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Visitors
Tupaia, the Navigator Priest
Anne Salmond

Tupaia, the navigator priest who visited New Zealand with Lieutenant James Cook in 1769–70, was a remarkable man. Praised by Cook’s naturalist Georg Forster as a ‘genius’, Tupaia was a high priest, artist, scholar, warrior, linguist and navigator who had travelled throughout the Society Islands and to the Austral and Tonga archipelago, carrying the worship of the war god ‘Oro.

After joining Cook’s expedition, Tupaia piloted the Endeavour through the Society Islands and handled many of the negotiations with Māori during the ship’s six-month circumnavigation of New Zealand. Tupaia’s presence on board the Endeavour transformed these early encounters, making this quite different from any other visit by a European ship during the contact period. Tupaia is also notable for having been the first Pacific Islander on record to have visited New Zealand during the era following European discovery.

Tupaia’s story begins in about 1725, with his birth at Ha’amamino Bay at Ra’iatea in the Society Islands. He was from an ari’i (high chiefly) family, with estates and titles at Taputapuatea and Tainu’u marae (ceremonial centre) on Ra’iatea and at Manunu and Mata’irea marae on the neighbouring island of Huahine. During his youth, Tupaia (who was then known as Parua) joined the ‘arioi, a society dedicated to the worship of the war and fertility god ‘Oro, whose members were greatly revered in the Society Islands. According to the missionary John Orsmond, ‘The ‘arioi were a company of fine bodied people, and separate . . . Let not the ceremony of the ‘arioi be defiled . . . They were adorned with scented oil, flowers, scarlet dyed cloth. Their bed places must not be trodden on. They were sacred.’ Each district in Tahiti had its own ‘arioi lodge led by its head ‘arioi (the avae parae or ‘black leg’), an impressive individual who wore a red loincloth and had legs tattooed from thigh to heel. During ‘arioi ceremonies the black legs sat in state on a high stool or platform, receiving and distributing lavish gifts of cloth and pigs and watching the dances and skits of their junior colleagues. According to Orsmond, there were both male and female ‘arioi lodges in the Society Islands, each with their own black leg.’ And although the ‘arioi were privileged, they were forbidden to have children: unless their babies were killed at birth, they lost their sacred status.

While their own fertility was constrained, the dances, skits and songs of the younger ‘arioi were often intensely erotic, galvanising the power of the gods to enhance the fertility of plants, animals and people. Some of the ‘arioi were dancers, musicians, singers,
INTRODUCTION

SEAN MALLON AND KOLOKESA MĀHINA-TUAI

This collection of essays is the first to cover the thousand-year history of Pacific peoples in New Zealand. Its point of origin is the exhibition Tangata o le Moana: The story of Pacific people in New Zealand, which opened at the Museum of New Zealand Te Papa Tongarewa in 2007.1 The product of four years’ research and development, the exhibition marked a change of direction in the interpretation and display of the Pacific Cultures collections in the national museum. We hope this book will similarly adjust New Zealanders’ view of their history in relation to the Pacific.

Historically, the rationale for the presence of the Pacific Cultures collections in New Zealand’s national museum was their foreignness: the fact that they were exotic. In the late nineteenth century, the Pacific collections were initially gathered for projects of ethnology, to illustrate and inform comparative studies of cultures. Today, this emphasis has changed and it is the cultural proximity of Pacific peoples and their long-standing relationships with New Zealand that explain the continued development of the Pacific Cultures collections. Today, Pacific peoples are not so much examples of the exotic as neighbours, friends, spouses, extended family members, teammates and workmates of New Zealanders; they are New Zealanders.

However, despite Pacific peoples’ long history of coming to these shores and their economic, social and cultural contributions to this country, their stories are almost invisible in the New Zealand history books. There are many social, cultural, economic and military histories of New Zealand for general readership, but very few of them give much thought to the nation’s place in the Pacific other than during the first settlement of the archipelago. These omissions have implications for a museum that represents a nation. Indeed, the inclusion of these stories challenges the idea of the nation itself as a bounded entity around which we can easily draw a line. As curators we were challenged to move beyond the representation of the Pacific and its peoples as ethnological curiosities, as cultures and peoples with little history, beyond conceptions of New Zealand as a nation separate from the ocean and islands that surround it. How could we display Pacific material cultures in the nationalist context of Te Papa, with its focus on New Zealand arts, history and cultural and natural heritage? What stories do we tell and how do we tell them? We decided to tell Pacific stories within a chronology of New Zealand’s history, but at the same time to disturb and rework, that chronology. We realised that in many ways Pacific communities not only live on the same archipelago, but also have lived through the same history and similar experiences as other New Zealanders. In our version of the story, Pacific Islanders would no longer be extras, but key characters in the historical narratives. We wanted to create an exhibition that would fit more comfortably within Te Papa’s overall reason for being – one that would make sense in a museum about New Zealand. We talked about Tangata o le Moana as a New Zealand history exhibition.

