



Matariki Outreach 2009

Whanaungatanga and Manu Tukutuku (Kites)

Essential Learning Areas

Social Studies, Technology

Strands

Links at all levels can be made to

i) **Social Studies:**

Culture and Heritage: students learn about the contribution of Maori culture to our heritage and identity, especially regarding the time of Matariki rising in our skies.

ii) **Technology:**

Technological Knowledge and Understanding: students learn about the use of manu tukutuku, or kites during the time of year that Matariki rises in the sky, the technology and materials used to make them and why they were important as tools for technology

Links to Other Essential Learning Areas

iii) **The Arts:**

Understanding the Arts in Context: students will investigate the purposes of manu tukutuku in the Maori culture at the time Matariki rises in the sky and identify contexts in which they were made, viewed and valued.

Key Competencies

- a) **Thinking:** students will be using metacognitive processes to make sense of information, experiences and ideas. The programme is designed so that students will develop understanding and construct knowledge.

- b) **Relating to others:** students will interact with each other in a class discussion. The programme is designed so that students will be listening actively, recognising different points of view and share ideas.

Suitability

Years 0 – 10

Levels 1 - 5

Length of Programme

45 minutes

Programme Overview

The programme is 45 minutes long and will focus on whanaungatanga (family relationships), how we celebrate special occasions and how Matariki is a special time of year for feasting and celebrating too. Also, part of the programme will focus on technology used to make manu tukutuku in the past and a comparison with materials we use to make them nowadays.

We will discuss what students already know about Matariki, what time of year it is when Matariki rises in the sky, what the weather is like at that time of year, what we consider to be a celebration and what families do to celebrate different events.

Children will then discuss the technology involved when making a manu tukutuku. We will look at a manu tukutuku from our Taonga Maori collection named 'Kimihiā', made by Tahua Horomona and Ngaio Te Ua.

We will then move through into the StarLab dome to see Matariki and other constellations as they would look in our night skies.

Teachers will receive a small kit to take away including instructions on how to make a manu tukutuku; an activity for the whole class to participate in.

Learning Outcomes

Social Studies:

Students will be able to

- i) - give examples of customs and traditions associated with family activities
- ii) - identify activities associated with Maori culture, especially Matariki
- iii) - recognise the constellation of Matariki as it rises in our skies

Technology:

Students will be able to

- iv) share ideas about how Maori people carry out technological activities, for example, the making of manu tukutuku

Specific Learning Experiences

Section 1: Welcome (allow 5 minutes)

Nau mai, haere mai ki te kura (school) o St. Claudine Thevenet/Pomare/Pukeatua (where ever you may be).

Discuss the rules and proceed with asking these questions:

A Who knows why we are here?

Matariki

B What are we going to do in the next 45 minutes?

- i) We are going to talk about what we know about family, celebrations and what we celebrate when we are with our families
- ii) We will discover more about Matariki, a Maori new year celebration that has been going on for a long, long time and one tradition associated with Matariki; kite-making
- iii) We will see a life-size picture of a kite we have in our collection at Te Papa Tongarewa and think about how the kite is made and share our thoughts about the technology used to make it
- iv) We will then see stars that appear in the sky at the same time as Matariki and learn how to find them in the Star Lab

Section 2: Focus questions (allow 15 - 20 minutes)

1 What is whanau?

Whanau means family

2 What does family look like?

Family looks like many things. We need to give each student the feeling of belonging, so keep the idea of family broad and give students the space to consider many options.

Family could be:

- a) Mum and Dad
- b) Nana and Koro

- c) Nieces and nephews
- d) Close friends
- e) The members of a group or team

3 What celebrations do we know?

We know of lots of celebrations we have throughout the year. Some of these are:

- a) Birthday
- b) Christmas
- c) Easter
- d) New year

These are celebrations we experience with our family.

Celebrating with our family is called 'Whakawhanaungatanga'.

