

OH-7
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ORAL HISTORY PROGRAM

Heteraka Anaru & Rupert Wihongi

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ORAL-HISTORY PROGRAM
Hawaiian Studies Division
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Heteraka Anaru & Rupert Wihongi

INTERVIEW NO: OH #7
DATE OF INTERVIEW: December 27, 1971
INTERVIEWER: Ken Baldrige
SUBJECT: Maori Agricultural College

Introduction

On December 21, 1971, Kenneth W. Baldrige interviewed Rupert Wihongi and Heteraka Anaru at the latter's home in Huntly, New Zealand, concerning their Memories of the Maori Agricultural College (MAC.) They spoke on such topics as tuition costs in 1912, sports at MAC, course offerings, the great flu epidemic, and the benefits (vocational and spiritual) of attending MAC. One of the highlights on the tape is when Wihongi and Anaru sing some of the old school songs and cheers. While Anaru played rugby, Wihonig was a yell-master, and also seemed to be the campus clown, who added a great deal to the merriment found on campus.

Kenneth W. Baldrige
Oral History Program
Brigham Young University Hawaii

Laie, Hawai'i
December 27, 1971

The whereabouts of the original version of this typed transcript are unknown. This is a retyped, rebound copy of the original interview with Brother Wihongi, Anaru, and Ken Baldrige.

January 30, 2004

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SIDE A

[song]

“Good old school today we greet you.

Good old school today we meet you many hearts are yours forever
as each day rolls by.

“Here’s to you, our alma mater, and our dear old MAC.

Staunch and true we’ll stick to you for then we’ll happy be.

Through the years of smiles and tears, our manliness you’ll see.

We’ll all be true blue, always with you too, dear old MAC.

“Here’s to you, our alma mater, and our dear old MAC.

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We’ll all be true blue, always with you too, dear old MAC.”

KB: This is Ken Baldrige in 32 Russel St, Huntly, New Zealand on December 27, 1971 at the home of Brother Heteraka Anaru, speaking with him and Rupert Wihongi concerning their days at Maori Agricultural College [MAC]. That voices you just heard singing the school Alma Mater.

Now, you two were at MAC at the same time, I understand. Did you get there first Brother Wihongi or you first, Brother Anaru?

HA: I did.

KB: When did you arrive?

HA: It was 1912, I couldn’t tell you the day.

KB: Oh yes, right at the very beginning then. Where were you living at the time?

HA: Awarua, Bay of Islands, Kaikohe.

KB: How did you get down to Hastings?

HA: Went down to Hastings by train. By boat rather from Whangarei to Auckland by train to Hastings.

KB: So you went from Auckland by train to Hastings. You were a member of the Church at that time, were you?

HA: Yes.

KB: Now, what prompted the decision to pack up and go so far away to go to school?

HA: The whole program was as far as our old people were concerned anything that the Church has for its members; it will be supported first and then the other organizations. So then, when the college came up, that was the end to get us the college.

KB: How much schooling had you had before you went to MAC?

HA: Prior to going to college, really, we didn't just have a school organization like what they have now. The only school we had was in our own chapel. We had a missionary from the States [who] came as a missionary and then taught us [in] school.

KB: This is up in Awarua?

HA: Yes.

KB: So, what did you start, in the primers?

HA: Oh, we started off in the primers.

KB: How old were you at this time?

HA: When I started school, somewhere about nine.

KB: The only schooling you had before was by the missionaries?

HA: The only schooling I had had.

KB: Do you remember what level they started you at? Was it Primer three, or what?

HA: Well, to tell you the honest truth I think it started one; if there was such a thing as Primer one, it was Primer one.

KB: I see, right at the bottom then.

HA: Right at the bottom! I remember [them] teaching me how to spell CAT [laughter].

KB: Now, how long were you there at MAC?

HA: I was there from 1912 [sic.] to the beginning of 1919.

KB: 1912 to 1919. Now, did you graduate then? Were you there during the four high school years?

