, and the caulking was radiocarbon dated to between 1323 and 1399 AD (Irwin et al. 2017:34).

3.3 European exploitation and settlement

In 1769–1770, Captain James Cook mapped New Zealand and the east coast of Australia, although he mistook Stewart Island/Rakiura for the end of a peninsula. He returned in 1773 on his second voyage, and his report on the prevalence of seals in and around Foveaux Strait did not take long to stimulate European interest for commercial enterprise (Peat 2021:12). With the inclusion of New Zealand into a global mercantile economy, ships and products from all around the world are represented in the country’s archaeological record (Carter and Bennett 2021:94). Across the scope of New Zealand, maritime archaeological sites of European origin have been recorded and classified under the following list of terms: artillery battery, bond store, custom house, fort, hulk, jetty, landing place, lime burning, quarantine, reclamation, rifle butts, sea wall, settlement, shipwreck, signal flagpole, slipway, stone ramps, torpedo boat mole, warehouse, whaling station; WW2 trench (Carter 2012:16).

The history of European resource use in the area paralleled the early history of the Bay of Islands in the far north of New Zealand. Codfish Island/Whenua Hou is significant as the first permanent bicultural settlement in southern New Zealand (Fischer and Tucker 2021:8). Sealers were the first Europeans to arrive at Stewart Island/Rakiura (Peat 2021:12). Seal stocks dwindled quickly following the introduction of the industry, which attracted not just merchants from the new colony of New South Wales, but also international vessels. The American sealer *Favorite* departed Port Jackson in 1805 and returned 10 months later with 60,000 skins (McNab 1907:89). Some sealing parties were left at their posts and then picked up, often more than twelve months later. Port William was described as the ‘metropolis of the busy sealing population’ (Howard 1974:36-37).

From 1816, increasing amounts of Europeans lived in the area, including Codfish Island/Whenua Hou, Stewart Island/Rakiura and on Ruapuke Island in Foveaux Strait (see Figure 6). A fledgling

colony had also been started at Port Pegasus on the southeast coast. When John Boultbee, an English sealer, arrived in 1826, he described the settlement at The Neck as being made up of 60 houses. Sealing stocks were untenable by the 1820s and as profits fell, new commodities were found for export, including flax, timber, pork and potatoes, and whaling (Peat 2021:26). Shore-based whaling stations were based elsewhere in New Zealand, but whaling ships from various ports called in to Stewart Island/Rakiura for provisioning and recruitment. Whaling required a substantially larger labour force, and this increased the numbers of Europeans in residence along the coastline (O'Malley 2012:91). In the years 1844 to 1885, there were at least 187 visits by whaling ships to Foveaux Strait, with around 600 sperm whales killed (Esler 2020:97). In the early twentieth century, the Ross Sea Whaling Company (Hvalfangerselskap Rosshavet) of Sandefjord, Norway set up a ship repair base in Paterson Inlet/Whaka a Te Wera. They undertook nine consecutive expeditions to whale in Antarctic waters between 1923 and 1933 and used the base as a winter-over station. The remains of the whalers' station, including the hulk *Othello*, which was scuttled as a dock, consist of the only post-1900 protected archaeological site on Stewart Island/Rakiura, and one of two post-1900 protected maritime sites in the country.

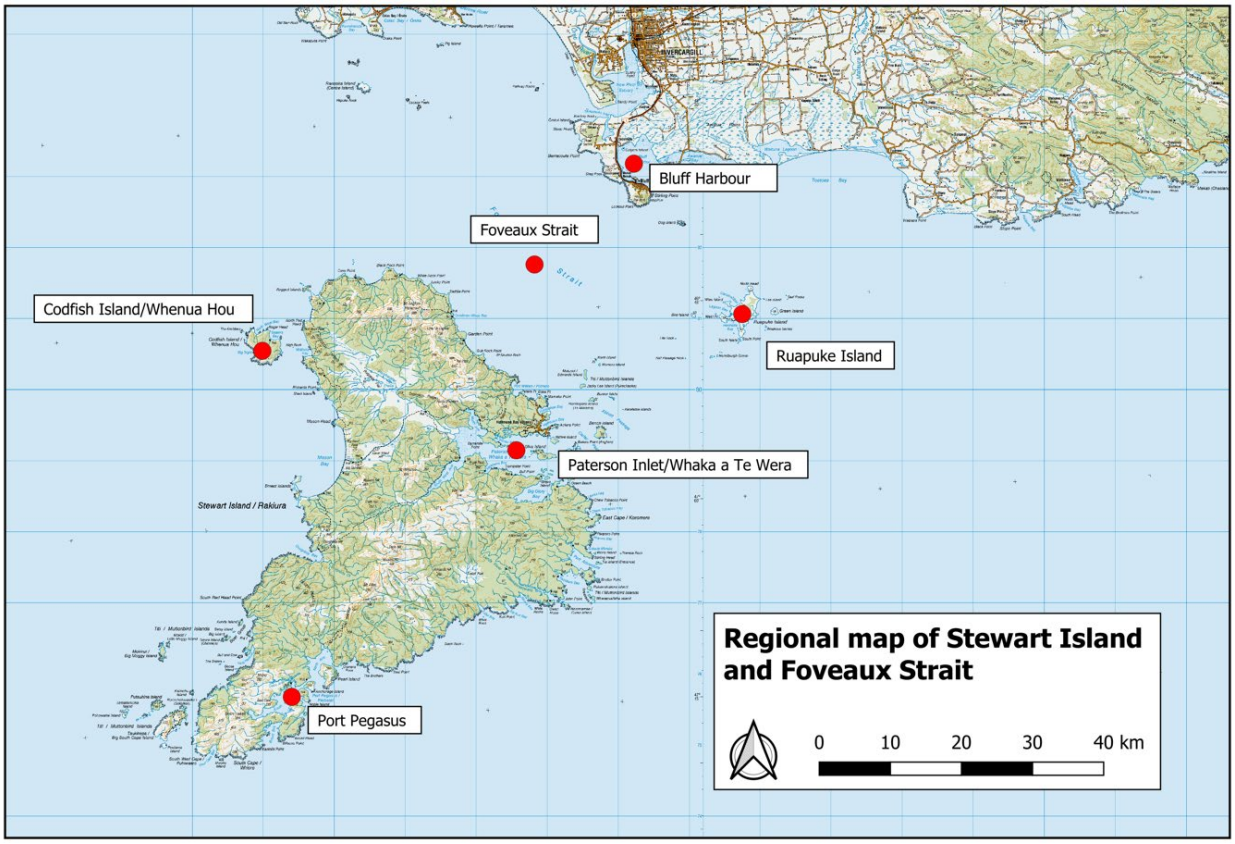

Figure 6: Regional map of Stewart Island and Foveaux Strait (contains data sourced from the LINZ Data Service licensed for reuse under CC BY 4.0).

Stewart Island/Rakiura also has a long history of shipbuilding. It involved numerous skilled shipwrights operating small enterprises in a variety of locations. Many of these vessels were small: cutters and launches under 50 tons, but some substantial vessels were also built, including the

149-ton *John Bullock*, launched in 1864. Alongside shipbuilding, came the timber industry. There were no less than 20 sawmills at Paterson Inlet/Whaka a Te Wera, Horseshoe Bay and Halfmoon Bay, several with infrastructure for loading, including jetties, wharves, tramlines and ringbolts for vessels tying up (Howard 1974:196-198). These sawmills were primarily for export timber, but there were mills that met local demand for shipbuilding and construction.

3.4 Previous research

A significant amount of the previous research on Stewart Island/Rakiura is historical. The classic reference book on the island's history is 'Rakiura' by Dr Basil Howard (1940, reprinted 1974) and much of the archaeological records on Stewart Island/Rakiura derive from his detailed work (Christina Paterson, pers. comm. 2024). Later publications usually address the broad history of Stewart Island/Rakiura (e.g. Hall-Jones 1994; Peat 2010) but some focus on the history of particular sites (Watt 1989).

Heritage sites on Rakiura/Stewart Island were provisionally listed in 1977 and included both Māori and Pākehā sites (Ritchie 1977). The NZAA suggests that non-Māori sites are under-represented in the ArchSite database (NZAA n.d.), but this was found to not be the case on Stewart Island/Rakiura, where 43% of sites are non-Māori and 54% are of Māori origin.

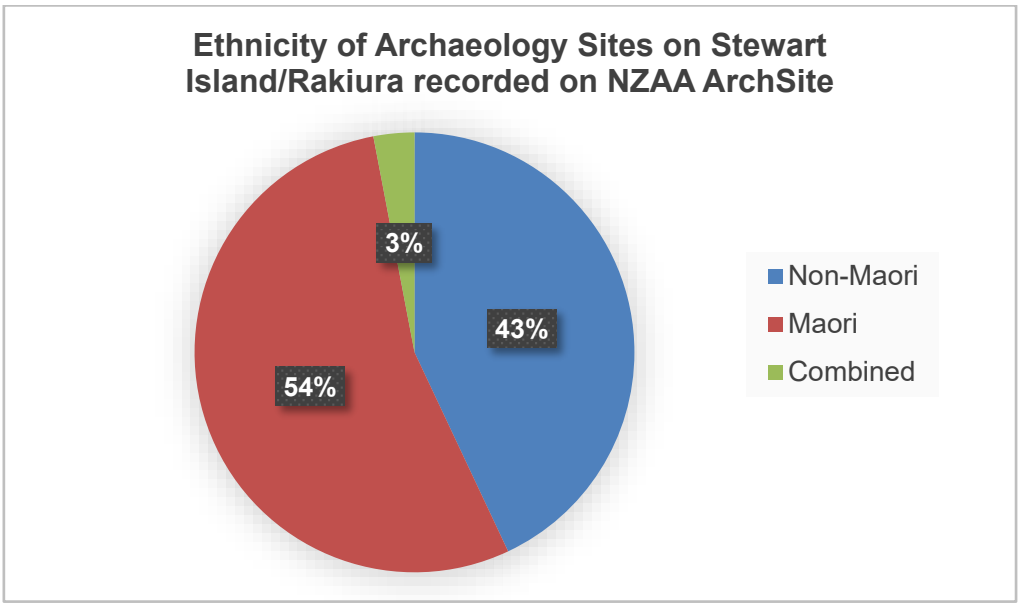

Figure 7: Ethnicity of archaeological sites on Stewart Island/Rakiura recorded on NZAA ArchSite (created by author).

The most recent DOC management plan lists Māori sites, such as middens, ovens, gardens, burials, pā (fortified settlements) and canoe landing sites, as well as historical period sites such as anchorages, moorings, landings, slipways, causeways, fences, wharves, jetties and ballast piles and 115 documented shipwreck sites around the island (DOC 2012:54). These are scattered

across the entire island, covering most of the coastline. NZAA ArchSite divides these up into map sheets. The distribution of archaeologist sites based on cultural association can be seen in Figure 8.

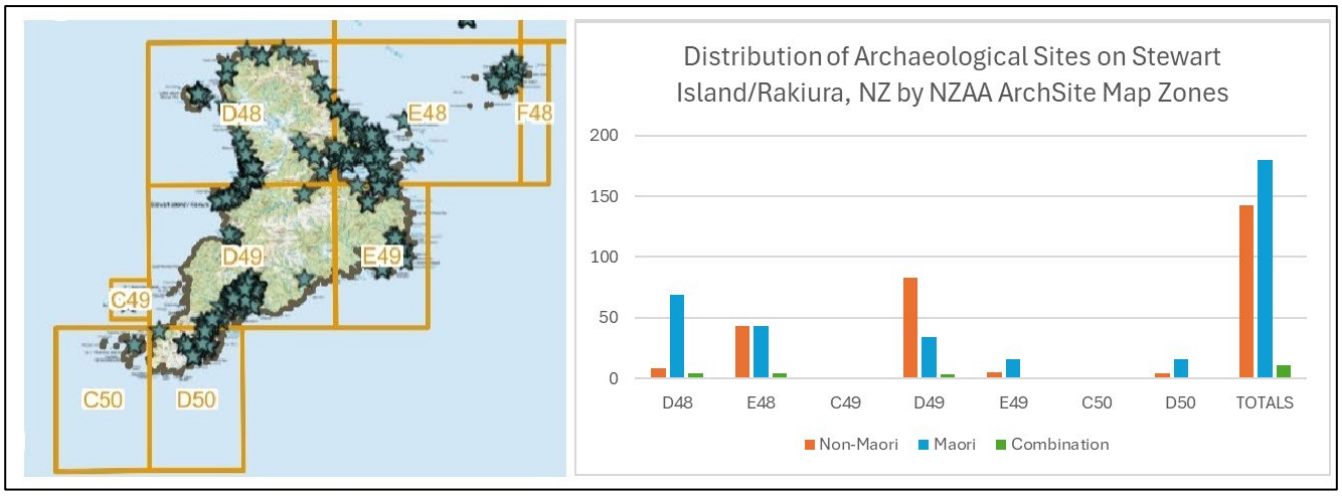

Figure 8: Map showing Māori and Non-Māori archaeological sites on Stewart Island/Rakiura by NZAA ArchSite map sheets (NZAA) and graph showing distribution (created by author).

Conservation and management of these sites depends on land ownership. Archaeological reports by Heritage New Zealand Pouhere Taonga (HNZPT) are available online, but grey literature documents from DOC are not readily available to the public.

CHAPTER 4: METHODOLOGY

4.1 Selection of research location

Rakiura/Stewart Island was decided upon as the research location because it met specific research criteria. This included:

1. Remoteness criteria

   Stewart Island/Rakiura is located at 47°S, below the South Island of New Zealand. Access to the island is via a passenger ferry from Bluff, or a short plane flight from Invercargill.

   The New Zealand statistical authority recognises the small settlement of Oban as having low urban accessibility as it can be reached within 60 minutes by regularly scheduled flights and ferries. However, beyond Oban township, Rakiura/Stewart Island is classed as very remote (NZ Stats 2020).

2. Logistical requirements

   Rakiura/Stewart Island was chosen as a case study because it is remote, but not *too* remote. The location provides several research directions, while still offering ease of access via plane or ferry. The township is small enough to walk around and there are only 30 km of roads on the island.

3. Known and potentially unknown maritime archaeology

   The long use of Rakiura/Stewart Island by both Māori, European and Pākehā settlers in an isolated environment has created a high density of archaeological sites. There are 334 archaeological sites recorded on the NZAA ArchSite database. Almost all of these are coastal, with only tin mining sites and sawmill sites located inland. The array of sites includes middens, fish traps, coastal settlements, shipyards, commercial fishing facilities and shipwrecks. There are 8 recorded shipwreck sites on the island, against a figure of 115 documented shipwrecks (DOC 2012:54).

In addition, the author had visited the island previously and already had good knowledge about access to the island, accommodation options and had established contacts with other archaeological researchers who had previously worked on Stewart Island/Rakiura.

4.2 Pre-survey consultation

A preliminary information-gathering trip to Stewart Island/Rakiura took place in April 2024. The author visited the island and established contacts at the Rakiura Museum and met with two local residents to discuss possible future research.

Advice was sought to understand best practice for archaeology in New Zealand. Where an Archaeology Authority is applied for, it is a requirement to gain consent from local iwi (tribes). For projects such as this, which are non-disturbance only, it is not required, but there is an expectation, both professionally and ethically, to consult with Māori representatives. In the absence of the runaka (tribal council), a member of the Board of the Rakiura Māori Lands Trust was consulted, in addition to the local kamātua (elder), Phillip Smith. Both offered verbal support for the project.

Even though the project focused on post-contact heritage, it was possible that Māori sites or artefacts would be discussed during the interview phase. The advice from Phillip Smith was to contact him in the first instance and he would respond with directives on how to proceed, depending on the disclosure. This was similar to the advice received by the research team working in the Taranaki wetlands who were concerned that they would come across taonga (cultural treasures) or koiwi (human remains) during their excavation (Allen et al. 2002:322).

4.3 Historic and archival research

This project employed archival research of the historical record. National, regional and more specific local sources were investigated in conjunction with the interview phase and archaeological site survey. Use of the historical record in combination with archaeological knowledge is a common trend in other remote regions and has been useful for archaeological research in polar areas (Avango 2016:160; Barr et al. 2021:151).

Digitised newspaper archives were consulted extensively, both prior to and after fieldwork. The Australian archive Trove, the New Zealand equivalent Papers Past and the British Newspaper Archive were all utilised. The New Zealand archives date back to 1839, and as such, in theory, would cover every historic shipwreck on Stweart Island/Rakiura. However, due to the 19th-century Trans-Tasman industry, Australian newspaper sources were also consulted. British archives of Lloyd's Shipping Register were required to find details of British-built ships.

Resources from the Rakiura Museum's collections were also used, including maps, local publications and the artefacts currently on display in the main gallery. Documents relating to historic sites at the DOC visitor centre were also examined for relevant information, in addition to historic maps from the Auckland Council City Library.

4.4 Theoretical and methodological model

Theories of engaging communities in archaeology were examined to see which suited the intended project on Stewart Island/Rakiura. The author drew on extensive previous experience in the education sector and familiarity with the Communities of Practice framework to apply it to this research. While the theory comes from socio-cultural origins, it has been applied to archaeology previously (Rawson 2023) (see Theoretical frameworks). This theoretical framework, specifically

the creation of a knowledge-sharing environment, was appropriate for the focus of building community relationships which offered value of both local knowledge and specialist archaeological knowledge.

The variety of community archaeology approaches in the literature was taken into account, but the SAMPHIRE project's concept of crowd sourcing (McCarthy and Benjamin 2019) formed the basis of methodology for this project. It was a community archaeology project in the field of maritime archaeology and conducted in a relatively remote location, similar to the context of this thesis. This project used the crowd sourcing technique by interviewing locals to gather archaeological data, which stayed within the standard practices of community engagement in Figure 3. This was considered an achievable goal for the short time period of a Master's thesis.

4.5 Data Collection: local knowledge interviews

The first phase of the program required recruiting volunteers from Stewart Island/Rakiura who had intimate knowledge of the waterways and maritime landscape of the area. It was expected that most participants would be residents of Stewart Island/Rakiura who have a long association with the island, but newcomers to the island were also considered for interviews for their fresh observations. All groups were considered, but priority was given to commercial fishers (including cray fishers and paua divers), tourism operators on/in the waters around Stewart Island/Rakiura and those with a personal interest in archaeology or history. It was also planned to interview heritage professionals who had knowledge of the island's maritime heritage, and especially those who had worked on the island. The heritage agencies targeted included representatives of the Rakiura Museum, DOC (including the Southland Conservation Board), NZAA, Maritime Archaeology Association of New Zealand and HNZPT. These were used to cross-reference local knowledge, adding depth to the information collected.

All participants who volunteered participated in semi-structured interviews to capture the data on known and potential maritime archaeology. The author travelled to Stewart Island/Rakiura to conduct interviews in person, due to the value of face-to-face engagement in building relationships (McCarthy et al. 2015:19).