There was a strong foundation on which to build this exhibition. A large body of specialised literature on the Pacific has been published in New Zealand and within it several writers have documented and analysed New Zealand’s relationship to the Pacific; significant contributors include Angus Ross, Malcolm McKinnon, Michael Field, Dick Scott and Ron Crocombe. In smaller and more specialised texts, the stories of Pacific Islanders are present. Recently published examples include the volume of essays Tangata o te Moana Nui: The evolving identities of Pacific peoples in Aotearoa New Zealand (2001); Peggy Fairbairn-Dunlop and Gabrielle Makisi’s Making our Place: Growing up PI in New Zealand (2003); Sandra Kailahi’s Pasifika Women: Our stories in New Zealand (2007); and Polynesian Panthers: The crucible years 1971–74 by Melani Anae with Lautofa (Ta) Iuli and Leilani Burgoyne (2006). Albert Wendt and John Pule have produced important creative contributions, which draw on their experiences in late twentieth-century urban New Zealand.2 However, despite the fact that academic writers have been analysing the Pacific for several decades, it was not until an essay appeared in the Oxford Illustrated History of New Zealand (1990 and 1993) that a general New Zealand history featured any substantial content on New Zealand and its place in the Pacific, or on Pacific peoples and their place in New Zealand’s history. It would be a further sixteen years and another Oxford History until the next significant mention.

In the meantime, and during the development of the Te Papa exhibition and this book, we were particularly inspired by the work of New Zealand
VOYAGES OF RECOVERY

The achievements of the voyaging ancestors are especially astounding when one considers that they didn’t use modern materials, wet-weather gear, engines or communication technologies such as satellite phones and global positioning systems. Although contemporary voyagers can use these resources, many choose to follow their ancestors’ building and navigation methods as closely as possible. As a Tongan navigator once said, ‘The compass can go wrong, the stars never.’

Two pioneers of the late twentieth-century Māori revivals of double-hulled canoe voyaging are Matahi Brightwell and Hekenukumai Busby.

Matahi Brightwell – Hawaiki Nui

Along with the physical hardship, we also had to deal with inner fears . . . the sheer size and power of the sea when you’re out there on a small canoe, with your life in the hands of the gods, can be a terrifying thing.

Matahi Brightwell and his father-in-law, Francis Cowan, built the double-hulled Hawaiki Nui in 1985, and, with the assistance of three other crew, they sailed the vessel from Tahiti to New Zealand in thirty-three days. The crew had no support boat, radio contact, charts or modern navigation devices. Instead, they used the sailing techniques of their Pacific ancestors. In 1989, in recognition of this achievement, the Royal Akarana Yacht Club in Auckland awarded Brightwell the Blue Water Medal. This award, which is given for a ‘meritorious cruise’ to or from New Zealand, has to date been given on only nine occasions, most recently to New Zealand yachtsman and explorer Sir Peter Blake.

In 2011, Brightwell was completing work on Hawaiki Nui II at Vaiare, Moorea, his plan being to sail the vaka (outrigger canoe) to Chile, back to Tahiti and then on to New Zealand.

Hekenukumai Busby – Te Aurere

Hekenukumai Busby built Te Aurere in 1991 and in 1992 sailed this waka hourua (double-hulled canoe) to Rarotonga on its maiden voyage. Since then Te Aurere has made a series of epic journeys, retracing the paths of Kupe and other Pacific navigators. Te Aurere has voyaged along two sides of the Polynesian triangle, which marks the outermost reaches of eastern Pacific settlement: New Zealand, Hawai’i and Rapanui (Easter Island). Busby’s dream is to complete the triangle by sailing from New Zealand to Rapanui. During its twenty-year lifespan, Te Aurere has travelled to many nearby Pacific Islands and around the coastline of New Zealand, hosting wānanga (workshops) and training voyages for a new generation of navigators and sailors. While reconnecting Māori with the skills and knowledge of their voyaging ancestors, Busby’s work has also united them with other indigenous voyagers in Hawai’i, the Cook Islands and Tahiti. In 2008, a new waka hourua Ngahiraka mai Tawhiti was launched. It was named after Busby’s late wife Ngahiraka and dedicated to her memory.
In 1901, Stephenson Percy Smith arrived on Niue as the advance guard of New Zealand rule. A writer, land surveyor, president of the Polynesian Society and speaker of te reo Māori, he was (in the eyes of many, at least) an expert on Māori and on the land and was thus master of two principal objects of New Zealand’s colonial rule.

Smith was sent to Niue as a practical man and an official, but he also went as an intellectual and a student and his experience and temperament seemed to be immediately useful. He took close counsel from missionaries; he also recognised the unpopularity of Niuean King Togia and honoured him into a corner of political isolation, easing the way for the forthcoming resident commissioner. All the while, Smith carefully noted the ways in which Niueans were like, and unlike, Māori.

Smith had already written his deeply influential history on the Polynesian homeland, Hawaiki: The whence of the Maori. He had calculated the origins of Māori ancestors and had (now infamously) calculated the hows and whens of their arrival in New Zealand. In Hawaiki, Smith was clearly impressed by the great achievement of the Polynesians, who he estimated had settled an area covering more than 2 million square miles of ocean and who numbered at that time around 181,200 people. He did not note that in 1901 nearly one-third of that population was already ruled by New Zealand. By 1926, that proportion would reach much more than one-half and only around one-half of those were Māori living in New Zealand. Percy Smith personified the inextricable links between the colonialism in New Zealand and New Zealand’s subsequent colonialism in other Pacific archipelagos. His presence in Niue seemed an omen, the herald of a new empire.

