



THE NEW WORLD
Te Ao
Hou

Published for the Maori Purposes Fund Board
by the *Maori Affairs Department*

No. 1
Winter 1952

E tata tope e roa whakatipu



'A forest is easy to destroy but it takes a long time to grow.'

Some of the most valuable forest in New Zealand is protected by the Tuwharetoa Rural Fire Committee under the chairmanship of Mr. Alfred Grace. The fire officers of the committee are all of Maori blood: Messrs. A. M. Kirk, Wai Tamaira, Pat Maniapoto and Bob Mariu. Using radio communications they can bring capable and well-equipped fire crews quickly into action.

*But remember, **only you can prevent forest fires.***

Keep New Zealand **Green**



Department of Conservation
Te Papa Atawhai

The New World

Published for the Maori Purposes Fund Board by the Maori Affairs Department

Te Ao Hou is intended as a magazine for the Maori people. Pakehas will, we hope, find much in it that may interest them and broaden their knowledge of the Maori, but this publication is planned mainly to provide interesting and informative reading for Maori homes. Te Ao Hou should become like a 'marae' on paper, where all questions of interest to the Maori can be discussed. Of course the size of the paper does not permit private and personal questions being brought up, but any subject that affects the general good can be discussed here.

For the first issue, the Editor has had to write a good deal himself to start the ball rolling, but in future he hopes to be able to rely on contributions, especially from Maoris, articles, poems, drawings, photos, or anything else of interest. There will be no objection to rough drafts of contributions by writers who may not have time to give them final shape. When contributions are accepted, they will be paid for.

In the last few years Tribal Organizations and others have stimulated many Maori activities, sports, haka competitions, marae improvements, arts and crafts. In this way a true Maori world is slowly shaping itself to stand beside the Pakeha world. The Maori, in general, earns his living in the same way as the Pakeha. Life on the marae, sports, haka, arts and crafts therefore have to wait until times of leisure and relaxation. Yet, if these recreational and artistic interests are developed, they will make life in a predominantly Pakeha world more satisfying. They can, in fact, be the basis of a Maori culture in which his identity will be preserved.

Te Ao Hou

I Taia E Te Tari Maori Ma Te Poari Mo Nga Mea Maori

Ko Te Ao Hou he pukapuka ma te iwi Maori. Ko te tumanako kia raroto hoki tenei pukapuka ki te Pakeha, a tera pea e kitea e ratou etahi mea hei whakamahorahora i o ratou whakaaro ki nga tikanga Maori, otira e kiia ake ra ko te kaupapa nui o tenei pukapuka hei kawhe korero ki nga kainga Maori ki te iwi Maori. Ano te ahua o tenei pukapuka he 'Marae' hei whakawhaititanga i nga whakaaro Maori. Otira i te mea tera e paku noa te Pukapuka nei kaore e taea te panui nga take pakupaku me waiho ko nga take whanui mo tenei wa.

Mo te putanga tuatahi o te pukapuka nei na te Etita te nuinga o nga korero i whakawhaiti, engari mo nga putanga e tu mai nei ko te tumanako kia riro te nuinga o nga korero ma te hunga rawaho e tuhi otira ma nga Maori. Kaore he whakahe mehemea ka haere mokamoka noa mai aua korero hei te Tari whakatikatika ai. Ka utua nga Kaituhi o nga korero e taia.

J roto o enei tau tata ka nui te rongo o nga mahi a nga ropu a nga iwi ki te whakaohoho i nga mahi Maori a ma enei mahi e ora tonu ai e kaha ai te tipu a te Maori i roto i te ao Pakeha. He tika ra me mahi te Maori penei ano me te Pakeha kia ora ai; engari he mea pai tonu te mahi i nga mahi haka, i nga mahi whakairo i nga wa watea hei whakataruna a hei whakaahuru i to te Maori i tona kawa. Ka manaakitia enei mahi a te Maori e Te Ao Hou, a i nga wa ka taea mana e whakamarama nga mahi a Te Kawanatanga mo te iwi Maori.

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Contents

Did the great fleet visit Rarotonga	02
Te Rangihiroa's rich life, rich distinctions, rich legacy <i>by G.S. Roydhouse</i>	03
Ngaruawahia <i>Fortress of Maori Culture</i>	06
Maori food	08
Epi Shalfoon	09
<i>Loss of Popular Musician</i> New industry develops a new industry	10
<i>Bay of Plenty will be Transformed</i> The last home of the Moriori <i>by E.D. Woollett</i>	12

Editor

Erik Schwimmer

Contributors

Distinguished contributors included S.M. (Hirini) Mead, Pei Te Hurunui Jones, Reweti Kohere, Joan Metge, J.C. Sturm, Kingi Ihaka, Maharaiia Winiata, Turoa Royal, Leo Fowler, Hone Tuwhare, Barry Mitcalfe, Rowley Habib (Rore Hapipi), Patricia Grace and Riki Erehi, while works by older poets and storytellers (Mohi Turei) were revived. There were also annual literary competitions in Mori and in English.

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Did the great fleet visit Rarotonga?

J waimarie Te Ao Hou ki te whiwhi ki nga ahua e mau ake nei o nga wahi, ki ta nga korero o Rarotonga, i rere mai ai nga waka o te Heke nui o tatou Tupuna.

Kaore i te ata mohio etahi ki te tata o te whanaungatanga o nga Rarotonga me era atu iwi o nga Moutere ki te Maori. E ki ana hoki a Ta Apirana Ngata no Mangaia mai te kaupapa nui o nga iwi o Ngatiporou a e mau mai na ano nga ingoa kainga no reira kei te ngutuawa o Waiapu.

Ko etahi o nga tipuna Maori o taua Heke Nui kei te taunaha ano nga Rarotonga o Aitutaki me era atu moutere no ratou ano aua tupuna ko Uenuku raua ko Ruatapu nga tupuna e taunaha nuitia ana.

Tera tonu ra e tilka i peka aua waka o te Heke nui ki Rarotonga a no reira ano etahi o aua waka a i rere mai i nga waahi e mau ake nei nga ahua.

