The Pacific Post

Oceania's voice on campus.

The Tale Of Traditional Tattoos.

Written by

Nina Treguer &
Lilou Hardonnière

The of tattooing, or "tatau" (onomatopoeic word found in many Polynesian languages like in Tahiti, Sāmoa and Tonga), has been common in the pacific islands for over 2000 years. Simultaneously a cultural, spiritual and utilitarian practice, tattooing varies from island to island as over time recognisable designs and distinct patterns from each island emerged. Indeed, patterns in Māori *tā moko* for instance can be read by those who share in the knowledge of the *tohunga tā moko*, or tattoo expert. These designs can reveal: the *iwi* (tribe) that the wearer belongs to, who their family is or important milestones in their life; sexual maturity; age and centuries ago, tattoos were an easy way to trace genealogy and determine someone's island of origin. According to anthropologist Alfred Gell (1993), the key takeaway from Polynesian tattooing is that "differences in tattooing were associated with intrinsic differences in rank".

OLYMPIC GAMES PARIS 2024: SURFING CONTESTS IN TEAHUPO'O.

Gabriel Yeung

Located on the island of *Tahiti*, the mythical wave of *Teahupo'o* has been chosen to welcome the surfing contests of the Paris 2024 Olympic Games. According to the Paris 2024 Committee, this is an opportunity to showcase "the rich and diverse heritage of France" as it is the first time that French overseas territories are being included in the Olympics. However, this opportunity comes with a high environmental price. The initial project involved the implementation of a new tower for the judges over the reef of *Teahupo'o*. This project has been controversial among the population because of its environmental impacts but the authorities are engaging in active dialogue with local concerns to ensure that the games are carried out safely.

TROUBLE IN PARADISE: TRIBAL CONFLICT IN PAPUA NEW GUINEA.

Anoushka

Home to hundreds of tribal communities, each characterised by distinct dialects, beliefs and customs, Papua New Guinea (PNG), popularly referred to as an "earthly paradise" is a melting pot of cultural heritage. But, right now, PNG's rich cultural tapestry is but an ethnic tinderbox, with the province of Enga on high alert after more than 50 tribal men were killed in a clash between tribes in a remote village on Sunday.

According to the International Committee of the Red Cross, clans fight for a variety of reasons ranging from generational land disputes, control over natural resources to simple misunderstandings between members.

The recent introduction of smuggled semiautomatic weapons onto the battlefield have cowed even the PNG police force in the face of explosive ethnic conflict. The country's police seem overwhelmed, reduced to a reactive force rather than a proactive one with peace advocate James Komengi saying, "The best they do now is arrive at the battlefields and collect dead bodies." With coercive means like the military and police failing to contain the violence, what lies ahead for conflict resolution in Papua New Guinea?

THE TALE OF TRADITIONAL TATTOOS.

Nina Treguer & Lilou Hardonnière

I- Introduction :
Island culture and the art of tattoo:

The art of tattooing, or "tatau" (onomatopoeic word found in many Polynesian languages like in Tahiti, Sāmoa and Tonga), has been common in the pacific islands for over 2000 years. Simultaneously a cultural, spiritual and utilitarian practice, tattooing varies from island to island as over time recognisable designs and distinct patterns from each island emerged. Indeed, patterns in Māori *tā moko* for instance can be read by those who share in the knowledge of the *tohunga tā moko*, or tattoo expert. These designs can reveal: the *iwi* (tribe) that the wearer belongs to, who their family is or important milestones in their life; sexual maturity; age and centuries ago, tattoos were an easy way to trace genealogy and determine someone's island of origin. According to anthropologist Alfred Gell (1993), the key takeaway from Polynesian tattooing is that "*differences in tattooing were associated with intrinsic differences in rank*". For instance, in Tahitian society, a hui ari'i style tattoo is traditionally reserved for the chieftain. Even the tattoo experts themselves hold a significant role in Polynesian society. The human body is perceived as the spiritual link between the heavens and earth (upper body to spirituality and ancestors and the lower body to the ground), therefore traditional tattoo artists hold a similar social role to priests as tattooing was an act of spiritual importance.

Still today, Polynesian tattoo artists hold true to the traditional process: Eddy Tata, a Marquesan tattoo artist explains: "*I ask clients about themselves, their own story, and what they want their tattoo to represent*". Contrary to recent Western tattooing practices, artists from the Polynesian islands draw their designs by hand, directly onto the skin, instead of working a stencil. Through this process, artists design unique pieces for each wearer- such is the very beauty of traditional *tatau*.

II- Tattoo, the artistic dimension:
More than just a beautiful tattoo:

There exists two main reasons that encourage someone to get a tattoo : the art or the meaning. Polynesian tattoos have attracted a huge audience in recent decades because of their beautiful, easily recognizable geometrical designs. However, not only are tattoos from the pacific islands intrinsically different from one another, but even the tattooing process is embedded into traditional rituals, from the tools used to the massages performed after.

