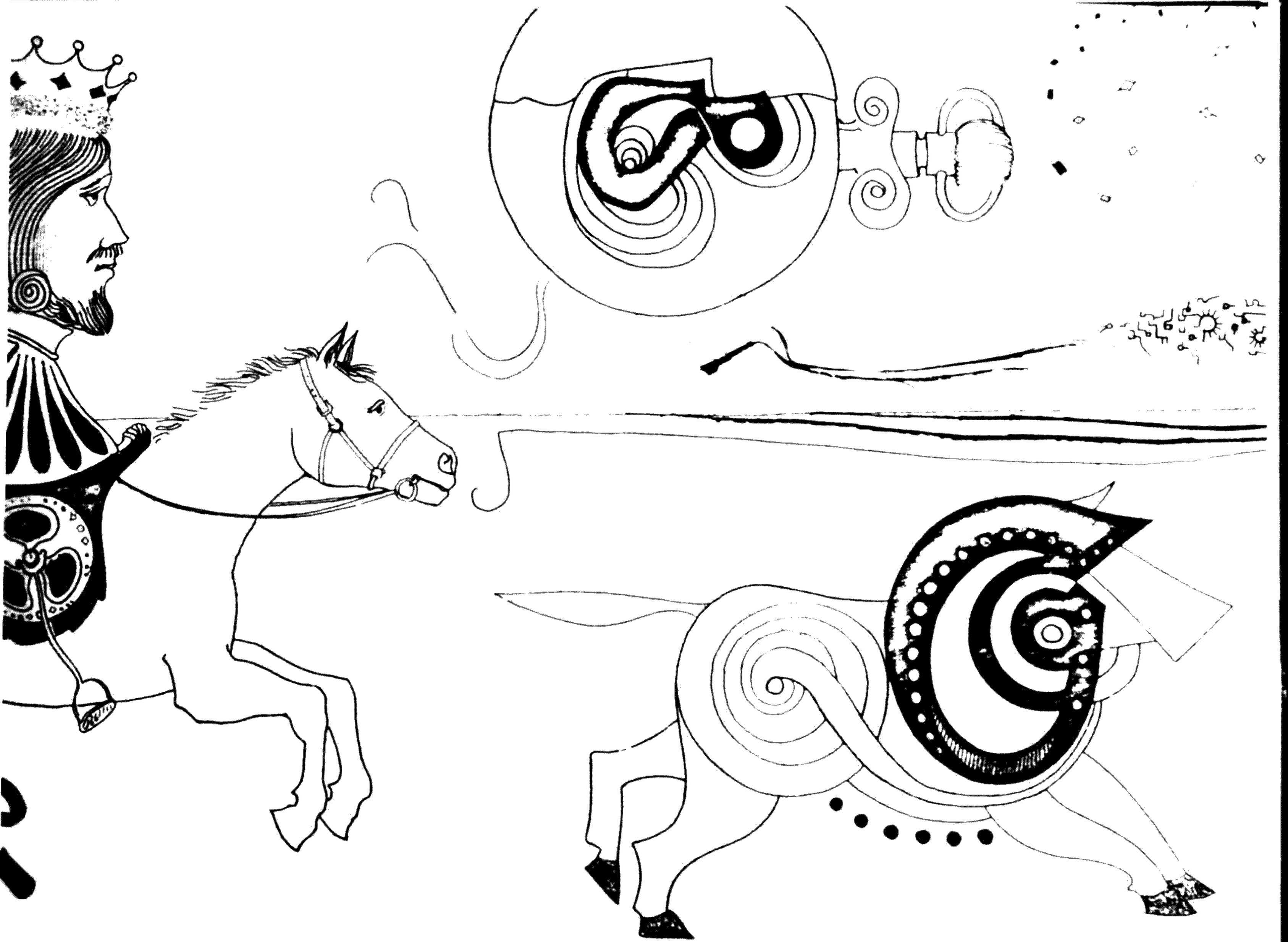


# SALIENT



Xicker 471

SECRET OF SUCCESS?"  
TEAM — AND NOT MAKE DREAMS YOUR MASTER, ...  
SIXTY SECONDS' WORTH OF DISTANCE RUN,  
— WHICH IS MORE — YOU'LL BE A MAN, MY SON!"

— Kipling —

LEO HORSE No 2 "

Gandycker 71



## LETTERS TO THE EDITOR



Sir,  
In reply to Grant M's question in Salient: Why get rid of the National Military Service Act? Firstly, as far as the administration of the Act goes, not everybody whose head holds more than half a thought knows that he can get out of military training by registering as a C.O. It is all right for students where conscientious objection is well-known, but the person who lives in the country-town only sees the poster "When you turn 19 it is illegal not to register for military training." However, as far as OHMS is concerned, improving the administration of the Act so people know of their rights is only a side-issue.

When you look at the N.N.S. Act you realise what a 'fascist' bit of legislation it is. The potential is there, depending upon the whims of the government at the time, to turn our system into a military police state. For instance under sections 50 and 51 of the Act, the police have the powers amounting to a 19 year old 'pass law'. Or under section 53 of the Act, where employers are not allowed to employ persons who have failed to register and so on.

In Australia it is easier to become a conscientious objector now that Australia is no longer sending conscripts to Vietnam. At the present time in Australia, there are

thousands of draft-resisters so the equivalent Australian Act has become unenforceable (Note the recent event at Sydney University)[Which event? Ed.]

Which comes to the point: Why let young men of N.Z. be 'forced' to go into the Army to be brainwashed and trained for foreign wars? For no reason what so ever OHMS is not proposing to have the NMS Act abolished at the expense of a few martyrs. I admit that where people out of their own conscience refuse to comply with the Act there is a possibility of becoming a martyr. But the more people who take this stand the less likely this will happen, because the Act will become unenforceable like the Australian situation. The Government does not want a confrontation, especially in election year. In fact the Labour Department is doing its best to avoid it. (Dave Kent who walked out of the C.O. committee hearing after reading his submission was exempted from service by an irrelevant 1968 Amendment). Sure as Grant M. says there are a lot of fucked laws, but why wait until it is too late to get rid of an obnoxious piece of legislation? It is up to us to get rid of the NMS Act now so its potential cannot be used when the situation arises.

Ken Howell.

## Capotes anglaises

Sir,  
The suggestion to write letters of protest to Monsieur Pompidou which has been circulated lately in university circles is so naive that only a short-sighted bookworm could entertain any hope of making an impact on the French Government.

Students should show more imagination and more insight. We should also give a more energetic and sincere example of involvement in this issue which is a confrontation between an arrogant Government and peoples living in the South Pacific.

There is a much more efficient means of bringing to the notice of the French Government the fact that we strongly disapprove of and oppose the explosion of nuclear devices in the Pacific. Our High School, University and Adult Education students should stop now, in this second term, attending all French lectures, classes and club meetings. The French Government could not ignore a protest which threatens the cultivation of French language and culture abroad. After all, French culture is the spearhead of French economic penetra-

tion. It is another more subtle and more persistent form of colonisation which we endure because of vested interests and pay for.

Moreover we should not stop at this. We should, as taxpayers, ask our Government their reason for continuing to finance the teaching of French language and literature in our educational system. Is French really needed by us in this age? Is it so important in the Pacific, where the French presence is limited to a few, tiny colonial territories?

Can we afford to spend \$2.5 million per year to teach French in our secondary schools and universities, instead of devoting this sum to other more vital subjects such as the sciences and medicine?

If someone asserts that our economy needs trade with France, it is true to say that France needs our wool and primary products even more than we need her cosmetics, cars and culture.

Miso Gallo

## CITIZEN OF THE WORLD

27 Blythswood Flats,  
Cnr Willis St-Aro St,  
Wellington, New Zealand.

Dear Sir,—

I am writing to you about something that is very important to me. After giving the matter considerable thought I have decided that I want to become a world citizen.

I was born in The Hague, Holland, on February 2, 1950, and in January, 1971, I emigrated to New Zealand.

In trying to decide whether or not to become a naturalised New Zealander, it occurred to me that to change my allegiance from Holland to New Zealand was meaningless for me. I do not want to be considered a Dutchman, nor do I want to be called a New Zealander, but I would like to be officially recognised as a citizen of the world.

I realise that at the present time it is not possible to register as such and I am writing to suggest that a bureau be set up where those who wish it can lodge their applications for world citizenship.

Nationalism through the centuries has produced war, famine and misery. The Second World War is a clear example of the consequences of unbridled nationalism. At the present the peace of the world is continually threatened by nationalistic tensions in the Middle East and in Vietnam.

A few people with whom I have discussed this matter of world citizenship have raised the objection that in abolishing nationalism those things which are valuable in our different cultures would also be destroyed.

However, I believe that if many people join in a movement for world citi-

zenship, national rivalries will gradually lose their meaning and a well-established and lasting world peace will come into existence, with its opportunities for a new and probably beautiful culture.

I hope that in my lifetime the name United Nations Organisation will be altered to the Organisation of the United People.

People are requested to send their suggestions, objections, comments or support to my address in order to give my idea a concrete form, for I intend to send a petition to the United Nations after having gained sufficient support.

Yours faithfully,

PAUL J BOUWMAN.

## IRISH PAPERS

Sir,  
I wish to congratulate Peter Franks for his article, "Irish Muck Raked" in Salient, 27 April.

It was to be expected that our local press would endorse the findings of Lord Widgery's tribunal. Yet evidence was conflicting and it was by no means clear as to who fired the first shot on Bloody Sunday, 30 January.

Until the publication of the "Pentagon Papers", our press generally favoured American policy regarding Vietnam. Since then, our press has been not so sure. It seems that we shall need an Irish "Pentagon Papers" before our press is convinced that official hand-outs are insufficient as a source of news.

Judith Bird.

## Armchair Revolutionaries

Sir,  
Students were sucked horribly by those fuck-witted P.B.E.C. demonstrators. They claim that they were protesting the sell-out of New Zealand, when it was biblically obvious that they were selling out the students for their own image-conscious crusade.

Alec Shaw knew damn well that it was a non-issue. Wednesday's Forum proved that. The PBEC guy told his boys off, and Cullen told his boys off....What more was there to tell? Thousands of aimless, gutless pricks turned up on Wednesday to hear these weak-principled buffoons banter definitions of violence and deliberate on the evils of tripping old men up. These thousands of students need a figurehead so badly it's painful!

The issue was minute, practically non-existent. Alec Shaw wants to lay assault charges? Well...if, at the first glimmer of real conflict our figureheads have to cry mummy to the bureaucracy they so vehemently decry, how the fuck will they get on in a real revolution, when there are actual, tangible issues and principles at stake?

Those French cunts are going to blow holes in our ocean; but you don't do a fuckin' thing about it! The Rugby Union gains support from the people, because the people think you're impotent.....and you are.

Nixon flexes his atomic muscles and you're worried about Peter Cullen calling the Police? The black-hating ambassadors of fascism are arriving soon and you're upset because you got a nasty write-up in the Dominion.

Do something important....blow up the French Embassy! Do something for Jesus

## STAFF

SALIENT VOLUME 35 NUMBER 11,  
WEDNESDAY MAY 31st, 1972.

Edited by Gil Peterson with the invaluable help of Roger Steele and Graeme Collins, and contributed to by David Naulls, Kathy Baxter Peter Franks and Rob Campbell.

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Roger Green 793-319

This issues cover: A first stage print (black and white) of a colour print by Wellington artist, Gary Tricker - entitled *The Red Horse*.

Four lines of the front page of last weeks SALIENT, No. 10, were censored by the printers.

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....burn Mr Philip. Do anything, but don't waste valuable time on Alec Shaw's campaign to become an undergraduate Brian Edwards.

Steve Lahood.

Sir,  
I must confess to being relatively uninformed on the art of revolution so, should any of the following comments prove to be inaccurate I would welcome correction from any of our well-informed resident revolutionaries — be they of the crypto, quasi, or real variety.

One of the major dictums of revolution would appear to be "do not isolate yourself from your base" i.e. workers, proletariat, peasants. This would seemingly account for the success of Ben-Bella and the F.L.N. in Algeria, Mao in China, Castro in Cuba and so on. It would also account for the Middle East and the imminent failure of the I.R.A. in Ireland.

As a student that has to work for a living (i.e. worker) to support a family and who comes into continual contact with other members of the working public my observations compel me to conclude, using the above mentioned dictum as a criterion, that the New Zealand Revolution has failed — and miserably.

Instead of our revolutionaries (crypto, quasi and real) devoting their surplus energy to masochistic beer-hall putsches a la PBEC and as the task of dialogue with the workers is apparently too arduous may I recommend a less demanding alternative: read Kafka's letters to Max Brod. Somewhere will be found the following pearl of wisdom: "The revolution evaporates and leaves the slime of another bureaucracy".

David Los.



# An Open Letter to H.T. Lee

Dear Mr Lee,

I have been reading in our newspapers over the weekend an account of the activities of a section of present day youth in exposing the true meaning of what the grouping of industrial and financial powers were about under the innocuous sounding title of an Economic Council for the Pacific area; as I suppose happened with most other readers of our newspapers I had assumed that this Economic Council was some appointed representative grouping of the Governments of the various countries involved; I had thought that their business was concerned with exploring possible future economic policy that would co-ordinate the activities of the different countries to ensure some stability in the economic life of the peoples of these regions; that plans would emerge to which we could all give our consent knowing that they would provide for an orderly economic expansion to absorb the probable growth in the work force, both in numbers and in an expanding intelligence and capability; keeping the economy of every country on an even keel to the future welfare and the qualities of life that the peoples could look forward to as their future.

I should have known better. The true objective of such planning is rarely disclosed. We are rarely shown the intention of such power blocks even when taking place under semi-Government auspices, but for once I had been unobservant of what was happening and I am very thankful myself that there was a small body of our youth sufficiently observant to understand the true purpose of what was taking place and the true composition of this "Economic Council" and to take (deliberate) action to expose these powers in such a decisive manner. It is, of course, a deliberate habit of the powers and forces that now control all economic life in every part of the Western World anyway to use "front men"; - generally politicians - to bring into force policies that serve solely the interests of the "powers that be"; and it is also deliberate policy to assume to themselves innocuous sounding title that misleads most people so that these powers can go about their business of planning how to further tighten their controls over the economy of every country and how to refine their methods of "exploitation" so as to perpetuate and expand their more complete control for the future; and if we understood the true meaning of what is happening to our civilisation to-day, it is just this activity of fastening ever tighter controls not only over economic activities but over every facet of the lives of human beings that is the main cause of all the industrial unrest, all the breaking down in social life that is taking place as a direct resulting phenomena of all this pressure, all these strains brought on the individuals looking for some measure of security, some stability for their future.

It is unfortunately true that ordinary citizens of any country rarely give sufficient attention to the activities that are taking place around them; rarely seek to understand what is happening and why. Yet we know that the price of freedom is eternal vigilance and for once a small section of youth have been in the forefront; have been the originators of an exposure that should never have been necessary had our newspapers - and our politicians - kept us fully informed as to what was happening.

