

91003R



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

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

Level 1 History, 2017

91003 Interpret sources of an historical event of significance to New Zealanders

9.30 a.m. Friday 24 November 2017
Credits: Four

RESOURCE BOOKLET

Refer to this booklet to answer the questions for History 91003.

Check that this booklet has pages 2–10 in the correct order and that none of these pages is blank.

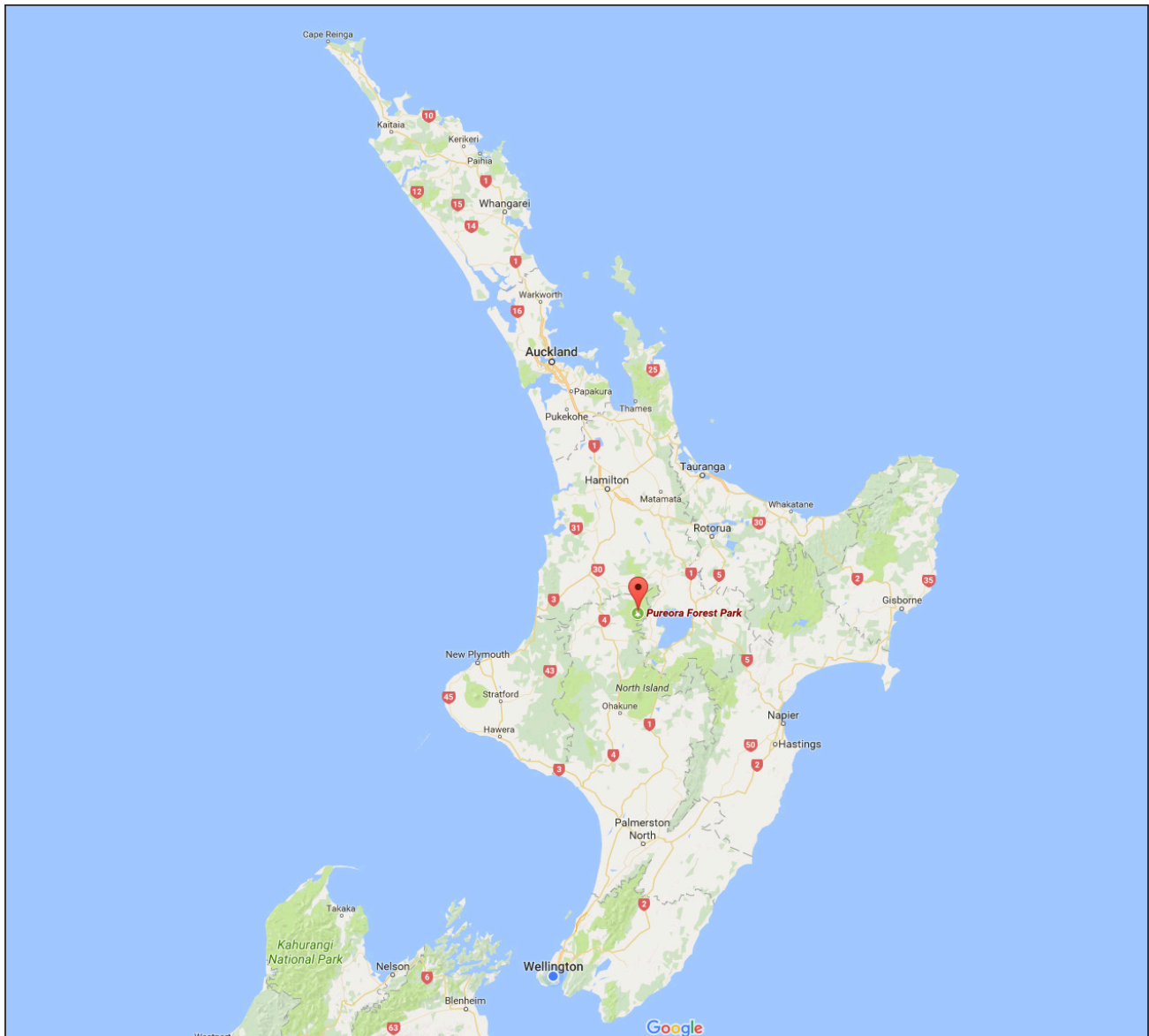
YOU MAY KEEP THIS BOOKLET AT THE END OF THE EXAMINATION.

INTRODUCTION

Pureora Forest Park is located in the central North Island of New Zealand. Within its rich rainforest are an abundance of 1000-year-old podocarp. Podocarp is the scientific name for types of evergreen tree native to parts of the southern hemisphere, such as rimu, kahikatea, miro, mataī and tōtara in New Zealand. Pureora Forest is also home to the endangered kōkako bird, whose habitat was being destroyed as the trees in the forest were being cut down.

In 1975 the Maruia Declaration was signed, which asked the government to stop all the felling of native forest. The Declaration got over 340000 signatures in support. However, the government refused to meet the demands and continued to cut down native trees.

On 18 January 1978, Stephen King, who was chairman of the Auckland branch of the Native Forest Action Council (NFAC), and several others climbed the tōtara trees and began the tree-sitting protest. It lasted two days and as a result of the success of the protest, the felling of native trees in New Zealand ceased, and Pureora was made a state forest.