When Smith arrived in Niue, New Zealand was itself a colony just six decades old. Yet for almost all of that short history, prominent colonials, from all walks of life and regions, had yearned to bring one or other South Pacific islands under New Zealand rule. This yearning had begun almost serendipitously when New Zealand’s first governor, William Hobson, was given the wrong coordinates in his papers of appointment, which drew a New Zealand much larger than the one intended. Instead of ending at North Cape, a jurisdiction was specified that ran north for thousands of kilometres, deep into the tropics. This mistake was repeated in a variety of official papers and was to inspire George Selwyn, New Zealand’s first Anglican bishop, whose letters of appointment had perpetuated the error. Selwyn made a divine opportunity of
of ship chandler Alexander Bell Donald showed. Acquiring a series of ‘gracious schooners’ from 1875 onward, over the course of the next three decades, he built up a substantial business with Rarotonga and Tahiti, initially sending goods as opportunity offered until he could afford to build his own stores there. Because the return trade was mainly fruit, Donald became a fruiterer in Auckland. ‘Then, as noted by maritime historian David Johnson, ‘because the capacity of his vessels often exceeded his own requirement, he began to run a regular shipping line’. To keep his shops stocked with the freshest fruit, Donald chartered a steamer, the Janet Nicoll. In 1885, Donald and Enderburgh, as Donald’s business had become known, began running the Janet Nicoll out of New Zealand ports (Lyttelton, Wellington, Napier and Auckland), carrying mail for the post office to Tonga, Sāmoa and the Society and Cook groups. A comparatively large (779 tons) modern steamer, she was not nicknamed ‘Jumping Jenny’ for nothing – she rolled in even gentle seas. ‘I never saw such a roller,’ said one of the crew, who couldn’t afford a cruise.2 Later, newspapers and magazines used the photographs to illustrate stories and to promote economic opportunities. These images and forms of media were the foundations upon which tourists, as well as to overseas armchair collectors of tourist traffic.

Each (canoe occupant) carries with her some piece of merchandise ... a model canoe, a kava bowl, or some such trifle. —Union Steam Ship brochure, 1895

During the early 1900s, the vastness of the Pacific Ocean began to ‘shrink’ as transport and communications became faster and more frequent. The scenario of canoes paddling out to much larger sailing ships and, later, steamers would become a common sight. People now regularly travelled between New Zealand and the Pacific Islands – as officials, traders, migrants and students, and also as tourists. Cruising and western shipping were ‘the very foundation of organised tourism in the region’.¹

The first New Zealand-Pacific cruise ship embarked in 1885 under the banner of the Union Steam Ship Company. Cruises usually occurred in winter, when business on trade routes fell away. Pacific people quickly capitalized on the cruise visits by offering performances and selling crafts such as baskets, wooden bowls and model canoes. New infrastructure also developed as shipping became more frequent. The coconut trophy pictured on page 124 commemorates the building of a wharf in Rarotonga – one of the Union Steam Ship Company’s developments. Travel was now faster and safer than ever before, strengthening the social, economic and political ties between New Zealand and the wider Pacific.

Renowned New Zealand photographer Alfred Burton had taken many images during a cruise to Fiji, Sāmoa and Tonga in 1884, including one of Fijian paramount chief Cakobau on the deck of the Wairarapa. Photographs of landscapes and people were used to promote the Pacific cruises of the Union Steam Ship Company; postcards and albums prints were sold to tourists, as well as to overseas armchair collectors who couldn’t afford a cruise.³ Later, newspapers and magazines used the photographs to illustrate stories and to promote economic opportunities. These images and forms of media were the foundations upon which people beyond the Pacific’s rim would come to know and imagine its islands and cultures.

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Cook Islander Theodore Moepa’i Marama believes that toa (warrior) blood runs throughout his family line. Theodore was not the first or the last person in his family to serve in the New Zealand armed forces. Theodore’s father, Timoti Tuanu Mani, and his adopted father, Piautu Marama Mani, enlisted in the 3rd Cook Islands Contingent, which left Rarotonga for New Zealand in February 1918. Timoti left for war a month after his sixteenth birthday. When he returned, together with Piautu, he was still sixteen and a lance corporal. Theodore is also related to Sergeant George Karika, who received the highest award given to a Cook Islander, the Distinguished Conduct Medal (DCM), for his service in the New Zealand forces in the First World War. Theodore’s paternal uncle William Marama Rupa served in the 28 (Maori) Battalion in the Second World War, enlisting in D Company under the alias of William (Willy) Woodbine. Theodore joined the New Zealand Army in 1959 and served until 1970 in the Malaya, Borneo and Vietnam campaigns.

Malayan Emergency (1948–60)
The Malayan Emergency, declared in June 1948, was an attempt by the Malayan Communist Party to overthrow the British colonial administration of Malaya. New Zealand contributed troops from across the armed services to defeat the communist insurgency. Marama joined 2 Battalion New Zealand Regiment (2NZR) on 18 May 1959. In October, the battalion moved to Malaya to relieve 1 Battalion New Zealand Regiment (1NZR) and with them was Private Marama, a Bren gunner in 1 Section 3 Platoon, A Company. Their first jungle operation took place on 2 January 1960 and lasted for six weeks. In 1965, Marama was promoted to the rank of full corporal and posted to D Company as section commander of 1 Section 10 Platoon. He was one of 1300 New Zealanders who served in the Malayan Emergency and of whom 15 lost their lives.

