



**Te Marau a Iwi o Te Whakatohea**

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# **Tahia te Marae**



# Whārangi Ihirangi

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“Whāia te iti kahurangi ki te tuoho  
me he maunga teitei”  
**-Te Aoputaputa**





# HE MIHI

Maruhia atu i runga o Tirohanga te tohu  
Whakaari  
Mai Ngā Kuri a Whareki ki Tihirau  
E i te tapu o Muriwai e

E ngā mana, e ngā reo, e ngā  
kārangaranga maha o te motu, kei te  
mihi ki a koutou i runga i ngā  
āhuatanga katoa o te wā. Kia homai te  
runga rawa ōna manaakitanga ki a  
tātou katoa i ngā rā katoa, i ngā wā  
katoa.

Ka huri atu te mihi aroha ki ngā mate  
huhua o te wā. I a au e tuhi nei i te  
kōrero arataki, kua hinga te tōtara o te  
Wao nui a Tāne, to tātou Ariki a Kīngi  
Tūheitia Pōtatau Te Wherowhero VII.  
Kia hoki anō ngā mahara ki a Ranginui  
Mītai mō ana mahi i runga i tēnei  
kaupapa – te waihanga i te Marau o te  
Whakatōhea. Nō reira, koutou e te  
hunga mate, whakangaro atu koutou ki  
tua o Paerau, ki te tini, ki te mano. Moe  
mai i roto i te moengaroa o te atua.  
Ka hoki anō te mihi ki te hunga ora,  
tēnā koutou katoa.

Kia whai atu tātou ngā whakamarama o  
ēnei kupu i titoa e Te Okeroa rāua ko Te  
Tāwhiro

*“E kore au e ngaro, e kore au e  
whakamā  
E Kaha nei ahau ki te kimi ki te rapu ko  
wai au Manene ki te motu, manene ki te  
ao, aha pehea rā E kore wareware ki  
taku ukaipō  
He uri no te Whakatōhea”*

Whakatōhea are honoured to develop a  
Marau a Iwi (Iwi Curriculum) that is  
imbedded in Te Whakatōhea language,  
culture and identity. The journey for the  
past few generations has been one that  
has focused on rectifying historical  
injustices (Raupatu) to Whakatōhea  
through Crown actions that caused  
intergenerational trauma.

Acknowledgements and an Apology from  
the Crown were presented to Whakatōhea  
in 2023 bringing an end to the Treaty  
Settlement journey, and the beginning of  
a process of reconciliation within society.  
A part of the regeneration process is  
allowing for our mokopuna, tamariki,  
whānau and hapū to have access to their  
local history. A solution for this has been  
to develop a curriculum that can align  
with modern teaching processes within  
our schools, and that for us has been the  
development of the Whakatōhea Marau a  
Iwi.

We must acknowledge and thank Te  
Tāhūhū o te Mātauranga (Ministry of  
Education) for supporting our aspirations  
through the Local Critical Histories  
funding.

In 2022 the Whakatōhea Maori Trust  
Board were granted this fund that began  
the process of developing a framework,  
conducting interviews and developing  
resources that focus on  
Whakatōheatanga.

We thank the first to be employed within  
this space, the late Ranginui (Richard)



Mitai. His passion for the kaupapa shone through during the creation of the Framework that we utilise today. His legacy will live on through the continued development and implementation of this mahi.

My final acknowledgements are for all of the whānau and hapū that have contributed to the resources that have been developed. Thank you all for your contributions to the foundational development of the Whakatōhea Marau a Iwi.

Looking back at the words that were scripted for the waiata “E Kore Au”, the teachings provided by those who gave those words are as important to us now as ever. We must continue to hold on to everything that we have and who we are, that we must never forget where we belong, no matter where we are in the world. We are the descendants of Muriwai, we are Te Whakatōhea.

No reira, tēnā koutou katoa

**Danny Paruru**

*Iwi Development Manager*

Te Whakatōhea

# Overview

The taiao has been the everlasting source of all our knowledge, we are conjoint to the deepest part of earth and the highest point of the skies. Our cultural values have stemmed from these points of view and we continue to practice that our maunga, our awa, our marae and iwi are us. These practices have been passed from generation to generation, so the saying goes, “We are a reflection of our tīpuna.”

Raupatu was an impact on our people and the economy, the removal of cultural practices and traditions followed leaving a generation without any means of survival in their Māori world view. The development of this marau is the continuity of Whakatōheatanga in our classrooms.

Tahia te Marae is the Whakatōhea Marau a Iwi. It has been designed and focused on restoring our traditional Whakatōhea knowledge to support uri academic and ringa-rehe achievement. Tahia te Marae has been carefully articulated to ensure uri are immersed in the rich history and kōrero of Whakatōhea, inspiring a sense of connection and belonging.

Tahia te Marae incorporates a blend of modern and traditional teaching methods for learners of all ages to encourage uri,

- Stay engaged
- Stay motivated
- Respect
- Understanding
- Appreciation for the wisdom passed down through the ages

## Tahia te Marae

To uphold the sentimental journey and value of these practices we must be the strength and the power of our individual marae, this encourages uri to uplift the mana of their marae in this modern world. Tahia te Marae means sweeping the marae, however the focal point is sustaining the marae and the many branches of duty, responsibility and pūrākau that are carried and implementing this into our curriculum subjects.

## What are the distinctions between a Marau-a-Kura and a Marau-a-Iwi?

The marau a-kura embodies a living curriculum that mirrors the hopes and dreams of whānau and hapū. A Marau ā-Kura showcases the school's strategic dedication to delivering high-quality programs that meet the educational requirements of the students and their families. The marau a- Iwi is a framework designed for people to learn about their history, cultural identities, language and tikanga. It also focuses on looking through an iwi lens and ultimately strives to focus on the sustainability of the wider hāpori and iwi whilst working in unison with all hapū as a collective.

## Ngā whakaraupapatanga

Kā rangaranga te muri, kā rangaranga te mua



### Structure

#### **Root**

*Mā te tātari ka mōhio*

*Aka Pūaho*

- Being molded by experience,
- Development of brain,
- The need of connection and relationship
- The spirituality of uri,

#### **Reclaim**

*Mā te mōhio ka mārama*

*E...ī te tapu o Muriwai e*

- Te pepehā o te uri,
- Te hāpori o te uri,
- Ngā pūmanawatanga
- Pūmautanga Motuhake

#### **Restore**

*Mā te mārama ka tutuki*

*Ngā Kaupapa*

*Ngā taniwhā  
Unit 1, 2*

*Ngā waka  
Unit 1, 2, 3, 4*

*Matawhenua  
Unit 1, 2, 3, 4, 5*

*Ngā tipuna  
Unit 1, 2, 3, 4, 5, 6, 7, 8*



# Tahia te Marae

## Kā rangaranga te muri, kā rangaranga te mua

### Aka Kura

Uri are treasures/ te mana reo o te tamaiti.

- The language spoken to uri is the voice they maintain and the voice they will share. It is spiritual, it is to awaken and uplift their abilities and to move and shake the grounds they stand on.

### Aka Pūaho

Acquire/ te hinengaro o te tamaiti

- The physical being and the well being of all uri is most important. The attraction is to understand their individuality and the way they think and to appreciate the mauri each uri hold.

### Aka Herehere

Elements of their environment/ te mana o te tamaiti.

- Understanding principles and values to shape the outlook of uri in their development.

### Aka Pikari

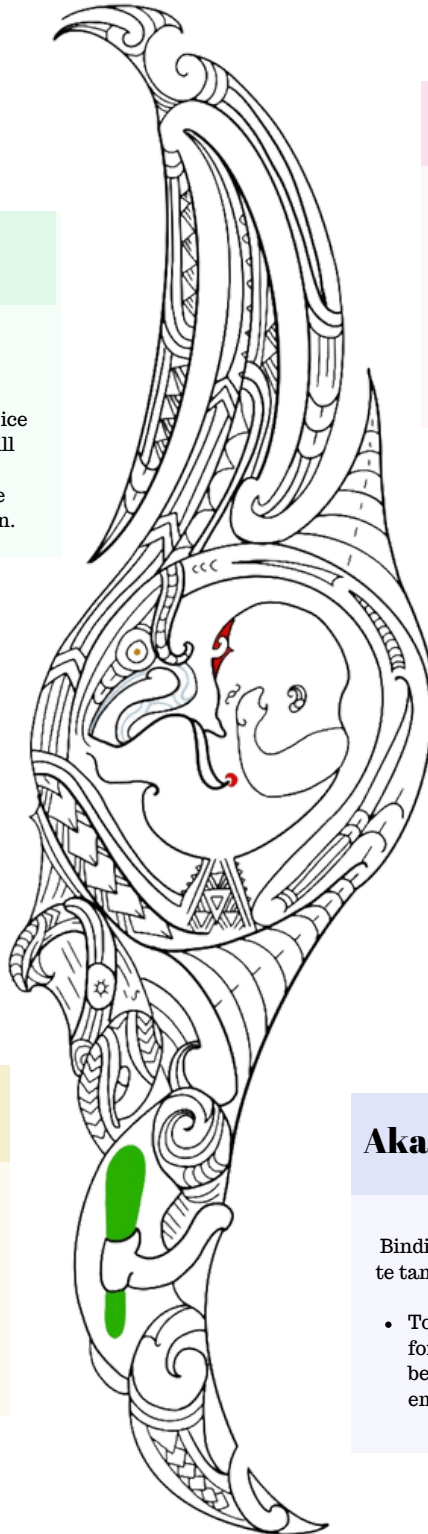
Pay attention/ te mana wairua o te tamaiti

- The physical being and the well being of all uri is most important. The attraction is to understand their individuality and the way they think and to appreciate the mauri each uri hold

### Aka Rangaranga

Binding their links together/ te pepehā o te tamaiti

- To represent uri with links from our forebears, with forced personality (to be forceful) and awareness of emotional development in all areas.



# Ngā matāpono a Iwi

## *Iwi principles*

### **Whanaungatanga**

The function of whanaungatanga is establishing relationships to work with one another and to understand each individual's thinking.



### **Manaakitanga**

The process and functions of respecting others, elevating the mana of others. Providing each person a space to commit to building relationships, the strengths and weaknesses.



### **Matawhānui**

The functions here are to guide the foundations for future generations. Adapting to modern day teaching and learning, delivering relevant learning tools to create and uphold positive solutions for the future.



### **Kaitiakitanga**

To ensure our rights are actively protected through conduct, consultation and good decision making. We look at kaitiakitanga as guarding and protecting ourselves, our rangatahi, our stakeholders. Ensuring we understand the importance of guarding and protecting land, waters, marae, mātauranga and other interests to Whakatohea.



### **Uri Taketake**

The focus in all directions is our uri' well-being and achieving the pinnacle of excellence. They become passionate about learning, they are ancestrally driven, seekers of knowledge and committed in building a creative future, strengthening their identity.

Te Anga o te marau-ā-iwi o Te Whakatōhea

Process of the Whakatōhea marau-ā-iwi  
Whakapakekeria a tātau tamariki i te huarahi e  
haere ai ia

Uri Taketake

The diverse histories and explored experiences have been created to construct relevant events and sequence of changes from the land to the highest skies and all sources in between. Here Tautūrangi constructed an historical event that would describe the treasures of natural elements and resources within this tribe,

“Ko te kai hoki i Waiaua”  
“Waiaua, the basket of everlasting wealth”

The unique basket within our iwi should be revealed and delivered in all learning environments.

Te marau-ā-iwi provides uri with curiosity and respect about places, culture and systems significant to them.

Te Marau-ā-iwi supports this aim through its focus on stories relevant to uri of Te Whakatōhea and supporting their tū-ā-iwi in classroom setting. Uri will build understanding about how their tipuna shaped their culture, this will help them inform future decisions and actions. Selecting meaningful topics will deepen their understanding of the marau’s big ideas and be able to apply these to internal and external context.

Te Ao Mārama is the tipuna whare, pioke is the delicacy. Te Poho o Tamaterangi is the tipuna whare, tio is the delicacy. Te Poho o Kahungunu is the tipuna whare, tuangi is the delicacy.

Further in land is Irapuaia, tuna is the delicacy. Te Iringa is the tipuna whare, kūmara is the delicacy. On the coast stands Ruamoko tipuna whare, pātiki is the delicacy, Tūtāmure is the tipuna whare, mango is the delicacy, arriving to Muriwai tipuna whare, most prestige ancestress of the land.



## Te āhuatanga o te reo i roto i te whānau

*Te hāpori o te uri*

- Whakaritea he huihuinga i te whānau me te kura ki te āta wānanga i te huarahi motuhake o te uri,
- He aha i maroke ai te akoako ki ngā uri?
- Me whakauru mai i ngā horopaki i tua atu i ngā marau ā kura hai arotahinga mo ngā uri.

## Te haumaiuiui o te reo ki ngā uri

- He whakamana i te uri.
- He hāpai i te oranga-ā-tinana, ā-hinengaro, ā-wairua o te uri. Me pēhea rā e ora ai?
- Kia eke ai ngā uri i ngā taumata e wawatatia ana e te uri tonu,
- Mā te aha ngā uri e eke ki te tihi o angitū, Mā te morimori i a rātou me te atawhai hoki i te mana kei tēna uri, kei tēna uri, anō nei he waikua riuriua ki te puawai, tāria te wā ka tupu pōhutukawa.

## Ngā pūmanawatanga

*Te Reo Kāuta*

- Kua māia ki te whai i ōna ake ara whai oranga, E manawanui ana i te huarahi e haere ai ia, Kei a ia ngā pūmanawatanga hai hāpai i a ia. Ka noho angitū, ka rongō i te ngākau whiwhitā, i te ngākau rikarika mō te whakatairanga i ngā āhuatanga a kui mā, a koro mā, ahakoa tōna niania, he taonga kuku noa.
- E ngākau titikaha ana ki te whai mātauranga. He maha ngā puke-

nga hai hāpai i a ia ki ngā whare wānanga hei oranga wairua, hei oranga tinana,

## Taumata Tikanga Māori

- Ka mārāma ai ki ō rātou tūranga ake i roto i ngā whānau, i ōna hapū, i ōna marae.
- E whai take, ā e whai wāhi ai ngā mātauranga e pā ana ki tōna hāpori ake, ki ōna tūhonotanga ake, kia te Whakatohea.
- Ka angitū te whakaputa i tōna ihu i te ao mātauranga, i te ao o te marae,
- Te tamaiti ākona i te kainga, tū ki tōna marae.

## Kauae Raro

*Ko ngā kaupapa marau a iwi*

**Ngā rekereke o ngā kaumātua  
He kaupapa rangahau taki tahi  
He kaupapa rangahau mahi tahi**

## The communities of our uri

The voices of the family are heard

- Families are given the space and their long term goals for uri are acknowledged.
- How can we engage uri in their learning?
- We must select relevant kaupapa for uri to excel, the right selection will define our uri by the way they perform and practice, what are these? This is not driven by parents and their wishes, but to be driven by uri and their wants and needs.

## The achievement standard of uri

- Empower uri
- It is our duty as educators to elevate the physical health, the intellectual rights, and the individuality of uri. How do we cater to these important aspects?
- Uri will take full responsibility for their learning
- How do uri take full responsibility for their learning? By nurturing their beliefs and allowing them to grow in a safe mana enhancing space.

## Their skills

### Te Reo Kāuta

- Each uri will have 100% fluency of their own personal reo, their reo-ā-iwi and their kōrero tuku iho.
- Each uri will have 100% fluency of their own personal reo, their reo-ā-iwi and their kōrero tuku iho. Celebrate their weaknesses and extend on their strength. Despite their juvenile stages, they will succeed.

- Direct their talents to how they can enjoy the subjects as growth to their intellectual rights and individual rights and be fun.

