

# AOTEAROA NEW ZEALAND: MĀORI & OBJECTS



Photo: *Kōauau*, Māori flute,  
made by Alistair Fraser.

## PART ONE OBJECTS

Objects and *taonga*  
from Aotearoa New  
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Suggested lesson  
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## A NOTE ON THIS CATALOGUE AND *TAONGA MĀORI*

Most of the 18 objects you will encounter in this catalogue are *taonga Māori* (Māori treasures and/or possessions). According to *tikanga Māori* (Māori customs, values, practices) and tradition, the first *taonga* that you make is given away to someone. The collection of *taonga* presented here follows these *tikanga*. They have been made, found, collected, handled or otherwise acquired from and in Aotearoa New Zealand for this collection. The user is asked to handle the *taonga* with care and respect.

## GLOSSARY

*Whakapapa* refers to area of origin, the source, the genealogy of the object, from whence the object and material(s) came; *whānau of taonga (pūoro)* refers to the families of objects or instruments associated with a particular *atua* (god); *uncrafted taonga pūoro* refers to instruments that have not been fashioned with tools, but are in their natural state; *history* refers to traditional and/or contemporary uses of the object; *guidelines* offers a short introduction to give the reader an idea about the use of the object; *Te Reo Māori* is the name of the Māori language.

# PART ONE: OBJECTS

This chapter introduces 18 objects from Aotearoa New Zealand through photographs and descriptions of each object. The chapter functions as a catalogue of objects to accompany the physical collection of objects when used as teaching material in Danish schools. The objects will become a part of a new UNESCO collection at Moesgaard Museum and will be ready for schools to loan in the beginning of 2019.



## PŪREREHUA

*Taonga pūoro – traditional musical instrument of the New Zealand Māori.*

### *Whakapapa*

This New Zealand Māori instrument is made from native New Zealand kauri wood and natural beeswax string. It is made by Jo'el Komene (Ngā Puhi, Tapuika) and Christina Engkebølle at Jo'el's *wānanga* (workshop) called 'Rōreka – Jo'el Komene' in Tauranga, a harbour city in the Bay of Plenty region of the North Island of Aotearoa New Zealand.

### *Whānau of taonga pūoro*

The *pūrerehua* belongs to the group of wind instruments in *taonga pūoro*. They are healers and traditionally used as such. The *kaitiaki* (guardian) of the *pūrerehua* is *Tawhirimatea*, god of the winds.

### *History*

*Pūrerehua* were traditionally made from *pounamu* (New Zealand greenstone), whalebone, and different wood species. Traditional uses of the *pūrerehua* were manifold. It was used as a tool of communication inside and outside the earthly realm: it is said that the spirit of the person playing the *pūrerehua* travels up the cord when played and takes the dreams, thoughts and feelings of the player to the listeners and beyond this world. The *pūrerehua*'s vibrating sound also helped draw the insects and lizards' attention in order for the person to attack them.

### *Guidelines*

The instrument is held in one hand by the end of the string and swung in circular motion, usually above the head, to make the piece spin. When spinning, the *pūrerehua* makes a deep buzzing sound, like that of a flying moth.



# KŌAUU NO. 1

*Taonga pūoro – traditional musical instrument of the New Zealand Māori.*



## *Whakapapa*

This is a type of Māori flutes made from a native New Zealand wood called *mataī*. It has an insert made from a *pāua* shell in the middle *wenewene* (finger hole). This particular *kōauau* is made by Alistair Fraser, a leading practitioner, researcher and maker of *taonga pūoro*, the musical instruments of the New Zealand Māori.

## *Whānau of taonga pūoro*

The *kaitiaki* (guardian) of the *kōauau* is *Tāne*, god of the forests, who provides the wood to construct the instrument, and *Hine Raukatauri*, goddess of flute music.

## *History*

The *kōauau* were traditionally made from kelp, animal or human bones, and from stones like pounamu (New Zealand greenstone). Traditionally uses were manifold: *kōauau* was played to welcome people into life;

usher people's spirits out; heal broken bones; help memorise knowledge. According to legend fairies were the experts at playing the *kōauau*, as the sound travels far but the player could not be seen.

## *Guidelines*

The *wenewene* (finger holes) are measured from the maker's knuckles on his index before holes are drilled, so that each individual instrument is suited to the maker's body. The *kōauau* is a cross-blown flute, which means that the player holds the instrument at an angle to the lips when played. The three *wenewene* are covered with the fingers and then the player set his lips and tongue for the lowest whistle he can make. The player blows a strong note by using his breath. As one begins to learn how to play the *kōauau*, this should be practiced as the first thing.



## KŌAUAU NO. 2

*Taonga pūoro – traditional musical instrument of the New Zealand Māori.*

### *Whakapapa*

This Māori flute is made from bamboo gathered by Jo'el Komene (Ngā Puhī, Tapuika). The *wenewene* (finger holes) are measured after the maker's joints on his or her index finger. This *kōauau* is made by Christina Engkebølle at Jo'el Komene's *wānanga* (workshop) called 'Rōreka – Jo'el Komene' in Tauranga, a harbour city in the Bay of Plenty region of the North Island of Aotearoa New Zealand.

### *Whānau of taonga pūoro*

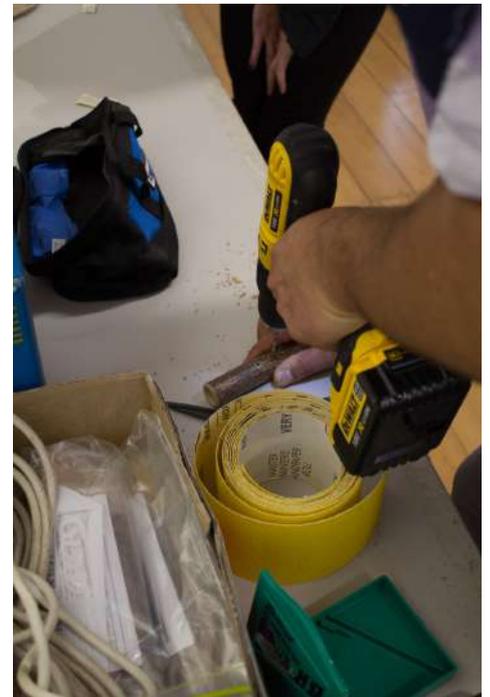
The *kaitiaki* (guardian) of the *kōauau* is *Tāne*, god of the forests, who provides the wood to construct the instrument, and *Hine Raukatauri*, goddess of flute music.

### *History*

The *kōauau* were traditionally made from kelp, animal or human bones, and from stones like pounamu (New Zealand greenstone). Traditionally uses were manifold: *kōauau* was played to welcome people into life; usher people's spirits out; heal broken bones; help memorise knowledge. According to legend fairies were the experts at playing the *kōauau*, as the sound travels far but the player could not be seen.

