

Rawiri Te Mamaru (c. 1808 – 1887)

A rangatira, leader, teacher of traditional knowledge and customs,
and an advocate for upholding Ngāi Tahu rights



**TEACHER SUPPORT
MATERIAL**

People, Places and Events

**Aotearoa NZ Histories -
Cultural history**

This resource contains links to Ngāi Tahu websites and resources, and Ngāi Tahu informed and created resources, allowing you to engage in learning more about this significant leader

Tāngata Ngāi Tahu
People of Ngāi Tahu





Acknowledgement To The
The Ngai Tahu Archives

[Rawiri Te Mamaru - Biography - Kareao Ngai Tahu Archives Art Taonga](#)

The Ngāi Tahu Archives contains the primary source information relied upon for these teaching and learning ideas, for a biographical investigation about a significant tīpuna 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 may help you get started to engage in the content in your everyday curriculum. There are some tips for social inquiry and critical skills development as well. Some slides have similar activities, re-worded for use with different age groups of ākonga.

For other inquiries you may wish to conduct on Ngāi Tahu tūpuna, we hope this resource inspires and empowers you to use these strategies, as well as other actions you think of, in those other contexts.

TEACHING AND LEARNING IDEAS

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



[Places mentioned in biography](#)

[Helpful links to curriculum refresh and ANZH](#)

[Social Justice, Human Rights](#)

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[Curriculum links /NCEA 1, 2, 3 \(6 pgs\)](#)

[Moeraki Native Reserve](#)

[Ngāi Tahu Deeds and Petitions](#)

[Quiz ideas](#)

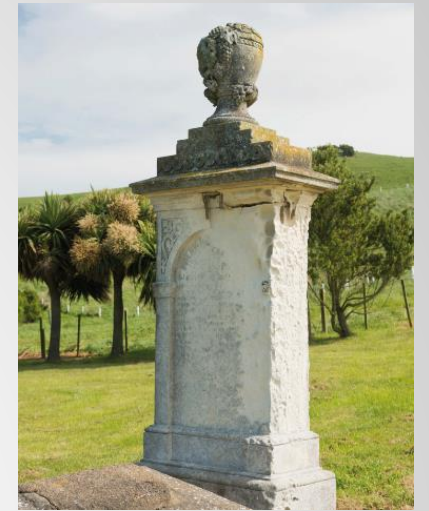
[Helpful websites](#)

RAWIRI TE MAMARU

This biography details the life of Ngāi Tahu leader and tōhunga Rāwiri Te Mamaru. A stalwart of his people, Te Mamaru possessed an extensive knowledge of whakapapa and Māori lore.

He taught at the whare wānanga at Moeraki, Ōmanawharetapu, and recorded karakia, whakapapa and tribal histories.

He continued to advocate for Te Kerēme and for the rights of his people until his death in 1887.



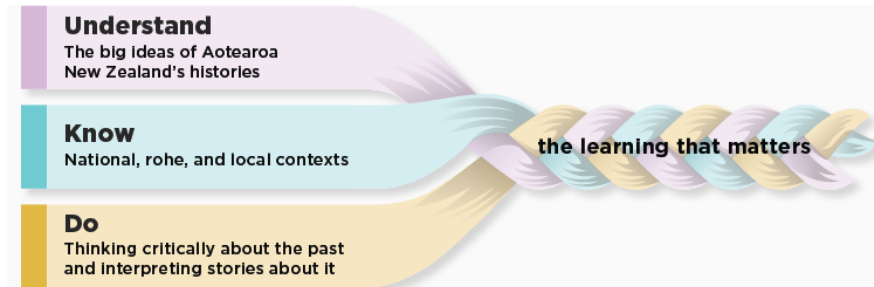
Grave site of Rawiri Te Mamaru,
Kawa urupā

Ngāi Tahu
Our History



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Aotearoa New Zealand's Histories



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 a well-rounded curriculum coverage that needs to include local historical contexts.