HA: Well, we were then. The first graduation--five of us graduated. Then we had all kind plans fixed. We get into it. They gave us a diploma about that long, you know. We made our way to Auckland to get into the Maori affairs; that was the opening for us. But eventually when we got there, to our disappointment, "Where is this college you came from?" I said, "The Mormon college, if you want to know." [And they said], "Well, we don't know nothing about it, and it's not recognized." So there and then I put my diploma in my tin box and haven't seen it since [laughter].

KB: Well then, they didn't regard it very highly. Did you get the job?

HA: No you had to have some qualifications because that business field was just starting, you know, recording and different things like that. And they needed someone, but they didn't give

it to us.

KB: Now, when this first graduation held, was that in 1919?

HA: Prior to end, let me see, by end 1918. I just stayed at the college after that to work on the farm till I got away.

KB: Then, do you remember who the other graduates were?

HA: Myself, his brother Pere Wihongi, John Shortland, Kiri Cooper. Well, I'm afraid I have to put brakes on.

KB: Well, that's all right; four out of five after all these years. That's pretty good; that's fifty-two years ago. So you have a pretty good excuse for not remembering all of them that far back. Now, when did you arrive there, Brother Wihongi?

RW: In 1917.

KB: You were there in 1917. So you overlapped then for a couple of years, then, from 1917-1918. So when you were still working on the farm, Brother Anaru, in 1919, were you still involved in the college activities?

HA: Oh yes. Thing was, so many boys came and really, as far as the college was concerned, they had no more for us as far as our academical, you know, so they asked who would like to work on the farm. It was just work all for nothing--just to keep the place going. We stayed back, except his brother here, was not a well man. . .Go home.

KB: So the rest of you stayed back?

HA: Just for a few months, not the whole year.

KB: Where were you living at the time, Brother Wihongi?

RW: Awarua.

KB: Oh, so you were living in Awarua, too? Did you come down about the same way?

RW: Exactly the same way.

KB: By boat to Auckland then by train to Hastings.

RW: By train from Kaikoke to Whangarei.

KB: Train was running then even?

RW: Yes, night time; that's right. By wagon to Kaikoke, [laughters] by train to Whangarei; by boat to Auckland. And then on train all the way.

KB: That must have been a pretty good trip.

RW: A very good trip; I was that sick [laughters].

KB: Now, who was the principal when you arrived? Well, let's see, maybe I should keep it straight in order. Who was the principal at first, the very first one?

HA: Professor John Johnson, from Idaho.

KB: John Johnson? How many were in the school in 1912 when it first started?

HA: Ninety-two.

KB: Now, this was both primary and secondary?

HA: Yes, that's right.

KB: Do you remember about when he left and somebody else came?

HA: He left. . .Elder Hintz came after that but I don't know what

year he came.

KB: What was his name?

HA: Hintz, H-I-N-T-Z. He might have left a little before Hintz. Might be about three to four months before Hintz.

KB: This would be probably the latter part of 1918, or something like that? Let's see, no, you stayed until 1917.

HA: The later part of 1917, I went. [Does not agree with earlier comment see p.2]

KB: So he may have come in [the] latter part of 1916?

HA: That's right. [A.R.W. Hintz arrived Nov. 1914, left 1917]

KB: So you two were both there during the great flu epidemic, weren't you?

HA &

RW: Yes.

KB: Do you remember any incidents in connection with that; did it hit the school pretty hard?

RW: It hit the school. It hit Bridge Pa pretty severely. It seems to me the flu took toll of very stout people; people that lose very highly, I suppose. . .

HA: Twenty-three stoners, right?

RW: Yes, and it hit them very badly and that was just next door, and it sure came up. The children--the pupils--go down the pa and visit and they contracted that too, quickly. And they had to turn the primary rooms into a hospital--closed up the school, of course.

KB: School just closed right down?

RW: Yes, it closed right down.

KB: Did you faculty suffer too, quite a bit?

RW: Yes, the faculty had some--there were some in the faculty that suffered from flu.

