

Native Plants

understanding taonga species in the
Ngāi Tahu takiwā

Teacher support material created to support Literacy and the Aotearoa
NZ Histories inclusion into the everyday curriculum, to enhance the
knowledge of environment, cultural practices, and plants in your region

From time to time this material may be edited or up-dated
including the new version number and date. Do check back on
the website www.ngaitahu.iwi.nz/education/teacher-resources
to ensure you have the latest version.

This version is v.5, December 2024



Kāti Huirapa Rūnaka ki Puketeraki



Te Rūnanga o Ngāi Tahu

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Some teaching/learning activities & ideas



Te Rūnanga o Ngāi Tahu

<i>Each title below links you to the page you need</i>	
Curriculum refresh, ANZH statement	Compare and Contrast harakeke and flax
Ngāi Tahu Language Revitalisation / Education Strategy	Terminology – new words – kupu hou
Critical skills development	Social Inquiry strategy
Some tips for analysing texts	Using cultural contexts
What are taonga species?	Southern Kāi Tahu dialect
Nine taonga species of focus	Chart your findings
Curriculum links through to NCEA Level 3 (6 pages)	Plants help sustain life
Harakeke	Wharariki
Kiekie	Wharawhara
Pīngao	Tī Kōuka and Tōī
Neinei	Tīkumu
Match names with the images	Houī
Identify images and name the species	Create quizzizz, kahoots, reinforcement activities
Created objects : Possible plant sources	Rongoā
Hutia te Rito waiata	Rongoā – mahinga kai
Mahi Piupiu waiata	Links to articles
ANZH programme planning links	Karakia before harvesting
	Land loss = plant loss
	Helpful website links

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**.

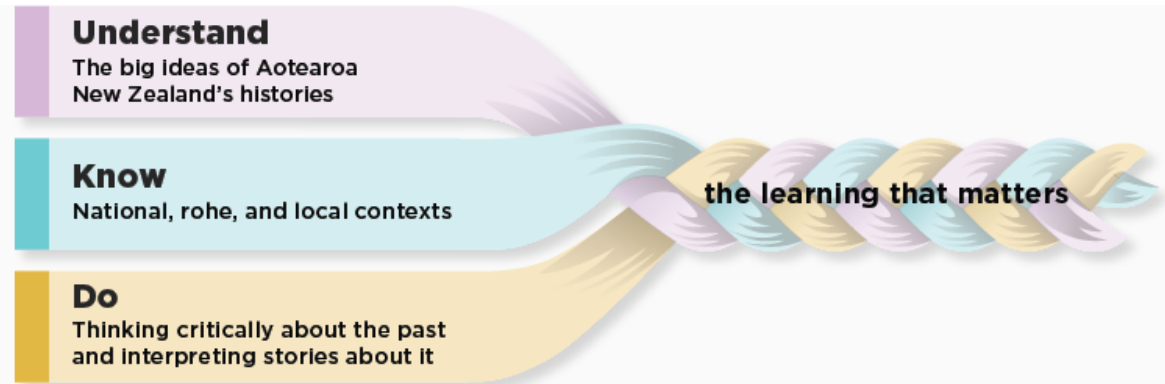
The **primary marker** is the exchanging of the “ng” with a “k”. (e.g: rūnanga – rūnaka, Ngāi Tahu – Kāi Tahu). There are many other differences, with unique Kāi Tahu words and expressions.

The Southern dialect is used by around half of the papatipu rūnanga of Ngāi Tahu, particularly from Moeraki south. While not used as the language of daily use by all regions in the Ngāi Tahu takiwā, you will see and hear this dialect particularly used for **place names**, (e.g: Waitaki, Rakiura), in **karakia** (e.g: Ka Tū te Tītī, Kia tau kā manaakitaka), and also in **waiata** (e.g: “Korokī taku manu”, “Kua huri ko te Rautau” – these waiata are linked below). Many historical manuscripts also feature the Kāi Tahu dialect.

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



Learning experiences to gain the key knowledge



Aotearoa NZ
Histories
curriculum is the
first refresh, with
implementation
to begin 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 taonga species. 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](#)

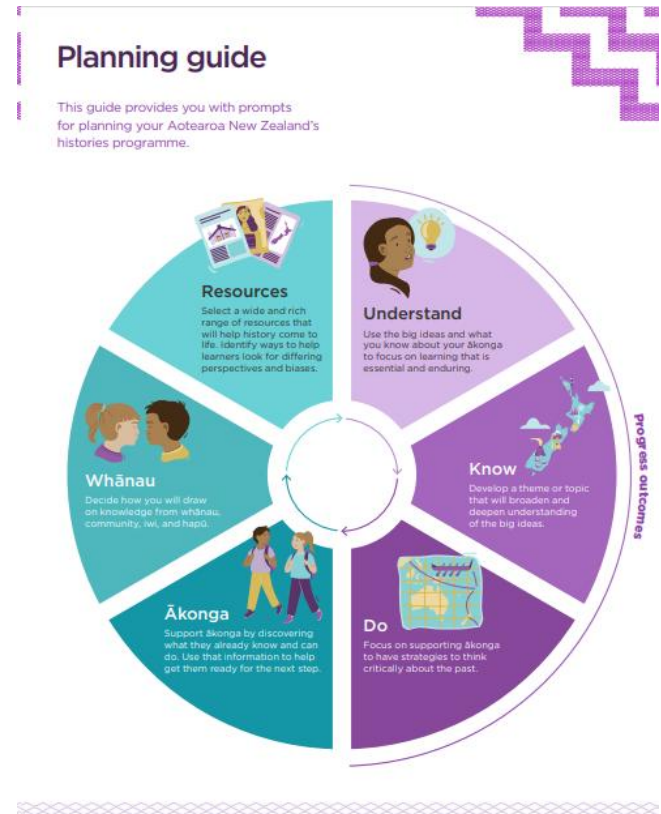


Te Rūnanga o Ngāi Tahu

Aotearoa New Zealand Histories programme planning

For planning templates and guides and for example contexts, go to [Aotearoa NZ Histories](#) page

For local history contexts, contact your local marae office, and for wider Ngāi Tahu content, check out the link to [teacher resources](#)



Back to contents [page](#)

Fertile questions

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

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 students.

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 student.

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.

