

5. See George Dekker, *The American Historical Romance* (Cambridge: Cambridge University Press, 1991); and Doris Sommer, *Foundational Fictions* (Berkeley: University of California Press, 1991).

## ANNA LIVESEY

### SOUTH SEAS ANALECTA

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#### I20,000 Fish Hooks

1

The Iron Age  
took a long time to develop in Europe. In the Pacific  
it came almost overnight: iron hoop, axes,  
knives and firearms.

2

Birds of passage

Thus we called them, the traders,  
flitting from rock to rock in that vast  
ocean.

3

When the first ships came they were full of men.  
We imagined them sailing with only each other for love.

Our old people didn't believe it—  
touched them to see if any  
hid breasts under those strange wraps.

They turned their noses up, though, at our sons and marvelled  
at the discovery of women, our daughters.

4

100 doz. tomahawks—commencing No. 1c, 3 (common)  
20 doz. tomahawks. Bright without handles.  
100 doz. felling axes (common).  
10 doz. clearing axes (good for use).  
50 doz. Adzes (common).  
5 cwt. glass beads assorted sizes and colours.  
20 doz. common small scissors.  
20 doz. sailors' knives.  
12 pieces bright cold scarlet coarse fabric, broad.  
10 dozen drawing knives.  
10 dozen butchers knives.  
20,000 fish hooks assorted.  
20 dozen saw files X cut & hand saw.  
20 dozen Musket flints.  
20 dozen Pistol flints.  
5 dozen good adzes for use.

5

Other items in request  
were tomahawks, axes  
adzes, cloth, fish-  
hooks, knives and beads—large blue glass beads  
were most in demand.

For bringing a log  
weighing 20 to 80 pounds  
from the bush to the shore, a man received  
a piece of iron hoop  
about five inches long.

6

For example, at the Isle of Pines, Captain Cheyne reported:

The natives could form no idea as to the use  
we made of the Sandal Wood.

After seeing biscuit  
they came at last to the conclusion that we ground it into Powder  
and ate it.

## II An Account of the Invasion of the South Pacific

1

Influenza broke out among the natives  
and they were very much alarmed, never  
having had any disease like it before.  
On 8 October 1843 the death toll was 20—the next day  
a large canoe full of young men approached the ship.

2

When Captain Cook  
entered the Pacific in 1769

it was a virgin ocean,  
pristine and savage.

Its inhabitants lived a life  
of primeval innocence.

Seventy years later firearms,  
alcohol and disease

had hammered away at this life  
until it crumbled before them.

## III Naming

1

They were bemused as to what sex the strangers were.  
Finally, one of the sailors dropped his pants to reveal his manhood—

a cry of recognition—

2

In Sydney the Gamaraigal's anger increased  
when they realised the British were here to stay.

3

Their Ngooraialum neighbours had all got  
white names, so  
they took the matter up.  
Several came to me daily.

In the course of a week  
or two, I  
christened the whole tribe, men,  
women and children: Plato,  
Jolly Chops, Tallyho. They  
repeated their names  
until they were sure of them.

4

The disease  
was of a very virulent type and  
after a week or so they were  
unable to bury the dead.

By day and by day kept moving onwards,  
leaving their dead behind them.

#### IV What are We Here For?

1

Europeans say of themselves  
that they came to do business: to trade,  
to collect produce, solicit island labour.  
What are we to make of the vision of a ship that stays beyond the reef, shoots to kill,  
and leaves?

2

Beche-de-mer and copra, we push  
our lips around new tongues—did we expect this place

to lay itself inside our mouths, so that we may never  
be rid of the taste of it?

#### V First of All the Nature of Racism Must be Understood

1

There seems to be a certain incompatibility  
between the tastes of the savage  
and the pursuits of the civilised man.

This, by a process more easily marked than explained,  
leads itself to the extinction of the former;  
nowhere has this shown itself more visibly than in Polynesia.

2

They die when our diseases touch them—  
as if superior germs reside within our stalwart skins.

Our vices too, they cannot contain—  
alcohol, women, the pipe.

#### VI We Start With the Fullest Belief

1

One day the Christians will come  
with crucifix in one hand  
and dagger in the other  
to cut your throats;  
one day under their rule  
you will be almost as unhappy as they are.

2

We start with the fullest belief in the capacity of these races;  
and with the strongest conviction. We  
must prevent them acquiescing in the idea  
of their inferiority, inability to help themselves etc...  
We aim at the practical teaching of the truth.

'God hath made of one blood, etc.'

We don't aim at making Melanesians Englishmen, but  
Christians; and we try to think out the meaning and attitude of the  
Melanesian mind and character—  
not to suppress it but to educate it.

3

My father  
was a very wicked old man. As I grew up  
it seemed to be my very trade  
to lie and steal; and the Sabbath I generally spent  
in hunting wild pigs.

