

NEWSLETTER | DEC. 2022

LAGANZ

*Lesbian and Gay Archives of New Zealand
Te Pūranga Takatāpui o Aotearoa (LAGANZ)*



Cover image: 'Queer Joy' by june moth (@junemoth.art)

Want your art featured in the next newsletter? Let us know at board@laganz.org.nz.
Even better: want your art to be held in our collections? Let us know at the above.

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Image: Kevin Haunui

Tēnā koutou katoa

Kevin Haunui, Chair of LAGANZ (he/him)

Warm greetings to all the wonderful rainbow+ people and communities out there across Aotearoa and the Pacific. Thank you for being you! Whatever the stage of life or culture and ethnicity that also defines you, your visibility and your actions help to inform wider society of our needs, challenges, and the advances needed to be progressed for a safer and more inclusive Aotearoa New Zealand.

Rainbow+ communities have diverse needs and views. Stigma and discrimination, experienced in multiple forms, are just two of the main threads that unite our communities. So is joy. So we must stay vigilant when our safety and identities are imposed upon. But we also need to allow ourselves joy.

Authenticity counts. Auntie Rā Hetet raised the kaupapa at Hui Takatāpui 2022 that 'When we

come together, we come, we come as that roopu, this roopu. He aha te tikanga o tērā – we are iwi into our own'.

Visibility counts. [Counting Ourselves, the Aotearoa New Zealand Trans and Non-binary Health Survey](#), is now open until Wednesday 14 December.

Voices count. [Sign Shaneel Lal's petition](#) calling for the government to include the queer community, women and disabled people under hate speech law changes.

History counts. Help LAGANZ preserve our rainbow+ histories. Volunteer, donate, spread the word or whakawhanaungatanga with us today. We need you. He aha te mea nui o te ao? He tangata, he tangata, he tangata.

Kia ū ki te pai.

Trans Day of Rage



InsideOUT Kōaro

*"Today we rage, we mourn, we
gather. Together, in solidarity.
In hope. In love."*

Content warning: Discussion of transphobia, violence.

November 20th is Trans Day of Remembrance. A day where we honour and collectively remember the predominantly Black, Brown and Indigenous transfemmes who have lost their lives to the epidemic of transphobic violence around the world.

On that same day rainbow people in Aotearoa woke to another brutal and devastating reminder of this ongoing epidemic. Five people murdered and eighteen injured in a mass shooting targeting a queer nightclub in Colorado Springs. Our siblings, stolen from us overnight in a grotesque act of hatred. On Trans Day of Remembrance.

Our hearts are broken. But we are not surprised.

Over the past few years, rainbow communities have been subjected to a growing wave of violent hate speech and gross disinformation online. A tidal surge of cynically-crafted transphobic rhetoric has been whipped up by TERFs and right-wing politicians as part of broader anti-feminist and white-supremacist movements. Old queerphobic tropes that paint rainbow people as a threat to children are being recycled to dangerous effect.

The relationship between online hate speech and offline violence is increasingly well-documented. The white supremacist terrorist attack in Ōtautahi proved that Aotearoa is not immune to digital pipelines of radicalisation. The recent arson attack on Rainbow Youth offices in Tauranga; the repeated death threats sent to trans activist Shaneel Lal; the transphobic conspiracies littering the anti-mandate protest; and the targeting of our own mahi in schools by prominent TERFs - these instances speak to our community's political vulnerability. To say nothing of the routine harassment and discrimination many of us face in our day-to-day lives!

We are incredibly disappointed that the current government has announced it will not extend our already flimsy anti hate-speech protections to rainbow or disabled people. Misogynistic, transphobic, homophobic and ableist language causes real harm! We desperately need protection from the violence it works to incite.

Today we rage, we mourn, we gather. Together, in solidarity. In hope. In love.

We keep living. And we keep fighting.

Ka aroha ki a tātou katoa.

As we grieve for our rainbow whānau in Colorado, you may find you need some extra support right now. OutLine is here to help. You can call them on 0800 OUTLINE (0800 688 5463) every day between 6pm to 9pm to talk to a trained volunteer from Aotearoa's rainbow communities.



Image: Excerpt of Luv's work in *The Archive is Alive Volume 3*

Help preserve our rainbow+ histories!

Looking for a meaningful Kirihimete gift?

We need your help to collect and preserve the archives and personal papers of rainbow+, queer and takatāpui folk and organisations in Aotearoa

[Click here](#) and support our Givealittle page today

We need your help covering the continuing cost of renting storage space to hold new items and taonga, before they are accessioned, sorted and catalogued prior to entering our archives. We also need your help with the ongoing costs of running our secure digital storage space, because much of the collection material that organisations produce today — including meeting minutes and documents, social media posts and e-newsletters — is born-digital content.

Our annual physical and digital storage costs are \$6,351. Please help us raise the funds to continue collecting and preserving our history. Ngā mihi nui to all our magical donors so far.

\$555 of \$6,351 goal



[Help us reach our goal!](#)

Mahi tahi

Our mahi is never over. We need help preserving our queer past and present to guide and protect our futures.

Te Pūranga Takatāpui o Aotearoa is a living archive. It is the queer whare we all shape it to be. But to contain Aotearoa's expanding queer and takatāpui histories, our rages and joys, our mātauranga and wairua, we desperately need volunteer help.

Our mahi directions for 2023:

Developing digital metadata, digital standards, and a digital platform

Developing digital curatorial processes

Developing branding and website

Developing funding

Developing partnerships and outreach

Developing volunteer support

If you're interested in helping in any of the areas above, or if you would like to hear about an area in detail, please let us know at board@laganz.org.nz.

Kōrero

Mani Mitchell (they/them)

Mani Mitchell reflects on a hell of a year, and the rehoming of 26 years' worth of taonga from the Intersex Trust of Aotearoa New Zealand.

It was 1996. I had just come back from the world's first ever retreat for intersex persons in California. The world, Te-Whanganui-a-Tara, was a very different place than it is today. I, a non-binary, queer identifying intersex person was determined that we needed intersex awareness and visibility. I wanted to move beyond the black and white photographs in medical textbooks. I wanted the world to see us as a valid part of the community and excelling in society.

Our first home was in the old Harcourts Building; this grand 1928 landmark was at the time empty, waiting for redevelopment. The then-owner allowed organisations and social activists to occupy several floors of the building. He charged us no rent – we simply had to sign a document acknowledging that we could be

asked to vacate the room at short notice.

We had a giant walk-in safe for storage, and this was our home for several years until we moved into 57 Willis Street, which was the physical ITANZ home until this year.

Over the years we grew the office was furnished with mostly second hand furniture - much of it scavenged from Burks Bins – in the years when I had a truck, and was younger and stronger than I am now. It was old school, robust, heavy! Practical. Other things were gifted by supporters and people who worked alongside us. We provided counselling services to the community, the rooms hosted community groups, and for many years it was a safe hub, a refuge in a city that was dynamic and rapidly changing.



In March this year some of you know I had a serious accident, a 2-metre fall, and I smashed myself up pretty 'good'. The accident coincided with the arrival of COVID-19 in the city. So my post-accident complications were treated at home and not at the hospital. I have not been, as a result, working or using the office, except for stopping by to water plants on my way to what was multiple tens of physiotherapy appointments.

So it was a shock. I was not prepared to learn that the ITANZ board had decided not to renew the lease and that the landlord was requiring us to vacate the space. A space filled with 26 years of history. Some of which was catalogued and sorted, but so much was not; rather, chaotically stashed and stored in various places, as truth was we had really outgrown the space a number of years ago.

I hastily drew up a logistics plan to save the history – to sort, save and pack the taonga that was in the room. I could not have done it alone -

I have one functional arm and one part-functioning arm, which is recovering from broken bones and damaged nerves from the accident and subsequent infection. So I want to honour and acknowledge my friends and counselling colleagues, all of whom stepped forth at short notice and worked with me – in what was the dirty and arduous task of sorting and packing the taonga. I am grateful that LAGANZ staff met with us, provided guidance and support. The suggestion of the quality archive boxes were a godsend. There was a real community spirit, lots of laughs and stories, and shared kai.

We did it! All of what was ITANZ is now in safe storage. The catalogued files will soon be transferred to LAGANZ for safekeeping. We will find funding and/or a safe place to carry out the remaining sorting and cataloguing mahi so that our communities can come to know and understand the history – what our community achieved, who was involved – and be able to see the taonga that were part of the 26-year story.



Image: Mani (left), Sam Orchard (middle) and Jack (right) move ITANZ's furnishings. Photo by Will Hansen.

Kaitiaki kōrero

Kia ora e te whānau!

Despite queerphobic viruses, we have a lovely stream of enquires and on-site visits by people researching or curious about queer histories and stories. Keep it up!

A surprise offer was a donation of papers from the 1970s of meeting minutes and newsletters relating to the first few years of the Aquarius Society of Tāmaki Makaurau Auckland, which belonged to a former Secretary of the Society. The society was an early example of a gay men's social club similar to the Dorian Society of Te Whanganui-a-Tara Wellington. We had a small collection of papers from this group but this new donation expands our holdings considerably – a bit of our lost history recovered, and now preserved.

