

EDUCATIONAL OPPORTUNITIES AT WHIRINAKI WHARE TAONGA

EDUCATIONAL RESOURCE



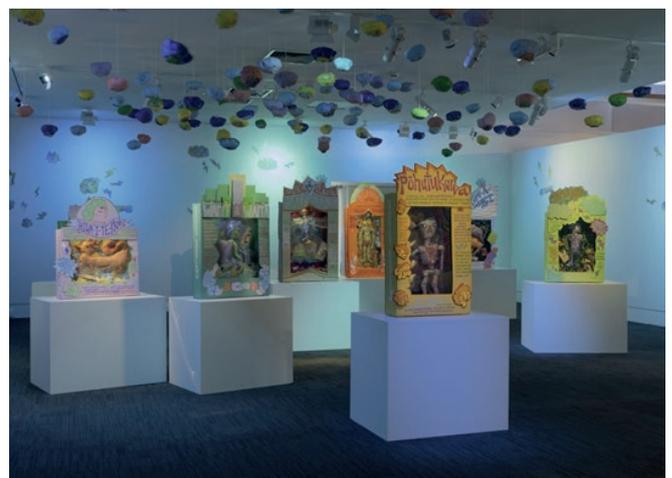
ĀTEA-Ā-RANGI • INTERSTELLAR

Mitre Ten Gallery • 7 May to 3 July 2022

In Ātea-ā-rangi—Interstellar, Wellington based artist Maiangi re-imagines oral history traditions related to the Matariki constellation. Creating an action figure character for each star, complete with its own packaging, she shows us a unique way to consider some of the ideas celebrated in Aotearoa New Zealand during the Māori New Year. In her personal interpretation Maiangi has made ten stars; eight siblings (including Waitī and Waitā, represented as conjoined twins) and their parents Matariki and Rehua.

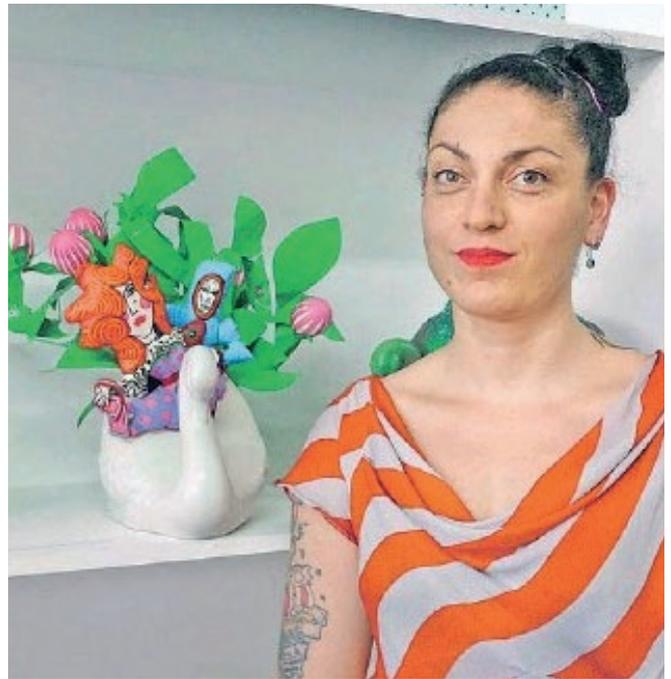
Each action figure has an accessory that gives it special powers, which are based on traditional characteristics of the star it represents. Hiwa-i-te-rangi for example, who is the guardian of hopes and dreams is recreated as a bird woman. She comes with 'Matariki chips' and 'memory away paste', which make our negative thoughts about the past or future disappear, to help us achieve our goals.

Ātea-ā-rangi—Interstellar, is a fun, all-encompassing experience for the whole whānau. This vibrant exhibition encourages viewers to practice confidence, empowerment, nurturing each other, generosity, gratitude, protection of our culture and environment, working together and having a positive attitude!



MAIANGI WAITAI

Born in Whanganui, Aotearoa NZ, Maiangi Waitai is of Nga Wairiki, Ngati Apa, Tuwharetoa, Rangitane and German descent. She graduated in 1999 with a BFA from the Whanganui School of the Arts, Whanganui, NZ. Maiangi has always loved to paint and sew, so she combined the two. Maiangi started around 1996, specializing in one off, intensely hand crafted and unique pieces. Her label 'Who Is Dead Martin?' has been stocked in NZ at Frutti, Rip Shit and Bust, Karen Walker, Article, Miss Crabb, and in Australia at Alice Euphemia (Melbourne), Incu (Melbourne), and Pablo Fanque (Sydney). Her work is currently stocked at Frutti, Wellington. Maiangi has exhibited in NZ, Australia and Japan and her work is held in both public and private collections.



Meet the artist: Questions asked by kids (Sofia - 9, & Charlotte - 12)

Sofia

Why did you do this exhibition?

In 2018 the Dowse curator (then Sian van Dyk) asked if I'd like to do an exhibition about Matariki - very exciting and a privilege to be asked, especially by the Dowse which I love, and it's my first time working with a public gallery.

Why are they the Matariki stars?

As the exhibition needed to relate to the occasion of Matariki, I chose to focus largely on the stars themselves and their qualities as researched through various sources, coupled with some creative license and information/ideas that interest me. I have enjoyed representing ideas by making 'packaged toys' in the past and chose to use a similar format for this exhibition, personifying each star as a large, kind of toy complete with its own accessories and qualities/powers.

How did you make them?

The boxes I made from recycled cardboard boxes gathered often on Tuesday (recycling) nights walking home with my daughter through the Wellington CBD. Sometimes I like to incorporate a recycled / repurposed element in my work. The figures themselves were made from sewn, stuffed and painted calico. As each figure required, I incorporated found, recycled, bought, and made objects such as; fake plants, a packet of marshmallows, mini disco ball etc. And of course, lots of hand painting!

Why do some of them hold things, and some don't?

Interesting question! I honestly didn't consciously think about that, I guess it depended on the character and what his powers and accessories were. For example Matariki herself has her little kite of Paraoa so it seemed natural that she'd hold it, but Rehua simply 'comes with' a couple of 'booster packs' and the 'Flaming eye of Io' so I didn't have him hold these, they simply accompany him - maybe in the same way as when you buy a packaged doll, they have accessories in the box that they don't hold but can use when you play with them. Maybe in a way I'm inviting the viewer to imagine what they would do with the figure if they got to play with it and its accessories...or maybe not. Surely the 'Flaming Eye of Io' is too powerful for even Rehua to hold? But his mana is such that it accompanies him.

Where did you make them?

At the time we had a small spare room which I used as a studio when making work, and sometimes the lounge too. Whatever works!

Did anyone help you make them?

No—my daughter was almost 3 at the time so I let her 'get involved' where possible

What do you (personally) do at Matariki?