KB: Now, when they turned it into a hospital, was it just for the school students or for the Bridge Pa people?

RW: For the school students.

KB: Then, you had what, doctors and nurses our from Hastings?

RW: Oh yes, they came out. The college had a permanent doctor, all the time, Dr. Mann.

KB: He was a New Zealander from Hastings?

RW: Yes, from Hastings.

KB: What were the school fees, do you remember what they were in 1912?

HA: Yes, they started off with twelve pounds, not dollars, but twelve pounds.

KB: And that covered everything, board and room?

HA: Yes, covering everything.

KB: What about the books, at first, were they covered by the fees?

HA: Yes, they were covered. I remember very well because when we went in and paid our tuition, and part of the books were already there--were already out for my classes and for so and

so--and when I took my lot, I said, "Well, you know Dad's address?" They said, "Don't need no more address; you're taking these books for nothing." That was all covered.

KB: Now, did you just pay the money straight away, or were you expected to work it off or what?

HA: No, we just and that's it. There are times, mind you, when I came to think of it--as a young man then--I was thinking is to try and get it out of me, you know, to go and do some extra work. Say, in the afternoon or something like that. But still, after two years I've been there, I came to my senses--I was a different boy when I was starting school, you know--but when I came to my senses I found out that the twelve pounds that we give, that was asked as tuition, and if there was any other way that we could be able to help such as milking the cows and different things like that, of which I appreciated after, but when they told me to milk the cow in the first year, I said, "I didn't come to milk cows" [laughter].

KB: What were some of the work assignments that you had, Brother Wihongi?

RW: I had to work a work program for myself; my parents were very poor. They paid the first year--it was sixteen pounds when I came--and a few years afterward, they couldn't pay all the fees; they paid half. And that was the work program at that time. During the summer, you could stay if you want to, and do something there. But if you want to go out shearing from which your money comes to the college. And there was a contractor in Bridge Pa--Sid Kamau's father; he was a contractor and he'd take all the school boys to do some work out in the shearing sheds and [that they could] get money that way. But if you'd like to stay at the college; they'd give you a lot of work there, haymaking, and many other chores, weeding and so forth. And I stayed at the college for the two years before I went out shearing. I had to go our shearing to pay for my school. I paid my school right through that way. I am sure

Brother Anaru did the same. It didn't depend on our parents.

KB: So when you came down, you didn't go back home until you finished then?

RW: No, I didn't go back home. I went for a holiday with a chap named John Paea from east coast.

KB: Cyril Paea's father?

RW: Cyril Paea's father. And then I stayed there. I elected to stay there all my life, and I was still there round-about. I'm in Gisborne at the moment, but I'm very much attached to the coast. I've been living on the coast for a long time, and I know the coast very well.

KB: Now, what were some of the classes, some of the subjects that you took that you remember especially well? Let me ask you another question. Were the classes set out for you, you had to take certain classes?

RW: Certain classes. They had forty-five period classes and they were some elective classes, but there were some that you had to take; like, we had chemistry as an elective class, and I liked that because I liked playing around with things like toys, and I blew something up in there. And one man--our teacher--we had an argument in there. He said that hydrogen is a very combustible gas. They use it for balloons and that. But I said I don't believe that, and I got him so worked up that he put the match on the bunsen burner--to the tube. It blew everything up, and I fell to the floor [laughter]. I was a very cheeky fellow, you know. When he finished, I said, "Now, I believe you." Ah, I'd never do that again.

Agriculture, I think it was the thing that was more utmost in my studies, and that helped me out a lot in farming. I took up farming after that--working on stations and that. Everything that was taught to me on agriculture came in very handy for my job. I started as a most shepherding job there, but we had

an old dog named Tui. He'd follow anyone along, and he'd get the sheep in and all that. Any other things that was done at the college there helped me a lot when I went on the station. Started out as just a rouse-about, general; then went to shepherding, then went on to managing and supervising others, and I think the college helped me a lot through my course to obtain those jobs.

