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## Race Relations in New Zealand

To the Editor

Sir,—Though sorry for Mr. Ritchie's disappointment at my talk I'm afraid it can't be helped. My object was not deliberately to say anything new, but to describe a pattern of race relations in New Zealand, trace its origins and give some reasons for its continuance. This was done for the specific purpose outlined by the broadcasting authorities and within a limited time.

My main advice to Mr. Ritchie, whose work, if any, in the Maori field is not known to me, is to study Ngata's writings—the greatest sociologist and social engineer this country has produced. His theories and hypotheses as bases for policy concerning Maori-Pakeha interaction are far more sound than anything Mr. Ritchie can get from pakeha-executed and sponsored field studies, no matter how learned and scientific. Following that he should read the Sutherland material for a further elaboration of Ngata. Ngata's work receives the approbation of authorities overseas.

I do not know Mr. Ritchie's knowledge of Maori communities. I myself was brought up for the first twenty years of my life as a member of a tribe, sub-tribe and extended family groups in a village, whose residences were concentrated around a meeting-house and where kai—a traditional marae. When

I went to school I had to learn English. At present I am in touch with Maori communities both urban and rural in various parts of the North Island through membership of local organisations.

With that background sharpened by some training in sociological thinking and techniques I make this confirmation that there are adequate clusters of cultural features in the form of social organisation, value systems, ideals and sentiment in many Maori communities to warrant an endeavour to assist in the reintegration of Maori society as an integral part of the wider New Zealand whole—not, as Mr. Ritchie makes me to imply, as separate from it. Whether Mr. Ritchie likes it or not the Maori wants to retain his identity within the New Zealand framework. Nothing I saw or learnt overseas has led me to believe that such a goal is impossible or other than desirable—though admittedly there are problems.

The wonder today is that after 100 years of intensive pressure from the sources of change, so much of the Maori way of life exists. This fact is recognised by such devices as the tribal committee organisations, the Maori Women's Welfare Leagues, the Maori Battalion unit during the war, etc., all of which were on indigenous foundations. The genealogies still trace out the senior

lines of Maori aristocracy on the West Coast, East Coast, Northland and Waikato. These families are recognised in the symbolic and ceremonial leadership of the respective tribes.

Mr. Ritchie sounds a warning against advocating the strengthening of Maori social organisations—which at any rate incorporates many pakeha features. The only dangerous consequences I am afraid will occur are from the wiping out of Maori features which Mr. Ritchie implies should be done. The loss of the will to live, destruction of group self-respect and the subsequent growth of inner uncertainties and confusions have in the past led to the near annihilation of minorities, while the strengthening of the people's fibre will enable them better to meet the problems of adjustment, and give to them the satisfaction of having some stake in the New Zealand way of life. This kind of recognition of the Maori and his culture will create a closer feeling of fellowship between Maori and pakeha.

The Maori leader whom Mr. Ritchie selects as the example to be followed is definite about the preservation of Maori cultural features such as the marae. Definite, too, about the invalidity of the conclusion in a certain field report that the Maori should become a pocket edition of the pakeha. Buck, like most educated Maoris—unlike Mr. Ritchie and other pakeha students—was a master of two cultures. The existence of this large corpus of Maori men and women who are able to make a success of two worlds shows the fallacy of much academic thinking upon the future of the Maori.

One more tip for Mr. Ritchie, quite new, is that he should spend his energy in persuading the Teachers' Training Colleges to incorporate a course in Maori studies, etc., as an alternative section for the teachers' certificate examination in order that teachers in such subjects should be available for all New Zealand schools. Also, to get his own University College to follow the lead of Auckland in inaugurating a course in Maori language, etc., for students wanting to offer such for a degree. In this way he will help to make Maori language, arts, crafts, and other aspects of Maori culture an integral part of the culture of New Zealand to be absorbed by both Maori and Pakeha alike.

MAHA WINIATA,  
Adult Education Centre, Auckland.

Sir,—A close reading of Dr. Winiata's talk and the accompanying criticism of your correspondent Mr. Ritchie shows that the latter was dissatisfied rather because the Doctor apparently does not contribute to the same circle of ideas regarding the future of the Maori people in New Zealand. Much was therefore not so much true and direct criticism as a negative expression of a definite point of view. Despite Mr. Ritchie and his school of thought, the Maori following Dr. Winiata's implied statement of what is happening will work out their own salvation, as they have always done, in a manner that will continue to confound the Pakeha critics. Two peoples—one nation.

Mr. Ritchie, in a typical paternalistic pakeha fashion, pompously advises Dr. Winiata to direct his services to the production of more Dr. Bucks. I might say that several Maori University graduates and students have Dr. Winiata's enthusiastic support and personal achievement to thank for their progress and advancement. The Maori people regard Dr. Winiata and others of his kind

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