

as worthy successors to Peter Buck blazing the trail in the too-infrequently pursued academic paths.

In reply, Dr. Winiata may well ask Mr. Ritchie if he and his department have ever helped in the training and encouragement of Maori students in psychology in order to fit them as research workers on relevant problems in Maori communities. Or do they prefer to earmark such investigations as the special preserves of the pseudo-scientific pakeha investigators out to prove some new-fangled theory—just because it is new? Let Mr. Ritchie train such Maori personnel, for thereby alone can he hope to win the confidence of the Maori people.

H. H. PIAHANA.

Chairman, Ranginui Tribal Executive Committee, Tauranga.

Sir,—The somewhat illogical comments of James E. Ritchie on Dr. Winiata's Sunday night speech are surprising, coming as they do from a person of academic standing and presumably free of bias and the desire to split hairs. However, this shows how difficult it is for a pakeha to get away from the belief that his culture is so much superior to that of anyone else.

First, James Ritchie denies the existence of Maori culture, then he proceeds to chastise Dr. Winiata for seeking to preserve that which is proven to be non-existent! He pins his faith on field reports, presumably made by pakehas, as the only basis for worthwhile discussion. While not denying the value of reports if properly carried out, it must be pointed out that Dr. Winiata and other educated Maoris, reared in Maori communities, are superior to any field reports as sources of material. Existing field reports compiled by pakeha students after less than 12 months' residence on the verge of Maori communities must be taken with a dash of salt and cannot substitute for half-lifetime experience as full members of those communities.

James Ritchie states that there is no threat to Maori culture today. He is wrong here. It is the pressures from the pakeha on the inner citadels of Maori values clearly illustrated in the tone of his own letter that puts the Maori on the defensive. The alienation of the Orakei Marae with all its traditional associations, the pronouncement of invalidation of the King Country Pact on the basis of a field report, issued by a pakeha research worker that ignored the Maori-derived facts of a historical situation, and the denial of a vote for Maoris in the King Country at the recent election of Licensing Committees all indicate the need for the Maori to be vigilant.

Let James Ritchie stick to his Freudian psychology and allow the Maori to give expression to his legitimate aspiration to become a self-respecting member of a society that recognises the Maori as well as the pakeha as brothers with different though converging backgrounds.

KARENA TAMAKI,

Kaumatuā, Ngāti-Maniapoto, Pirongia.

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