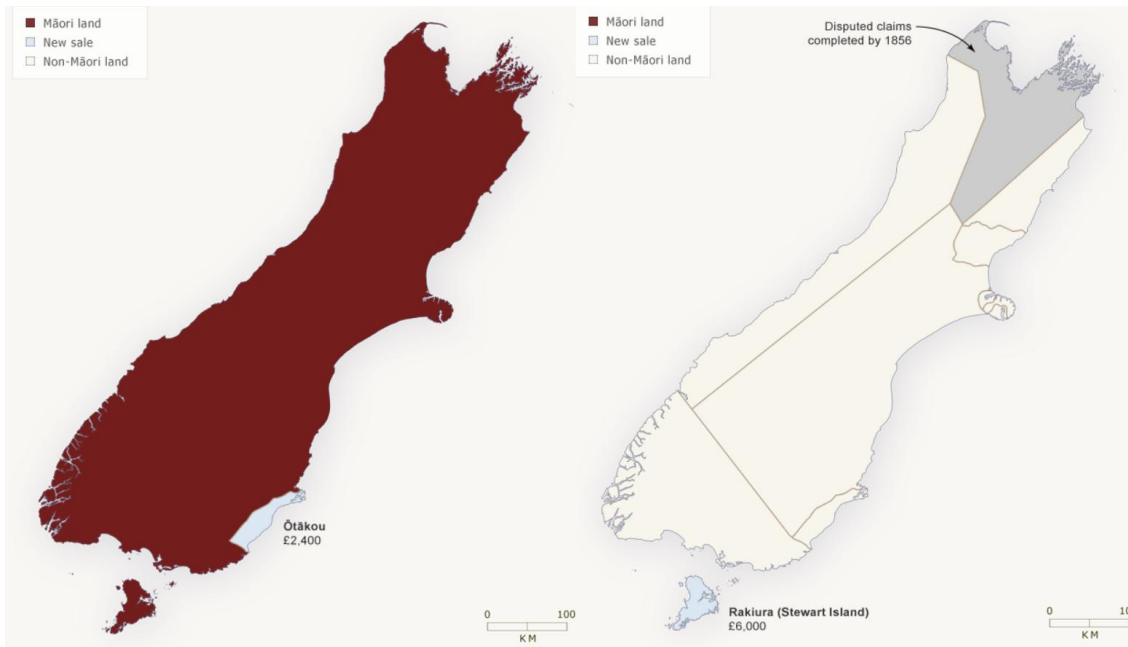
Examples of fertile questions

- Here are some example questions from the curiosity card 'Māori bartering with Joseph Banks' (link to the site embedded in the image).
 - Why did Tupaia make this picture?
 - What kind of encounter is this?
 - How do strangers become friends?
 - In this picture, is this activity an exchange or a purchase?
 - He tohatoha, he hokohoko rānei te mahi i roto i te pikitia?



Land loss = plant loss = ??

Shaded area = Māori land, (L.) = 1844, (R.) = 1864



Through a series of Crown purchases, huge parcels of land were lost to Māori, despite the promises of lands set aside for hospitals, schools, occupation for now and future generations, and mahinga kai.

The consequences of the broken promises were many, including the loss of native plants, which had many ongoing impacts.

Many of the suggested activities in this resource set give students the opportunity to explore the consequences.

Go to the next slide for more information that shows how mahinga kai was important to the successful Ngāi Tahu claim

Back to contents [page](#)

“Mahinga kai” is the 9th tall tree

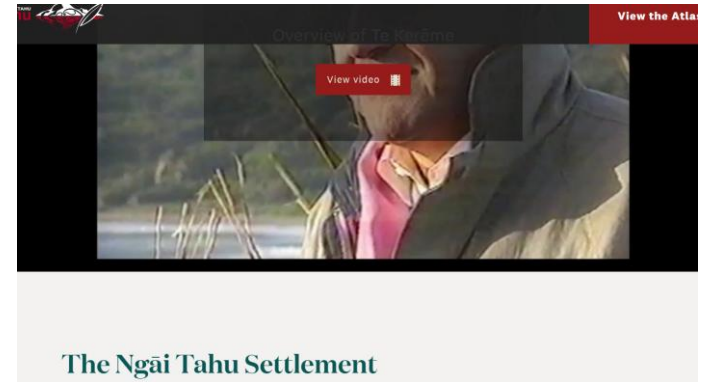
Create a food map:

Traditional food gathering methods and sites is considered the “**9th tall tree of Ngāi Tahu**” – check out the link in the image for an explanation. Mahinga kai places also includes sea locations, and many are now protected “mātaihai reserves”.

Māori always settled near to fresh and abundant food sources, and their pā were often coastal settlements, allowing easy access to sea, rivers and forests for food gathering.

Create a map of the plant and food species that you would find in your local region. Knowing that the whānau, hapū and iwi would have gathered kai from here, do you consider their diet varied and interesting? Why do you say that? If you were gathering one of those food species now, how would you prepare it to eat? How would you gather it? Compare and contrast traditional methods with modern methods using a Venn diagram.

What other food sources would they have accessed for a balanced and varied diet?



Extension: Understand how “mahinga kai” traditional food gathering methods and places contributed to the Ngāi Tahu claim, will help develop a well rounded understanding of the Treaty of Waitangi Settlement - this topic is most suited to **Years 7-13**

In the mid 1800s when the population was changing rapidly with arriving settler populations, the Government of the time made many decisions and passed many laws that did not pay attention to our basic human rights. **Investigate** these contexts, laws, actions, and see how the rights were observed (or not) and the consequences of those events. How did they affect society and human rights?

[Raupō
Houses Act
1842](#)

[Tokona te Raki – “Kōkirihiā” \(pg
14\) read statements made by
School Inspectors/Directors of
Education](#)

[Tohunga
Suppression
Act 1907](#)

The above links you to the Act or the article alone; further research of other documents will give additional layers of information for your inquiry



NEW ZEALAND HISTORY
Nga korero a ipurangi o Aotearoa

Reading through the timeline above, what other events had an adverse effect on society and breached any (or all) of the above rights?

Social Justice, Human Rights, Indigenous Rights

**Population
changes:**

Settler
arrivals,
disease,
warfare



Back to contents [page](#)

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



[For Social Studies
learning matrix, go to
next slide](#)



Back to contents [page](#)

Social Studies Learning Matrix, Curriculum Levels 6, 7 and 8

BIG IDEAS

- ❖ Cultures are dynamic and change through hononga and interaction
- ❖ Societies are made up of diverse systems
- ❖ Global flows influence societies

Significant learning: Across all curriculum levels, ākonga will:

**Social Studies Learning Matrix
Curriculum Levels 6, 7, and 8**

*For some of the outcomes at each curriculum level,
click on the link above*



UNDERSTAND
AND USE
APPROPRIATE
INQUIRY
FRAMEWORKS
THAT ARE
CULTURALLY
SUSTAINING AND
ETHICALLY
SOUND



ASK CHALLENGING
QUESTIONS, GATHER
INFORMATION AND
BACKGROUND IDEAS
TO DEEPEN
CONCEPTUAL
UNDERSTANDING
WITH ATTENTION TO
MĀTAURANGA MĀORI
AND PACIFIC
KNOWLEDGES



REFLECT ON AND
EVALUATE THE
UNDERSTANDING
DEVELOPED
THROUGH
SOCIAL INQUIRY



PARTICIPATE IN
THOUGHTFUL
SOCIAL ACTION
IN RESPONSE TO
SOCIAL ISSUES
OR
OPPORTUNITIES

Back to contents [page](#)

