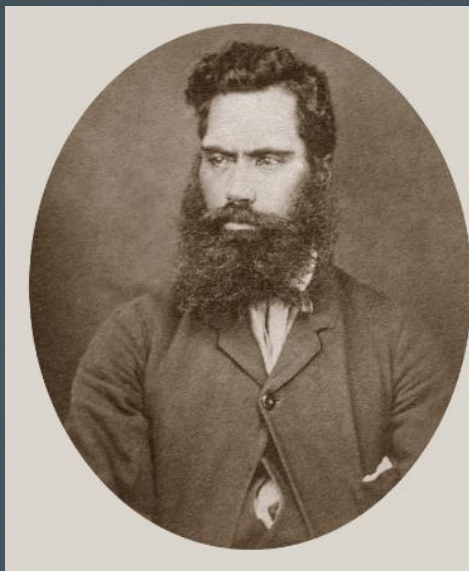


# KURUPŌHATU RURU

(1834 – 1929)

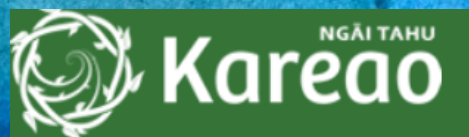
WAITAHA, KĀTI MAMOE



# TEACHER SUPPORT MATERIAL

People, Places and Events

Aotearoa NZ Histories - Cultural history



*Creative Commons Licence: "Kurupōhatu Ruru" teaching resource  
By Te Rūnanga o Ngāi Tahu, v.3 March 2025  
No Commercial Use, No Derivatives*



Te Rūnanga o Ngāi Tahu



Acknowledgement To The  
The Ngai Tahu Archives

[Kurupōhatu Ruru - Biography - Kareao Ngai Tahu Archives Art Taonga](#)

The Ngāi Tahu archives contains the information relied upon for these teaching and learning ideas, for a biographical investigation about an influential and learned tupuna from the southern region, and about places and events mentioned in this biography. Access the biography through the link above.

The following pages have teaching and learning ideas that match well with several curriculum areas. Some slides have similar activities, re-worded for use with different age groups of ākonga.

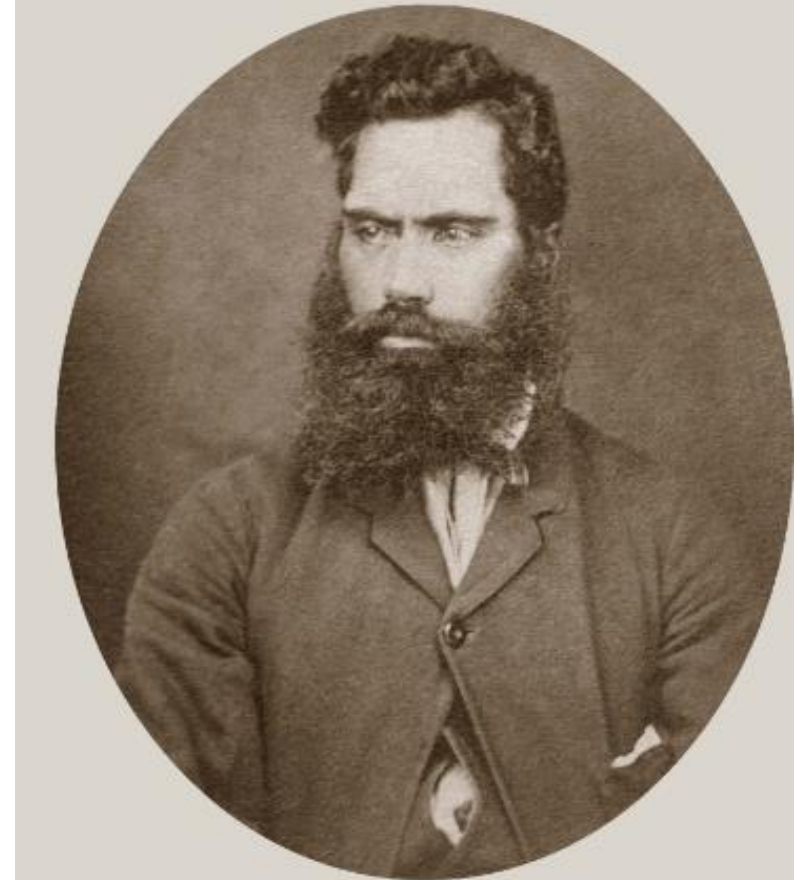
We hope this resource inspires and empowers you to use these strategies, as well as other actions you think of, in other contexts.



# KURUPŌHATU RURU

This biography describes the life and influence of Kurupōhatu Ruru, a man renowned for his knowledge of the history and geography of the southern part of Te Waipounamu.

A significant informant to the historian James Herries Beattie, Kurupōhatu was an impassioned advocate for the people of Maranuku and was heavily involved in trying to stem the tide of ongoing land loss.



Kurupōhatu Ruru, c.1860s. G.C. Thomson Collection, Hocken Library, University of Otago, P1951-003/1-55

Image 1 of 1

# TEACHING AND LEARNING IDEAS

To go directly to the desired page, follow the links below.

[Create matching activity](#)

[Other tupuna search](#)

[Ka Huru Manu places search](#)

[Murikauhika & loss of life](#)

[The locations, the history](#)

[What can I find out about these places?](#)

[SILNA South Island Landless Natives Act](#)

[Character Map](#)

[Calculate distances](#)

[Create a whakapapa chart](#)

[Maranuku land set aside](#)

[Additional helpful websites](#)

[Curriculum LINKS, NCEA credits \(6 pgs\)](#)

[The Ngāi Tahu Education Strategy and shop](#)

[Using cultural contexts: some tips](#)

[Critical skills development](#)

[Some tips for analysing texts](#)

[Social Inquiry strategy](#)

[Who was J. Herries Beattie?](#)

[Pronunciation tips and its importance](#)

[Mata-au the Clutha River](#)

[Significant loss of life](#)

[Social, Human, Treaty and Indigenous rights](#)