Confrontation Campaign in Borneo (1963–66)
In 1964, New Zealand forces assisted Malaysia in the Confrontation Campaign in Borneo, where they were involved in cross-border raids into Indonesia. Marama was part of the 1st Royal New Zealand Infantry Regiment (1RNZIR), which in October 1964 was committed to several operations. Such operations could last up to two or more weeks at a time, but throughout their duration the 1RNZIR suffered no casualties. The Confrontation continued until 1966, when the 1RNZIR withdrew from Borneo and Marama returned to New Zealand.

Vietnam War (1959–75)
New Zealand’s contribution to the Vietnam War was approximately 3500 military personnel. In June 1966, Marama was promoted to platoon sergeant, 1 Platoon Victor 4 Company, which was deployed to South Vietnam in May 1969. Before they left, the experienced Marama announced to his platoon that he was taking them all to Vietnam and that he would bring them all back home safely. He lived up to his word and was the only platoon sergeant to return to New Zealand with all of his men. From March to May 1970, Marama was seconded to the Australian Mobile Advisory Team (MAT) and the US Military Assistance Command, Vietnam (MACV) Team operating in Ham Tam province. Marama’s team consisted of himself as commander, two Australian sergeants and two American specialists. For the three months that they worked together, they never lost anyone on operational duty. In 1976, Marama was awarded a British Empire Medal (BEM) for preventing a soldier from accidentally getting killed by a grenade during training at Waiouru Military Camp in New Zealand.
work in the mid-nineteenth century, this involvement deepened and expanded from the 1890s as New Zealand began formally ruling the Cook Islands and Niue, but it was never restricted to the formal colonies alone. New Zealand was, and remains, a centre for teacher education and research. Not only Sāmoa, but the Cook Islands, Niue; Tokelau and many other places besides, especially Fiji, Kiribati, Tuvalu and Nauru, have fallen within New Zealand’s educational orbit. Despite this rich and close history, New Zealand’s efforts in the early twentieth century were minimal, miserly and authoritarian. It was not that there was no formal education in the overseas territories: in all of them there were mission schools in almost every major settlement, run, as they had been for generations, by mission-trained teachers and pastors who taught basic literacy and numeracy alongside Christian doctrine and morality. These school facilities were mostly simple and small-scale, with only rudimentary teacher training and few materials to hand. The missions also maintained an upper level of education through the rigorous theological colleges in Sāmoa (Piula Wesleyan, Malua for Congregationalists) and rarotonga (Takamoa). Teaching standards were poor throughout the Islands but particularly low in the Cook Islands, where for decade-long periods there was no secondary education available at all, other than at Takamoa Theological College. Still, in many ways the lack of education was not always the worst that colonial officials could manage. Energetic bouts of colonial activity often actively harmed Islanders’ educations. In particular, several colonial educators who visited the Islands were committed to attacking the use of the Cook Islands Māori or Niuean languages in schools (in accordance with their treatment of the Māori language in New Zealand). Such a stance made teaching efforts, already stretched, even more difficult, as it led in many cases to teachers instructing students solely in English, despite the fact that English was a language with few native speakers in Avarua and Alofi. The near complete absence of secondary institutions in New Zealand’s overseas colonies was not accidental. Colonial educators differed over whether there was any need for secondary education at all, or if there was, whether it should educate pupils with clerical and scholarly skills, or simply to be enlightened farmers, fishermen and labourers. At the same time as colonial rule required support staff and agents—especially when so few New Zealand officials could speak local languages—there were real fears that educating Islanders to a higher level might breed dissatisfaction, cultivate desires for employment or rights that were unattainable, or foment trouble.6

The shortcomings of colonial education were nonetheless seen to be inexcusable by Islanders and New Zealanders and led to a number of early initiatives. These schemes were on a minimal footing during the late nineteenth and early twentieth centuries, when students from the wider Pacific region attended schools in New Zealand—at first as privately paid students, but later with the assistance of educational scholarships offered by the New Zealand Government.1 Between 1919 and 1944, scholarship students from the Cook Islands, Niue and Sāmoa attended New Zealand schools, including St Stephen’s School in Auckland, Otaki Boys’ School in the Kapiti Coast district, Te Aute College for boys in Pukehou and Hukarere Girls’ College in Napier. Other schools joined from 1928 onwards, among them Wesley College in Auckland, with students attending secondary schools as well as primary schools. Scholarships were also offered to students wishing to study at the Central Medical School in Suva, Fiji.4 The process began with the selection of the students by the education officer in rarotonga, who made recommendations to the resident commissioner (RC), who in turn instructed the administration to contact the relevant schools. Arrangements were then made with the Union Steam Ship Company as well as with student accommodation. In New Zealand, students often stayed at the YWCA (Young Women’s Christian Association) and YMCA (Young Men’s Christian Association) hostels, but accommodation was also provided by private individuals in New Zealand, including Mrs Love and Lady Pōmare of Wellington.3 A number of the private students studying in New Zealand attended the same schools as scholarship students. In the early 1930s, some of the private Cook Islands students were regarded as potential scholarship recipients, though the arrangements were informal at first and their acceptance depended on academic performance.7 The benefits of this opportunity were
Island employee suffered an injury in her husband’s Auckland plastics factory because he could not read the English instructions on machinery. Mira Szászy from the Maori Women’s Welfare League encouraged Walker to set up an organisation that would build the confidence of Pacific women living in New Zealand and to identify and advance their interests. In 1976, Walker helped convene an inaugural conference in Auckland attended by more than 400 women. From this meeting, an organisation called the Pacific Women’s Council was formed. She said at the time, ‘Our aim is to create opportunities for Pacific Island women so that they can play a more meaningful role in society. We want to become a more organised voice – for too long we have been left on the periphery.’ Two key themes that emerged from the conference were the need for closer communication ‘among Island women and with European women’ and the ‘necessity for planned united action’. The following year, at a second conference in Wellington, a constitution was set up and the organisation renamed PACIFICA. Walker was elected founding president, a position she held until 1980.