I write to you because I have since read a lot of criticism of the actions that were taken and I thought you might appreciate a word of support, but I also write because it is the first time I have observed youth taking a decisive stand on what is truly THE fundamental issue of our times - this determination by the "powers that be" to concentrate the ownership and the control over all human economic activity into their own hands

under such tight conditions that human beings will shortly be but cogs in the wheels of the one gigantic industrial, commercial and financial octopus that is now in process of being completed; a pyramid of power wherein a few key men will control all human economic activity to their own power - and profit. Knowingly or unknowingly the section of youth that you supported have started to expose the true cause of all the evils with which our present day civilisation is now bedevilled, and if you would build on this and seek to carry your activities to the stage where all youth is knowledgeable of the true powers and forces that are now conditioning the whole of life and living for peoples that are now conditioning the whole of life and living for peoples everywhere and help them to initiate further actions that must force the changes to take place in our economic structure that are now becoming an urgent necessity if our whole civilisation is not to decay and perish in the final stages of this present century; and if I could help by exposing the issues as I see them, then I would be very happy to give time and attention to doing so.

But first a clear understanding of the changes that have been taking place in the New Zealand economy in the short space of the past ten to fifteen years is the basis on which all further reasoning should be based. For myself I would say that ever since we have had a National Government there has been a deliberate policy to open up the whole of the New Zealand economy to exploitation by super powerful international interests; that the lives of all citizens are now opened wide to financial exploitation also, much of it on the lower levels by other New Zealand citizens; but in the areas where it really hurts; international debts at fantastic rates of interest; by deliberate intention of the inner clique of political power working hand in glove with international finance. But in saying this I am not suggesting a Labour Government would do any difference, all politicians these days are tarred with the same brush, all become, once elected, but servants of the "powers that be" on every major policy that affects the life and living of the people - unconsciously perhaps for some, for there is a wealth of very sophisticated propaganda in use today that would convince you that black is white if you allow such propaganda to be dinned into your consciousness by constant repetition; but consciously, I believe, by all the top leadership, the men who meet with the peripathetic salesmen of "vested interests" who now travel the world co-ordinating the policies of every Government so that all follow the same line; all mouth the same propaganda; explanations or excuses as we saw so clearly when Holyoake - without any previous briefing suddenly accused all those in opposition to the involvement in the Vietnam war which he had brought about, as being communists or fellow travellers. Yet he knew - as we all knew - that many genuine, honest and God fearing men were in opposition to what he had done and that any label of Communist or fellow traveller was a wicked libel seeking only to dis-credit the opposition he had aroused.

But to gain a clear understanding of the changes that have been brought about in the New Zealand economy in recent years there are some excellent books available that deal with the facts dispassionately and not in the headlines that - sometimes unfortunately - come more readily to myself. I have seen reference to Dr. Sutch's recent book and realise that it is known to and has been studied by a section of youth. It may not be so generally known that Dr. Sutch was in a good position to prevent many of the take-overs of recent years and was dismissed from his posi-

- continued overleaf

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KURT DANZIGOR — SOCIALISATION  
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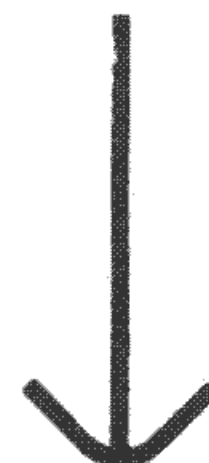
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Continued from overleaf.

tion by deliberate Government policy that was unprecedented when dealing with a Government servant of long standing and with such a sound record for furthering solely the interests of New Zealand industry. The details can be studied in any of the newspapers of the time. There are a number of excellent books and booklets written by Wolfgang Rosenberg that forecast what would happen to the New Zealand economy if certain policies of the then National Government were brought into effect. "Full Employment"; "Why New Zealand Should Not Join the International Monetary Fund; and his more detailed "A Guidebook to New Zealand's Future"; all give factual details that are true and cannot be disputed; In an earlier period we had John A. Lee who gave a speech in Parliament that was reported world wide and that he subsequently had printed in booklet form entitled "Finance v. Democracy; financing the war without DEBT" or words to that effect; and for an earlier attempt by the "powers that be" to fasten their controls over the New Zealand economy we had a journalist in the 1930's Mr. A.N. Field who also gave much factual data - still available in the original sources through the Turnbull Library - not only of what was happening in and to New Zealand but also how it related to the world scene. "The Truth About the Slump" and "All These Things" are the two most exhaustive studies but he also dealt with the complete reversal of education policy that took place at that time apparently under pressure from "international sources". Changes that have resulted in the product we see today, a large proportion of lawless, selfish individuals who recognise no authority and no responsibility. A major stage in the creation of a selfish mass of humanity, millions of individuals, none with any contact with or thought for their fellowmen. Just morons or zombies unable to read, or write or spell or add correctly. Fit only to be cogs in the wheels of the aforementioned gigantic industrial complex that also had its birth at the same period. But enough: I would write you more if you should wish me to but do let me know what you think.

Yours sincerely,  
Charles Morgan.

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## write on

Sir,

The PBEC conference demonstration and subsequent reaction again highlights the tactless ignorance and facile pettiness of all those who organise university politics. Once the rumpus had died away the traditional witch hunting began...by both sides. Wednesday's "open forum" on the subject was nauseously predictable as all the "innocent" parties sought to lay the familiar charges of irresponsibility, mismanagement and abuse. We've seen it all before and it only confirms our apathetic students' opinion that V.U.W. politics are designed for the greater glorification of those idiots prepared to publicly admit to their condition.

Graeme Collins makes a hopeful plea for the facts, then speaks categorically without them. As if, with all the half-truths and hysteria, they will ever become evident. He does have a point however, which may well have been taken up by our student spokesman before the demonstration ever started; It's about time those opposed to certain ideas and practices thoroughly familiarised themselves with the facts upon which such ideas and practices are founded. Moreover it's quite incredible that the argument against New Zealand's involvement with PBEC was never spelt out in the media. "Don't blame us, we tried", cried the innocent activists. Crap. However the use of any amount of common sense or diplomatic manoeuvring to ensure any such statement was made would have been too taxing, too ideologically distasteful for our concerned campus colleagues.

Surprisingly enough, even those of us who don't dominate the S.U.B. microphone .... arrogantly alleging concern for humanity while secretly hating the next door neighbour .... are opposed to big business exploiting developing countries. However, were the demonstrators opposed to Canadian, Japanese and American business investment in New Zealand? If they were, I suggest Economic Historians like Rob Campbell and Timmy Groser forget the histrionics and consider the economics and what N.Z. will look like in twenty years without foreign investment. Or don't they really care?

Why not a student population which knows what it is demonstrating about before it starts getting involved in all these too easily over-simplified causes? For the sake of our credibility, and continued existence as an influential pressure group, I suggest we find out what we are talking about before borer bombs antagonise those who may have appreciated our arguments. As things now stand, V.U.W. politicians are rapidly engineering their own destruction as personal prejudice and rampant egotism on their behalf, and gullibility on the students behalf, is rapidly draining away all productive effort. Loud-mouthed socialists may do well to study the mafia's methods of how to infiltrate the establishment and employ its resources for its own ends without the bureaucrats even suspecting it. Incidentally Mao Tse Tung recommends a similar strategy: the ultimate success is to win without open confrontation.

R.A. (Apathetic) Priest.

## RIVERSIDE COMMUNITY

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For further details, write to

Dave & Anna Mitchell  
Riverside Community,  
R.D. 2 Upper Moutere,  
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## PBEC

Sir,

A message for all those students at Vic, who study indifference, apathy and downright hostility towards 'the usual few' who bother to analyse actions of those who govern: get off your arses before your leaning tower of ivory collapse around you!

I will begin my diatribe, if I may be permitted, with a small and seemingly innocuous quote: "we are only in this area to perform a CIVIC duty," the speaker. ...is he so innocuous? Depends upon which side of the bridge you stand, I suppose. You see Mr. George C. Prill happens to be the president of the Lockheed Corp. The only reason that he is so unknown (and infamous), is because Boeing got in first with the contract acceptance; Prill had been quicker off the mark, and had noticed which way the White House air freshener was pointed, then maybe those lucky Vietnamese would be sounding the praises of the L-52's! Even so old Prill hasn't been half that slack really; I'm told that he knocked up something like ten or a half BILLION dollars mainly in defence contracts over the period 1970 ... give or take a billion or two!

This is the kind of mother that Muldoon saw so fit to welcome. I must confess, in all honesty, that I was little acquainted with the rest of the fat-daddies present, suffice to say that they represent such notables as Harto of Indonesia and Sato of Japan. (What I object to are the sort of friendships which are being lined up at present by our government. The operative word here is "present" - you and I are the future - whatever that will be of it! We will be called upon to handle such delicate matters as waters for the Showa Denkos, military support for bankrupt Indonesian generals and maybe sanctuary for China's foe from Taiwan (they'll be bringing the first plane to their numbered Swiss bank accounts very soon!)

Now I confess quite readily (and dare I say it, proudly), that I'm simply common manual labourer; maybe you will say that I have absolutely no business poking my nose in around campus - be that as it may, I am a payer of taxes and I do subscribe to the idea of a university to educate those who wish to serve the country. That's the crunch isn't it. What are you on the hill for? Obviously you are there for one sole purpose - to keep the good old clapped-out system functioning smoothly; Why else would you arts grad or quite often the science, end up in shitty swivel-chair medicine?

And believe you me, I've been there and it's all that Bristow makes it to be. If there really is to be a credible society, complete with a CREDIBLE UNIVERSITY, then there's got to be some change made. One of the first is to view life through polished spectacles. Believe it or not Godz culture and opportunity doesn't operate anything like fairly. How many people from Newtown born and bred, or maybe Porirua, do you drink coffee with in the Caf? Sweet F.A. I'll bet. Do you feel that maybe the systematised values are a wee bit fucked up and that maybe we all ought to join hands a little more often, instead of scurrying swiftly along city streets like so many ants being followed by a steamroller. You will leave the university, most of you anyway, and you will grab the best padded seat going and turn to the most important things in life - money, car, p.tige, and extensive home and wife; (Muldoomist education usually makes sure that she isn't mentally so.)

Those who assembled in the Student Union Building were the biggest bunch of dollar-eyed harpies I've yet to lay eyes on. Some of the comments thrown at the demonstrators included: "get a wash", "you're just cists the lot of you", and the usual epithet, "bloody longhairs". Now, if you take this sort of talk from those who control the economic destiny of this country (the Japs didn't appear to savvy the Kiwi lingo, so I'll excuse them.) I was personally invited to have a go by a meat-headed yank who apart from his suit, looked as though he had just emerged from a tour of Calley's American Division in Vietnam. I declined politely of course. The whole tenor of the afternoon was one of Mighty Mr Big-shot and minor rabble. Needless to say the local papers coloured up the whole affair by adding a liberal sprinkling of Communist Party members (there was one only), and of course the whole thing was attributed to the local editor of a "scurrilous magazine" when the great Gauleiter's porcine features appeared on the box over the week-end. This sort of smearism is just totally unwarranted and it will endure for time to come as the statement of dishonest, conniving pricks whose intellect and humanity are about as low as the time they have left to carry on ruling us. Didn't they tell you - we're living in an age of revolution - the N.Z. Communist Party claims that a section of the world-wide (and that's what it is) 'rev' began with the founding of the Party in the 1920's I couldn't disagree more, quite frankly - began with Hone Heke's axing of old glory up in the Bay of Islands, and it will only end when Robert, the Watties and the Kitts, the reactionary Kirrkites, and all the foreign land-grabbers who so eagerly arrived at the P.B.E.C. with visions of a despoiled N.Z. floating upon a sea of greenbacks split the scene ... good and permanent!

We can embark immediately upon a great programme of bridgebuilding to create gigantic spans to South Africa ... oh joyous vision. ... I can see the look on Nelson Mandela's face as he steps ashore from his exile on Rob Island. Terribly sorry to upset you Sandy King, and all those who wittily or otherwise support the projected Springbok Tour. ... Adolf Baithaza Vorster awaits at the other side of the Marshall Bridge; despite the indignant prattle in the local press about the great man's bravery in the field words. You and I can sink a few more vessels too, by facing the fact that the Vietnamese aren't being manipulated by fiendish little men in Pekin who sit atop piles of little red books operating little levers labelled "we proletarian revolution."



# the last word ?

## PETER FRANKS

### WRATH AND OPPOBRIUM

Marx and Engels described 'The Executive of the Modern State' as 'but a committee for managing the common affairs of the whole bourgeoisie'.

One of the important implications of Marx and Engels' description of the modern state is that the state's reaction to any crisis or disturbance in society will be reflected ideologically in accordance with the interests of the dominant class; in Marx and Engels' terms, the bourgeoisie. Last year when watersiders held up giant container vessels they incurred the wrath and opprobrium of the government and the daily press, which magically and speedily divined and disseminated public anger at the wharfies' actions. Of course one does not need to study marxist texts to realise how faithfully the daily press reflects the 'conventional wisdom' of our capitalist society.

### PARTY CHORUS

When the Seamen's Union was deregistered last year, the parliamentarians and the press gloated 'its your own fault'. The Labour Party, to which the seamen were affiliated, joined in the chorus applauding deregistration. When dissenters wrote to express their horror at the party's actions, they were sent statistics about all the industrial hold-ups the seamen had caused and a quote from some F.O.L. statement slating trouble-making minorities.

### DWYER SLAMS WORKERS

When the JBL companies crashed the other day, the government and the daily press did not leap into print to denounce JBL for disrupting the economy and throwing a lot of people out of work. The receiver, Mr Richard Dwyer, went on T.V. last Thursday night and said that JBL construction workers who didn't get jobs with the firm taking over unfinished contracts would 'not be worth employing'. Dwyer caused an uproar because he was blunt and tactless. His statement should not be seen as being very much out of the ordinary; labour, in capitalist society, is just another commodity.

The venom spat at students and others who demonstrated against the Pacific Basin Economic Council must be understood in this context. What was surprising was the Student Association Executive's reaction, at its special meeting on the Sunday night following the

protest. The Executive's reaction freezing Labour Club funds, asking Council for an inquiry and the Professorial Board for disciplinary action and passing a no-confidence motion in Lee can only be described as vindictive;

It seemed as though the Evening Post's call for political exclusions from the university had found a response from 'sensible' students.

### ROUGH HEARING

The events of last week, following that meeting, seem even more surprising and confusing. On Monday Council rejected the Executive's 'conflicting' requests. On Wednesday a special forum 'discussed' the demonstrations for about three hours. The speakers who had supported the demonstration initially got a rough hearing, especially Peter Wilson. Quite plainly a hell of a lot of people at that forum though 'violence' had occurred on the part of the student protesters. Sitting in a comparatively sane part of the hall I couldn't quite work out whether the students who complained about the protesters' 'violence' were pacifists or whether they opposed student 'violence' but supported PBEC delegates' violence. Later in the meeting I got the impression that the majority present were not in favour of the Executive's actions at their Sunday night meeting; although a lot of people thought borer and flour bombs were violent.