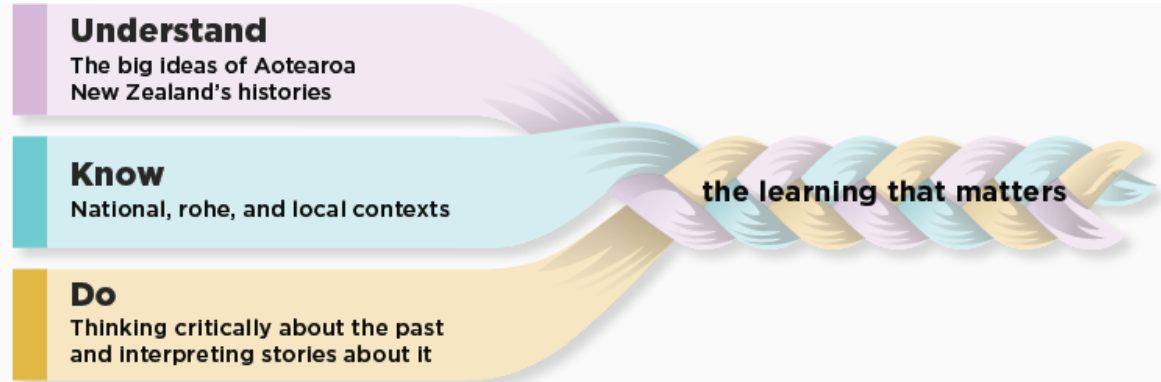
[Share back](#)

[Understand Know Do](#)

[Quiz creation](#)

[Sites nearby](#)

# LEARNING EXPERIENCES TO GAIN THE KEY KNOWLEDGE



*Aotearoa NZ Histories  
curriculum is the first  
refresh, with  
implementation  
to begin 2023*

The curriculum refresh will honour our obligations to Te Tiriti o Waitangi, be inclusive so that all ākonga see themselves and succeed in their learning, is clear about the learning that matters and is easy to use. This teacher resource will support learning experiences expected, have a local mana whenua perspective and will enable all to gain a deeper knowledge of people, places and events. Referring to the Aotearoa NZ Histories curriculum for further ideas, content and resources allows for a well-rounded curriculum coverage which includes local historical contexts.



Te Rūnanga o Ngāi Tahu

[Return to choices 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

[Return to choices page](#)

For NCEA 1, 2, 3  
information, go to  
next slide

# NCEA LEVEL 1 UNITS: SOCIAL STUDIES, HISTORY

## Social Studies

- 92048 – 5 credits: Demonstrate understanding of findings of a Social Studies inquiry
- 92049 – 5 credits: demonstrate understanding of perspectives on a contemporary social issue
- 92050 – 5 credits: demonstrate understanding of decisions made in relation to a contemporary social issue
- 92051 – 5 credits: describe a social action undertaken to support or challenge a system
- 91039 – 4 credits: describe how cultures change (Context: societal change as a result of technology)
- 91041 - 4 credits: using resources provided, students can describe consequences of cultural change/s

## History

- 91003 - 4 credits: written examination – interpret sources of an historical event of significance to New Zealanders
- 91005 - 4 credits: written essay: Describe the causes and consequences of an historical event
- 91006 – 4 credits: answering questions on one topic studied to describe how a significant historical event affected New Zealand society

**Some of these NCEA units will match well with this biographic context and the skills learned are transferrable skills for the NCEA assigned contexts each year.**

For NCEA 1, 2, 3 information, go to next slide

[Return to choices page](#)

# NCEA LEVEL 2: EDUCATION FOR SUSTAINABILITY

## NCEA LEVEL 3: ENVIRONMENTAL SUSTAINABILITY

- Level 2: 91733: 4 credits:  
Demonstrate understanding of initiatives that contribute to a sustainable future
- Level 2: 90814: 4 credits:  
Demonstrate understanding of aspects of sustainability
- Level 3: 90831, 5 credits:  
Analyse the impact that policies have on a sustainable future
- Level 3: 91736, 4 credits:  
Analyse how different world-views, and the values and practices associated with them, impact on sustainability

Some of these NCEA units will match well with this biographic context and the skills learned are transferrable skills for the NCEA assigned contexts each year.

For NCEA 1, 2, 3  
information, go to  
next slide

[Return to choices page](#)



# NCEA LEVEL 2 UNITS: SOCIAL STUDIES, HISTORY

## Social Studies

- 91279 – 4 credits: (context 2023: conflict(s) arising in regard to the advertising industry) – using resource booklet provided to analyse resources, students can demonstrate understanding of conflict(s) arising from different cultural beliefs and ideas
- 91281: 4 credits: written essay (750-800 words) to describe how cultural conflict(s) can be addressed

## History:

- 91231: 4 credits: written examination – Examine sources of an historical event that is of significance to New Zealanders
- 91233 - 5 credits: Examine causes and consequences of a significant historical event
- 91234 – 5 credits: written essay: Examine how a significant historical event affected New Zealand society

Some of these NCEA units will match well with this biographic context and the skills learned are transferrable skills for the NCEA assigned contexts each year.

For NCEA 1, 2, 3  
information, go to  
next slide

[Return to choices page](#)

# NCEA LEVEL 3 UNITS: SOCIAL STUDIES, HISTORY

## Social Studies

- 91596 – 4 credits: Demonstrate understanding of ideological responses to an issue
- 91598: 4 credits: Demonstrate understanding of how ideologies shape society

## History:

- 91436, 4 credits: written examination – Analyse evidence relating to an historical event of significance to New Zealanders
- 91438 - 6 credits: Analyse the causes and consequences of a significant historical event
- 91439 – 6 credits: written essay: Analyse a significant historical trend and the force(s) that influenced it

Some of these NCEA units will match well with this biographic context and the skills learned are transferrable skills for the NCEA assigned contexts each year.

[Return to choices page](#)

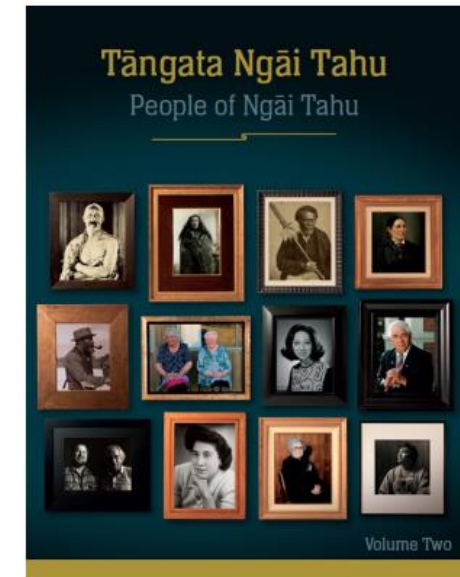
# THE NGĀI TAHU EDUCATION STRATEGY



# THE NGĀI TAHU SHOP

We strive for our tamariki to see their culture in the classroom, as it uplifts pride and wellbeing, along with self confidence and belonging.