The needs PACIFICA was established to address were real and pressing. In the mid-1970s, significant numbers of women were arriving from rural villages of the Pacific, often ill-prepared for life in New Zealand’s industrial cities. Their situation was often made worse by the fact that they were separated from their familiar social networks and became isolated in new suburbs, in many cases with little understanding of either the language or culture of New Zealand. PACIFICA was driven by leaders who were familiar with such realities and could frame realistic solutions and policies and who created a structure that could both articulate and actively pursue Pacific women’s interests in regional, national and international forums.

At the core of the organisation is a national council comprising elected executive members and regional vice-presidents. From its inception, the council has held annual conferences, including a general meeting at which the executive is elected, activities and achievements are reported on, agendas are set and delegates celebrate their Pacific spirit. Three regional bodies sit under the national council: northern, central and South Island. These coordinate and publicise activities, hold mini-conferences and support the development and activities of branches within the region.

The original membership of PACIFICA was drawn mainly from the Cook Islands, Samoa, Fiji, Tonga, Niue and Tokelau. There were also a few Māori and Pakehā members, although they were not eligible for administrative positions. By 1980, PACIFICA had twenty-eight branches and several Young PACIFICA branches were developing. By 1992, it had thirty-three branches and 1000 members. In a similar way to the PICC, some PACIFICA branches split into smaller subgroups to provide better support for local community or cultural needs. For example, the Porirua branch was established in 1974. Later, a branch called Vairua was set up in the Waiuku suburb of Porirua to support Cook Islands women, followed in 1986 by another local branch, Tiale Puapua, which catered for Tokelauan women.

PACIFICA was born at a time when both governmental and non-governmental agencies were becoming increasingly aware of the need to involve both Pacific populations in general, and women in particular, in advisory roles in policy formulation and implementation and in executive capacities. Bodies seeking to meet these needs found a well-organised and secular pan-Pacific women’s organisation with parallel objectives and an educated and willing leadership, which ensured that PACIFICA gained a pivotal role in provision of policy advice and a national profile for its constituents, both of which it continues to fulfil at national and local levels. This raises a question: what is it that has made PACIFICA so resilient and effective? PACIFICA’s founders and early leaders saw the importance of forging links with like organisations to ensure a wider awareness of Pacific women’s concerns in national and international forums. They employed their extensive personal and professional networks to form productive relationships with, for instance, the Ministry of Pacific Island Affairs, the Ministry of Women’s Affairs, the Maori Women’s Welfare League, the Pan-Pacific and South East Asia Women’s Association, the National Advisory Committee on the Employment of Women and the National Council of Women of New Zealand.

PACIFICA’s internal structure has been another source of enduring strength. Early leaders set the
After the 1920s, imperial ambitions faded and the attention of New Zealand governments drifted away from the Island territories. These produced neither phosphates nor sugar – the two great regional commodities of the mid-twentieth century – and the geopolitical spotlight was shifting north, away from the old South Pacific arena of British–German–French rivalry and towards the Japanese sphere in the North Pacific. The administration of Island territories was left in the hands of a succession of New Zealand residents and administrators, memorably described by New Zealand historian Mary Boyd (in relation to Western Samoa) as ‘[a] long line of paternalistic but often misguided soldier-administrators with their underlying belief in the racial superiority of the Anglo-Saxons’. The islands over which political control was exercised proved to have little potential for profitable development, but did have a growing appetite for costly infrastructure and public services. Even keeping shipping links operating from the 1930s to the 1970s required New Zealand Government subsidies, equal in some cases to half the value of the goods carried. In due course, New Zealand pulled back from direct rule of its Pacific Island territories. Samoa was ushered to full independence; the Cook Islands and Niue were made self-governing in free association with New Zealand from 1965 and 1974, respectively; and the Department of Island Territories was abolished in 1975. Thereafter, all New Zealand relationships with the Islands (including non-self-governing Tokelau) were handled by the Ministry of Foreign Affairs and Trade (MFA/T). New Zealand’s formal colonial-rule venture in the Pacific thus lasted roughly a century, from the early ambitions of the 1870s and 1880s to the (only partially successful) attempt to cut direct political ties in the 1970s and 1980s. Histories of New Zealand in the Pacific that focus on the speeches, legislation, official reports and constitutional developments of the period are a poor guide to the economics, because the real economic action lay elsewhere. The commanding heights of New Zealand’s economic relationships with the Islands over the past century have been, in rough chronological order, sugar, phosphates, meat exports, migration and tourism. The rise of these sectors was driven either by private merchant capitalism in the region (the first three, during the colonial era) or by Islands-based entrepreneurial talent capitalising on opportunities in the wider world economy (the last two, in the post-colonial period). In the course of a century of rhetorical commitment to economic development in the region and endless policy initiatives to promote pet projects or sectors, New Zealand’s politicians only twice played a key role in the growth of these five leading sectors. On one of those occasions the role was negative rather than positive: the Muldoon government’s attack on migrant overstayers in 1977–79. The other, more positive, policy initiative was at Versailles in 1919. The man of the moment was farmer-turned-prime minister William Massey, capitalising on the country’s loyal participation alongside Britain in the First World War. The event was the establishment of a League mandate over Nauru. The phosphate rock island of Nauru was captured from Germany by Australian forces in 1914, just as New Zealand was seizing Western Samoa. At Versailles in 1919, the League of Nations placed Nauru under a British Empire mandate, with Australia designated as the administering power; but the British and New Zealand governments were given shares in the exploitation of the phosphate resource. Hard bargaining by Massey secured for New Zealand a permanent seat on the board of, and a 16 per cent stake in, the British Phosphate Commission (BPC), set up as a three-way partnership among the three governments to exploit the deposits for the benefit of agriculture in their countries. Massey’s success paid a handsome economic dividend, securing for New Zealand’s farmers a cheap and reliable supply of the superphosphate fertiliser that was crucial to the success of the pastoral export economy. From the late nineteenth century on, the New Zealand and Australian economies were powerhouses of export-oriented pastoral agriculture, with downstream linkages into industrial dairy processing and meat freezing. These dynamic pastoral economies created strong upstream demand for a key input on which pastoral success rested: fertiliser. Phosphatic fertiliser had been an internationally traded commodity since the mid-nineteenth century; when Peruvian guano from a string of islands on the eastern fringe of the Pacific was a classic boom commodity, bringing wealth to the (mainly British) trading
At 6am on Tuesday, 17 February 1976, police and immigration officials swooped on the home of Mrs Telesia Topping, of Onehunga. Mrs Topping, a Tongan who is married to a New Zealander and had lived here for ten years, was almost in tears as she told her story to the Auckland Star:

