

91436R



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

QUALIFY FOR THE FUTURE WORLD
KIA NOHO TAKATŪ KI TŌ ĀMUA AO!

Level 3 History, 2018

91436 Analyse evidence relating to an historical event of significance to New Zealanders

2.00 p.m. Wednesday 14 November 2018

Credits: Four

RESOURCE BOOKLET

Refer to this booklet to answer the questions for History 91436.

Check that this booklet has pages 2–8 in the correct order and that none of these pages is blank.

YOU MAY KEEP THIS BOOKLET AT THE END OF THE EXAMINATION.

INTRODUCTION

Many New Zealanders will be shocked to hear that, in the 1860s and 1870s, there were New Zealanders engaged in what some referred to as the 'Pacific slave trade'. Allegedly, the crews of at least 32 New Zealand vessels, such as the Dunedin steamship *Wainui*, 'recruited', kidnapped and coerced Pacific Islanders aboard their ships and transported them to plantations in Fiji or Queensland. Some of those captured were sold to slave holders in Peru. This practice of recruitment was popularly referred to as 'blackbirding'. In the best cases, these South Sea Islanders could be described as poorly informed indentured labourers; in the worst cases, their experiences most aptly fit the label of slavery.

In a recent publication by sociologist Dr Scott Hamilton, it is alleged that in June 1863, the *Grecian*, captained by a Tasmanian whaler called Thomas McGrath, sailed from New Zealand with a crew of Australians and New Zealanders. They sailed to 'Ata, a small Tongan island. Believing there to be more profit in human cargo than whaling, McGrath convinced members of his crew to capture humans instead. McGrath enticed 144 'Atans on board under the pretence of trade. He offered them a meal below deck before trade could commence. Once the Tongans were preoccupied with their meals, the crew imprisoned them below deck using trapdoors and locks. McGrath then sold the captives to a more experienced slave-trade ship bound for Peru, the *General Prim*.

While the extent of New Zealanders' involvement in the 'Pacific slave trade' is contested, there is good evidence to suggest that, in some instances, labour was 'recruited' to New Zealand. In 1870, at least 27 men were recruited from Efate (an island in the New Hebrides group, now known as Vanuatu). For the sum of £10, these men were contracted for three years, supposedly of their own free will, to work for rich businessmen at places such as the Hokianga flax mill.

Opposition to the practice took many forms, and while topical at the time, this particular strand to the narrative of New Zealand history is often overlooked in discussions about our past.

SOURCE A: An extract from Dr Scott Hamilton's blog *Reading the Maps*

New Zealand's Slaving History

By the 1860s ... the gold rushes were over and whaling and sealing were in decline. At the same time that New Zealand was facing an economic crisis, other colonial projects in the South Pacific were suddenly looking very promising. In Queensland ... and in Fiji ... settlers were beginning to grow large quantities of cotton and sugar in response to the global shortage of those crops created by the American Civil War and its aftermath. As prices for sugar and cotton went higher and higher and production expanded faster and faster, growers began to employ the services of so-called 'labour recruiters', popularly known as 'blackbirders', who unloaded cargoes of men, women, and children at ports like Levuka and Mackay and offered them for sale.

...

By the end of the 1860s at least fifty ships were working full-time to supply the plantations of Queensland and Fiji with labourers ... By the end of the 1870s, Queensland, with its huge sugar and cotton plantations worked by imported blacks, had earned the nickname 'the second Louisiana'. The similarities between the vanquished American Confederacy and the colonial plantations of the South Pacific were not entirely coincidental. After the defeat of the Confederate army and the emancipation of southern slaves in 1865, plantation owners in the south faced ruin. Thousands of them fled to Mexico, South America, and the Pacific and sought to recreate the society they had lost. By the end of the 1860s more than two hundred Americans were living in Fiji; many of them were ex-Confederate cotton farmers. Other former Confederates became blackbirders.