Te Mātaiaho THE REFRESHED NEW ZEALAND CURRICULUM

Aotearoa NZ Histories
curriculum is the first refresh,
with implementation from 2023

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THE NGĀI TAHU EDUCATION STRATEGY



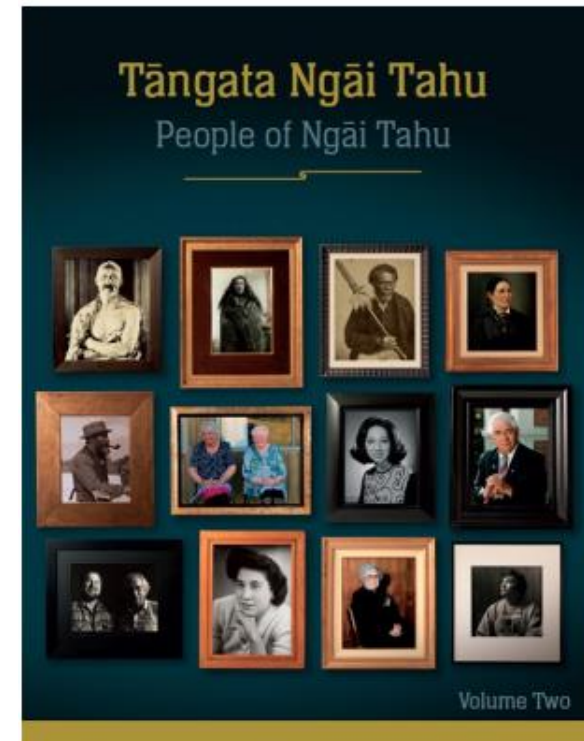
We strive for our tamariki to see their culture in the classroom, as it uplifts pride and wellbeing, along with self confidence and belonging.



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THE NGĀI TAHU SHOP

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



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, pepeha, 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.

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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, to become discerning leaders

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 the 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?



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A 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?

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OTHER TUPUNA MENTIONED



Biographical information for tūpuna from 1700s and earlier are not yet included on “Kareao” as the information shared needs to be authenticated by Ngāi Tahu leaders before being made readily available. At times, places are often named after significant tūpuna.

These other tūpuna are mentioned and there is biographical information about them on “Kareao”. Search for their biographies and find out about these tūpuna, to gather a deeper understand of the people and culture.

“He taught at the whare wānanga at Moeraki, Ōmanawharetapu, alongside its founders **Rāwiri Te Maire** and **Tiramōrehu**.”

“In 1879 Te Mamaru accompanied the MP for Southern Māori, **Hori Kerei Taiaroa**, and the southern Ngāi Tahu rangatira, **Topi Pātuki**, to Ōmārama in an effort to convince Te Maiharoa and his followers to vacate the land they had been occupying for more than two years.¹

Matiaha Tiramōrehu

Hori Kerei Taiaroa

Rawiri te Maire

Topi Patuki

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RAWIRI TE MAMARU

These names are mentioned in the biography. Why?
Using the Ngāi Tahu Cultural Mapping Project, *Ka Huru Manu*, what can you find out about each place?

- What does the original (Māori) place name mean?
- What are those places commonly known by today?
- What can you find out about those places in other readings?
- Is there a present day “claim to fame” about any of those places?

Kā Huru Manu

NGĀI TAHU



Kaiapoi Pā

Kaikōura

Moeraki

Kākaunui

Temuka

Waikouaiti

Ōmārama

Ōkāhau

Murihiku

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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

Rawiri Te Mamaru

Who was he? Can we draw a whakapapa chart from the information here?

*"Born in 1808 to Korehe Kukuri and Te Waewae, his siblings were Mere Pi and Tikini Pāhau."*¹

*"Te Mamaru married Mata Tohu, and they had four children: Rakitapu, Heeni Te Mamaru, Hoani Te Mamaru and Kikiaki (Caroline) Te Mamaru."*⁵

[Here is a link](#) to a free,
editable family tree
(whakapapa) template
that you may wish to
use

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HEI MAHI – the task/s

- Create a whakapapa chart from the information above for Rawiri Te Mamaru.
- Create a genealogy chart for your own family over at least three generations, in a similar way to that of Rawiri Te Mamaru.

We have learned Rawiri Te Mamaru was a leader with extension knowledge, who taught and advocated for the rights of his people. Find out what you can about your own tupuna (grandparents, ancestors).

The locations, the history



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?

A further action:

Choose 5 locations nearest to your school, and learn 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?