### *Guidelines*

The *wenewene* (finger holes) are measured from the maker's knuckles on his index before holes are drilled, so that each individual instrument is suited to the maker's body. The *kōauau* is a cross-blown flute, which means that the player holds the instrument at an angle to the lips when played. The three *wenewene* are covered with the fingers and then the player set his lips and tongue for the lowest whistle he can make. The player blows a strong note by using his breath. As one begins to learn how to play the *kōauau*, this should be practiced as the first thing.





## KAIKARORO NO. 1

*Uncrafted taonga pūoro – traditional musical instrument of the New Zealand Māori.*

### *Whānau of taonga pūoro*

Shell instruments are used to play traditional music of the New Zealand Māori. They are all natural and there has been nothing done to the shells to make them sound or look different than how they were created by nature. The *kaikaroro* is a descendent of *Tangaroa*, god of the sea, and *Hinemoana*, goddess of the sea.

### *Whakapapa*

This *kaikaroro* was found and collected by Christina Engkebølle at a beach in Mount Maunganui in Tauranga on the east coast of the Bay of Plenty region of the North Island, Aotearoa New Zealand.

### *Guidelines*

The opening end of the shell is placed at a certain angle at the lips of the player and cross-blown.





## KAIKARORO NO. 2

*Uncrafted taonga pūoro – traditional musical instrument of the New Zealand Māori.*

### *Whānau of taonga pūoro*

Shell instruments are used to play traditional music of the New Zealand Māori. They are all natural and there has been nothing done to the shells to make them sound or look different than how they were created by nature. The *kaikaroro* is a descendent of *Tangaroa*, god of the sea, and *Hinemoana*, goddess of the sea.

### *Whakapapa*

This particular *kaikaroro* is collected by Jo'el Komene (Ngā Puhī, Tapuika) from the beach at Mount Maunganui in Tauranga on the east coast of the Bay of Plenty region of the North Island, Aotearoa New Zealand, and given to Christina Engkebølle at his *wānanga* (workshop) held in Tauranga on the east coast of the Bay of Plenty region of the North Island, Aotearoa New Zealand.

### *Guidelines*

The opening end of the shell is placed at a certain angle at the lips of the player and cross-blown.



## POI

*Taonga – Māori treasure and/or possession. Also referred to as a rhythmic instrument and taonga pūoro (traditional musical instrument of the New Zealand Māori) when focusing on the beat when performing with poi.*

### *Whakapapa*

These particular *poi* are made from the modern materials foam, plastic, and yarn in the traditional Māori colours of red, white, and black. The *poi* tell the stories of their people when they use them. It is a ball of knowledge. These *poi* are made by local Māori woman in Whakarewarewa The Living Māori Village ([www.whakarewarewa.com](http://www.whakarewarewa.com)), in Rotorua, which is located the region Bay of Plenty on the East coast of the North Island, Aotearoa New Zealand.

### *Whānau of taonga pūoro*

*Poi* is known as the heartbeat of *Papatūānuku* (Mother Earth, the land) and the nation. *Poi* belong to the family of *Papatūānuku*.

### *History*

Today *poi* are often used in Māori cultural *poi* performance. Traditionally, *poi* were made from *harakeke* (flax) and *raupō* (bulrush) leaves but since the material wears quickly with frequent use, modern materials are preferred today when making *poi* performance equipment.

### *Guidelines*

The performer holds a *poi* in each hand and swing them in circles against the lower arm in a variety of rhythmical patterns. The performance often consists of singing and dancing as well.

# TOKI

*Taonga – Māori treasure  
and/or possession.*



## *Whakapapa*

This *toki* (adze) is made from *pounamu* (New Zealand greenstone). It is represented in the form of a pendant. It comes from Māori-owned, family-run business called 'Māori Arts Gallery' ([www.maoriartsgallery.com](http://www.maoriartsgallery.com)) in Wellington on the south-western tip of the North Island of Aotearoa New Zealand.

## *History*

*Toki* are made in various sizes. They were traditionally used as a tool for the tribes' welfare and survival. The blade was either lashed to a wooden handle or held in the hand and used for example for cutting down trees and carving *waka* (canoes). Chiefs carried the *toki* to symbolize their authority. According to some Māori, it represents determination, hard work, and focus, and provides strength, honour, control, and the power to achieve. This is because of the *mana* (prestige) of the carver, which was often transmitted once the *toki* blade was no longer in use. Today the *toki* is also worn around the neck as an adornment.

# SHELL NO. 1

*Taonga – Māori treasure and/or possession.*

## *Whakapapa*

This Polynesian shell has been decorated with modern New Zealand Māori patterns. The distinctive patterns of a fern leaf have been drawn onto the surface of the shell. To protect the artwork the artist has chosen to varnish the shell, which gives the shell a shiny and even surface. Design and artwork by New Zealand Māori artist Lester Ransfield from the Taranaki region in the west of the North Island, Aotearoa New Zealand. Gifted for this collection.





## SHELL NO. 2

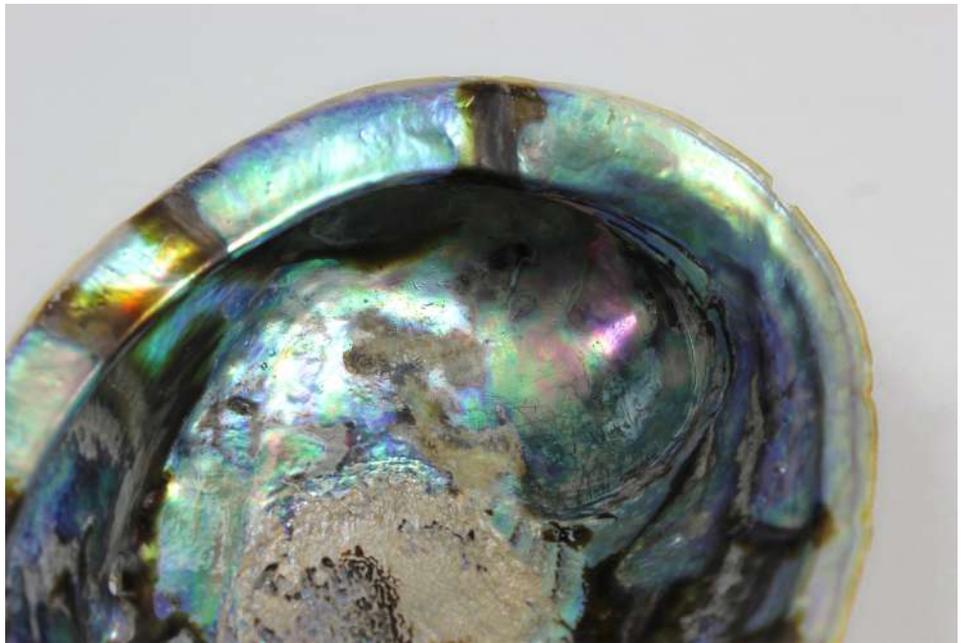
*Taonga – Māori treasure and/or possession.*

### *Whakapapa*

This Polynesian shell has been decorated with modern New Zealand Māori patterns. The symbols found in this shell's patterns also resemble those of the fern. The curved pattern is like that of a new unfurling silver fern, the so-called *koru* symbol, which symbolises growth, new life, and rebirth. Before there was a written language for Māori, symbols were used in art to tell stories of *whakapapa* (genealogy, lineage), myths of creation, tales of the water, and spirituality. Design and artwork by New Zealand Māori artist Lester Ransfield from the Taranaki region in the west of the North Island, Aotearoa New Zealand. Gifted for this collection. Lester Ransfield's signature on the inside of the shell.