Getting a tattoo is "a rite of passage" and one striking feature is the collective dimension of the process. In Samoa, *tātatau*, the art of tattooing, is done by the *tafuga* with two tools : the *sausau* and the '*au* – a mallet and a comb. Originally, these tools were made from wood or turtle shells but more recently they come from plexiglass due to the banning of turtle shells and wood for this use. The striking of the '*au* into the skin with small movements of the *sausau* is very painful, which is why the *tafuga* is accompanied by apprentices. They stretch the skin and place it under the tools in order to soothe the person. Being a stretcher is also the starting point of the learning process because tattooers bear a huge responsibility when passing on the art of their ancestors.

The Samoan tattoo is called *malofie* or *pe'a* for men and *malu* for women. The same gendered distinction is made in Māori culture, men receiving *moko* on their face and women *moko kauae* on their lips and chin. The place of the tattoo is not decided arbitrarily and is instead subject to the will of the tattoo artist. The choices of the tattoo artist are purposeful as each symbol contains narratives relating to identity and origins; for example, the presence of animals marks the relationship to nature. In fact, being offered the symbol *manulua* - two birds in Samoan - is a mark of blessing. These hidden meanings are intrinsic to the value of tattoos.

III- Tattoo as political activism : Polynesian politics: tattoos on trial

At the turn of the 19th century, with the colonisation of Polynesia by European powers (mainly British), came a wave of christianization. Indeed, the Anglican and Christian forces saw the spirituality of Polynesians as pagan practices. Due to their spiritual importance, tattooing practices were quickly in the visor of colonisers: Old-Testament inspired bans almost wiped out the traditional art in islands such as Tahiti or Tonga.

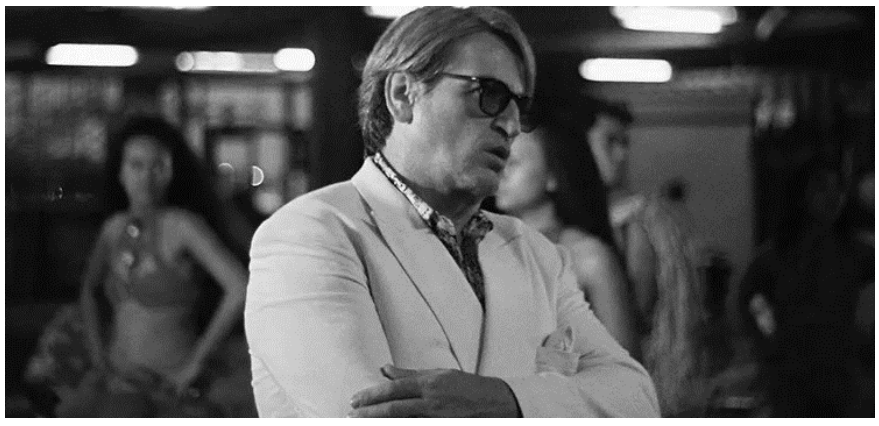
This ban spread across the Pacific, notably in New Zealand with the 1907 Suppression Act, which outlawed the practice and teaching of Māori culture, along with the traditional *tā moko* and *moko kauae*. In Tonga's case, King George Taufa'ahau was Christianized in 1831, and officially banned tattooing in 1838-39 in Tonga's first set of laws, the Vava'u Code. For Sāmoa it was decided by eastern chiefs in the 1860's to ban the practice of *tatau*; and under French rule in Tahiti, traditional tattooing was banned by the local Health Ministry in 1986 (only to be legalised again under strict health norms in 2001).

Hence, by focusing on legal rights, we can say that over time, tattooing has become a political issue, one of indigenous rights and identity politics. However, in the aftermath of WWII, Polynesian nations began to gain independence, such as the pioneer, Sāmoa in 1962. Since around the 1960's, there have been several indigenous rights movements across Oceania, advocating for Pasifika rights. The main domains of activism concern the rights of language but also tattooing: this is as relevant as ever, notably with Air New Zealand only allowing for the visible wearing of *tā moko* for any of their employees in 2019, it is clear that more legal action must be taken towards protecting Māori rights.

Every island in the pacific has a unique relationship with its traditional tattoos. For example in Tonga, tattoos are still considered taboo, which is very different to Samoa or New Zealand. This interpretation of the tattoo in Tongan society is due to the arrival of Europeans and missionary work. Appalled by this form of art and using religion and health concerns as justifications, Tongan tattoos got outlawed in 1838 which led to the loss of indigenous knowledge, tattoo history, and in a way Tongan cultural identity.

However in the late 1990s, a few artists of Samoan origins such as Su'a Sulu'ape Paulo II started a movement to reconnect with Tongan *tātatau* and rediscover its practices.

The movement has steadily grown within the island and there are now Tongan tattoo artists who specialise in this traditional art. The *tufunga* Terje Koloamatangi is a central figure of this cultural movement : to revive *tātatau*, he has looked in museums for paintings, listened to oral traditions and read various historical texts. He says that tattoos allow "modern Tongans of the diaspora to reaffirm their indigeneity" and revendicate Tongan past and indigenous culture. This example reveals the importance of individual artists in promoting cultural protests.



PACIFICTION (2022), A REVIEW – COLONIES, CAPITAL AND CONTROL.