New year is a good example of a family celebration. Not long after one New years celebration is ended, are people asking what the next new year celebration will look like. A common question I hear is "what are you doing for new years?"

4 When do we celebrate New Years?

We commonly celebrate New Years on January 1st.

5 Why do we celebrate New Years on January 1st?

We celebrate January 1st because that is the date that the settler's used when they came here many years ago.

However, different cultures celebrate New years at different times throughout the year. There is more than one date for New Year in the world.

Chinese celebrate new years on a different day every year. The first day of the Chinese lunar year must be a day that:

- The Sun and Moon were on the same position in the sky at midnight, which must be a New Moon Day
- The Day is the Winter Solstice Day
- The Day is a Wood Rat Day, the first day of 60 Stem-Branch cycle

The first two points are the same as for Maori new year. Many other cultures all around the world celebrate the winter solstice too. The Roman winter solstice is on December 25th. The Incan people celebrated *Inti Raymi*, a celebration to honour the Sun Goddess *Inti*.

Matariki is the signal that the New Year has begun. Matariki is a family of stars, a constellation that rises in our North-Eastern skies between May and June.

6 New year is a time for celebration. What do we do to celebrate a special occasion?

Usually there is heaps of food, music and dancing. Kids might be running around playing games, having fun with cousins and friends. Students can talk about things they do in celebrations either in small groups or with the person next to them.

Matariki is a celebration that has a lot to do with eating food that has been gathered throughout the year and kept in storage. It is about sharing with those less fortunate and most of all, it is about remembering those who have passed away since the last Matariki celebration.

In the olden days men used to build kites; some kites were made as a recreational activity (something fun to do) and some kites were made to remember those who were important to them who have passed away. These kites were called Manu Kahu (referring to the feathers of the Kahu or Australasian Harrier that were used to decorate the kite) and Manu Aute (referring to the Aute, or Paper Mulberry used to cover the face and wings of the kite).

For more information, please read **Appendix A: Kimihia Te Manu Kahu**

In Maoridom, when people die they become stars. Flying kites was a way for us to acknowledge our ancestors, to 'get closer' to them and also connect with our Gods.

7a How big do you think these kites would be?

The kite we have in our collection is 4 metres long and 1.5 metres tall. It is called Kimihia Te Manu Kahu

7b Shall we look at a picture of a kite?

At this point, roll out the kite image. You might like to give the students some time to get their head around it as it is quite an impressive image.

A task that students could have now is to talk with the person sitting next to them about:

- i) what do you think the kite is made of?
- ii) how many people do you think it took to build this kite?

- iii) How do those materials compare with what we might use to make a kite these days? Better? Worse? Why? For the answers to these questions, refer to **Appendix A: Kimihia Te Manu Kahu**

8 If you wanted to know when it is the right time to fly your kite and you don't have a watch or a calendar to tell you the date, how are you going to find out when that right time is?

Stars move around in the sky and where they are placed tells us a lot of information. To know when it is right to make and fly traditional kites, we look to the stars. Kites are flown at the time the constellation Matariki rises in the skies. We have to look for Matariki!

There are a few constellations we have to look for before you can find Matariki in the sky. Lets draw a star map!

See information below and **Appendix C: Kei Whea a Matariki? Where is Matariki?**

Section 3: Star Lab (allow 15 minutes)

Using the stories found in **Appendix C**; take the students on a star-finding mission, ensuring that you teach:

- i) North-South-East-West

Find Southern Cross and the Pointer stars

Draw a vertical line through SC and another line perpendicular to the Pointer sisters. Where those two lines meet is the South Celestial Pole, True South.

Therefore, directly opposite South is North.

The sun rises in the East (**Never Eat Soggy Weetbix**)

- ii) Positions of constellations according to Appendix C.

Please use as many stories as you like:

- a) **Puanga** (Rigel) – the young, bright green star that rises first out of the constellations we will be finding. Some iwi say that Puanga is the signal for the new year as it is the first star of the series to rise in our skies. Others say Puanga reminds us to remember our ancestors, to remember the past in order to prepare for the future.