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

NCEA Level 1 units: Social Studies, History

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)
- 91041 - 4 credits: using resources provided, students 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

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

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

[Back to contents page](#)

NCEA Level 2: Education for Sustainability

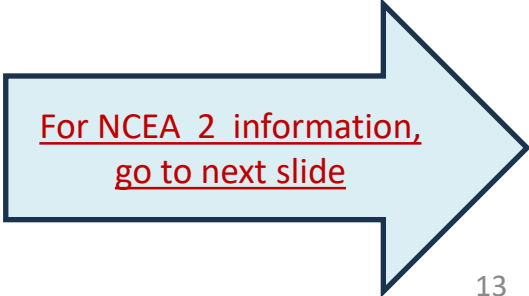
NCEA Level 3: Environmental Sustainability

- 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:
Analyse the impact that policies have on a sustainable future
- Level 3: 91736, 4 credits:
Analyse 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 mahinga kai and plants context and the skills learned are transferrable skills for the NCEA assigned contexts each year.



Back to contents [page](#)



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

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 analyse resources, students 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 mahinga kai and plants context and the skills learned are transferrable skills for the NCEA assigned contexts each year.

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

[Return to choices page](#)

NCEA Level 3 units: Social Studies, History

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

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

A reminder: check out other curriculum links, particularly **literacy**, that can be achieved through this topic of study at every level



Back to contents [page](#)

For Ngāi Tahu language revitalisation ...



There are many opportunities around language learning for the Ngāi Tahu students in your kura, and resources that anyone can access.

For Ngāi Tahu Education Strategy

...



We strive for our tamariki to see their culture in the classroom, as it uplifts pride and wellbeing, and self-confidence and belonging. Do your school's strategies align with those of Ngāi Tahu? Check it out

Back to contents [page](#)



Te Rūnanga o Ngāi Tahu

Using cultural contexts: some tips

The Aotearoa NZ Histories curriculum encourages schools to develop a relationship with mana whenua. Don't make your first engagement a request for information or assistance. Without an existing relationship, your starting point should be to contact the curriculum lead in your local MoE. Their mandate is to connect schools with mana whenua.

Each school may have different starting points. An early task may be to understand who mana whenua is. The marae, pepehā, and any further information you can ascertain and learn is a great start. It may be that the papatipu rūnanga has an approach of progress they would like you to take. It would be great to understand what stories mana whenua are willing to share widely. Be prepared to use those stories, often starting with migration or creation narratives, 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, waiata such as mōteatea and haka, as well as karakia and well known whaikōrero. They are also embedded through tukutuku panels, and whakairo (traditional Māori carving) featured in Māori traditional houses.

Ensure Ngāi Tahu sources are used and uplifted as the primary information source. Acknowledge all sources and be prepared to question the perspective that source represents. Explore your own ideas of what mātauranga is/what history is in Aotearoa NZ. Interrogate your biases.

Critical skills development



1. Learn the information, embed the knowledge - mōhiotanga. Research widely
2. Use your content knowledge and 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. Any expert help should be approved by mana whenua also.
4. Have a variety of reliable sources of information at the ready for your students to explore
5. Start with a rich question
6. Plan for progression within progressions - take the learning to where the students' 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

Some tips for analysing texts



Māori history is the foundational and continuous history of Aotearoa New Zealand. To not investigate that cultural history, means the learning is incomplete. In Ngāi Tahu takiwā, that means Ngāi Tahu sources (as opposed to a Māori voice from another iwi) is crucial.

The study of plants is a universal context, however, this resource focused on Ngāi Tahu taonga species, which have particular significance to Ngāi Tahu. Any readings that talk of changes to the environment due to introduced species, change of land use, settler habitation vs mahinga kai use and the like, will need to be considered to ensure there is balance with a Ngāi Tahu perspective as well.

When analysing texts from other sources, keep in mind:

- Who is the source? Who is telling this story? What is their authority to give that information?
- Are dates and sources shown in the information source (i.e. can you tell when that information was recorded?)
- Who's perspective is given? Who's is missing?
- Are the sources reliable?
- Is the information unbiased and does it portray a balanced view?

Social Inquiry strategy - Te rautaki pakirehua pāpori

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

- **Plan** – identify your focus area, and your methods of research. Plan methods of presenting the information
- **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?

What are taonga species?



Te Rūnanga o Ngāi Tahu

"Taonga species are native birds, plants and animals of special cultural significance and importance to Ngāi Tahu.

The Crown's settlement with Ngāi Tahu (Ngāi Tahu Claims Settlement Act 1998) included recognition of the special traditional relationship Ngāi Tahu have with taonga species. Ngāi Tahu participates in the management of those species in many ways, including representation on special recovery groups."

(RD&I Christchurch, Published by Department of Conservation Christchurch 2006 RS0081)

Komiti Taoka Tuku Iho

Managing the use of taoka species in Otago

The Ngāi Tahu Claims Settlement Act 1998 defines certain species (including birds, plants and marine mammals) as being taonga to Ngāi Tahu, and recognises the special association Ngāi Tahu has with these species.

The Act gives Ngāi Tahu certain roles alongside the Department of Conservation/Te Papa Atawhai (DOC) in developing strategies and plans to manage taonga species.

The Act also exempts Ngāi Tahu Whānui from needing a permit to hold dead specimens protected under the Wildlife Act 1953, which includes nearly all native birds. This means that Ngāi Tahu Whānui can hold these birds while using them for traditional uses, and also hold korowai and other taonga that incorporate protected species.

Rūnanga*, Otago Museum and DOC have teamed up in Otago to store and allocate dead birds for traditional purposes.

Birds handed in to DOC or the museum are stored in the museum's

freezer. When Ngāi Tahu Whānui want to access these birds for traditional use, they fill out an application form that goes to the Komiti Taoka Tuku Iho. This komiti is made up of rūnanga representatives, assisted by a person from DOC, Otago Museum, Dunedin City Council, and an independent advisor.

This system ensures that taonga are available to be used and that their use is appropriate. People who apply but have limited experience in using the taonga can be teamed up with more experienced people who can provide guidance.



Korowai
Robin Hill

*Kāi Huirapa Rūnanga ki Puketerangi, Te Rūnanga o Moeraki, Te Rūnanga o Ōtakōu

See information about accessing taonga species in the information leaflet, linked in the image

Back to contents [page](#)

Nine taonga species of focus

Harakeke

Wharariki

Houī

Tī kōuka

Pīngao

Kiekie

Neinei

Tīkumu

Wharawhara



Search for each plant – what can you find out about these plants? How will you present that information? The image above links to a reliable source.

