



a traditional legend retold for tamariki/mokopuna,

Retold By **Bubba Thompson and Paulette Tamati Elliffe**
Illustrations by Remy, designs by Ariki Creative

“TUNAROA”

TEACHER SUPPORT MATERIAL

People, Places and Events

– Aotearoa NZ Histories
Cultural history

These ideas to engage with the story and associated kaupapa links not only with Social Studies, but links well with Science, Technology, Maths, ICT, Literacy, Te Reo Maori and Arts curricula



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TUNAROA

This 28-page resource has prompts and provocations, teaching and learning ideas, and links to 44 other helpful resources

*The legend retold for tamariki/mokopuna by Bubba Thompson..
with edits and translations by Paulette Tamati-Elliffe*



This book tells one of the stories depicted in the whakairo/carvings found in the wharekai at Te Rau Aroha marae in Bluff. The whānau at Awarua share these to help keep these stories alive.



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TEACHING/LEARNING ACTIVITIES & IDEAS

Each title below links to takes you to the page you need

An activity to remember the story	Q&A about story	Using cultural contexts	advice to get started
Compare the legend from different sources		Some tips for analysing texts	
Compose a song	kīwaha	Sign language	Critical skills development
Mahinga kai is the 9th tall tree		Terminology for catching tuna, pronunciation tips	
Māui stories from other places	School readers	Social Inquiry model	
Ngāi Tahu strategy documents		Tuna biology	
Mahinga kai – the 9th tall tree, videos, inquiry		Declining tuna populations need our help	
Mahinga kai videos & inquiry sheets		Tuna catching equipment	
Tuna migration – a literacy activity		Create quizzizz, kahoots, reinforcement activities	
YouTube videos		Helpful website links	



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Te Rūnanga o Ngāi Tahu

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)
- 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 of the Ngāi Tahu takiwā, you will see and hear this dialect particularly used for **place names**, (e.g: Waitaki, Rakiura), 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”).
- In this resource the dialect is used inter-changeably with the most significant marker being the “ng” changed to “k”. There are other **unique Kāi Tahu kupu** used from time to time within the resource.

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TUNAROA

The images link you to **six** sources of information about the legend of Tunaroa.

There are some similarities and some different points of view expressed through these accounts.

Chart the commonalities and differences.

Consider why the way this legend is told in this children's reader differs from others.

Keep in mind that different perspectives don't make one account or another incorrect, they are a similar creation story told in another way.

LEGENDS OF THE MAORI
THE ORIGIN OF THE EEL FAMILY



Legends of Maui, A Demi-God of Polynesia, by W. D. Westervelt, [1910], at sacred-texts.com

TE TAUMUTU RŪNANGA
FACT OF THE DAY
16TH APRIL 2020
THE CREATION OF TUNA

(pages 11-12 of above resource)



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TUNAROA

A TRADITIONAL LEGEND RETOLD FOR TAMARIKI – ENGLISH VERSION
(TE REO MĀORI VERSION ON THE FOLLOWING SLIDE)



Tunaroa lived in the sky near Ranginui, in a very hot place called Te Rā. It was so hot that all the water dried up. When Tunaroa looked down upon the earth he could see lots of water, cool, wet and refreshing and there he made his home.

Nearby lived Māui and his beautiful wife, Hine-a-te-repo. One day, as Hine was getting water from the river, Tunaroa caught sight of her. Enchanted by her beauty he planned to catch her and make her his wife. He slithered up beside her and wrapped his slimy tail around her. She screamed as she struggled to break free. Covered in slimy gloop she slipped out from his tight grasp and ran home to her husband. Māui was so furious he set out to kill Tuna. The next day Hine-a-te-repo went down to the banks of the river and called out to Tuna. As soon as he appeared Māui leapt out from behind Hine and threw his spear. But it bounced off and Tuna escaped.

Māui did not give up! He dug a big, long trench from the river and at the end of it he dug a deep hole. He chanted a karakia to bring down heavy rain to flood the river and sweep Tunaroa down through the trench, to trap him the deep hole. The rain stopped and Tunaroa rushed back to the safety of the river, swimming up the trench where Māui was waiting.

