

“KĀ ROIMATA O HINEHUKATERE”

Teacher support material for kura

(suggested activities and tips for literacy, the arts, social sciences, science, history, te reo Māori, Maths, ICT, technology)

This set contains links to over 60 sources of reliable information to support connected learning

*“Pūrākau aren't just myths and legends - They are our **oral histories**, woven into stories that are easy to remember and learn from.”*

Video narrated by E Harte, “Tūpuna Parenting” 25.5.2022



Some teaching/learning activities & ideas

Each title below links you to the page with helpful information, tips, and links

<u>Comparing accounts from many sources</u>	<u>Kīwaha use</u>	<u>KMK language strategy</u>
<u>What's in a name?</u>	<u>Who was Franz?</u>	<u>Pronunciation tips</u>
<u>Create super hero profile</u>	<u>Climate change</u>	<u>Reo rules</u>
<u>Changing place names</u>	<u>Franz over time</u>	<u>Southern dialect</u>
<u>Zero in on one place for a Social Inquiry</u>	<u>Character creation</u>	<u>Using cultural contexts: some tips</u>
<u>Write yourself into the story</u>	<u>Famous love stories</u>	<u>Critical skills development</u>
<u>Stories of journeys and exploration</u>	<u>Character map</u>	<u>NZ Alpine Fault line</u>
<u>Consequences wheel activity</u>	<u>Te Reo Rotarota NZSL</u>	<u>Ngāi Tahu Education and Shop</u>
<u>Learning new words before the story</u>	<u>Calculate distances</u>	<u>Aotearoa NZ Histories (5 pages)</u>
<u>Read sketch retell strategy (2 pages)</u>	<u>Compose a waiata</u>	<u>Curriculum links and & NCEA (6 pages)</u>
<u>Questions to gauge understanding</u>	<u>Become a story teller</u>	<u>Other useful websites</u>
<u>Transcript of story Te Reo Māori</u>	<u>Exploration: How and why?</u>	<u>Describing words</u> <u>He kūāhua ēnei</u>
<u>Transcript of story in English</u>	<u>MoE reader resources</u>	<u>Videos – Alpine Fault Line</u>
<u>Using AI in schools</u>	<u>Reinforcing with quizzes</u>	<u>Acknowledgements</u>
<u>Te Karaka Article Issue 90</u>	<u>Social Inquiry strategy</u>	<u>Sharing back</u>

SOUTHERN / KĀI TAHU DIALECT

- The **southern Kāi Tahu language** is a unique dialect with its own sound, nuances, and idiom. Other dialects were used when tribes migrated south. There are many dialects within the Māori language. These different dialects can also be referred to as tribal differences.
- This tribal difference in te reo Māori is inter-changeably referred to as the **Southern dialect** or the **Kāi Tahu dialect**.
- You may hear the intonation of Kāi Tahu where the “k” replaces the digraph “ng”. There are many other variations in Kāi Tahu reo from te reo Māori widely used; this “k”/”ng” change is the primary marker of the dialect. There are many kupu (words) that are unique to Kāi Tahu.
- Both are used. Neither is “wrong”. These days, the Southern or Kāi Tahu dialect is more frequently used in the Southern regions but appears across all of Te Wai Pounamu in waiata, karakia and place names.
- In this resource the dialect is used inter-changeably with the most significant marker being the “ng” changed to “k”. There are other **unique Kāi Tahu kupu** used from time to time within the resource.

*Many historical writings demonstrate the “confused pattern” of an interchangeable **k** and **ng** and the dropping of an initial **h** in the first word of a sentence, particularly the particle “He” being recorded as “E’.*

Accessed from an undated research document entitled “Te Reo o Kāi Tahu” by historian Tahu Pōtiki.

How do we say these Māori words?



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](#)

Te Aka allows you to search for words in English or in Māori, and alternative meanings are shown with examples. Use the speaker icon to hear the word pronounced correctly.

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[Next page for some helpful RULES](#)

TE WHAKAHUA TIKA – Correct Pronunciation – The 3 main Rules

RULE ONE - Syllabification is always
“to the vowel, to the vowel”

Ka-hi-ka-te-a

Kahikatea

Ri-mu

Rimu

Ma-ta-ī

Mataī

Mi-ro

Miro

RULE TWO - vowels **always** sound the same

Are there three or two?

a e i o u

RULE THREE - no cats and dogs



The vowel sounds
In the words **“cat”** and
“dog” are sounds that
DO NOT exist in te reo
Māori.

All other English
vowel sounds can be
produced by vowel
blends spoken as
almost one sound (e.g.
“ai” in the word “pai”)

COMPARE ACCOUNTS ON THE INTERNET

The images link you to **five** sources.
Take notes for a sharing discussion
with others.

What is different or the same?

Do they acknowledge their source?

What questions are raised for you?

Joseph's Frozen

THE RESPONSE OF
KA ROIMATA O HINE HUKATERE
FRANZ JOSEF GLACIER
TO CLIMATE CHANGE

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Write yourself into the story



Imagine this story was taking place this century, in a remote place, unpopulated by people, and you were in the story.

Write an account of the events. Be Hinehukatere, or Wawe.

What could you say and do? What equipment would you have to help you? What did you see on the journey?

Re-tell that story with you in it.

Consider including kīwaha into your story – some examples are on the next page. Your story could be somewhat fantastical or magical too.

Be **bold** and make it interesting to read or listen to.

Illustrate and publish for the class/school library.

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 practice reading aloud.

Then **read** the story with expression to the junior classes.

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Share your story back to the hapū, e-mail: admin@makaawhio.maori.nz

Kīwaha

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

Kei a koe te tikaka	It's up to you
Ā, kō ake nei	Shortly, presently (in the future)
Āna, e pūkana mai ana!	There it is! Right under your nose!
Me te rearea!	How beautiful! How stunning!
Auē! Kua pau te hau	Heck, I'm exhausted
Te ātaahua hoki o tēnei!	Breathtaking! How beautiful this is!
Kia tūpato!	Watch out! Be careful!
Pūkatokato ana te kākau	Heartbroken, completely overcome with grief
He kōtore tūi koe	You are so slow
Areare mai ō tarika	Listen! Open your ears
Auē! Taukuri ē!	Oh no, how dreadful!

Te reo ROTAROTA

NZ and Māori sign language for some words from the story

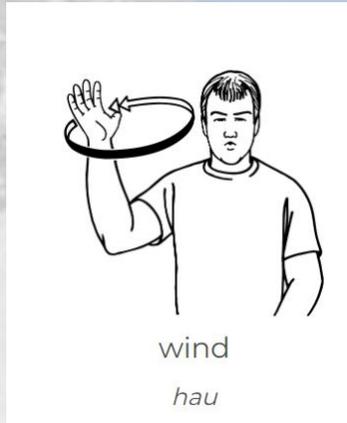
New Zealand Sign Language *dictionary*



Aotearoa
Aotearoa



snow
hukarere



wind
hau



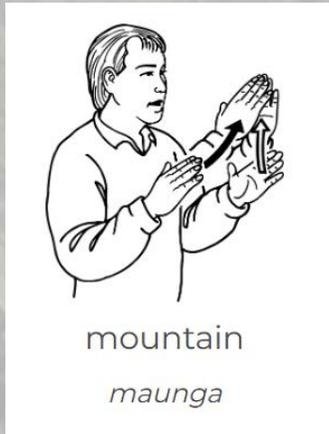
cry
tangi



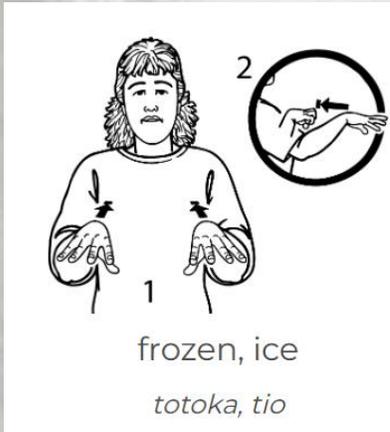
cold, winter
makariri, hōtoke



slide
retireti



mountain
maunga



frozen, ice
totoka, tio

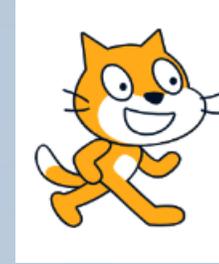


slip over
hinga

Each pic links to a short video showing how to sign those kupu. You could use these signs while you read your story aloud.

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Character creation



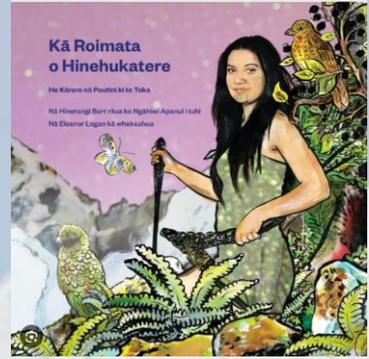
Create a BOT character using Scratch (or other technology) for the passion of Hinehukaterere and the story, her tears, and have her explore her environment more fully, stopping as your BOT character encounters different flora and fauna on the way. As you stop at each new point, you could include information and images to help us understand your journey.