We have also received a donation of papers, posters, ephemera and publications by noted fiction writer, poet and editor Cathie Dunsford. Cathie has “anthologised significant feminist and lesbian writing from New Zealand and Australia” in volumes such as *The Exploding*

Frangipani (1990), *Subversive Acts* (1991), and *Car Maintenance, Explosives and Love* (1998). Cathie has also written a number of novels and the poetry anthology *Survivors: Uberlebende* (1990). [Read more about Cathie here.](#)

The Lambda Trampers & Latte Walkers of Christchurch, a social group for queer folk, friends and whānau who embark on tramps of varying difficulty or shorter latte walks, have kindly donated a collection of their papers, newsletters and photographs.

Burnett Foundation Aotearoa recently deposited a collection of posters and ephemera, filling our collections with further examples of their prevention campaigns from the last few years. LAGANZ holds extensive collections relating to the work of the Foundation and its campaigns to fight the spread of HIV and AIDS.

We're back to normal hours (10am to 5pm Monday to Friday; 9am to 1pm Saturday) in the Alexander Turnbull Library reading rooms on Level One of the National Library in Te Whanganui-a-Tara.



[Learn more about how to access our collections here.](#) Using this same link you can also contact the curatorial team, Linda Evans and Roger Swanson, for any enquires and to arrange requests to view any collection items.

Image: A collection of STD and HIV prevention posters donated by Burnett Foundation Aotearoa.

Parkinson Grant plug!

The Parkinson Grant was established in 2011 in order to honour the work of Phil Parkinson. Phil was the first curator of LAGANZ, and it is largely through his tireless dedication and hundreds of hours of volunteer work that LAGANZ exists as it does today. His work as an archivist was complemented by his work as an activist, as Phil was the chief researcher during the homosexual law reform campaign, and he also played a significant part in providing materials and research during the earlier years of Aotearoa's HIV/AIDS campaign. The Parkinson Grant offers sums between \$100 and \$500 to researchers who use LAGANZ's collections in their work. The grant can be put towards costs related to:

- Using the Archives, e.g. purchasing digital copies of images in the collections, photocopying, or travel expenses.
- Publishing the results of research, e.g. in a book or zine.
- Preparing a collection finding aid for public access, e.g. binding.

Applications are open all year round. If you want to apply contact board@laganz.org.nz, tell us about your research (500 words max), the Archives-related or publishing expenses you will incur, and whether there is scope to deposit material with LAGANZ. When funds are limited we prioritise grants that are going to lead to material being deposited with LAGANZ.



Image: Phil Parkinson, Administrator, surveys the damage from the arson attack on the Lesbian and Gay Rights Resource Centre (LGRRC) in Wellington. 1986. Ref: Pink Triangle Publishing Collective, LAGANZ-MS-Papers-607-373.

The Archive is Alive! Vol. 3

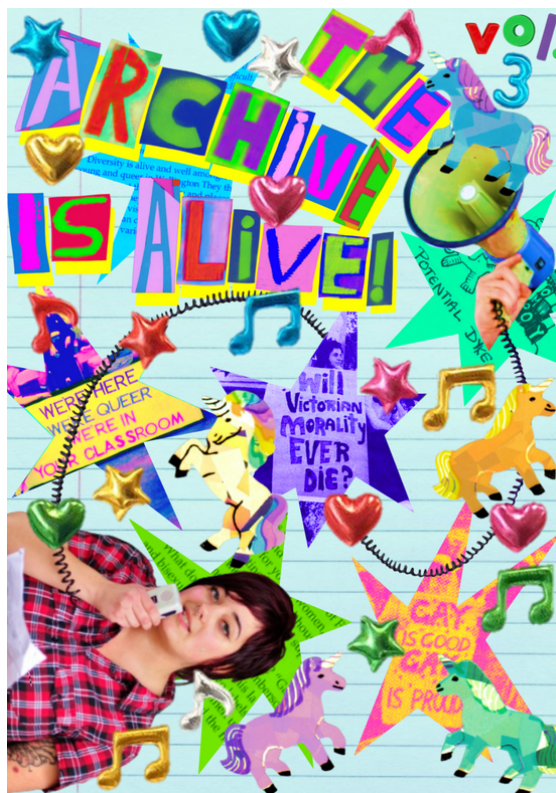
I'm at my most spectral but also my most attuned when I'm around queer histories and archives. And just a little bit malefic. I like to think the more I soak in from Aotearoa's queer and takatāpui histories, the more I avenge against the erasure we've faced since the original queer sin. Queer knowledge is stunning therapy, at least for me. But there are still many barriers to dismantle, so it can be frustrating too.

Persistence, endurance and resistance are continuous streams in these histories. Resist comfort in this current system. We are ever-morphing. Keep writing manifestos. Keep weaving community connections and carving marae for rainbow people.

Images: Above: An excerpt of Luv's written piece. Below: Rei's cover

The Archive is Alive Volume 3 is the product of our first attempt at a super-condensed, digital version of the Archive is Alive workshop process. Wellington Zinefest's Liam Goulter, InsideOUT Kōaro's Compass Ramsay, and myself, had originally planned an in-depth two-day workshop and traditional launch party, creating a zine that was by, for, and about the histories of queer youth archived in LAGANZ. Unfortunately, we were continually set-back by COVID-19 and the February protests.

Luckily, InsideOUT Kōaro came to the rescue, and gave us a slot in their annual Shift Hui – also moved online due to COVID-19 – to chat to the hui participants about the zine, on April 22 2022. In the space of an hour, I gave a short presentation on the role of rangatahi in Aotearoa's queer history, an explanation of zines and zine history, and our proposal for a mini, digital edition of *The Archive is Alive*. Participants were given access to a folder containing the photographs of our archives which we would normally have printed out ready for collaging, and given free rein to create a page about whatever they wanted. We asked our participants to also fill out a short form, explaining the reasoning behind their page and their thoughts on queer history.



Thank you to our wonderful participants – Luv, Sage Garrett, and Nico Reason – for your stunning works and words!!! Thank you to Rei Dennee for your gorgeous cover artwork. Big thanks to all those who took part in the Shift Hui workshop, to InsideOUT Kōaro for being so supportive, to Roger Swanson and Reuben Love for all your LAGANZ help, and to the perpetually fantastic duo Liam and Compass.

Queer Youth Activism

in the late 80's
and 1990's

The first youth conference was held in 1987.

Pink Triangle, Jul-Aug 1989 →

The city's gay and lesbian communities provided billets in private homes for out-of-town visitors.

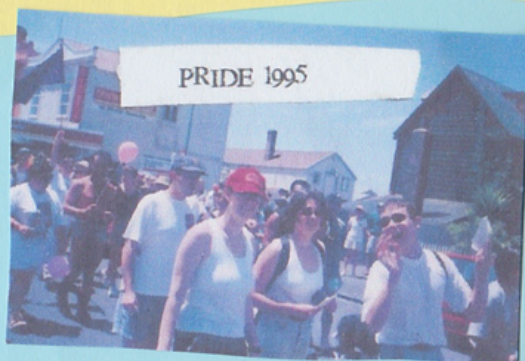
Themes included coming out, positive self-images, spirituality, alcohol and drug abuse, sexual abuse, racism and the treaty of Waitangi, and lesbian, gay and mixed forums.

Videos were recorded at various stages and cameras were also taken out on to the Capital's streets to get answers to questions like 'What is a lesbian?' Some members of the public looked shocked and backed away but others were more positive, like the young man who told the interviewer he was gay.



WELLINGTON — 'Out and About so Watch Out', theme for the May 11-14 first Young Lesbian and Gay Festival in Wellington, drew 72 young people from the main and some provincial centres.

The controversial festival's three full days were packed with workshops and discussion groups.



Rainbow Youth and friends on their Hero Parade float

In his closing remarks, Barry Taylor, who assisted the Wellington Lesbian and Young Gays group to organise the festival, expressed his pleasure at how things had gone. 'I have attended a large number of events for young people but have always had to change information based on heterosexual assumptions so it applies to the world seen from a gay or lesbian perspective,' he said. 'This is the first youth conference I have been to which began from a lesbian and gay viewpoint from day one, and it was a precious experience.'

OUT!, April-May
1999

I had a woman come up to me and say "You have a big job ahead of you". I asked what she meant and she said "Looking after all the Gay Youth. It's a huge job". I felt the weight of the words and the disbelief that it was only up to me.

I refuse to take responsibility for every Gay Youth Suicide because I believe it's up to all of us to keep each other alive. To give each other support and love, and shelter each other from the overwhelming loneliness and emptiness. Within the community, there is so much harm. We are programmed to be

defensive, to be bitchy, to react intellectually and to cut each other down with words.

I am constantly saddened by the way in which I hear one of us cut down a sister or brother, as soon as they start to succeed, as soon as they start dating our ex, as soon as they take too many drugs, have an alcohol addiction or put on heaps of weight.