### CLASS VALUES V. LIBERALISM

Niel Wright's explanation of the reaction at the special forum is that the students' class interests or class position (i.e. their middle-class background) was apparent and conflicted with their liberalism. One student told the meeting that the demonstrations threatened business support for the university; funds from conferences, funds for halls of residence and funds for 'academic disciplines' such as chairs of marketing. Perhaps thoughts of business reaction to the demonstrations affected the Executive's reaction at its Sunday night meeting.

### EXECUTIVE'S LIBERALISM

On Thursday last week the Executive itself provided a classic demonstration of the conflict between middle-class values and liberalism. The Labour Club's funds were 'unfrozen' (in fact speedy action had rendered the Executive's Sunday action impotent) and the Club received a public apology. The motion of no confidence in Lee was rescinded, he is resigning anyway. The Executive is to ask the Professorial Board

for an inquiry into incidents at the demonstration. At this stage talk of disciplinary action has been dropped from Executive motions. On Thursday night the Executive's liberalism won.

The Executive will, I think, survive without being thrown out. However the PBEC demonstrations and the resultant Executive actions leave a lot of questions unanswered.

### NON-STUDENT TROUBLE MAKERS?

One immediate question involves the participation of non-students in the demonstrations. Muldoon's initial reaction was to blame the whole thing on non-students. As far as I can make out there were no more than ten non-students involved; and the most prominent like Chris Wheeler took very little active part in the whole thing especially on the Friday. All the talk about non-students, which seems to consider them a caste like the 'untouchables', has been exaggerated out of proportion. Of course there were a lot of non-students actively involved in the incidents on the Friday whom people seem to have forgotten; namely the PBEC delegates!

### WHOSE VIOLENCE?

The question of the 'violence' that occurred is far more important. The important thing here is not so much who started it but the emphasis placed on borer and flour bombs as 'violent' objects. Students who like the media, get particularly upset at borer and flour bombs have, in my opinion, just about lost their sense of proportion completely. As far as I can see, and perhaps I'm callous, the flour bomb that hit George C. Prill, President of Lackheed, can hardly be called 'violent' in relation to the results of the death machines Prill's

company produces. For the absolute and honest pacifist this comparison doesn't justify the harassment Prill got. But surely there is a strong element of hypocrisy in those who cry violence when they hear about Prill, but ignore punching on football fields or the bombing of North Vietnam. This hypocrisy is quite prevalent in our society. On Anzac Day, most go along to mourn New Zealand's war dead. The annual commemoration of the bombing of Hiroshima on the other hand is ignored by most people as the preserve of a few cranks. Hiroshima has been rationalised away while the German people have had their war guilt advertised and emphasised for years. I'm not saying that Germany can forget the Nazi brutalities but emphasis on German war guilt just makes us more hypocritical for forgetting or rationalising away our own war guilt.

There is another important question about the emphasis on student violence during the PBEC conference. If students shrink in horror from those incidents, how will they react if the Springboks come here next year?

### WHY THE PBEC PROTEST?

Finally the most unfortunate thing about the whole business is that the reasons why PBEC received strong opposition have been overshadowed. The media representatives at the PBEC Conference were all given copies of the Labour Club's pamphlet on the PBEC on the Thursday. Nothing was printed. The Labour Club is going to publish a lengthier document on PBEC fairly soon. If students read and discuss it fully, the reasons why the demonstration occurred might become more apparent and the demonstration might be seen in its correct perspective.

# SSGM

THURS 1st JUNE  
12noon

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IN THE UNION HALL IF WET.

Mr Rodman holds an OPEN FORUM at his flat, Apartment 32, Hanson Court, 9 Hutchinson Road, Newtown to discuss anything and everything, concerning everybody, every Saturday and Sunday afternoon starting at 2.30p.m. Everyone is welcome.

By the way of conclusion, I would like to leave you with a few thoughts from the minds of more highly regarded personages than myself:

1. "I think, in the classical Marxist sense, that for a proper rational use of resources in the U.S. the socialisation of the country's economy is essential" The speaker? None other than ecology pioneer, Barry Commoner, and *Time's* man of the week on the front cover in early 1970. Try Mr. Prill on that one!
2. "The ecological movement must seek a radical transformation of the very institutions and enterprises which waste our resources and pollute the earth." Philosopher and teacher of Angela Davis, Prof. Herbert Marcuse, University of California.
3. "In the end, we are altering people's aspirations without providing the means for them to be satisfied. In the rush to industrialise we break up communities, so that the controls which formerly regulated behaviour are destroyed before alternatives can be provided." From *A Blueprint For Survival* Jan., 1972. Signed by 33 of the United Kingdom's top intellectuals in the economic, scientific and environmental spheres.
4. The greater the extent to which a country tends to start its development upon the foundation of large scale industry (as does the United States, for instance), the more rapid is this process of destruction. Capitalist production, therefore is only able to develop the technique and the combination of the social process of production by simultaneously undermining the foundations of all wealth — the land and the workers." Karl Marx. *Das Capital*, 1867.

POWER TO THE PEOPLE.

Graham Masters.

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Mr David Macdonald, our Wellington staff partner, will be available at the University on Wednesday 7 June, 1972 to discuss career opportunities.

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# SUBURBAN

Waste is the most prominent feature of N.Z.'s present suburban and subdivisional planning, according to town planner Fritz Bergman. Speaking to a meeting in the Union last week, he cited the inefficiency of Auckland which has a population of 650,000 in the same space that Greater London fits eleven million. Not that Mr Bergman wants to see Greater London reproduced in N.Z., rather he wished to see suburban planning that creates more varied housing and utilises available land more effectively.

At present N.Z. has only one form of subdivisional planning which results in evenly spaced houses all set back the same distance from the road. With rigid street patterns as well, the result is the infamous 'little boxes' such as in Porirua.

The Subdivisional pattern is the same for

big and small towns throughout N.Z., because by-laws are more or less standard. In Wellington city the minimum section size is 16 perches, rising to 24 perches in a suburb such as Tawa, and 32 perches in a country town.

The average frontage of a N.Z. city suburb section, is 50-60 feet and the length between 120 and 180 feet. Further by-laws demand that the house is set 20 feet down the section, that there is a 5' - 10' space on both sides of the house and a backyard as well. The house itself must cover no more than 30% of the site. Inevitably then, the house is set in the middle of the section, running front to back, surrounded by quite a bit of land, forcing everyone to be a gardener. Not everyone in suburbia feels like gardening, so that quite a few sites present an unkempt, appearance, creating the sub-

# WASTELAND

urban slum.

Privacy is often cited as the reason for so completely isolating each house from its neighbour. N.Z. house design, however, is orientated outwards, so that each neighbour can see into the next house necessitating the use of blinds and curtains to ensure privacy. Also, the suburban road is 60 feet wide, which means that each facing house is separated by at least a hundred feet. This road width is only utilised for a few peak hours a day and is a further example of land waste. The building of isolated but not necessarily private houses, coupled with a road-policy that creates isolated little blocks, must be a major factor in the loneliness so often associated with suburban life.

There are however alternatives to this pattern, one of which is to have three or four houses

clustered around a service yard. The houses need be no closer than they would be with the five foot side yard. This scheme fits three or four houses on the same area of land normally occupied by one, so curtailing, to some extent, the suburban sprawl. In Christchurch there is the town house scheme, which is much the same as above, except that some of the houses are actually joined. It would be possible in an individual house to have either, a courtyard area in the middle of the house, or on the side, again taking up less land at present.

Mr Bergman feels that the regulations dictate the kind of houses we have in the suburbs, and local councils if they wanted to, could change the regulations. He wants to see a greater range of choice in the type of housing possible in the suburbs, to help alleviate the uniform drabness of suburbia.

## Trots Walkout

The Socialist Action League and supporters walked out of the Wellington Committee on Vietnam last Sunday in a dispute about the demands of the July 14 Mobilisation against the war in Indochina.

After the meeting had defeated a resolution by Owen Gager to make the slogan 'Victory to the Indochinese Revolution' a central demand of the Mobe, a resolution by Rona Bailey which included the slogan 'Victory to the Indochinese People' as a central demand was carried with the support of two-thirds of the meeting.

As soon as Mrs Bailey's motion had been adopted Russell Johnson of the Socialist

Action League began castigating the meeting for adopting the 'Victory to the Indochinese People' slogan as opposed to the League's demand for concentration on the slogan 'Out now'. Shortly afterwards Socialist Action League members and supporters walked out and retired to the Tennis Pavilion where they formed the July 14 Mobilisation Committee.

The walkout produced an angry reaction from people left at the C.O.V. meeting. Although a resolution that C.O.V. executive members who walked out would be taken to have resigned, was lost, the C.O.V. decided that their demands for the Mobilisation could in future only be changed by a two-thirds majority.

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## New Union

The New Zealand University Student's Association's May Council unanimously agreed to the establishment of an Australia - New Zealand Students' Association, ANZSA. Mr David Cuthbert, President of the 36,000 member New Zealand University Students' Association and Mr Ken Newcombe, President of the 150,000 member Australian Union of Students, presented the council with the basis for this new regional cooperative organisation which may ultimately expand to include tertiary students within the whole South Pacific region.

This new joint cooperation will be particularly valuable in opposition to apartheid and racism in Southern Africa. Both NZUSA and AUS have equivalent policy on this matter and AUS's experience in non-violently disrupting the South African Springbok tour of Australia last year which led to the cancellation of the proposed Springbok Cricket tour of that country, will be of particular value to NZUSA and HART when planning activities to prevent the proposed all white Springbok tour of New Zealand in 1973.

From Discussions between the Associations there was a considerable range of political activities in which both Association's held identical policies in which valuable cooperation can occur on both sides of the Tasman to achieve the ends desired by both organisations.

In particular NZUSA has been able to offer AUS valuable advice in the recent past on such issues as American military bases and other installations and methods of opposition to them and questions related to educational reform.

## Support

19 Northumberland St,  
North-East Valley,  
Dunedin.

Dear Sir,

You may have heard of the outcome of the Mt. John 'trials' in Timaru last week. I was fined \$60 for obscene language (including solicitor's fee and costs), and placed on 1 year's probation for inciting disorder. Tony Mansfield was fined a total of \$150 for 'inciting obscene language' and two charges of 'obscene language' (again including solicitor's fee and costs.) When lawyer's fees for the defence are included, we'll have to raise about \$350 between us - I'd be grateful if you could publish an appeal for money. I understand that Gavin Thompson and Co. have started an appeal. All donations or letters of abuse should be sent to either Tony or myself at the above address. Fraternally,  
Brian O'Brien.

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let's  
**STOP IT**  
this time!

**THIS JUNE**  
France  
will resume  
**Atmospheric**  
**H-Bomb Tests**  
over the  
South Pacific

The N.Z. Government has been misleading the public over the French Nuclear Tests claimed C.N.D. president Richard Northey in the Union Hall on Monday night. Addressing a 'Stop the Tests' meeting he challenged the government's claim that radioactive particles in the atmosphere constituted 'no public health hazard'.

No-one knows exactly the percentage of deformed babies and adult victims of cancer due to radioactivity. Reliable investigation, however, shows that these have increased following a rise in the level of nuclear fall-out. Mr Northey condemned the continuing presence of the French in the Pacific as "perpetuating the limitation on the rights of French Polynesians". He stressed that further nuclear testing by any nation puts pressure on other countries to test nuclear weapons and makes future war more likely. New Zealand should regard the French tests as a unique chance to oppose one particular aspect of nuclear armament.

Mr. F. Saemalo, President of the Association of South Pacific Students, emphasised the French Government's refusal to consider the

rights of the French Polynesians and the obvious hypocrisy of their claim that the tests are harmless. Why not therefore explode the bombs in Paris? Mr Saemalo claimed that French government of the area severely restricted regional co-operation. Many Protests against the French tests had been made by the people of the South Pacific, they looked to New Zealand for leadership.

The third speaker, Mr J. Walding, MP and Chairman of the Labour Party's Environmental Committee, stated the Labour Party's policy of opposition to all nuclear testing by all nations and its advocacy of as many nuclear weapon free zones as possible. Mr Walding accused the National government of offering only token diplomatic protests so as not to damage negotiations

with the EEC. The recent French loan to New Zealand of \$12 million was a deplorable bribe and Mr Walding stressed the need for a foreign policy not influenced by financial considerations. In his final remarks Mr Walding argued strongly for New Zealand leadership in a multi-national protest not only because the existence of a nuclear station in the Pacific invited retaliation, but also because the people most affected, the French Polynesians, had no voice in international affairs.

The final speaker, Mr Knox, from the FOL described his recent visits to Hiroshima and Nagasaki and the reality of the suffering of bomb victims in these cities. Protest against the French nuclear tests was, he urged, effective as the New Zealand FOL was not alone in its decision not to service French shipping or aircraft during the June 1st - 30th period of testing in the Pacific. A similar decision has been made by the Australian trade unions.

After further discussion a 10-point motion

#### The Motions

This meeting asks the New Zealand Government to make a really effective protest against French Nuclear Weapon tests by agreeing to carry out the following actions:-

1. Convene a conference of representatives of nations which have already protested against French tests in order to plan stronger and co-ordinated action against them.
2. Move a motion in the United Nations General Assembly, condemning the tests and demanding that there be no more of them.
3. Protest against French Tests at the World Conference on the Environment at Stockholm in June and seek concerted action against the tests from the Conference.
4. Move a motion in U.N. General Assembly asking the International Court of Justice to give an advisory opinion of the legality of the French tests and to undertake that if the Court ruled against the tests the Government would enforce its ruling by sending officially supported vessels in to international waters near the testing site.
5. Request that the French Government's oppressive actions in its Polynesian territories be investigated in view of the fact that the Territorial Assembly of French Polynesia has repeatedly protested against the tests.

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# BLERTA

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Willis St. ph. 558486

Residences:-

Ambassador -

Mr Christian de Nicolay, 12 Easdale St. ph.  
71680

Counsellor -

Mr B. de Seguin des Hons. 29 Rawhiti Tce. Kel-  
burn, Wgtn. ph. 759575

Commercial Counsellor -

Mr Y.G. Rogard, 72 Kings Cres. Lower Hutt.  
ph. 61930

Press Attache -

Mr J.M. Defoilhoux, 10 Percival St. Wgtn. ph.  
553484.