(see how “Ka Huru Manu” has included information at different points of a journey through [this link](#) – click on each black dot on the map of the trail)

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Kā Roimata o Hinehukaterere – pūrākau by Barr & Apanui, 2019

Ki a Hinehukaterere, kāore he mahi i tua atu i te takatakatahi haere i ōhona mauka tīpuna e kākahutia ana ki te hukapapa. Ko te kuku tēnei o tōhona manawa. I te tauka mai o Hineraumati, tāraia ai e Hinehukaterere he arapiki kōpaka, kānapanapa anō hoki ki a Rakinui. Ka piki a Hine, ka kake a Hine, me te ea nei e kore e mutu tana piki whakaruka. Nāwai rā, ahakoa te rūhā me te manawa pātukituki, ka tau rawa a Hinehukaterere ki te kōmata. Ka karaka atu a Hinehukaterere, “E ōhoku mauka ariki, e ōhoku mauka tīpuna, tū tou mai rā e!” Ka mihi atu ia ki ōhona mauka aroha e tūtū mai ana huri noa i te pae o Rakinui, ahu atu ki tua o te tirohaka konohi.



Me te kākau hihiko, ka rere iho a Hinehukaterere i kā tahataha māheniheni o kā mauka. Ka rērere iho a Hinehukaterere i kā tahataha o ōhona tīpuna. Pāorooro ana tōhona reo, mamae ana tōhona puku i te katakata. I te maruaroa o te makariri, ka titiro noa a Hinehukaterere ki kā mauka teitei. Whakamiharo ana ia i te mahi a Hinepūnuiotoka, e momimomi ana i te hukawai, ka puhipuhi ai ki te whenua. Papā ana kā horoka huka i kā tāwhārua. Karo noa kā mea katoa ki raro i te hukapapa. Ao noa, pō noa, tatari ai, mātakitaki ai, a Hinehukaterere.

I kā rā roa nei, ka tūtaki a Hinehukaterere ki tana ipo, a Wawe. Ko te kea te rite o tōna koi, anō nei he rākau teitei nā Tānemahuta. Ko tōhona pūrotu, ko te pounamu o kā tai o Poutini. Hoki tahi ana rāua ki tō Wawe kāika, ki reira kai ai rāua ki kā hua o Takaroa me Tanemahuta. Ka kōrerotia e Wawe kā mahi a kā Māeroero, ā, i ētahi wā ka mahi tinihaka ki a ia. I noho tahu rāua i ruka i te hari me te koa. He mutuka kore tō rāua aroha. Ka mahana haere kā rā, ka tōrere a Hinehukaterere ki te hoki ki kā mauka, kia hoki tahi rāua ko Wawe. He hīkaka nō Hine ki te hoki ki te hukapapa, ka tere tana haere, ka mahue a Wawe ki muri whai atu ai. Ka piki rāua, ka kake rāua me te mea nei e kore e mutu tā rāua piki whakaruka. Ahakoa te uaua o te haere i ruka i te kōpaka, ka whakakaha a Wawe ki te whai i kā tapuwae o tana tau. He taupae hauaitū kai ruka, he pari tāhekeheke kai raro.

Kātahi ka ohore a Hinehukaterere i te taki tīwharawhara a tana whaiāipo e orooro ana ki kā whāruarua. Ka tau ōhona whatu ki a Wawe e taka iho ana i te ara whāiti ki te mate. Kaikia ana a Hinehukaterere ki te hinapōuri, ka taki auē noa ia. Ka heke iho ōhona roimata mahana i te taha mauka, whakarewa haere ai i te hukapapa. Kā tau iho te aroha o kā atua tautiaki i a Hinehukaterere ki a ia. Nā Rakinui i tuku te āwhā i māmā ai tōhona mamae nui. Nā Hinepūnuiotoka i tuku te hau makariri i toka ai ōhona roimata. I huri kā roimata o Hinehukaterere hai awa kōpaka e āta heke haere ana ki te tai. Tēnā, mēnā ha waimarie koe i te toro atu ki tēnei awa kōpaka kai Poutini ki te Toka, ka rongo tūturu, ka kite tūturu koe i te pūrākau aroha kai tua o te ikoa ātaahua nei, a Kā Roimata o Hinehukaterere.

The English language version of story on next slide

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Using that text, broken into four parts here for Read, Sketch Retell Activity

“Kā Roimata o Hinehukaterere” English text

Hinehukaterere’s first love was exploring the mountains, the snow-cloaked canoe of her ancestor Aoraki. On hot summer days, she would carve a glistening staircase towards the heavens of Rakinui. She would climb up and up and up for what seemed an eternity. Exhausted from her hard work and with her heart pounding, Hinehukaterere finally reached the top. “E ōhuku mauka tīpuna, tū tou mai rā e!” She greeted her chiefly mountains, her beloved ancestors, that stood proudly across the horizon as far as the eye could see. Feeling happy after her climb, Hinehukaterere flung herself down its smooth, snowy slopes. She would slide down the sides of her tipuna until her belly ached with laughter.

In the cold winter months, Hinehukaterere could only gaze up at the towering mountains. She watched in awe as Hinepūnuiotoka, the mighty southerly wind, sucked up gusts of wet sleet and blew them across the land. Avalanches boomed down the valleys burying everything in their path. Day after night, night after day, she watched and waited. In these endless waiting days, Hinehukaterere met her second love, Wawe. He was smart like the kea, strong like the tall trees of Tanemahuta, and as handsome as the glistening pounamu found in the waters of Poutini.

Wawe took her to his kāika where they feasted on kaimoana and manu. He entertained her with stories about the Māeroero that hid in the bush and played tricks on him. Together, they were happy. When the days grew warmer, Hinehukaterere yearned to return to the mountains and take Wawe too. Thrilled to be on the snow Hinehukaterere raced ahead. Wawe followed slowly behind her. They climbed and climbed and climbed for what seemed an eternity. Wawe did his best to keep up but his sandals slipped on the icy ground. Frozen ridges loomed above and steep cliffs dropped below.

A piercing cry echoed around the valleys. Hinehukaterere turned in horror to see Wawe tumbling from a narrow path behind her, falling to his death. Overcome with sadness, Hinehukaterere wept and wept and wept for what seemed an eternity. Her hot tears rolled down the mountain melting the snow as they went. The gods, who had looked after Hinehukaterere all her life, took great pity on her. Rakinui sent rain to ease her pain, Hinepūnuiotoka sent a howling wind to freeze her rivers of tears. If you are lucky enough to visit this glacier in Poutini ki te Toka, you will be able to share the love story behind its beautiful name - Kā Roimata o Hinehukaterere.

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Use that text, broken into four parts here for Read, Sketch Retell Activity

Names from the story of Hinehukaterere ...

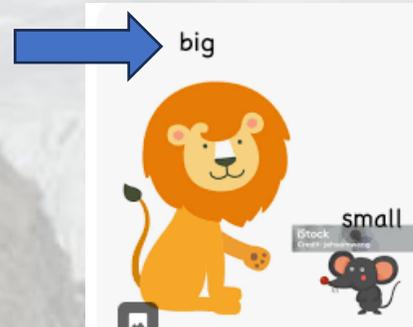
Hinehukaterere

Hine – girl, maiden
huka – snow
tere - fast



Rakinui

Raki – north
nui – big, large



Tānemahuta

Tāne – man
mahuta – rise (stars)



One strategy to remember and recall names, is to use an image to show that meaning. Practice “reading” the names, to prepare you for the Read-sketch-retell activity that follows. Here are some meanings that can help you remember the names.

Wawe

Wā – time
wē – water, liquid



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Hine-pū-nui-o-toka – the southern wind
Hine-rau-mati – the summer maiden

Read, sketch, retell, display, view

Kaiako instructions to ākonga

- I am going to read the story of Ka Roimata o Hinehukaterere as told by Hinerangi Barr & Ngāhiwi Apanui. The English version of the story is not a translation but remains true to the integrity of the pūrākau.
- 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)

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Questions to gauge understanding and recall of “*Kā Roimata o Hinehukatere*”

Questions

1. What was the most favourite thing for Hinehukatere to do?
2. What did she do when summer Hineraumati warmed things up a bit?
3. When she got to the top, what did she do and say?
4. How did she descend? How was she feeling?
5. In the midwinter cold she watched and waited and gazed on her mountains. What did she see?.
6. In those long days, Hinehukatere met with her love, Wawe. How was he described in the story?
7. Where did they go and what did they do?
8. They returned to the mountains. How was that for Wawe? What was the environment like?
9. Wawe slipped and fell to his death. What happened next?
10. Guardian ancestors descended upon Hine. What did they do to help with her grief?

Answers

1. to mountaineer, clamber up the mountains, be at one with her mountains
2. She carved out a pathway up to the peak of the mountains
3. She greeted her mountains (with the call “My chiefly mountains, my ancestral peaks, keep standing tall!) And she gazed across the horizon
4. She slid down the steep slopes and she was giggling and so happy her tummy hurt
5. Hinepūnuiotoka, the southern wind sucking up the sleet blowing it over the land. The boom of the avalanche of snow gouged a trail. Soon, everything was covered in snow.
6. He was as clever as the kea, tall as a forest tree and as beautiful as pounamu
7. Return to Wawe’s home. Ate food from the sea and forests. Hine longed to return to the mountains.
8. She raced ahead, and Wawe followed behind. He found it difficult, followed her footprints. There was the unstable ridge above and below steep slopes.
9. Hinehukatere was overcome with sadness, she wailed. Her tears fell down, melting snow
10. Rakinui sent a storm of heavy rain The southern wind Hinepūnuiotoka sent the cold winds to solidify her tears and they transformed into the glacier

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Take a moment to reflect on the outcomes of the “Read, Sketch, Retell” exercise, praising the group effort and success in recalling the story

Aotearoa New Zealand's histories

Aotearoa NZ HISTORIES



Make sure that your plan for implementing Aotearoa New Zealand's histories is part of your school's long term strategic plans, including your annual plan and school charter. Your planning should also link to broader conversations about your school's vision, values, and philosophy.