There are many Ngāi Tahu publications listed here for sale, and the numbers are growing each month. We highly recommend you visit. Two highly recommended publications about significant Ngāi Tahu leaders are TĀNGATA NGĀI TAHU (Vol. I and Vol. II)



[Return to choices page](#)

# 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 a different starting point. An early task may be to understand who mana whenua is. The marae, pepehā, and any further information you can ascertain and learn is a great start. It may be that the papatipu rūnanga has an approach of progress they would like you to take. It would be great to understand what stories mana whenua are willing to share widely. Be prepared to use those stories, often starting with migration or creation narratives, explore the relationships and connections from that point. Acknowledge that the idea of historical thinking for iwi Māori starts at a different point than a western view. Understand also that oral histories are valid and reliable – just because it wasn't "written" doesn't invalidate the history. Oral histories are embedded in tribal pepehā, waiata such as mōteatea and haka, as well as karakia and well known whaikōrero. They are also embedded through tukutuku panels, and whakairo (traditional Māori carving) featured in Māori traditional houses.

Ensure Ngāi Tahu sources are used and uplifted as the primary information source. Acknowledge all sources and be prepared to question the perspective that source represents. Explore your own ideas of what mātauranga is/what history is in Aotearoa NZ. Interrogate your biases.

[Return to choices page](#)



Te Rūnanga o Ngāi Tahu

# CRITICAL SKILLS DEVELOPMENT

1. Learn the information, embed the knowledge - mōhiotanga. Research widely
2. Use your content knowledge and 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. Any expert help should be approved by mana whenua also.
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

**Acknowledgement:** these ideas adapted from ASSEN Conference workshop, July 2022



Te Rūnanga o Ngāi Tahu

[Return to choices page](#)



# SOME TIPS FOR ANALYSING TEXTS

**Māori history** is the foundational and continuous history of Aotearoa New Zealand. To not investigate that cultural history, means the learning is incomplete. In the Ngāi Tahu takiwā, that means Ngāi Tahu sources (as opposed to a Māori voice from another iwi) is crucial.

The study of people, places and events is often interlinked. This resource is based around the biographical information held in our Ngāi Tahu Archives, and is intended to inform and inspire further study that is linked through the information you will read here, including migration, tribal affiliations, settlement, conflicts and events in history.

## When analysing texts from other sources, keep in mind:

- Who is the source? Who is telling this story? What is their authority to give that information?
- Are dates and sources shown in the information source (i.e. can you tell when that information was recorded?)
- Who's perspective is given? Who's is missing?
- Are the sources reliable?
- Is the information unbiased and does it portray a balanced view?

[Return to choices page](#)



Te Rūnanga o Ngāi Tahu

# SOCIAL INQUIRY MODEL - *te rautaki pakirehua pāpori*

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

- **Plan** – identify your focus area, and your methods of research. Plan methods of presenting the information
- **Explore** – ask further questions and conduct your research. Read from a variety of sources, ensuring validity and authenticity in the information.
- **Use and choose** – organize the information and evaluate your discoveries, with justifications.
- **Create** a presentation for your material – make sure it is clear and you can use a range of formats; practice your presentation so you can confidently
- **Share** your mahi to a wider audience, and finally
- **Review** – assess the process and skills you used. What action/s can you take?
- What would improve an inquiry like this in the future?
- What did you do really well?

[Return to choices page](#)

**Acknowledgement:** This model is based on that included in the ECAN resource “Waitaha Wai”



Te Rūnanga o Ngāi Tahu

# OTHER TUPUNA MENTIONED



*“Kurupōhatu was renowned for his knowledge of the history and geography of the southern part of Te Waipounamu, and much respected for his willingness to share this expertise with others. Born at the kāika of Pukekorora on Ruapuke Island in 1834 to **Te Ruru** (Kāti Māmoe, Kāti Hāwea, Kāti Rakitauneke) and **Hinewahia** (Kāti Rakiāmoa of Kāti Māmoe), Kurupōhatu descended from strong Kāti Māmoe lines. He was also closely connected to the southern raketira Tūhawaiki and Karetai; his first cousin, **Te Uira**, married **Tūhawaiki** and his aunt, **Pitoko**, married **Karetai**, the prominent leader from Ōtākou. He was known by several different names, including Kingi, Kinihi, Edward King, Kingi Ruru, Kurukowhatu and Eruete Kingi Kurupōhatu. Kurupōhatu was named after his Kāti Māmoe tupuna **Karapōhatu**, who was the son of **Te Rakitauneke** and **Kara**, and the father of the prominent southern Kāti Māmoe leader **Tūtemākohu**.”*

Using the link above, enter the tupuna name into the search bar on the Ngāi Tahu archives site “Kareao” for these tupuna named in the Kurupōhatu biography, and see if you can find:

Tribal affiliations

Any further details and relatives

Place/s of residence

“Claim to fame” where applicable

- **Tūhawaiki**
- **Karetai**
- **Tū-te-mākohu**

(NOTE: these three tupuna are featured in Kareao; the other tupuna are not mentioned there at this time)

[Return to choices page](#)



Te Rūnanga o Ngāi Tahu

# “Kurupōhatu was renowned for his knowledge of the history and geography of the southern part of Te Waipounamu”

- Using The Ngāi Tahu Cultural Mapping Project “Kā Huru Manu”, (linked on image below), find what you can on the places mentioned in his biography.
- Not all place names mentioned are shown on the Kā Huru Manu site.
- The reference list in the biography lists the sources, which may give more information on the sites that are not listed on the following pages



[Return to choices page](#)

From Ka Huru Manu: “Mata-au (the Clutha River) flows from Lake Wānaka in a south-easterly direction through Central Otago into Te Moana-nui-a-kiwa (the Pacific Ocean) at Molyneux Bay. The mouth of Mata-au was heavily populated with many permanent and temporary kāika (settlements) located throughout the lower stretches of the river. Murikauhaka, a kāika near the mouth of the Mata-au, was at one stage home to an estimated two hundred people. The river itself was an important trail, providing direct access into Lakes Wānaka, Hāwea and Whakatipu Waimāori (Lake Wakatipu) from coastal Otago.

The biography mentioned that the whānau home of Kurupōhatu was at Murikauhika, and that “by the time the New Zealand Company surveyor Frederick Tuckett arrived in 1844 to choose a site for the proposed New Edinburgh settlement in Otago, only nine Māori residents were recorded as living there.”



What contributed to such a significant loss of life?