- b) **Tautoru** (Orion's belt) – a mihi/acknowledgement to the three realms in which we gather food; the realm of Tane – Forest and Birds, the realm of Tangaroa – Ocean and rivers, the realm of Rongomatane and Haumietiketike – cultivated and uncultivated foods.
- c) **Pütätara** (Betelgeuse) – the oldest, bright red star that welcomes in the New Year with it's bright red karanga/call
- d) **Takurua** (Sirius) – the older but not oldest brightest star in our sky. Otherwise known as the Dog Star, Takurua lights our way through winter. Takurua is twice the size of our Sun, the biggest star in our Solar System and is about 25 times as bright.
- e) **Te Matakäheru** (Taurus) – The Trowel-face or Spade or a parking space for our 'spaceship' pointer in Star Lab. This constellation consists of 7 stars, the brightest star being Taumata kuku (Aldebaran). This constellation reminds us it is time to prepare our gardens for planting using the trowel or spade. It is also a mihi/acknowledgement to all the gardening done since the last Matariki.
- f) **Taumata kuku** (Aldebaran) – this is the brightest star in Te Matakäheru. This refers to a systematic method of food storage used when Maori people had pātaka. It's kind of like how we store things in our fridge so that when we want them, they are at our finger tips. Things we eat the most often are easily accessible and food that stores well is kept for last
- g) **Matariki** (Pleiades) – Our family of Little Eyes (mata – face, riki – little) and Eyes of God (mata – eyes, Ariki – God). There are many stories associated with this constellation. There is one story in **Appendix C** that tells of Tāne and the stars.

Section 4: Consolidation of Learning

This may be up to the Educator to lead. Consolidation could be in the form of a discussion between students about what they have learned. Focus questions could be posed to students again as a way of gauging how much knowledge is being retained by students.

Finally, thank your students for coming to Outreach. Did they enjoy themselves? We hope they come back again next year. Say goodbye and prepare for the next class! Well done!

Suggested Pre and Post-visit Activities

Make a Manu Taratahi

Teachers will receive instructions on how to make a manu taratahi. This is a relatively simple kite to make, using only a few resources, such as harakeke, raupo and toi toi. Information regarding where to find these materials, how and when to harvest them will be included.

‘Matariki Manu Tukutuku Day’

Matariki rises on the 24th of June this year and is all about remembering those who have passed on, celebrating who and what we have around us and preparing for the new year. Make a day of celebration at your school! Fly kites that students have made, have a shared feast, and make it a fun day for the whole school!

Post kites onto Our Space Media Server

After your awesome, fun ‘Matariki Manu Tukutuku Day’ at school, you could upload your photos and even short video clips onto the Media Server in Our Space.

Use the website address below for more details on how to upload photos and video footage onto Our Space:

<http://www.tepapa.govt.nz/TePapa/English/WhatsOn/LongTermExhibitions/OurSpace.htm#wall>

NOTE: Please ensure your images are tagged with school name or students’ names, whatever makes it easier for you to find images when you next visit Our Space.

Make connections with other aspects of Matariki

Matariki is also about feasting on the year’s harvests. Find out what kinds of food are local in your area, region or part of the country. For example, in Hawke’s Bay, there are lots of fruit orchards. You could find out what grows in your area of Aotearoa, when it is ‘in season’ and when it is harvested.

Write a personal recount of kite making and post it onto your school’s website

Does your school have a website? If so, students could post their stories onto your website for other students and their families to read. If your school does not have a website, students could print their stories out and hang them up in the classroom like kites in the sky.

Subaru, Pleiades, Ma’ali’i – Matariki all over the world

The constellation Matariki is celebrated in many other countries all over the world. Find out the name for Matariki in other languages. Pick one of those

countries and do a research project. Find out all you can about Matariki from another country's perspective.