Aimee Rogers

The film directed by Albert Serra, tells the fabricated story of M. De Roller, the French High Commissioner of Tahiti, and his investigation into rumours that the island has resumed nuclear testing. It's a meandering narrative, one told between languishing scenic shots and metaphorical nothings. It's exactly this lack of clear meaning however, that's core to the film, not only helping to communicate De Roller's increasing paranoia, but allowing the audience to leave with their own interpretations. Is it a critique of neoliberal capitalism? Colonialism? French bureaucracy? The answer is left to you, but regardless it's a tale of control. Control from colonisers to colonies. Governments to men. Men to beasts. As De Roller descends into madness, the haze Serra places over the camera begins to look like grease, coating the oily foundations of the world that surrounds him as it slips from his fingers.

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MĀORI WORD OF THE DAY.

Luca Viscapi

G'day! The language department has evolved, and this is our new WORD OF THE WEEK column.

This word is shared by many Polynesian languages: MANA. (Yes, the same mana from video games.) Mana is seen as an inherent spiritual power that all things possess to some extent. It can be given or taken (through CANNIBALISM in some cultures – eeek!). *

Mana is the soul of objects and concepts, while in people, it is essentially coolness.

If someone is a natural leader, has respect, is influential, and draws others to them, they can be said to have much mana.

In other words, if someone has crazy rizz, they have mana.

LESSONS IN PEACE: JOSE RAMOS HORTA AT WARWICK ECONOMIC SUMMIT 2024.

Anoushka

It was an honour to hear His Excellency, President Jose Ramos Horta speak at the Warwick Economic Summit earlier this year. From being appointed as Foreign Minister at the age of 25 to being re-elected President in 2022, his political career is nothing short of an inspiration.

The excitement of hearing from a Nobel Peace Prize Laureate, especially one as outspoken as him was slightly dampened by his anodyne statement of Timor Leste's foreign policy. On the atrocities occurring in Palestine, his "neutral" non-answer was so at odds with the man who addressed the United Nations some 14 years ago stating outright that, "The only people still paying for Holocaust are the Palestinians". On Timor-Leste's diplomatic ties with Australia, President Ramos signalled that they were "great" and that every friendship had some tensions.

On the flipside, listening to anecdotes from a man of His Excellency's experience was an absolute treat! He dispelled the wikipedia rumour of him having first arrived in the U.S with just $25 in his pocket for his first UNSC meeting, candidly saying that it was "more".

Stressing the importance of regional cooperation and integration, President Horta enthusiastically announced Timor-Leste's admission to ASEAN in 2025. He left us with several nuggets of wisdom, one of which that stuck, " The lesson is one persists, one has faith, one does not surrender to extremists."

THE QUESTION OF INDEPENDENCE: NEW OR OLD CALEDONIA?

Olivia Coustance

The question of New Caledonia's independence has sparked much debate following the signing of the Nouméa agreement in 1998. This agreement granted a special status to New Caledonia, which whilst remaining under the category of an overseas French territory, was promised an increase in political power.

Since the Nouméa accords, many independence referendums have taken place but none have been successful. The most recent of these happened in 2021, in the midst of a wave of Covid-19. This referendum took place with much contestation, notably with Kanak independence advocates deeming the negative outcome of this referendum illegitimate, on the grounds of insufficient Kanak participation in this referendum. Notably the Kanak people constituted 60% of New Caledonia's Covid-19 death rate, which had an especially huge impact on their electoral participation rates as the process of mourning in Kanak culture includes a period of withdrawal from all civil and political activities. Thus many Kanak people, due to cultural considerations, couldn't take part in determining their island's status. This context advocates for the holding of a new referendum, based on the hypothesis that a higher Kanak voter turnout could have meant a positive outcome.

This potential independence would be crucial for the geopolitical balance of the area, with the island's location in the middle of a critical international zone: the indopacific. Therefore the prospect of independence is of security interest for many states.

In the case of independence, the former French overseas territory's potential to develop strong diplomatic ties with China, and eventually become a military outpost for China should be considered. Notably in recent years, Beijing has been expanding its reach in the strategically located pacific islands, by creating what pacific geopolitical specialist Bastien Vandendyck dubs a "pearl necklace" around the pacific islands. He highlights the high stakes of New Caledonia's independence in the following way : "if the French safeguard disappears, all elements would be in place for China to establish itself permanently in New Caledonia". Ties already exist between Beijing and Nouméa, as Beijing is New Caledonia's single largest client in Nouméa's notoriously lucrative nickel market; however in the case of New Caledonia's independence, the relationship between the two entities would not only be transactional, but would become diplomatic and have great geopolitical implications. For instance, a Chinese military outpost in an independent New Caledonia could prove a great threat to Australia, especially in the context of growing Australian defiance to Xi's China.

Indeed, the growing geopolitical tensions between the US and China and involving Australia find their place in the debate of New Caledonia's independence. New Caledonia's possible fate in the Chinese sphere of influence, was brandished as an argument by Scott Morrison as he justified his scrapping of the Franco-Australian submarine purchase agreement for AUKUS. In essence, he stated that Paris is insufficiently protecting New Caledonia from Chinese influence, thus causing sizeable concern to Canberra.

As the debate on New Caledonia's independence continues, the Pacific islands' presence in US-China tensions increases, thus rendering the Southern Pacific a potential battlefield between world powers in the geopolitical conjuncture of tomorrow.