KB: How about you, Brother Anaru? After your initial disappointment there in Auckland, did you find that what you learned at the college helped you in your job hunting?

HA: It's quite very very much handy. I had, of course--mind you--I might as well let you know that, just prior to my leaving school, I took chemistry, and I had it in my mind. I see doctors and different things, "Why shouldn't I be a doctor?" You know, I was stupid. But when I wrote back to dad, of course, dad can't afford it. Our people are all on the same level. Although we are in a big city in Awarua, all our people are on the same level--just hardly get on tomorrow and the next day. But the only security that we had was, of course, this beautiful church that was brought across the Pacific. Two years after being to college, they couldn't afford to pay us, so we had to work the rest of the time.

KB: After you finished school, what did you do then?

HA: After I finished school, I was quite disappointed, not wild at dad or anybody; I knew we got no money, but my idea of thinking getting up higher, just clashed in, and I didn't care what happened, so the first thing that came along is--no other people will take you in unless you're--a professional job or in shops or anything like that. And then, of course, during those period, brother, rather that bush-falling was a very, very high paid job, then dad was a contractor in bush-falling was, so when I left all his diploma in my tin-box, I worked in the bush. That's after my college education.

KB: And then, of course, college wouldn't help you much there, would it?

HA: No, it won't help much. But home hadn't got the same farming--what you call, as Rupert has up on the coast--we just had a little bit twenty-acre farm land, and then, of course, I like being on the farm, because that's what we were brought up at college, such as judging cattle. But while shearing was on, of course, I took up wool classing. That's the only job I liked as far as my college education was concerned; [it] was wool classing.

KB: So, did you do quite a bit of wool classing in later years?

HA: Yes.

KB: Would you regard this as being a thing you've done most of your life?

HA: Yes, it's quite right. Well, we won't say most of my life. But for the time being, I took on this wool classing, then later on, something else come up. That is much more money than I receive from wool classing, or instead of taking it. Perhaps you might say it's a professional job. I just dropped it, I was after money because I had to do something else, so I took bigger job bigger money.

KB: So the college didn't necessarily help you in that, but it did help you in wool classing?

HA: Yes, helped in wool classing.

RW: I want to say something regarding wool classing. Because at college, the teachers gave us the theoretical part, of wool-classing, and they'd take us to Napier, Napier Wool Stores. And they would take us to the sales and that, and we got a lot of insight of the things that wool-classers and all that and how they go. I was fascinated with wool classing. And part of my

life, I've been--the younger part of my life, anyways--I went into the shed. I was elected to be a wool classer's boy to take the bins. I really learned a lot, and the wool classer said to me, "I'll take you to Australia." I said, "Why Australia?" "Because," he said, "you'll be a good man; you're very smart." So, he tried just to have me on, "I suppose you're a good man, you're almost a classer now." I thought, "My, Australia, snakes, kangaroo, and blacks." "Oh, never mind, I think I better stay New Zealand." I liked wool classing, and the program of the MAC helped immensely with that wool-classing. We'd get the theoretical part of it there; all the skins of wool and all that up there for us, samples and that.

HA: And the sheep you'd get it from.

RW: Yes, and the sheep you'd get it from. And we did the sheep work, too. You were allowed to do your own sheep; to trim them up and show in the class--class of wool--what was on that sheep. You pick him out from the [herd], and take them up and all that. So it's really another form of vocation you could take up if you're smart enough.

KB: So that did help you there at MAC?

RW: It helped me a lot. By the time this man found out I knew something about wool--at first I was just a boy to carry wool around, but he as soon as he knew that, he gave me the line of things. I could take it without him singing after me what class, so he let me go and do that unless I make a mistake. So he really was taken up with it, but that was wool-classing--and again, like Brother Anaru--I was fascinated with chemistry. I reckon that is a great subject. I like to play around and see things change and blow up. I reckon I like to be a scientist, too. I really liked that class.

KB: It's a wonder you lived through it, sounds like.