We have to nurture each other, we have to be gentle, we have to love each other or else we'll lose

Love, Ellie.

Rainbow Youth, Auckland

OUT!, Apr-May 1999 ↑

Diversity is alive and well amongst the young and queer in Wellington. They think and talk about their identity and places in the community. They are OUT and as such are providing the visibility they want to see in the gay and lesbian community. The continued richness and variety of queer life in Wellington is assured.



'Remember you are the survivors and be proud.'



Auckland Gay Youth protesting in Queen St over anti Hero advert in the NZ Herald

OUT! ↑
June-July
1999

...into the Queer Youth culture that they have created.

The sense of community has really been present with us this year and also the sense of really starting to be strong and free and politically aware/active. It is heart-warming to have seen so many young people come through Rainbow Youth and blossom into being all that they can be.

I thank my volunteers this year, without whom I could not have carried on the



Matiu & friend at Coming Out Parade (Auckland)

OUT! Dec '98 - Jan '99

DEVOTION 1995



content discontent

Issue 8, August 2022

yaASSs girl-boss pussy-queen,

give me nothing!

give me lying on my mattress at 3 am!

give me mouth-breathing in the foetal position!

give me a headache!

give me scrolling 4 2 hrs!

give me a fatphobic algorithm!

give me *god should i be working out?*

give me is this supposed to be funny!

give me the worse version of tiktok!

give me tiktok!

give me i'm not even enjoying this!

give me wow i'll never be pretty!

give me i'm the hottest bitch alive!

give me gay liberation!

give me a dog making friends with a lizard!

give me regurgitated political opinions!

give me oo pretty earrings!

give me performative allyship!

give me *did u know soda tabs can be used to hold straws?*

give me a looming sense of ever present missed opportunity!

give me the latest netflix reference!

give me badly disguised marketing!

give me other people being successful!

give me scary heteronormative bullshit!

give me aspirational relationships i'll never achieve bc my trauma is unresolved!

give me dodgy medical advice!

give me a liberal comedy skit! wow, a joke about racism!

give me rich ppl being out of touch!

give me a cursed remix!

give me endless transphobia!

give me a recipe for protein pancakes!

give me the male gaze repackaged as the female gaze repackaged as

give me i'm no better than a man!

give me environmental lip service!

give me trauma!

give me skincare!

give me more!

periodt!!!!!!

overcommunicate te maha o ngā kōrero

Overcommunicate publishes work by queer writers and artists. It is published twice a year, in February and August. You can send in submissions any time; submissions close on 5 December for the February issue and 5 June for the August issue. Issues are not themed, and a diverse range of works are published in each issue.

The best way to get a feel for what we publish is to purchase and read the [latest issue](#). If you find the price prohibitive, you can request a [free copy](#).

If you have any questions about submitting, please send an email (overcommag@gmail.com) or a message on Instagram ([@overcommag](https://www.instagram.com/overcommag)).

General submission guidelines

- You may submit work which has been published elsewhere. Please include in your email where the piece was published.
- You may submit up to three pieces.
- Include in the body of your email: your name (and the name you publish under, if different), pronouns, the titles of the pieces you are submitting, a bio of 30 words or less, your social media handle if you would like to be tagged in posts, and your location (especially if you are outside Aotearoa). If you have never written a bio before, you can read our [bio tips here](#).
- Email submissions to overcommag@gmail.com with 'Submission for Issue __' in the subject line (fill in with the issue number).
- Generally, only one piece per writer/artist is published per issue.
- Regrettably, we are unable to pay for contributions. Each contributor receives a free copy of the issue.

Writing guidelines

- Accepted writing includes poetry, short stories, creative non-fiction, personal essays, etc.
- Poetry should be under 80 lines. Most of the poetry selected is under 40 lines, to fit on one page.
- Prose should be under 1000 words. Most of the prose selected is under 550 words, to fit on one page.
- Please send written submissions in one .docx file. Please use your name and the number of pieces as the file name, e.g. "Jane Bloggs - Three poems.docx" or "Jo Bloggs - Two short stories and a poem.docx". Ensure your name is on each page.
- If you don't have the ability to send a .docx file, please send it as a Google Doc, not a PDF.

Artwork guidelines

- Accepted artworks include illustrations, drawings, paintings, photography, comics, etc.
- Please send visual submissions as .jpg/.jpeg, .png or .pdf, and ensure the quality is high enough that the artwork will not be pixelated when printed on an A5 page.
- Save the files with your name (or the name you publish under) and the title of the piece as the file name, e.g. "Jane Bloggs - Untitled.pdf".



Image: Chris Tse. Photo supplied.

Chris Tse, Poet Laureate

A cosmic whakamihi to the new Poet Laureate Chris Tse, Aotearoa's first openly queer and first Asian Poet Laureate. Elegantly claiming his space, Tse also reflects in an interview with The Pantograph Punch that "[b]eing the first is a step forward, but we'll need to keep challenging the status quo and championing those underrepresented voices to make that space for the next Queer or Asian Poet Laureate." Ngā mihi Chris for igniting the way. [Catch the full interview here.](#)

Poets don't lie

Seeking the truth from poets is a thankless task. Not all heroes wear capes, but some do seek resolved affirmations with the fervour of an untethered mind, kneeling at altars that ultimately offer up nothing in return for close readings or unsubstantiated reckonings about the author's intent. After all, aren't we all beholden to that azure violin?

Some might say there is nothing to be gained by holding poets to such unreasonable expectations, asking them to unveil their I and you—transparent kisses upon the silken sky of meaning. Perhaps in time abstraction and fiction in poetry will be rendered an absolute—the string that leads us all into nirvana. One side needs to give up on meaning.

POLE STARS

LGBTQI+ communities in Wellington and Shannon Novak, First Floor Stairway, Turnbull House, Wellington, New Zealand, 2022.

This work invited local LGBTQI+ people to share a text that was significant to them in supporting their journey as LGBTQI+ people in Wellington.



VOLUMES

Turnbull House, Wellington, New Zealand, 2022.

Turnbull House was built in 1916 as the residence for Alexander Horsburgh Turnbull and his book collection. Turnbull died in 1918 and bequeathed his collection of approximately 55,000 books to the public, a collection that now sits in the National Library of New Zealand. Turnbull's sexual orientation has been the topic of many researchers, some suggesting he was gay, others suggesting he wasn't gay. It is this ongoing debate that inspired this body of work.

Thanks to Turnbull House, a property cared for by Heritage New Zealand Pouhere Taonga, for supporting this work. At the time of this project (2022), Turnbull House was closed to the public in preparation for seismic strengthening. In consideration of the building's earthquake-prone status and health and safety requirements, the access provided to Turnbull House was restricted and time-limited. Turnbull House is a Category 1 historic place on the New Zealand Heritage List/Rārangi Kōrero and part of the Rainbow List Project managed by Heritage New Zealand Pouhere Taonga.



WERE THEY?

Shannon Novak, Ground Floor Library, Turnbull House, Wellington, New Zealand, 2022.

This room has a blank wall where Turnbull's painted portrait used to hang. This work saw the installation of a new portrait with the words WERE THEY?. This refers to the debate around Turnbull's sexual orientation but extends to other historical figures currently under debate in terms of their relationship (if any) to LGBTQI+ communities.

The red background matches the red background used on the cover of the first book in Turnbull's collection, *The King Country; Or, Explorations in New Zealand* by J. H. Kerry-Nicholls. The font also comes from this book.

Shannon Novak's work aims to reduce anxiety, depression, and suicide rates for LGBTQI+ communities worldwide. He seeks to dismantle heteronormative structures and systems and build spaces that acknowledge, celebrate, and support diversity and inclusion in sexual orientation, romantic orientation, gender identity, gender expression, and sex characteristics (SROGIESC+). This manifests as socially engaged and collaborative painting, photography, installation, sculpture, and curatorial practice that may extend beyond

traditional exhibition spaces. The work explores light and dark in the past, present, and future, but ultimately seeks to grow hope for a better world where LGBTQI+ communities can live without fear. Central to Novak's collaborative process is an attitude of respect and care. Key areas of focus in his work include LGBTQI+ activism, centering LGBTQI+ BIPOC (Black, Indigenous, and People of Colour) communities, and illuminating, preserving, and sharing LGBTQI+ history.

Downfall

"*Downfall* began in 2004 when I was working at Radio New Zealand. My colleague Prue Langbein suggested we work together on a feature about the 'Whanganui Affair'. We began researching, in Whanganui and Wellington, but did not finish the documentary before I left radio to work as an oral historian at the Ministry for Culture and Heritage. At that time the Chief Historian was Bronwyn Dalley, originally from Whanganui, with an interest in the history of crime and sexuality. She encouraged me to keep working on the story and see where it led." [...]