Find out more about Matariki

When will Matariki rise in the sky this year? Find out the dates by either looking on our website <http://www.tepapa.govt.nz> or using search words on your internet at home or at school. Think of some words you might use as search words. Here are a few to get you started – matariki, carter observatory, Maori new year.

Resources and Supporting Information

There are numerous books and websites available to help with planning for your classroom. Here is a list to help you get started:

Manu Tukutuku – The Maori Kite, Bob Maysmor, Steele Roberts Aotearoa New Zealand 2001.

This is a really helpful resource! There are many stories about how manu aute and manu tukutuku came to be, why they were used and even how they have influenced the naming of some towns and places we still know, like Manurewa, for instance.

The rest of the books I read have varied pages of information either about Matariki, Pleiades, celebrating Matariki or the use of kites, manu tukutuku and manu aute. They are listed below:

Tātai Arorangi: Māori Astronomy – Work of the Gods, Kay Leather and Richard Hall, 2004

Matariki – The Māori New Year, Libby Hakaraia, Reed 2004

The Maori As He Was, Elsdon Best, A. R. Shearer, Government Printer 1974

Reed Book of Māori Mythology – A.W. Reed revised by Ross Calman 2004, Wellington, New Zealand

Maori Agriculture – Elsdon Best, A.R. Shearer, Government Printer 1976, reprinted 2005

Night Skies Above New Zealand – Vicki Hyde, New Holland 2003

Matariki – Te Taura Whiri I Te Reo Maori 2005

Celebrating the Southern Seasons, Rituals for Aotearoa – Juliet Batten, Random House 2005

The Maori Volume 2, Elsdon Best, The Board of Maori Ethnological Research for the Author and on behalf of the Polynesian Society 1924

Titiro Ki Te Ao Marama o Aotearoa – Look at and Investigate Our Own Night Sky!, Tony Fisher, FNZEI Carter Observatory 2001

The Birth of the Universe, Te Whānautanga o Te Ao Tukupū – Agathe Thornton, Reed 2004

Māori Designs – W. J. Phillipps, Harry H Tombs Limited Printers and Publishers, Wellington, New Zealand

Matariki – [video recording] – Auckland (New Zealand): New Zealand Television Archive (199?): NZ Television Archive (Te Reo Māori Version)

Website Links

For more information on how to pronounce Maori words:

<http://www.matariki.net.nz/>

For a brief outline on what Matariki is:

http://www.tki.org.nz/r/hot_topics/matariki_e.php

For a download of a star wheel:

<http://www.astronomyinyourhands.com/starwheel/starwheel.html#Bilingual>

For a really great image of Matariki and the names in Greek:

<http://www.aao.gov.au/images/captions/uks018.html>

For an interesting, animated way of seeing the constellations:

<http://www.astronomynz.org.nz/maori/maori.htm>

For a short video interview of Rangimoana Taylor, Arapata Hakiwai and Ihaia Biddle discussing the importance of Matariki:

http://transitofvenus.auckland.ac.nz/video/waka_video.html#Matariki_Part_2

APPENDIX A: Kimihia Te Manu Kahu



Name: Kimihia Te Manu Kahu

Makers: Papahuia Flax Papers Artist's Collective
This group consists of at least six people, both male and female.
They are: Tahua Horomona
Ngaio Te Ua
Lola Tito
Hayley Arthur
Iriaka Epiha
Whiona Epiha

Materials: Rimu - sticks
Harakeke – Flax strips
Muka – Flax fibre
Wool – red and black wool
Paua shell – for the eyes
Feather – decoration and shows inspiration
Acrylic paint – painted on facial moko

Notes: Kimihia Te Manu Kahu is a contemporary kite made from muka, cast into paper and applied as a mould relief to form facial features. Inspiration for Kimihia came from observing the daily flight of the Hawks and Falcons which live around the Kekerengu River in Marlborough Sounds, South Island.

There are **two types of kites**; those made for **recreational** purposes, such as the triangular Manu Taratahi and those made for **traditional** cultural purposes, such as the bird-man kites, Manu Kahu and Manu Aute.