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CALCULATE DISTANCES

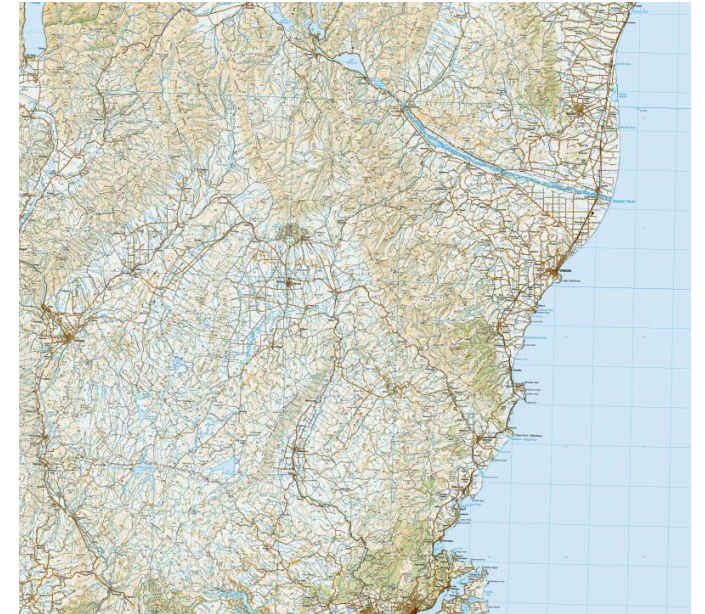
Most suited to Years 6-10

Using a TOPO map, 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. open ocean, rocky bays, shallow 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 at the time of few settlers, as settlement 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 shows the contours of the land



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

WHAT CAN I FIND ABOUT THESE PLACES?

To find further information about each place, use 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? Who are mana whenua and what are their origin stories?

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?

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.



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A FURTHER INVESTIGATION

- » How did the places in our area (near school) 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?



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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.



NGĀI TAHU DEEDS AND PETITIONS

Ngāi Tahu Deeds

Between 1844 and 1864, Ngāi Tahu signed land sale contracts with the Crown for some 34.5 million acres, which amounts to approximately 80 per cent of Te Waipounamu.

The iwi believed that one-tenth of each purchase would be reserved for the Ngāi Tahu vendors, thereby guaranteeing a stake in the increasing capitalisation of the country. However, the Crown did not allocate one-tenth of the land to Ngāi Tahu, nor did they pay a fair price. They also failed to honour promises to ensure the iwi still had access to mahinga kai, and to build schools and hospitals.

Ngāi Tahu Petitions

In 1849 the Ngāi Tahu rangatira Matiaha Tiramorehu made the first formal statement of Ngāi Tahu grievances about the land purchases.

His letter to Lieutenant Governor Edward Eyre urged the Crown to set aside adequate reserves of land for the iwi as agreed to under the terms of its land purchases. In 1857 Tiramorehu, with the support of all of the leading Ngāi Tahu rangatira at the time, sent a second letter to Queen Victoria.

Were the actions of the Crown trickery, deception, broken promises, or miscommunication?

[Check this source for full details](#)



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MOERAKI HALF-CASTE CROWN NATIVE RESERVE



Te Rūnanga o Ngāi Tahu

Most suited to Years 9-13



Kā Huru Manu



AN INQUIRY IDEA:

RELATIONSHIP: The reserve was set aside as part of the Canterbury Purchase 1848 and took 20 years to confirm ownership. Who determined ownership? How were the Crown and Native Land Court involved? What do those acts 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)? Did the reserve remain set aside? What changed and how?

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

COLONISATION: How do colonial practices and attitudes towards land acquisition and ownership shape the events that occurred since the late 1800s?

MĀORI HISTORY: was the cultural history of the region considered in the establishment of the reserve? How did the actions of the Crown and the Courts system impact on use of the land, beneficial entitlements to use of the land, and the ability to practice and access traditional mahinga kai in the region?

This topic calls for research into further accounts about actions that occurred, particularly post the Canterbury Purchase 1848, 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:

[Canterbury Purchase 1848](#)

[Ngai Tahu Claims Settlement Act 1998](#)

[Moeraki Native Reserve map and information](#)

[Land Information NZ map](#)

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RESEARCH THE RIVER NEAREST TO YOUR KURA