# PĀUA NO. 1

*Taonga – Māori treasure  
and/or possession.*



## *Whakapapa*

This is an unpolished *pāua* shell with marine growth and lime on the outside. It is found and collected on the shore of the North Island of Aotearoa New Zealand.

## *Whānau of taonga*

The *pāua* is a descendent of *Tangaroa*, god of the sea, and *Hinemoana*, goddess of the sea.

## *History*

The *pāua* is a roughly oval shaped shell with a row of holes used for breathing and reproduction. It is usually between 10-14cm long. There are three native species of *pāua* from Aotearoa New Zealand. *Pāua* are found in shallow waters on the rocky coastline. The shells cling to rocks, on the underside of reef shelves, and in crevices. They feed on seaweed, which gives the *pāua* shell its colours. *Pāua* has been used for decorating and making jewellery for centuries. New Zealand Māori have used *pāua* for personal adornment and as ornamental inlay eyes for the carvings such as the *pou* (pillar) on the top of the *marae* (meeting houses). The thick lip of the shell was used to make *pā kahawai*, a fishing lure.



## PĀUA NO. 2

*Taonga – Māori treasure  
and/or possession.*



### *Whakapapa*

This *pāua* shell has been polished by humans and varnished. The layers of thick marine growth have been removed revealing petroleum looking patterns in several opalescent blue and green nuances on the outside as well as the inside. This *pāua* is found and collected in Chatham Islands located about 800 km east of the South Island, Aotearoa New Zealand.

### *Whānau of taonga*

The *pāua* is a descendent of *Tangaroa*, god of the sea, and *Hinemoana*, goddess of the sea.

### *History*

The *pāua* is a roughly oval shaped shell with a row of holes used for breathing and reproduction. It is usually between 10-14cm long. There are three native species of *pāua* from Aotearoa New Zealand. *Pāua* are found in shallow waters on the rocky coastline. The shells cling to rocks, on the underside of reef shelves, and in crevices. They feed on seaweed, which gives the *pāua* shell its colours. *Pāua* has been used for decorating and making jewellery for centuries. New Zealand Māori have used *pāua* for personal adornment and as ornamental inlay eyes for the carvings such as the *pou* (pillar) on the top of the *marae* (meeting houses). The thick lip of the shell was used to make *pā kahawai*, a fishing lure.



## MANU TUKUTUKU

*Taonga – Māori treasure and/or possession.*

### *Whakapapa*

Māori kite: '*manu*' meaning kite or bird, and '*tukutuku*' meaning to pay out the cord. Also referred to as *Manu Tarataki* meaning triangular kite. This kite is made from bamboo, conventional string and papers from old magazines. It is made by Christina Engkebølle at a *wānanga* (workshop) on *Manu Tukutuku* at Waikato Museum in *Kirikiroa* Hamilton in the Waikato region of the North Island, Aotearoa New Zealand.

### *History*

Traditionally the frame is made from *toetoe*, which are very light reeds, covered with leaves of the *raupō* (bulrush) and tied together with strips of flax. They were often decorated with the leaves of *toetoe*, dog hair or feathers. Used for recreational purposes. Children often flew small, simply constructed kites whereas adults made larger, more elaborate versions. They come in several different designs. The body of the kite symbolises the male human body. The top part of the kite is the head, the two outer sticks the legs, and the middle stick is the penis. Arms are sometimes symbolised through an additional stick horizontally crossing the three other sticks. It is always a male figure that is portrait. Women are respected for their ability to create life, like *Papatūānuku*, the creator of all life. The female belongs to the *tapu* (sacred) sphere and therefore you cannot walk under a female as you do with a *manu tukutuku* flying above you.

## FLAX BROOCHES



*Adornment or decoration for celebrations.*

### *Whakapapa*

These brooches are made from New Zealand *harakeke* (flax) and covered with golden glitter. They were used as decorations and to wear as brooches for a birthday celebration in October 2017 in *Tūrangawaewae Marae*, the headquarters for *Te Kīngitanga*, the New Zealand Māori King Movement, founded in 1858 with the aim of uniting the Māori under a single sovereign. The brooches are made by members of Tainui *iwi* (tribe) in Ngaruawahia, a town in the Waikato region in the North Island, Aotearoa New Zealand.

### *History*

Flower arrangements are often made from flax. Flax is an important plant and resource to the New Zealand Māori and to some it is a symbol for family bonds and human relationships.



## HANDBAG

*Bag with shoulder strap decorated with bird feathers.*

### *History*

Bird feathers from native birds such as the *kiwi* and *pūkeko* and the now extinct *huia* bird were often used by New Zealand Māori weavers for decorating cloaks and headwear. The *mana* (prestige) of the cloaks covered with feathers derives from the Māori belief that birds are children of *Tāne*, god of forests, and function as messenger between the spiritual and physical realms. The feathers used for a particular cloak acquires the qualities of the particular bird. For example, the *kiwi* is nocturnal and elusive.

Note: Cloaks are very prestigious and their *mana* (prestige) has been respected and not included in this collection. This bag with the bird feathers was a gift from a Dutch expat in *Kirikiroa* Hamilton, given to the collection to represent the feathers' roles in the New Zealand Māori *raranga* (weaving) tradition.



## TI RĀKAU

*Māori stick game and CD with music.*

### *Whakapapa*

The game *ti rākau* (*rākau* meaning sticks in *Te Reo Māori*) consists of four sticks for two persons to play. *Ti rākau* is one of many Māori stick games. *Ti rākau* is often part of Māori performing groups' series like *poi* performance and is also played in schools. This game is bought in the Museum of New Zealand 'Te Papa Tongarewa', the national museum of Aotearoa New Zealand in Wellington ([www.tepapa.govt.nz](http://www.tepapa.govt.nz)).

### *History*

The game was played by warriors, which helped them practice hand-eye coordination at speed. Today both men and women play *ti rākau*. Players often form two rows facing each other, then throw and catch the sticks in time to a chant or song. When a person drops a stick that person is out. The game can also be played seated or by kneeling on the floor facing each other. For more than two players, the group form a circle a little distance apart from each other.