Interview methods were based on qualitative approaches because they were documenting real events, recording what people said and examining visual images (Neuman 2014:204). These reflected the aim to investigate how community-based research could generate new data and offer novel approaches in maritime archaeology. Interview themes focused on collecting information about known locations of maritime archaeological sites, with prompting about shipwrecks, wharves, jetties and other maritime infrastructure. Interviews also encouraged remembered stories, local lore, and contemporary thoughts on remoteness and isolation.

4.6 Data collection: archaeological site surveys

The second phase of fieldwork was an archaeological investigation of two sites that functioned as case studies. These were selected based on local interest, reflected in the number of participants who mentioned them during interviews and the debates around identification. Both sites are recorded on the NZAA ArchSite database. The sites were the Ryan's Creek vessel, and the Smoky Beach shipwreck. Planned archaeological work involved (where possible), ground-truthing and site recording: manual measurements, photography, illustration, and interpretation.

4.7 Data analysis

Audio recordings of interviews conducted for this thesis were transcribed by the author. Each interview was transcribed in partial verbatim, instead of strict verbatim with key details recorded and interruptions edited out. Any inclusions of te reo Māori spoken by participants was included with English translation provided in parentheses. These transcripts were checked by participants to ensure their accuracy.

During interviews with locals, participants were asked to reference their knowledge of sites onto tracing paper taped over marine charts at 1:200 000 scale. It was initially planned to map the location of identified maritime archaeological sites from each participant as separate layers using GIS software (Greer et. al. 2002: 275). Once these layers were combined from all participants, and the base data of known historical archaeological sites taken from NZAA's ArchSite, this would provide a visual summary of how much new knowledge was gained. However, this was changed due to the limited accuracy of using 1:200 000 scale charts combined with the deteriorating eyesight of several of the older participants. The data was instead mapped as an approximate location.

4.8 Dissemination of results

An important consideration of this thesis was the dissemination of results to the local community involved. All participants were offered a copy of the final thesis, but more importantly, they were also offered a summarised, lay version in plain English. As noted by previous researchers, exclusion from the process of archaeology is 'perpetuated by the publication of research results in esoteric language hardly digestible by some of the interested communities' (Chirikure and Pwiti 2008:467). The research was also offered to local institutions, including the Stewart Island school, public library, DOC, Rakiura Museum and the Rakiura Māori Lands Trust.

Additionally, it is planned to use the collected data to provide updates to the NZAA ArchSite database. The database contains information such as site descriptions, location, type of site and condition. Historical site record forms, photographs and site plans can also be included.

CHAPTER 5: RESULTS

This chapter provides the result of the research on Stewart Island/Rakiura. Knowledge of local residents was central to this project. Semi-structured interviews with participating community members were conducted based on an approved set of eight questions (see Appendix 3 — Interview questions). The author began interviews following the order of these questions and use a chart of Stewart Island/Rakiura as a visual prompt. The chart was printed and laminated across two A3 pages with translucent tracing paper stuck over the top for participants to mark the location of sites as they were discussed. However, the strategy was adapted part-way through the collection of local knowledge to put participants more at ease. The interview began with two or three personal questions that participants would find easy to answer, such as their name, how long they've been on the island for, and their occupation on the island. Interview questions were not necessarily asked in order, and the author tried to ensure participants did not have to repeat themselves. The tracing paper was eliminated after two interviews where older participants had trouble reading through the tracing paper, but the charts continued to be used at each interview as a visual aid and memory prompt.

Figure 9: Laminated charts of Stewart Island/Rakiura used during interviews (Image: author).

The resulting conversations offered information on three key ideas: knowledge of local maritime archaeological sites, including their location and historic information, how people interact with those sites, and concepts of remoteness and isolation. Interviews began with the contacts

previously made on the island, and further participants were interviewed based on participants' recommendations, creating a snowball effect.

In-person interviews were conducted on Stewart Island/Rakiura over ten days in August/September 2024. Initial contact was made by phone and a time and place arranged to meet. Participants were provided with the HREC Information and Consent Form and were offered a verbal explanation of what it contained. Participants signed the consent form prior to any audio recording starting. A total of 18 participants were interviewed and recorded, in addition to a follow-up session over the phone with two participants to clarify information. Most participants were interviewed individually at a comfortable location of their choice, but in two instances, a married couple was interviewed together. There was a wide age range among the participants, but they were all residents living on the island. Participants had been resident between 7 and 85 years, and some of them could trace their family back on the island several generations. All of them worked directly in or had close association with the main activities of commercial fishing, tourism or conservation.

Phone interviews were conducted over a week in September 2024. These interviews were targeting people who had a long association with Stewart Island/Rakiura, including archaeologists who had conducted investigations there and other heritage professionals. These interviews provided context for the research, and the data was not included into the results gathered from locals.

The interviews varied in length, depending on the participant's schedule. There was no expectation placed on participants to talk for a specified time, and they were told interviews would take between 30 and 60 minutes. The shortest conversation was 33 minutes, and the longest was 1 hour 25 minutes. Once the interview was transcribed, it was emailed to them for approval.

5.1 Local knowledge of maritime archaeological sites

All community members who contributed to interviews had knowledge of several varied maritime archaeological sites around Stewart Island/Rakiura. While some participants mentioned Māori sites (in general terms only), or European settlement or industrial sites, the focus was on European and Pākehā sites in a submerged or intertidal context. Similarly, knowledge of sites from Codfish Island/Whenua Hou were also excluded. Community knowledge revealed the extensive maritime archaeological remains present on the island. This included: shipwrecks (including shipwreck debris from the vessel or its cargo), anchors, scuttled vessels, abandoned vessels, the whalers' base, other evidence of whaling activity, historical vessels still in use, wharves, jetties and slipways, shipbuilding locations, and ballast piles. Less than half the sites mentioned during interviews are known and recorded on the NZAA ArchSite database.

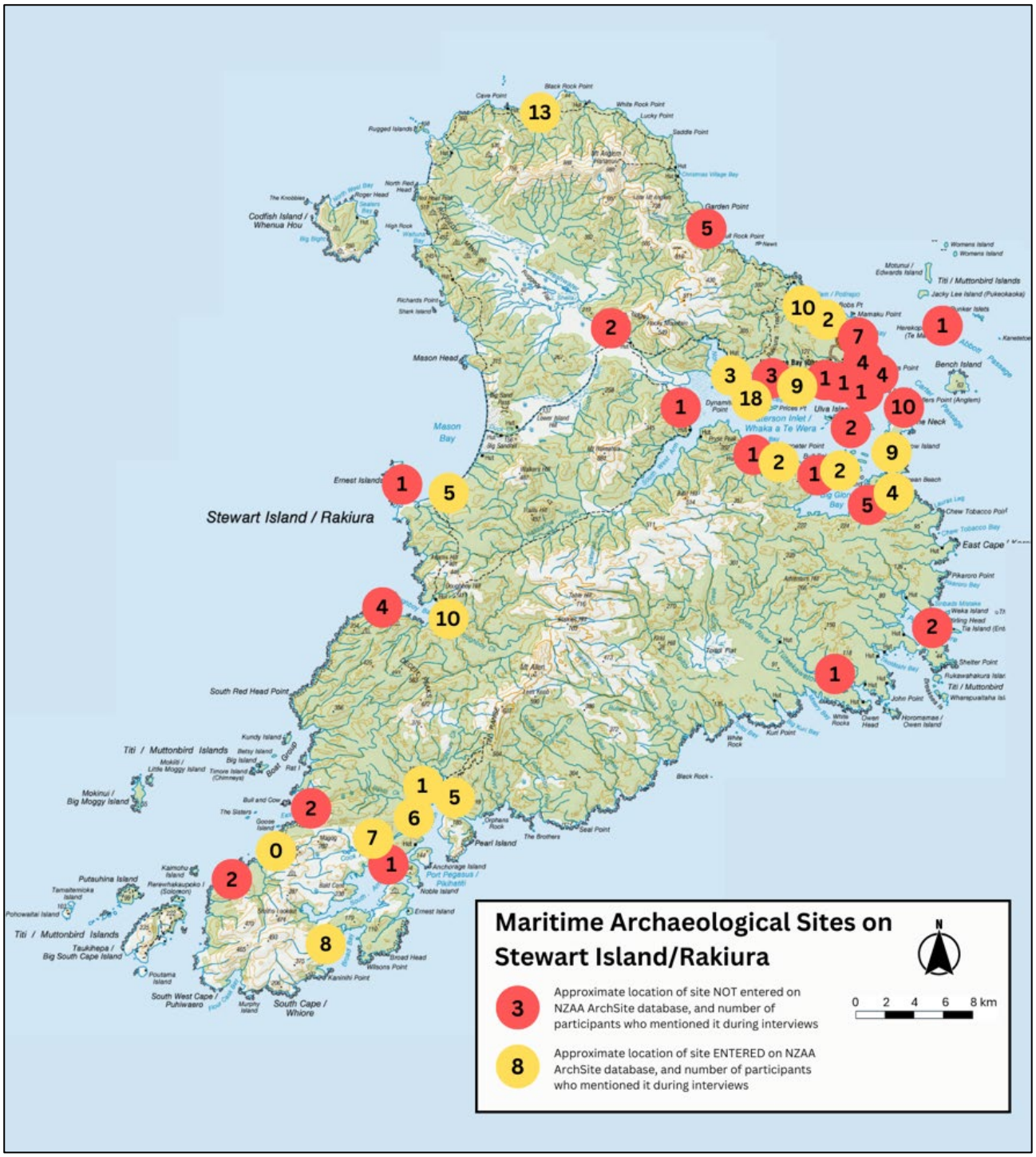

Figure 10: Maritime archaeological sites on Stewart Island/Rakiura showing the distribution of sites entered on NZAA ArchSite database, and sites not entered, and the number of participants who mentioned them during interview (contains data sourced from the LINZ Data Service licensed for reuse under CC BY 4.0).

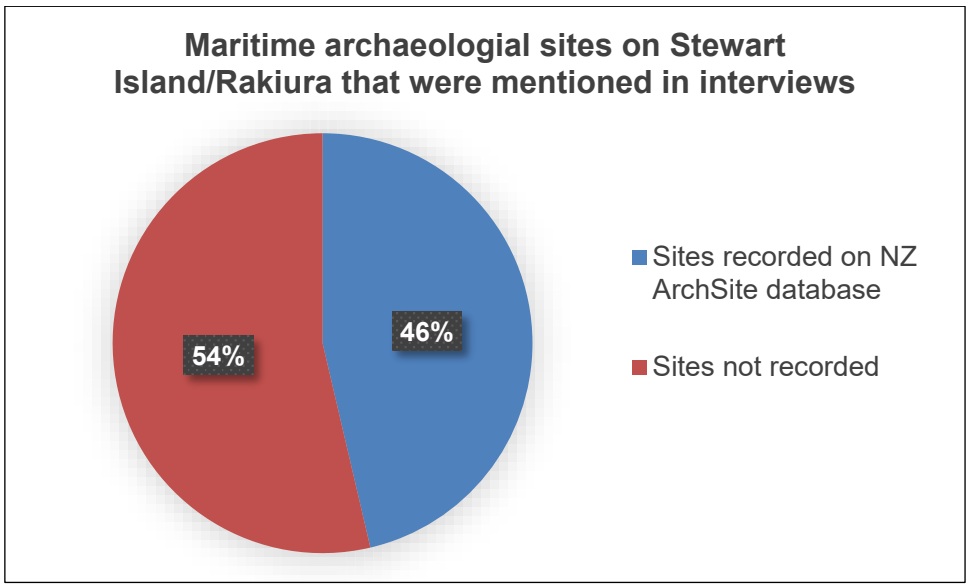

Figure 11: Maritime archaeological sites on Stewart Island/Rakiura that were mentioned in interviews (this chart does not include historic vessels) (created by author).

Participants had a varied knowledge of the maritime archaeological sites that are currently entered on the NZAA ArchSite database. The only site that 100% of participants mentioned during interviews was the Norwegian whalers' base and associated shipwreck of *Othello.* This is discussed further in Chapter 6: Discussion.

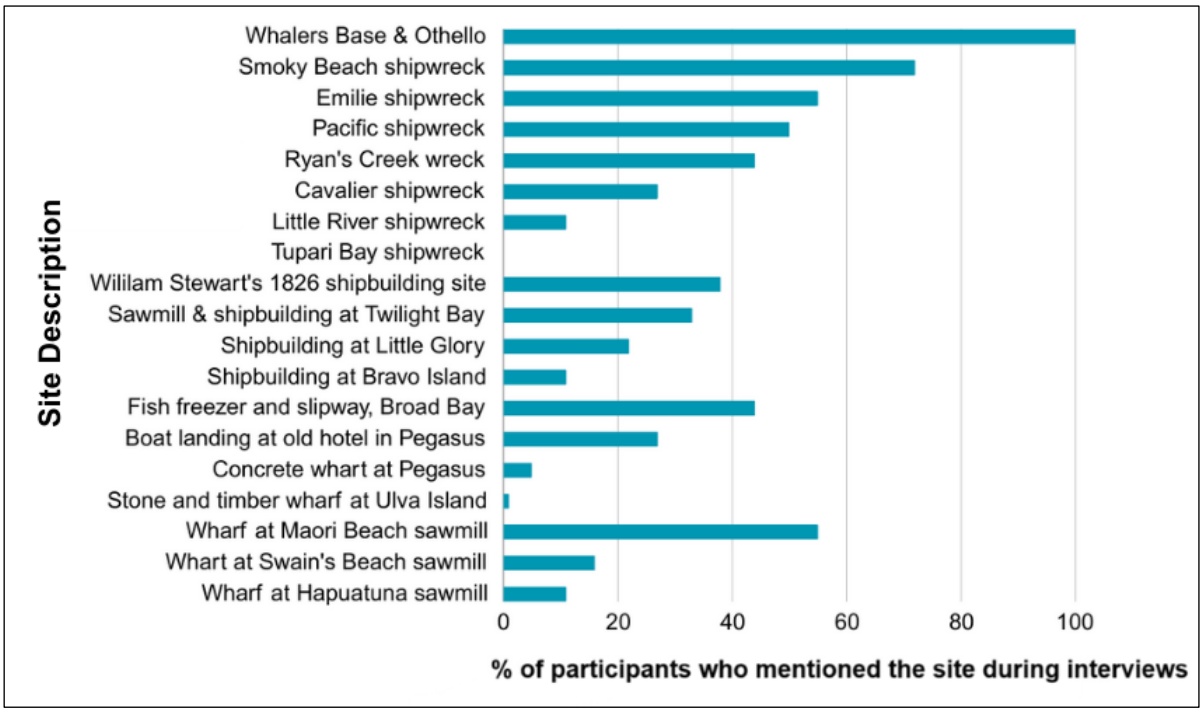

Figure 12: Graph showing the maritime archaeological sites on Stewart Island/Rakiura recorded on NZAA ArchSite and the percentage of participants who mentioned them during interviews (created by author).

There were 22 unrecorded sites of a variety of types, that were raised by participants in interviews.

Some of these sites are known only from memory and physical remains no longer exist or are covered by sand and only revealed on rare occasion. Other sites have physical remains that still exist. The most mentioned unrecorded site was the deliberately scuttled *S.S. Tarawera* at Lowry's Beach.

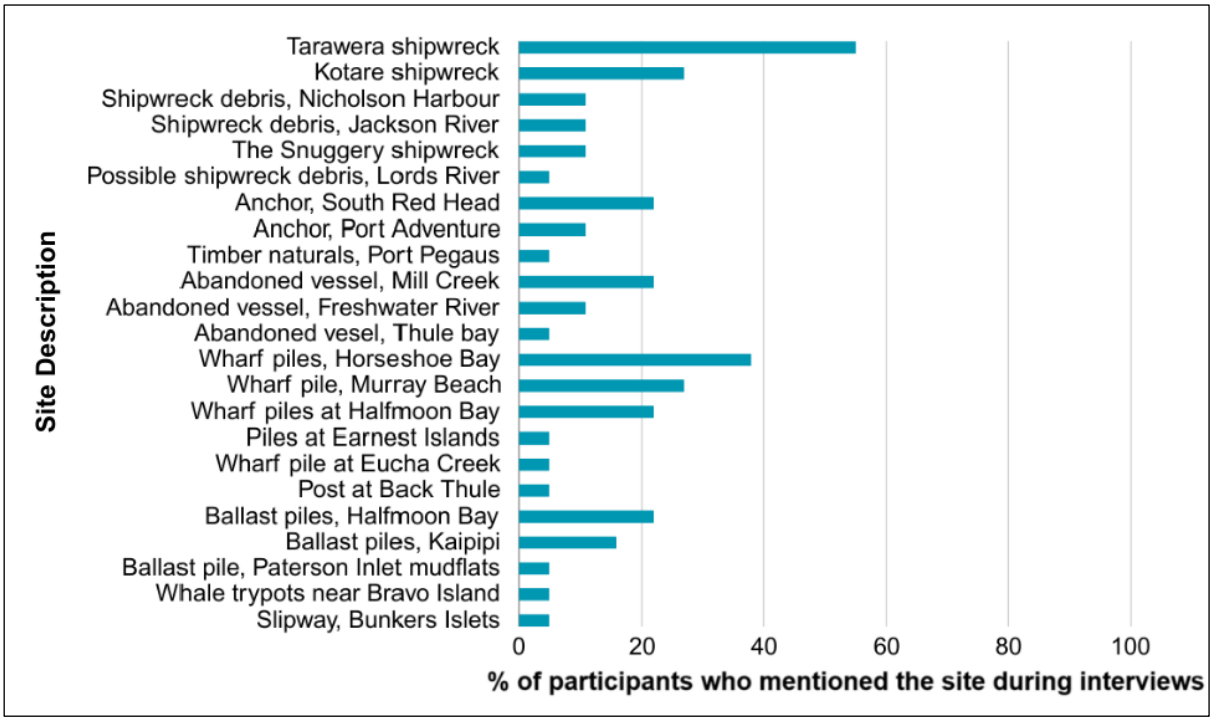

Figure 13: Graph showing the unrecorded maritime archaeological sites on Stewart Island/Rakiura and the percentage of participants who mentioned them during interviews (created by author).

Participants often had photographs of the locations mentioned and were asked if they would be willing to provide a copy. All photographs shared here are with the permission of the owner, and they retain all rights and copyright.

Shipwrecks and other vessels

Most participants could easily locate and identify shipwrecks on Stewart Island/Rakiura. Modern shipwrecks were spoken about frequently, including the numerous small fishing boats that have wrecked and particularly *Dong Won 529*, the Korean trawler that ran aground on the eastern Breaksea Island in 1998.

Of the historic shipwrecks around Stewart Island/Rakiura, participants most frequently raised the American whaler *Othello,* which was scuttled at the Norwegian whalers' base for use as a dock. Similarly, many referenced the 1864 wreck of *Pacific* at Pipi Rocks in Paterson Inlet/Whaka a Te Wera, and the wreckage of *Cavalier* at Mason Bay (wrecked 1901), although no one admitted to having seen any wreckage at that location. Another well-known shipwreck is the *Emilie,* a 600-ton ship which struck South Red Head in 1890, drifted for several days and then broke up. The

wreckage of *Emilie* and the timber cargo it was carrying continues to be exposed periodically at Doughboy Bay.

