

“RAUREKA”

Unpacking her story
(as we know it)
through learning activities,
linking into the Aotearoa
NZ Histories curriculum



Te Rūnanga o Ngāi Tahu

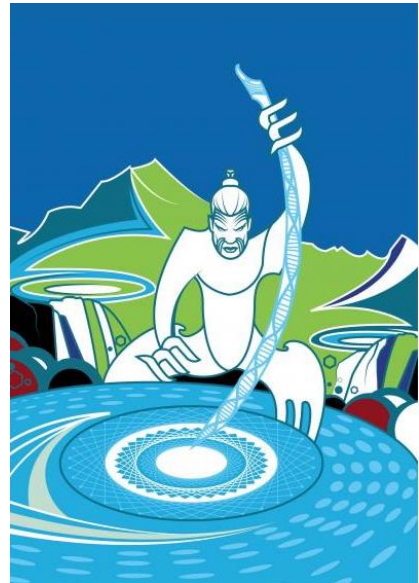
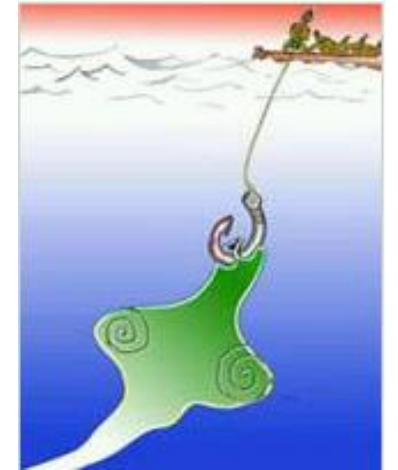


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Superheroes don't always wear capes ...



Knowing their stories help us understand the past



These images help us visualise these people, and represent Ngahue, Ranginui & Papatūānuku, Tāne Mahuta, Māui, Poutini & Waitaiki, Rākaihautū, Hinehukatere and Māui. What can you find out about those historical figures?

Some teaching/learning activities & ideas

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

[Comparing accounts from different sources](#)

[Character map](#)

[Two maps of the same area](#)

[Consequences wheel activity](#)

[Create super hero profile](#)

[Pounamu, a taonga](#)

[Changing place names](#)

[Investigation: places of habitation](#)

[Kīwaha use](#)

[Using cultural contexts: some tips](#)

[Write yourself into the story](#)

[Critical skills development](#)

[Ngāi Tahu Strategies: Language and Education](#)

[Create quizzizz, kahoots, reinforcement activities](#)

[Zero in on one place for a Social Inquiry](#)

[Curriculum links](#)

[Route to pounamu](#)

[Raureka's chant](#)

[Raureka's chant .2.](#)

[What's in a name?](#)

[Compose a waiata](#)

[Stories of journeys and exploration](#)

[How and why do people explore?](#)

[Aotearoa NZ Histories curriculum](#)

[Calculate distances](#)

[Other website links](#)

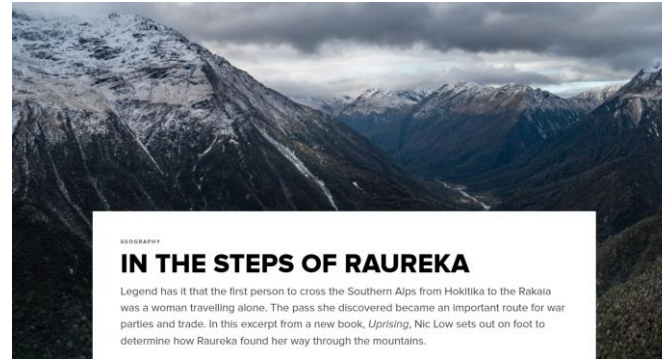


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Comparing different accounts

The images link you to **five** sources. Take notes for a sharing discussion with others. What is different or the same? What questions are raised for you?



THE STORY OF RAUREKA AND THE GREENSTONE.

WEST COAST TIMES, ISSUE 14029, 13 DECEMBER 1906, PAGE 4



Back to contents [page](#)

Pounamu, a taonga

There are many varieties of pounamu; some varieties are known by several names.

Pounamu is a significant taonga to those on the West Coast, and to Ngāi Tahu in general, as it has no natural source in the North Island.

The linked publication contains information about pounamu, trading and kōhatu that can lead to further study. Check out the inquiry questions included.

[Back to contents page](#)

Connected 2022 Level 4 – He māpihi maurea | A prized possession



This Level 4 *Connected* resource explores themes of economic opportunities, cultural redress through Treaty settlements, and mana taonga. It focuses on the cultural and economic significance of pounamu, locations and uses of stone resources in Aotearoa New Zealand, and the mana of a significant taonga pounamu, which is explored through a piece of historical fiction.

Series: Connected
Publication date: October 2022

[Order this text >](#)

At times, *Connected* themes require the introduction of concepts that students at this curriculum level may not be able to fully understand. What matters at this stage is that students begin to develop understandings that they can grow over time.

