

Tāwhaki

A pivotal figure in Ngāi Tahu oral traditions who embarked on a journey seeking knowledge

Teacher support material for kura
(literacy, the arts, social sciences, science,
Maths, ICT, technology)

Some teaching/learning activities, ideas & tips



Each title below links to takes you to another slide

(Note: "TRM" = te reo Māori)

| | | |
|---|--|---|
| Analyse the painting , describe | Become a story teller | Using cultural contexts: some tips |
| Compare different Tāwhaki accounts | Fertile questions | Critical skills development |
| What are the three sources of knowledge? | Character Maps | Social Inquiry model |
| Consequence Wheel activity | Story Road | Southern / Kāi Tahu dialect |
| Create a super hero profile | Kiwaha use | Pronunciation tips |
| Write yourself into the story | Compose a song | Three helpful Reo rules |
| The legend of Tāwhaki Sound&Vision | Put the story into order | Aotearoa NZ Histories (5 pages) |
| Tāwhaki artwork Turanga Central Library | Using AI in schools | Curriculum links and & NCEA (6 pages) |
| Tāne vs Tāwhaki comparisons | Te Reo Rotarota NZSL | Education Strategy and NT Shop |
| Other legends about seeking knowledge | <i>Te Waiatataka mai a te Atua 3 pp. (TRM)</i> | KMK language strategy |
| Legends from around the world | <i>He Kōrero nō Te Waipounamu 4 pp. (TRM)</i> | Sharing Back |
| Myths legends pūrākau pakiwaitara | <i>Ā koutou mahi whakaū (5pp) TRM)</i> | Acknowledgements |
| Create reinforcement activities | <i>Te Nehunga o Pihopa Wiari (TRM)</i> | Helpful website links |
| The story of Tāwhaki University of Canterbury | | |
| | | |

SOUTHERN / KĀI TAHU DIALECT

The **southern Kāi Tahu language** is a unique dialect with its own sound, nuances, and idiom. Other dialects were used when tribes migrated south. There are many dialects within the Māori language. These different dialects can also be referred to as tribal differences.

This tribal difference in te reo Māori is inter-changeably referred to as the **Southern dialect** or the **Kāi Tahu dialect**.

You may hear the intonation of Kāi Tahu where the “k” replaces the digraph “ng”. There are many other variations in Kāi Tahu reo from te reo Māori widely used; this “k”/”ng” change is the primary marker of the dialect. There are many kupu (words) that are unique to Kāi Tahu.

Both are used. Neither is “wrong”. These days, the Southern or Kāi Tahu dialect is more frequently used in the Southern regions but appears across all of Te Wai Pounamu in historical accounts, waiata, karakia and place names.

In this resource the dialect is used inter-changeably with the most significant marker being the “ng” changed to “k”. There are other **unique Kāi Tahu kupu** used from time to time within the resource.

*Many historical writings demonstrate the “confused pattern” of an interchangeable **k** and **ng** and the dropping of an initial **h** in the first word of a sentence, particularly the particle “He” being recorded as “E’.*

Accessed from an undated research document entitled “Te Reo o Kāi Tahu” by historian Tahu Pōtiki.



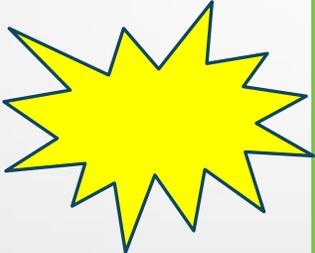
[Back to contents page](#)

Using AI in schools

Artificial Intelligence “AI” has been around for years. Google Maps is a well used example. If we are not informed and confident in using AI in the learning environment, we are not preparing our ākonga for future employment in this rapidly changing world.

Engaging ākonga through the use of AI in class allows for significant learning experiences in preparedness for their future well-being and fulfilling career pathways. The key is to use AI safely in ways that enhances learning and doesn’t replace the key knowledge and skills.

If you need more information on the use of AI in education, these **three links above** can help you feel more confident to allow the safe use of modern technology in ways that enhance the learning.



We urge that you NOT use AI to re-write the kōrero tuku iho – the oral traditions and stories handed down through generations – as it diminishes the mana of the original kōrero. These links below explain why.

The logo for Te Arawa Whanau Ora, featuring a stylized wave icon and the text '@TeArawaWhanauOra-g4z' and 'Subscribe' button.

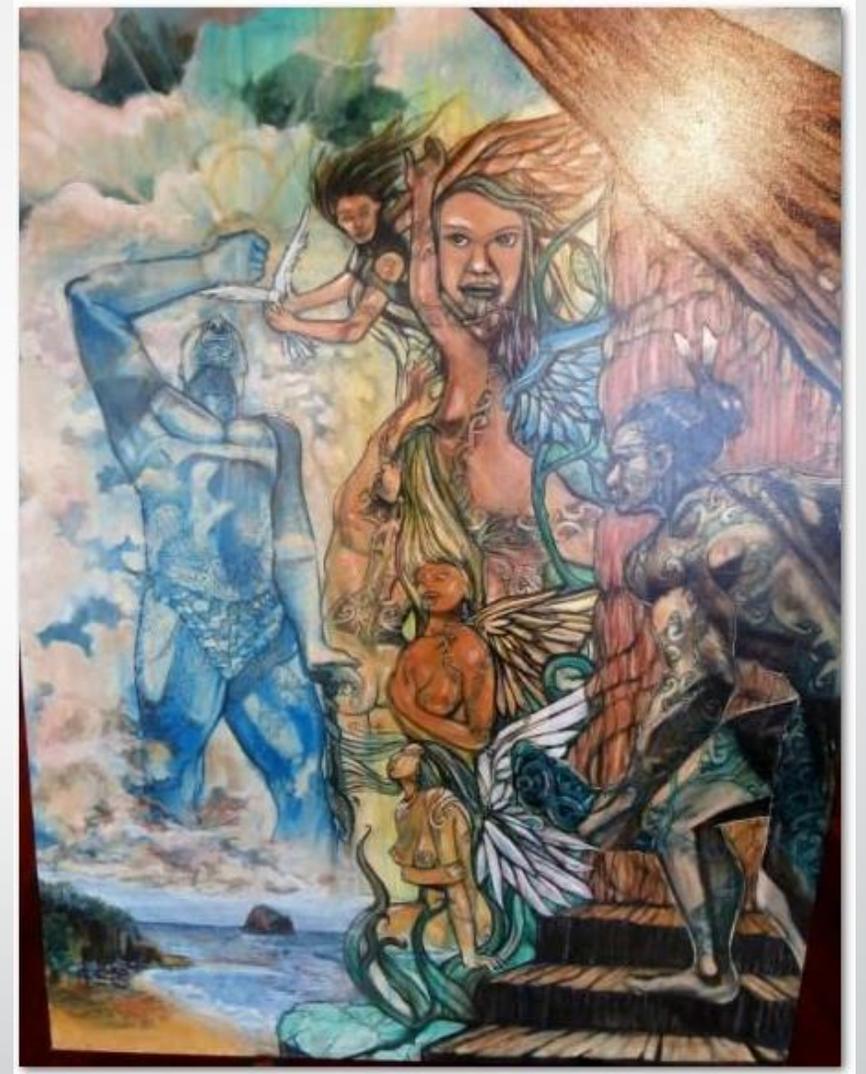
Tāne or Tāwhaki? AI and the Danger of One Truth | Kateriina Selwyn



[Back to contents page](#)

This is one artist's depiction of the ascent of Tāwhaki.

- What does this painting show?
- Can you describe what you see in this image?
- Who do you think those people are?
- What do you think is happening?



“Tāwhaki Ascends”

Artist: Pita Kire

Picture acknowledgement to Arts Inc. Heretaunga.

[Back to contents page](#)

Myths & legends, pūrakau, pakiwaitara

MYTH: a symbolic story concerned with the origins of a people, their world, or other natural phenomena. Typically feature in the distant past with gods and/or other supernatural beings. Myths serve a higher purpose than mere entertainment. They are sacred rather than secular. Often associated with theology and ritual.

LEGEND: a heroic story set in the recent past that is popularly considered historical but remains unverifiable. Usually lacking religious significance but often with national or cultural significance (e.g. Robin Hood for English, William Tell for Swiss). Legends may be based on historical figures but the actual adventures undertaken are often fictionalised or exaggerated (Moby Dick). Primary figures of legend are typically portrayed as flesh and blood humans. They can feature more of the impossible and supernatural, in the form of fantastic exaggeration.

PŪRĀKAU is defined in “Te Aka Māori Dictionary” as “legendary, mythical”. For Māori, pūrākau are often referred to as creation stories, and serve to remember events, people and places in history. Kōrero pūrākau help to explain the past, remember experiences and pass on learning. Oral traditions have always been an important part of Māori culture and identity, with stories handed down from generation to generation that make sense of the geography and geology of land, discovery and occupation (e.g.: the story of Poutini (an oral atlas, a resource map of valued stones).

PAKIWAITARA are fiction, a yarn, a good story most often pitched for children. (e.g: Perky the Pūkeko stories).

[Back to contents page](#)

Tā Tipene O'Regan: *"We must remember to remember"*.

Write yourself into the story

Imagine this story was taking place this century, in a remote place, unpopulated by people, and you were in the story.

Write an account of the events. Be Tāwhaki, or one of his relatives.

What could you say and do? What equipment would you have to help you? What did you see or encounter on the journey?

Re-tell that story with you in it.

Consider including kīwaha into your story – some examples are on the next page.

Your story could be somewhat fantastical or magical too. Be **bold** and make it interesting to read or listen to. **Illustrate** and **publish** for the class/school library.

Better still, **create** your own original **artworks** 😊 Create a video **presentation**.

Give the new story an interesting **title**. **Copy** the story book for the junior class and practice reading aloud. Then **read** the story with expression to the junior classes.



Kīwaha

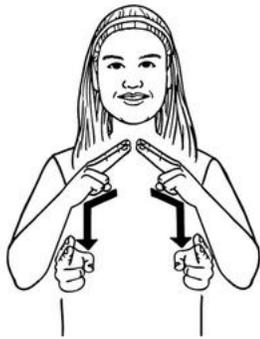
Insert these kīwaha Māori (slang or colloquial phrases) into the story in places where it makes sense 😊 Read the finished story to others. (the translations are there to help you choose the right ones; they might not all be able to fit into the story). *Read them with expression!*

| | |
|---|---|
| Haria mai he pakaru | Let's rest for a short while |
| ā, kō ake nei | Shortly, presently (in the future) |
| Ko Māui tonu atu au i a koe! | I'm cooler than you'll ever be! |
| Auē! Taukuri ē! | Oh no, how dreadful! |
| Karawhuia! | Go for it! |
| Hoake tātou! | Let's go (quickly) |
| Auē! Kua pau te hau | Heck, I'm exhausted |
| Kia tūpato! | Watch out! Be careful! |
| Takoto muri | It's not a bother, no problem |
| And any other kīwaha that you know that will fit into the story well 😊 | |

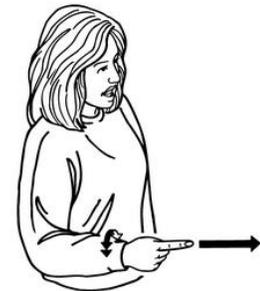
Te reo ROTAROTA

NZ and Māori sign language for some words from the story

New Zealand Sign Language *dictionary*



house
whare



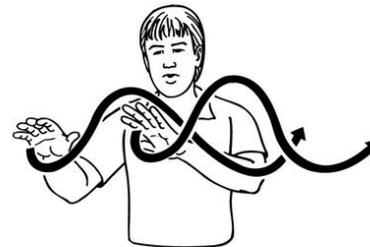
eel
tuna



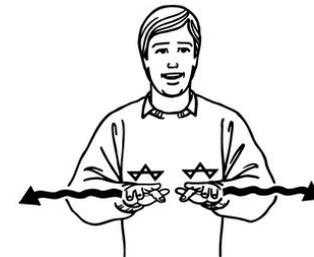
karakia
karakia



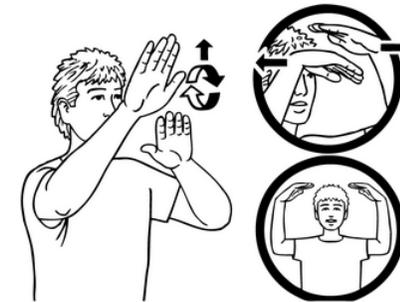
blind
kāpō, pura



wave
ngaru



sea
moana



heaven
rangi

hold

grasp, grip, keep, possess, retain
pupuri
verb



search
kimi

Each pic links to a short video showing how to sign those kupu. You could use these signs while you read your story aloud.

[Back to contents page](#)

How do we say these Māori words?



Why do we need to say those words correctly?

Te Aka allows you to search for words in English or in Māori, and alternative meanings are shown with examples. Use the speaker icon to hear the word pronounced correctly.

"If you pronounce Māori words correctly, **it implies you have respect for the language**. If you have respect for the language that would imply you have **respect for the culture**. "If you have respect for the culture, you most probably have **respect for the people**."

[Read the article here](#)

Te Reo Māori pronunciation guide

Learn to pronounce Māori words correctly to become more confident using them.