## Taumata Tikanga Māori

- We must be aware of their cultural duties and obligations.
- Each subject must align with their community, their connections, and their Whakatōhea world view.
- In one hand they can walk in the modern world, in the other hand they can bathe in the Māori world.
- A person who is taught at home, will stand collected on the marae

## Kauae Raro

Continuity of teaching and learning

- The everlasting love and wisdom of kaumātua
- Working as a collective
- Working as an individual

# Te Ao Tawhito and Te Ao Hurihuri

The whare tīpuna will foster each topic and help uri explore the big ideas: the foundation and continuous history of Whakatōhea, the impacts of past time events and the relationships that shaped our history.

- Te Ao Mārama - to acknowledge
- Te Poho o Tamaterangi - to nourish
- Te Poho o Kahungunu - to connect
- Irapuaia - to seek
- Te Iringa - to share
- Ruamoko - to engrave
- Tūtāmure - to excel
- Muriwai - to be powerful

## Ao Tawhito/Pae Tawhiti

- The basis of their identity and learning is understood.
- Practice is responsive and relevant evidence is provided.
- Power of sharing.

## Ao Hurihuri/Pae Tata

- Appreciation for wisdom passed down through the ages.
- Akoako is interactive and ongoing.
- Our common vision focuses on the capabilities of our uri.

The following subheadings are a contribution to Whakatohea pedagogy by teachers, whānau and kaumātua of Whakatōhea.

## Kauae Runga

Are the operations of knowledge and the pathway of knowledge.

Pūmotomoto: The link to their intellectual minds

## Te pepehā o te uri

<b>Whānau</b> <i>Tīpuna, whanaunga, karanga whāea/ matua.</i>	<b>Kohanga Reo/ Kura</b> <i>Kura māhita, hoa kura, mātua.</i>	<b>Marae</b> <i>Kawa, tikanga, kapa haka, whakapai, takahi whenua.</i>
<b>Hāpori</b> <i>Hoa pūmau, ngā hoa o ngā mātua, hakinakina.</i>	<b>Kainga</b> <i>Noho tata, te tiriti, whakapai</i>	





MARIMAI  
MAY 2 1918

# Tahia te Marae

## Learning Objectives

### 0-4

1. Acknowledging where people come from
2. Tikanga and Reo are expressed in their everyday lives
3. Our uri belong to groups and are important
4. The past is important to our culture
5. Places in Whakatōhea are significant to groups

### 5-7

1. Our uri have cultural roles, rights and responsibilities
2. How cultural practices impact customs, traditions, and values to our uri
3. How our local places influence our uri
4. How people make choices to meet their needs and wants
5. Our uri understand the important events and consequences from the past

### 11 – 13

1. Groups make and implement new laws, lores and rules
2. Cultural practices vary but all serve the same purpose
3. Our uri will view the same places, but use them differently
4. Our uri making access and creating rauemi
5. The events of the past have causes and effects

### 8 – 10

1. Making rules and understanding tikanga
2. The culture of people is expressed in their daily lives
3. Our uri make choices meeting their needs
4. Our uri remember and record the past

### 14 – 16

1. How cultural interactions impact on our uri
2. Our uri will acquire leadership and duties
3. Uri will use past knowledge to explore their environment
4. Our uri will sustain cultural heritage
5. The event of the past have had a significant impact on their lives

## **17 - 19**

1. Innovation and creativity impacts our uri
2. Uri are led by determination and passion
3. Uri are aware of natural elements in their environment
4. Cultural sustainability will be embedded in uri
5. Restoring, reclaiming and activating Whakatōheatanga in uri everyday lives



# Whakapapa me te tuakiritanga

## Serving our identity and culture

### Penupenu

*Common core knowledge*

Many ancestors were original people of Aotearoa, i.e., Tamatea Matangi, Tauwharanui and Manawakiaitu, to name a few. However, people in our area come from many different branches of the same whakapapa. The most common connection comes from Muriwai and Tamatea Matangi, which is widespread to each hapū.

### Kōtamutamu

*Key Questions*

What stories do iwi and hapū talk about their origins?

Where do our stories connect us to and how do these stories shape who we are?

What does this mean for our identity as Whakatōhea

### Whāngaia

*Investigate*

#### Explore Aotearoa:

There are pūrākau and pakiwaitara that are widespread, i.e., Io Matua Kore,

Rangi and Papa, Māui Tikitiki a Taranga, the great migration of the seven waka.

#### Explore hapū:

We have seen many connections of whakapapa from various hapū, stories such as Tamatea Matangi who had Rangikurukuru who is responsible for Ngāti Ira, Tarawa who was the first surfer and who had Tamahaua, who then became responsible for Ngai Tama. Hine-i-kauia who married Tūtāmure and became responsible for Ngāti Rua.

#### Explore iwi:

Many kōrero tuku iho experience about arriving to a new land, i.e., Nukutere making landfall at Awaawakino, Te Ara Utauta/ Te Ara Umauma, Te Aratāwhao, Hape the wanderer, and the magic spell on Te Aoputaputa.

Haehae	Pākati	Raumoa
<p><i>Each uri will explore examples of kōrero pūrākau.</i></p> <ul style="list-style-type: none"> <li>• Te Ao Tawhito &amp; Te Ao Tākirikiri</li> <li>• Ka whakaarohia ngā hātepe, ngā mātāpono, ngā rawa</li> <li>• Kauae Runga</li> </ul>	<p><i>Each uri will locate kōrero tuku iho relevant to them.</i></p> <ul style="list-style-type: none"> <li>• Whakapapa me te tuakiritanga.</li> <li>• Mana motuhake.</li> <li>• Kōhanga</li> <li>• Tūrangawaewae me te taiao.</li> <li>• Uri Taketake</li> </ul>	<p><i>Each uri will effortlessly recognise kōrero tuku iho relevant to them.</i></p> <ul style="list-style-type: none"> <li>• Ka whakamātau i te huarahi whāia ai ia</li> <li>• Ngā mātāpono</li> <li>• Ngā rawa kua whakamahia</li> </ul>



# Mana motuhake

## Control of our destiny

### Penupenu

Common core knowledge

Te Whakatōhea, he iwi raupatu.

Te Tiriti o Waitangi | The Treaty of Waitangi was signed at Whitikau by Tautoru, Aporotanga, Takahi, and Rangimatanuku. In comparison to this significant event is the recent signing of the Whakatōhea settlement which also took place at Whitikau. Te Whakatōhea has provided the crown with reconciliation through iwi protocol. Aligning economy activity with mana Māori, and aligning mana Māori with Christianity.

In contrast to the wealth and economy Whakatōhea had in the 1800s, the current economy is gradually climbing. Whakatōhea had relationships with Pākeha which included trading, a large export ship, and mills.

### Kōtamutamu

Key Questions

What were the causes of iwi battles before British forces were involved?

How did this lead to iwi and hapū disputes

What were the causes of British involvement with Māori land wars?

What are the impacts these events have had on iwi?

### Whāngaia

Investigate

**Explore Aotearoa:** Te Tiriti o Waitangi and the conflicts Pākeha had with other iwi, i.e., The Battle of Ōrākau, The Battle of Tauranga Moana, The Battle of Ruapekapeka, The Battle of Rangiriri. New Zealand trading, whaling, and sealing.

**Explore hapū:** The types of leadership that have been recorded and told, such as Hira Te Popo, Kahika, and Te Aporotanga. Include hapū fleeing to search for new shelter and protection, to eventually adjusting to their new future.

**Explore iwi:** Trading between Whakatōhea and Pākeha was a thriving business in the 1800s, explore “The Cavalry Charge of Te Tarata,” the causes and outcomes.

## Haehae

Each uri will explore mana tuku ihotanga

- Ki te whakawhirinaki atu ki te reo o tūāukiuki
- Ngā pānga i waenga i te tangata me ngā tūāhuatanga o mua

## Pākati

Each uri will locate kōrero tuku iho relevant to them.

- Whakapapa me te tuakiritanga.
- Mana motuhake.
- Kōhanga
- Tūrangawaewae me te taiao.
- Uri Taketake

## Raumoa

Each uri will effortlessly recognise kōrero tuku iho relevant to them

- Ngā pāhekohekotanga o te tangata ki te taiohanga o Te Whakatōhea
- Te whakamātau i ōna akoranga ki tōna taiao, ki tōna taiohanga

# Whai oranga/kōhanga

## A nest for fledgling

### Penupenu

Common core knowledge

Hapū and iwi have been experimenting with new economic opportunities to enhance their mana tikanga and mana tukanga. In doing so they created extensive networks. This is a nest for beginners, but also a nest for an upper level to refresh and strengthen uri for the lofty perches of their iwitanga.

### Kōtamutamu

Key Questions

What stories are there that tell us about hapū and iwi experiences with new economic networks?

How did our iwi adapt to these economic changes and practiced their cultural beliefs?

In what way can these stories help to elevate our current iwi economy?

### Whāngaia

Investigate

#### Explore Aotearoa:

The tourism industry in Rotorua, e.g., the pink and white terraces, Te Kooti Arikirangi and his visions (religion, making of the roads, making of the streets),

#### Explore hapū:

The establishment of marae within Te Whakatōhea.

#### Explore iwi:

The making of the Waioeka gorge, the significant landmarks and sites throughout the gorge, using GIS maps.

## Haehae

Each uri will explore mana tuku ihotanga

- Kia kōtuituia te wairua me ngā uara
- Kia kōtuituia te reo me ōna tikanga

## Pākati

Each uri will locate kōrero tuku iho relevant to them.

- Whakapapa me te tuakiritanga.
- Mana motuhake.
- Kōhanga
- Tūrangawaewae me te taiao.
- Uri Taketake

## Raumoa

Each uri will effortlessly recognise kōrero tuku iho relevant to them

- Ki te kotahi te kākaho ka whati, ki te kapuia e kore e whati
- Ngā mahi e whakauru ai te tangata ki ngā mahi ohaoha

# Tūrangawaewae me te taiao

## My standing place

### Penupenu

Common core knowledge

Caring for the natural world and knowledge that belong to Whakatōhea. The naming of places, the significance of these names that reflects their own original features. (e.g., Pākōwhai to Ōpōtiki, Waioweka river, Te Kārihi Pōtae)

A widespread of awareness and public action on environmental damages which comes strongly under the Tohunga Suppression Act.

### Kōtamutamu

Key Questions

How did our ancestors transform the environment to align with their cultural practices?

What motivated them to use it in these ways?

Who gets the right to name physical features and build a cultural practice pertaining to these?

### Whāngaia

Investigate

#### Explore Aotearoa:

For example, The Tohunga Suppression Act, deforestation, the establishment of marae.

#### Explore hapū:

Places of interest, such as hapū hunting grounds, bird hunting, wood carving, and planting. This is a holistic view of the uri themselves and their environment.

#### Explore iwi:

The way Whakatōhea practice tikanga through pūrākau and pakiwaitara and reclaiming these kōrero tuku iho, revitalising reo, extending the bridge of ownership of our Whakatōheatanga to our future generations.

## Haehae

Each uri will explore mana tuku ihotanga

- Hanga atu ai i tōna whare, ko ngā pou o roto he tī, he rata, he kōwhai

## Pākati

Each uri will locate kōrero tuku iho relevant to them.

- Whakapapa me te tuakiritanga.
- Mana motuhake.
- Kōhanga
- Tūrangawaewae me te taiao.
- Uri Taketake

## Raumoa

Each uri will effortlessly recognise kōrero tuku iho relevant to them

- He kura-ki-uta, he kura-ki-tai, he pākihikura

# Uri Taketake – Me patua a tāua keakea!

*Must our own offspring be killed!*

## Penupenu

*Common core knowledge*

Each uri of Te Whakatōhea are born with the holistic view of an angel, the communities uri are involved in shape them to be authentic, to be remarkably cultivated, and to be secured.

## Kōtamutamu

*Key Questions*

How does tuku ihotanga shape our uri?

What should I do to make tuku iho approachable and enjoyable?

How should tuku iho be approachable and enjoyable?

## Whāngaia

*Investigate*

Explore Aotearoa:

There are many pūrākau leadership and unity. Pūrākau are examples of establishing foundations, triumphs and defeats. e.g., Kupe

discovers Aotearoa, The Great Migration of all waka, Niwareka and Mataora, and The King Movement.

### Explore Aotearoa:

There are many pūrākau leadership and unity. Pūrākau are examples of establishing foundations, triumphs and defeats. e.g., Kupe discovers Aotearoa, The Great Migration of all waka, Niwareka and Mataora, and The King Movement.

### Explore hapū:

Being aware of emotional, physical and spiritual development.

### Explore iwi:

Interests and relevant specialties that associate uri with their long-term goals and expectations.

## Haehae

Each uri will explore mana tuku ihotanga

- Ko te wairua o te tangata, ahakoa ko wai, ahakoa nō hea
- Whakarite wheako e hono ai i ngā tikanga tuku iho ki ngā uri

## Pākati

Each uri will locate kōrero tuku iho relevant to them.

- Whakapapa me te tuakiritanga.
- Mana motuhake
- Kōhanga
- Tūrangawaewae me te taiao.
- Uri Taketake

## Raumoa

Each uri will effortlessly recognise kōrero tuku iho relevant to them

- Pūāranga te areare
- Ko ngā ōhaki o ngā umu ika i tēnei ao tākirikiri



### URI TAKETAKE

#### Takenga Motuhake

-Tā te kaiako e  
whakatātaretia

#### Pūmautanga Motuhake

-Tā te uri e manawanuitia  
ana

Aka  
Kura

Aka  
Herehere

Aka  
Puaho

Aka  
Rangaranga

Aka  
Pikari

#### Whaingā Huarahi Motuhake

#### Te Reo o te Kauta

Te Reo Māori

Whakapapa  
Pepehā

Mātāpono

Huarahi Motuhake  
Te Ao o te uri  
Te Ao Tawhito  
Te Ao Tākirikiri  
Ngā Uara o Whakatōhea

#### Te Reo Rangatira

Wāhanga Ako

Pūtaiao  
Pangarau  
Te Reo Matatini  
Tikanga-ā-iwi  
Hauora  
Hangarau  
Te Reo Māori  
Te Reo Pākeha  
Ngā Toi

**Taniwha**

## He Kura Maunga, He Kura Tangata

Ko Whakaari te maunga  
Ko Te Mona a Toi te moana  
Ko Mataatua te waka  
Ko Te Whakatohea te lwi  
Ko Murawai te tipuna

Kaupapa: Te Rimu te  
taniwha Māori  
Nā Tracy Gilmer i  
waihanga  
Nā Brady Walker ngā  
whakaahua

Wāhanga:

Taukura:

**Progress Outcomes- Students will gain knowledge, skills and experiences to understand:**

- TĀTARI/ Root - Uri will contribute and participate
- MŌHIO/ Reclaim - Uri will relate to others
- MĀRAMA/ Restore - Uri will manage self

### Values

- Irapuaia - to seek

P.O 14 - 16: Uri will use past knowledge to explore their environment

- Te Iringa - to share

P.O 14 - 16: The event of the past have had a significant impact on their lives

### Te Mita o te Reo

Significant words to learn

The Māori and English vocabulary in this resource that describes Te Rimu. All uri to familiarise themselves with the resources as an extension to their vocabulary. An audio recording is available to assist pouako and uri in the correct pronunciation of kōrero tuku iho in this horopaki.

What is the narrative of this story?

Words to consider:

Ruānuku, ruha, matapōpore, porehu, hohoonu, pākihikihi, kōriporipo, koromiomio, pāinaina, kaitā, kiwikiwi, pūpeka, pakoki, pākehokeho, pāhekeheke, ngā tau o nehe.

### Whāinga Ako

- To understand the greenhouse effect and how global warming occurs

### Putanga Ako

- Explain ways to stop drainage pollution.
- Explain how keeping our waterways clean benefits the community.
- Explain how old pakiwatara, pūrākau and kōrero tuku iho has an impact on our environment.

## Intergrated Units

Math's Literacy, History, Religious Studies, Reo Māori,

In this written story of Te Remu te taniwha Māori, there is a range of messages and figures to make lessons.