Increase knowledge of national and local histories and grow critical inquiry skills.



Build productive partnerships with whānau, hapū, and iwi.



Review their social sciences teaching and learning programme for years 1-10 and start identifying ways to strengthen Aotearoa New Zealand's histories.

[Next page shows the stages from getting started, developing, implementing and embedding](#)

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Stage One

We are getting started, as we:

- identify what we already know about Aotearoa New Zealand's histories and who our experts are
Activities: ① ② ③ ⑤
- improve knowledge of te reo and mātauranga Māori
Activities: ③
- know and connect with local whānau, hapū, and iwi
Activities: ③ ④
- connect with community networks to help us explore the historical significance of local places and people
Activities: ① ③ ④ ⑤
- understand the what, why, when, and how of including Aotearoa New Zealand's histories in the social sciences learning area.
Activities: ① ④ ⑤

Stage Two

We are developing understandings and relationships, as we:

- grow awareness of national and local histories using a broad range of sources and perspectives
Activities: ① ② ③
- develop our critical inquiry skills
Activities: ① ② ⑤
- recognise the links between current contexts/events and the past
Activities: ②
- grow productive and reciprocal partnerships for learning between our school and whānau, hapū, and iwi
Activities: ③ ④
- make use of Kāhui Ako / school networks to explore mutually beneficial opportunities
Activities: ③ ④
- take a closer look at the details of Aotearoa New Zealand's histories in the social sciences learning area.
Activities: ⑤

Stage Three

We are implementing Aotearoa New Zealand's histories, as we:

- use it to design our local curriculum
- support ongoing professional growth of our people
- collaborate with students, parents, whānau, hapū, iwi, and communities to refresh our social sciences programme and implement Aotearoa New Zealand's histories
- reflect Aotearoa New Zealand's bicultural heritage and use mātauranga Māori sources
- design learning experiences to reflect the diverse histories and experiences of the peoples of Aotearoa
- include national and local content that is relevant to all members of our school community
- use the resources we have available - people, cultural heritage organisations, and local places.

Stage Four

We are embedding and sustaining Aotearoa New Zealand's histories, as we:

- use it to review and refine our local curriculum
- support ongoing professional growth of our people
- grow enduring and reciprocal relationships with hapū and iwi
- reflect on our programme regularly and collaboratively to ensure it continues to meet the needs and priorities of our community
- offer students rich learning experiences across a range of contexts
- use learning progressions and design assessment systems to know and show the development of students' learning and critical inquiry skills.

LEADING LOCAL CURRICULUM GUIDE

Aotearoa New Zealand's histories

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[Next page has more tips from the curriculum guide](#)

Aotearoa New Zealand's histories

SOME TIPS FROM THE CURRICULUM GUIDE

“The histories that make up a local curriculum should be meaningful to children that go to that school, and they should reflect the events and stories that sit within that school.”

PAULINE CLEAVER,
MINISTRY OF EDUCATION



“There is an opportunity for a different curriculum, one based on strong relationships between schools and mana whenua, where the mana whenua, if properly resourced, can lead the process ... it's a liberating way of teaching and learning the full history of home, as told by the home people.”

CATHERINE DELAHUNTY, 2020



Koha atu, koha mai

Reciprocity is essential for building productive partnerships with Māori communities. As hapū and iwi share their knowledge and narratives with you, discuss and negotiate how you can give back.



Aspects of Aotearoa New Zealand's histories are confronting and may give rise to feelings of hurt, blame, loss, anger, and guilt. Create an emotionally safe environment where teachers can acknowledge and talk about their feelings. Keep a focus on **workplace wellbeing** as you engage in this mahi.



Many of the activities in this guide involve working with Māori communities. Keep coming back to this section for advice and strategies to support the development of productive partnerships with whānau, hapū, and iwi.

“The big advantage to local history is that there's, in terms of resources, there are so many that are readily available. Like I know that there are living ancestors of people who fought in that battle and there are people who still hold the medals that were awarded to famous leaders and fighters.”

ARAPETA LATUS



[Next page goes to curriculum links](#)

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Overview

Understand

The big ideas of Aotearoa New Zealand's histories

Know

National, rohe, and local contexts

Do

Thinking critically about the past and interpreting stories about it

the learning that matters

Understand

Big ideas

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

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

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

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

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

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

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

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

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

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

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

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

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

Know Contexts

Whakapapa me te whanaungatanga Culture and identity

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

Tino rangatiratanga me te kāwanatanga Government and organisation

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

Tūrangawaewae me te kaitiakitanga Place and environment

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

Kōwhiringa ohaoha me te whai oranga Economic activity

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

Rohe and local contexts

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

Do Inquiry practices

Identifying and exploring historical relationships

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

Identifying sources and perspectives

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

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

Interpreting past experiences, decisions, and actions

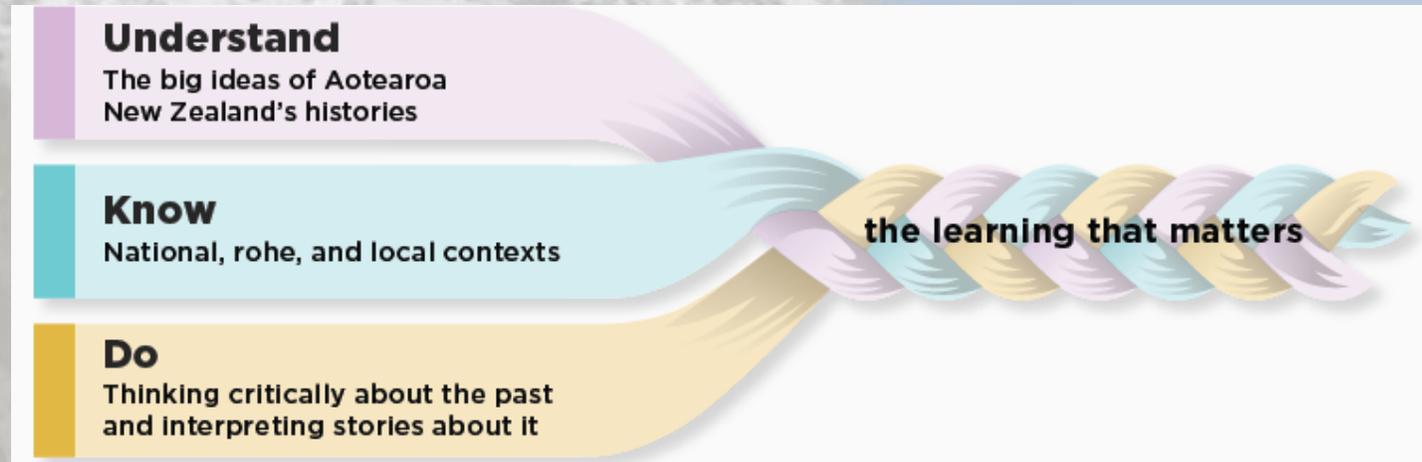
Interpretations of people's past experiences, decisions, and actions need to take account of the attitudes and values of the time and people's predicaments and points of view. By using these interpretations and reflecting on our own values, we can make evidence-based ethical judgements about the past.

The following pages have links to some of the many achievement objectives in Primary and to many of the standards through NCEA 1, 2 and 3.

[Go to next page](#)

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Learning experiences to gain the key knowledge



“Aotearoa NZ
Histories curriculum”
is the first refresh,
with implementation
beginning 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 a well-rounded curriculum coverage that needs to include local historical contexts.

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The following pages have links to some of the many achievement objectives in Primary and to many of the standards through NCEA 1, 2 and 3.

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NCEA Dedicated co-requisite standards – recommended assessment option from 2023 onwards

- [US32403](#): Demonstrate understanding of ideas and information in written texts (**Literacy Reading**)
- [US32405](#): Write texts to communicate ideas and information (Literacy Writing)
- [US32406](#): Use mathematics and statistics in a range of everyday situations (**Numeracy**)
- Mō kā ākoka e ako ana i te reo Māori, nāia kā aromatawai āhua rite ki kā mea o ruka: [US32413](#), [US32415](#): me [US32412](#).

For further information and explanations, see information page re NCEA standards 2023-27 [link here](#)

[For more curriculum links, go to next slide](#)

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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

[For NCEA 1, 2, 3
information, go to
next slide](#)

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NCEA Level 1 units: Social Studies, History, literacy

Some of these NCEA units will match well with this context and the skills learned are transferrable skills for the NCEA assigned contexts each year. This an example list; there are more.