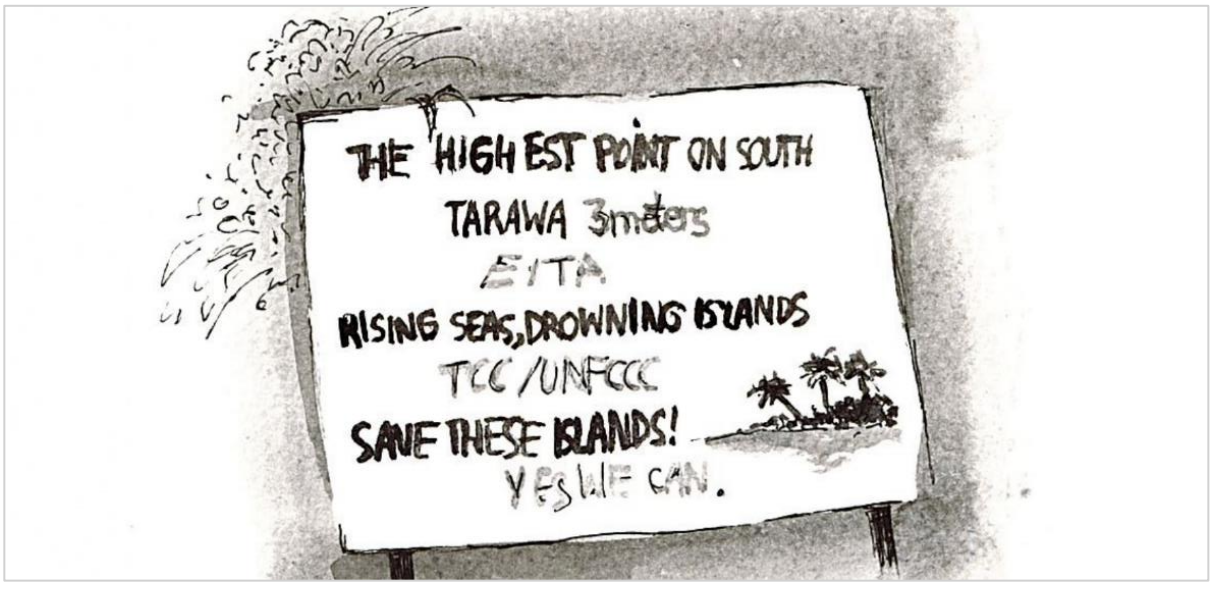
TROUBLE DOWN UNDER: DEEPSEA MINING IN THE PACIFIC.

Sara Zajicova

Deepsea mining, i.e. the extraction of valuable minerals and metals from the ocean floor, has been touted as a new source for cobalt, an essential metal used in the manufacturing of electric cars and thus a key factor in a potential green energy transition.

However, deepsea mining might also cause notable damage to marine environments. Given how little we know about the seafloor, the full impacts of disturbing its unique ecosystems may not be known until it is too late. The International Seabed Authority has not allowed mining yet, but it has issued over 30 exploratory permits to governments and companies, the vast majority of which are in the Pacific. However, Pacific nations are divided on the topic. Some, like Nauru and the Cook Islands are strongly in favor.

On the other hand, a number of them staunchly oppose it - some, including Fiji and Papua New Guinea, have even declared a moratorium on exploration in their waters.



DIVING INTO THE RIVER.

Nina Treguer

Surround yourself with beautiful Kiwi landscapes as you embark on a tumultuous journey with Jane Mander's book *"The Story of a New Zealand River"*.

Set in the 1920s, the story follows Alice Roland as she travels along a river on a small boat to meet her husband.

Mander slowly unfurls Alice's adventures, her tryst at understanding the complexities of Kiwi society, and her place in the world as she employs vivid imagery and characterization to paint a picturesque scene of Kiwi society and its most poignant problems, such as women's rights.

This is why I strongly recommend this book or the movie adaptation, "The Piano".

TANGAROA THE POLYNESIAN GOD: I TOLD YOU SO!.

Ffion Bright

Tangaro-a the Polynesian sea God proclaimed to past generations of Māori, the very words that climate activists echo today: *"Tiaki mai i ahau, māku āno koe e tiaki"* (If you look after me, I will be sure to protect you).

Cast away during the colonial era, Māori indigenous views on the preservation of the environment are now being actively promoted through the integration of Traditional Ecological Knowledge to general climate change mitigation.

The Māori approach to nature focuses on the entire community's commitment to sustainable resource extraction. Notably in the place of overly commercialised fishing quotas, Māori communities, as customary guardians and managers of the environment, install rāhui (the temporary banning of extraction of particular resources from a designated area or even from entering a space in order to promote its regeneration). Such stewardship initiatives are progressively becoming integrated into New Zealand's general climate policy- notably New Zealand's *'Antarctica New Zealand's Statement of Intent'* (2019-2023) that promised to build collaboration between Antarctic research projects and the existing knowledge of Māori community representatives.

This however is just a starting point. More awareness and momentum are required to integrate indigenous perspectives into the fight against climate change both in New Zealand and beyond!

TIME TO TRANSFORM IN TOKELAU.

