

# "TE POUĀKAI"

a gigantic (now extinct)  
manu of legendary fame  
in te ao Māori

Teacher support material for kura  
(literacy, the arts, social sciences, science,  
technology)



Te Rūnanga o Ngāi Tahu



Links to more than 20 sources of  
reliable information are contained  
in the learning ideas pages



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# Some teaching/learning activities & ideas



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

*Teacher prompts for kaiako, learning ideas for ākonga*

Analyse the painting , describe what you see

Using cultural contexts

Character map

Compare five accounts about the Pouākai

If the pouākai lived today ....

Investigate 3 bird species

An 1898 account about the Pouākai

Consequence Wheel activity

Endangered birds

Reword nto modern NZ English

Critical skills development

Any new words? Literacy task 2

Create a character for the journey

Retell your story as a play

Illustrate your story

Write yourself into the story

Kīwaha use

Investigation: places of habitation

Create a character

Ngā toi compose a waiata

Make a pouākai

A strategy to learn the story Read-Sketch-Retell

Social Inquiry model

Questions to gauge understanding

Sites for further reading

Ngāi Tahu Education strategy and the Ngāi Tahu shop

Reader: “Kāhu and Hokioi”

The Coprolite Hunters

Create a food map

Kāi Tahu reo strategy KMK

Kāi Tahu dialect

Aotearoa NZ Histories curriculum (5 pages)

NCEA Curriculum links (4 pages)

Reinforcement activities

Helpful website links

Sharing back

# 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**.
- ▶ The **primary marker** is the exchanging of the “ng” with a “k”. (e.g: rūnanga – rūnaka, Ngāi Tahu – Kāi Tahu)
- ▶ The Southern dialect is used by around half of the papatipu rūnanga of Ngāi Tahu, particularly from Moeraki south. While not used as the language of daily use by all regions of the Ngāi Tahu takiwā, you will see and hear this dialect particularly used for **place names**, (e.g: Waitaki, Rakiura), karakia (e.g: Ka Tū te Tītī, Kia tau kā manaakitaka), and also in **waiata** (e.g: “Korokī taku manu”, “Kua huri ko te Rautau” – these waiata are linked below).
- ▶ 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.

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# Aotearoa New Zealand's 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



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.



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.

## 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.



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## 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



"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 has Learning experiences overview](#)

# Learning experiences to gain the key knowledge

## 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

“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. The following slides have links at all levels, being examples of connection to achievement standards, Unit Standards and NCEA credits.

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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 the following slides](#)

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# NCEA Level 1 units: Social Studies, History, literacy

## 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**

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.

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

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# NCEA Level 2 units: Social Studies, History

## Social Studies

- ▶ 91279 – 4 credits: (context 2023: conflict(s) arising in regard to the advertising industry) – using resource booklet provided to 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 information, go to next slide](#)

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# NCEA Level 3 units: Social Studies, History, English

## 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

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.

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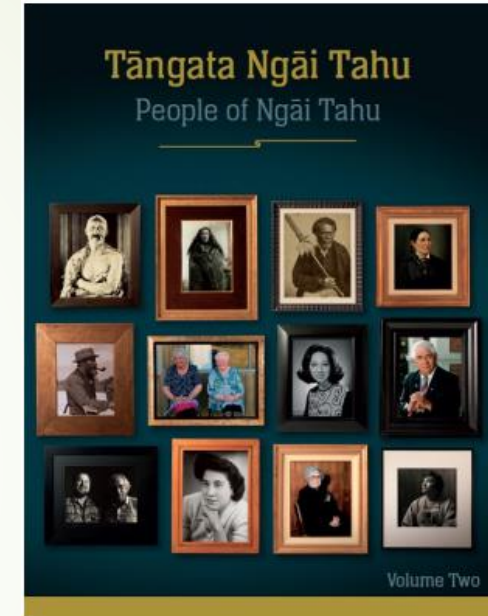
# The Ngāi Tahu Education Strategy



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

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# The Ngāi Tahu shop



There are many Ngāi Tahu publications listed here for sale, and the numbers are growing each month. We highly recommend you visit for primary sources of information about and by Ngāi Tahu.



# “Kōtahi Mano Kāika, Kōtahi Mano Wawata”

A tribal 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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# Pouākai, the giant eagle

UKD

- What does this painting show?
- Can you describe what you see in this image?
- What living creatures are featured?
- What do you think is happening?



Photo credit: [New Zealand Geographic](#)

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# Te Pouākai

The images link you to **five** sources of information about the pouākai.

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

Chart the commonalities and differences.



