

ACHIEVEMENT OBJECTIVE	Curriculum Link 1.1, 1.4, 1.6, 2.1	The purpose of this unit of work is to learn and develop knowledge about the marae and marae protocol.
LEARNING INTENTIONS	<p>In this unit students will learn:</p> <ul style="list-style-type: none"> • about the famous ancestor Raukawa • about ‘farewell’ protocol on the marae • about the roles of tangata whenua and manuhiri • the song Ko tōku marae tēnei. 	
SUCCESS CRITERIA	Before commencing the unit the teacher will discuss the learning intentions with the students and together agree upon appropriate success criteria.	
UNIT PLAN ONLINE	www.tki.org.nz/r/language/lis/wehi/units/unit16/index_e.php	
DVD CLIPS FOR THIS UNIT ONLINE	<p>Scene 1 www.tki.org.nz/r/language/lis/wehi/units/unit16/scene1_e.php Scene 2 www.tki.org.nz/r/language/lis/wehi/units/unit16/scene2_e.php Scene 3 www.tki.org.nz/r/language/lis/wehi/units/unit16/scene3_e.php</p> <p>He Kōrero Whakamārama www.tki.org.nz/r/language/lis/wehi/units/unit16/whakamarama_e.php</p> <p>Waiata www.tki.org.nz/r/language/lis/wehi/units/unit16/waiata_e.php</p>	
HE KŌRERO WHAKAMĀRAMA DVD	<p>He Kōrero Whakamārama Clip 14 Use of rūpahu He Kōrero Whakamārama Clip 27 Use of ‘tō koutou kāinga’ He Kōrero Whakamārama Clip 28 Features of speech making.</p>	
WAIATA DVD	Clip 6 Ko Tōku Marae Tēnei	
AUDIO DVD	Track 7 Ko Tōku Marae Tēnei	
EXTRA RESOURCES	<p>Marae protocol http://www.maori.org.nz/tikanga/?d=page&pid=sp40&parent=39</p> <p>Ministry of Education. <i>He Wakahuia Toi Māori: Māori Visual Culture in Visual Arts Education Years 7–10</i>. Wellington. 2004</p>	

Activity 1

The students will learn about the famous ancestor **Raukawa**.

Tell the students to watch *He Kōrero Whakamārama DVD clip 14* where the meaning of the word **rūpahu** is explained.

Watch *DVD Unit 16 Scene 1* where the boys are in the **wharenuī** – meeting house, at night. Listen for the word **rūkahu**. Who uses it and why?

Write the following names on the board and ask the students if anyone knows who they are? If the teacher is not confident with pronouncing their names at this stage, simply point to them.

Tūrongo
Mahinaarangi

Now explain to the students who Tūrongo and Mahinaarangi are:

Tūrongo the father of **Raukawa**
Mahinaarangi the mother of **Raukawa**.

Ask the students if anyone has heard the name “**Raukawa**” before? Explain that he is the famous ancestor of the tribe called **Ngāti Raukawa**. Students may want to look for **Ngāti Raukawa** on the tribal map in *Unit 12 Teacher Sheet A*. Note that the map shows **Ngāti Raukawa** in the **Kāpiti-Horowhenua** area only. **Ngāti Raukawa** also resides in the South **Waikato** area (the original home of **Ngāti Raukawa**).

Watch *DVD Unit 16 Scene 2* where Anaru is telling a famous love story. Ask the students to listen very carefully for the names of:

the **waka** that Turongo came from; and
the **waka** that Mahinaarangi came from.

The students will work in pairs. Using *Teacher Sheet A*, one student will be given *Sheet A* – the Māori summary, and their partner will be given *Sheet E* – the English summary. Each pair has to work together to put the English sentences with their Māori equivalent and they must sit in the right order of the story.

Here is the correct order and Māori and English translation for *Teacher Sheet A*:

Nō te waka o Tainui a Tūrongo.
Nō te waka o Takitimu a Mahinaarangi.
I haere a Tūrongo ki te rohe o Takitimu.
Ka moe a Tūrongo i a Mahinaarangi.
Ka puta mai ko Raukawa.

Tūrongo was from the **Tainui** canoe.
Mahinaarangi was from the **Takitimu** canoe.
Tūrongo went to the tribal area of **Takitimu**.
Tūrongo married Mahinaarangi.
Raukawa was born.

Ask the students to go online to find out more about Tūrongo and Mahinaarangi and look for the tribal areas of **Tainui waka** and **Takitimu waka**. The students may want to do a study of the **Kīngitanga** – the king movement, of **Aotearoa** – New Zealand.