Back to contents [page](#)



Te Rūnanga o Ngāi Tahu

Our taonga species:

- Are prized and treasured rawa taiao (natural resources) of land and sea
- Have customs and traditions (tikanga) associated with gathering and use, which passes on inter-generational knowledge
- Have traditional practices that enable the creation of heirloom pieces as well as useful everyday items

What heirloom pieces do you know of created from our focus taonga species?
See if you can find pictures, historical information about each plant species to present to a wider audience

Chart your findings

Map where each species flourishes in your locality. Perhaps use an icon of the plant, or the flower, to “pinpoint” the areas on the map.

- ❖ What do the localities have in common?
- ❖ What is the different environment for the species?
- ❖ Are those areas well populated, or isolated regions? What other plants grow nearby?
- ❖ Consider how population changes and land use has impacted on the availability and viability of these taonga plant species.



[Back to contents page](#)



Te Rūnanga o Ngāi Tahu

CAN YOU MATCH THESE IMAGES
WITH THE SPECIES?



Te Rūnanga o Ngāi Tahu

Back to contents [page](#)

CAN YOU MATCH THESE NAMES WITH THE IMAGES?

Harakeke, New Zealand flax, *Phormium tenax*

Wharariki, mountain flax, coastal flax, *Phormium cookianum*

Houī, lacebark, *Hoheria populnea*

Tī kōuka, cabbage tree, *Cordyline australis*

Tōī, broad-leaved cabbage tree, mountain cabbage tree, *Cordyline indivisa*

Pīngao, golden sand sedge, *Desmoschoenus spiralis*

Kiekie, *Freycinetia banksii* - a thick native vine

Neinei, grass tree, spiderwood, *Dracophyllum latifolium* and
mountain neinei, *Dracophyllum traversii* - native shrubs

Tikumu, common mountain daisy, cotton plant, *Celmisias spectabilis*

wharawhara, coastal astelia, *Astelia banksii*

Create a matching activity, using the traditional Māori name, the common name, and the images, so you can embed the new learning and remember to use the Māori name in the future. You could share the finished resource with other classes to use

Back to contents [page](#)



Te Rūnanga o Ngāi Tahu

Compare and Contrast



Harakeke (phormium tenax) with
English Flax (Linum usitatissimum)



- What do these two plant species look like? Flowers? Seeds? Leaves?
- Are they related (genetically, scientifically) to each other in any way?
- What products are each plant used to make? What are the processes involved?
- Why do you suppose the settlers chose to call harakeke by the name “flax”?

Present your findings to a wider audience (you may want to create a book, a digital presentation, a Venn diagram, or share the information in another way; it’s up to you).

“Now I know that harakeke is not flax and I should always call that plant “harakeke” from now on”

Back to contents [page](#)



Te Rūnanga o Ngāi Tahu

Similarities and differences

Te oritetaka, te rerekētaka rānei

Each of the nine plant species featured in this resource can be used in a variety of ways.

TASK 1: Investigate and present what each can be used for as an information leaflet.

TASK 2: Create an instructional booklet. Choose one item and include each step of the process to achieve the end result, accompanied by pictures of the stages and the finished product. Comment on any new or interesting facts you learned while doing this comparative study.

Back to contents [page](#)



Te Rūnanga o Ngāi Tahu

TE WHAKAHUA TIKA – Correct Pronunciation – The 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

A macron over the vowel lengthens that
vowel sound ā ē ī ō ū

RULE TWO - vowels **always**
sound the same

Are there three or two?

a e i o u

RULE THREE - no cats
and dogs



The vowels sounds in those
words “**cat**” or “**dog**” do NOT
exist in te reo Māori

Back to contents [page](#)

How to pronounce those words?

Why do we need to say those words 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](#)

and a Sharon Holt [video link here](#)

[Read this article](#)

[Back to contents page](#)



For Ngāi Tahu language revitalisation ...



There are many opportunities around language learning for the Ngāi Tahu students in your kura, and resources that anyone can access.

For Ngāi Tahu Education Strategy ...

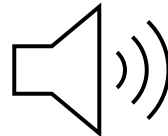


Maybe your school strategies align with Ngāi Tahu's? Check it out

Terminology

To understand any of the words that are new to you that are used in this resource, visit the dictionary through the link in the image.

To hear the word spoken and to learn how to pronounce it correctly, press the speaker icon that follows the word. Note there are often several definitions; find the correct one for the context.



Kupu hou: new words

Raranga
Whenu
Hapine
Muka
Whitau
Whatu
Haro
Miro
Kākahu
Kete
Whāriki

Back to contents [page](#)

“Consequence Wheel” activity

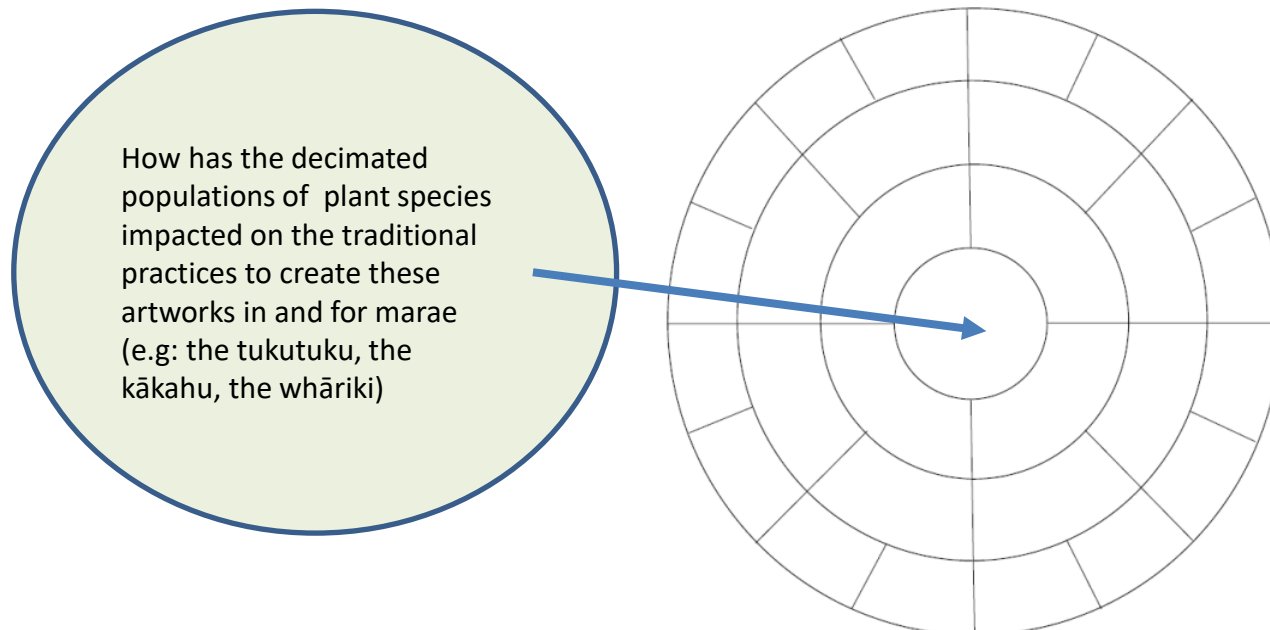


Te Rūnanga o Ngāi Tahu

Most suited to Years 4-10

Consequence Wheel link: Starting with the “BIG IDEA” in the centre circle, wānanga together as to the impact of that “action” in ever widening circles. Think of the impact on plants, birds, and people, their well being and health of the environment, and show consequences that have an ongoing effect through the wheel. Here is an example for the centre “BIG IDEA”.

