

ment, New Zealand Maori Council and the Maori Womens Welfare League.

Another responsibility authorised by the Maori Community Development Act is the general operation of the Maori Wardens. The Wardens are nominated through their own local Maori Committee where the candidates live. Their District Council approves of the candidates as a Maori Warden, and are then responsible for all Wardens in that district.

Generally Wardens work in the locality of their Maori committee, although on occasions of a large Hui the Wardens help outside the limits of their own Maori committee. The Warden is appointed for a term of three years, but must be reappointed to continue serving. All Wardens volunteer their time, energy and costs. In many cases husband and wife serve as Wardens.

The Maori Community Development Act outlines the powers and authorities of the role of the Warden. Primarily their use is centred on Maori people, where they gather to mourn, enjoy themselves, celebrate, discuss and congregate for any reason whatsoever. Wardens can exercise certain authority on licensed premises in regard to Maoris and are able to carry out duties in regard to the consumption of liquor at certain specified times and places.

Recently the role of the Maori Warden has been pressurised to include involvement in other areas of social concern, such as gang confrontations, Policy matters, and protest groups especially where Maori people are involved. However although in general, Wardens are capable of counselling or advising at such events, their inception was never intended to be for quasi-law enforcement, but the fact of the Wardens being Maori has been raised in the defusing of highly explosive and dangerous situations. It should be remembered that Maori Wardens are ordinary working people who voluntarily give their time to aid Maori people.

To ask them to involve themselves in matters requiring confrontation situations is sometimes beyond their physical capabilities.

O nga tau ki muri

Te Ao Hou 1959

The following poem was written by the late Harry Dansey when he was still working for the Taranaki Daily News. In a letter to the then Te Ao Hou Editor, Mr Eric Schwimmer, the poet says he wrote the piece during the war when he was very wishful for the old familiar places.

He says, "with the exception of Motiti Island, all the places mentioned are in the Rotorua-Taupo district from whose people I inherit that which of me is Maori. Every place mentioned has a part in tribal or family history, sometimes a notable part, sometimes a very minor one. I have tried to say in the English words which follow every place name either something about the place or to give a translation of the Maori word."

Land Of My Fathers

By

H.D.B. Dansey

Whakapou-ngakau, place of longing,
Moerangi Hills, where the blue skies slept,
Pohaturua, where the long rock towers,
Te Tangihanga, where a people wept.

These are the hills my fathers loved,
Long, steep slopes where the forest clings,
Deep, cool valleys where the rata flowers
And a koko sings.

Mokoia, holy, sacred to Tinirau
Motutawa, where Tuhourangi bled,
Motiti, home of the great Ngatoro',
Motutaiko, isle of the dead.

These are the isles my fathers loved,
Cradled by lakes or rocked on the blue
Of Hine-moana, and in the mist
Lost to view.

Pukeroa, where the long hill slumbers,
Tapuae-haruru, where the footsteps sound,
Waitahanui, where the kowhai blossoms,
Maroanui, with its sacred ground.

These are the homes my fathers loved,
Wide, warm valleys where the kouka grows,
Sun-drenched slopes where a village nestled
And a streamlet flows.

Muruika, where the brave are resting,
Rangatira, here my ancestors sleep,
Titiraupenga, where Tia lies dreamless,
Waitangi, where the waters weep.

These are the places my fathers lie,
Tapu the ground that gives them rest,
And fitting the land they loved should fold them
To her breast.

He Whakaakoranga moo ngaa kai haapai taangata, mahi i waaenge iwi, awhina i te rangatahi

Tukua mai e koutou e hiahia ana kia uru mai koutou ki te kura whakamaatautau moo te "Diploma in Applied Social Studies" o koutou ingoa. E rua tau te roanga o te kura, a, ka timata i Pepuere 1984.

E whiriwhiria ana eenei tikanga:

a) Te taumata o tou maatauranga i te kura tuarua.

b) Peena kua mahi peenei koe i mua.

c) Te pakeke — kua i raro iho i te 20 o tau a te 1 Peuere. Mehemea kei raro iho ka aata tirohia tonu too tonu.

d) Te hiahia a te kura nei ko ngaa taangata e mahi ana i roto i te rohe whaanui o Aakarana, (mai i Waikato ki te Tai Tokerau).

e) Kaahore teenei kura e haukati ana i eera o taatou hauaa ngaa tinana.

Tukua mai eetahi atu patai, moo ngaa peepa raanei ki:-
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