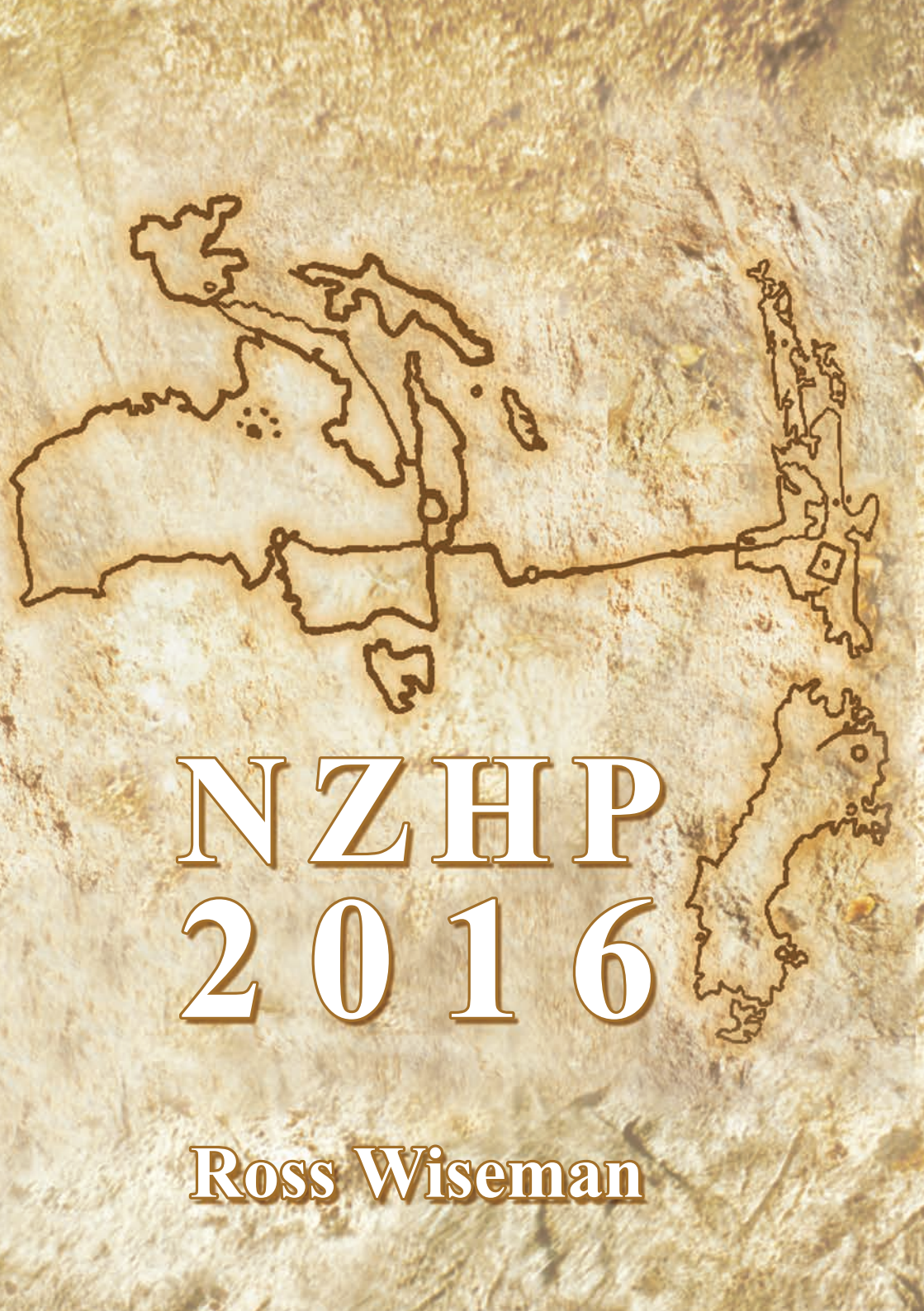
NZHP
2016
Ross Wiseman

Preview by Sir Edmund Hillary
taken from the first edition 2001

Ross Wiseman tells a rather remarkable story. Using a number of unusual rock markings on Mount Tauhara near Taupo he creates a convincing tale of how a Phoeniocian fleet visited New Zealand nearly 3,000 years ago. Can this be true? Only by reading his complex story can we form our own opinions.

'This 'World Map Mural' from Slab-rock on Mt Tauhara

This rock marking clearly shows evidence of the 1400BC red tephra

ISBN: 9780473347666

When Maori arrived in New Zealand about 1350AD, the original inhabitants of this country had already been here for thousands of years.

By meticulously analysing tephra from the previous two volcanic eruptions at Taupo, in relation to the dozens of rock markings under the ash on mount Tauhara, including the latest carbon dating evidence, Ross Wiseman has reconstructed a vivid portrait of a legendary European civilisation that reached these shores in previous millennia; which adds to research already carried out near Napier during the 1960s.

This booklet will add a new dimension to the understanding of New Zealand's Hidden Past.

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During the 1980s, Ross Wiseman owned an Auckland suburban Newspaper called The Remuera Parnell Gazette, which was a free publication.

In 1996, he established Discovery Press and has since published over thirty titles that have revealed surprising and thought provoking truths.

His previous booklet, an Advanced Culture went through two editions in May and September 2015. These have been followed by his latest, New Zealand's Hidden Past 2016, which had two editions in 2001 and 2003 that has followed in the same tradition of diligent research into understanding the questions we all would like to know.

New Zealand's Hidden Past 2016

Ross Wiseman

Discovery Press International
Auckland February 2016

Authors note: *I have always wanted to write a booklet such as this since the first edition of New Zealand's Hidden Past was published fifteen years ago. I see my own position in this scenario to be like a mirror: There will be those who do not like what they read. I would say to them just smile, because then their own image will not appear so bad; because a good mirror knows it can convince people of what they are seeing by telling the truth.*

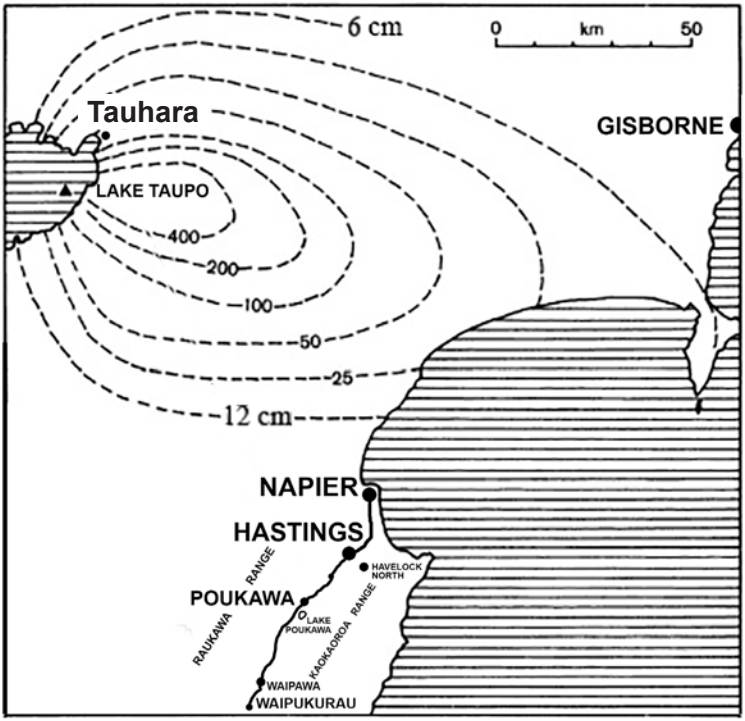
Sailing to the 'islands of light'

Abstract: *If a volcano erupts and a layer of ash from the eruption covers an artefact like a rock marking, then the rock marking must have been done before the volcano erupted. That is of course providing the ash layer has not been disturbed in the meantime.*

A rock marking is a definite line on a rock, and a number of these form clear patterns and symbols, which in turn are of cultural significance.

So, if the date of the eruption is known, then the culture in question must have done the cultural marking before that time.

At the centre of the North Island of New Zealand is a Mountain called Tauhara, situated by the shores of Lake Taupo. From its summit today Lake Taupo looks like a scintillating blue sapphire, but in the years 186AD and 1400BC, the lake erupted in the most violent eruptions the world had not seen for thousands of years, and Tauhara was covered in several metres of ash from both volcanoes.



Map showing the Waimihia 1400BC
Lake Taupo eruption ash fall and dispersal fan

In the 186AD eruption for example, weather patterns changed around the world and the sky went dark in Rome, as reported by Herodian of Antioch who stated, "Stars remained visible during the day." (Bk1, Ch14, History of the Roman Empire) While in China, a similar weather anomaly was recorded by Fan Ye.

The extreme violence of the eruptions obliterated features of the landscape and covered the central North Island in a white/grey coarse pumice ash called tephra. However, under the ash of the Taupo eruption lies evidence of a previous civilisation that inhabited the central North Island before these eruptions. The evidence they left are the Tauhara rock markings.

Speech has a short temporal range, but stone has a long one. For this reason cultures do rock markings over hundreds of years, but geological events happen over thousands of years. Cultural markings and geological events are interrelated on Tauhara to reveal the empire or civilisation responsible for them.

The hundred rock markings so far discovered on mount Tauhara are also interrelated, and although seen individually also need to be seen holistically in order to understand the world view of the culture. A rock marking is a communication device, just as we use cell phones and computers today. These rock markings are an extended cultural and economic system using stone as the communication system. It does not matter whether these communications are carved into rock or parchment, because all the empires from Babylon to the Ming dynasty left records that communicated with their outer regions and through time. These communications in a real sense constituted the empire. The study of empires has long been the study of their communications. They are the hallmark of empire, and so it was with Tauhara.

These rock markings were first exposed when a slip occurred on the mountain, so the markings must have been done before the ash was lain down, as identified by the tephra recorded on each side of the slip and the rubble left at the bottom of the slip.

Rock markings are definite lines on a rock that form a clear pattern with symbols, which in turn relate to a culture. In some places, such as rocky outcrops and nearby ridges, the ash has been eroded leaving exposed rocks and dense vegetation, but the cultural symbols although weather worn are still present, in this case being repeated both above and below the ash layer, so these exposed symbols too must belong to the same culture that inhabited the central North Island before one of the eruptions.