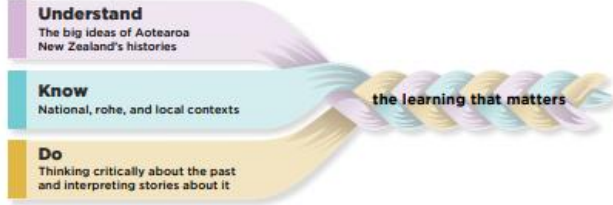


TEXT



GOOGLE
SLIDES

Overview



Understand Big ideas

*E kore au e ngaro; he kākano i ruia
mai i Rangiatea.*

Māori history is the foundational and continuous history of Aotearoa New Zealand.

Māori have been settling, storying, shaping, and have been shaped by these lands and waters for centuries. Māori history forms a continuous thread, directly linking the contemporary world to the past. It is characterised by diverse experiences for individuals, hapū, and iwi within underlying and enduring cultural similarities.

*Kaua e uhia Te Tiriti o Waitangi ki te
kara o Ingarangi. Engari me uhi anō ki tōu
kahu Māori, ki te kahu o tēnei motu ake.*

Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years.

The settlement of Aotearoa New Zealand has contributed to an increasingly diverse population, with many languages and cultures now part of its fabric.

Colonisation began as part of a worldwide imperial project. It has been a complex, contested process, experienced and negotiated differently in different parts of Aotearoa New Zealand over time. Aotearoa New Zealand has also colonised parts of the Pacific.

*Ko te pipi te tuatahi, ko te kaunuku
te tuarua.*

The course of Aotearoa New Zealand's histories has been shaped by the use of power.

Individuals, groups, and organisations have exerted and contested power in ways that improve the lives of people and communities, and in ways that lead to exclusion, injustice, and conflict.

*Tuia i runga, tuia i raro, tuia i waho,
tuia i roto, tuia te muka tāngata.*

Relationships and connections between people and across boundaries have shaped the course of Aotearoa New Zealand's histories.

People in Aotearoa New Zealand have been connected locally, nationally, and globally through voyaging, discovery, trade, aid, conflict, and creative exchanges. This has led to the adoption of new ideas and technologies, political institutions and alliances, and social movements.

Know Contexts

Whakapapa me te whanaungatanga Culture and identity

This context focuses on how the past shapes who we are today – our familial links and bonds, our networks and connections, our sense of obligation, and the stories woven into our collective and diverse identities.

Tino rangatiratanga me te kāwanatanga Government and organisation

This context focuses on the history of authority and control, and the contests over them. At the heart of these contests are the authorities guaranteed by Te Tiriti o Waitangi | The Treaty of Waitangi. This context also considers the history of the relationships between government agencies and the people who lived here and in the Pacific.

Tūrangawaewae me te kaitiakitanga Place and environment

This context focuses on the relationships of individuals, groups, and communities with the land, water, and resources, and on the history of contests over their control, use, and protection.

Kōwhiringa ohaoha me te whai oranga Economic activity

This context focuses on the choices people made to meet their needs and wants, how they made a living individually and collectively, and the resulting exchanges and interconnections.

Rohe and local contexts

- Rohe historical contexts as defined by iwi and hapū and guided by the question *What stories do local iwi and hapū share about the history of the people of this rohe?*
- Historical contexts relevant to local communities and guided by the question *What stories are told about the people, events, and changes that are important to this area?*
- Contexts that reflect the diverse histories and experiences of the peoples of Aotearoa New Zealand
- Topics and stories chosen by students when inquiring into the history of the rohe and local area

Do Inquiry practices

Identifying and exploring historical relationships

The construction of narratives about the past is based on the ability to sequence events and changes and to identify historical relationships between them and how long ago they happened. Depending on who is telling the story, the same story can be told in different ways.

Identifying sources and perspectives

Drawing on a broad base of historical sources, in varied forms, provides a fuller and layered understanding of the past. This includes paying deliberate attention to mātauranga

Māori sources and approaches. When drawing evidence from sources, it is important to consider authorship and purpose and to identify voices that are missing.

Interpreting past experiences, decisions, and actions

Interpretations of people's past experiences, decisions, and actions need to take account of the attitudes and values of the time and people's predicaments and points of view. By using these interpretations and reflecting on our own values, we can make evidence-based ethical judgements about the past.

Back to contents [page](#)

CURRICULUM LINKS – Aotearoa New Zealand histories

Understand the big ideas

- Māori history is the foundational and continuous history of Aotearoa NZ.
- The course of Aotearoa NZ's histories has been shaped by the use of power.
- Relationships and connections between people and across boundaries have shaped the course of history.

Know contexts:

- Whakapapa me te whanaungatanga – culture & identity
- The past shapes who we are today, our familial links and bonds.
- Tūrangawaewae me te kaitiakitanga - place and environment
- The relationships of individuals, groups, and communities with resources, and
- on the history of contests over their control, use and protection.