To be honest I was not raised being aware of the season or event of Matariki at all! I knew of the star cluster by the name Pleiades, but not in terms of any Māori discourse. This was something I only learnt in the last 10 years or so through my work as a kindergarten teacher.

Charlotte

What inspired you to make these figures?

Making characters and packaged toys with different personalities and abilities had been something I'd enjoyed creatively for some time before this exhibition, so I decided to apply the same/similar format to my representation of Matariki.

How did you think of each character for each star?

This came from a mix of my own imagination, some past characters I'd made up and research about the actual stars themselves.

Did you have to do any research to find out more about the matariki stars?

Yes, I was prompted to look at the writings of Dr Rangi Matamua, which I used to form my kind of basic 'storyline' and from there I incorporated all sorts of elements and ideas that interested me from astrology - Māori & Greek, astronomy, science & also spiritual ideas as well as different characters/ personalities of my own that I'd made up over the years. It was a lot of fun, but compiling it was also very important to form the structure of each character/star, what they each represented and should look like and include, before actually creating them.

What artists inspire you?

So many! But in particular naive art, the art of the untrained, folk art, childrens art... there is just something unpretentious, honest & beautiful about naive and folk art that I love - Vanessa Cooper is a recent find. But of course there are trained artists that are just as wonderful - Nathalie Leté is one of my faves, Robyn Kahukiwa, Shane Cotton, and an amazing mosaicist called Cleo Mussi.

What kind of paint did you use on the body of the figures and why did you choose all bright colours?

I used acrylic and I've always loved working with bright, contrasting colours. I guess for me, colour is life!



MATARIKI IN MĀORI TRADITION

Iwi throughout Aotearoa New Zealand each has its own story about Matariki, passed down through generations of orators. Common to all is the impact this vibrant star cluster has on Māori astronomy, and tangata whenua connection to land and sea.

To Tūhoe, legend tells of a time when Papatūānuku, earth mother and Ranginui, our sky father, were forcibly separated by their son Tāne-Mahuta, god of the forests. Tāne's brother, Tāwhirimātea, god of the winds, became so infuriated that he tore out his eyes and threw them into the blanket of stars and sky, where they have been in existence ever since.

The Writing of Dr Rangī Matamua (Tūhoe) attribute the Matariki stars to elements and values that are important to Māori.

- 1. Matariki—the mother of the eight whetu in the constellation.** The whetu Matariki was taken as a wife by Rehua (not considered part of the Matariki constellation – he is the great lord of the stars, the whetu Antares, which Māori believe is paramount chief of the heavens). Matariki is connected to wellbeing, and at times Matariki was viewed as an omen of good fortune and health. If the cluster, and especially the individual Matariki whetu was seen high and bright in the night sky, it denoted good luck, peace and wellbeing for those who observed it. If it was seen in the sky when a patient was suffering from an illness it was taken as a sign they would soon recover. This association with health is affirmed in the saying 'Matariki, huarahi kit e orange tangata'; 'Matariki, pathway to the wellbeing of man'. It is important to note that Rehua is also connected to wellbeing and medicine and those suffering from ailments would trust in Rehua for the power to heal. It is within both Rehua and Matariki that knowledge of wellbeing and medicine exists, and both have the power to heal. Together Rehua and Matariki produced the other whetu in the cluster, each with its own unique purpose and meaning.
- 2. Pōhutukawa—is connected to the dead, and in particular those who have passed on from the world since the last heliacal rising of Matariki in the month of Pipiri.** Māori belief determines that when an individual dies, their spirit leaves their body and undertakes a journey along Te Ara Wairua, the pathway of the spirits. This journey ends at the northernmost point of the North Island at a place called Te Rerenga Wairua (the departing place of the spirits). The dead travel along the rocky ledge towards the ocean where an ancient pōhutakawa tree stands. They then descend the aka (root) of this tree and disappear into the underworld. 'Below Te Aka, the long dry root of the pōhutakawa which does not quite reach the sea, is Maurianuku, the entrance to the underworld. Pōhutakawa is the whetu that connects Matariki to the deceased and it is the reason why people would cry out the names of the dead and weep when Matariki was seen rising in the early morning.
- 3. Tupuānuku—is the whetu associated with food grown in the ground.** This whetu is connected to all cultivated and uncultivated food products and is the reason the Matariki cluster is immortalised in the proverb 'Hauhake tū, ka tō Matariki'; 'Lifting of the crops begins when Matariki sets'. When Matariki sets in the western sky at dusk during the month of May, the harvesting of the gardens has been completed and winter is near.
- 4. Tupuārangi—is associated with food that comes from the sky.** Tupuārangi is linked to birds. During the rising of Matariki, kererū were harvested in large numbers, cooked and then preserved in their own fat. This activity gave rise to the statement 'ka kitea a Matariki, kua maoka te hinu,' meaning 'When Matariki is seen the fat of the kererū is rendered so the birds can be preserved'. Tupuārangi connects the cluster to the harvesting of birds and other elevated food such as fruit and berries from the trees.
- 5. Waitī—is connected to fresh water and all of the creatures that live within rivers, streams and lakes.** The association Waitī and Matariki have with the creatures of fresh water is reflected in the proverb 'Ka kitea a Matariki ka rere te korokoro'. The korokoro is the lamprey, and these aquatic creatures leave the ocean during late winter and early spring, migrating up freshwater streams to spawn. This process occurs when Waitī is seen in the morning sky.

6. **Waitā**—is associated with the ocean, representing the many kinds of food Māori gather from the sea. Furthermore it is said that when Matariki sits just above the water horizon, it has significant influence over tides of the ocean and the floodwaters.
7. **Waipunarangi**—is connected to the rain, and the name itself can be translated to mean ‘water that pools in the sky’. The pooling of water on the ground caused by heavy and persistent showers of the winter months are referred to as Matariki tāpuapua’.
8. **Ururangi**—means ‘the winds of the sky’. This whetu determines the nature of the winds for the year.



Hiwa-i-te-rangi—is the final whetu in this group and its name is connected to the promise of a prosperous season. It is to Hiwa that Māori would send their dreams and desires for the year in the hope that they would be realised. This tradition is like the notion of wishing upon a whetu, or a New Year’s resolution.

Source: *Matariki The Star of the Year* by Dr Rangī Matamua.

The legend of Matariki and the six sisters Te ono o Matariki - Te Papa tongawera

Another and one of the most popular legends of this special time is that the star Matariki is the whaea (mother), surrounded by her six daughters, Tupuā-nuku, Tupuā-rangi, Waipunarangi, Waitā and Waitā, and Ururangi.

Matariki and her daughters journey across the sky each year to visit their tupuna wahine

Papatūānuku

During this visit, each of the stars help Papatūānuku to prepare for the year to come, using their unique qualities or gifts to bring mauri to her different environments. Whilst spending time with their kuia, they also learn new skills and gain knowledge from her, which they guard and pass on to others.