Archaeologist Perry Fletcher and foremost expert on New Zealand rock markings Michael Trotter payed a visit to Mount Tauhara following the massive slip on the western slopes of the Mountain in the early-1970s. A report was filed in which it was stated, 'The exposed markings have been extremely weathered over a long period of time, but the protected markings sheltered from the elements have been cut deeply and purposefully into the smooth rock face. In conclusion,

the Tauhara rock markings are very old and lack recognisable Maori features.' The two men were not prepared to challenge the existing status quo that Maori were the first to arrive in New Zealand, so they dropped the investigation. That was until 1996, when *The Spanish Discovery of NZ in 1576* was published, and was followed several years later by *The Portuguese Discovery of NZ in 1522*.

The Spanish Discovery book was the first to break through the conventional boundaries by suggesting that Captain James Cook was not the first European to land in New Zealand. After reading a copy of the book, Perry Fletcher sent a letter inviting the author down to Taupo to study the rock markings.

When viewing a rock marking for the first time it is very difficult to recognise the pattern it was conveying, let alone interpret any meaning, so I needed to climb the mountain many times to see them first-hand until I began to take photographs of many of them. Even photographs can play tricks on the eye, so I needed a better method. Only by approaching the rock markings both individually and holistically was it possible to bring an overall picture into view.

For this reason the next stage was to obtain exact copies of the rock markings. According to the Antiquities Act a rock marking is a cultural artefact, and a copy of an artefact is also an artefact. Consequently, great care was taken to produce a copy of the clearest rock marking first. Initially the rock marking had to be cleaned by brushing off loose particles before covering with a silicon rubber moulding material to produce a negative image.

Back in the laboratory, there were two methods of obtaining a copy of the rock marking. Plaster of Paris was poured into the upturned mould to give a positive image and the exact copy taken to a foundry to be caste into a more permanent aluminium plate. The plate was painted a dark colour for the background and the grooved lines a light colour. The second method used a dark coloured paint to cover the negative moulding, and then a light coloured inked roller was run over the outstanding features and photographed. The photograph was scanned into a computer and reversed to produce the image of the rock marking. In this way, the Tauhara rock markings could justifiably be given a more coherent and purposeful reading.

Slab-rock has been so named because it is a large flat slab of exposed rock about six-square-metres in area and contains many rock-markings including a large world map depicted on the outside cover of this booklet.

Another rock marking on Slab-rock is called The Map. This Map features the western slopes of Tauhara. The centre piece feature is Slab-rock itself and has a line from the centre of Slab-rock running through to a 'V-shape' in the crater wall from which a stream also flows out and the walking track enters to reach the summit. (Slab-rock coordinates: 38 degrees 41.743'S, 176 degrees 9.365'E)

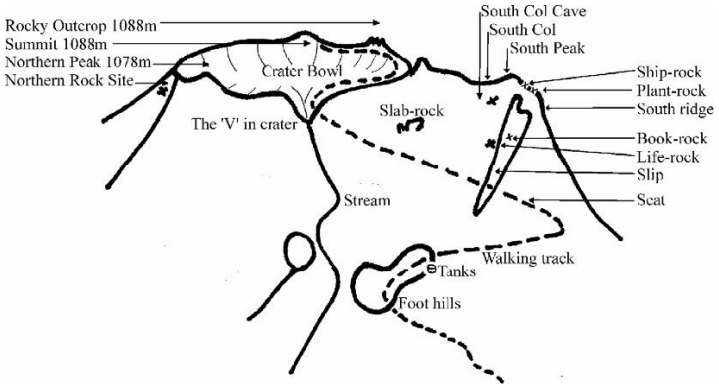
Plate-i: ‘The Map’, shows a rock-marking from slab-rock

The crater is shown in two halves each side of the line beginning at Slab-rock. The bottom left-hand side of the crater shows the ‘V-shape’ resting on its side rather than standing on its pointed end. The line running between each half of the crater lines ends in a large dot that represents the altar on the rocky outcrop summit of Tauhara. Below the altar is a short cross-line representing ‘the tunnel’. The left-half of the crater has two lines representing ridges running down towards the steeper northern slopes of Tauhara. For this reason, it is easier to reach the summit through the ‘V’ in the crater rim from the gentler western slopes.

The left-half of Slab-rock has an inverted-V shape over it. This is because there are two very large rocky outcrops containing many rock markings. On the Map they are shown as two rocks side by side, left and right; but they are actually top and bottom. The left or topmost rock is Slab-rock with an inverted-V over it, while the right or bottom-most rock has a large war-mural rock-marking on it showing warriors riding moas.

The other important feature of the Map includes the four rocky-outcrops that run down the extreme right-hand side of the Map. These four rocky-outcrops are in close alignment and were exposed when the slip occurred on the mountain except for the top one. Starting from this topmost dot is the rocky-overhang that has protected its rock making from weathering erosion. Descending to the next outcrop is Book-rock in the middle of the slip, then New-rock found below the 186AD tephra, while the lowest dot shown on the Map is Life-rock that is exposed and located on the margin of the slip. Joining these four dots are a series of lines representing walking tracks starting below Slab-rock. Some tracks pass by flat areas where there are circles representing the foothills of Tauhara. The tracks follow the ridges of these foothills that lead from the north of the mountain, which is shown to the bottom left on the Map. The main settlement of the rock carvers is located on the north side of the mountain because Tauhara protected it from the southerly winds.

The Map rock marking would have taken no more than a day to engrave, so its rocky outcrop features with rock markings are all interrelated and must have been done by the same culture. It also means the rock markings are interrelated in time with the geological events. This means if one rock marking can be shown to have been covered by an undisturbed tephra, then all the rock markings described on The Map must have been done before that tephra was laid down.



Map showing the main features of the western side of Mount Tauhara today

The western slopes of Tauhara and its features on the Map are as clearly visible today as they were in the time these rock markings were engraved, and it may be taken as an indication that the Map was done with some purpose in mind. For example, a book is written and published with the purpose in mind that people are going to read it. As paper is not a very permanent medium, it may be assumed the people going to read it are going to do so in a short period of time, Likewise, The Map must have been done with a purpose in mind, and one cannot escape from the idea this map was carved into rock with a more permanent idea that people at some more distant date would read it, and what is more be able to identify the features of the map with the features of the western face of the mountain so as to verify its accuracy.

The crater of mount Tauhara is a perfectly shaped bowl, which was covered in tephra/ash to a depth of at least two metres during the 186AD eruption. Surrounding the rim of the crater are small peaks and in the small valleys between these peaks there are moss-draped elfin forests where the sunlight filters through dense vegetation with a yellow/green hue. But there is one peak to the south that does not conform to this perfection. It is positioned several hundred metres south of the crater rim, from which a saddle-shaped ridge called a col separates it.

The western side of the South Peak is very steep, close to 45 degrees, and it has been covered by a one meter deep layer of tephra from the 186AD eruption. This is evidenced by observing the sides of streams inside the crater that easily erode

and have cut through the loose, coarse texture of the 186AD tephra layer; because the small, greyish pumice stones float in water. After the eruption it would have taken at least a few hundred years for a dense layering of vegetation and alpine scrub to cover the slopes of the South Peak and hold its one metre tephra layer firm. The western slopes are not slip prone because of the almost impenetrable dense vegetation that keeps a vice-like grip on the tephra layer, while the larger trees need to send their roots down through the 186AD tephra to get water. There are also several rocky outcrops on these slopes that allowed 'foothold' for the tephra and vegetation matrix. For this reason a slip will not occur above a rocky out crop, but usually occurs below on its down-side.

However in the 1960s, possums, and especially wild deer and pigs were introduced to Tauhara, which decimated the vegetation, and which in turn held the tephra layer together. It was not surprising then, that a large slip occurred in the early-1970s on the downside behind a large rocky outcrop close to the summit of South Peak, and a smaller one next to it in 1992 behind another outcrop a bit further down the slip. By the 1990s, when I first visited the mountain, Tauhara was a site of complete desolation with nearly all the large trees standing like dead skeletons everywhere over the western slopes, and pine trees had become established.

However, when a slip occurred on the western slope of the mountain following this animal erosion it exposed previous and older strata. Since the eruption, the strata on each side of the five metre wide slip showed there was a six centimetre layer of top soil that had accumulated. Below this top soil layer and down to about 100 centimetres was the 186 tephra, followed by a red primary tephra. A stratification analysis at Auckland Geology Department confirmed the greyish pumice ranging from sandy to gravel in size was indeed from the 186AD eruption, and the primary tephra of a red colouration had become slightly clay-altered since it had been there from the previous earlier eruption at Taupo in 1400BC, nearly 1600 years before the 186AD eruption. This stratification scenario is not only repeated all over mount Tauhara, but can be clearly seen on the road cuttings around Taupo itself and indeed all over the volcanic plateau. The slip had occurred on Tauhara exactly at the interface between these two tephra layers.

Exactly at the interface between the two tephra layers on the Tauhara slip were found exposed slabs of flat rock containing rock markings. In other words, the slip exposed the rock markings that had been covered since the 186AD eruption. Therefore, if the cultural rock markings were engraved on the top of some rocks exposed exactly at the interface between the two tephra layers and the topmost layer above it was the 100cms of tephra deposited in 186AD, it follows that the markings must have been done at least prior to that 186AD eruption by a culture occupying the Taupo region. An example of such an interface rock marking is New-rock. Therefore, the Tauhara rock markings were done before the 186AD eruption.