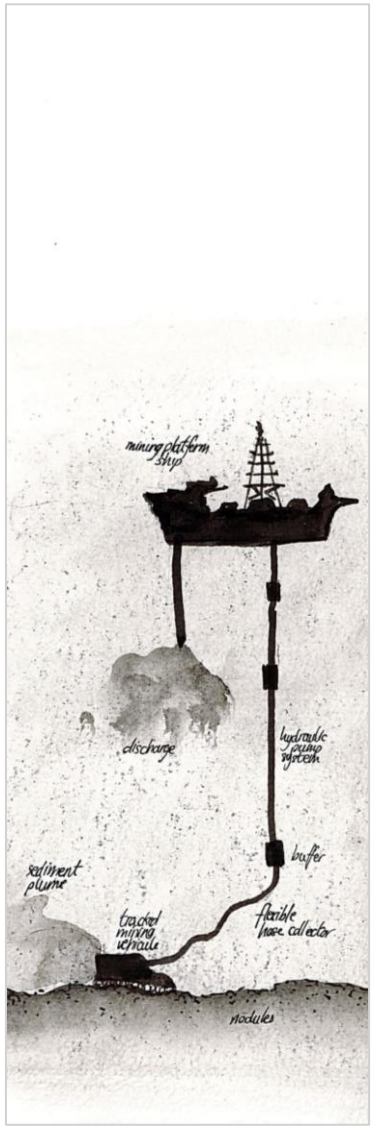
Lilou Hardonnière

Tokelau, made up of three islands (Atafu, Fakaofo and Nukunonu), is a dependant territory of New Zealand, located in the heart of the Pacific Ocean, about 500 km north of the Samoan islands.

Unbelievable as it is, Tokelau is the first nation to achieve a 100% renewable energy supply. 100%.

In each archipelago, the impressive energy security and management is governed by a Council of Elders or Taupulega who govern each island.

Hence, since 2012 the country managed a transition from 100% diesel to solar power! Go find out more on the government's website, linked both on our Instagram page and our own internet domain!



THINGS ARE NOT GOING SWIMMINGLY.

Sara Zajicova

"We are sinking" proclaimed Tuvalu's foreign minister Simon Kofe, delivering his COP26 speech, knee-deep in water.

Tuvalu is one of a number of Pacific islands that are imminently threatened by rising sea levels. Sea level rise is caused primarily by melting ice and the thermal expansion of warming water, both inevitably resulting from global climate change. Furthermore, research has shown that sea levels are rising faster than the global average in the Pacific. This, combined with the high number of islands, is what makes this a particularly pressing problem for the Pacific region.

The issue of rising sea levels is existential. Lower lying islands, like Kiribati, Tuvalu, the Marshall islands or the Solomon islands, are at risk of disappearing entirely - culturally and geographically. Fearing the loss of its heritage and history, Tuvalu has even decided to upload a copy of itself to the Metaverse, to preserve a record if - or when - the island nation disappears.

Even island nations that are not imminently in danger of disappearing, like the Philippines, are being heavily impacted by rising sea levels. Often coupled with flooding, rising sea levels can have an outsized impact on land loss, threatening both agriculture and human residences, not to mention damaging critical infrastructure.

Moreover, the mitigating measures needed to combat increasing sea levels (e.g. building flood barries and flood-proofing equipment) are often both expansive and expensive - costing resources that that many smaller island nations simply do not have.

Even with funding from the United Nations or other international partners, the economic pressure Pacific states face is notable, especially when coupled with costs posed by more and more frequent dangerous weather events (tied to climate change), such as cyclones and typhoons.

This year's El Niño, (a recurring cyclical increase in tropical temperatures that often leads to changes in weather patters), is also exasperating the impacts of sea level rise.

In the longer-term, as rising sea levels make life on the Pacific islands more and more difficult, the world may also have to grapple with a wave of climate-related migration. As global temperatures rise and the impacts of climate change are felt more intensely, millions of people will most likely be displaced from regions that will become uninhabitable.

Though not currently officially covered by international refugee law, the concept of "climate refugees" is being increasingly raised by international organizations and advocates. This is commonly connected with desertification in the Middle East and parts of Africa, but it also holds true for island communities, such as those found in the Pacific. Some Pacific islands may have a century - but some, like Tuvalu, may only have decades. What will happen to Pacific Islanders when their homes are gone?

GONE WITH THE BILLS: A STUDY IN NAURU FOREIGN POLICY.

Anoushka

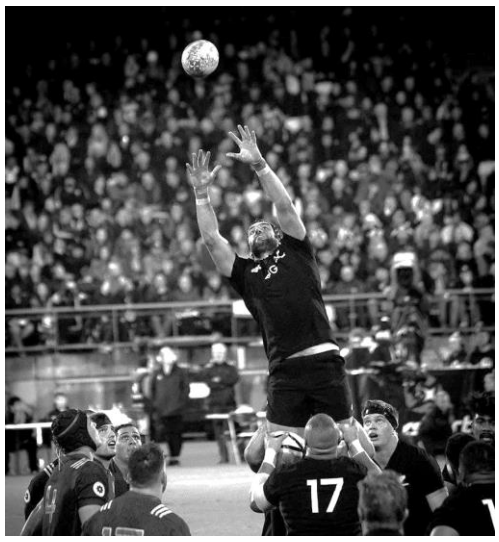
To take the wind out of Taipei's sails after the recent pro-sovereignty Presidential win in Taiwan, China diminished Taiwanese global diplomatic allies from to an alarming 12 countries by paying its way into Nauru's good books.