As Tunaroa glided past, Māui raised his tōki. Chop! Off came his head. Māui swung again. Chop! Off came his tail! Tunaroa was now cut into three parts. Māui threw Tunaroa's head into the sea where it became Ngoiro the conger eel, the parent of all sea eels. Māui threw Tunaroa's body into the forest, where it wrapped itself around a tree and became kareao, the supple jack, the parent of all vines. The blood that gushed from Tunaroa's puku, fell on many of the trees, toatoa, rimu, mataī, tōtara and towai, staining their timber red. Drops of Tunaroa's blood splattered onto birds like Kākāriki, colouring some of their feathers bright red. Māui finally chopped Tunaroa's tail into many pieces and threw them back into the river where they became the river eels we know today.

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Maori text on next
page

This picture storybook is written in English and Te Reo Maori.
Contact **Awarua Marae** to purchase your own copy,
Email: office@awaruarunaka.iwi.nz.

TUNAROA

TĒTAHI PAKIWAITARA I TE REO MĀORI
(ENGLISH VERSION ON PREVIOUS SLIDE)

Te tuhika i te reo tauiwi
i te whāraki i mua



I ngā wā o mua ko te kāinga o Tunaroa he wāhi wera rawa atu i ngā rangi. Ko te ingoa o tāua wāhi ko Te Rā. Nā te kaha o te wera i maroke ai ngā wai katoa. Nā ka huri te aro o Tunaroa ki a Papatūānuku, ka kite atu ia i ōna wai makūkū, i ōna wai mātaotao, hei kāinga hōu mōna.

I aua whenua ko Māui me tana wāhine ātaahua rirerire, ko Hine-a-te-repo. Tērā tētahi rā i te tiki wai a Hine i te awa, ā, ka kitea e Tunaroa. Ka mate kanehe atu a Tunaroa ki a Hine, ko whakaaro ake a Tunaroa māna tērā wāhine. He haere kūmanu atu a Tunaroa ki te wāhine rā, ā, ka mauheretia ki tōna hiku kāwareware. Ka ūmere a Hine i tōna tūmeke, i tōna matakū. I te nui o te hāwareware, ka puta a Hine ka tika atu ia ki te kāinga, ki tana tāne. I tū rawa ngā pihi o Māui i tana rongohanga atu, nā ka whakatau ia kia patua a Tunaroa, kia mate.

Ao ake te rā ka heke a Hine-a-te-repo ki te taha awa, ā, i karanga atu ia ki a Tuna. Ka patua a Tunaroa i te awa ka puta hoki a Māui i tōna wāhi huna. Ka whiua e Māui tana tao hei wero i a Tunaroa. Engari kāore i ū, ka maka noa iho te tao ki rahaki, ka rere atu a Tunaroa.

I upoko pakaru a Māui! Mai i te awa i kereia e ia tētahi awaawa roa, ā, i te pito rawa he rua tino hōhonu. Ka takina tana karakia, kia heke mai te ua, ā, ka waipuketia te awa. I te kaha o ngā au o te awa i haria atu a Tunaroa, ā, ka mau ia i te rua hōhonu rā. Ka mao te ua, ka ngaware te kaha o te wai, ka puta a Tunaroa i te rua. Ka kaukau atu ia mā te awaawa roa kia hoki atu ki ngā wai o te awa, engari i reira e tatari ana a Māui.

Ka ngana a Tunaroa te kaukau atu engari ko te toki a Māui ki tōna ringaringa. Topia! Ka motu te pane o Tunaroa. Ka motu hoki te hiku. Kua toru ngā wāhanga tīnana o Tunaroa. Ka whiua e Māui te upoko o Tunaroa ki tai, ā, ka whakawhitia ki a Ngoiro, te matua o ngā tuna moana katoa. Ko te tīnana o Tunaroa ka whiua ki te ngahere, ka pōkai tērā I tētahi rākau ka whakawhitia ki a Kareao, te matua o ngā aka rākau katoa. I rere te toto mai i te puku o Tunaroa, ka paratī ki runga i ngā rākau, te toatoa, te rimu, te mataī, te tōtara, nā reira ka whero te iho o ngā rākau rā.