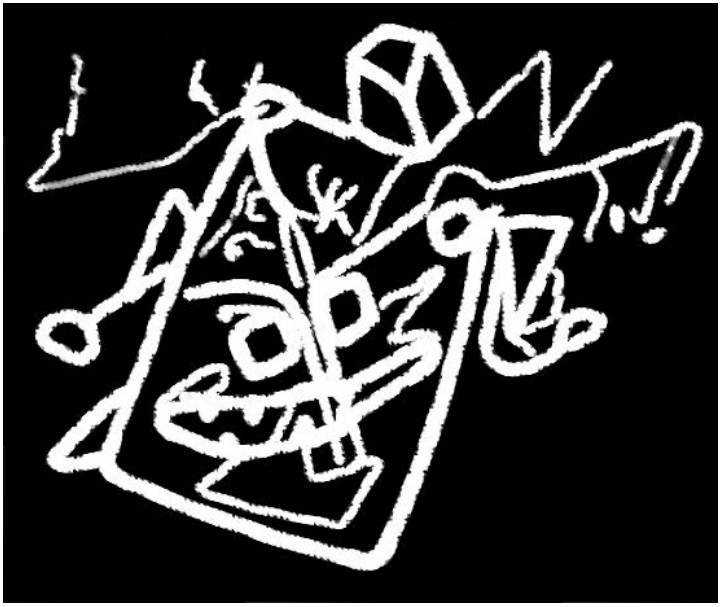


Plate-ii. Photograph of 'Side-Six' rock marking from New-rock

The best example of such a rock marking found below the 186AD tephra layer on the slip and exactly at the interface between the two layers was found half-way down the slip between South Peak and the present walking track at a site called New Rock, so named because it had been worn smooth by underground trickling water.

The rock marking shown on plate-ii from New Rock is called Side-Six, because it represents the sixth square face of a cube standing on one of its corners. The cube itself represents the head of a person and the sixth side is the face of this person. At the same time, a square turned onto one of its corners also represents a diamond shape. So here are three symbols, the square, diamond and cube, being used by a culture that expresses abstract ideas in mathematical terms.

To represent a human face in the shape of a diamond is an interesting concept, because we all know that a polished diamond reflects sparkling light, much in the same way as the eyes of a face sparkle with the life-force.

The square-shaped eyes of the face have also been turned slightly on their side in the diamond position. First we must ask about the relationship between a sparkling diamond and a human face? In my opinion the diamond shape represents the soul of the person, which is seen in a face covered by skin. One can see the two diamond-shaped eyes, which represent the sparkling soul within. In other words, this culture was aware of the universal energy that is evident by another rock marking on Slab-rock showing their 'Theory of the Universe'.

Above the eyes are lines representing eyebrows that also run down between the eyes to represent a nose. The face has a large smiling mouth with its teeth showing. So here is a culture that possesses some knowledge of the soul from a mathematical perspective, and an understanding of the existence of the universal energy within. This rock marking was a spiritual awakening for me, and I went on to develop the concept even further in 'The Mask' (refer page 11, 'an advanced culture').

There are two more mathematical symbols in this rock marking, bringing the total to five. On each side of the face are triangular-shaped 'ears' with earrings attached, and on the top corner of the diamond is a circle with a line running down the forehead that splits into two above the eyebrows. This represents a stick figure holding a trident to the right. These three small shapes at each corner of the diamond represent the three things a person needs the most.

On the left-hand side of the face are the two attached triangles or 'ears.' The bottommost 'physical' ear does not have an earring, but the topmost 'inner' or 'spiritual ear' has an extended line ending in a circle. This is the earring representing one's inner feelings.

The topmost figure holding a trident represents 'thinking' or spiritual knowledge. Tridents, or three pronged forks, are associated with the sea-god Neptune.

The earring on the right-hand side of the face is curled upwards and defies gravity, which represents the will-power of the individual, because to stand upright a person needs to exert their will power to defy gravity.

Thus, the three things a person needs the most is to listen to his/her own inner feelings, do one's own thinking, and exercise one's own willpower by having the courage to act upon one's own feelings and to follow one's own thoughts.

The representation of a small cube shown attached to the top of the face is the 'seventh-side' of the diamond that represents the great soul, which was evidently god for this culture; meaning although the thoughts, feelings and actions are a product of the soul, the soul in turn is part of and belongs to god; because this culture may have believed that god made everything from the universal energy. Certainly this culture must have glorified god at their rocky outcrop summit complex on mount Tauhara.

There are five symbols in the 'All-Five' rock marking from Apex-rock at the head of the slip on mount Tauhara shown over the next page. Starting from the left they feature an 'inverted-T' or 'hammer' shape, representing material things. Depending on how you look at the next symbol it is either a pointed lens-shape with a rounded end, or an oval with a sharp end, which represents in this context the beginning of life or birth. The large '8-shape' in the middle represents both the material and spiritual spans of a human life. The #8 on its side is also the symbol for infinity.

Showing ‘All-Five’ from left: (i) Apex-rock, (ii) Claris and (iii) Waikaremoana

The next smaller trapezium-shape is like a rectangle that leans to one side because it can’t hold itself upright properly, so it represents old age. That is the reason the symbols for birth and death are joined with a loop over the eight-symbol representing a person’s life-time, meaning the span of a human life is material (three score years and ten), but also finite because we have a soul. The fifth symbol is a bent three-pronged fork, meaning the ‘spiritual side of life’. In other words, when a human life begins the requirements of life are more material in nature, but as we grow older they become more spiritual. The implications of this ‘All-Five’ Apex-rock marking is twofold; firstly, life is a collection of all the people’s lives, and life is the sum of an individual’s different lifetimes.

The second ‘All-Five’ rock marking is a variation of the same theme as the first, but comes from a huge boulder at the base of Pitokuku peak near Claris on Great Barrier island. Pitokuku peak is a pyramid-shaped mountain about the same size as the Great Pyramid located behind present day Claris township. It demonstrates that the two ‘All-Five’ symbols are related to each other and the pre-Maori settlements all shared the same philosophy of life. Starting from the symbol on the right, it shows a lens-shape with two pointed ends representing love, and it has three extended lines like a trident representing a spiritual love. The three lines are reaching out ‘with arms’ to the next symbol, which is a diamond shape. The diamond shape represents the sparkling soul of a person. The middle symbol is an equilateral triangle with an extended line to the diamond. The triangle is old-age, the lens with trident is birth and the diamond is the human life span. This leaves the circle, which is spirituality; and the two parallel straight lines is materiality.

On the shores of Lake Waikaremoana is a huge boulder with a rock marking showing the ‘Garden of Eden’ scene on top. It shows the Tree of Knowledge (materiality), the Tree of Life (life and spirituality), the snake (death) and the leader called Zard (human life span). The snake is climbing from one tree to another tree above the head of Zard, connecting them just as in the other two markings. All three rock markings have been done on similar large round boulders, but use different symbols to express the same abstract idea. The Waikaremoana settlement tells the story of the origin of humankind in the ‘Garden of Eden’, but the other

two tell the same story with mathematical symbols. Thus, each pre-Maori settlement is telling the same story before the Old Testament was written.

Plate showing Social-love rock marking from the South Peak ridge

Ascending further on the slip there is a right-hand track near the top right leading to the south peak ridge. On this ridge is a weather beaten rock shaped like a grave stone called plant rock, which has a rock marking showing a figure standing on some lumpy cultivated ground touching a plant while walking through field. There is no 186AD tephra on the ridge, because it has eroded away. However, I noticed the Plant-rocks marking continued under the soil that was there, so I scraped away at least 100mms of red tephra belonging to the 1400BC tephra, which revealed another large rock marking called 'Social-love'. The colour photograph of this Social-love rock marking is shown on the back outside cover with its conspicuous reddish coloured clay modified tephra.

The main feature of the social-love rock marking is a large lens shaped symbol with one end pointed and the other rounded. This is the pre-Maori symbol for love and knowledge. Love is the pointed end and knowledge is the rounded end, both of which are important social forces that lead to an understanding of the social contract described in my previous booklet on page four.

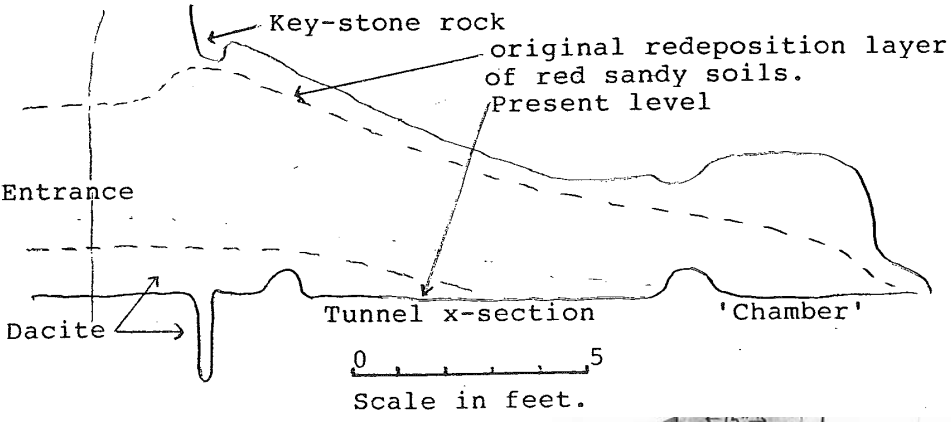
In the centre is a representation of mount Tauhara with its crater bowl and dots for the main six rock-marking sites. Leading from the central dot, which is Slab-rock, is a long 'U-shaped' line leading out of the picture at the bottom and then up to an inverted-'V' shape, which represents the main Tauhara settlement north of the mountain. Between the settlement and the mountain is another smaller 'love/knowledge' symbol, representing a 'sacred-place'.

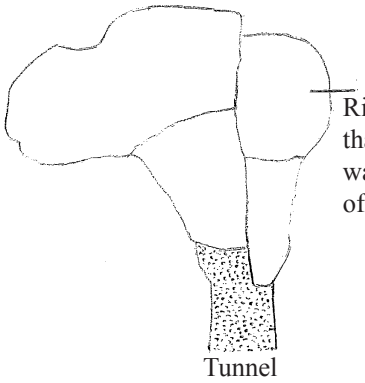
History tells us the main Minoan god was the bull; which is found represented directly above the round 'head-end' of the large love/knowledge symbol. The bull has a necklace, two horns and four legs. Below the bull is a representation of the pyramid-shaped mountain at Claris on Great Barrier island. The left-side of the mountain has an extended line reaching down into love. In other words, the Claris community was represented by the Minoan Bull-god. On the front-cover map of New Zealand it shows Great Barrier island with two peninsulas in the north, like two horns of a bull; and the island represented a bull in the form a barrier that protected the inner waters of the Hauraki Gulf. Hence it must have been known as 'Bull-island'.