Do Inquiry practices

- Identifying and exploring historical relationships
- Identifying sources and perspectives
- Interpreting past experiences, decisions and actions

Write yourself into the story

Imagine that Raureka's journey was taking place this century, in a remote place, unpopulated by people, and you were in the party. Write an account of the events. Be Raureka, or a companion. What could you say and do?

What equipment did you have or use? What did you see on the journey?

Re-tell that story or encounter, with you in it. Consider including kīwaha into your story – some examples are on the next page .

Illustrate and publish for the class/school library. If using images accessed online, ensure they are copyright free. Better still, create your own original artworks 😊 Create a video presentation.

Give the new story an interesting title. Copy the story book for the junior class and go and read the story to those tamariki.



Back to contents [page](#)

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!
ā, kō ake nei	Shortly, presently (in the future)
Ko Māui tonu atu au i a koe!	I'm cooler than you'll ever be!
Auē! Taukuri ē!	Oh no, how dreadful!
I pērā rawa te makue o te manu	The bird was so tasty
Hoake tātou!	Let's go (quickly)
Ka kino kē ia	He's so clever
Kia tūpato!	Watch out! Be careful!
Areare mai ōu taringa	Listen! Open your ears
And any other kīwaha that you know that will fit into the story well 😊	

Te rautaki pakirehua pāpori - *Social Inquiry strategy*

Zero in on one aspect of Raureka's journey, and follow 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 and Reflect** – 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?

How and why do people explore?

What is the impact of human migration on a place?

How has the existence of the pass - Nōti Raureka changed human interaction with the land?

**What trees and birds flourished in the past in that region, but not so much these days? Can or should that be reversed?
What actions can be taken for positive outcomes?**

Back to contents [page](#)

Watercolour of Nōti Raureka (Browning Pass) from the eastern side

Ngā Toi – The arts

Tito waiata – compose a waiata about Raureka’s journey

It could be an action song, a haka, a pātere, a chant or a rap, or something else – you choose the genre

Teach others your song.

Perform it to the class/school.

Choose a tune or a rhythm that is easy to follow so others can learn it too.

Create super hero profile

It could be a poster, a travel brochure, it could be a social media profile page, it could be a comic cover, it could be a movie poster, or the back cover of a book, it could be a mini-movie - it's up to you. But it has to show Raureka as a super hero! She crossed the alps! That was unheard of! While there were consequences later, that's another story. Let's focus on this series of events.

Try and imagine what she may have looked like to illustrate your poster, and include the environment into your poster. We know there were trees, mountains, a waterfall, fog, clouds, rivers, valleys.

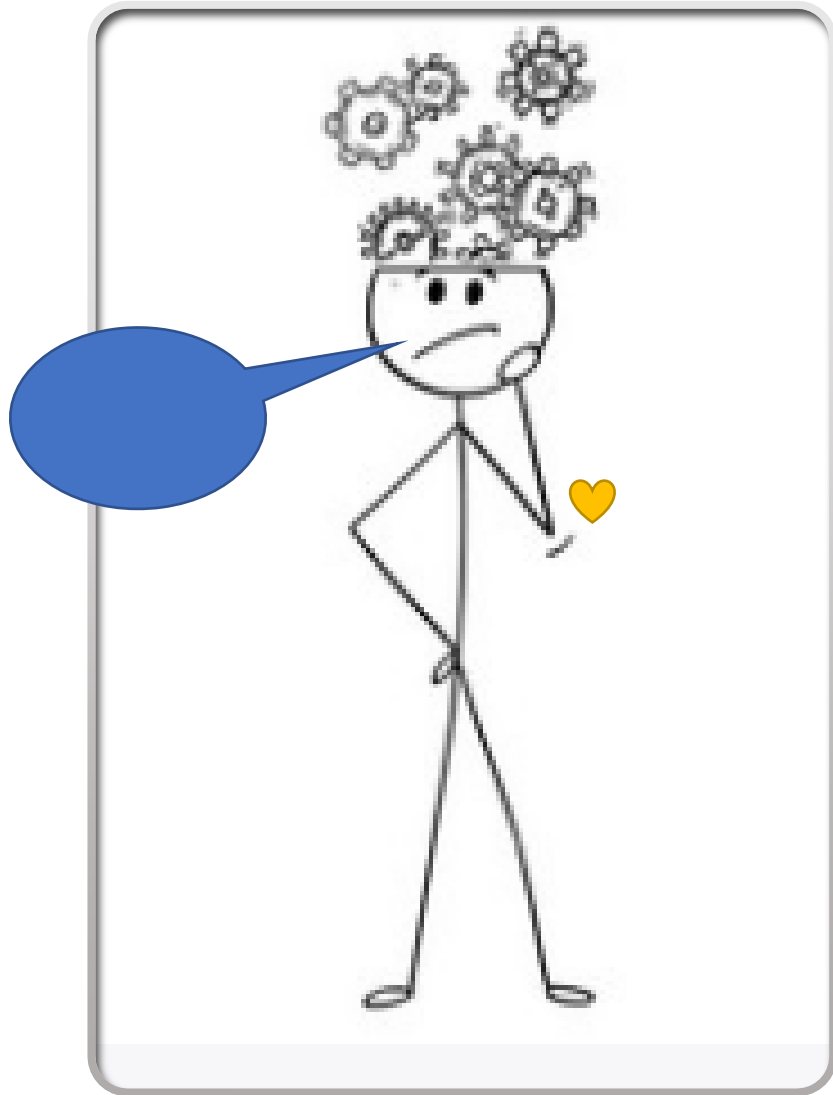
A personalized illustration would be awesome, and if art is not presently your strength, you can use books, photos, even copyright-free images from the internet to use as background material, (remember to acknowledge your sources).