I whekuwheku hoki te toto ki runga i ētahi o ngā manu pērā i te kākāriki, kātahi ka whero ētahi o ngā huruhuru manu rā. Ka mutu ka topitopia e Māui te hiku o Tunaroa. Ko ngā wāhanga nei ka whiua ki ngā awa. Koia nei ngā tuna wai Māori katoa.

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Ko te pakiwaitara nei i kā reo e rua. He hiahia ōhoku ki te hokohoko, ī-mera atu ki te rūnaka ki Te Rau Aroha marae, pēnei: office@awaruarunaka.iwi.nz.

READ, SKETCH, RETELL, DISPLAY, VIEW

Kaiako instructions to ākongā

- I am going to read the story. “Tunaroa”.
- I am going to read it in four “beats”. Four separate parts.
- You have four pieces of paper, one piece for each beat of the story.
- You have to quickly sketch something that will remind you what you hear so that you can retell the story later. You can’t use letters, numbers or words.
- I will read each beat of the story two times. You might want to listen the first time, and then draw, or you might want to start drawing immediately.
- When I have finished reading it the second time, I will give you two minutes to finish your sketch.
- It doesn’t have to be a saleable work of art; it is just a sketch that will remind you of the story so you can retell it when asked.
- He pātai? Any questions?
- Let’s start now.

READ AND SKETCH

- Read each beat through slowly and clearly, two times. Then leave two minutes for ākongā to finish up their sketches, before moving onto the next beat.

RETELL

- Moving around the room ask students to retell one fact from Beat 1, to the best of their recollection, using their sketch to help. Ask a second student to add to what has been told. When all details have been recalled, proceed to the following beats 2, 3 and 4.

DISPLAY

- Display the beats on the floor
- Give everyone an opportunity to view each other’s work.
- Let students decide which one (or more) from each beat to display on the walls

Q&A

- Ask questions about the story: Kaiako to have prepared some questions to elicit information – have your answers alongside the questions for you.

(prepared questions for this story are on the following slide)

QUESTIONS TO GAUGE UNDERSTANDING AND RECALL OF “TUNAROA”

Questions

1. Who are the main characters of the story?
2. Where did Tunaroa live?
3. In this story, who was Māui's wife?
4. What did Tunaroa do to try and capture Hine as his wife?
5. Māui attempted to kill Tunaroa. What did he do first?
6. What did Māui do next to try and capture Tunaroa?
7. Māui eventually caught Tunaroa. What did he do next?
8. The head in the sea became what?
9. What did the body in the forest become, and where did the blood go?
10. And the tail chopped into many pieces became what?

Answers

1. Tunaroa, Māui, Hine-a-te-repo.
2. In the sky near Ranginui in a very hot place called Te Rā.
3. Hine-a-te-repo
4. He slithered up beside her, wrapped his slimy tail around her.
5. Māui threw his spear at Tunaroa but it bounced off and Tuna escaped.
6. He dug a long trench with a deep hole at the end, chanted a karakia to bring down rain to flood the river so Tuna would be swept through the trench and become trapped in the deep hole.
7. He chopped off his head and tail with his toki, threw the head into the sea, the body into the forest and the tail into the river in many pieces.
8. The Ngoiro, the conger eel, the parent of all sea eels.
9. The body became kareao, supple jack, the parent of all vines, and the blood fell on many trees, staining their timber red (toatoa, rimu, mataī, towai mentioned) and splattered on birds (kākāriki mentioned).
10. The river eels we know today.

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Take a moment to reflect on the outcomes, praising the group effort to recall the story

TE RAUTAKI PAKIREHUA PĀPORI – A SOCIAL INQUIRY MODEL

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?

Acknowledgement to the **Waitaha Wai** ECAN resource, which is the basis for this inquiry model

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 “Tunaroa” context is Ngāi Tahu created, re-tells a legend as retold in the whakairo in the wharekai at Te Rau Aroha marae, is told by Ngāi Tahu whānau who work for their iwi, and can therefore be considered authentic and reliable. Note that this is not always the case.