RW: That's right. We pinched some phosphorus. They were in the

water. We put them in our pocket because we like to go in there and put them under the water, but when the thing comes out of the water, it burns you. My pocket, my hip pocket was all burned [chuckles] with this phosphorus taken out of the water. You're not suppose to take the live phosphorus out of the water; you've got to break it down into something.

HA: Course, you remember--through that thing you've done, everybody had to be inspected before and they'd leave the chemistry class.

RW: That's right. Everyone had to be inspected [laughters].

HA: All through you.

RW: Ah, I'm the brother to pinch the things around, all right, and take things around; go up to my room and have a quiet experiment on my own with all these gases and things.

KB: You're lucky that you lived all right [chuckles]. Now, you said there were about, how many students?

HA: Ninety-two.

KB: Was that number maintained most of the time you were there, or did it rise or fall?

HA: I think it was after the second year, or the third year, we started down.

KB: Went down a little bit. Now, what caused the decline? Did they decide they didn't want to take so many or was it getting unpopular?

HA: As far as the college was concerned, it was very very popular. But the whole thing was when these boys went to college and wrote back to their parents, their parents had very high expectations, you know what I mean? If you send me to school,

"Now, son, I want you to do this, I want you to be back like this." Then, when they got there, they were disappointed. The promotions didn't come up to their expectations. Then they were held on, and were sent on other jobs.

KB: So although the college was quite popular, there were still people who felt it didn't meet their needs.

HA: Didn't meet their needs. Of course, it doesn't matter where [the college is], it was the same. I think, as far as our people are concerned, they were looking more to the spiritual side--not so much more to the promotion--more of the spiritual side.

KB: How was it spiritually? How do you feel you benefitted spiritually?

RW: Just the top. I told you before when we were coming, the teachers called us "Brothers," and we called them "Brothers." There was hardly any distinction between. No "Mister," no "Sir," and all that. No names. Just "Brother," so and so of course. I think that the big factor that kept the school moving spiritually. I think it was really top.

KB: Now, you had religion classes, I guess? Of course, you had church services on Sundays. Did you have the whole program--was there an MIA [Mutual Improvement Association] program, for example?

RW: Yes, MIA program.

HA: We had a morning, too, every morning.

KB: Devotionals in the morning?

RW: Meeting with the faculty for morning devotionals, and of course, the different classes on religion--Book of Mormon, New Testament--in the different stages.

KB: Now, when you first got there, were there any non-Maori students?

HA: Yes, in fact we had two, and two of them are living today. That's Pearce from ? Bay and Cyril Going from Marawaku.

KB: Someone told me they thought he was in Hamilton now.

HA: Who?

KB: Cyril Going.

HA: Oh, that's news to me.

RW: Of course, Mason is the brother-in-law, is it?

HA: Norman Mason, the brother-in-law. Cyril is ?

KB: I think it might have been Kaiser that told me that. I'm not sure.

HA: It could be. He's getting old now. He might decide to retire.

KB: So Brother Mason is his brother-in-law, is it?

HA: Yes.

KB: I just saw him yesterday.

Sister Anaru:

Sister Mason is Cyril Going's sister.

KB: Oh, I see. Gosh, I just saw him yesterday; I should have asked. So there were two pakehas then.

HA: There were two pakehas.

RW: Were there any islanders then?

HA: Oh yes, the islanders were there then too, the latter part of 1912. Samoans, of course.

KB: Later, there were Samoans and Tongans both.

RW: Tongans, Tahitians, Hawaiians.

KB: And they were sent down just to come to the college?

HA: Yes, to come to the college.

SIDE B

KB: Let's mention this about sports again. You were there during that 1916 season. Do you remember much about that; were you playing rugby?

HA: Yes.

KB: Were you on that team that took the Hawkes Bay championship?

HA: Yes, I was playing wing three-quarters all the way through.

KB: Oh yes, that must have been quite a thrill. That was senior ball too, wasn't it?

HA: Yes, that was a senior game.

KB: Was it kind of unusual for high school team to be playing senior ball?