Access the guide from Victoria University [here](#)

[Back to contents page](#)

[Next page for some helpful RULES](#)

TE WHAKAHUA TIKA – Correct Pronunciation – The 3 main Rules

RULE ONE - Syllabification is always
"to the vowel, to the vowel"

Ka-hi-ka-te-a

Kahikatea

Ri-mu

Rimu

Ma-ta-ī

Mataī

Mi-ro

Miro

RULE TWO - vowels always sound the same

Are there three or two?

a e i o u

RULE THREE - no cats and dogs



The vowel sounds
In the words "cat" and
"dog" are sounds
that DO NOT exist in
te reo Māori.

All other English
vowel sounds can be
produced by vowel
blends spoken as
almost one sound (e.g.
"ai" in the word "pai")

[Back to contents page](#)

TĀWHAKI ACCOUNTS FROM A VARIETY OF SOURCES

A group task: Compare the information accessed via one of these **seven** links

- Consider the source of information, and any references given; is it a Ngāi Tahu perspective? Or from another iwi?
- Come together and compare accounts – kaiako may want to ask some questions as prompts, for example:
- Who was said to be Tāwhaki's mother? Was that the same in all accounts?
- Who was your source of information? Which narrative was from a Ngāi Tahu source?
- What are the commonalities? What are the differences? (comparing narratives)



A Cultural Narrative

For the University of Canterbury
Masterplan process 2015



ENCYCLOPEDIA
MYTHICA™

CHAPTER I – TAWHAKI AND KARIHI (NGA-I-TAHU)

[Previous Section](#) | [Table of Contents](#) | [Up](#) | [Next Section](#)



NGĀ TAONGA
SOUND & VISION

Whaitiri
|
Hema
|
Tawhaki
|
Wahieroa
|
Rata

[Back to contents page](#)



TE WHARE WĀNANGA O TE ŌPOKO O TE IKA A MĀUI
VICTORIA
UNIVERSITY OF WELLINGTON

Tāwhaki tradition

(as featured in Tūranga, the Christchurch Central Library)



“Tāwhaki sought, returned with and established the core principles of knowledge and whakapapa. Tohunga who held tribal traditions modelled themselves on Tāwhaki. The story tells us that an elderly woman Ruahine-mata-morari (also known as Whaitiri, grandmother to Tāwhaki) awaits Tāwhaki’s arrival at the base of the heavens. This is said to be a metaphor for the journey towards the acquisition of knowledge. To assist Tāwhaki and his brother Karihi, Whaitiri pulls down a cobweb from above and ties it to her throat so they can climb up to be taught the karakia of their ancestors. Karihi falters and falls, an allegory for the need to adhere to the strict procedures of the Whare Pūrākau (house of learning), but Tāwhaki climbs on with care.”

[Back to contents page](#)

Using cultural contexts: some tips FOR KAIAKO

The Aotearoa NZ Histories curriculum encourages schools to develop a relationship with mana whenua.

Each school may have different starting points. An early task may be to understand who mana whenua is. Most marae have information on their webpage or Facebook group page, which can be a starting point. It may be that the papatipu rūnanga has an approach of progress they would like you to take, and they may have an education team to support your kura. It is important to establish what stories mana whenua are willing to share widely. Be prepared to use those stories, often starting with migration or creation narratives, and explore the relationships and connections from that point. Acknowledge that the idea of historical thinking for iwi Māori starts at a different point than a western view. Understand also that oral histories are valid and reliable – just because it wasn't "written" doesn't invalidate the history. Oral histories are embedded in tribal pepehā, whakairo and tukutuku, in waiata such as mōteatea and haka, as well as karakia and well known whaikōrero.

For local histories content, ensure Ngāi Tahu sources are used and uplifted as the primary information source. Acknowledge all sources and be prepared to question the perspective each source represents. . Explore your own ideas of what mātauranga is/what history is in Aotearoa NZ. Interrogate your own biases. The history and social sciences curricula previously lacked a focus on local contexts pre-1800s. Māori history is the continuous history of this country, and this resource set, and others, help all to learn together.



Increase knowledge of national and local histories and grow critical inquiry skills.



Build productive partnerships with whānau, hapū, and iwi.

[Back to contents page](#)

Te whanaketanga o ngā whakaaro arohaehae

Critical skills development

1. Learn the information to embed the knowledge - mōhiotanga. Research widely
2. Use your content knowledge and your social sciences curriculum knowledge to design explicit teaching points for your ākonga.
3. When using an iwi cultural narrative, consult with and engage with mana whenua at the outset, and ensure you stay true to the story without making assumptions about the facts.
4. Have a variety of reliable sources of information at the ready for your ākonga to explore,
5. Start with a rich question.
6. Plan for progression within progressions – take the learning to where the ākonga’ interest directs, delving deeply with critical questioning skills.
7. Revisit the same big ideas and practices in different contexts.
8. Encourage ākonga to look at everything with a critical eye.

Acknowledgement: these ideas adapted from ASSEN
Conference workshop, July 2022



[Back to contents page](#)

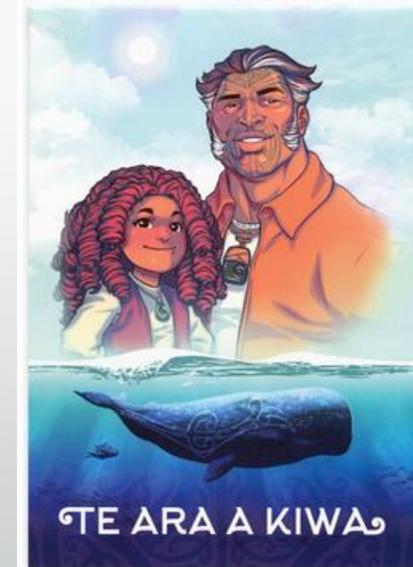
The Ngāi Tahu Education Strategy

We strive for our tamariki to see their culture in the classroom, as it uplifts pride and wellbeing, along with self confidence and belonging. Check out the strategy and see how it aligns with your schools values and aspirations.



The Ngāi Tahu Shop

There are many Ngāi Tahu publications listed here for sale, and the numbers are growing each month. We highly recommend you visit the Ngāi Tahu Shop and check out manu pūrākau, pitched for tamariki mokopuna



[Back to contents page](#)



“Kōtahi Mano Kāika, Kōtahi Mano Wawata”

Kaupapa/Events



KMK offer a range of events and different initiatives for individuals and whānau to develop te reo Māori. Whether you are a beginner or a competent speaker, there will be an event for you!

Rauemi/Resources



Whether you want to brush up the basics, challenge yourself a bit more, or find some printable propaganda for your office te reo takeover, we will have something for you.

Puna pūtea/Funding



Contestable funds have been established to increase the numbers of Kāi Tahu speakers of te reo Māori, and the number of Kāi Tahu whānau using te reo Māori as an everyday language of communication within the whānau context.

[Back to contents page](#)

Aotearoa New Zealand's histories



Make sure that your plan for implementing Aotearoa New Zealand's histories is part of your school's long term strategic plans, including your annual plan and school charter. Your planning should also link to broader conversations about your school's vision, values, and philosophy.

Aotearoa NZ HISTORIES



Increase knowledge of national and local histories and grow critical inquiry skills.



Build productive partnerships with whānau, hapū, and iwi.



Review their social sciences teaching and learning programme for years 1-10 and start identifying ways to strengthen Aotearoa New Zealand's histories.

[Next page shows the stages from getting started, developing, implementing and embedding](#)

[Back to contents page](#)

Stage One

We are getting started, as we:

- identify what we already know about Aotearoa New Zealand's histories and who our experts are
Activities: ① ② ③ ⑤
- improve knowledge of te reo and mātauranga Māori
Activities: ③
- know and connect with local whānau, hapū, and iwi
Activities: ③ ④
- connect with community networks to help us explore the historical significance of local places and people
Activities: ① ③ ④ ⑤
- understand the what, why, when, and how of including Aotearoa New Zealand's histories in the social sciences learning area.
Activities: ① ④ ⑤

Stage Two

We are developing understandings and relationships, as we:

- grow awareness of national and local histories using a broad range of sources and perspectives
Activities: ① ② ③
- develop our critical inquiry skills
Activities: ① ② ⑤
- recognise the links between current contexts/events and the past
Activities: ②
- grow productive and reciprocal partnerships for learning between our school and whānau, hapū, and iwi
Activities: ③ ④
- make use of Kāhui Ako / school networks to explore mutually beneficial opportunities
Activities: ③ ④
- take a closer look at the details of Aotearoa New Zealand's histories in the social sciences learning area.
Activities: ⑤

Stage Three

We are implementing Aotearoa New Zealand's histories, as we:

- use it to design our local curriculum
- support ongoing professional growth of our people
- collaborate with students, parents, whānau, hapū, iwi, and communities to refresh our social sciences programme and implement Aotearoa New Zealand's histories
- reflect Aotearoa New Zealand's bicultural heritage and use mātauranga Māori sources
- design learning experiences to reflect the diverse histories and experiences of the peoples of Aotearoa
- include national and local content that is relevant to all members of our school community
- use the resources we have available - people, cultural heritage organisations, and local places.

Stage Four

We are embedding and sustaining Aotearoa New Zealand's histories, as we:

- use it to review and refine our local curriculum
- support ongoing professional growth of our people
- grow enduring and reciprocal relationships with hapū and iwi
- reflect on our programme regularly and collaboratively to ensure it continues to meet the needs and priorities of our community
- offer students rich learning experiences across a range of contexts
- use learning progressions and design assessment systems to know and show the development of students' learning and critical inquiry skills.

LEADING LOCAL CURRICULUM GUIDE

Aotearoa New Zealand's histories

[Back to contents page](#)

[Next page has more tips from the curriculum guide](#)

Aotearoa New Zealand's histories

SOME TIPS FROM THE CURRICULUM GUIDE

“The histories that make up a local curriculum should be meaningful to children that go to that school, and they should reflect the events and stories that sit within that school.”

**PAULINE CLEAVER,
MINISTRY OF EDUCATION**



“There is an opportunity for a different curriculum, one based on strong relationships between schools and mana whenua, where the mana whenua, if properly resourced, can lead the process ... it's a liberating way of teaching and learning the full history of home, as told by the home people.”

CATHERINE DELAHUNTY, 2020



Koha atu, koha mai

Reciprocity is essential for building productive partnerships with Māori communities. As hapū and iwi share their knowledge and narratives with you, discuss and negotiate how you can give back.



Aspects of Aotearoa New Zealand's histories are confronting and may give rise to feelings of hurt, blame, loss, anger, and guilt. Create an emotionally safe environment where teachers can acknowledge and talk about their feelings. Keep a focus on **workplace wellbeing** as you engage in this mahi.



Many of the activities in this guide involve working with Māori communities. Keep coming back to this section for advice and strategies to support the development of productive partnerships with whānau, hapū, and iwi.

“The big advantage to local history is that there's, in terms of resources, there are so many that are readily available. Like I know that there are living ancestors of people who fought in that battle and there are people who still hold the medals that were awarded to famous leaders and fighters.”

ARAPETA LATUS



[Next page goes to curriculum links](#)

[Back to contents page](#)

Overview

Understand

The big ideas of Aotearoa New Zealand's histories

Know

National, rohe, and local contexts

Do

Thinking critically about the past and interpreting stories about it

the learning that matters

Understand

Big ideas

E kore au e ngaro; he kākano i ruia mai i Rangīātea.

Māori history is the foundational and continuous history of Aotearoa New Zealand.

Māori have been settling, storying, shaping, and have been shaped by these lands and waters for centuries. Māori history forms a continuous thread, directly linking the contemporary world to the past. It is characterised by diverse experiences for individuals, hapū, and iwi within underlying and enduring cultural similarities.

Kaua e uhia Te Tiriti o Waitangi ki te kara o Ingarangi. Engari me uhi anō ki tōu kahu Māori, ki te kahu o tēnei motu ake.

Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years.

The settlement of Aotearoa New Zealand has contributed to an increasingly diverse population, with many languages and cultures now part of its fabric.

Colonisation began as part of a worldwide imperial project. It has been a complex, contested process, experienced and negotiated differently in different parts of Aotearoa New Zealand over time. Aotearoa New Zealand has also colonised parts of the Pacific.

Ko te pipi te tuatahi, ko te kaunuku te tuarua.

The course of Aotearoa New Zealand's histories has been shaped by the use of power.

Individuals, groups, and organisations have exerted and contested power in ways that improve the lives of people and communities, and in ways that lead to exclusion, injustice, and conflict.

Tuia i runga, tuia i raro, tuia i waho, tuia i roto, tuia te muka tāngata.

Relationships and connections between people and across boundaries have shaped the course of Aotearoa New Zealand's histories.

People in Aotearoa New Zealand have been connected locally, nationally, and globally through voyaging, discovery, trade, aid, conflict, and creative exchanges. This has led to the adoption of new ideas and technologies, political institutions and alliances, and social movements.

Know Contexts

Whakapapa me te whanaungatanga Culture and identity

This context focuses on how the past shapes who we are today – our familial links and bonds, our networks and connections, our sense of obligation, and the stories woven into our collective and diverse identities.

Tino rangatiratanga me te kāwanatanga Government and organisation

This context focuses on the history of authority and control, and the contests over them. At the heart of these contests are the authorities guaranteed by Te Tiriti o Waitangi | The Treaty of Waitangi. This context also considers the history of the relationships between government agencies and the people who lived here and in the Pacific.

Tūrangawaewae me te kaitiakitanga Place and environment

This context focuses on the relationships of individuals, groups, and communities with the land, water, and resources, and on the history of contests over their control, use, and protection.

Kōwhiringa ohaoha me te whai oranga Economic activity

This context focuses on the choices people made to meet their needs and wants, how they made a living individually and collectively, and the resulting exchanges and interconnections.

