

“Kā Roimata”



*a traditional legend retold
for tamariki/mokopuna.*

Written by Bubba Thompson and Charisma Rangipunga



This teacher resource material begins with one of the stories depicted in the whakairo/carvings found in the wharekai at Te Rau Aroha marae in Bluff. The whānau at Awarua share these to help keep these stories alive.

“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



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Some teaching/learning activities & ideas

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

These are not assigned year levels as you know the capability of your own students.

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SOUTHERN / KĀI TAHU DIALECT

*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.

- ▶ 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.
- ▶ Both are used. Neither is “wrong”. At this time, the Southern or Kāi Tahu dialect is more frequently used in the Southern regions.
- ▶ 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.

Kā Roimata, a traditional legend retold for tamariki – English version (te reo Māori version on the following slide)

Kā Roimata was the daughter of the great Ngāi Tahu chief, Te Maiharanui and his wife Te Whe. She was the apple of her father's eye. For a long time there had been battles between Ngāi Tahu and Ngāti Toa. Led by their chief Te Rauparaha, the northern tribe would attack Ngāi Tahu and try to claim their lands and resources. Many people lost their lives during these battles on both sides. From his home on Kāpiti Island, Te Rauparaha continued his plans to attack Ngāi Tahu. He made a deal with Captain Stewart, who agreed to take him and his warriors on board his ship, the Brig Elizabeth, to Akaroa, the home of Te Maiharanui. When they arrived in Akaroa, they soon learnt that Te Maiharanui was away. Messengers were sent to find Te Maiharanui and invite him to come and see the ship with promises of food, gifts and muskets.

On the third day, Te Maiharanui arrived with his wife Te Whe and their young daughter. The family were invited on board the ship to meet the Captain. Once inside the cabin, Te Rauparaha leapt out and took them captive. On the shores and in the surrounding villages, Ngāi Tahu were unaware of the capture of their chief. That night Te Rauparaha's warriors quietly paddled to shore. No one heard them coming and the warriors attacked, killing and wounding lots of people and burning down their villages. Te Maiharanui heard the screams from the attack. He saw the flames from the fires, and he knew what Te Rauparaha had planned for him and his precious daughter Kā Roimata. The ship had lifted its anchor and was setting off for Kāpiti. He had to act fast.

Knowing he would never see Kā Roimata again, Te Maiharanui and his wife Te Whe made the decision to give up their daughter to Tāwhirimātea god of the winds to save her from Te Rauparaha. Tāwhirimātea gathered the sleeping Kā Roimata and flew her down over the land to the southernmost point of Te Waipounamu. When they arrived at Te Ara a Kiwa Kā Roimata woke and asked Tāwhirimātea where her parents were. Tāwhirimātea responded, "They are on their way to Kāpiti."

Kā Roimata knew what would happen to her parents on Kāpiti and began to weep. Tāwhirimātea thought that her tears were so beautiful, he encased them in shell and sunk them to the bottom of the ocean, where they were transformed into tio or oysters. Tāwhirimātea left behind Te Hautonga Mauri, the biting south westerly wind, to look after the tear drops of Kā Roimata and remind us all not to be greedy, to not take too many oysters and to take care of one another.

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Maori text on
next page

This picture storybook is written in English and Te Reo Maori.
Link here to the [Ngāi Tahu Shop](#) to purchase your own copy,

Kā Roimata, tētahi pakiwaitara i te reo Māori

(Ko te tuhinga i te reo tauwi i te whārangi ki mua)

Te tuhika i te reo tauwi
i te whārangi ki mua

Ko Kā Roimata the tamāhine a te Ariki nui o Ngāi Tahu, ko Te Maiharanui, rāua ko tana wāhine a Te Whe. Ko ia tērā te kuru auhunga on tōna pāpā. He nui ngā Pakanga i waenganui i a Ngāi Tahu me Ngāti Toa. Ko te tino take o ngā Pakanga nei ko te whai whenua, ko te whai rawa, ko te whai mana, ā, i aua wā ko te Rauparaha te tino rangatira o Ngāti Toa. He tokomaha i hinga i ngā whawhai nei.