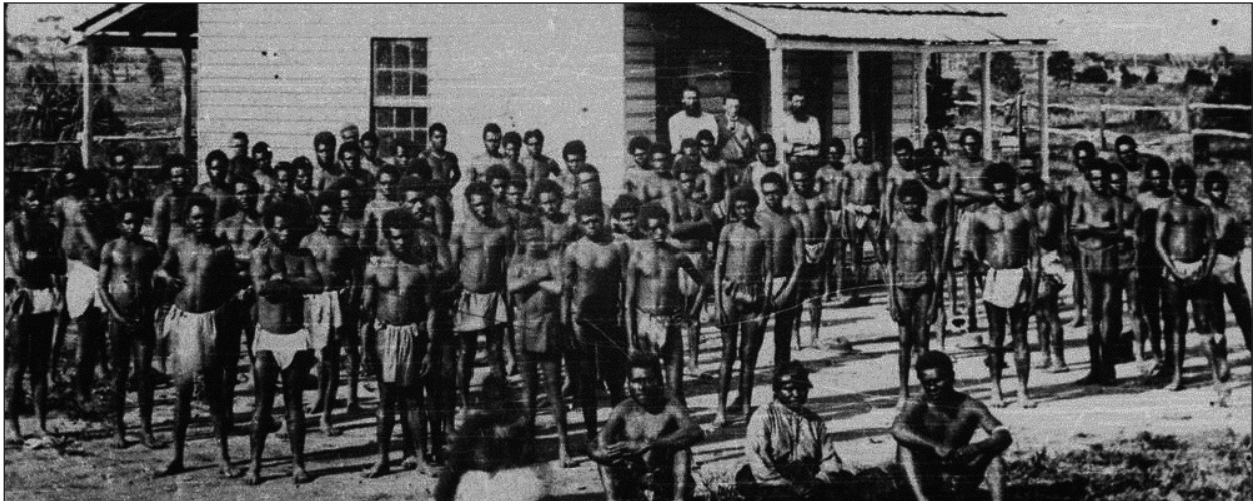
...

New Zealand's involvement in blackbirding was a reflection of the failure of the promise which lured so many settlers to the country. Men who had dreamed of winning their own economic freedom in a new country were instead enslaving and transporting Pacific islanders; shipowners who might have expected to export wool or beef found a different product to move.

By 1871 blackbirding had brought chaos to large parts of the western Pacific. Across the New Hebrides and the Solomons, missionaries, whalers, and legitimate traders as well as blackbirders were being attacked by peoples angry at the depopulation of their islands ... In September 1871 [Bishop John Coleridge] 'Coley' Patteson and two of his staff were killed on Nukapu Island in the Solomons. The master of the bishop's ship the *Southern Cross* blamed the slayings on the *Wainui*, which had allegedly raided Nukapu and taken several islanders away by force shortly before Patteson's arrival ... In November 1871 both houses of New Zealand's parliament passed resolutions mourning Patteson, and urging Britain to take action against blackbirding. London responded the following year with the Pacific Islanders Protection Act, which made ships registered in Britain or British colonies legally liable for kidnappings and other abuses committed outside the borders of the empire.

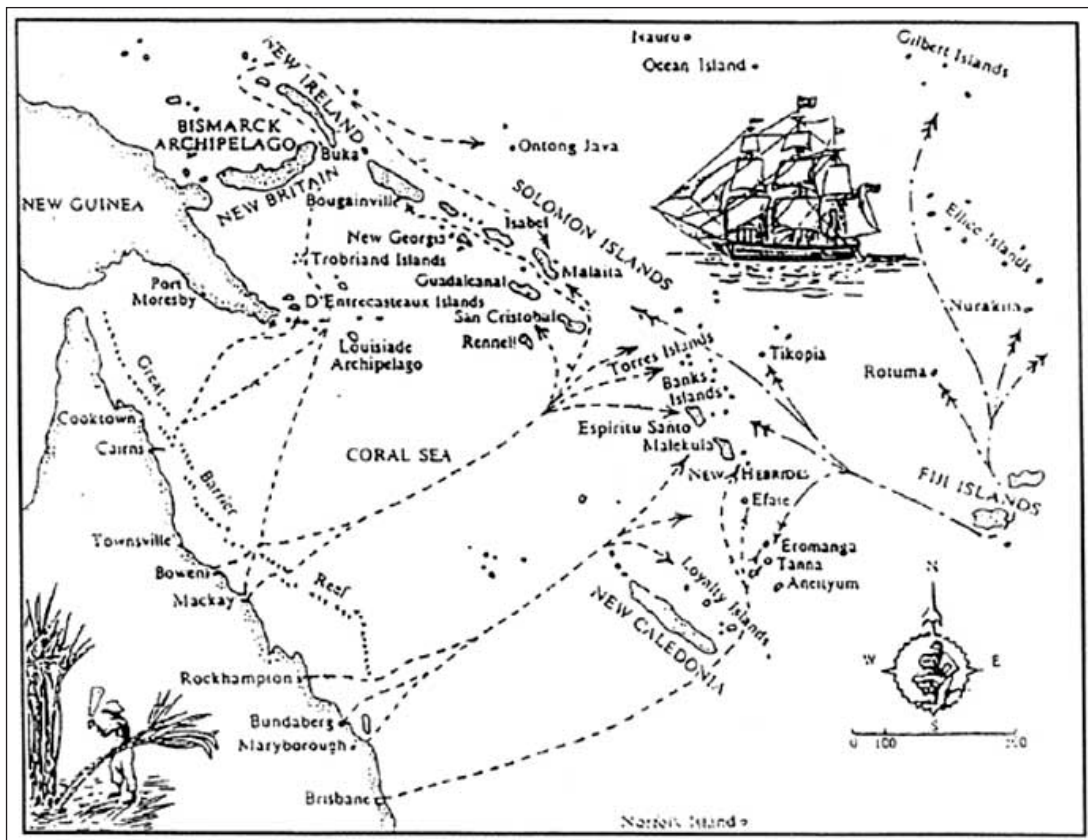
Source: Scott Hamilton, (18 June 2011) 'New Zealand's Slaving History', <http://readingthemaps.blogspot.co.nz/2011/06/new-zealands-slaving-history.html>