You want people to learn something about Raureka, and want to read more about her, so your profile needs to be interesting and engaging. Cool metaphors, similes, plenty of adjectives and fun kīwaha will have a place in this activity!

Based on what you have found out about her, you could give her some superpowers that are a bit imaginary, so long as you can justify why you chose that superpower.

For example, you could say Raureka had the power of invisibility, which means she could hide from the pouakai (giant eagle) and stay safe when she was resting on her journey.

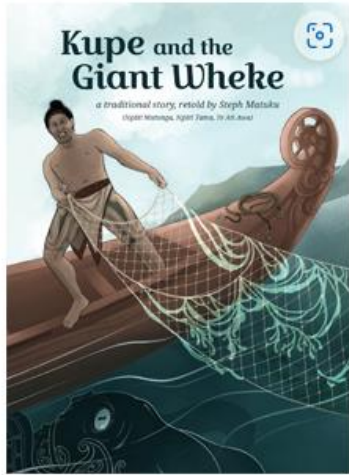
Character Maps



- This activity helps ākonga develop an understanding of the attitudes and values held by a historical figure.
- Ask them to draw a picture of Raureka from one of the versions of the story.
- Ākonga then annotate their drawing using writing, pictures, or recorded voice to show the following:
 - ● **Head** – what the person **thinks**
 - ● **Mouth** – what the person **says**
 - ● **Heart** – what the person **feels**
 - ● **Hands** – the **actions** this person took
 - ● **Feet** – the **consequences** of those actions.

From the readings, we have ascertained that Raureka seemed to have been a determined, strong willed person, who persevered to reach the east coast, was a quick thinker – somewhat impulsive, she could withstand the cold and survive long periods without food, she was trusting, she knew her environment, she was curious, brave, physically fit, strong and unafraid.

Stories of journeys and exploration



Kupe and the Giant Wheke

A traditional story, retold by Steph Matuku, illustrations by Isobel Te Aho-White

This traditional tale features in the oral traditions of many iwi. It tells of how Kupe discovered Aotearoa while pursuing a giant wheke (octopus) across the Pacific. As he chased the creature around Aotearoa, Kupe explored the new land and named many places.



TSM WORD



TEXT



TSM PDF



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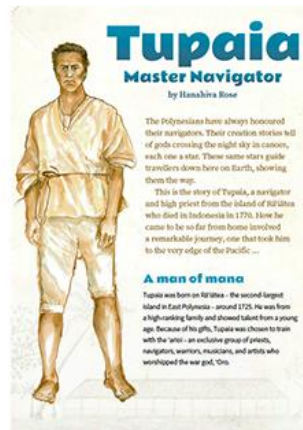
Māui at Mahitahi

by Susan Wallace

Do you know who Māui is? If you ask people this question, most will reply “Yes”. But then, if you ask them to tell you more about Māui, it’s likely that each person will describe him differently. They might say Māui is a demi-god, a hero, a trickster, a rascal, their tipuna, or “that guy The Rock played in Moana”. For South Westland iwi Kāti Māhaki ki Makaawhio, Māui is a great Polynesian explorer who did many good things for his people.



TEXT



Tupaia: Master Navigator

by Hanahiva Rose

The story of Tupaia, a navigator and high priest from the island of Rā’iātea.



TEXT



TSM PDF



The Longest Walk

by Rebekah White

The Rapsey family, including nine-year-old Elizabeth and her six-year-old brother, Johnny, spent just over four months walking the entire length of New Zealand. During this time, they lived a simple life, learning about the natural world around them and the various ways to engage with it. Rebekah White captures both the sense of adventure and the contemplative moments through her lyrical style, which contains some elements of creative non-fiction.