I was sick and became a Christian.

Instead of going to war I got up  
put on a decent cloth and joined a party of steady people  
who were going off to remonstrate.

I am greatly delighted to add  
my old erring father  
seems now to be turning to the saviour too.

## VII Compliant Earth

1

The casual poor: traits of  
brutality, mis-  
trust,  
irresponsibility  
and alienation.

They learned  
to share their families; death  
took half  
before five years.

2

Europe looked to emigration  
to resolve its strains, sending its unwanted children  
to the four corners of the compliant earth.

3

Maklukho-Maklai

Steeped in the humanitarian and revolutionary ideals  
brewing in his native Russia, he considered himself  
a champion of islanders.

He collected tooth and nose size, recorded  
the colour of vaginas.

Once he cut out the tongue of a servant,  
cut out his tongue and larynx.

## VIII The Undisturbed Ownership

1

The tiers were piled with food—potatoes, dried  
shark, eels, pork, oxen, pumpkin  
and kumara.

Fine mats were displayed in piles, pound notes pinned  
to pieces of string. A man  
could stand between the tiers—the feast platform  
was seven men tall.

The posts bore labels: Hamene—mutterings  
that the feast was overdue. Takariri—we are angry  
we have not provided enough.

Afterwards the tower was cut down for firewood,

and the site was never touched.

2

Roof beams  
and rafters  
painted in red  
and white. The rafters  
carved at the ends.

The roof raupo, the walls  
totara bark  
tied with flax.  
The door at the centre and at each end  
a large window.

3

The island of Kapiti  
was claimed by five different parties—  
each declaring they had purchased it, but each  
naming a different price.

In much the same way  
the district of Porirua  
was claimed by eight separate parties,  
each claiming Te Rauparaha had sold it to them,  
each claiming the chief had offered the undisturbed ownership of these lands  
to him  
alone.

4

A Mr. Webster, an  
American, claims to have purchased  
40 miles of frontage  
on the west side of the River Piako;  
a Mr. Painham claims nearly the whole  
of the north coast  
of the Northern Island;  
a Mr. Wentworth, of  
New South Wales, asserts his right to 20,100,000 acres  
in the Middle Island;

Catlin & Co. to 7,000,000;  
Weller & Co. to 3,557,000;  
Jones & Co. to 1,930,000;  
Peacock & Co. to 1,450,000;  
Green & Co. to 1,377,000  
Guard & Co. to 1,200,000;  
and the New Zealand Company, 20,000,000.

## IX In the Far-Off Places

1

The missionaries have been successful, but  
at present they are cultivating their land.

To use the words of Rev.  
Henry Williams—  
they are just holding on for their children, seeing  
no better prospect.

They cannot send them home to England—  
it is too expensive.

New South Wales would not be desirable for them,  
and this  
is their only chance—

2

There is only one thing  
which keeps husband and wife together  
in the far-off places:  
only one lack that separates them—

love,  
and the want of it.

## X Bait

1  
As usual with functions where Britons are concerned  
the event concluded with a feast.

The Europeans were regaled with a cold luncheon  
at Mr Busby's house.

The Maoris, on the lawn,  
had pork, potatoes and Kororoiro:

a mixture of flour, water and sugar  
of which they are immensely fond.

These delicacies they devoured  
*sans* knives *sans* forks.

2  
Blankets were brought by Mr. Williams.  
These I call the bait.

The fish did not know  
there was a hook within.  
He took the bait and was caught.

When he came to a chief, Mr. Williams presented his hook,  
and drew out a subject for the Queen.

### XI Sugars, Cinnamons and Sweets

1  
Europeans were expensive to maintain  
at the princely level  
to which they were accustomed.

They were notoriously susceptible  
to disease  
& alcoholism  
& allergic to hard work.

2

If the Quashee refuses to do what work the maker intended:  
bringing out these various sugars, cinnamons, and sweets  
of the West-Indian Islands  
for the benefit of all mankind, well then,  
neither will the Powers permit Quashee  
to continue growing pumpkins there  
for his own lazy benefit.

### XII These Alsatian Days

1  
Dark  
as the history of New Zealand was  
during these Alsatian days,  
there is no chapter  
quite so dark  
as the story of the sea-going natives:

taken  
from these sunny shores, abandoned  
in foreign countries, driven  
at the end of the lash  
to tasks beyond their strength.

The result:  
many died, but undying  
was the hate of the poisoned  
souls of the survivors

2  
Still  
the Maori  
were a numerous, virile  
and warlike race,  
capable of deeds  
of blackest barbarism,  
but equally adaptable  
to the softening influences  
of Christianity  
& Civilisation.