Kei te wharangi 207 o te Pukapuka a S. Perry Smith ko Hawaiki ko nga korero a tetahi kaumatua a Tamarua mo nga Hekenga mai, e ki ana a ia 'Inamata ka rere atu i konei a Te Arawa, a Kura-aupo, a Matatua, a Tokomaru, a Tainui me Takitumu. Kotahi ano te rerenga atu o enei waka.

He korero motuhake to Takitimu. Ko ianei te waka tuatahi mai ki Rarotonga o te heke i a Tangiia a ko te tuatahi ano te rere ki Aotearoa. Ko te korero, i hoki mai ano taua waka ki Rarotonga, a e mau nei te ingoa Takitimu i tetahi o nga hapu o Rarotonga. Kihai a Tamarua i whai kupu mo Horouta ka mutu ano tana korero ko Oturoa te rangatira o runga i a Tainui.

Ki ta Tamarua kiki tonu a Rarotonga i te tangata i te taenga atu o aua waka no reira ka reia mai ko enei moutere. Ko tetahi putake mo te rerenga mai ki Aotearoa ko Toka-motu i tanumia, ki ta Rarotonga korero, e Ngahue ki konei i tona hekenga mai i Hawaiki.



Aitutaki—the place from which the Arawa canoe is said to have left for New Zealand. There is some evidence that the Aitutaki people are especially closely related to the Maoris. For instance, the greeting 'Tena koutou' is used in Aitutaki as in New Zealand, but in no other portion of the Cook Islands. Their language in other respects, for instance the dropping of h-s, is reminiscent of the language of the Aotea canoe people.

Te Ao Hou has been fortunate in obtaining from the National Publicity Studios the photos printed on these pages. They depict the places where the canoes of the principal fleet left Rarotonga, according to the Cook Island traditions.

It is not always realised how close the Rarotongans and other Cook Islanders are to the Maori people. The late Sir Apirana Ngata considered that an important element in the East Coast tribes came from the island of Mangaia in the Cook Group. A large number of the place names of Mangaia are found round the mouth of the Waiapu River.

Some ancestors of the Maoris, alive at the time of the great heke, are well known to the people of Rarotonga, Aitutaki and other islands of the Cook, and also the Society groups and are revered as their own ancestors. The most famous of these are Uenuku and Ruatapu.

It may therefore well be true that, as the Cook Islanders say, the great heke visited Rarotonga before coming to New Zealand, or even that some of the famous canoes were actually built on Rarotonga, before they left the bays shown in these photographs.

Mr. S. Percy Smith (Hawaiki, edn. 1904, p. 207 ff), describes a conversation he had with an old Rarotongan chief called Tamarua, during which he was told that several migrations were known in that district. 'Once,' said Tamarua, 'there sailed from here a fleet of several canoes, the names of which were (in Rarotongan Maori) Te Arawa, Kura-aupo, Mata-atua, Toko-maru, Tainui and Taki-tumu. They all went away together as one fleet.'

Takitimu had a special place in this tradition. It was said to be the first canoe to arrive in Rarotonga with Tangiia's migration, and also the first to leave for New Zealand. Unlike the other canoes, it is said to have returned to Rarotonga after visiting New Zealand. Thus the Takitumu tribe of Rarotonga was founded.

The Rangihiroa's rich life, rich distinctions, rich legacy

by G. S. Roydhouse

Aotearoa had no better known ambassador-at-large, the Maori people no greater champion than one of their own sons, the distinguished, wise, human, learned but modest, Te Rangihiroa. As Sir Peter Buck, K.C.M.G., D.S.O., M.A., Litt.D., D.Sc., M.D., Ch.B., doctor, politician and soldier, he was the last of New Zealand's Maori knights.

His accomplishments in ethnology and anthropology—particularly when he was Director of Bernice P. Bishop Museum, Honolulu—spread far beyond the Pacific seas over which the ancestors of his people steered their sturdy canoes centuries and centuries ago in search of land and a home.

He died in office at Honolulu on December 3, 1951, in his seventy-second year. Countless people knew him simply as 'Peter'. The well-deserved honours bestowed on him made him none the less approachable nor warped the strains of modesty and friendliness uppermost in his many-sided character. This was complemented by the Irish strain of his father.

In point of fact his father's name was William Henry Neal, better known in the Taranaki, Whanganui and Wairarapa districts as 'Buck' Neal, and his wife as Mrs 'Buck'. It was from this nickname that Peter gained his European surname, and from his mother's only brother he took, when he had reached his 'teens, the name Te Rangihiroa, or more correctly, Te Rangi Ihiroa. It was through the death of this same uncle that he received his very first name of Materori— 'death on the road'. The uncle became ill while travelling to his home and collapsed and died on the roadside.

'It must always be borne in mind that I had the good fortune to have a Maori mother,' he said speaking in Ngati Poneke Hall, Wellington, during his last visit to New Zealand and his people. Ngarongokitua ('Tidings that Reach Afar'), taught him to read and write in the Maori tongue. She died when he was but a youth and his grandmother, Kapuakore ('Cloudless') cared for him until his early teens. She lived to be 102 years old and she was, he recalled, 'more tattooed than any woman I have ever seen or heard of among my people.'

Discussing his mixed blood Peter has said, 'I would not change for a total of either.' And again, 'To my despondent fellow halfcaste I can truly say that any success I might have

achieved has been largely due to my good fortune in being a mongrel.' It would take a man with terrific pride in his ancestry and race to say that.

Peter was never more sincere than in these utterances, and in them can be found the key which so often turned his thoughts toward the future of the Maori race. He expressed his feelings plainly more than once during his visit to New Zealand, thus: 'It is impossible for us to maintain our isolation as a pure Maori people. The process of mixing has been going on for generations and it will continue. We cannot make any law about it, and it is not desirable to make a law about it.

'We must have freedom. They talk of freedom of thought, the freedom of worship. In this country there is the freedom to mate with those you live. And under these conditions this process of mixing ... is a law which has come about out of a human law and I think it is one which will bring about a greater unity and fellow feeling and cooperation between the two races in this country.'