RING THE ABOVE PEOPLE AND LODGE  
YOUR PROTEST.



for action by the New Zealand governme  
was put to the meeting. A general motion  
that this meeting condemns all the Frenc  
nuclear tests in the Pacific and that this  
be conveyed to the French embassy, the  
New Zealand government and the news  
media was passed as was a motion that  
the Wellington Branch of CND be revived

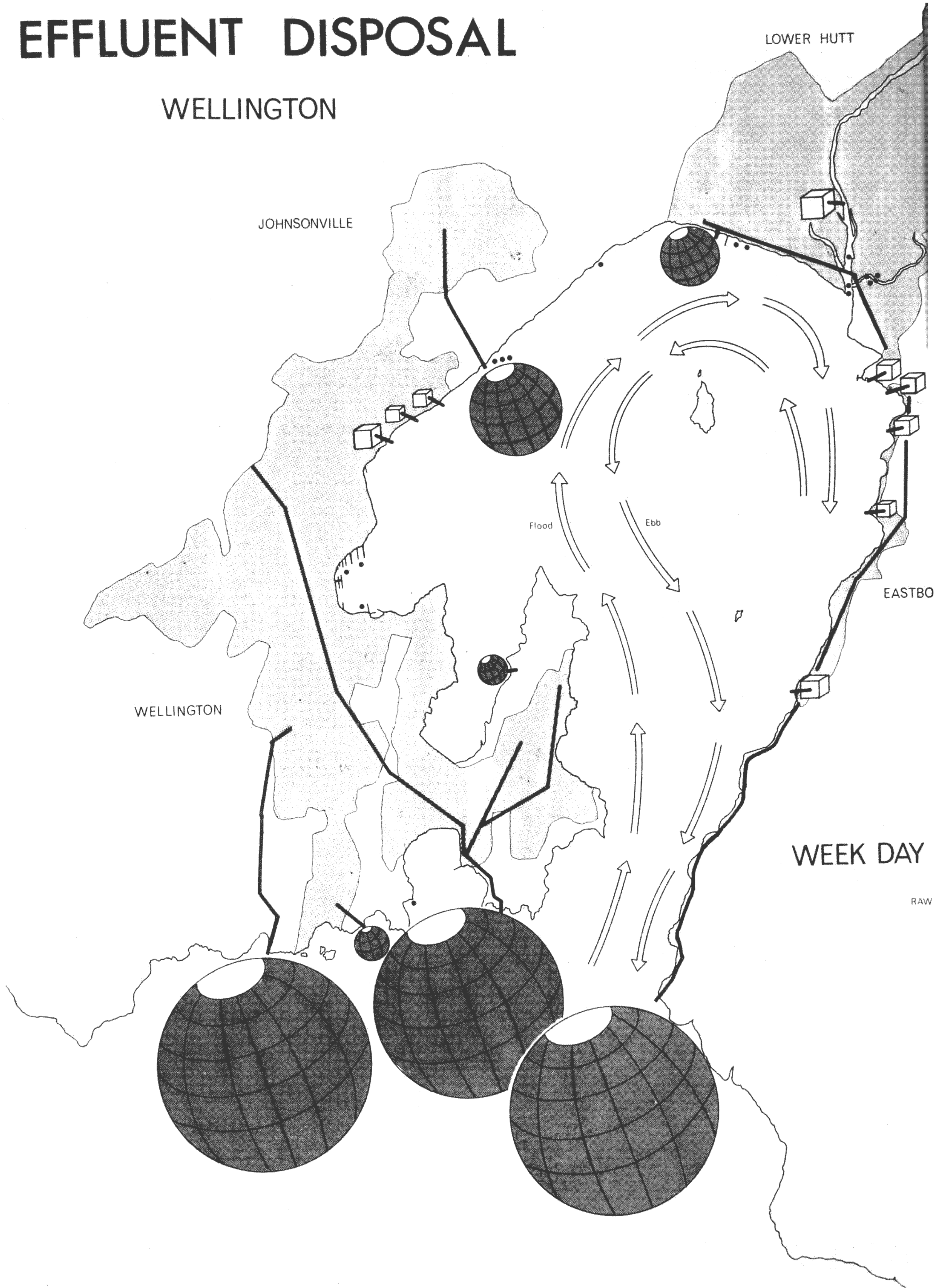
The meeting ended with some suggestions  
for action from Robert Reid a representa  
tive of AFFRONT (Association For Fren-  
Reversal of Nuclear Testing). These inclu-  
ded a sit-in at the French embassy, bomb  
tests in the embassy's backyard and distri-  
bution of a list of addresses and telephor  
numbers of all the people on the French  
embassy staff. Support was also urged for  
the 'Green Peace' letter-writing campaign  
to...

His Excellency Georges Pompidou  
President of France,  
C/o N.Z. Embassy,  
Paris,  
FRANCE.

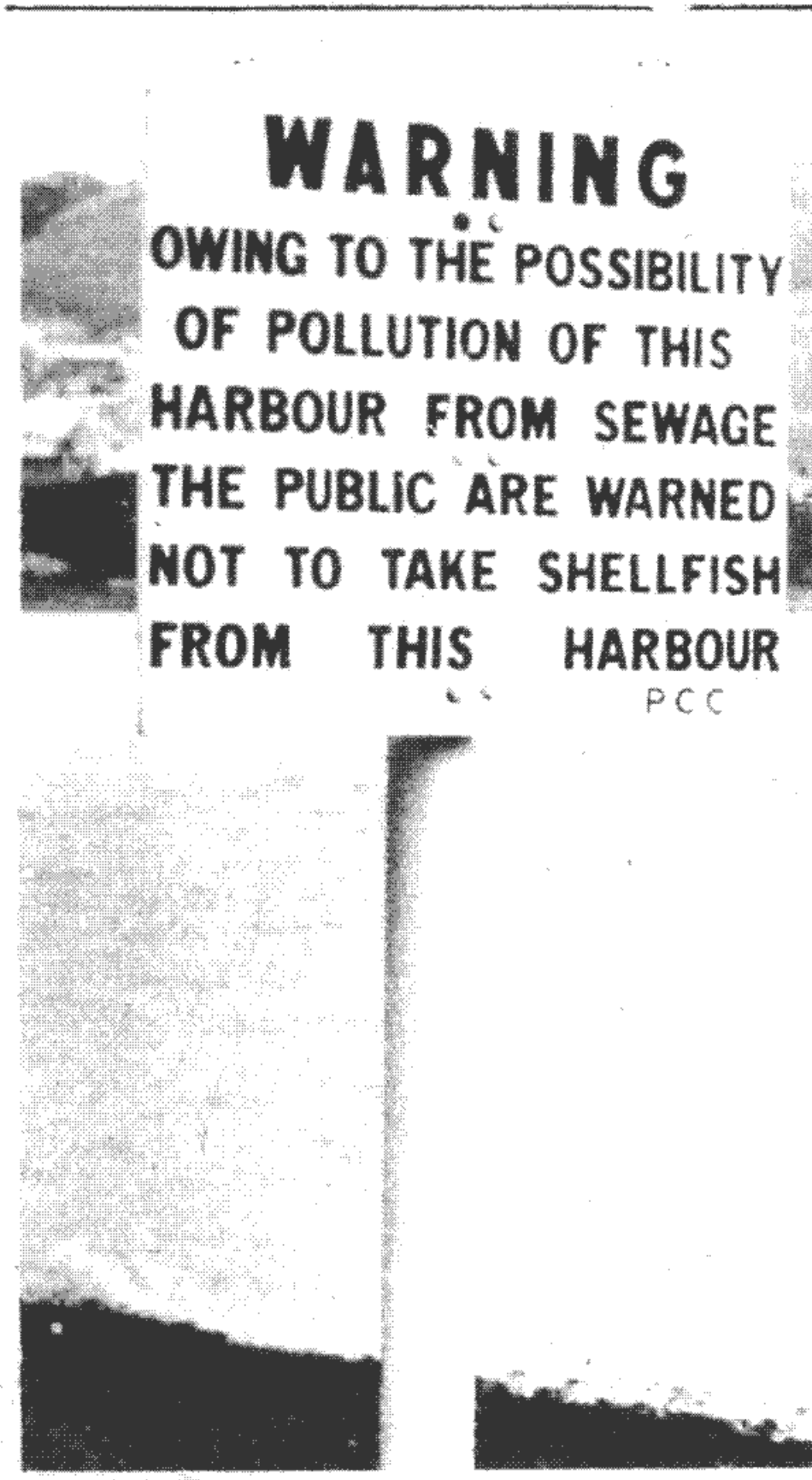
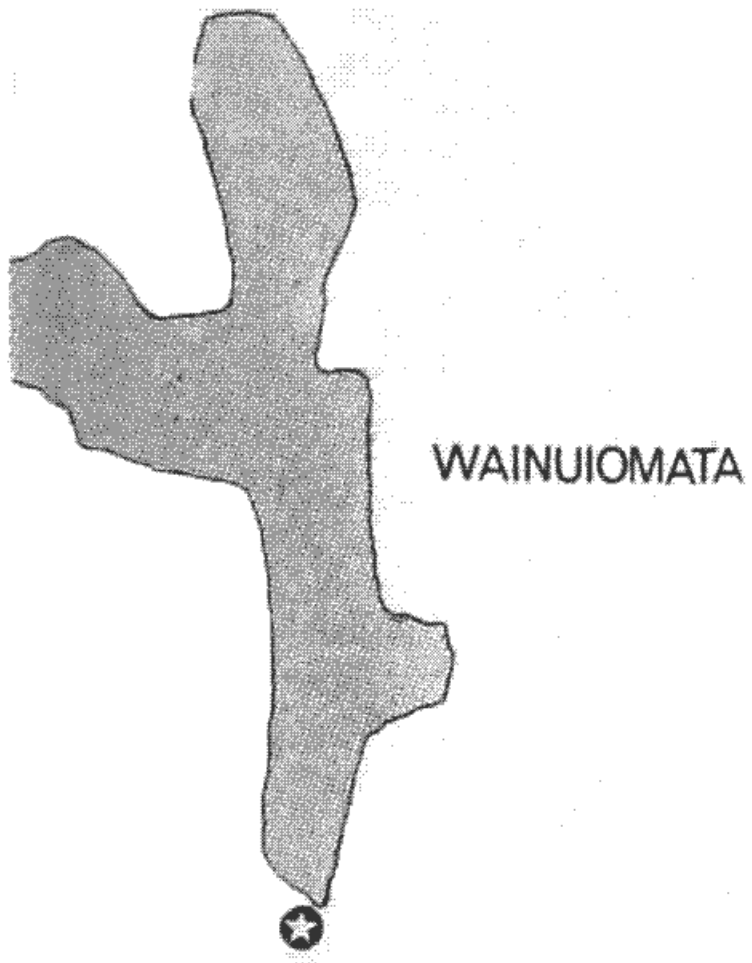
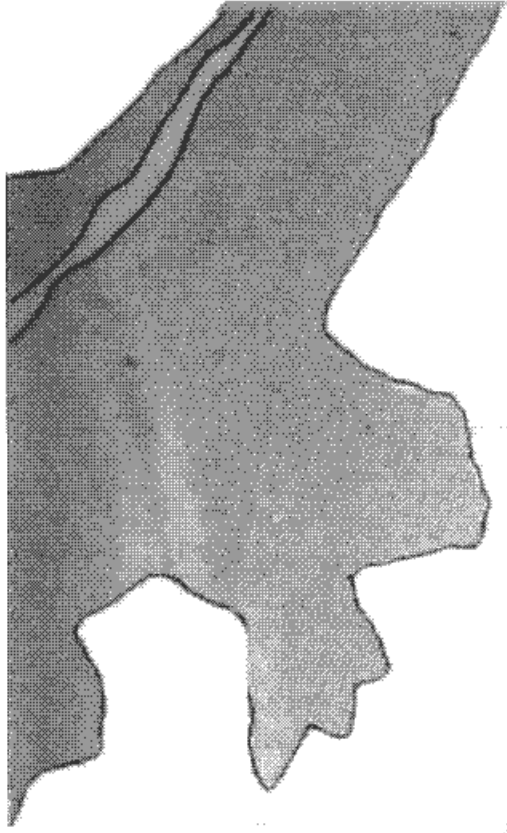


# EFFLUENT DISPOSAL

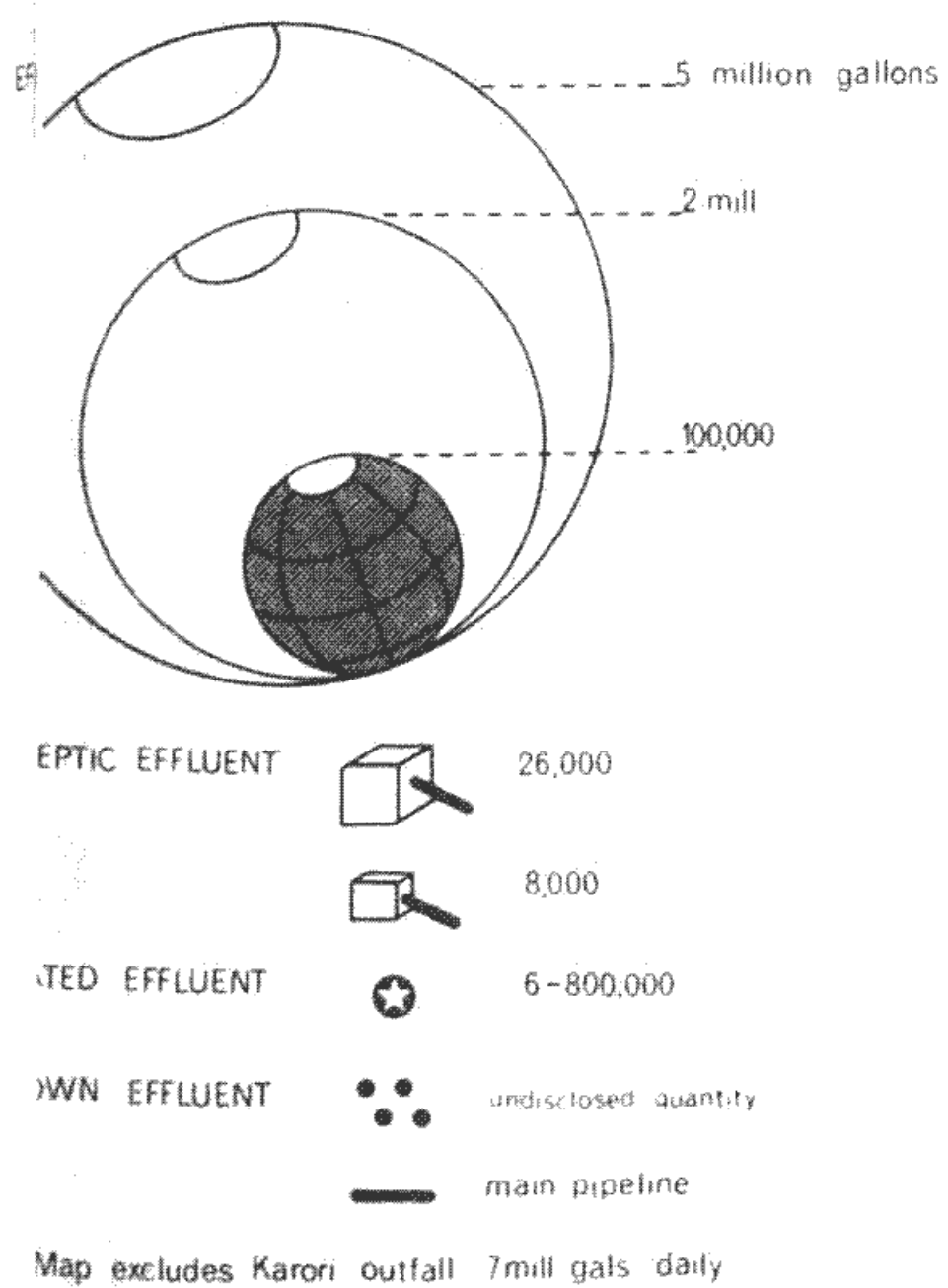
## WELLINGTON







**EFFLUENT DISPOSAL**



SOURCE: W.C.C. AND HEALTH DEPT.