To the right of the bull is a representation of either a 'weta' or a 'scorpion', and another mountain with a large round boulder in front, with the spiritual leader climbing the mountain, two parallel lines and a cube each side of one leg on the ridge of the mountain. This was the Waikaremoana settlement.

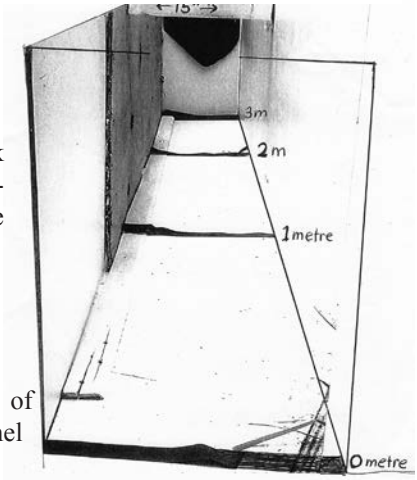
There is a ladder with seven rungs at the extreme left, meaning the ladder of creation made in seven days. A day means light, and a night means no-light. This was the universal energy of love. According to this pre-Maori civilisation, when someone loves you that love exceeds all things and nothing else matters. The right-hand side of the ladder is broken, and not clearly defined. However, the Jesus-like figure with trident is right next to the broken part of the ladder. He is holding the trident of spiritual and social love to help his followers rise up to the bull-god. Bottom extreme right is a large stick figure holding a bag in one hand and a cube symbolising god in the other. Behind the large stick figure is a smaller one. This was the mother of the baby 'Jesus-like' person who was handed down to the Maori as their god Tangaroa. The Maori stories of the Patupaiarehe and Ture-hu prove that Maori weren't the first settlers to New Zealand. They were called the 'fairy-people', because they were spiritual, had fair complexions, green eyes and knew about the universal energy. There was always great hope based on true social love and knowledge for the citizens of Minoan culture. This is quite the opposite of our culture today based on money and economics, in which there is always an impending doom hanging over our civilization, because we are pawns in a bigger game. Tangaroa had a fiery personality, and on a rare occasion I took the opportunity to ask how he had achieved the enlightenment? Tangaroa replied, "I used to go along with the flow and sequence of events in my life, but always took time between those events to think about them and become aware of what was really going on."

Another interesting feature on The Map is *The Tunnel* on the rocky outcrop summit complex. When first discovered by the author in November 1997, there was just a one or two inch gap under the 'key-stone' rock. This gap continued as a long four metre shaft running beneath the 'altar'.





Right-half of rock that has slid downwards during one of the eruptions.



Scale model of three metre tunnel

The diagrams show drawings based on a photograph looking at the entrance to the tunnel (left), and cross-section of the tunnel (right)

Excavations over the next several years revealed there was a five foot high by fifteen inch wide entrance to a three metre long tunnel that led to a cubic metre chamber at its end. What makes the tunnel so unique are the stones that have been placed over the entrance, because they have been wedged in place at one time, and the roof of the tunnel shows a remarkably smooth and well fitted rock structure in what was otherwise a fifteen-inch wide crack in the volcano that was still releasing sulphur gases after it erupted 65-thousand-years-ago. Key-stone rock had been placed over the entrance before one of the Taupo eruptions and another perfectly fitting rock placed over the top of that again. During one of the eruptions and the violent earthquakes both rocks split vertically in half and the right-hand half of both rocks slid downwards four-inches to take up the gaps were the rocks fitted into the sides of the tunnel.

Furthermore, it was noted that the tephra excavated from the tunnel was a red clay altered tephra, and next to the right hand side of the chamber was discovered a metal artefact. The orientation of the tunnel faces south and directly in line with the two eruptions on the eastern side of the lake at Taupo where the eruption tephra's came from. As the red clay altered tephra belongs to the 1400BC eruption, the tunnel must have taken the full blast of that eruption and its tephra had completely blocked up the tunnel entrance and covered the summit rocky outcrop, so that by the time of the 186AD eruption no more tephra could enter and be captured in the tunnel. After the 1400BC eruption the culture could not have returned to the area because they would have unblocked the tunnel and used the altar to continue their religious ceremonies. As the features of The Map rock marking are all interrelated in time it can only be concluded that the Tauhara rock markings were done by a metal based culture prior to the 1400BC eruption.

In my opinion, the people of this pre-1400BC culture used the chamber in the tunnel and altar complex to communicate with their gods in much the same way as the ancient Greeks did at the oracle in Delphi, and this communication is reflected in the spiritual knowledge evident from 'Side-Six' rock marking on New-rock.

Knowing the age of the Tauhara rock markings to be at least 3.4 thousand years old it was possible to compare the negative images between the weathered markings on Slab-rock with those in the Rocky Overhang marking protected from weathering. The difference was three millimetres, so Rangitaiki ignimbrite, a medium hardness rock, has a weathering erosion rate of at least 1mm / 1000 years.

Another interesting find was the Cave of Lost Skulls, which archaeologist Perry Fletcher came across this cave on the other side of Taupo Township from Tauhara on the northern shores of Lake Taupo in 1972. After his Taupo findings had fallen upon deaf ears in archaeological circles and reading a copy of The Spanish Discovery of NZ in 1576, he sent the following photographs to the author:

Photographs taken in 1972 showing the skulls in a Taupo Cave

Perry Fletcher's letter and photographs lay on my desk for one year, because I was finishing writing the *Pre-Tasman Explorers* book in 1998. Perry Fletcher took the author to the cave, where he gave me one of the jaw bones from one of the skulls, which I took to the Auckland Medical School for identification by Dr T. D. Koelmeyer, who positively identified the jaw bone as being European in origin. Then Perry Fletcher and the author returned the jaw bone to the cave of skulls, minus one of the molar teeth.

The author sent the tooth to the Rafter Radio Carbon Dating Laboratory in Lower Hutt for a reading. After a week the author rang the Laboratory to ask if they had received the tooth safely. The lady spokesperson confirmed that it had been delivered and asked where the tooth came from and if I had obtained permission from the local iwi? I said the reason no permission was required was that it was a European tooth and not a Maori one. She still confiscated the tooth.

The author's next visit was to the professor of archaeology at Auckland University. I asked, "What's going on?"

"My advice to you," replied the professor, "is if you find any artefact in New Zealand, you should immediately rebury it and walk away from it, because that is the way the regulations are and the state of archaeology in New Zealand."

After ringing lawyers it took another year for the Rafter Laboratory to return the tooth. The author placed the tooth in a small sealed container and placed it at the back of his wardrobe and forgot about it for another ten years until all the fuss had died down.

In early 2009, the author took the molar tooth to Fiona Petchey, the Deputy Director of the Waikato Carbon Dating Laboratory. The author was asked, "Where did the tooth come from and if I had obtained permission from local iwi?"

The author replied, "It came from one of my ancestors and had been in the family for some period of time (ten years)!" Ten weeks later the results came through:

Code	Lab Work #	dC13	% Modern	Result
Tooth	25511	-16.8 +/- 0.1	62.4 +/- 0.1	3787 +/- 30BP

The calibration date of 'BP' was before 1950, so the difference between 1950 and 2016 is 66-years, which is needed to be added to the result of 3787, giving the tooth a calendar age of 3853 +/-30 years. That was when the European died, but he would have been alive in New Zealand about 3.9 thousand years ago. The confirmed Carbon Dating of the tooth in 2009 at 3.9tya, it can only be concluded the Tauhara rock markings were done by a metal based European culture about 3.9 thousand years ago, give or take fifty years.

3.9tya was still about 450 years before the eruption of Thera in the Mediterranean that saw the collapse of the Minoan Empire, and 500 years before

the Taupo eruption (Waimihia) in 1400BC. When Thera exploded in a near-apocalyptic eruption in 1450BC on the Greek island of Santorini, the supervolcano buried beneath its rubble and waves the world's most remarkable lost civilisation. Minoan power collapsed and many of the survivors sailed to Phoenicia on the Lebanese coast of the Mediterranean. Thereupon the Phoenicians inherited the remains of the Minoan trading empire including the world map.

Some may wonder why the Phoenician world map includes Antarctica and the Arctic coast of Canada, but excludes Britannia and Scandinavia? This question is neatly answered following the 3-D imaging analysis of a coin minted in Carthage between 350BC and 320BC. Carthage was the Phoenician western capital in the Mediterranean. Professor McMenamin of geology at Mt. Holyoke College, Massachusetts, USA, has interpreted the design on the coin as a representation of the Mediterranean, surrounded by the land masses of Europe, Africa and on the upper left, the British Isles. To the left of the Mediterranean is a depiction of the Americas. However, the distance across the Atlantic has been foreshortened but can be accounted for by the navigator in those times determining longitude by dead reckoning and not taking into account sailing with the help of the strong current. Professor McMenamin's map coin shows the Minoan trading empire in the same way as the Tauhara world map does. (refer pp268-269, The Lost Empire of Atlantis, by Gavin Menzies, HarperCollins, 2012)

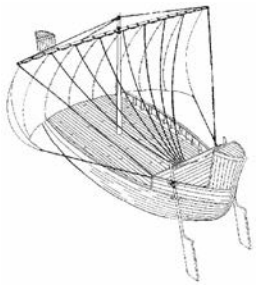


Plate-iii and Plate-iv, show two Ship Drawings: one from the rocky overhang below the south col (left-iii), and another from the South Ridge (top right-iv), including a drawing of an ancient Minoan/Phoenician ship (bottom right)

The rock drawing of a ship from the rocky overhang below the south col on the left is culturally related to New-rock because of the diamond symbol is common to both rocks. Both ship drawings are related to each other because both have an 'inverted-V'. Plate-iii shows the following conspicuous and well defined features: there is an equilateral triangular shape with rounded corners taken to represent the end-on profile hull of a ship. In the centre of the horizontal side of the triangle sits a smaller square box shape taken to represent the large oversized box-like prow and stern features of the ship, which are unique to Phoenician ships. A thick straight line runs vertically from the keelson at the bottom point of the triangle through the centre of the deck and prow and represents the mast of the ship. Atop this mast is a triangular flag. Another straight horizontal line crosses the mast between the flag and top of the prow that represents the boom, which supports a torn square mainsail that hangs from the left side of the boom and is being dragged along with the ship in the water. On the left side there is a heavy line representing a steering ore near the stern that runs from the deck to below the keel of the ship. These ancient sailing vessels were controlled by a pair of steering oars, which hung down from each side of the ship near the stern. There are lots of heavy lines on the right side of the ship in the rock marking, which correspond to the waves of the sea breaking over the windward side of the ship, because of the direction the tapered flag is fluttering and the torn sails are hanging on the opposite side. Such features are typical and unique to Minoan/Phoenician ships, which are shown in the drawing on the right.