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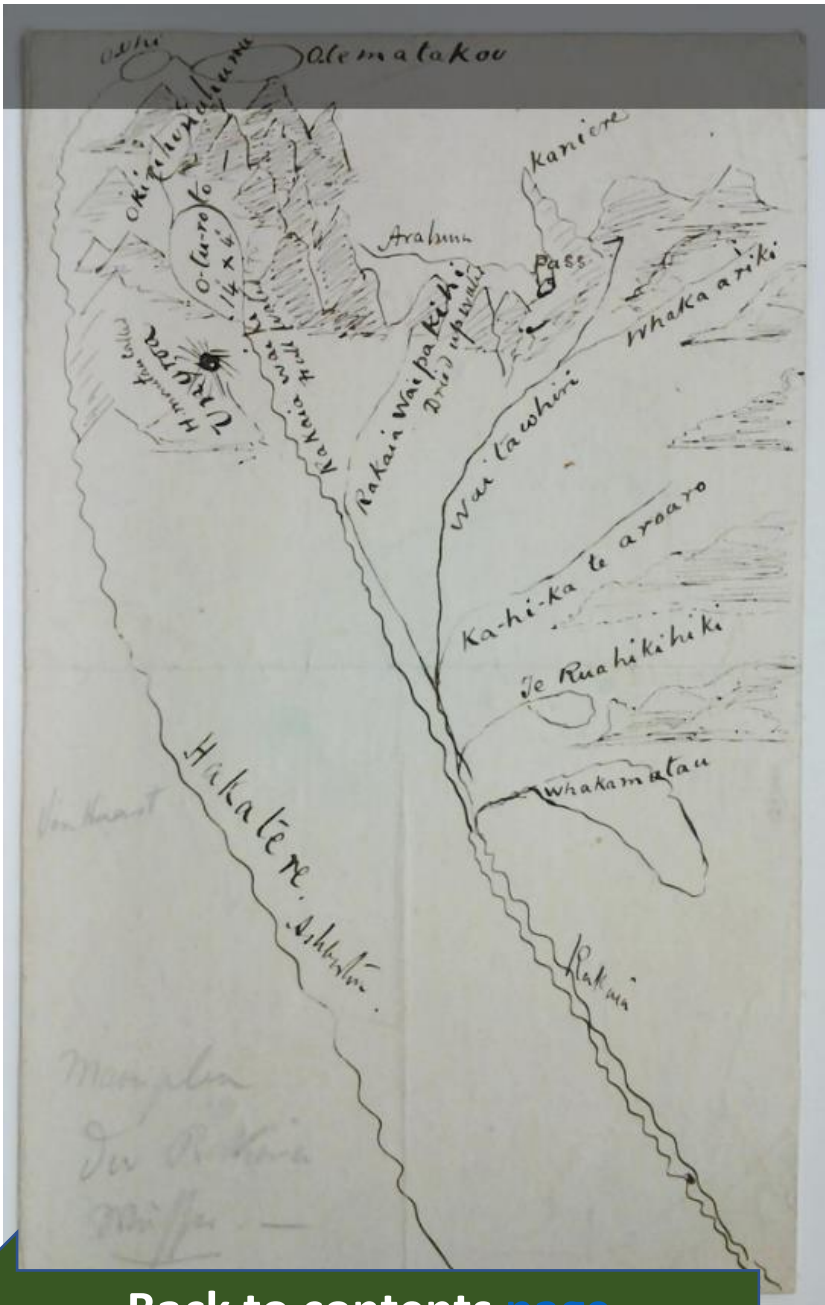


TEXT



TSM PDF

Back to contents [page](#)



Two maps of the same area

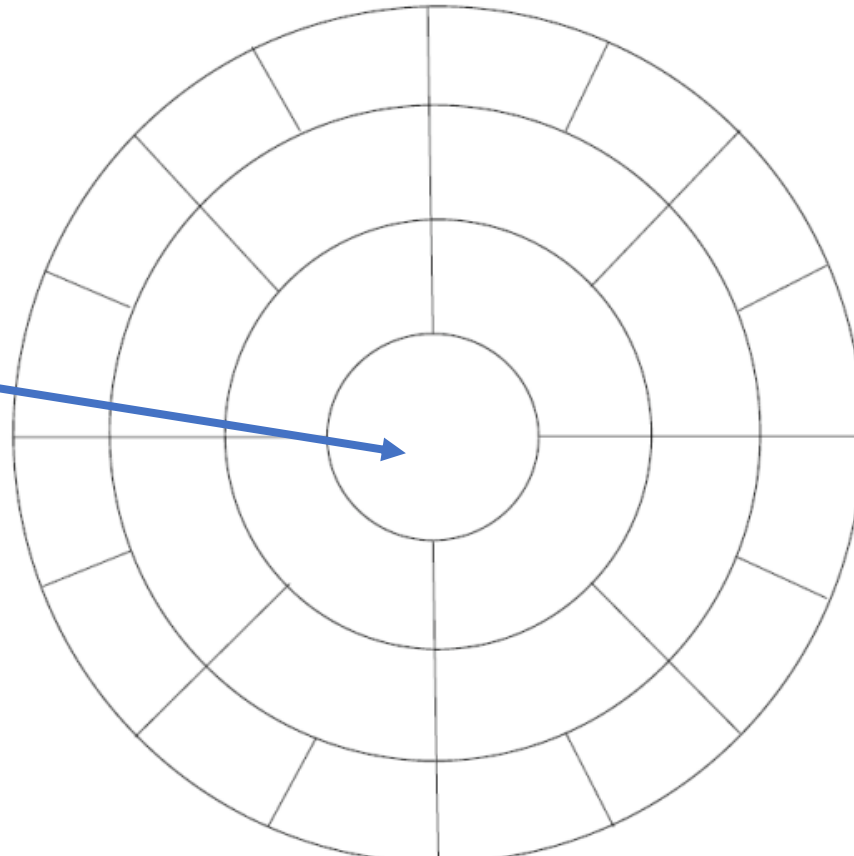


Back to contents [page](#)