# PAPAKI HANGARAU MATIKIKO GAME



*Papaki is a simple pattern recognition game where players aim to match an image shown on two cards.*

## *Whakapapa*

*Papaki Hangarau Matihiko* is a card game developed by Core Education Tātai Aho Rau, an organisation that develops effective products and services that stimulate and enable modern learning. The game includes an instruction card as seen on the photograph above. The theme of this game is digital technology. Since *Te Reo Māori* originally was a spoken language many words have not developed alongside the expansion of technology and the digital world. This game is developed to introduce the newly established Māori concepts of the technological and digital world. This game invites the students to learn and practice their *Te Reo Māori* through memorising and connecting images with foreign words.

## *History*

The Māori language, *Te Reo Māori*, is like knowledge perceived as *taonga*, a treasured possession, by the New Zealand Māori.

## *Guidelines*

The game can be used in the classroom for students to practice their vocabulary in both English and *Te Reo Māori* with a special focus on digital technology. The game is suitable for 2-6 players. It can take up to 15 minutes per game.



# PAPAKI KIWITANGA GAME

**HOW TO PLAY**

Deal the full deck of 55 cards between all players.

Player cards are always kept 'PAPAKI' side up.

The first player begins the game by flipping a card into the middle. Once the card is played, all players can now look at their top card to find a match.

The first player to match a symbol by saying the Māori kupu (word) on their card and the table card, can 'PAPAKI' their matching card on top.

Play then continues on the top table card and is open for all players to match and 'PAPAKI' on, and so on.

The aim of the game is to get in with your 'PAPAKI' and kupu the fastest!

The first player to finish their hand wins!

Kia kaha, **PAPAKI MAIIII!**

**PAPAKI**

is a simple pattern recognition game where players aim to match an image shown on two cards.

Each card features eight different symbols, where the symbols vary in size from one card to the next. Any two cards have at least one symbol in common.

Use the kupu (word) cards included to learn the Māori names for each symbol.

15 minutes  
2-6 players  
4+ years

*Papaki is a simple pattern recognition game where players aim to match an image shown on two cards.*

**Whakapapa**

*Papaki Kiwitanga* is a card game developed by Core Education Tātai Aho Rau. The game includes an instruction card as seen on the photograph above. The theme of this game is *Kiwitanga*, or what it means to be 'Kiwi', a person of Aotearoa New Zealand origin. The game has, like the *Papaki Hangarau Matihiko* game above, cards with images that have to be matched with *Te Reo Māori* concepts of *Kiwitanga*. The students are invited to practice the *Te Reo Māori* concepts and learn about the culture of Aotearoa New Zealand.

**History**

The Māori language, *Te Reo Māori*, is like knowledge perceived as *taonga*, a treasured possession, by the New Zealand Māori.

**Guidelines**

The game can be used in the classroom for students to practice their vocabulary in both English and *Te Reo Māori* with particular focus on learning about the cultural aspects of being 'Kiwi', or New Zealander. The game is suitable for 2-6 players. It can take up to 15 minutes per game.



## TE AO MĀORI GAME

*Card game consisting of four modules.*

### *History*

The Māori language, *Te Reo Māori*, is like knowledge perceived as *taonga*, a treasured possession, by the New Zealand Māori.

### *Guidelines*

The game is a memory game combined with questions. Each card contains a question within the category. A person reads the question out loud and the other person answers. The cards game can be used as a way to check for the outcome of a lesson about different aspects of the Aotearoa New Zealand Māori. Depending on the desired outcome of the game, two persons or the whole classroom can participate in the card game.



## REFERENCES

Fieldwork notes and other material collected by Christina Engkebølle in Aotearoa New Zealand, September 2017 – February 2018.

## FURTHER READINGS AND MATERIAL

Lowe, Sebastian J. 2018. *Talking Taonga Pūoro 2015*,  
<https://vimeo.com/277571638>.

"Poi: The Heartbeat of a Nation", [www.poi360.nz](http://poi360.nz). <http://poi360.nz/#!/poi-the-heartbeat-of-a-nation>.

"The Encyclopedia of New Zealand", [www.teara.govt.nz](http://www.teara.govt.nz).  
<https://teara.govt.nz/en>.

"Al Fraser: Performer, Composer, Researcher", [www.alfraser.net](http://www.alfraser.net).  
<https://alfraser.net/>.

## **PART TWO: LESSON PLAN**

This chapter is a suggested lesson plan to accompany the objects from Aotearoa New Zealand when used as teaching material. The lesson plan is primarily directed at teachers as inspiration to do a course on 'Aotearoa New Zealand: Māori and Objects', or to adopt in the classroom as it is presented here.

# LESSON PLAN

**WORKSHOP ON AOTEAROA NEW  
ZEALAND: MĀORI & OBJECTS**  
WITH CHRISTINA ENGKEBØLLE

14 SEPTEMBER 2018  
8.15 – 13.25  
SAMSØGADES SKOLE, AARHUS  
7<sup>TH</sup> GRADE

<b>OVERALL AIM</b>	<ol style="list-style-type: none"><li>1. Learn about Aotearoa New Zealand.</li><li>2. Learn about objects.</li></ol>
<b>LEARNING OUTCOME</b>	<p>The expectation for the workshop is for the students to be able to do the following:</p> <ol style="list-style-type: none"><li>1. Locate New Zealand on a world map.</li><li>2. Remember at least one object that they have been presented with.</li><li>3. Practice their observational skills.</li><li>4. Practice their descriptive vocabulary.</li><li>5. Relate and reflect about the objects in relation to their own lives.</li><li>6. Learn about the UNESCO Collections.</li></ol>
<b>SUBJECTS</b>	<ol style="list-style-type: none"><li>1. History</li><li>2. Geography</li><li>3. Danish</li><li>4. Nature and technology</li><li>5. Religion</li><li>6. Craft and Design</li></ol>
<b>TEACHER'S ROLE</b>	<p>Facilitate a learning environment and act as a moderator for the students to learn about Aotearoa New Zealand, Māori and objects. The students will teach each other more than the teacher teaches the students. From this, the students are engaging with the material.</p>
<b>TOPICS</b>	<ol style="list-style-type: none"><li>1. Material culture</li><li>2. Objects</li><li>3. Aotearoa New Zealand</li><li>4. Relations</li><li>5. Culture and Nature</li><li>6. Myths</li></ol>
<b>MATERIALS</b>	<ul style="list-style-type: none"><li>• Paper</li><li>• Pencils</li><li>• Wooden sticks (bamboo or the like, four pieces per student).</li><li>• Natural string (to tie the frame of the kite together).</li><li>• Old magazines (one per two-three students).</li><li>• Clear tape</li></ul>