SOURCE A

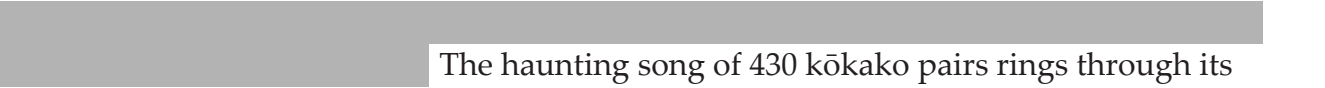
The 1978 Pureora Forest tree-sitting campaign was just one in a number of protests aimed at saving our native forests in the 1970s. This photograph shows the protesters who built and occupied platforms in Pureora tree tops. This protest was successful, and eventually widespread logging of native trees in Pureora (and the rest of New Zealand) was abandoned by the government.

Image: Protesters in tree tops in Pureora State Forest Park, photographed 18 January 1978 by Morrie Peacock. Negatives, prints, register and minute book from 20th Century Photography studio, Taumarunui. Ref: MP-2440-1-1-14-F. Alexander Turnbull Library, Wellington, New Zealand. /records/23242601

SOURCE B

Kōkako: The story of the bird on our \$50 note

The North Island kōkako is alive and well as a result of aggressive conservation efforts.



The haunting song of 430 kōkako pairs rings through its forests.

* *Moratorium* temporarily stopping an activity

Andrea Graves, 'Kōkako: The story of the bird on our \$50 note', *New Zealand Geographic*, Issue 141, Sep–Oct 2016, <https://www.nzgeo.com/stories/kokako-2/>

SOURCE C**A change of policy**

In the mid-1970s, because of conservation concerns, the Forest Service announced a new native forest management policy that aimed at sustainability, including selective logging.*

Growing criticism

Conservationists argued that trees could not be selectively logged without damaging the surrounding forest.

The Forest Service stopped logging kauri, but insisted that other native forests were still needed for timber. This led to a series of clashes in the 1970s. Public opposition to logging swelled. The Maruia Declaration, calling for the protection of native forests, had 341 159 signatures when it was presented to Parliament in 1977.

At loggerheads

Many small sawmills still depended on native forests, and people in nearby villages relied on the mills for work. In 1976 it was estimated that native sawmills employed over 2000 people in rural areas where there were few other job options. At Pureora and Whirinaki, there were confrontations between conservationists and forestry workers. When logging stopped at Pureora in 1982, the small King Country communities of Pureora and Barryville faded away.

* *Selective logging* the practice of cutting down one or two species of trees while leaving the rest intact.

Nancy Swarbrick, 'Logging native forests – Conflicting views', Te Ara – the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/logging-native-forests/page-6> (accessed 30 January 2017)

SOURCE D: WHAT THE STUDENTS SAID

Most North Islanders now want to preserve their remaining forest, in its manifold richness, believing that it has very much to offer future generations. [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED] "Too much of our heritage has been lost. My people do not want to cut any more native trees at Pureora".

**Exotic logs* logs that come from trees not native to New Zealand.

Salient, official newspaper of the Victoria University Students' Association, Vol. 41, no. 7, 10 April 1978

SOURCE E

PUREORA
(Tārere Ana Au)
Hirini Melbourne, 1978

A protest waiata (song) against the clear-felling of Pureora State Forest, near Te Kuiti

Tārere ana au, i te aka o te rata;

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

Alas, so sad! Alas, so sad!
 It is all coming to an end.

<http://folksong.org.nz/pureora/index.html>

SOURCE F**Pureora Forest – Employees of Barryville Mill (4/10/78)**

Mr WELLINGTON (Manurewa) on behalf of **Dr SHEARER** (Hamilton East), to the **Minister of Forests**: Can he confirm the report contained in the *Waikato Times* of the 16 September that about half of the men at the Barryville mill in Pureora Forest are likely to obtain employment at other mills, and can he indicate whether any progress has been made in negotiations for others to be employed by the Forest Service for planting?

Hon V.S. YOUNG (Minister of Forests): The company officials have indicated to the Government that of the 32 employees engaged by Pureora Sawmills Ltd. at the beginning of August, 16 will transfer away from Barryville to positions either within the parent organisations of the company, or to other jobs. I cannot confirm that such employment will be at other sawmills. A works programme has been drawn up by the Forest Service, which not only provides for the employment of the remaining company employees who have expressed the wish to stay in the Pureora locality, but also for those currently employed by the department.

Questions for Oral answers, Parliamentary Debates, May 10 – Oct 6 1978, Vol. 421.

SOURCE G: WHAT THE PROTESTER SAID

“We had been campaigning for a couple of years on a petition called the Maruia Declaration to ask the government to stop logging of all of our low-land virgin native forests



From day one, we occupied the forest, when they couldn't log anywhere in it and be sure that they weren't going to put somebody's life in danger.”

‘NZ Tree Project – On The Shoulders of Giants’, <https://www.youtube.com/watch?v=KWsIYDIPicE&t=718s>
(6:37 – 7:56)

SOURCE H: WHAT THE FORESTRY WORKERS SAID

Late in 1977 [Stephen] King and the NFAC prepared a detailed, scholarly 100-page parliamentary submission and presented it to the Minister of Forests, [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

But, as employees of the Forest Service, the bushmen were ordered to go back and cut the big trees down. Either they did it, or they lost their jobs and income for their families.

The Drama of Conservation: The History of Pureora Forest, New Zealand, Carolyn King, D John Gaukrodger, Neville Ritchie (eds) (Springer, 2015) pp 192–194.