"One of the reasons *Downfall* took a long time to finish was that it is about a hidden history. Charles Mackay was punished because of his homosexuality — something condemned, but also invisible a century ago. I'm pleased that queer people younger than me will be able to know about this different, more repressive time in our history. As we say each year on Anzac

"I'm pleased that queer people younger than me will be able to know about this different, more repressive time in our history. As we say each year on Anzac Day, kei wareware, lest we forget — if you believe in cycles of history, we may need to remain vigilant."

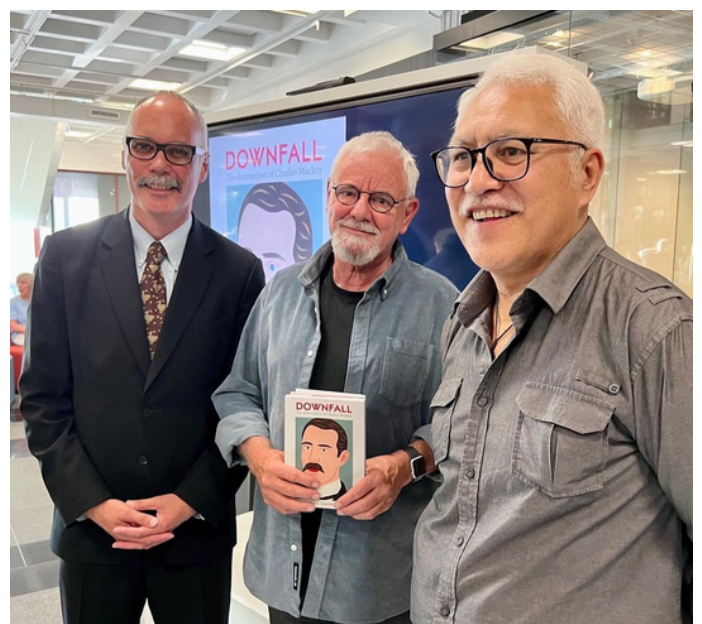
Day, kei wareware, lest we forget — if you believe in cycles of history, we may need to remain vigilant."

- Paul Diamond, quoted from
10 Questions with Paul Diamond

It's out! Ngā mihi to all those who came to the launch of Paul Diamond's latest book *Downfall: The destruction of Charles Mackay*. Buy your copy of *Downfall* from Massey University Press here or from the National Library's shop Te Āmiki when you come along to Paul's Public History Talk on 7 December, hosted by Te Puna Mātauranga o Aotearoa and Manatū Taonga.

[Listen to the recording of the launch here.](#)

Watch a lecture Paul gave on *Downfall* in Whanganui here (in two parts): [Part 1](#), [Part 2](#)



Above: Paul Diamond (left), Des Bovey (centre), and Kevin Haunui (right).

E whai ake nei

Coming up!

Hot queer events!

Public History Talk - ***Downfall: The Destruction of Charles Mackay*** by Paul Diamond

In 1920 New Zealanders were shocked by the news that the brilliant, well-connected mayor of Whanganui had shot a young gay poet, D'Arcy Cresswell, who was blackmailing him. They were then riveted by the trial that followed.

Mackay was sentenced to hard labour and later left the country, only to be shot by a police sniper during street unrest in Berlin during the rise of the Nazis.

Mackay had married into Whanganui high society, and the story has long been the town's dark secret. The outcome of years of digging by historian Paul Diamond, *Downfall: The destruction of Charles Mackay* shines a clear light on the vengeful impulses behind the blackmail and Mackay's ruination.

The cast of this tale includes the Prince of Wales, the president of the RSA, Sir Robert Stout, Blanche Baughan ... even Lady Ottoline Morrell. But it is much more than an extraordinary story of scandal. At its heart, the Mackay affair reveals the perilous existence of homosexual men at that time and how society conspired to control and punish them.

Paul Diamond (Ngāti Hauā, Te Rarawa, Ngāpuhi) has been Curator Māori at the Alexander Turnbull Library since 2011.

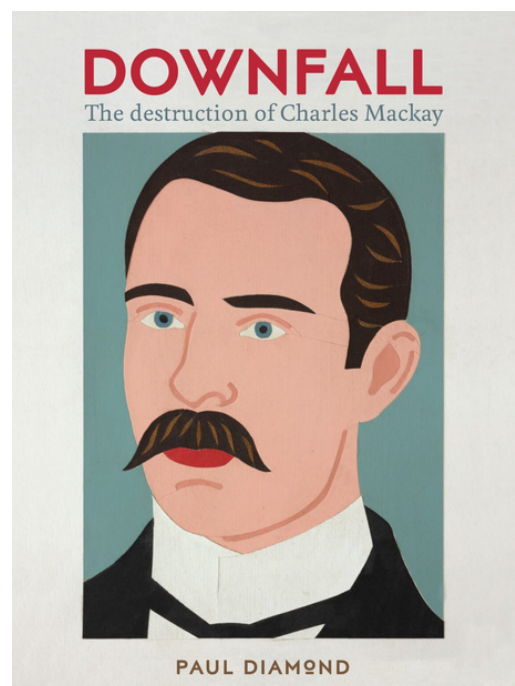


Image: Front cover of *Downfall*

Wednesday 7 December 2022, 12:10 p.m. to 1 p.m.
Auditorium (Taiwhanga Kauhau), lower ground floor, National Library Building, corner Molesworth and Aitken Streets, Thorndon, Wellington.

This talk is also available on Zoom: [Register here.](#)

These free Public History Talks are a collaboration between the National Library of New Zealand and Manatū Taonga/Ministry for Culture and Heritage.

The Adhikaar Report

Vinod Bal (he/him), Co-founder and Head of Advocacy, Adhikaar Aotearoa

Adhikaar Aotearoa was founded in January 2014 as Aotearoa's first rainbow South Asian-specific charity. All bright-eyed and bushy-tailed, we set out to challenge the notion of queerness as whiteness, to give a voice to our community, and to hold organisations to account.

What we quickly realised is that there was only a limited and aged knowledge base for us to base our interventions off. Any good intervention needs to be based upon evidence, in our case, the experiences of our community, a community that numbers between 13,800 to 17,000 strong.

Our community was not short of words.

They talked about how they faced violence and discrimination from the ethnic communities, predominately within the realm of their families. They talked about how they faced discrimination from the mainstream white rainbow community. They talked about how this duality of discrimination made them feel invisible, unwanted and erased. They talked about how, both within the mainstream white rainbow and ethnic communities, there was an understanding of queerness as whiteness; something that only white people can manifest. They talked about how this affirmed the dissonance they felt regarding their ethnicity and rainbow identities. They talked about how expressions of queerness are often gatekept. They talked about the trauma of being labelled a "criminal" in their countries of ancestry.

We say once again, our community was not short of words.

To do justice for our community, the Adhikaar Report needs to be read, engaged with and implemented. For too long, our community has been relegated to a subclass of human existence. No more.

[Read the full report here.](#)

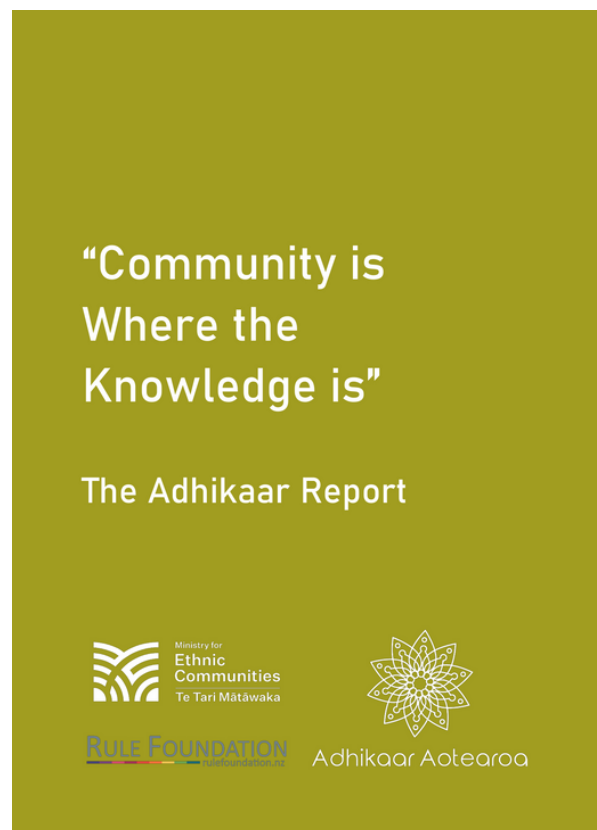


Image: Front cover of *The Adhikaar Report*

"To do justice for our community, the Adhikaar Report needs to be read, engaged with and implemented. For too long, our community has been relegated to a subclass of human existence. No more."

Where are you now?

Clare O'Leary (she/her)

I recently explored some lesbian taonga which Curator Linda Evans had pulled out for me. The selection included the complete collections of Dyke News and Lesbians in Print (LIP) – magazines that were produced by lesbians for lesbians. It was a bit of a walk down memory lane for me since I was part of that early eighties lesbian scene in Auckland. These memories were of the KG (Kamp Girls) Club, of our individual and collective coming out, and of the lifeline that Dyke News in particular gave to rural lesbian women living closeted or very private lives in their small communities (I wonder how much this is still the case?). Points of separatism and allyship between lesbians and feminists abound in these issues, with diverse voices interrogating and reconciling differences ranging from fashion and lifestyle, community engagement and activism, to what to dykecott next.