A young policeman, about 22 years old, came into my room... I asked him what he was doing in my bedroom. He did not answer.

I was really frightened. He went to the bathroom, inspected it, came back and pulled the covers off my bed... He pulled open the wardrobe, fiddled with the clothing, checked everything. The same policeman went into the adjoining room where my two nephews, aged 19 and 20 years, were asleep. The policeman shone the light into their eyes, saying 'get up and get out'... My nephews were very frightened. The police then started dragging them out to their van.1

‘The revolution we openly rap about is one of total change. The revolution is one to liberate us from racism, oppression and capitalism. We see many of our problems of oppression and racism are tools of this society’s outlook based on capitalism; hence for total change one must change society altogether.’2

The racial tension and unrest that marked New Zealand’s social and political climate during the early 1970s, in which police and immigration authorities victimised Pacific Islanders whom they suspected of abusing the terms of their visas, evolved after record levels of immigration from the Islands (largely to fuel postwar demand for unskilled labour) coincided with the collapse of the global commodity boom and the onset of recession in the New Zealand economy. The circumstances provided fertile ground for the public expression of racism and general resentment towards groups perceived to be taking employment from locals, threatening cultural homogeneity, boosting crime rates and adding strain to public resources such as housing, welfare and education. ‘The same distorted perspective that saw Pacific Island immigrants as contributors to the economic downturn also identified the typical Pacific Islander as an ‘overstayer’ (an individual who remained in New Zealand past the limit of his or her visa). During the early years of the decade, this stereotype was reinforced in the media and exploited cynically by politicians.

ALL POWER TO THE PEOPLE OVERSTAYERS, DAWN RAIDS AND THE POLYNESIAN PANTHERS

MELANI ANAE
In her maiden speech, Luamanuvao offered greetings in a variety of Pacific Island languages, including New Zealand Māori, as well as ‘warm Pacific greetings’ to guests, church leaders, elders, members of the Pacific Island community, family, friends and parliamentary colleagues and more formal acknowledgements to the governor-general, Sāmoan high commissioner and speaker of the House. She honoured three women for their roles in her life: her leader, Prime Minister Helen Clark; her mentor, trade unionist Sonja Davies; and her mother, Emi Ais Tūnupepo Patu, to whom she dedicated the day. She also thanked the many women, especially Pacific Island women, often poor, unemployed or overworked, who supported her campaign. Standing, as she put it, ‘in the shadow of my ancestors and in the light of my family and my community’, she dismissed the idea that she in any way stood alone in making her speech.

Describing New Zealand as a Pacific place originally settled by people from the wider region, she expressed identity with, and whole-hearted support for, the struggles of Māori. Touching on the history of relations between Sāmoa and New Zealand, she recounted her family’s dream in coming to this country of achieving education, opportunity and equality. Attributing the shattering of families and communities to economic restructuring, she identified closing the gaps between Pacific Island people and other New Zealanders as being in the interests of all New Zealanders. As to her role as a parliamentarian, Luamanuvao, noting that as a list member she had no geographical constituency, committed herself to her own constituency, the Pacific Island community. More broadly, she declared ‘a permanent interest in advocating and promoting the interests of women, Pacific people, Māori, the elderly, ethnic minorities and all New Zealanders who are struggling to live a life of dignity’.

As the second Pacific Island MP to have the opportunity to make a valedictory statement, Luamanuvao began by echoing the Pacific greetings from her maiden speech and acknowledging those who had influenced her personally, including her parents and those who had prompted her entry into parliamentary politics. Setting out with, as she put it, ‘the proposition that New Zealand is a Pacific
helping to preserve peace and security in our part of the world, particularly the South Pacific. Whether or not New Zealand identified with the Pacific, Cold War imperatives demanded that the makers of the nation’s foreign policy would necessarily have to reckon with its Pacific neighbourhood.