Peter saw in the fusion of Maori and European blood the rising of future generations in which there would be no difference between Maori and Pakeha. 'We are all New Zealanders,' he said, 'and should go forward together ... I see in the future the development of a fine race of New Zealanders composed of Pakeha and Maori.'

Peter Buck becomes a medical officer

'Peter, my boy, you come to school tomorrow,' said the man who was to be his first schoolmaster at Urenui. He obeyed and was the only Maori boy in a roll of 17 pupils. He resolved that he would succeed in his work as well as the best of the others, and did so.

When he left Urenui primary school he accompanied his father to the Wairarapa and worked on Ica station, near Masterton, for 10s. a week. His thirst for learning was quickly noticed. He was always asking for books, and a pedlar and a parson helped him with his learning.

The parson was Rev. J. C. Andrew, a former Vice-Chancellor of the University of New Zealand, Mainly because of his influence Peter

was enrolled at Te Aute College (1896–1898). While he was there two medical scholarships were offered. Peter worked hard to obtain one, and was successful, but not until he had compressed a tremendous amount of study into a very short period. In less than a year he absorbed sufficient of the Greek language required for a pass in the medical preliminary examination—a feat which has never been equalled by any other New Zealand scholar. In athletics, too, he shone.

He graduated in medicine at Otago Medical School (M.B. and Ch.B. 1904; M.D. 1910), later joined the Department of Health and became chief medical officer for the Maori people (1905–1908).

As chief Maori medical officer he travelled widely in the North Island and gradually acquired an extensive knowledge of Maori metaphor and simile, and an almost complete education in Maori classics and traditions. He saw, too, the necessity for sweeping health reforms among his people if the race was to increase, progress and prosper.

In his time he saw the Maori population increase from 45,000—its lowest ebb—to 50,000, and thought that advance a minor miracle. In later years he was to confess his amazement and astonishment that the race could have doubled to 110,000 and his great pleasure at the non-fulfilment of dire predictions that the Maori race would die out.



Portrait of Peter Henry Buck dressed in Maori costume and holding a taiaha. Taken by an unidentified photographer, circa 1930s.

Brief adventure into politics

After the death of Hone Heke in 1908 Peter the following year made his first excursion into politics. He ‘married’ the Northern Maori ‘widow’ and won his byelection without making a single speech. The mother of the dead statesman regarded the seat in Parliament as the ‘widow’ of her son and to show her appreciation of the fact that Hone Heke’s body had been brought back to the north by chiefs of the south, she and her people made an unprecedented gesture by asking that someone outside Ngapuhi tribe carry Hone’s mantle. Peter was chosen.

He wanted to resign before the next general election, but he was persuaded to fight for the seat, and he won. In his electioneering campaign he experienced an incident which brought home to him the truth in the old adage, ‘Cast your bread upon the waters and it will return unto you a thousand-fold.’

At Pawarenga a big 20–stone Maori suffered a deep cut right down the middle of his head when he was tipped from his ‘four-wheeler’ while collecting kauri gum. Peter was called on to attend him and eventually sewed up the wound with a darning needle and some silk thread. A few days later he examined the wound and found that it had healed perfectly despite his ‘bush’ surgery. The stitches were removed and he forgot all about the matter.

After the speeches the man, addressing Peter, said they had already been visited by ten other candidates for the seat. ‘I have given these other ten the same reply: ‘My vote is for the man who sewed up my head.’ Then he removed his battered old grey hat and revealed the scar.

Subsequently Peter found himself in the short-lived Mackenzie Cabinet and for three brief months was Minister representing the Native race with the rank of Hon. Dr. Pita Te Rangihiroa. He was also Minister in Charge of Cook Islands, the Public Trust and the Government Life Insurance Offices.

Some time later he arrived at Sweetwater to advance his election cause and was greeted by a man he thought he had met, but wasn’t sure. Also in 1918 he re-joined the N.Z. Medical Staff. However, he was evidently the leader there and called the people together to listen to the visitor’s political speech.

Peter put a lot of care and thought into his Parliamentary speeches, as Hansard records will show, and when he could he infused a delightful sense of humour into either criticism of or comment on whatever was before the House at the time. One of the contributions to debates for which he will be remembered occurred during the discussion on the Daylight Saving Bill. He said during his visit to Wellington in 1949 that he did not like the idea of daylight saving being considered a discovery of the 19th century. The Maoris had daylight saving long before when, according to Maori mythology, the sun moved so quickly over the arc of heaven that they did not have the time to cultivate their plots and do the many other things they wished. The famous Maui and his brothers prepared a noose and they went to the hole in the east where the sun came from, and snared it.

The sun could not struggle because his arms were tied, and Maui ordered the sun to cross the sky more slowly. But Maui could not keep pace with the sun and so he broke his legs with a club, and the result was that the god was lamed and moved slowly according to orders.

In 1914 Peter resigned the Northern Maori seat to Tau Henare, then failed by 100 votes to capture a Pakeha seat—in emulation of Timi Kara—and with the outbreak of World War I left New Zealand as a medical officer. His wife—he was married in 1905—also accompanied the contingent as a nursing sister. It is one of the few instances on record of both husband and wife going overseas to serve in the same war.

He was transferred to the infantry and raised from captain to the rank of major and was appointed second-in-command of the Pioneer Battalion. ‘Although I got that elevation in rank with an increase 5s. a day I lost 10s. 6d. a day medical corps pay!’ he said remarking on his promotion. Peter served with the First Maori Contingent on Gallipoli (1915), was second-in-command of the Battalion (1916–19), and in actual command in the later stages of the war. Also in 1918 he re-joined the N.Z. Medical Staff. He had two amazing escapes from death, once on Gallipoli when he had only just reached shelter as a shrapnel shell burst uncomfortably close overhead; again near Flers, on Bezanin Ridge. The major and

a machine-gun subaltern were returning to camp when a ‘Whizz-bang’ grazed the latter’s shoulder and burst in the ground in front of the major’s feet.

