

it has meaning for them, then they will learn enough to get by.

There are any number of things in the category of songs which young Maoris will not be able to recite or give forth in the old form. The language has become difficult for them to learn. Even people my age who speak Maori very well, are told by older people our reciting is incorrect. The fact is we should not become neurotic about trying to get our tongues round it. If they cannot stand the test of time they should go.

Tangis are being held in private homes and ties are being cut because this is the way we have to live. We have to fit in with the economics of the situation.

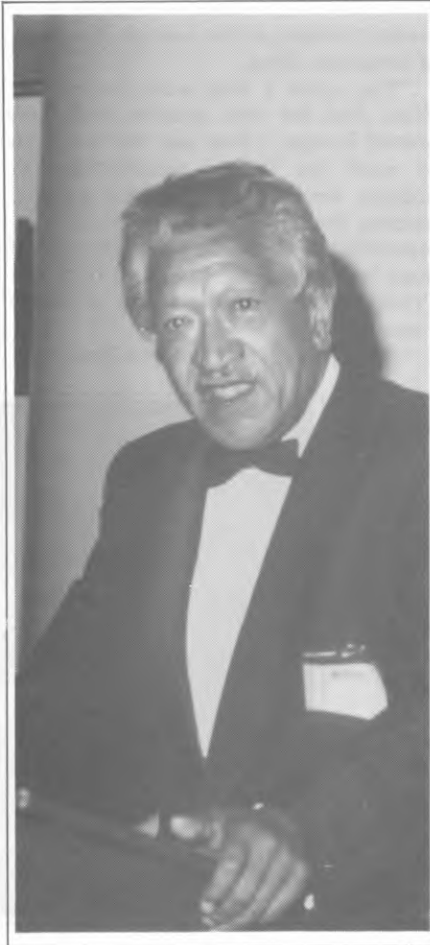
Arts and craft is an area most people would like to be retained within the Maori culture. It is a region that can be enjoyed in a group with such items like action songs and hakas.

Professor Smithells who was head of the Otago University Physical Education Department was trying to include hakas and action songs in the curriculum because, "I feel they are things suitable for the development of the body. The natural grace of action songs, the movements of hands and feet and co-ordination of actions to harmony and there is nothing more vigorous and testing than doing a haka properly."

We as New Zealanders should be trying to develop our own unique qualities which set us apart from other people. Sometimes visitors from overseas think we are inclined to be smug about our qualities. Eric Linklater, an Englishman, wrote about his travels in New Zealand and said the Kiwi character is that of a most hospitable person almost to the state of embarrassment, happy, generous and friendly but inclined to have a "she's right mate" attitude which was in some cases a sign of artistic shallowness.

Sometimes I find my non-Maori friends thinking of me in similar terms. They say this "me" as a Maori is inclined to be hospitable and generous to a fault. What has happened is that we are forming a New Zealand-type character.

What non-Maoris have done is taken the best part of Maori and introduced it as themselves. But we should be encouraging this New Zealand character and here the Maori people are ethnic only in the sense they have been in New Zealand a little longer but at least they



have certain cultural attributes which are essentially peculiar to the country.

Perhaps the evolution has been too slow but the fact is the Maori has gone more than half-way to meet the non-Maori and has had to in order to change his standards and follow the general stream. On the other side, the non-Maori has not in the past been actively concerned in stretching out a hand and helping the Maori and saying, "there are things about your culture I like, how about teaching me?"

There is a lot of latent goodwill throughout New Zealand on the part of pakehas but it is this sort of latency which needs to be awakened because the Maori culture should become attractive to the non-Maori and developed as a New Zealand personality and culture rather than a Maori one.

It's been said that some Maoris are very difficult to deal with because they

cannot dismiss their tribal affiliations. While it is true it is still strong, it is also true that Maoris under the age of 30 are not really interested in this tribal affiliation. There are not many young Maoris who know of their sub-tribe. But I have always held the opinion that Maoris in order to have their culture accepted by pakehas, should think in terms of Maori as a whole and not tribal. Maori persons first-not awara first, Maori second.

For Maori culture to become a force it must be dynamic and prolonging in such a way that it does not oppose progress nor does it imply opposing integration of the races. Those who lose their identity on a physiological basis should if they so elect, identify with either group. I say physiological because the effects of intermarriage are such that future generations will support a great number of very fair Maoris. Unless Maoris themselves actively seek and participate in acceptable modifications to Maori culture and interpret how they feel and want done, then it is most difficult for the non-Maori to see and understand.

Spirituality is one of the concepts of Maori culture. Maoris see God as not a god which lives up in the sky or can only be met on Sunday mornings in church. This god is one that he can take around with him. His every movement is dependent upon asking divine guidance. Under what other conditions can you find very aggressive meetings opened and closed by prayer. Maoris carry god around in their "pockets". It is a carry over from the days when so many Maoris were stopped from even mentioning Io which is a person whom they gave certain attributes not unlike the present day Jehovah.

One of the strangest things is that Maoris (especially on maraes) are quite happy to participate in whatever church is having a service at that particular time. For us, religion does not mean dressing up to the hilt for a Sunday service where one is part of a cold building and sometimes cold people. This type of religion doesn't fit the Maori. Their religion is something less austere. And I am saying this because the Maori regards his God as not being in the church but wherever he goes or whatever he does. This is one of the things about Maori that perhaps we may be able to influence non-Maoris in some way.