Matariki star cluster. Courtesy of Fraser Gunn www.astroimage.co.nz

Tupuā-nuku

Tupuā-nuku is the eldest of Matariki’s daughters. She spends her time with Papatūānuku tending to plants. She pays special attention to making sure they have everything they need to grow big and strong so they can produce kai.

When we see her shining, we are reminded that we all have our own special time and place, to spend time growing our pūkenga (skills), as well as that of our friends.



Gottfried Lindauer, *Te Papa*

Tupuā-rangi

Tupuā-rangi loves to sing. Papatūānuku takes her to sing for te wao nui—the great forests,

and all the children of Tānemahuta. Her beautiful voice revives the forest and all the other creatures, including the manu.

Tupu-ā-rangi learns these songs and holds them close to her heart. We learn from her the importance of sharing our gifts with others and appreciating those shared with us.

Waipunarangi

Waipunarangi accompanies her grandmother to the waters – the oceans, lakes and rivers – where she prepares the children of Tangaroa

Papatūānuku also teaches her about how the water spills down from Ranginui and collects together to provide drinking water.

She also watches how the water is evaporated by the heat of Tama-nui-te-rā (the sun) into the clouds that cloak Ranginui, so that it may rain once again.

Waipunarangi knows that if you give to others, all that kindness will come right back to you, and it is this lesson that she shares with us.

Waiti and Waitā

Waiti and Waitā are Matariki's twins.

Papatūānuku knew that they would be able to care for the smallest and fastest of creatures—because they too know about being a team.

When insects work together, they can do amazing things. Bees for example, pollinate all the flowers so that the plants grow, and we have air to breathe. Ants build huge, complicated tunnel cities underneath the ground, and carry many times their body weight.

When we see these two stars in the sky, we are encouraged to join in and support each other.

Ururangi

Ururangi enjoys racing all her sisters to get to her kuia first. She claims the best spot on her grandmother's lap and wraps herself in her arms, settling in for her favourite stories.

Her tenacity and excitement, along with the awahi hug and her aroha helps Papa to get into the right mood after the cold and darkness of takurua, to prepare with her older mokopuna.

Ururangi reminds us that a good attitude is always key to success.

Matariki

But what about Matariki you may ask? Well, she's doing what all good mothers (and other caregivers) do—watching over and helping her tamariki. With her support, encouragement, and supervision, they will be able to do their very best.



Traditional Matariki Celebrations

From both a historical and modern perspective, Matariki is a time for celebrating—by remembering those who have passed on, obtaining knowledge around festivities, sowing seeds for new crops, and at times writing and singing waiata (songs). Historically, iwi would make their own ritual offerings to atua (gods) of land and horticulture, such as Uenuku and Rongomātāne. The visibility of Matariki made it the prime time of year to be making special offerings.

Traditionally, such an occasion was valuable for accumulating knowledge of whenua and the remembrance of tūpuna (ancestors). Each iwi had their own lunar calendars that marked important events such as planting times, fishing, and trapping game. The marama (moon) was central to the activities of kai (food), whenua and te moana nui (the ocean).

Knowledge of the sky and particular constellations was important for a myriad of purposes, as it was a way of preserving one's history, culture, and traditional practices. For Tūhoe, the rise of the six sister stars, Tupu-ā-nuku, signalled changes and the arrival of the winter solstice. These names for the sister stars differ from iwi to iwi.

The brightness and twinkling of the stars helped predict how the weather would be for the oncoming seasons, and was termed 'whetū heri kai'. The whakataukī (proverb) 'Ngā kai a Matariki, nāna i ao ake ki runga' (the food supplies of Matariki) also describes this.

If the stars were visible, it was a sign that the coming year would be warm, and therefore

productive. This was 'he kaihaukai te tau', meaning a warm and bountiful season. If the constellation was hazy or bunched together, it meant a cold year was in store, 'he tau tūpuhi'.

In some iwi, in the time before the arrival of Europeans, tohunga would go out before first light and wait for the moment when the constellation would rise, marking the beginning of the celebrations. Tohunga were spiritual and highly revered traditional practitioners in many specialist areas, for example medicinal lore. Some would collect young kūmara seedlings which were burned and then offered to Matariki.

Puaka/Puanga

Ngāi Tahu, Iwi from the South Island, celebrate the rising of Puaka (or Puanga), a little after Matariki.

According to traditional Ngāi Tahu thought, Ngā Kapa are the two lines, each of three stars, that in European lore comprise Orion's belt and sword and Puaka (Rigel) is a single, bright star, a little below and to the right of Ngā Kapa. Puaka changes colour from time to time and twinkles vigorously. The old people considered that the stars moved, 'setting a little higher each morning' Puaka rises about June 6, and is the principal star of Canterbury Māori. If it comes up on the south side, it is a sign of bad weather, but if it rises on the north side, it is a good tohu (omen).

Matariki, a group of stars, rises two or three weeks earlier than Puaka, while Ngākapa, a group of stars in a straight line, show the near approach of Puaka, as they rise two or three days before. If Puaka's rays seem directed to the south that is a sign of bad weather. Elders placed a stick upright in the ground and watched for several nights, if the star rose to the south, it was a sign of good weather but if it rose to the north it meant bad weather.



MODERN MATARIKI

Matariki celebrations were popular before the arrival of Europeans in New Zealand, and they continued into the 1900s. Gradually they dwindled, with the last elaborate traditional festivals recorded in the 1940s, although some iwi retained regional knowledge. Some new Māori faiths, such as Ringatū, incorporated aspects of traditional Matariki festivities into new customs.

Revival

At the beginning of the 21st century Māori began to revive the practice of celebrating Matariki as a time of remembrance, joy and peace. Iwi, hapu and whānau once again came together at Matariki to mourn family members, to share kai, wānanga (have discussions) and whakanui (celebrate) within their local community. Some hold traditional ceremonies at dawn to call out the names of people who have died since the last rising of Matariki, as a form of farewell, and to cook seasonal food.

Iwi had a significant role in reviving interest in the celebration in the wider community. When Te Rangi Huata organised the first modern public Ngāti Kahungunu Matariki celebrations in Hastings in 2000, about 500 people joined him. Since then his work has grown, with major events each year in Wairoa, Napier, Hastings, Waipukurau and Masterton. These give thanks for the harvest and pray for a bountiful planting season, bringing the whole community together in doing so. In 2021, between 2,500 and 9,000 people attended Ngāti Kahungunu's major events.

Books by astronomy and mātauranga Māori expert Professor Rangi Matamua (Tūhoe) have helped to reinforce the special place Matariki had for Māori communities in the past, and its connection to Māori understandings of their natural and spiritual world.

Events organised by local councils and institutions such as the Museum of New Zealand Te Papa Tongarewa (Te Papa), Te Taura Whiri i te Reo Māori (Māori Language Commission) and Te Wānanga o Aotearoa have also focused new attention on Matariki. Kapa haka festivals, star observations, fireworks, hangi, and concerts were held around the country. In 2017 the traditional fireworks night in Wellington, previously held in November to mark Guy Fawkes Day, was shifted to July to celebrate Matariki.