Mai i tōna kāinga i te motu o Kāpiti i āta whakarite a Te Rauparaha i a ia anō mō te Pakanga. i whakahoa ia i a Kāpene Stewart, kia eke rātou ko tōna ope tāua mā runga i tōna kaupuke ko Irihapeti. Mā reira tere atu ai rātou ki Akaroa, te kāinga o Te Maiharanui. I tō rātou taenga atu ki Akaroa, i wāhi kē atu a Te Maiharanui. I tukua ētahi matakīrea kia rapu i a Te Maiharanui, kia pōwhiri atu ki a ia kia eke mā runga kaupuke. Ko te poapoa hoki ko te kai, ko ngā koha, ko ngā pū.

I te rā tuatoru i tae atu a Te Maiharanui rātou ko tana wāhine a Te Whe, ko tā rāua tamāhine hoki. I eke rātou ki runga hei tūtaki atu ki te Kāpene. Ka kuhu rātou ki te whare o te Kāpene, ka puta mai a Te Rauparaha, ā, ka mauheretia te whānau rā. I ngā kāinga, i ngā pā e tata ana ki Akaroa, kāore te iwi rā i paku mōhio i ahatia tō rātou ariki i tāua kaupuke.

Ka tō te rā, ka kūmanu atu ngā toa ki uta. Kāore tētahi i rongu i a rātou heoi ka turakina ngā pā, me ngā kāinga. Tokomaha i whara, tokomaha atu anō i mate. I werangia hoki ko aua papa kāinga. I rongu kau a Te Maiharanui i te umere, i te tangi. Ka kitea hoki ko te ahi e kai ana i ngā kāinga. Mā reira ka mōhio pū ka ahatia ia, ka ahatia hoki tana tamāhine e Te Rauparaha. Ka hikina te punga, kua hoki atu te kaupuke ki Kāpiti, me tere āna whakaritenga.

Ahakoia i mōhio a Te Maiharanui ka kore rawa ia e kite anō i tana tamāhine i whakatau rāua ko Te Whe kia tuku i tā rāua tamāhine ki a Tāwhirimātea, he tohu i tā rāua kōtiro i ngā mahi Tūkinu a Te Rauparaha. I a ia e moe ana i tīkina a Kā Roimata e Tāwhirimātea. Ka rere atu rāua i Te Waipounamu ki te pito whakatetonga rawa. Ka tae rāua ki Te Ara a Kiwa. Ka oho mai te kōtiro rā, ka uiia a Tāwhirimātea kei whea rā ōna mātua. I mea atu a Tāwhirimātea “Inangeto ka tae ki Kāpiti.”

Ka tangi, ka hotu a Kā Roimata i ōna mātua i ngaro atu rā ki Kāpiti. Ka whakamīharo a Tāwhirimātea i te ātaahua o ngā roimata o te kōtiro rā, ka tīkina atu, ka kōpakitia ki te anga, ā, ka totohu ngā roimata rā ki te papa moana, hei tio. I waiho atu a Tāwhirimātea i te Hautonga Mauri, he hau kaha kia tīkina ngā tio o Kā Roimata, hei tohu whakamaumahara ki a Ngāi Tātou kia kauraka e kaiapu, kia tiakina ko ēnei tino taonga, kia aroha hoki tētahi i tētahi.

Hoki atu ki ngā kowhiringa

Ko te pakiwaitara nei i kā reo e rua. He hiahia ōu ki te hokohoko, haere-a-hono nei ki te [Ngāi Tahu Shop](#) ki te koho pukapuka māu.

Read, sketch, retell, display, view

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Use the story on Page 5 [linked here](#) which is divided into four “beats”

Kaiako instructions to ākonga

- ▶ I am going to read the story. “Kā Roimata”.
- ▶ 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.

