

Aoraki

so much more than
an ancestral mountain



**Teacher support material for kura
(with learning activity suggestions in
all curriculum areas)**



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Te Rūnanga o Ngāi Tahu

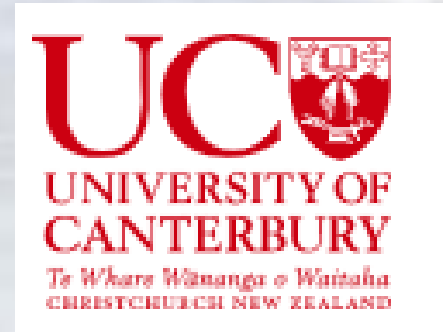
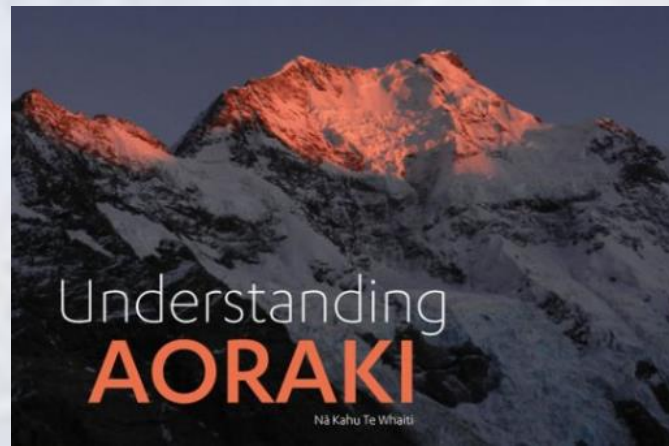
Some learning activities/ideas



<i>Each title below links you to the page you need</i>		The “best fit” year levels is indicated e.g.: (1-3)	
Aoraki, from different perspectives	(4-10)	Pronunciation tips	(0-13)
Te Tapa Whenua: LEARNZ virtual field trip	(4-10)	Aoraki and his brothers	(4-13)
Naming of the land	(4-13)	Ka Huru Manu, Cultural mapping	(4-10)
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Aoraki – literacy activity to learn the story	(4-10)	Using cultural contexts: some tips	
Exploration of some Aoraki facts	(4-13)	Developing critical inquiry skills	
Further ideas including western science	(4-13)	Social Inquiry	
APP for iPad	(0-6)	Helpful resource links	
Write yourself into the story, use kīwaha	(4-10)		

Aoraki, from different perspectives

- Compare the details in each account.
- Note similarities and differences.
- Who's perspective is given?
- What has been new learning for you?





A virtual field trip to Aoraki Mount Cook National Park, an area that bears names of great significance to Ngāi Tahu. Discover more, connect with experts, explore the field trip videos, take the Google Earth for Web tour to Aoraki.

Travel online with LEARNZ to:

Discover the stories and reasons behind Ngāi Tahu place naming throughout this area;

Explore the connection of people to special places and environments;

Inquire into how place names represent the story of settlement by a range of people in Aotearoa New Zealand;

Consider the importance of place names and their stories being handed down, retained and restored;

Inquire into the significance and stories behind place names in your own rohe.



Why are names important?

What is the origin of your name?

Why were you given that/those names?

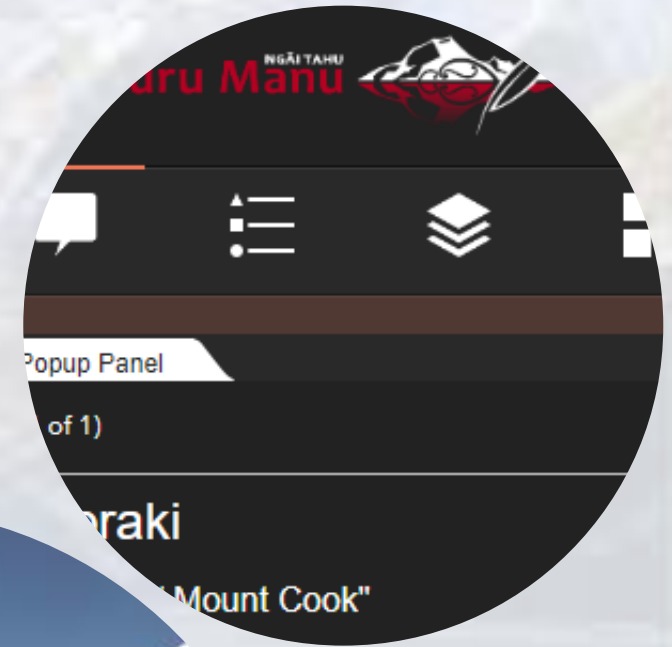
What does your name mean to you
and your whānau?