Activity 2

The students will learn about the 'farewell' protocol on a **marae**.

Show *DVD Unit 16 Scene 3* where Haami's family are about to leave the marae.

Explain to the students that when an event happens at a marae and people have travelled there from some distance, the distant travellers (**manuhiri** – visitors) usually stand to thank the people of the **marae** (**tangata whenua** – home people) for looking after them before they leave, i.e., one person stands on behalf of this group. When the speaker finishes it is customary to sing a song.

Show the *Song Sheet* containing the words of **Ehara i te Mea**. Watch *DVD Unit 16 Scene 3* again.

Ask the students to recall a time when they have been on a holiday or visited a friend or relation, or a theme park and come away feeling really great about it. Ask them to jot down the things that they most remember about that experience. Ask the students to change their notes into a speech – as if they were actually preparing to leave that memorable place and are now preparing their speech. Remind the students to use as many Māori words, phrases or sentences to practise **te reo Māori**. When finished, have a peer check their speech for mistakes. The students will write the speech in **Wehi**. When the class has finished ask students to stand up and read their speeches to the class.

Activity 3

The students will learn about the roles of **tangata whenua** and **manuhiri**.

Watch *He Kōrero Whakamārama* DVD clip 27, which talks about **kāinga** – home, and **tūrangawaewae** – a place to stand.

Hand out a copy of the Māori and English transcript of Koro's speech and play the DVD clip again. Explain that this is an example of a farewell speech given by the **tangata whenua**. Therefore, it is not a formal speech, and it is different to those speeches delivered on the **marae ātea** – formal courtyard, but some of the features are the same. During the **poroporoaki** – farewell, the **manuhiri** – visitors, stand to speak first.

Play *He Kōrero Whakamārama* DVD clip 28 where the features of speech making are explained.

If possible, give the students the opportunity to participate in a **marae** visit.

Activity 4

The students will learn the song *Ko tōku marae tēnei*.

Show the words of the song *Ko tōku marae tēnei*. Ask the students if they know the meanings of any of the words in the song.

Explain that this is a great song to learn, to sing at a school **powhiri** – welcome, when a school are the hosts or the guests because it summarises what happens on the **marae** from a child's perspective. Every school where **te reo Māori** is taught can call itself a **marae** where all the elements in this song are evident.

Ask the students to listen to *Audio CD Track 7, Ko tōku marae tēnei* – this is my **marae**, for the words and the tune. When the class can sing confidently with the CD, the students can start making up actions.

Ehara i te mea

Ehara i te mea

Nō i nāianei te aroha

Nō ngā tūpuna

I tuku iho, i tuku iho.

Love is not a thing

From today only

It comes from our ancestors

Handed down, handed down.

Ko Tōku Marae Tēnei

nā Manu Te Awa ngā kupu

nā George Upu te rangi

Tahi, Rua, Toru, Whā.

Ko tōku marae tēnei

He wāhi pōwhiri – pōwhiri

Ko tōku marae tēnei

He wāhi whaikōrero – whaikōrero

He wāhi waiata

He wāhi hongī

He wāhi manaaki

He wāhi tākaro hoki

Ko tōku marae tēnei.

[Repeat verse]

He wāhi tākaro hoki

Ko tōku marae tēnei.

Tūturu whakawhiti whakamaua kia tina

Hui e Taiki e.

Ko Tōku Marae Tēnei (translates as *This is my marae*)

Words by Manu Te Awa

Tune by George Upu

One, Two, Three, Four

This is my ***marae*** (*home*)

It is a place of welcome

This is my marae

It is a place of ***whaikorero*** (*formal speech making*)

A place for singing

A place where we ***hongi*** (*traditional greeting custom*)

A place of hospitality

A place to play

This is my marae.

A place to play

This is my marae.

Let us uphold the message in this song.

In unison as one.

Sheet A

I haere a Tūrongo ki te rohe o Takitimu.

Ka moe a Tūrongo i a Mahinaarangi.

Nō te waka o Tainui a Tūrongo.

Nō te waka o Takitimu a Mahinaarangi.

Ka puta mai ko Raukawa.

Sheet E

Raukawa was born.

Tūrongo went to the tribal area of Takitimu.

Mahinaarangi was from the Takitimu canoe.

Tūrongo married Mahinaarangi.

Tūrongo was from the Tainui canoe.