Are those contributing factors still prevalent in Aotearoa New Zealand? Why/Why not?

Are there other diseases that have caused significant loss of life?

What were the ongoing consequences for Māori who had lived at Murikauhika?

its face two names occur to me. A tributary of the Waiiau is Kaipurua Creek, and I was informed the name meant a pair of eels eating at one bait or “two eels on one bob.” Murikauhaka was an ancient village at the old mouth of the Mata-au (Molyneux), and I was told the name means—*muri*, “the end”; *kauhaka*, “a hole in a bank where an eel has its quarters.”

Extract from BEATTIE  
– Nature-lore of the  
Southern Māori  
(pg.59)

[Return to choices page](#)



# The locations, the history



**MOST SUITED TO YEARS 4-10**



After or while reading the biography, pin the landmarks named on your printed copy of this map.

- Did you find each location?
- Are those places known by that name these days?
- How and when did the place name change?

## **Action:**

Choose 5 locations nearest to your school, and learn more about those places.

## **Prompts:**

How and when did the name change? How did it get that name?

How was that area used by Māori? How is it used now?

Was it a place of occupation, food gathering, or something else?

How did settler arrival change the use of the land?

What was the impact of those changes?

How did it impact on those living nearby?

Were any changes beneficial? If not, what do you suggest as actions that can be taken to achieve an outcome of improvement?

[Back to contents page](#)

# CALCULATE DISTANCES

*Most suited to Years 6-10*



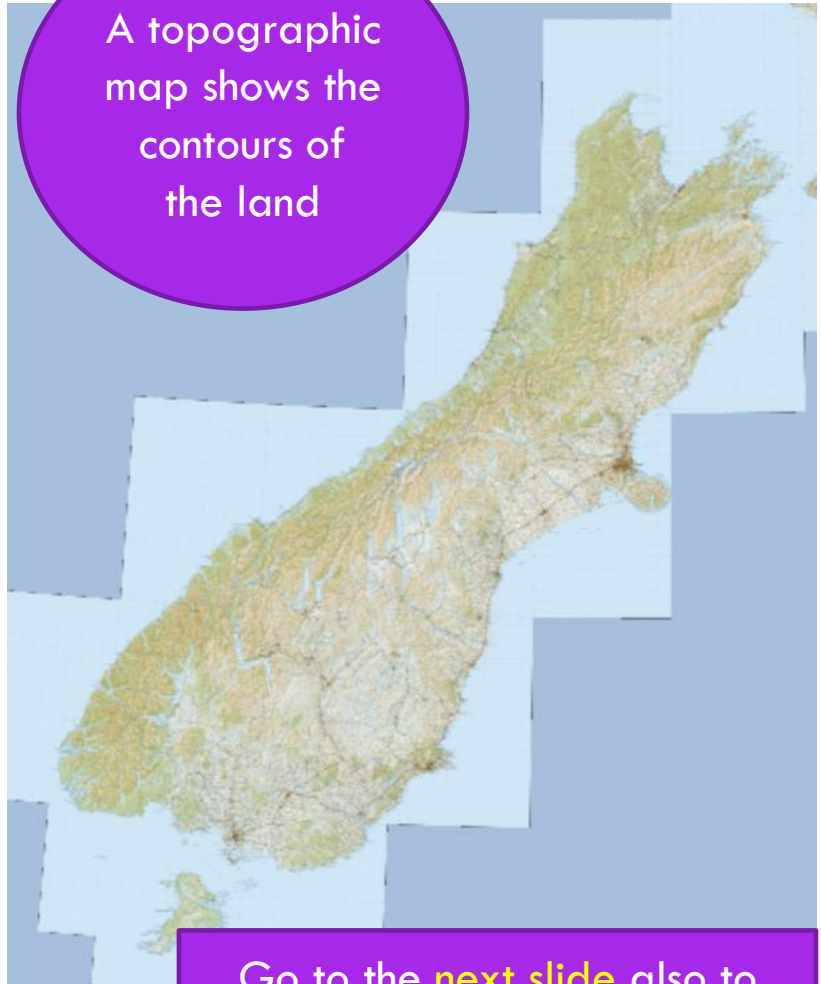
Using a TOPO map, [www.topomap.co.nz](http://www.topomap.co.nz), record the route from place to place, and work out the distances from place to place to make calculations of the time the journey may have taken.

Consider:

- the terrain covered, the hills and valleys,
- whether waterways may have been crossed,
- the type of river flow (e.g. deep fast flowing gorges vs shallower braided rivers),

and note the best travel methods at the stages of the journey (on foot, by waka) along the way.

Consider 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 before settlor arrival which would likely affect the time to move from place to place. What is most likely to have been the food eaten along the way? How would they likely have harvested or caught those foods?

A topographic map of New Zealand showing the contours of the land. The map is color-coded by elevation, with green for lowlands and yellow/brown for higher elevations. A purple circle is overlaid on the map, containing text.

A topographic map shows the contours of the land

A yellow arrow pointing to the left, containing the text "Back to contents page".

[Back to contents page](#)

Go to the [next slide](#) also to continue this mahi

# WHAT CAN I FIND ABOUT THESE PLACES?

A group or individual activity.

## **Suitable Years 4-10**

**To find further information about each place,** use [www.kahurumanu.co.nz](http://www.kahurumanu.co.nz)

- the Ngāi Tahu cultural mapping project.

- What are those places known as now?
- What is the origin of that name?

**We could take a deeper dive and see if we can answer these questions:**

- What is the “claim to fame”– what has that place become known for?
- Did the occupation or use of that region change over time? Why/why not?
- Who lives in our area and why do they live here?
- Who are mana whenua and what are their origin stories?
- What do you know about those places now?

**Using the places of interest to you, you could:**

Create a matching activity with the information you have found, (matching the original name, present name, and information).

Try to use a Ngāi Tahu source of information, wherever possible.

Try to get several sources from different times and people, as each account may have differences..

Add current photos or any historical images of those places too.

Please note that Wikipedia is NOT a secure source, so avoid relying on that source.

## **Suitable Years 1-6**

### **SOME FURTHER PROMPTS**

- » How did the places in our area get their names?
- » What do these names tell us about the past?
- » What stories do you know about these names and places?
- » How did the people in these stories use things in nature to help them?
- » How do we use things in nature to help us now?