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This story is taken directly from Canon Stack's book, *South Island Māoris, a sketch of their history and legendary lore* (published **1898**).

This account is about the giant eagle, **the pouākai.**"



"A Pouākai (Old Glutton) had built its nest on a spur of Tawera (Mt. Torlesse) and darting down from thence it seized and carried off men, women, and children, as food for itself and its young. For though its wings made a loud noise as it flew through the air, it rushed with such rapidity upon its prey that none could escape from its talons. At length a brave man called Hautere came on a visit to the neighbourhood, and finding that the people were being destroyed, and that they were so paralysed with fear as to be incapable of adopting any means for their own protection, he volunteered to capture and kill this rapacious bird, provided they would do what he told them. This they willingly promised, and having procured a quantity of mānuka saplings he went one night with fifty men to the foot of the hill, where there was a shallow pool, sixty feet in diameter. This he completely covered over with a network formed of saplings, and under this he placed the fifty men armed with spears and thrusting weapons, while he himself as soon as it was light, went out to lure the Pouākai from its nest. He did not go far before that "destroyer" spied him and swooped down upon him. Hautere had now to run for his life and just succeeded in reaching the shelter of the network when the bird pounced upon him, and in its violent efforts to reach its prey, forced its legs through the meshes, and becoming entangled, the fifty men plunged their spears into its body and after a desperate encounter succeeded in killing it."

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Following are related literacy tasks

*Did you know?*

The pouākai is also known as a hōkioi



## Task One

Reword the story into modern English

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He kupu hou?

Any new words?

1

- Make a note of new words to you, and use a dictionary to work out the meanings, so you can re-write the story, without losing the essence of the story.

2

- How would you re-write each part using more “modern” conventions?
- What changes would you make?

3

- Put the story together again, in its correct order.
- Retell the story, using your language.

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# Retell your story as a play

Write the dialogue for Hautere, and the warriors, to retell the story. Think of what they may have been saying while they were planning their actions, what they may have whispered to each other as they were hiding, while they waited, or when they attacked.

Present your play to a wider audience. Capture the play (e.g. on an iPad) so the story can be learned and enjoyed by others.

You could also make costumes and props to support.



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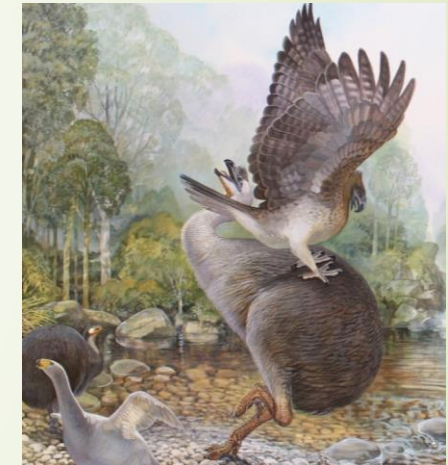
# Illustrate your story

ART

## re-create a pouākai

A variety of art methods and media could be used ...

- Mosaic - create mosaic tiles of the pouākai, for garden stepping-stones or a wall mural
- Clay - mould a pouākai; use your mould for a 3-D creation
- Collage - Create pouākai picture from magazine images or coloured paper
- Painting - a landscape of what it may have looked like with a pouākai flying near the hills



*Be inspired by other images to create your own. Keep true to the tree species around (i.e. use NZ native species in your painting)*

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# Make a pouākai ...

Art, Tech



1

- Watch the Te Papa video telling the story of re-creating a life sized pouākai.

2

- Make it life sized (or to scale) and display it prominently. If it's in flight, it could be suspended from above.

3

- Display the “modern” story alongside your pouākai, so everyone can understand the story.

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# A social inquiry ...

## If the pouākai lived today ...

- ❖ what would it feed on?
- ❖ Where would a pouākai thrive? Why do you say that?
- ❖ What benefits would a pouākai bring to its' environment?
- ❖ What would be difficult about having a pouākai living in today's times?
- ❖ What impact would a pouākai place on other birds?
- ❖ What affect would they have on the trees?
- ❖ For any of the problems you have predicted, what solutions can you offer?