The South Ridge rock marking Plate-iv shows the vessel seen from a side on perspective with the prominent double ended prows typical of Phoenician ships. This time the boom or horizontal yard is higher on the mast and a very heavy line represents the bottom of the square sail, which is seen hanging from it just above the equally heavy horizontal line representing the ship's deck. There are three ropes known as brails clearly seen that control the mainsail.

Above the ship's right-hand box-stern is an 'A' symbol, representing the mountainous homeland from which the ship came. Attached to the ship's left-hand prow is a pot or vase containing the divine winds that guided the ship into New Zealand waters.

Placed over the two ship rock markings located at the South Peak are inverted 'V' symbols, which are taken to represent 'heaven or the-gods' are watching over the ships in their journey far across the ocean where colonists were sent to distant lands! This would have to represent a type of protection symbol that must have been very important because it is an overarching and all-embracing symbol, also found on top of the Trilithon Gate in Tonga.

The first left-hand ship depicted under the South Col rocky overhang was experiencing tempestuous seas in strong winds, but where was this ship trying to make

landfall? As the ship rock marking is located at Tauhara in the central North Island we can only conclude the ship was trying to make landfall in these islands of the sea.

Below the inverted 'V' symbol and also above the first ship there is a large diamond shape, known as the 'diamond symbol', because a polished diamond sparkles and glitters with its light. But the Minoan/Phoenicians liked to go further in their symbolism, judging by the other symbols they made. In this case associated with a ship, the sparkling light refers to were the ship was heading through the tempestuous seas around the coast of New Zealand, which they called the islands of the sea. In other words, the effort and dangers involved in reaching New Zealand through those tempestuous seas and across the oceans of the world to reach these 'Islands of Light,' although considered a perilous journey was apparently well worth it. For this reason, the representation of a 'sparkling' diamond symbol and 'where the ship was heading to the Region of Light and in the Islands of the Sea, is what the Minoan/Phoenicians called New Zealand. For the Phoenicians before 186AD, these islands and their natural resources of moa, fish and timber must have been paradisiacal, also clean, green and calming to the spirit because they were a spiritual culture.

But how did the Phoenicians know that New Zealand consisted of a 'group of islands?' The Phoenicians knew New Zealand consisted of at least five large islands: the North Island, the South Island, Stewart Island, Great Barrier Island and Kawau Island. These islands of the sea were drawn on a large map of New Zealand on Slab-rock, marked with its five islands and seven settlements. (refer front and back cover map)

Slab-rock with its world map is located on the western slopes of Mount Tauhara between the slip and crater. It is related to the same cultural rock markings on the slip and South Peak because the same geometric symbolism has been used.

Slab-rock is large and flat, about the size of a wall in an average house today. Its world map starts on the right-hand side with an oversized outline of New Zealand, and ends on the left-hand side with a diminished map of the Americas. This would imply the Phoenicians and Minoans knew the world was round and if they continued past the Americas through the Drake Passage they would reach New Zealand.

There is a large diamond shape marked on the western side of South America and above Antarctica that marks out the South Pacific Ocean. This is what the Minoan/Phoenicians called the Region of Light. In other words, the diamond shape over the South Pacific Ocean for them represented what we call New Zealand, and which they called the Islands of the Sea.

However, there was a line running from near Brisbane in Australia to Cape Taranaki in New Zealand with a small circle between representing Lord Howe Island. These features on the map would suggest the sailing vessels also had

regular sailings between Australia and New Zealand to have also discovered the island between. There is also a line where they entered the Drake Passage instead of rounding the Horn of South America. Africa has a similar shape to the same feature on the Pirie Reis map compiled in 1513.

In particular, after the line from Australia reaches Cape Taranaki it passes south of Mt. Taranaki straight on to Lake Taupo where there is another diamond shape. In the centre of this diamond is a small circle, corresponding to the Waikaremoana settlement, meaning Tauhara was the jewel in the crown of the islands of light belonging to the Minoan/Phoenician world.

The reason the Slab-rock world map is culturally connected to Sailing-to-the-light and 'Side-Six' rock marking is these rocks have the same two inverted-'V' and diamond-shape symbols.

The Minoan/Phoenicians could also sail into the South Pacific, reaching New Zealand from the east coast of Australia, particularly after the Phoenician homeland was invaded and under the control of the Assyrians from 880BC to 630BC. However, The Prophet Isaiah wrote the *Burden of Tyre* in Chapters 23-24 of the Old Testament as follows:

"Weep, O ships of Tyre, returning home from distant lands! Weep for your harbour, for it is gone! … Stillness reigns where once your hustling port was full of ships from Sidon, bringing merchandise from far across the ocean, from Egypt and along the Nile. You were the merchandise mart of the world. Be ashamed, O Sidon, stronghold of the sea … What a history was yours! Think of all the colonists you sent to distant lands! … Who has brought this disaster on Tyre, empire builder and top trader of the world? … Wait your ships that ply the oceans, for your homeport is destroyed! … That is why in the region of light … in the islands of the sea, they must glorify god."

Isaiah wrote his account in the historical record in 725BC, describing how the Phoenicians were 'empire-builders' and 'world-traders'. The evidence would suggest we would take those claims literally, because these empire builders had reached the 'Region of Light … in the Islands of the Sea'. This means the Phoenicians in partnership with the Minoans must have discovered and established their seven settlements 'with ships of colonists' sent to New Zealand from about 1900BC to about 880BC, and definitely before 725BC. Tyre was no longer a bustling port, their population had been evacuated and 'departed to distant lands' due to the Assyrian invasion and where the land-locked Assyrians could not follow them. Well before that however, those same ships had returned to their homeland to tell of the news. This means the Minoans/Phoenicians had already built their 'global empire' and established themselves as the top merchandise mart of the world'. It also means they must have done the South Col Ships rock marking 'Sailing to the Islands of Light' before 725BC when Isaiah wrote his Burden of Tyre, and as we also know before the 1400BC Taupo eruption. That was the reason in the region of light, in the islands of the sea, they glorified god.

The Empire of Atlantis

Abstract: *Communications in the real sense* ***constitute*** *the empire, and by the 1950s students of historical empires realised that somehow the communications medium* ***was*** *the empire.* (refer, p2 Intro by Julian Assange, The Wikileaks Files, Verso Pub.2015)

It was no coincidence that the Minoan Civilisation reached its peak of prosperity from 4200 to 3500ya, when Europeans were in New Zealand 3900ya. The Phoenicians reached their peak from 3500 to 2900ya. Minoan and Phoenician fleets travelled the oceans of the world during this time, including crossing the Atlantic Ocean to North America where they mined 99% pure copper from Lake Superior. For that reason, as their world map shows, they had trading bases all over the Americas and are referred to as *The Empire of Atlantis*.

While mainland Europeans were still living in huts the ancient Minoans built palaces with paved streets, baths and functioning sewers. Unparelled for its age, the Minoans' advanced engineering knowledge gave them a sophisticated lifestyle that put their contemporary civilisations into the shade. They had intricate water-piping systems, water-tight drains, advanced air-flow management and earthquake-resistant walls. The people lived healthy and refined lives in well-built multi-storey stone houses. Secure granaries kept wheat and millet safe from rodents and reservoirs held water all year round. Terracotta pipes built in interlocking sections provided a constant supply of water pumped via a system of hydraulics. Crete was an island of magnetic attraction, the sort of place philosophers like Plato, storytellers and poets spoke of with awe. (The Lost Empire of Atlantis [LEA], G. Menzies, HarpCollins Pub.2011)

The Minoan island of Crete was placed strategically between Europe, Africa and Asia. It was a strategic prize and has been fought over for thousands of years. During the flowering of the Empire of Atlantis it commanded fabulous wealth and power, and was a society with a high level of sophistication comparable to our modern age. They had invented printing and were beginning to develop a form of symbolic writing that is evident on the Tauhara rock markings as well as the Phaistos disc that came later (refer pp191-201, *in search of the One*, and p76, *an Advanced Culture*), as well as employing astonishing realism in art many centuries before classical Greece. Their palaces had a labyrinth of 1300 rooms and were contemporary with the Old Kingdom of Egypt (2686-2125BC). Men and women were equal, and the ordinary citizens lived in cheerful houses with water reticulation. They played board games that were a version of draughts called Diamond. (LEA)

In 1982, a diver looking for sponges off the coast of southern Turkey and close to Thera, discovered the Uluburun wreck of a Minoan ship. It had floundered in a winter storm only a hundred years after Thera's famous frescoes were painted in c1305BC. The mast of the ship carried a single ten-metre long boom to hold the top of the sail that could be pivoted freely about the mast, enabling it to sail in the

wind. The sail could be controlled from the deck with ropes, allowing the ship to tack well into a head wind (LEA), much the same as described in the rock-markings of the two ships on Tauhara.

Minoan shipwrights were capable of building ships fit for ocean travel. Using bronze tools, these ancient Minoan craftsmen had achieved levels of shipbuilding expertise that Renaissance Europe had taken centuries to rediscover. (LEA)

The wreck belonged to the Bronze Age, so named after a copper alloy. It was a miraculous material. Suddenly, metal workers could change rock into metal using the magic of fire. The wreck's main cargo contained the raw materials for making bronze and in the right proportions, ten tons of copper and one ton of tin. There was 354 metre-long copper ox-hide-shaped ingots that were easier to handle, each weighing 23 kilos. The ship had bronze weapons, arrowheads, double-headed axes, rapiers, spears, swords and daggers; as well as adzes, saw screws and razors. (LEA)

The physique of Bronze Age Cretians was smaller than today, because they averaged about five-feet five-inches in height, and a shorter female could have crawled into the tunnel passage on the altar summit at Tauhara for an oracle divination.