Photos by courtesy of the "Sports Post".



## THE MARAE AS AN INSTITUTION

In pre-European Maori society, the focal point of every permanently inhabited Maori village was the *marae*, the ground that served as a courtyard and a place of assembly for the members of the community. Associated with and complementary to the *marae* was the village meeting house known as the *whare runenga* or *whare hui*.

The meeting house as the pride and joy of the tribe was named after an eponymous ancestor represented by the carved figure on the gable of the roof. The *tahuhu* (ridgepole) represented the backbone and the *heke* (rafters) the ribs of the founding ancestor of the tribe or *hapu* (sub-tribe). Thus an assemblage of the *hapu* was referred to as "Meeting within the bosom of our ancestor." The *poupou* (posts) around the walls of the meeting house were carved figures representing famous ancestors, tribal gods and culture heroes. The prestige of a village was judged by the standard of its meeting house functioned as a *whare puni* (sleeping house) for guests, a *whare hui* (assembly house) and *whare runanga* (council house).

The *marae* was used for many social purposes by the inhabitants of a village. The *marae* served as a rendezvous for parties leaving the village. Parties returning from hunting, fishing or war expeditions were met there. When the *marae* was not in use for formal meetings, children used it as their playground. Youths practised manly sports there (e.g. wrestling) while adults spent many leisure hours there talking and passing the time of day. Every day, the *marae* served as a dining place and seating accommodation for the community.

When the chief of a village was ill and sensed the approach of death, he was brought out on the *marae* before the assembled people to give his *poroporoaki* (farewell speech). The *tangihanga* (mourning ceremony) was held on the *marae* and was followed by the *hakari* (funery feast). Following the *hahunga* (ceremonial exhumation) a year or two later the bones of the chief together with those of other dead ancestors were welcomed back onto the *marae*, wept over and then reburied in a secret place. Raymond Firth summarises the importance of the *marae* in Maori society

The *marae* of a village was bound up with all the most vital happenings, with warm and kindly hospitality, with stately and dignified ceremonial, with the grouping of hosts and visitors in positions determined by etiquette and traditional procedure. This helps to account for the fact that to the native it was more than a simple open space in the village or a convenient assembly ground, and bore a distinct social importance.<sup>1</sup>

The association of the *marae* with family and kinship through the *hapu* (sub-tribe) and *iwi* (tribal group), its connection with illustrious ancestors, its focus for citizenship where the individual had inalienable rights to free speech, all served to establish the social significance of the *marae* to the individual and his tribe

The third element in the *marae* complex was the *pataka* (storehouse). No *marae* according to Buck could maintain its prestige unless it was supported by well stocked storehouses. A welcome on the *marae* had to be followed by a welcome with food. In pre-European Maori society, food was the most important form of wealth. This cultural attitude to food stemmed from the conditions of life in those times. Although there were rich natural resources of food in New Zealand, their seasonal nature together with the low level of technology meant that the Maori had to work hard for his living. He had to ensure a surplus above his daily needs for the off-season of the long winter months and overcome problems of storage and spoilage. Consequently, social power could be expressed in terms of food by possessing it in large quantities, and using it lavishly in entertaining visitors. A reputation for generosity was sought after and a charge of meanness to be avoided at all costs, even to the extent of emptying the storehouses.

A basic feature of the *marae* is the disposition of the buildings and associated facilities in accordance with the dichotomy of *tapu* (sacred) and *noa* (profane). The meeting house as the symbol of the tribe and its ancestors was highly *tapu* and stood apart on the *marae*. The cooking area where food was prepared was *noa*, the antithesis of *tapu* and consequently was well separated from the meeting house and other dwellings. The *heketua* (latrine) was also a *tapu* place in the sense of being unclean and was sited away from dwellings, the meeting house and the cooking area.

The *umu* (earth ovens) were prepared out in the open behind a screen to form a windbreak from the prevailing winds as well as to demarcate the cooking area from the rest of the village.

At all inter group functions that took place on the *marae* a fundamental distinction existed between the participants as *tangata whenua* (home people) who were the hosts and *manuhiri* (guests). Only the *tangata whenua* had *tuuranga-waewae* (standing) on the *marae*. *Tuuranga-waewae* was derived by descent from the founding ancestor of the group, and the possession of land rights within the tribe and sub-tribal area. The privilege of speaking on the *marae* was extended by the hosts as a courtesy to their guests

# THE URBAN

## THE MARAE IN POST EUROPEAN TIMES

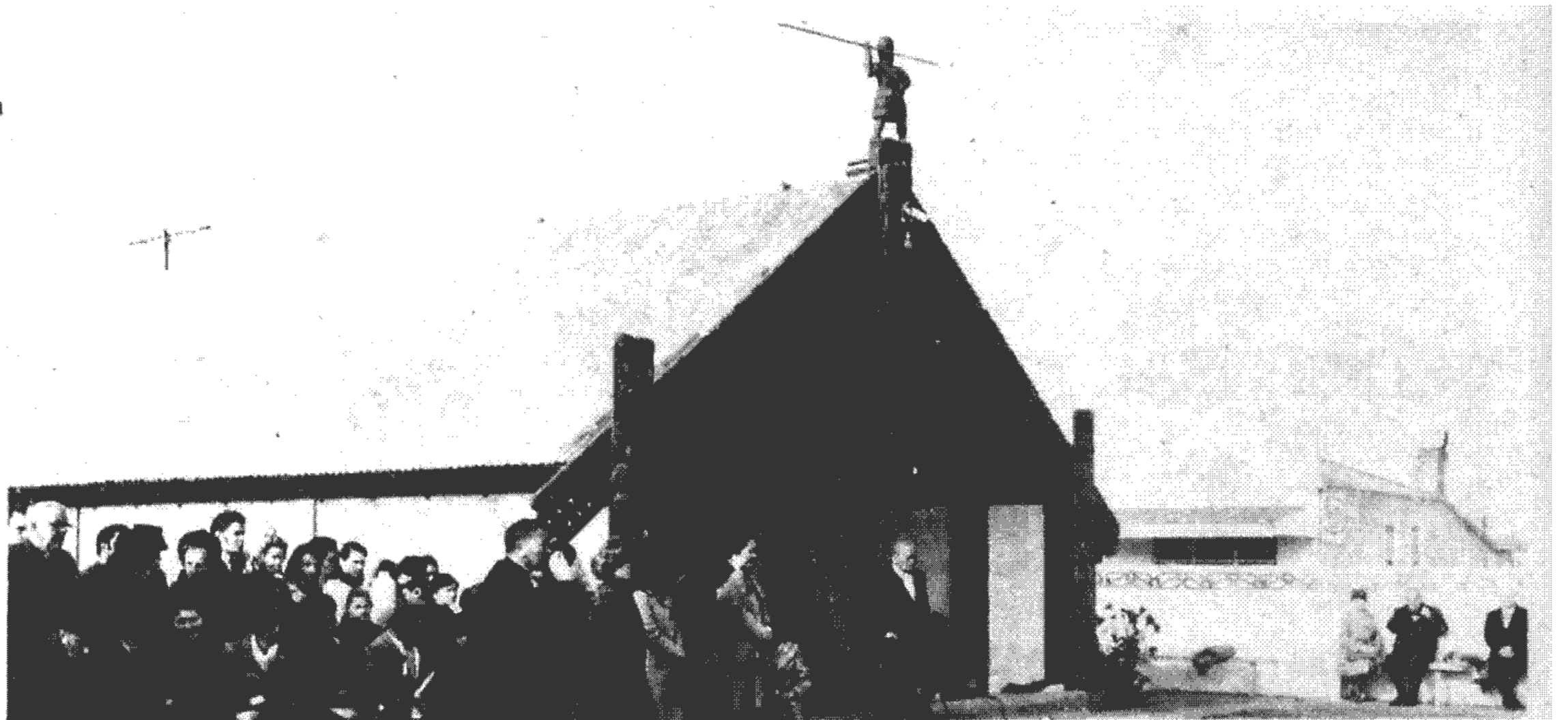
Although the *marae* as an institution survived the effects of colonisation, it did not do so without the Maori having to make necessary changes. The Maori Councils Act of 1900 set up Maori tribal committees as health committees to bring about necessary hygienic improvements in Maori villages. This Act enabled Sir Maui Pomare, the Maori health officer and later Sir Peter Buck to bring about sanitary reform. Uncontaminated "water supplies were established, local regulations on hygiene were set up; sanctioned by the authority of the chiefs and backed by the state".<sup>2</sup>

Meeting houses built after this time had windows incorporated in the back wall to provide through ventilation. New meeting houses also had wooden floors installed instead of the traditional earthen floor. By this time also, corrugated iron roofs and timber walls had completely displaced traditional building materials.

Sir Apirana Ngata promoted and revived interest in Maori carving that culminated in the building of many fine, modern meeting houses throughout the country. Ngata invited Princess Te Puea to tour the East Coast with a concert party to raise funds to build the meeting house. Mahin-arangi at Ngaruawahia. Ngata helped to foster building projects in many Maori communities, and his name is connected with the Treaty memorial house at Waitangi, Tama te Kapua at Rotorua, Wahiao at Whakarewarewa, Tukaki at Te Kaha and the memorial church at Tikitiki.

An important fundamental change in Maori life that was accelerated by the land reforms introduced after the turn of the century was the gradual dispersal of the Maori people from village communities to individual farm units or land incorporations. This meant that the pa was no longer permanently occupied by its owners. Small *marae* eventually became dominated by particular families and came to be thought of as family *marae*. Larger *marae* on the other hand were treated as community *marae*.

In Waima, studied by Pat Hohepa<sup>4</sup> the two family *marae* were financed by members of two family units but they were given assistance by other members of the community



The community *marae* on the other hand were built "voluntarily by community members who had also raised the money to purchase building materials by means of dances, basket socials, donations, household tithes and government subsidies".<sup>5</sup>

Similarly in Kotare, the Northland community studied by Joan Metge<sup>6</sup> the two family *marae* were built on family land with funds collected from family members.

While family *marae* stand on private property, community *marae* stand on land that has usually been declared a Maori reserve by Order-in-Council. All members of the *hapu* or tribe have rights in such a *marae*. "Each *marae* reserve is vested in trustees appointed from and by the 'owning' group"

The organisation of community *marae* in modern times has become formalised with the appointment of trustees and *Komiti marae* (marae committee) and *Komiti wahine* (women's committee) to see that the *marae* is well stocked, with cutlery, crockery and bedding, and the buildings are kept in a state of good repair.

This period of *marae* rebuilding also saw the introduction of the general purpose dining and recreation hall as an important adjunct to the *marae*, and an extension in the range of activities that occur on the *marae*. In addition to the traditional uses of the *marae* for *tangihanga* and *Huihanga*, the modern *marae* is used for club activities, church meetings, card evenings, fund-raising activities, political meetings, cultural activities, welcomes and farewells. In short, the *marae* is the focal point for community life in rural Maori communities.



## THE URBAN MIGRATION.

Contrary to popular belief, the urban migration of the Maori since the post-war years has not led to the assimilation of the Maori by the dominant Pakeha. The migration of the Maori over the last twenty-five years to the cities in search of what Joan Metge has called the "big three" factors or work; money and pleasure has proceeded at such a rate that 50% of the Maori people are now to be found living in towns and cities.

Because the urban migration was so massive, the Maori ensured social continuity in his life-style and indeed the successful transplantation of his culture into the urban milieu. Social and cultural continuity was established by the build up in density of Maori people in particular areas of the city of Auckland, such as Freeman's Bay, Ponsonby and in more recent times Otara, Mangere and Te Atatu. Where the Pakeha feared the development of ghetto suburbs and tried to prevent them by the pepper-potting policy, the Maori quietly went about the business of rebuilding his sense of community.

Where adjustments had to be made to the demands of city life, provision had also to be made for cultural and social needs. The same processes of birth, death and marriage go on in the city as in the country and the same solutions are offered with situational modifications to the city environment. In the case of a *tangi* the lack of *marae* in the city has not proved an obstacle to farewelling the dead in customary fashion. State houses have been turned into

"little *marae*" for the occasion by clearing a room of furniture where the corpse is attended by the chief mourners and farewelled by visiting kin. Customary hospitality is usually provided by temporary outdoor cooking facilities. In this way, city kinsmen have been able to wait for their dead before the body is returned to the home *marae*. There are however several difficulties in using a house in a suburban area for a *tangi*. Overcrowding from the point of view of the local authority raises the question of a health problem. From the Maori point of view some of the dignity of the *tangi* is lost by not holding it on the *marae*. The wailing has to be subdued out of deference to neighbours, and death is not adequately compensated for without a free flow of tears and mucus.

Some families with sufficient kin in the city form themselves into family clubs or bereavement societies. Officers are appointed and monthly levies are collected to provide a pool of capital to defray funerary expenses and to take the deceased back to the home *marae*. Some heads of family groups have erected on their properties double-sized fully-enclosed garages which they turn to use as a "little *marae*" for such functions as a *tangi*, a birthday party or a farewell.



# MARAE

Larger descent groups of tribal and sub-tribal affiliation have succeeded in providing community facilities on a larger scale than those of family groups. Two that come to mind in Auckland are the Mahurehure group and the Tuhoe Benevolent Society.

The Mahurehure community centre consists of a general purpose hall with associated cooking and toilet facilities. Finance was raised by levying tribal members who with their spouses are the ones who have *turangawae* or rights in the centre. Although *marae* activities such as *Tangihanga*, *huihuianga* fund-raising, church services and club activities have been held there, the Mahurehure centre is strictly speaking not a *marae*. The land on which the centre stands has not been declared a Maori reserve, nor is there a traditional meeting house and *marae* where generations of ancestors have stood to deliver their orations. Yet despite the absence of these traditional criteria, ideologically the centre is regarded and spoken of as a *marae* because it serves as a focal point for the community sentiment of the urban Maori. Above all, the centre meets the social and cultural needs of the Maori in a way that cannot be met by equivalent Pakeha institutions.