TIME	GUIDE & ACTIVITIES	PURPOSE
8.15 – 9.15	<p data-bbox="405 389 1059 421"><b>FIRST LESSON: EXPLORING OBJECTS</b></p> <p data-bbox="405 443 703 474"><b>A. INTRODUCTION</b></p> <ul data-bbox="405 497 1225 685" style="list-style-type: none"> <li>• Master’s thesis project in Aotearoa New Zealand about Māori material culture and objects’ meaning and value for Māori.</li> <li>• Collaboration with Moesgaard Museum and UNESCO Collections.</li> </ul> <p data-bbox="405 730 746 761">Context for the workshop:</p> <ul data-bbox="405 784 1225 972" style="list-style-type: none"> <li>• Help Christina create and test activities for the UNESCO Collection on Aotearoa New Zealand, Māori &amp; Objects.</li> <li>• Please ask questions as we go during the day. At the end of the day there will be time for questions and comments as well.</li> </ul> <p data-bbox="405 1016 1166 1048"><b>B. ACTIVITY 1: HONGI. THE MĀORI GREETING</b></p> <p data-bbox="405 1070 1225 1137">Christina explains about hongi and asks the students to do it with her.</p> <p data-bbox="405 1182 568 1214">Instructions:</p> <ul data-bbox="405 1236 1225 1662" style="list-style-type: none"> <li>• First: Find a partner who is the same height as you. Face your partner, and hold hands as if you were giving a handshake. Then, slowly lean towards each other, until your noses and foreheads touch. Press your noses together and move apart.</li> <li>• Second: Repeat the above-mentioned exercise but this time breathe in air through your nose, as you press your nose to your partner’s nose.</li> <li>• Third: Repeat the above-mentioned exercise but this time close your eyes as you lean towards your partner. Press noses twice. Be careful not to go too fast when leaning in.</li> </ul> <p data-bbox="405 1706 1225 1774">After the exercise we talk about the students’ experiences and thoughts about the hongi greeting.</p> <p data-bbox="405 1818 1114 1886"><b>C. ACTIVITY 2: EXPLORE AN OBJECT FROM AOTEAROA NEW ZEALAND</b></p>	<p data-bbox="1241 434 1544 743">A short presentation of Christina Engkebølle and the research project is held to begin with for the students to become familiar with the purpose and context for the workshop.</p> <p data-bbox="1241 1021 1544 1447">The aim of this exercise is for the students to get familiar with a basic practice in everyday Aotearoa New Zealand. Here they are presented to the greeting hongi and are invited to reflect upon the first meeting between Māori in Aotearoa New Zealand.</p> <p data-bbox="1241 1818 1544 1921">The aim of this exercise is for the students to practice their approach</p>

- The students are divided into seven groups. Christina has prepared seven packages with objects from Aotearoa New Zealand. Each package contains one or two different objects. Each group gets a package, and an envelope that belongs to the objects. The envelope contains a card with the assignment instructions (appendix A).
- One member of each group is invited to choose a package for the group. The group then opens the package, and follows the instructions on the card:
  - Use your senses to describe the object: feel, touch, smell etc.
  - What materials is the object made of?
  - What is the object used for?
- After working with these questions, each group writes a short story about their object, inspired by the discussion of the questions on the instruction card.
- Each group prepares a short 3-5 min. presentation of their object, which is to be presented to the rest of the groups.
- Everybody meets in the classroom – presentations from each group (25 min.). If time is short, we will have a general discussion on class instead.

to and handling of objects, and familiarize themselves with the foreign objects and to present their findings to each other.

## **9.20 – 10.15 SECOND LESSON: AOTEAROA NEW ZEALAND**

### **A. POWERPOINT PRESENTATION**

- PowerPoint presentation on Aotearoa New Zealand, presented by Christina (Approx 35 min.). The presentation includes:
  - 10 slides with images and notes for the presentation.
  - Questions from Christina during the presentation to summarize the points and include the students.
  - Video clips and photo material.

The aim of this lesson is to learn about Aotearoa New Zealand and to be familiarised with the history, geography, Māori of Aotearoa New Zealand, language, culture etc.

### **B. ACTIVITY 3: PŪKANA GAME**

Instructions:

- Step 1: Make a circle.
- Step 2: Pick a leader.
- Step 3: Leader starts beat by tapping hands on thighs.
- Step 4: Leader says: “Ata whi mai aku ringa”.
- Step 5: Everyone says: “Hi, hi, hi, ha”.
- Step 6: Leader says: “Pūkana hi, pūkana ha, pūkana,

The Pūkana game activates the students and teaches them about coordination, collaboration, Māori language and practices.

pūkana, pūkana, pūkana, pūkana”.

- Step 7: The leader points to the person to the left or right and pull a pūkana, while saying “pūkana”.
- Step 8: Keep going until someone gets out.
  - To get out you either go out of beat or simply do not do it properly.
- Step 9: Once someone gets out you restart the game.

## **10.45 – 11.45 THIRD LESSON: THE VALUE AND MEANING OF OBJECTS**

### **A. DISCUSSION ABOUT FAMILIAR OBJECTS**

General discussion on objects typically found in the students' own homes in Denmark (Approx. 10 min.). We focus on discussing the topics 'materiality', 'meaning' and 'value'.

Questions for the discussion:

- What objects/things do you have at home?
  - E.g. tablet, TV, phone?
- What is your most cherished possession? Why? Which meaning does it have to you?
- Which objects are more valuable to you than others? Why and how?
- Many of the New Zealand objects were from the nature or somehow connected to nature. Do you have any objects related to nature at home? What kinds of objects? What are they used for?
  - E.g. stone, shell, wood, other materials?

The aim of this discussion is to invite the students to reflect upon their own approach to materiality and material objects, and question which role objects play in their lives.

### **B. ACTIVITY 4: DANISH OBJECTS AND RELATIONS (25 MIN.)**

- The students divide into their groups. Each group gets a bag with three objects that can be found in the house, a card with the assignment instructions, and a card with questions and a card with a number.
- The groups work with the objects and the questions, until additional information is given to each group about one of the three objects. An example: a cup. The cup belonged to Christina's great grandmother, who got it as a gift from a royal person. She only used it for green tea.
  - Does this change their perception of the object? Does the cup have more value with the story than

The aim of this activity is to challenge the students' ideas of objects and materiality, and to examine how familiar objects can tell us stories.

before knowing the story? Why/why not?

- Cards with stories about one of the objects is then handed out to each group (see appendix A):
  1. Cup: Belonged to Christina's great grandmother, who was gifted the cup from a royal person, and has only used it for green tea.
  2. Keychain: Christina's friend got the keychain from her brother-in-law when she got her first key to her house.
  3. Key: The key fits a secret door, which might not even exist anymore.
  4. Candlelight: At Christina's parents' place candles are always lit on the first day of autumn.
  5. Milk jug: Christina bought the milk jug at a flea market and it turned out to be more than a hundred years old.
  6. Seashell: The shell has been found on a beach in Denmark by the family summerhouse.
  7. Onion: Onions are the most important ingredient in Christina's kitchen.
- Everybody meets in the classroom: general discussion, presentation of findings, and summing up.

## **12.25 – 13.25 FORTH LESSON: BUILD YOUR OWN KITE**

### **A. ACTIVITY 5: MANU TUKUTUKU**

The room is rearranged: tables and chairs are put aside in order to create an open space. The students work seated on the floor, where Christina instructs and explains the steps of kite building (instructions in appendix B).