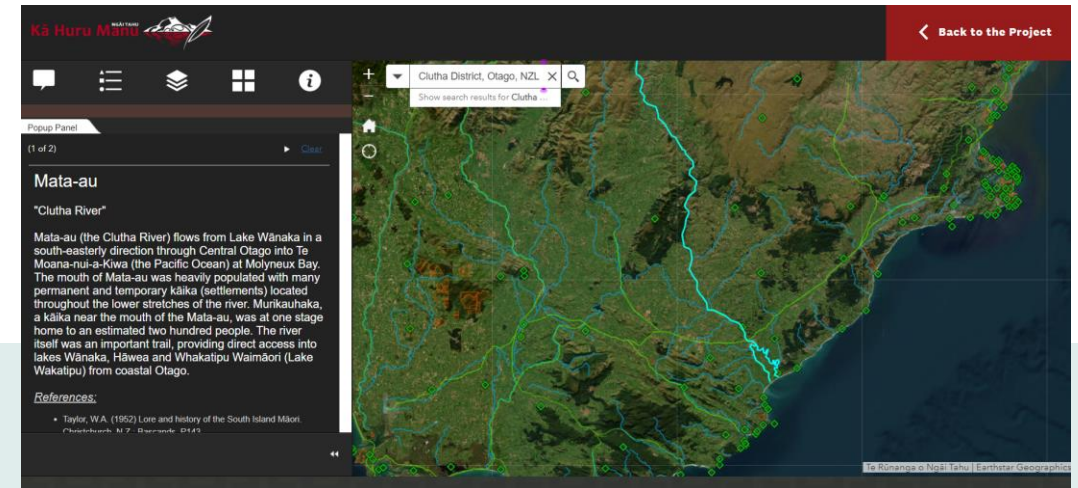
What more can you find out about the river?

Unique facts? How it got its name? Claim to fame?

Distances, water discharge, elevations, water facts

Industry and economy

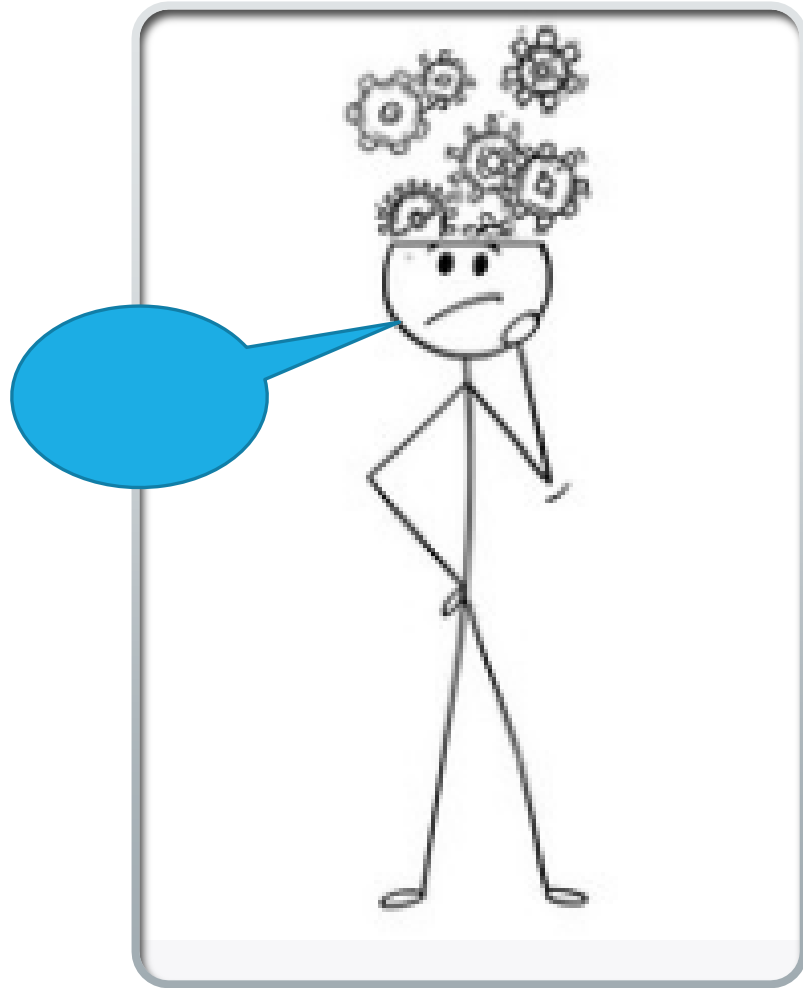
- ❖ Create a presentation about the River and the region so others can benefit from what you have learned. It's important to acknowledge your sources of information.
- ❖ Remember – the Māori name came first, and those names still exist. Ngāi Tahu are working with the NZ Geography Board to reintroduce 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.