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

- ▶ Moving around the room 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”

Questions

1. Kā Roimata was who's daughter?
2. There was another tribe mentioned who had long battled with Ngāi Tahu. What was the Tribe name? Who was the chief?
3. On which island did that chief live?
4. Captain Stewart agreed to let Te Rauparaha and his warriors on board his ship. What was its name?
5. Where did they go in the ship? They had to wait for some days when they arrived – Why was that? Where did they arrive?
6. When they arrived on board the ship to meet the captain, what happened?
7. What happened that night after the capture?
8. Te Maiharanui know what would come next and the ship was leaving with them on board. What did he do next?
9. What a did Tāwhirimātea do with Kā Roimata while she was sleeping? Where did she wake up?
10. When Kā Roimata heard her parents were on their way to Kāpiti she began to cry. What happened next?
11. Te Hautonga Maori, the biting south westerly wind, reminds us to do what?

Answers

1. The Ngāi Tahu chief Te Maiharanui, and his wife Te Whe.
2. Ngāti Toa was the tribe, and the chief was Te Rauparaha.
3. Kāpiti Island near Wellington
4. The brig Elizabeth.
5. Akaroa. They had to wait because Te Maiharanui and his wife were away at the time Te Rauparaha arrived at Akaroa.
6. Te Rauparaha left out and took them captive.
7. Te Rauparaha's warriors quietly paddled to shore, and surprise attacked, killing and wounding lots of people and burning down their villages.
8. Te Maiharanui and his wife made the difficult decision to give up their daughter to Tāwhirimātea, god of winds, to save her from Te Rauparaha.
9. Tāwhirimātea flew her down over the land to the southernmost point of Te Waipounamu. They arrived at Te Ara a Kiwa.
10. Her tears were so beautiful, Tāwhirimātea encased them in shell and sunk them to the bottom of the ocean, where they transformed into tū or oysters.
11. Reminds us to look after the tear drops of Kā Roimata and not to be greedy, don't take too many oysters, and take care of one another.

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Take a moment to reflect on the outcomes, praising the group effort to recall the story

Te rautaki pakirehua pāpori - *Social Inquiry strategy*

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?

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 Ngāi Tahu takiwā, that means Ngāi Tahu sources (as opposed to a Māori voice from another iwi) is crucial.
- ▶ The “Kā Roimata” context is Ngāi Tahu driven, re-tells a Ngāi Tahu legend, is told by Ngāi Tahu writers who work for their iwi, and can therefore be considered authentic and reliable. Note that this is not always the case.
- ▶ 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?

Let's see what we can find about Te Maiharanui and the events

The images link you to **four** sources of information about the chief **Te Maiharanui and his demise**.

There are some similarities and some different points of view expressed through these accounts.



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How do we say these names?

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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](#)

[Next page for some helpful RULES](#)

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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

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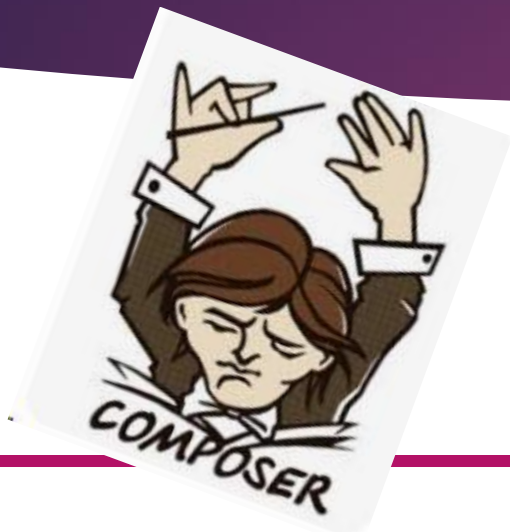
Kaimoana – sea food – tio, pāua, pipi, kina, kuku, pipi

This legend of **Kā Roimata** is a way for Māori to learn about the **tio** – the special oyster that flourishes in Te Ara a Kiwa, and to hand down the sad story of capture and death, in a way that has mystery and magic and can safely be retold from generation to generation. Such legends about other kaimoana are handed down in different regions, and with these stories we have a way to remember the differences in habitat and why the tio needs one habitat to flourish, while the tuangi thrives in another environment.

