

meantime it deserves to be given a fair hearing. Perhaps I should say that my department's intention is that *Te Kaea* reflect "the stance the people wish to take" — in Maori terms: "tu tangata".

At this point it seems appropriate for me to acknowledge John Rangihau who offered the name *Te Kaea*. He tells me that a simple definition of "te kaea" is "leader". I am conscious that among some tribes "te kaea" can mean many other things. But as a name for our new magazine, it does seem appropriate, particularly if contributions truly reflect Maori initiatives which give a lead to the course *Te Kaea* should take. So I commend this publication with the name *Te Kaea* and trust you will give it the support that it deserves.

Heoi ano,
e pa ma, e wha ma, e nga iwi, haere mai koutou kia aranui
i a tatou,
na ta koutou mokai e tangi nei,

Kara Puketapu.

... and from the Editor

At last — a new magazine by, for and about the Maori People. *Te Kaea* is, of course, a direct successor to *Te Ao Hou*. It ran for over twenty years until 1975 and provided what editor Eric Schwimmer called in the magazine's first editorial a "marae on paper". Its achievements were many. It promoted language and literature, and published articles of historical, cultural and traditional interest. It kept people in touch with each other, reporting on the kinds of particularly Maori events which so rarely find their way into the established press. It stood as a symbol of the closeness and creativity of Maori everywhere.

A hard act to follow! But we intend to try, and indeed we plan to go a little further. In the current climate, when so much is being done and so much discussed, we feel that it is important to be able to talk freely about all the issues which affect us. Our affairs receive much scrutiny (and often little understanding) from others: it is time for a new publication in which we can put across our own views on our own interests and activities.

You'll notice that this first issue is a very mixed bag. Side by side with news and information from the Department of Maori Affairs go some commentaries on aspects of Maoridom with which some of us and many of you will doubtless disagree. Our intention is not to lay down the law; rather, we hope to provoke discussion and criticism, to encourage all readers that this is *your* magazine. We hope that you will write to us and air your views — about current affairs, about what's happening in your community, about *Te Kaea* itself. We believe that a lively, vigorous "letters to the editor" page is as much an indication of *Te Kaea's* success as its sales figures. So we urge you to get involved in supporting *Te Kaea* not just by buying it but by participating.

Another idea for future issues is a diary of forthcoming events and hui in different parts of the country. Send us your news, tell us about what's going on. Schools, marae, cultural clubs, Tu Tangata groups, work co-operatives, incorporations, trust boards, whatever: all over New Zealand we are getting together and doing things. Let's hear about it.

Let's hear too from the writers and poets. Remember that you now have a magazine specially interested in publishing your work. There are surely new, unknown Tuwhares, Graces and Ihimaeras out there who deserve the same success.

It is our policy to pay for contributions used, apart from the briefest news items. yet of all the many people who have worked hard for this issue, a lot of contributors refused payment because they consider *Te Kaea* an important new project worth encouraging. We thank them, and we hope that after reading this first issue of your magazine you will agree with them.

Graham Wierman



KEN GEORGE