1. Tapu,
2. pakiwaitara,
3. land confiscation,
4. hāhī,
5. poropiti,
6. ancient ancestors,
7. whakapapa.

## Resources

Te Rimu te taniwha Māori; written by Tracy Glimmer.

In both Māori and English

Writing books

Kotikoti- Whakatōhea of Ōpotiki, Chapter 19 ' The Crows of Kotikoti

## Te Arotahinga Kaupapa

Location: Ko Irapuaia te whare tipuna

Keep to a local awa that is familiar.

What tikanga and kawa is upheld at the river for a safe and fun lesson?

What are the types of events that can be conducted in the river?

Allow uri to rangahau and give writing examples.

- Baptism, whakahou, whakahoro, karakia, blessings.

Te Rimu is a taniwha that protects the Waioweka river. He is said to be the guardian of Ngāti ira hāpu. He is not evil, but the saying goes if you see his face clear it could cause you death.

- Uri can dive into the value of a taniwha and their many certain ways.

The inquiry: Give uri inquires to remember when they are reading through the resource.

How is a taniwha named? When does a taniwha become significant to a people? If Te Rimu is a guardian of the Waioweka river, how could seeing his face cause your death?

Discuss the look of a taniwha-

Tuatara, tuna, ika, wheke, whai. mako, tohorā, marakihau.

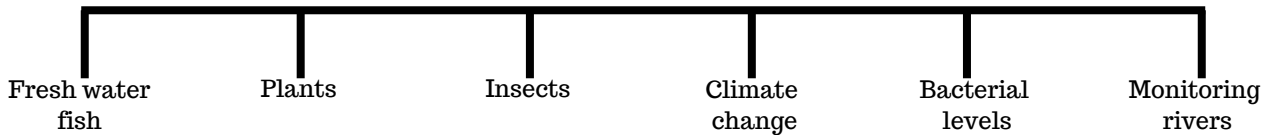
Discuss the different wairua of a taniwha -

Kaitangata, whakatoi, mannaaki, hianga, tinihanga, tapu, tē kitea, whakatika.

- How do we as Māori take care of our waterways?

There are examples in the reading, i.e., hapū rubbish day.





Attach your learning lessons to these kaupapa.  
 Kāuta: As seen on the link, monitoring rivers.

**Tikanga and Reo**

The significance of the awa

Te tapu:

Te whakanoa:

Oranga tinana:

Oranga wairua:

**Recording the past**

Uri are able to recognise the thought process of our tipuna, and the development of

- Tohu whenua,
- Recognise tapu,
- Recognise mana,
- Recognise mauri,
- Recognise ahi kā.

Places in Whakatohea are important

-Certain areas in the Waioweka river Tamatea named; Te Heru o Tamatea, Te Toka i a Parirau, Te Karoro a Tamatea.

**HOW?**

Establishment of Iwi, hapū, rohe

Rituals, burial sites, battles = use the moteatea ‘Tērā te pō pango

Mauri o te whenua: Rangī rāua ko Papa (Exploring Aotearoa), awa; Te Rimu/Weka (exploring hapū)

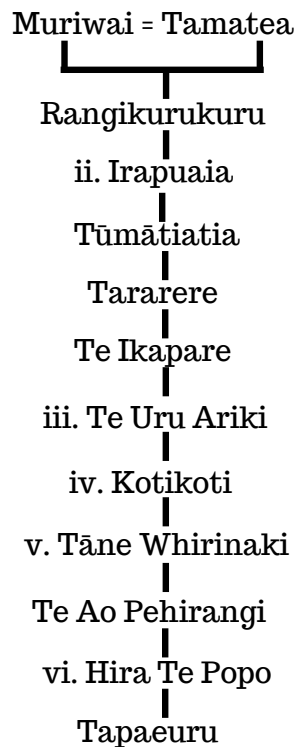
Establishing marae, establishing tikanga.

Atua: Kaitiakitanga; ka haramai te whakapono- Hāhī Ringatū.

There are tipuna mentioned in the following whakapapa uri can use as research and gather information from.

Use this information to design/ create lesson plans for uri.

## Whakapapa: Timeline of Te Rimu



i. Muriwai = Exploring Aotearoa, The Great Migration; Mataatua.

Connection to Rarotonga, Hawaikii, Aotearoa.

ii. Irapuaia = Exploring hapū, Location; Ōpeke marae, Irapuaia meeting house. Art; plants. History; Te Makarini- Koruru, missionary. Religious studies; Garden of Eden, bible. Putaiao; Rongoa.

iii. Te Uru Ariki = battle, pou tāhū, connection to Whiripare and Ngāti Ngahere.

iv. Kotikoti = The Crows of Kotikoti, battle.

v. Tāne Whirinaki = Religious, the turn to Ringatū prophet Te Kooti.

vi. Hira Te Popo = Relationship between Māori and Pākeha, land confiscation, the importance of land.

## Aromatawai

To create a timeline of Te Rimu the taniwha, using their own creative ideas.

## Arotakenga

- How Well did uri undersatnd the impact and importance of Te Rimu?
- What has changed in the river from past and present?
- How well can they explain the impact of cultrual interections? What cultural concepts need to be revisited?
- What worked well/ in this lesson/ not so well? What will be done differently to ensure quality learning?
- How useful was this Horopaki in supporting current literacy, numeracy, and/or social science skills and understanding for uri?

## He Kura Maunga, He Kura Tangata

Ko Whakaari te maunga  
Ko Te Mona a Toi te moana  
Ko Mataatua te waka  
Ko Te Whakatohea te lwi  
Ko Murawai te tipuna

Kaupapa: Te Tahi o te ra  
te taniwha taniwha.

Wāhanga:

Taukura:

**Progress Outcomes- Students will gain knowledge, skills and experiences to understand:**

- TĀTARI/ Root - Uri will contribute and participate
- MŌHIO/ Reclaim - Uri will relate to others
- MĀRAMA/ Restore - Uri will manage self

## Values

## Te Mita o te Reo

Significant words to learn

Waihō mā te whakamā e patu  
Whaiwhaiā, mākutu

Significant names

Tūtarakauika, Te Tahi o te rā, marakihau, Te Toka a Houmea

Significant places

Whakaari, Moutohora/ Motuhora, Te Mānuka Tūtahi, Pākaurangi, Te Ana o Te Tahi

## Whāinga Ako

- Uri remember and record the past.

## Putanga Ako

- How pūrākau and tuku iho has an important impact on our environment.

## Intergrated Units

Reo  
Art  
Literacy  
Social Science

## Resources

Reading about Te Tahi  
Mataatua marae (light show)  
Visit to Pākaurangi

## Te Arotahinga Kaupapa

Location: Ko Te Iringa te tipuna whare

### Arotahinga 1

Prior knowledge

What do they know about Te Tahi?

Have they heard about Te Tahi?

Use “waihō mā te whakamā e patu” to uri, those who have heard of this kōrero will add their perspective on to it, encourage those uri who don't know to think of the potential scenario.

Issue the reading provided to uri and review it.

In this lesson, encourage uri to talk about leadership and who they know on their marae, in their community, in their sports events team as being a great leader and why.

REO: translate the Māori reading to English

Highlight significant places and names mentioned

Identify verbs, adjectives, cliché, personifications etc...

### Arotahinga 2

Take certain aspects from the story of Te Tahi, discuss and identify the power of Te Tahi and what he obtained.

- Taking Te Tahi to Whakaari,
- Tūtarakauika

- Land caves/ rocks

Te Tahi had a rock he would practice his rituals, called Te Toka a Houmea.

Harakeke also grew on this rock and was extremely tapu.

Discuss with uri the force of mauri and tapu to a rock and what does this look like to uri?

And what were the practices around this?



Tūtarakauika is the tohora sent by the Gods to help Te Tahi back to his homeland from Whakaari to Whakatāne. Tūtarakauika remained in that area and turned into rock, that is the island of Mou/Motuhora.

Lessons: Māori and Pākeha whaling, Kīngitanga granting whales personhood.

- Moutohora/ Motuhora/  
-Whale Island The habitants of Mou/Motuhora

- Whales life cycle

Explore Aotearoa - There have been many tipuna associated with whales, exploring the pūrākau of Aotearoa. Examples: Paikea, Tinirau, Kauika tohora in Porirua that was present during Hape's adventure to the South, the tale of the seven whales.

Lessons: Uri to research the migration of tohorā, their area of spawning, their diet, their travel pattern etc.

Pākaurangi is the location of Te Ana o Te Tahi, Pākaurangi is located on Clarks Cross Road area. Te Tahi left his people due to their ill feelings towards him, he turned into a marakihau and made his way to the Ōtara river to his current location.

Discuss the migration, tranformations and abilities of taniwha.

- Pākaurangi is an old Whakatōhea pā
- Marakihau
- Under water caves

Underwater caves were used as burial grounds for paramount and sacred leaders, many caves in our rivers were also inhabited by taniwha.

Lesson: Look into the ancient traditions of tangihanga before The Tohunga Act.

### **Aromatawia**

#### **FOCUS 1:**

A written sample describing “Waiho mā te whakamā e patu” using writing examples and language features taught by the Kaiako.

#### **FOCUS 2:**

Uri use different presentations, quizzes, summarise the reading using

- Key events
- The objective and outcome of the story

## **Arotakenga**

- How Well did uri undersatnd the impact and importance of Te Tahi?
- What has changed in the river from past and present?
- How well can they explain the impact of cultural interactions? What cultural concepts need to be revisited?
- What worked well/ in this lesson/ not so well? What will be done differently to ensure quality learning?
- How useful was this Horopaki in supporting current literacy, numeracy, and/or social science skills and understanding for uri?

**Tohu whenua**

## He Kura Maunga, He Kura Tangata

Ko Whakaari te maunga  
Ko Te Mona a Toi te moana  
Ko Mataatua te waka  
Ko Te Whakatohea te lwi  
Ko Murawai te tipuna

Kaupapa: Ngā Tamāhine a  
Te Whakatohea

Wāhanga:

Taukura:

**Progress Outcomes- Students will gain knowledge, skills and experiences to understand:**

- TĀTARI/ Root - Uri will contribute and participate
- MŌHIO/ Reclaim - Uri will relate to others
- MĀRAMA/ Restore - Uri will manage self

### Values

- Te Ao Mārama - to acknowledge - P.O 11-13: The events of the past have causes and effects
- Te Poho o Tamaterangi - to nourish - P.O 11-13: Cultural practices vary but all serve the same purpose
- Te Poho o Kahungunu - P.O 11-13: to connect Our uri making access and creating rauemi

### Te Mita o te Reo

Ngā Kupu Hou (Reo Maori, Reo Pūtaiao)

- Kuku,
- Tātea (sperm),
- hua (eggs),
- kukune (fertilised egg),
- pūhouhou (marine larva),
- āheitanga (veliger),
- ngaoki (pediveliger),
- kāhuarau (metamorphosis),
- ūanga (spat),
- niania (juvenile mussels),
- kuku (adult)

Reo Whakatauki

- Tuangi, kuku, pipi, tio, kūtai
- Ko te kai hoki i Waiaua
- Te Umu Taoroa a Tairongo
- Pūāranga te areare
- Pūāranga te hōmai
- He tuangi whākana
- He pipi whētero
- He kūtai whētero

## Whāinga Ako

- To describe how events of the past have shaped our environment today.
- To be able to decipher and extend pūrākau ā iwi into many related kaupapa.

## Putanga Ako

- Explain ways to stop drainage pollution.
- Explain how keeping our waterways clean benefits the community.
- Explain how old pakiwaitara, pūrākau and kōrero tuku iho has an impact on our environment.

## Intergrated Units

Math's Literacy, History, Religious Studies, Reo Māori.

1. Tapu,
2. pakiwaitara,
3. land confiscation,
4. hāhī,
5. poropiti,
6. ancient ancestors,
7. whakapapa.

## Resources

## Te Arotahinga Kaupapa

Location: Ko Te Ao Mārama tipuna whare  
Te Kārihi Pōtae, Te Ahi Aua, Te Umutao noa a Tairongo

### Arotahinga 1

#### Accessing Prior knowledge

The following places and hapū are areas uri have access to, these certain areas were a rich food bed. Much of the delicacies that was once in these areas are no longer there.

1. How can uri inspect the remaining marine life in these waters?
2. Introduce the horopaki of kuku to uri.
3. Display a diagram of the kuku
4. Display the kuku before the class and explain how it relates to the rich kianga, "Ngā tamāhine a te Whakatōhea"
5. Give the kuku cycle, with the Māori names and its scientific names

Review the kuku cycle and the kai ā-iwi and its importance for Maori long ago, and to Maori today.

- How does kuku effect the ecosystem?
- What do kuku need to survive?



- What are the species of kuku we have in Whakatōhea?
- How is ngā tamāhine o Te Whakatōhea related to kuku?

Each uri are to identify their hapū affiliations, they're to research methods of gathering kai pertaining to that hapū. E.g., Ngāti Ira, would use poa as their method of eeling. Uri are to set out on questions for personal communication about these certain methods.

Each of these places are significant, give historical accounts to uri.

- Ohiwa
- Te Ahi Aua
- Te Kārihi Pōtae
- Waiwhero
- Ōpape
- Whakaari

List the many kai and hapū delicacies

#### Arotahinga 2

List the many kai and hapū delicacies

- Te Ūpokorehe: Tuangi
- Ngāti Ira: Tuna
- Ngāti Ngahere: Kūmara
- Ngāti Patu: Pātiki
- Ngāti Rua: Aruhe(?)
- Ngai Tama: Kuku

#### Reo Whakatauki

Discuss with uri what whakatauki/aki is to them and how they use it.

Review the link below, it's a visual of Ūpokorehe hapū gathering kai.

[Part 2 of 3 The history of the Ohiwa Harbour and its tribes \(youtube.com\)](#)

- What are the traditional methods they continue to use?
- What are the modern tools they use?
- What methods of gathering kai does Ūpokorehe use that are different to another iwi?

Te Reo Kaupapa: Start to build whakatauāki.

- Choose a delicacy
- Compare it's growth, shape, look etc to something important to the uri
- Choose an adjective,
- Choose a kaupapa to base each whakatauāki around

#### Arotahinga 3

How is kuku significant to the iwi?

OED - Ōpape mussel rock

## Arotahinga 4

Give uri a space to research the following past events that are significant to Whakatōhea.

Timeline of major events within Whakatōhea.

Timeline can be done in written form or given as a project fair.

As Ngā Tamāhine a Te Whakatōhea has been presented to uri, displayed throughout the lessons are certain key events, such as methods of learning to gather kai, delicacies, whakatau/āki etc.

Following are other events uri can be introduced to.

- Leadership
- Flour mill
- The Hira (ship)
- A native school
- Whakatōhea Trust Board
- Mussel farm

### Aromatawai

- A presentation on kuku cycle
- Understanding each level of growth, uri are able to talk to each stage and communicate ideas and opinions through an a iwi Lense.
- -Writing examples
- -Art
- A timeline of significant events in Te Whakatōhea
- 

### Arotakenga

- How well did uri understand the impact and importance of iwi Ngā Tamāhine a Te Whakatōhea and the pūrākau related to it?
- How well can they explain the impact of cultural interactions? What cultural concepts need to be revisited? What worked well/ in this lesson/not so well?
- What will I do differently to ensure quality learning?
- How useful was this Horopaki in supporting uri' current literacy, math, and/or social science skills and understanding?

## He Kura Maunga, He Kura Tangata

Ko Whakaari te maunga  
Ko Te Mona a Toi te moana  
Ko Mataatua te waka  
Ko Te Whakatohea te Iwi  
Ko Murawai te tipuna

Kaupapa: Ngāi Tū

**Progress Outcomes- Students will gain knowledge, skills and experiences to understand:**

**Wāhanga:**

**Taukura:**

- TĀTARI/ Root - Uri will contribute and participate
- MŌHIO/ Reclaim - Uri will relate to others
- MĀRAMA/ Restore - Uri will manage self

## Values

## Te Mita o te Reo

Ngai Tū is the iwi Tarawa would belong to, the iwi continued as Ngai Tū seven generations after Tarawa. Tarawa would have close affiliations with the Ngāti Ngahere, Ngāti Patu and Ngai Tama hapū.