The concept of the ‘good neighbour’ has both Christian and secular connotations. In Christian terms, the good neighbour is analogous to the Good Samaritan of the Bible – one who helps others in their times of need. In secular terms, the meaning of good neighbour might be extended to include the neighbourhood watch schemes encouraged by the police force, in which a householder is keeping an eye on the neighbourhood to report the suspicious activities of outsiders. A good neighbour is different from a ‘nosy neighbour’ in that he or she is not participating in any coercive surveillance of fellow neighbours.

Striking the right balance between attachment and detachment in the good neighbour role is often a concern for New Zealanders. In Māori and many Pacific communities, neighbours historically are more than likely related by blood and this, therefore, prevents taking a detached approach to one’s neighbours. Obviously the dynamics of being international neighbours is a geographically determined long-term relationship and differs from a residential neighbourhood relationship, which can be increasingly transient; thus good neighbour practices in the residential areas of New Zealand are not perfectly analogous to the Pacific region as a neighbourhood.

The concept of the geopolitical neighbourhood is well established in foreign affairs discourses. It infused the title of Pacific expert Ron Crocombe’s landmark 1992 survey that looked at the numerous levels of New Zealand’s relations with other Pacific Islands. “The neighbourhood image has also appeared in several analyses of New Zealand’s foreign policy in the Pacific and has been elaborated on with further metaphors. For example, Labour Prime Minister

From 1946 to 1996, parts of Micronesia and Polynesia were used by France, the United States and the United Kingdom for testing nuclear weapons (both atomic and hydrogen bombs) because the atolls and islands were territories of these colonial powers and because the Pacific was remote from their own homelands. However, the tests were not remote from the people who lived on the islands and the radioactive contamination of these places will endure for thousands of years.

Between 1966 and 1996, the French carried out approximately 190 nuclear tests at Moruroa and Fangataufa atolls in French Polynesia. These caused reef damage, landslides, subsidence, radioactive emissions and fish poisoning. By the 1970s, New Zealand was a leading voice against nuclear testing in the Pacific. In 1973, the government sent a navy frigate in support of a protest fleet and took France to the International Court of Justice. France stopped atmospheric nuclear testing in 1974, but took its testing underground until 1996.

The anti-nuclear protest movement employed several well-understood images to represent its concerns. On one badge, a ubiquitous palm tree represents the Pacific. However, this seemingly clichéd motif becomes powerful and poignant when threatened by the symbol for nuclear power (three broad rays from a central circle) and skulls instead of coconuts hang from the tree.

Badges like these were made to be worn in protest against French nuclear testing in the Pacific. The visual culture of anti-nuclear protest often took form in a range of popular media, including banners, T-shirts and badges such as these examples. Bearing slogans such as ‘Nuclear Free Pacific’, badges were accessible mass-produced objects, easily disseminated and effective in conveying important political messages.
and PIC clubs of the 1960s and 1970s demonstrated how New Zealanders and Pacific Islanders could come together through sport despite the tensions of the dawn raids, overstayer deportations and political unrest of the period.

The PIC netball club in Wellington went on to have a multicultural player roster, while remaining grounded in religious and Pacific cultural identities. As Kingstone has said: ‘PIC needs to be more than the Church, it must be seen in its wider sense, the Pacific Island community: This means all those who have chosen to be part of this club. New Zealand is a Pacific country and irrespective of people’s origins this club has a place for them.’

From the 1980s, netball in New Zealand increased in popularity through television coverage of national and international fixtures. The inclusion of Pacific Islanders in the Silver Ferns demonstrated there was a place for them at the highest level of the sport. Pacific Island women served as captains of the Silver Ferns more than a decade before Umaga’s appointment as All Black captain, with Ana No’o’o in 1992 and Bernice Mene in 1997, 2000 and 2001. The ethnic make-up of the Silver Ferns does not appear to have been a major issue in the media, although there have been tensions around Pacific Islander imports and players’ eligibility for international teams. The appointment of Pacific Islanders as Silver Fern captains since 1992 perhaps signals a different cultural dynamic at work in netball. It may also reflect the size and demographics of the player pool available at elite level and that young women were committing to the sport through the age grades with the intention of going for higher honours.

Like their rugby counterparts, netball players of Pacific Island descent were considered to have flair, but to be one-offs. Nonetheless, they were praised for their aggression, skill and intelligence on court. Double international Rita Fatalofa-Paleno was known as ‘Bam’ in netball, but in softball as a designated hitter she earned the nickname Bam-Bam (after the super-strong son of Flintstones cartoon character Barney Rubble). Fatalofa has claimed that Pacific Islanders changed the game with their unpredictability and according to former coach and Silver Fern Te Areia Reeman, Marenga and her attacking circle teammate Margaret Forsyth (Miare) developed a style of play that was unprecedented, unsurpassed, quick and powerful. While the Silver Ferns enjoy much television coverage and many notable successes, their counterparts in women’s rugby, the Black Ferns, have had limited media exposure. While their on-field efforts have taken them to four consecutive world cup wins (1998–2010), with teams including many Māori and Pacific Island players, they barely feature in the nation’s consciousness. Followers of rugby will have some idea of their record of wins and may be able to name a few players, but their profile in the male-dominated sports media has been marginal. Their future prospects were not made any easier by the cancellation of the National Provincial Competition, an important context for development, from January 2010. That said, the success and profile of both Ferns’ teams have created sporting career paths for young Pacific Island sportswomen. Whereas in the past, parents may have withdrawn their daughters from sport to concentrate on more academic pursuits, the high profile and prestige and possible remuneration associated with women’s elite sport, have kept teenagers involved beyond their high-school years.