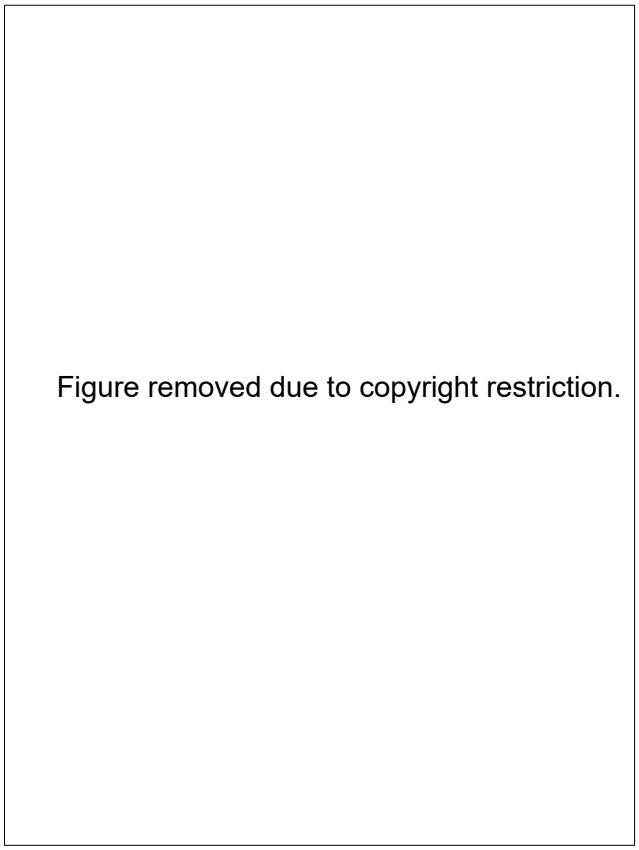

Figure 14: Stewart Island/Rakiura resident Margaret Hopkins with a large wooden knee and bolt, in Doughboy Bay (Image: Colin Hopkins).

There is significant interest in the community about the shipwreck at Smoky Beach, on the north of the island, and was mentioned by 72% of interview participants, the second highest number of mentions for a site entered on NZAA ArchSite. Interviewees explained various local theories about the identity of the ship. A local resident, Doug Griffiths, dedicated several years researching the shipwreck before his death in 2010. He had come to strongly believe that the shipwreck was of Spanish caravel *San Ies Mes*, last seen after rounding the Cape of Good Horn in 1526 (Griffiths 2009). These theories that the shipwreck is a Spanish caravel continue to resonate throughout the community. The other interpretation, also known in the community, is that the wreckage is the 150-ton brig *Workington*, wrecked in 1857. The periodic uncovering of the wreckage, which is in two parts, one section on the beach and the other approximately 75 metre higher up the beach in the creek, adds to the mystery. Some residents have only seen it once, others multiple times. Further information is provided in 7.2 Smoky Beach shipwreck (D48/29).

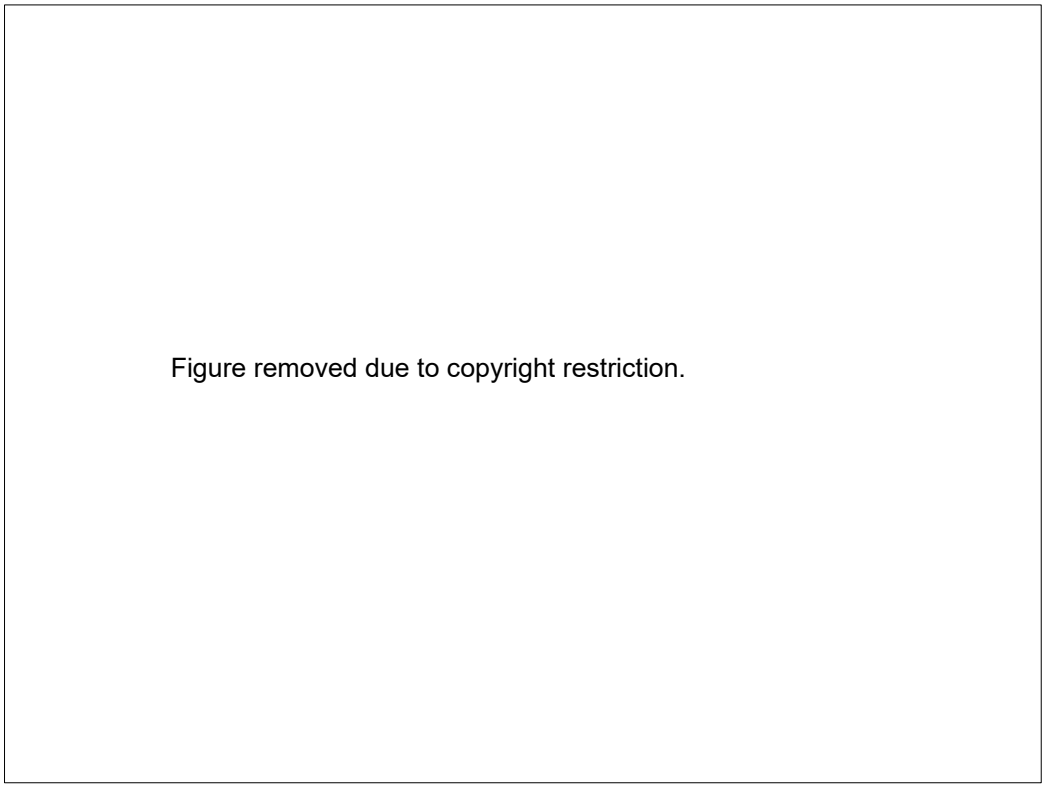

Figure 15: Smoky Beach shipwreck (creek section) during its most recent exposure in April 2024 (Image: Phred Dobbins, Department of Conservation).

There are at least two shipwrecks on the island that were mentioned that are on the cusp of becoming protected by NZHPT legislation under blanket rules for wrecks that occurred prior to 1900. This includes the previously mentioned *Cavalier* (wrecked 1901) and *Harriet Constance* (wrecked 1907) but neither of these are well-known. Later wrecks are more prominent in community memory, including *S.S. Tarawera* (scuttled 1933), mentioned by 55% of participants, and *Kotare* (wrecked 1931), mentioned by 27% of participants. In particular, the *Tarawera* is a popular dive location. At least one participant raised concerns about the shipwreck site being damaged or becoming a danger to other shipping due to the new tourism development at Lowry's Beach, which will require passenger transport at night.

Historic vessels

Participants identified that there are some historic vessels still afloat. These have not been included in data on archaeological 'sites.' Although only 16% of participants identified these during interviews, the most significant are the two Norwegian *snekker* (an open double-ended launch developed from fishing boats in Norway) that remain on the island, both of which are in private hands and still used recreationally. One has had modifications; the other is in its original configuration. Based on the dates the whalers' base was in use, these would be approaching 100 years old and are unique in New Zealand.

The other historic vessel mentioned by 33% of interview participants is the sailing ketch *Ranui* which was constructed at Port Pegasus in 1936. It was extensively re-fitted and now functions as a luxury charter out of Auckland.

Figure 16: Norwegian snekke *Else*, owned by Raylene Waddell on its mooring in Thule Bay (Image: author).

Anchors

Three anchors were specifically mentioned during interviews. One is a small metal bent-stock anchor that was dragged up in 2021 in Paterson Inlet/Whaka a Te Wera by a tourist boat and deposited by the shelter at Sydney Cove, Ulva Island. It caused some initial excitement because of its historic potential (Sydney Morning Herald April 2 2021), and some locals are still under the belief that it must be quite old. However, another interviewee dismissed it as more modern than initially believed.

Figure 17: Bent-stock anchor outside the shelter at Sydney Cove, Ulva Island (Image: author).

Paua divers from the island also spoke about another large anchor found in the early 2000s near Doughboy Bay on the west coast of the island. It is in water 5–7 metres deep. This is presumed by them to be the anchor from the well-known shipwreck *Emilie,* which wrecked around South Red Head in 1890. The local who found it felt confident of re-locating the anchor again.

One other historic anchor was found in Port Adventure, on the east coast. It was apparently bigger than a man, and missing its stock, leading to locals to surmise that it had a wooden stock that has since rotted away. The precise location or associated ship is not known.

Whalers' base and other whaling evidence

The best known historic maritime site on Stewart Island/Rakiura is the Norwegian whalers' base at Miller's Beach, which operated under the Ross Sea Whaling Company of Norway from 1924 to 1933. Several participants spoke about its history and their long association with it. The area is known as a good picnic location.

Whaling trypots are also known about on the southern shoreline of Paterson Inlet/Whaka a Te Wera, opposite Bravo Island.

Figure removed due to copyright restriction.

Figure 18: Whaler's base at Kaipipi, Paterson Inlet, c. 1923 to 1924 (Image: Hocken collection, University of Otago).

Figure 19: Propellors and a slipway at the Norwegian whalers' base, Millers Beach, Paterson Inlet/ Whaka a Te Wera (Image: author).

Wharves, jetties and slipways

There are plentiful wharves and jetties around Paterson Inlet/Whaka a Te Wera and further beyond. Some participants expressed a great interest and admiration for them. Many of these are associated with the sawmilling industry on the island: the first mechanised sawmilling began in the

1860s and continued for 60 years. Due to the shallow nature of many of the bays, long wharves were constructed, sometimes with tramways, to accommodate the loading of timber cargoes.

Wharves and jetties were identified by participants in several locations, including: Halfmoon Bay, Kaipipi Bay, Sawdust Bay, Big Glory Bay, and Māori Beach. One participant also identified the current Ulva Island wharf as being of historic interest.

Figure 20: Mackie's sawmill and wharf at Hapuatuna, southern shore of Paterson Inlet/Whaka a Te Wera (Image: reproduced with permission of Rakiura Museum).

Another participant identified a possible slipway on Bunker Islets in the Muttonbird/Titi group outside Paterson Inlet/Whaka a Te Wera. He identified it as an area cleared of rocks on the beach, in the best-protected spot within the islets. He initially believed it was a location used by sealers to haul their boats ashore (a sealers' run), based on his knowledge of these in Fiordland. However, he conducted his own archival research and thought it was perhaps the site of an attempted fish drying station instead.

Shipbuilding locations

There are several known shipbuilding locations, including around Paterson Inlet/Whaka a Te Wera. The descendants of shipbuilding families are still living on Stewart Island/Rakiura, including the Leasks and the Smiths.

One of the earliest known sites for New Zealand shipbuilding, which commenced in 1826, was in Cook's Arm, Port Pegasus. It was referenced by 38% of interview participants. All participants who mentioned it were aware of the toponymic mistake that has labelled the wrong location as Shipbuilders Cove.

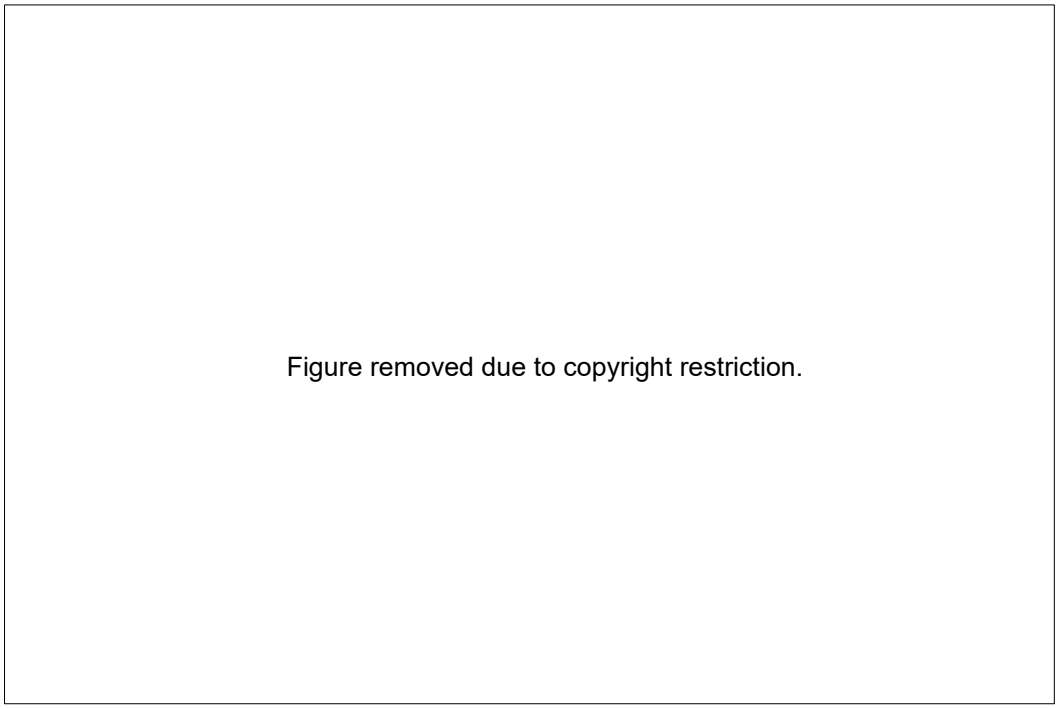

Figure 21: Evidence of a slipway and possible structure at Cook's Arm, Port Pegasus, date unknown (Image: Sandy King).

Ballast piles

Six interview participants referred to ballast piles in various locations. They were identified in Halfmoon Bay, the Snuggery on Ulva Island, at Kaipipi and on the western mudflats of Paterson Inlet/Whaka a Te Wera. This represents a hitherto unrecognised maritime archaeological site type on Stewart Island/Rakiura. Participants believe that most of the ballast piles would relate to where the sawmills had their wharfs, or where other goods, such as flax products, were loaded. Ships would have unloaded ballast to take on timber cargos. The only one where this is unlikely is the ballast pile at the Snuggery, as there was no milling on Ulva Island. However, the cove is tidal, and it is possible that a ship became stuck there at low tide and had to unload ballast to float off.

5.2 Interactions with maritime heritage

Many participants described their personal interest in the island's history and admitted to 'poking around' sites. While many of the interview participants understood the historic values of these sites and that it was permissible to 'look but don't touch', there was widespread knowledge that illegal salvage and souveniring has taken place. One participant said that 'all the good stuff has gone' and others spoke of artefacts they had found that had since disappeared. Whether or not this was locals or others was unclear.

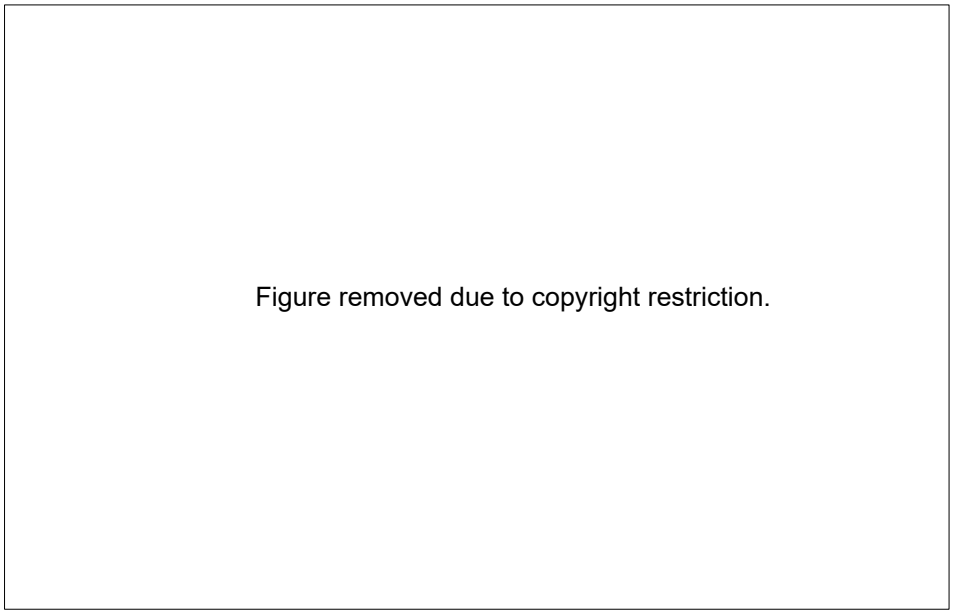

Figure 22: A grindstone found at Long Harry Beach. It was propped up for a photograph, and then returned to its original position, but has since disappeared (Image: Sandy King).

Legal salvage has also had a role in the disturbance of maritime sites on Stewart Island/Rakiura. One participant spoke in detail about his legal salvage of the sites discussed, including *Pacific.* He purchased the rights to salvage in 1970 and recovered timbers from the shipwreck site to gain access to the metal fastenings which could then be sold. Another person is reported to have held the salvage rights for the timber cargo from *Emilie* and collected tons of sawn timber that washed ashore in Doughboy Bay.

Another interaction with historic artefacts was through public submissions to DOC or the Rakiura Museum. Occasionally, a tramper, hunter or boater will surrender an item they have recovered from a part of the island, and at the museum, items are often donated from long-held family collections. Some participants suggested that artefacts should not necessarily be recovered from remote locations on the island, because it adds to the experience for visitors who arrive by boat or along the tramping tracks in Rakiura National Park.

5.3 Concepts of remoteness

Participants were also asked about their perspective on whether Stewart Island/Rakiura is ‘remote’. Most participants stated that it was not, because it was ‘just home.’ They referred to improved communication technology and increasingly powerful boats that provide faster access to areas of the island than before. Many participants referred to the daily ferry and flight schedule, which runs throughout the year. It is only occasionally, in the most severe weather that these do not operate or limit their services. During the period of fieldwork on Stewart Island/Rakiura, the author noticed that both ferry and flight operated in a 50-knot wind forecast, although the ferry only ran one service

that day. Despite this, several participants did concede that once beyond Oban township, and especially at the southern end of the island, the island does feel remote.

Another feature that was raised by some participants was the challenge of crossing Foveaux Strait, ‘not the tamest bit of water,’ to get to Stewart Island/Rakiura. They believed that added a degree of remoteness, and that the Strait in fact ‘protects’ them from too many visitors, but that it was still a relative concept. Several referred to the much greater isolation of the Chatham Islands (840 km east of Christchurch) or the subantarctic islands.

In each interview, the author acknowledged the participant’s view on remoteness but followed up with the idea that many people from outside Stewart Island/Rakiura do consider it remote and isolated. They were then specifically asked whether they thought that the remoteness had helped or hindered the preservation of maritime heritage. Almost all participants thought that it had helped. One participant sent a follow-up email after the interview to express her thoughts further:

> ‘It is perhaps a unique situation that so many of these relics have remained in situ. Remote beaches and bays are visited by trampers, hunters, fishermen & boaties who can look at and wonder about this archaeological evidence of early human activity in the area. Our isolation is our saviour in this respect, as most historical sites on mainland New Zealand are often targeted by treasure hunters and vandals. Perhaps it reflects a different character of visitors – those who have to make a real physical and perhaps financial effort to visit these out of the way places.’