- Students are given a frame each for their kites.
- Christina explains the steps as we go.
- Questions about the kites that are discussed during the workshop:
  - What are the kites used for?
  - What materials are they traditionally made of in New Zealand?
  - What do the kites symbolise? Different shapes?

After finishing the kites we spend the rest of this lesson talking about potential unanswered questions, sum up and evaluate the learning outcome of the workshop (10 min.).

The aim of this lesson is to work creatively with objects and materials. The students will build their own Māori kite (Manu Tukutuku), which they can take home and care for after the workshop.

## FURTHER READINGS

Anderson, Atholl, Judith Binney & Aroha Harris. 2014. *Tangata Whenua: An Illustrated History*. Bridget Williams Books.

Flintoff, Brian. 2008. *Taonga Pūoro: The Musical Instruments of the Māori*. Nelson, New Zealand: Craig Potton Publishing.

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Moko Mead, Hirini. 2006. *Tikanga Māori: Living by Māori Values*. New Zealand: Huia Publications.

“Poi: The Heartbeat of a Nation”, [www.poi360.nz](http://poi360.nz), <http://poi360.nz/#!/poi-the-heartbeat-of-a-nation>.

”Te Ara – The Encyclopedia of New Zealand”, [www.teara.govt.nz](http://www.teara.govt.nz), <https://teara.govt.nz/en>.

## APPENDIX A

### ACTIVITY 2: EXPLORE AN OBJECT FROM AOTEAROA NEW ZEALAND.



## Vejledning - opgaver

1. Svar på spørgsmålene og noter stikord på et papir.
2. Digt en fortælling/historie ud fra jeres svar og stikord om genstanden og skriv den ned.
3. Forbered en 2-3 minutters præsentation om genstanden.

1. Beskriv genstanden ved at bruge dine sanser: følelse, lugt, røre osv.
2. Hvilke materialer er genstanden lavet af?
3. Hvad kan genstanden bruges til?

#### ACTIVITY 4: DANISH OBJECTS AND RELATIONS.

1. Hvad er det, og hvor hører genstandene til?  
f.eks. rum, sted, område.
2. Har nogen af jer brugt eller set en eller flere af genstandene før?
3. Hvilken af de 3 genstande har størst værdi? Hvorfor?

3

Christina har fundet denne mere end 100 år gamle mælkekande, på et loppemarked.

3

## APPENDIX B

### ACTIVITY 5: BUILD YOUR OWN MANU TUKUTUKU.



#### INSTRUCTIONS:

- A.** Materials: papers from magazines, scissor, clear tape, string, four sticks of the same length (e.g. bamboo). Suggested length is 25-30 cm.
- B.** Lay two sticks into a V-shape, and a third in the middle of the two. Place a fourth stick across the bottom of the other three sticks to form a triangle. The ends are then knotted together with string.
- C.** Cut out papers from magazines. Depending on the size of the frame, you might need 10-20 papers. Roll each paper from one corner to the opposite, forming long thin rolls of paper.

- D.** Place the rolled-up papers on the front of the frame one by one, starting from the bottom and move upward. Attach the rolls to the frame with one long string about twice the size of an arm-length. Start by tying the string to the frame from the back so that you are left with two strings on the front; one on each side of the stick onto which you tie the paper roll. Cross the string on top of the roll and bring it back around the stick, and then back again to the front. Repeat this until the frame is fully covered by paper rolls and tie a knot to secure that the paper rolls stay in place.
- E.** Attach the paper rolls to the middle stick of the frame with a new piece of string following the same procedure. Repeat this on the last stick.
- F.** At last, cut off the edges of the papers by following the triangular shape of the frame. Your *Manu Tukutuku* Māori kite is done.

## **PART THREE: WORKSHOP**

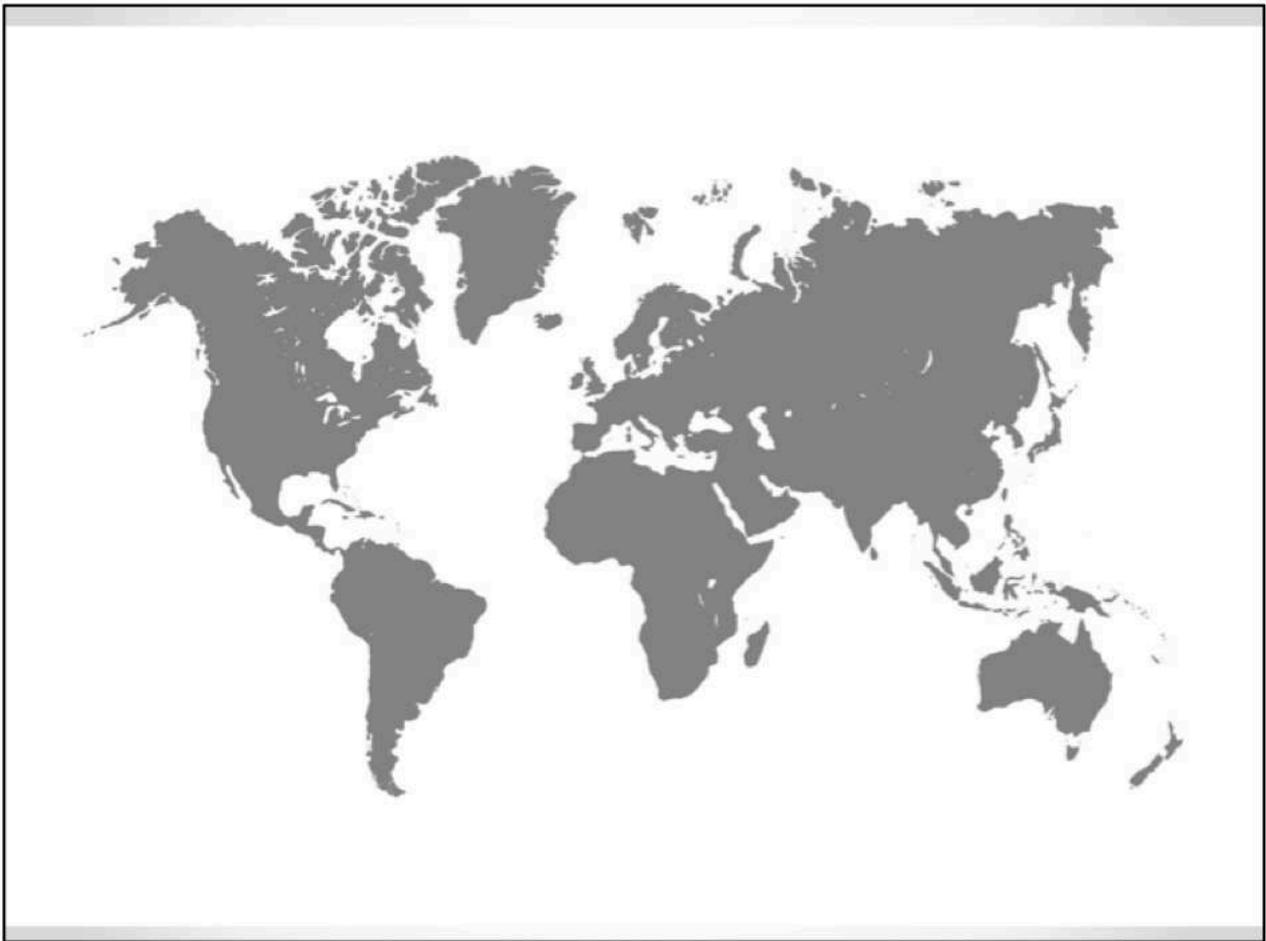
This chapter consists of material for the workshop: a PowerPoint presentation with notes in Danish to use in the classroom, photos, and hyperlinks to video clips that can be accessed online, which are all part of the workshop held at Samsøgades Skole in Aarhus on 14 September 2018.