HA: No, no. In the first place, we started off in 1915. I believe they started; they just didn't know what football was but they lost all the time. For three years they never won a game. But after that, we got into the seniors and matched up with a lot of them. Of course, our go at the first place was at two

colleges; that is Maori Agricultural College and Te Aute College. Now, those two when they meet, they mean business, and after that, then, of course, we challenged everybody. We beat everybody in the Hawkes Bay Union, then we had to come right down to Palmerston to meet people, so that we can have a game of football. How good they were! Especially when this Moser, the year Moser was there training. Oh, what a trainer!

KB: Now, what were some of the other activities that you remember? Were there any dramatic activities during your period?

HA: Yes, of course, mind you, the college itself had to find ways and means of entertaining the students. And then from there, especially during the war 1914, the college was really--we won't say "tied down" but it was highly recommended by all the society in Hastings to put on shows, so that we may be able to raise money for the patriotic affairs. And that's where the college gained its popularity. We had a band of our own, and orchestras. And we had singers, and concert party of our own without mixing with anybody else. We had music. We had a beautiful choir of seventy-two members.

KB: This is one thing that I was especially interested in. Since I know you were both involved in the musical activities at the college, perhaps we can talk about that just a little bit. Now, of course, you were there when Walter Smith was there. Was he the one that was largely responsible for the music program at that time?

HA: Yes, I think we can say that. That Walter Smith was the one who gave us the. . .

RW: He's a two-way man. When I say two-way, he used to take up the spiritual music as well as entertainment. He'd take up the choir, the band, and entertainment. He's a great entertainer. He got hid ideas from America; of course, he was in America for quite a while and he is crippled up, but my word, he showed

me a few tap dances and all that, which I acquired in later part of my life and use it; and it's through him starting me off, and he could work out a program for entertainment. He'd just fit in.

My brother was here; he's a ventriloquist through Walter Smith. Walter Smith is a ventriloquist. He had him for ventriloquist. My brother was a magician through Walter Smith. Walter Smith was a magician, and my brother became a magician, has been a magician's boy. And when Brother Anaru and myself, and my brother gets on the stage, we can put up a real show, because one is a magician, one is ventriloquist and I'd do a lot of tap dancing and this kind of thing to put on a show. It was all college music.

KB: Now, this other brother, you were talking about.

RW: Pera Wihongi.

HA: He passed away.

RW: That's the one he went to school with in the first place.

KB: Now, were you part of this seventy-two-voice choir?

RW: Later I was.

KB: Now, were you in the band as well?

RW: Yes, I was in the band, the orchestra.

KB: How about you, Brother Anaru?

HA: Yes.

KB: So you were both in the band, and in the glee club too.

RW: We were both in the glee club.

KB: And how about the Maori concert party?

RW: Oh, we didn't really have one except the hakas. Like most of the action songs, really Maori cultures are really to be done by ladies; but when we came to the haka part, we had a great haka team. I remember that boy from Rotorua; [he] nearly broke the whole stage down [laughs].

KB: Now, you travelled around various functions there in Hawkes Bay. Were these church and outside functions both?

RW: Outside functions as well--raising money for charity, especially for War assistance.

KB: Very good.

HA: We came right down here, and up north.

KB: Oh, did you come in to the Waikato?

RW: Oh yes. And right up north.

KB: Is that right? You travelled very widely. Was this during school or during the school holidays?

HA: During the holidays down here, but round about we would make it off at week-ends.

KB: Now, were there any other incidents that you can recall--just kind of think back some fifty year--anything that stands out. If you were to try pick out one or two of the most outstanding memories that you have of MAC, what would they be?