CHAPTER 6: DISCUSSION

The community archaeology project on Stewart Island/Rakiura focused on the local community, defining this as a group of people in a shared locale with proximity to archaeological sites. It found that participants had a connection to sites through individual and collective memory (Colwell-Chanthaphonh and Ferguson 2008:8). This affirms the concept that heritage has value and relevance to all of humanity, and not just the Indigenous communities or in post-colonial contexts, but also in the developed world (Tully 2007:158).

6.1 Knowledge of sites

Through face-to-face interviews, local participants on Stewart Island/Rakiura contributed a substantial amount of data about maritime archaeology sites unrecorded on the official database. Several of these are well known in the community and are recorded in other channels. For example, *Tarawera* is recorded as a shipwreck and named on modern topographical maps but is not recorded on the NZAA ArchSite. Other vessels are listed in 'Stewart Island Boats' (Rakiura Museum Book Committee; Rakiura Heritage Trust 2008). This illustrates that much of this knowledge has existed in the community for a long time, and equally lays bare the difficulty of comprehensive record keeping, even in a defined area. However, it should be noted that more than half of the unrecorded sites mentioned, in particular remote submerged sites such as isolated anchors, were only noted by one or two participants. This shows a privileged level of knowledge in the minority of participants: it is inconceivable that these sites could be recorded without the assistance of local knowledge.

The 18 locals interviewed could name and locate 95% of the submerged and intertidal European or Pākehā sites from the NZAA ArchSite database. The only exception is the site of a shipwreck near Tupari Bay (NZAA ArchSite D50/21) on the southwest coast. The entry states that large ribs and the outline of a rudder were sighted in 1939, but for unknown reasons it was not reported until 2000. Two locals reported wreck debris in the area (a wooden hatch and a long timber) suggesting that this may be from the same shipwreck.

In contrast, 100% of interview participants identified the Norwegian whalers' base and shipwreck of *Othello* near Millers Beach and several had personal stories around the site. This is seen as significant, as it is the only 20th-century archaeological site on Stewart Island/Rakiura to be gazetted by HNZPT. This means it receives the same legislative protection under the *HNZPT Act 2014* as if it were an archaeological site over 100 years old. While not conclusive, it suggests that official protection of heritage sites can foster a connection to community and a sense of stewardship. The dominance of the whalers' base in community knowledge validates and strengthens archaeological interpretation (Monks 2024:90).

6.2 Theoretical framework and crowd sourcing method

The results of this thesis provided compelling evidence of how local communities and archaeologists can collaborate towards a result where both parties benefit with new knowledge. It worked under the framework of Communities of Practice, where local community members and the author 'apprenticed' under each other's knowledge practices, resources and perspectives (Lave and Wenger 1991:64). Locals within the community were recognised as having an advantage over archaeologists due to their local knowledge (Selkrirk 1997:23).

Most importantly, it showed the successful use of the crowd sourcing method to gather local knowledge. Participants were able to actively participate in the research through their contributions during interview. While this community engagement is standard in most archaeological practices (see Figure 3), the author sought to address the traditional power imbalance in archaeology by democratising knowledge production (Atalay 2012:2). Interviews were semi-structured, allowing the topics and tangents raised by participants to be explored, before returning to the interview questions. Nevertheless, questions still flowed both ways, particularly after several interviews had already been completed. This is seen in the example below, where an archaeological site was mentioned in the conversation, and the author volunteered that they had spoken to another participant about it, prompting the current interviewee to ask for details.

> **Interviewee:** …we dived on the wreck of *Othello*, and then at Lowry's, there's the wreck of the *Tarawera*. And then in our area, the *Pacific*.
>
> **Researcher:** And we don't know how much is left in the sand there, but I did get the whole story from [name removed].
>
> **Interviewee:** Oh yeah? Cool.
>
> **Researcher:** So, he was on a boat as fisheries officer, and he saw these guys off Pipi Rocks, and he thought they were scallop diving. He actually pulled up to them, and he said they had some jury-rigged sort of system for basically, I guess, either sucking or blowing the sand on the bottom. So, he was very suspicious.
>
> **Interviewee:** Oh yeah, awesome. That's how that went down.

Similarly to Brad Duncan's experience at Queenscliff, Victoria, some participants were prompted to offer information on certain sites (Duncan 2006:353). One possible explanation for this is the familiarity that participants have with the local area, prompting them to believe that a site may not be of interest or significance.

Locals provided the initial locations for future survey areas and added context and texture to the local maritime history of Stewart Island/Rakiura. It is hoped that through the case studies,

archaeological knowledge can help inform residents about sites that matter to them and illustrate the way their expertise can be enhanced when joined with that of professional maritime archaeologists. The research was conducted in a smaller area and in a much shorter time frame than regional scope of similar previous projects that ran for multiple years (McCarthy and Benjamin 2019). Nonetheless, the smaller scale of this project, with fieldwork limited to two weeks, has proven highly valuable in adding a wealth of previously unreported material and several new archaeological sites to the record of Stewart Island. The author will return to Stewart Island/Rakiura to share the results of this thesis in a community talk, acknowledging the importance of distilling results in an accessible format (Clarke 2002:252).

A limitation of this project is that it does not exceed the reach of previous work: the key research that inspired this project, Duncan (2006) and SAMPHIRE (McCarthy and Benjamin 2019), were also conducted in maritime, Western communities where the researcher and communities spoke a common language, and in nations where legislation values and protects heritage. Consideration should be given to future research to step beyond these confines and broaden the application of community archaeology methods.

6.3 Remote area archaeology

As mentioned earlier, remote locations can offer specific challenges and opportunities for archaeological investigation. Archaeologists and heritage professionals with specific training or interest in maritime archaeology rarely visit Stewart Island/Rakiura. This is not due to lack of interest. Often poor weather plays a role in the risks and difficulties of access: one participant, who manages heritage sites through DOC, referred to the last three planned fieldwork trips to Port Pegasus that had all been cancelled due to rough seas. These challenges also limited how much was achievable for a solo researcher under the Flinders University Work Health and Safety procedures.

While archaeological work has occurred on Stewart Island/Rakiura, the work has been limited due to the remote setting. Access is difficult, resulting in detailed studies of discrete sites, such as settlements (e.g. Tucker 2020). Where researchers have worked to update the NZAA ArchSite catalogue, it has only occurred in more sheltered areas, such as Paterson Inlet/Whaka a Te Wera (Paterson 2021). Researchers have reported sensitive archaeological equipment damaged by the harsh conditions, in particular wind-borne sea spray and rain (Ngai Tahu Development Corporation n.d.). Each prior study has been limited in some way due to the remote location.

However, it is precisely due to the logistical, financial and climatic challenges that remote locations afford interesting and novel opportunities for archaeological research. As mentioned earlier, most of the island is currently classed as ‘very remote’ (Stats NZ 2020) but was not always the case. Stewart Island/Rakiura was an important safe anchorage for early whaling and sealing in the

Tasman Sea and Southern Ocean, and one of the earliest bi-cultural settlements in New Zealand. As a result, there is a long history of human activity and occupation on the island, and large potential for archaeological deposits above and below water which may be undisturbed. More information on sites is needed, as many sites on the island have not been checked on since they were entered into the NZAA ArchSite database in the 1970s (Christina Paterson, pers. comm. 2024). The value of crowd sourcing knowledge by listening and learning from the local community is demonstrated in the enhancement of the database, and the enhanced knowledge within the community. This legacy could be built on further by continuing the momentum created by this project.

CHAPTER 7: CASE STUDIES

7.1 Ryan's Creek vessel (E48/101)

This site is recorded on the NZAA ArchSite database. While there are some older members of the community who have childhood memories of the vessel, the knowledge about how and why it ended up in its current location is lost. It was hoped that a combination of local knowledge and maritime archaeological expertise would be able to resurrect information about the site or create new information. Additionally, it was logistically easy and safe for a solo researcher to access.

Ryan's Creek feeds into the northern shore of Paterson Inlet/Whaka a Te Wera. It lies directly underneath the flight path of aircraft coming to the island. For this reason, drone photography was not appropriate.

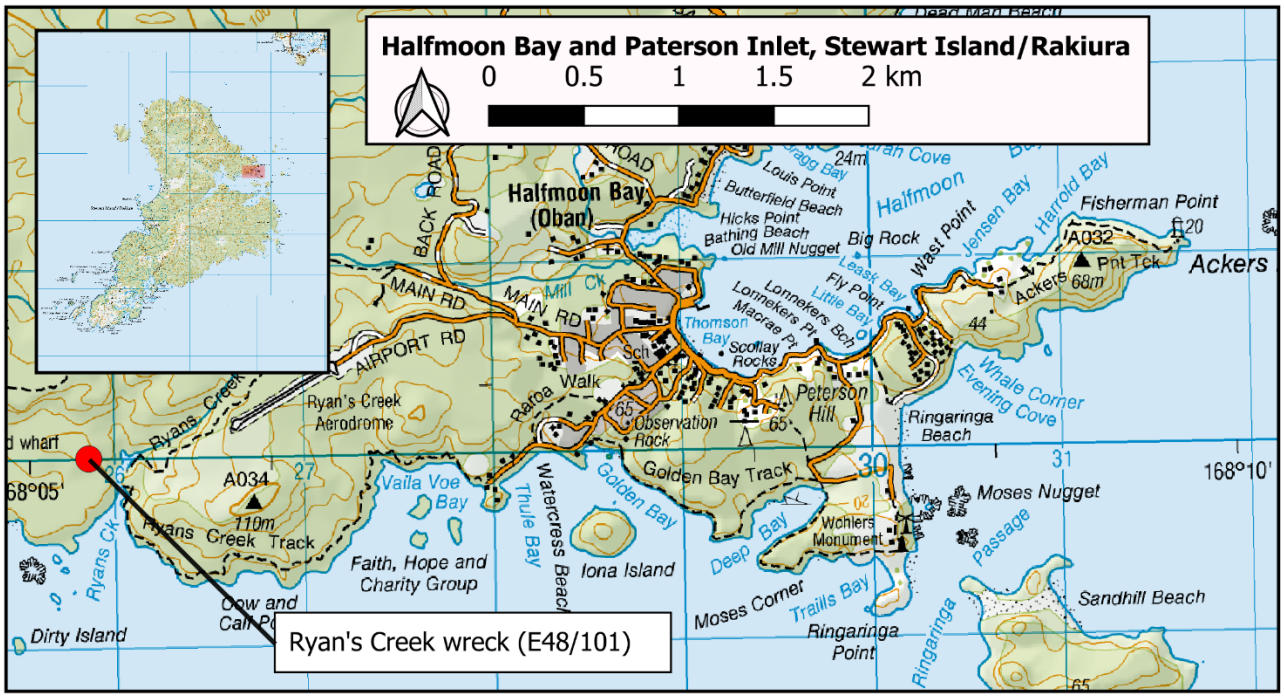

Figure 23: Map showing Halfmoon Bay and northern shore of Paterson Inlet/Whaka a Te Wera and location of the Ryan's Creek vessel (contains data sourced from the LINZ Data Service licensed for reuse under CC BY 4.0).

Figure 24: Location of Ryan's Creek vessel as taken from the passenger flight (Image: author).

Ryan's Creek is accessible to kayakers and shallow-draft vessels at high tide. To access the site at low tide however, the author walked 30 minutes from the Fern Gully carpark at the end of Main Road, to where a person can easily come down the embankment and into the creek bed. The boat is at the head of the creek. The site was visited twice, once in April 2024 and once in September 2024.

The Ryan's Creek boat is the partial articulated remains of a vessel. It includes what is believed to be the full length of the keel, part of the stern timbers, and planks and framing are also exposed towards the bow. There are sections of metal sheathing along the keel and metal fastenings are evident along the frames and planking. It is canted at a 45° angle and lies on an east-west orientation.

Figure 25: Full length of the Ryan's Creek vessel, facing north (Image: author).

Figure 26: (Left) Ryan's Creek boat from the bow end, facing east, and (right) a close-up of the stern (Image: author).

The length of the keel was measured to be 10.3 metres long, and 10 cm x 13 cm dimensions. The forward part of the keel featured a rectangle-shaped mortise 3.5 cm x 4.5 cm and a tapered end.

Figure 27: (Left) Tapered end of keel at bow end with metal sheathing, and (right) mortise (Image: author).

There was some planking exposed at the bow end due to the creek bed flowing right past it, but there is surface evidence of further remains currently covered by thick mud. The planks measured 14–14.5 cm wide. Plank thickness was hard to establish as they are quite degraded. The distance between framing timbers was 24 cm at one location but looked inconsistent along the length of the keel. The author was cautious about standing too close to where planking may still be present under the mud and was only able to take one of these measurements. However, with careful feeling, it was ascertained that the lower hull was clinker-built.

Figure 28: Bow end of vessel showing the planking and framing that is visible on the surface of the mud. Red line indicates where the distance between framing was measured (Image: author).

Figure removed due to copyright restriction.

Figure 29: The author measuring distance between framing (Image: Mark Hutson).

The stern timber sticks out of the mud to a vertical height of 92 cm. Another diagnostic feature was the ring bolt on the stern. This was located approximately 55–60 cm above what is believed to the bottom of the keel. It is 5 cm in diameter and may be a gudgeon for a pintle-and-gudgeon rudder.

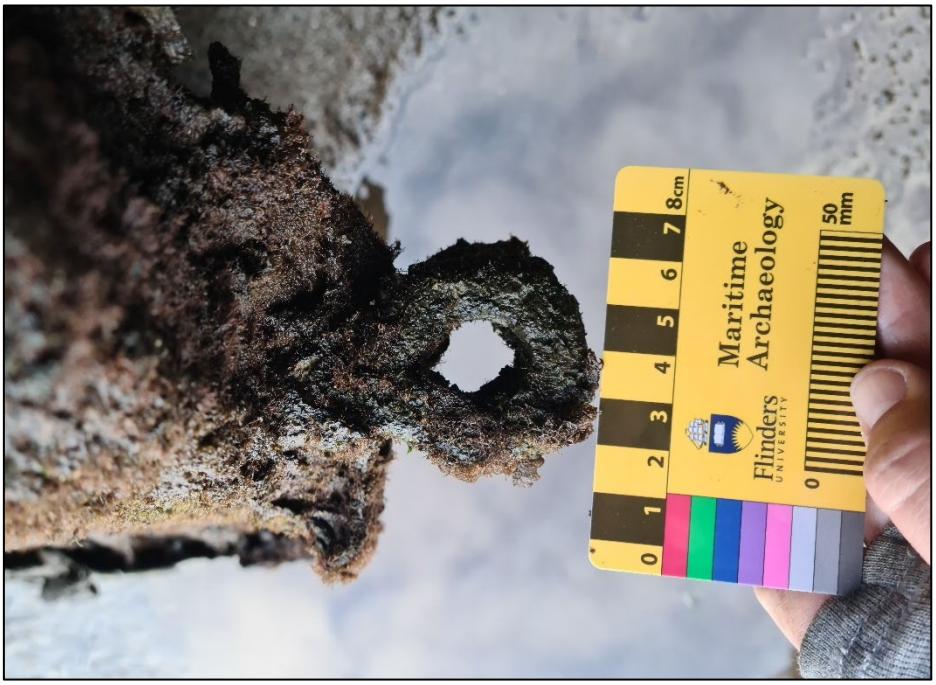

Figure 30: Possible rudder gudgeon; view from above (Image: author).

There is a large amount of metal sheathing still present on the remains, but no marks or stamps

were noticed. The boat is covered in a significant amount of marine growth which makes close examination extremely difficult.

The NZAA ArchSite database entry for the Ryan's Creek vessel was last updated in 2021 by Christina Paterson, who lived on the island for five years. She worked for DOC and received a NZAA Walton Fund grant in 2020 to update NZAA ArchSite records, specifically focusing on Paterson Inlet/Whaka a Te Wera and Port Adventure. The entry reads:

> 'This shipwreck looks to be a whale chase boat that could be associated with the Norwegian 'Ross Sea Whaling Company' from 1926-33. The remaining timbers are long and narrow with the upper half of the hull eroding away, leaving the bow and a significant amount of the lower hull visible. Dimensions (visible above mudflat) overall length 13 metres, prow/bow height 95cm, length of the timbers visible on the exposed hull 85cm' (NZAA ArchSite E48/101 2021).

This is significantly different to the author's own investigations. Local knowledge from three different sources all corroborate that the vertical timbers are from the stern end. One source confirmed that the vessel had a transom stern. When interview participants were asked about the site, one of them immediately referred to it as 'that old punt,' suggesting a flat-bottomed vessel, unlike a whale chase boat.

Two participants remembered running along part of the decking as children. Given the age of the participants who remembered the shipwreck as children (both 80+ years old), it would be likely that the vessel has been in the creek for at least 70 years. This at least offered a time frame for archival investigation.

One participant admitted that his late father knew the story of how the boat came to be up the creek but that he had forgotten it. He vaguely recalled a story that the boat was not abandoned there but had drifted up in a storm and that three people had drowned (whether they drowned on that boat or not is unclear). Archival research revealed one such incident in March 1905. A young man along with two others were heading from Half Moon Bay to Golden Bay and capsized in the Ringa Ringa passage in a 'half-decked boat, with a gale blowing from the east' (Southern Cross, Volume 12, Issue 52, 25 March 1905, p.12). These particulars are a possible fit for the interviewee's memory but cannot be confirmed.

Following fieldwork, an interview participant took investigations further and notified the author that he had located other timbers from the vessel. He had reached out to the landowners close to the wreck site, and one of them recalled her father salvaging timber from the boat to burn. According to her memory, this occurred 50 to 60 years ago, but there were still several of these timbers on the property. It included two substantial pieces, including a possible stem timber and what may be the

bottom of the transom or a curved section of rudder with metal sheathing still attached (see Figure 31).

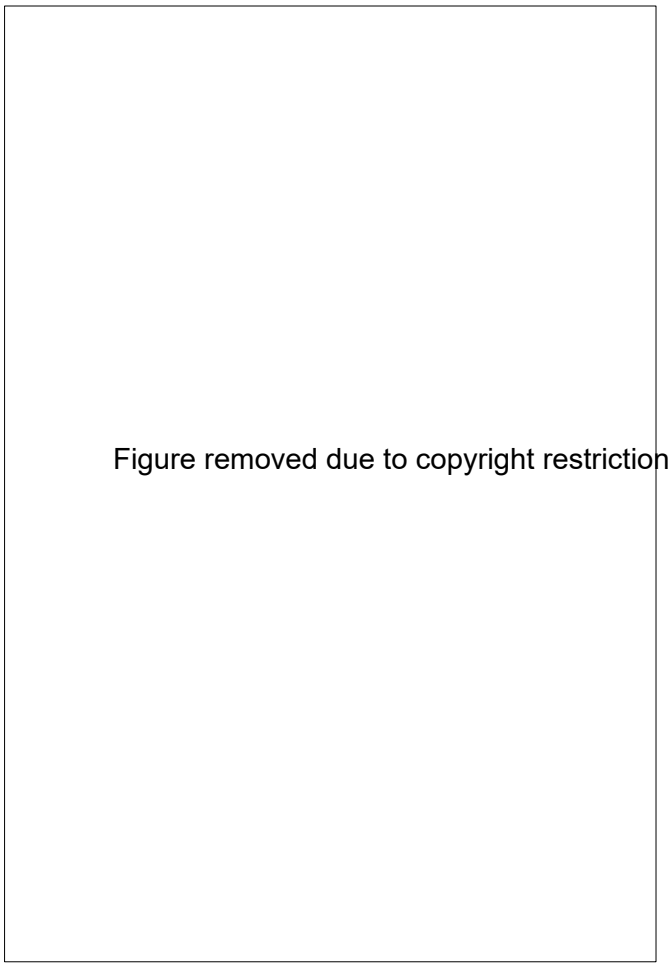

Figure 31: Salvaged timber from Ryan's Creek boat, measuring 175 cm (Image: Bill Watt).