## Consider:

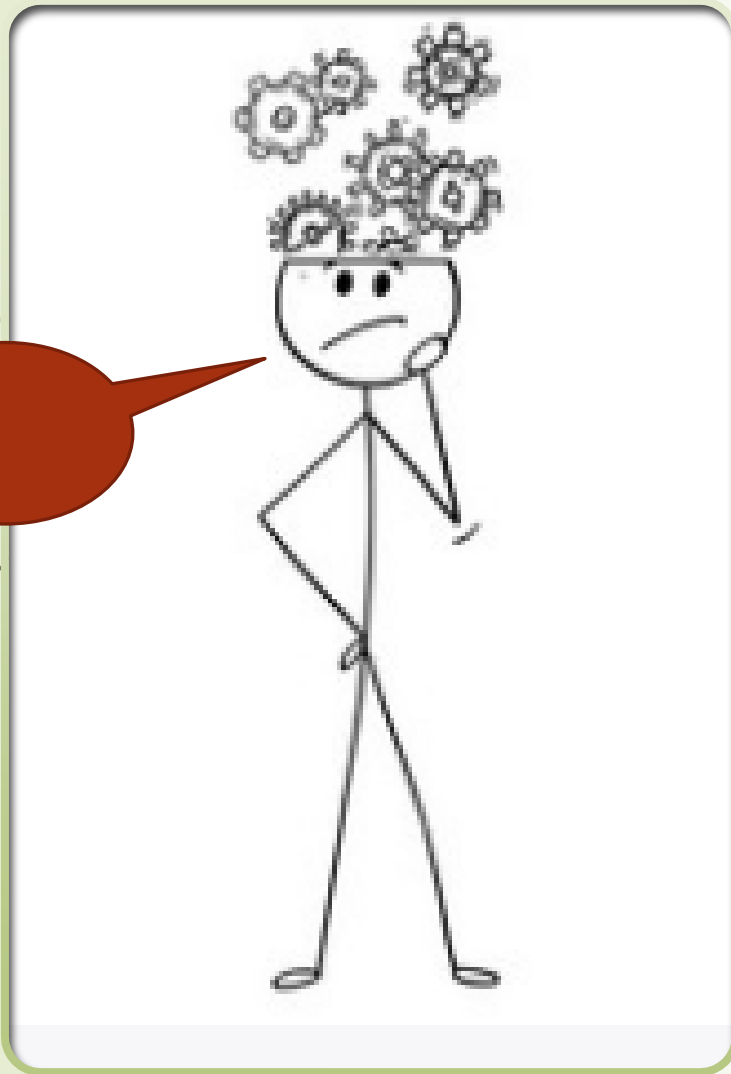
The pouākai's food, habitat, impact on other bird life, tree life, environment, community, people, its purpose and use. Note any other wonderings that you have.

You can find helpful information online about the pouākai (Haast Eagle), the moa and other extinct or endangered creatures of Aotearoa.

Some helpful links are on further slides.

# Character Map

ANZH



- ▶ This activity helps ākonga develop an understanding of the attitudes and values held by a historical figure.
- ▶ Ask them to draw a picture of Hautere from the information in the primary source links previously, or from logical assumptions
- ▶ Ākonga then annotate their drawing using writing, pictures, or recorded voice to show the following:
  - ▶ **Head** – what the person **thinks**
  - ▶ **Ears** – what the person **hears**
  - ▶ **Mouth** – what the person **says**
  - ▶ **Heart** – what the person **feels**
  - ▶ **Stomach** – what the person is **troubled by**
  - ▶ **Hands** – the **actions** this person took
  - ▶ **Feet** – the **consequences** of those actions.

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Writing

# Write yourself into the story

Be Hautere or one of the fifty men.

Or, be the Pouākai. What did Hautere say and do?

What was the Pouākai thinking to himself?

Re-tell that story or encounter, with you in it.

Illustrate the story, and publish for your Big Books corner.

Give the new story an interesting title.

Copy the story book for the junior class, and read the story to that class.

**Consider including kīwaha into your story – some examples are on the next page**



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## Kīwaha use

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

<b>Āna, e pūkana mai ana!</b>	<b>There it is! Right under your nose!</b>
<b>Ahakoā taku iti, he iti matā</b>	<b>I've got what it takes to get the job done</b>
<b>Maniori!</b>	<b>Shush! Be quiet!</b>
<b>Auē! Taukuri ē!</b>	<b>Oh no, how dreadful!</b>
<b>Aua hoki</b>	<b>I don't know</b>
<b>Hoake tātou!</b>	<b>Let's go (quickly)</b>
<b>Ka kino kē ia</b>	<b>He's so clever</b>
<b>Ko Māui atu au i a koe!</b>	<b>I'm cooler than you'll ever be!</b>
<b>Areare mai ōu taringa</b>	<b>Listen! Open your ears</b>
<b>Ko te toa i a tini, i a mano o te takata. Ka taea</b>	<b>It is the bravery of a multitude, We can do this!</b>
<b>Whakawaha te riri!</b>	<b>Let's get ready to rumble!</b>

# Investigating Pouākai characteristics

Science, Maths

## Scientific comparison Chicken, Moa and Pouākai

- When Māori arrived in Aotearoa, they encountered the largest flying bird they had ever seen!
- Chart scientific information about chicken, moa and the pouākai to compare the three distinct species.
- Make sure the points of comparison include diet and habitat, life span, breeding frequency, feet and beak types, predators and prey,
- Once you have investigated, you should be able to make some logical conclusions around contributing factors to the extinction of the pouākai and the moa, and why the chicken species thrives.
- The images here have links; use these and other sources for your investigations.