SOURCE B: Photograph of South Sea Islanders on a sugar plantation in Queensland, Australia, date unknown



State Library of Queensland collections. Accessed from <http://citizenj.edgeqld.org.au/megastories/australian-south-sea-islanders-150-years-what-does-it-mean/>

SOURCE C: Blackbirding: the main recruiting routes 1863–1904



Between 1863 and 1904, about 62 000 islanders were brought to Queensland and Fiji, mainly from Vanuatu, the Solomon Islands, and Papua New Guinea, to provide cheap labour for the booming sugar, cotton, and pearling industries.

<http://readingthemaps.blogspot.co.nz/2011/06/new-zealands-slaving-history.html>

THE PACIFIC ISLANDERS PROTECTION ACT, 1872.

(35 & 36 Vict. c. 19.)

*An Act for the Prevention and Punishment of Criminal Outrages upon
Natives of the Islands in the Pacific Ocean.* [2213]
[27th June, 1872.]

Whereas criminal outrages by British subjects upon natives of islands in the Pacific Ocean, not being in Her Majesty's dominions, nor within the jurisdiction of any civilized power, have of late much prevailed and increased, and it is expedient to make further provision for the prevention and punishment of such outrages : [2214]

[*S. 1 rep. 38 & 39 Vict. c. 51, s. 11.*]

3. No British vessel to carry native labourers unless the master has given a bond and received a license.—It shall not be lawful for any British vessel to carry native labourers of the said islands, not being part of the crew of such vessel, unless the master thereof shall, with one sufficient surety to be approved by the Governor of one of the said Australasian colonies, or by a British consular officer appointed by Her Majesty to reside in any of the said islands or by any person appointed by either of those officers, have entered into a joint and several bond in the sum of five hundred pounds.

SOURCE E: A Memorandum by Bishop J. C Patteson on the South Sea Island Labour Traffic, January 1871

South Sea Island Labour Traffic

The object of this memorandum is to inform the General Synod* of the means frequently adopted in the Islands of the S. W. Pacific to procure labourers ... My duty is to state what has occurred in the Islands, and to make known the character of the trade as it is carried on there ...

Much is said about engagements and contracts being made with these islanders. I do not believe that it is possible for any of these traders to make a *bona fide*** contract with any natives of the northern New Hebrides, and Banks and Solomon Islands. I doubt if any one of these traders can speak half a dozen words in any one of the dialects of those Islands; and I am sure that the very idea of a contract cannot be made intelligible to a native of those Islands without a very full power of communicating readily with him. More than ten natives of Mota Island have been absent now nearly three years. The trader made a contract with them by holding up three fingers. They thought that three suns or three moons were signified. Probably he was very willing that they should think so, but he thought of at least three years.

Something has been said about the benefit to the islanders by bringing them "into contact with civilization." What kind of civilization they may see on plantations I do not know, for I have not visited them; neither can I say that I have seen many natives who have been returned to their homes, from whose conduct I might judge of the effects of their "contact with civilization." ...

There is no instance that I can remember of any one of these natives exhibiting on his Island any proof of his having received any benefit from his "contact with civilization," much less of his conferring any benefit on his people ...

The African slave trade was put down as a thing evil in itself, a disgrace to humanity, and a practical repudiation of Christianity. People did not stop to inquire further. It was enough that men were stolen from their homes, and taken away by force.

There is no check at present upon the traders engaged in procuring "labourers" ... Many of these men, whether they are technically and legally slavers or not, are acting in the spirit of slavers ... It is indeed a mockery to speak of it as a system of emigration ...