During that time in the eighties I played in a lesbian post-punk band called Vibraslaps with Dianne Civil, Dons Savage (who later left to join Freudian Slips), Sarni Darragh and Gina Cole, and our manager Pilar Alba. We recorded an LP with 5 songs, *Vibraslaps Live*, and this has just been featured in a book by Matthew Goody, *Needles & Plastic: Flying Nun Records 1981-1988*. I was rapt to find a poster for our lo-fi recording company Volcanic Productions.

Where are you now? was a question I kept asking myself (and still do) while reading about these women who often were the 'first' to come out, open bars and clubs for women, and set up lesbian mothers' groups and gatherings that didn't involve alcohol or drugs which were widely used at the time.

I know where the members of my band are – but not the many women referenced throughout the newsletters. I'd love to hear from some of you and wonder if you are aware of LAGANZ's mahi? Please join us to preserve our collective queer stories.

This time with our taonga in the Alexander Turnbull Library reading rooms just scratched the surface of what lies in our collections, and I am excited to help preserve our queer histories alongside Linda, who has been the kaitiaki for many years.

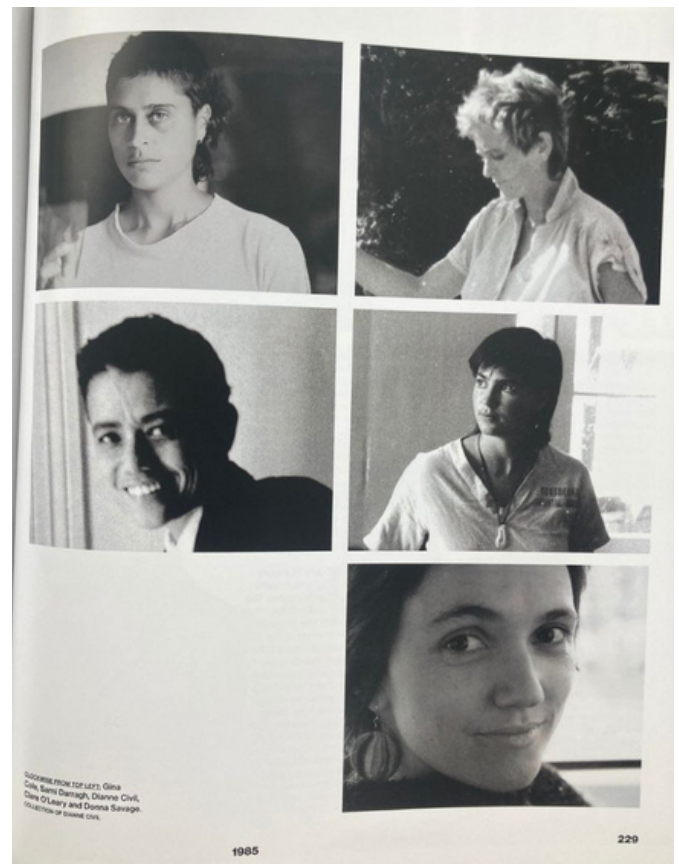


Image: Vibraslaps members. Clockwise from top left: Gina Cole, Sarni Darragh, Dianne Civil, Clare O'Leary and Donna Savage.

InsideOUT Kōaro turns 10!



Image: Jthan in The Tiwhas

On October 18th, InsideOUT Kōaro marked 10 years since we officially became a charity! To celebrate this milestone, we held a birthday party in Te Whanganui-a-Tara with our staff and wider community. In addition to kai, music and performances, speeches scattered throughout the evening reflected on where we have come from, where we are now, and where we are heading.

In addition to celebrating InsideOUT Kōaro's 10th birthday, our kaimahi gathered for our national staff hui. We engaged in whakawhanaungatanga and held wānanga on a range of important topics related to the future of our mahi and our organisation.

A massive mihi to all of the people and communities that have supported our

organisation and our kaupapa - we wouldn't be where we are now without you. To our current and former board members, staff, volunteers, funders, donors, and community partners. To all the rainbow elders who came before us and paved the way for our mahi to be possible. And to all the incredible rangatahi around Aotearoa that inspire and motivate us to do what we're doing. Thank you from the bottom of our hearts!

We're all excited to draw from and contribute to the rich whakapapa of InsideOUT Kōaro and the long history of rainbow activism in Aotearoa. It has been an incredible decade working alongside you all and we look forward to continuing to work to support and uplift rainbow communities over the decades to come!

Tabby Beasley:

"The landscape has changed so dramatically since our organisation first began.

We've seen really key pieces of legislation pass such as marriage equality and, more recently, the Conversion Practices Prohibition and BDMRR bills.

We've seen the government slowly, slowly start to invest in some rainbow organisations, name us a lot more and consult with us on social policy.

We've seen Aotearoa go from just a handful of schools engaged with our mahi to the point where we're now working in over 360 schools nationwide. Over half of New Zealand secondary schools are now taking part in our annual Schools Pride Week campaign and running their own pride weeks.



Image: Tabby cuts the cake

We've gone from doing one off trainings on a whiteboard, where we felt that we had to share our personal coming out stories to build compassion in our audiences, to now being the main provider nationwide for rainbow, takatāpui and MVPFAFF+ competency training in workplaces and organisations.

We've seen hundreds of young people go through our Shift Hui programme and go back to stand stronger in who they are and create change in their own communities.

We've developed resources and videos that speak to more marginalised experiences in our communities and have been used to help educate others, both here in Aotearoa, but also many times overseas. [...]

Moving forward, something that is really important for me and the rest of our organisation is to keep moving steadfast on strengthening our commitment to honouring Te Tiriti o Waitangi and our approach to supporting those in our communities facing

multiple marginalisations. I really hope that we can lead forwards through the challenges we face currently from anti trans movements, and that we can bring the majority of Aotearoa with us in protecting our trans communities.

"I really hope that we can lead forwards through the challenges we face currently from anti trans movements, and that we can bring the majority of Aotearoa with us in protecting our trans communities."

Elizabeth Kerekere:

"I came from being a youth activist myself. Nothing like this existed when I was a young person. I got lots of crap because I was femme and who did I think I was? People had lots of really craven suggestions of how I could be turned straight. When I went on to found Tīwhanawhana and worked so closely with Kevin, from the beginning, because we bring those Māori values into everything we do, it's about whānau. That we as elders are always wanting to be here for our young people. Regardless of the decisions you make, regardless of all the things you want to do, it is our job to stand there and support you. [...]"

"Young people are not the leaders of tomorrow. They are the leaders we need. Right now this room is full of those leaders and I'm so so thankful for all of you. We say that when a whānau is operating well, people of every generation have their place. They are valued, they are honoured, they are recognised. We all work together. And that's what I see that you do. [...]"

I want to just finish on a thing about mauri. We say mauri is that lifeforce. It's that thing that we are born with and it dies with us, unlike wairua



Image: Cameron Kapua-Morrell

that exists beyond death. And mauri is the place where we can be seen, we can be recognised, and we can be valued for who we are and everything we bring into the world. InsideOut has been that place. Shift Hui has been that place. For hundreds of young people. Some of whom are still alive today because of Shift, because of InsideOUT. For that reason alone, everyone who has been associated with this organisation should be proud."

[Listen to the full recorded audio here](#)

InsideOUT



IN ARMS

Shannon Novak, Second Floor Library, Turnbull House, Wellington, New Zealand, 2022.

Turnbull House was deemed earthquake prone and at the time of this project (2022) was undergoing strengthening. This helps ensure the preservation of the building and life in the event of a serious earthquake. This work links the strengthening of Turnbull House with the strengthening of local (Wellington) LGBTQI+ communities through two local icons; Carmen Rupe and Chrissy Witoko.

Temporary shear walls and tie rods were installed inside Turnbull House as part of the strengthening plan. The names Carmen and Chrissy are installed on a tie rod designed to help the building withstand seismic activity. Like tie rods, they tied elements (LGBTQI+ people) together to prevent them from falling apart during times of disaster.

Honouring them

On Saturday 1 October 2022, whānau, friends and members of Wellington's takatāpui and rainbow communities gathered to unveil two memorial seats to community icons Chrissy Witoko (1944-2002) and Carmen Rupe (1936-2011).



Image: The memorial seats. Photo by Roger Smith.

Located in the heart of the pride precinct, on the corner of Cuba and Vivian Streets, the seats were initiated by Gareth Watkins and Roger Smith from PrideNZ. Gareth says “Over the last couple of years, we’ve attended community events at Wellington Museum and the New Zealand Portrait Gallery that celebrated Carmen and Chrissy and their contemporaries. The feelings expressed by the people present – of deep respect and aroha - really inspired us to think about ways of honouring them.”