Investigate these species – Note the characteristics of each species. what is the same, or different? Chart the habitat – why do they live there? What other species share their habitat? In which environment do they thrive? Why? What is their life span? What do they eat? Are they prey or predator? What protective mechanisms do each kaimoana use? Any other interesting facts you can find. Present your investigation for others to learn from. **(there are links in each image to one source)**



Waiata – “Tio ki te Moana”



Tito waiata –

compose a song, haka, rotarota (poem) of this pūrākau (traditional legend).

You can borrow a well-known tune (but if you want to publish and record your composition, you need to get permission for the use of the music).



Tio Ki Te Moana

Jaqualyn Taimana Williams



In playlist: Waiata Tama...

Tio ki te moana, Oysters from the ocean of New Zealand
Whakapai ngā kai o Aotearoa, Tio ki te moana,
Ka haere koe ki te waka tio, Go out on the oyster boat to get
Tio from Tangaroa, Watch them dredge their catch up in the
nets

Shuck, shuck, shuck the oysters, split the shells in two

Shuck, shuck, shuck the oysters, that's the job your knife can
do

They're slippery and slimy, tio are so yummy, if you find a
pearl you can give it to your mummy,

Tio ki te moana, oysters from the ocean of New Zealand,
Whakapai ngā kai o Aotearoa

Tio ki te moana,

Oysters from the ocean of New Zealand x2

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Write yourself into the story

Literacy:

Be a junior “aquaman” (breathing underwater) on this exploration journey, or become Tāwhirimātea, the god of the winds, taking Kā Roimata to safety away from Te Rauparaha and his warriors.

Write about what you reasonably assume or believe you would have seen, heard, done or said, and encountered along the way. You may wish to include some **kīwaha** – check out that slide with some suggested phrases to include in your version.

Be prepared to create this story for a younger class to have in their Big Book corner to learn about the pūrākau. You may want to illustrate it yourself, or work with an artistic buddy to produce your pakiwaitara – a made up story. Give it an interesting title, that makes us want to read it.

Kīwaha use

Insert kīwaha Māori (slang or colloquial phrases) into your 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!* These can be used in a waiata composition too.

These phrases could work well in your story.

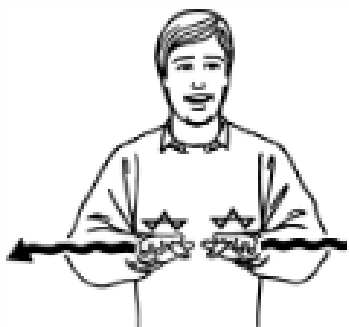
He konohi nukere!	<i>(he has) such an eye for detail!</i>
Me upoko pakaru koe	<i>Don't give up, be determined</i>
Ko Māui tonu atu au i a koe!	<i>I'm cooler than you'll ever be!</i>
Auē! Taukuri ē!	<i>Oh no, how dreadful!</i>
Kia tau tō noho	<i>Sit still, be calm</i>
Hoake tātou!	<i>Let's all go (quickly)</i>
Ka kino kē ia	<i>He's so clever</i>
Kia tūpato!	<i>Watch out! Be careful!</i>
Areare mai ōu taringa	<i>Listen! Open your ears</i>
Wananei!	<i>Choice!</i>
E oma! Kia tere!	<i>Run! Quickly!</i>
Tōna tītipa hoki!	<i>He's so deceitful!</i>

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Te reo ROTAROTA

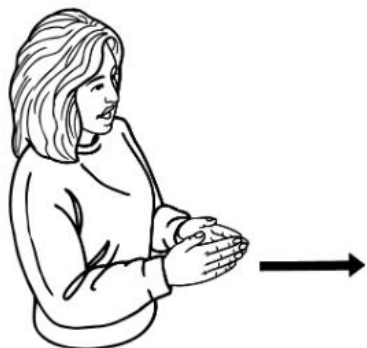
NZ and Māori sign language
for some words from the story

New Zealand Sign Language *dictionary*



sea

moana



boat, sail

poti, tere



catch fire

wera



wind

hau



cry

tangi



oyster

tio

Each pic links to a short video showing you how to sign those kupu

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Character creation

Character creation:

Create a character using Scratch (or other technology) for the journey of the characters in the story, or for the mythical journey of Kā Roimata and her tears, and visit the underwater caves, rimurapa, shellfish, and other sea creatures that you encounter. As you stop at each new point, you could include information and images to help us understand your journey.



