

## Editorial Introduction

THIS ISSUE OF THE *NEW ZEALAND JOURNAL OF HISTORY* comprises articles about aspects of New Zealand cultural history, primarily the cultural activities and productions of Pakeha, and with a particular emphasis on processes which have sometimes been characterized by the slightly awkward, even uncomfortable, label of 'cultural colonization'. Editors and contributors alike have sought to make apparent the usefulness of this interpretative approach.

In the early 1980s, while trying to account for the extensive (if not wholly inspiring) literary output of Johannes Andersen, first Librarian of the Alexander Turnbull Library, Peter Gibbons sought to fashion an analytic framework that might have general validity and not apply simply to the oeuvre of an individual. Stimulated by several studies with postcolonial perspectives, especially Edward Said's *Orientalism* (1978), aware of Maori anger over the (mis)use of elements of their culture by Pakeha (such as the haka party incident at Auckland University in 1979), and fortified by Jock Phillips' findings in his important 1983 article, 'Musings in Maoriland' (published in *Historical Studies*), Gibbons developed a broad hypothesis about the persistence of colonization in the cultural sphere beyond the period usually designated 'colonial' by New Zealand historians. These ideas were presented in a short article, 'A Note on Writing, Identity, and Colonisation in Aotearoa', published in the Spring 1986 issue of *Sites: A Journal for Radical Perspectives on Culture*, which had as its theme 'Being Pakeha'.

Although the article in *Sites* passed largely unnoticed at the time of first publication, Gibbons elaborated some of his ideas in an essay on 'Non-fiction' that appeared in *The Oxford History of New Zealand Literature in English* (first edition 1991, revised edition 1998), edited by Terry Sturm. He also trialled the approach in courses on New Zealand cultural and intellectual history taught at the University of Waikato, and explored some of the possibilities in considerable detail in a doctoral dissertation completed in 1992. Former students adopted and adapted the ideas in their research; and towards the end of the 1990s several graduate students in history at Auckland University drew upon his framework in their thesis work as well. Nevertheless, judgements made from time to time on the state of New Zealand historiography suggest that some commentators are unacquainted with 'cultural colonization' (this term was first used by Gibbons in a book review published in 1987) and its ramifications. This number of the *New Zealand Journal of History* provides an opportunity to inform scholars and students about the main issues within a context of recent research.

The first article, 'Cultural Colonization and National Identity', is essentially a restatement by Peter Gibbons of several of the arguments he put forward in 1986, that colonization persists in a settler society long after what is customarily designated the 'colonial period'. Far from being 'natural', the articulation through cultural artefacts of a sense of national identity in a settler society is part of the colonizing process. He shows how, throughout the twentieth century, the dissemination of locally produced materials, in prose, verse and graphic images,

encouraged Pakeha appreciation of indigenous phenomena yet continued to marginalize Maori.

Applying names to territories and their topographical features is an important element in colonization. In “‘A dead sheet covered with meaningless words?’ Place names and the cultural colonization of Tauranga”, Giselle Byrnes discusses the naming of the original streets of the town of Tauranga, the names that were applied later as the town expanded to a city, and the renaming of some streets in more recent times. Her case study of the significance of place names in contested sites of colonization has application in most other parts of the country.

Ross Galbreath, in his article ‘Displacement, Conservation and Customary Use of Native Plants and Animals in New Zealand’, outlines how European colonists initially expected native plants and animals to die out in the face of competition from introduced species, but gradually developed an affection for indigenous phenomena, notably the ‘bush’ and certain native birds. As laws and policies to preserve and conserve were then formulated, Pakeha cultural views of nature came to prevail over Maori practices and understandings, a disputed process that, as Galbreath demonstrates, has obvious implications for contemporary conservation debates.

While the influence of tramping and trampers has been acknowledged in histories of recreation and conservation, in “‘Schooled by Nature’: Pakeha Tramping Between the Wars’, Kirstie Ross demonstrates that trampers, too, were in some senses colonists even as they also debated such issues as gender, images of tramping, and the threatened commercialization of their leisure pursuit/sport. The examples are drawn from all over New Zealand but with particular reference to North Island clubs.

Fiona Hamilton has explored the ways in which Pakeha began to construct a sense of a New Zealand past through recording and publishing the memories of early colonists, commemorating what were designated but often disputed as significant dates. ‘Pioneering History: Negotiating Pakeha Collective Memory in the Late Nineteenth and Early Twentieth Centuries’ draws extensively upon case studies from the main centres of nineteenth-century Pakeha populations, but the interpretative/analytical framework has widespread application for community and regional studies.

Finally, in ‘Colonial Culture and the Province of Cultural History’, Chris Hilliard reviews the significance of the ‘cultural colonization’ approach to New Zealand cultural history. He identifies its conceptual and heuristic limitations before going on to suggest further ways in which researchers might frame and investigate New Zealand cultural history and explain the relationship of cultural developments in New Zealand to broader international trends.

As guest editors for this issue, we thank our contributors for their enthusiasm and commitment and for their responsiveness to editorial edicts concerning deadlines. Colleagues at Auckland University History Department have been patient and generous in answering the queries that have arisen during the year that it has taken to compile this issue. We would also like to acknowledge the support of our colleagues within the History Department at Waikato University.