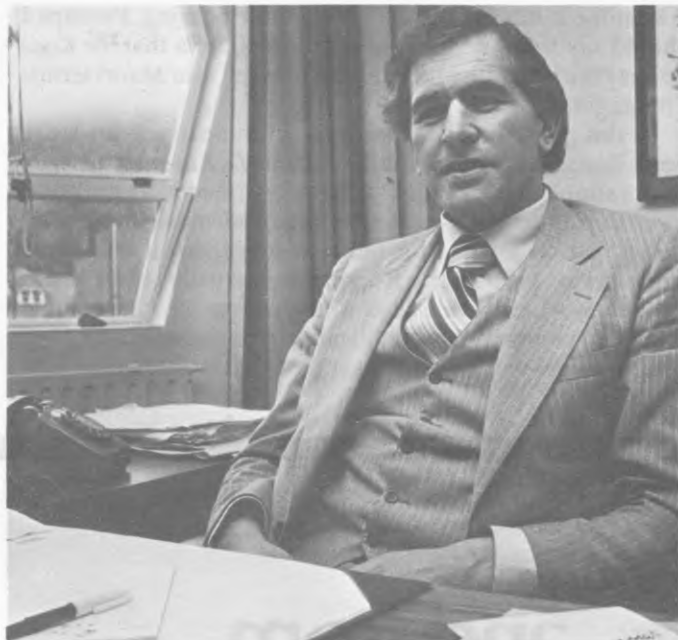


- 7 MAY 1980

# A message from the Secretary for Maori Affairs ...



KEN GEORGE

Apiti hono, tatai hono. E nga mate kua mene ki te po, haere, haere, haere ki te kainga tuturu i oaitia mo tatou mo te tangata. Haere ki te Kaihanga, haere ki to tatou Matua i te Rangi.

E takatu nei te hunga i mahue ake i te mata o te whenua me ahakoa ra i te kete-putea e iri nei i te tara whare, kia ki ake au,

Ka Ao, ka Ao,

Ka Awatea!

E nga mana, e nga reo, tena koutou, tena koutou, tena koutou, Ki nga tai o te moana huri noa i Aotearoa; Te Waipounamu me Wharekauri; ki nga hau o uta e pupuhi nei ki nga huihuinga tangata, ki te iwi rangatahi — e oho, e oho, e oho. Whakarongo ki te reo o *Te Kaea*, te karere kawē korero kia riro mana e hora ki mua i o tatou aroaro nga hiahia, nga wawata, nga taonga o te ao hou hei ata tiroiro ma tatou, hei pupuri ma tatou, hei whakatakoto kaupapa hei arahi i te rangatahi me nga uri whakatupu. Kua tu *Te Kaea*. Ko ana kupu “kia rite, kia rite, kia rite aki akina-whangaia mai ra.” Ko Tu-tangata te waka, tu tangata maia, tu pakari, tu whakahihi i runga i te kaupapa mana Maori motuhake, i te kaupapa whakawhanaungatanga, a, i runga i te kaupapa aroha tetahi ki tetahi.

Kua oti te whakawatea o nga huarahi e taea ai te whakatikatika o nga take whenua i runga i te tangimarie te pupuri i to tatou reo rangatira, te whawhao ki roto ki te hinengaro o te hunga rangatahi nga taonga a o tatou tipuna i waiho ake, ara, te whakapono ki te Atua Kaha Rawa, te mau ki to tatou Maoritanga, mete aroha ki te tangata. Piki ake ki runga ki to tatou waka; kia u te pupuru i to hoe; whakarongo ki te takitaki a *Te Kaea*; huria te ihu o te waka hei wawahi i nga tai e ngurunguru nei i waho o te Akau.

Titiro a uta

Titiro ki tai

Titiro tetei taha

Tetei taha

Ko te aroha ta tatou e Whai ai.

Hei whakamutunga:

Whakataka to hau ki te Muri,

Whakataka to hau ki te Tonga.

Kia makinakina i uta,

Kia mataratara i tai,

Kia hi ake ana te atakura

He tio

He huka

He Hauhunga.

Hei konei ra, Ma Te Atua Kaha Rawa koutou e tiaki, e manaaki, i roto i nga ra e tu mai nei.

*Te Kaea* comes to life at a time when many new and exciting things are happening for Maori people. Currently much is said about Maori land, Maori gangs, Maori language, and Maori politicians. Land, language and politics have in fact been issues discussed at great length on marae for as long as I can remember. Because the media have generally shied away from reporting marae news, the views of Maori people on these now topical subjects have not always been made known to the general public. It has also meant that those Maori people who shifted away from their tribal districts often became out of touch with the way of thinking on what a Maori might see as traditional issues — land, language and politics.

*Te Kaea* will therefore assist us in keeping up to date with the views of our own people, and certainly improve our knowledge about “things Maori”. As Maori we talk about our land with emotion, about our language with love, about our youth with hope and of our tribes and faith with awe. The future of Maori people is a matter which we treasure. It seems important to me therefore that *Te Kaea* reflect such feelings in a way that is uniquely Maori.

I personally like to hear about things Maori from a Maori. This for me seems a natural and sensible way. It brings a personal pleasure and very often a major challenge. But inasmuch as *Te Kaea* will be an excellent outlet for Maori expression, it will also offer interest and enjoyment to the general public. There is a growing body of Pakeha people wanting to know what the Maori thinks, what we do, and what we can do differently to advance ourselves and our nation. It is a sincere curiosity and one I highly respect. *Te Kaea* should help to give Pakeha people some of the answers they seek, but in a Maori way. Providing the publication does reflect Maori opinion, expression and activity then it should offer a unique contribution to the New Zealand reading public.

What we are hoping for in *Te Kaea* is a wide range of interests that will portray Maori creativity. I suspect when most of us hear the word creativity we picture in our minds a long-haired artist, poet or sculptor. *Te Kaea* will offer the creativity of Maori people in a much wider fashion. We will draw contributions from farmers, orators, women, bureaucrats, politicians, carvers, weavers, youth and any source that exists in our community.

I would be disappointed if some reader pre-judge *Te Kaea* as a political propaganda tool. Certainly it is at this stage being sponsored by the Department of Maori Affairs. My only answer is that “if the cap fits, wear it”. But in the