Much of the history of the Maoris in World War I was taken from Peter’s diaries which he kept with meticulous detail and accuracy. He repeated on many occasions when he was last in New Zealand that the Maori had proved in two great wars that he was a man who could hold his own with any other race. No one will dispute that assertion.

In later years he was able to prove that the Maori weaving technique, the forms of carving, pa construction and protective works, were all developed in New Zealand and by the Maori people themselves, and do not exist elsewhere in Polynesia. This was a most momentous deduction, and it was reached only after an opportunity to see more of the Pacific world had been presented to him.



Taranaki Daily News.
Sir Peter Buck and Mr Papakakura, during their student days in Dunedin, shown chasing a (stuffed) moa. The photograph was arranged by the then director of the Dunedin museum at a time when it was still believed that moas of this giant type (dinornis) were still extant when the Maoris landed in New Zealand. It is now known that the Maoris only found smaller species here to grapple with.

I believe that the future of the Maori people is to be neither extinction nor absorption no conflict as to make them lose their identity. What is taking place is a blending of the two races, a blending which will in time produce the future New Zealanders who will have derived physical and cultural superiority from the intermixture of the two stocks.

*Peter H. Buck
(Te Rangihirua)*

Otago Daily Times.

The Dunedin Public Library Association some years ago asked Sir Peter Buck for a statement of his beliefs as an anthropologist. Sir Peter's reply is kept in the city's collection of letters of New Zealand notables.

Polynesian research tour

In 1927 he met the director of Bishop Museum and other members of the museum staff who were in Auckland on their way to the Second Pacific Science Congress in Australia. Peter, with five other New Zealanders, was sent by the Government to represent the Dominion at the congress. In that year Bishop Museum embarked on a five-year research programme in Polynesia and he was invited to participate in this work. Before he left New Zealand, however, he saw into print his next Board of Maori Ethnological Research publication. The Material Culture of the Cook Islands (1927), the Board's first memoir.

Fate decided his length of stay overseas. At the end of the period Bishop Museum sent him as a visiting lecturer to Yale University's school of anthropology. The appointment was renewed for various terms which gave him the opportunity of examining the Polynesian material in several European museums—in particular that in the British Museum which comprises the finest collection. New Zealand and Hawaiian, in the world.

The next 20 years were to be the busiest and most productive in his life, and his energy and output are reflected in these handsome legacies he has bequeathed to posterity: Samoan Material Culture (1930); Ethnology of

Tongareva (1932); Ethnology of Manihiki and Rakahanga (1932); Manganian Society (1934); Ethnology of Mangareva (1938).

In his famous Vikings of the Sunrise (1938) the world was introduced to some of the romance associated with the settlement of Polynesia by a stone age people who rank among the world's great navigators, as well as to some autobiographical details of Te Rangihirua himself. This work was followed by Anthropology and Religion (1939); Arts and Crafts of the Cook Islands (1944); Introduction to Polynesian Anthropology (1945); then, finally, his classic, The Coming of the Maori (1948).

This book in itself is a romance, and grew from a lecture with the same title given at Cawthron Institute in 1925, which summarized some phases of Maori history and culture. The lecture was later reprinted by the Board of Maori Ethnological Research, and years later the Maori Purposes Fund Board proposed another reprint as it was being used as reading matter in the subjects of Maori and anthropology for the B.A. degree of the University of New Zealand. Peter was asked if he had any alterations or additions to make to the original lecture and, he says, 'In an optimistic mood I offered to write a book in place of the original lecture.'

The offer was accepted, but World War II and various other responsibilities delayed the fulfilment of his promise. "The seedling planted in 1925 has grown somewhat in twenty-odd years, but it retains its old title ..." he said.

At the time of his death Peter was engaged on what he would have regarded as a labour of great love ... a tribute to repay in some degree the debt he felt he owed to Bishop Museum and its founder, Charles R. Bishop, who was married to Bernice Pouahi, the last of the Kamehameha dynasty of Hawaii. Bishop was Hawaii's first banker. He amassed a fortune and the Museum was established as a memorial to his wife who predeceased him. It is known that Peter had prepared most of his material on Hawaiian arts and crafts before he visited New Zealand, and that for a few months prior to his death he was assembling more, but it is not clear whether his work had reached the stage where it was ready for the printers. It seems apparent that this monograph will

be published posthumously. Doubtless it will stand as a memorial to the institution to which he brought added lustre, and through which he gained world distinction and honour.

All his scholastic honours, awards, medals and diplomas have been bequeathed to his old college, Te Aute—surely no finer gesture could have been made by any old boy, and nothing finer could he have done to inspire others to follow the lead he and other distinguished old boys have established. Indeed, if in this way he remembered his old college, which subsequently opened so many other portals to him, might not others make their contributions?

Ka pu te ruha

Ha hao te rangatahi.

'The old net is laid aside, and the new net goes afishing,' was a proverb Peter quoted frequently when he was last in his homeland. He used it, too, for the finish of his memorial 'Vikings of the Sunrise'.

This is the Maori chant he liked best of all:

Piki mai, kake mai

Homai te waiora ki au

E tutehua ana te moe a te kuia

I te po, po, i rarua ai a Wairaka

Ka ao, ka ao, ka awatea!

'Come hither, draw nigh.

Bring unto me the living waters of life.

Ah! Troubled has been the rest of the aged in the night,

But now it is down! It is down! It is light!



Peter Henry Buck. ca 1909.

Ngaruawahia

Fortress of Maori culture

Turangawaewae Pa covers only some twelve acres; yet few contributions to Maori progress during the last thirty years have been greater than the building and unceasing improvement of this pa.

Great Maori leaders who finally emerged as national figures have always been devoted to the advancement of their own people. Sir Apirana Ngata began by establishing farming among his own Ngati-Porou. His ideas were spread by the support of his tribe, and this meant not only 'moral' support but support in terms of hard work and hard cash.