The research team was unable to take samples from the vessel, but when these timbers were located, an inquiry was sent to HNZPT as to whether the salvaged timbers could be sampled without applying for archaeological authority. Sampling from the salvaged timbers were determined to have no implications under the *HNZPT Act 2014* and samples were sent for timber identification. Results are forthcoming.

Although some elements of the local knowledge revealed in interviews cannot be verified, this case study shows that new information was created by combining archaeological survey with community local expert knowledge. The site survey also updated information held on the NZAA ArchSite record, including dimensions of timber, construction and the correct identification of the bow and stern ends. The combination of archaeological interpretation and local knowledge can be applied to the Ryan’s Creek vessel to suggest that it is not, as the NZAA ArchSite record proposes, a whale chase boat associated with the Norwegian operations on Stewart Island/Rakiura.

7.2 Smoky Beach shipwreck (D48/29)

This site was selected due to the continuing interest in the community about the shipwreck and was mentioned by 13 out of 18 interview participants. The interest is likely due to the extensive research conducted on it by a local, Doug Griffith, now deceased.

The wreckage location is at the western ‘sheltered’ end of Smoky Beach, on the northern shoreline of Stewart Island/Rakiura. The Northwest Circuit tramping track passes close to the location and there is a hut and campsite also close by.

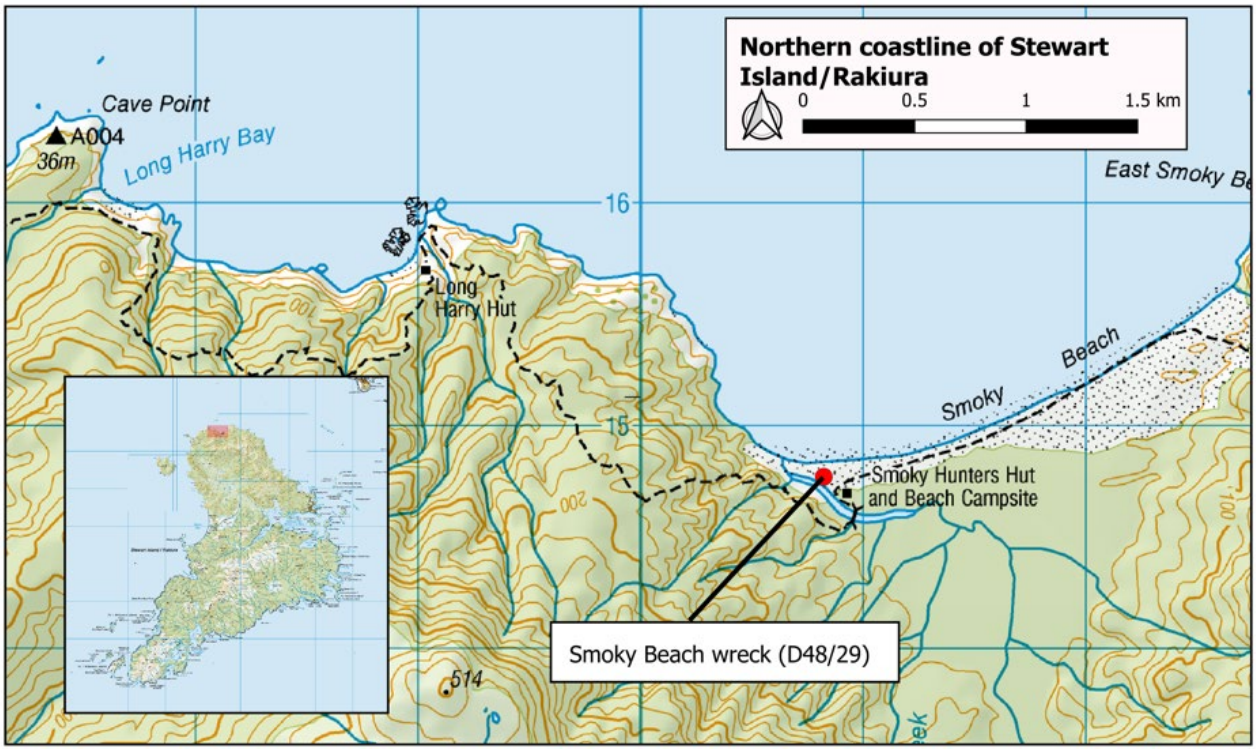

Figure 32: Map showing section of northern coast of Stewart Island/Rakiura and location of Smoky Beach shipwreck (contains data sourced from the LINZ Data Service licensed for reuse under CC BY 4.0).

The wreckage consists of two sections. One local measured the timber from both sections to find the same dimensions, suggesting they are two sections of the same ship. It seems that the wreckage in the creek is uncovered more often than the section on the beach. Large framing timbers with planking are visible from the side of the vessel, possibly around the turn of the bilge. Metal fastenings are present in addition to treenails. The NZAA ArchSite entry states that ‘planking is c.8" x 2" [20 cm x 5 cm] with some frames/ribs up to 12" x 12"’ [30 cm x 30 cm] (NZAA ArchSite D48/29 2015).

Due to time constraints and hazardous conditions, the author did not visit this site. However, locals shared their personal knowledge of the site, including photographs, which adds substantial information to the existing archaeological record. The most extensive uncovering seen from the

shared photographs are from the early 2000s (date unknown but pre-2005). It is believed by locals that a combination of heavy seas and high rainfall provide the best opportunity for the shipwreck to be uncovered in the creek.

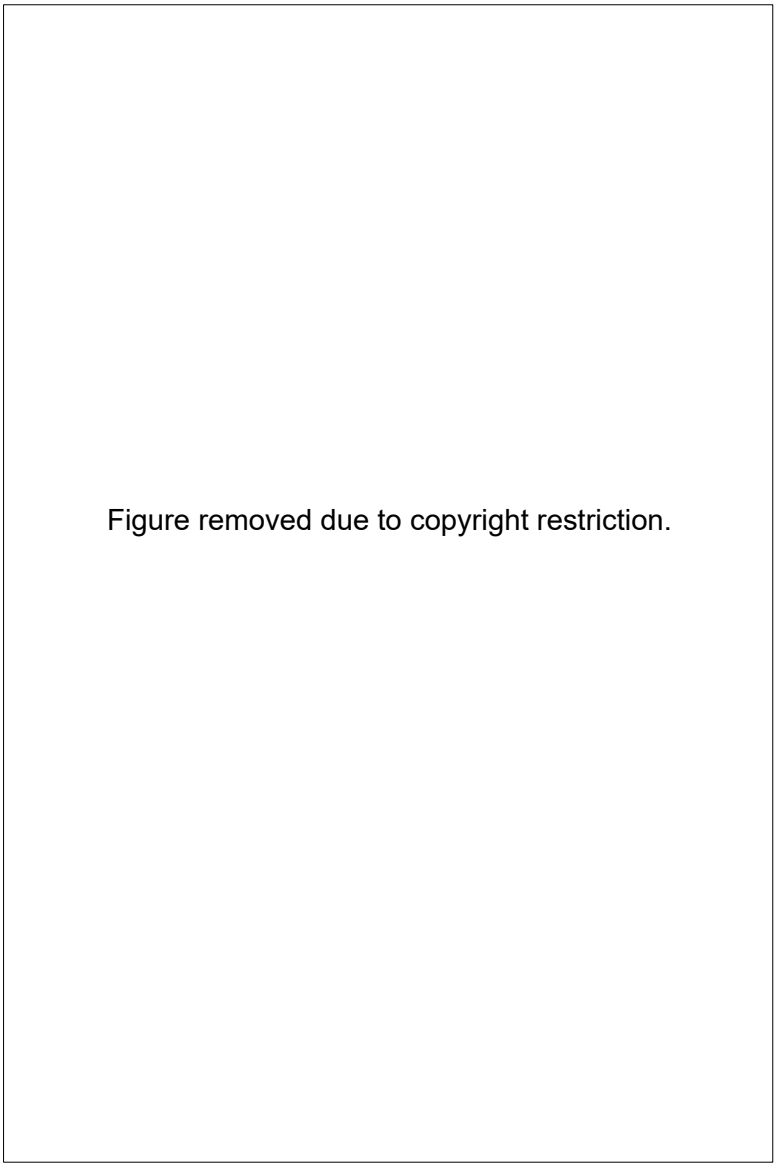

Figure 33: Smoky Beach shipwreck in the creek; exposure in early 2000s (Image: Sandy King).

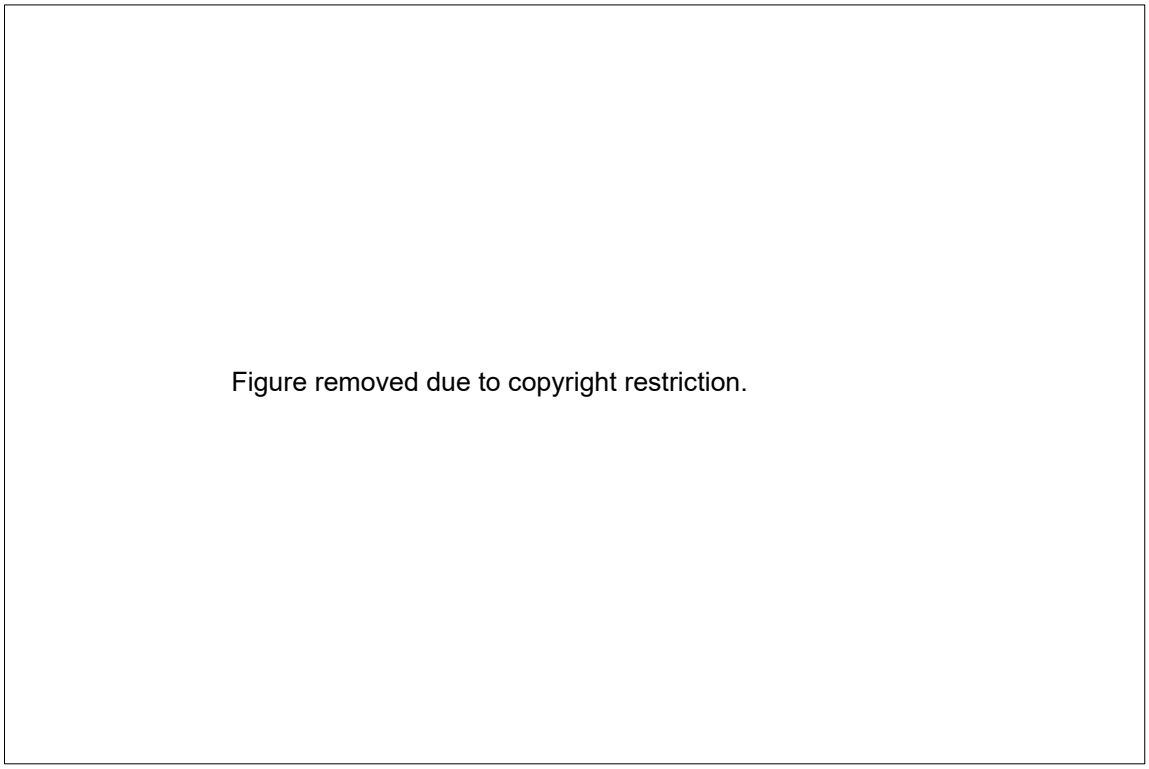

Figure 34: Smoky Beach shipwreck in the creek with close-up on frames; exposure in the early 2000s (Image: Sandy King).

The NZAA ArchSite database entry references Doug Griffith's research. He believed that the Smoky Beach shipwreck was of Spanish caravel (Griffith 2009:16). The NZAA ArchSite entry adds that 'local histories… identify this as the remains of the brig, *Workington*' but does not correct or deny this identification (NZAA ArchSite D48/29 2015). The local histories referred to here is the Stewart Island Boats book, produced by the Rakiura Museum in 2008. The information there was found by the author to mis-quote the original newspaper article on the wreck location (Rakiura Museum Book Committee; Rakiura Heritage Trust 2008:62). A summary of the key references to Workington in newspaper articles and books appears below.

Table 1: A summary of the key references on the shipwreck of Workington, with bolded text giving reference to the location of wrecking.

Modern Sources	
Stewart Island Boats, 2008, p.62	'…decided to run her ashore on a **sandy beach to the south of Smoky Beach**, Stewart Island.'
Contemporary Sources	
The Otago Witness, Issue 273, 21 February 1857, Page 3	'…was ran ashore **on Stewart's Island**, where she became a total wreck.'
The Otago Witness, Issue 276, 14 March, 1857, Page 3	'From the notes of a passenger:- …4pm, ran the vessel on a **sandy beach to the southward of Smokey Cave**, Stewart Island'

The Otago Witness, Issue 276, 14 March 1857, Page 3	‘Messrs. W. C. Young and Co. sold by auction, on Thursday, the wreck of the " Workington," **now lying on shore near Smokey cave**, the hull, &c. realised £45 the cargo brought £105.’

Archival research revealed that Smoky Cave is a location name recorded by Southland historian Dr. Basil Howard in a series of articles in the Southland Times between 1927 and 1928 on ‘Stewart Island: Its Place Names’. He described how Smoky Cave and Smoky Beach are the standard local names for a place marked on the maps as Cave Point. He argued that ‘Smoky has the authority of 70 years of use’ and that the beach and cave came into prominence after gold was found there in 1867 (Southland Times, Issue 20421, 25 February 1928, p.13 Supplement). Cave Point is seen on Figure 32 to the west of the currently named Smoky Beach.

This archival research has raised new questions about the *Workington* theory. The account from the passenger on board states the ship was grounded on a sandy beach to the southward of Smoky Cave. As the currently named Smoky Beach is east of the point known as Smoky Cave, this suggests that the *Workington* wrecked on the beach at the currently named Long Harry Bay (see Figure 32). Another contemporary newspaper article reports that the wreckage and cargo were sold at auction, suggesting that salvage occurred, which may have potentially left no remains on shore.

According to the NZAA ArchSite entry, a sample from the shipwreck was taken in 2008 and sent for analysis, with the results of radiocarbon dating results below. It was submitted to the Waikato Laboratory (Jonathan Palmer, pers. comm. 2024). It is unclear who took these samples, whether they had Archaeological Authority, which part of the shipwreck they took it from and when. The carbon dating analysis offers a result of 245 +/-35 BP but the graph is problematic (see Figure 35). It is also clear from the persistence of the Spanish caravel myth, that previous researchers have not shared the radiocarbon dating results with the community, despite community members being aware of investigations being undertaken.

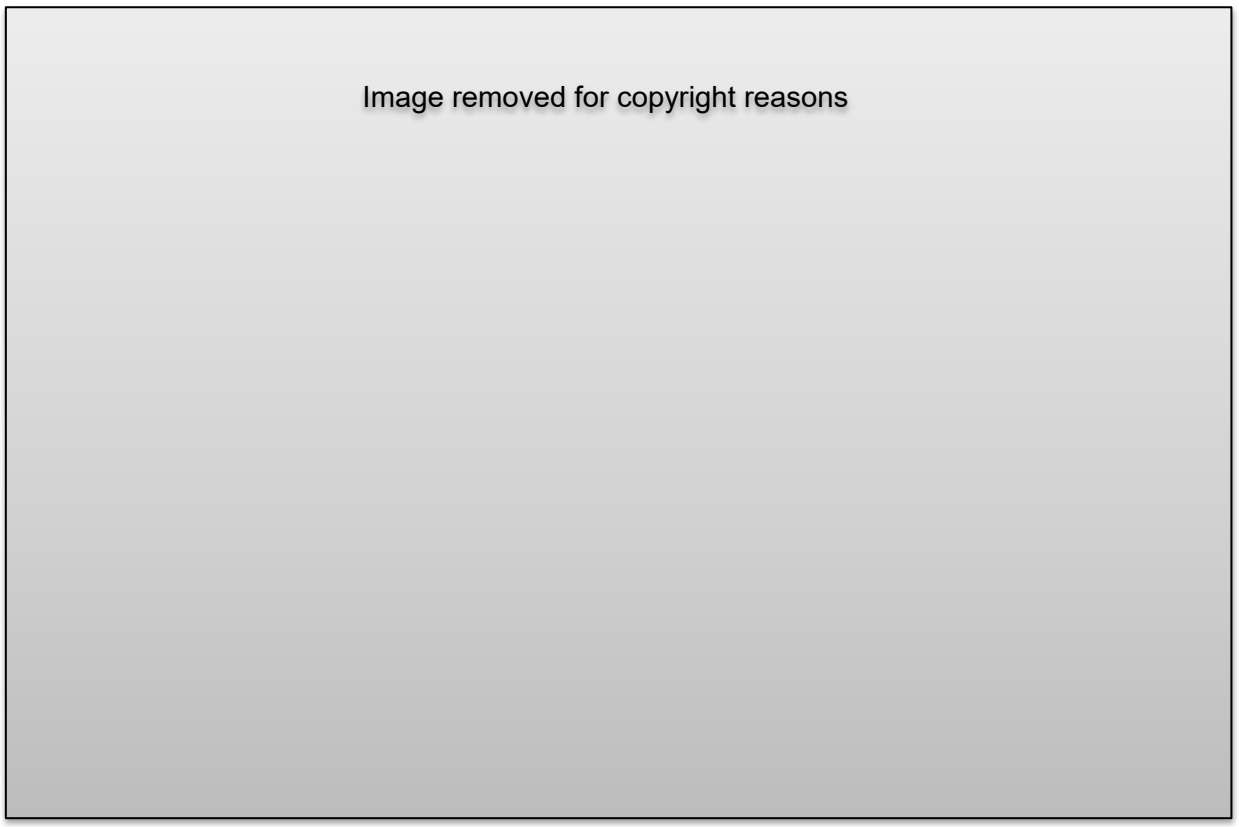

Figure 35: Radiocarbon dating report by Dr A. Hogg at the University of Waikato for Wk22704, wreck at Smoky Beach, Stewart Island/Rakiura (Image sourced from NZAA 2015).

The Smoky Beach shipwreck has never been investigated by maritime archaeologists. As a result, the identification of the timbers cannot be confirmed yet. Several interview participants emphasised the use of treenails in the framing to indicate an old age for the shipwreck, but this is not conclusive. Additionally, it is known that *Workington* was taking on water from rotten treenails (The Otago Witness, Issue 276, 14 March, 1857, p.3).