The revival of Matariki also played a part in increasing the popularity of the traditional Māori kites (pākau). Hekenukumai Busby, an expert in traditional navigation, said that the ancestors of Māori, including the Polynesians of ancient history, welcomed Matariki by flying kites.

Public holiday

In 2020, the New Zealand government announced its intention to establish a public holiday during Matariki that recognised and celebrated te Ao Māori (the Māori world), to be held for the first time in 2022. A Matariki Advisory Group was set up to advise ministers on when and how the new public holiday should be celebrated. The date of the Matariki public holiday will shift each year to align with the Māori lunar calendar. This means it usually will be in late June or early July. The Advisory Group's members were drawn from across the country to ensure that the mātauranga (knowledge) of various iwi was represented.

In contemporary New Zealand, Matariki is a time to align together and share the importance of the natural world and our communities. Kaitiakitanga (guardianship) and consideration for our environment are active themes in celebrations around Matariki. Lastly, we are reminded to be guardians so that the future generations can relish in the world we live.



PLEIADES (MATARIKI) LEGENDS FROM AROUND THE WORLD

To help remember the star clusters, the clusters were given names and stories were told about them. These names and stories, although varied, incredibly also show similarities over ancient cultures.

Greek version of the Pleiades legend

The ancient Greeks named seven stars they could see with the naked eye the Pleiades or the Seven Sisters (Maia, Electra, Alcyone, Taygete, Asterope, Celaeno and Merope).

The legend is that the seven sisters were the seven daughters of Atlas (a Titan who held up the sky) and Pleione (the protectress of sailing). After meeting the hunter Orion, the Pleiades and their mother became the object of his pursuit. He pursued them over the face of the Earth until Zeus changed them into a flock of doves, which he set in the heavens.

Only six stars are really obvious to the naked eye (the seventh comes and goes). The ancient Greeks explained the sudden disappearance of the seventh star in various ways – one being that all the Pleiades were consorts to gods, with the exception of Merope. She deserted her sisters in shame, having taken a mortal husband, Sisyphus, the King of Corinth.

Hawaiian version

In Hawaii, the seven stars were known as the Maka'hiki sisters. One of the seven sisters was lost at sea and returned months later. The appearance of the seventh sister happens around the time of Thanksgiving.

Japanese version

The Japanese call the seven stars Subaru, which means 'coming together'. If you look at the logo of the car company Subaru, you'll see a stylised symbol of the Seven Sisters, as ancient mythology meets modern industry.

Australian version

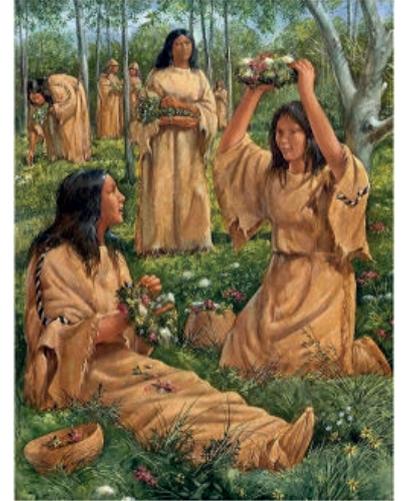
An Aboriginal version from the Dream Time is about seven beautiful sisters called the Maya-Mayi.

Native American version

A Native American legend tells of seven maidens who were being pursued by a ferocious bear. Kneeling to pray for help, they called upon the gods, who raised the ground

where they were located high into the air. Angered, the bear clawed at the Earth in a vain attempt to reach them. After leaving huge claw marks in the unyielding earth, the bear gave up and retreated.

The maidens were turned into stars and placed in the sky forever out of harm's way.



Remembering where the clusters are

Stories help people to remember star clusters. There are three clusters (constellations) of stars near the Pleiades, and to help new stargazers learn where they are, they are sometimes told that Orion the hunter is attempting to rescue the Seven Sisters who are being chased by Taurus the Bull.

The Pleiades and seasons

The Greek name Pleiades means to sail. In the ancient Mediterranean world, the day that the Pleiades cluster first appeared in the morning sky before sunrise announced the opening of the navigation season. Other cultures, such as the Zuni of New Mexico, also use these stars for seed planting – calling them Seed Stars.

The Pleiades and science

In both myth and science, the Pleiades are considered to be sibling stars. Modern astronomers say the Pleiades stars came from the same cloud of gas and dust some 100 million years ago. This gravitationally bound cluster of about 500 stars (strong telescopes are required to see them) looms some 450 light years away. These sibling stars drift through space together at about 40 km per second. Many of the Pleiades stars shine hundreds of times more brightly than our Sun. About 14 of these can be seen with the naked eye.

CURRICULUM LINKS

Education visits to Ātea-ā-rangi / Interstellar will address a variety of cross curricular learning objectives.

Visual arts

Understanding the visual arts in context

Students will investigate the purpose of objects and images from past and present cultures and identify the contexts in which they were, or are made, viewed, and valued. In this case looking at the characters created in the exhibition and how the attributes of each character reflect the values of each star of Matariki.

Communicating and interpreting

Students will critically reflect on, respond to, and evaluate art works. Students will draw on their own knowledge of Matariki to evaluate the response the artist has had to the subject of this special time of year. What would students change or add?

English

Students will address the achievement objectives of speaking, writing, and presenting, by writing and making an infomercial about a piece of art in the exhibition.

Processes and strategies

Students will integrate sources of information, processes, and strategies confidently to identify, form, and express ideas.

Language features

Students will use a range of language features appropriately, showing an increasing understanding of their effects.

Students will investigate the language used in the exhibition and use it to build an advertisement for each figure. Can students explain the features of each figure? Can students convince someone to buy this figure? How will students use language to convince them? How will the language used be appropriate to the subject matter? How will students use Te Reo / Te Ao Māori to promote each figure?

KEY COMPETENCIES

Thinking

Students will use creative and critical thinking to make sense of the information, experiences and ideas explored in the gallery.

Using Language, Symbols and Text

Students will make meaning of the language, symbols, text, and specific terminology of the text.

Managing self

At Whirinaki, students are welcomed into a new learning environment, where they can gain meaning from the exhibit and create artworks in response to it. Students need to act appropriately for the setting to optimise their visit and to meet the challenges of the exhibit environment.

Relating to others

Whirinaki educational visits rely on small group learning. Groups interact in a new environment discussing, developing and sharing ideas.

Participating and contributing

Students come to an understanding of the role of the gallery in the local and wider community. They will make connections between the exhibit and their relevance to local and global environments.