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)
- 91040 - 4 credits: conduct a social inquiry
- 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

Literacy, Numeracy

US 32403 – Reading – Demonstrate understanding of ideas and information in written text

US 32405 – Writing – Write texts to communicate ideas and information

US 32406 – Apply mathematics and statistics in a range of everyday situations

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

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:

Analyze the impact that policies have on a sustainable future

- Level 3: 91736, 4 credits:

Analyze 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 context and the skills learned are transferrable skills for the NCEA assigned contexts each year.

[For NCEA 2 units, 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 analyze 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 context and the skills learned are transferrable skills for the NCEA assigned contexts each year.

[For NCEA 3 units, go to next slide](#)

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NCEA Level 3 units: Social Studies, History, English

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

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

English:

- 91475: 6 credits (internal) Produce a selection of fluent and coherent writing which develops, sustains, and structures ideas
- 91476: 3 units (internal) Create and deliver a fluent and coherent oral text which develops, sustains, and structures ideas
- 91477: 3 units (internal) Create a fluent and coherent visual text which develops, sustains, and structures ideas using verbal and visual language

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Become a storyteller

Re-tell this legend in your own way.
Give it your “style”.

Some ideas:

- Film and put together a video of a group of you acting out the legend,
- Create a stop-go lego animation re-tell,
- make a story book with you as Hinehukaterere or Wawe and present “your” story in your words, (with illustrations too)
- write a song that tells the story,
- perform it as a play,
- create a rap, or even
- a speech.



Famous love stories (retold in videos) from Aotearoa and Europe

There are so many famous love stories in Māoridom, and in other societies. Some have happy endings, others do not. These retellings help us remember the original events, whether retold as a “fairy tale”, a myth, a legend, a pūrākau, a creation story. Often the same story is re-told slightly different from place to place, and those different perspectives don’t make any version “wrong”.

- What similarities and differences did you notice?
- What conclusions can you make?
- What wonderings are you left with?



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Te rautaki pakirehua pāpori - *Social Inquiry strategy*

Zero in on one aspect of Hinehukaterere's story, and follow this social inquiry model:

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

How and why do people explore?

Why do people choose to live where they do?

What is the impact of human migration on a place?

How has the movement of *Kā Roimata o Hinehukatere* changed human interaction with the land?

What can people do to improve the situation?

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

**What actions can be taken for positive outcomes? Justify your ideas.
Who needs to be involved?**

Who was Franz?

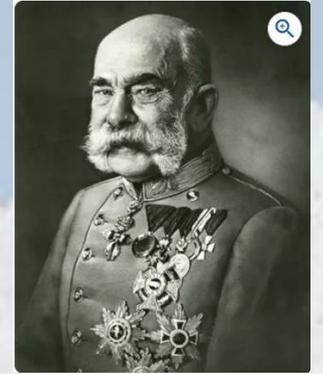
Note: Māori never abandoned their original names for places. But sometimes people didn't value those original names.

Who was Franz? What can you find out about him? Josef or Joseph?

Who named the glacier as "Franz Josef Glacier"? How did he get to do that? Did he have authority to do that? Explain.

What other places were named by him?

There are some links in the images that may help you



Ngā Kete Wānanga-o-Ōtautahi

Christchurch City Council Libraries

"... the village and glacier names will remain Franz Josef/Waiiau and Franz Josef Glacier/Kā Roimata o Hine Hukatere respectively. The dual names were made official through the Ngāi Tahu Claims Settlement Act 1998 and are required to be used on official documents."

Toitū te Whenua, [website link here](#)



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Using AI in schools

Artificial Intelligence “AI” has been around for years. Google Maps is a well used example. If we are not informed and confident in using AI in the learning environment, we are not preparing our students for future employment in this rapidly changing world.

Engaging students through the use of AI in class allows for significant learning experiences in preparedness for their future well-being and fulfilling career pathways. The key is to use AI safely in ways that enhances learning and doesn’t replace the key knowledge and skills.

If you need more information on the use of AI in education, these **three links above** can help you feel more confident to allow the safe use of modern technology in ways that enhance the learning.

We also urge that you NOT use AI to re-write the kōrero tuku iho – the oral traditions and stories handed down through generations – as it diminishes the mana of the original kōrero. These links to the right explain why.



Avoid using AI to re-write traditional kōrero. AI can safely be used in so many other ways.



nicholson
CONSULTING



maimoa
creative.

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Alpine fault line

People who live in and near *Kā Roimata o Hinehukatere* - Franz Josef Glacier – are aware of the fault line running right through the township.

Are others who live further away as aware?

Preparing
for the
rupture



The New Zealand Herald

LET'S RAISE AWARENESS:

- Using the information in the video and articles **linked** in the images, **create** an information-sharing presentation for others to raise their awareness about the alpine fault line.
- Create a resource that can be **shared** with other classes, whānau and community.
- **Ensure** you cover the issue, include background information, theory, predicted results, actions before, impacts during and after, recommendations and conclusion.
- Visual (whether graphs, images or videos) can help **engage** the audience

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Climate change

A group activity suggestion

These 9 images link to information sources



Assign a link about the effect of climate change on the glaciers to a group. Each group to **take note** of the main points/data contained in their article or video clip. (Problem, impact, cause, evidence, data)

Allow 5 minutes for group members to go to another group table to hear the information learned from their linked article, and **“steal” a fact** that was additional to what you had noted. (one group member to stay to answer visiting students questions, the others to go to the other groups to gather information).

consider effective ways to **share** the facts – consider graphs or other visual presentation styles.

Introduce possible **actions** that are being taken and any planned actions students can take to halt or redress climate change. **Present** those proposals to local Council or community groups with the suggested action points.



THE SOUND OF CLIMATE CHANGE

HOT ICE

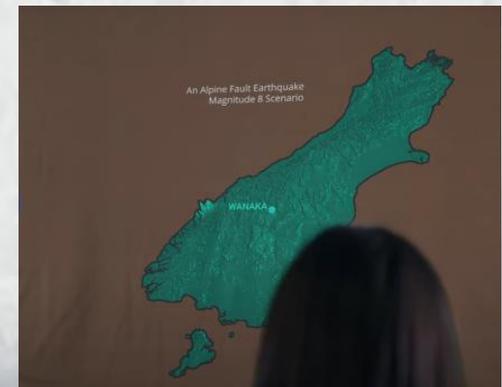
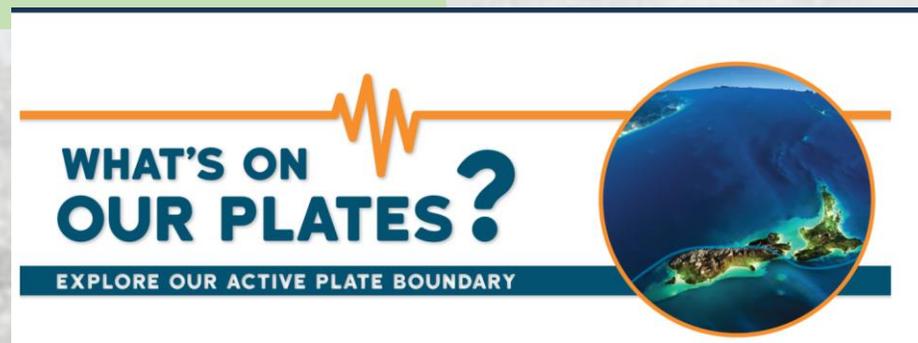
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Videos – Alpine Fault Line facts

These four videos and the “What’s on our Plates” resource will assist to develop and add to your understanding of the Alpine Fault Line. Consider how these predicted events will impact on Ka Roimata o Hinehukaterere, and indeed on the entire South Island

What do these words mean (in this context)

erratics eustatic
ablation accretion
subduction tectonic
seamount



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Compose a waiata



Tito waiata – compose a waiata about Hinehukaterere’s journey

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

Teach others your song.

Perform it to the class/school.

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

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Acknowledge your sources. If you intend to publish your new waiata, or perform it outside of your school community, make sure you abide by any copyright restrictions.

Create a super hero profile

It could be a poster, a travel brochure, it could be a social media profile page, it could be a comic cover, it could be a movie poster, or the back cover of a book, it could be a mini-movie - it's up to you. But it has to show Hinehukatere as a super hero! She was a pioneering mountaineer in a time before crampons, belay equipment and carabiners were heard of!

Try and imagine what she may have looked like to illustrate your poster, and include the environment in the background. We know there were trees, mountains, rocks, a river, a waterfall, fog, clouds, rivers, valleys. Chose varieties of trees that grew – or still grow – in the area.

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

You want people to learn something about Hinehukatere, and for them to want to read more about her, and the place that carries her name. Her profile needs to be interesting and engaging. Cool metaphors, similes, plenty of adjectives and fun kīwaha will have a place in this activity!

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

For example, you could say Hinehukatere had the power of invisibility, which means she could hide from the pouākai (giant eagle) and stay safe when she was mountain climbing.

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 **Hinehukaterere** from the information in the pūrākau. Ākonga then annotate their drawing using writing, pictures, or recorded voice to show the following:

Head – what Hinehukaterere **thinks**

Ears – what Hinehukaterere **hears**

Mouth – what Hinehukaterere **says**

Heart – what Hinehukaterere **feels**

Stomach – what Hinehukaterere **worries** about

Hands – the **actions** Hinehukaterere took

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

From the readings, what can you deduce, infer or assume about the type of person Hinehukaterere was? If you are making an assumption, be prepared to discuss and justify your reasoning.

