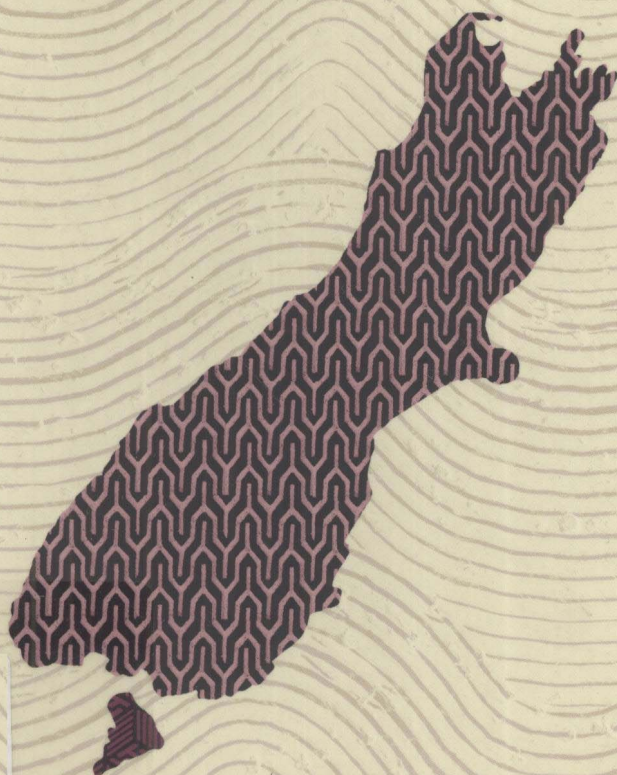


ASIA IN THE MAKING OF NEW ZEALAND

EDITED BY HENRY JOHNSON
& BRIAN MOLOUGHNEY



ASIA IN THE MAKING OF NEW ZEALAND
EDITED BY HENRY JOHNSON
& BRIAN MOLOUGHNEY



AUCKLAND UNIVERSITY PRESS

First published 2006

Auckland University Press
University of Auckland
Private Bag 92019
Auckland
New Zealand
www.auckland.ac.nz/aup

© the contributors

ISBN-13: 978 1 86940 384 3

National Library of New Zealand Cataloguing-in-Publication Data

Johnson, Henry Mabley.

Asia in the making of New Zealand / edited by Henry Johnson
and Brian Moloughney.

Includes bibliographical references and index.

ISBN 978-1-86940-384-3

1. Asians—New Zealand. 2. Pluralism (Social sciences)—New
Zealand. 3. National characteristics, New Zealand. 3. New
Zealand—Foreign relations—Asia. 4. Asia—Foreign relations—
New Zealand. I. Moloughney, Brian, 1955- II. Title.
305.895093—dc 22

This book is copyright. Apart from fair dealing for the purpose of private study,
research, criticism or review, as permitted under the Copyright Act, no part
may be reproduced by any process without prior permission of the publisher.

Cover design: Sarah Maxey
Printed by Astra Print Ltd

ASIA IN THE MAKING OF NEW ZEALAND

Acknowledgements

We would like to thank all who participated in the 'Asia in New Zealand' symposium, held at the University of Otago in February 2005. Only some of the papers presented at the symposium are included in this book, but we thank all those who helped make the event a success. Both the symposium and this publication could not have occurred without the support of many people. The University of Otago provided funding for a collaborative research project on the theme 'Asia in New Zealand'; the Division of Humanities established the 'Asia in New Zealand' Research Cluster, to which each of the Otago presenters belongs; and the Asian Studies Research Centre, the School of Language, Literature and Performing Arts, and the Department of History each helped in providing funds to bring guest speakers to Dunedin.

We are grateful for the readers who gave us very useful suggestions on the original manuscript, and to Elizabeth Caffin, Anna Hodge, Kate Stone and the staff at Auckland University Press for their help in bringing the book to publication. Special mention should be given to James Beattie and Sally Henderson, whose initial work on the manuscript is gratefully acknowledged. Lastly, we thank the peoples and cultures that are the focus of our deliberations. We wish to discuss and celebrate the politics of difference and sameness within this context so as to learn, appreciate and begin to understand some of the complexities of the cultures in which we live.

Foreword

PETER CHIN

THERE IS A DELICIOUS IRONY THAT I SHOULD BE ASKED TO provide some introductory remarks to this book. I am hardly qualified, given that I was not able to be at the entire symposium. On the other hand, as the second successive mayor of Asian ethnicity of a city which experienced New Zealand's first influx of Asian migrants, it might be argued there is no one better qualified!

