

Radio Tells Story.

(Continued from page 14).

Other Maoris run in to pick up the body of the warrior. They lift the body to carry it away.

They see a curious little round hole in the body and warm blood drops on their hands. They look at the blood and are terrified. Dropping the body of the warrior they make off.

Civilisation has arrived—and its guns!

AFTER the coming of the white man, the Maori found just one source of war, instead of two. The number of the white men's ships that called increased. The Maori found that it was not the flax and the timber that the white man wanted; it was not what the land produced, but the land itself.

And when in fear he saw the steady encroachment of the white man and the absorption of the land, the Maori began to take a new cry for battle. It was "whenua," the land, with him now. The wahines had been forgotten.

This was the real cause of the Maori wars, said Oriwa; this lay behind what is called the Maori rebellion in Taranaki; this was the deep-rooted thought that lay behind the semi-mystic, semi-conjuror's doctrine of the Hau-hau creed that spurred the warriors on to battle in Taranaki.

MEN did not count. The land was more valuable now to the Maori than life. He felt he had been robbed of his birthright. Better the loss of life than the loss of the land.

The warriors made a new battle-cry: "Ko te whenua mo maua te tangata mo muri." The land comes first, the men last.

It was a fight doomed to failure from the first, but it was heroic while it lasted. And here again the Maori used all his craft and guile.

ORIWA is sceptical, I think, that the leaders of the Hau-hau rebellion really imagined they had a charm against gunshot, but they told their followers no rifle could kill them.

So when they led their followers into action and the first volley of the pakehas was fired over their heads in warning, they were quick to make the most of it.

"You see," they said, turning swiftly to the warriors behind them, "we are unharmed. The white men's bullets cannot touch us."

And turned again to lead their charges to death followed by warriors who thought the gods were now fighting on their side.

IT has not been easy, trying to give a thumbnail sketch of this dramatic vision of Oriwa and his Maoris. With the Maori, the tone of the voice itself is almost half the drama, and I haven't been able to give the sound of Oriwa's voice as it rose and fell, and stopped short and became subtle, and played such tricks on my mind that the 20th century office furniture and paraphernalia gave place to tangled undergrowth and rata trees, and instead of a noise of a tram you heard

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a twig snap under the bare foot of a Maori warrior.

Listeners will get that for themselves when they hear the story told over the air.

BUT there is just one other point that must be told. Oriwa has an idea. He is going to try to get the descendants, both Maori and pakeha, of the actual chief characters in these episodes, to take part in these plays, as far as he can.

And that, it seems to me, is an idea that no white man and only a Maori, would have thought of. Because the Maori remembers his ancestors always.

Already the old Maoris are interested in this project. Tonga Awi-

kau, chief of the Ngatimanni tribe, a man of ripe years whose voice is perhaps the oldest native voice ever to be heard over the air, has already begun training his people to assist in the work, and others among the Maoris are following suit.

ACCORDING to the United States Department of Commerce, there are 30,000,000 receivers in use in America. Great Britain comes second with 10,000,000, while Germany is reported to have 8,200,000. There is then a tremendous gap in the figures, the next country being France with 2,262,000 sets in use. All other countries are well below the million mark.

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