The combination of local toponymy, archival reports, and the radiocarbon dating data, it becomes evident that the Smoky Beach shipwreck may not be *Workington*. However, the author acknowledges the severe limitations on this hypothesis, which relies on the accuracy of early newspaper accounts, toponymic research in the 1920s and a single radiocarbon dating sample. What is certain is that more archaeological work is needed to identify the Smoky Beach shipwreck.

CHAPTER 8: CONCLUSION

8.1 Research question and aims revisited

The central hypothesis of this thesis was that individuals residing in remote locations should be considered the experts of local knowledge when researching and investigating maritime archaeology. Unlike other community maritime archaeology projects that have focused on teaching and training, the explicit focus on gathering data by partnering with local community members supported positive outcomes for both parties. This study was significant in the highly effective application of crowd sourcing methodology to generate new insights into the heritage of Stewart Island/Rakiura. This demonstrates the success of the project in conducting collaborative research with local community members to build greater understanding of the maritime archaeology in a remote location.

8.2 Value of methodology

The thesis results and case studies demonstrate that the crowd sourcing methodology was successful and generated a significant amount of potential new information about the maritime archaeology of Stewart Island/Rakiura. Although many participants assured the author that they knew nothing of value, the results indicate otherwise. The study found that residents had a detailed knowledge of the location of intertidal and submerged sites of European or Pākehā origin, including shipwrecks, shipwreck debris, wharves, jetties and slipways, scuttled and abandoned vessels, ballast piles and historic vessels. More than 50% of sites identified in interviews are not entered on the NZAA's ArchSite database. Community knowledge has added diverse site types that enhance the database, broadening the scope of collective understanding.

Additionally, the case studies from Stewart Island/Rakiura show that there are potential means of combining local knowledge with maritime archaeological knowledge to create new information or update previous information. Importantly, all information needs to be returned to the community. Not only does this continue the relationship with community members, but it helps create trust by ensuring that the locals remain the keepers of knowledge. All research from this thesis will be shared with the interview participants but also more broadly with the local community on Stewart Island/Rakiura.

Interviewing local residents has also had the impact of renewing interest in their own maritime heritage. The author became aware that outside of interviews, the locals were opening conversations with each other, asking each other what they remembered and helping confirm information. This dialogue captures the interest by locals to accurately record the island's history. This was an unexpected side effect of the research but is hugely beneficial to continuing to develop the relationship with community.

8.3 Application to other remote settings

While the study had great success on Stewart Island/Rakiura, replicating the project in other remote, inhabited settings is essential for several reasons. Foremost, it offers a practical methodology for the vast remote areas of Australasia. Second, different geographical, cultural and political contexts may present unique challenges and opportunities that could influence the outcomes of the study. For instance, variations in occupation history and human activities could impact the effectiveness of the methodologies used.

Additionally, replicating the study in diverse locations would allow for the collection of comparable data across a variety of remote environments. This data would help identify patterns and trends that could enhance our understanding of the effectiveness of the crowd sourcing approach in various contexts. A broader dataset would contribute to more robust conclusions and could help refine the methodologies employed, making them more adaptable and effective in different scenarios.

Furthermore, engaging with various communities in these different settings would provide valuable insights into local attitudes, knowledge, and participation levels, which are crucial for the success of crowd-sourcing initiatives. This would create comparable data and fine-tune the use of crowd sourcing methodology. By understanding how these factors vary across populations, the project can be better tailored to meet local needs and encourage greater involvement. Applying similar research to other remote, inhabited areas not only validates the initial findings but also enhances the overall methodology.

8.4 Future directions

The primary focus of this thesis was on the intertidal and submerged sites of Pākehā or European origin. However, this only provides evidence for part of the island's maritime history. It is recommended that additional research be conducted that focuses on intertidal and submerged Māori sites of the area to offer a comprehensive understanding of maritime archaeology and heritage on Stewart Island/Rakiura.

This type of research has not occurred on Stewart Island/Rakiura previously, and it could be strengthened by building the partnership that has been developed. There were 18 individuals who participated in interviews, but many participants recommended other individuals who they believed had more knowledge. There were several potential participants that the author could not get in touch with. Continuing to reach out to these individuals may result in further knowledge.

During interviews, many participants could identify another local islander who would know more information about a particular site than themselves. However, occasionally, this took the form of 'there was another man on the island who's passed, who…' Further to this, several participants

spoke about learning about the island and the history of sites from their parents or grandparents. The loss of older community members and the importance of passing down knowledge through families indicates that recording local knowledge will assist the preservation of knowledge for further generations (Roberts et al. 2013:87).

The collected data will be used to provide updates to the NZAA ArchSite database. Based on the community knowledge collected, several known sites can be updated. With the identification of 22 new maritime archaeological sites the island, there is a need to locate these more precisely by ground truthing the knowledge shared in interviews. Site surveys and archaeological analysis will add further data and clarify the assumptions made in the community. Offering locals the opportunity to participate in site surveys will continue the relationships built during this research and help to further engage the community. It may also break down any pre-conceived distrust of academia and help regulate the notions of power and control between researchers and community. The priority should be on sites that have the greatest potential to offer information to the community, such as the Smoky Beach shipwreck.

Beyond the scope of Stewart Island/Rakiura, this project has demonstrated the unique and important value of the crowd sourcing methodology. Not only has this approach enhanced archaeological knowledge, but it has also positioned the local community as integral to the investigation as the stewards of valuable information. New data is now available for visible sites, but also for sites that are only exposed periodically, showing that communities may store significant information for years, even decades. These ephemeral sites may have otherwise gone unreported and unrecorded. The proactive focus on crowd sourcing moves away from the traditional efforts to train and educate the public and emphasises the impact of knowledge already held by community members. This approach offers a new direction towards a more inclusive archaeology that places archaeological knowledge and community knowledge on an equal footing. Maritime nations such as New Zealand should commit to supporting this model by fostering community partnerships and providing resources for researchers to continue its implementation. Expanding this model across Australasia holds enormous potential, creating an opportunity for gathering of substantial new information and engagement of local communities in a lasting stewardship of shared maritime heritage.

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APPENDICES

Appendix 1 — FlinSafe Field Trip Approval

[FlinSafe] Field trip FT003705 has been approved by the Dean (information)

FlinSafe Admin <FlinSafe.Admin@flinders.edu.au>
Wed 21/08/2024 5:21 PM

To:Sasha Joura <jour0004@flinders.edu.au>;John McCarthy <mcca0409@flinders.edu.au>;Justine Buchler <buch0103@flinders.edu.au>;Charlie Huveneers <charlie.huveneers@flinders.edu.au>;Hiro Yoshida <hiro.yoshida@flinders.edu.au>;Matt Lindner <matt.lindner@flinders.edu.au>;OHS Test 5 <test0060@flinders.edu.au>;Matt Lloyd <matt.lloyd@flinders.edu.au>;Scott Castledine <scott.castledine@flinders.edu.au>;Helen Webb <helen.webb@flinders.edu.au>;Andrew Thornton <andrew.thornton@flinders.edu.au>

This is to notify you that your field trip has been approved by the Dean or delegate, completing the approval process. Please ensure any further updates to the field trip are communicated to the relevant parties. The Dean or delegate's comments, if any, are below.

Field Trip Title: Buoyed by Community: Maritime archaeology on Stewart Island/Rakiura
Start Date: 28/08/2024 8:15 AM
End Date: 10/09/2024 4:30 PM
Comments: The trip appears to involve water but it's public transport (a water taxi). Sasha has provided all the necessary inform to confirm that control measures are in place to minimise the risk as much as practicable.

Note: This is an unmonitored email service. If you have any questions, please contact your Supervisor, John McCarthy.

This email and any attachments may be confidential. If you are not the intended recipient, please inform the WHS Unit and delete all copies of this message.

[ref:20.61b] Approval Status: Tier2- Approved

Appendix 2 — HREC Ethics Approval

25 July 2024

Flinders University

HUMAN RESEARCH ETHICS COMMITTEE

APPROVAL NOTICE

Dear Dr John McCarthy,

The below proposed project has been **approved** on the basis of the information contained in the application and its attachments.

Project No:

7204

Project Title:

Buoyed by Community: Local Knowledge and Maritime Archaeology on Stewart Island/ Rakiura, New Zealand

Chief Investigator:

Dr John McCarthy

Approval Date: 25/07/2024

Expiry Date: 05/06/2025

Approved Co-Investigator/s:

Ms Sasha Joura

The following documents have been approved:

File Name	Date	Version
Maritime Archaeology on Stewart Island Interview Qs	05/05/2024	v1
Thesis recruitment phone & email script v2	19/05/2024	v2
Email thread with Richard Walter	19/05/2024	v1
Data Management Plan Stewart Island project	27/06/2024	v1
HREC info sheet and consent form Stewart Island updated v4	22/07/2024	4

RESPONSIBILITIES OF RESEARCHERS AND SUPERVISORS

1. Participant Documentation

Please note that it is the responsibility of researchers and supervisors, in the case of student projects, to ensure that:

- all participant documents are checked for spelling, grammatical, numbering and formatting errors. The Committee does not accept any responsibility for the above mentioned errors.
- the Flinders University logo is included on all participant documentation (e.g., letters of Introduction, information Sheets, consent forms, debriefing information and questionnaires – with the exception of purchased research tools) and the current Flinders

University letterhead is included in the header of all letters of introduction. The Flinders University international logo/letterhead should be used and documentation should contain international dialling codes for all telephone and fax numbers listed for all research to be conducted overseas.

- the HREC contact details, listed below, are included in the footer of all letters of introduction and information sheets.

This research project has been approved by Flinders University's Human Research Ethics Committee (Project ID 7204). If you have any complaints or reservations about the ethical conduct of this study, you may contact Flinders University's Research Ethics & Compliance Office via telephone on 08 8201 2543 or by email human.researchethics@flinders.edu.au.

2. Annual Progress / Final Reports

In order to comply with the monitoring requirements of the *National Statement on Ethical Conduct in Human Research* an annual progress report must be submitted each year on the anniversary of the approval date for the duration of the ethics approval using the HREC Annual/Final Report Form available online via the ResearchNow Ethics & Biosafety system.

Please note that no data collection can be undertaken after the ethics approval expiry date listed at the top of this notice. If data is collected after expiry, it will not be covered in terms of ethics. It is the responsibility of the researcher to ensure that annual progress reports are submitted on time; and that no data is collected after ethics has expired.

If the project is completed *before* ethics approval has expired please ensure a final report is submitted immediately. If ethics approval for your project expires please either submit (1) a final report; or (2) an extension of time request.

3. Modifications to Project

Modifications to the project must not proceed until approval has been obtained from the Ethics Committee. Such proposed changes / modifications include:

- change of project title;
- change to research team (e.g., additions, removals, researchers and supervisors)
- changes to research objectives;
- changes to research protocol;
- changes to participant recruitment methods;
- changes / additions to source(s) of participants;
- changes of procedures used to seek informed consent;
- changes to participant remuneration;
- changes to information / documents to be given to potential participants;
- changes to research instruments (e.g., survey, interview questions etc);
- extensions of time (i.e. to extend the period of ethics approval past current expiry date).

To notify the Committee of any proposed modifications to the project please submit a Modification Request Form available online via the ResearchNow Ethics & Biosafety system. Please open the project, then select the 'Create Sub-Form' tile in the grey Action Menu, and then select the relevant Modification Request Form. Please note that extension of time requests should be submitted prior to the Ethics Approval Expiry Date listed on this notice.

4. Adverse Events and/or Complaints

Researchers should advise the Research Ethics, Integrity & Compliance Office immediately if:

- any complaints regarding the research are received;
- a serious or unexpected adverse event occurs that effects participants;
- an unforeseen event occurs that may affect the ethical acceptability of the project.

5. Recruitment of Flinders University Undergraduate Students

For all research projects wishing to recruit Flinders University students as participants, approval needs to be sought from the Pro Vice-Chancellor (Learning and Teaching Innovation), Professor Michelle Picard. To seek approval, please provide a copy of the Ethics approval for the project and a copy of the project application (including Participant Information and Consent Forms, advertising materials and questionnaires etc.) to the Pro Vice-Chancellor (Learning and Teaching Innovation) via michelle.picard@flinders.edu.au.

Yours sincerely,

Camilla Dorian

on behalf of

Human Research Ethics Committee
Research Development and Support
human.researchethics@flinders.edu.au

Flinders University
Sturt Road, Bedford Park, South Australia, 5042
GPO Box 2100, Adelaide, South Australia, 5001

Appendix 3 — Interview questions

1. What archaeological sites are you aware of in the intertidal landscape of Stewart Island/Rakiura? (i.e. the entirety of the island) (a map will be provided)
2. What submerged archaeological sites are you aware of Stewart Island/Rakiura? (i.e. the entirety of the island) (a map will be provided)
3. How did you gain knowledge of these sites?
4. How have you interacted with these sites? Please provide specific examples of sites.
5. How have others interacted with the intertidal and submerged archaeological sites on Rakiura/Stewart Island?
6. Are some sites at risk on Rakiura/Stewart Island? Why or why not?
7. Do you consider Rakiura/Stewart Island remote? Why or why not?
8. Do you think isolation has influenced the maritime archaeology on Rakiura/Stewart Island currently? How or how not?

Appendix 4 — Sample Interview Transcript (all names removed)

Researcher: There we go, we are now recording. So, yeah, just to start with then just so we have it on the record as well, your name and how long you've been on the island?

Interviewee: Ok. [name removed] and I've lived on the island for 49 years, but also used to come here for holidays before that, when I was young.

Researcher: And where were you coming from?

Interviewee: Christchurch.

Researcher: Yeah. Okay, so did it seem remote when you were first coming here?

Interviewee: Yes, I was… and I was always so surprised by the vastness of the place. You know, you think an island. Oh, it's little when you can go round it, but you can't. Yeah, so that's always a surprise.

Researcher: Yeah. Does it feel remote still?

Interviewee: No, it doesn't. No, I don't think so really. If we're away on holiday, on the boat down the southern part, that feels remote. And I like it!

Researcher: Yes

Interviewee: And I do like, I mean, sometimes I don't go off the island for three months. So, yeah, I'm quite happy living remotely, if you call it that. But really, we have all the, you know, we have a good community and all the facilities that you need. So that's good.

Researcher: Is there such a thing as Island fever when you stay on here for too long?

Interviewee: Yes, actually, sometimes if you've been like, if I've been busy and there's a lot going on, I just do feel like I need to go away. But mostly we go away on the boat, and it's still, it's just around Stewart Island or but I do like to go to the mainland to visit family and friends. So that's… and do things, go to concert or a ballet or the movies, do stuff that's different.

Researcher: And I guess you usually have to go to family, or do they ever come here? Is your family?

Interviewee: No. I mean, yes, mostly they come here, because when you live in a holiday destination, I guess a never-ending stream of friends and relations coming to stay.

Researcher: For sure, yeah, yeah. All right. Well, I know you said last time that, you know wharves and jetties, some of the old ones, are close to your heart. You wanted to start with them might be. I mean, a lot of them associated with the sawmills…

Interviewee: Yes.

Researcher: But do you know of any that are still in existence?

Interviewee: I'm trying to think now, no, actually.

Researcher: I think last time you told me that every so often, there's one right here, that pops up in Half Moon Bay somewhere.

Interviewee: Oh, but so the year, the original Half Moon Bay one that was out in front… of between the shop and the hotel, and you used to see piles sometimes, after a big storm, there would be. But haven't actually seen that for a while. But yeah, I like, in the museum here, I've found paintings that showed the old wharf with the spindly bits. And likewise, Horseshoe Bay and Māori beach had similar wharves that are no longer there, that did the same. They were long and narrow and probably had rail tracks on them for the carrying the timber out to the ships, because those big timber ships would have only been able to come in so far.

Researcher: Well, some of them, I've seen some of the old photos just in the last couple of days, and I'm like, wow, they're so long, you know, they get out there!

Interviewee: I know. And Kaipipi is the one that amuses me the most. I love looking at the photos, because they not only had the, the big, long wharves to take the timber, but they had, like, walking bridge that went right across one inlet, yeah. I thought that was really great, yeah, yeah. So there, you know, it's quite amazing to think that all the activity was there, and it was so full on, and people living there, and like, North Arm is another one… up in, yeah, up in here. There was a wharf and houses. I think, up to 60 people living there at one stage.

Researcher: Yeah wow.

Interviewee: But you know, it's just when you read about the timber mills, you realise. And then over, there was a wharf, I think, at Hapuatuna, maybe one of these, you know, along this side. But the thing was that they used to mill an area, then transfer all the milling equipment to another site and on another license, and then start milling that. So, the wharves would be left there, obviously just and deteriorate with time. There's another one in Big Glory Bay. There was a wharf there.

Researcher: Probably not much remaining, though,

Interviewee: No…

Researcher: Or, just exposed on a, you know, a big storm.

Interviewee: Not sure if there was ever a wharf at Māori Beach, because that's one that… access would have been quite hard, like, if there's a big roll or something. Actually, [name removed] might know more about that, yeah.

Researcher: What sort of a storm event does it take to sort of wash out some of the sand in this area.

Interviewee: Well, if we get easterly, really bad, easterly, South easterly. That's washed out roads around Butterfields and Horseshoe in the past, and even around that south side of the bay. It's undermined the rock walls at times. So, they've had to be repaired over the years. We don't, we don't seem to have had that many huge South easterly storms in recent times. But when I first came to live here, you often woke up to find that there was a fishing boat on the beach, because it had broken its mooring. There was one just recently came ashore during the night about two, three months ago.

Researcher: Oh, wow.

Interviewee: Yeah.

Researcher: I mean, someone said you had quite a bit of easterly weather over the winter.

Interviewee: Yes, yeah, I guess just the way the weather pattern was. And, I mean, Port Pegasus, obviously there was, there's just a concrete block, sort of a platform left there now, but there would have been a wharf. Part of it would have been wooden, which has now gone and down at Broad Bay, down in here. I think it's… I'm never sure. Maybe it's further up. Might be in here somewhere. There was a fish shed there.

Researcher: Oh, okay.

Interviewee: And now, if you didn't know, there's absolutely no sign of it. And people actually lived in houses on the shore. And I read this in a book, I thought… pfft. Anyway, we poked around one day, just walking, you know, on the land, and found bits where we imagine might have been little houses, similar to the mill.

Researcher: Just the foundations?

Interviewee: Yeah, I think we may have… like it obviously was nothing solid. They would have been just wooden and built. But sure, I don't know if we actually found any remnants of it, but we're just were it would seem like, that's where there would have been a house, and from what we'd been told, but we found the concrete bit that was part of the fish shed when we were going around

in the dinghy. And so, they'd had, like, a little bit of a wharf came off that. But we found a bit of concrete, and Colin said that's pretty intriguing. Like, how would you have got a boat…? You know, only on certain tides would you have got in there. So that was interesting, yeah.

Researcher: I mean it, yeah, it does. It surprises me that people lived in all these little, tiny bays just scattered around, you know. And, yeah, I mean, so much of it is lost, really, now, isn't it yeah, just just the record of it.

Interviewee: When you think about it, the construction material was all local stuff. It was timber, or it was locally made concrete, which means just you find a shelly Beach.

Researcher: And grind it up?