Rohe and local contexts

- Rohe historical contexts as defined by iwi and hapū and guided by the question *What stories do local iwi and hapū share about the history of the people of this rohe?*
- Historical contexts relevant to local communities and guided by the question *What stories are told about the people, events, and changes that are important to this area?*
- Contexts that reflect the diverse histories and experiences of the peoples of Aotearoa New Zealand
- Topics and stories chosen by students when inquiring into the history of the rohe and local area

Do Inquiry practices

Identifying and exploring historical relationships

The construction of narratives about the past is based on the ability to sequence events and changes and to identify historical relationships between them and how long ago they happened. Depending on who is telling the story, the same story can be told in different ways.

Identifying sources and perspectives

Drawing on a broad base of historical sources, in varied forms, provides a fuller and layered understanding of the past. This includes paying deliberate attention to mātauranga

Māori sources and approaches. When drawing evidence from sources, it is important to consider authorship and purpose and to identify voices that are missing.

Interpreting past experiences, decisions, and actions

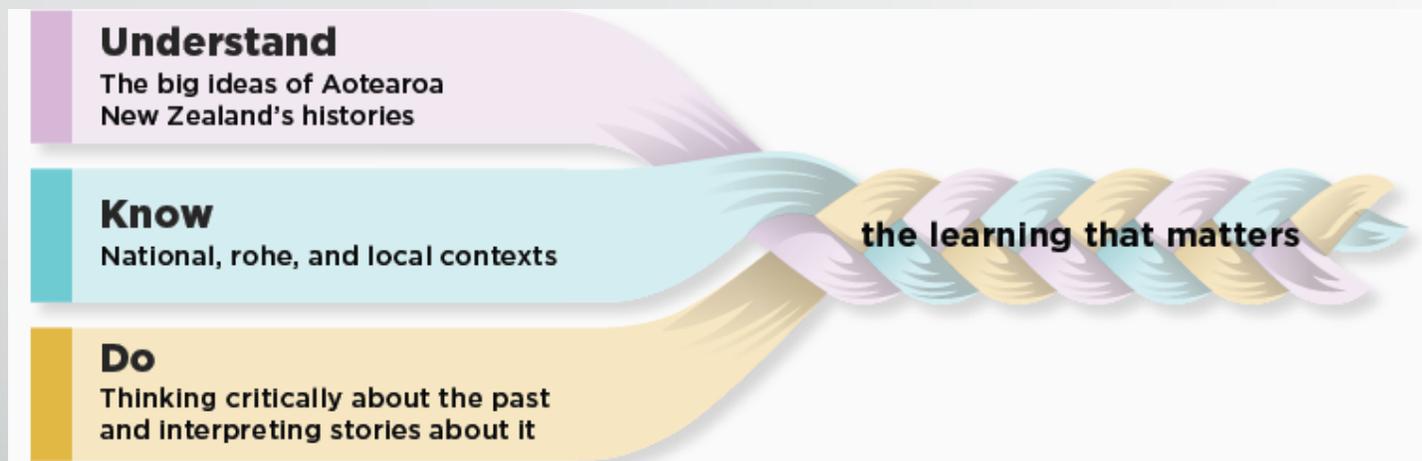
Interpretations of people's past experiences, decisions, and actions need to take account of the attitudes and values of the time and people's predicaments and points of view. By using these interpretations and reflecting on our own values, we can make evidence-based ethical judgements about the past.

The following pages have links to some of the many achievement objectives in Primary and to many of the standards through NCEA 1, 2 and 3.

[Go to next page](#)

[Back to contents page](#)

Learning experiences to gain the key knowledge



"Aotearoa NZ
Histories curriculum"
is the first refresh,
with implementation
beginning 2023

The curriculum refresh will honour our obligations to Te Tiriti o Waitangi, be inclusive so that all ākonga see themselves and succeed in their learning, is clear about the learning that matters and is easy to use. This teacher resource will support learning experiences expected, have a local mana whenua perspective and will enable all to gain a deeper knowledge of people, places and events. Referring to the Aotearoa NZ Histories curriculum for further ideas, content and resources allows a well-rounded curriculum coverage that needs to include local historical contexts.

[Back to contents page](#)

The following pages have links to some of the many achievement objectives in Primary and to many of the standards through NCEA 1, 2 and 3.

[Go to
next page](#)

NCEA Dedicated co-requisite standards – recommended assessment option from 2023 onwards

- [US32403](#): Demonstrate understanding of ideas and information in written texts (Literacy Reading)
- [US32405](#): Write texts to communicate ideas and information (Literacy Writing)
- [US32406](#): Use mathematics and statistics in a range of everyday situations (Numeracy)
- Mō kā ākoka e ako ana i te reo Māori, nāia kā aromatawai āhua rite ki kā mea o ruka: [US32413](#), [US32415](#): me [US32412](#).

For further information and explanations, see information page re NCEA standards 2023-27 [link here](#)

[Back to contents page](#)

[For more curriculum links, go to next slide](#)

CURRICULUM LINKS – Aotearoa New Zealand histories

Understand the big ideas

- Māori history is the foundational and continuous history of Aotearoa NZ.
- The course of Aotearoa NZ's histories has been shaped by the use of power.
- Relationships and connections between people and across boundaries have shaped the course of history.

Know contexts:

- Whakapapa me te whanaungatanga – culture & identity
 - The past shapes who we are today, our familial links and bonds.
- Tūrangawaewae me te kaitiakitanga - place and environment
 - The relationships of individuals, groups, and communities with resources, and on the history of contests over their control, use and protection.

Do Inquiry practices

- Identifying and exploring historical relationships
- Identifying sources and perspectives
- Interpreting past experiences, decisions and actions

[Back to contents page](#)

[For NCEA 1, 2, 3
information, go to
next slide](#)

NCEA Level 1 units: Social Studies, History, literacy

Social Studies

- **92048 – 5 credits: Demonstrate understanding of findings of a Social Studies inquiry**
- **92049 – 5 credits: demonstrate understanding of perspectives on a contemporary social issue**
- **92050 – 5 credits: demonstrate understanding of decisions made in relation to a contemporary social issue**
- **92051 – 5 credits: describe a social action undertaken to support or challenge a system**
- **91039 – 4 credits: describe how cultures change (Context: societal change as a result of technology)**
- **91040 - 4 credits: conduct a social inquiry**
- **91041 - 4 credits: using resources provided, ākonga can describe consequences of cultural change/s**

History

- **91003 - 4 credits: written examination – interpret sources of an historical event of significance to New Zealanders**
- **91005 - 4 credits: written essay: Describe the causes and consequences of an historical event**
- **91006 – 4 credits: answering questions on one topic studied to describe how a significant historical event affected New Zealand society**

Literacy, Numeracy

US 32403 – Reading – Demonstrate understanding of ideas and information in written text

US 32405 – Writing – Write texts to communicate ideas and information

US 32406 – Apply mathematics and statistics in a range of everyday situations

Some of these NCEA units will match well with this context and the skills learned are transferrable skills for the NCEA assigned contexts each year. This an example list; there are more.

[Back to contents page](#)

[For NCEA 2, 3 information, go to next slide](#)

NCEA Level 2: Education for Sustainability

NCEA Level 3: Environmental Sustainability

- Level 2: 91733: 4 credits:
Demonstrate understanding of initiatives that contribute to a sustainable future
- Level 2: 90814: 4 credits:
Demonstrate understanding of aspects of sustainability
- Level 3: 90831, 5 credits:
Analyze the impact that policies have on a sustainable future
- Level 3: 91736, 4 credits:
Analyze how different world-views, and the values and practices associated with them, impact on sustainability

Some of these NCEA units will match well with this context and the skills learned are transferrable skills for the NCEA assigned contexts each year.

[For NCEA 2 units, go to next slide](#)

[Back to contents page](#)

NCEA Level 2 units: Social Studies, History

Social Studies

- 91279 – 4 credits: (context 2023: conflict(s) arising in regard to the advertising industry) – using resource booklet provided to analyze resources, ākonga can demonstrate understanding of conflict(s) arising from different cultural beliefs and ideas
- 91281: 4 credits: written essay (750-800 words) to describe how cultural conflict(s) can be addressed

History:

- 91231: 4 credits: written examination – Examine sources of an historical event that is of significance to New Zealanders
- 91233 - 5 credits: Examine causes and consequences of a significant historical event
- 91234 – 5 credits: written essay: Examine how a significant historical event affected New Zealand society

Some of these NCEA units will match well with this context and the skills learned are transferrable skills for the NCEA assigned contexts each year.

[For NCEA 3 units, go to next slide](#)

[Back to contents page](#)

NCEA Level 3 units: Social Studies, History, English

Some of these NCEA units will match well with this context and the skills learned are transferrable skills for the NCEA assigned contexts each year.

Social Studies

- 91596 – 4 credits: Demonstrate understanding of ideological responses to an issue
- 91598: 4 credits: Demonstrate understanding of how ideologies shape society

History:

- 91436, 4 credits: written examination – Analyze evidence relating to an historical event of significance to New Zealanders
- 91438 - 6 credits: Analyze the causes and consequences of a significant historical event
- 91439 – 6 credits: written essay: Analyze a significant historical trend and the force(s) that influenced it

English:

- 91475: 6 credits (internal) Produce a selection of fluent and coherent writing which develops, sustains, and structures ideas
- 91476: 3 units (internal) Create and deliver a fluent and coherent oral text which develops, sustains, and structures ideas
- 91477: 3 units (internal) Create a fluent and coherent visual text which develops, sustains, and structures ideas using verbal and visual language

[Back to contents page](#)

The story of Tāwhaki, (from University of Canterbury)

Pūrākau are myths and legends. They talk of ancestral feats and help us to understand our world. For Ngāi Tahu, the Tāwhaki traditions provide useful insights into how knowledge is acquired and transmitted. There are several versions of the Tāwhaki traditions. The following narrative comes from a collection of Ngāi Tahu sources.

The story of Tāwhaki starts with Tāwhaki and his brother, Karihi. Tāwhaki and his brother Karihi set out to find their father. Soon they come upon their sister Pūpū-mai-nono who asks them, “Where are you going?” They reply, “We are looking for our father.” Pūpū-mai-nono bids them farewell and they continue on their journey. Unfortunately luck and lack of knowledge of appropriate karakia means that they are unable to cross the oceans. All they seem to be doing is splashing around in the water making no progress. They return to Pūpū-mai-nono’s side to ask for assistance. The following morning, with their sister in tow, the brothers go to the waters edge and Tāwhaki began to recite karakia. Pūpū-mai-nono said to her brothers, “Go then. Do not let your feet stand in the hollows of the waves, but only above on the crests of the waves, so that you can cross.” Pūpū-mai-nono farewells her brothers and begins to recite her karakia to ensure her brothers have a safe journey. The brothers cross the oceans and when arriving on land find their ancestress, Whaitiri. She is sitting on the porch of her home counting, “One, two, three, four, five, six, seven, eight, nine...”

The ancestress is blind. The brothers decide to play a trick on her and so they begin to remove objects one by one until the woman realizes that there is someone there. Whaitiri scolds whoever is playing tricks on her and demands they identify themselves. Tāwhaki places his hands over her eyes and miraculously her sight is returned. Full of gratitude Whaitiri pulls the spider cobwebs down from the heavens and ties it to her throat, telling Tāwhaki and his brother to climb to the heavens where they will be taught the karakia of their ancestors, and, find their father. She also warns them to remain true to their purpose and not to climb threads that are not anchored to the land. The brothers start to ascend, however, Karihi does not heed the warnings and falls to his death. Tāwhaki continues alone. Climbing through the heavens, reciting his karakia.

“Ka piki Tāwhaki i te rangi tuatahi,
Kake ake a Tāwhaki i te rangi tuarua,
Haere ake Tāwhaki i te rangi tuakahuru
Ka puta kai runga kai te hārorerore,
Ka puta kai runga kai tangata okotahi

Tāwhaki ascends the first heaven,
Tāwhaki climbs up the second heaven,
Tāwhaki goes up to the tenth heaven,
And arrives above at weakness
And arrives above where there are few people ...”

As Tāwhaki ascends he comes across Tuna, the eel, who is making his way down from the heavens to the pool, Muriwai, on earth. Tuna teaches Tāwhaki some karakia, karakia pertaining to ceremonial rituals for tohunga. Tāwhaki continues to climb through the heavens. Along the way he spends time with Te Kāhui Whatu, a group of elders who teach him ancient knowledge and rituals.

Soon he comes across a house that seems to call to him. He asks about the house and is told that that is the house where his father’s bones hang. Using his newfound knowledge Tāwhaki proceeds to recite karakia and to lead the inhabitants of the house to their demise. Having successfully taken revenge for his father’s death, Tāwhaki then enters the house and removes the bones.

Tāwhaki’s deeds, his thirst for knowledge and ability to retain and breathe life into the new knowledge captures the attention of Tama-i-waho, an atua. Tama-i-waho is well impressed and decides to pass on his karakia and ancient celestial knowledge to Tāwhaki. Having achieved his mission of finding his father Tāwhaki leaves the heavens. He brings with him a wealth of new and ancient knowledge.

The Tāwhaki narrative provides a framework for acquiring and transmitting knowledge. Tāwhaki’s ability to navigate the journey, to seek and build strong relationships, and, his sheer tenacity to keep going until he achieved his goal are all themes that sit well with the purpose of education settings.

[Back to contents page](#)

The text above was accessed at canterbury.ac.nz but is no longer available online.