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 the source was recorded, and by whom?)
- Who’s perspective is given? Who’s is missing?
- Are the sources reliable? How do you know that?
- Is the information unbiased and does it portray a balanced view?

MĀUI STORIES FROM THE PACIFIC

The story of Maui and the eel is one that can be **heard across the Pacific from Hawai'i to New Zealand..** Below are accounts from Hawaii, Samoa and Aotearoa



Compare and Contrast versions



What other Māui stories can you find to compare versions?

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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 those of Ngāi Tahu? Check it out.

SOME TERMINOLOGY FOR CATCHING TUNA

[Hīnaki](#)

[Pā tuna](#)

[Patu tuna](#)

[Toi](#)

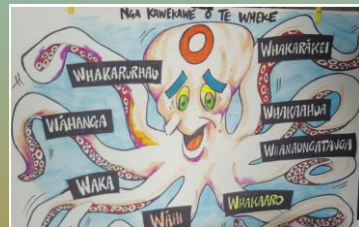
[Kōumu](#)

[Kōrapa](#)

[Matarau](#)



Search the kupu: Hear the kupu: This site allows you to search the kupu (word), and by pressing the speaker icon, you can hear the word spoken. Keep pressing the speaker and repeating the correct pronunciation until you have it!
(link in each kupu)



"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." *(link to article in the image)*

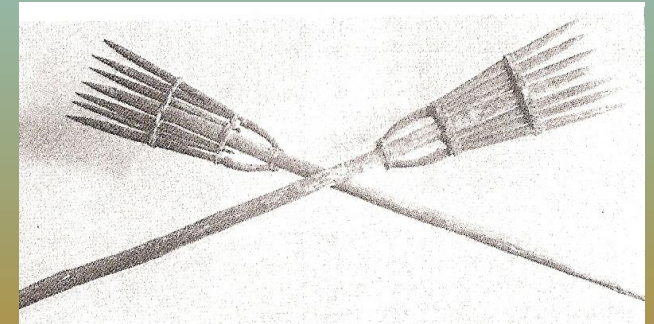
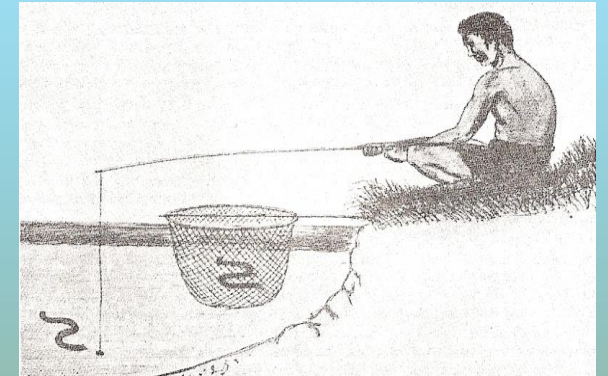


Te reo Māori pronunciation guide: Learn to pronounce Māori words correctly to become more confident using them. Access the guide from Victoria University *in the image*

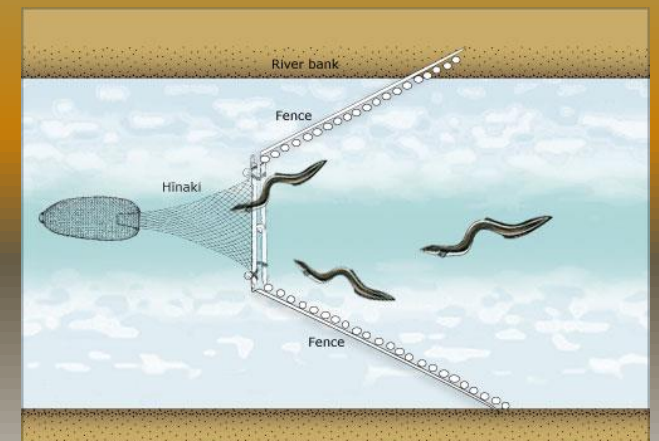
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TUNA CATCHING

([Video linked in the title](#))



What other names can you find for tuna catching methods?
Check out [this video](#) (and others you may find) on the eel trap. You could test it out in your local stream. Don't forget to measure and take photos before releasing.