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“Mahinga kai” is the 9th tall tree

Most suited to Years 4-10

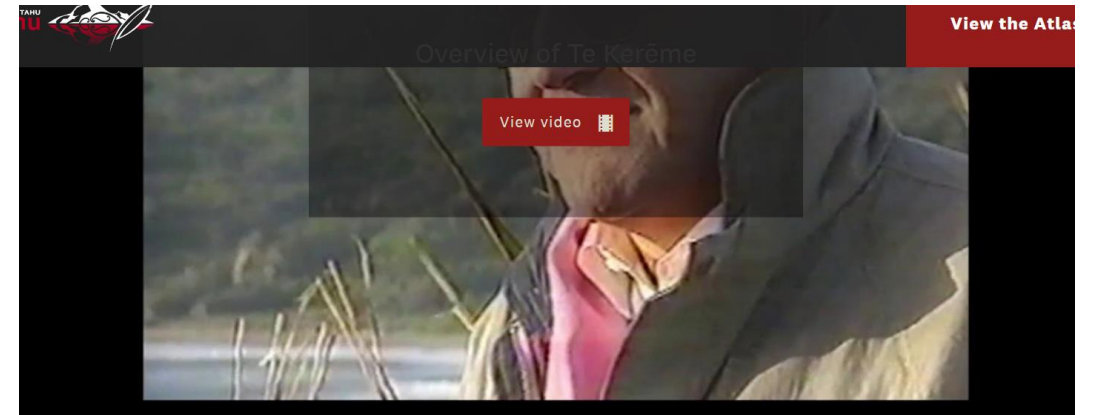
Create a food map:

Traditional food gathering methods and sites is considered the “**9th tall tree of Ngāi Tahu**” – check out the link in the image for an explanation. Mahinga kai places also includes sea locations, and many are now protected “mātaimai reserves”.

Māori always settled near to fresh and abundant food sources, and their pā were often coastal settlements, allowing easy access to sea, rivers and forests for food gathering.

Create a map of the food species that you would find in Kā Roimata and in the Awarua region. Knowing that the local whānau, hapū and iwi would have gathered kai from here, do you consider their diet varied and interesting? Why do you say that? If you were gathering one of those food species now, how would you prepare it to eat? How would you gather it? Compare and contrast traditional methods with modern methods using a Venn diagram.

What other food sources would they have accessed for a balanced and varied diet?



The Ngāi Tahu Settlement

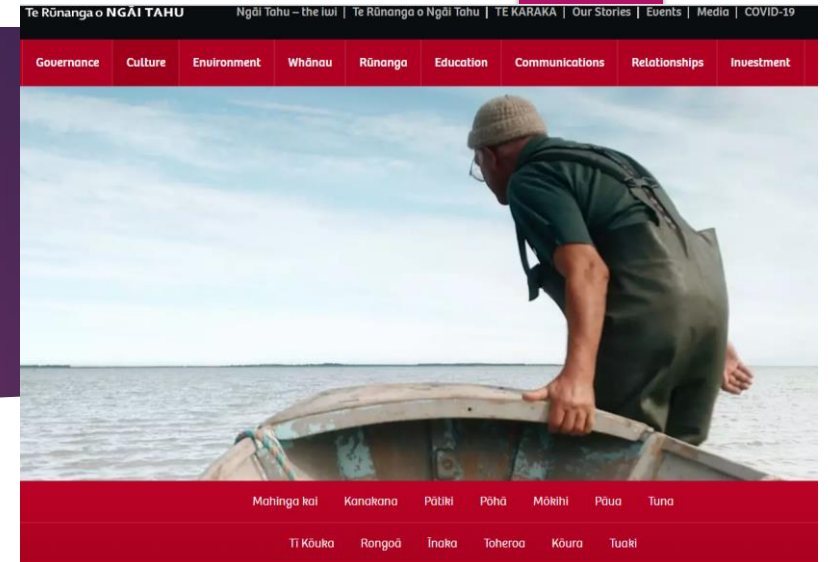
Extension: Developing a well rounded understanding of the Treaty of Waitangi Settlement is a topic most suited to **Years 7-13**