MATARIKI RESOURCES AT UPPER HUTT LIBRARIES

With Jay Shulamith

Listed below are some of the resources that you can access through Upper Hutt City Libraries. Included are books that discuss some of the themes of Matariki, even if they don't talk about Matariki itself. You can use these same themes to find other books in your own school libraries if necessary. The themes we have included are:

- Remembering people who have died
- Sharing food with friends
- Making kites
- Reflecting on the year

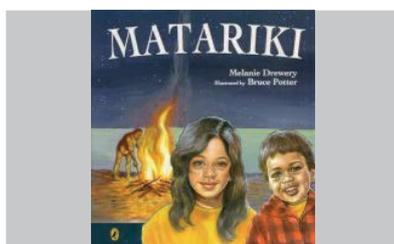
Note on languages

If the language specifies 'Māori and English', the book is written in both languages (with information in both English and Māori), if it says 'Māori, English' the library owns separate copies of the book in both languages.

Getting a library card

If you don't already have a library card for your class from Upper Hutt City Libraries, get in contact with jay.shulamith@uhcc.govt.nz and she can start the process!

FICTION



Matariki

Theme Matariki
Language Māori, English

A family celebrate the Māori New Year and talk about what Matariki means to different people.

Melanie Drewery

Call JMR, PICTURE BOOK D



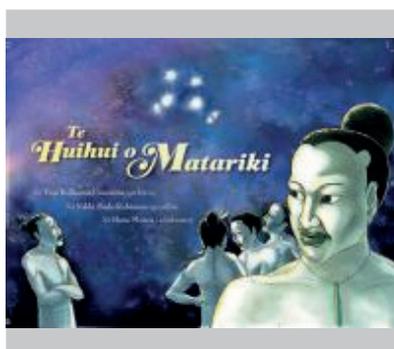
Matariki

Theme Matariki
Language Māori

A song about celebrating Matariki. A family wakes early to watch the Pleiades rise in the North East, and then during the day, whānau arrive with food

Sharon Holt

Call JMR



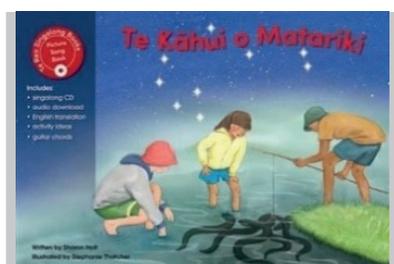
Te Huihui o Matariki

Theme Matariki
Language Māori

When Mitai's seven handsome brother are bewitched by seven beautiful women, Mitai seeks advice and learns that the women are patupaiarehe and must be cast far away. They are given to Urutengangana, the god of the stars, who places them in the far away heavens. Yet once a year he allows them to shine in the Eastern sky.

Toni Rolleston-Cummins

Call JMR

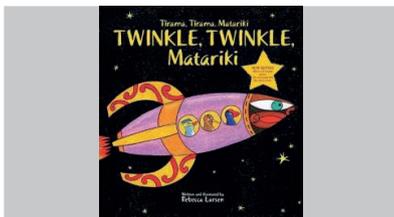


Te Kāhui o Matariki

Theme Matariki **Language** Māori **Call** JMAO 394

This is our second book celebrating Matariki. In this book we focus on each of the nine stars in the Matariki cluster, and their relationship to the environment. We know you will love the song and illustrations. Comes with a CD.

Sharon Holt

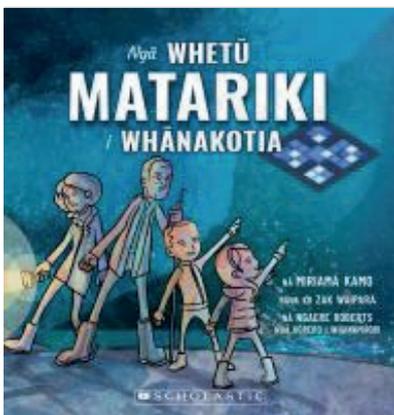


Twinkle, Twinkle Matariki

Rebecca Larsen

Theme Matariki **Language** English **Call** JMR

Pūkeko, Kiwi and Hoiho want to fly very high. Join them as they blast off to explore the nine stars of Matariki.



Ngā Whetū Matariki i Whānakotia

Miriama Kamo

Theme Matariki **Language** Māori **Call** JMR

Sam and Te Rerehua love to visit their Grandma and Poua at Te Mata Hapuku (aka Birdlings Flat). They like to collect agate from the shore, with a backdrop of whipping wind, flashing torchlight, and the splash of Pouas gaff in the water. But one night, Grandma notices something mysterious. Someone has stolen some stars from the sky. And then the patupaiarehe come out to play on the beach... Can Sam and Te Rerehua rescue the Matariki stars?

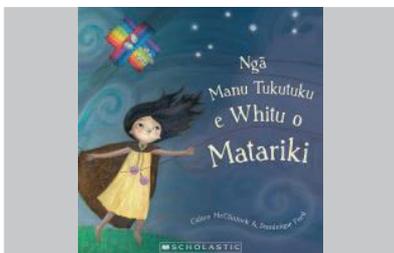


He aha te hua o Matariki?

Peti Mohotima

Theme Matariki **Language** Māori **Call** JMR

A short play designed to support students to improve their Māori language skills. Designed to support language learning in Māori language immersion schools, and also for general secondary schools for NCEA Level 2 and Level 3 students.



Ngā Manu Tukutuku e Whitu o Matariki / The Seven Kites of Matariki

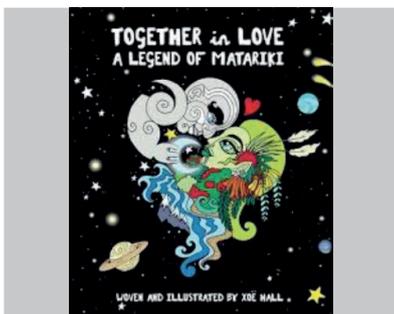
Calico McClintock

Theme Matariki, Kites

Call JMR, PICTURE BOOK M

Language Māori, English

A fictional retelling of the traditional Matariki story.



Together in Love: a Legend of Matariki

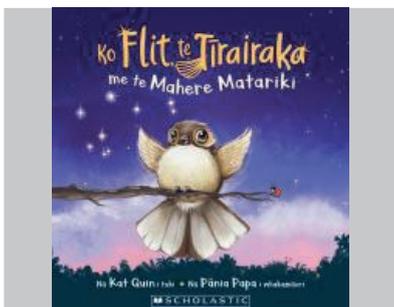
Xoë Hall

Theme Matariki

Call JMAO 398

Language English, Māori

The loving embrace of Ranginui and Papatūānuku keeps the land in constant darkness. When their children discover there is light beyond their parents love, chaos is unleashed and the stars of Matariki are created.