- Aunty Peti** Pō mārie tamariki mā. E moe.
Good night, children. Go to sleep.
- Tamariki** Āe. Pō mārie, Whaea.
Yes. Good night, Aunty.
- Anaru** Haami, kei te pēwhea tō kura?
Haami, how is your school?
- Haami** Kei te pai.
It is okay.
- Anaru** I kī mai a Waka he whaiāipo tāu. Kei te tika tēnā?
Waka told me you have a girlfriend. Is that right?
- Haami** Kāo. He rūkahu noa iho!
Kāhore ahau i mōhio nō Ngāti Raukawa hoki tātou?
No. That's all lies!
I didn't know we were from Ngāti Raukawa as well?
- Anaru** Kei te tika. E mōhio ana hoki koe ngā kōrero mō Raukawa?
That's right. Do you know the story of how Ngāti Raukawa got their name?
- Haami** Kāore.
No.
- Anaru** Whakarongo mai ...
Listen ...

Anaru

Tērā tētehi tupuna, ko Tūrongo tōna ingoa, nō te waka o Tainui. Ka rongo a Tūrongo mō te ātaahua o tētehi wahine o te waka o Takitimu. Ko Mahinaarangi tōna ingoa. I haere a Tūrongo ki te rohe o Takitimu. Ka hanga whare tērā iwi. Ka āwhina a Tūrongo i a rātou.

Ka kitea a Tūrongo e Mahinaarangi, Auē, kua ngaua a Mahinaarangi e te aroha!

Ka whai ia i a Tūrongo i te pō. Ka ninihi atu ia ki a Tūrongo, “E te tau pūmau, ...”

Ka rongo atu a Tūrongo i te kakara o Mahinaarangi. Ao ake, nā taua kakara ka mōhio a Tūrongo ko wai te whaiāipō. Ka kī atu, “Ā, ko koe tērā i te pō.”

Ka moe a Tūrongo i a Māhinaarangi. Ka puta mai ko Raukawa. Nā te kakara tōna ingoa a Raukawa. He maha ngā mokopuna. Arā, te iwi o Ngāti Raukawa.

There was once a great chief called Tūrongo from the Tainui district. Tūrongo heard of a beautiful woman from the Takitimu district called Mahinaarangi. Tūrongo travelled to her home and helped her family build a meeting-house. Mahinaarangi soon fell in love with Tūrongo and one dark night she whispered in his ear.

“You are my love.”

Tūrongo discovered it was Mahinaarangi who had whispered to him by the perfume she was wearing. That same perfume, derived from the kawakawa plant, was abundant when their first child was born. And so Tūrongo and Mahinaarangi’s son was given the name Raukawa. And from Raukawa the famous Ngāti Raukawa tribe was born.

Anaru

I rongo koe ki āku kōrero?

Did you hear what I said?

Haami

Āe.

Yes.

Pāpā

Kia ora tātou. E aku pakeke, ka hoki atu mātou ki Papaioea. Haere mai koutou katoa ki Papaioea. Arā tō koutou kāinga. He taumaha taku ngākau. E hoa Anaru, mauria mai tō tīma pā whutupōro. Haramai Kīngi. Haramai Māia. Ko koe hei kāpene mō taku tīma!

Greetings, everyone. Uncles, aunts, Dad, Mum, it's time to head back home to Papaioea. Come all of you to Papaioea there's a home for you. My heart is sad (to be leaving you all).

Anaru, bring your touch team. You come (too), Kīngi. Māia, you can be captain of my team.

Haami, Waka, Nui,
and **Mama** join **Pāpā**

Ehara i te mea
Nō i nāiane i te aroha
Nō ngā tūpuna
I tuku iho, i tuku iho

Love is not a thing
From today only
It comes from our ancestors
Handed down, handed down

Koro Manu

Tēnā tātou e te whānau. E tama, e Te Māriu, hoki atu ki tō koutou kāinga. Hoki atu ki Papaioea. Hoki atu ki Rangitāne. Kua rongu atu au e ora ana aku mokopuna me taku tamāhine. Nō reira e tama, Māriu, haere i runga i te tūmanako, te whakapono me te aroha. E aku mokopuna, Nui, koutou ko Haami, ko Waka hoki, kaua e wareware, Ko Whitireia te maunga.

Ko Raukawakawa te moana.

Ko Tainui te waka.

Ko Ngāti Toa te iwi.

Nō reira, tēnā koutou, tēnā koutou, tēnā tātou katoa.

Greetings one and all. Son, Mariu, return home to Papaioea. Return to Rangitāne. I can feel my grandchildren and my daughter are in good health. So son, Mariu, return with our blessings of hope, faith and love. My grandsons, Nui, Haami and you too Waka, don't forget,

Whitireia is the mountain.

Raukawakawa is the sea.

Tainui is the canoe.

Ngāti Toa are the people.

Greetings, greetings, greetings to us all.