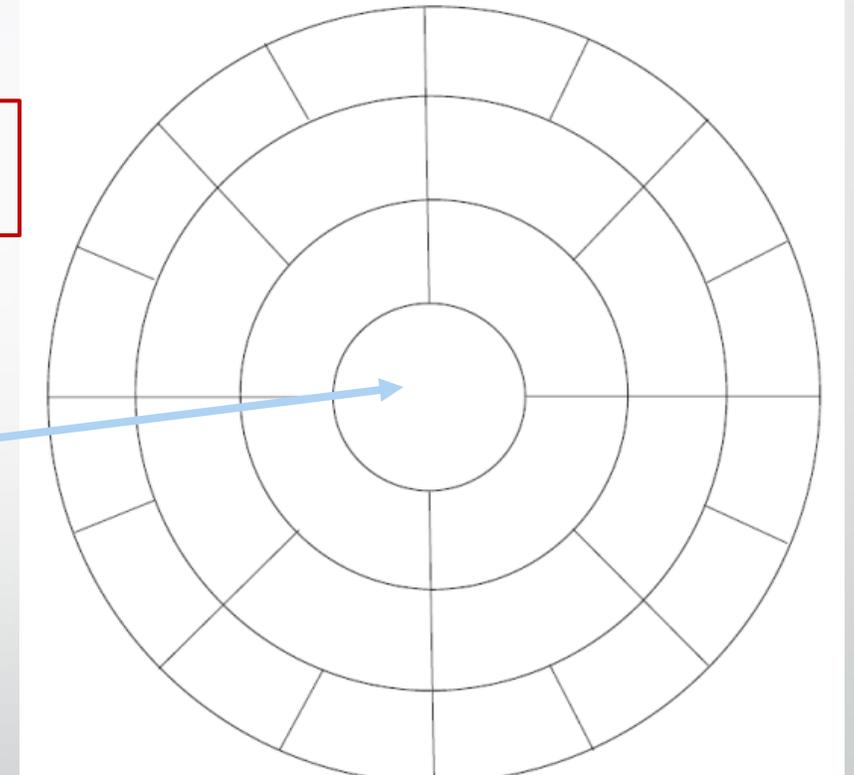
Note: In other versions of the story Whaitiri is Tāwhaki’s grandmother and the blind ancestress they encounter is called Mata-kere-pō.

“Consequences wheel” activity

Consequence Wheel link: Starting with the “BIG IDEA” in the centre circle, wānanga together as to the impact of that “action” in every widening circles. Think of the impact on the acquisition of knowledge, and the barriers that were in the way of Tāwhaki successfully completing his journey. Show consequences that have an ongoing effect through the wheel. Here is an example for the centre “BIG IDEA”.

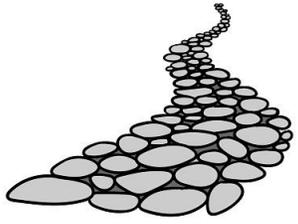
Refer to the wide range of information to discuss and debate – many links are included in this resource

If Tāwhaki had not acquired the “celestial knowledge”, what learning would have been missed?



The three sources of knowledge Tāwhaki received were from:
Tuna: (karakia pertaining to ceremonial rituals for tohunga),
the **Kāhui Whatu:** (ancient knowledge and rituals), and
Tama-i-waho: (ancient and celestial knowledge)

[Back to contents page](#)



Story Road

- This activity helps ākonga retell a story accurately.
- Have them form small groups, and ask each group to draw pictures to show the main events in the story of Tāwhaki and his journey to knowledge. Ensure that all the important events are covered.
- Draw a “road” on the floor using tape or chalk and ask the groups to place their images in the correct order on the road.
- If there are any disagreements about the order, encourage ākonga to return to the historical prompts to check.
- Once the groups have agreed, tape a copy of each image in its correct place.
- Ākonga can then practise walking down the road telling a particular version of the story.
- The story road can also be used to develop understanding of time order words or relationships.
- Ask ākonga to stand by one picture and describe what happened before and/or after that event or what caused the event and/or what were the consequences of that event.

Kia Raupapahia – Put the story into order

Not dissimilar to the “Story Road” strategy, this can be used by cutting up each sentence (or two sentences) in a story, handing out one to each ākonga, and get them to talk to each other to put it into a logical sequence to tell the story. (You may wish to use the UC story on slide 31 [linked here](#) as it is retold by a Ngāi Tahu historian, and is a good length for this activity).

Make sure that the script you provide has some clear sequencing clues. e.g: You may reword the text to start “We are going to learn about Let’s start with the history of” so that ākonga can know where the story starts.

The ākonga need to read their sentence so others can hear it, going around listening to others, and seeing whether their sentence fits naturally with the others. Standing in a circle helps as they can listen to each other easily.

Give them time and when they are ready to retell, you can listen and indicate where they need to re-order themselves to put the story into order.

The three sources of knowledge

The three sources of knowledge Tāwhaki received were from:

- **Tuna:** (karakia pertaining to ceremonial rituals for tohunga),
- the **Kāhui Whatu:**(ancient knowledge and rituals),
- and **Tama-i-waho:**(ancient and celestial knowledge)

Tāwhaki was said to have a thirst for knowledge and the ability to retain and breathe life into the new knowledge. The narrative provides a framework for acquiring and transmitting knowledge. Tāwhaki's ability to navigate the journey, to seek and build strong relationships, and his sheer tenacity to keep going until he achieved his goal are all themes that sit well with the purpose of education settings.



Press the "TE AKA" image to see how "karakia" is defined.

Fertile questions [Fertile questions | Services to Schools \(natlib.govt.nz\)](https://www.natlib.govt.nz/services-to-schools/fertile-questions)

Fertile questions are questions that are deep, complex, and perfect for inquiry. Because they are rich, finding answers to them requires research and can take some time. Find out how to use these questions with your ākonga.

Characteristics of fertile questions: Fertile questions have some or most of the following characteristics:

Open — they have no single, definitive answer but rather several different and possibly competing answers.

Undermining — they cast doubt on individual assumptions or ‘common sense’.

Rich — they require research and grappling with information and ideas.

Connected — they are relevant to the learners and the world in which they live, and particular disciplines and fields.

Charged — they have an ethical dimension with emotional, social and/or political implications.

Practical — they are researchable within the world of the ākonga.

The fertile questions model was developed by Yoram Harpaz and Adam Lefstein.

[Teaching and learning in a community of thinking \(pdf, 325KB\)](#) has more about this model.

Examples of fertile questions

- Here are some example questions from the curiosity card 'Māori bartering with Joseph Banks'.
Why did Tupaia make this picture?
What kind of encounter is this?
- How do strangers become friends? He tohatoha, he hokohoko rānei te mahi i roto i te pikitia?

SOCIAL INQUIRY:

**Zero in on one aspect of interest about your topic
and follow this social inquiry model:**

- ***Plan*** – identify your focus area, and your methods of research. Plan methods of presenting the information. Think of your audience; who are you presenting to?
- ***Explore*** – ask further questions and conduct your research. Read from a variety of sources, ensuring validity and authenticity in the information.
- ***Use and choose*** – organize the information and evaluate your discoveries, with justifications.
- ***Create*** a presentation for your material – make sure it is clear and you can use a range of formats; practice your presentation so you can confidently
- ***Share*** your mahi to a wider audience, and finally
- ***Review*** – assess the process and skills you used. What action/s can you take?
- What would improve an inquiry like this in the future?
- What did you do really well?

Compose a song: Ngā Toi – The arts



Tito waiata – compose a waiata about Tāwhaki's journey

It could be an action song, a haka, a pātere, a chant or a rap, or something else – you choose the genre

Teach others your song.

Perform it to the class/school.

Choose a tune or a rhythm that is easy to follow so others can learn it too.

[Back to contents page](#)

Acknowledge your sources. If you intend to publish your new waiata, or perform it outside of your school community, make sure you abide by any copyright restrictions.

Create a super hero profile

It could be a poster, a travel brochure, it could be a social media profile page, it could be a comic cover, it could be a movie poster, or the back cover of a book, it could be a mini-movie - it's up to you. But it has to show Tāwhaki as a super hero! It was he who ascended to the highest to bring knowledge to us all, despite the challenges along the way!

Try and conceive what he may have looked like to illustrate your poster, and include the environment he likely encountered. In the mythical world, there is an unknown quality, so let your imagination shine!.

A personalized illustration would be awesome, and if art is not presently your strength, you can use books, photos, even copyright-free images from the internet to use as background material, (remember to acknowledge your sources).

You want people to learn something about Tāwhaki, and for them to want to read more about him and his deeds. His profile needs to be interesting and engaging. Cool metaphors, similes, plenty of adjectives and fun kīwaha will have a place in this activity!

Based on what you have found out about him, you could give him some superpowers that are a bit imaginary, so long as you can justify why you chose that superpower.

For example, you could say Tāwhaki could become weightless, which enabled him to ascend more easily and stay safe while he was climbing.

Character Maps

This activity helps ākonga develop an understanding of the attitudes and values held by a historical figure.

Ask them to draw a picture of **Tāwhaki** from the information in the pūrākau. Ākonga then annotate their drawing using writing, pictures, or recorded voice to show the following:

Head – what Tāwhaki **thinks**

Ears – what Tāwhaki **hears**

Mouth – what Tāwhaki **says**

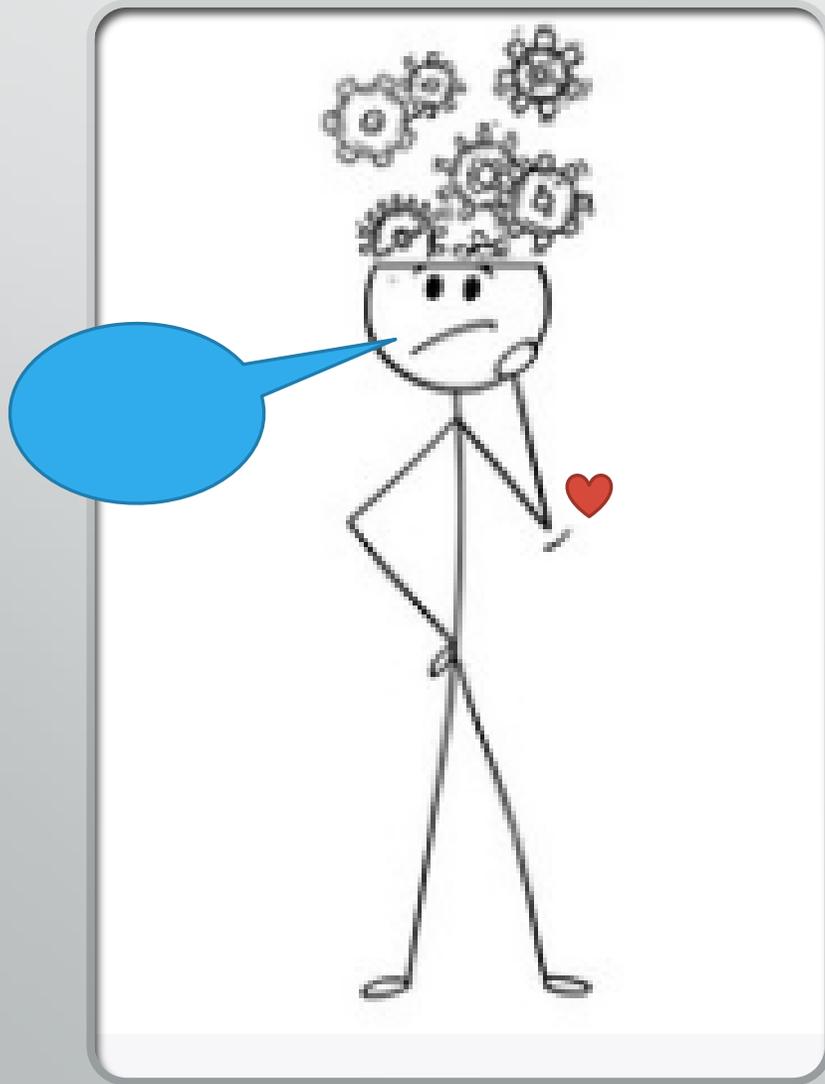
Heart – what Tāwhaki **feels**

Stomach – what Tāwhaki **worries** about

Hands – the **actions** Tāwhaki took

Feet – the **consequences** of those actions.

From the readings, what can you deduce, infer or assume about the type of person Tāwhaki was? If you are making an assumption, be prepared to discuss and justify your reasoning.



Become a storyteller

Re-tell this legend in your own way. Give it your “style”.

Some ideas:

- * Film and put together a video of a group of you acting out the legend,
- * Create a stop-go lego animation re-tell,
- * make a story book with you as Tāwhaki or his grandmother and present “your” story in your words, (with illustrations too)
- * write a song that tells the story, or
- * perform it as a play, or
- * create a rap, or even
- * a speech.

[Back to contents page](#)



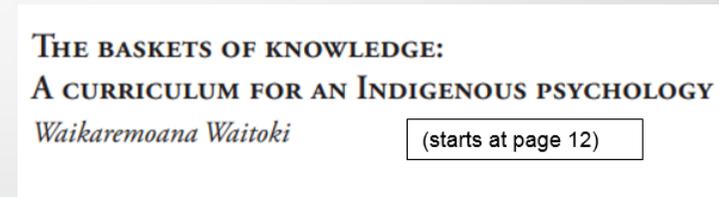
Seeking knowledge: **Tāne** vs **Tāwhaki**



A group activity: You have read the accounts of Tāwhaki's journey. Check out these links (one per group) that talk of Tāne's journey seeking knowledge. What principles or main themes are the same as Tāwhaki's journey? Or different? After an assigned period of time, send runners from your group to steal a fact or two from other groups. (One person should remain at your group table to share a fact from your account).