The late Te Puea Herangi, grand-daughter of King Tawhiao, followed a similar pattern, but with a difference. This difference lay in her conviction that the Maori Kingship could be made the core of Maori life among the Kingite tribes. The message of the Maori Kingship, as Te Puea understood it, can be plainly seen at Turangawaewae. Seldom can the Maori art of expressing ideas through the design of carvings, buildings and maraes have been more effective.

The visitor first notices the forbidding palisades; he is struck by the strength—almost the disdain—expressed in the carved punga heads facing him at regular intervals.

The visitor enters the marae: meticulous care and punctilious tidiness. Goodness only knows how often they mow the lawns, trim the edges, remove the weeds: not even a piece of waste paper on a pathway. The effort made to achieve all this tidiness with voluntary labour may be imagined.

The carvings show the complex and illustrious ancestry of the Waikato arikis. The seven cornered dome is made to symbolize the seven canoes from which they claim descent. Figures representing the captains of the several canoes stand out boldly at each of the corners. In the central windowpane of the main door the King's arms are painted. The main state chamber is the dining-room. Here, the decoration is extremely rich and powerful. Even the slide between dining room and pantry is elaborately carved—in fact, it is one of the finest carvings in the hall. One looks admiringly at the precious table mats, the splendid tukutuku, and the richness of every detail; no labour was too great.

The impression is of a monumental work, especially as one finds it among the Maoris of that district where the collecting of money for communal projects—at least until fairly recently—was enormously difficult, because there simply was no money. Most of the King's Pa was built by free labour on a most extensive

Ceremonial house of King Koroki.



scale. For long, what money was spent had to come from sources like the ‘Whitebait Fund’, accumulated by Ngati Tipa and Ngataierua fishermen, who put aside a penny for each pound of whitebait they sold.

The careful maintenance of Koroki’s house with its roomy halls, its well-appointed kitchen, and beautiful grounds, is an act of continuous devotion and homage to their King on the part of the Pa inhabitants. But far more activity is seen than mere maintenance. On the Saturday morning of my visit a truck arrived with bricks for a garage; men were finishing a new wharepuni ‘Pare Hauraki’ for visitors to the annual Coronation Day gatherings—the lining was just being put in. The carvers had finished their work, but the slabs were still in the workshop. Everyone seemed confident the house would be finished by October. These wharepuni, of which three are already complete, are in themselves fully fledged meeting-houses, although the decoration inside is simple, in accordance with their function—that of sleeping-houses. In the carvers’ workroom there were no fewer than three craftsmen who had preferred the arts of their ancestors to the Ranfurly Shield match; on other Saturdays the number of carvers is



Haka and action song being performed at Mahinarangi meeting house, Turangawaewae marae, Ngaruawahia.

much greater. Also working was the lady who keeps the shop at Turangawaewae; this shop is run on the strictest lines, and its proceeds help in the maintenance and development of the Pa.

How Turangawaewae Pa was built up with immense hard work—there were certainly no ‘handouts’ for the builders of this pa—is a wonderful story which cannot be told in this article. As all suitable land for a pa on the historic site of Ngaruawahia had been confiscated after the war of the sixties, this area had to be bought back. The purchase price had to be earned by Te Puea and her people by collecting flax in the swamps, and when the purchase price was earned once, the vendor raised the price, and it had to be earned again. Then blackberry had to be cleared; a whole hill had to be shifted to even out the ground; the earth had to be carried away in baskets, ‘Chinese fashion’, so it was explained to me. Sanitation and modern living had to be introduced. In one great effort after another the halls and meeting-houses were built.

Turangawaewae is by no means considered complete as yet. There are many plans for improvement, both in the public buildings and in home construction. For this reason the Turangawaewae sawmill project was started: the Pa now owns a fully fledged sawmill, and a tractor of the heaviest type. Te Puea planned to have this mill used for the cutting of timber required in the pa, either for meeting-houses or homes. There is no doubt that in Dave Katipa the project has a competent works manager. If it proves successful, the communal way of life at Turangawaewae will become much easier to manage, because essential supplies and a source of ready money will always be at hand. It is for this reason probably that Te Puea was so keen to have the sawmill established during her lifetime.

What of the future? The tribes have accepted the Maori Social and Economic Advancement Act; the settlement of the Waikato claims against the confiscation of their land has resulted in co-operation by the Waikato with the Government. Obviously attitudes are changing. Yet the achievement of Turangawaewae can easily remain, and develop under the new circumstances. This highly cultivated spot has always shown, if one looks beneath the surface, a blend of the two cultures. And what a painful, lonely task it was for the people of Turangawaewae to achieve that blend! It was a rare sort of social pioneering, through which chaos was changed into order.



Princess Te Puea Herangi, granddaughter of King Tawhiao. 1884–1952.

Maori food

Nga kai a te Maori



The traditional foods of the Maori people built splendid men and fine looking, strong women and all of these foods were gathered from New Zealand's soil or waters. With the coming of the pakeha and his food, however, the Maori people are forgetting some of their own foods and adopting more and more of the pakeha foods.

But Maori food is good, very good. Kumaras are, in almost all respects, as valuable to the body as the white potato. Of course, if kumaras, or potatoes, are peeled thickly much of the nourishment is lost. The best way of all to cook kumaras is in a Maori oven, in their skins, after careful washing. Every Maori knows that this is the way to get the true flavour of kumaras.

Secondly, puha or rauriki, is a green vegetable which can be compared favourably with cabbage, silver beet or spinach. In addition the Maori method of cooking puha, in which all the liquid is drunk, is superior to the common pakeha practice of straining off and throwing away the vegetable water. The more puha is eaten the better.

The Maori people have always been great fish eaters. May they ever remain as fond of it for fish is a fine food—one of those which build strong muscles. Octopus, sea eggs, rock oysters, crayfish, kuku paua, pipis, pupurore—only milk beats these as a body building food; they are much better than red meat for building strong bones and teeth.