**Back to contents page**

# CREATE A MATCHING ACTIVITY TO LEARN THE ORIGINAL NAMES

**Suitable for all years**

Get students to research and create a matching activity with original names, explanations of the name, and the name the place is most commonly known by. Discuss the sources of information to ensure authenticity. Copy and laminate each set.

e.g:                      **Te Ana Au**                      “cave of rain”                      Lake Te Anau

To use in a variety of ways:

- Say the names as you read them – practices correct pronunciation
- Display face up, and match the three terms correctly
- Use as a memory activity, spread out the cards face-down, and if you turn over two cards that go together, you have a match (you could make a rule: if on a subsequent turn you choose the third matching card, you add that to the pair, and turn another card)
- **Challenge:** Students to find further information from a variety of sources about the places mentioned. You may wish to activate an inquiry using one of the ideas in this resource. Find images (past and present) for a display poster.

[Back to contents page](#)



Te Rūnanga o Ngāi Tahu



“Kurupōhatu became an impassioned advocate for the people of Maranuku. He was heavily involved in trying to stem the tide of ongoing land loss.”



## “SILNA” (SOUTH ISLAND LANDLESS NATIVES ACT, 1906)

### AN INQUIRY IDEA:

**RELATIONSHIP:** This law was passed to alleviate poverty when natives became “landless” by deception. Were the aims of the law achieved? What does that Act of Parliament teach about the relationships (connections) between people and land?

**POWER:** who has power (past and present) over the lands?

**PARTICIPATION:** who has worked to preserve, protect or change the outcome? Were the allocated lands suitable to make a living on (agriculture, food gathering, residential)?

**PERSPECTIVES:** which groups have different (competing) perspectives on the issue?

**COLONISATION:** How do colonial practices and attitudes shape the events that occurred since mid to late 1800s?

**MĀORI HISTORY:** what does SILNA tell us about Māori history and contexts?

This topic calls for research into further accounts about actions that occurred, particularly post Te Tiriti o Waitangi, and it should lead to some transformation of perspectives. A great outcome would be to gain an understanding that Māori history is foundational and continuous, and that colonization is central to NZ history. There may have been some laws passed that showed some prejudice towards settlers or against tangata whenua, so its good to check out local parliament and Government records, Acts, by-laws or petitions of claim relevant to the region. Here are some links to further information to enhance what has already been accessed:

[Te Karaka issue 75 SILNA article, page 40](#)

[Judge’s Corner, Jan 2021](#)

[Ministry for Primary Industries article](#)

[DOC SILNA Forests](#)

[Cathedral Caves history including SILNA info](#)

[Ngāi Tahu Deed of Settlement Sect.15](#)

[Back to contents page](#)



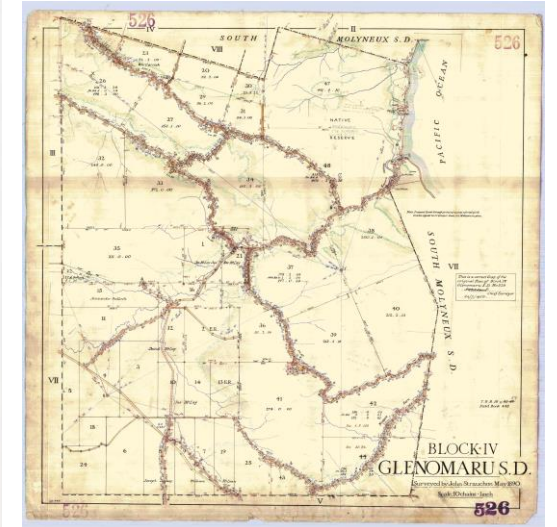
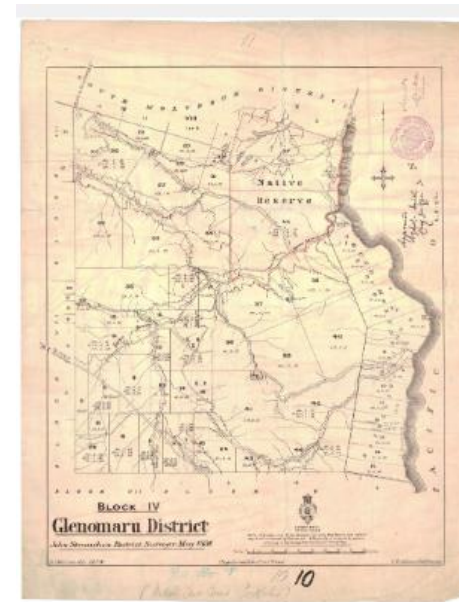
# TE KARORO (MARANUKU) LAND SET ASIDE

*“In 1887 the Native Land Court determined that Kurupōhatu was the owner of 100 acres of land within the Te Karoro Native Reserve (commonly referred to as Maranuku), set aside as part of the 1844 Otago land purchase. Ten years later, Kurupōhatu led a petition to the government asserting that a portion of this reserve had been wrongfully taken. The petition ‘prayed for restitution’, but the government committee responsible read the relevant departmental reports and failed to make any recommendation.”*



A screenshot of a map application. The top bar shows 'Te Karoro Native Reserve / X' and a search bar. Below the map, a 'Popup Panel' is open, displaying information about the 'Te Karoro Native Reserve / Maranuku'. The text in the popup reads: 'Otago Purchase Deed 1844', 'Occupational Reserve', and a detailed paragraph: 'This 807-acre reserve situated in the Catlins, near Kākā point was aside as part of the Otago Purchase 1844. The ownership of the reserve was not determined until 1868 when the Native Land Court split the reserve into two separate parcels of land (Maranuku A and Maranuku B) and allocated owners to each. In 1870 Crown Grants were issued for the sections. In 1886, the Native Land Court, investigated the title of each section under the provisions of the Native Equitable Owners Act 1886, to determine all those who held a beneficial right to each reserve. In 1909, 122 acres of Maranuku A was acquired by the Crown under the Public Works Act 1908 as scenic reserve, with further land taken for roading in 1928. What remains is still Māori freehold land, although only Maranuku B is actively managed by trustees, who facilitate its management, use and development on behalf of the beneficial owners.' The map shows a green landscape with blue lines representing rivers and a red outline indicating the reserve's location.

[Back to contents page](#)



Check these two links for further information about Maranuku Reserve. Can you overlay these maps with a present day map? What would that reveal?