Dunedin's links with the Chinese are the stuff of history – and not all of it makes pretty reading. By any yardstick, the Chinese who came in the wake of the gold-rush were treated shabbily, and only now do we have a government honest and honourable enough to acknowledge the injustices that treatment provoked. The wonder of it was that, given such repressive treatment, many more Chinese came to New Zealand via Dunedin and became influential leaders in the country's commercial sector – not for nothing was Dunedin then acknowledged as the business capital of New Zealand. Now Dunedin and New Zealand's contact with Asia is of a significantly different and mutually beneficial nature.

As a country dependent on trade, we have turned our attention away from our traditional colonial partners of Britain and Europe. Today we seek our trading opportunities closer to home, and the markets of Asia and the Pacific Rim are where we now look for our ongoing economic wellbeing and prosperity. And it's not just trade of goods and resources. In Dunedin, as elsewhere throughout New Zealand, there is huge interest from Asia in the educational opportunities offered at all levels by our education system. The fastest-growing market for our tourist industry is Asia.

For some, however, the bitter legacy of battles fought in the Asia/Pacific theatres, in wars that were not ours, and with an enemy we did not

pick, have proved difficult to overcome. But we continue to work at that – and in this we are guided by the instincts of our younger generations who have a more practical attitude to such past disagreements. They, like me, have grown up in New Zealand alongside one another. Not all of my school chums thought of me as Chinese, nor were they ‘honkies’ to me. We were, and still are, mates – New Zealanders. Long may these tolerant and nurturing attitudes prevail: they strengthen and benefit us all.

Our links with Asia grow by the minute. From the moment Ed Hillary knocked off Everest in the company of Sherpa Tensing, New Zealand has become part of Asia’s history – and they a part of ours. Everest set a pattern, almost unique in the world, of a European culture co-existing alongside Asian ones – and with the heady mix of our Polynesian heritage also thrown into what Blue Mink famously called ‘a great big melting pot’.

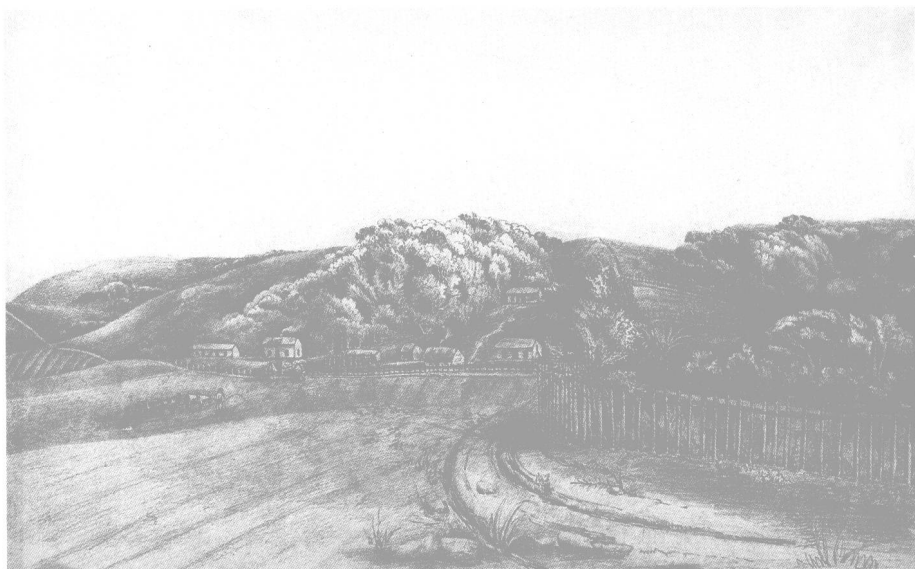
Nowadays our ongoing love affair with cars from Japan and Korea is almost matched by that with the torrent of electric household appliances finding their way here from Asia. We routinely raid the Hong Kong and Japanese racing industry – first we beat their horses in their prestige events, then our breeders sell them our livestock. Our culture is infused by sushi, poppadoms and wontons. Is there a community in New Zealand where the local takeaway cuisine is not either Asian or provided by Asians? We laugh with Raybon Kan, we sing and dance to Bic Runga, and we’ve been charmed by the stereotyped portrayal of the local corner dairy by Indian playwright Jacob Rajan.

We promote and celebrate the Chinese New Year and the many other festivals of Asia. Indeed, Asian influences and Asians themselves are now an indelible influence on New Zealand society – as indelible as the laundry marks from my father’s Chinese laundry of yesteryear! And as we go to print we welcome our new Governor-General: a New Zealander of Fijian–Indian extraction. Says it all really, doesn’t it?