Again, New Zealand coastal waters are rich in such fish as hapuku, rawaru, tarakihi, snapper, kahawai, mango, patiki, kuparu, kanae, tope and countless others. Fish since mankind began has been one of his staple foods if he was fortunate enough to live near the sea or a river, and if he did not he was prepared to barter much of his possessions for the precious fish, or dried fish. Long before we knew anything about the components of foods we knew that fish was good for building muscles and for preventing the disease known as goitre.

Fresh water eels should never be despised for they, like the oil from the livers of fish, contain a substance which makes our bones strong and straight and helps to keep our teeth free from decay.

Pakeha food such as meat, bread and tea has come and come to stay, but do not neglect your own excellent foods, your puha, your fish and your kumaras.

Ko tetahi tino kai he puha. E rite ana tona pai hei kai ki te kapiti, ki te silver beet ki te spinach ranei. A ko ta te Maori tunu i te puha kei ko noa atu i ta te Pakeha tunu i te kapiti, notemea ka kainga te puha a ka inumia te wai kohua, tena ki te Pakeha ka ringihia atu te wai kohua.

Ko nga kai ake a te Maori he kai whakatiputipu tangata, hei te tane te pakari o te tangata a hei te wahine te atahua. Ko aua kai no Niu Tirenenei ano no te oneone no nga awa no te moana ranei. No te taenga mai o te Pakeha me ana kai kua wareware haere te Maori ki ana ake kai a kua kaingakau ki a te Pakeha.

He tino kai nga kai a te Maori, ko te Kumara e rite ana ki te riwai tona pai hei kai. Otira mehemea e matotoru ana te piira i te kumara i te riwai ranei ka moumou te nuinga o te whaipanga o te kai. Ko te tino tunu o te kumara me hangi kiri me ata horoi i te tuatahi. E mohio ana te Maori ko ia nei te tunu reka o te kumara.

He kai kaingakau na te Maori te ika. A he mea pai tenei notemea he kai whakapakari te ika i te tangata. Ko te wheke, te kina, te tio, te koura, te kuku, te paua, te pipi, te toheroa a ko te pupurore etahi o nga kai a te Maori, a mo te whakapakari i te tinana tangata ko te miraka anake kei runga atu i enei. Kei runga atu enei kai a te Maori i te miiti mo te whakapakari i nga iwi a i nga niho o te tangata.

Ka nui tenei tu ika kei Niu Tirani nei, te hapuku, te rawaru, te tarakihi, te kanae, te kahawai, te tamure te mango, te patiki, te kupara, te tope, te aha noa te aha noa. Ko te ika, mai rano tetahi o nga tino kai a te tangata, mehemea kei te taha moana ki te taha ranei o te awa tona kainga a mehemea kaore ka hemoa nuitia e ia te ika. Kua mohio noatia atu he tino kai te ika.

He kai pai ano te tuna wai maori, notemea he kai whakapakari i nga iwi a i nga niho o te tangata. kua noho nga kai a te Pakeha hei kai pumau engari kua te Maori e wareware ki ana kai papai.

Epi Shalfoon

Loss of popular musician

by Bert Petersen

The death of Epi Shalfoon last May was certainly a great blow to dance music throughout the country, and especially in Auckland. His funeral saw the largest gathering of musicians I have ever attended.

His life, remarkable in many ways, ended in the midst of the music to which it had been dedicated. He collapsed while dancing with his daughter, Reo.



Epi Shalfoon, a musician of Maori and Lebanese descent, was an influential pioneer of jazz and dance music in New Zealand.

How did Epi Shalfoon, born in Opotiki in 1904 of a Maori mother and a Syrian father, become the most popular figure in the history of dance music in Auckland?

Epi's full name was Gareeb Stephen Shalfoon. Gareeb was given the Maori pronunciation of Karepi, later abbreviated to Epi. His mother, whose maiden name was Mary Hopa, is still alive in Opotiki today. Epi had his early education at the Opotiki Convent School, and later went on to Auckland Grammar School for three years secondary education. He started his first dance band, "The Melody Boys," in Opotiki, in 1924. The band, in which Epi played the piano, 'clicked' immediately with the dancing public. He later changed to saxophone, and this was to be his principal instrument in the years to follow.

In 1928 he moved to Rotorua, opening a music store there called 'Melody House', and it was typical of Epi that instead of advertising that his store was opposite the Post Office, he announced that the Post Office was opposite Melody House. His band, still the 'Melody Boys', was an instantaneous success in Rotorua, being regularly featured at the Majestic Ballroom. The band played at all the biggest functions in the surrounding districts, even travelling as far north as Hamilton and Te Aroha, and in 1930 they received their first Auckland engagement.

Around this time Epi made three movie shorts, accompanying vocalists Ano Hato and Dean Wharetini.

It was with this same band that Epi Shalfoon broke into the musical life of Auckland, where he settled in 1934. Here his band played regularly every Saturday night at the Crystal Palace ballroom to packed houses, until his death earlier this year. Such a nineteen-year term is an all-time record for Auckland.

On his arrival, Epi accepted a post with Atwater's Music House, where he served successfully until, some years later, he joined the Mutual Life and Citizens Insurance Co., where his engaging personality eventually made him a most successful salesman. In the meantime he expanded his musical activities. His band was featured from IZB, at the 'Musicians' Ball'; and he made recordings—in fact did everything and played everywhere with what was probably the most popular band in the country.

An innovation that Epi introduced to Auckland was his dance band bureau (eight bands available) providing orchestras for all manner of functions, a service successfully maintained for many years.

He was a great battler for the musicians' union, serving on the executive committee for many years, and being appointed on several occasions as delegate to the national conference.

Epi's daughter Reo sings with his band. His brother Tony, who plays alto-saxophone and was associated with Epi in many of his early successes, has for many years led his own band, which has also proved a popular one.

Epi made his friends in the musical world not only with his unequalled personality, but with his generosity and kindness to all, notably to young musicians.

Quite a reasonable theory, but many other bands do the same without comparable success, and as Epi said himself to me: 'My band is not the best band in town by a long way, but it's the most popular band.'

There I think is the answer. It was a good band, played popular music, and had its supreme asset in Epi's personality.