[Link to  
Slide 35](#)



Department of  
Conservation  
*Te Papa Atawhai*

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# Using cultural contexts: some tips

ANZH



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

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

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

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# 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

# “Dead as a dodo” “pērā i te ngaro o te moa”

- This Department of Conservation (DOC) graph (right) shows terms used for the steps on the pathway to extinction.
- Flightless birds are always at risk, as they do not have the ability to fly to escape from impending peril.
- The **takahe** is identified as “nationally vulnerable” only 500 birds remain, relying on human intervention to improve that status.
- The list of “**Nationally Critical**” birds include birds you may have heard of – check out the DOC website for this information, as well as the Species programmes link that talks of programmes to protect our native wildlife.

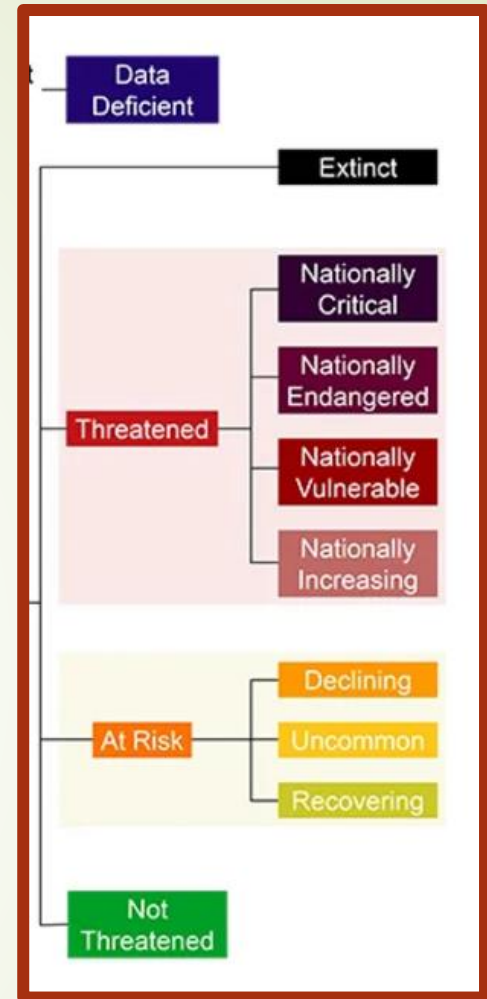


New Zealand's threatened birds  
Find out which birds face the greatest risk of extinction.



Species programmes

These species-specific programmes protect our native wildlife.



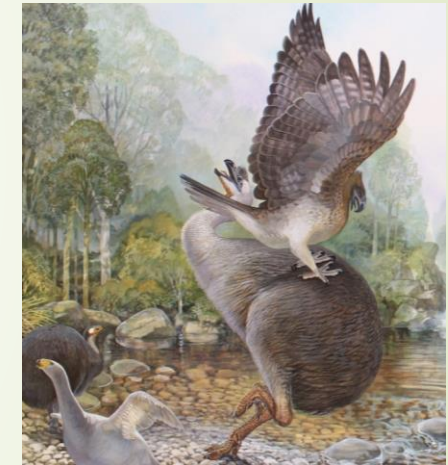
# Ngā Toi – The arts

Tito waiata – compose a waiata about the pouākai

It could be an action song, a haka, a pātere, a chant or even 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 and others will learn it effortlessly.*

# Read, sketch, retell, display, view

## Kaiako instructions to ākonga

- I am going to read the story. “Pouākai”.
- 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

## DISPLAY

- Display the beats on the floor
- Give everyone an opportunity to view each other’s work.
- Let students decide which one (or more) from each beat to display on the walls

## Q&A

- Ask questions about the story: Kaiako to have prepared some questions to elicit information – have your answers alongside the questions for you.

*(prepared questions for this story are on the following slide)*



# Questions to gauge understanding and recall of the story “Pouākai”

1. What English two-name phrase was used to describe the Pouākai?
2. Where did the pouākai build its nest?
3. What did the pouākai swoop on as kai?
4. Who was the brave man of the story?
5. What type of wood did he gather?
6. How many men accompanied him at night?
7. What was at the foot of the hill?
8. What did Hautere and his men do there?
9. When the pouākai chased Hautere and he ran for his life, what happened next?
10. How did it all end?