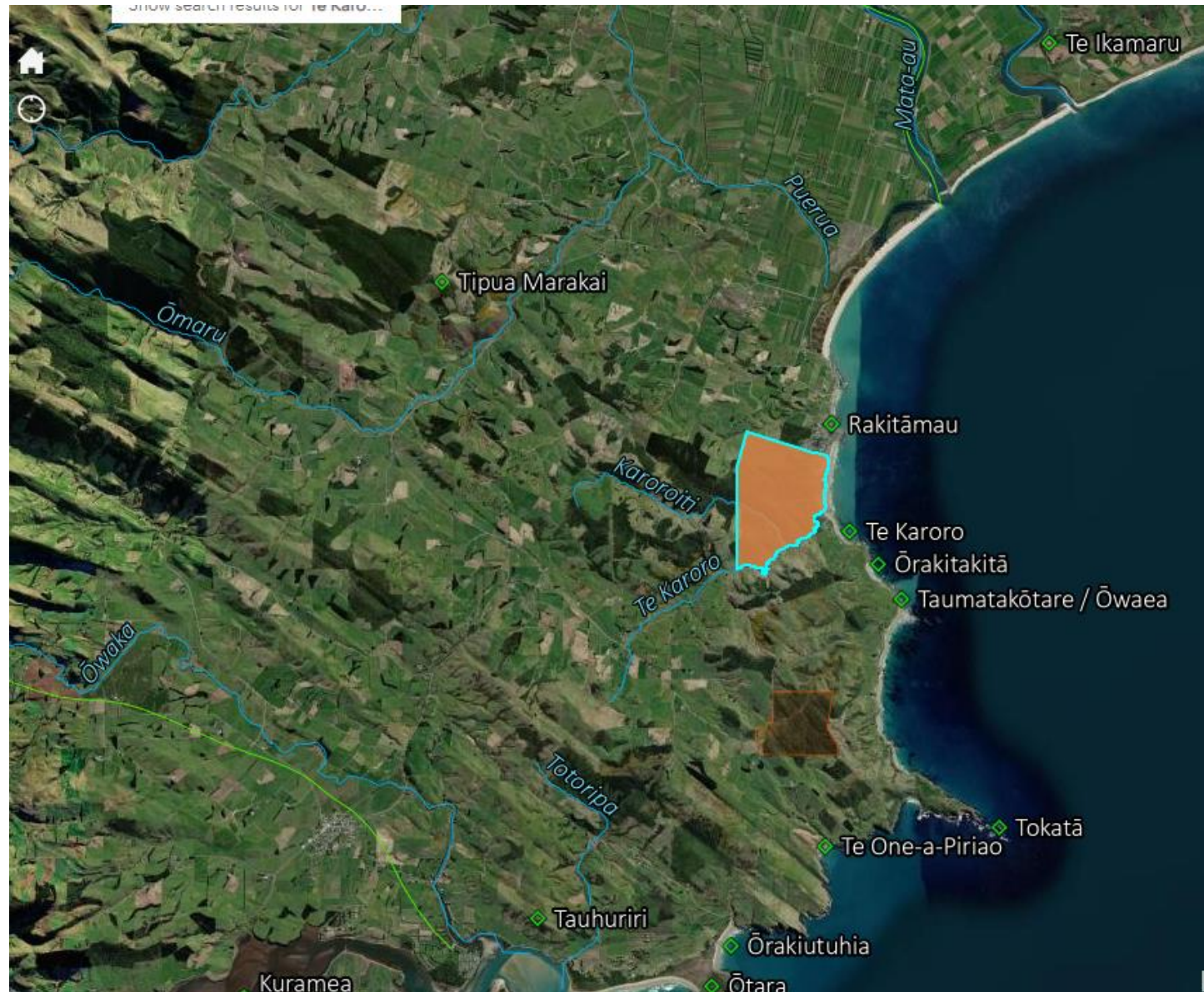
# SITES NEARBY

- Original Māori names are shown surrounding Maranuku reserved land.
- What are those places often known by now?
- How did they get those names?
- What is their “claim to fame”?
- What interesting information can you find out about each?

This site may provide a lot of the information needed for this task



[Back to contents page](#)



# HOW DO WE SAY THOSE PLACE NAMES?

## 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](#)

## ***Whatungarongaro te tangata, toitū te whenua***

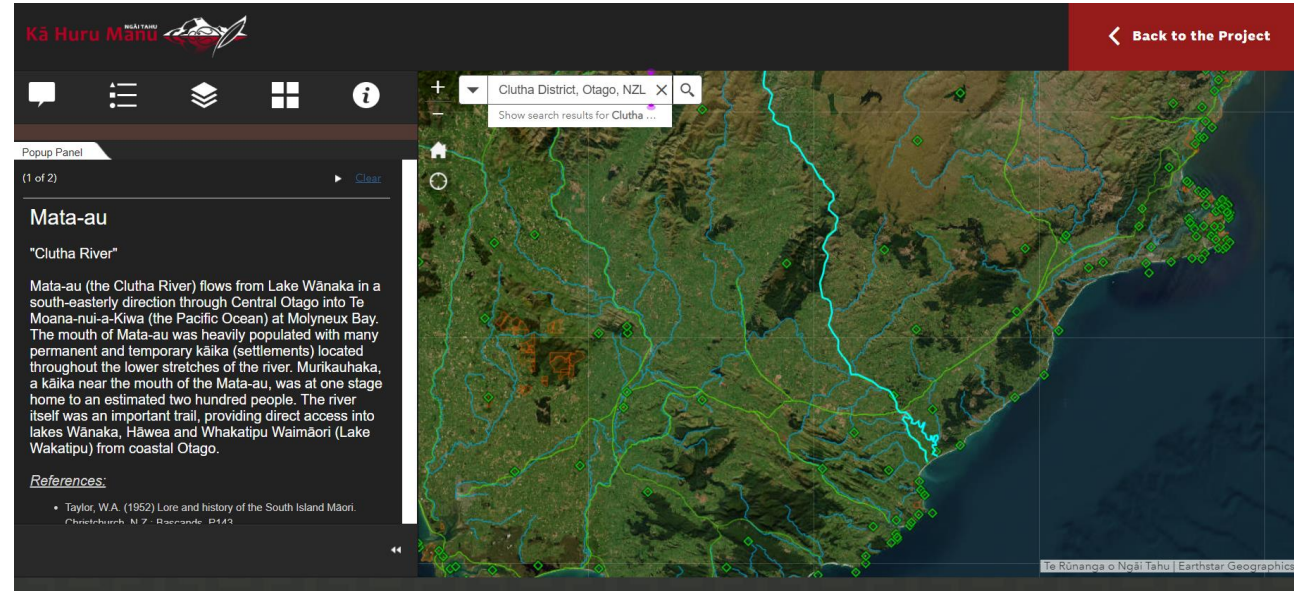
*While man disappears from sight, the land remains*

*A whakataukī used as a sign of respect for the land, even when people have moved from that place over time*

[Back to contents page](#)

# MATA-AU : THE CLUTHA RIVER

- What more can you find out about the Mata-au?  
Or other rivers nearby?
- Unique facts?
- Claim to fame?
- Distances, water discharge, elevations, water facts
- Industry and economy



- ❖ Create a presentation about the River and the region so others can benefit from what you have learned. It's important to acknowledge your sources of information.
- ❖ Remember – the Māori name came first, and those names still exist. Ngāi Tahu are working with the NZ Geography Board to reintroduce Māori names, often starting with a dual naming (e.g: Aoraki Mt Cook)
- ❖ You could choose to do a similar inquiry about other places of interest.