The couple approached Wellington City Council, who quite by chance, were redeveloping the pedestrian area around Vivian and Cuba Street. With the former Mayor Andy Foster’s endorsement, a plan was developed with the Cultural Heritage team and the Public Transport team to situate two memorial seats on the corner, facing towards Kisa (formerly

Blue Note). Gareth says the Council “placed the seats perfectly – in the heart of where Carmen and Chrissy worked, lived and loved.” Roger adds “It was also important for us to create seat plaques that not only honour Chrissy and Carmen’s legacy, but also to affirm and support members of Wellington’s takatāpui rainbow communities today.”

The unveiling event took place at Scotty and Mal’s Cocktail and Lounge Bar on Cuba Street. Scotty and Mal were close friends of Chrissy and Carmen and also administer the Chrissy Witoko Memorial Trust.

Mal hosted the event, which was opened by Tīwhanawhana and Richard Tankersley. Speeches followed from Mayor Andy Foster, Glenda Hughes, MP for Wellington Central Grant Robertson, Robin Waerea, Jurgen

“It was also important for us to create seat plaques that not only honour Chrissy and Carmen’s legacy, but also to affirm and support members of Wellington’s takatāpui rainbow communities today.”

Hoffman, Virginia Lum and Jacquie Grant – who had travelled from the West Coast to attend. There was also a very special performance on the saxophone from Chrissy’s brother Syemon Witoko.

Attendees were asked to sign two Intersex-Inclusive Progress Pride flags that were then draped across the seat plaques for the unveiling. The wording on the plaques was inspired by a whakataukī identified by MP Tāmati Coffey,

words from celebrated artist Ariki Brightwell, and guidance from Gender Minorities Aotearoa.

Chrissy’s plaque contains the whakataukī “Hurihia tō aroaro ki te rā tukuna tō ātārangi kia taka ki muri i a koe. Turn and face the sun and let the shadows fall behind you.” And Ariki’s words feature on Carmen’s plaque, “It is your ancestors, your tīpuna, that give you the strength to survive today.”

Reflecting on the event, Roger says “One of the most special moments for us happened after the ceremony concluded. As we left S&Ms we were deeply touched to see Dan Rupe, a member of Carmen’s whānau, sitting quietly on Carmen’s memorial seat. He hadn’t wanted to be in the spotlight during the event but wanted to honour her, and he did.”

The event was audio recorded and [can be heard on PrideNZ.com](https://pridenz.com).



Image: The plaques of the memorial seats. Photos by Roger Smith.

Samesame but Different: Te Whanganui-a-Tara edition

On Friday 23 September, a party of poets and visionaries gathered in the queer of night for Te Whanganui-a-Tara's first Samesame but Different Festival.

Between Emily Writes, Ruby Solly, Cadence Chung, Oscar Upperton and Chris Tse, the night's kōrero ranged from reflecting on the inherency of queerness and transness in writing by queer and trans authors, to the inherently political act of existing in minority spaces, to the diverse audiences they write for.

The poets also explored the idea of writing as a form of protection (for their subjects, their communities, and selves), through queer coding and reclaiming erased histories and whakapapa.

We've fished out some sapphic fragments for you from each of the authors:

Oscar Upperton: All you need to do is pick up almost any collection and you see fifty different ways to write in a recognizably queer or trans way. So, I think for me, as a little bit of a hermit, that's my sense of community and I take enormous strength from that, because as a writer you have to find your place and you've got a map now.

Ruby Solly: [Kahu Kutia] writes for a 14-year-old Māori girl growing up, where she grew up in the lands of Ngāi Tūhoe, and she's takatāpui as well. And then I thought about who I write to, and I think I write to that person too [...] But I'm also always thinking about who could read my writing, and what needs to be coded and what needs to be protected – which is something that I think that minorities in general have to think about more than [...] everybody else.

Ruby Solly: Most of the time I'm not seeking to write something political; I'm writing my experience, and people perceive that as being threatening or being 'political'.

Chris Tse: No matter what I'm going to write, it's going to have that – that Asianness or that queerness anyway, regardless of how explicit it might be. And that has actually been the most freeing thing for me as a writer, to be able to just do it, and not worry too much about it and be self-conscious about it.'

Cadence Chung: There are so many facets to queerness, or your various identities. There's no way to fully pin down something. ... And I think a poem is often secretly a way of figuring out things for yourself.

[Listen to the full audio here.](#)

[Watch other recorded events from the 2022 Festival here.](#)

same
same
but
different.



SAFELIGHT

Shannon Novak, Third Floor Library, Turnbull House, Wellington, New Zealand, 2022.

LED lights are installed in what is now an attic, accessed from a hatch at the top of a stack stair. From below it appears as a glowing portal. Inside, the entire space is lit red. This work references Carmen's Coffee Lounge operated by Wellington LGBTQI+ icon Carmen Rupe, a safe place for LGBTQI+ communities pre legalisation of homosexuality in New Zealand. Like a photographic darkroom with a safelight protecting photographic material from exposure, this space provided safety for LGBTQI+ communities from the outside world.

The attic structure is a large triangular prism. White light disperses into a colour spectrum when it passes through a triangular prism which speaks to the opening of minds Carmen's Coffee Lounge nurtured.

E oho! Mana takatāpui



Image: Ngahuia Te Awekotuku. Photo by Llewe Jones

On a glamorously wet day, mana takatāpui Ngahuia Te Awekotuku, Kevin Haunui, Kassie Hartendorp, Lynne Russell and Tīwhanawhana brought the ahi to Te Puna Mātauranga o Aotearoa in the talk ‘E Oho! Mana Takatāpui’.

Facilitated by the celestial Fiona Lam Sheung, the session travelled through the expanding universe and whakapapa of takatāpuitanga, in light of the 50-year anniversary of Ngahuia Te Awekotuku’s radical speech at the University of Auckland calling for the start of Gay Liberation.

There was shared laughter, takatāpui wairua, aroha and so much damn mana.

Kevin reframed the Gay Liberation movement as catching up with takatāpuitanga; Ngahuia read her short story ‘Remembering Them’ in full from *Tahuri* (1989); Kassie reflected on her reckoning with the wounds of queerphobia; and Lynne embraced her privilege, her past truths, and the importance of takatāpui storytellers.

Read through some excerpts on the next page, and [bathe in the full kōrero here](#).



Image: Kevin Haunui, joining the hui via Zoom. Photo by Llewe Jones

Kevin Haunui

"Perhaps takatāpui 'paved the way for Gay Liberation' just by being who we are – knowing who we are, and who our whānau are, knowing our whakapapa, knowing the ways of our world. [...] Perhaps Gay Liberation had an opportunity to catch up with the world as it has always been for us as Māori."

"[Takatāpui are] in every part of our society, every part of our culture. Whether we were speakers, whether we were singers, artists, we carried all the memories. Whether we were sentries - we were everywhere. [...] We are a valued part of our community, and we need to remind ourselves about that."

"Tiwhanawhana comes from this kōrero called 'Tiwhanawhana ai he kahukura i te rangi', and the way that I've always understood that phrase is that 'a rainbow is forming in the sky'.

And so, for me, the sky represented the whole of humanity, and that 'Tiwhanawhana ai he kahukura i te rangi' was about us as takatāpui coming to claim our place within society as equal members of society. And that's how I saw what Gay Liberation was possibly about."

Lynne Russell

"I describe myself these days as a storyteller, and I'm really passionate about that because if we don't tell our stories, someone else will tell them for us. And if there's one thing that really gets me going is when other people define me, or define us, and tell my story, or tell our stories, differently than how we know them to be."

Kassie Hartendorp

"To me, the kupu takatāpui has always meant more than this Pākehā idea of 'we are who we are', 'we choose who we love' or our identity, in this very narrow sense. Takatāpui has always been more than that for me. It has been about whakapapa. And it is about whakapapa who you come from, but it's also the people who nourish you, who feed you and look after you. [...] Takatāpui has always been about the collective [...] it goes beyond space and time. It stretches into the past, into the present - but also into the future as well, because I think we often don't talk about how takatāpui form our own whakapapa and our own whānau."

"I'm proud to have received this tradition, this kōrero, that was never offered. It was reclaimed, it was taken, it was held onto, it was resisted."

"After [*He Kākano Ahau*] was released, I had to go back home and be just around no one for a long time. Because even though I knew how it was okay to be me, and how it was okay to be us, that thorn [of homophobia, biphobia] – you could still feel it, and you still knew it [...] I know who I am, I stand proud in who I am, I have no problem with any of that. And I will fight for the right for anybody to be who they are, and I still do. But I just want to name that even the most sometimes out-there people might still feel that thorn in them, that poison in them. And I'd like to think that one day on my deathbed that will no longer exist – that poison has run clear – I'd like to think that. But, if it doesn't, we still deserve to be free, we still find the joy, we still get up every day, we still laugh, we still love the people that we dearly love, and we still keep going."