## Whāinga Ako

- Literacy, Numeracy, History, Pūtaiao, Te Reo, Ngā Toi

## Putanga Ako

- Whakatōhea of Ōpōtiki, by A.C. Lyall
- Ngai Tū, Papers Past
- Literacy, Te Reo, History, Writing work books
- Ngā Toi

## Whāinga Ako

- Learning that all things has mauri and mana

## Putanga Ako

- Constructing and identifying Māori resources and making them relevant to te ao tākirikiri

## Te Arotahinga Kaupapa

### Arotahinga 1

What do they know about ancient tribes? How did ancient tribes operate? What are reasons for the division from ancient tribes?

#### Task 1: Whakapapa

Discuss with uri what whakapapa means to them and give the cultural importance - use their own whakapapa to identify their members.

- Why is whakapapa sacred?
- How did ancient Maori recite their whakapapa?
- What is the importance of whakapapa?
- How would ancient Maori marry their daughters off and why?

ECE - primary: Uri to create their whakapapa on a board in a collage of photos.

1. Label their status to the uri,
2. Label their names,
3. Label their iwi affiliations,
4. Present in any form their background stories i.e, work, significant information, an event of significance to their family.

Senior: Using the same process as the E.C.E plan but in the style of a reel, video album etc.

Form of paper, reel, album etc.

Use school devices or phone to prepare their reels

### Arotahinga 2

#### Task 2: Pūrākau

Take the story of Rangipuraho's remains from a cave and been fashioned for fishing devices.

- The men using the bones as bait and fishing devices
- Whatupe inspects the site and finds they have been tampered with, and he finds revenge. Tamatakiri and Warokino were the only Ngai Tu who fled to Tauranga (Waimana) for shelter.

### Arotahinga 3

Kāuta Learning - Making tools/traditional arts.

Resources: clay, woodwork, paint.

#### Fishing:

Collecting bones of a chief from their burial site and using them as tools.

- Its purpose
- The custom
- Taking bones to create tools

Different fish species of Whakatōhea, life cycle of each ika is important to understand. What conditions are in our rivers and moana that allow these fish to breed, and how do we continue these operations?

- Pātiki
- Kahawai
- Tāmure
- Aua
- Pioke
- Tuna

## Aromatawai

### FOCUS 1

Using writing examples, explain the layout of whakapapa and how relatives are related.

Use these examples to intertwine a pūrākau to their life

- Presentation, writing example, art

### FOCUS 2

Creating different fish tools, identifying its operations and significance to gathering food.

## Arotakenga

- How well did uri understand the impact and importance of the story?
- What has changed from then and now?
- How well can they explain the impact of cultural interactions? What cultural concepts need to be revisited?
- What worked well/ in this lesson/not so well? What will I do differently to ensure quality learning?
- How useful was this Horopaki in supporting uri' current literacy, maths, and/or social.
- Science skills and understandings?



## He Kura Maunga, He Kura Tangata

Ko Mākeo te maunga  
Ko Te moana a Toi te moana  
Ko Mataatua te waka  
Ko Te Whakatōhea te iwi  
Ko Muriwai te tipuna

Kaupapa: Awheto

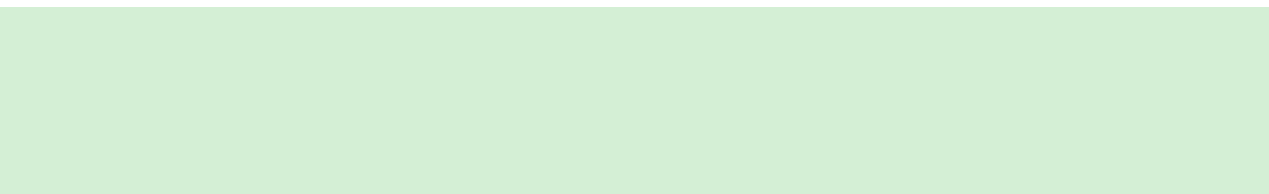
Wāhanga:

Taukura:

**Progress Outcomes- Students will gain knowledge, skills and experiences to understand:**

- TĀTARI/ Root - Uri will contribute and participate
- MŌHIO/ Reclaim - Uri will relate to others
- MĀRAMA/ Restore - Uri will manage self

## Values



## Te Mita o te Reo

Significant words to learn

Āwheto - mummified body of a caterpillar

natural elements and resources to making ink

Usnea Species - angiangi hawa

Fungus icicles - pekepekekiore

Basket fungus - matakupenga

Flower fungus - puapuatai

Puffballs - pukurau

Wood ear - hakeke

Honey mushroom - harore

Polar mushroom - tawaka

## Whāinga Ako

To learn how natural resources shaped our way of living

## Putanga Ako

To explain the functions of natural resources and their importance in Maori society

## Intergrated Units

## Resources

Pūtaiao

Pangarau

Tikanga-ā-iwi

Te Reo

Ngā Toi

Awheto flow chart

YouTube: Kuia Moko documentary

## Te Arotahinga Kaupapa

Location: Ko Ruamoko te whare tipuna

Ink: Waituhi

Introduction:

An open discussion

- All thoughts must be recorded on sticky notes and kept. These will help with reflections once their research tasks are completed.
- How would one differ a western ink to a Maori ink?
- How was ink preserved to last?
- Would the ingredients/products/resources used to make ink cause infections and pain on the skin?
- How was ink on mokomōkai heads preserved?
- Why was mokomōkai a fascinating trading ornament for settlers?
- What were the tools used for traditional ink making?

A link has been attached: included is a chart of fungi, and how early Maori used these natural elements for medicine, food, and practical resources.

Hand out these charts to students, learning these names and their purpose is important leading to their assessment.

Maori use of fungi - Google Docs

Using the chart provided, give the uri the opportunity to think how these natural elements produce ink, or contribute to it.

FUNGI: Ink - Google Docs

Task 1:

A research is taken out to find how these fungus grow, What effects them? What attracts them to grow? What are certain ingredients in these fungus that contribute to ink?

## Task 2:

What is an awheto?

- What attracted our ancestors to the awheto?
- What is the whakapapa of the awheto?
- Explore the depths of our tīpuna' discovery of āwheto (how, production, tools, karakia, tikanga).
- Read Rea Rewiri' kōrero in Moko Kuia, in the first paragraph it describes a kuia Kiri who was more important in status, but had to be tattooed second and the dye won't last.
- What is the tikanga and reasonings behind this? (this could be a task and research on its own).

### Aromatawai

To create a timeline of the differences of ink and tattooing tools.

### Arotakenga

- How Well did uri understand the impact and importance of natural sources?
- What has changed in the river from past and present?
- How well can they explain the impact of cultural interactions? What cultural concepts need to be revisited?
- What worked well/ in this lesson/ not so well? What will be done differently to ensure quality learning?
- How useful was this Horopaki in supporting current literacy, numeracy, and/or social science skills and understanding for uri?

## He Kura Maunga, He Kura Tangata

Ko Whakaari te maunga  
Ko Te Mona a Toi te moana  
Ko Mataatua te waka  
Ko Te Whakatohea te lwi  
Ko Murawai te tipuna

Kaupapa: Moko mōkai

Wāhanga:

Taukura:

**Progress Outcomes- Students will gain knowledge, skills and experiences to understand:**

- TĀTARI/ Root - Uri will contribute and participate
- MŌHIO/ Reclaim - Uri will relate to others
- MĀRAMA/ Restore - Uri will manage self

## Values

## Te Mita o te Reo

Significant words

Moko mōkai, moko kauae, mataora, Māori mummy, mummified heads

Why did Māori practice moko mōkai?

## Whāinga Ako

What is the significance of Māori shrinking heads and trading them?

## Putanga Ako

The positive impact moko kauae and mataora has had on Whakatōhea

Intergrated Units	Resources
Toi Social Science (History) Literacy Reo Māori	Te Ruamoko o Te Whakatōhea Moko - The Art and History of Maori tattooing Māori Tattooing - H. G. Robley Tā Moko - D. R. Simmons The Blue Privilege Dedicated by Blood

## Te Arotahinga Kaupapa

Location: Ko Ruamoko te tipuna whare  
 Arotahinga 1

Create a presentation with one of the following responses

- The history of moko and how it has had an impact on revitalising Maori tikanga and culture or how moko is designed to help and heal Maori people

In your presentation, consider:

- The impacts and actions from precolonial history and the state Maori culture (this might look mostly at the Maori perspective and documents written by settlers)
- Responses of western actions
- Responses by Maori
- Responses by organisations, government entities · Westernising Maori to a western education system

\*What were whalers, sealers and traders' main intention to settle in New Zealand?

\*What are the duties and responsibilities

\*What were their involvement in mokomōkai trading?

- Events:
- Dates:
- Involvement: (whalers, sealers, traders)
- Collection:
- Reasons:
- Process:



Uri will create a timeline with information they have researched using the pin points above to guide this task. The six pin points above are important to understand and include in this task.

Their timeline can include pictures, articles, old writing etc. But it must be formatted in the style of a timeline.

Allow uri to express and attach different areas such as traditional customs, ancient customs, modern customs.

In the task plan below is an article recoded by Katie Serena, followed by tasks designed to enhance the uri' level of thinking.

(The Disturbing Story Of The Mokomokai Heads Of The Maori Tribesmen - Google Docs

Arotahinga 2 Comparing and contrasting past and present time customs and tradition.

By reading two pātaka kōrero in Te Ruamoko o Te Whakatōhea, uri are to compare and contrast. Using these inquiries as guidelines, Uri must give an in depth written account. (inquiries to be repeated)

- What do they know about customs pertaining to receiving moko
- How did one approach the subject of wanting to receive?
- In old Maori time what was the ink made of and chisels?
- How has modern times adapted to women wearing moko?
- Has modern day moko evolved? What is your opinion and why?

Using the information in their written account, how can they portray the loss of moko and/or portray the revitalisation of moko in art form.

- Using a choice of three colours to portray this image
- Using tikanga included in their written account to vision imagery (such as no reo, must have reo, marae, revival of artists)

## Aromatawai

## Arotakenga

- How Well did uri understand the impact and importance of moko?
- What has changed in the river from past and present?
- How well can they explain the impact of cultural interactions? What cultural concepts need to be revisited?
- What worked well/ in this lesson/ not so well? What will be done differently to ensure quality learning?
- How useful was this Horopaki in supporting current literacy, numeracy, and/or social science skills and understanding for uri?

## He Kura Maunga, He Kura Tangata

Ko Whakaari te maunga  
Ko Te Mona a Toi te moana  
Ko Mataatua te waka  
Ko Te Whakatohea te Iwi  
Ko Murawai te tipuna

Kaupapa: Te Reo o te  
Moko

Wāhanga:

Taukura:

**Progress Outcomes- Students will gain knowledge, skills and experiences to understand:**

- TĀTARI/ Root - Uri will contribute and participate
- MŌHIO/ Reclaim - Uri will relate to others
- MĀRAMA/ Restore - Uri will manage self

## Values

## Te Mita o te Reo

Whāinga Ako

Putanga Ako

## Intergrated Units

## Resources



## Te Arotahinga Kaupapa

Location: Ko Ruamoko te whare tipuna

Te reo whakapapa

· Pūrākau/Niwareka and Mataora

Mataora and Niwareka - Tā moko - Māori tattooing - Te Ara Encyclopedia of New Zealand

With this 2minute video of Mataora and Niwareka, allow the uri to explore the crux of this pūrākau. Explore the underlying issues and values in the film.

- Introduction of abuse
- Jealousy (why?)
- Customs
- Spirituality
- Hiding (huna)

### TASK 2

Pānuitia te whārangi o Parehuia Mafi kai roto he waiata. Ahakoa kai te reo Pākeha ngā kupu, he aha ki ngā whakaaro a te uri te ariā matua?

Me mārāma tana titiro

- Rangahauā te tāmitanga
- Rangahauā te maemaetanga
- Rangahauā te anga whakamua
- Rangahauā te matemate o te tikanga
- Rangahauā te matehanga o te tangata ki roto i te tikanga
- Rangahauā te arohanui
- Rangahauā te whakaeketanga mai o te ture ki te tikanga ā iwi.

## Arotahinga 2 Ngā reo

Watch this documentary on kuia mau moko.

Listen to their reo.

He aha ngā kupu hou ka rānongahia?

He aha ōna kupu taurite?

He aha ōna tikanga?

He aha ōna here ki te ao hou?

Watch Tangata Whenua S1E1 | TVNZ+

### TASK 2

Te reo o te moko

Ngā āhuatanga moko kauae

- Whakaaetanga/permission: He aha te reo o te whakaaetanga? Rapuhia i ngā kōrero kua tuhia ki te rauemi pukapuka o Te Ruamoko o Te Whakatōhea mō tēnei mea te whakaaetanga.

He reo ka kīa i te tikanga whakahē me te tikanga whakaae.

He aha te tikanga whakahaere o ēnei mea e rua?

- What are certain ways of granting permission and disagreeing? How are these portrayed in Te Ruamoko o Te Whakatōhea?

Ko wai ngā pou i whakawhirinaki atu ai ngā wāhine ki te tūtaki i tēnei kaupapa?

- Who were the minority these women would seek advice and permission from?

I pēhea ai tō rātau whakamana i ngā mahi o Rarorehanga?

- How did they overcome the narratives about moko kauae being only for the worthy, women with status, women who only spoke Maori? Read Theresa Shaw,

He aha ngā whakaaro mō te kōrero, “Me takahi te tikanga e ora ai te tikanga?”

• I roto i tēnei horopaki, me tika tonu te pānui i ētahi kōrero kai te pukapuka rauemi o Te Ruamoko. Māna tonu e rangahau i ngā kōrero e whai pānga ana ki tēnei pātai. Read Anna Kurei, Ria Brosnan

Anei hai āwhina atu

- Nōnahea tēnei kōrero?
- Nā te aha i ahu pēnei ai te whakaaro?
- He aha ngā tūmomo tāmitanga i pēnei ai te whakaaro? (e.g, ko te whai i te mātauranga a te Pākeha, ko te ruarua o ngā kaumātua)
- Me pēhea rā te iwi Maori e whakapiki ake i te tikanga?
- Me pēhea hoki ki a tātau te hunga kuare i ēnei mahi?

Arotahinga 3

Ngā kakā o te kauae Ngutu purua

- Te taunga o te wahine ki tōna ahureinga, mana, tapu, mauri, mahi, tūranga

### Ngutu kura/hereumu

- Mō te mana kōrero
- Whānau
- Hapū
- Iwi

### Pihere

- He tohu whakanui i te mahi/tūranga

### Paepae poto

- Whakaatu i te hunga i tautoko te tā i te moko. Mā ngā koru e whakaatu i te mana o te hunga rā.

### Paepae roa

- Ko te whakapapa tēnei a te tangata. Mā te koru e tohu mehemea he tuakana, he tāina rānei.

### Style of moko kauae - reading

- How do we identify which iwi a design belongs to?
- What are the different stories behind each moko?
- How does the moko represent a person's spiritual being and physical being?

### Aromatawai

### Arotakenga

- How Well did uri undersatnd the impact and importance of the story?
- What has changed in the river from past and present?
- How well can they explain the impact of cultrual interctions? What cultural concepts need to be revisited?
- What worked well/ in this lesson/ not so well? What will be done differently to ensure quality learning?
- How useful was this Horopaki in supporting current literacy, numeracy, and/or social science skills and understanding for uri?

