

THE WAY OF THE WAHINE

FROM Aristotle to the early Maoris, it didn't take a particularly perceptive man to realise that woman was an inferior being. Having realised it, however, his problem was to find facts to explain it. According to Kate Shaw, whose series of talks, *Wahine*, will start from 1YZ at 11.15 a.m. on Tuesday, November 23, the early Maori explanation was that woman was created from earth by man, who at that time was a god. Those were the days, not so long after the separation of Rangī, the Sky father, and Papatūānui, the Earth mother, when their children, who were all males, discovered that something was lacking before the world could be peopled the female element must be found. When they had searched long without success, they decided that a woman would have to be made. So they found some red clay which they agreed would suit their purpose and fashioned her from that—a human form with beautiful limbs and lovely features.

Mrs. Shaw's talk on "Hine-ahu-one, the First Woman," fittingly introduces a series of talks which is mainly concerned with life among the Maoris from the woman's point of view, and woman being woman, it is fitting also that she should proceed immediately afterwards to talk about fashion. If we could have

been on the beach to watch the arrival of the Canoe Fleet, Mrs. Shaw says, we'd notice that the Maori belles who stepped ashore were wearing "the latest thing from Polynesia in short kilts or skirts made from the beaten inner bark of the paper mulberry trees known as aute." That was her only garment, and it ended above the knee on a single girl and below if she were married; but it wasn't long after she came to New Zealand that she found her skirt left her cold in the winter, so a cloak was evolved for warmth. This talk tells how these cloaks were made, about the Maori girl's love of ornaments, the way she did her hair, the use she made of flowers.

There was something very toothsome about the old Maori foods, says Mrs. Shaw, in discussing food and cooking yesterday and today, and while she has her own reservations about this and that—the huhu grub is one instance—she is on pretty safe ground even with pakeha listeners when speaking of such delicacies as the freshwater crayfish. She includes some recipes, too. After

that she goes on to tackle a rather off-beat subject—Maori divorce proceedings—and her entertaining description of the way damages might be extracted from the families of those even suspected of infidelity suggests that in old Maori communities married folk had not only to tread the straight and narrow path, but must appear to do so.

A social call—with Mrs. Shaw as guide—in the days just before the pakeha arrived in New Zealand brings *Wahine* to an end, and if there wasn't today's essential cuppa at that time there was, we are assured, the same love of gossip that distinguishes any gathering of women in pakeha society.



The children of Rangī fashioned the first woman

NATIONAL COUNCIL OF WOMEN

THE National Council of Women of New Zealand, which grew out of the Suffragette Movement 58 years ago, is today the most influential women's organisation in New Zealand. From the start, at a time when women weren't expected to think—much less talk—about the affairs of the day, it has discussed such questions as prison reform, women on juries, capital punishment, education and parental responsibility. A half-hour documentary programme about the Council will be heard from YA stations and 3YZ in the Women's Session on Wednesday, November 24, and will also be broadcast by 4YZ. The programme tells how the Council began, how it works and what it has achieved, and discusses its international work, its status with the United Nations and its hopes for the future. Among those heard in it are Mrs. M. J. Forde (right), immediate past-president.



N.Z. LISTENER, NOVEMBER 19, 1954.

Is there
anything
like
French's
Prepared
Mustard?



French's
stands on its own
for picnics, salad dressings
and sandwiches too!

FPM 12

Better smoke



P3-4