“Consequence Wheel” activity

[Consequence Wheel link](#): Starting with the “BIG IDEA” in the centre circle, wānanga together as to the impact of that “action” in every widening circles. Think of the impact on people, their well being and ability to gather kai, the environment, and show consequences that have an ongoing effect through the wheel. Here is an example for the centre “BIG IDEA”.

What were the consequences of Raureka revealing the trail to the West Coast?

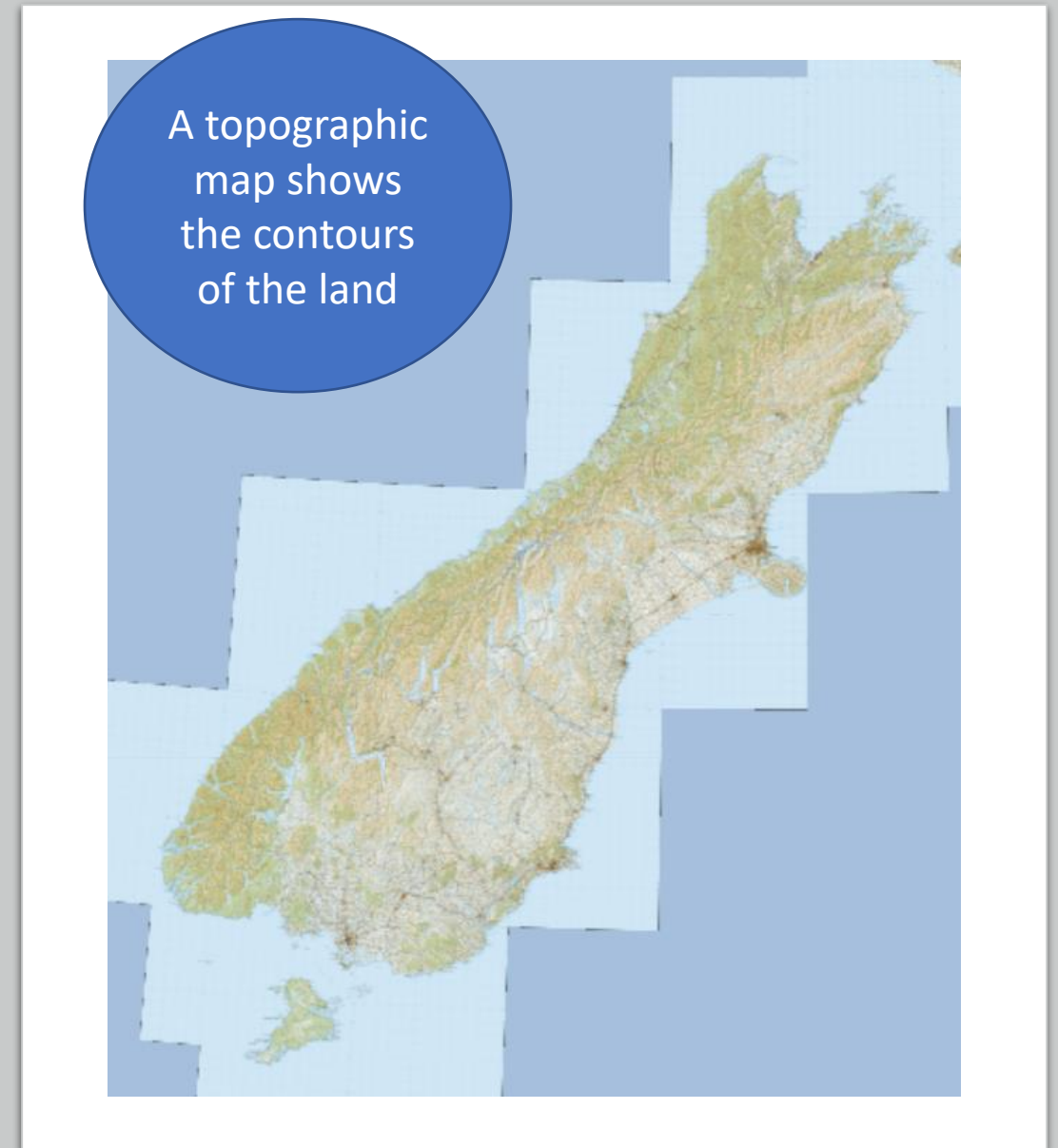


← Back to contents [page](#)

Calculate distances

Using a TOPO map, www.topomap.co.nz , record the route travelled, and work out the distances from place to place and make calculations of the time the journey may have taken. Consider the terrain covered, the hills and valleys, and whether waterways may have been crossed.