## He Kura Maunga, He Kura Tangata

Ko Whakaari te maunga  
Ko Te Mona a Toi te moana  
Ko Mataatua te waka  
Ko Te Whakatohea te Iwi  
Ko Murawai te tipuna

Kaupapa: Ngā Ariki, Iwi  
Tawhito

Wāhanga:

Taukura:

**Progress Outcomes- Students will gain knowledge, skills and experiences to understand:**

- TĀTARI/ Root - Uri will contribute and participate
- MŌHIO/ Reclaim - Uri will relate to others
- MĀRAMA/ Restore - Uri will manage self

## Values

## Te Mita o te Reo

Significant words to learn

Names Ngariki has been referred to: Ngāriki, Ngā Ariki, Ngāriki Tāhaehae, Ngāriki Rotoawa,  
Ngāriki-a-pō, Ngāriki-kai-pūtahi

Names of significance: Tamakahukore and Rangimatikura. These two were of Ngāriki lineage and their uri contribute several branches of Whakatōhea.  
Te Hapu-Oneone: Among this tribe was the Ngāriki clan.

Places of significance: Pākihi,

## Whāinga Ako

How cultural interactions impact our uri

## Putanga Ako

· Uri will be able to provide necessary mātauranga on indigenous



## Intergrated Units

## Resources

### Te Arotahinga Kaupapa

Issue uri with the Ngāriki reading.

In the reading are significant names and places and battles.

The battles are between Ngāriki and Ngai Tai.

Extract that context to uri and break the battles down in small sections with leading questions.

Why did battles occur? How were battles handled? What practices of battles transformed the environment? (e.g., territories, birds, events that named a place etc)

### Arotahinga 2

There are three iwi affiliations that branches from Ngariki, those iwi are Te Whānau-a-Apanui, Ngai Tai, and Te Whakatōhea.

**TASK:** Locating marae from Whakatōhea to Te Whānau a Apanui on a coastal physical map. Hāwai, Ngai Tai and Whakatōhea marae.

### Arotahinga 3

Explore Aotearoa Ancestors had pets that joined their journeys, and many of these pets had certain roles to play.

Give the following tohunga to uri, they must research the pet animals they had and what significance they had on their masters.

**Mataatua captained by Toroa**

(Mumuhou & Tākeretou)

**Ngātoroiranga**

(Two dogs)

**Tāneātua**

(Okiwa and Pāhou)

**Tinirau**

(Whale)

**Paikea**

(whale)

**Tamatea**

(Karoro)

**Aromatawai**

**FOCUS 1:**

By the resources provided, uri can orally make links to neighbouring tribes, they can also

describe principal marae in these links, waka, kōrero tuku iho.

**FOCUS 2:**

A final assessment of presenting either a written account, presentation, on the significance of mōkai and tohunga.

**Arotakenga**

- How Well did uri understand the impact and importance of the story?
- What has changed in the river from past and present?
- How well can they explain the impact of cultural interactions? What cultural concepts need to be revisited?
- What worked well/ in this lesson/ not so well? What will be done differently to ensure quality learning?
- How useful was this Horopaki in supporting current literacy, numeracy, and/or social science skills and understanding for uri?

## He Kura Maunga, He Kura Tangata

Ko Whakaari te maunga  
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Ko Mataatua te waka  
Ko Te Whakatohea te lwi  
Ko Murawai te tipuna

Kaupapa: Panenehu

Wāhanga:

Taukura:

**Progress Outcomes- Students will gain knowledge, skills and experiences to understand:**

- TĀTARI/ Root - Uri will contribute and participate
- MŌHIO/ Reclaim - Uri will relate to others
- MĀRAMA/ Restore - Uri will manage self

### Values

### Te Mita o te Reo

Significant words to learn

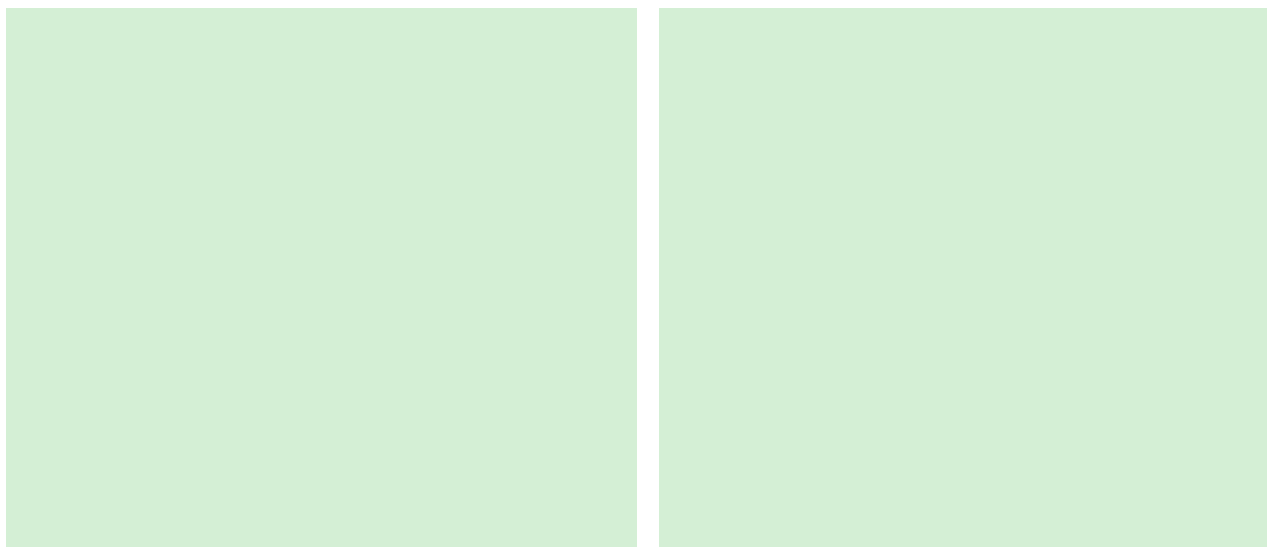
“Taua i te huata, taua i te ake, tangohia i te ika nui a Tū kanapanapa ana te parāoa ki runga o Maungakāhia, ka ora taua nei ka nenehu.”

### Whāinga Ako

### Putanga Ako

## Intergrated Units

## Resources



## Te Arotahinga Kaupapa

Location: Tūtāmure te whare tipuna

### Arotahinga 1

#### Art

Use kōrero provided from those ancient times using a certain medium to portray on canvas.

Firstly, introduce the horopaki. Speak of ancient times, (also use Tūtāmure unit plan as an extension to this)

Secondly, how did Pane-nehu get its name?

Use the reading provided to guide this conversation.

Begin the conversation on your objective and the outcome of the piece.

Explain the medium you wish the uri to use, and to pick our certain points or main points from the event.

Examples of mediums,

- Oil
- Acrylic
- Ink

Uri will plan and create a certain look by portraying a certain whakatauāki. What is the information they have collated and how are they going to achieve the look and style. The piece must use colours that relate to the proverb (according to the uri)

### Arotahinga 2

Bird catching was an important life skill in those times, Ngai Tai and Pane-Nehu,

particularly Te Wakanui tribe had altercations which turned into battle between the two ancient tribes. In what ways did this effect tribal relations?

- What are ancient models of traps?
- What are ancient native birds?
- What were rituals important during that time where bird hunting was concerned, and bird celebrations?

### **Arotahinga 3**

Reo Whakatau/āki

Use the whakatauāki to summarise their opinion on the events that took place. Highlighting language, they may not recognise.

Instructions

- a) Read the kōrero, give time to uri to find their own perspective and understanding of the kaupapa.
- b) Summarise the whakatau/āki in their own words
- c) Choose a significant event, whether it be from the past or a future kaupapa. Take one important point from that event to compose their own whakatau/āki.
- d) The whakatau/āki must have a positive hidden message.

The diplomacy offered some chance of a dignified solution to tatau pounamu during the battle that took place at Maungakāhia.

1. Ka karanga a Kahungunu, “Ko wai te rangatira o te ope tauā nei?” Ka whakahokia e Tūtāmure,

“Kaore koe i rongō i te tangata i nōhia Te Whakarua. Ka rangaranga te muri, ka tū ngā tuatara o te moana, ko au, ko au tēnei ko Tūtāmure.”

2. “Kaore e ora te rapa o taku patu.”

3. Tūtāmure was the last of the ancient Te Wakanui tribe, after him came Panenehu. Due to the fighting his taiaha and huata both smashed. He then carried on with his whalebone patu named Tane Kore, “Tauā i te huata, tauā i te ake, tangohia i te ika nui” a Tū kānapanapa ana te parāoa ki runga o Maungakāhia, ka ora tāua nei ka nenehu.” (Having fought in vain with spear and taiaha, then seizing weapons made from whale bone- flashes over Maungakāhia. I triumph over foes who disappear)

## Aromatawai

Art: An art portfolio about whakatauaāki.

Depicting a story through colour, form, shape and creativity.

Te Reo Tuhituhi: Sumarising the pūrākau in a whakatauaāki and uri is able to make connections

with neighbouring tribes using the information taught.

Te Reo a Waha: Composing a whakatauaāki that has relevance to the uri and the positivity of growth and striving for excellence.

## Arotakenga

- How well did uri understand the impact and importance of this story?
- What has changed in the river from then and now?
- How well can they explain the impact of cultural interactions? What cultural concepts need to be revisited?
- What worked well/ in this lesson/not so well? What will I do differently to ensure quality learning?
- How useful was this Horopaki in supporting uri' current literacy, maths, and/or social science skills and understandings?

## He Kura Maunga, He Kura Tangata

Ko Whakaari te maunga  
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Ko Mataatua te waka  
Ko Te Whakatohea te lwi  
Ko Murawai te tipuna

Kaupapa: Te Wakanui

Wāhanga:

Taukura:

**Progress Outcomes- Students will gain knowledge, skills and experiences to understand:**

- TĀTARI/ Root - Uri will contribute and participate
- MŌHIO/ Reclaim - Uri will relate to others
- MĀRAMA/ Restore - Uri will manage self

### Values

### Te Mita o te Reo

Significant words to learn  
Nukutere, Tauira,

Significant names

Tauturangi, Whironui, Rangihaka, Pane-nehu, Te Wakanui, Waiaua, Ngai Tai

### Whāinga Ako

Acknowledging where people  
come from

### Putanga Ako

- Uri are able to make authentic  
connection with ao tahwito and ao  
hurihuri

### Intergrated Units

Literacy, Art, Maths, Te Reo, History

### Resources

Map of old pā, as given by Elsdon  
Best Whakapapa The  
Complimentary of Tūtāmure  
meeting house - Camera - Computer



## Te Arotahinga Kaupapa

Location: Tūtāmure te whare tipuna

### Arotahinga 1

Each uri should be given the reading to read. Kaiako can find any tasks to give each uri related to Te Wakanui.

Open the lesson by introducing all ancient iwi of Whakatōhea, Ngāriki, Ngai Tū, Pane-Nehu and Te Waka Nui.

Discuss with uri what activities do they see are being done in today's modern day iwi, how can we compare and contrast iwi?

Events that may have taken place,

Living situations,

Traditional background,

Customs,

There are many old pā sites in Te Whakatōhea. What does the uri know about old pā? How does it look? What was the reasons for pā been on hillsides? What are the architectures of old Māori pā?

Architectures of ancient whare tipuna - modern day whare tipuna

Architectures of old raupō homes - the tools used for those whare

Art: Painting and designing old pā and the communal living situations.

### Arotahinga 2

Locating Ōmarumutu marae, the buildings and how a marae should be organised.

What is the tikanga of marae ātea?

What is the tikanga of wharekai?

Using the figures from "The Complimentary of History and Art in Tūtāmure Meeting House", by Tīwai Amoamo and Tuhi Tūpene, written by Roger Neich for the National Museum in Wellington. The figures of the whare are shown in picture form with their meaning in this reading. Uri should be given a starter of their own whare nui and what they know about it. Kaiako to give challenging questions to start this project.

e.g., What do they know about the spiritual reasons of the layout and how it relates to them as person?

#### TASK:

Uri to study their meeting house, using the example from Tīwai Amoamo's figures. Encourage uri to seek information on certain figures in their whare. They need a camera to take photos, add to Microsoft Word or any program. Uri are to record the process they took, the personal communication must be recorded and transcribed, the figures of the whare should be numbered and identified with names, stories, references.

### **Aromatawai**

Art: A presentation of art using match sticks to design their pā site.

Literacy: Written account on the spirituality and tikanga of their whare nui with evidence of pictures, personal communication.

### **Arotakenga**

- How well did uri understand the impact and importance of Te Wakanui?
- What has changed in the river from then and now?

**Tipuna**

## He Kura Maunga, He Kura Tangata

Ko Whakaari te maunga  
Ko Te Mona a Toi te moana  
Ko Mataatua te waka  
Ko Te Whakatohea te Iwi  
Ko Murawai te tipuna

Kaupapa: Tarawa

**Progress Outcomes- Students will gain knowledge, skills and experiences to understand:**

**Wāhanga:**

**Taukura:**

- TĀTARI/ Root - Uri will contribute and participate
- MŌHIO/ Reclaim - Uri will relate to others
- MĀRAMA/ Restore - Uri will manage self

**Values**

**Te Mita o te Reo**

Significant places

Paerata/Paerāta, Whakaari,

Significant names

Tarawa, Tauwharanui, Manawakiaitu, paepaekaiawha, ngā pōtiki mai tawhiti, Te Ara Umauma/ Te Ara Utauta

**Whāinga Ako**

**Putanga Ako**

- Learning to name significant places, Learning significant names of ancestors, and describe their relevance to iwi.

- the importance of these names are written and uri are able to talk to this pūrakau.

**Intergrated Units**

**Resources**

Hangarau Matihiko, Te Reo, History, The Arts, Numeracy, Literacy

Link with the past: 1940, pg2  
-Song composed by Te Kahautu Maxwell.

Reading.

Coding/ instructional language lesson

## Te Arotahinga Kaupapa

Accessing Prior Knowledge:

What do we know about Tarawa? How is Tarawa portrayed in Whakatōhea history?

Pūrākau pertaining to Tarawa.

### Sequence of story

Mauke

Paepaekaiawha

Two fish

Manawakiaitu

Putting fish into the stream

Wharenui: banished going to Opape

Significant places to Whakatōhea:

Hawaiki, Te moana nui a Kiwa, Paerata, Waiotahi, Mōtu,

Significant names to Whakatōhea:

Tāhanahana, Tarawa, Tauwharanui, Manawakiaitu, Tamakomutumutu, Tamahaua, Hine-te-Pairangi.

Writing examples to summarise the story,

Uri to become familiar with names and the whakapapa links,

Telling the story by a timeline, (Great migration, Tarawa, Paikea, Pākowhai etc).

Use and explore Aotearoa history to enhance their timeline.

Give examples of the timeline you wish the uri to follow.

### Arotahinga 2

Coding game

Instructions

Creating the code

### Coding Tarawa

This whakaraka will need uri to understand the fundamentals of instructional language. Create lessons that involve instructions.

Using keywords such as whakamua, whakamuri, whakatemataui, whakatemauī, kōkiri, anga whaka\_\_\_, te tai rāwhiti, te tai hauauru, te tai tonga, te tai tokerau.

Depending on the age group will determine how advanced your obstacle will be.

- Set a course of chairs to make an obstacle from Hawaiki to Aotearoa
- One of the pairs are to walk his/her steps from beginning to end writing the

course, amount of steps, each turn, each point etc.

- They must write the accurate amount,
- Once done they will present to Tarawa who will then take the course blind folded,
- If one step is out and Tarawa turns into a chair, they must reassess and reevaluate the instructions.

### **Arotahinga 3**

Compass:

- Cardinal directions
- Identifying the needle

### **Arotahinga 4**

Kāuta Lesson: Surfing

It is said Tarawa was first to surf the waves, have the story of Tarawa known to our uri using language they understand, and create a lesson with a surfer to experience the stages of surfing.