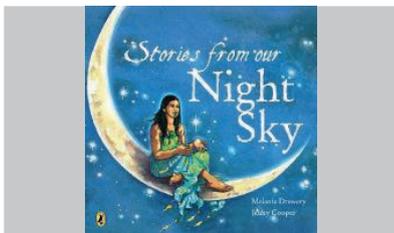


Ko Flit, te Tīrairaka, me te Mahere Matariki

Katherine Merewether

Theme Matariki **Language** Māori **Call** JMR

Join Flit and his friends, Keri the kiwi and wise old Ruru, as they explore the night skies to work out how to capture a sparkling star. When the friends get lost, they follow the twinkling clues in the sky to find their way back home.



Stories From Our Night Sky

Melanie Drewery

Theme Matariki **Language** English **Call** J 398.2 DRE

Collection of stories and poems drawn from traditional Māori folklore, from the legends of Matariki, Rona and the Moon, and more.

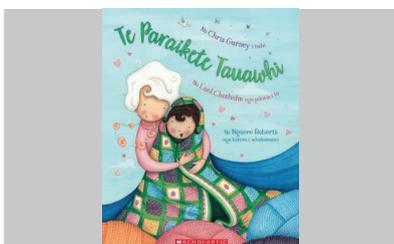


Te kī Taurangi a Puanga: he Pūrākau Matariki

Kirsty Wadsworth

Theme Matariki **Language** Māori **Call** JMR

There is a bright new star in the winter sky · Puanga, cousin to the Matariki sisters. Each year, she appears to the people of Aotearoa, a special sign (for those unable to see Matariki) that winter and the Māori new year are coming.



Te Paraikete Rauawhi

Chris Gurney

Theme Remembering those who have died **Call** JMR

Language Māori

I mahi paraikete tauawhi a Nana mo te katoa o te whanau. He mea motuhake, to ia paraikete. He nui te aroha mo to matau Nana.



The Hug Blanket

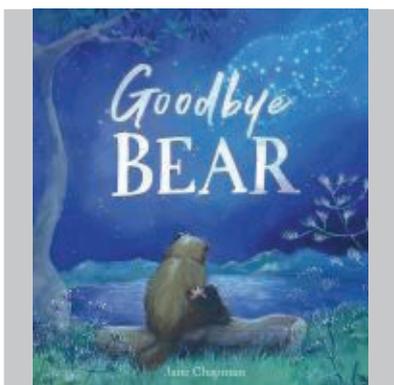
Chris Gurney

Theme Remembering those who have died **Call** PICTURE

Language English

BOOK G

A heartfelt exploration of the unconditional love between a child and their grandparent. A book to help children understand grief.



Goodbye, Bear

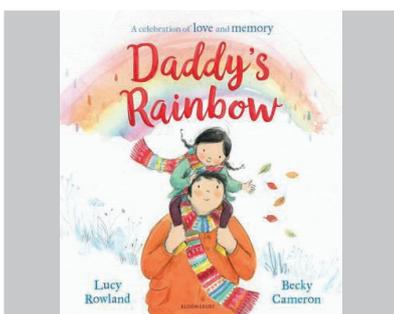
Jane Chapman

Theme Remembering those who have died **Call** PICTURE

Language English

BOOK C

I miss Bear... sniffed Mole, but I know he wouldn't want us to be sad. How can we feel happy? puzzled Beaver. Everything is different now. Bear died on a Friday, as sun speckled the grass and caterpillars nibbled the leaves. Beaver and Mole are devastated by the loss of their friend. They share their sadness and anger, but find joy in their memories and stories of Bear.



Daddy's Rainbow

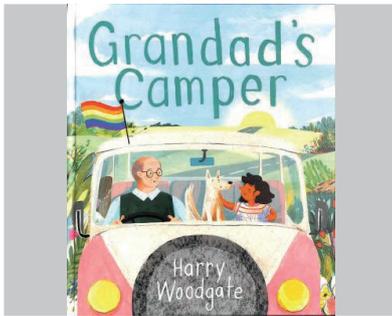
Lucy Rowland

Theme Remembering those who have died **Call** PICTURE

Language English

BOOK R

Erin's daddy sees colour in everything - even on grey and rainy days. But what happens when the greyest day of all comes, and Daddy isn't there any more? This hopeful picture book is the ideal starting point for conversations about grief, loss and the memories we hold dear.



Grandad's Camper

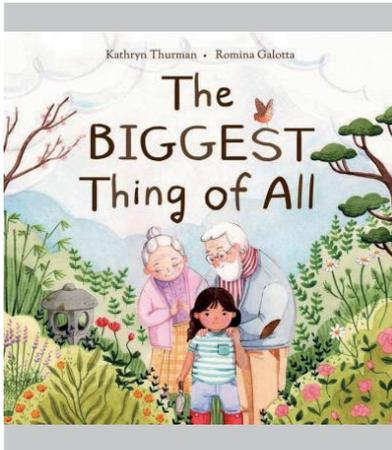
Harry Woodgate

Theme Remembering those who have died

Call PICTURE BOOK W

Language English

Grandad's camper van is hidden away in the garage - now Gramps isn't around any more, the adventures they shared travelling in it just wouldn't be the same. As she listens to his wonderful stories, Grandad's granddaughter has an idea to cheer him up.



The BIGGEST Thing of All

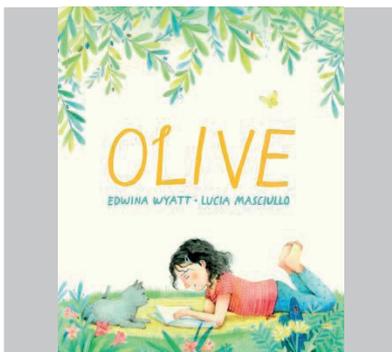
Kathryn Thurman

Theme Remembering those who have died

Call PICTURE BOOK T

Language English

Lily loves helping in Grandma's beautiful garden. She and Grandpa help make sure everything's growing strong. One day, Grandpa lets her in on a secret: pointing to an ant, he says that everything is a part of something bigger. One ant is part of a colony. One rain drop becomes part of the ocean. One star is part of the universe. When Lily's Grandma passes away suddenly, Lily struggles to deal with and understand her grief. She comes to realise that they are all part of something bigger—a family—and that LOVE is the biggest thing of all.



Olive

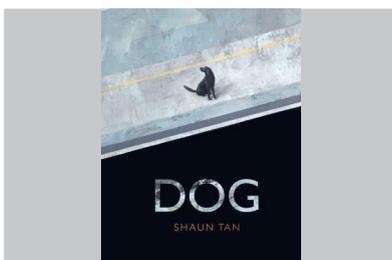
Edwina Wyatt

Theme Remembering those who have died

Call PICTURE BOOK W

Language English

Lilah's beloved cat dies and all she's left with is an olive tree to remember her by. Seasons pass and the tree grows but Lilah is too grief stricken to see its beauty and connection to Olive. Until, one day, in the safety of the tree's branches, and with the help of a stray cat, Lilah is ready to remember. When we open our hearts, love finds us.