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Declining Tuna Populations Need Our Help

“Eel populations are now declining, and they are considered an ‘At Risk’ species. The main cause of the decline has been human activity: pollution, deforestation, hunting, dams and culverts are all threats. The longfin eel sure does have a lot to deal with these days. These resources will help you understand more about these special creatures, their lives, threats and what we can do to help them. Dive right in and enjoy!”



**Conservation
Volunteers
New Zealand**

The resource “Tamariki for Tuna” gave ideas on how you can help tuna. What will you be able to take on as a task for your class or kura? Don’t forget to record your actions with before and after photos. Create a presentation to inform other classes, whānau and your community about your efforts.

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TUNA BIOLOGY: WHAT DOES SCIENCE TELL US ABOUT TUNA?

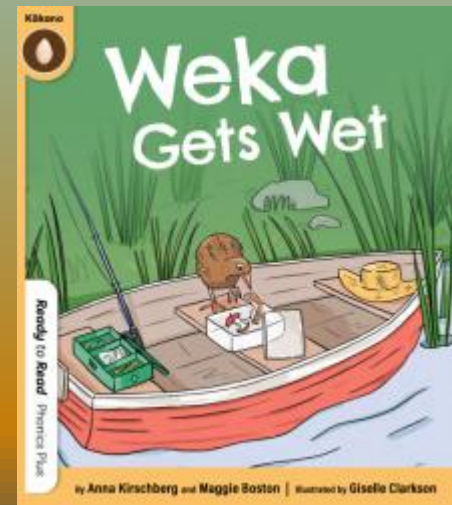
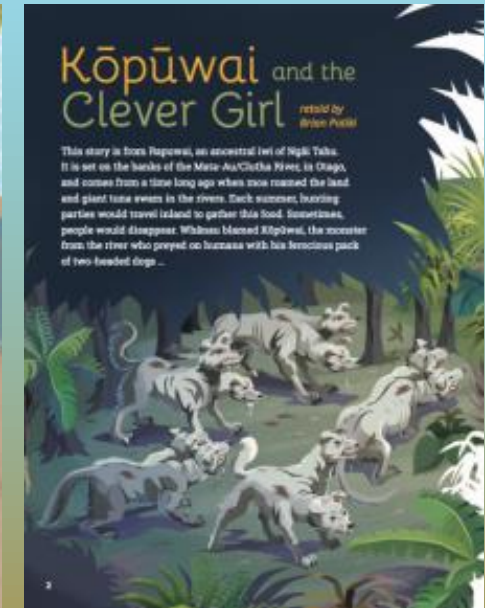
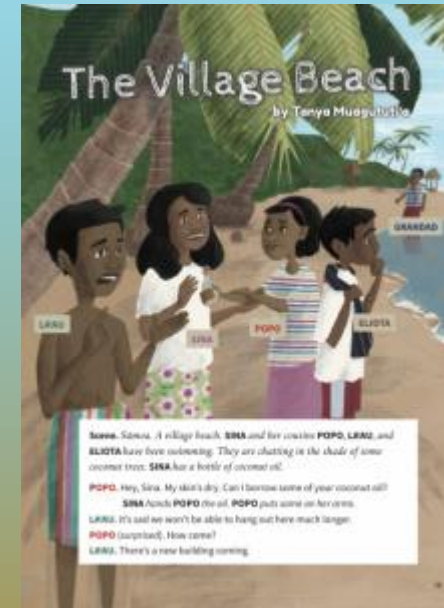
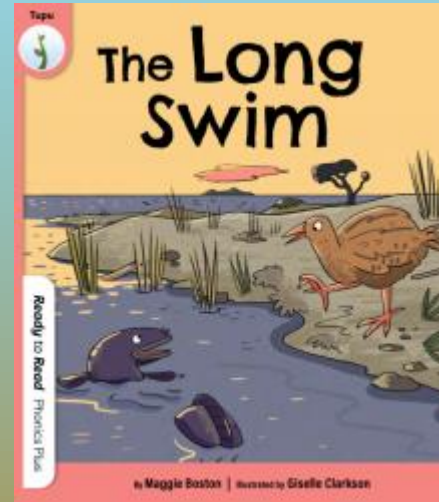
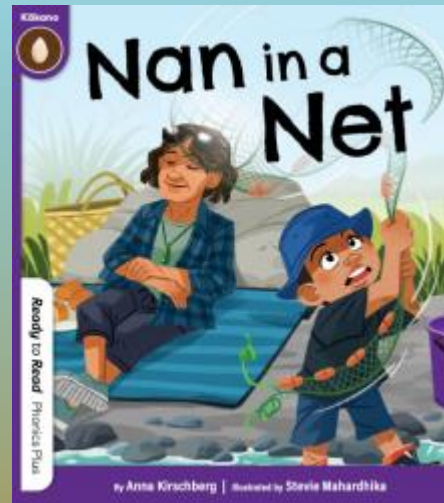
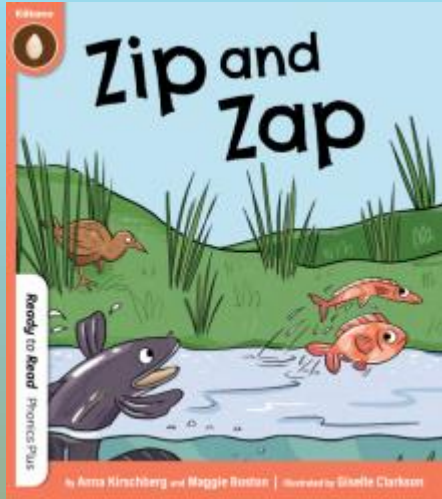
NIWA – Taihoro Nukurangi (the National Institute of Water and Atmospheric Research) has extensive and comprehensive information about tuna – ecology and biology, so check their website through the link in the image below.