### **Aromatawai**

Writing summary:

Writing a dialogue:

Characters

- Tarawa
- Tauwharanui
- Manawakiaitu
- Tāhanahana

### **Arotakenga**

- How well did uri understand the impact and importance of the Tarawa story?
- What has changed in the river from then and now?
- How well can they explain the impact of cultural interactions? What cultural concepts need to be revisited?
- What worked well/ in this lesson/not so well? What will I do differently to ensure quality learning?
- How useful was this Horopaki in supporting uri' current literacy, maths, and/or social science skills and understandings?

## He Kura Maunga, He Kura Tangata

Ko Whakaari te maunga  
Ko Te Mona a Toi te moana  
Ko Mataatua te waka  
Ko Te Whakatohea te lwi  
Ko Murawai te tipuna

Kaupapa: Tūtāmure

**Progress Outcomes- Students will gain knowledge, skills and experiences to understand:**

**Wāhanga:**

**Taukura:**

**Values**

### Whanake

- TĀTARI/ Root - Uri will contribute and participate
- MŌHIO/ Reclaim - Uri will relate to others
- MĀRAMA/ Restore - Uri will manage self

### Te Mita o te Reo

Significant words to learn

-Tūtāmure's reply to his uncle Kahungunu when asked who is the leader of this war party? "Kaore koe i rongō i te tangata i nōhia Te Whakarua. Ka rangaranga te muri ka tū ngā tuatara o te tāmure, ko au, ko au tēnei ko Tūtāmure."

-Kahungunu replied, "Ka hoki ano ia koe te ope nei?" (Can you call off this war party? Do you have the authority to do so?)

-Tūtāmure replies, "Kaore e ora te rapa o taku patu." (There is no need for me to raise my patu)

-Tūtāmure was the last of the ancient Te Wakanui tribe, after him came Panenehu. Due to the fighting his taiaha and huata both smashed. He then carried on with his whalebone patu named Tane Kore, "Tauā i te huata, tauā i te ake, tangohia i te ika nui a Tū kānapanapa ana te parāoa ki runga o Maungakaahia, ka ora tāua nei ka nenehu." (Having fought in vain with spear and taiaha, then seizing weapons made from whale bone- flashes over Maungakaahia. I triumph over foes who disappear)

### Whāinga Ako

- Kia whai mōhiotanga te uri ki ngā pānga i waenga i te tangata me ngā tūāhuatanga o mua.

### Putanga Ako

- Constructing a map to identify significant places.



- Kia whai mōhiotanga te uri ki ngā pānga i waenga i te tangata me ngā tūāhuatanga o mua.
- Kia whai mātauranga ai te uri ki te reo o te pakiwaitara, me ngā wheako o ngā tīpuna.
- Describe the responsibilities of Tūtāmure and the importance of their actions.

Intergrated Units	Resources
Social Science, Literacy, Maths, Biology, Te Reo  Characterisation <ul style="list-style-type: none"> <li>• Tūtāmure, Tāneroa, Rongomainōtai, Kahungunu</li> </ul>	

### Te Arotahinga kaupapa

Location: Ko Tūtāmure te whare tipuna

#### Arotahinga 1

##### Inquiry

- How do we as Māori use pūrākau to understand our ancestors lores, laws, and rules? Issue the story of Tūtāmure to uri, they will grasp understanding of the inquiry. This will also build

their understanding of the old world.

The task is to take the story of Tūtāmure avenging the death of his sister, Tāneroa.

Uri are to

compare and contrast the tikanga.

- How are these situations dealt with today? What are the impacts?

As an individual, keep notes of information of resources, lyrics, significant names associated

with Tūtāmure for marae visit purposes and project purposes.

Ensure leadership is discussed a lor throughout Tūtāmure’s research.

##### Tikanga/Reo

Kaupapa: Te ranga i te mate o Tāneroa.

Investigating ngā tikanga o te marae.

Read the reading that describes the revenge on Tāneroa’s death.

- Compare and contrasts the old time customs to the modern day customs taking evidence from Tāneroa's story.

Include the ope whakaeke on to a marae. What is the process of a pōhiri?

- Ope whakaeke: what is the sequence of a pōhiri?
- Manuhiri: How does a manuhiri perform to show they come in peace?
- Hākari: What is the significance with joining the kai ceremony?
- Karanga: What is the purpose of a karanga?
- Whaikōrero: What is the purpose of whaikōrero?

Include the many different pōhiri on the marae,  
How do the pōhiri differ from kaupapa to kaupapa?

## Arotahinga 2

Landmarks

The development of a hapū, an iwi, a rohe.

Using maps to locate significant places to Whakatōhea.

How was an iwi divided? How were they identified as hapū?

Physical map

- Describe the features to uri.
- Give significant names to uri to feature in their map.
- What are the physical places they know, attach it to the map.

Significant places to the event:

Mākeo, Kapuārangi, Ōmarumutu marae, Te Rangimatanui.

Using points distance and volume to describe the location on the map.

## Arotahinga 3

Kāuta Learning - Use Kapuārangi as the point to sit and analyse the distance of these significant areas to Ngāti Rua.

Kaupapa: Marriage

Take the story of Kahungunu giving his daughter Tauheikuri to Tūtāmure.

Go into depth with inquiries of this marriage.

- How was marriage treated in ancient times?
- Compare and contrast tatau pounamu of today

The crackling joints of Tūtāmure

Style of Māori weaponry:

- Identify the many Māori weaponry and its purpose

## **Aromatawai**

Students write own reports or presentations, eBooks, or quizzes about, e.g.

- one or more key events related to growth of iwi relationships (how was tatau pounamu shown in ancient times opposed to today?)
- Comparatives - past and present Whakatōhea.
- History of landmarks and sites significant to Whakatōhea history.

## **Arotakenga**

- How well did uri understand the impact and importance of Tūtāmure's story?
- How has this history impacted uri?
- How well can they explain the impact of cultural interactions? What cultural concepts need to be revisited?
- What worked well/ in this lesson/not so well? What will I do differently to ensure quality learning?
- How useful was this Horopaki in supporting uri' current literacy, maths, and/or social science skills and understandings?

## He Kura Maunga, He Kura Tangata

Ko Mākeo te maunga  
Ko Te moana a Toi te moana  
Ko Mataatua te waka  
Ko Te Whakatōhea te iwi  
Ko Muriwai te tipuna

Kaupapa: Hape the wonderer

**Progress Outcomes-** Students will gain knowledge, skills and experiences to understand:

**Wāhanga:**

**Taukura:**

**Values**

### Whanake

- TĀTARI/ Root - Uri will contribute and participate
- MŌHIO/ Reclaim - Uri will relate to others
- MĀRAMA/ Restore - Uri will manage self

### Te Mita o te Reo

Significant words to learn

Characterisation:

8 plaits/braids/ waru ngā pūtiki

Two tātua

Te Tatau a Hape, Ohiwa, Ngahue, pounamu, Tamarau & Rawaho, Rangimātoru

### Whāinga Ako

- Learning to describe events that are important to us.

### Putanga Ako

- Describe important responsibilities and events.
- Reflect on how we need to uphold.

### Intergrated Units

Geography, Literacy, History, Social Studies,

Computer Studies, Home Economics, Arts

### Resources

Reading by Elsdon Best, given by Tutakangahau and Tamarau Map of Aotearoa.

### Te Arotahinga kaupapa

Location: Ko Te Ao Mārama te whare tipuna

Explore hapū/ explore iwi/ explore Aotearoa

### **Te Arotahinga 1**

After arriving in Aotearoa, Hape set out to explore the rest of this land. Use the names below this unit to discuss and map his journey.

- How Hape searched for the greenstone
- The route Hape took on his journey to Kaikoura

### **Te Arotahinga 2**

Kūmara

Use this section as an extension to Hape's journey. This includes his sons Tamarau and Rāwaho, and the dying settlements at Ōhiwa. (You can also see the unit Te Aratāwhao unit for kumara)

- What is mauri?
- Discuss food sovereignty and what do they know about this?
- Enabling and mapping the journey of Hape to the south. Relate te mauri o te kūmara and design ōhiomanomano, and their projects to Te Umu Taoroa a Tairongo.
- Discuss why it was important to protect the food grounds?
- Whakatōhea delicacies

### **Te Arotahinga 3**

Pounamu

Why was pounamu a prized possession? Discuss the knowledge forebearers had to lead them to their destinations.

- What are the modern tools to navigate?

Using old knowledge to navigate, take technology such as Google Docs to navigate.

Growth of pounamu (soil, water, place, protection)

Scientific action: two rock types are under pressure and heated in earth's crust.

- What is the Māori view of pounamu?
- How is pounamu used?

### **Te Arotahinga 4**

Tamarau & Rāwaho

Tamarau and Rāwaho were sons of Hape. Hape was the principal chief of Rangimātoru. Hape left Ōhiwa and migrated to the South in search of the pounamu. His sons left to follow in his tracks to bring back the mauri of cultivated food.

Have two physical maps prepared of the North and South islands, giving their correct names such as Te Ika a Maui and Te Waka a Maui. Uri are to track with a red marker the tracks Tamarau and Rāwaho took to reach the South. On their return home the route they took was different (hence the two maps)

## **Te Arotahinga 5**

### **The Successor**

Uri are to look at who succeeded their father and who obtained the mana. In this small read uri will understand the way mana was handed down once the elder was no longer able or once the elder had died.

Write the story of Hape dying in Wairau. The state his sons found him in, and the important ritual right that was conducted by the two sons at their fathers cave.

Tikanga: What are the measures to appoint a new successor? How does the reading of this story tell us such appointment?

### **Aromatawai**

Uri is able to use a physical map to show Hape's journey to the south, identifying the places of interest.

Uri can provide a summary report of this significant event using the writing examples given by kaiako.

### **Arotakenga**

- How well did uri understand the impact and importance of Hape's story?
- How well can they explain the impact of cultural interactions? What cultural concepts need to be revisited?
- What worked well/ in this lesson/not so well? What will I do differently to ensure quality learning?
- How useful was this Horopaki in supporting uri' current literacy, maths, and/or social science skills and understandings?

## He Kura Maunga, He Kura Tangata

Ko Whakaari te maunga Ko Te  
moana a Toi te moana Ko  
Mataatua te waka Ko Te  
Whakatōhea te iwi Ko  
Muriwai te tipuna

Kaupapa: Muriwai, Ariki  
Tapairu

**Progress Outcomes- Students will gain knowledge, skills and experiences to understand:**

**Wāhanga:**

**Taukura:**

### Values

- Whatu-kaokao: Understanding
- Whatu-rauru: Participating and contributing
- Whatu-rauponga: Internal and external
- Whatu-kōiri: Managing self
- Whatu-kouka: Relating to others

### Whanake

- **TĀTARI/ Root - Uri will contribute and participate**
- **MŌHIO/ Reclaim - Uri will relate to others**
- **MĀRAMA/ Restore - Uri will manage self**

### Te Mita o te Reo

Significant words to learn

Kia whakatānea au i ahau - the name of the current township, Whakatāne  
Te Mānuka Tūtahi - the traditional name of Whakatāne

Mai ngā kuri a Whārei ki Tihirau - boundary/rāhui by Muriwai at the drowning of her sons

Tohetohe, Te Whakatōhea - to be aggressive/ stubborn

Mataatua, waka

Toroa - captain of Mataatua, brother to Muriwai

Wairaka - daughter of Toroa, niece to Muriwai, other neighbouring tribes conclude it was she who

hailed Mataatua in and exclaimed Kia Whakatāne au i ahau.

Repanga, Rangikurukuru, Hineikauia, Koau, Tānewhirinaki - children to Muriwai

Repanga - ancestor to Kahuki of Ūpokorehe

Rangikurukuru - the line to which Whakatōhea hapū come from

Hineikauia - Ngāti Rua ancestress

Tānewhirinaki, Koau - sons of Muriwai who drowned at sea



## Whāinga Ako

- Uri are aware of natural elements in their environment

## Putanga Ako

- Can identify leadership of others and self.

## Intergrated Units

Te Reo  
Social Science  
Literacy  
Drama

## Resources

Maruhia (ngeri by Whakatōhea elders)  
Whakapapa table  
Readings attached

## Te Arotahinga kaupapa

Location: Ko Muriwai te tipuna whare

### Te Arotahinga 1

Mai ngā kuri a Whārei ki Tihirau

Explore Aotearoa: Ma'Uke, Rarotonga, Aotearoa  
- The migration of Mataatua

Give uri necessary resources to review the great voyage of the Mataatua waka.  
The Polynesian triangle is important, it fits in line with our connection that explores Aotearoa and Te Moana a Kiwa.

Research and writing examples about important figures

- Toroa
- Muriwai
- Wairaka
- Tāneatua
- Tamakihikurangi
- Puhi

Explore Aotearoa: Puhi takes Mataatua to Te Tai Tokerau  
Links with whakapapa

Uri to be grouped and write a script on Muriwai.

They're to decide on a director, characters, props.

Uri will be given the traditional story, allow them to extend the story to their beliefs.

Write the script, learn the script, and direct the story according to their script.

Final assessment/ performance to be performed before the classmates.

### Te Arotahinga 2

Discuss with uri the significant landmarks given to Toroa by his father.

- Wairere
- Toka a Irakewa
- Ana o Muriwai

Mataatua docs at Te Mānuka Tūtahi, Muriwai hauls the waka.

- Kia Whakatāne au i ahau

Recite te whakapapa o Muriwai

- Through Muriwai's bloodline are the branches to each hapū of Whakatōhea.

- Present uri with whakapapa

- Discuss each hapū in this whakapapa

### **Te Arotahinga 3**

The Successor

Te Mataora o Muriwai

Review the mataora Muriwai wears.

The reference comes from Tāne Whirinaki house that once stood at Ōpeke marae.

What is mana and tapu? Discuss with uri what this is and its significance of past time events and the significance it has today.

- What is the significance of moko? Use Te Ruamoko o Te Whakatōhea to support this and the extension on this kaupapa are in Te Ruamoko o Te Whakatōhea units.

View the history of Tāne Whirinaki, son of Muriwai, that once stood at Ōpeke marae.

Take uri to Ōpōtiki museum to visit the surviving carvings that are on display, and

- Tāne Whirinaki house (you can also see the Te Rimu unit for extension on this kaupapa)

### **Te Arotahinga 4**

What are the forces of tohi and karakia? Uri are to read past time events that increases their knowledge on tikanga and kawa, and to understand old time performances. Ngā tohi Maori

Te Rāhui a Muriwai

- Maruhia

In this ngeri of Maruhia, tells the boundaries and significance of Whakatōhea. The words will be difficult for some uri, but guide them in identifying place names and their location. Review this ngeri by the events that took place

- The drowning of her sons
- The abundance of fish life
- Making a boundary
- The power of a leader (Muriwai)
- How did she mourn?

What significant event took place in these area?

What currently stands, and happens in these places?

## **Aromatawai**

### **FOCUS 1:**

Uri to perform the story of Muriwai according to the story given and the creativity of their story.

**FOCUS 2:** Uri can orally describe the events by using the ngeri, Maruhia.

## **Arotakenga**

- How well did uri understand the impact and importance of the story?
- What has changed from then and now?
- How well can they explain the impact of cultural interactions? What cultural concepts need to be revisited?
- What worked well/ in this lesson/not so well? What will I do differently to ensure quality learning?
- How useful was this Horopaki in supporting uri' current literacy, maths, and/or social science skills and understandings?

## He Kura Maunga, He Kura Tangata

Ko Mākeo te maunga  
Ko Te moana a Toi te moana  
Ko Mataatua te waka  
Ko Te Whakatōhea te iwi  
Ko Muriwai te tipuna

Kaupapa: Hau-o-te-rangi

**Progress Outcomes-** Students will gain knowledge, skills and experiences to understand:

**Wāhanga:**

**Taukura:**

**Values**

### Whanake

- **TĀTARI:** root, how the ways leadership were operated in ancient times
- **MŌHIO:** restore, the consequences and rewards of such events
- **MĀRAMA:** reclaim, exploration and innovation

### Te Mita o te Reo

Significant words to learn

Names

Ngahere, Te Uru Hapainga, Hau-o-te-rangi, Tāmanuhiri, Te Uru Ariki, Whatupē, Ruamoko, Tāhu.