Image: Fiona Lam Sheung (left), Kassie Hartendorp (centre), and Lynne Russell (right). Photo by Llewe Jones

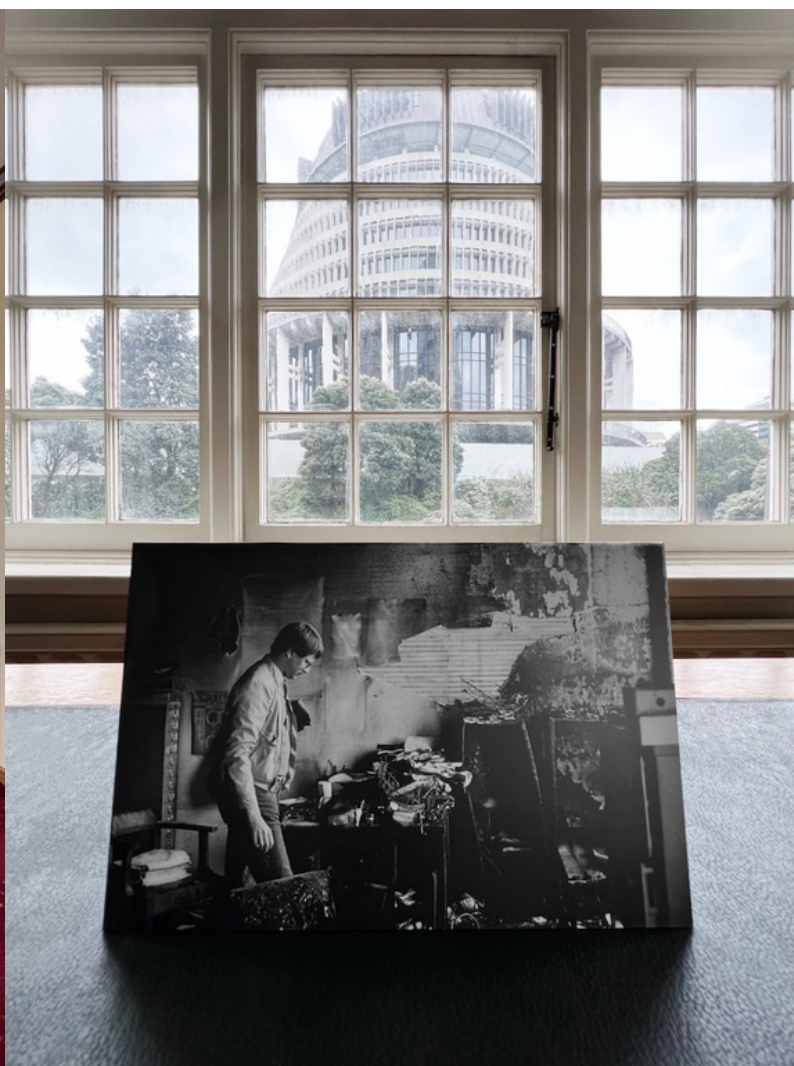


Image: Lynne Russell (left) and Ngahuia Te Awekotuku (right). Photo by Llew Jones

Ngahuia Te Awekotuku

I listen to my co-panelists, and think of how they perceive themselves as ‘end-users’. There is no end to this war. [...] Now I don’t want to be negative, but when we look around us, when we think about Roe vs Wade, and how it took 50 years for them to flip that so easily – we must never take stuff for granted. So you’re not end-users. You’re warriors, and the battle will continue.

But now, because it’s 2022, we fight this battle with joy, because we have tasted that freedom. We have enjoyed the privilege of civil union. We have changed our passports. We have been able to marry each other. So it’s from a much stronger position we continue to fight. But until every one of us is safe, the fight will continue.



IN THE WAKE OF FREEDOM

Shannon Novak, Ground Floor Study, Turnbull House, Wellington, New Zealand, 2022.

On the 11th of September 1986 there was an arson attack on the Lesbian and Gay Rights Resource Centre (LGRRC) in Wellington. This took place the month after homosexual acts were legalised in New Zealand and resulted in the damage and loss of LGBTQI+ heritage.

This work reproduces a photo taken by David Hindley. The photo shows LGRRC Administrator Phil Parkinson onsite at LGRRC during the aftermath of the fire. The Beehive building can be seen through the windows in the room behind the photo. This building is the Executive Wing of New Zealand parliament buildings in Wellington. The Prime Minister and Cabinet Ministers have offices here and it's where the Cabinet meets.

Out of the ashes

Erin Ramsay (any pronouns)

Republished from bad apple with permission.



Image: Tiwhanawhana. Photo by Carissa Corlett

In lots of ways, 2022 has been weird. Plenty of us have been struggling with the mental fatigue of being in the third year of a pandemic that hasn't ended but which we're now allowed to ignore, at least officially. Tiring things have also been eager to prove they can happen without COVID's help, including Charles being crowned king and Harry Styles saying that the new film he is in "feels like a movie" (will someone please think of Gemma Chan!).

That's what made going along to 'Out of the Ashes: Celebrating Queer Histories' at the National Library on Thursday evening quite wonderful—while there was a complex mix of feelings in the air at the event, the resounding one that I could feel was joy. It was a chance for Aotearoa's queer community to rest and reflect on our ability not just to survive but to live, and to live well.

The event marked three anniversaries and a zine launch: the founding of the Dorian Society, New Zealand's first formal gay organisation, in 1962; the formation of Gay Liberation Front groups across the country in 1972; the establishment of the Lesbian and Gay Archives of New Zealand Te Pūranga Takatāpui o Aotearoa (LAGANZ) as a trust in 1992; and the launch of the third edition of *The Archive is Alive*, a zine series celebrating the history that lives on in the LAGANZ archives, which are housed in the Alexander Turnbull collections at the National Library.

We were a colourful bunch, congregating in the foyer outside the library's main auditorium at 5:30—literally, because there was at least one person wandering around draped in a rainbow flag. We ranged quite a bit in age, which reminded me of how important intergenerational solidarity is to queer people. As we've fought to live lives free of harassment

and fear, we look back, and forward, to see what queer experience has meant in different moments of what we hope will be and yet are cautious about the likelihood of being a linear arc towards liberation.

Two display cases had been set up in the foyer to showcase some of the material in the LAGANZ archives. Your eyes couldn't help but be immediately drawn to a stack of charred papers in the middle of one of the displays, living proof of the arson attack carried out on Wellington's Lesbian and Gay Rights Resource Centre (LAGANZ's predecessor) shortly after the passing of Homosexual Law Reform in 1986. No one was in any doubt then or now that this had been an act of violence; one of the speakers for the evening, LAGANZ curator Linda Evans, showed in her presentation a photograph taken just after the fire of the word FAG scrawled on the centre's floorboards.



Image: Speakers Linda Evans (left), Kevin Haunui (centre), and Elizabeth Kerekere (right).
Photos by Carissa Corlett

There were photos in the display cases of trans pioneers Carmen Rupe and Chrissy Witoko, to whom so much of the vibrancy of Pōneke's gay and trans scene in the second half of the last century is owed. There were copies of zines and resource booklets that had been published within the last couple of years because our history isn't something that sits sealed off from who we are now; the archive grows every day as queer activism and brilliance continue. My favourite artifact was a badge that proclaimed SEXUAL DEVIATION IS THE MAINSPRING OF EVOLUTION—too right, and a wry spin on the event's theme of growth following destruction in some ways.

It was lovely to see how packed the downstairs auditorium was when it came time for the talks and performances. No less than two of the five non-binary elders I'd interviewed for my MA thesis were there. There was nary a normal haircut to be seen.

There were copies of zines and resource booklets that had been published within the last couple of years because our history isn't something that sits sealed off from who we are now; the archive grows every day as queer activism and brilliance continue.

Grief was expressed in some of the words and images shared. These were moments for contemplation and sometimes felt like they were given to us as a means of necessary catharsis. Ben Black, Rainbow Youth's Bay of Plenty regional manager, talked about Googling "what to do after a fire" when the emotional impact of Tauranga's RainbowYouth building having burnt down in a targeted attack earlier this year began to hit. It felt like there was some weird wormhole link from 2022 back to the '80s and to an incredible black-and-white photograph we were shown of curator Phil Parkinson in profile, staring down at what the flames hadn't managed to take, in late 1986. Activist Sandy Gauntlett's call to us not to let anyone get left behind—ever—was given alongside anecdotes of personal anguish but also of the love shared among their whāngai'd family. Chris Szekely reminded us of the pain of pathologising myths by sharing a memory of his aunt answering the door to a Salvation Army doorknocker and signing a petition against Homosexual Law Reform because while she didn't mind "it" she didn't want "it" to spread.



There was just too much joy in the room, though, for anyone to be left with anything other than the idea that New Zealand's queer history is a history worth celebrating. Gay lib campaigner Gavin Young brought us back through photographs to the locales and flats in Pōneke where the idea for the Dorian Society had been born; I think I appreciated this especially because I've had to try to find my feet in this city this year after moving down from Tāmaki Makaurau and knowing where I might find traces of the pride of my queer forebears helps with that.