Think of ways your class can improve the habitat in the waterways near to your school to increase the numbers of eels, and put your plan into **action**.



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SCHOOL READERS



All of these texts are available through the tki.org.nz site. Some include the teacher support material and downloadable audio in addition to the text. All have a tuna connection in some way.


What other “tuna” resources can you find?

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TE REO ROTAROTA

NZ and Māori sign language for
tuna, kupenga, hī ika, awa and moana

New Zealand Sign Language *dictionary*



↓


eel

tuna



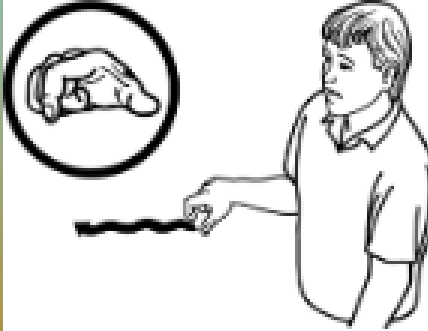
net (fishing)

kupenga



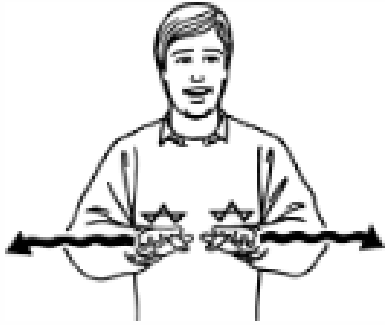
fishing

hī ika, mātira



river

awa



sea

moana

Each pic links to a short video showing you how to sign those kupu

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VIDEOS, WAIATA, ROTAROTA ABOUT TUNA

Here are a sample of videos available on YouTube:

By assigning videos to groups of ākonga and asking them to report back on the contents is a proven method to engage students in viewing with purpose. You may wish to define some prompts in advance to concentrate on your focus topic.