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Naming of the land

- [Stories of our Māori place names](#) - teaching unit from Waitangi Treaty Grounds.
- [Introduction to te reo – place names](#) video
- [Find Māori place names](#) - Toitū te whenua/Land Information New Zealand has a guide on how to find Māori place names.
- [Interactive map of Te Reo Maori place names](#)
- [Map of Aotearoa New Zealand](#) featuring names relating to the legend of Māui.
- [Aotearoa map of place names](#) - downloadable map of some of Aotearoa New Zealand's main place names.
- [Place names from Cook's voyages](#) - Read more about the place names given during Lieutenant James Cook's first encounters around our shores in this Google Earth tour. Included are original Māori place names.

“Ka Huru Manu”, The Ngāi Tahu Cultural Mapping Project, has information about over 1,000 places in Te Wai Pounamu. Check out “Aoraki” via the image below.



“Ka Huru Manu” Education framework, a teacher resource, aimed to support ākonga in Years 7-10.



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Narrated by Tā Tipene O'Regan, this visually stunning short film tells the Ngāi Tahu creation story of Te Waka-o-Aoraki and more widely Te Waipounamu. Produced in collaboration by the Department of Conservation and Te Rūnanga o Ngāi Tahu, this short film reflects their working relationship in protecting the natural, cultural and historic value of mountains. This film also explains the concept of Topūni from the 1998 Ngāi Tahu Settlement, as well as partnership and consultation between the Department and Ngāi Tahu.



“In awe of mountains”

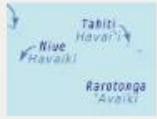
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The Ngāi Tahu Creation Story was created for the 'Mō Tātou: The Ngāi Tahu Whānui Exhibition' at Museum of New Zealand Te Papa Tongarewa. Within the exhibition theme of Toitū te Iwi (Culture), this contemporary animation uses whakapapa recorded by Ngāi Tahu rangatira Matiaha Tiramōrehu, and the motif of kōwhaiwhai to present a version of one of the Ngāi Tahu creation stories.

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Te Reo Māori, with subtitles in English.



Māui names the land

There are so many stories about Māui's deeds across Polynesia and the Pacific. Here are three links from Hawaii, Samoa and Aotearoa.

We may learn from this that stories change over time, sometimes the differences and similarities are merely dialectal differences in the spoken and written language, or an alternative name that has altered over time as the legend is handed down through the generations. Can you find other Māui stories in other cultures?



Maui Hawaiian Sup'pa Man

Song by Israel Kamakawiwo'ole :

The Story of Maui

Hawaiian story of Māui

Samoaan story of Māui

Māori Myths, Legends and Contemporary Stories

Māori story of Māui

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- Check out these videos, some most suitable to ECE and Primary, others for youth and adults alike. How would you retell the story of Aoraki?



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Aoraki - from the Cultural Narrative shared at University of Canterbury, [link here](#)

To begin – there was nothing. From this nothing arose Te Māku who coupled with Mahoranuiatea to bring forth Ranginui, sky father. Ranginui, who had many wives, first married Pokoharuatepō and from their union came Aoraki, Rakirua, Rakiroa and Rarakiroa. The four brothers lived in heaven, but one day decided to visit their step-mother Papatūānuku. They travelled down from heaven in their canoe to explore the land and seas.