Dog

Shaun Tan

Theme Remembering those who have died

Call TALL FIC TAN

Language English

A beautifully poetic and gorgeously illustrated reflection on the relationship between dogs and humans



Cleo & Rob

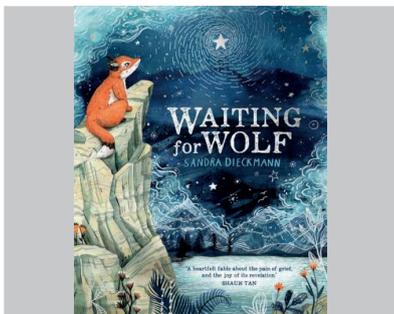
Helen Brown

Theme Remembering those who have died

Call PICTURE BOOK B

Language English

Sometimes hope has four paws, golden eyes and soft black fur. A kitten called Cleo steps into six-year-old Rob's life after his big brother Sam dies.



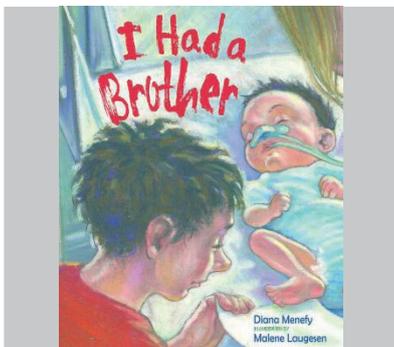
Waiting for Wolf

Sandra Dieckmann

Theme Remembering those who have died **Call** TALL JF DIE

Language English

Fox and Wolf spend all their perfect days together - talking and laughing for hours, swimming together in the big blue lake, and watching the stars come out, one by one. Until one day, Wolf is gone. A moving tale of friendship and loss and learning to carry on.



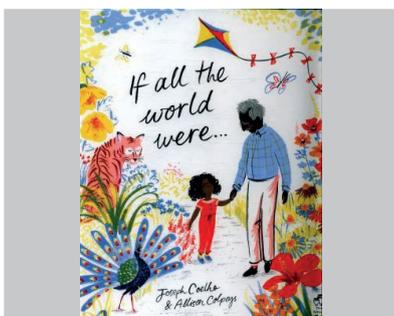
I Had a Brother

Diana Menefy

Theme Remembering those who have died **Call** TALL JF MEN

Language English

Baby Connor's big brother tells the story of his birth, how he wriggled, how he screwed up his face, how he became ill - and how he died. A precious story of the loss of a newborn baby, through the eyes of a young boy, looking back from his current life of happiness with another brother and baby sister.



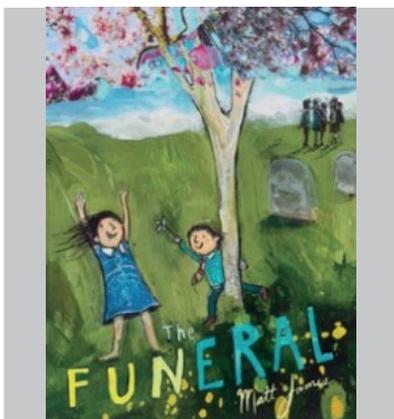
If All the World Were...

Joseph Coelho

Theme Remembering those who have died **Call** PICTURE BOOK C

Language English

A moving, lyrical picture book about a young girl's love for her granddad and how she copes when he dies, written by poet and playwright Joseph Coelho.



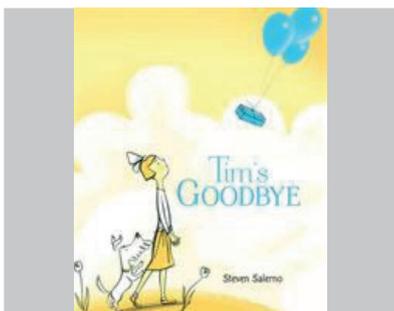
The Funeral

Matt James

Theme Remembering those who have died **Call** TALL JF JAM

Language English

Norma and her parents are going to her great-uncle Frank's funeral, and Norma is more excited than sad. She is looking forward to playing with her favourite cousin, Ray, but when she arrives at the church, she is confronted with rituals and ideas that have never occurred to her before. While not all questions can be answered, when the day is over Norma is certain of one thing: Uncle Frank would have enjoyed his funeral.



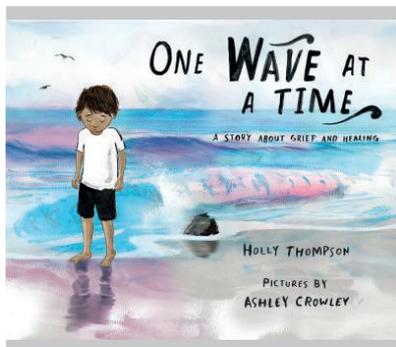
Tim's Goodbye

Steven Salerno

Theme Remembering those who have died **Call** PICTURE BOOK S

Language English

A group of children says goodbye to a beloved pet turtle who has died.



One Wave at a Time

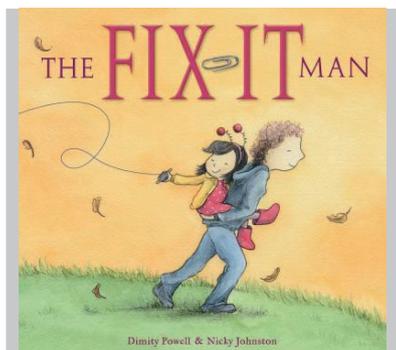
Holly Thompson

Theme Remembering those who have died

Call PICTURE BOOK T

Language English

A boy dealing with the loss of his father describes the many waves of emotion that come with the grieving process: sad waves, mad waves, fear waves, even happy waves. As the boy and his family learn to adjust to life without Dad, the waves still come, but with help from friends, they learn to cope and heal



The Fix-it Man

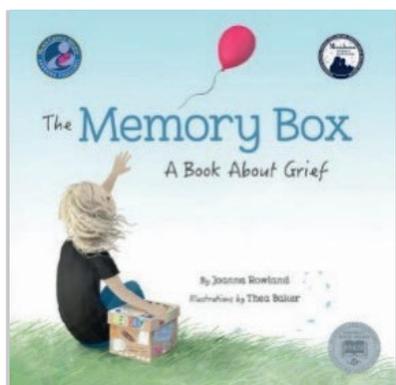
Dimity Powell

Theme Remembering those who have died

Call PICTURE BOOK P

Language English

It's handy having a dad who can fix just about anything. A young girl believes her father is the king of fixing things. But following the death of her mother, she discovers that broken hearts are not as easy to repair as damaged toys and cracked teapots. Together, she and her father find a way to glue back the pieces of her lives.



The Memory Box

Joana Rowland

Theme Remembering those who have died

Call PICTURE BOOK R

Language English

Grieving over the death of a special person, a young child creates a memory box to keep mementos and written memories of the loved one. Includes a guide for parents with information from a Christian perspective on helping manage the complex and difficult emotions children feel when they lose someone they love, as well as suggestions on how to create their own memory box.