Think about suitable resting places to break up the journey into manageable and achievable distances. Also think of the flora and fauna that would have been prevalent in the area which would likely affect the time to move from place to place. What is most likely to have been the food harvested and eaten along the way?



← [Back to contents page](#)

Raureka's chant ...

[Two South Island Chants | NZETC \(victoria.ac.nz\)](#)

Regarding Raureka's chant "**Taku Toki**", this extract says ...

"This, as given by the old folks of Arahura, is the song of the axe that Raureka taught the Ngāi-Tahu; she murmured it as she chipped at the stem of the tī, the kauru, or sugar-tree (one variety of cabbage-tree) of the South Island people:"

Different translation offered here [NZ Folk Song * Taku Toki](#)



Back to contents [page](#)

Raureka's chant ...

Whakaatu ra e taku toki
Ki te kauru.
Koia panukunuku,
E ra e hine,
I a pakurangi, e tama,
Na te hiahia,
Na te korokā, e tama,
I a Tane,* e tama,
Tane i ruka,
Tane i raro.
Ka rere te maramara;
Ka huaki ki waho;
Ka tipu mai i uta,
Ka takoto mai i waho,
E hura ki te ata,
Ko te ata o Tane.



[*Translation.*]

I stretch forth my axe
To the head of the tree,
How it moves,
How it resounds, O children!
Because of my desire
For the lofty sons of Tane.
Tane, the Tree-God, towering above me—
Tane, felled and lying at my feet.
See how the chips fly from my axe!
Uncovered to the world are Tane's
children,
Once pillared lofty in the forest shades,
But now all stripped and prone,
Laid bare to the morning light,
The light of Tane's day.

You can hear Reihana Grant (Ngāti Kahungunu) reciting Raureka's pātere. Arekatera "Katz" Maihi (Ngāti Whatua, Ngāpuhi) remembered hearing this in his childhood. These two kaiwhakairo (carvers) trained at the NZ Māori Arts & Crafts Institute Carving School at Te Puia, Rotorua where they learned many waiata, pātere and mōteatea handed down.

Back to contents [page](#)

Using cultural contexts: some tips FOR KAIAKO

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 establish 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.

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.



Back to contents [page](#)

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

For Ngāi Tahu
language revitalisation ...



For Ngāi Tahu
Education Strategy ...



Back to contents [page](#)

What's in a name?



Te Rūnanga o Ngāi Tahu

Kā Huru Manu

Back to the Project

Nōti Raureka

Show search results for Nōti Ra...

Popup Panel

(1 of 1)

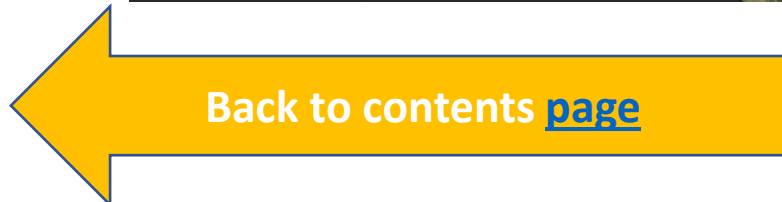
Nōti Raureka

"Browning Pass/Noti Raureka"

Nōti Raureka (Browning Pass) runs across Kā Tiriti-o-te-moana (the Southern Alps) between Waitāwhiri (the Wilberforce River) and the Arahura River. It was named after Raureka, a Kāti Wairaki woman credited with discovering the icy pass. Prior to the Ngāi Tahu migration to Te Waipounamu, Kāti Wairaki held manawhenua (tribal authority) over Te Tai Poutini (the West Coast). From Te Tai Poutini, Raureka travelled over the pass, down the Rakaia River, and into the Arowhenua region, here she came across a group of Ngāi Tūhaitara people. She had a pounamu tōki (adze) with her, which was of great interest to the Ngāi Tūhaitara group. Raureka's detailed revelation of her travel route prompted further exploration by Ngāi Tūhaitara. This eventually led to a series of feuds, with Ngāi Tūhaitara defeating Kāti Wairaki.

References:

- Beattie, J.H. (1945) Maori Lore of Lake, Alp and Fiord. Dunedin, N.Z.: Otago Daily Times and Witness Newspapers Company Limited. P63 & 65.
- Taylor, W.A. (1952) Lore and history of the South Island Māori. Christchurch, N.Z.: Bascands. P187-189.
- Madgwick, P. (1992) Aotea: A history of the South Westland Maori. Greymouth, N.Z.: Greymouth Evening Star. P21-22



Back to contents [page](#)

Access Ngāi Tahu's cultural mapping project "Ka Huru Manu" – [link here](#) – and find out about place names near Te Nōti Raureka, and sometimes you can find the meaning as well.

Explore this route,
stopping at the points
along the way.