(starts at pg.26)



[Back to contents page](#)

Other legends about seeking knowledge

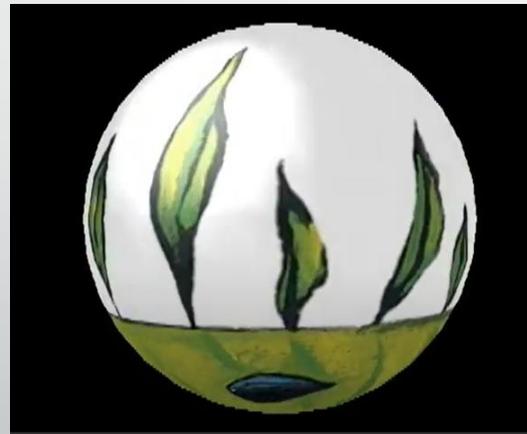
- What legends can you find from other cultures that talk of a journey to seek knowledge? Are there any similarities to the Tāwhaki story?
- In today's times how is knowledge sought? Ask these questions to decide whether the source is reliable.
 - Who is the author? ([Authority](#))
 - What cultural voice is represented? ([Authenticity check](#))
 - What is the purpose of the content? ([Accuracy](#))
 - Where is the content from? ([Publisher](#))
 - Why does the source exist? ([Purpose and Objectivity](#))
 - How does this source compare to others? ([Determining What's What](#))

Legends from around the world

Stories from around the world highlight the universal human drive to seek knowledge. These narratives emphasize the joy of discovery, the importance of lifelong learning, and the impact of knowledge on personal circumstances. Many have a religious focus: how many can you find from other cultures?

Legends that focus in on an aspect of magic, wisdom, adventure, often contain a “moral” – the principles of right and wrong behaviour – and some are linked below. The Tāwhaki legend highlights perseverance, pursuit of knowledge, trust and what else?

Through these links, what is the moral of each of these accounts?



[Back to contents page](#)

Best Quiz Creation Sites for Education

- ClassMarker. ...
- EasyTestMaker.
- Factile.
- Fyrexbox.
- Gimkit. ...
- GoCongr.
- Google Forms.
- GoToQuiz.

ākonga could create their own quiz to test their understanding of the story – here are some easy platforms to use

QUIZIZZ

Kahoot!

Game PIN

Enter



School Apps^{NZ}
snApp mobile

Typeform

Quizlet

FlexiQuiz

[Back to contents page](#)

Click on the image to visit websites



Aotearoa New Zealand's histories in the New Zealand Curriculum

Tāhūrangi - New Zealand Curriculum

Aotearoa New Zealand's histories
Planning together



The New Zealand Curriculum Online

Māori-led tourism and climate change impacts and adaptation: Perspectives from Westland Tai Poutini National Park, New Zealand

Understand

Know

Do

[Back to contents page](#)

Acknowledgements

- The first acknowledgement goes to the whānau of Ngāi Tahu who have shared this information freely. To those who have had information handed to them from their elders, we thank you for sharing what you know and what you have. To the Archives team who have worked tirelessly to digitise and make available the myriad of historical information they hold, we thank you all.
- For any information from sources others than Ngāi Tahu, we have encouraged and guided you to access those other sources through including links embedded into this document. No ownership of any information on those external sites is claimed, and we encourage you to cite all reference sources on any materials you or your ākonga create from accessing the information sources.
- For the Ngāi Tahu information sources, this is information that is already available to anyone, and in saving you searching time and ensuring what you access is reliable and iwi-voiced, we have brought it together in the one place as reliable Ngāi Tahu informed Teacher Support Material.
- We ask that the Creative Commons licence is respected; the information is shared but is not to be used for commercial gain (NC) and the integrity and veracity of the information is not altered with any derivatives (ND).
- Do check which version you have so you are using the latest version. Download and use this resource as best suits your audience, which may mean you copy a page and share that separately with ākonga for a self-directed task (for example). That is up to you. Each resource set is critiqued, edited and added to over time.
- These resources do not replace any localised storying that the mana whenua – those with tribal authority in your rohe make available to you. That is your first source. These resources cover the wider contexts that are already available online to anyone.

Do share back ... we'd love to know how you used this resource, and see any materials you have created 😊



Email through to:

mātauranga@ngaitahu.iwi.nz



CC BY-NC-ND

*Creative Commons Licence: Hinehukatere, By Te Rūnanga o Ngāi Tahu,
June 2025, v.1, No Commercial Use, No Derivatives*

Nō te pukapuka 'He Kōrero nō Te Waipounamu' nā Christine Tremewan.

Te kōrero e pā ana ki a Tāwhaki. Panuihia, tirohia ki kā kōrero i te whāraki tuawhā ki te kite kā rerekētaka i kā tuhika katoa. Ko 4 te tatau o kā whāraki e whai ake nei

I noho a Waitiri i runga o te rangi. Ka tae mai te rongō a Kai-tangata he kai-tangata – kāhore, he rongō noa. (I noho rā a Kai-tangata ki raro nei.) Nā, ka haere mai a Waitiri, ka tae mai ki te kāinga i a Kai-tangata. Ka noho i konā, ka noho taua wahine i a Kai-tangata. Ka haere a Kai-tangata ki te moana. Ka ū mai ki uta; kāhore hoki he ika kia mau i ana maka, tā te mea he kuture ana maka – kāhore he kāniwha hei whītiki i te kauae o te ika. Ka kī atu a Waitiri i taua maka kia hōmai, kia kitea e ia. Ka kī atu a Waitiri, 'Ko tāu maka tēnei?' Ka kī mai a Kai-tangata, 'Āe'. Ka titiro a Waitiri, kāhore he kāniwha. Nā, ka kī atu tērā, a Waitiri, 'Nā, titiro mai.' Ka whereina atu tōna tara. Ka titiro atu a Kai-tangata, ka mea atu, 'Ē!' Whakariharia atu, ka puta ki waho a Kai-tangata. Ka kitea e Waitiri ngā maka, ka kī atu ki a Kai-tangata, 'Nā ngā maka.' Ka mauria mai e Kai-tangata ki a ia. Ka kōrero atu a Waitiri, 'E haere koe ki te moana, e kai ki a koe he hāpuku.' Nā, ka haere a Kai-tangata ki te moana. Ka noho taua wahine, a Waitiri, ka tā i te kōrohe. Ka noho. Ka kai te ika ki a Kai-tangata – tae rawa mai te pākurutanga, tae rawa mai ki a Waitiri. Ka ea, he hāpuku – nā Kai-tangata i huti ki runga. Ka hoe mai te waka, ka ū mai ki uta. Ka whakaponohia – ko te hāpuku te karakia. Nā Waitiri anō i whakapono. Ka auināke, ka haere ki te moana. Ka kitea atu e Waitiri te waka a Tū-peke-tī, a Tū-peke-tā, e mānu ana mai. Ka titiro atu taua wahine, a Waitiri, ka haere, ka tae ki te wai, ka makere ki rō o te wai, ka ruku. Ka karanga a Tū-peke-tī, 'He tangata rānei? He manu rānei?'

Ka ruku. Kotahi rawa te kitenga i raro o te waka. Ka tū a Tū-peke-tī ki runga, kia werohia. Ka [h]oake te kōripi – ka haea te puku, ka mate, ka taka iho ki roto ki te kōrohe. Ka oma tētahi ki te tā; ka mea kia werohia a Waitiri. Ka [h]oake a Waitiri i te kōripi, ka taka ki raro, ki roto ki te kōrohe. Ka kau a Waitiri ki uta. Ka waiho atu ngā tāngata i reira i roto i te kōrohe. Ka kī atu a Waitiri ki te hunga wāhine, 'Kumea mai ki uta.' Ka ū mai ki uta. Ara mai, he waewae tāngata (he tūpuna hoki nō Kai-tangata). Ka takoto. Ka kiia atu e Waitiri ki a Kai-tangata (kua hoki mai ia i te moana), kia whakaponohia. Ka kī atu a Kai-tangata, 'Kāhore kia mātau i [a] au.' Ka kī atu a Waitiri, 'Whakaponohia te tangata a [tā] tāua tamaiti.' (Kei te hapū anō a Waitiri.) Ka kī atu a Kai-tangata, 'Kāhore kia mātau i [a] au.'

Ā, ka kī atu a Waitiri, 'Aua rā, māu e whakapono te tangata a [tā] tāua tamaiti, nāu [i] rongō hoki.'

Nā, ka mea a Waitiri, ka whakapono a Waitiri, ka taputere te karakia. Ka oti te karakia, ka kotikotia ngā tāngata, ka kainga e taua wahine. Ko ngā iwi ka whakairia ki runga o te whare. Ka maroke, ka kaiāngia e Kai-tangata, ka tāia hunangia e Kai-tangata. Ka oti te kāniwha, ka takā ake, ka kawea ki te moana. Ka kai te hāpuku, ka hutia, ka eke ki runga. Ā, nō te waka anō ka tomo te hāpuku. Ka hoe mai ki uta. Ka tae mai, ka inuhia ngā hāpuku. Ka taona ki te umu. Ka maoka, ka kai a Waitiri. Ka pākia ngā kanohi o Waitiri, ka pārewaha. Ka noho a Waitiri. Ka ahiahi te rā. Ka moe ai iho a Waitiri. Ka kiia mai e te wahine o raro o Te Rēinga, 'Aua rā te mea ka mate nā koe. Ko ngā iwi o tāu patunga kua oti te kawea e tōu tāne ki te moana. Nō reira ngā hāpuku i kai nā koe, ka mate nā koe.'

Ka noho a Waitiri. Ā, ka nui noa atu ngā nohoanga a Waitiri, ka puta ki waho ko Hemā. Ā, noho ana a Hemā. Ka noho hoki a Kai-tangata. Ka whiti te rā, ka haere mai ngā tāngata, kia kite i a Kai-tangata. Ka noho rātou i rō o te whare. Ka awatea, ka puta atu rātou ki waho, noho ai. Ā, ka ui atu ngā tāngata ki a Kai-tangata, 'E aha ana te wahine e noho i a koe?'

Ka kī mai, 'Kei te wahine e noho i [a] au nei?' 'Ā' Ka kī atu a Kai-tangata, 'Ko te kiri o tēnei wahine, me te hau tonu; ko te kiri o tēnei wahine, me te huka tonu!'

Ā, ka rongona atu e taua wahine. Ka haere mai ki rō o te whare noho ai te tāne, ka kī atu te wahine, 'He aha ā koutou kōrero?'

Ka kī mai te tāne, 'He aha koia hoki, he kōrero noa anō ia.' Ka kī atu te wahine, 'He aha ā koutou kōrero?' Ka kī mai a Kai-tangata, 'Ko Whai-tāne e ui ana mai ki a koe; koia mātou e kōrero mai nei.' E huna ana a Kai-tangata; nā kua rongona atu. Ka mate taua wahine rā i te whakamā. Ka kōrero a Waitiri ki a Hemā, 'Kauranga koe e whana ake, kia konokono ariki, kia tupu i āu hua; māna e piki ake [i] ngā rangi i a Tama-i-waho.' Nā, ka kake a Waitiri, ka kapo a Kai-tangata ki te weruweru o Waitiri. Ka kake ake a Waitiri ki runga, ka tae ki Te Pū-o-te-toe, ki reira noho ai.

Ka noho a Hemā i [a] Te Karenuke, he teina nō Puku. Ka noho i a Hemā, ka puta ki waho ko Pūpū-mai-nono, he tamāhine nō Hemā. Ka puta ki waho ko Karihi, ka puta ki waho ko Tāwhaki. Ka noho a Hemā, ā, ka pō maha atu, ka haere a Hemā, ka tae ki te kāinga a Paikea mā, a Kewa mā, a Ihupuku mā. Ka tae atu i reira a Hemā, ka patua, ka mate.

Ka noho a Tāwhaki rāua ko Karihi. Ka pōrangi ki [t]ō rāua hākoru. Ka haere rāua, ka kau i te moana e takoto nei. Horo tou i te wai, ā, hoki tou mai rāua ki uta. Kāhore rāua kia tae. Ka kī atu a Pūpū-mai-nono, 'I whea kōrua?' Ka kī mai a Tāwhaki rāua ko Karihi, 'I te kau māua, kāhore hoki māua kia whiti, hoki tou mai nei.' Ka kī atu te tuahine, 'Me ui mai kōrua ki [a] au, māku e hoatu te tikanga ki a kōrua.'