Significant places

Korotahi, Wharekiri, Matekerepu.

Oral task

Pepehā and reviewing the pūrākau

### Whāinga Ako

- What are key qualities of leadership
- Learning about events important to us.

### Putanga Ako

- Uri can identify leadership of others and self

### Intergrated Units

Social Science,  
Numeracy  
Literacy,  
Te Reo

### Resources

Whakapapa  
Pepehā o Ngāti Ngahere Hau-o-te-rangi  
reading. Place names being adopted by  
past time events

## Te Arotahinga kaupapa

Location: Ko Te Iringa te whare tipuna

### Te Arotahinga 1

Ngāti Ngahere

The coming of the name:

Provide uri with an appropriate introduction to the importance of names.

Hau-o-te-rangi is the horopaki.

Use examples such as Whakatāne, Ōpōtiki, Waioweka etc to spark discussion of historical events

with uri.

- Significant events

Give uri the story of the mass attack on Te Whakatāne, provided in the rauemi book.

Reading comprehension

- Connections: Who is Te Uru Hapainga to Hau-o-te-rangi?
- What hapū joined Hau-o-te-rangi on this attack?
- What happened to Te uru Ariki, Whatupē and Tāmanuhiri?
- They were all attacked by Te Uru Hapainga, what gave him this powerful force?
- What was the responsibilities given to Hau-o-te-rangi's sons?
- What did Ruamoko return to his people with?
- Where did the name Ngahere derive from?
- What were they called before this change?

### Te Arotahinga 2

Uri would now know and understand the acts and lengths our tipuna had to go to sustain their tūranga-ā-iwi and their tūrangawaewae.

Issue uri with a map which points Ngāti Ira, Ngāti Ngahere, and Ūpokorehe.

Give uri a specific idea to think about, how were boundaries designed?

How iwi worked to respect that boundary?

What events led to putting boundaries in place?

What is the distance between Ngāti Ngahere and Ngāti Ira?

### Te Arotahinga 3

Te Iringa and Kotikoti set the Ngāti Ngahere and Ngāti Ira boundaries. Although linked through

whakapapa they respectively laid down their grounds.

Using pepehā from both subtribes, identify where these significant landmarks and buildings are standing, uri will find better understanding on boundary.

- Help uri by using the tribal map created in 1950s.
- Te Waiū-a-Paora, is the original name for Te Rere.
- Oamokura is the original settlement for Ngāti Ira.

Ko Mātiti me Maungarangi ngā maunga  
 Ko Waioweka me Ōtara ngā awa  
 Ko Irapuaia me Te Iringa ngā whare  
 Ko Te Uru Ariki me Whiripare ngā tīpuna Māhanga

Using pepehā Locating the maunga of these two hapū, and to decipher the names  
 Locating the rivers, and to decipher the names  
 Locating the whare tīpuna, decipher their names  
 Whare: what do these whare have in common?  
 Compare and contrast tikanga of these whare.

Te Uru Ariki and Whiripare Twins:

Oral activity

Uri are able to tell the story of Ngāti Ngahere in their own words. Including the significant names of people and places in the story. Uri should also be able to give their perspective on ancient pūrākau and how tikanga was practiced.

### Aromatawai

Te Reo Tuhi:

Uri are to write a report in detail of Ngāti Ngahere. The main points pertaining to this story must be acknowledged.

Te Reo ā Waha:

Uri are able to acknowledge the connection between two hapū, and they are able to demonstrate other connections to hapū.

### Arotakenga

- How well did uri understand the impact and importance of the story?
- What has changed in the river from then and now?
- How well can they explain the impact of cultural interactions? What cultural concepts need to be revisited?
- What worked well/ in this lesson/not so well? What will I do differently to ensure quality learning?
- How useful was this Horopaki in supporting uri' current literacy, maths, and/or social science skills and understandings?

## He Kura Maunga, He Kura Tangata

Ko Mākeo te maunga  
Ko Te moana a Toi te moana  
Ko Mataatua te waka  
Ko Te Whakatōhea te iwi  
Ko Muriwai te tipuna

Kaupapa: Kahuki te tipuna

**Progress Outcomes- Students will gain knowledge, skills and experiences to understand:**

**Wāhanga:**

**Taukura:**

**Values**

### Whanake

- TĀTARI/ Root - Uri will contribute and participate
- MŌHIO/ Reclaim - Uri will relate to others
- MĀRAMA/ Restore - Uri will manage self

### Te Mita o te Reo

Significant words to learn

“He puapua ka taka i Aromea, he kai mate ure tangata kē”

“Should our child be a female, name her after the waters of the Waioeka; if a male name him after the traguo of my ears (te popoia o aku taringa).”

### Whāinga Ako

- Being influenced by our places and the important events that took place.

### Putanga Ako

- To think critically by exploring complex facts and sharing it orally, Written and the Arts.

### Intergrated Units

The Arts, Te Reo, Literacy, Social Science, Maths,

### Resources

Whakapapa from Rongowhakaata  
Reading about Kahuki  
- The death of Repanga  
- Avenging his death  
- Te Kārihi Pōtae  
- The Birth of Kahuki

## Te Arotahinga kaupapa

Location: Te Ao Marama te whare

### Te Arotahinga 1

Rongopopoia

Rongopopoia is a son to Rongowhakaata and Uetupuke. Issue uri with the reading, identify major events and points that took place in this story.

Discuss some of the people, write a description of what their responsibilities were and why they were so important.

- Rongowhakaata
- Uetupuke
- Rongopopoia

Choose an important event from this story and describe what happened, and what the outcomes were.

- Uetupuke leaves Tūranga but Rongowhakaata finds her
- Tanemoeahi finds Uetupuke
- Waioeka river

Ancient leadership Uri to read through the story given in the reading, share their knowledge on leadership and how it marries ancient leadership, using examples such as Rongopopoia, Rongowhakaata, Tanemoeahi, Kahuki etc.

### Te Arotahinga 2

Te Kārihi pōtae

Māori people were great gatherers of kai, kaimoana etc. There were certain seasons, tohu, and tools they used in order to gather. Uri should look at the season of Matariki and how some Māori tribes come about going to gather (use the Ngā Tamaāhine a Te Whakatōhea unit as an extension)

- Kaimoana
- Styles of gathering kaimoana
- Significant kaimoana in Whakatōhea

Using the story in the reading, uri are to explain old methods of making certain tools. This is an individual project.

- What are the old tools used to gather food? (bird traps, shovels, saws, axes, nets)
- What is the purpose of the tool?
- How were the tools used?

Make a maurua mat using paper. On each strip of paper that will be twined through, a significant name of this event should be written on it.



## **Te Arotahinga 4**

Help uri to identify Kahukis whakapapa connection.

- Rongowhakaata (Ngāti Rongowhakaata),
- Uetupuke,
- Rongopopoia,
- Maruwakaene
- Tanemoeahi
- Kahuki

What are the present iwi and significant relationships Whakatōhea have with each iwi today? Using Rongowhakaata as an example - Te Kooti Arikirangi was born into the Rongowhakaata iwi. What other connections from Te Tai Rāwhiti do we have in common? Tūwhakairiora, Uhengaparaoa, Tamataipūnoa etc. Kaiako will be able to guide uri to a Ringatū lesson/unit

### **Aromatawai**

Focus 1:

Uri are able to elaborate their writing by using quotes uttered by Rongowhakaata and Rangiparoro.

Focus 2:

Uri are able to orally retell the story of Te Kārihi Pōtae in their own words using significant words, such as the quotes, tipuna names, events that followed afterwards.

Focus 3:

Uri are able to present a project that tells the story of Te Kārihi Pōtae and the acts Kahuki took.

This could be a collage of pictures using a particular medium, or an old news paper article etc.

These presentations are given by Kaiako.

### **Arotakenga**

- How well did uri understand the impact and importance of Te Rimu's story?
- What has changed in the river from then and now?
- How well can they explain the impact of cultural interactions? What cultural concepts need to be revisited?
- What worked well/ in this lesson/not so well? What will I do differently to ensure quality learning?
- How useful was this Horopaki in supporting uri' current literacy, maths, and/or social science skills and understandings?

## He Kura Maunga, He Kura Tangata

Ko Mākeo te maunga  
Ko Te moana a Toi te moana  
Ko Mataatua te waka  
Ko Te Whakatōhea te iwi  
Ko Muriwai te tipuna

Kaupapa: Te Aoputaputa

**Progress Outcomes- Students will gain knowledge, skills and experiences to understand:**

**Wāhanga:**

**Taukura:**

**Values**

**Whanake**

- TĀTARI/ Root - Uri will contribute and participate
- MŌHIO/ Reclaim - Uri will relate to others
- MĀRAMA/ Restore - Uri will manage self

**Te Mita o te Reo**

Significant words to learn

Toitoi (shell), Te Ao Putaputa (The changing years),

Whāia e koe te iti kahurangi; ki te tuohu koe me he maunga teitei.

I hira mate tao taonga ki te whai ao - open my eyes that they behold the precious treasure of life.

Names: Te Ao Putaputa, Tawhito, Titirangi, Tūranganui,

**Whāinga Ako**

- Using natural elements of the environment to extend uri skills.

**Putanga Ako**

- Uri will use the natural elements of their environment to elevate their understanding of historical practices

**Intergrated Units**

Te Reo Tohutohu:  
Pangarau:  
History:  
Social Studies:  
Science:

**Resources**

Rocks: making ancient paint - Dry kauri gum (spotlight) - Mortar and pestle - Water - Syringe Te Ara: Encyclopedia of New Zealand - Tohunga Suppression Act Maori

Outdoor Education:  
Art:  
Physical Education:

Cosmetics - He Kapunga Oneone  
(online web)

- Akoranga: Education. There are also lesson plans located here Te Ao Putaputa online app (App store), designed by Anameka Paenga

## **Te Arotahinga kaupapa**

Location: Muriwai te tipuna whare

### **Te Arotahinga 1**

Ancient Games

Whakahoro: mau rākau

There were many games played in ancient and past Maori time. These are a number of Māori

Olympic games that were played. Uri to recognise these games and how it was played.

· Use these instructions to learn the games and organise in an Olympics day.

- Waka ama
- Ki o rahi
- Whakahekeheke
- Manu tukutuku
- Tapuwae
- Para whakawaiwai
- Mamau
- Haka
- Korari

### **Te Arotahinga 2**

Prior knowledge

Lore and Law Tohunga Suppression Act

- What is the Tohunga Suppression act?

Introduce the horopaki: Tohunga Suppression Act to uri. Compile as much information as possible to present to uri, include all practices that were suppressed, taking one practice to be kaupapa matua (subject).

Black Magic

- Karakia atahu (charm spells)
- Mākutu (curse)
- Whaiwhaiā (curse)

Mātāpuru/ ahurewa/ ngau paepae (initiation ritual/ during pure)

- Tangihanga (funerals)
- Healing practices
- Rongoā (natural medicines)

Potential guided questions

What is a tohunga and its purpose?

What is the philosophy of rongoā Maori?

What were the healing practices?

How did the Suppression Act impact Maori lore and customs?

Focus on certain areas of Māori lore and practices, what were those lores and how did the suppression act suppress these lores?

What are examples of Māori practices that were included in the Act? What were consequences?

Ngohe: Give uri each ritual to research. Include background information, such as the forming of these rituals, the tikanga, why it was banned and the negative and positive impacts it's had on Māori.

### **Te Arotahinga 3**

Karakia atahu performed by Tawhito

Ngohe:

By providing the reading to uri, they are to give a written account on atahu (love spell) and it's functions.

What was the process of atahu?

How was an atahu kept in the shell?

Give uri a collage of different shells to identify, what are their purposes?

### **Te Arotahinga 3**

Why? How? Purpose? Loss of knowledge

Maori Beauty Cosmetics.

Rubbing earth to the skin. Applying earth on to the skin was a protection from

- Insects
- Sun

Look into the ancient Māori cosmetics.

What are the ingredients?

What is it mixed with?

How is it applied?

Goddess related: Hineahuone & Kurawaka

Hineahuone = Tāne creates the first woman

Kurawaka = ancient Hawaiki tales

- Red ochre
- Yellow ochre
- Brown limonite's
- Black manganese oxides

Shark liver oil - foundation oil

Seeds of titoki, kohia, miro

Lipstick - blue pollen of fuchsia

Rock Painting Lesson Locations: Te Ahi Aua, Ōpape, Hinerae, Ōtara, Pākihi

Use He Kapunga Oneone online in Akoranga: Education for more guidance in this lesson.

Art: Purpose/ medium

1. Dried Kauri gum
2. Collect stones/ clay at the locations forementioned
3. Adding stone to mortar to grind dried kauri gum, stone and water
4. This creates the paint paste 5. Create the main project

### **Aromatawai**

FOCUS 1:

Writing report, instructional writing

FOCUS 2:

Presentation

FOCUS 3:

Successful Olympic Day

FOCUS 4:

Art project

### **Arotakenga**

- How well did uri understand the impact and importance of Te Aoputaputa' story?
- What has changed in the river from then and now?
- How well can they explain the impact of cultural interactions? What cultural concepts need to be revisited?
- What worked well/ in this lesson/not so well? What will I do differently to ensure quality learning?
- How useful was this Horopaki in supporting uri' current literacy, maths, and/or social science skills and understandings?

## He Kura Maunga, He Kura Tangata

Ko Mākeo te maunga  
Ko Te moana a Toi te moana  
Ko Mataatua te waka  
Ko Te Whakatōhea te iwi  
Ko Muriwai te tipuna

Kaupapa: Tamatea  
Matangi

**Progress Outcomes-** Students will gain knowledge, skills and experiences to understand:

**Wāhanga:**

**Taukura:**

**Values**

### Whanake

- **TĀTARI:** root, how the ways leadership were operated in ancient times
- **MŌHIO:** restore, the consequences and rewards of such events
- **MĀRAMA:** reclaim, exploration and innovation

### Te Mita o te Reo

Significant words to learn

Significant names

Tamatea Nukuroa, Tamatea Mai Tawhiti, Tamatea kai-haumi, Tamatea Pōkai-whenua, and  
Tamatea Matangi

Significant place names

Waioweka, Waioeke, Ngātaiherua, Te Hāpia, Te Rimu, Tūwhenua, Karoro, Te Heru a Tamatea,

### Whāinga Ako

- What are key qualities of leadership
- Learning about events important to.

### Putanga Ako

- Can identify leadership of others and self.

### Intergrated Units

Social Science, Science, Literacy.

### Resources

- Tamatea Discovers a New Land  
Reading written by Maru Patterson  
Tasks attached by Maru Patterson -  
Whakapapa a Tamatea - Waiata  
written for Waioweka kura about the  
behaviour of the weka bird

## Te Arotahinga kaupapa

Location: Irapuaia te tipuna whare

### Te Arotahinga 1

Discussion about Tamatea Matangi.

What do you know about him? Why is he significant? Why is he important?

Introduction to horopaki:

Issue uri with the Tamatea Matangi Discovers a New Land story. Highlight the main objectives in

each paragraph. Learn about the events that follows

- Follow the sheets of work from Tamatea Matangi Discovers a New Land

### Te Arotahinga 2

The name weka becomes important to the people of Ngāti Ira. The name of the present day awa

springs from this flightless bird. There are two variations to the story, issue uri with both

variations and follow the tasks provided.

- Weka, te awa

Tamatea was a famous leader in this area, Kaiako to have guided questions suitable for uri that

looks at significant events, places, leadership, and names.

- Weka, te manu

The cycle of the Weka

The environment of the weka

The insight into their behaviour

Methods of hunting and surviving

### Te Arotahinga 3

Read the whakapapa line and identify paramount ancestors closely related to Tamatea Matangi.

Use the example provided to recount his whakapapa.

Who are the tipuna in his whakapapa issue that gives Whakatōhea strong links to other iwi.