[Back to contents page](#)

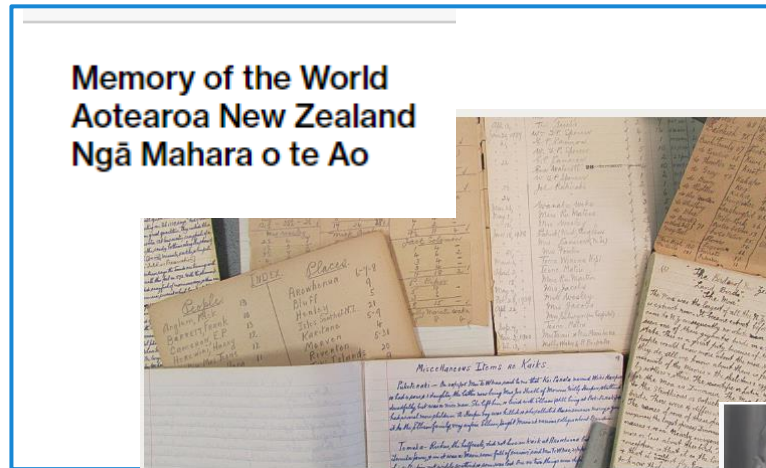


“... The two men were the last survivors of their respective generations and both were significant informants to the historian James Herries Beattie.”

■ Who was J. Herries Beattie?  
Here are **four** links to further information. From those accounts you will find answers to:

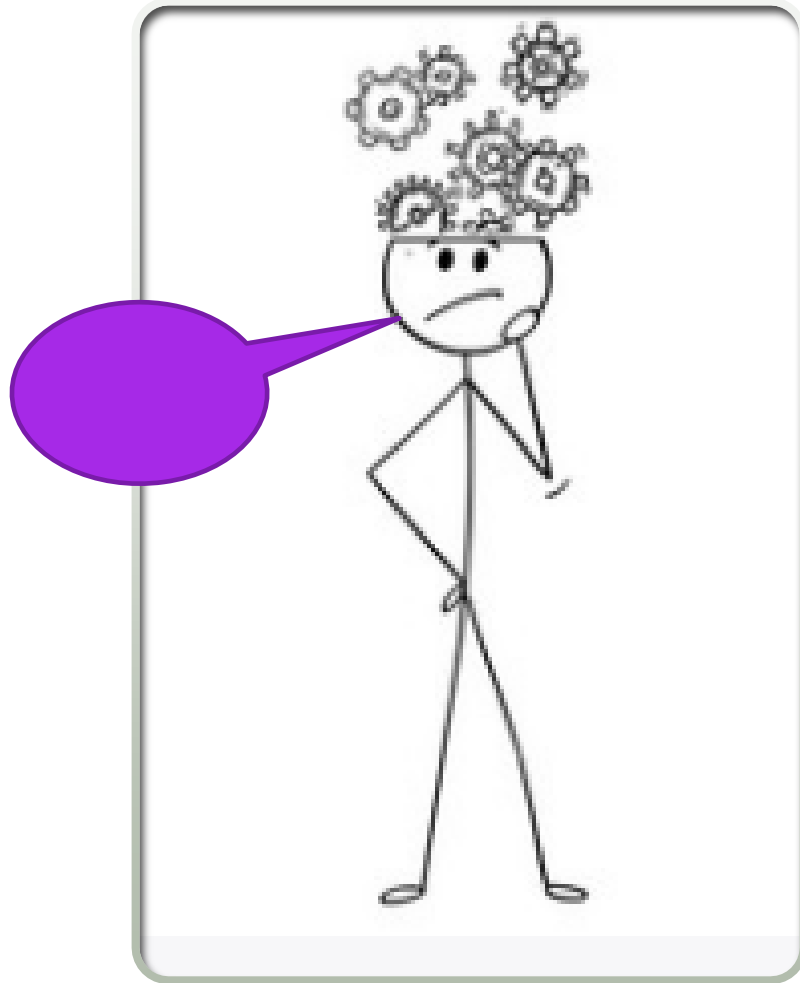
□ How did he contribute to our understanding of Māori history?

□ Who were his sources?



[Back to contents page](#)

# CHARACTER MAP



- This activity helps ākonga develop an understanding of the attitudes and values held by a historical figure.
- Ask them to draw a picture of Kurupōhatu from the information read in the biography.
- Ākonga then annotate their drawing using writing, pictures, or recorded voice to show the following:

- **Head** – what the person **thinks**
- **Ears** – what the person **hears**
- **Mouth** – what the person **says**
- **Stomach** – what **bothers** the person
- **Heart** – what the person **feels**
- **Hands** – the **actions** this person took
- **Feet** – the **consequences** of those actions.

[Return to choices page](#)



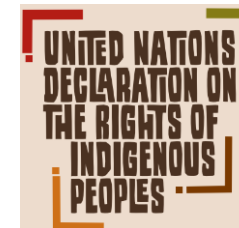
Te Rūnanga o Ngāi Tahu





SOCIAL JUSTICE  
TIRITI O WAITANGI RIGHTS

HUMAN RIGHTS  
INDIGENOUS RIGHTS



In the mid 1800s when the population was changing rapidly with arriving settler populations, the Government of the time made many decisions and passed many laws that did not pay attention to our basic human rights. Investigate these contexts, laws, actions, and see how the rights were observed (or not) and the consequences of those events. How did they affect society and human rights?

The images on this page also link to further information to support your understandings.