Ā, ka hoatu e Pūpū-mai-nono, 'Nā, whakarongo mai kōrua: *Huruhuru tākiritia i Raro-hara, i Te Kipohutu. [H]orahaina atu te moana pātōtō e takoto nei, [H]orahaina te moana waiwai e takoto nei. Hiki ka tahi, hiki ka rua, hiki ka toru, hiki ka whā, Hiki ka rima, hiki ka ono, hiki ka whitu, hiki ka wharu, Hiki ka iwaha, hiki ka ngahuru.*

Nā, ka kōrero te tāua ki a rāua, 'Nau mai haere kōrua. E tūtaki i a kōrua e haere mai nei – ka whakarongo atu kōrua – e kōrero haere mai ana ko a tātai wāhine a Takaroa, ko Paki-hika-nui, ko Paki-hi[ka]-hewahewa, ko Kōrero-ure, ko Kōrero-tara.' Ka mutu taua tātai wāhine a Takaroa. Ka kī atu taua tāua, 'Kaihōmai kai māku.' Nā, e haere mai i muri nā, e whahangū mai nā, nā, ko ōu tuāhine nā. Ko Pūpū-mai-nono, ko Hāpai-nui-a-maunga, ko Hine-nui-o-te-kawa.' Nā, ka kī atu anō a Tāwhaki rāua ko Karihi, 'Kei whea anō te huanui?' Ka kī mai taua tāua anō, 'Kei [a] au anō te huanui.' Nā, ka whai atu a Tāwhaki rāua ko Karihi ki te kakī o Waitiri, e mau ana i reira, te taura. Ka tākiritia, ka mau ki te rangi, he taura. Nā, ka kī atu a Waitiri, 'Nā, kia pepeke kōrua.' Nā, kī atu a Tāwhaki ki a Karihi, 'Ko koe te tuatahi.'

Ka moa atu a Karihi. Ka moa atu ki mua. Ā, kei te kōrero anō a Waitiri ki a Tāwhaki, 'Nā, kia pepeke kōrua. Kotahi māna kōrua e patu. Ko ngā hau o te uru-rangi, ngā hau popoki o runga, māna kōrua e patu.' Ā, piki ware noa a Karihi; kāhore ana karakia. I a Tāwhaki ngā karakia. Ka karakia a Tāwhaki:

Mokopiki, mokopiki, mokokokake, Koi tahi i runga, koi teka rawa i runga, He rangi ka piki, he rangi ka kake, he rangi ka heiti.

Ka piki Tāwhaki ki te rangi tuatahi, Ka piki Tāwhaki ki te rangi tuarua, Ka piki Tāwhaki ki te rangi tuatoru, Ka piki Tāwhaki ki te rangi tuawhā, Ka piki Tāwhaki ki te rangi tuarima, Ka piki Tāwhaki ki te rangi tuaono, Ka piki Tāwhaki ki te rangi tuawhitu, Ka piki Tāwhaki ki te rangi tuawaru, Ka piki Tāwhaki ki te rangi tuaiwa, Ka piki Tāwhaki ki te rangi ngahuru. Ka puta kei runga i te rangi harorerore, Ka pute kei runga kei te huwika, Kei te pataahi, kei a Rehue.

Ka haere rāua, ka tae ki te kāinga i a Waitiri, e pātihau ana. Ka tae mai he tangata, ka mate i a ia, he kai māna. Ka pātihau taua wahine, a Waitiri. Ka rokohina atu e Tāwhaki rāua ko Karihi e pātihau ana. Ka kawea a Waitiri, ka tataua i ana kai, 'Ka tahi aku kai, ka rua aku kai, ka toru aku kai, ka whā aku kai, ka rima aku kai, ka ono, ka whitu, ka wharu, ka iwaha, ka ngahuru.'

Nā, ka riro te ngahuru i a Tāwhaki rāua ko Karihi, te kapo. Nā, ka mahara taua wahine, ‘Kei whea te ngahuru o aku kai, kua riro? Ko wai rā i mea i aku kai nei?’ Kua riro te iwaha, ‘Ko wai rā te mea i aku kai nei?’ Kua riro te wharu, ‘He tangata anō te mea i aku kai nei?’

Kua riro te whitu, ‘Ko wai rā e mea nei? He tangata anō.’ Ka pēnei hoki riro katoa. Nā, ka pākia e Karihi ngā kanohi o Waitiri. Ka titiro ōna kanohi. Nā, ka kī atu a Waitiri, ‘Pūrangi aeho tōku mata e Karihi’. Ka pākia e Tāwhaki. Ka kī atu a Waitiri, ‘Pūrangia aeho tōku mata e Tāwhaki.’ Ka titiro ōna kanohi. ‘E, ko aku mokopune. Koia nei anō, e mea nei i aku kai. Ko aku mokopune.’

Ka noho rāua i konā, i te kāinga, i te kāinga o tō rāua tāua. Ka noho rāua i konā, ka pātihau taua tāua. Ka mahara rāua, ‘Ākuanei tāua mate ai i te tāua nei kei te pātihau tonu.’ Ka ahiahi te rā, kāhore hoki rāua kia moe. Kei te pātihau tonu taua tāua anō, kia mate rāua. Ka [a]o te rā, ka haere rāua ki tātahi. Ka rokohina atu te pūpū e piri ana ki te pōhatu. Ka kōhitia te aka o te pūpū. Ka whakapiria ki ō rāua konohi. Ka titiro atu tētahi, ka kī atu tētahi, ‘Titiro mai ki aku konohi!’ ‘Āe, kei te moe ō roto, ko [ō] waho kei te titiro.’ Ka kī atu tētahi, ‘Titiro mai hoki ko tōhoku.’ ‘Āe, kei te moe ō roto, ko [ō] waho hoki kei te titiro.’ Ā, haere rāua ki te whare o Waitiri. Ka noho rāua ki konā. Ka titiro rāua ki te whare o Waitiri, pū ana te iwi o te tāngata. Ka kī atu rāua ki a Waitiri, ‘Nā wai i hōmai ngā kai māhau?’ Ka kī mai a Waitiri, ‘Nā aku mokopune anō.’ Ka kī atu rāua, ‘Kei whea te ara i hōmai ai he kai māhau?’ ‘Koia tou anō tēnā.’ Ka kī atu rāua, ‘Kei whea te huanui?’ Ka kī mai a Waitiri, ‘Koia tēnei te huanui e takoto nei’.

Ka haere rāua, ka pōrangi ki taua huanui – ka haere, ka pōrangi – he huanui mianga, he huanui haere ki te wai, he huanui haere ki te tikotiko, he huanui haere ki te wahie, he huanui haere ki te taumatua karakia. Ka hoki mai rāua ki te kāinga, ka noho, ka ui atu. Ka kī mai anō a Waitiri, ‘Koia anō tēnā te huanui.’ Ka haere rāua, ka pōrangi. Kāhore anō kia kite. Ka hoki mai anō ki te kāinga. Ahiahi anō te rā, moe noa. Ka moe rāua, ka mea taua tāua kia patua rāua. Kei te hua kei te moe – ‘Kāhore!’ Kei te moe rāua. Ko ō rāua konohi o roto kei te moe; ko [ō] waho anō kei te titiro. Ā, kei te hua taua tāua kei te ara rāua. Kāhore, kei te moe. Ka ao ake i te ata, ka ui atu rāua, ‘Kei whea te huanui?’ Ka kī mai taua tāua, ‘Tahuri mai ki [a] au. Nā te huanui mā kōrua, kei [a] au.’ Ka kī atu rāua, ‘Kei a koe tonu?’ ‘Āe’. Ka kī atu rāua, ‘Koia tonu tēnei i a koe nā?’ Ka kī mai taua tāua anō, ‘Āe.’

Ka piki rāua, ka moa rāua. Ka patua iho a Karihi e ngā hau o te uru-rangi. Ā, kei te piki anō a Tāwhaki. Whāwhai rawa a Tāwhaki ki a Karihi: kua makere ki raro i te kāinga o Waitiri. Ka piki anō a Tāwhaki. Tau rawa iho ki te teina, kua mate i a Waitiri. Ā, ka piki anō tērā, a Tāwhaki, ka patua iho e te hau o te uru-rangi, piri rawa ki te moana. Piki ake anō a Tāwhaki, ka eke ki runga. Pono rawa a Tāwhaki, e heke ana mai a Tuna. Ka tūtaki rāua. Ka ui atu a Tāwhaki ki a Tuna, ‘Tēnā koe te haere mai. He aha koe i haere mai?’ ‘He tāhu[n]a nō runga – he maroke nō runga, he pakeke, kāhore he wai.’ Ā, ka heke mai a Tuna, ko Te Kawa, ko Marae-nui e mau mai ana i te rae o Tuna, e kōparetia ana. Ka matamata rongo rāua. Ka tukua mai a Tuna. Nā Te Uira a Tuna, nā Te Kanapa, nā Te Kohara, nā Rautoro a Tuna. Nō reira e takoto noa a Tuna i Te Horehore-tuakau, kāhore hoki he wai. Ka whakamanawa a Tuna ki raro, ka takoto ki raro, ki Te Muru-wai-o-ata, ki te wai takoto ai a Tuna. Ka tukua mai a Tuna, ka haere a Tāwhaki. Ka whakarongo a Tāwhaki e kōrero haere ana mai te whānau a Takaroa. Nā, ka tukua atu, ka haere a Tāwhaki; ka tūtaki ki a Hāpai-nui-a-maunga, ka whai atu a Tāwhaki, ka aitia. Puta tou mai ki waho ko Ware-tua-te-ao. Ka tukua ki tahaki tēnā wahine, whāia atu ko Hine-nui-o-te-kawa. Ka noho i a Tāwhaki. Ka haere ki te kāinga. Ā, whana atu ana a Tāwhaki, ka tangi mai ngā iwi o te hākoru, ka oho mai ki a Tāwhaki. Ka karakia a Tāwhaki. (He karakia roa i konei). Ka noho a Tāwhaki i te kāinga o Paikea mā. Ka mate te wahine, ko Hine-nui-o-te-kawa, ki a Tāwhaki, ki te tangata ātaahua. Ka whakarērea tana tāne, a Paikea. Ka ahiahi te rā, ka whakatetea te tangata nāna te wahine. Ka whakatetea a Tāwhaki ki a ia ki te taha o te ahi. Ka tare te wahine ki a Tāwhaki. Ka āia atu a Tāwhaki, ka wera i te ahi. Ka mea a Tāwhaki, ‘Ka wera au i te ahi’.

Ā, ka [a]o ake i te ata, ka noho i te wahine. Ā, ka hapū te wahine i a Tāwhaki. Nā, ka kī atu a Tāwhaki ki ngā tāngata kia haere rātou ki te wahie. Koia te kaiwhakatari a Tāwhaki. Haere te kaiwahie, ka tae ki te wahie. Ka whakawaha te kaiwahie, ka haere mai te kaiwahie. Ka amohia mai e Tāwhaki. Kotahi te wahie a Tāwhaki. Ka tae mai te kaiwahie, ka tukua. Ka whakamutu te tuku o ngā wahie. Ka tukua e Tāwhaki tana wahie, ka whakanā ngā korohi o Paikea mā. Ka puta ki waho. Ka kōrero rātou. Ka mahara a Tāwhaki, 'Tēnei te take i oho ai aku tuākana.' Ka noho anō a Tāwhaki, ka pō te rā. Ka moe rāua ko te wahine. Ka kī atu a Tāwhaki, 'E puta tāu tamaiti, he wahine, e puta he tāne, me waiho tāu tamaiti ko taku wahie, ko Wahia-roa.'

Ka noho a Tāwhaki. Ka [a]o te rā, ka haere, ka whai i te rangi, i a Tama-i-waho, i runga. Ā, ka whana atu a Tāwhaki, e haere ana a Tama-i-waho; e rīpekatia honoa te rangi e Tama-i-waho. Wāhia ake hoki a Tāwhaki te rangi – rīpekatia honoa hoki. Ka w[h]anake tonu a Tāwhaki – e rīpekatia honoa hoki te rangi. Ka karanga iho a Tama-i-waho, 'He aha tāu e whai mai i [a] au?' Ka karanga ake a Tāwhaki, 'Tukua mai ki [a] au tētahi.'

Ka karanga iho a Tama-i-waho, 'Kāhore, kāhore.' Ka karanga ake a Tāwhaki, 'Tukua mai ki [a] au tētahi, hei utu mō taku matua.'

Ka karanga iho a Tama-i-waho, 'I whai mai koe ki [a] au, te tangata kino.' Karanga ake a Tāwhaki, 'He tangata ātaahua au, he tangata kino koe.'

Ā, ka kohara ki a ia e Tama-i-waho. Ka pono a Tāwhaki. Ka karangatia e Tāwhaki, 'He tangata kino koe.' Ka horokia e Tāwhaki, ka pono te ringa o Tama-i-waho.

Karanga iho a Tama-i-waho, 'He tangata ātaahua koe.' Ka karanga ake a Tāwhaki, 'Tukua mai tētahi ki [a] au.' Ka tukua iho e Tama-i-waho. Ka karanga iho a Tama-i-waho, 'Ka mutu, ka mutu. Kotahi hoki te takoto āta nei.' Ka karanga hoki a Tāwhaki, 'Tukua mai.'

Ā, ka tukua mai e Tama-i-waho ko te Whatu, ko te Āteatea-nuku, ko te Āteatea-rangi, ko Hurihanga-te-pō, ko Hurihanga-te-ao, ko te Mata, ko te Koruehi-nuku, ko te Mata-a-Tāwhaki, nāna i [h]ouhou te Aitanga a Puku ki te moana. Ka puta [a] Ihupuku, ka puta [a] Popoi[a]kore.

The legend of Tāwhaki



A noho marae for ākonga from Toi Whakaari [around 198-]. Rangimoana Taylor stands inside the whareniui Toa Rangatira at Takapuwahia Marae. The floor is open and there are mattresses behind him.

Taylor tells the legend of Tāwhaki. He emphasises his story through exaggerated physical movements. At various points of the story, his retelling is greeted with enthusiastic applause and laughter.

The story of Tāwhaki who was an ariki, renowned for his ability to build houses and carve waka. His gardens were abundant. His fame spread all the way to the heavens, where it was heard by the Ariki-Tapairu. She descended to earth and eventually they fell in love. But the Ariki-Tapairu was not permitted to marry a mortal, and so thousands descended from the heavens to part them. Tāwhaki fought to no avail.