3  
All Transylvanians are lazy, all  
Calathumpians unintelligent or  
all Pantagonians violent.

So we are freed  
from the tedious need  
to make individual judgements.

### XIII The Roaring of the Sea

1  
O Potatau  
you will be a father to us,  
will you not?  
A great cheering and  
a salute was fired.

The noise was like the roaring of the sea.

2  
We saw that the elder brother  
was quarrelling with the younger;  
so one man was appointed  
to suppress fighting and stop the blood.

He is Te Wherowhero:  
Potatau, King.

### XIV This is Our Thought

1  
We heard that Taranaki was destroyed.  
Afterwards came news about Ngatiruanui;  
here we were perplexed.

We had not heard there was fighting  
until the soldiers had gone aboard the ships:  
then we heard.

Now this offence was from the Pakeha:  
hence, we said,  
we are strangers to one another.

This is our thought;  
we are divided,  
you on one side,  
we on the other.

2  
This is another thing, about the roads.

The roads are not simply for fetching food  
from a man's farm;  
throughout the island, it is this  
that creates fear.

At Taranaki, the road being there,  
your guns reached the pa.

3  
I have not heard that the roads  
are stopped up;  
the great road of the Waikato  
is not stopped, the road  
of the Waipa river  
is not stopped. The Pakehas  
and the Maories  
are travelling upon them;

the road of the Union Jack  
alone is closed.

### XV Argonauts of the Western Pacific

1  
Noa Noa

I was sad; shall I manage to recover  
any trace of the past, so remote, so  
mysterious?

The present has nothing to say to me:  
to get back to the ancient hearth, to revive the fire  
in the midst of all these ashes.

2  
Ethnology is in a sadly  
ludicrous, not to say tragic,  
position. At the very moment  
when it begins to put its workshop in order,  
to forge its proper tools,  
to start, ready for work,  
on its appointed task,  
the material of its study  
melts away.

Just now, when  
the aims and methods  
of the scientific field  
ethnology  
have taken shape,  
when men  
fully trained for the work  
have begun to travel  
into savage countries  
and study their inhabitants—these die away  
under our very eyes.

3  
Eve  
after the fall, still able to walk naked without shame,  
preserving her animal beauty  
as at the first day.

Like Eve's her body is still that of an animal—  
but her head has progressed, her mind developed subtlety; love  
has imprinted an ironical smile upon her lips.

### XVI Cane

1  
I saw Wallace  
hit Berracone with hand  
on face and nose—  
blood run out.

There was fire on the floor—  
Wallace put Berracone foot in fire  
and fire burn Berracone.

Berracone, he sick man then.

2  
In their huts men from Malaita, Makira,  
men whose homes are Vanuatu,  
Guadalcanal, men  
are sleeping.

They are the black  
of a Queensland night.

In their huts, their noises of sleep  
are the whine of a mosquito,  
the sweet  
drip  
of sugar cane.

3  
What did they come for,  
to this land of sugar  
and flour?

The days are long—long



as the light lasts. The cane  
rises and falls with the years.

In the black of their huts  
they grease firearms, test  
the edge to a knife.

4

Hungary killed himself in 1877,  
having been observed attempting to starve himself slowly.

He had been depressed and fretted.  
His two brothers, engaged with him,  
had both died.

Jack hanged himself at his place of abode.  
Jack had been sullen for some time.  
He had said the men from the village of his enemies  
chaffed him.

The manager of Richmond Plantation at Mackay  
discovered the body of Nungaroorlu  
hanging by a fishing line on an acacia tree.

Semen, a servant at Innisfail,  
attempted to kill himself while incarcerated,  
but only succeeded in self-  
castration.

5

Remember Queensland—  
remember Kalah?

Kalah of Api Island  
was murdered with an axe  
by two men from Santo.

6

*He returns to the bay he came from.*

From the back his buttocks  
kiss the ship goodbye.

On his shoulder his breech-  
loading rifle, on  
his face—  
on his face, from here,  
who can say?

### XVII An Act to Make Provision

1

How is it possible  
to make a man go into the box  
and admit that he is the father  
of a half-caste child?

I do not think that is a nice, or proper, or fair  
thing to do.

A half-caste may belong to a syndicate  
and it is hard to tell who the father is.

2

The size of the head  
and its bumps  
represent the shape  
and size  
of the brain within.

Aboriginal skulls reveal deficiencies in  
moral and intellectual organs  
and excesses in the passions, aggression  
and the observational instinct.

3

If Australia is to be a country  
fit for our children and their children to live in, we must  
KEEP THE BREED PURE.

The half-caste inherits the vices of both

and the virtues of neither.

Do you want Australia  
to be a community of mongrels?

William Lane would rather see  
his daughter dead than kissing a black man

or nursing a little coffee-coloured brat  
she was mother to.