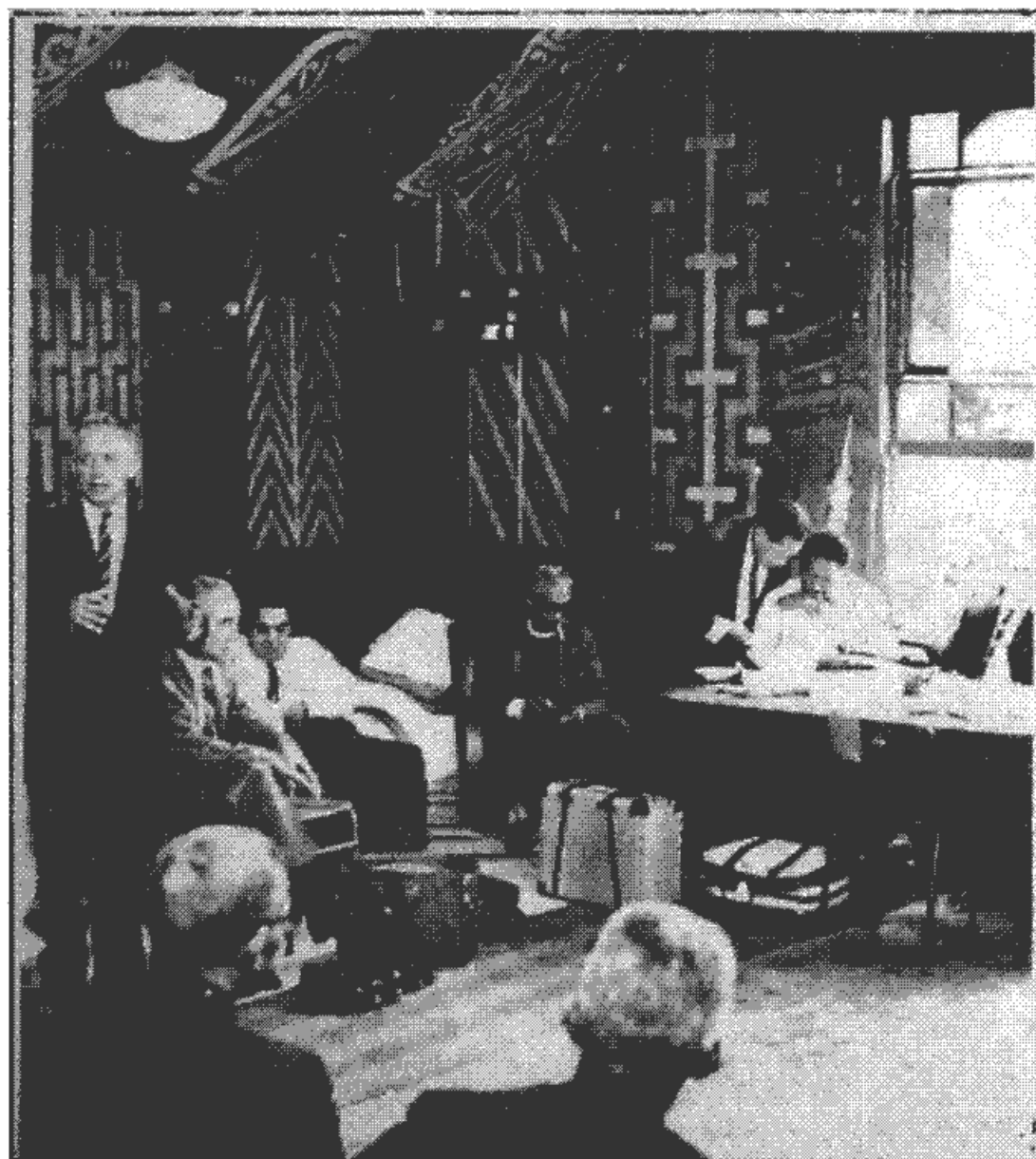
The Tuhoe Benevolent Society is an organisation similar to that of the Mahurehure. It rents office space, cooking facilities and a small communal area in the inner city of Auckland. However, because of the location of the Tuhoe centre it has not been used for *tangihanga*.

In the western districts of Henderson - Te Atatu the large number of Maoris living in this area has led to the desire to establish a *marae*. Since the inhabitants of the district come from different tribes the committee elected for the purpose of raising funds for their project known as the John Waititi Memorial Marae is multi-tribal. This group represents an important departure from tradition since a *marae* is traditionally owned and operated by a kin group.

To the south of Auckland, the people of Otara attempted to go one step further than the western districts by calling their project a multi-racial *marae*. Since a *marae* is a Maori institution a multi-racial *marae* is a contradiction in terms.

A *marae* can only be Maori and not multi-racial. All the planning with reference to the *marae*, the meeting house, the symbolism, the disposition of the buildings in accordance with the basic dichotomy between the sacred and the profane have to be based in Maori culture. This does not mean to say that the *marae* is a separatist institution. The Pakeha has always been granted inclusion in the *marae* on Maori terms. Eventually the people of Otara abandoned the concept of a multi-racial community facility because of the lack of support from the Maori people. Instead a new committee formed to see the project through have gone back to the concept of a Maori *marae*. A start has been made by putting a prefabricated building on the *marae* site given to the Maori people by the Manukau City Council.

The only truly traditional *marae* in Auckland i.e. with a kinship group at its base in at Mangere. Here seven acres of Maori land was set aside from confiscation by the government and was held by a Waikato family. After the Surplus



Land Commission had returned 4000 pounds to King Koroki, the King donated this money at the bequest of the Maori community of Auckland to start the building fund for the *marae*. The Maori committees from Onehunga, Mangere, Ihumatao, together with the Waitemate Executive spearhead the fund-raising activities. Carvings were donated by another group that was going to build a *marae* at Grey Lynn, in fact the meeting house had to be redesigned to fit the carvings commissioned to complete the job. Although the Maori community of Auckland raised the money and all Maoris are fully entitled to use the *marae* it is tacitly regarded by all as a Waikato *marae*. The three trustees are the Maori Queen and two members of the family that held the land rights to the *marae*. The *marae* is named after Princess Te Puea and is built on Waikato ground. The *tangata whakamahana* (people who keep the *marae* warm) who are in permanent residence are the land owning family.

Orakei, the other *marae* partly resembles the traditional model in that the dominant people who live adjacent to the site are Ngaati Whaatua, the *tangata whenua* of Auckland. The Maori community at Orakei has put on the site of the *marae*, two temporary prefabricated buildings which they use as a play centre, cultural centre and committee rooms. Eventually it is hoped to erect a full *marae* complex on the site for the use of all the Maori people of Auckland.

A functioning alternative to the traditional style of *marae* is the Maori Catholic Community Centre of Te Unga Waka. The Auckland Maori Catholic Society although sectarian in the sense that its members are derived from the Roman Catholic Church, is catholic in the sense that its members come from all tribes. The Auckland Maori Catholic Society supported by the Maori Mission and all sections of the Maori community in Auckland, began the project which was opened in 1965, the same year that the *marae* was opened Te Unga Waka, although spoken of as a *marae* is not so in the true sense of the word. It has no open space ground that serves as the *marae* proper, no meeting house and no particular kin group attached to it. Although the usual *marae* activities including *tangi* have been held there, Te Unga Waka strictly speaking is a community centre rather than a *marae*. Te Unga Waka does on the other hand serve as an alternative model to the traditional *marae* based on a kinship group. In place of the kinship principle there is religious affiliation that transcends tribal boundaries. The only drawback to this kind of organisation is that despite protestations to the contrary, outsiders regard it as sectarian. The success of Te Unga Waka as a solution to the social and cultural needs of urban Maoris is attested to by the fact that the Maori Catholic Societies of Otara and Otahuhu are ready to build their own centre in the spring.



## CONCLUSION

Urban *marae* are needed in cities and suburbs where there are sizeable concentrations of Maori people. Although the most urgent need for *marae* is to provide for the *tangi*, where people can come to wail for their dead in customary fashion, there are other social considerations of no less importance.

Firstly, the *marae* serves as a focal point for community sentiment. The *marae* as an institution is intimately bound up with the identity of the Maori as a people. The *marae* is one institution where any Maori has *Turangawae* (standing) in relation to the dominant Pakeha in our society. The *marae* removes the inequality of minority group status. It is the one place in New Zealand society where the Maori is exalted to the front rank and the Pakeha to second place. On the *marae* the Pakeha is the guest, the Maori is the host. As a focus for the communal emphasis of Maori society, the *marae* serves as an antidote to the individualism and anonymity of urban life.

Secondly, the *marae* is central to the concept of Maoritanga, Maori oratory, language, values and social etiquette are

given their fullest expression in the *marae* setting at *tangi* and *huihuianga*. For this reason, urban *marae* are urgently needed, so that the second generation of city born Maoris can imbibe their culture and take pride in their identity. There are few things more pitiful than the deculturated Maoris of urban life who still have the physical characteristics of being Maori without a satisfactory underlying social identity.

Thirdly, the emergence of new Maori protest groups and radical movements emphasis the urgency of the need for urban *marae*. The elders, the leaders and the responsible members of the Maori community need to meet young people who are leading those movements to discuss and "thrash out" what are after all problems of mutual concern. The old need the injection of new ideas from their young people while the young need to have their ideas tested against the wisdom of their elders. The *marae* is the forum where new ideas can be put through the "kill or cure" test of the truly democratic processes of Maori society.

Fourthly, the creation of urban *marae* can help to breach the social separation of the Pakeha and integrate him into Maori society. The middle-class Pakeha insulates himself where possible from lower class people and ethnic minorities by living in select suburbs. Since Maori *marae* are inclusive rather than exclusive as some Pakehas think, the *marae* provides common ground where the Pakeha can gain some awareness and insight into Maori life, and the importance of bi-culturalism.

The experience of urbanisation in Auckland has illustrated the importance of the *marae* as an institution. Where in the initial stages of urban migration there were no *marae* in Auckland various substitutes were introduced and developed to meet this fundamental Maori need. At the minimal level we have the "little *marae*" the state house serving the purpose of the *tangi*. An improvement in the state house is the extension of the little *marae* by the addition of an enclosed garage on the section of the head of the family group. The next stage is when a larger descent group, usually a tribe, club together buy and operate a community facility or ultimately a *marae*.

Two alternatives to the kinship principle have emerged in Auckland as a basis for organising a Maori community facility. The first of these is religious affiliation which has proved to be successful at Te Unga Waka and Otara. The second is based on a secular, non-tribal committee organisation. The group at Te Atatu is working together successfully to raise money for its project, when their *marae* is completed, the group will have to face up to the ideological difficulty of running a multi-tribal *marae*.

At Otara, the spontaneous attempt to create a multi-racial *marae* met with little success, only a minority of the Maoris (30 out of 6000) supported the idea. The concept of multi-racialism was abandoned, and the new *marae* committee, an off-shoot of the Maori committee reverted to the concept of the *marae* as a Maori institution. The lesson to be drawn from the Otara case is that the concept of multi-racialism must not be foisted on the Maori people. A *marae* is essentially an institution run by Maoris with inclusion granted to other groups on their terms.

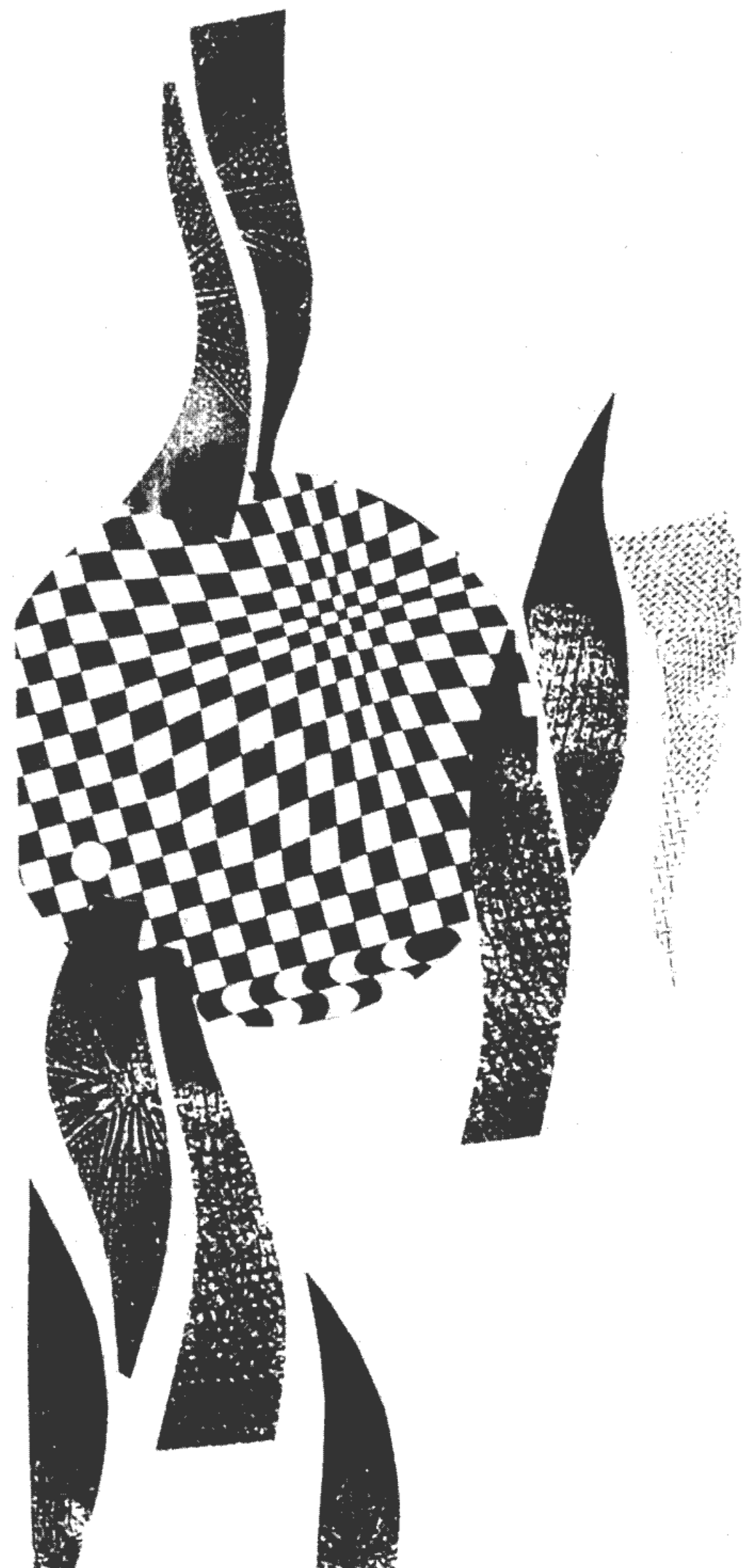
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by R.J. WALKER (Auckland University Extension)



# The Winter's Tale



A FOURTHCOMBING REPRODUCTION

## THE WINNER'S TALE THE WINNER'S TALE

"A sod tale's best for winners" Act II Scene I.