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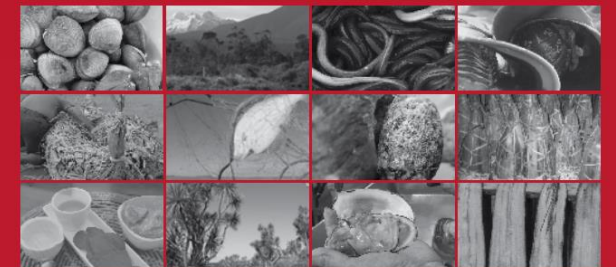
Mahinga kai videos & inquiry sheets

Most suited to Years 4-10

When learning about the Te Ara a Kiwa region where Kā Roimata resides as tū, mahinga kai species are always mentioned. To deepen the understanding of the importance of the places for food gathering, for sustenance and wellbeing, for trading, check out a species prevalent in your region, **watch the video** in the series, and check out the associated **inquiry sheet** from the framework resource – linked on the images. This series features tuaki, pāua, toheroa, and many other species.



A framework for using the
Ngāi Tahu Mahinga Kai video series
to teach social studies



Kaitiakitanga (stewardship)

"We will work actively to protect the people, environment, knowledge, culture, language and resources important to Ngāi Tahu for future generations".



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Restoring shellfish beds to harbours and estuaries



Acknowledgement to NIWA <https://niwa.co.nz> for this resource

This comprehensive restoration guide (linked in the image) helps improve understanding of the work needed to begin a restoration project, contains helpful hints, and examples of how to monitor as well.

If you are near to an estuary or beach, you may be able to plan to join with others to tailor a response in your local area with your local community. This resource gives helpful advice to improve the health of the marine environment to meet your restoration goals. Also, do read the article linked below.

Kaikoura's relocated paua 'doing well'

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“Consequence Wheel” activity