J. C. PATTESON,
Missionary Bishop.
Norfolk Island, 11th January, 1871.

* *General Synod* the highest governing body of the Church of England
** *bona fide* genuine, sincere

SOURCE F: A concerned New Zealander writing to the *New Zealand Herald* newspaper regarding 'recruited' labour in Auckland, September 1870

Disgusting results of imported South Sea labour

We had occasion some time since to direct public attention to the fact that certain enterprising persons had imported to this colony a number of South Sea Islanders ... The aspect of the whole affair had a very equivocal signification*, which is borne out by the alarm suggested to some English writers that the importation of slave labour has commenced in a colony which proudly calls itself the Britain of the South. We are told with complacent scorn that slavery as an institution, though bruised and trodden out in America, has found a place in New Zealand. This talk is no doubt an exaggeration which insufficient information allows, but we should not forget that the allegation upon which it is raised is a substantial fact ...

We assume that the 'n——' brought here by the *Lulu* were induced to leave their own country by offers of advantage, perhaps of freedom ... They may or may not have been kidnapped. It is possible that the engagement to which they are held bound will take the form, if it have none of the spirit, of an equitable contract**. What concerns us now is, if the traffic should continue, the introduction of a new social element. British subjects, for the most part, pride themselves upon their sense of justice no less than their love of liberty, and it becomes important to consider not merely the limit of authority to which these bondsmen have subjected themselves, but the position they are to occupy in relation to the white or civilized population, and to the brownskin, but free Maoris ...

These islanders are savages of the lowest type. Their customs are not regulated by an apprehension of the vicissitudes[†] of war and a warlike spirit, as is the way with the Maori people ... They are foul to the farthest extent of indecency, and their appetites are unclean to the most scandalous and shocking forms of cannibalism.

We have received letters from several correspondents complaining with considerable bitterness of the odious sights to which their families are exposed by the manners and habits of these woolly barbarians ...

The precise point which we desire to impress upon those interested is, that these savage proclivities[‡] may be tolerable in the South Sea Islands ... but if exhibited in New Zealand in the midst of white people of all ages and both sexes cannot be endured ... Whatever toleration of the Maori may have been justified it cannot be pleaded for those who have placed the naked and depressed savage in our midst ...

*equivocal signification of doubtful or ambiguous importance

**equitable contract fair or legal contract

[†]vicissitudes regular change, variation in circumstance

[‡]proclivities tendencies or inclinations towards something

'Disgusting results of imported South Sea Labour', *New Zealand Herald*, Vol. VII, Issue 2077, 21 September, 1870. <https://paperspast.natlib.govt.nz/newspapers/NZH18700921.2.10?query=Disgusting%20Results%20of%20Imported%20South%20Sea%20Labour>

SOURCE G: Dr Rosanne Hawarden's review of *The Stolen Island: Searching for 'Ata*, by Scott Hamilton

Dr Rosanne Hawarden has a doctorate in Business and Administration.

'Shock History: A sensationalist fictional horror story not to be taken seriously'

In this slim book *The Stolen Island: Searching for 'Ata* by Scott Hamilton, a claim is made for a New Zealand/Australia slave trade in the South Pacific during the early 1860s. The tale revolves around the purported capture and sale of 144 people at an unknown date in 1863 from the island of 'Ata and the later resettlement of the remaining inhabitants on 'Eua Island, south-east of Tongatapu ...

The author, Scott Hamilton, who has a doctorate in sociology on the New Left in post-war Britain, ventures for the first time into maritime history. He spent three months writing this short book as an awardee of the Darcy Writer's Residency on Waiheke Island. This booklet is 'shock history' and is full of the errors made by an author venturing into an unknown field for the first time ... He regurgitates and embellishes the little information available on the 'Ata incident having uncritically accepted the 1981 version offered by H. E. Maude in *Slavers in Paradise: the Peruvian Labour Trade in Polynesia, 1862–1864* ...

Scott Hamilton is well known for a blog called 'Reading the Maps', ... Where facts are inconvenient or absent, he is also known for his inventive blogs ... It is no surprise to find that Hamilton inserts himself into the 'Atan tale, which becomes a long meandering account of his search for the descendants of the 'Atan people who relocated to 'Eua Island.

...

The historical material the author has unearthed is slim, and in the main is from newspaper articles that a quick search of the internet brings up. The book is poorly referenced and presents no new material. The renowned Tongan historian, Professor Ian Campbell does not comment on this incident in any of his books on Tongan history. Scott Hamilton did not consult him nor was Campbell invited to referee the book for the publisher.

...

This book, *The Stolen Island* on the purported blackbirding of 'Ata should be treated with scepticism as a sensationalist fictional horror story, constructed on limited evidence and unreliable local legends.

Source: <https://www.underwaterheritage.co.nz/book-release/127-the-stolen-island-searching-for-ata>