After losing his lover, Tāwhaki asked the birds to take him up. They said “we cannot go that high”. He staggered around, unable to do anything. He finds a kuia, spinning a web into the heavens. She directs him to breathe, in and out. He wakes three days later, the kuia gone, and is directed to climb into the sky by a voice in his ear. On the first layer of clouds he meets a creature who is tuna. Tuna descends to the earth through the hole that Tāwhaki made.

Tāwhaki climbed for many more months till he reached the 9th heaven. There, he met a bird. Tāwhaki begs the bird not to tell the fairy people he was there. The bird was pukeko, red nosed from the grip of Tāwhaki. He climbed again to the next heaven and walked around.

Tāwhaki disguises himself as an old man and secretly carves the tau ihu of a waka, that was being squabbled over by the people. In a nearby village he sees his Ariki-Tapairu. He continues to carve the waka in secret and still the people do not know who has done it. When they discovered it was Tāwhaki who had carved the waka, they tried to kill him. The Ariki-Tapairu said “kill him if you want to, but kill me too”. Alas, they could not. He was only allowed to marry her on the condition that he never go back to earth, that he stay with her forever. He said I will, but I need to signal to my people. So when you hear thunder, it is the walk of Tāwhaki with his Ariki-Tapairu.

Once finished, Rangimoana Taylor tells the story again, using only those exaggerated physical movements and no narration. At the end of his performance he thanks Toi Whakaari o Aotearoa. Pan across: Roomful of people standing to applaud Taylor. Pan back: Afterwards, Taylor gives a kōrero that there are many ways to tell the stories of Māori. For this story, he researched his method by talking to kaumātua from Te Arawa and Ngāi Tūhoe. Taylor thanks George Webby, Raymond Hawthorne, Grant Tilly, Anne Flannery, Rona Bailey who were his tutors during his time at drama school. Taylor talks about how he navigates theatre as someone who is dyslexic.

Next, a koroua from Ngāti Toa gets up from his chair and stands in the middle of the whare. He stands to mihi to Taylor, calling him a tohunga. He expresses a sense of wonder and appreciation for the space of this hui. He ends his kōrero with an enthusiastic song [unclear what it is].

Pan across: Large group of Toi Whakaari ākonga walking out of shot and out of the marae.

[Back to contents page](#)

He waiata nō te niupepa 'Waka Māori', 'Te Nehunga o Pihopa Wiari'

Te kōrero i te niupepa o te tau 1872. Ā, he waiata hoki, tā 'tētahi hoa Māori'. Panuihia, tirohia ki kā kōrero.

Kimihia kā kupu rerekē ki te reo o ēnei wā e pā ana ki te wāhi rā.

TE NEHUNGA O PIHOPA WIARI

Po Neke, Hune 11, 1872.

Ko te huinga o te pakeha kite amo i to ratou tupapaku i a te Pihopa Wiari o te Hahi Katorika, ka whakahaerea ki nga tiriti o Werengitone, tae noa atu ki tera pito, ara ki Wirihitiriti. Ka huri mai, te hokinga mai ki tona whare kei reira e nehu ana, kei roto ano i tona Whare-karakia te urupa.

Ko nga tangata nana i hapai haere te tupapaku kotahi mano te kai hapai, ko te iwi nui tonu ki muri ake; otira kahore i mohiotia notemea i ki tonu te taone, kahore kia kitea te whenua. Katahi te mea whakamiharo hei titiro ma te kanohi, hei whakamoemiti ma te ngakau kite nui rawa o te tangi o tenei iwi o te pakeha ki tona tupapaku. Ko nga tangata o nga hahi katoa rupeke katoa kite kawe i taua tupapaku kite urupa; te take i nui ai te aroha o te pakeha, he pai o nga ritenga a taua Pihopa, he tangi kite tangata, he mihi kite Maori he pai o nga whakaaro. Ko te nuinga tenei o te arohatanga o te pakeha ki taua Pihopa.

Na, i puta ano te whakaaro o te Kawanatanga kia haere mai nga tangata Maori ki Poneke nei kia uru tahi kite kawenga i taua tupapaku nei. Kua oti te ritenga mo nga whare hei nohoanga mo nga Maori, kahore kia tae mai i te ra horoi nei. Heoi tenei, ko nga tangata Maori i haere i taua huihuinga kotahi tekau ano, he hauhou anake, hei aha koa he kotahi whanatu. Na, ki taku mahara ma nga tangata o Po Neke nei e awhina o ratou matua pakeha, kahore nei kia kitea he tangata kia kotahi.

Heoi ka mutu. He tangi ki a te Pihopa: Haere ra e koro, e pai ana te ara i haere ai koe, he ara nui no mua, na ou tipuna; i hanga hei ara haerenga atu mo Ana i whakarite ai.

Kei reira hoki te waiata i te reo Māori, te reo Pākehā hoki. Nāia te honoka ki te pae tukutuku rā:

Papers Past

[Back to contents page](#)

Nō 'Te Waiatataka mai a te Atua' nā Matiaha Tiramōrehu

Ko Matiaha Tiramōrehu te rangatira nānā te reta ki a Kuini Wikitoria i tuhi i te tau 1857 kia amuamu e pā ana ki te takahitaka o kā kupu tauraki i rō Te Tiriti o Waitangi.

I tēnei tuhika he kōrero āhua ōrite, rerekē rānei (ki te kōrero i te tuhika i te "Kōrero nō te Waipounamu"?)

Kia 2 ake kā whāraki o te kōrero, e whai ake nei.

Nō 'Te Waiatataka mai a te Atua' nā Matiaha Tiramōrehu' (e 2 kā wh.)

Na Whaitiri, ka noho i a Kaitangata, ka puta ki waho ko Hema, ka noho i a Te Huarotu, ko Karihi te tama, ko Pupumainono te tamāhine, ki muri iho ko Tāwhaki. A whakaturia ana [a] Tāwhaki e ngā mātua e ngā tuākana, a tupu ana ia hei tangata. No reira i nui tonu ai tōna tārengataka ki a Hinenuiatekawa, ki te wahine i tāpuia ai e ōna tuākana ma rātou kē ia taua wahine, otirā kihai hoki te wahine i pai atu ki ngā tāne i wakatāpuitia hei tane mōna, a mate kē mai ki a ia, ki a Tāwhaki, no reira ka kite ngā tuākana i taua wahine e whai aru tonu ana i a ia, a ka kupukupuatia ia kia patua.

Kātahi a Tāwhaki nga mahara ki te nui o te kaioraora a ngā tuākana mōna, a whakaaro ana ia ki te tikanga iho o te kupu a te taua, a Whaitiri, i ki iho ai ki a Kaitangata, "Hei konei ra nga tapa i te ingoa o tā tāua tamaiti, ko Hema hei ingoa mo taku hemahematanga iho ki a koe. Māhau hoki e āta whakatipu i a ia kia tupu hei tangata. E koro, kia rongu mai koe ki taku kupu iho ki a koe e mānakoake ake tā tāua tamaiti ki [a] au. Kaua rawa e tukua ake koi kore [e] eke ake te rangi tuatanga i runga nei, engari kia puta atu (i) tā tāua mokopuna māhau e hua hei ingoa mōna ko Tāwhaki, hei ingoa mo taku takawhakitanga iho nei ki a koe. Ko te tangata tērā māna e piki ake te rangi tuatanga i runga nei."

Heoi nga mutu tā Whaitiri tana kupu poroporoaki ki tana tāne, ki a Kaitangata, a tangohia atu ana ia e ngā kapua ki runga ki te rangi. Ko te pōhauhautanga tēnei o te whakaaro o Hema, kihai i whērā kā mahara ki te kupu [a] tōna hākuī, a Whaitiri, i ki iho ai ki te tāne kia tipu rāua i a Tāwhaki, māna e piki te rangi. Kihai hoki i rite i a Hema taua kupu, a haere atu ana ia ki te whai i te hākuī, a tae atu ana ki runga, patua ana e Tini o te Waiwai, no reira i nui puku ai te hiahia o Tāwhaki kia haere, kia rapua e ia tōna matua.

Otirā he wehi anō nōna i ngā kaioraora a ngā tuākana mōna kia kōhurutia ia. Kātahi a Tāwhaki ka mahara i roto i tōna ngākau kia whakaohoa e ia, mehemea e kore e oho, a haere ana ia ki te tiki i tētahi rākau. He rākau nui hoki taua rākau, a amohia ana mai e ia, tukua iho ana e ia ki te marae o tō rātou kāinga, a nga oho kā tuākana i reira. He ohonga nui te ohonga o ngā tuākana. Kātahi nga mahara, "E! Tēnei rawa te mea e oho ai aku tuākana i a rātou anō e noho ana i tō rātou kāinga i Papeaea."

A nga mahara a Tāwhaki, ka rite te tāima i whakaritea iho ai e Whaitiri. A haere ana a rāua ko te tuakana na, ko Karihi, ka tae atu rāua ki te kāinga i tō rāua tuahine, i a Pupumainono, i Te Pukekitaurangi e noho ana. Ka kī mai tō rāua tuahine ki a rāua, "Ka riro kōrua ki hea?" Nga kī atu rāua ki a ia, "E haere ake ana māua ki konei." A haere atu ana rāua i reira, ka tae atu rāua ki te taha o te wai, a me[a] ana raua kia kau kūware i runga i te moana, a kihai rāua i māmā te haere i runga i te moana. I pāhutuhutu tonu rāua i roto i te wai, a hoki ana mai rāua ki te kāinga i tō rāua tuahine, ki atu ana tō rāua tuahine ki a rāua, "I whea anō kōrua e ngaro ana?" Kātahi a Tāwhaki nga kī atu ki taua wahine, "I haramai ra māua ki te rangahau mai i tō māua hākoru." Kātahi te wahine ka kī atu ki a rāua, "Kāti. Hei te ata a tātou nga haere atu ai ki te tuku atu i a kōrua."

A oho ake ana i te ata, haere ana rātou, ka tae atu ki te taha o te wai, nga kī atu a Pupu mainono ki a rāua, "I pē[he]a te tū o ngā rimu o te moana i rongohaka mai ai e kōrua?" Ka kī atu a Tāwhaki ki a ia, "I pēnei tonu anō ra te tū o kā rimu i rongohaka mai ai e māua inanahi." Kātahi te kupu a tō rāua tuahine ka kī atu ki a rāua, "Koia anō kōrua i kore ai i tae, engari kia rite te tāima, hei reira kōrua puta ai."

A haere atu ana rātou tokotoru, ka tae atu rātou ki te tahataha o te wai, kātahi anō a Tāwhaki ka inoi i tana inoi. No reira ka ki atu a Pupumainono ki a rāua, "Haere ra. Kaua ō kōrua waewae e tū ki roto ki te māruatanga o te ngaru o te moana, ekari hei runga hei te tihī o te karu, kia whiti ai." A haere ana a Karihi rāua ko Tāwhaki i runga i te moana, a nga karakia a Pupumainono i tōna takapau hei huanui mo ōna tukaane, ka pēnei hoki ia i tana inoinga. "Tā ake taku tira i rarohare i taki pōhutu i rarohare." Ka haere a Tāwhaki rāua ko Karihi i runga i te moana. Nga noho a Tāwhaki i a Hinetuatai, ka puta ki waho ko Ikanui. Ka haere tonu hoki rāua i waho i te moana, ka noho a Tāwhaki i te tini noa atu o ia wahine, o ia wahine, he tokomaha ngā wāhine a Tāwhaki, i a [ia] i haere ai i waho i te moana. A ū atu ana rāua ki uta, ki Te Pūotoi, ko te whenua maroke ia ko Te Pūotoi, i reira anō a Te Ruahinematamo[r]ari e noho ana. I rokohina atu e rāua e kai tataua ana me te kōwhiuwhiu i tana kōwhiuwhiu. E kai tataua ana, e mea ana, "Ka tahi, ka rua, ka toru, ka whā, ka rima, ka ono, ka whitu, ka waru, ka iwa, ka kahuru." A ka kite rāua i taua tipua e kai tataua ana, e moe ana hoki ngā kanohi o taua tipua, a takotakohia ana ētahi o ana kai e rāua, a riro katoa i a rāua te nuinga o ngā kai a Te Ruahinematamorari, a ka pākia ngā konohi o taua tipua e Karihi, ka pēnei te kupu a Karihi, "Pūrangiaeho aku mata e Karihi." A kātahi ka titiro ngā konohi o Te Ruahinematamorari. Heoi nga noho rātou i reira moe ai, a kihai hoki taua tipua i kite i moe, no reira i whakapiritia ai ō rāua konohi ki te konohi pūpū, ngātahi hoki rāua ka moe. Ka ao ake te rā, nga kī atu a Tāwhaki ki a ia, "Kei hea te huanui ki runga ki te rangi?"

Ka kī mai ia ki a rāua, "Aua, kai whea rānei kai hea rānei. Kei te ara pea ki te mimi, kei te ara rānei ki te wai, kei te ara rānei ki hea, kai te ara rānei ki whea."

Ka kī atu anō a Tāwhaki ki a ia, "Me whakaatu mai koe i te tikanga o te huanui kia haere māua." Ka kī mai taua tipua ki a rāua, "Ka riro koia kōrua ki hea?" Ka kī atu ki a ia, "I haramai ra māua ki te pōrangi mai i tō māua matua." A tukua iho ana ko te ara tukutuku pūngāwerewere, a whakamārōtia ana e taua tipua taua ara tukutuku pūngāwerewere. Kī atu ana rāua, "Hei aha tēnā?" Ka kī mai ia ki a rāua, "Aua, ko te huarahi tika tēnei mo kōrua ki runga ki te rangi."