Enable access to information from a variety of sources to capture different perspectives from those readings. Here are some to help you get started:



native forest
restoration trust



Department of
Conservation
Te Papa Atawhai



Otatarā
Landcare Group

Back to contents [page](#)

Plants help sustain life

In early Māori society, plants were used in many different ways, each important to societal and economic life and sustenance.

Use the link (in the pic below) to research about plant use

Ngā Rauropi Whakaoranga

 Manaaki Whenua
Landcare Research

Which of these nine plants were used for rongoā (traditional medicines)? Which provided food or equipment to gather or catch food? What else can you find out about the ways these plants were used? Please find images to show us. Present your findings to an audience (to the whānau, to another class)

 Back to contents [page](#)

I waenganui pū harakeke ahau



This waiata poi was first performed by a Taitokerau group at the national kapa haka competition at Ngaruawahia in 2000. The words of the song reveal the whakapapa of the poi.

Visit the site in the image. Here are the lyrics to the first verse

I waenganui pū harakeke ahau
Whakarongorongo ana ki ngā hau
Oho ana tōku wairua
Oho ana tōku wairua.
I ngā takawirihanga o te poi
E mireirei ana ka toko
Te wh(aka)aro i ahu mai koe i hea
Te wh(aka)aro i ahu mai koe i hea

In the middle of piles of flax, I am
tuning in to the vibes
and awakening my spirit
awakening my spirit.
In the twisting together of the poi
there boldly springs to my mind
the idea of from where you were fashioned
from where you were fashioned

Back to contents [page](#)

Is this waiata really about harakeke?



Hutia te rito

Hutia te rito o te harakeke
Kei hea te kōmako e kō?
Kī mai ki ahau
He aha te mea nui?
Te mea nui o teenei ao?
Māku e kī atu Kia koe
He tangata! He tangata!

Pull out the shoot,
Pull out the shoot of the flax bush
Where will the bellbird sing?
Say to me
What is the greatest thing?
What is the greatest thing in this world?
I will say
The people! The people! The people

This version is sung to the tune of “Auld Lang Syne”.
You may hear it sung to other tunes.

Back to contents [page](#)

Waiata - the process to make a piupiu

Full lyrics (in te reo Māori) and explanation can be found through the link to the action song.

This was composed in 1987 by Tihi Puanaki (Ngāti Hine hapū, Ngāpuhi iwi) and originally written as a poi, later adapted as a waiata-a-ringa (action song) and used widely. Watch the actions of the waiata and see representations of the actions used in piupiu making, from the cutting of the harakeke, through to the preparation of muka, the miro, boiling, dyeing and weaving. The song reflects not only on the process but the skill and dedication required to make our piupiu.

Did you hear some
of the kupu you
have learned?



Back to contents [page](#)

Two karakia for harvesting harakeke. It is customary to give thanks before using the taonga.

*Te Harakeke
Te Kōrari
Ngā Taonga whakarere iho
O te rangi, o te whenua,
O ngā tīpuna.
Homai he oranga mō mātou
Haumi ē, hui ē, tāiki ē!*

Harakeke, the flower stems
Treasures left behind
of the sky and of the land
Of our ancestors
Give us health
United and affirmed

Karakia

Te Ao o te Harakeke Karakia

Ko Io-matua-kore
Ko Whaea rikoriko
Ko Rangī-nui
Ko Papatūānuku
Ko Tāne
Ko Pakoti
Ko te Harakeke
Ko te Kōrari
Ngā Taonga whakarere iho
O te Rangī
O te Whenua
O ngā Tūpuna
Homai hei oranga mō tātou
Tihei Mauri Ora!

Prayer for matters related to flax

Treasures handed down
By the Heavens
By the Earth
By the Ancestors
As sustenance for us
The first breath of life!

This karakia acknowledges the whakapapa of the harakeke and is used before harvesting harakeke.

Back to contents [page](#)

Early Māori society relied on plants for everyday life.

Conduct an inquiry into the many and varied ways plants were used.

Consider the need to gather food (plants, fish, birds), to live as comfortably as possible, for weapons and tools, and even transport.

- What items were **created** from the taonga species?
What was the **purpose** of each creation?
- How did those items **assist** with everyday life?
- If those plants were not readily available, what **alternative** materials were used?
- Were **rongoā** (traditional medicines) made from any?
- How did these plants contribute to **food gathering** and **preservation**?
- Were those plants left in the **natural** grown form, or were they **altered** in some way? What was the **process and purpose** of any alterations?

Settlers needed houses

- When settlers arrived in Te Wai Pounamu, they needed to create housing. It was a priority. They needed trees to build their houses and used materials that were nearby.
- What effect did the decrease of large trees have on our taonga species?
- On the environment?
- On the well-being and health of mana whenua?
- On the bird life?
- On the insect life, fish life, and the wellbeing of all?
- Describe those effects, as a consequence of de-forestation.

Harakeke: What is a “cultivar”?



Click on the image above to learn about **tikanga** (traditional customary practices) for harvesting harakeke, informed by expert Ngāi Tahu weavers

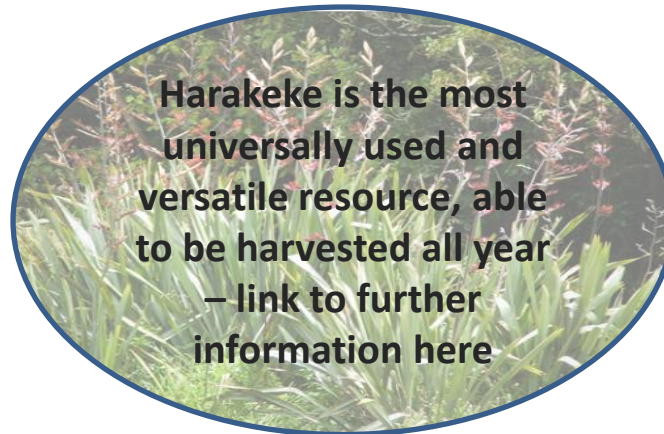


**MUSEUM OF
NEW ZEALAND
TE PAPA
TONGAREWA**

Click on the image above for more information about **harvesting** this taonga species



Click on the image above to find information about the New Zealand **collections** of weaving plants