He kūāhua e pā ana ki a te āhua o Hinehukaterere, kāore rānei

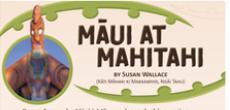
Te maha ngā kupu i te pikitia nei – tipakohia kia ono ngā kupu e pā ana ki te āhua o Hinehukaterere. (Mēnā he kupu hou ētahi, tirohia ki “te Aka”, te Wiremu rānei mo te whakamārama).

Parahautia e koe ō whiringa.



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Stories of journeys and exploration



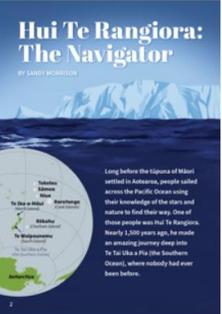
Māui at Mahitahi

by Susan Wallace

Do you know who Māui is? If you ask people this question, most will reply "Yes". But then, if you ask them to tell you more about Māui, it's likely that each person will describe him differently. They might say Māui is a demi-god, a hero, a trickster, a rascal, their tipuna, or "that guy The Rock played in Moana".

For South Westland iwi Kāti Māhaki ki Mākawhio, Māui is a great Polynesian explorer who did many good things for his people. He sailed from Hawaiki across the vast ocean to the west coast of the South Island. While Māui and his crew were still a long way from shore, a young man on board the waka spotted something that looked like a mountain range. He called out excitedly that there was land ahead, but Māui did not believe him. Māui dismissed the sighting as "the tūturi o te moana" (a mirage of the ocean). As the waka sailed closer, Māui was proven wrong. The "mirage" turned into snow-capped mountains – the Southern Alps in all their glory. In memory of Māui's mistake, the mountain range was named Kāti Tūturi o te Moana.

TEXT



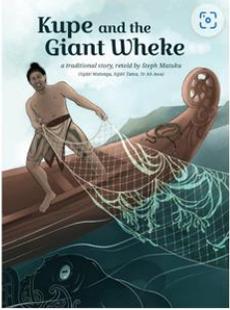
Hui Te Rangiora: The Navigator

by Sandy Morrison

Long before the tūpuna of Māori settled in Aotearoa, people sailed across the Pacific Ocean using their knowledge of the stars and nature to find their way. One of those people was Hui Te Rangiora. Nearly 1,500 years ago, he made an amazing journey deep into Te Tai Uka a Pia (the Southern Ocean), where nobody had ever been before.

TEXT

DOWNLOAD AUDIO



Kupe and the Giant Wheke

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

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

TSM WORD

TEXT

TSM PDF

DOWNLOAD AUDIO



Journey of a Waka

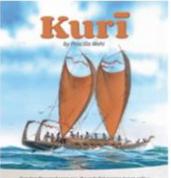
This infographic explores how the tūpuna of Māori skilfully and deliberately navigated to Aotearoa New Zealand from East Polynesia over seven hundred years ago. It highlights who was on board the voyaging waka, their roles, how they survived the voyage, how they navigated, and what they brought with them.

TSM WORD

TEXT

TSM PDF

GOOGLE SLIDES



Kuri

by Priscilla Wehi, illustrations by Spike Wademan

Māori brought the kurl or Polynesian dog with them when they migrated to Aotearoa New Zealand. This article looks at what we know about kurl, their origins, what they were used for, and why they died out. It incorporates traditional stories about the explorers Tāneatua and Ihenga and explains the importance of kurl to early Māori society. "Kurl" is a fascinating but challenging article at this year level, and you may wish to approach it in sections.

TEXT

TSM PDF

DOWNLOAD AUDIO

Google search using the information in the images to find the up to date link to the location of these helpful and engaging resources.



Tūrangānui-a-Rua, Tūrangānui-a-Maru, Tūrangānui-a-Kiwa e!

by Walton Walker (Ngāti Porou)

In 2019, Poverty Bay, just outside Gisborne on the east coast of the North Island, officially changed its name to Tūrangānui-a-Kiwa/Poverty Bay. The change was significant for local iwi, who had long campaigned to return the original name to honour Kiwa, one of the original Polynesian navigators to discover the area, and to better reflect the communities living there. This article explores the rich history behind the names of the area through arrival stories and the recent decision to use a dual name.

TSM WORD

TEXT

TSM PDF

GOOGLE SLIDES



Te Pokohiwi-o-Kupe: Aotearoa's first settlement

An interview with Dr Peter Meihana (Rangitane, Ngāti Kuia, Ngāti Apa, Ngāi Tahu) by Isaac Snoswell

Wairau Bar is one of the earliest settlement sites in Aotearoa New Zealand. Seven hundred years ago, it was home to at least two hundred people, serving as a hub for trade, celebrations, ceremony, and community. This interview with Dr Peter Meihana explores who lived there, when they arrived, where they came from, what the settlement was used for, and how we know this.

TSM WORD

TEXT

TSM PDF

GOOGLE SLIDES

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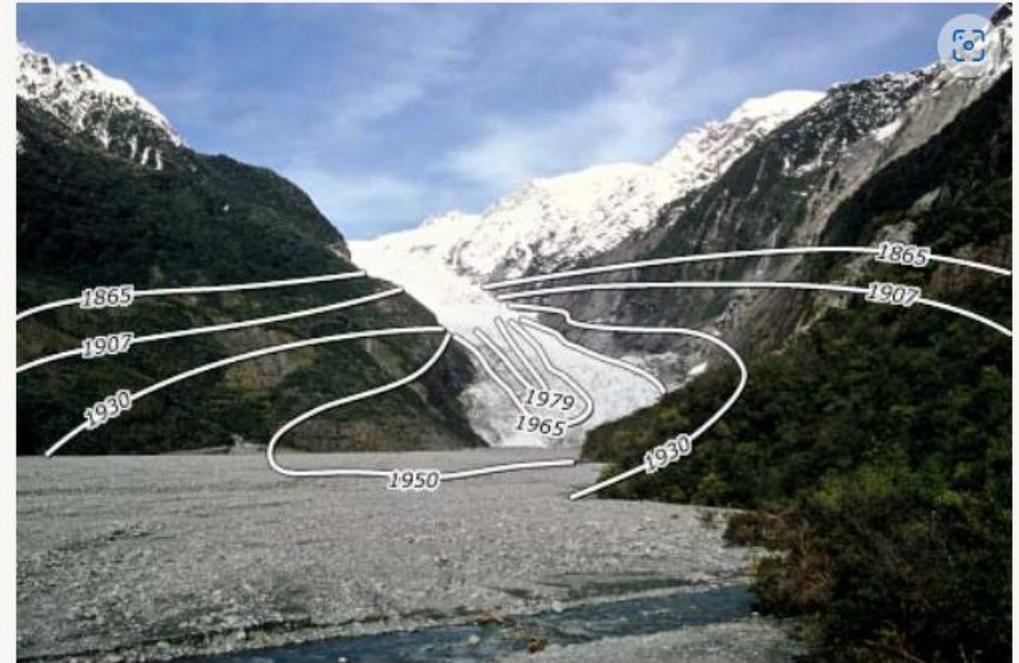
Franz over time

This picture and overlay shows over a hundred years of glacial movement on Franz Josef Glacier. Glaciers are known to move over time. Some move more quickly than others.

Consider these wonderings (and you may have others too)

- What contributing factors speed up the movement?
- How does that affect the land and waterways surrounding the glacier?
- How has that movement of the glacier affected the township nearby?
- What ongoing effects exist?
- What can be done to improve or change or remedy the situation (if anything)?