[Raupō Houses  
Act 1842](#)

[Tokona te Raki – “Kōkirihiā” \(pg 12\)  
read statements made by School  
Inspectors/Directors of Education](#)

[Public Works  
Land Act 1864](#)

[New Zealand  
Settlements Act 1863](#)



NEW ZEALAND HISTORY  
*Nga korero a ipurangi o Aotearoa*

***Reading through the NZ History timeline linked above, what other events had an adverse effect on society and breached any (or all) of the above rights? (explain cause and effect)***

[Back to contents page](#)

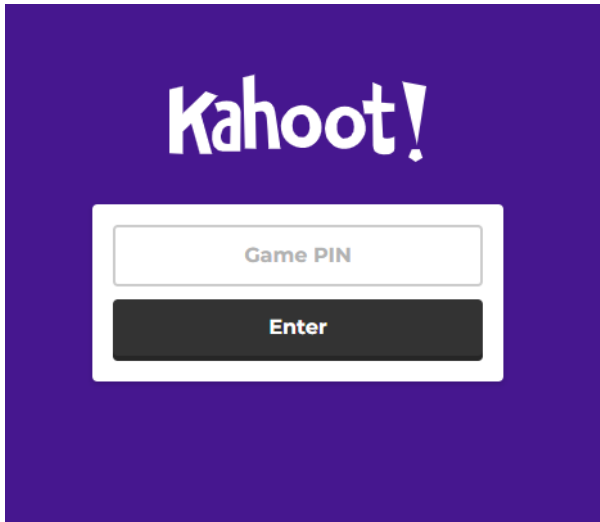
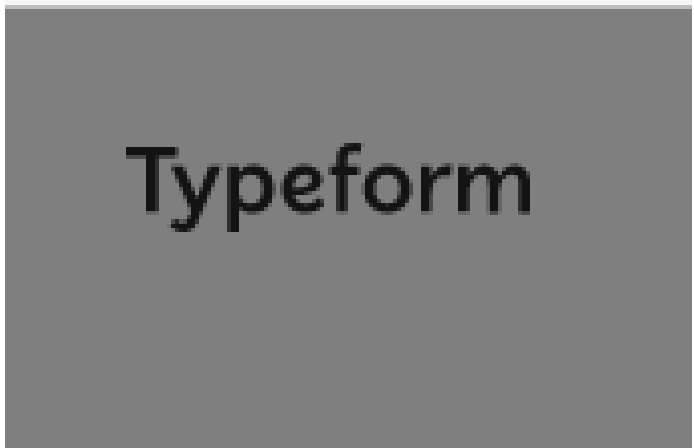


# QUIZZZ

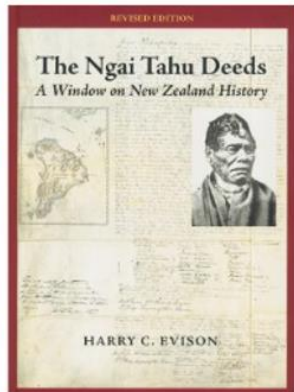
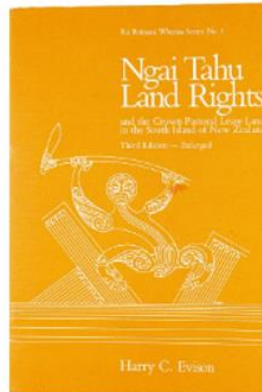
your students could create their own quiz to test each other's **understanding** of the story – here are some platforms they could use. You may use others also.

## Best Quiz Creation Sites for Education

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



Click on the image to visit websites



**Aotearoa NZ's Histories**



# Kurupōhatu

Who was he? Can we draw a whakapapa chart from the information in the biography?  
The additional links from other sources may help you to create a more detailed whakapapa chart.  
Further research may reveal the generations that followed Karetai as well  
(i.e.. his children and future generations that followed)

*“Kurupōhatu was renowned for his knowledge of the history and geography of the southern part of Te Waipounamu, and much respected for his willingness to share this expertise with others. Born at the kāika of Pukekorora on Ruapuke Island in 1834 to **Te Ruru** (Kāti Māmoe, Kāti Hāwea, Kāti Rakitauneke) and **Hinewahia** (Kāti Rakiāmoa of Kāti Māmoe), Kurupōhatu descended from strong Kāti Māmoe lines. He was also closely connected to the southern raketira Tūhawaiki and Karetai; his first cousin, **Te Uira**, married **Tūhawaiki** and his aunt, **Pitoko**, married **Karetai**, the prominent leader from Ōtākou. He was known by several different names, including Kingi, Kinihi, Edward King, Kingi Ruru, Kurukowhatu and Eruete Kingi Kurupōhatu. Kurupōhatu was named after his Kāti Māmoe tupuna **Karapōhatu**, who was the son of **Te Rakitauneke** and **Kara**, and the father of the prominent southern Kāti Māmoe leader **Tūtemākohu**.”*

[Back to contents page](#)



TEARA

The Encyclopedia of New Zealand

## How did we get here?



**1862**

“A refined education or high mental culture” would be inappropriate for Māori because “they are better calculated by nature to get their living by manual than by mental labour.” (*School Inspector reporting to the House of Representatives*)

**1880s**

Te Aute College produces first Māori graduates in the 1880s, but the college comes under pressure to abandon the academic curriculum and teach agriculture instead.

**1915**

“So far as the Department is concerned, there is no encouragement given to [Māori] boys who wish to enter the learned professions. The aim is to turn, if possible, their attention to the branches of industry for which the Māori seems best suited.” (*Inspector of Native Schools in the Annual Report*)

**1930**

“The natural abandonment of the native tongue involves no loss to the Māori.” (*Director of Education*)

**1931**

“Education should lead the Māori lad to be a good farmer and the Māori girl to be a good farmer’s wife.” (*Director of Education*)

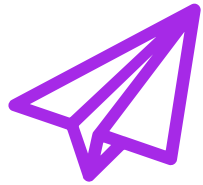


“By being aware of the thinking and beliefs that inform our practices, we can empower ourselves to reframe what we know, or what we think we know, to help us deliberately design for different and more equitable outcomes. We now have greater access to the full story, so let’s be brave enough and honest enough to do what is right for the benefit of all.”

Dr Hana O’Regan, Lead technician, Mātauranga Iwi Leaders Group and CEO, CORE Education Tātai Aho Rau



**DO SHARE BACK** ... WE'D LOVE TO KNOW HOW YOU USED THIS RESOURCE, AND SEE ANY MATERIALS YOU HAVE CREATED 😊



Email through to:



matauranga@ngaitahu.iwi.nz



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