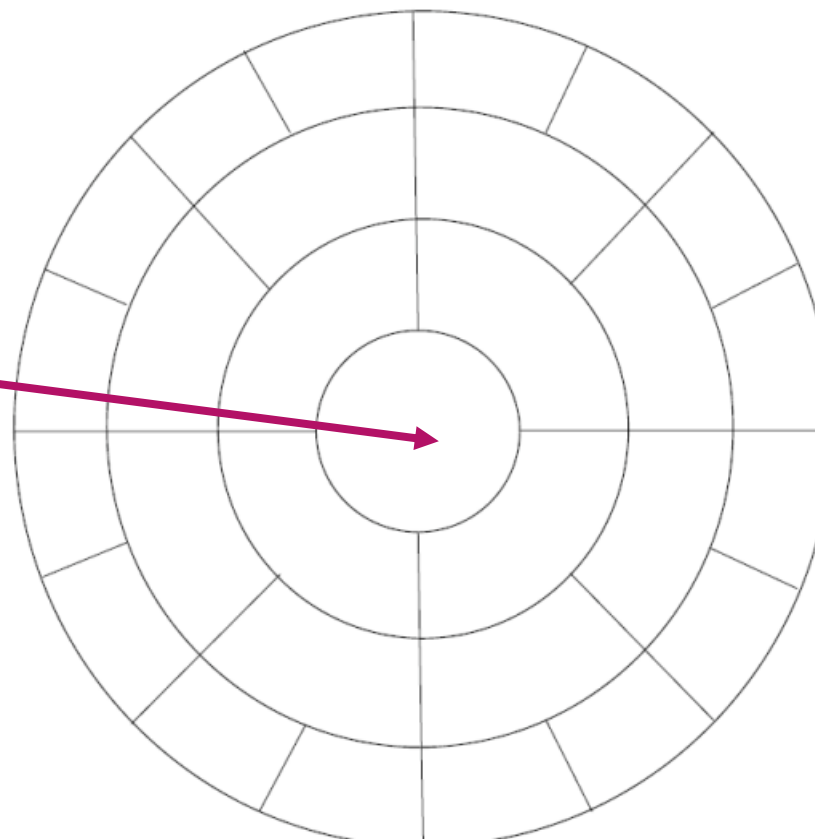


Te Rūnanga o Ngāi Tahu

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

Most suited to Years 4-10

How did the **Tiwai Point Aluminium Smelter** contribute to irreversable change in the area and beyond?



Enable access to information from a variety of sources to capture different perspectives from those readings. Here are some to help you get started:

Home, New Zealand's Aluminium Smelter, Tiwai Point, Manapouri Power Station (nzas.co.nz)

'Potentially a billion dollars' to clean up Tiwai Point | Rnz News

Tiwai Point: Toxic waste clean-up cost doubles to \$687m | Rnz News

poster 4 ecological systems poster.pdf (murihikuregen.org.nz)

Directory of nz Wetlands: Southland Conservancy (doc.govt.nz)

Tiwai Point smelter: Significant amount of contamination released into environment | Rnz News

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Using cultural contexts: some tips

The Aotearoa New Zealand Histories curriculum encourages schools to develop a relationship with mana whenua. Don't make your first engagement a request for information or assistance. Without an existing relationship, your starting point should be to contact the curriculum lead in your local MoE. Their mandate is to connect schools with mana whenua.

Each school may have different starting points. An early task may be to understand who mana whenua is. The marae, pepehā, and any further information you can ascertain and learn is a great start. It may be that the papatipu rūnanga has an approach of progress they would like you to take. It would be great to 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 New Zealand. Interrogate your biases.

Critical skills development

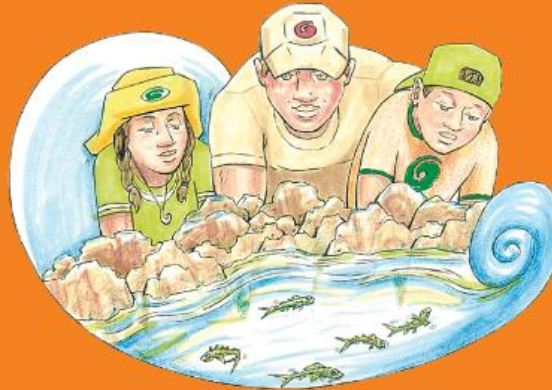
1. Learn the information to **embed the knowledge** - mōhiotanga. Research widely
2. Use your content knowledge and your social sciences curriculum knowledge to **design explicit teaching points** for your ākonga
3. When using an iwi cultural narrative, **consult with and engage with mana whenua** at the outset, and ensure you stay true to the story without making assumptions about the facts.
4. Have a **variety of reliable sources** of information at the ready for your students to explore
5. Start with a **rich question**
6. Plan for **progression within progressions** – take the learning to where the students' interest directs, delving deeply with **critical questioning skills**
7. **Revisit** the same big ideas and practices in different contexts
8. Encourage ākonga to look at everything with a **critical eye**

Te Kohi Anga



ko ngā kaitihi

Kua Timute Tai



Ko ngā kōrero nā Sarah Conaglenrāua ko Sally Ann Ross
Ko ngā pikitia nā Vaitoa Baker

Te Kohi Kuku



Ko ngā kōrero nā Te Aorangi

Ngā Kete Kōrero

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Links to three early readers in te reo Maori, about collecting shells, the tide receding and the kaimoana species, and the process from collecting mussels to cooking and eating them.