I have to give a massive tautoko to Will Hansen, my friend and officemate at uni, who as a LAGANZ trustee has spearheaded the Archive is Alive zine initiative. Will cares about trans and queer history more than anyone I know and his enthusiasm for the knowledge that lies within the archives and in queer communities

themselves is genuinely nourishing. It's thanks to people like Will that high-school-age queer folk like Sage and Nico, who spoke about their contributions to The Archive is Alive Volume 3, can locate themselves within a legacy of people in New Zealand who both make and record queer history. I hope that by the time this has been published you have had a relaxing weekend, Will—you deserve it!!

The most significant part of the event for me was, I think, the waiata and kapa haka performances given by Tīwhanawhana, a takatāpui community group here in Wellington. These felt like a tangible reminder of tūpuna takatāpui, those who mark the beginning of the history of people with diverse sexualities and gender identities in this country. Dr Elizabeth Kerekere, herself a member of Tīwhanawhana, offered a note of explanation to the waiata performed, and I hope I can correctly



Image: Will Hansen. Photo by Carissa Corlett

paraphrase her commentary on the first—this waiata was a song of return, whose significance to the group was that in connecting with takatāpuitanga a connection with those tūpuna takatāpui could be made, a return to the knowledge of who those tūpuna were and what being takatāpui looked like.

When European missionaries started coming here and collecting kupu to form the first te reo Māori dictionaries, they included words that were commonly used, we were reminded. One of those words was takatāpui. It feels fitting that *Out of the Ashes* took place a day after the fiftieth anniversary of the handover of Ngā Tamatoa's Māori Language Petition to Parliament. The gay liberation movement in New Zealand is generally considered to have started that same year, 1972, when University of Auckland student Ngahuia Te Awekotuku

protested the US Consulate's decision to deny her a visa on the grounds that she was a 'deviant'. This was the spark that started off public demonstrations held by the newly formed Gay Liberation Front, best remembered today in images of the group holding up banners near Albert Park's bronze Queen Victoria statue with messages including "Will Victorian morality ever die?".

Takatāpui have been at the forefront of the struggle for queer liberation in Aotearoa; Sandy Gauntlett (who is themselves takatāpui) made me consider again how integral oral history is to communicating the story of our community's struggle in their comment that they remembered a gay lib group meeting on campus up to three years earlier than Ngahuia's protest (they recalled this because they'd done drag performances to help with fundraising).



Big props to Kevin Haunui, LAGANZ chair, for getting in a MasterChef reference at the end there—just like Jock on the show does a big roar of a send-off in telling the other contestants to give it up for whoever’s being eliminated, we were encouraged to homai te pakipaki for all the speakers and performers (including two stunning drag performances!). My friend who joined me at the event on Thursday will confirm that I was VERY excited to hear a mention of this particular reality TV show, as I’ve been binging it in my downtime when I haven’t been gritting my teeth and getting on to drafting my history thesis. I’m writing about nonbinary history in Aotearoa, though, so in some small way, you could say that this sometimes rather silly Australian cooking show is now part of the recording of our community’s histories, right? It was nice to have a moment like that to laugh if I’m being honest. Finding joy as a queer person, and as a trans person, is a really precious thing. That’s why I’m so glad that’s what Out of the Ashes was all about. Here I’m reminded of a GIF one of my fellow transmascs likes to send me on Messenger when I share a piece of good news—it’s of a moment from Keeping Up With the Kardashians where Kim says, “It’s what she deserves.”

The following poem by Luv, reproduced here with permission, is featured in The Archive is Alive Vol. 3 and was included at the end of the event programme.

—

To the faggots, witches, incendiaries,
hell-raisers, puffs and poofs, sorcerers,
the firestarters and trailblazers.

To the firebrands, tricksters,
the heated and sodomitical,
the volcanic, staked, fuming and
the smouldering, the fiery queers,
the ash-scatterers, the fire-nailed,
the sparks and the flames.

To those who keep the queer fires
burning.

Hurihia tō aroaro ki te rā tukuna tō
ātārangi kia taka ki muri i a koe.

- Luv

[Listen to the audio from Out of the Ashes here.](#)



Image: Tiwhanawhana. Photo by Carissa Corlett

THE GLORY

Shannon Novak, First Floor Guest Bathroom, Turnbull House, Wellington, New Zealand, 2022.

LED lights are installed inside an existing hole created for an asbestos survey in a bathroom wall. This hole doesn't go all the way through, rather, hits a wall half way to create an enclosed space. The work takes cues from a role of glory holes in the past as a way to avoid identification and arrest during times homosexuality was illegal. To counter this, some holes were physically blocked and weaponised to entrap people. It exemplifies the ongoing tension between freedom and regulation for LGBTQI+ people.

Pink light offers hope. It illuminates what otherwise may be dark and inactive. It symbolises unbreakable resilience in working to take down walls and create pathways to liberation.



Ngā mihi nui

Share this newsletter!

We would love it if you shared this newsletter! The more queer whānau around Aotearoa who know about our kaupapa and our mahi the better. We're not just here to observe - we're here to rally with our queer communities in Aotearoa and internationally through our challenges and triumphs. With your support, we want to weave together a strong queer whāriki out of what can seem like fragile strands at times.

If you would like to sign up to our mailing list, or would love to see a kaupapa featured that we missed, please get in touch with us at board@laganz.org.nz.

Access our collections

You can visit the collections by making an appointment with a curator.

Contact curators@laganz.org.nz for your query.
Curator phone: +64 4 462 3972

Access to the LAGANZ collections at the Alexander Turnbull Library (ATL) in Pōneke is subject to some current traffic light COVID-19 protection protocols. Access for researchers to the LAGANZ collections is provided from the Alexander Turnbull Library reading room on Level One of the National Library Building, located at 70 Molesworth St, Thorndon, Wellington. [See our website for more details.](#)

Lesbian and Gay Archives of New Zealand Te Pūrangā Takatāpui o Aotearoa (LAGANZ)

PO Box 11-695, Manners Street, Te Whanganui-a-Tara Wellington, 6142

Alexander Turnbull Library

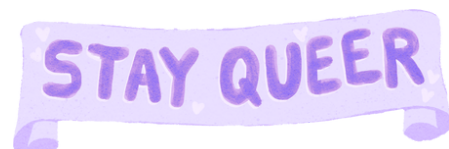
70 Molesworth Street, Te Whanganui-a-Tara Wellington, 6011, Aotearoa New Zealand

Do you have records or taonga you wish to gift?

One of LAGANZ's objectives is the active collection, preservation and making available for creative use of the historical and cultural records of LGBTTFIQ+ tāngata and organisations.

We collect: records of community groups, personal papers of individuals, manuscripts, theses, books, magazines and periodicals, community newspapers, posters, photographs, badges, flyers, recordings, banners, T-shirts, cards, collections of newspaper clippings, and other memorabilia and taonga!

If you have a taonga or a collection you wish to gift to us, we would be thrilled to hear about it. Please contact us at board@laganz.org.nz.



Links

For the printed newsletter

- P.2:** https://waikato.qualtrics.com/jfe/form/SV_ba489kjDzgnwwVE
<https://our.actionstation.org.nz/petitions/include-the-queer-community-women-and-disabled-people-under-hate-speech-law-changes>
- P.4:** <https://givealittle.co.nz/cause/help-preserve-rainbow-history-2022-23>
- P.8:** <https://www.read-nz.org/writer/dunsford-cathie/>
<https://www.laganz.org.nz/collections/curators.html>
- P.14:** <https://www.overcommag.com/products>
https://docs.google.com/forms/d/e/1FAIpQLSc30voSso909vZR-UmLUJUxGKO4fkx9WXFzhDYM_qrHRLJew/viewform
<https://docs.google.com/document/d/1Y9SjHtRSOrFnb3u12E4gmT3HorKNGWaEyMG7bzOkAFg/edit>
- P.15:** <https://pantograph-punch.com/posts/chris-tse-poet-laureate>
- P.18:** <https://www.masseypress.ac.nz/news/2022/august/10-questions-with-paul-diamond/>
<https://www.masseypress.ac.nz/books/downfall/>
https://www.pridenz.com/launch_of_downfall_the_destruction_of_charles_mackay.html
<https://vimeo.com/773167763>
<https://vimeo.com/773168015>
- P.19:** <https://natlib.govt.nz/visiting/wellington>
- P.20:** <https://www.adhikaaraotearoa.co.nz/the-adhikaar-report/>
- P.24:** https://www.pridenz.com/insideout_koaro_10th_birthday.html
- P.27:** https://www.pridenz.com/unveiling_of_the_memorial_for_chrissey_witoko_and_carmen_rupe.html
- P.28:** https://www.pridenz.com/samesame_but_different_te_whanganui_a_tara_edition.html
<https://samesamebutdifferent.co.nz/2022-programme/>
- P.30:** https://www.pridenz.com/e_o_ho_mana_takatapui.html
- P.41:** https://www.pridenz.com/out_of_the_ashes.html
- P.43:** <https://www.laganz.org.nz/collections/curators.html>