On their return journeys from the Americas, the Minoan navigators called in at Callanish in the Outer Hebrides of Scotland where there is an observatory. At this precise latitude, the Moon's maximum altitude at its meridian passage is directly overhead. If a person looked into a well, it would be noticed that your head was directly in the shadow of the Moon. The only latitude where this occurs is at 51 degrees 10 minutes north, the latitude of Stonehenge in southern England and Callanish in the Outer Hebrides. A similar stone circle observatory was discovered at Ateamuri, just north of Taupo, but it was bulldozed down in the early 1900s.

In April 2001, the board game called Diamond was found engraved on the rocky outcrop at the head of the slip on Tauhara called Apex-rock. This was illustrated on the inside front cover of the 2001 edition of NZHP just before going to print. Diamond is a game for two players and played on a board of 7 x 7 diamond shapes with eleven assorted pieces. One player takes three pieces which are all reptiles: the tortoise, the snake and the lizard (or tuatara). The second player takes eight pieces of which six are 2-D mathematical shapes: rhombus, isosceles triangle, trapezoid or kite-shape, ellipse or oval-shape, right-angled triangle and square representing the citizens. And two are regular polyhedral solids: the cube (deputy-chief) and pentagonal dodecahedron (chief).

The object of the game is for the animals to run a race to the finish-line (heaven) by moving diagonally. This represented the game of 'Bull-rush', because the Minoans also worshiped the Bull. The mathematical shapes moved across the squares from each side on the narrow side of the diamond, in order to take the animals out and block their progress in trying to reach heaven. If the tortoise reached

heaven, it could return with greater powers, like one of the gods such as Neptune, and help the other animals reach the diamond, which was the enlightenment.

The Minoans and/or Phoenicians introduced Diamond to the ancient Etruscans and Greeks who later rediscovered the five Platonic Solids. In 1962, archaeologists excavating an Etruscan site at Milan in Italy found a dodecahedron. The rock markings on Tauhara also show they knew about the two stellated regular polyhedral not rediscovered till thousands of years later by Kepler in the 1619. The stellated regular polyhedral are very complex, but easy to identify on a rough rock marking if you know what to look for. Diamond was handed down to the ancient Greeks as the story of 'The Hare and the Tortoise', one of Aesop's fables. It became the Viking game of Knefa (fist-table), and gave rise in the Middle-East to our modern game of chess; all the places were the Minoans and Phoenicians traded. In Chess the three animals were replaced by the horse, bishop and castle, while the geometric solids were replaced by the King and Queen, and the polygons became eight pawns because the chess board has 8 x 8 squares.

Next to Slab-rock is another four-square-metre rock that is alive with a huge battle scene on its vertical face (refer pp90-98, 2001 Ed.) This battle must have taken place prior to the 1400BC eruption because it is now known 'the tunnel' on the summit of Tauhara was abandoned after this eruption. In my opinion there were later arrivals to Tauhara, including Indians, who wanted to trade their ship load of goods for the Tauhara settlement itself that was one-and-a-half miles to the north of Tauhara. There may have been some rumblings underground anyway, so the Minoans agreed and moved due east towards the rising Sun until they came to Waikaremoana where there was another smaller 'inland-sea' beside which another settlement was established. This new settlement was closer to Hawke Bay where the seasonal moa hunting was better than Tauhara. It is shown as a dot inside a large diamond-shape on the enlarged New Zealand part of the World map. (refer p67 2001 Ed.)

Sure enough the author found a large boulder on the shores of lake Waikaremoana containing rock markings. This shows *The Garden of Waikaremoana*. At the centre of this rock marking stands the Waikaremoana Chief with an outline of a lizard above his head for identification. This was the Lizard-Chief named 'Zard' for short. To the left of Zard in the rock drawing is the Tree of Life and the Tree of Knowledge with two seeds falling. A snake is climbing from the branches of this tree to another on the right of Zard.

The Garden of Eden story was based on Akhenaton (Adam) and Nefertiti (Eve). Akhenaton was concerned with the abuses in the Osiris Cult, so he started a new monotheistic religion dedicated to the worship of the Sun. The construction of their garden Palace at Amarna began in 1349BC. It was in use till about 1336BC when Akhenaton died, and it had a population of 20 thousand. It was thought at that time humans were created near the delta of the Tigris and Euphrates in

southern Iraq. The other two rivers that flowed out of Eden were the White Nile and the Blue Nile. Then the story of Moses and the Exodus took place during the reign of Ramses II, from 1279-1213BC. It would have been about this time that Genesis was written.

However, it appears that the Minoans of Waikaremoana in New Zealand already knew about the Garden of Eden story before the eruption of Taupo in 1400BC, and it must have originally been part of Minoan culture before they came to New Zealand and when the Minoans traded with Egypt. For example, a tiny American tobacco beetle was found in the visceral cavity of Ramses II body, and also in a ruined merchant's house on Thera. Akhenaton was the father of Tutankhamun, and a dozen boomerangs were found in his tomb that came from Australia. Meanwhile, Zade and his warriors on the backs of Moa waged war against the Phoenicians at Tauhara and regained their settlement before the 1400BC eruption.

In December 2005, a 4000-year-old Egyptian Shipyard was discovered at Wadi Gawasis on the west coast of the Red Sea, that proved the ancient Egyptians had also mastered advanced ship building technology mainly to send trading vessels to Punt in Sudan. The port at Wadi Gawasis was thought to have been in use from the days of the Old Kingdom, 2686-2125BC, because evidence found of Egyptian inscriptions are located in the Hunter Valley just north of Sydney in Australia. However, inscriptions found at Wadi Gawasis belonging to Amenemhat III of the 12th Dynasty, 1860-1814BC, describe the sailors setting out in their 70-foot craft to conquer 'the Great Green', which was the largest ocean of them all. This would exclude the Indian Ocean as being the great green, but rather it was the Pacific Ocean.

The Uluburun wreck also contained 130 smaller bun-shaped copper ingots, which were found to have an extra-ordinary purity of copper, and the only type of copper in the world with that level of purity after smelting comes from Lake Superior at the Canadian/American border. Bronze Age elephant tusks from India were found. Minoan ships had to pass India on their way to New Zealand. At the ancient Tauhara Settlement to the north of the Mountain there is an inscribed elephant head with a diamond shape on the forehead between the eyes and a shortened or broken right tusk, which represents Ganesh, the Elephant-god.

The lower canine teeth of a hippopotamus were found at Knossos, indicating trade between Africa and Crete. The Uluburun wreck had Amber, the earliest sites of which came from the Baltic, c1725-1675BC. There were 28 rings made from a large shell that provided evidence of trade between the Mediterranean and the Indo-Pacific region. Having established themselves at the Waikaremoana settlement the Minoans would have trekked to the seasonal moa hunting grounds at Poukawa by following their trails through the bush.

The Poukawa Moa-hunters of 4000ya

Confusius said: *When a wise man points at the Moon, the critic examines the finger.*
Abstract: *The 1960s were known as the Golden Age of NZ Archaeology. That was when a Hawke's Bay farmer over a 15-year period, Russell Price and later a group of well-known scientists, carefully recorded and surveyed a significant human settlement prior to the 1400BC eruption of Taupo. There was much debate in the media for many years. Finally by the late 1970s, a young geologist who had almost completed his PhD wrote an article in the Journal of the Royal Society of NZ. In this article he disputed the indisputable, sank the unsinkable and doubted the undoubtable by ignoring blatant and proven facts.*

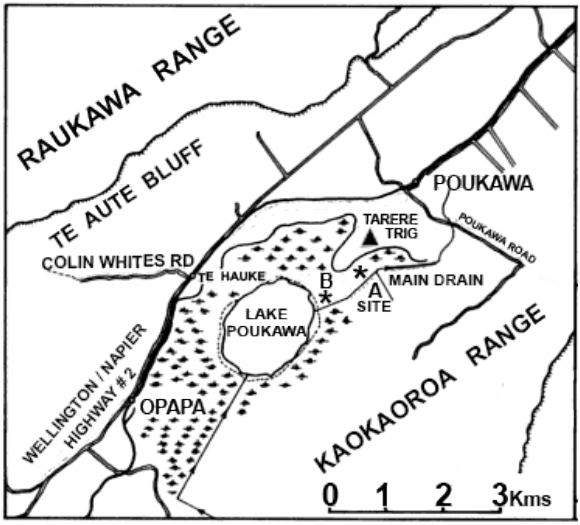
It is my duty as a freelance writer to expose the deception that goes on in academic circles. To show what really happens behind the scenes that the general public are completely unaware of, because in the end I believe the truth catches up with everyone. This is not a conspiracy theory. I would just like to make one point; why should scientific research be destroyed by those that call themselves 'scientists', but who are really politicians in disguise collecting fat pay checks and making their careers out of debunking those who go to the effort of putting their hands to the soil and doing the hard graft work to try and tell the public the truth?

In 1888, Augustus Hamilton, Director of the Wellington Museum, had been digging for moa bones at Lake Poukawa, which is situated in southern Hawke's Bay on the North Island's east coast. It is 20 kms southwest from Hastings on the #2 Highway.

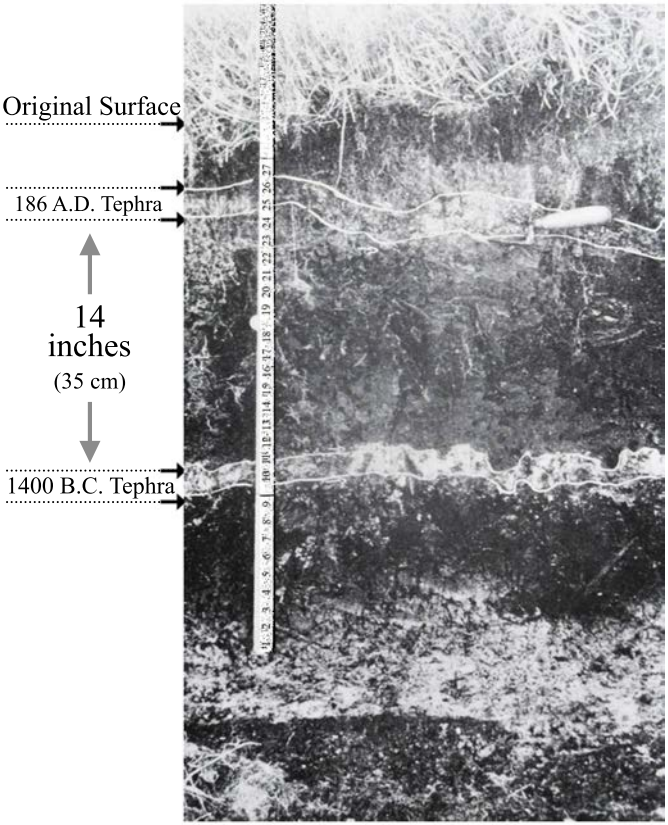
With reference to the map on page two of this booklet that shows the Waimihia 1400BC Lake Taupo eruption dispersal fan, the thinning of the pumice ash deposits continue all the way to the Poukawa swamp depression. (Vol. 24:305-324, G.P.L. Walker, Dept. Geology Univ. Auck.)