**POWERPOINT PRESENTATION ON  
AOTEAROA NEW ZEALAND**

# Aotearoa New Zealand

**Spørgsmål:**

- Hvad tænker I når jeg siger Aotearoa New Zealand?
  - Begreber skrives evt. på tavlen til senere brug/opsummering til sidst.



Lokalisér NZ på verdenskortet.

Spørgsmål:

- Hvor er New Zealand på verdenskortet?
- Hvorfor hedder landet New Zealand?
  - Opkaldt efter Hollandsk provins Zeeland.
  - Opdagelsesrejsende Abel Tasman kom sejlene dertil i 1642 og var eftersigende den første Europæer der opdage landet.
  - Landet kom til at hedde Nova Zeelandia, som betyder Ny Zeeland.

Billedet er fra freepik.com



## Brug NZ Kort

### Demografi:

- Landet er ca. 6 x DK i størrelse.
- To stor øer, Nordøen (Te-Ika-a-Māui) og Sydøen (Te Waipounamu) (Stewart Island – tredje lille ø).
- Population: Ca. 4,9 millioner mennesker (74 % Europæere, 15 % Māori) og omkring 27 millioner får.
- Menneskerne kaldes Kiwier efter den New Zealandske fugl, Kiwifuglen.
- Kiwifuglen: National symbol som repræsenterer New Zealand og NZ's befolkning. Bliver brugt i logoer og firmanavne.
- Hovedstad: Wellington, 412,000 (Sydøen).
- Største by: Auckland 1,5 millioner (Nordøen).
- Sydlige halvkugle.
- Fire årstider, omvendt af DK.
- Sommer kan blive ligesom den varme sommer vi har haft i DK i år, vinter er meget mildere på Nordøen men kan være hård på Sydøen fordi den ligger tættere på Sydpolen.
- Mange vulkaner og jordskælv i New Zealand.

Spørgsmål: Hvorfor tror I der er mange bjerge? Vis på kort.

- Stillehavspladen støder imod den Australiske plade og skubber sig ind under og former over mange millioner af år bjerge. Landet midt ude i det store Stillehav.

Billeder er fra thespinningloft.com (får), mtbskoudsalg.com (kiwi), privat foto (Mt Eden, Auckland), privat optagelse/video (Roy's Peak, Wanaka).

# Oceanien



Spørgsmål:

- Hvad forestiller billederne? Noget anderledes?
  - Kort venstre: Oceanien
  - Kort højre: NZ i centrum

Oceanien:

- Oceanien består af Australien, New Zealand, Ny Guinea og Stillehavsøerne (Polynesien, Melanesien, Mikronesien).
- Stillehavet er verdens største hav og dækker 1/3 af hele jordens overflade. Omkring 25.000 øer.
- De østlige øer i Stillehavet kaldes Polynesien og er dem der er markeret med grønt på kortet til venstre.

Hawaiki:

- Fra et sted i Polynesien kaldet Hawaiki kom de første mennesker til New Zealand omkring år 800 efter Kristus. Polynesiske mytologi.
- Hawaiki betyder 'det fjerntliggende hjem'.
- Hawaiki har mange forskellige navne men kaldes Hawaiki blandt de mennesker der kom til New Zealand og bosatte sig der.

Inden vi går videre til Māorierne:

Spørgsmål:

- Men hvordan kom Māorierne til New Zealand når det ligger midt ude i havet?

Billeder fra [en.wikipedia.org](http://en.wikipedia.org) (venstre), [nouashark.com](http://nouashark.com) (højre).

# Waka - kano



## **Waka – kano**

- Māori kom til New Zealand i store kano-lignende både som på billedet.
- Stjerne som navigation. Sådan fandt de vej.
- Syv kanoer kom til New Zealand i løbet af nogle hundrede år og bosatte sig forskellige steder.
- Fiskere og jægere.
  
- "Moana" Disney reference: Moana sejler på sådan en waka da hun drager ud for at finde Maui, halvguden, der har stjålet Te Fitis hjerte.

Billedet er fra [teara.govt.nz](http://teara.govt.nz). Billedtekst: "Thousands of years ago, the ancestors of Māori journeyed out of South-East Asia and into the Pacific. They sailed in waka (canoes), and were some of the world's greatest canoe builders, navigators and mariners".

# Māori

- Hvad betyder det?

1. Pākehā

2. Tangata Whenua

3. Atua

5. Whakapapa

4. Aotearoa

6. Kia Ora

7. Hawaiki

8. Te Reo Māori

9. Waka

10. Ranginui

11. Papatūānuku

De mennesker der kom til New Zealand hedder Māori.

- Hvad tror I Māori betyder?
  - Betyder almindelig eller normal.
  - Modsætning til Pākehā - betyder fremmede eller udlænding – New Zealænder af Europæisk afstamning.

Sprog

- Ligesom på dansk har vi ÆØÅ så har Māori streg over a – macron – gør a længere så man udtaler det Maaori med en lang a vokal. R udtales lige R på spansk, rullende. Hvis man ikke kan sige det siger man det bare som på dansk.
- Māori har deres eget sprog – hvad tror I det er for et ord på tavlen?
  - Te Reo Māori (Māori sprog), som i rigtig mange år kun var et talt sprog men ikke skriftligt.
- I New Zealand har de altså to sprog, engelsk og te reo.
- New Zealand har derfor også to anderkendte navne nemlig New Zealand og ??? Find på tavlen.
  - Aotearoa.

Aotearoa

- Aotearoa betyder 'Den lange hvide skys land' grundet den sky de første Māorier så i horisonten da de kom sejlene i deres waka og så landet for allerførste gang for omkring 1000 år siden.
- Disse mennesker udgjorde de første Māori stammer i New Zealand. Der findes i dag mange forskellige Māori familier og rigtig mange kan spore deres slægt helt tilbage til de første Māorier. De kender deres slægtskabshistorie fordi det var og stadig er vigtigt at vide hvem man er og det gjorde de ved at holde styr på stammerne og familierne.
- Tegn på tavlen – stamtræ.
  - Slægtskab – hvilket ord på tavlen?
  - Familie = Navne
  - Stamme = Kanoer
- Spørgsmål: Hvordan ved I hvem I er og hvem jeres familie er?
  - Bor sammen? Efternavn?