After a while they decided to find some food before returning to heaven. In a good fishing ground they lowered their hooks and waited, but no fish came. They became hungrier and hungrier until they were so hungry they decided to go home, to the heavens. As they readied the canoe to return, Aoraki began to recite the karakia that would take the magical canoe back to the heavens. But the brothers were so tired, hungry and disappointed that they began to grumble, and finally to fight.

Aoraki became so distracted by the fighting that he lost his concentration and made a fatal error in the karakia. The canoe crashed back down to earth with parts of it breaking off and scattering across the sea as the canoe overturned. It was a terrible disaster. The brothers saved themselves by climbing on top of the overturned canoe and although Aoraki tried and tried to fix the error in the karakia, nothing could undo the damage.

They never returned to their father Ranginui, but remained on earth with Papatūānuku where the canoe became their permanent home. After many generations, the brothers eventually turned to stone, the tallest of them being Aoraki.

Using that text, broken into four parts here, for an activity – details on following slide

Read, sketch, retell, display, view

Kaiako instructions to ākonga

- I am going to read the story of Aoraki as told at University of Canterbury
- 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.

Guidelines for kaiako

READ AND SKETCH

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

RETELL

- After all four beats have been read and sketched, move around the room and 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 “AORAKI”

1. This story was about the creation of what land feature? Where is that situated?
2. Who was the father mentioned?
3. Can you remember his first wife’s name?
4. Four brothers were named – can you recall their names?
5. Where did the brothers live? Why did they decide to travel elsewhere?
6. The brothers became hungry; why was that?
7. Some events took place on their return; explain those events.
8. What happened to the waka?
9. How did the brothers save themselves?
10. How did the story end?

Answers

1. Aoraki Mt Cook – Te Tiritiri o te Moana - Southern Alps
2. Ranginui, sky father
3. Pokoharuatēpō
4. Aoraki, Rakirua, Rakiroa and Rarakiroa.
5. They lived in the heavens. To visit their step-mother Papatūānuku
6. they couldn’t catch any fish.
7. Aoraki started his karakia to take the magical waka back, the hungry brothers squabbled and fought, Aoraki got distracted and the karakia failed.
8. The waka crashed back to earth, parts broke off and scattered, the waka overturned
9. They climbed on top of the overturned waka
10. They remained on earth with Papatūānuku, eventually turned to stone. Aoraki is the tallest of them.

Take a moment to reflect on the outcomes, praising the group effort and success in recalling the story