Franz Josef Glacier: advances and retreats



Kā Huru Manu

NGĀI TAHU

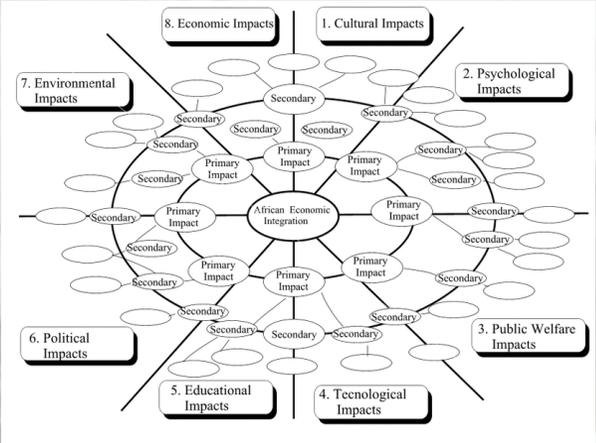
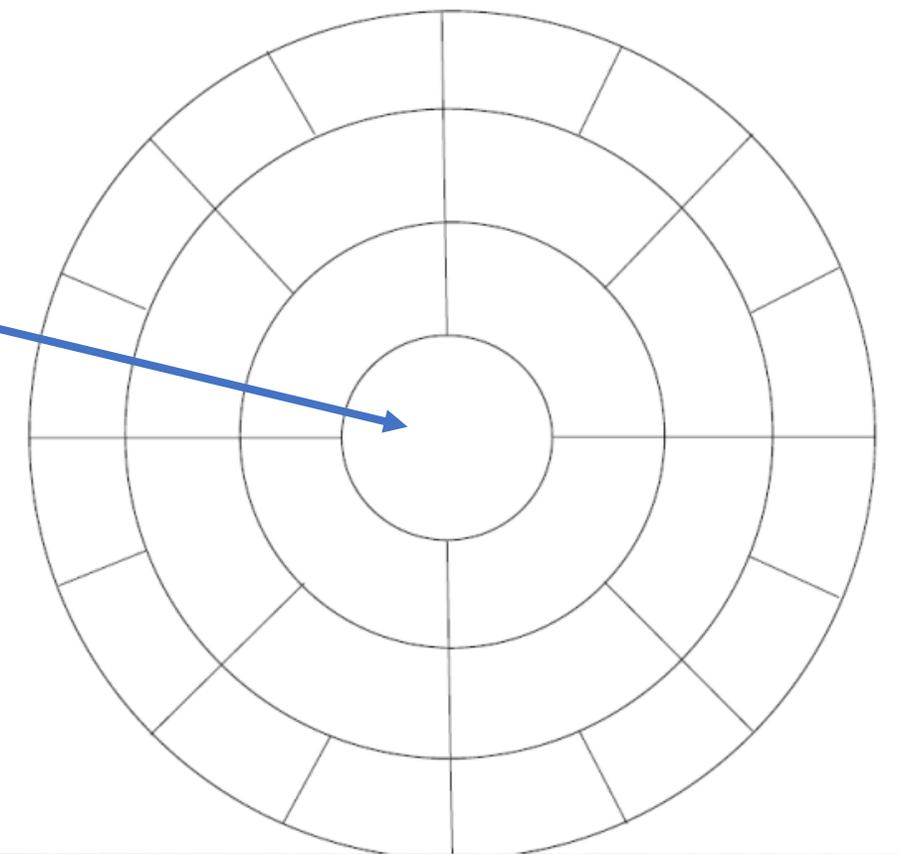


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“Consequence Wheel” activity

Starting with the “BIG IDEA” in the centre circle, wānanga together as to the impact of that “action” in every widening circles. Think of the impact on people, their well being and ability to live in the environment, and show consequences that have an ongoing effect through the wheel. Here is an example for the centre “BIG IDEA”. [Consequences wheel – mind map process explained here](#)

What are the consequences and impact of the increasing glacier movement?

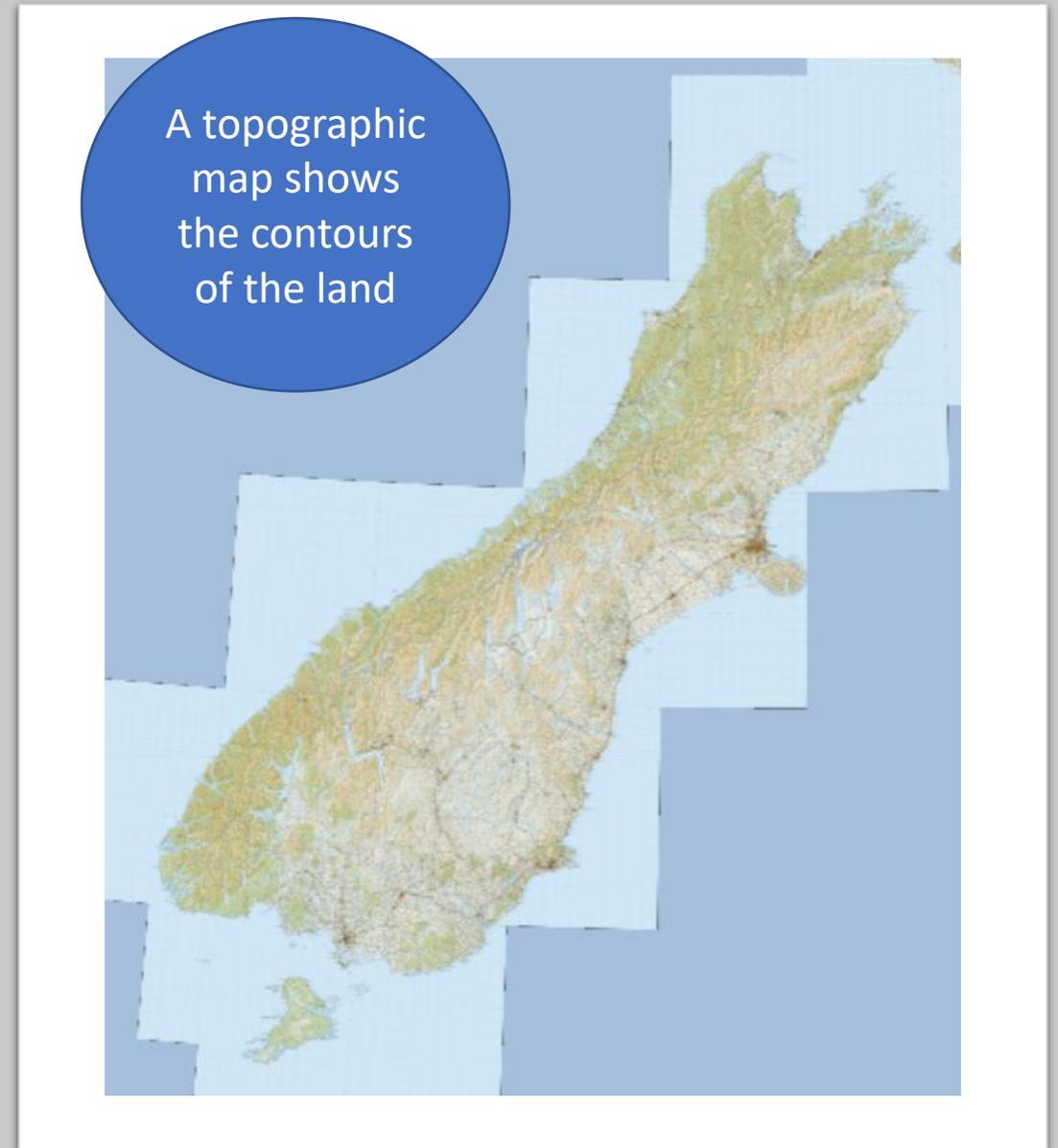


An example above of a completed Consequences Wheel on the topic of African Economic Integration, link in image to the source: www.researchgate.net

Calculate distances

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

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



Using cultural contexts: some tips FOR KAI AKO

The Aotearoa NZ Histories curriculum encourages schools to develop a relationship 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, and they may have an education team there to support your kura. It is important 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, whakairo and tukutuku, in waiata such as mōteatea and haka, as well as karakia and well known whaikōrero.

For local histories content, ensure Ngāi Tahu sources are used and uplifted as the primary information source.

Acknowledge all sources and be prepared to question the perspective each source represents.

Explore your own ideas of what mātauranga is/what history is in Aotearoa NZ.

Interrogate your own biases. The history curriculum previously lacked a focus on local contexts pre-1800s. Māori history is the continuous history of this country, and this resource set, and others, allow all to learn together.



Increase knowledge of national and local histories and grow critical inquiry skills.



Build productive partnerships with whānau, hapū, and iwi.

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Te whanaketanga o ngā whakaaro arohaehae

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.

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

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Myths, legends, Pūrākau, pakiwaitara – differences explained

MYTH: a symbolic story concerned with the origins of a people, their world, or other natural phenomena. Typically feature in the distant past with gods and/or other supernatural beings. Myths serve a higher purpose than mere entertainment. They are sacred rather than secular. Often associated with theology and ritual. To Māori, they are stories handed down from the ancestors to their people.

LEGEND: a heroic story set in the recent past that is popularly considered historical but remains unverifiable. Usually lacking religious significance but often with national or cultural significance (e.g. Robin Hood for English, William Tell for Swiss). Legends may be based on historical figures but the actual adventures undertaken are often fictionalised or exaggerated (Moby Dick). Primary figures of legend are typically portrayed as flesh and blood humans. They can feature more of the impossible and supernatural, in the form of fantastic exaggeration. For Māori, these are well known stories often retold by the elders in their own whareniui or home.

PŪRĀKAU is defined in “Te Aka Māori Dictionary” as “legendary, mythical”. For Māori, pūrākau are often referred to as creation stories, and serve to remember events, people and places in history. Kōrero pūrākau help to explain the past, remember experiences and pass on learning. Oral traditions have always been an important part of Māori culture and identity, with stories handed down from generation to generation that make sense of the geography and geology of land, discovery and occupation (e.g.: the story of Poutini (an oral atlas, a resource map of valued stones). To Māori, these are handed down stories so we can remember the stories of long ago.

PAKIWAITARA are fiction, a yarn, a good story most often pitched for children. (e.g: Perky the Pūkeko stories). To Māori, these are creative fiction, short stories, to engage in fantasy. Most of the time, they are aimed at young children, and can have a “moral” in the story.

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Tā Tipene O'Regan: *“We must remember to remember”.*

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. Check out the strategy and see how it aligns with your schools values and aspirations.

There are many Ngāi Tahu publications listed here for sale, and the numbers are growing each month. We highly recommend you visit the Ngāi Tahu Shop and check out the highly recommended re-print of “THE WELCOME OF STRANGERS” for an historical account of life of southern Māori, by Athol Anderson



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“Kōtahi Mano Kāika, Kōtahi Mano Wawata”

A separate initiative, focused on Kāi Tahu reo revitalisation

Kaupapa/Events



KMK offer a range of events and different initiatives for individuals and whānau to develop te reo Māori. Whether you are a beginner or a competent speaker, there will be an event for you!