Forbindelse til naturen

- Maorierne definerer sig selv gennem stammer og familier men også ud fra naturen og tro.

# Myter



## Skabelseshistorien

- Papa (moder jord) og Rangi (himmelens fader) lå omslynget hinanden så intet kunne komme igennem dem. Imellem dem levede deres børn som alle var eller blev til guder en dag. De var guder af forskellige ting så som skovene og havet. Da der intet lys var kunne børnene ingenting se så en dag besluttede de sig for at forsøge at skille Papa og Rangi fra hinanden, hvilket lykkedes for Tane Mahuta, gud af skovene og alle levende væsner. Sådan starter skabelseshistorien og således gik det til at papa, jorden, og Rangi, himmelen blev skilt ad og er som de er i dag.
- Mennesker blev skabt senere af moder jord, Papa, som indeholdt det menneskelige frø og hendes sønner der formede kroppen fra jorden af papa som blev fyldt med muskler, fedt, væske og blod. Det første menneske blev skabt og det var en kvinde.

## Natur og myter

- Særlig forbindelse til jorden, bjerge og floder.
- Hver stamme har et tilhørsforhold til et nærliggende bjerg og flod som ses på lige fod med slægtningen. De er en del af familien.

## Spørgsmål:

- Kender I til nogle myter?

## Næste emne: Hāngi

- Noget der ikke er en myte er derimod et faktum – fakta – noget vi ved med sikkerhed, som det nu skal handle om...
- En af de ting der også er meget forbundet med jorden og naturen er madlavning.
- Skift slide.

Billedet er fra [teara.govt.nz](http://teara.govt.nz)

# Hāngī



## Spørgsmål:

- Hvad betyder hāngī?
  - Hāngī betyder 'jordovn'.
- Traditionelt var dette måden hvorpå mad blev tilberedt – i jorden. Man gør det stadig i dag og det smager fantastisk!
- Hāngī fremgangsmåde:
  - Grav et hul som er rammen for ovnen (A).
  - Saml brænde, grene, og læg det over hullet (A).
  - Find sten der kan tåle meget høj varme (vulkansten) og placer dem ovenpå (B).
  - Avispapir lægges under og mellem brændet og bålet tændes (B).
  - Vulkanstenene gøres brandvarme på denne måde og klar til at bruges som hāngī (jordovn) (B).
  - Når brændet er brændt ud skulle stenene gerne være nærmest hvide af den ekstreme varme temperatur de har opnået (op til 1000 grader) (B).
  - Nu er det tid til at hāngī skal "ligges", som man siger. Stenene fordeles ud over hele hullet med skovle (B).
  - Maden, der skal tilberedes, ligges i kurve lavet af jern så de ikke brænder. Kød ligges nederst, da det derved er tættest på de varme sten. Grøntsager og fyld lægges ovenpå eller i siderne, alt afhængig af hullets størrelse og form og mængden af mad (C)
  - Hullet med maden tildækkes med våde klæder, så som lagner og sække og jord skovles derefter ovenpå klæderne for at holde på varmen (D).
  - Der ligger det så i ca. 3-4 timer – slow cooking (D).
  - Jorden skrubes af og lagner og sække tages væk. Nu er maden klar til at blive fordelt og nydt. Velbekomme (D og E).

Billederne er fra eventive.uk.com (A), stuff.co.nz (B), paleaconcept.com (C), theculturetrip.com (D), Christina's feltarbejde, privat (E).

# Kolonisering

- Hvad betyder kolonisering?
- Hvad er New Zealand er opkaldt efter?



## Spørgsmål:

- Hvad betyder kolonisering?
  - Et land erobrer et område eller andet land uden for sit eget land.
  - Magt over landet, bestemmelse over landet.
  - Formål: ofte økonomiske eller politiske fordele.

## Kolonisering af New Zealand:

- Selvom det var en hollænder der først opdagede New Zealand gik han aldrig i land da han forsøgte at kommunikere med Māori på land. Dette gik ikke så han måtte sejle igen uden at have sat fod på land.

## Til gengæld satte Kaptain James Cook fod på land:

### Kaptain James Cook:

- Første Europæer til at få kontakt til det indfødte folk.
- Britte på opdagelsesrejse.
- Cooks besætning på skibet opdagede i 1769 New Zealand.
- Kortlagde landet.
- Cook var på to yderligere ekspeditioner i New Zealand før han blev dræbt i Hawaii i 1779.
- Mange steder i New Zealand har i dag både Māori navne og engelske navne, hvor mange er opkaldt efter Cook og hans opdagelser tilbage i 1769 og på de to andre ture, fx Mount Cook.

Billedet er fra [teara.govt.nz](http://teara.govt.nz). Billedetekst: "Some 230 years after James Cook reached New Zealand in the Endeavour, a replica of the ship voyaged around New Zealand. Here it emerges from thick fog during its arrival in Dunedin on 2000".



## Kapa Haka

Link: <https://www.youtube.com/watch?v=PptTeyYShdw&t=15s>

Videoklippet afspilles.

Spørgsmål:

- Er der nogen der kan fortælle hvad der foregår i klippet?

Fortæl om Kapa Haka og Rugby.

→ Pūkana aktivitet. Skift slide når legen er forklaret.

# Pūkana



Pūkana leg i Fairfield Intermediate School i Hamilton, Aotearoa New Zealand.

- Videoklip afspilles.

# Pūkana



Pūkana leg i Fairfield Intermediate School i Hamilton, Aotearoa New Zealand –  
fortsat.

- Tjek tid!
- Videoklip afspilles.
- 10 min. til at lege legen.

# **VISUAL MATERIAL FROM WORKSHOP**



## ACTIVITY 1

Student answers the questions for the first activity. This group explored the two *pāua* shells from Aotearoa New Zealand.

## ACTIVITY 4

Christina explains the activity before the students divide into their groups.



## ACTIVITY 5

The students build *Manu Tukutuku*, Māori kites, on the floor of the classroom. Christina explains the different steps.

## HYPERLINKS FOR VIDEO CLIPS

### ***Pūkana***

(<https://vimeo.com/user90722493/review/299197127/1b03d091f8>)

Password: pukana

### ***Manu Tukutuku***

(<https://vimeo.com/user90722493/review/299195902/f27ef84ade>)

Password: manu

Kapa Haka: ***Latest All Blacks Haka intimidates the French***

(<https://www.youtube.com/watch?v=PptTeyYShdw&t=15s>)

Design and photographs of objects by Christina Engkebølle.

Photographs and *Manu Tukutuku* video from workshop by Marie Elisabeth Larsson, Stephanie Louisa Lay Steenberg and Christina Engkebølle.

*Pūkana* video by Lorraine Semple and Christina Engkebølle.

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