



"... the spirit personified not an image of an image."

selves of the man are represented: the one that is to be inherited, (ie. the continuation of his function) and that which corresponds to an intrinsic and regenerated form that he should have built up for himself in the course of life itself.... The whole purpose of life has been that this man should realise himself in this other and essential form, in which alone the form of divinity can be thought of as adequately reflected."

Conclusion

This it seems to the writer is the essential quality of traditional Maori carving. It will not have escaped the reader's notice that there is a gulf between its underlying philosophy of life and that implicit in the humanism supported by Hamilton.

His intended compliment to the Maori as "a racial type of a high order", carries with it acceptance of elitism. The real compliment was in saying that the Maori "never seemed to have acquired such a mental ideal". Perhaps the real value of Hamilton's criticism is to make New Zealanders pause and think more deeply about what that ideal in fact was and how it so admirably found expression in traditional carving.

Travel grant awarded to Tomairangi Te Anga

Tomairangi Te Anga, the daughter of Dame Atairangikaahu, and the leader of the Taniwharau Culture Group has been awarded a travel grant through the QE II Arts Council plus \$3,000.

She intends travelling to Hawaii later this year on a two month study course of the traditional and contemporary 'halau' schools of dance in Hawaii.

Tomairangi Te Anga was the leader of the Taniwharau Culture Group when it took first place at the 1981 Polynesian Festival and runner-up at this year's festival. This year Ms Te Anga won the Traditional Maori Cloak Award for the most outstanding female leader.

The group of which she is a foundation member, was formed with the charter of giving moral, spiritual and cultural support for the Maori people. As the daughter of the Maori Queen te Arikinui Dame Atairangikaahu, Tomairangi Te Anga has been well skilled in the traditional arts of the Maori.

She has learned the art of collecting and preparing the natural fibres, pingao, harakeke and kiekie for various Maori crafts. She has also designed and completed several tukutuku (woven wall panels) as well as possessing skills in piupiu making and kete (basket) weaving.

She is active as a tutor with Maori Culture groups at several schools including Huntly College and Waikato Diocesan School.

At the 1983 Polynesian Festival in Hastings in March a close association which had been developing between Maori and Hawaiian cultural groups was cemented with the visit of a

Hawaiian group to the Festival.

These leaders in Hawaiian dance visited Turangawaewae Marae, the home of the Maori Queen. In order to build upon this cultural exchange it is proposed to send Tomairangi to Hawaii to enable her to widen her knowledge of the training of cultural groups.

The lady who describes herself as "just a gumboot girl at heart", says it was an honour to be chosen — but it was also a shock.

One of four travel grant recipients, she grew up in Huntly speaking only English, in spite of her illustrious ancestry.

Her parents, though fluent in their own language, did not speak Maori at home. She presumes this was because it had been forbidden when they were at school.

So it was not till she began attending Queen Victoria Maori Girls College in Auckland that she started learning the language as well as songs, dances and poi.

"I'm still not fluent in the language, I'm still learning", she says.

Her mothers coronation in 1966 made few changes to her life though there was added pressure at school to "be good for your mother's sake."

After school she tried a commercial college course before spending eight months touring Europe with a Moral Rearmament group, then a month in the States performing with a cultural group.

She is also attempting to revive all the songs written by her great grand-aunt Princess Te Puea, founder of Turangawaewae marae.

Health centre opens

A centre aimed at educating Maori people about health care is to operate at Huntly's Waahi marae.

It is a Waahi marae project which began about two years ago. There, a survey of Huntly Maori people showed levels of diabetes and high blood pressure.

The project is being supported by the Health Department. It will provide an experienced public health nurse to educate selected Waahi marae women in health care.

The nurse will work on the project for 20 hours a week for a year or as long as it takes for the women to become proficient.

The proposal is for the women to then educate Maori people about their health and other matters — weight control, recreation, home management, exercise, family planning, and the ef-

fects of alcohol and smoking.

Marae spokesman Timi Maipi said the centre would be housed at the marae and would offer free services but would not affect doctors' clientele.

He said the project would act as a referral service by helping Maori people identify illness and encouraging them to go to a doctor.

Many Maori people were reluctant to visit doctors because of the cost, and a lack of confidence, he said.

The marae service would help build up their confidence and show them they were entitled to ask questions of their doctors.

The Waahi project was a pilot scheme for New Zealand but it was hoped it would be adopted within Maori communities throughout the country, he said.