The Pacific Island nation has been ping ponging between Taiwan and China for the past two decades. The story goes somewhat like this: Taiwan till 2002, then China till 2005 and back to Taiwan... until now.

On 15 January, 2024 Nauru severed ties with Taiwan, making the Marshall islands, Tuvalu and Palau, Taiwan's last three Pacific allies. Nauru's foreign policy is often guided by where the money

is as evidenced by its recognition of South Ossetia, a secessionist part of Georgia, in exchange for a cool $50 million of Russian "humanitarian" aid in 2009.

Even worse? Nauru is but one of several Pacific countries in dire economic straits.



PACIFIC RUGBY LEGACY: COLONIAL INFLUENCE AND CULTURAL IDENTITY.

Ryoma Suzuki

As the Rugby World Cup came to a climactic close in Paris last October, the impressive performances of the Pacific nations highlighted the legacy of British colonialism in the Pacific regions.

Introduced to New Zealand in 1840 by British colonists, rugby found its roots in Oceania with the first match held in New Zealand in 1870, two years before the end of the Māori Wars.

Rugby thus provided an opportunity for both the British and Māori to channel strength and authority, and rebuild peace after 25 years of conflict, through the game allowing both communities to express their combativeness away from the battleground.

Ever since, rugby has spread across the Pacific region and become a reminder of British colonial influence, transcending sport and symbolising the newfound cultural identity of nations in the Pacific. New Zealand's famous Ka Mate Haka dance exemplifies this fusion, merging Māori culture with colonial influences, reflecting a distinctive Pacific identity.

THE AUSTRONESIAN MIGRATIONS: WORDS AND WAYFINDING.

Connor Donaldson

The word *tangata* (n. person, man) is used by the Māori of New Zealand, for example when they refer to themselves as *tangata whenua* (n. people of the land), an identical word also appears in Tongan, and in Samoan it changes only in spelling to become *tagata*. Linguistically speaking, these words are cognates (cousin words).

Their ubiquity across the Pacific languages is evidence of a common historical link. We can even observe how these languages have evolved in the way these words vary between places , notably the differences of the word for person between *kanaka* in Hawai'ian and *ta'ata* in Tahiti.

In some cases, the resemblances can span thousands of kilometres. The Malagasy of Madagascar use the word *maty* (adj. dead), which is the same word as the *mate* used in the famous Māori haka: *Ka Mate*. Woven throughout these words is a common thread which connects the Pacific's constellation of island peoples to a shared history.

Some 4000 years ago, a group of indigenous Taiwanese people crossed the South China Sea and came to settle the Philippines. These were the first ancestors of the Austronesians and their journey was the beginning of the Austronesian migrations. These mass movements of people across the ocean would populate the vast Pacific and give rise to its hundreds of unique cultures. Over the following 1000 years, Austronesian settlement would expand to South East Asia (Indonesia and Malaysia) and parts of the Pacific (Micronesia and Melanesia). *To be continued…*

THE AUSTRONESIAN MIGRATIONS: WORDS AND WAYFINDING *(CONTINUED).*

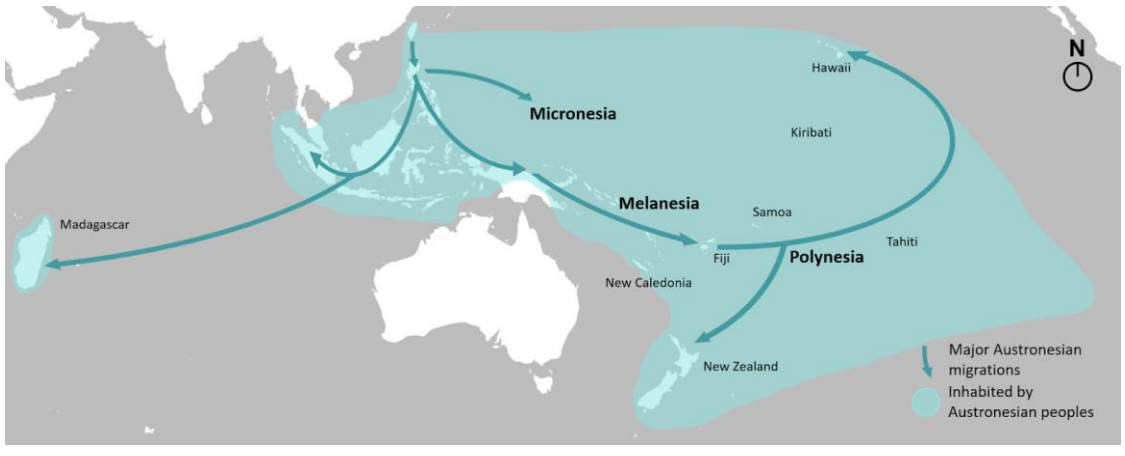
Connor Donaldson

• • • The next 1000 years saw the arrival of Austronesians in Samoa and Tonga. As the largest and easternmost part of the Pacific island grouping this region took the longest to populate.