The Poukawa swamp lies fifty kilometres to the south of the 12 centimetre dashed line, identified by W.A. Pullar in the December 1970 NZ Journal of Science. (Refer pp687-705, Deposits of Archaeological Significance) It lies in a depression containing numerous geological fault lines running northeast/southwest and is traversed in the middle by an active fault that passes through the Lake. The depression is bounded on the east by the Kaokaorao Range and the Ruakawa Range on the west, as shown on the page two map.

The top most map over the next page shows a stream from Lake Poukawa that splits into two wide and shallow streams close to the archaeological sites A and B, and through an extensive area of swamp plants including bulrush and flax, which provided excellent feeding grounds for many types of birds. The Lake and streams were abundant in fresh water shellfish called Hyridella, fresh water fish and crayfish common to the North Island.

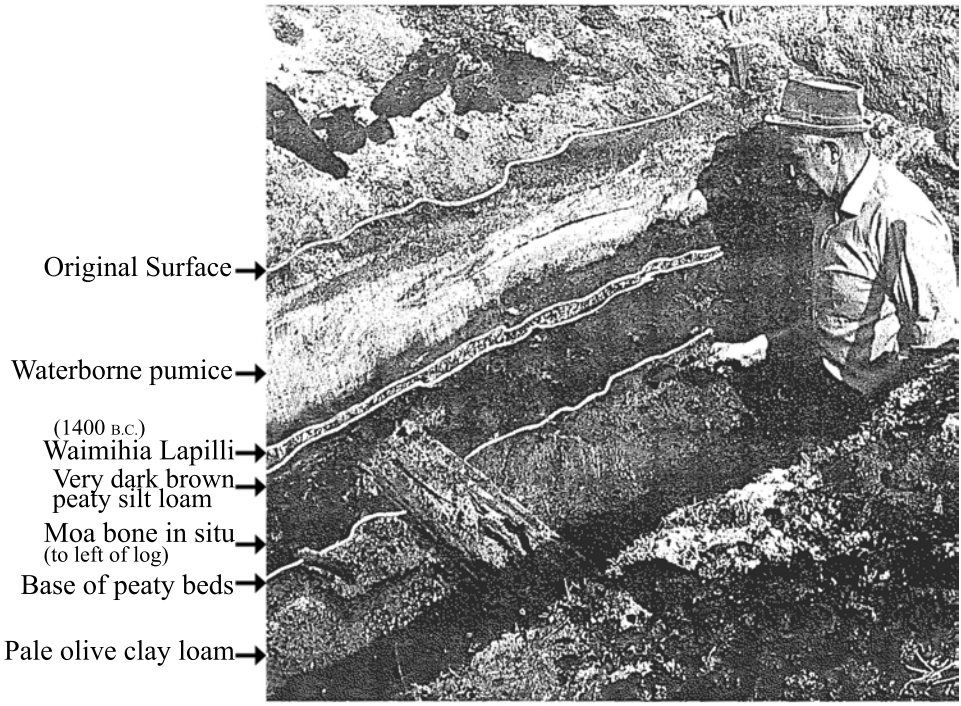


Map showing Lake Poukawa depression with archaeological sites A and B



Photograph by Webby showing typical layers of strata at Poukawa

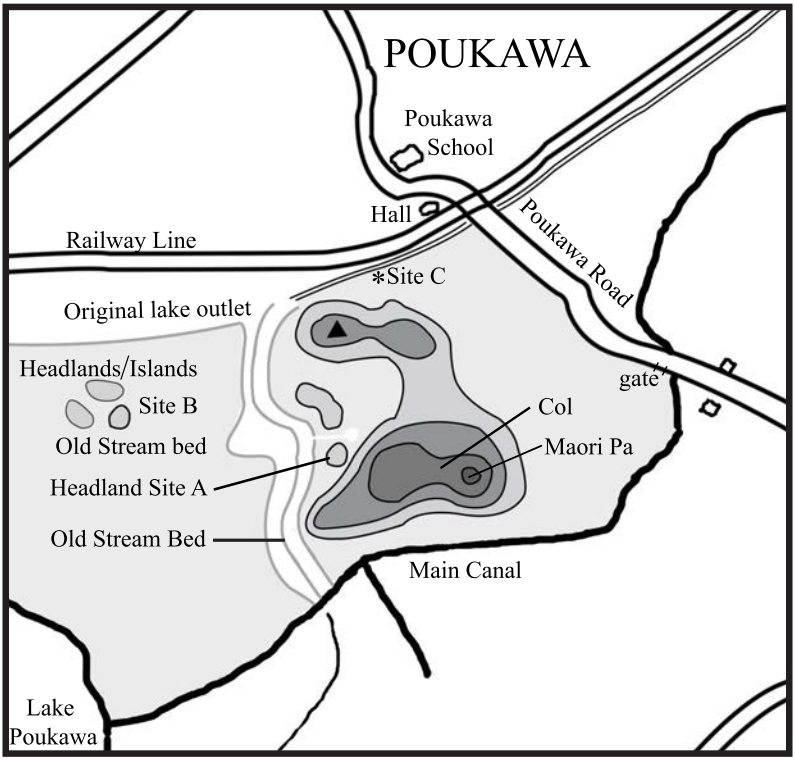
The Webby photograph on page 21 shows a typical strata profile at Poukawa with two ash deposits that came from the two Taupo eruptions. They have formed well defined and easily identifiable layers less than a metre from below the top soil layer. The three foot ruler shown to the left in the photograph gives some idea of scale. The two ash layers have been outlined in this black and white photograph, and have also been marked by arrows to the left of the photograph. The uppermost ash layer belonging to the 186AD eruption tephra is two inches thick and about four inches (10 cms) below the original ground surface. Another 14 inches (35cms) below this again is the bottom most ash layer from the 1400BC eruption tephra, which is also about two inches (5cms) thick. Soil samples were taken immediately above and below each of the two tephra bands for carbon dating to check for a positive identification. This was done by New Zealand's foremost soil expert, W.A. Pullar, who worked at the Department of Scientific and Industrial Research, in Whakatane. These two ash beds had to be positively identified because of the importance of Russell Price's archaeological work. Although the two ash layers blanket the surrounding hills in the north-western part of Hawke's Bay, they were too thin to be traced continuously in some parts of the Poukawa depression where there was water movement or erosion on exposed ridges. In the 1931 Napier Earthquake there was some earth movement at Poukawa. The ground was not uplifted as such. Rather, the lake bed including the Raukawa Range further inland was tilted slightly including the western side of Trig Hill, were the areas most affected.



The photograph by Michael King on the previous page 26 shows Russell Price in a trench pointing with a trowel at the bottom of a peat layer below the 1400BC tephra where evidence of modified moa bones were found

Over the next six years from 1956 to 1962, having positively identified the two Taupo ash layers, Russell Price uncovered extensive deposits of moa bones below the 1400BC ash layer. The photograph shown immediately above at site-B (N141/12) shows Russell Price holding a trowel in his right hand and there is a spade handle to his left. To the left in the photograph is a log and in the left-hand corner is a boa bone sticking out of the strata in situ below the 1400BC peaty silt layer. This stratigraphic layering at Poukawa with the 1400BC ash layer clearly showing has been outlined and labelled in this black and white photograph. Above the 1400BC Waimihi Lapilli layer there was no 186AD tephra, instead a one-foot thick layer of 186AD redeposition waterborne pumice caused by a flood about a decade after the 186AD eruption.

It was underneath this 1400BC tephra layer that Russell Price positively identified signs of Human Habitation. This included modified moa bones with indisputable cut marks by which people had been able to suck the marrow out, including stone tools of obsidian, soap stone, and a carved pumice discus were also present. Not to mention fire blackened broken moa bones from a midden.



Map showing headland sites at Poukawa

Russell Price was a surveyor and farmer involved in the drainage operations of the lake and digging of the canal during the late-1920s. Returning some years later he realised with the number of moa bones coming to the surface it certainly was not a natural occurrence. He noticed there was a series of metre long lower leg bones in the original swampy area between the headlands a metre or so higher than in the bog. This got him thinking. The moa legs had all been cut off at the knee joints, and that sort of thing doesn't happen naturally either. He thought maybe a large eagle had scratched at the bones. But no, the occupation sites on the headland were only seasonal, as people must have come there during certain months of the year to catch moa. The people would have driven the Moa from the headland and rushed them into the swamp at the crossing points between headlands.

Russell Price saw these crossing points before the canal was built, and when the moa bones turned up his fascination started. He could see the moa would be confined on the headlands before being driven off as they tried to reach higher ground, but as they crossed the swampy ground between headlands they became stuck in the mud. The two largest species of moa, Dinornis robustus and Dinornis novaezelandiae, could disembowel a man with just a single kick of its claws, but with their heavy weight they got their legs stuck in the mud and were defenceless. That was when Russell Price asked himself the following question, "Why were there masses of one-metre-long leg bones?"

Russell Price figured out that the people then only had to cut their legs off at the knee, because there was an avalanche of lower leg bones in the bog. Russell Price found the fat from the cooked meat had saturated the ground under the hearths below the 1400BC tephra as well.

Russell Price started to look into the face of what he did not believe himself. But he looked further. He took the hard evidence, and it was very clear what he was proving. A spade was a spade. Ron Scarlet of the Canterbury Museum helped Russell Price identify the moa bones. Dr Falla did the carbon dating for Russell Price including the artefacts that went back 4000 years. Russell Price also identified five new species of extinct coot, which was a type of pukeko. And W.A. Pullar did the soil analysis.