Interviewee: Well, it's just a lot of beaches have, like, a shell and gravelly stuff washes up when I first came here, all the gravel for concrete like the old museum, you know that right hand side of the Snuggery building that was made out of local concrete. Walls floor, and that came from a beach on Bravo Island, and there was one side of it that faced out towards the east. And so, it was continually having shell dumped on it. And we used to go over there and take, you know, 20, 30 coal sacks and fill them up and take them home. And if you were like concreting a path or making something, that's what you use, because there's no concrete gravel on the island. But then it became that, you know, obviously, that can't go on forever. It does get replenished, but people now can just ring up and order it and comes in those bulk bags. Costs a lot to get it here. But that's a small project, yeah, and it's mostly shell and little gravelly, sandy stuff, the perfect size. Yeah, so any of these wharves that had concrete in them would have been done with whatever came up on the beach.

Researcher: Interesting. It's funny because you I was just talking to [name removed]. He's working at [name removed]'s place, and he was just saying, you know, like he's run out of concrete and the supply ship, yeah, laid up on the… over in Bluff, I guess.

Interviewee: Oh yes, yeah. It's up in the on the synchro lift for annual maintenance. Like, you have to sometimes take the shaft out of the boat and do all the inspections.

Researcher: Yeah, so that's sort of, I guess, wharves and jetties and little settlements. What else are you aware of on the island?

Interviewee: Obviously, the farming activity at Mason Bay, you know, like you can see it in the huts that are along the beach, where they've been made with stuff that's washed up. They just evolve. And from way back, you know, Kilbride homestead and Island Hill, where's that hut along here…? Yeah, it doesn't show it on here, but they were pastoral runs way back in the late 1880s and so people obviously had to be very practical and use what they could find, building fences and

sheds. So… and there are shipwrecks have been along this beach, like Cavalier Creek, the vessel Cavalier went ashore there.

Researcher: And is that along this side here?

Interviewee: Yes,

Researcher: Might be that little creek, or is it…?

Interviewee: Could be, yes, I'm not sure about that. Yeah, they don't all show up on that one. Yeah, have you, I don't know if you read the Stewart Island boat book? Have you had a look?

Researcher: I definitely had a quite a long peruse of it yesterday at the library.

Interviewee: Yes.

Researcher: But all the small children were there yesterday after school! But I was, I was having good flick through, yeah.

Interviewee: Yeah, because we've got copies in here, if, yeah, I want somewhere quiet just because, you know, a lot of the boats that went ashore over there, yeah, in that book.

Researcher: Did you work on that book as well?

Interviewee: Just a little bit. Yeah, I sort of, with Nancy's Schofield started it off. We were just making a list of boats that were built locally. And then the list, and the list kept growing. And then Nancy's cousin Alec Traill, he would come in, and we'd pick his brain. So, we'd write it down, and who built it. And then later on, it got picked up by others that are volunteers, and there was a retired fisherman, Merv King, who took over and expanded it to modern day fishing boats. But Nancy and I were more interested in the boats built back in the 1800s the old boats, yes, really old ones. So yeah, the Johnsons, the Leasks, the Smiths. There were quite a few families, the Scollays, that built numerous boats.

Researcher: Yeah, yeah, there's one's been turned into a luxury charter yacht up in Auckland.

Interviewee: Yes, the Ranui. That was built down in Pegasus.

Researcher: I'm gonna head up to Auckland, so I'm gonna give him a ring and see if I can get on board or something, you know, yeah, it would be quite cool just to see it. But if it's, you know, might be off on charter somewhere.

Interviewee: Yes, it was parked, I mean, moored up alongside the Viaduct wharf when we were the just earlier this year in March. But yeah, I think it comes and goes.

Researcher: Yeah. Do you know of other like historic vessels that are still around? Some of the old, older boats?

Interviewee: Yeah, they probably are. I just can't think of the top of my head, yeah.

Researcher: I mean, you know, you got those, I have to say that, like [name removed]'s little snekke.

Interviewee: Oh yes!

Researcher: Terribly cute.

Interviewee: It is, I know. And there's another one. And the boat shed over at older Island. There's a snekke as well, and they still use it. You often see the Hunter family out fishing in the inlet, children and grandchildren all sitting in it. Yeah, it's lovely. Yeah. There probably are old, older boats. Yeah, I guess in the boat book you can probably see which ones are still actively here, we're trying to do an update of that. We're not getting very far because we keep getting sidetracked.

Researcher: Too many big anniversaries!

Interviewee: We had the oral history project going on, and then we've got the school 150-year reunion at October, yes, yeah, Labour weekend. So yeah, all these things I'd like to do, but…

Researcher: Well, the little shipwreck up Ryan's Creek.

Interviewee: Oh, yeah.

Researcher: So, like I said, I was down there in the mud yesterday, you know. And [name removed] is also very curious about it. So, I'm going to go back to his place, because he also knows a lot about, you know, boat design.

Interviewee: Oh, he's into it. So that's a real interest of his.

Researcher: Yeah, exactly, and I know it's probably not significant in the slightest, but it is still quite curious, you know, just to see if we can solve one little mystery, at least. [Name removed] yesterday said that his father knew the story, but he's kind of forgotten some of the details. He said… He said it was something like it washed ashore there after a storm, and like, three people drowned or something. Well, that's kind of a significant event on the island

Interviewee: Yeah. So, I wonder if there's a record of anything like,

Researcher: Um, one option is New Zealand Papers Past, yeah?

Interviewee: But look at there, yeah, I have. It's quite, you know, you've got to narrow it down. It's quite difficult, because I've been using that looking for stuff about the school and things,

Researcher: Yeah, yeah. I mean, it's a wonderful resource.

Interviewee: but you do every now, because it's catalogued, it's actually you do have Bonanza, if you can cut out the ads and the other bits and only go for articles,

Researcher: Yes, yeah,

Interviewee: yeah, I'll have a little stuff comes up. Yeah, maybe, if you put boat Ryan's Creek, you might hit on something. I don't actually think I've come across. I usually make note of any Stewart Island stuff when I'm going through.

Researcher: Yeah, yeah. I mean, you know, it may just be a story that's been lost to time, but it is, it is an older boat, you know, I mean, [name removed] said it's been there since he was a kid. And they used to run along the decking when the decking was still, still on it. So, it's, you know, it's at least 70 years old then. So that kind of, at least gives us, gives a time frame, yeah, looking through Papers Past. Because you can go, I mean, we have a similar resource in Australia, called Trove, digitised archives, yeah, all the newspapers from all around and it's very easy to just go on a tangent, though you're like, oooh!

Interviewee: I know, you should see me! I'm looking at stuff about houses and buildings, which is what I really like to concentrate on. I keep saying I'm leaving it till I'm old. Well, guess what? I better get cracking! But, you know, I start looking up, and then I think, oh, I don't know that. Yeah. So, I'm trying to save it to different files, as I find, you know, people, boats, houses

Researcher: Definitely. Yeah, I remember looking up some, I was looking at the history of some of the huts in the Snowy Mountains over Australia. And then I got onto this tangent because they mentioned some murder at one of these huts. And then I had to, like, then I had to, like, follow it through, because I needed to know what happened.

Interviewee: You could write a novel!

Researcher: Yeah, it is. It's a bit like that, isn't it? Some of these stories are just, you know, just grip you, yeah, yeah. So, I mean, you've spent time on the waters around Stewart Island, like all around the island, haven't you?

Interviewee: Yes, yeah, yeah. Just holidays. Actually, one thing that really, I find a huge mystery. I might have mentioned it before, but these two islands, they're called Ernest Islands, and the one… they were both part of a pastoral lease back in the 1890s or something, and it said that it was the lease... or 1880s… the lease was held by two blokes from Riverton. And then when I read Olga

Sansom's book, it's mentioned about one of these men actually had a house and his wife and him lived on this island.

Researcher: Aren't they kind of cliffy? the islands? Aren't they quite…?

Interviewee: Yeah, they're really rocky and high because, like, we go ashore and climb up on this one and get a fabulous view down to the rocks way out. Well, we keep thinking, Where the hell would you put a house? And it's all, I mean, yeah, I think in the late 1800s it got amalgamated into the Kilbride pastoral lease. But you know, earlier, they were part of their own thing. And I kept thinking, where was this house? Well, we were going around in the dinghy one day, and we found like, this little post sticking in the water, but it wasn't attached to anything. And we were thinking, oh, maybe they had like, a little wharf or something. I just don't know,

Researcher: Huh. I've never heard that, yeah.

Interviewee: And I've asked, I asked one of the archaeologists, [name removed], that worked for DOC…

Researcher: Yes.

Interviewee: And I asked her, did she know anything? But she never got back to me. She was sort of in the process of, okay, leaving.

Researcher: I'll follow up on her, because I was going to interview her as well. Yeah, yeah. I've been in touch by email a little bit. And yeah, she was here. I sort of missed her at some point. Yeah, crossed paths, you know.

Interviewee: But you know, I've always that aspect of it, always… I was going through Papers Past, trying to find something about this family and had they really lived there. Because the other difficulty is that Olga Sansom, her two books she wrote are really, you know, the anecdotal, and they're really useful in a lot of ways, but some of it, and it's completely not true, right?

Researcher: So, you gotta pick-

Interviewee: You know, she's, she's heard stuff and put it down, and it's, you know, like just… She had stuff about [name removed] 's mother's grandparents, family, the Pollocks. Oh, yes, they came from Cornwell, and she had all this stuff. Well, they didn't. They came from Scotland, you know. So, somebody coming along to do research would look at that and think, ah, right, they're going off on the wrong tangent. Because they weren't from Cornwall. They were from Scotland. Not anywhere in their history… And she made it up, oh, you know. And he had this accent and was great singer. We think it was bollocks. [Name removed] 's mother said she never heard of it.

Researcher: Yeah, I guess, yeah. Just because it's written down doesn't mean you should believe.

Interviewee: I know. And when, when that book first came out of hers you know, everybody was really happy reading it because their family members from way back were in it. And I remember meeting Roy Traill around the road one day, who was an old Stewart Islander who walked every part of the island and lived here all his life. I said, oh, have you read Olga's new book? And he said, absolute rubbish. He said, What a daydreamer. He was really annoyed because he knew stuff and it wasn't right. But yeah, but then I guess you have to think it gave you a good big picture. But you just couldn't quite believe some of some stuff.

Researcher: Yeah, yeah. So, like some of the shipwrecks that I've read about, at least, and [name removed] lends me his New Zealand shipwreck book every time I come over.

Interviewee: Oh, right.

Researcher: So obviously there's the one that came into Doughboy Bay with a load of timber or wrecked somewhere off here, I guess.

Interviewee: Yeah, the Emilie.

Researcher: The Emilie, yeah, and it came into Doughboy Bay. [Name removed] … what's his surname?

Interviewee: [Name removed]

Researcher: Yes. So, he told me that part of the mast from the Emilie is right behind the DOC hut. It's being used as, like a chopping board. And, you know, I just feel like, oh, that hurts my heart, you know. But um, so there's, apparently, there's bits and pieces that…

Interviewee: Yes, that whole beach, timber exposed all over the place.

Researcher: Yeah, that's the thing, I just got to get out to some of these places at some point, you know, but I think I need to do it under my own steam just to try and get done through uni. There's just too much, you know, paperwork to get through, I'd be quite limited. But there's another one that, yeah, weather coming in came into Easy Harbor, but the crew was too drunk, and it ran ashore there as well. Yeah, seen any evidence in Easy Harbour?

Interviewee: No, I haven't, but then I probably haven't really poked around ashore there enough. [Name removed] may know.

Researcher: Yeah, yeah. What was I gonna say? Yeah. I mean, I guess, from what I've heard from some people anyway, you know, the commercial fishermen, mostly, is that when they're out

there, they are just fishing. They're not looking, yeah, interesting things, you know, so is that, do you think that's sort of the case, probably a lot of the time?

Interviewee: Yes, well, it was for, like, [Name removed]'s generation of fishermen. But like, for instance, our son-in-law, who took over and fishes the boat that we use. You know, he bought our boat. Well, because you're on a quota and fishing has been so good, they have much shorter days than [name removed] had. Because, you know, I did fishing trips away with [name removed], they would be leaving the anchorage at just after six in the morning and not coming until seven at night, fishing all day, whereas our son-in-law some days he's finishing like, mid-afternoon, late afternoon, and they're always beachcombing, right, always ashore all around there, either deer, you know, shooting deer, or looking for ambergris.

Researcher: Do people get lucky with ambergris on the island?

Interviewee: Yeah, every now and then, yeah. There is a… I don't know, have you talked to [name removed] at all? No, he's a bit of a hermit. He lives on that last little house before you head to Kaipipi or Fern gully… where there's a turnaround for cars. There's a little house there. Oh, well, even if you could get hold of him, and I mean, he's possibly got stuff around his house that he's found on beaches.

Researcher: I'll just write that down.

Interviewee: That just occurred to me. I never thought of him earlier, but, you know, he spends his whole life he's just always away on a boat way down around here. Yeah, yeah, yeah. Because of all the people on the island, he's probably one that knows every little nook and cranny.

Researcher: Yeah, was he a fisherman as well?

Interviewee: Yes, he still catches cod, I think sometimes.

Researcher: Have you ever seen the wreck when it's been exposed up at Smoky?

Interviewee: Yeah, interesting. And like, we were friends with Doug Griffiths, who did all that… wanted to believe…

Researcher: Doesn't the museum have a copy of all that research?

Interviewee: Yeah, I think we do okay.

Researcher: I mean, I got [name removed] on the job. She's checking with his daughter. I think she's still in touch with his daughter. To see if she's willing to share what he had as well.

Interviewee: Yeah, because I think she got it written, put together and typed up by an Invercargill journalist, okay, yeah, Phil McCarthy, I think he did it for Doug. So… I've got lots of bits and pieces and correspondence, but yeah, I mean, I could show you, but, yeah, I don't know. What do you have to get approval from family?

Researcher: Well, yeah, it'd be nice to make sure that it's okay. I mean, if it's held at the museum, it's probably, you know, probably fine. But, if I want to use any of it or follow up on any of it, you know, probably get permission.

Interviewee: But yeah, [name removed] might know.

Researcher: That's alright. I'm sure [name removed] will follow up for me. I mean, she's sent me her photos, and then [name removed] told me that it was exposed in February this year. And I'm like, ah, you know, just missed it. So, he's got the most recent photos that I'm aware of.

Interviewee: Right. I think [name removed] took photos when we were near about three years ago.

Researcher: And so, there's the part of the wreck, I guess that's in the creek near that big rock. Have you ever seen wreckage further out on the beach?

Interviewee: No, I've only actually been ashore there once myself. I've not walked to the Northwest Circuit in total. I've only done bits of it. So, we went up there one day, and it was really fine. We're on the boat. So, we went to shore, and we walked right along the beach up there at Smoky and it was in the creek.

Researcher: Yeah, I definitely got to get back here and see that someday. Yeah, it's just a bit of a mystery, isn't it?

Interviewee: Yes.

Researcher: And then [name removed] is saying Little River. Where is that somewhere?

Interviewee: Yeah, that's just, it'll be this Horseshoe, it'll just be that wee dent in there, yeah.

Researcher: So, she said there's another wreck in there somewhere, which is also intriguing, because…

Interviewee: Yeah. Because that's that was in that letter of John Tolson's. I'll find it and send it to you.

Researcher: Who was John Tolson?

Interviewee: He was an old guy whose family… like he was born, grew up here, and their family was involved in fishing and milling, all that sort of stuff. And then he moved away, like he was long gone from the island when I came here in ’75. And he's since died. He ended up living in, I think he lived in Milton, or somewhere like that, or no Matara, that was…. which is a tiny town, but then he ended up in an old people's home in Christchurch. But the letters, [name removed] has a box, you know, a huge box of letters that he’s written. And of course, I've taken several of them home and started transcribing. It’s very hard writing to read, so it's a bit of a mission. But when he wrote… she would write and ask him a question, and he would write back, and they'll be five pages, and he'd go from one thing to the other, and it's just a treasure trove.

Researcher: Yeah, wow.

Interviewee: Really interesting. So, yeah, I've got that box at home, and I keep saying I will get on to it.

Researcher: Yeah, for sure. I mean, if you, if you can find.

Interviewee: I’m sure I've typed that one

Researcher: You know, that would be cool to see.

Interviewee: Because I wasn't sure about, I thought, no, it didn't really ring true to me. But then I don't know, most of the stuff he's put is very, you know, like… I don't, you don't spot anything he writes. He doesn't embellish things; they just seem to be facts. So, you know, maybe it was, yeah, well, that's the thing. Like, I probably thought that just because I'd never heard that story before. And you think, oh, well, usually you hear about something through several different people. But like, [name removed] is, is really good at remembering stuff, although he's not been so well lately.

Researcher: So yeah, and because she said the Worthington.

Interviewee: Yeah. No, Workington.

Researcher: Well, see, yeah, Workington was wrecked…

Interviewee: Up there, yes,

Researcher: Well, that's what they think that one is.

Interviewee: But this was all about timber and stuff, wasn't it?

Researcher: Yeah, I can’t remember she said exactly. She said coal.

Interviewee: Oh, was that it?

Researcher: Yeah, yeah. But I'm like, is that? Has the name been confused?

Interviewee: Or were the two boats, one called Worthington? And one Workington?

Researcher: You know? What would the chances of that be?

Interviewee: Maybe we should have a look in the Shipwreck book.

Researcher: Yeah, yeah. I have a look at it and have a check. I actually found out looking in the shipwreck book, the wreck down here in Little Glory.

Interviewee: Oh, yeah.

Researcher: Where is it here? What's it called? The Mapua?

Interviewee: No. …Not the Hinemoa. No, the… I'm terrible, yeah, it's gone out of my head, there's a that are down, up there. There was the Pacific, that's in the general area. But there is Yeah,

Researcher: It's the one that burned down there, so I only found this out from reading the Stewart Island Boats book, this two and our boat book. It was built where I live in Jervis Bay.

Interviewee: Oh, right! Oh, fancy that!

Researcher: Oh, look at that connection! You know, it just chuffed me. You know, it means nothing, but, um, but I thought, oh, you know that that's kind of cool, kind of cool.

Interviewee: It's interesting, because there's one of the boats, and I can't remember which one it was, but like, there was a man lived on it for years up there. And in fact, which one was it now? But he was kind of like a caretaker living on board. And I'm thinking, it's weird, isn't it?

Researcher: Well, yeah.

Interviewee: There's a story of this family that lived on board a yacht, not a yacht, a big boat in Bluff. And there's photos of their washing hanging up and all that. It sounded ridiculous, but they did. Something to do with coal, or right?

Researcher: Yeah. I mean, last time you told me about the lady who lived in the cave at Doughboy Bay, the Japanese lady. That's also weird, isn't it?

Interviewee: Yeah, yeah, there's Yeah, we've got newspaper scrapbooks in the office there.

Researcher: Oh, the Mrs. Willa's ones?

Interviewee: Yeah, but there's a lot of other ones, more recent ones. But there's the story of the Japanese lady is in one of those.

Researcher: Oh, okay, yeah.