Eventually, however, Austronesian seafarers reached Tahiti (700 AD), Hawai'i (900 AD) and finally New Zealand (1300 AD)- the last major landmass to be settled by humans. Meanwhile, Austronesians would also arrive as far west as Madagascar in 500 AD, where their settlement would give rise to the Malagasy people.

This shared history is also immortalised in the mythologies and lineages of the Pacific peoples. For example, tales of the demigod Māui and his legendary exploits are told all across Polynesia, from Hawai'i to French Polynesia. Māori trace their *whakapapa* (n. family history) back to their *waka* (n. canoe), meaning the boat their ancestors first arrived in.

During their long odysseys across the open ocean, the first peoples of the Pacific brought with them the words their descendants still speak today, each a different clue in reconstructing their common heritage.



HEIVA I TAHITI.

Gabriel Yeung

The *Heiva I Tahiti*, a renowned traditional Tahitian dancing and singing competition, takes place once every year during the month of July. The purpose of this contest is to celebrate Polynesian culture through the arts.

Each competing dance troupe is composed of hundreds of dancers and musicians (usually in their twenties) who perform on stage in front of thousands of spectators.

The preparation for the *Heiva I Tahiti* is very intense, as it starts in February with multiple rehearsals per week during the evenings. These practice sessions also facilitate the transmission of culture between elders and younger generations.

The younger generations learn about their culture and their identity from the elders through storytelling, dancing, singing, and the making of traditional costumes which are handmade with natural materials. And many young Polynesian locals also find love during this season, as is tradition.

Since its creation in 1881, under the name of Tiurai, the *Heiva I Tahiti* has been crucial to the continuity of Polynesian culture and has contributed to the reputation of French Polynesia's islands all over the world. Nowadays, the *Heiva* has expanded beyond the borders of French Polynesia and has reached countries such as Japan (*Tahiti Heiva in Japan*) and France (*Heiva I Paris)*.

"THE WORLD'S GREATEST MUSICAL DEMOCRACY" – TRIPLE J'S HOTTEST 100.

Aimee Rogers

What do the Wiggles, Doja Cat and Oasis have in common? They're all Triple J's Hottest 100 winners! The Hottest 100 is an annual Australian music poll that has managed to captivate the cultural consciousness, even becoming an unofficial national holiday.

Known as the radio station of hipsters, a song must have been featured enough on the station itself to be eligible for the list, allowing it to highlight local music and stray away from industry monoliths. This makes the list the ideal place for those wanting to expand their music tastes.

THE TREATY OF WAITANGI.

Luca Viscapi & Connor Donaldson

The Treaty of Waitangi, known as Te Tiriti in Māori, was signed in 1840 by representatives of the British Crown and hundreds of Māori rangatira (chiefs). It is the founding document of New Zealand (NZ) as it exists today. It contains 3 articles:

- Article 1 recognises British governance of NZ.
- Article 2 recognises Māori ownership of their land.
- Article 3 affords Māori full rights as British subjects.

Te Tiriti is a contract of trust between Britain and Māori, wherein Māori agreed to let the British live and govern in their country, while the British recognised Māori land ownership and rights. This document was intended to serve as the foundation of a peaceful and cohesive society, taking into account the desires and needs of both sides.

However, treaty issues rapidly became a key point of friction in NZ politics. This was chiefly because the British and Māori had not actually signed the same treaty - Articles 1 and 2 of the English and Māori texts were inaccurate translations of each other. Britain believed that in Article 1, Māori had signed sovereignty over to the Crown, while Māori believed they had only signed over kāwanatanga, or administrative governance. Māori believed they had retained sovereignty over their land through the tino rangatiratanga, or highest chieftainship that Article 2 afforded them, whereas Britain believed this wording to reflect land ownership.

This led both sides to believe they had final authority over land purchases, rapidly causing disputes and small-scale conflicts. These conflicts led many rangatira to conclude that the Crown was not delivering on what they believed to be its obligations under Te Tiriti. Some decided that for Britain to treat them with respect, they needed their own sovereign: a Māori King. Britain interpreted this as treason, resolving to respond to NZ conflicts with an iron fist.

This period of NZ history is known as the NZ Wars. It led to thousands of deaths, the confiscation of millions of acres of land from iwi (Māori tribes), the loss of Māori trust in the Crown, and the obsoletion of Te Tiriti. The Chief Justice of NZ's Supreme Court even called Te Tiriti "worthless" and a "simple nullity" in 1877.

Te Tiriti remained legally irrelevant until pressure from indigenous activists led Parliament to recognise the principles of Te Tiriti in 1975. The parliament also established the Waitangi Tribunal for iwi to press claims against the Crown for violations of Te Tiriti. The Waitangi Tribunal's recommendations have (to date) led the Crown to pay almost 1 billion New Zealand dollars (~570 million euros) to iwi, restoring some of the trust that Te Tiriti embodies. However, the scale of compensation has led some right-wing groups to call for a re-examination of Te Tiriti, as they consider it to be unfair and racially biased. They have called for a referendum on Te Tiriti, the cessation of what they call "race-based policies," and more.