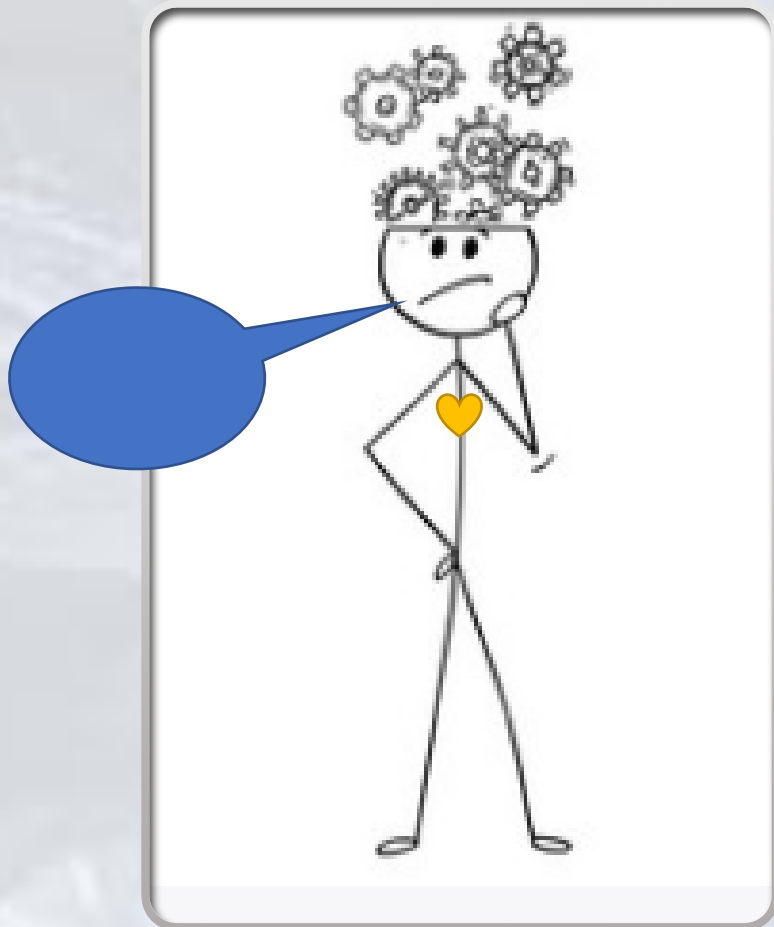
Become a storyteller

Re-tell this legend in your own way.

(don't fictionalise it; stick to the facts, but the re-tell can have your style)

You may wish to do some filming and put together a video, a story book, be Aoraki or one of his brothers and present “your” story in your words, write a song that tells the story, perform it as a play, create a rap, or even a speech.

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 Aoraki 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.

Why is Aoraki considered “active”?

Why is Aoraki featured on our \$5 note?

Who owns Aoraki?

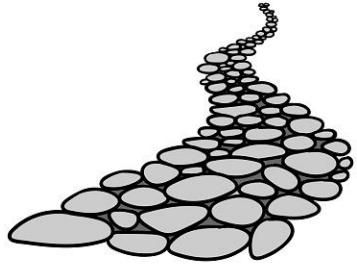


The Settlement



How does Aoraki’s height compare to the “seven summits” featured in the image here? Illustrate the results as a visual scale comparison image.

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Story Road

- This activity helps ākonga retell a story accurately.
- Have them form small groups, and ask each group to draw pictures to show the main events in the story of Aoraki and his journey with his brothers. Ensure that all the important events are covered.
- Draw a “road” on the floor using tape or chalk and ask the groups to place their images in the correct order on the road.
- If there are any disagreements about the order, encourage ākonga to return to the historical prompts to check.
- Once the groups have agreed, tape a copy of each image in its correct place.
- Ākonga can then practise walking down the road telling a particular version of the story.
- The story road can also be used to develop understanding of time order words or relationships.
- Ask ākonga to stand by one picture and describe what happened before and/or after that event or what caused the event and/or what were the consequences of that event.

Kia Raupapahia – Put the story into order

Not dissimilar to the “Story Road” strategy, this can be used by cutting up each sentence (or two sentences) in a story, handing out one to each student, and get them to talk to each other to put it into a logical sequence to tell the story.

Make sure that the script you provide has some clear sequencing clues. E.g: You may reword the text to start “We are going to learn about the journey to knowledge. Let’s start with the ...” so that students can know where the story starts.

The students need to read their sentence so others can hear it, going around listening to others, and seeing whether their sentence fits naturally with the others. Standing in a circle helps as they can listen to each other easily.

Give them time and when they are ready to retell, you can listen and indicate where they need to re-order themselves to put the story into order.



Story stones

In Māori culture, knowledge was passed on through wānanga, through waiata and games, and natural resources (leaves, feathers, stones, sticks) were also used.

Story stones are great teaching tools to develop the communication skills of tamariki which promotes language skills and encourages their imagination and creativity. The stones allow non-verbal or pre-writing early learners to create stories and narratives using their social and emotional skills.

Kaiako (or ākonga) can paint or affix images to the stones to represent each part of the story and re-tell this story (and others) using the stones as prompts.

Write yourself into the story

Imagine that Aoraki's journey to visit his relative was taking place in the 21st century, but in a remote place, unpopulated by people, and you were in the party. Write an account of the events.

Be Aoraki, or one of his brothers.

What could you say and do? What equipment did you have/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.