Some young readers would no doubt like to follow in Epi's footsteps and achieve fame and fortune in the same way. So would I, and if I knew how to do it, I would try it myself.

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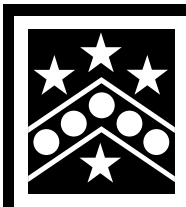
New Zealand develops a new industry

Bay of Plenty will be transformed



Bill Walker, foreman of the beater room, has Pakehas as well as Maoris working for him. The chemicals and other constituents are mixed together. The mixture determines the quality of the board.

Some Twenty-five years ago, people began to become aware of the great possibilities of using New Zealand grown forests for paper production. By then, many people were aware of the amazing rapidity of growth of certain timbers in New Zealand soils, especially pinus. It would be cheaper to grow the type of young pine tree used for paper production in New Zealand than in almost any other country, because of the short period of growth of the trees. The Government had some experiments carried out in the United States in 1928. A few years after that an Australian Company, named 'Timberlands Woodpulp Ltd.', arranged for some more detailed investigations. It was proved experimentally that the New Zealand woods used in the experiments (pinus insignia, rimu and tawa) were suitable for the manufacture of Kraft wrappings, board, newsprint, writings and high-grade white



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papers. On the basis of these experiments the Whakatane Paper Mills Ltd. was founded in 1934 with a capital of over £2.5 million.

So far, these paper mills have made a significant contribution to the problem of finding work for Maoris in their home districts. As the first of several mills that are planned in the Bay of Plenty area, it has pointed the way, not only to the employment of local people, but also to training them in a highly skilled trade.

The whakatane board mill

The mill started operations in July, 1939, a few weeks before the beginning of the war. By this time seedlings planted out in the company's 46,000-acre plantations in 1928 were ready for manufacturing processes. During the war the plant produced an average of over 11,000 tons of cardboard per annum, which was in excess of New Zealand's pre-war consumption. At present production stands somewhere around 15,000 tons per annum.

The rather specialized machinery used is Swedish. The exact processes through which the pulp passes on its way to the cardboard stage are rather complicated to describe, but roughly the treatment is as follows. Cardboard consists of three main pulp constituents, namely the pulp ground from the freshly cut

trees, imported chemical pulp and waste paper. A common furnish for a good strong cardboard used extensively today is approximately 30% waste paper, 50% ground wood, and 20% imported chemical pulp. In addition the production of cardboard requires an enormous water supply. The Whakatane mills take 3,000,000 gallons daily from the Whakatane River.

The pine trees are cut into 3 feet bolts, debarked and then fed into the grinders. These machines consist essentially of a large revolving carborundum stone against which the logs are forced under pressure in the presence of a stream of water. As the stone grinds the pulp from the log the stream of water carries it away. Exceptionally big motors, 1200 h.p. each, are required to drive each grinder. The groundwood pulp, which now has the appearance of porridge, is subsequently passed through screens and refiners prior to being pumped to the beater department.

Here the mixture is made which decides the quality and properties of the board. Apart from the main constituents described above, various chemicals are introduced: rosin and alum for sizing and to prevent the penetration of moisture, starch for hardening and stiffening, clay for loading, wax emulsions for water proofing, and dye for colouring. After further refinement the mixture passes to the board machine. The fibres in the wood are now entirely disentangled. In the board machine the fibres are piled together, pressed and dried to form the final sheet.

Maoris take part in production

The mill employs 425 workers of whom 110 are Maoris. An executive officer at the mill, in conversation with Te Ao Hou correspondent, expressed the opinion that he considered his Maori workers to be of the same quality as the Pakeha workers. He made another statement which may interest those considering the setting up of industries in the smaller Maori centres. He said that the Maori worker at the Whakatane mills, who generally has his ancestral home in the district, does not tend to move around quite as much as the Pakeha worker.

Various of the Maori workers have skilled and responsible jobs, some have become foremen. One Maori boy has been apprenticed to the mill's painting shop. The really important jobs in this industry, however, are filled by people who are paper and board experts. The mill is training cadets to be such experts. Of these cadets, two at present are Maoris and the mill is interested in getting more, as long as their school record is a good one.

Cadets are placed in the sales department, to be trained in the selling work on which the mill ultimately depends, the programming of production, and the purchasing of raw materials. After a year they go to the laboratory where they are taught the routine controls made at various stages of production, the checks of the raw materials coming in, and so forth. Cadets then are sent to the various departments of the factory to learn how the factory is run. The total course lasts five years. At present there is also a voluntary effort on the part of some of the technical officers who take classes at night and teach those cadets who are interested in the scientific and theoretical background of paper-making. The boys are taken to a sufficiently high standard to sit the examination of the London Paper Guild and gain a diploma valid over the whole of the British world.

It is clear that in the not so distant future New Zealand may well produce the great bulk of her requirements not only in cardboard but also in other classes of paper. The total requirements for all kinds of paper and board in New Zealand are 100,000 tons annually; a good part of this could be produced by the projects now contemplated in the Bay of Plenty area. It is important for the Maori people to have their own skilled men and experts in this new industry right from the beginning and take an active part in the development of these products from their ancestral soil.



Two cadets. Training at the Mill consists of several years in all departments, during which period evening classes are also available. These boys are in the laboratory for a six months period.

The last home of the Moriori

by E. D. Woollett

The Chatham Islands were the home of the Moriori, who are still the mystery people of New Zealand. Their artistic relics still excite the greatest admiration, and the little that is known about them whets the curiosity, for they were a singular people. Recent evidence seems to show that they came to New Zealand no earlier than the main migrations in the thirteenth century, and also—quite definitely—that they were of Polynesian descent. They probably travelled right through New Zealand before the majority of them settled in the Chatham Islands. Why did they die out? That is also a mystery. It is known that the invasion of the Taranaki tribes caused great slaughter amongst them, but whether this was due to any basic inferiority of the Moriori is hard to say. Tradition has it that a famous chief of the Moriori laid it down that arguments should cease as soon as blood was drawn, and it is said the Moriori followed his command.