Take note of new
learnings.

Create your own “Google
Earth” project to share
with others, so they can
explore and learn also.



Back to contents [page](#)

Changing place names

Early Europeans replaced original Māori placenames with their own. Māori continued to use their own place names as well as new names. New names were often for new features, like towns. Many features which Māori had named, such as eel weirs or fishing grounds, were unfamiliar to Europeans, or were removed during colonisation.

The Māori names which survived European habitation were mostly in places with high Māori populations such as in the central North Island and Northland. In some areas European place names changed back to the original Māori names. Sometimes Pākehā were willing to use the Māori name, despite their feelings toward local Māori and pressure from the authorities. Places like Taihape, Ohakune, Raetihi, Taumarunui, Rotorua, Taupō, Whakatāne, Tauranga, Te Kūiti, Te Awamutu and Ngāruawāhia had European names for only a brief time.

Making place names official

In 1894 the future Prime Minister Joseph Ward put forward a change in the law that any future naming or name changes would give preference to original Māori names. Altered and misspelt Māori names could also be corrected, but this was often not done. For example, Kurow in North Otago was not changed back to Kohurau.

In 1946 Parliament set up the New Zealand Geographic Board (NZGB) and gave it power to change or apply Māori and English names. They collected Māori place names and decided which names on maps should be replaced by Māori or 'British' names.

Now also known as Ngā Pou Taunaha o Aotearoa, the Board's job is to make place names official. They encourage the use of original Māori place names on formal maps. (Source: [Restoring Māori place names | LEARNZ](#))

Nōti Raureka had historical significance to Ngāti Wairangi (Kāti Wairaki). The name conveys a feeling and attitude towards the land, by remembering the deeds of discovery and of the battles that followed. But who was “Browning”? Investigate the person after whom “Browning Pass” (Nōti Raureka) was re-named for some 130 years.

What was his claim to fame? Why/how did he come to have the pass named after him? What was the cultural or historical significance of that decision? Discussion how you feel about that/those changes.



[Back to contents page](#)

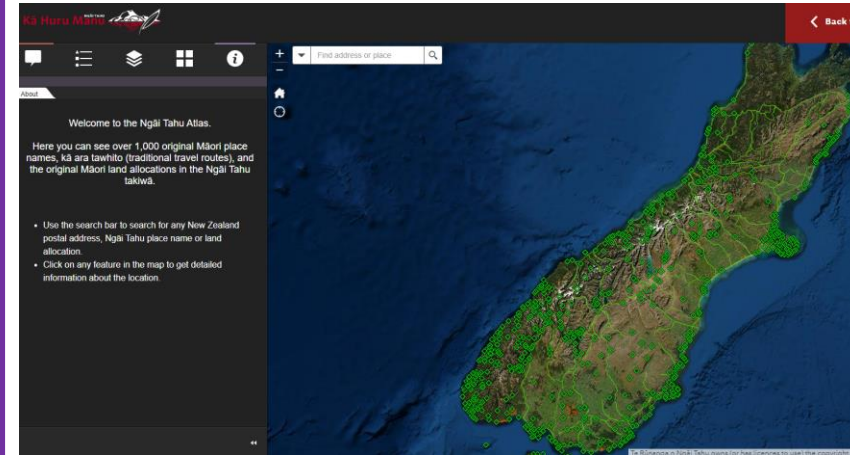
Investigation: places of habitation

This image is from Ka Huru Manu. www.kahurumanu.co.nz

Start with a search for your place, and then zoom out and see what locations are nearby.

What makes your rohe – *your region* – unique?

Identify the geographic features of your region. Understand how and why people have changed this landscape. What can we do to protect it for future generations?



THINK about what the first people would have felt and seen when they arrived in Te Wai Pounamu.

- No other people had been here...the landscape is untouched...there is an abundance of different trees, plants, birds, insects and sea creatures

What impact would people have had on the land when they arrived?

Shaping our land... RESEARCH about how people have changed the Whenua...LIST the changes and where they occurred

After 300 – 500 years the tāngata whenua – Māori - had developed a societal way of living in ao Māori. When settlers arrived they established their communities as well. Compare and contrast the similarities and differences in the ways of living of Māori and arriving peoples, the resources they used, and for what purpose.

← [Back to contents page](#)

Best Quiz Creation Sites for Education

- ClassMarker. ...
- EasyTestMaker.
- Factile.
- Fyrexbox.
- Gimkit. ...
- GoConqr.
- Google Forms.
- GoToQuiz.

your students could create their own quiz to test their understanding of the story – here are some platforms they could use

QUIZIZZ

Kahoot!

Game PIN

Enter

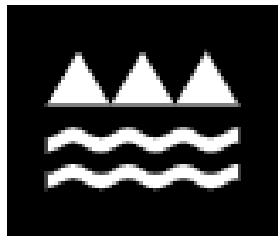
 **School Apps**^{NZ}
snApp mobile

Typeform

FlexiQuiz

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