Rauemi/Resources



Whether you want to brush up the basics, challenge yourself a bit more, or find some printable propaganda for your office te reo takeover, we will have something for you.

Puna pūtea/Funding



Contestable funds have been established to increase the numbers of Kāi Tahu speakers of te reo Māori, and the number of Kāi Tahu whānau using te reo Māori as an everyday language of communication within the whānau context.

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What's in a name?

Kā Roimata o Hinehukatere

Te Kohuamarua

Atapua

Māpouriki

Waiau

Te Wai-a-Hope

Kairaumati

Ōtūrokua

Te Wehenga

Puketahi

Tikitiki-o-Rehua

Te Moeka-o-Tuawe

Haupapa

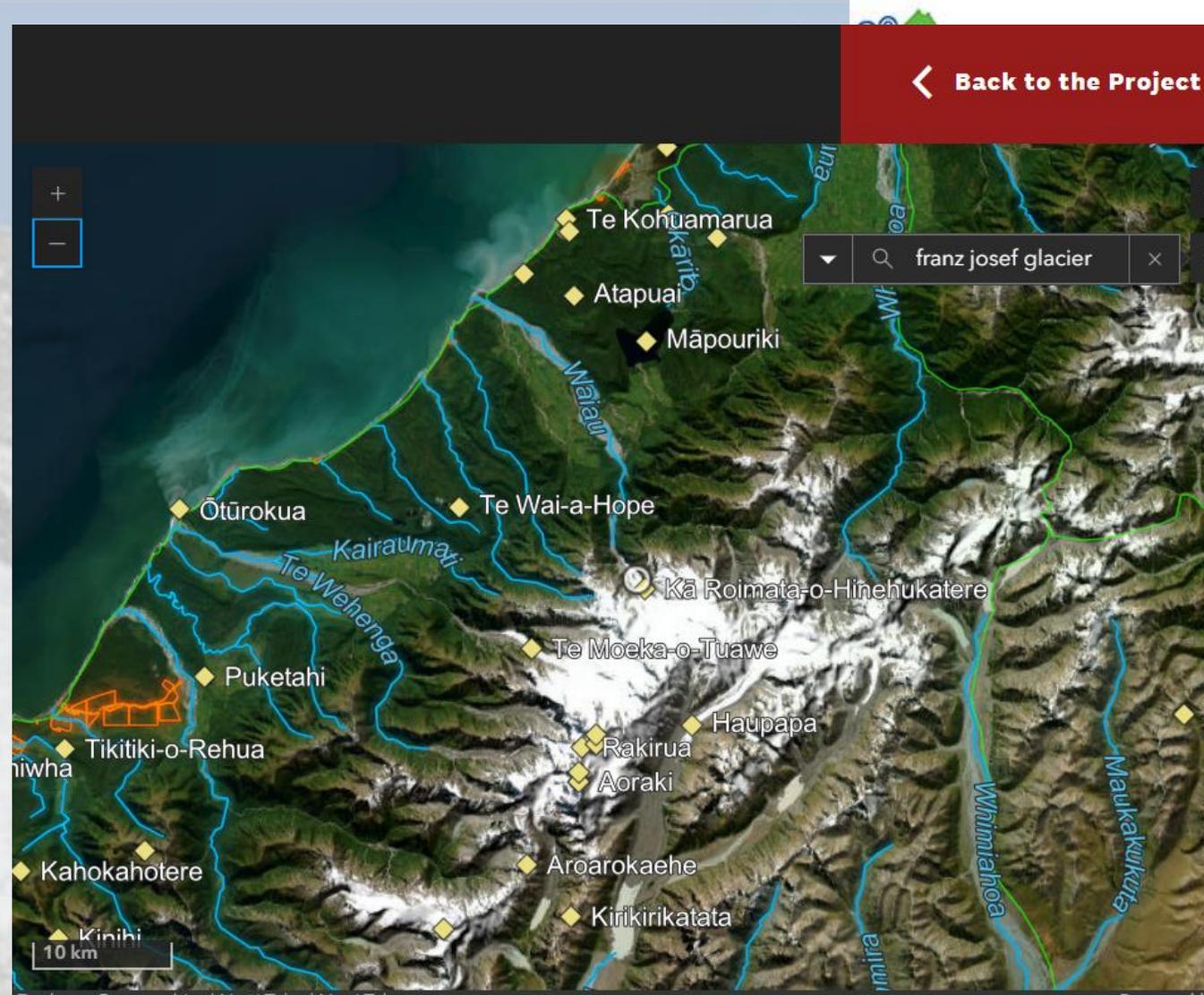
Rakirua

Aoraki

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 (region).



Access Ngāi Tahu's cultural mapping project "Ka Huru Manu" linked in the image above. Are these places near to Kā Roimata o Hinehukatere known by those names shown on the map, or something else?

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Changing place names

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

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

Making place names official

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

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

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



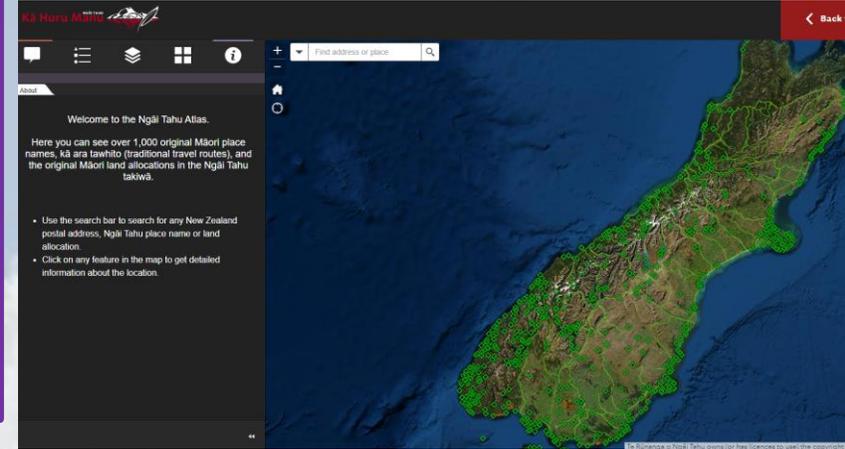
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Investigation: places of habitation

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

Start with a search for your place, and then zoom out and see what locations are nearby. What makes your rohe – *your region* – unique?

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



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

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

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

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

After 400 – 600 years the tāngata whenua – Māori - had developed a societal way of living in ao Māori. When settlers arrived they established their communities as well. Compare and contrast the similarities and differences in the ways of living of Māori and arriving peoples, the resources they used, and for what purpose.

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Best Quiz Creation Sites for Education

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

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

QUIZIZZ

Kahoot!

Game PIN

Enter



School Apps^{NZ}
snApp mobile

Typeform

Quizlet

FlexiQuiz

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Click on the image to visit websites



Māori-led tourism and climate change impacts and adaptation: Perspectives from Westland Tai Poutini National Park, New Zealand



Acknowledgements

- The first acknowledgement goes to Hinerangi Barr (Ngāti Mahaki, Ngāi Tahu) who retold this pūrākau, made available via MoE since 2019, and the wider whānau of Ngāi Tahu who have shared this information freely. To those who have had information handed to them from their elders, we thank you for sharing what you know and what you have. To the Archives team who have worked tirelessly to digitise and make available the myriad of historical information they hold, we thank you all.
- For any information from sources others than Ngāi Tahu, we have encouraged and guided you to access those other sources through including links embedded into this document. No ownership of any information on those external sites is claimed, and we encourage you to cite all reference sources on any materials you or your students create from accessing the information sources.
- For the Ngāi Tahu information sources, this is information that is already available to anyone. This resource set is produced to help you access reliable source materials in one place, along with some ideas of how to include this content into your classroom environment.
- We ask that the Creative Commons licence is respected; the information is shared but is not to be used for commercial gain (NC) and the integrity and veracity of the information is not altered with any derivatives (ND).
- Do check which version of this material you have so you are using the latest version. Download and use this resource as best suits your audience, which may mean you copy a page and share that separately with students for a self-directed task (for example). That is up to you. Each resource set is critiqued, edited and added to over time. If errors are spotted, do let us know matauranga@ngaitahi.iwi.nz
- These resources do not replace any localised storying that the mana whenua – those with tribal authority in your rohe make available to you. That is your first source. These resources curated and created cover the wider contexts that are already available online to anyone.