Matching activity sheets

Suitable for Years 1-8

On the following pages are tables with kaimoana names, an explanation of the name, and the name the kaimoana/seafood is most commonly known by

e.g: **Pāua** “abalone” Pāua

Copy, cut up each card and image, and spread out as a matching activity.

Challenge: Students to find further information from a variety of sources about the species mentioned. You may wish to activate an inquiry using one of the ideas in this resource.

As a **Māori language activity**, you could use the kaimoana in a sentence (structured literacy) e.g:

He reka te (name of seafood) – means “the (seafood name) tastes delicious”

Or if you don't like that species, then you change the adjective from **reka** to **kawa** (“sour”) to mean “The (seafood name) tastes yuck”.

MATCHING ACTIVITY – copy, cut up, and use as a learning activity

Tuaki or tuangi	Cockle	NZ cockle, <i>Austrovenus stutchburyi</i> – plump bivalve mollusc with ribbed shell
Pipi	Pipi	<i>Paphies australis</i> , a common edible bivalve with a smooth shell
Toheroa	toheroa	<i>Paphies ventricosa</i> , large edible bivalve mollusc, triangular shell
Kuku	mussel	common mussel, <i>Perna canaliculus</i> - a bivalve mollusc
kina	kina	Sea egg, sea urchin
Pāua	Pāua	NZ abalone, a univalve mollusc
Tio Para	Bluff Oyster	<i>Tiostrea chilensis lutaria</i> - a bivalve mollusc found in Te Ara-a-Kiwa



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.

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

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

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.



“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



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



“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



[Next page goes to
curriculum links](#)

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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 NCEA 1, 2, 3
information, go to the
following slides](#)

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

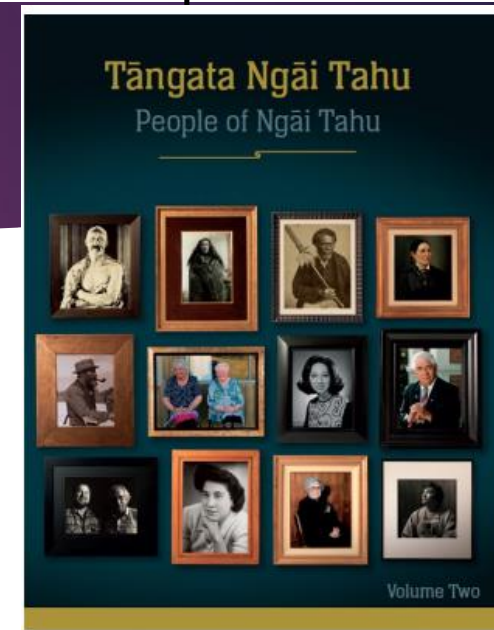
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The Ngāi Tahu Education Strategy



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

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 for primary sources of information about and by Ngāi Tahu.

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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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Best Quiz Creation Sites for Education

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

[Suitable for Years 4-13](#)



your students could create their own quiz to test their understanding of the story – here are some platforms they could use. Which other ones do you like to use?



Typeform

QUIZIZZ

Kahoot!

Game PIN

Enter

FlexiQuiz

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“Nāku te rourou, nāu te rourou, ka ora ai te iwi”

- ▶ Do share any resources you create with us, as we'd love to celebrate with the papatipu rūnanga and marae nearby what is happening with our history in your schools.
- ▶ This whakataukī says: With your (food) basket, and with mine, the people will thrive.
- ▶ A modern application of this whakataukī in this context is that with your contributions of knowledge, skills and resources, and with the ideas, links and resources I've shared, we all contribute to the understanding and knowledge of all.
- ▶ Please email to : matauranga@ngaitahu.iwi.nz We'd love to hear from you.

Please respect the terms of the Creative Commons License.



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Aotearoa New Zealand's histories
Planning together

Understand

Know

Do



The New Zealand
Curriculum Online

Aotearoa New Zealand's
histories in the
New Zealand Curriculum



NZHTA



Aotearoa NZ's Histories



Te Rūnanga o Ngāi Tahu