This increasing loss of trust by non-Māori in Te Tiriti is making treaty issues increasingly divisive today. Moreover, Māori trust in Te Tiriti also remains fragile, further deepening treaty issues. So, whilst respect for Te Tiriti has come a long way since the colonial era, treaty issues remain far from a concrete resolution.

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GREETINGS IN PACIFIC LANGUAGES

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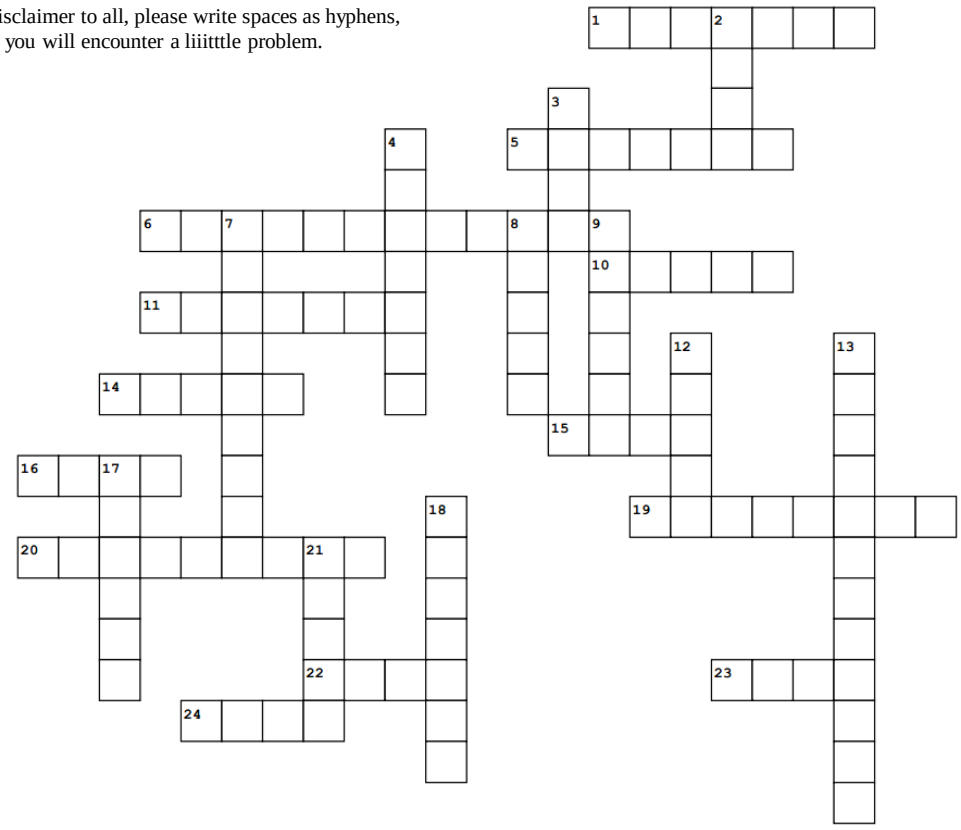

Across

1. 'Goodbye' in Solomon Islands Pijin (Solomon Islands)
5. 'Goodbye' in Bislama (Vanuatu)
6. 'Goodbye' in Tok Pisin (Papua New Guinea)
10. 'Goodbye' in Fino' Chamoru (Mariana Islands)
11. 'Goodbye' in Te taetae ni Kiribati (Kiribati)
14. 'Hello' in Te taetae ni Kiribati (Kiribati)
15. 'Hello' in Solomon Islands Pijin (Solomon Islands)
16. 'Goodbye' in Reo Tahiti (Tahiti)
19. 'Goodbye' in Te reo Māori (New Zealand)
20. 'Hello' in Fino' Chamoru (Mariana Islands)
22. 'Hello' in Bislama (Vanuatu)
23. 'Hello' in Tok Pisin (Papua New Guinea)
24. 'Goodbye' in Gagana Sāmoa (Samoa)

Down

2. 'Hello' in Na Vosa Vakaviti (Fiji)
3. 'Hello' in Na Vosa Vakaviti (Fiji)
4. 'Goodbye' in Kajin Majel (Marshall Islands)
7. 'Hello' in Reo Tahiti (Tahiti)
8. 'Hello' in Kajin Majel (Marshall Islands)
9. 'Hello' in Gagana Sāmoa (Samoa)
12. 'Goodbye' in Hawaiian (Hawaii)
13. 'Hello' in Lea Faka-Tonga (Tonga)
17. 'Goodbye' in Lea Faka-Tonga (Tonga)
18. 'Hello' in Te Reo Māori (New Zealand)
21. 'Hello' in Hawaiian (Hawaii)

Thank You

I hope you enjoyed this first edition of The Pacific Post! Exploring linguistics, food, history, gender, arts and the environment, we're opening the door for you to explore a wonderful region of the world.

This newspaper would have been impossible without the help of our sponsors. Thank you to Sciences Po Paris, Le Havre campus for continued logistical and financial support. We also thank the Associatiation of France – New Zealand, based in Paris for their interest in our project, their partnership and financial support. The Pacific Post's articles can be found on our social media platform, to keep up with new editions coming up and the hottest takes in our articles. Head over to our Instagram page to discover more about the Pacific and delve into it's waters.