Kīwaha use

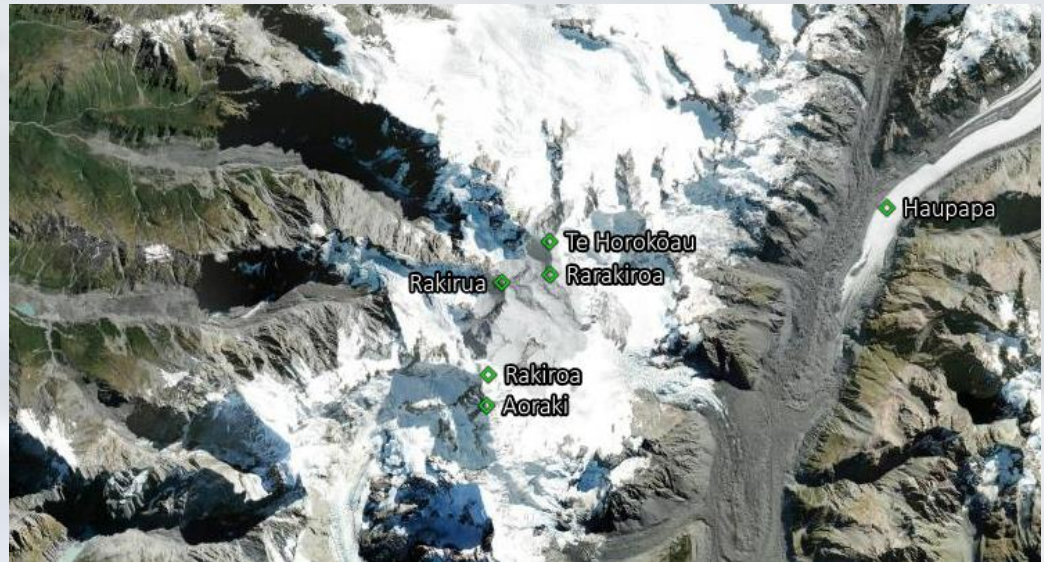
Insert these kīwaha Māori (slang or colloquial phrases) into the story in places where it makes sense 😊 Read the finished story to others. (the translation are there to help you choose the right ones; they might not all be able to fit into the story). *Read them with expression!*

He toki koe!	You are an expert!
Ko te manu tāiko, ko koe	No better leader than you
Ko Māui tonu atu au i a koe!	I'm cooler than you'll ever be!
Auē! Taukuri ē!	Oh no, how dreadful!
He hinengaro makere koe!	You are so forgetful!
Hoake tātou!	Let's go (quickly)
He kākī mārō!	So stubborn!
Kia tūpato!	Watch out! Be careful!
Areare mai ōu taringa	Listen! Open your ears
Aoraki Matatū!	(an encouragement to) Stand strong!
And any other kīwaha that you know that will fit into the story well 😊	



Searching for Aoraki and his brothers through the “Ka Huru Manu” cultural mapping site, the explanation will include the English name of those peaks. Search elsewhere to find out about why those places were conferred with other names? Who were those people, places from afar or events after whom the peaks were named?

What were the
“CLAIMS TO FAME”?



How do we say those place names?

TE AKA Māori Dictionary

This site allows you to search for information about the bird, 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!

Why do we need to say those words correctly?

"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." [Read the article here](#)

Te Reo Māori pronunciation guide

Learn to pronounce Māori words correctly to become more confident using them. Access the guide from Victoria University [here](#)

“**Raki**” is the southern dialect for “**Rangi**”. Look up these other words that make up the names of Aoraki and his brothers:

Ao
roa

rua
raroa

Note you may find several definitions. Be discerning to decide which explanation is most logical or suitable in the context.

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Some further ideas

- **Geography:** mapping locations of the mountains, considering the flora/fauna (if any) nearby
- **Math:** graphing distances between peaks and consider the length of time to scale each peak
- **Science:** what does Western Science have to say about the creation of mountains?



