

Kia ora,

As regards Hawaiiikini. I runga i nga korero a Henare Bird mo te waka nei me nga rangatira na ratou nei i timata mai i te ngahere a i te taturanga ki roto i te wai, he aha rawa to tatou Minita o te Tari Maoritanga i kore rawa ai i awhina atu i te mahi rangatira a te whanau Brightwell.

E hara te mana mo te whanau anake nei, kao mo tatau katoa. Kua tino rangatira tatau i runga i nga whakarotanga o te whanau rangatira nei. Ko taku whakaro ma te Tari Maori e hoko te waka nei, ma te whanau Brightwell e tiaki a e morimori mo tatau katoa te painga.

Tena koe me te iwi whanui, na Momo Ohia (Monty Ohia, Senior)

P.S. I wish to congratulate the Solomon family for what they have done to commemorate their father, grandfather and great grandfather. The statute (featured in Tu Tangata Feb/Mar 87) is very impressive to look at. I hope we learn more of their whakapapa through further editions of Tu Tangata.

Editors reply regarding Hawaiiikini. Government funding for Hawaiiikini came from the Central Regional Arts Council which assisted the carving of the logs at Pahiatua. Foreign Affairs also assisted with funding. The bulk of financial assistance for the Hawaiiikini project came from the French government in Tahiti, where sailing preparations were based.

Kia ora Piripi Whaanga te kaiwhakahaere o te nei pukapuka Tu Tangata nga mihi kia koe me etahi atu i mau ana o Tatou taonga tuhi tuhi tena koutou. I am writing an Obituary on behalf of my wife, whose Grandmother passed away 31st Maehe 1987 aged 83 years (Hine Kura) Ripo Ngahau Hohaia.

Poroporoaki
(Hine Kura) Ripo Ngahau Hohaia
Ki te whai ao
Ki te ao marama
Kia whaka huainake te wehi kia koe Ihowa
te timatanga o te matauranga
te hei mauriora
ti hei Mauri mate
i te Kura Whaea, tupuna o te ao tawhito
Haere i runga i o waka Tainui, Te Arawa
Haere i runga i o iwi Ngati Kaukawa
Uenuku Kopako, Rangiteaorere,
Roro o te rangi,
Haere ki Hawaiki nui, Hawaiki roa
Hawaiki

Pamamao, Ki te hono i wairua
no reira te kuia Hine Kura. Haere,
Haere, Haere,

Kare rawa koe i ware waretia Na te mokopuna Chrysanthemum Riki riki (nee Hohuia)

Te Hapuku M Rikiriki. Great Grand Children Munro, Chrysanthemum, Mihirau.

The Editor,
Tu Tangata Magazine, Wellington

Kia ora e Philip,
He mihi atu tenei ki a koe no te Kohanga Reo o Matai Whetu.

Our whanau has just spent a wonderful weekend with Roopu Awhina Whanau at our Kohanga Reo. They came, at our invitation, on the 25th and 26th April to show us how to use easily available natural resources to teach our reo to our whole whanau. It was wonderful for us to spent time with a group of women who not only said they supported our kaupapa, but showed us many practical ways of achieving this. Although our weekend work centred mainly on the use of harakeke, they also touched our "te taha wairua o te wai" and some uses of sea-shells. All of this involved so much good korero not only for our tamariki but also for our learning mothers. At a time when we believe, there are many Kohanga Reo out there who need good practical help to support our kaupapa, we believe that an article about this group in your magazine would be most useful. We only found out about them by chance when we visited Te Kohanga Reo o Merivale in Tauranga-moana and then it was the Education Department who gave us a contact address and number. This is a resource that every Kohanga Reo in the country should know about and be advised to use. Instead we are now being asked by the National Trust if we would like to send people to a wananga in Canada (Indigenous People's Conference) which we suggest, will not only provide Kohanga Reo with nothing concrete for our kaupapa, but be a great misuse of Kohanga Reo funds! At least Hine Potaka and her kai-awhina are here, are Maori speakers who offer very relevant and practical help and we suggest are a far better use of Kohanga Reo money.

Naku na,
Ngarewa Hawera
(Hekeretari) Ph. 89-698

Awhina Whanau come to Thames

Flax, stone and water are being bought into learning in the kohanga reo in Thames. Kohanga reo mothers and grandmothers gathered at the Matai Whetu marae in Thames to learn how to introduce natural resources into everyday learning and playing.

They made wall-hangings, mobiles, puppets and toys from flax collected in the area. Awhina Whanau were led by Hine Potaka and Mere Palmer. The aim of using natural resources cuts costs in providing nursery equipment and also brings children closer to the world around them.

"This is something the children can relate to and identify with," Mrs Potaka said.

She and her group travel to kohanga reo showing a selection of toys and learning tools and teaching women how to make and use them. Acknowledgement Thames Star.

Not just kohanga reo

Awhina Whanau don't only help kohanga reo, they also go to other pre-school groups such as play centres. One was Ngaio Play Centre after Tu Tangata's editor invited the group to visit.

Leader, Hine Potaka asked that other pre-school groups be involved in the two day workshop, and so two local kohanga reo were invited. Ngaio Kohanga were unable to come but Paparangi Kohanga made it along with mothers from other play centres.

Flax was gathered locally, in fact just outside the motel the three women were staying at. By the time we picked them up in the morning they'd made a hat and kete. Their programme was brilliant covering flax work, water play and sea shells, all the talk being in Maori and English. The women radiated confidence, charisma and love, and all the mothers and children and one father present benefited.

Talking with Hine Potaka later I discovered that their programme has been on the roads of New Zealand for many years but many kohanga have not taken advantage of it to Hine's sadness. She said that their work is funded through the Maori Education Foundation, but that perhaps the word had not got out.

Hine said Awhina Whanau would be concentrating this year on travelling and helping kohanga reo with their programme, so that Maori parents and children would benefit as much as Pakeha have.