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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Hine Hukaterere, and Wawe

The above legend was included at pg 2 of thesis submitted by Brian Anderson, 2003 entitled "THE RESPONSE OF KA ROIMATA O HINE HUKATERE FRANZ JOSEF GLACIER TO CLIMATE CHANGE" ' [linked here](#)

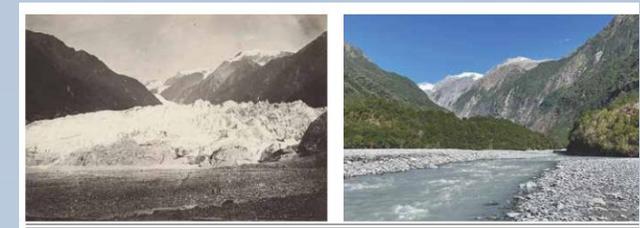
Nestled among the rocky folds of the mighty Aorangi mountain is a white river of ice that creeps very slowly towards its father, Tangaroa. When the air is still and the sky is newly sprinkled with stars, a snow maiden picks her way through the debris and peers into the icy crevices of the glacier. "Wawe," she calls. "Wawe," she murmurs. "Where are you?" Her voice is so chilly that those who have heard her calling have shuddered with dread and have held tight to each other saying, "It is Hine Hukaterere, the snow maiden. She still looks for Wawe, her own true love." "How can that be?" says someone. "I'll tell you," says the One-who-knows. Many years ago Hine Hukaterere saw a young man walking in the foothills of Aorangi looking for cutting stones. He was very charming and she was so beautiful that they soon fell in love. However, every time Wawe tried to touch the Snow Maiden, she screamed in pain because his warm hands would melt her skin. Wawe would spring back in shock because she was so cold that his fingers would freeze instantly. One day, Hine asked Wawe if he would go with her high into the mountains to ask Aorangi for warm breath and pink cheeks just like his. Wawe was overjoyed and readily agreed and so they set out across the foothills and up into the mountain. As they climbed Wawe became afraid. His ancestors had forbidden everyone from climbing Aorangi. It was the home of the tribal gods who jealously guarded their resting place. Higher and higher they went. The air grew cold and thin. Hine Hukaterere called to Wawe, "Isn't it beautiful? Could we not live up here together?" Wawe was too cold to reply. His fingers and toes were numb. His face was blue and his eyelids were heavy with snow. He slowly turned to Hine and saw her skipping with pleasure over the snowy ground. "Come on Wawe, not far to go." "Wawe, not far to go." Wawe stumbled towards her voice. He heard Tawhiri Matea scream in his head. "Get off this mountain, you mortal!" He felt Hine touch his hand as Tawhiri Matea pushed him off the edge of the path. As he fell Hine Hukaterere shook millions of snowflakes from her fingers so that Wawe would fall into their softness. But Tawhiri Matea blew the snowflakes over the mountain and Wawe plunged down to his death. Hine Hukaterere never leaves the mountains now. Nor does she seek the company of people anymore. Instead she wanders along the white river of ice peering between the thick blocks and walls hoping to find Wawe again. And as she goes she cries and her tears are ice that fall into the glacier and move it ever so slowly towards Tangaroa.

Hana Weka Source: Weka (2003)

(Note: the tribal connections of Hana Weka are not stated in this thesis, it may or may not be representative of a Ngāi Tahu version of the legend)

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Te Karaka, Issue 90, Makariri/Winter 2022, article “Ka Roimata o Hine Hukaterere” pp.8-10



Above: Franz Joseph glacier, Waiho River, Westland – left, commonly accepted as the first known photograph of the glacier, 1872; and right, the glacier as seen today.
PHOTOGRAPHS: LEFT: THOMAS PENNELL, COURTESY NATIONAL LIBRARY; RIGHT: DAMPSON EAST

To visit Kā Roimata o Hine Hukaterere for the first time in eight years, was devastating. This mighty glacier, that sits among the ancestors, a taonga of our people, a presence once so physically commanding, is shrinking into oblivion. Kā Roimata o Hine Hukaterere has been subdued, humiliated by the actions of humans, actions remote yet undeniable. To see this retreating giant is to understand impermanence, to understand the real and terrible results of industrialisation, of climate change. Renamed Franz Joseph by Pākehā explorers, Kā Roimata o Hine Hukaterere was the original Māori name given by our tipuna. It literally means the “Tears of the Avalanche Maiden”. Our ancestors framed the creation of this glacier as a love story that ended in tragedy. The legend describes how Hine Hukaterere took her lover Wawe into the mountains. Traversing the ranges where the glacier now lies, Wawe hurried to keep up with her, he slipped, tumbling to his death. Hine Hukaterere watched him fall but could not prevent his death. “Her grief was so pronounced and her tears so excessive that the gods froze them as a perpetual memorial of her regret and sorrow.”¹ In April 2022 I was privileged to travel with a film crew to see the frozen tears of Hine Hukaterere. We were shooting a video to launch the Ngāi Tahu Group climate plan, released this month. Returning to this remarkable place on Te Tai Hauāuru (the West Coast) after nearly a decade away, I had my own mourning to do. The glacial retreat was way further than I had expected. I was ready to add my own tears to those of Hine Hukaterere, maid of the avalanche. This was climate change happening before my eyes. Once again, I was convinced of the importance and urgency of the climate mahi. Scattered down the curving valley below the glacier is a series of redundant viewing platforms. None of them give you a view of the ice. Kā Roimata o Hine Hukaterere has disappeared around the corner, out of sight, shyly withdrawing towards the shrunken snowfields, into the arms of the alps. Each platform serves as a way-marker of time, the retreat of the glacier, the worsening climate crisis. For a global emergency which is often incremental and unseen, the demise of Kā Roimata o Hine Hukaterere is a stark reminder. Clear evidence of the effects of human-made greenhouse gas emissions. One of the amazing guides I met on the glacier had only been working there for five years, but the guiding operation had already had to move in that time due to climate change. I could see her passion and commitment to the glacier, as she shared what she had experienced. It was an emotional moment for her and the pain and hurt in her eyes was clear. She pointed out some of the special places on the glacier where the guides used to take people when they first started. There was no ice there now, only rock, and terminal moraine. Global warming is measured by scientists from around the time the 1867 picture was taken. To me it’s a chilling illustration of how the climate crisis has crept up on us. NASA says the planet’s average surface temperature has risen about 1 degree Celsius since the late 19th century. A change driven largely by increased carbon dioxide emissions into the atmosphere and other human activities.² According to Taihuro Nukurangi (NIWA - the National Institute of Water and Atmospheric Research), many of the glaciers of Te Waipounamu may be gone within a decade. Above: Franz Joseph glacier, Waiho River, Westland – left, commonly accepted as the first known photograph of the glacier, 1872; and right, the glacier as seen today. To me it’s a chilling illustration of how the climate crisis has crept up on us. NASA says the planet’s average surface temperature has risen about 1 degree Celsius since the late 19th century. A change driven largely by increased carbon dioxide emissions into the atmosphere and other human activities. “What we’re seeing is a clear retreat, which is no doubt thanks to climate change,” says principal scientist Dr Andrew Lorrey. “In a decade, we predict that many of our beloved and important glaciers will be gone.”³ The ice storage of Kā-Tiritiri-o-te-moana (the Southern Alps) has been in decline ever since they started measuring it in the 1970s.⁴ 10 | TE KARAKA In the last four decades the mountains have lost an estimated 15.9 trillion litres – that’s 6.26 billion Olympic swimming pools worth of frozen water. The devastating ice melt of Kā Roimata o Hine Hukaterere is more than just a physical loss, it is a spiritual depletion, a depreciation of our ancestral heritage and devaluation of our past. Our tipuna regarded the mountains of Kā Tiritiri-o-te-moana as the embodiment of the ancestors. They found passes and pathways through the alps to gather mahinga kai and bring back the treasured pounamu from Te Tai Hauāuru. They did not make a habit of climbing the peaks as this would be standing on the heads of our ancestors – an act of disrespect. One of our whānau, Ngāi Tahu author and climber Nic Low, explores that tension in an interview about his new book Uprisings:⁵ “I mounted an expedition to not climb Aoraki/Mount Cook, to set out up the Linda Glacier route and to find out just how far I would go to pay my respects, to not think about it in terms of conquering the mountain or standing on top of his head, because Ngāi Tahu asks that climbers do not stand on the very top of Aoraki ... I just wanted to go to his shoulder to speak aloud some of our old traditions, to mihi (pay tribute) to him from right up close.” It is so important that we keep alive stories, traditions, personal connections to the fast-disappearing parts of nature. These stories are vital in helping us to understand and adapt to our changing world. One of the fundamental problems in trying to get people to act on climate change is that it’s so hard to see and imagine. “Climate is quite possibly the most boring subject the science world has ever had to present to the public”, says Jonathan Safran Foer. “There are very few versions of the climate change story that kindergartners could re-create, and there is no version that would move their parents to tears. It seems fundamentally impossible to pull the catastrophe from over there in our contemplations to right here in our hearts.”⁶ That is why the creation story of Kā Roimata o Hine Hukaterere is so important. It offers up the narrative of tangible loss – one that we, as keepers of this history, tellers of this story, can relate to. It helps us to get our heads around the sad sequel – the tears of Hine Hukaterere melted by climate change and running out to sea. Within the Ngāi Tahu Group, we have asked ourselves some serious questions about how we are contributing to the melting tears of Hine Hukaterere. Our climate plan contains 88 points to tackle these issues with the aim of protecting the environment and cutting emissions, while keeping our whānau and marae safe from the worst effects of climate change and helping them to co-create a better future. We are not saying that we have all the answers, not yet, but we are actively seeking solutions. It is worth repeating what we all know instinctively. The time is now. A time for tough and decisive action. We should be prepared to shed tears for Hine Hukaterere but we should also be ready to act boldly in her defense.

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