OR, you may want to learn more about any **peaks, hills, mountains** that you can see from your kura. You could download the **PEAK FINDER app** onto your phone or device, and then begin your research in a similar way to the River research ideas on this page. Or you could use [**this link**](#) to a Topographic Map that can be used to find peaks nearby.

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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 **Te Mamaru** from the information read in the biography, or from your imagination.

Ākonga then annotate their drawing using writing, pictures, or recorded voice to show the following:

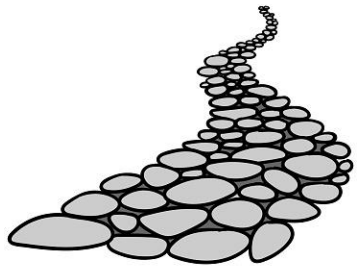
Head – what the person **thinks**

Mouth – what the person **says**

Heart – what the person **feels**

Hands – the **actions** this person took

Feet – the **consequences** of those actions.



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 Rawiri Te Mamaru. 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.



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.



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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?

[Raupō
Houses Act
1842](#)

[Tokona te Raki – “Kōkirihiā” \(pg 14\)
read statements made by School
Inspectors/Directors of Education](#)

[Tohunga
Suppression
Act 1907](#)



NEW ZEALAND HISTORY
Nga korero a ipurangi o Aotearoa

The above links you to the Act or the article alone; further research of other documents will give additional layers of information for your inquiry

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

Social Justice, Human Rights, Indigenous Rights

Population changes:

Settler arrivals,
disease, warfare



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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



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[For Social Studies
learning matrix, go
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SOCIAL STUDIES LEARNING MATRIX, CURRICULUM LEVELS 6, 7 AND 8

BIG IDEAS

- ❖ Cultures are dynamic and change through hononga and interaction
- ❖ Societies are made up of diverse systems
- ❖ Global flows influence societies

Social Studies Learning Matrix
Curriculum Levels 6, 7, and 8

*For the outcomes at each curriculum level,
click on the link above*

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Significant learning: Across all curriculum levels, ākonga will:



UNDERSTAND AND
USE APPROPRIATE
INQUIRY
FRAMEWORKS THAT
ARE CULTURALLY
SUSTAINING AND
ETHICALLY SOUND



ASK CHALLENGING
QUESTIONS,
GATHER
INFORMATION AND
BACKGROUND
IDEAS TO DEEPEN
CONCEPTUAL
UNDERSTANDING
WITH ATTENTION
TO MĀTAURANGA
MĀORI AND PACIFIC
KNOWLEDGES



REFLECT ON AND
EVALUATE THE
UNDERSTANDINGS
DEVELOPED
THROUGH SOCIAL
INQUIRY



PARTICIPATE IN
THOUGHTFUL
SOCIAL ACTION IN
RESPONSE TO
SOCIAL ISSUES OR
OPPORTUNITIES

[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 2, 3
information, go to
next slide](#)

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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 2
information, go to
next slide](#)

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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 3
information, go to
next slide](#)

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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.

Best Quiz Creation Sites for Education

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

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



Te Rūnanga o Ngāi Tahu

Typeform



School Apps^{NZ}
snApp mobile

QUIZZZ

Kahoot!

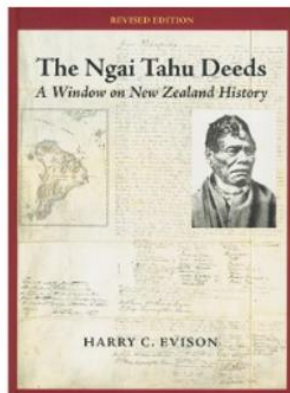
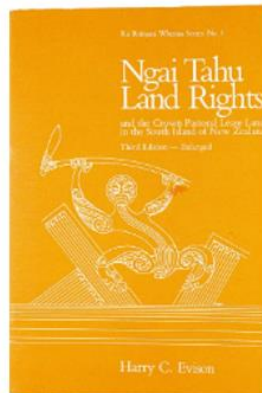
Game PIN

Enter

FlexiQuiz

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Click on the image to visit websites



Aotearoa NZ's Histories

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From page 26 activity link, to the “Tokona te Raki” produced timeline of facts and statements made over time

Ctrl+Click this arrow to return to Pg 26

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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

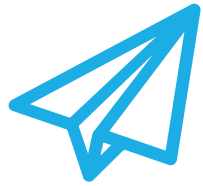
“Education should lead the Māori lad to be a good farmer and the Māori girl to be a good farmer’s wife.” (*Director of Education*)



“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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