The Memory Tree

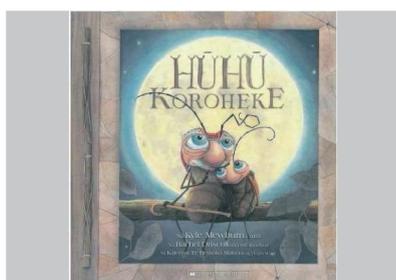
Britta Teckentrup

Theme Remembering those who have died

Call PICTURE BOOK T

Language English

Fox has lived a very long life, but one day he dies peacefully in the forest. His friends come together to grieve and to remember their friend. The more memories the animals share, the higher a beautiful tree grows.



Hūhū Koroheke

Kyle Mewburn

Theme Remembering people who have died

Call JMR

Language Māori

Little Hu-Hu-Tu loved Old Hu-Hu very much. But now all that is left is an empty shell. Where did Old Hu-Hu get to? Little Hu-Hu-Tu's search for answers leads to a surprising discovery.

NON-FICTION

Matariki

Māori Language
Commission

Language English, Māori

Call JMAO 394 MAT

Introduction · Matariki stars · What is Matariki? · When is Matariki?
Where is Matariki? · The ancient world · Conclusion
More star names · Māori lunar calendar · Matariki proverbs

Kupu whakataki · Ngā ingoa o ngā whetū · He aha a Matariki?
Āhea a Matariki · Kei hea a Matariki · Te ao o nehe · Kupu whakakapi
Ētahi atu whetū · Maramataka · He whakataukī mō Matariki

Matariki: the Māori New Year

Libby Hakaraia

Language English

Call JMAO 394 HAK

This book is an introduction to the star group Matariki. Libby Hakaraia includes interviews with astronomers Richard Hall and Vicki Hyde, well known navigator Hekenukumai Busby, and Hapimana Rikihana, who still practises the ancient Māori art of mahi whai, or string patterns. Suggestions on how to celebrate the Māori New Year and a guide to finding Matariki in the night sky.



Celebrating Matariki: a Story From New Zealand

Jill MacGregor

Language English

Call JMAO 394

Tamarau and his friend share some ideas and activities to celebrate the seasons of Matariki in the classroom



The Big Book of Festivals

Marita Bullock

Language English

Call J 394.26

This gorgeously illustrated hardback features a total of 38 festivals, including: Lunar New Year, Day of the Dead, Kumbh Mela, Holi, Diwali, Gelede, Christmas, La Tomatina, Eid-ul-Fitr, Konaki Sumo, Carnaval, Hanukkah, Anastenaria, Festival of Giants, Matariki, Halloween, The Birthday of Guru Nanuk, Buddha's Birthday, Bunya Cone Harvest Festival, Easter, Inti Raymi, Venetian Masquerade Ball, and more.

Hine Takurua

Nuki Takao

Language

Call JMR

He momonga kē o ngā kōrero he mea tuhi ki te reo Māori hei tautoko i tētahi hōtaka pānui i ngā taumata 2-3 o Te Marautanga o Aotearoa. Kei roto i tēnei kohinga: he whakataukī ā-whakaahua (mō te Takurua me te Kōanga); Te Mātahi o te Tau (he pūrākau mō te orokohanga o Matariki); Matariki Huinga Whetū (he mōhiohio pūtaiao me te ahurea mō Matariki); Te Huihui a Matariki (he pakiwaitara mō ngā whakanuinga o Matariki); me Te Kōwhai me te Tūi (he kōrero meka e pā ana ki te tūi me te kōwhai).



Māori Art for Kids

Julie Noanoa

Language

Call J 704, JMAO 704

Includes instructions with photographs on how to make a Māori kite.

WEBSITES FOR PRE AND POST VISIT ACTIVITIES

<https://anyquestions.govt.nz/many-answers/matariki-junior>

A guide for year 1-4 students to find information about Matariki, English.

<https://anyquestions.govt.nz/many-answers/matariki>

A guide for year 5-8 students to find information about Matariki. English.

<https://teara.govt.nz/en/matariki-maori-new-year>

Introduction to Matariki including descriptions of what the stars represent; how the date is calculated; modern Matariki, English.

<https://tinyurl.com/mv2svh23>

Video series by Dr Rangi Matamua about Matariki. Māori spoken, some videos have English subs.

<https://www.tepapa.govt.nz/discover-collections/read-watch-play/matariki-maori-new-year>

Information and activities. Māori & English.

<https://www.twoa.ac.nz/hononga-stay-connected/te-iwa-o-matariki>

Information and a downloadable activity booklet. Māori and English.

[Matariki-Activities.pdf \(waitangi.org.nz\)](https://waitangi.org.nz/Matariki-Activities.pdf)

Waitangi treaty grounds Matariki Activities. Māori & English.

[Matariki / National events and the NZC / Curriculum resources / Kia ora NZ Curriculum Online \(tki.org.nz\)](https://www.tki.org.nz/curriculum-resources/nz-national-events-and-the-nzc)

TKI Matariki teaching resource, English.

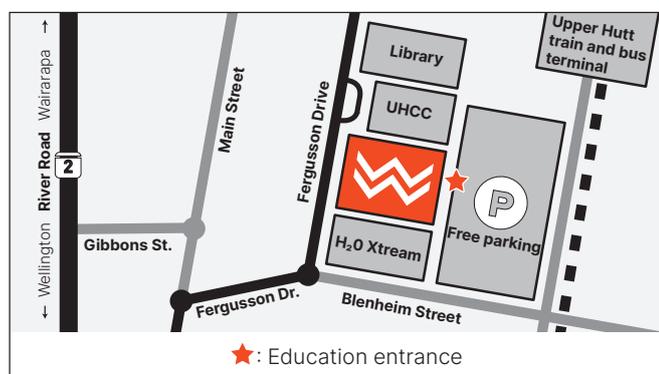


PLANNING A VISIT

Getting here

Public Transport: with buses and trains stopping at Upper Hutt Station, Whirinaki Whare Taonga is just a five minute walk down the road.

Bringing your own bus or cars: car parking and bus drop off points are right behind Expressions in the carpark near H₂O Xtream swimming pool.



During Your Visit

Lunch & morning tea:
We have an indoor space to enjoy morning and afternoon tea should the weather require (subject to availability)

School bags & jackets:
Yes you can bring your school bags and jackets as we have a space for them while you visit.

For further information or to book a visit please contact

Claire Mepham
Learning Programmes Specialist
Whirinaki Whare Taonga
04 5290086
education@whirinakiarts.org.nz
www.whirinakiarts.org.nz

Claire is also available throughout the year to visit your school and discuss the exhibition programme and the opportunities for your students. Please contact her to make a time to visit you.



WHIRINAKI WHARE TAONGA
836 Fergusson Drive, Upper Hutt · 04 527 2168
Open 7 days a week, 9am – 4pm · whirinakiarts.org.nz