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TE HEKENGA TUNA THE SEASONAL MIGRATION OF TUNA



Literacy:

Become an AQUAMAN to accompany tuna in a lake or river in Aotearoa, preparing for the “hekenga tuna” – seasonal migration. You can breathe underwater and can accompany the tuna. Write about what you reasonably assume or believe you would have seen, heard, done or said, and encountered along the way. What changes do eels make on their journey?

Be prepared to create this story for a younger class to have in their Big Book corner to learn about eel migration. You may want to illustrate it yourself, or work with an artistic buddy to produce your pakiwaitara – your story. Give it an interesting title, that makes us want to read it.

“MAHINGA KAI” IS THE 9TH TALL TREE

“What does that even mean?”



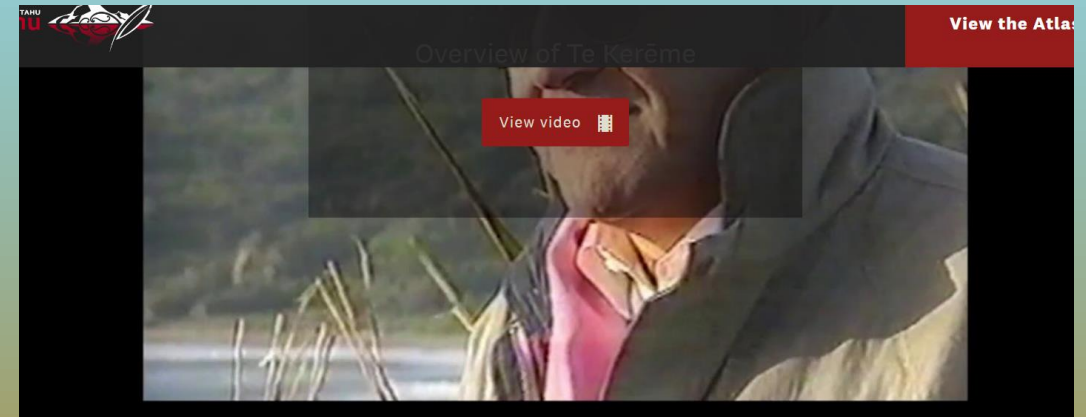
Create a food map:

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 “mātaitai 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 food species that you would find in the story Tunaroa and 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?



The Ngāi Tahu Settlement

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**

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MAHINGA KAI VIDEOS & INQUIRY SHEETS



When learning about the places in Te Waipounamu, mahinga kai species are always mentioned. To deepen the understanding of the importance of the places for food gathering, for sustenance and wellbeing, for trading, check out a species prevalent in your region, **watch the video** in the series, and check out the associated **inquiry sheet** from the framework resource – linked on the image. (“Tuna” is a relevant context in all regions)

[Manaaki Tuna](#) also has stories and books, articles and resources – check it out

A framework for using the Ngāi Tahu Mahinga Kai video series to teach social studies



Kaitiakitanga (stewardship)

“We will work actively to protect the people, environment, knowledge, culture, language and resources important to Ngāi Tahu for future generations”.



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TITO WAIATA

COMPOSE A SONG

Most suited to Years 4-10



Tito waiata –

compose a song, haka, rotarota (poem) of the journey of the tuna from the river or lake out to sea to breed.

You may like to include some kīwaha in your composition.

(see kīwaha slide for some ideas)

You can borrow a well-known tune (but if you want to publish and record your composition, you need to get permission for the song use).

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KĪWAHA USE

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

He toki koe!	You are an expert!
Me upoko pakaru koe	Don't give up, be determined
Ko Māui tonu atu au i a koe!	I'm cooler than you'll ever be!
Auē! Taukuri ē!	Oh no, how dreadful!
Auē, te paru rawa o te wai nei!	Gee, this water is dirty as!
Hoake tātou!	Let's all go (quickly)
Ka kino kē ia	He's so clever
Kia tūpato!	Watch out! Be careful!
Areare mai ōu taringa	Listen! Open your ears
Wanane!	Choice!
And any other kīwaha that you know that will fit into the story well 😊	

