

## Letters to editor

Teenaa koe e hoa,

I read with interest the two articles on the conservation projects undertaken by me on the Niu Mokai and the Meeting House Aotea at Makirikiri.

I would like to make a few comments on the restoration process as described in the article on the Meeting House Aotea which I think are very important.

Although that was the process carried out at Makirikiri, **it must be understood that was for the carvings at the Meeting House Aotea, and cannot be taken as a recipe for all Maori carvings and Meeting Houses.**

This process was devised for this particular house and it would be very dangerous to treat all Meeting Houses the same, what is good for one situation or condition can be detrimental to another. Each case has to be treated in its own right and there is **no** standard treatment in scientific conservation. Only a trained and experienced conservator can make these assessments and no Joe Bloggs from down the road can do this. I have seen too much unwise advice given to Maori people by good willing persons who are no experts and consequently wasted good money and time of the owners of Maori **taonga**.

Thus it would be very unwise for Maori Marae Committees to start conservation programmes without having obtained expert advice and guidance.

One place who can help in this respect is the Maori Buildings and Advisory Committee of the New Zealand Historic Places Trust, Private Bag, Wellington. They will get in touch with experts who will give advice etc.

Another point I would like to make is that when programmes of restoration are undertaken, detailed records are kept on chemicals, people, time etc so that future workers will know what has been carried out and by whom. To capulate that as described in the article is a good idea but keep also a copy in the Marae records.

Lastly, the man described in the photo on page 25 of the July/August issue is not me but my good friend Barry Bloomfield of Dannevirke who supervised the programme when I was back in Auckland.

Heoi anoo aku koorero,  
Kia ora koutou katoa

Karel Peters  
Conservator  
Anthropology Department

Ko Hikurangi te maunga, ko Waiapu te awa, ko Ngati Porou te iwi, ko Apirana te tangata, nana i whakairo te motu. Ngati Porou, tena rawa atu koutou katoa.

They thundered in on Holdens, 4WD's, Toyotas. From bow-tied 3-piece suits to tramping boots and bush shirts. I saw the blue-blooded pride of a people assemble, say hello, well done, good to see ya. With vigour and style Ngati Porou whanui demonstrated the joy of being together.

A tribal "at home" such as this will never again be duplicated. The oh so recent passing of Maraea Te Kawa has ensured that. But the old and the young, the interested and the passionate succeeded in weaving yet another aho into their historical kakahu and in a world of copies Ngati Porou can still remain original.

There were the puzzling and confusing moments. The old people, confronted by such brain bruising concepts as the "Austronesian family of languages" were hard pushed to reconcile Hawaii with Formosa, Vietnam and Madagascar. "I thought when my kaumatua died he'd return to Hawaii. Now I hear it could be Madagascar. Where is he?"

Without knowing it, the kuia sitting next to me followed Moni Taumaunu so closely I could hear the same story being told at the same time by two voices. If that isn't duophonic sound then what is?

And further up the Waiapu valley where once the chorus of tui and bell-bird accompanied the voices of the past, the unfenced cows now chew the grass alongside the vines at Rangitukia.

An onlooker could be forgiven the mistake of assuming that all's quiet on the eastern front. But when opposing political factions are drawn together beneath the mantle of a Christian ethic then in the words of Hone Tuwhare:

"Watch out.

Ruaumoko will not be  
Able to contain himself"

Once was the time when the village sent its own "out to get education". Without a doubt we got it. And I saw those youngsters, now grown older, return to the cultural hearth some with ruffling feathers, others carrying the indelible stamp of an international community. With studied calm, supreme confidence and efficiency they used the technology of today to tell the stories of yesterday. The vidiomatic tokotoko had arrived.

I am so glad it happened, and so glad that I was there.

Ngati Porou, those of you whose energy and vision brought us all together, I write only to say thank you.

Heoi ano, na,

Tungia Baker

Dear Sir,

A friend of mine who comes from a close-knit Maori community, tells me that among his people, the ability (E.S.P.) (able to foresee the future), is quite common and taken very seriously.

He tells me that faith-healing is also widely used, but, that Maori people do not like speaking about these abilities, in case, they are laughed at, and for fear of ridicule.

I am extremely interested in this information, and can assure your readers, that, far from being ridiculed, any examples or information on Maori people having and using these abilities, would be taken very seriously and would be of great interest to scholars and those interested in psychology.

Would any readers who have such knowledge be kind enough to write to 'Tu Tangata' and tell us what they know?

Their information would be treated very seriously and could be of great importance.

It could be, that people who are close to nature and spiritual things, have these abilities, naturally, perhaps we all might have them, but, they have been taken from us, by the same ridicule and lack of understanding.

I would be grateful, if your magazine would kindly publish my letter.

Yours sincerely,  
Mrs M. Morgan

Dear Sir,

This is my reply to Olly Olson's gripe about our Maoritanga. I am astonished, dismayed and downright disgusted that a man from Tuhoe should downgrade his precious heritage. I would say without fear of contradiction that he would be the only single Tuhoe who would come out with such trash. In other words he is a lost Tuhoe — lost in the mist of the Pakeha world, a brown Pakeha. What is a New Zealander? The original name of New Zealand named by Kupe some 800 years before the advent of Captain Cook was Aotearoa, therefore he should be calling himself a Maori. The North Island was Te Ika-a-Maui and the South Island Wai-pounamu (Muruhiki) so in fact Olly doesn't know his early Maori history. Of course ignorance is bliss.

Now the Maori All Blacks — He is apparently short on rugby history although our capable Race Conciliation Officer, Mr Hiwi Tauroa did sort it out for him and those other ignorant ones, I will spell it out again for him in the fervent hope that this time it will sink in. The first Rugby team to tour the British Isles was a Maori team under the captaincy of Joe Warbrick. They toured in 1888 seventeen years before the 1905 tour by the All Blacks. Maori tours that followed the one in 1926 and the one recently to Wales and therefore purely and simply traditional not racist as Olly insists. Those that utter racism are themselves encouraging racism.

As for the crime rate; Unemployment which is very much more than our Pakeha counterparts is the main contributing cause. This must be put directly on the Government's shoulders. Now on the other hand if you care to