The sense of identity and community fostered by sporting clubs led in some cases to indigenous rivalries being carried over to New Zealand from the Pacific Islands. They included competition between ethnic groups such as Tongans, Samoans and Cook Islanders and also between former pupils of schools in these countries. Historic and recent rivalries continue to play out in suburban parks and playing fields – even between, as it might be, two Sāmoan teams, one based in Wellington and the other in Auckland. New generations of New Zealand-born players maintain the rivalries of their parents’ villages, offering a sense of connectedness for those people physically disconnected from home countries; and sports competitions are often scheduled to coincide with specific festivals or community days, further reinforcing the link to cultural identity. This use of sport as a mechanism for integration as well as cultural solidarity is also apparent among both recent and well-established immigrant groups, such as Somalis, Greeks and Italians, who compete in urban football leagues alongside business house teams and other composite social sides.
the 1980s there was general disillusionment with the Labour government and its betrayal of its grassroots Pacific Island support. The atmosphere was therefore receptive to a new global phenomenon, which found a following predominantly among Māori and Pacific Island youth. Hip hop and rap culture introduced a harder-edged vehicle for the expression of their disaffection and marginalisation, but also afforded avenues for empowerment and pride. Hip hop arrived by way of the Sugarhill Gang’s ‘Rapper’s Delight’ (1979) and Grandmaster Flash and the Furious Five’s ‘The Message’ (1983). Each of these US rap groups directly influenced two early Māori proponents of the mid-1980s, Darryl Thompson (DLT) and Upper Hutt Posse (UHP) and the Pacific Island groups of the late 1980s, such as the Semi MCs from James Cook High School, Auckland, who opened for Run DMC at the Powerstation in 1988.

The highly politicised and influential UHP were formed as a four-piece in 1985. Teremoana Rapley, a fourteen-year-old rapper of Māori/Cook Islands/Kiribati descent, joined them in November 1987 and a year later the band released the first New Zealand rap single, ‘E Tū’ (stand up), using this new genre to air the social demands and political aspirations of Māori. UHP followed this in 1989 with the release of the first New Zealand rap album, Against the Flow. Rapley left UHP and joined Moana and the Moahunters in 1990, with whom she recorded the gold-selling single ‘Black Pearl’ in the following year. In 1992, Rapley capped off five years of tours, recordings and television appearances when she walked away with the Recording Industry Association of New Zealand (RIANZ) Most Promising Female Vocalist award in 1992. A nine-year veteran of the pioneering bilingual Māori and Polynesian youth television show Mai Time, Rapley was voted RIANZ’s Top Female Vocalist in 1996.

Other early rap and hip hop artists to break into the local charts were Sisters Underground, 3 the Hard Way, and The Lost Tribe. In 1996, Niuean rapper Che Fu collaborated with DLT to record ‘Chains’, an anti-nuclear and anti-globalisation rap, which hit number one. Fu, a founding member of the band Supergroove, could not have asked for a better start to his solo career; he followed this in 1999 with his debut album, 2b S.Pacific, which launched no fewer than four top-ten singles. Fu’s musical influences, which range from hip hop to reggae, R&B and soul, are demonstrated in the atmospheric torch song ‘Scene III’ (1998) and the funky ‘Mysterious Vibe’ (2005).

Rap is seldom entirely free of controversy. Wellington-born rapper Bill Urale (also known as King Kapisi and formerly known as Bran Muffin) released Savage Thoughts in 2000. Though critically acclaimed, the album raised hackles within the deeply religious Pacific community with such lyrics and sentiments as: ‘Monday to Friday, weekend stress the day of homage that keeps brothers in bondage/Fools follow, that’s why I fight for my people/Sixth or Seventh day adventurists/Open doors to enlightenment? Bickering/whose idol is greater, whose idol is real/Or true masters of deception… ask yourself/the question!12

New Zealand hiphop artists have also been criticised for mimicking American gang culture, with its focus on violence, drug use and misogyny. Nonetheless, many of the more successful acts in the New Zealand hiphop genre consciously project distinctive Pacific localities and identities. Urale expressed this when he said:

[New Zealand rap] has… been connected to the black African movement and what they’re doing over in America… I’m trying to say, ‘cool, that’s their style but this is our style down here, we’ve got a different point of view.’ We do different things… they have a different environment. I’m just trying to talk from a Polynesian point of view.13

In contrast to these edgier acts, ‘Sweet Lovers’ by the Holidaymakers was a catchy injection of Pacific warmth during the winter of 1988, when it spent five weeks at the top of the charts. The likes of Annie Crummer, Ngaire, Loie, Ma-V-Elle, Moizna and Ardijah included Polynesian instrumentation and Pacific Island languages in their material and their poised performances inspired an optimism and pride within Pacific Island communities. During the late 1980s and early 1990s, mainstream New Zealand found it easier to accept this pop- and R&B-inflected brand of Pacific Island music, which provided an easy-listening and non-threatening alternative to rap.