Few people in New Zealand realise that five hundred miles east of Christchurch, across wild and empty seas, lies a fully constituted county of the Dominion. Its council administers a thriving farming community of five hundred people that is very much like many a New Zealand back country district. Much has been written about the group of islands, chiefly about their early history and the terrifying list of shipwrecks, but little is known by the 'man in the street' of life and conditions existing today.

The group of islands, ranging from one of 355 square miles in area to mere rocks, the

George Tuuta, public figure of the Chatham Islands, is the owner of the Te Pohue farm.



Morioree tree carving on 'kopi' tree (Chatham word for karaka) on northern coast of Chatham. Carvings, made on live trees, did not affect their growth, and this one is of considerable age.

home of the giant albatross, was named by a Lieutenant Broughton, of H.M.S. Chatham, and claimed on behalf of His Majesty King George III, in 1791. The islands were then occupied by numerous Moriori. Maori invaders from New Zealand, on fishing expeditions, found the Moriori a poor defender of their land, and in 1835 a large party from the Taranaki tribes, in a commandeered ship, the Lord Rodney, occupied the main island, killing or enslaving the inhabitants. Disease and degradation took their toll, and in 1933, the Moriori became extinct with the death of Te Rangitapu (Tommy Solomon).

Shipwrecks have been frequent, because of the position of the islands on the early shipping routes from Australia to Cape Horn, during the days of sail. Treacherous on-shore winds and strong currents have brought many a fine ship to her doom, and, even today, with modern steamers, the waters around the group are regarded with respect. The convergence of two great ocean currents—one, warm from the tropics, and the other, cold from the Southern Pole—is responsible for a rigorous climate. The prevailing wind is the south-west, bringing cold, showery weather and, during the winter months, hail and sleet. Fogs are frequent. There is, however, a reasonable balance of sunshine. It will be news to many that the annual rainfall is less than that of Wellington. Rainfall is evenly distributed over the year, and averages between 30 and 40 inches. Frosts are a rarity, but the southerly gales place many an icy finger across the land.

The lack of natural shelter allows the gale to sweep across the flat island without hindrance. Destruction of the native bush has been so extensive that only a few isolated acres remain, causing a shortage in firewood, and timber for fencing posts. The need for a conservation programme is apparent, and plantations of imported trees would do much to stop the retarding effect of the cold, salt-laden winds. Behind such shelter native growth could revive, and evidence of this can already be seen on Weisner's station at Kaingaroa. Mr Weisner is a conservation-conscious farmer, and has shown what can be done with the right treatment. Behind a thick belt of macrocarpa, native plant life is regenerating, and a banana-passion-fruit vine, covering a wide area and reaching to a height of twenty feet, has in season a good crop of well-formed fruit. Lemon trees flourish in the large garden. On the Henga Station, too, conservation has returned valuable results. Managed by the Lanouze family, the Henga farm is an example of what

can be done with careful fencing to safeguard the coastal bush from damage by stock. Also on this farm one can see a young pinus nursery thriving.

The Chatham Islanders are a race of their own. Some can claim descent from the Moriori, some from the Maori, some from the original German missionaries, and even from Spanish whalers, but, today, they have become a new race with a pleasing accent to their speech, not altogether Maori, but typically local. They are a friendly and hospitable folk, but at the same time, they are reserved towards strangers, particularly towards those from the 'mainland'. Visitors in the past have not helped to break down this reserve, being only too willing to criticise and ridicule. After an initial coolness, however, they soon become friendly and co-operative, willing to listen to any helpful suggestions that might improve their environment. In a small community such as this, it is inevitable that intermarriage should be common. Family names are, as a result, few, and almost without exception date back to the earliest arrivals. The Tuuta and Tuanui families have ties with the early Maori landings, while the Seymours and the Wischarts claim the German missionaries as their ancestors.

Social life is much the same as that which exists in any back country district in New Zealand. Five years ago, before the roads were formed, transport was difficult and visits to the only centre of activity, Waitangi, were necessarily few and far between, but with the coming of the roads, life for the Chatham Islander became at once more varied and interesting. High prices for their wool coincided with the improvements, and the islanders welcomed civilisation with open arms. Frequent organised gatherings are held, and local enterprise has made it possible to have picture screenings each Saturday night in the fine Memorial Hall.

The family is strictly self-contained. There are no butcher shops, dairies or bakeries. The people live, literally, off the land, killing their own meat, baking their own bread and making their own butter. Stores are ordered from Lyttelton, and, with high shipping charges, the cost of living is high. The staple diet once was mutton and potatoes, but improved conditions have altered all that. New additions to the family's diet are fruit, sweets, saveloys and bacon.

With the improved conditions came big advances in housing. New homes are being built, and existing ones are being brought up-to-date. Diesel lighting plants have been installed in a number of houses, and in others, battery sets are in use, assisted by wind-chargers.

The chief occupation of the residents is, of course, sheep-farming, with fishing a good second. Who has not heard of the famous Chatham Island blue cod? Mainland interests have two

modern freezers in operation, and the industry is growing. Shipping is always a worry, both of fish and sheep. Normally the island ships about 2200 sheep, 2000 bales of wool, and about 500 tons of fish.

The dilapidated shack, so typical a few years ago, has now almost disappeared, giving way to modern homes of standard design. The Maori Affairs Department is assisting the islanders with loans and designs.

No rates are paid by the islanders, but a levy is imposed on all tonnage imported or exported, and produces about £5000 a year, which is largely used on the roads.

The islanders have been fortunate in the officials who have been appointed to the services. These people have almost without exception done much to improve the conditions.

There is one constable, but offences are largely against by-laws, and a lock-up has not yet been occupied, except by occasional stores.

Medical attention is provided by a resident doctor appointed by the Canterbury Hospital Board, while the Sisters of Mary (a Catholic Order) staff a seven-bed hospital.

Shipping services have not improved much in recent years, mostly because of the unreliable conditions on the coast necessitating long delays, and long delays can become costly, but a flying-boat service, operating once a month during the summer months, has brought a luxury means of transport to the island.

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