Interviewee: Like, they could find it for you if you wanted to.

Researcher: It is just interesting, isn't it? Yeah, yeah, for sure. And. Um, so, I mean, yeah, have you always had an interest in history, I guess?

Interviewee: Just about, yeah, probably more so since I came here. I don't mean …when I lived in Christchurch, I loved old buildings and family history, so, but when you come here, the endless possibilities! I mean, I think the main thing about when you live here is that there's the connections. You know, everything is connected to families and people that have lived here before. Yeah, so it makes it so much more real.

Researcher: And yes. I mean, I guess, for you, you know, you read a story about something like you're saying down in the south Bay, yeah, you'd go around, and you poke around a bit, yeah. Look, I mean, I guess we call that ground true thing. You know, you are testing the theory on the ground. But how… have you seen or heard of other people interacting with the heritage?

Interviewee: Oh, you get the treasure hunters you hear about, which just plain annoys me. You know, people that go in and try and taking timbers and stuff away off the beach. I personally think they should stay there. I like that idea that you can go there and it's, it's a living story that you know…. because you can bring back a chunk of timber, people try giving us stuff like that, or saying, do we want it? Well, no, because a lone piece of wood, it's like that bloody bit that's outside at the end of the building there.

Researcher: The Pacific, yeah.

Interviewee: I know [name removed] thought that was a good idea to give it to us, but after three years of tripping over in the work room, we decided we actually couldn't have it there anymore. It had spikes sticking out of it. We had nowhere to put it, and it didn't form part of a story with, to the extent we could put it up in the gallery. It was just a too difficult thing. And, I mean, I think we're going to do some little plaques for outside things, little labels. I guess we could put something on that. I just, because [name removed], he was very anti because it should have been left where it was found. And, but it's not [name removed]'s fault. It was stolen off the shipwreck.

Researcher: Oh, right.

Interviewee: it's off the Pacific.

Researcher: Yeah, yeah, someone else took it.

Interviewee: Yes, some guys took it, and they were found out, and they were prosecuted.

Researcher: Oh, really?

Interviewee: I'm pretty sure they were. Anyway. And then [name removed], who worked for Historic Places Trust, or something like that, at the time, he found it, or found… was involved, and then thought, once it was treated, he'd bring it back here, and he brought it to the museum, and we were all saying we don't want it. Well, he didn't know what to do with it. And DOC didn't want it, and so what do you do? Yeah. So, it's here, and it's in our garden, and I don't think anybody here is going to steal it. It's just out at the end of the building.

Researcher: I recorded it last time.

Interviewee: Yeah, but it's just a difficult one. There wasn't… if you had a huge, huge storage room, you could put it there, and it might be interesting to someone, ultimately, but it was all this. It was the spike sticking out that with doing our head, and we have stuff wrapped around it, and it took up the whole length in there, and we were all stepping over it, and everybody's muttering. So, it was quite good to move it, yeah. But then again, I think, oh, why would somebody have stolen it? What use was it to them?

Researcher: Yeah, it's just souveniring.

Interviewee: Yes, souveniring.

Researcher: It is instinctive souvenir, quite strong. Yeah, everyone wants a piece of what they saw.

Interviewee: I know! Because when we first, when [name removed], I was our first boat that we ever had built, like he had a boat that he fished, and then he was getting a brand new boat built, and he named it, named it the Othello, okay, after the one up there.

Researcher: Oh, yeah.

Interviewee: So, it, named it after that Othello that was up there. And I remember Miss… Mrs. Roar **[spelling?]** who was the lady that used to live here, when she found out [name removed] was calling the boat that she gave him this copper nail that had come from it. Oh, I don't know how she came by it somebody given it, yeah, and anyway, she had it, so we've still got it at home, and I'm thinking…

Researcher: Yeah, I'm sure there's lots of that. You know, some of them have lost their like, their provenance, you know, like, who pulled it out originally?

Interviewee: Yes, well, I don't know who gave it to her, but she didn't want it, and so she thought, oh, well, he might like that. We he was quite chuffed at the time; it's got a week. We just put. A tag on it to say what it is. But, yeah, sure. But then I could put it back in here and it will go in a box and be wrapped up in the storeroom. Whereas at home, we have stuff lying around, like a little that just odds and ends, rocks, mainly shells. Dry things, we find on the beach. Yeah, definitely. And then, you know, stuff [name removed]'s been given, like, we've got an old telescope and bits of, you know, navigation, things. We've got sextant and that, that we've been given,

Researcher: Oh, that's cool, yeah. Well, I mean, I guess you live in a place like this, and, yeah, I mean, there wasn't always, you know, legislation for these historic places. And a lot of them aren't, you know, significant. And so, people think, Oh, well, it doesn't… you know, yeah, this little place here, or whatever.

Interviewee: Actually, I bought something on Trade Me one time. This might be of interest to you. Yeah, somebody advertised… This is a stupid thing. I saw a six blue bottles, all the same size, and it said they came from a shipwreck at Port Adventure.

Researcher: Oh!

Interviewee: So, I'm looking and looking. I couldn't find… and the guy knew nothing else. And then I didn't get any more thing information out of them. I never kept a name or anything. When I think about it, I bought them because they'd fit our blue and white kitchen.

Researcher: Are there any markings or anything?

Interviewee: Just plain blue bottles.

Researcher: Sometimes there's writing on the bottom or around the base.

Interviewee: Yeah, no, there was nothing. And so, I immediately started looking at shipwreck books, thinking, Where was it?

Researcher: Yeah, right.

Interviewee: I've heard of other people, like, there was an anchor found somewhere. Or Port Adventure at some point, it's a diver that saw one, or find one.

Researcher: Interesting.

Interviewee: I'll ask [name removed] about that, he may remember, but because he what wanted to know where it was, he said it would look good on our lawn. I said, You will not! We've actually got an anchor on our lawn. So funny, but it's off the government ferry Wairua.

Researcher: Oh okay, yeah.

Interviewee: And somebody had it as a mooring, like it was one they didn't use any and so somebody had it was a big, heavy one used as a mooring, yeah? But then whoever that was was moving away, and [name removed] swapped something for the mooring, for the anchor. So, he's got it on the lawn. I mean, it's not that old. It's 1960s or something, probably. But in lieu of a genuine antique anchor, that's what he's got. So, he's the one that has to mow around. It serves him right. He actually made a concrete pad for it to sit on.

Researcher: Yes, yeah, yeah. I heard of someone told me about a, yeah, a wreck somewhere off Lords River, but I think it's relatively modern. But yeah, I've not heard of anything in Port adventure.

Interviewee: Did you talk to [name removed]?

Researcher: Oh, not yet No, he's on my list, though.

Interviewee: Oh, right, because maybe he knows something, but he might be one to ask. Say you've heard a story that someone mentioned an anchor off Port Adventure somewhere, and like, had he dived on it? Or does he know anything about?

Researcher: Is he a diver as well?

Interviewee: Yes, yeah.

Researcher: I'll definitely get in touch with him, yeah,

Interviewee: yes because they could be things he's seen around, you know,

Researcher: The, I mean, the paua divers, you know, they, I guess they probably don't dive much further than they need to?

Interviewee: No.

Researcher: I mean, I know they can dive pretty deep some of them already, but with the tank might be the can see even more.

Interviewee: Yes,

Researcher: Yeah, that's a good tip.

Interviewee: Did you talk to [name removed]?

Researcher: No,

Interviewee: He's another one that… I'm not sure if he's here at the moment.

Researcher: Oh, yeah, no, [names removed]?

Interviewee: Yeah.

Researcher: Yeah, I've been trying to ring them.

Interviewee: Yes. They're away a lot, like they're building a holiday place up in Clyde. So she's mostly up there, yeah, and he's got the Aurora, yeah.

Researcher: Which is out the front, isn't it?

Interviewee: I think it's yes, anchored out. Yeah, but he's either working on it or away, yeah, okay,

Researcher: Well, maybe I'll try the um, the mobile on the website, or I'll send them an email, yeah, yeah.

Interviewee: Email. He answers emails eventually,

Researcher: Sure.

Interviewee: I have got his number. Have you got his?

Researcher: Well, there's a mobile on the website.

Interviewee: Oh, yeah.

Researcher: So I think that's the one, yeah. Cool, yeah. So I guess yeah, a bit of souvenir occurs. Do you think that's locals, or do you think that's people coming from?

Interviewee: Oh a mixture. It depends on people's interests. Yeah. I'm just trying to think where those blue bottles are at home. I could take a photo.

Researcher: Oh, yeah, that'd be great. Yeah, bring one in. You know, show and tell.

Interviewee: Yeah, because I don't, because I bought it on Trade Me, and it was years and years ago, probably 15, 15, years ago. Yeah, yeah.

Researcher: Does TradeMe record like, if you go into your account on Trade Me, does it record like, what were your past purchases?

Interviewee: Yeah, items that you've won, but I don't know how far back it goes. Actually I should have a nosie while I'm here, yeah, I'll just see.

Researcher: So do you think, with that in mind, you know that some parts of the island are quite remote, and you know, souveniring is for some people, part of human nature. Do you think there are sites at risk on the island?

Interviewee: No, because of people going like… anything that was really good would have been gone by now. If people knew, yeah, be like, see, that piece of timber was taken by somebody on the mainland. I don't know how the authorities ever found out, but there you go.

Researcher: Yeah, right.

Interviewee: But then I've heard stories about, you know, these timbers and stuff on Doughboy that fishermen from other places, not here, were keen to go in and take stuff from there, but I don't know if it ever happened. I'll just… quick squiz... I'll have a quick squiz and see…

Researcher: Yeah. So I've sort of limited my research to Stewart Island waters, but what's the name of those islands in the middle of the strait?

Interviewee: Not Ruapuke?

Researcher: Yeah, there's a lot about. Those names come up as well. And I'm thinking-

Interviewee: Oh, fascinating!

Researcher: -there must be shipwrecks galore out there too. You know. Is that privately owned?

Interviewee: It's Māori land. And, yeah, it's quite hard to… Like you've got to be invited onto there.

Researcher: Okay, yeah, yeah. Is that under the, the Rakiura Māori lands trust, or is it separate?

Interviewee: No separate. See if I can get on here**. [Trying to log in on TradeMe]** Oh shit, I've changed the bloody password.

Researcher: It's always the case, isn't it? If you could take a picture of one of the bottles at home. Yeah, that would be very interesting. Try and suss that out. Yeah.

Interviewee: Actually, I should have a look just while I'm here to if I can find that Tolson letter, John Tolson letter.

Researcher: Ah yes.

Interviewee: Because I haven't done that many of them yet

Researcher: So the handwriting is just kind of hard to read?

Interviewee: It's very hard to read.

[short interruption by a staff member about joining the Sunday trivia team]

Interviewee: No, it must be on my other computer, and I haven't got the proper set up.

Researcher: Yeah, fair enough. But yeah, if you can track it down. That would be quite interesting. Yeah, take it with a grain of salt, but it could be a starting point to Yeah, to suss out any further information.

Interviewee: Because when I wrote back and asked questions, he didn't answer, and I thought he must, somebody's gonna say something about where he got them from. And he was me buying them for their blueness, for my kitchen.

Researcher: Whatever works, right?

Interviewee: It's so funny.

Researcher: But is the new kitchen going to be blue as well?

Interviewee: Yeah, well, like we had a white cupboard front in the old kitchen, which was about 35 years ago. That one was put in, but, yeah, I've got some white, but the middle, you've got one of those middle free-standing units, and that's a, yeah, a blue colour. So it will be slightly different.

Researcher: Yeah. Awesome. All right. Well, um, yeah, anything else Margaret, that you know?

Interviewee: No. Like, I think probably [name removed] knows more than me. But then when I talk to him, he says, No, I don't know anything that you haven't already got written down so and like, he's probably right. He hasn't spent a lot of time ashore, other than when we've been holidaying.

Researcher: Yeah, sure.

Interviewee: But I'll ask him about Easy Harbor, if he knows anything.

Researcher: Yeah. [name removed] also told me about right off where the shipbuilding settlement was, where they were building the ship. So I don't know if the settlement in the shipbuilding location was slightly separate, or were they more or less in the same bay? Down there at Pegasus?

Interviewee: Yeah, I worked on the archaeological dig there.

Researcher: Oh, did you now?

Interviewee: Now, yeah, what's his name? It was a combined DOC and, yeah… Did he have a hyphenated name?

Researcher: I'm sure I can figure it out. Yeah, I'm sure I've even emailed him, probably,

Interviewee: But yeah, like uncovered. You know, there's the fireplace left there, and then the bit that looks like it's been a pit saw and you could… we found where there'd been gardens.

Researcher: How did you get involved in that?

Interviewee: I was on the Southland Conservation Board. And anyway, when we were going down there, they were looking for, I don't know… did they just want extra help? I'm not sure how we got we weren't doing any hands on stuff as such. I don't think. I actually can't remember how… Maybe just because I was interested. Yeah, until we ended up going, Yeah, which was quite neat. What is that name that's kind of bugging me now.

Researcher: Yeah, is it in that Neville Peat book? He's got some photos of that excavation?

Interviewee: Yes, probably and we've got some of the bits that came back from there that were found that probably would have got flogged. Yeah, I didn't bring them back, but he gave them, to the museum.

Researcher: Yeah. Well, [name removed] said on a little rocky islet just off the bay where they built the ships there, he said, and again, it's hard to know, you know, just sort of rotted away already by now… but he said there was on the islet, that's where they stashed all their timber, naturals, all the templates, I guess, for the shapes that they needed for the boat building and stuff like that.

Interviewee: Huh. How would he know that?

Researcher: I don't know. Poking around, I don't know.

Interviewee: Well…

Researcher: Quite interesting. And then, yeah, [name removed], at Long Harry, where's Long Harry? Somewhere up here, isn't it? Yeah? So she said she found a ground, a grindstone up there, and she put it on a rock, she took a photo of it, and then put it back where it was. But since disappeared, you know, just one of those other things, you know, yeah, souvenir. She said it wouldn't have been a tramper because it weighed like 15 kilos and you could pick up extra.

Interviewee: Well, fancy that, somebody took it.

Researcher: So yeah. It's a bit sad, I guess, in that sense, that these things have gone missing.

Interviewee: Yeah.

Researcher: Yes, I guess in some ways I don't know, I sort of think like the remoteness, you know, from what I see as an outsider, you know, the remoteness has helped preserve some of these things.

Interviewee: Yes I think so,

Researcher: -but it also means that-

Interviewee: It's vulnerable. Vulnerable to scavenging, yeah.

Researcher: Because no one's, you know, going to be checking up on you, or, you know, he's. There's so many little isolated spots, I guess, around the island where you can do, you know, tuck in and do some mischief or whatever. Yeah. But yeah, that's, you know, this how I see it, as an outsider

Interviewee: Yes, like, I don't think I've seen anything that I've… alarm bells have rung and I've they need, you know, somebody needs to protect, I mean, other than the laws that are in place now, I don't think I've seen anything that is in danger of being taken away again. Because you have to think a lot of the things that are obvious are like huge, heavy timbers, like Doughboy's probably the most obvious place where it's scattered all over the beach.

Researcher: Yeah, but is that timber from the wreck or timber from the cargo?

Interviewee: Yes, I think timber from the cargo, both really. I think I've got, I don't know if I've got photos on either. I should have been more organised.

Researcher: But that's all good.

Interviewee: And I didn't used to have locations on my you know how now where you have a photo and it tells you where you took it, yeah, I only cottoned onto that a couple of years ago. So a lot of our early ones don't have…

Researcher: I'm a little bit backward when it comes to that sort of thing. And I'd rather there's not necessarily a record of everywhere I've been. You know?

Interviewee: Yeah, um, maybe… here we have got one boat trip. We'd been away.

Researcher: Do you still get away on the boat?

Interviewee: Ours is out of been out of action for six weeks, and now the bad news is that we need a new gearbox, so that doesn't come into the country till November. So we were pretty much without a boat at the moment. It can go on one engine. It's a twin engine boat, but…

Researcher: Probably best not to?

Interviewee: Yeah, not too far. I wonder if I got a photo of that piece of wood that was sticking up near… and surely I took a photo.

Researcher: So that was recent, then that you saw that relatively recent?

Interviewee: 2019 I reckon.

Researcher: Oh, okay. I mean, I've heard that things just wash up on Mason Bay, you know, yeah, after a big blow,

Interviewee: Or things scour out, and you can see it. Oh, look at this. It's blurry, but here we are. Those two bits there looked like they were actually… had been part of something. Yeah, so doesn't that look like a boat ramp or something? Not a wharf maybe. But, yeah, like, maybe they hauled their little boat up out of the water there. So, it's quite steep that island. I mean, that's looking back down it. So that's way along a bit

Researcher: Is the access kind of obvious when you're there, like, where to climb up?

Interviewee: We just climb up from a sandy beach that you can see from the boat, that’s the sort of views from there.

Researcher: Yeah, pretty, pretty desolate spot,

Interviewee: Yeah, I know. But when you're up there and you're looking, you're thinking, Well, what did the animal animals eat? They obviously ate what little vegetation was there. I should put a label on that one so I know.

Researcher: Would you be able to send me that photo?

Interviewee: Yeah. Yeah… because I can probably find the map and pinpoint where it is. I think I sent that photo to [name removed], or maybe I told her about it at the time, but she was obviously… Well, I mean, I didn't know her that well. I only ever met her a couple of times but I was interested in what she was doing

Researcher: Yeah. Well, 2019, I think she had from the New Zealand Archaeological Association. She had a grant to either update or record new sites on the island

Interviewee: That's right, yeah.

Researcher: So that's, that's kind of how I know her name, because her name's attached to all the entries you know, on the database. Yeah. So I got in touch with her, yeah, earlier this year, I guess. But I think she kind of focused again, just because it was easy around Patterson Inlet, you know,

Interviewee: Yes, but I've heard, I thought that she was over it, maybe at Kilbride doing something. Oh, okay. I mean, maybe she was yeah, I just wasn't sure. And that's how I come to ask her, yeah, yeah.

Researcher: I mean, clearly, it's, it's clear to me that, you know, I need to come back again.

Interviewee: Yes!

Researcher: just so much that's, you know, still out there.

Interviewee: Yeah, might be I'll be able to find a Doughboy one for you with the timbers **[talking about the photo]** which would be within the last couple of years.

Researcher: Yeah, I'd like to walk that Northwest circuit and…

Interviewee: Good luck to you! I hate it!

Researcher: Well, yeah, I mean, I've heard that the worst part of all the tracks on the island is the section in and out from Doughboy, like this section here, I think is. I think that's what I've heard, is that that's

Interviewee: yes, the worst section,

Researcher: But yeah. But I just need to spend time poking around on these beaches as well. You know.

Interviewee: Yeah. It is quite fascinating.

Researcher: But, I mean, a boat would be easier to get around wouldn't it?

Interviewee: Yes. Pity ours is out of action.

Researcher: Well might be next time, you know?

Interviewee: [looking through phone gallery] Perhaps I'll do a search and Doughboy and it will come up.

Researcher: All right, well, I'll pause this recording, I guess, we're more or less at the end of it.