Recreational kites, like the Manu Taratahi, were made for **entertainment**. Families would fly them on windy days. The only karakia, or incantations associated with Manu Taratahi were karakia said at the time of harvesting the materials required for construction of the kite. Those materials are raupo leaves, flax leaf strips and toi toi

stalks. For background information on the resources needed to make a manu taratahi, refer to **Appendix C**

Traditional kites were made only by certain males in the tribe and could take many weeks to complete.

One use of traditional kites was to remember those who had passed away in the last year, since the last Matariki celebration.

There were many karakia associated with the making of these kites; not only at the time of harvesting the resources needed for constructing the kite but also during the making of the kite as the kite and its makers were considered tapu or sacred during this time.

Resources needed for the construction of Kimihia Te Manu Kahu are stated above.

The paper used to make the mask and cover the wings of Kimihia is flax pulp paper.

In the olden days the Aute was used to make such paper. In fact, its European name for Aute is Paper Mulberry. However, due to the extinction of Aute, new technology has to be used to attain the same effect as Aute would, and so flax pulp is used.

Also, in the olden days only men created traditional kites. Kimihia is different because both men and women gathered together to make it, showing perhaps the shift in roles that men and women play in Maori society.

APPENDIX B:

MAKE A MANU TARATAHI

NOTE: These instructions have been taken directly out of the book 'Manu Tukutuku' by Bob Maysmor. I did not write these instructions nor claim ownership of these instructions

What you need:

- Five feathered stalks of toe toe
- Small bunch of Raupo leaves
- Fine strips of flax
- A length of dowelling (or a broomstick)

Method:

- i) Use either string or fine strips of flax to bind your kite together. If you prefer flax, collect one or two leaves and with your thumbnail, tear them into fine strips.
- ii) Cut the toetoe stalks to the length required to make your kite and bind them together at one end.
- iii) Try and make the kite as symmetrical as possible as this is the key to helping the kite fly.
- iv) Sort the raupo into clusters of about six leaves of similar length.
- v) Starting at the wide end of the frame, tie the flax to the centre of the cross strut and gently lace the first raupo leaf to the middle vertical strut creating an X pattern with an under-over lacing.
- vi) Keeping the tension on the cord, place the next piece of raupo beside the first and again lace it to the strut.
- vii) When you have laced the first six leaves, tie the string off and begin to carry out a similar process on each of the angled side struts. Try to keep the leaves parallel at all times.
- viii) Do not be tempted to cut the ends of the leaves close to the frame when you finish tying them as the cutting process must be done later to achieve a final balance.
- ix) Continue lacing six or so leaves at a time until you have covered the frame.
- x) When you have finished attaching the raupo, balance the kite with the leaves face down on the broomstick so that the centre strut of the kite frame runs exactly along the line of the wood.
- xi) Trim the leaves, constantly watching the balance of the kite as it perches on the thin rod. When trimming you can either cut a straight line or maybe a pattern of cuts.

APPENDIX C: Star Stories

Tell the story of Tāne and the stars

Tāne had separated his parents and was so chuffed at this particular task. All the children could now see where they were going and what they were looking at. One evening he was lying down taking a rest when he noted that it was very dark and wished he could do something amazing to make his father look awesome in the evening skies. He went and spoke to his father about this and with his father's permission and assistance he journeyed to a magical place and made stars from the grains of sands. These stars were different shapes, sizes and colour. Tāne then wove a very large kit and flew into the heavens. He was so excited that he placed certain stars on the various parts of the body of Ranginui his father. Some stars he spread them so they became an amazing cloak. Other stars he picked them up and blew them ever so lightly that they stuck to Ranginui magical cloak. As he placed the stars into the heavens he named them Poutini, Tautoru, Rehua, Matariki Kopu whanui, Autahi, Te Mangoroa, Puanga Takurua, Te Matakaheru, Taumatakuku, Mahutonga, Ngā whetū matarau