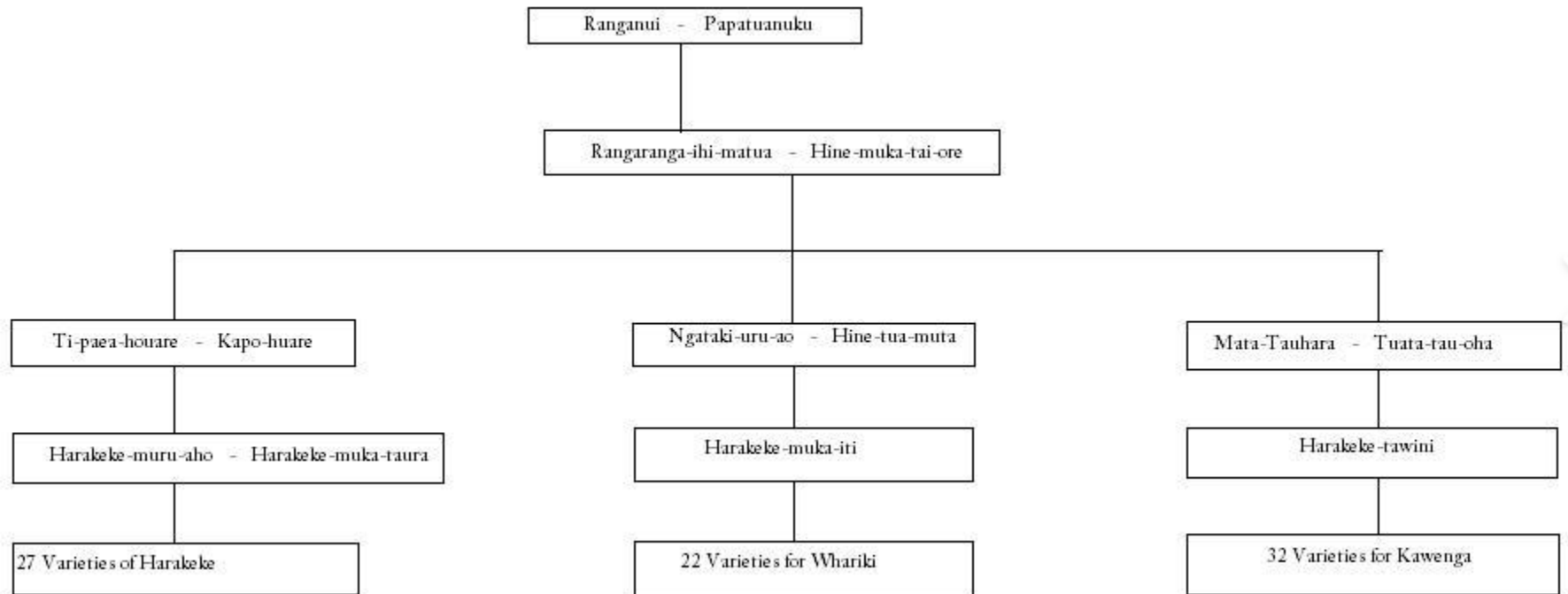


Harakeke is the most universally used and versatile resource, able to be harvested all year – link to further information here

Back to contents [page](#)

Whakapapa of Harakeke 1

A “whakapapa” is a genealogy line. For people, it shows the parents, grandparents, great-grandparents and so on. For Māori, every living thing has a whakapapa, and even these can differ from tribe to tribe. Here is one from “Hira’s Weaving Journey” (linked through the image). Hira is from Ngāti Pōrou and is a keen student of raranga.



[Back to contents page](#)

Whakapapa of Harakeke 2

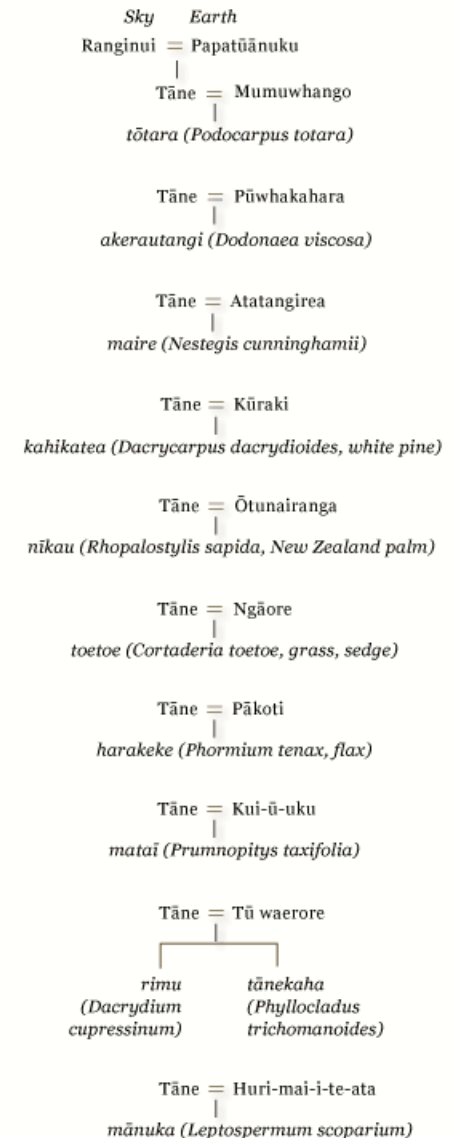
This genealogy of trees is found in this story of Te Waonui a Tāne – forest mythology in TE ARA The Encyclopedia of New Zealand.

This shows Tāne being the link between all trees and plants in his realm “Te Waonui ā Tane” – literally *the great forest of Tāne*.

This excerpt from the source, linked in the image:

“Trees in the forest are seen as Tāne-mahuta, rising to separate earth and sky. Tāne, the tree, holds the sky aloft, bringing light into the world. The widespread felling of forests in New Zealand in the 19th and 20th centuries was calamitous to the traditional world view of tribes that lived in the forest – it was like the sky rejoining the earth, and the world returning to darkness.

The felling of forests also went against traditional models of behaviour. The word ‘tika’ means erect, upright and correct – as a tree is upright and erect. It informs the concepts of [tikanga](#) – correct behaviour or action – and whakatika, which means to arise. Correct behaviours arise from within a person, as a tree rises from the ground.”



Back to contents [page](#)

Raranga - weaving

Photo credits: copyright-free sources,
and R McCallum, personal collection
Not for publication but for use in this
resource alone.

Refer back to the dictionary activity where you learned the terminology. What can you see happening in these pictures? Can you put the process into order? If you are unsure, how can you find out?



Back to contents [page](#)

Raranga Konaē

(Weaving a 4 cornered kit)



Download the NCEA L.1 Visual Arts activity AS90917 through the link



Follow the step by step instructions to weave a kono (konaē) in the video

Back to contents [page](#)

Wharariki

Click on the image to
find out about
harakeke's versatile
cousin

The harvesting
instructions for
wharariki are the
same as for harakeke

Back to contents [page](#)



Legend of Pīngao

“Pingao once lived in the sea with Tangaroa, but she fell in love with Kākaho who lived on the beach shore. She asked Tangaroa if she could go and live with Kākaho, but he advised against this. Not taking his advice she left the ocean, reached the beach and watching him waving handsomely in the breeze. When she reached Kākaho he rejected her and very distressed by this she tried to return to Tangaroa and back to the sea, but every time she tried the water receded further back and she never reached it. If you see pīngao you should bury it so it can return to the sea.