PICTURE 1 Although the photograph label states that the image is of 'Sir John Cracroft Wilson and two of his servants', it is more likely to be of one of Wilson's sons. (The photographer who took this image was active between 1878 and 1881, so that Wilson would have been 70 years old at the youngest when he sat for this portrait.) CANTERBURY PILGRIMS AND EARLY SETTLERS ASSOCIATION COLLECTION, CANTERBURY MUSEUM, 1949. 148. 280

PICTURE 2 'Forbury Farm, c.1857', by Ellen Valpy. William Valpy (1793–1852) was one of the many former East India Company employees who subsequently migrated to New Zealand for health reasons. This is the farm he established at Forbury, Dunedin. Controversy erupted in the infant colony with Valpy's appointment over other notable figures to the Legislative Council. William Cargill pilloried Valpy in public, charging on one occasion that he was "a weak and vain man . . . his mind being stereotyped to a system suited to Hindoos [sic], but not for Britons". (McLintock, *History of Otago*, pp. 290–1). OTAGO SETTLERS MUSEUM, DUNEDIN, NEW ZEALAND, 1907/27/3

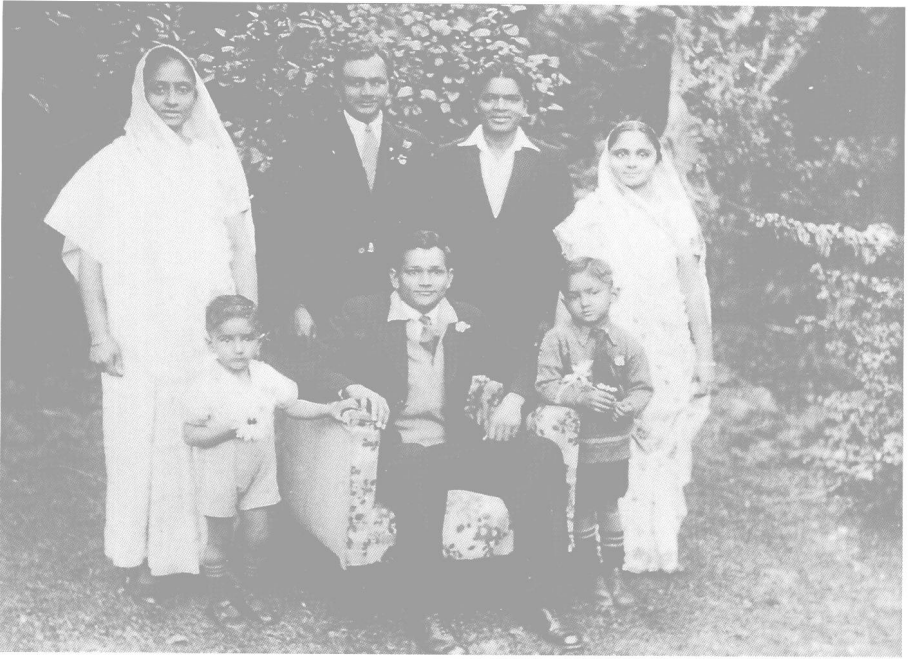


PICTURE 3 *Born in Bengal, India, Sir John L. C. Richardson (1810–1878) joined the EIC in 1830 as a second lieutenant. Richardson took part in the Afghanistan campaign of 1842 and the First Sikh War of 1845–46, before ill health forced his retirement. Advised to migrate for health reasons, Richardson initially moved to the Cape Colony but, finding conditions disagreeable, moved to New Zealand, where he settled permanently in 1856. Thereafter he farmed and moved into politics, serving in provincial and national politics in the 1860s and 1870s. He was Superintendent of the Otago Province in 1861–63. A humorous and principled man, he proved a popular and fair-minded politician, interested in the welfare of European and Māori alike. In 1854, he published *A Summer's Excursion in New Zealand by an Old Bengalee: With Gleanings from Other Writers* (London, Kerby & Sons). OTAGO SETTLERS MUSEUM, DUNEDIN, NEW ZEALAND, A 445*



PICTURE 4 *Alexander Don with a scripture class in Central Otago. HOCKEN LIBRARY, UARE TAOKA O HAKENA, NEG. C/N E2445/22*





PICTURE 5 *The Kana family in Devonport Gardens, c.1935-36.*

PHOTO COURTESY OF BAWA KANA FAMILY, AUCKLAND

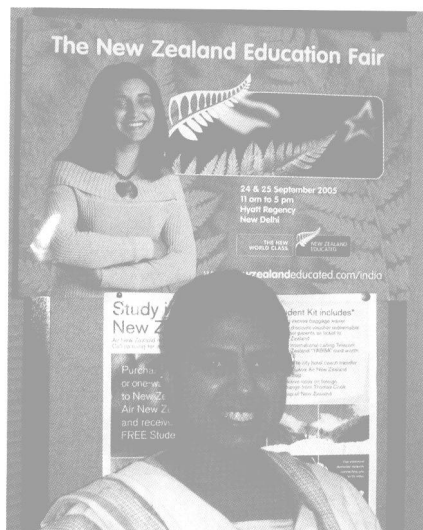
PICTURE 6 *A voyage from New Zealand to India in 1952, Wellington waterfront.*