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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 to embed the knowledge - mōhiotanga. Research widely
2. Use your content knowledge and your social sciences curriculum knowledge to design explicit teaching points for your ākonga
3. When using an iwi cultural narrative, consult with and engage with mana whenua at the outset, and ensure you stay true to the story without making assumptions about the facts.
4. Have a variety of reliable sources of information at the ready for your 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

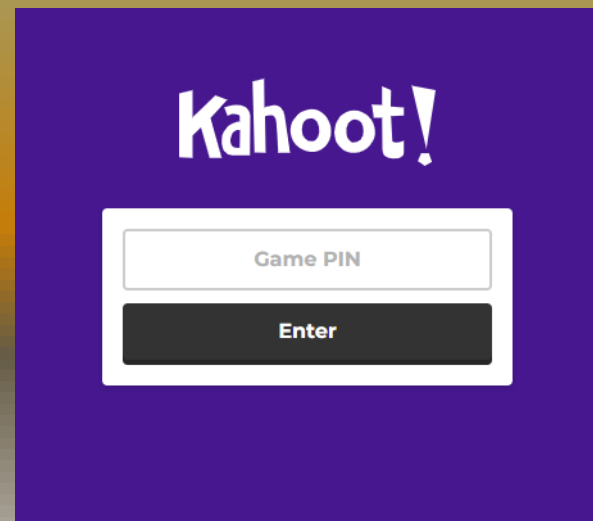
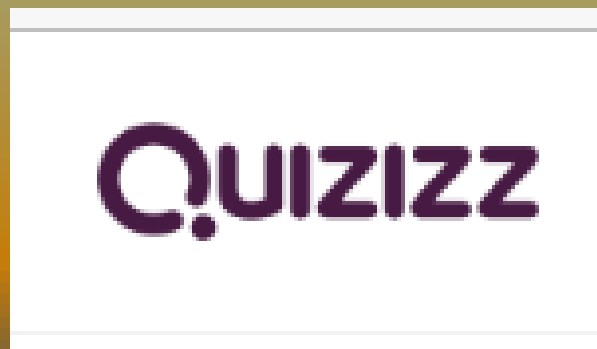
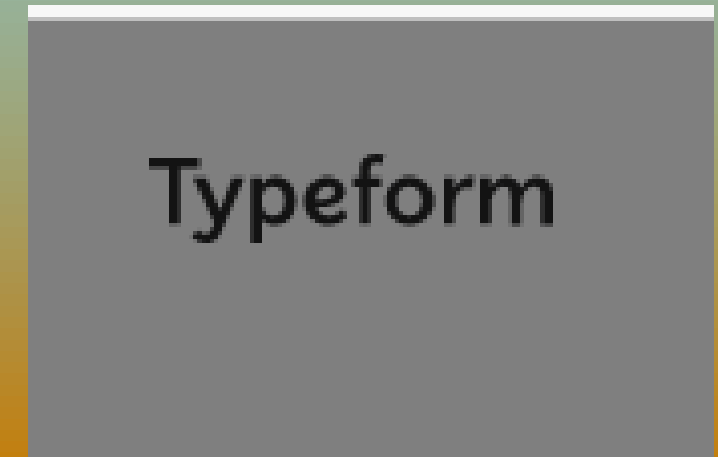
Best Quiz Creation Sites for Education

- 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?



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Click on the image to visit websites

Aotearoa New Zealand's histories
Planning together



Understand
Know
Do

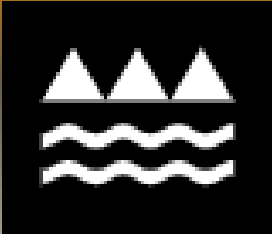


The New Zealand
Curriculum Online

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



NZHTA



Aotearoa NZ's Histories



Te Rūnanga o Ngāi Tahu



“TUNAROA”

Please freely use this teacher support material for ideas and links to these helpful sites to allow cross-curriculum inclusion of kaupapa Māori contexts and methodologies into your everyday classroom practice.

We would love to hear about your engagement with this kaupapa.

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

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

You can make contact at:

matauranga@ngaitahu.iwi.nz



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