“In truth, by burying it the plant grown longer, stronger and becomes more golden because it is not exposed to the elements.”

“Another story told to the researcher was that Tāne and Takaroa were always fighting with each other. Takaroa pulled at the body of Tāne and Tāne pushed back at Takaroa. All the creatures and birds that lived between the two got tired of this constant fighting and had a hui in the middle of the night. A solution was found and they suggested to Tāne that he send Takaroa a peace offering. So he plucked out his eyebrows and called on Tāwhirimātea to give the koha to Takaroa. Takaroa being so powerful just laughed and told him to take them away exclaiming What an insult!” Poor Tāwhirimātea was caught between the two and so he threw the eyebrows into the sandhills. They grew into the beautiful pīkao plant which now acts as a barrier between the two gods Tāne and Takaroa.”

*From p.75 “**He Kete Taoka**, Southern Cultural Materials Resource Kit”*

© 2008 Rua Mccallum



Wharawhara (coastal asteria)

How many other names can you find for this beautiful coastal epiphytic plant? Use this resource to find out more, including a legendary account of Māui, mōteatea (traditional chant), waiata, and images.



Tī Kōuka

The image below links you to the Ngāi Tahu mahinga kai video series, with an additional link to the education framework associated with each of the contexts.

Tī Kōuka features as one of our taonga species of great use in a variety of ways.



Tōi is a smaller, broad-leaved cousin of tī kōuka, found in wet hilly and mountainous regions. The tree bears a majestic single clump of leaves atop a massive, unbranched stem (up to 80-cm diameter) or on sparingly branched stout stems.

Tī Kōuka Inquiry sheet to accompany the video, [link here](#)

Back to contents [page](#)



NEINEI

The images link you to **seven** sources of information about the Neinei plant.

There are some similarities and some different information contained through these accounts.

Chart the commonalities and differences.



Back to contents [page](#)

Tīkumu

mountain daisy

The images link you to **six** sources of information about Tīkumu.

There are some similarities and some different information contained through these accounts.

What has been new learning for you?

Where does tīkumu thrive?



ACADEMIA

THE NEW ZEALAND RAILWAYS MAGAZINE,
VOLUME 6, ISSUE 3 (AUGUST 1, 1931)

WILD GARDEN OF THE HOOKER



Manaaki Whenua
Landcare Research



Back to contents [page](#)

Houī

- How many other names can you find for Houī?
- Is it ribbonwood or lacebark? Or both?
- How many native species?
- What are its uses?

The article linked below provides information about our taonga species, including houī.



Video link above

Back to contents [page](#)



Rongoā: on-line texts

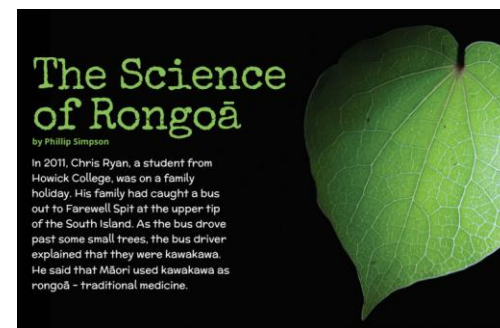


SJ Nov 2020 Level 4

Rongoā for the Land

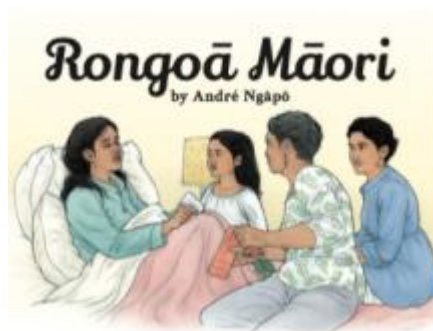


SJ L.3 2014
Tohunga



Connected 2015 Level 3
The Science of Rongoā

“Rongoā Māori is an important aspect of health care to many Māori, representing diversity of practice and a holistic approach to health. Native plant based remedies are an integral part of treatment along with physical therapies and spiritual healing.”
([link to full article here](#))



JJ 48, L.2 2014
Rongoā Māori



SJ Level 3 June 2018
Ship's Captain

[Back to contents page](#)

Rongoā – mahinga kai video series

Rongoā - Ngāi Tahu Mahinga Kai



Ngai Tahu

4.1K subscribers

Subscribe

Rongoā Inquiry sheet

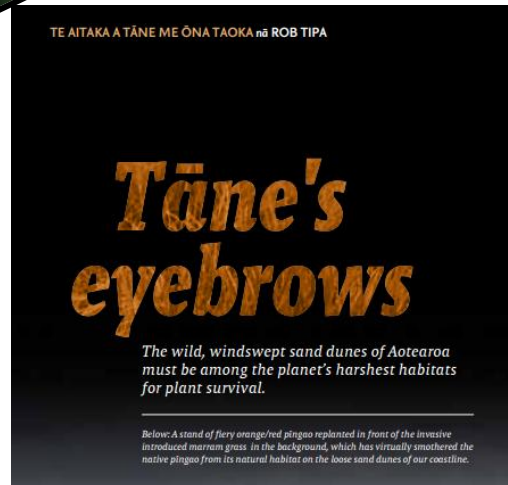


“Ngāi Tahu Mahinga Kai” series features 12 ten minute episodes filmed in the stunning landscape of Te Waipounamu. It captures the stories and essence of traditional food gathering practices passed down through the generations. The series offers a window into the lives of Ngāi Tahu whānau carrying on the food gathering traditions of their ancestors – from tuna and pātiki on the east coast, medicinal rongoā plants in the north and kanakana in the far south. Through our characters we explore the evolution of the practice – its past, present and future and we learn about the species and their natural environment.