HA: Well, in my memory, really, your young silly thoughts on this side, leave that on the side. We can go on repeating things we shouldn't have done when we grow up; we shouldn't have done. But still the thing that I'd remember very well is--we can recall any time back to the college--is how I was taught in the

Church. That's one of the greatest things in my mind, right through. How we taught to be members of the Church, and be leaders of the Church, and not only that, in recent years, when we were called on a mission. Then we were doing week-end mission ever since we've been there--weekend mission; [its] like you go from here to Te Hauke from the college or somewhere else. Those are the things that stand out in my mind. Then after that, when we were sent on a mission--we went together--and then these things from the college came back and taught us what to carry on our mission of eighteen months. That's the outstanding point that I can see. And then second to that, of course, we had some real good qualified teachers. I'd like to bring out the commencement exercises. I think that was really outstanding. Commencement exercises was the term they'd give it there, and it might not sound right with other schools or other institutions. But the commencement exercises is the closing exercises. It is the commencement of your career, of you _____, that's what they tell us. These commencement exercises is sure something because we had great programs, and had people to come out and talk to us. And even our elders round-about come about and talked to us of their old school times. And I could remember this very well. [A] Big chap, Maraki Kamau--that's Dave Kamau's father--great big chap, twenty-eight stone [xxx pounds]. [He] comes around there and he sits up there about going to sleep, and his turn comes along and he said, "Well boys, I'm very happy to come here today to give you a few indigestions." [laughter] And whether he meant it or not, well, the boys yelled at that "indigestion." He said, "Well, you're lucky you're having porridge and cream and milk." We had milk, cream, golden syrup and butter. He said, "In my days we had chaff [laughter] for porridge." And we started saying, "Oh, no wonder he got indigestion." [laughter] Well, I could remember that very well. He comes up for a lecture and he gives us this indigestion.

KB: Was commencement quite a new thing?

HA: Oh, quite.

RW: At that time. It was a new one. They introduced commencement. But when we break up, it was a sorry time; we cried for the teachers, and the teachers cried for us. And the sisters--I'm the one to get around because I go smooth around the sister, of course, I got shut out of kai so many times, and I go and do chores; I go and do chores for Sister Sharp. And they think I'm a great feller. They don't know because I'm getting shut of kai, and they give me something to eat. I know my way around; I go down and chop wood. "What are you doing?" "Oh, I'm chopping some wood; you might need some wood." "Oh, yes, chop some wood." Next thing I get a big plate of kai and all that--ice cream. Ah, I go and churn the ice cream; anybody--the sisters want a hand--[they] sing out, and I go churn the ice cream; I tell you, I get a full bowl of ice cream; so I don't feel hungry, even if I get shut out of kai; even the principal's wife used to give me some food.

KB: Yes, very likely he knew about it too.

RW: Oh, yes.

KB: Very good. Let's see; there's all sorts of things that might be mentioned. It [MAC] did provide a lot of leadership there.

RW: Oh, yes. But you see, I was very weak when President Cowley came along to sort of tame me down. Oh, he reckoned I'm just it. He said, "You can be a great leader." "Oh yes?" "But you're leading the wrong way just now [laughters]. But you can be a great leader." "Oh, well." "I think so. Well, I'll make you a leader now." He put me in harness straight away, you know. "Oh Joe, I'm not doing this--I'm breaking the Word of Wisdom." "Never mind, we'll think about the Word of Wisdom later on [laughs]. In the finish, he got me in the harness and he finally got me into--Anderson got me into the district presidency. That was another teacher.

HA: A. P. Anderson, a singer too.

RW: He got me in the district presidency. Every time he comes up, he must have us sing one of our glee club songs, even if it's the session of hui.

HA &

RW: I've got dropped in to see you old and gay,
I mean to say, I'm on my way,
I'm going back to sunny Dixie land
That's why I came to shake you by the hand.
The minute that I cross that Dixie line,
No more I'll pine; won't that be fine?
Mr. Captain, don't fail me.
Just hurry and sail me, to that girl of mine.
Floating down my honey, floating down,
Floating down the river, down to cotton town,
Just hear those steam boat tooting away,
Darkies singing, banjo ringing at the break of day.
Honey lamb, my little lamby lamb,
I'll come back to you in Alabam
While the fields of sugar cane
Seems to welcome me again,
Floating down to cotton town.
Solo:
I saw a few of cotton,
A place that never forgotten.
I saw my dear old mammy,
Standing by our cabin door.