4 Discovering the Alpine Fault

SOCIAL INQUIRY:

Zero in on one aspect of interest about your topic and follow this social inquiry model:

- ***Plan*** – identify your focus area, and your methods of research. Plan methods of presenting the information. Think of your audience; who are you presenting to?
- ***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?

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 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.

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

Fertile questions

[Fertile questions | Services to Schools \(natlib.govt.nz\)](#)

Fertile questions are questions that are deep, complex, and perfect for inquiry. Because they are rich, finding answers to them requires research and can take some time. Find out how to use these questions with your students.

Characteristics of fertile questions: Fertile questions have some or most of the following characteristics:

Open — they have no one, definitive answer but rather several different and possibly competing answers.

Undermining — they cast doubt on individual assumptions or 'common sense'.

Rich — they require research and grappling with information and ideas.

Connected — they are relevant to the learners and the world in which they live, and particular disciplines and fields.

Charged — they have an ethical dimension with emotional, social and/or political implications.

Practical — they are researchable within the world of the student.

The fertile questions model was developed by Yoram Harpaz and Adam Lefstein.

[Teaching and learning in a community of thinking \(pdf, 325KB\)](#) has more about this model.

Examples of fertile questions

- Here are some example questions from the curiosity card 'Māori bartering with Joseph Banks' (link to the site embedded in the image).

Why did Tupaia make this picture?

What kind of encounter is this?

How do strangers become friends?

In this picture, is this activity an exchange or a purchase?

He tohatoha, he hokohoko rānei te mahi i roto i te pikitia?

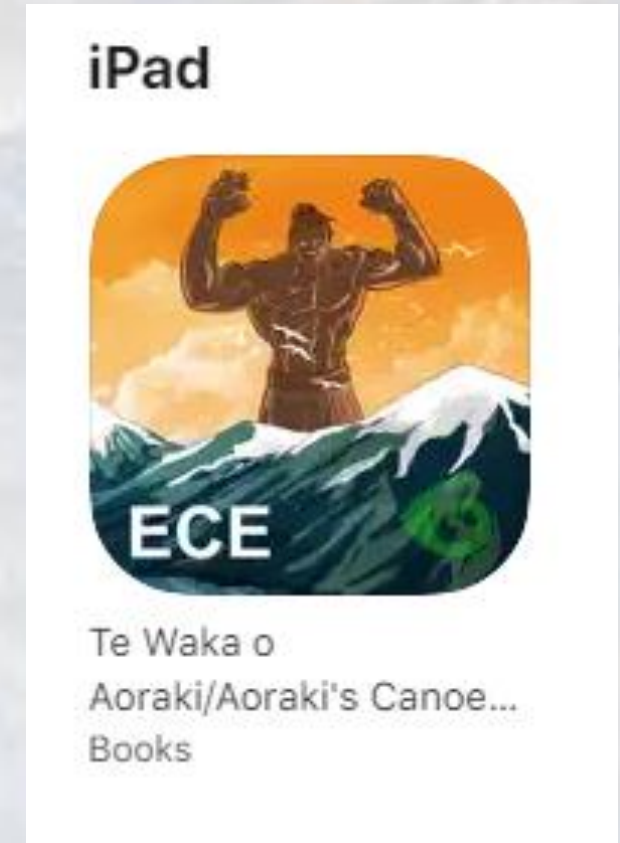


APP for iPad – ECE suitable

This is the Ngāi Tahu story of how the mountains of Te Waipounamu / South Island were formed, looking closely at Aoraki, whose canoe is said to be part of the Southern Alps.

Children can explore the animation and sound effects, record themselves telling the story, colour in the illustrations, and more. This book also promotes letter and word recognition to help build beginner reading skills. Written and voiced in both languages, this APP features

- · Swipe-to-Read™
- · Touch-to-Hear™
- · Touch-to-Spell™
- · read-to-me and read-it-myself options
- Customise the book:
 - · record your narration
 - · colour in the illustrations
 - · (paint mode has a palette, adjustable brush width, and move, zoom and undo abilities)



Click on the image to visit websites