Back to contents [page](#)

Object 'type'		Possible plant sources
baskets	<i>kete</i>	<i>harakeke, houi, kiekie, pīngao, kuta</i>
mats	<i>whariki</i>	<i>harakeke, pīngao, kuta</i>
nets	<i>kupenga</i>	<i>harakeke, houi, tī kōuka</i>
cloaks	<i>kākahu,</i>	<i>harakeke, houi, tikumu, tōī</i>
kilts	<i>rāpaki, piupiu, kinikini, pakipaki</i>	<i>harakeke, tī kōuka, houi</i>
loin cloths	<i>maro</i>	<i>harakeke</i>
cord, rope	<i>taura</i>	<i>harakeke, tī kōuka, tikumu (wharawhara), tōī</i>
belts	<i>tatua</i>	<i>harakeke, houi</i>
sandals	<i>pāraerae</i>	<i>harakeke, tī kōuka</i>
leggings	<i>tāupa-tāhau</i>	<i>harakeke, tī kōuka, tikumu</i>
head bindings	<i>kopare</i>	<i>harakeke, houi</i>
Bodice	<i>Pare</i>	<i>harakeke, houi</i>
carrying slings		<i>houi</i>
chest shields	<i>poho taupā</i>	<i>tikumu</i>
decorative panels	<i>tukutuku</i>	<i>kiekie, pīngao</i>
sails	<i>rā</i>	<i>harakeke, houi, kiekie, kuta, raupō</i>
string balls	<i>poi</i>	<i>raupō, houi</i>
kites	<i>manutukutuku</i>	<i>raupō</i>
rafts	<i>mōkihi</i>	<i>raupō, kōrari</i>

Links to articles by Rob Tipa, published in Ngāi Tahu's "Te Karaka" magazine – download these issues and learn about Kiekie, tīkumu and pīngao



Dozens of articles on native plant/tree species have been published in *Te Karaka*; here are the links to some of those. The information is now published in "Treasures of Tane" – a valuable resource.

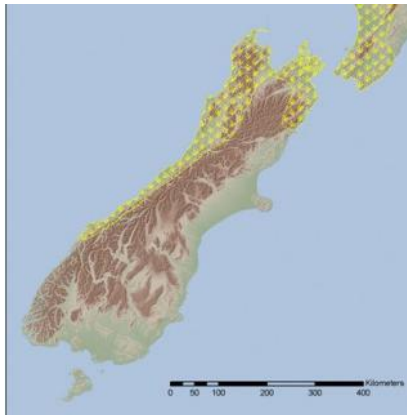
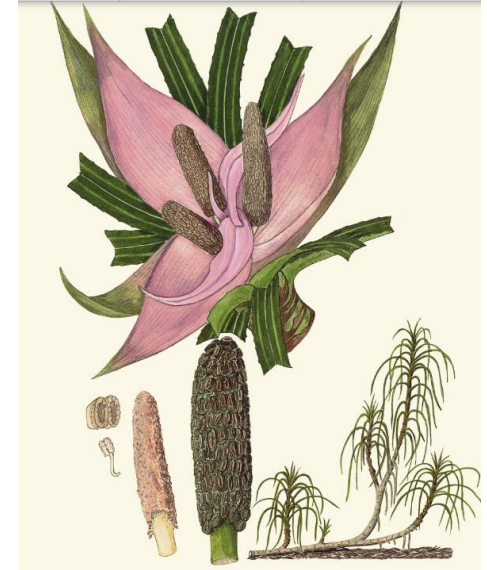


Back to contents [page](#)

Kiekie, ambrosia of the bush

“Legend has it that a character by the name of Tamatakuariki travelled down the Poutini coast in search of his wife and, in his haste, shreds of his pōkeka (rain cape) were torn off by the vegetation. These fell to the ground and germinated as kiekie. One name of the plant is therefore Te Pōkeka-a-Tama, Tama’s raincoat.”

GeoNews article Issue 180 Mar-Apr 2023 Rob Tipa, (Ngāi Tahu)



Back to contents [page](#)

MAHI TOI: create art works

Nāia ētahi momo arapāho, momo tikaka toi mā koutou

A variety of art methods and media could be used ...

Toi rōpinepine - Mosaic: create mosaic tiles of the taonga species plants you've learned about

Uku - Clay: mould a plant to scale; use your mould for a 3-D creation – perhaps even press a plant item (leaf, flower) into a relief moulding

Toi Piripiri - Collage: create a forest picture using magazine images or coloured paper including the taonga species

Peita - Paint: a landscape of what the native landscape may have looked like

Raranga – weaving: using YouTube instructional videos if you don't have access to an experienced weaver, and create woven artworks (flowers, containers, sculptural pieces)

Or something else?

"When New Zealand's rangatahi get involved in the arts, other areas of their lives see the positive benefits: relationships improve, there is a strong feeling of belonging and tūrangawaewae and there is optimism for the future."

Tukutuku Kōrero, 9 October 2023, p.16

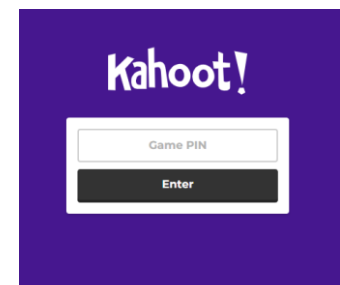
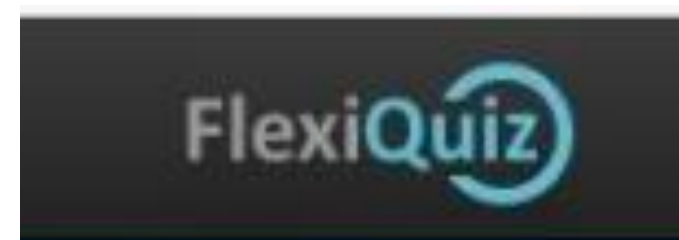
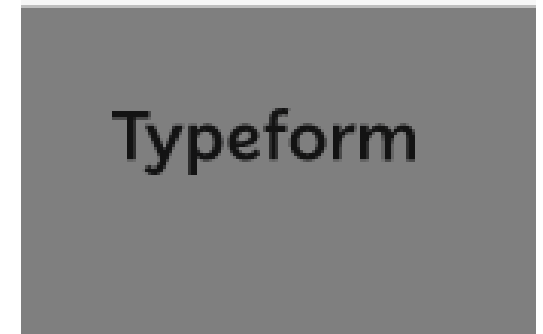


Best Quiz Creation Sites for Education

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

Suitable for Years 4-13

your students could create their own quiz to test their understanding of the story – here are some platforms they could use. Which other ones do you like to use?



Back to contents [page](#)

Click on the image to visit websites



Aotearoa NZ's Histories



*The New Zealand
Curriculum Online*

Aotearoa New Zealand's histories
Planning together

Understand

Know

Do



**Aotearoa New Zealand's
histories in the
New Zealand Curriculum**



Te Rūnanga o Ngāi Tahu

Treasure basket



Above: Ross McCullum (Ngāi Tahu, Ngāti Hōne) with the River Teare, above right: Phyllis Smith and David Maki (Ngāi Tahu), Department of Conservation community relations manager for Coastal Origins

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NZHTA

Back to contents [page](#)

“Nāku te rourou, nāu te rourou, ka ora ai te iwi”



- Do share any resources you create with us, as we'd love to celebrate with the papatipu rūnanga and marae nearby what is happening with our history in your schools.
- The whakataukī above says:

With your (food) basket, and with mine, the people will thrive.

- A modern application of this whakataukī in this context is that with your contributions of knowledge, skills and resources, and with the ideas, links and resources shared with you in this resource material, we all contribute to the understanding and knowledge of all.
- Please email to : matauranga@ngaitahu.iwi.nz