Te mita o te reo:

Uri should be learning and using the appropriate language to describe whakapapa, an issue on family ties is also provided.

- Brother, sister, first cousin, second cousin, aunty, uncle, nephew, niece, grand parents etc

- Tungāne, tuahine, kaihanga, karangarua, karanga whāea, karanga pāpā, irāmutu, tīpuna
- Use also tuakana, tamaiti, Tamariki, mokopuna,

### **Aromatawai**

Verbally describe the legend of Waioweka river and is able to extend the focus to a relevant concern, thought, idea of the uri (i.e, global warming, pollution of awa, life cycle of the water in Māori tikanga and scientifically.)

Uri can give a written recount about Tamatea, describing him through the story and his close affiliations to other tribes.

Art: Can provide a creative art piece that clearly captures an event involving Tamatea (Tamatea and Muriwai, Tamatea on Tūwhenua, Weka feeding on the water etc.)

### **Arotakenga**

- How well did uri understand the impact and importance of Tamatea Matangi' story?
- What has changed in the river from then and now?
- How well can they explain the impact of cultural interactions? What cultural concepts need to be revisited?
- What worked well/ in this lesson/not so well? What will I do differently to ensure quality learning?
- How useful was this Horopaki in supporting uri' current literacy, maths, and/or social science skills and understandings?



**Waka**

## He Kura Maunga, He Kura Tangata

Ko Mākeo te maunga  
Ko Te moana a Toi te moana  
Ko Mataatua te waka  
Ko Te Whakatōhea te iwi  
Ko Muriwai te tipuna

Kaupapa: Nukutere

**Progress Outcomes- Students will gain knowledge, skills and experiences to understand:**

**Wāhanga:**

**Taukura:**

**Values**

### Whanake

- **TĀTARI:** root, how the ways leadership were operated in ancient times
- **MŌHIO:** restore, the consequences and rewards of such events
- **MĀRAMA:** reclaim, exploration and innovation

### Te Mita o te Reo

Significant words to learn

Significant names

Ngatorohaka, Ngatororere, Ngatoropuehu, Ngatoromango, Ngatorotaita, Te Pikioterangi, Te Tao, Roau, Ngataierua, Tamatea Nukuroa, Whiro

Significant places

Awaawakino, Te Rangi, Ōpape, Te Kōtukutuku, Te Wakanui

### Whāinga Ako

- Learning to explain how belonging to groups is important

### Putanga Ako

- Write/present detailed information that occurred during the voyage of Nukutere.
- Uri will be able to relate this voyage to other voyaging waka that come to our shores.

### Intergrated Units

Social Science, History, Art, Te Reo

### Resources

- Comic layout template (uri are retaining stories, to which they will present a comic book)
- Storyboard
- Information on karaka, tī, and taro plants

## Te Arotahinga kaupapa

Location: Ko Tutamure te tipuna whare

### Te Arotahinga 1

Introducing the horopaki: Tautūrangi and Whiro were famous leaders of ancient Whakatōhea. Teacher to have guiding questions suitable for the class that looks at significant events, places, leadership and well known proverbs.

Guided questions:

How were tohunga appointed to lead a certain position? And what do these positions consist of?

- Pilot
- Navigator
- Priest
- Tohunga
- Steerer

Comic Book: Uri to use the story of Nukutere to create and develop a comic book, build their characters description to what they think.

Give them comical ideas to follow:

- 1) Brainstrom comic ideas
- 2) Write the story (this will be led by Kaiako)
- 3) Convert the story to a storyboard (use one example and one template)
- 4) Uri will plan the layout
- 5) Select the right comic panels
- 6) Develop visual consistency

- Captain of the waka: Whiro, but some also say it was Tamatea Nukuroa.
- Tamatea Nukuroa - he had three children, Roau, Ngataierua, and Rangiwaka.
- Priest on board the Nukutere: Tautūrangi, from him was Tūtāmure who eventually formed the Whakatōhea iwi. Tūtāmure married Hineikauia, daughter of Muriwai.
- Awaawakino - Nukutere landed here at Awaawakino, there is a mauri rock known as Te Rangi. It is a white rock. This is where the mauri of the waka is kept.
- Awaawakino - Ōpape: It is said Whiro from the Nukutere waka is father in law to Paikea. Te Kōtukutuku was the name of the area Nukutere landed in Ōpape/Waiaua.

Names of various crew members of the Nukutere waka.

Ngatorohaka  
Ngatororere  
Ngatoropuehu  
Ngatoromango  
Ngatorotaita  
Te Pikioterangi  
Te Tao

## **Te Arotahinga 2**

Nukutere waka brought with them the tī plant, karaka plant, and the taro plant. The karaka plants were planted at Waioweka and cultivated there. The name of the tī was Whakaruru Matangi, planted at Pōkerekere, and the other two were named Te Huri a Roau.

Kaiako to create guided questions for this project, how were our tīpuna able to keep things from Hawaiki, e.g., plants, kūmara etc, alive on the waka? How was storage sorted on a waka?

**Karaka:** What is the culture of this particular plant?

What is its ecology?

What are its toxins?

What is its purpose?

**Te tī:** plant What is the culture of this particular plant?

What is its ecology?

What are its toxins?

What is its purpose?

**Taro:** What is the culture of this particular plant?

What is its ecology?

What are its toxins? What is its purpose?

## **Aromatawai**

Focus 1.

A) Verbally shared reasons for Whiro and Tautūrangi, being a noted leader of Te Wakanui/Whakatōhea.

E) Defined different qualities of leadership and provided supportive reasoning.

D) Can identify places that hold significance to Nukutere.

Focus 2.

- provided written and/or verbal answers to guided questions of a text.

- An in-class project assignment that gives in depth answers to focusing questions.

The presentation can be storybook form, report, art, waka, comic book.

## **Arotakenga**

- How well did uri understand the impact and importance of this story?
- What has changed from then and now?
- How well can they explain the impact of cultural interactions? What cultural concepts need to be revisited?
- What worked well/ in this lesson/not so well? What will I do differently to ensure quality learning?
- How useful was this Horopaki in supporting uri' current literacy, maths, and/or social science skills and understandings?

## He Kura Maunga, He Kura Tangata

Ko Mākeo te maunga  
Ko Te moana a Toi te moana  
Ko Mataatua te waka  
Ko Te Whakatōhea te iwi  
Ko Muriwai te tipuna

Kaupapa: Rangimātoru

**Progress Outcomes- Students will gain knowledge, skills and experiences to understand:**

**Wāhanga:**

**Taukura:**

**Values**

### Whanake

- **TĀTARI:** root, how the ways leadership were operated in ancient times
- **MŌHIO:** restore, the consequences and rewards of such events
- **MĀRAMA:** reclaim, exploration and innovation

### Te Mita o te Reo

Kurahaupō was made un-seaworthy, a few members on board Kurahaupō moved to the new Te Rangimātoru waka that landed at Ōhiwa. Her name was changed so that the former owners didn't claim her.

### Whāinga Ako

- Learning to analyse the significance of early exploration.

### Putanga Ako

- Uri will be able to relate this voyage to other voyaging waka that come to our shores.

### Intergrated Units

Te Reo, literacy, Social Science, Art

### Resources

Lyrics: E noho ana i te koko ki Ohiwa  
Readings provided for Rangimātoru  
Current map of Ohiwa.

## Te Arotahinga kaupapa

Location: Ko Te Poho o Tamaterangi te whare

### Te Arotahinga 1

Rangimātoru

Do Now: How many words (both English and Maori) can uri make from the names Rangimātoru and Kurahaupō. (Keeping in mind there's one letter in both these names that has a macron)

What did sea travel look like? Discuss this with uri, what did they need? How did they survive?

What sort of skin protection did they have? What were the survival skills they needed during the flee?

Rangimātoru landed at Ohiwa.

Discuss with uri the significance of Ohiwa. Te Umu Taonoa a Tairongo is a fine example (Use the Ngā tamāhine a Te Whakatōhea unit as an extension)

Have an open discussion with uri on what they know about Ohiwa.

This could be done by having a chart of Ohiwa pinned to the board, uri are to write their ideas on post-it notes. Guided questions, what have they heard about Ohiwa?

What have they seen at Ohiwa?

What animals live/d in Ohiwa? What is the environment to have a successful food bed?

Poem: Using the beginning of each letter, uri are to present the story about Rangimātoru. It should cover the main events in the reading provided. Kaiako to prepare necessary resources and to also guide uri.

Waiata: E noho ana au i te koko ki Ōhiwa Use the waiata Te Koko ki Ohiwa as reference of information and the transcribed kōrero by Ūpokorehe kaumātua.

The waiata could be difficult for some uri, however it is important to use as there are significant names, sources and references in it.

### Te Arotahinga 2

Te Reo: Decipher the waiata, what are the hidden messages in this waiata?

e.g., speaks of important events, it shows that Ohiwa was important in those times as much as it still is today, it was a food storehouse, it depicts stories and significant names, what are those stories?

### **Te Arotahinga 3**

The current settlement of Ohiwa Help uri carry out comparative studies on how the location was back then and how it is today. Use the maps provided to show various locations.

#### **Aromatawai**

Focus 1: Uri can orally tell the views of Rangimātoru and name the principal tipuna Hape, and elaborate more on Hapes journey.

Focus 2: Uri are able to write a poem using the letters of the waka. All written examples to be provided by Kaiako and the final outcome to be led by Kaiako.

Focus 3: Uri can relate their oral or written accounts to the waiata, E noho ana i te koko ki Ohiwa. Uri should be taught to use reference of the waiata, e.g., ancestral names, elaborate on two parts or more of the waiata (ko te kōpua rā o te ururoa, Tauwhare pā)

Focus 4: A map showing Ohiwa today. What they can identify as an important part of todays history (Onekewa Te Māwhai pā, Holiday Park, boat wharf) or to identify the food that are in the beds today.

#### **Arotakenga**

- How well did uri understand the impact and importance of the story?
- What has changed in the river from then and now?
- How well can they explain the impact of cultural interactions? What cultural concepts need to be revisited?
- What worked well/ in this lesson/not so well? What will I do differently to ensure quality learning?
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Ko Mataatua te waka  
Ko Te Whakatōhea te iwi  
Ko Muriwai te tipuna

Kaupapa: Te Aratawhao

**Progress Outcomes- Students will gain knowledge, skills and experiences to understand:**

**Wāhanga:**

**Taukura:**

**Values**

### Whanake

- **TĀTARI:** root, how the ways leadership were operated in ancient times
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### Te Mita o te Reo

Significant words to learn

The invocation to warm bodies

Ūpoko ūpoko whiti te rā

Tēnei tō wahine te aitia nei

E te ngārara nui e te ngārara roa

Ūpoko ūpoko withi te rā

Significant names

Taukata, Hoaki, Tamakihikurangi, Kanioro (sister to Taukata & Hoaki), Nga Tai a

Kupe (The waka of

Taukata & Hoaki), Hawaiki, Kaputerangi, Kurawhakaata (Daughter of

Tamakihikurangi)

### Whāinga Ako

- Uri will learn to communicate comprehensive and personal ideas about a text.

### Putanga Ako

- Use timeline to assist their written work.



## Intergrated Units

## Resources

Readings of Te Aratāwhao

### Te Arotahinga kaupapa

Location: Te Poho o Kahungunu te whare tipuna

#### Te Arotahinga 1

Ask uri if they have heard of Te Aratāwhao and what do they know.

Further extension: Brainstorm ideas on growing kūmara. Bring about discussions to the current day environmental awareness.  
(e.g., flooding, global warming, deforestation, Matariki, huamata, pure.. etc)

Independent research: The cycle of kūmara, its growth stages, rituals conducted for kūmara and rituals kūmara played a significant role in. What traditions have been lost? The importance of kūmara to Māori.

#### Te Arotahinga 2

Do a studies on Māori spells, waiata, tohi etc.

How many different waiata Māori of any kind can uri discuss and research?  
There are a few examples given for Te Aratāwhao and her voyage to Hawaiki.

Ngā rotu - in order to calm the angry surges, hideous winds

Ngā tata - a repeated waiata while the waka is been baled at sea

Ngā awa - an incantation used in order to render the course of a canoe calm and easy to pursue.

## **Aromatawai**

Uri can verbally share the impacts these events had on cultural practices.

Uri can produce a formal written piece of information that includes significant points about Te Aratāwhao and its crew.

## **Arotakenga**

- How well did uri understand the impact and importance of the story?
- What has changed from then and now?
- How well can they explain the impact of cultural interactions? What cultural concepts need to be revisited?
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Ko Mākeo te maunga  
Ko Te moana a Toi te moana  
Ko Mataatua te waka  
Ko Te Whakatōhea te iwi  
Ko Muriwai te tipuna

Kaupapa: Tuwhenua

**Progress Outcomes- Students will gain knowledge, skills and experiences to understand:**

**Wāhanga:**

**Taukura:**

**Values**

### Whanake

- **TĀTARI:** root, how the ways leadership were operated in ancient times
- **MŌHIO:** restore, the consequences and rewards of such events
- **HMĀRAMA:** reclaim, exploration and innovation

### Te Mita o te Reo

Significant words to learn

Significant names

Tūwhenua, Tuawhenua, Tamatea Matangi

Significant places

Ngataierua, Weka, Waioweka,

Opeke, Hinerāe, Oamokura, Mātītī, Ruahema, Ōpōnae, Tamaikoha

### Whāinga Ako

- Our uri remember and record the past.

### Putanga Ako

- Uri can acknowledge their environment and its significance

### Intergrated Units

History, Te Reo, Art

### Resources

- Map of the gorge
- Waka: Te Ara; The Encyclopedia of New Zealand
- Tamatea Matangi Discovers a new land: Reading written by Maru Patterson
- Pātaka kōrero o Ngāti Ira: Transcribed from the voices of Ngāti Ira kaumātua
- The Waiouka Journey

## Te Arotahinga kaupapa

Location: Irapuaia te tipuna whare

### Te Arotahinga 1

(Kaiako can also use Tamatea Matangi as an extension to this unit)

Tūwhenua wasn't a waka that sailed from Hawaiki like many others. Discuss with uri the many waka of the great voyage and what do they know about these waka.

Connect uri to their waka and the rangatira onboard.

E.g., Mataatua was captained by Toroa, Te Arawa was captained by Tamatekapua, Tākitimu was captained by Turi, Horouta was captained by Hoturoa etc.

Display a waka tētē and describe the parts and equipment of this waka and what are their significance to allowing the waka to haul.

Add ideas to the board or on to the diagram for uri to re-visit.

Display a waka taua, discuss the obvious differences and the resources needed to build both.

How do Maori people personify certain parts of the waka to describe a person and his/her skills in a whaikōrero. E.g., te tākere o te waka, te tauihi o te waka etc.

### Te Arotahinga 2

Tamatea was prominent captain of Tūwhenua, there were many places he passed and named. Using the map provided, uri are to use the symbols to identify significant places present at the time of Tamatea's voyage through the Waioweka river.

Issue the reading "Tamatea Discovers a New Land" written by Maru Patterson, it effectively tells the trail of Tamatea in the gorge.

## Aromatawai

Te Reo Tuhi:

Uri can recall events in a report and keep account of the main points. E.g., Tūwhenua has said it

voyaged from Hawaiki, but has also been mentioned that Tūwhenua was made in Aotearoa as a

waka tētē for Tamatea to discover more of these lands.

Art:

Creating each part of the waka using a medium selected by Kaiako. Each part is done separately

and is cut, building the waka and putting its pieces together.

A series of cartooned pictures for the reading, Tamatea Matangi Discovers a new Land

## Arotakenga

- How well did uri understand the impact and importance of the story?

- What has changed in the river from then and now?
- How well can they explain the impact of cultural interactions? What cultural concepts need to be revisited?
- What worked well/ in this lesson/not so well? What will I do differently to ensure quality learning?
- How useful was this Horopaki in supporting uri' current literacy, maths, and/or social science skills and understandings?