The Winner's Tale is the soddest tale you'll every ear. It's so sod it woody make a stain cry. Rut in by Shakey Bill as he was knine down a black friers, that no Tory house, home of the Actons and theatraeacle crickets in those daze. The plod, or jest, of this Tory is a simple ton. Leontes, who is a saucepishers old kong is maid mad with jelly, see, by his queer Hermione, who shacks up Polixenes when Leontes is looky. Leontes tells Polixenes to be bashed out of his kingdumb, so Polixenes leaf. Hermione is impersoned because of her flurteous mammers and consequeasy is Percie Cutie, which reveals

Leontes in Hermione to his own queer. Evenshilling she is supperdishily boot to death, and her dorter escrapes to the balcoholic pressures of ruler overtures. The dorter manures, and fours in love with Florizel, and jaffa a lod of carry off returns in grate tasteful to her sourry but wheezer fathom. Togweather they visitting down the art gallowy and David Exel Leeds them to a statute, which hatpins to be a livelike reprediction of the queer old Hermione. All of a sud, the statute comes to lively and all the evillage actions of beforce are forgondola. Redistemper has been a train by emery one.

You must seize this sod tale for yourself. At a cost of no moor than sixty sense, the V.U.W. Drama Society will oh pin the doreen and let you in on the magnificent splendid of this unfourgrateful thirty expeerage. You will be well combed between May 31 and June 10, and a soup time is prawnissed all. Bookies at D.I.C.

Writ by Albert and Henry.

maybe the point he's making is that people have small narrow minds comment too simplistic rather their unwillingness as mature socalled adults to be different from the established norm to break away from tradition wonder whether they'll be in the theatre at all maybe instead romping through the hay no thats wrong sheep dont eat hay have to be splendour in the gross judgeford or manor park suitable alternatives but help somewhere theres a bear woudn't do to have him dig up the turf oops wrong connotations no tote mentioned could be gretna green though pairings common there logical location but can foresee a problem audience transportation must have some limits maybe thats contained in the meaning of undue then whats a due definition play by 31st fits the bill but still have the convention problem somewhere there must be boundaries for convenience sake I guess these will be those of the theatre but even those give wide possibilities the greeks used height and flew gods above is the cost to utilise the waste space above the audience heads don't know really Anthony Taylor wasn't specific about horo woudn't tell secret but something about using the stage rather the theatre as shakespeare himself might very well have used it sounds revolutionary for a contemporary production but then shakespeare did it in his time walked down talked down see the world feeling nature mocked by at ha ha ha sadness.



DRAMA SOCIETY

## the winter's tale

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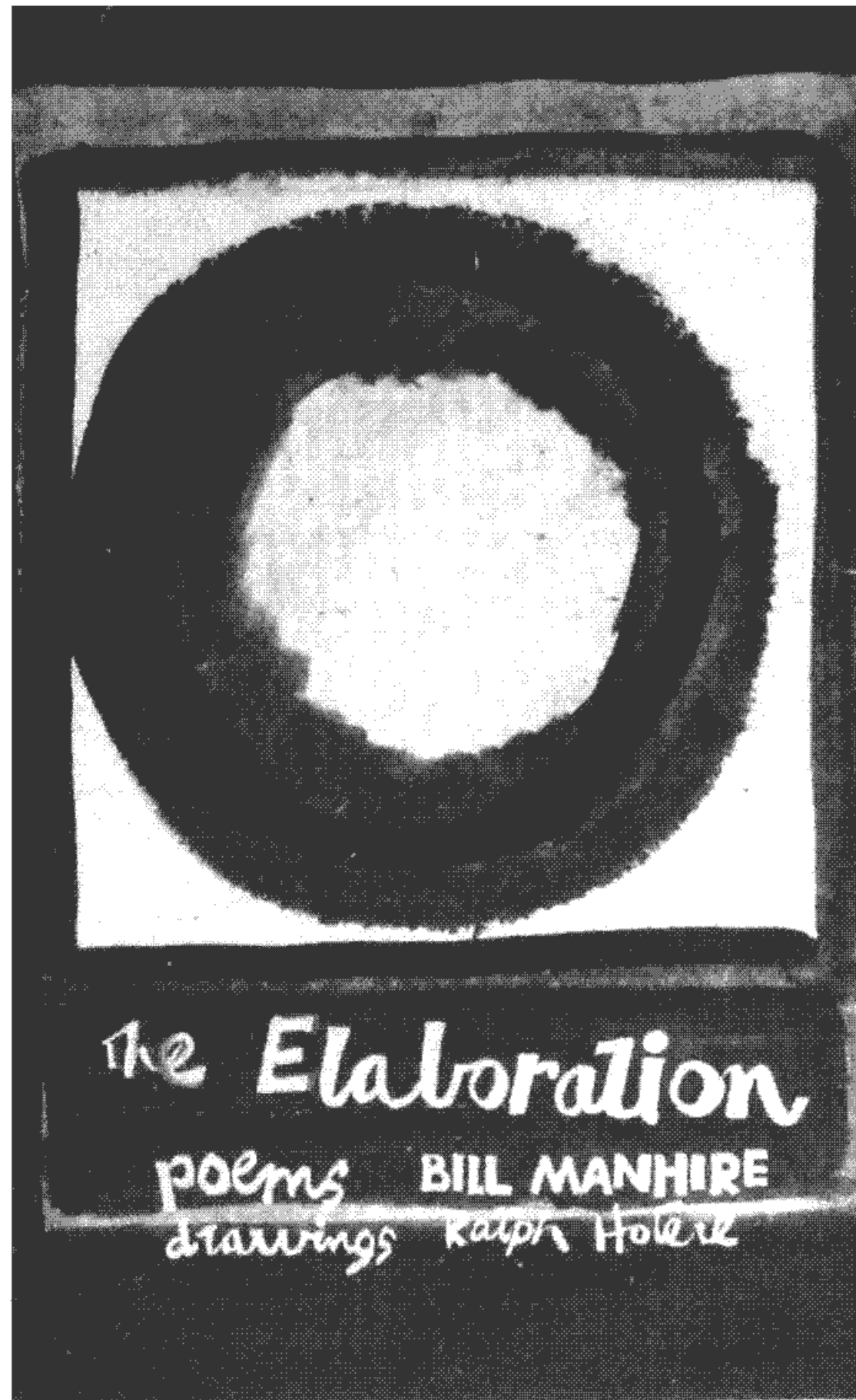


# Reviews

**The Elaboration:** poems by Bill Manhire, drawings by Ralph Hotere. Square and Circle Publishers. \$1.75

"One asks but never adequately answers the question: why write?" says Bill Manhire at the end of this small booklet of poems. A poet's poems should always be themselves the answer to this question. Here they are not. The booklet's title *The Elaboration* is a warning that here is intended a gulf between life and the poem, so wide as to be almost academic. Manhire, again in the small paragraph which serves as a declaration of intent at the end of the book, proclaims his determination to create "fictions elaborated out of the truth of this or that situation" which are somehow transformed into "arbitrary facts". This kind of metaphysical distinction between truth and fiction, art and reality comes from too much conversation with the Otago University English Department.

It is therefore praise of this booklet to say that it fails to fulfill its authors' intentions. These are not academic poems, apart from the title poem, the worst in the book except perhaps for *Watching Alison in Winter*. Most poems are a young man's poems, about his love affairs which are offshoots of no literary theory. Manhire writes best when he is not writing about personal experience, and a recognition of this may account for the inferiority complex which is the bastard child of the unhappy affair of his theory and practice. *A Hope for Frank and Anne* is the most consistent and successful poem in the book, though it embodies Manhire's faults, an addiction to a set 'poetic' vocabulary (words like 'pitchy' and 'moon') and a pointless repetition of epithets. The world Brian Dew has painted has seldom been caught so well as in:



"It is the pitchy night. She has  
The palest neck. She munches  
Chocolates, she stares at flowers."  
This is how the middle class ought to be written about, with simplicity. The complex poetry of anti-philistine satire, like Eliot's, pays too much honour to its enemy.

But although such poetry may be one of Manhire's futures, it does not represent the achievement of the book. Within a fairly closed circle of images — all poets have private worlds, but some worlds are more private than others — there is an imagination of an almost surrealist quality at work which I have not seen equalled in New Zealand writing. (Not that this is a standard anyone ought to write to.) Phrases like:

And you kneeling among sand  
pardoning the fishes  
and

"Scarred like a  
rainbow"

and:

"a tree climbed back in its leaves."

A poem like *The Spell* which has no single good line — every image almost succeeds and ends by just failing — is nevertheless in conception a poem which could break through completely the chains of humanist formalism which imprison poetry in New Zealand. What Manhire needs, in one sense, is less discipline — his poetry need not and should not be tied to occasions or to people. In another sense, he needs more discipline — in this book there is buried the raw material of a poem capable of 'overshadowing any single poem here included as finished work. What one regrets here, are the too many echoes, of Glover, of Auden, of Dylan Thomas, the 'poetic' archaisms, the impossible refrains in poems which reject them, and the prosaic qualifications of emotion.

The other reviewers will say that Ralph Hotere's drawing adds considerably to the poetry. I cannot see that it does, but it is interesting and good to have in the same book.

— Owen Gager

## A Letter to Shostakovich

SHOSTAKOVICH, me old bourgeois lickspittle, what's up? Still suffering from the humanistic illusion that work and struggle enoble man and give point to existence? Your belaboured thematic scraps and contrived recapitulations reveal a man desperately searching for order by appealing to the past. Why, in the middle of the twentieth century, this outmoded expression of optimism? I have heard that you have gone so far as to state that the composition of music is, for you, the "bringing into being a work that must be permeated with great ideas and great passions, that must convey through its sounds tragic suspense and deep optimism and must reaffirm the beauty and dignity of man". Now, Shostakovich, that sort of talk just wont wash these days. Today's truth, as everybody knows, is not order, optimism, discipline, beauty and dignity, but chaos, pessimism, nihilism, ugliness and meanness. Face the facts, Shostakovich. And if you have faced the facts and are doing your bit to change them, well, don't. We just dont like do-gooders, Shostakovich!

Today's musical message, as everybody knows, is S.H.I.T. spells anything and everything goes, and goes down the drain. Chance music, Shostakovich, is all the rage today. And the marvellous thing about this systematised chaos is that anybody can do it. We'll all puke together as the ship goes down. Marvellous.

I must admit you started off well enough, me old fellow. I believe that you had a satisfactory background, with parents and relatives close the pre-1917 revolutionary underground. And, joy to my heart, you had diverted your revolutionary zeal into a genuine thin-blooded nihilism by the thirties. But why did you give up your independence in 1936 and thereafter more-or-less conform to the "simple optimism" requirement of the authorities? Well, orities? We'll never end the world that way; may even prolong it for a while. You see, what keeps people going is faith. . . all kinds of faith, and at root, faith in life itself. Your music may not be the most potent music ever, Shostakovich, but it suffices to keep the flame of faith flickering. If you dont hurry and put it out someone might come along and fan it into a blaze. And you don't want to be thought of as a party to pyromania, do you?

Today's catchery, Shostakovich, is non-comprehensibility. *Your* music, in contrast, is so similar in basis to music that there is grave danger of a few simple optimists liking it. If Beethoven (you like Beethoven, don't you?) was writing music today, he'd be writing music like Stockhausen's not like yours. Baffle the ears, blow the mind, Shostakovich; there may not be, as a result, any history for you to make your name in, but we'll all have a fucking ball. Why serve the aims of the Soviet ethos, Shostakovich?

We would rather destroy the State than do another's bidding. Its cheering to hear the occasional bleat of sar-

casm and despair in your music even now, but more of it man, more. Alexei Tolstoy is reported to have said of your seventh symphony that you have laid your ear against the heart of your country; well, Shostakovich, if all the heart of your country contains is simple optimism you should do something about it. You of the U.S.S.R. don't want to be left behind when we finally make it down the drain, do you? Ennui and senselessness are what you need, man. Why don't you write a serial, piece on the basis of the note cell S.H.I.T., for example. We've been doing it for years here.

A record of yours got into my hands the other day. In fact it was this that got me writing this letter to you in the first place. It's a pressing of your **First Violin Concerto, with Leonid Kogan and the Moscow Philharmonic Symphony Orchestra conducted by Kyril Kondrashin; and, on the flip side, your First Cello Concerto, with Mikhail Khomitser and the Moscow Radio Symphony Orchestra conducted by Gennady Rozdestvensky.** I hate to admit it, but your fans will love it. Record quality is good. The soloists and solo orchestral instruments are sharply delineated, though sometimes rather at the expense of the orchestral body. The soloists perform well.

These facts are almost enough, Shostakovich, to make me cry, but, I must admit, there are a few redeeming



SHOSTAKOVICH IN 1963

features: the old narcissistic trick of a thematic cell spelling out your own name is good for a mock-heroic giggle. And the farmyard hubbub of the second movement of your violin concerto, the burlesquely-banal boombitty-boom of the Allegro con brio of your cello concerto (to take but two examples) make me feel that, thank badness he doesn't really mean all this nobility and pathos. For nobility and pathos there is, by the bucketful. For nobility, listen to the Passacaglia of the Violin Concerto. The tone is splendid and grave and full of religious sentiment. The pathos largely derives from the tension (though not conflict) between the soloist and the orchestra, and the Britten-like use of the brass. Now, Shostakovich, I far prefer your strictly-in-contemporary-spirit sarcasms in the upper registers of the woodwinds, the hollow eerieness of the celeste and so on. And why all these folk elements? These double stoppings in open fifths, these gypsy-like violin glissandi? Somebody might want to get up and dance. And we can't have *that* now, can we? Too natural by far.

I believe that the solo parts were written for the virtuosi Oistrakh and Rostropovich, but I was disappointed that you let virtuosity be shackled by thematicism. The answer for the seventies (as it was in the fifties) is to go one further than Schoenberg and make your scores *com-y* unplayable.

Furthermore, though everybody agrees with you that a diatonic basis is essential if communication with your audience is to be achieved, you really must wake up, Shostakovich: communication is passe. In short sir, you are an anachronism.

— Earle Grey

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# —book review—

**THE USE AND ABUSE OF DRUGS**, a handbook for health educators pamphlet No 239 issued by the N.Z. department of health, government printer 1972.

Available on request (free) from Medical Officer of Health, Box 5013, Wellington.

A little letter comes with the booklet. It is headed: "With the compliments of the director general of health". But it is not signed. In fact a major theme of the work is anonymity. There are absolutely no references, even though the letter states: "It is not intended that this handbook be used in isolation and it will be necessary to refer to other source material." Neither are the authors mentioned, just vague mumblings about assistance and cooperation of the New South Wales Division of Health Education, on whose booklet this one is based, and advice and suggestions from the Blake-Palmer Committee. Several others who sent in their views, by request, don't even get a vague mention. Probably they prefer it that way.