Russell Price was very, very thorough in what he did. What was below the 1400BC stratification level was sealed in and definite, and 100% under the ash shower. He was completely and utterly thorough in whatever he did, and only went as far as he could in reaching a conclusion. He was an earthy and practical man who always stayed in his comfort zone as common sense dictated and he would never go beyond his own certainty, never drawing conclusions on possibilities. He did not want to be connected with people that planted evidence. At the same time it was very exciting to open a cut and find evidence upon evidence of a pre-1400BC culture in New Zealand.

A Statement of Belief was drawn up and signed at Poukawa by five scientists who all agreed there was no redeposition of tephra and the stratification composition of the tephra and peat meant anything below those layers had to have occurred prior to the 1400BC Taupo eruption. The names of the five scientists who all agreed with W.A. Pullar were: Dr McCone, Dr Fleming, Dr Kohn, Dr Rafter and Dr Vucetich.

According to independent researcher and author John Tasker, who wrote in his book *Chain of Evidence*, "The statement of Belief vindicated Price and Pullar's claims. That's what this all comes down to: jealous scientists bickering over the date of dirt. Whether New Zealand's first inhabitants died during the Taupo eruptions is not known – human bones have still not been found at Poukawa, but the wealth of evidence left behind should be indisputable proof that someone was there".

"Why was the very comprehensive and utterly proven work of farmer and archaeologist Russell Price deliberately and unfairly torpedoed, without rational substance by Dr Bruce McFadgen? The careful work undertaken by Price at Poukawa, over a 15 year period between the 1950s and 1970s, was fully endorsed by New Zealand's leading experts in the science of 'ash band layering' … individuals of the calibre of Alan Pullar, along with highly respected colleagues, such as leading geologists Wellman, Kohn & Vucetich. They confirmed that Price had, indeed, found undeniable evidence of human occupation including middens, artefacts and structures, which preceded both the Taupo volcanic eruptions of 186AD and 1400BC. Moa bones found at very low levels below bands of 'air layered' volcanic strata, had been cooked, cut with tools and broken apart for the extraction of their marrow sometime around 1500BC. Why has this astonishing evidence been suppressed and ignored?" (refer pp138-155, Chain of Evidence by John Tasker)

The academic community claim the rat remains found by Dr Richard Holdaway were due to disturbed strata. Dr Holdaway is recorded as saying in the NZ Listener Magazine, "Most archaeologists have never actually excavated through two feet of ash. The ash seals everything underneath it. You can see every last wormhole in it and you see where there is damage to it, so if something is underneath you know it was there before the ash fell." Critics have questioned the accuracy of his rat carbon dates, but Dr Holdaway has since tested their accuracy by dating another small animal, an extinct duck, below the Hawke's Bay/Taupo tephra. Although Dr Holdaway does not believe people were here in New Zealand more than 3400 years ago, he proved rats were brought to New Zealand 2000 years ago.

In an interview with New Zealand researcher and writer Martin Doutre in 2014, he stated, "I've seen the diggings at Poukawa myself. When Price did them he would do a dig in one place, leave a place next to it for others to follow and

check his work, then continue on in the same sequence. However, the academic community at Victoria University who mostly never got their hands to the soil, with their degrees and clean white coats, stepped forward to tear Price and Pullar apart. It resulted in a lifetime of anguish and disappointment for Price and Pullar. Critics claimed the 1931 Napier earthquake jumbled Prices layers, mixing up the artefacts. Also the bones with cut marks were merely due to the claw marks of the massive Haast's Eagle the naysayers said. In the summer of 1961, the Auckland Archaeological Association (AAA) arrived, and Jack Golson pounced on Pullar. Would the AAA and Polynesian Society maintain their reputations if they sided with Price's findings? Evidently not!" Said Martin Doutre

A local farmer identified only as 'AA' stated the following, "Many during those times could not bear to consider New Zealand's history having to be rewritten. The statement of belief was signed but never published. Price gave his daughter who lives in Hastings a large piece of modified timber from a temporary shelter found beneath the 1400BC tephra for safe keeping, but after all the bad publicity that came through, she burnt the piece of wood in the fire in disgust. Even if Price had found the bones of Jesus Christ, including the evidence all around, it would never be accepted by the academic community! What I'm saying is, here is a case of these politically correct people selling their souls to the devil. They are moral cowards. That means they are the sort of people who have no moral values what-so-ever, because they would rather have paid positions of power and even accept knighthoods than accept the truth of what has been discovered."

Another local farmer 'BB' who knew Russell Price stated, "Russell Price had three dig sites; A, B and C, they were all on the neighbours farm. I used to visit and assist him digging at the sites very often over a twenty year period. Now that is a long time in anyone's books, so I knew him pretty well, and came to understand his thinking. His wife used to drop him off in the car at the site and he would walk onto the site every weekend and sometimes weekdays as well with a packed lunch, and do all his excavations. Sometimes he would take the pumpkin seeds from his lunch box and plant them. In the following years he would harvest the pumpkin's and often take home bigger one's than he had in the first place.

"If an artefact was found below the 1400BC tephra layer for example, then that artefact belonged to a time period before 1400BC, because Alan Pullar had carbon dated above and below each layer at the dig site. Pullar only adopted a low profile when the scientific community and the media turned the 'thumb-screws' on him. Pullar started to feel the heat; he would have begun to imagine in his mind's eye the vultures circling overhead. Meanwhile, the team of Auckland University scientists helping Price disappeared back into the woodwork, and there has been a wall of silence to this day."

"Well, why did you let this incredible discovery remain unacknowledged, and why have you remained silent for the last fifty years yourself, which in effect has thrown NZ archaeology backwards for half-a-century?" the author asked BB.

"What can you do Ross? There was nothing before Russell Price to indicate what would be discovered. Don't forget Russell Price had all the big guns turned on him; there was Dr. Duff! There was McFadgen! There was Professor Green! They all did a hatchet job on Price, and he was terribly, terribly disappointed by it all, and then he died. Those scientists who criticised Price were telling deliberate lies!

"There was a lot of evidence, but not necessarily the kind of evidence you could put in a museum case. At the time Dr Duff (1912-1978), who was the Director of the Canterbury Museum had just published his lifetime work on NZ History and did not want to recall and change his book to accommodate Price's discovery. The 1978 paper by McGlone on pollen distribution and forest destruction at Poukawa really applied to the site from somewhere else, because trees do not grow in bogs. Certainly, pollen and seeds come down with the streams and rest on the lake bed. Professor Green (1932-2009), also did a 'wonderful job' on Price by his denials."

"What about McFadgen's 1979 paper?" I asked BB.

"Obviously, McFadgen could not overturn the depth of analysis Russell Price had gained over several decades, so he had to ignore the main bulk of evidence. The vicious attack was well planned by those working behind the scenes at Victoria University. Here was a Yes-man and still quite young and not completely aware of the realities of the world. His main objective was to focus on the smaller points and exaggerate them, ignoring the bigger picture and thus taking the more ultra-conservative stance. What he did was use his position in academia, the official institutions that financed him and the alarming site rebuttal to divert attention away from the totality of what Russell Price did. It succeeded because naturally people take more notice of negative shock treatment than good news!

"As a result, McFadgen made his career out of it. What he wrote was complete and utter bullshit! How a man like that can build his career on total bullshit is unbelievably amazing to me. It brings the entire university system into question and disrepute by the fact that they did not question his 'findings', and it makes a mockery out of the academic world and everything it stands for!

"And what is even more amazing is that what McFadgen did was even acknowledged by the academic community and media in the face of the real evidence. As I understand it, he wasn't even an archaeologist at the time. It was a bullshit paper without the necessary scientific steps; while Russell Price was sitting on Carbon Dating evidence going back four thousand years!

"There was NO disturbance either, or what McFadgen called, 'Intrusive evidence'. For a start, he came and examined the site when Russell Price was

not there; quite a sneaky move. Price always filled in his cuts after he dug them and knew where everything was, because the site had been surveyed. It takes a real expert to know the right place to dig after that, so that was probably the reason McFadgen found disturbance with tephra layers in all directions. Actually, McFadgen screwed up so badly in his paper, he did the amateurs a favour by allowing for future digging, because it was never acknowledged as an official archaeology site."

"What about the cracks he found in the peat that he claimed the modified moa bones fell through or intruded into lower layers?"

"Yes, it is true peat cracks when it dries out, but remember peat does not dry out when it is covered by a tephra layer and top soil, and no one is going to make an encampment in a bog are they? They will make an encampment on the hard ground of a headland. McFadgen walked about 20 metres northeast from the headland site-B and uncovered the top soil/tephra layer there, allowing it to dry out for a few days, took a photograph of the exposed and cracked peat, placed the photograph in his 1978 paper and said the bones fell through the cracks to below the 1400BC layer. He even got the scale wrong on the map he drew of the paddock it was in, calling the scale kilometres instead of metres. Unbelievable that no one has noticed that over a fifty year period.

"Yes, the surface of the site would have had some disturbance for establishing a layer of grass for grazing sheep or cattle, but why would a bulldozer come into a paddock grazed by only sheep. But McFadgen was terribly misleading and seems to have distorted the facts and introduced anomalies out of proportion, making a big fuss out of side issues, while disregarding the core evidence. This created confusion in the public mind for those who had never actually been to the site themselves. The area floods YES, but these waters are very static and there is no earth movement except the shellfish that raised the stream beds by about a millimetre per year!"

The author remembers listening to the heated debate on the radio during the late-1960s over Russell Price's discoveries. The post-186AD flood was mentioned as evidence that dating was incorrect, a tidal wave had mixed up the pumice stratification, and after the 1931 earthquake the archaeological material was redistributed, which made the material seem older than it really was. This argument ignored the 1400BC tephra deposit that remained in situ, which is clearly shown in the above photograph on page 25. As the reader can imagine, the naysayers were running circles around Russell Price, because he was a slow talker, and the radio announcer let the opposition have the last say. "I learnt one very important lesson from it all; arguing is falsity and that kind of media talk proves nothing!"

THE END