4

Master and Servants Act 1861  
Industrial and Reformatory Schools Act 1865  
Polynesian Labourers Act 1868  
Pacific Islanders Protection Act 1872  
Pacific Islanders Protection Act 1875  
Pacific Island Labourers Act 1880  
Pearl-Shell and Beche-de-mer Fishery Act 1881  
Native Labourers' Protection Act 1884  
Oaths Act Amendment Act 1884  
Elections Act 1850  
Aboriginals Protection and Restriction of the Sale of Opium Act 1897  
Pacific Island Labourers Act 1901  
Post and Telegraph Act 1901  
Immigration Restriction Act 1901  
Sugar Bounty Act 1903  
Bounties Act 1907  
Aborigines Act 1905  
Northern Territory Aboriginals Act 1910  
Aborigines Act 1911  
White Women's Protection Ordinance 1926  
Commonwealth Electoral Act 1962  
Royal Commission Into Aboriginal Deaths in Custody 1991  
Native Title Act 1993

### XVIII She Is Not

1

She is not an  
'aboriginal'

while so employed.

But  
whenever any such half-caste  
returns to her people  
and resides with them,  
she becomes an  
'aboriginal'  
within the meaning of the Act.

2

Upon report by the Protector  
that venereal or contagious  
or infectious diseases  
prevail among the aboriginals  
of any locality,  
the Commissioner of Police  
may cause all affected  
to be mustered  
and removed

to some island or other place appointed for the purpose  
to be there detained until cured.

3

Well Mither...all black-fellow gone!  
All this my country!  
Little Pickaninny, I  
run about here.  
Corrobbory: great fight;  
all canoe about. Only  
me now Mither.

All this  
my country.

4

to search Aborigines  
their dwellings and belongs at any time  
to confiscate Aboriginal property

read Aboriginal mail  
confine Aboriginal children  
expel Aborigines  
far from their families  
order medical inspections  
and prohibit dancing

### XIX Notes By A Papuan Judge

1  
Murder in their eyes  
is not a crime at all; sometimes  
it is a duty, sometimes  
a social etiquette, sometimes  
a relaxation.

2  
You think how many kanakas  
learned good agricultural practice  
from planters, how many  
got seed coconuts  
from us if they wanted them.

And you think  
how many were taught things—driving trucks  
and cars, mechanics' jobs,  
carpentry, plumbing.

3  
On a Monday morning,  
we all woke up  
to servantless houses.

The man from the German club  
was so obese  
he was unable to put his own shoes on.

He stood in the road,  
waving his shoes  
and pleading with passersby  
to help him.

The strikers  
moved through the town—  
to the Anglican  
or to the Catholic church.

The strike leaders were beaten  
for confessions; kept below decks  
in a sweltering hulk.

They were made to stand on deck  
until they collapsed,  
their skins  
bubbling.

### XX Masai Ariana

1  
Murray, 1861-1940

However, I do not suppose  
it matters much—  
the Japanese will have not only Papua  
and New Guinea, but  
Australia and New Zealand  
in another fifty  
years.

Thank God, I  
shall be dead.

2  
Aristocratic, autocratic, Labor-  
inclined, witty,  
intellectual & athletic,  
Catholic,  
married &  
alone, kind  
& responsive  
to the Papuan people,  
elderly &  
attractive to women. A

misfit  
in his own society, he  
found his kingdom  
in someone  
else's.

3  
For forty days and nights  
watch fires burnt  
on the hills around the town.

On the forty-first day  
thousands of Papuans arrived in Hanuabada  
for the death feast.

They lined the hills.

They sat in silence;  
the only sound the tapping  
of a thousand native drums.

4  
3 February 1942

The first bombs fell  
on Moresby.

Fires, fires  
and fires on the hills.

Look Murray,  
the Japanese.

## C. MICHAEL HALL & JAMES HIGHAM

# WILDERNESS IN NEW ZEALAND'S CONSERVATION ESTATE: PAST, PRESENT AND FUTURE

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New Zealand is famous for its national parks and wilderness areas, which play an integral role in promoting the country overseas and maintaining New Zealand's "clean, green" image. However, despite the image promoted overseas as an environmentally conscious nation, the country's Conservation Estate, and wilderness areas in particular are coming under increased pressure. Unlike the United States and various provinces and states of Canada and Australia, New Zealand has no separate wilderness legislation and instead relies on the provisions of management plans to protect its wilderness areas. Moreover, in recent years, increased pressure has been placed on wilderness areas through the growth of international tourism and the displacement of domestic wilderness users into areas, which had previously not been so heavily utilised, by backcountry users. Yet, as in many other countries, this tension between use and conservation is not new. The purpose of this article therefore is to provide an historical overview of the place of wilderness within New Zealand's national park history and the difficulties that are