The booklet is "a handbook for health educators". Yet in spite of the fact that it's not going into the hands of the kids there is no shortage of moralizing. Then there are five pages on signs and symptoms of drug abuse, of which "the keynote is persistent change in appearance and behaviour". We reproduce the section on detection of marijuana users in the hope that those persons who have contracted the habit will realize they are not as inconspicuous as they look.

*Pupils will probably never come to school while they are in the early stages of marijuana use - characterised by hilarity, talkativeness and general animation - or even when they are in the latter stage - one which is characterised by depression, drowsiness, and incoordination. However, they may come to school wearing clothes that carry the odour of marijuana smoke, and this can be identified because it is similar to the odour of burning hay or rope. The eyes - depending on the recency of use - may be reddened, and the eyes may appear frozen and dilated. To conceal this tell tale sign, the smoker will often wear dark glasses.*

*The marijuana smoker is also likely to have badly stained fingers for two reasons: (a) the practice of holding the cigarette until it is almost consumed: (b) the way the "reefer" is smoked. Because of the rapid burning and harshness of the marijuana cigarette, it is generally passed rapidly, after one or two puffs, to another person. The smoke is deeply inhaled and held in the lungs as long as possible. The cigarette is often cupped in the palms of both hands when inhaling to save all the smoke possible.*

*If a person is indulging in more than occasional marijuana smoking, he may appear sleepy, perspire freely, and show marked pallor. A teacher should be alert to iden-*

*tify these signs, even though they may indicate health abnormalities; and when they are noted the teacher should refer the pupil to the school health service, for, regardless of what causes the conditions, an investigation is imperative*

To assist in the detection of 'abusers' there are four pages of "Drug Abuse Slang."

## WHAT IS DRUG ABUSE?

So read one of the headings on Page 12. There followed the World Health Definition of addiction, an explanation as to why drug dependence has replaced the concept of addiction (not that it stops the use of addiction later on in the book), a definition of drug dependence, chitchat about the wide variety of dependence producing drugs etc. etc. etc. But no definition of drug abuse!

The closest the pamphlet comes to defining drug abuse is the following paragraph which appears on P.9.

*Use of drugs should only follow an objective assess-*

*ment by a person appropriately trained. The drugs, then used may be palliative only, to suppress some of the transient discomfort while the patient recovers, or have some fundamental effect. Departure from this procedure leads to faulty use or abuse.*

This is fine in reference to certain medicines but what of alcohol, the booklet hardly mentions it. Strange, seeing as it is our greatest drug problem.

## ONE FINAL QUOTE

*About one-third of amphetamine dependents report increased sexuality, often with the appearance or exaggerated of perverse activities. Increased promiscuity, homosexuality, transvestism, exhibitionism, and seduction of children have occurred under the influence of this drug. (no mention of sources.)*

This paragraph, worthy of Truth's headlines, is representative of the booklet's confusion. It wanted so much to be factual but couldn't resist the urge to moralize. Let's hope our teachers take the morals out of it before they pass it on. Better yet, let's hope they don't use it.

## popeye on the box

Did you see *Miss Julie*? If you didn't, you missed probably the best programme that has been made in New Zealand. The acting was impeccable- Pam Ferris as Miss Julie and Bill Stalker as the manservant Jean gave remarkable performances, Pam's being the more remarkable for her lack of television experience. The restricted cast was a great asset- with the standard NZBC 'with a cast of thousands' production, a bit player always seems to ruin any chance of a willing suspension of belief.

The acting was complemented by the direction, which was unobtrusive yet evocative of the mood suggested by Strindberg's original. Something else that was commendable the lighting. Most local productions are overlit, which emphasizes the artificiality of the set, and distracts from the actors- which is the main point of most productions. In fact, the only quibble is with the quality of the sound- the transfer from film sound to studio sound is marked by an incredible increase in the treble register, which is very annoying for most viewers.

The whole idea behind the production seems to be a valid one our present local playwrights aren't producing particularly inspiring scripts, so we use good overseas plays and adapt them to the peculiar demands of television. It gives everybody practice, and will enable us to handle competently the good script that will eventually issue from under the pen of one of our play-

wrights.

A programme that inspired me and my atheist friends was *Sermon on the Mount* in the God slot on Sundays. (it will have passed on by the time this has been printed) It consisted purely of an on-camera lecture by a Dr. Barclay, a Scottish theologian of the old school. Sounds dull? It wasn't- the lecture was delivered with an incredible ease, grace and wit- and you learnt quite a lot about the Bible at the same time. I hope that if it returns it should be made compulsory viewing for all our politicians and other public speakers.

Another bit of compulsory viewing should be proscribed for the producer of *Search For Tomorrow*, the local science programme. It's *Tomorrow Today*, a British programme, that from the beginning sets out to entertain as well as instruct- whereas the local product bores and certainly doesn't instruct. I hear that this is partially due to the NZBC policy of 'letting the experts speak for themselves' - and we all know how easy it is to understand the average New Zealand scientist, don't we? A change in format is called for, especially now that the programme is in a much earlier time slot.

Three guesses for the name of the airline that asked for the cancellation of *The Doomsday Flight* the movie about an aerial hijacking.

## EAT THIS

If one is to eat reasonably cheaply then it is imperative that no source of food is ignored, and it is in the fish-mongers that one finds many foods which are largely ignored by the general public. One of these is Squid, which although rather unnerving in appearance is a very fine food indeed. It is easy to prepare and weighs little so it is a good buy at 35 cents a pound, which is what it generally fetches.

The most difficult task that you face with this fish is that it is never cleaned when you buy it so one is forced to clean it oneself. Turn the pocket-like part of the fish inside out and remove the ink bag, the intestines and the beak. Then remove the suckers from the tentacles by treating them much as you would the scales on ordinary fish. Sprinkle with salt, pepper and lemon juice, dot with

## COLUMN

butter and grill for about ten minutes. Served with a fresh salad, squid is a splendid light dinner.

This fish can also be used as a base for countless rice dishes and is quite acceptable when sauted then slightly stewed.

Civet of Squid.

3lbs of Squid, 3lbs of onions and a handful of almonds or pine nuts. Clean the fish, slice it fairly small and allow it to soak overnight in red wine. Slice the onions and saute them in a mixture of oil and butter. Remove the onions and saute the squid allowing it to take colour. Add the onions and the nuts, a glass of red wine and the wine used in the marinade, stew until soft. Serve with rounds of fresh white bread. Serves 6-8.

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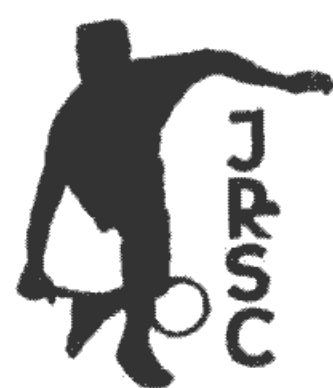
The library of the United States Information Service has an extensive range of current books and periodicals on subjects related to ecology, e.g.:

Bock, Alan. The ecology action guide. Nash, 1971

Commoner, Barry: The closing circle; nature, man and technology. Knopf, 1971

Meadows, Donella: The limits to growth; a report for the Club of Rome's project on the predicament of mankind. Universe Books, 1972

Jackson, Barbara (Ward): Only one earth; the care and maintenance of a small planet; report commissioned by the Secretary-General of the U.N. Conference on the Human Environment, Stockholm, 1972. Norton, 1972.



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# SHOOTERS TOUR SUCCESSFUL

A happy if somewhat weary New Zealand Universities Rifle Shooting team of six returned from a brief but very successful tour to Melbourne on Monday evening 22nd May.

The team selected from all University shooters at the recent Easter Tournament departed on 10th May a little doubtful of their ability to defeat the Australians with their larger numbers. However everyone was determined to try, and started off in a respectable fashion by taking part in a friendly shoot against Teams from Bacchus Marsh and Melbourne University Clubs at the Bacchus Marsh Range.

Conditions were good, and the NZU team scored 579 over 500 and 600 yards (600 possible) closely followed by Bacchus Marsh on 578 and Melbourne 562. New Zealanders R. Gilchrist top scored with 99. The team enjoyed some socialising and sightseeing on the Sunday, and installed themselves on the Williamstown Range ready for the Australian Universities "Inter-Varsity".

The Monday and Tuesday were practice days over 3,5, 600 yards and 7,8,900 yds respectively. There were a few minor problems to iron out, but nothing serious, and certainly nothing to detract from a full and varied social programme which was organised. The weather and conditions were much like those in New Zealand at this time of year - never very hot, and at times rather cold and miserable. The range facing out onto Melbourne's Port Phillip Bay was susceptible to sea breezes from in front of the shooters, or land breezes from behind, as well as some strong crosswinds (up to 25 minutes at 900 yds).

The Wednesday was the Australian Universities Intersarsity competition, between 8-man teams, 300, 500 and 600 yds. The New Zealanders, having only 6 men, doubled up two on each range and finished the day 4th place 12 points behind the leaders out of 1200 possible (Melb URC 1151, Adelaide URC 1148, Univ NSW RC 1146, NZU 1139).

On the Thursday morning the InterVarsity continued, and after a very encouraging

shoot at 700 yds a range not normally used in NZ - the NZU team having won the range by a clear 7 points from Adelaide, were only 2 points behind the leaders.

However, as this was not really their competition a prior engagement had been arranged for the NZU team, so it was not possible to continue with 800 and 900 yds - which turned out to be very cold, wet and windy.

The Inter Varsity dinner was held that evening, and was a most enjoyable and colourful affair.

The big matches for the N.Z.U. vs Australian combined Universities match over the 'hard' ranges, 300, 600 and 900yds held on the Friday, and followed by a 6-way team shoot on Saturday.

The Friday contest saw the New Zealanders emerge clear winners by 22 points in 900, but in fact the competition was much closer than this until the last range when the Australians were upset by some slight rifle trouble which cost them about 20 points. It is probably true to say that the New Zealanders gained their advantage because they had been able to co-ordinate their team better during the week.

Conditions on the day were rough enough to make things interesting, with odd showers of rain, and a gusting wind blowing into the shooters faces from the right, making a steady aim difficult.

The climax to the week was a most interesting match on Saturday afternoon. Conditions were very steady all day, and six teams took part in a 10-shot match at 400 yds (on 300 yd targets,) followed by 7 shot matches at 500 yds, and 600yds. Out of a possible 720, a Melbourne district Rifle Assn team won with 703 (after losing 16 points at 400 yds, and 1, by the last shooter, at 600 yds) Second was a Victorian Rifle Assn team with 696, then New Zea-



Snebgrebling Asleep

land Universities on 691, Australian Universities 687, Australian Colleges of Advanced Education 656 and a Melbourne University Rifle Club Womens team on 607.

The New Zealanders felt that this was a very satisfactory ending to the weeks competitions, in which every team member had his day, enjoyed himself, and established what everybody hopes will be a long standing trans Tasman communication in University Rifle Shooting.

The Travelling Team were:-

P. Buckingham	Otago University
R. Gilchrist.	Lincoln College
P. Smith.	Victoria University
G. Adlam.	Waikato University
N. Wynn.	
L. Plank.	

## SOCCER

On Saturday, 20th May four of the Club's teams were set down to play the leaders of their perspective leagues. This was unfortunate for the club as all teams were weakened because of injuries and the University holidays. The results turned in by the teams reflected this fact.

A depleted first team, which contained two third team players, was beaten 6-1 by Stop Out at Kelburn Park. Varsity did well in the first half and was only 2-1 down at half time; however, in the second half the team tired badly and Stop Out scored a further four goals. Mike Pegler, the third team's only goal, and in the second half when moved back to replace the injured Nick Koenig he proved to be an efficient centre half. The game, in which three penalties, two to Stop Out and one to Varsity, were awarded, was marred somewhat by questionable refereeing. This culminated in Varsity, for only the second time in the Club's history, having a player ordered off. From the side-line the offender, Ran Basnet, looked more to be the sinned against than the sinner.

The two Third Division sides were both beaten. The Section A team was hammered 10-1 by a polished Upper Hutt United side at Maidstone Park. Hohn Weiss scored a consolation goal for University. The Section C team was beaten 2-0 by Island Bay United at Karori Park. Island Bay was the better side. Varsity played well in the first half, but Island Bay took control in the second half. Mike Pegler, the Varsity goalkeeper, played a fine game and saved his side from a heavier defeat.

The Fourth Division team lost 4-2 to North Wellington United at Karori Park. No further details were available at the time of writing.

The Sixth Division team remains unbeaten. It beat Stokes Valley 9-1 at Vogelmorn Park. Varsity demoralised the Stokes Valley side by scoring three goals in the first seven minutes. Goalscorers for Varsity were Neil Johnstone (3), Steve Mullner (3), Graham

Hansen, Bob Jacques and Doug Walker. The Seventh Division team lost 3-2 to top of the table C.Y.F.C. at Kilbirnie Park. C.Y.F.C. had the better of the first half and were unlucky not to be leading by more than 2-1 at half time. Varsity played better in the second half and didn't tire as quickly as their younger opponents. John McCaffrey and Dennis Wood scored goals for Varsity.

## SWORDS

Members of the Swords club have been flat out on one thing or another (mostly another) since the season opened in March. The Wellington Invitation Tournament was held early in March and despite the fact that some ex-Commonwealth Games reps were there, club members performed very well, the most notable success being Bruce Congaiton's win in the epee.

A bottle drive to raise funds was doomed from the start as our plum area - Kelburn - had already been commandeered by the local primary school, and it rained down in buckets. However many thanks to those who did turn up - we managed to raise a little money towards running expenses. The biblical party was better attended however and there were some really weird outfits including one gentleman in a holey sheet who informed us he was the 'Holy Ghost' -very original!!.

The effects of Tony Ellis's excellent coaching have already shown through at the Wellington Handicap Tournament held at Bulls recently. The final of the women's event was entirely composed of girls from Vic. Club. Our honourable captain, Viv McLean was the eventual winner, with Sue Norris second, Jennifer Stacy third, and Annamaria Apathy, Stephanie and Sue Grant-Taylor taking the other placings. The men's event was a little tougher but Chris Fagan came a very creditable 2nd and Bruce Congalton was 6th. All in all a very good tournament - especially from the social angle although some people didn't look too well on Sunday morning. Also pleasing at this tournament were the performances of our beginners and junior fencers. Lis Pedersen, John Oliver and Nicholas Twohill all turned in first-rate performances. We expect to see them taking the junior provincial titles later in the year. The next event on the calendar is the North Island champs in Waitara over Queen's birthday weekend, which is only one or two weeks away so everybody get training!!

Everybody will no doubt be sad to hear that Dave Butler will shortly be taking off for greener pastures overseas. He has done fantastic work for the club and the sport in general and we will be sorry to lose him especially at the parties.

Hope the second term's work won't prevent you from keeping up the fencing and if you can't make it on Wednesday's, come along on Saturday mornings at 11.00 a.m.

Sue Norris.



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