KB: Very good. So your own relationship then--of course, you probably knew each other up at Awarua.

RW: Oh, we are related. We are cousins.

KB: But teaming up as a duet and missionaries and everything else that started at MAC then.

RW &

HA: Yes.

KB: Now, you mentioned being the yellmaster there; this was something that was quite new too, I imagine.

RW: That's very new. That came in the latter part of the school years when George Nepia and him came in and Lui and then, and things were really getting hot up there far as football concerned. But the real effect was upon the two colleges. Firstly, the prejudice, church-wise--one is Church of England and one is Mormon; that really don't knit. And the Church of England wanted Te Aute to beat the Mormons, and all the Mormons want the MAC to beat the Church of England. Oh, it's a real go, it's a real fight.

HA: Because in all the rep matches; people come from everywhere to see.

RW: International match. I being very cheeky and all that; they pick me for a yellmaster. They doll me up with white pants and blue coat, bow tie, and blue hat. Oh, that's part of the band, and I have a wand to wand my people about for this yelling. We practice these yells; we practiced all together. And we did in group, and whenever I move they move--the whole group move--all the time.

HA: About forty or fifty in the group too.

RW: Then they really go. Then they yells. When we came to this one here; when our team, wavering a bit, we'd sing to them, we'd sing a lot of songs, but we'd sing this one:

Time for us to go boys
 Time for us to go
 Play the game until the end,
 For it's time for us to go.
 Oh, rickety rickety rickety ratana,

What in the heck is the matter with us?
 Nothing at all, nothing at all.
 Blue, blue, blue!

Of course, they all move. When I "rickety racketsy", oh, everybody moves and everybody starts to watch. They watch the yellmaster more than the football. And when our boys hear this, they really stick up, they really stick up:

With a vevo, with a vivo,
 With a vevo, vivo, vum
 Johnny had a rat-trap
 Bigger than a cat-trap
 Johnny had a rat-trap
 Bigger than a car-trap
 Cannibals, cannibals
 Zis, boom-rah!
 Ra, re, ra, ra, ra!
 Give'em the axe, the axe, the axe
 Give'em the axe, the axe, the axe. Where?
 Back of the neck, the neck, the neck
 Back of the neck, the neck, the neck, there!

And that caused a lot of commotion in the papers. People didn't like that at all; they reckon that we're cannibals type of thing. But it worked. Every time those fellows were going down a bit, we'd cheer them up with this; they'd go and just rip into it win by few points in the end.

HA: Do you remember when you started that when we were going down, how we get ourselves together. And the coach will come and say, "Don't you disappoint those people." Hooh, when we get on our point look out away we go [laughs].

RW: We really played the game just about as hard as the players do. The supporters, the barrackers we really were worked up.

HA: We had a fine captain in Paewai--Nicky, he was the captain.

Every time he start his funny business, he'll turn around from you, and tears coming down his eyes. He is so earnest about his work as a captain of the football team , and if it happened that if I didn't do my part, or the next one do his part, he just about howled with cryings, you know. He is so determined. That's the type of man he was. But we never lost a match while they were about.

KB: This is when?

HA: It was 1916, 17.

KB: Yes that sounds like is was some real effective cheers that you had then.

HA: All came from America, the whole lot. The first time ever, New Zealand heard it. Oh, and we'd skite about it, too, didn't we, Rupert.

RW: Yes, that's right.

KB: Brethren, I appreciate the opportunity of speaking with you. Now suppose we close this little MAC session, in the traditional manner.

HA &

RW: Good-bye, good-bye dear old school,
Farewell perhaps fore'er
Sweet golden haze of our students day
Is round about your sons away
When we have grown old and grey
And maybe we'll be far away
Tho' we may stray, we'll remember each day
good-bye dear old school. [Repeat, in harmony]

END OF INTERVIEW