PHOTO COURTESY OF KANJIBHAI BHULA



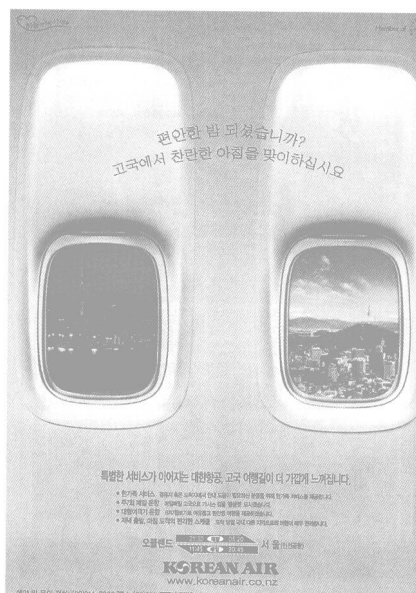


PICTURE 7 Indian women on the farm: Jasodaben Govind.
COURTESY OF KANJIBHAI BHULA



PICTURE 8 Monika Chaudhary, Education Marketing Executive for New Zealand Trade and Enterprise at the New Zealand High Commission, Sir Edmund Hillary Marg, New Delhi. COURTESY OF TIM BEAL

PICTURES 9 AND 10 Advertisements for Econophone and Korean Air.





PICTURE 14 *Central Javanese gamelan, Nelson/Auckland gamelan player, Miranda Adams. COURTESY OF MIRANDA ADAMS*

PICTURE 15 *Central Javanese gamelan, University of Otago. Marama Hall, 1997.*
PHOTOGRAPH BY AUTHOR





PICTURE 16 Gamelan gong kebyar, *University of Canterbury*. COURTESY OF DUNCAN SHAW BROWN, UNIVERSITY OF CANTERBURY

PICTURE 17 Gamelan gong kebyar, *instruments belonging to Gareth Farr*. COURTESY OF IMAGE SERVICES, VICTORIA UNIVERSITY OF WELLINGTON





PICTURE 18 *The two Muslim women wearing burqa walk out of the Auckland District Court, 28 July 2004, after giving evidence in a car theft trial. DEAN PURCELL, NEW ZEALAND HERALD*

PICTURE 19 *Hazra Bi Ismail Drury wearing the hijab. This is the head covering most commonly worn by New Zealand's Muslim women, not the burqa.*
COURTESY ABDULLAH DRURY



Contents

<i>Acknowledgements</i>	vii
<i>Foreword</i> PETER CHIN	ix

Introduction: Asia and the Making of Multicultural New Zealand HENRY JOHNSON & BRIAN MOLOUGHNEY	1
--	---

PART ONE: HISTORIES AND CONTINUITIES

1 Teaching Māori About Asia: Print Culture and Community Identity in Nineteenth-Century New Zealand TONY BALLANTYNE	13
2 Temperate New Zealand and Tropical Asia: Health, Colonization and Conservation, 1840–1900 JAMES JOHN BEATTIE	36
3 After Gold: Reconstructing Chinese Communities, 1896–1913 BRIAN MOLOUGHNEY, TONY BALLANTYNE & DAVID HOOD	58
4 Gumboots and Saris: Engendering Indian Settlers' History in Aotearoa JACQUELINE LECKIE	76
5 Coming to Terms with Trade: Exploring the Implications of New Zealand's Economic Relationship with Asia TIM BEAL	94

PART TWO: DIASPORA AND IDENTITY

6 Reinventing Indian Identity in Multicultural New Zealand SEKHAR BANDYOPADHYAY	125
--	-----

7	Imagining the Community: Newspapers, Cyberspace and the (Non-)Construction of Korean–New Zealand Identity	147
	STEPHEN EPSTEIN	
8	From Middle Kingdom to Middle Earth and Back: Chinese Media/Mediated Identities in New Zealand	163
	PAOLA VOCI	
9	Striking Accord! Gamelan, Education, and Indonesian Cultural Flows in Aotearoa/New Zealand	185
	HENRY JOHNSON	
10	Muslim Traditions and Islamic Law in New Zealand: The ‘Burqa Case’ and the Challenge of Multiculturalism	204
	ERICH KOLIG	
	<i>Afterword</i> ANN CURTHOYS	225
	<i>Contributors</i>	233
	<i>Notes</i>	236
	<i>Select Bibliography</i>	267
	<i>Index</i>	289