A kātahi anō a Karihi ka haere, nga piki, a ka moa te tangiwā, ka pōkia iho a Karihi e ngā hau o Te Ururangi, a kihai hoki a Karihi i eke ki runga. No reira a Tāwhaki i ki atu ai ki te tuakana, "Nōu te hē, e tā. Kihai koe i whakaaro ki te tikanga o te kupu a Whaitiri i ki iho ai māhaku e kake te rangi tuatanga i runga nei." A ka haere a Tāwhaki, ka piki i runga i taua ara tukutuku pūngāwerewere, a haere ana ia me te inoi haere i tana inoi, ka pēnei ia i tana whakahuatanga.

Ka piki Tāwhaki i te rangi tuatahi, Kake ake a Tāwhaki te rangi tuakaburu, Haere ake Tāwhaki te rangi tuakaburu, Ka puta kai runga kei te barorerore, Ka puta kai runga kai tangata okotahi.

Ka mutu i a ia tana inoi, ka tata ia ki waenganui o te takiwā o te rangi, ka pōkia iho ia e ngā hau o Te Ururangi, a ka tītahatia e ia te haere me te piki tonu ia ki runga, a ka pōkia iho anō ia e ngā hau o runga o Te Ururangi, a eke atu ana ia ki runga ki te rangi, a hari ana tōna ngākau no te mea i manawarenga ai tōna ngākau. Ka eke ia ki runga, a haere atu ana, ka tūtaki ia i a Pakura, ka ki atu ia ki a Pakura, "E haere ana koe ki whea?" Ka kī mai a Pakura, "E haere atu ana ahau ki raro na, ki te muriwai, he ngāka maroke no runga nei." A kī atu ana ia, "Haere ra." Ka haere a Tāwhaki, a pono ana ia ki ngā wāhine e kōkou ana i te wai. I Waipunaariki a Te Pata e kōkou ana i tōna upoko. Ko Maikukumāngaka tētahi wāhine i Waipunaatea e kōkou ana i tōna upoko. A ka kite ia i (a) aua wāhine, ka kōrero mai ia ki a rāua me ia hoki ki a ia, a ka kite ia i a Tuna e takoto ana i te tahataha o te hapua o Punakauariki, a ka oho a roto i a ia i te aroha, a nga tīmataia e ia tana karakia mo Tuna. He nui hoki ana karakia, ko tana tīmatanga tēnei, ko Te Eheu, ko Totoe, ko Te Mata, ko Wahiamai, ko (E)ngapo, ko Te Rangipaia, heoti ko taku whatinga-a-rongo tēnei, ki te mea nga riri tētahi ki tētahi, a ka houia te rongo ka whatia anō te rongo, ki muri mai ko Te (E)ngarangaraka, ko Tauroraoro, ko Rangitēpikitia, Te Hiku, ko Te Kawa, ko Maraenui, ko Te Ruruku, ko Toi, ko Te Āpiti, ko Te Aparangihira.

Heoi ngā karakia a Tāwhaki ki a Tuna. A haere atu ana ia ki runga, ka tūtaki ia i a Pakihinganui rāua ko Pakihingarua, a piki ana ia i te pikitanga, ki Tipangia, nga tūtaki i a ia a Kōreroure rāua ko Kōrerotara, a kōrero ana mai ia ki a rāua. Ko aua wāhine kihai hoki i hamumu atu ngā waha ki a ia. Ka haere whakatata atu ia ki te taha o te pā, ka tūtaki tonu i a ia a Puatēaromea, ka kōrero atu a Tāwhaki ki a Puatēaromea, ka kī atu ia, "E hoa, he aha ērā mea e tū mai ra?"

Ka kī atu a Puatēaromea ki a Tāwhaki, "Kia mōhio koe, e tā, ko ngā whare ēnei o Te (E)ngāhui Whatu, ko Rangikatata te ingoa o tētahi whare, ko Te Angaakatapuotāne te ingoa o tētahi whare, kei reira hoki e iri ana ngā iwi o Hema, kei roto i a Te Angaakatapuotāne e iri ana."

Heoi nga oho a roto i a Tāwhaki i te aroha ki ngā iwi o tōna hākoru, ka mea atu ia ki a Puatēaromea, "E tā, kei hea e iri ana aua iwi?" Ka kī mai ia ki a Tāwhaki, "Kai runga i te tuarongo e iri ana." Heoti, ka haere tika tonu atu a Tāwhaki ki taua whare, ka tata atu ia ki te kutu o te takitaki, ka tīmataia e ia tana karakia, ko Wakataha te tuatahi, ko (E)ngahau te tuarua, ko Manawatāne te tuatoru, ko Te Iripungapunga te tuawhā, ko Huakoko te tuarima, ko Te Rou te tuawhitu, ko Kūmeamai te tuawaru. Heoi, ka haere ia ki te whare i te (E)ngāhui Whatu, ka kite ia i te nuinga o rātou [e] noho ana i roto o ngā takitaki, kiki tonu i te tāngata, me roto hoki i te whare, ki tonu hoki i te tāngata.

No reira ia i karakia ai i a Tūterakiharuru, i a Teateanuku, i a Te Tipurangaimatua, i a Kaihi, i a Tuhi, i a Te Koharaiwaho, i a Te Whatuikīmai, i a Te Whatuikōreromai, i a Te Rakiipakū, i a Te Rakipakē, i a Te Rakiipapā, i a Whatukeke, i a Tipuateki, i a Tipuaterua, i a Tipuawhakarongo, Te Pō, ko te nuinga tēnei o te (E)ngāhui Whatu, nāna i tūtehu ngā tāngata katoa e noho ana i Papaeae, i Te Pūtetenuinoraki, i Te (E)ngakatuamaro, i Te Pukekitaurangi, ko ngā ingoa ēnei o kā whenua i haere i runga i te kupu o Tāwhaki, arā na Tāwhaki [i] inoi atu ki te (E)ngāhui Whatu, kia wakamatea aua iwi mo tā rātou kaioraora ki a ia.

Heoi, ka kite a Tāwhaki i runga i te rangi, kua horo katoa ngā tāngata o aua whenua, a kātahi ia ka manawarenga mai hei utu mo tā rātou mahi tutū ki a ia. No konei a ia i haere ai ki te pokapoka i ngā rangi kotahi tekau ma whā I4. Otirā i haere anō ia ki te whai tikanga ki runga ki[a] ākona mai e Tamaiwaho he karakia ki a ia. Ko te wakaaro tēnei o Tāwhaki i haere ai ki te pokapoka i aua rangi, no reira hoki ia i rongo ai ki te nuinga o kā karakia a Tamaiwaho. I kite hoki a Tāwhaki i taua tangata, i a Tamaiwaho, e tārewa noa ana i roto o te rangi. Ka maioha mai a Tamaiwaho ki a Tāwhaki, ka maioha atu hoki ia ki a Tamaiwaho, ka tiori atu a Tāwhaki ki a Tamaiwaho, "E hoa, tēnā koa te tikanga o ngā karakia i a koe nei, kua rongo nei mātou he nui ngā mea kei a koe." Ka kī mai a Tamaiwaho ki a ia, "E tika ana, kei [a] au ngā mea katoa." No reira a Tāwhaki i karanga ake ai, "E tā, e kore koe e pai ki te whakaako mai i aua karakia ki [a] au?" Ka kī mai ia, "E pai ana anō ahau ki te wakaako ki a koe."

A tīmataia ana e Tamaiwaho te ako ko Whekite, ko Katu, ko Whakairia, ko Taokaimai, ko Taoitiapaekohu, ko Werohia, ko Te Huri, ko ngā Puke, ko Kapotaka, ko Hōpukapuka, ko Te Matau, ko Hinuku, ko Te Ikatakiora, ko Whakakau, ko Karua, ko Kahi, ko Te Aramatoro, ko Takuaraiwaerea, ko Tūtapaninihi, ko Te Hiku, ko Te Ratowanawana, ko Te Taupa, ko ngā Tohi, ko Te Hiwa, ko ngā Wetewete, ko Te Whakahopu, ko Te Mata, ko Waruwarutū, ko Tūake, ko ngā Whakai, ko Te Ahiparārākau, ko ngā Mauri, ko Te Ikanuiotahua, ko Te Umuotumarua, ko Te Horoi, ko Taihuarewarewa. Heoi ngā karakia a Tamaiwaho i ako mai ai ki a Tāwhaki, ka mea atu a Tāwhaki, "E tā, heoti nga karakia?"

Nga karanga iho a Tamaiwaho ki a ia, "Ka mutu ia okotahi tēnei." Nga karanga ake a Tāwhaki, "Hōmai ki [a] au, e hoa."

A karakiatia iho ana e Tamaiwaho ki a ia ko Te Pōheimau, ko Mahu, ko Taia, ko Rakopa, ko Taputu, ko Kopumu, ko Taikotia, ko Tūterangipaoa, ko Kapakitua. Heoi anō ngā karakia a Tamaiwaho i ako mai ai ki a Tāwhaki. A hoki ana mai ia ki te rangi i a Rehua nei noho ai. Kātahi nga wakaritea he hoa wāhine mo Tāwhaki, a nga noho a Hāpainuiamau[n]ga i a Tāwhaki, a hapū ana te tamaiti i roto i te puku o Hāpainuiamaunga. No muri iho ka mahi hē rāua, a ka kite ngā mano tini o te rangi e mahi hē ana rāua, a pōtaea iho ana he mōunu ki runga ki te matau, a pangā iho ana, tau iho ana ki ō rāua aroaro. A ka kite te wāhine i ngā matau, ka mīharo. Kī atu a Tāwhaki ki te wāhine, "Hōmai kia kite hoki au."

A hoatu ana e te wāhine ki a ia, a whaoa ana e ia ki roto ki tōna waha, ka kite ngā mano tini o te rangi ka pahiwitia te aho, ka tū te matau ki roto ki te waha o Tāwhaki, a ka mate ia i Te Horehoretuakau.

Ā koutou mahi whakaū (e 5 kā wh.)

Hai mahi 1: rotarota Tūterakiwhanoa

Tūterakiwhanoa, He atua, he tipua

Tūterakiwhanoa, He kaitiaki pono HĀ!

Tīkina te toki HĪ! Te Hamo ki te rika HĀ! Tāraia, tāraia te whenua HĪ!

Hai para: whakatinanahia te kāpeka (*mahi ā-rōpū taki6 – taki8*)

- 1) Tirohia te kāri tohutohu, me kā rauemi (mehemea he rauemi)
- 2) Ka watua tētahi kāpeka o te pūrākau ki kā rōpū katoa
- 3) Kai a koutou e 5 mēneti ki te whakahoahoa i tā koutou whakaaturaka, kia whakamahia te rautaki / kā rauemi kua watua ki a koutou
- 4) Mā ia rōpū e whakaatu i tā rātou i waihaka ai
- 5) Mā koutou e mihi te rōpū ka tū *ā muri* i a koutou

Hai mahi 2: tuhia anō te pūrākau

- 1) Āta whakaarohia te aka o te pūrākau
- 2) Tautohua kia 8-10 kā kāpeka matua; whiriwhiria ētahi rereka papai nō roto i kā tuhika e 3 hai tūāpapa mō tēnei mahi
- 3) Tuhia te kōrero o ia kāpeka; kia kauraka e neke nui atu i te 25 kupu mō ia kāpeka (tirohia kā whāraki e whai ake nei)
- 4) Whakarākeitia; whakaarohia kā āhuataka o te reo tuawhiti; pēnei i te tātorutaka, i te kupu whakarite

Hai mahi 3: whakapuakina anō te pūrākau

- 1) Whiria mā wai tā koutou mahi
- 2) Whiria tā koutou rautaki whakaputa (tirohia kā whāraki e whai ake nei)
- 3) Whakamahia kā kāpeka kua tuhi kētia e koutou hai tūāpapa. Tēnā pea me raweke kā kupu kia hā kai ki te mahi whakaputa
- 4) Ka hopukina hai kiriata mā tātou

E rautaki whakapuaki kōrero

| mahi poi | mahi toi uku | kiriata poto Puppet Pals |
|-------------------------|-------------------------------------|-------------------------------------|
| whai (takirōpū) | mahi ā-rika | ruri taura rapa |
| mahi toi peita | kiriata poto takata | mahi tītītōrea |
| rotarota | para (kēmu) kāri | Ata Kūkara (he kōrero hopukina) |
| Pukapuka (pepa) | whai (takitahi) | mahi toi mea nō te taiao |
| kiriata poto karetao | whakaaturaka matihiko (Storymap) | whakaari iriraki |
| ruri taura piu | para (kēmu) papa | kiriata poto stop-motion |
| para (kēmu) waihaka | mahi whakakuku pūkeka pōro | pukapuka (matihiko) |

Kā Kāri Kāpeka

| Kāpeka 1 | Kāpeka 2 | Kāpeka 3 | Kāpeka 4 | Kāpeka 5 |
|----------|----------|----------|----------|----------|
| | | | | |

Kā Kāri Kāpeka

| Kāpeka 6 | Kāpeka 7 | Kāpeka 8 | Kāpeka 9 | Kāpeka 10 |
|----------|----------|----------|----------|-----------|
| | | | | |

 [Back to contents page](#)