## Answers

1. “Old Glutton”
2. On a spur of Tawera (Mt Torlesse)
3. Men, women and children
4. Hautere
5. Mānuka saplings
6. 50 men
7. A shallow pool, sixty feet in diameter
8. Covered the pool with a network formed of saplings, and under this were the 50 men armed with spears and thrusting weapons
9. Hautere reached the shelter, the bird pounced on him, forced its legs through the meshes and became entangled
10. The 50 men plunged the spears into its body and killed it

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

# Social Inquiry model

S/studies

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

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

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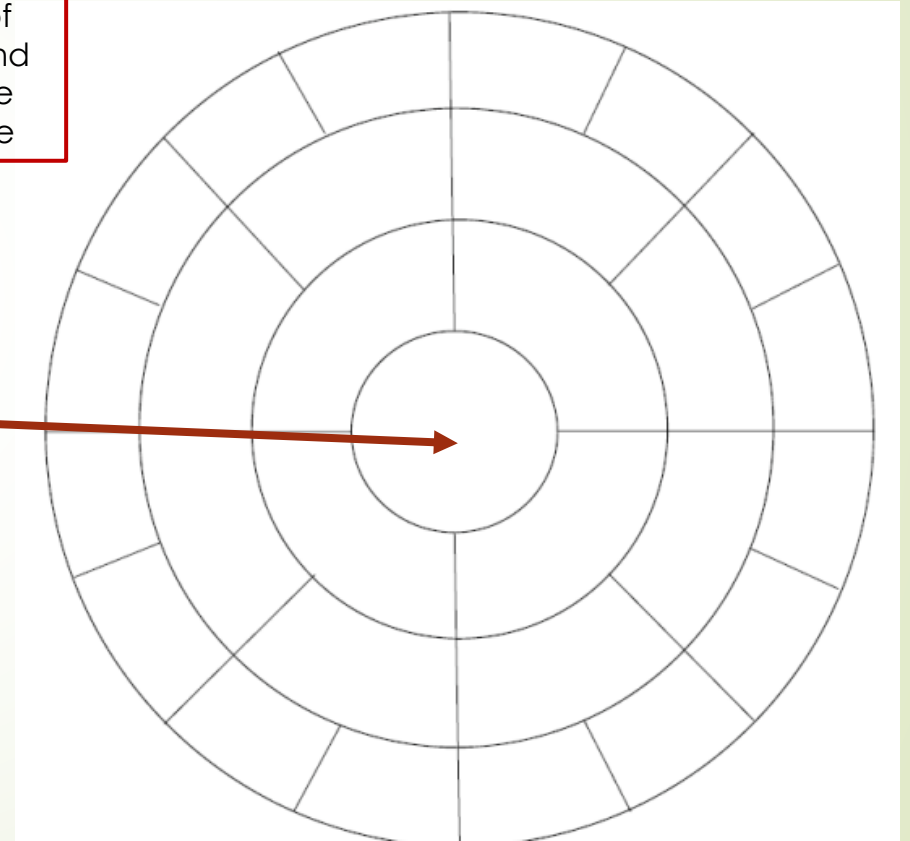
# “Consequences wheel” activity

Social studies

[Consequence Wheel link](#): 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 gather kai, the environment, and show consequences that have an ongoing effect through the wheel. Here is an example for the centre “BIG IDEA”.

If the pouākai were  
alive today, what  
impact would it have  
on our lives?

Access a wide range of  
information to discuss and  
debate – many links are  
included in this resource



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# Sites for further reading and actions

## Some links:

[Terror of the forest | New Zealand Geographic \(nzgeo.com\)](#)

[Extinct New Zealand Giant Eagle | Haast's Eagle \(wingspan.co.nz\)](#)

[Pouākai - the sound of the Haast's Eagle - YouTube](#)

[Giant eagle \(Aquila moorei\), Haast's eagle, or Pouākai | Collections Online - Museum of New Zealand Te Papa Tongarewa](#)

[Haast's eagle | New Zealand Birds Online \(nzbirdsonline.org.nz\)](#)

[Pouākai - The world's largest eagle | RNZ](#)

[Haast's eagle | Christchurch City Libraries](#)

Check out some DOC videos and other articles about saving endangered species.

[Chatham Islands black robin: New Zealand native land birds \(doc.govt.nz\)](#)

[Remembering Don Merton and a bird called 'Old Blue' - Predator Free NZ Trust](#)

[The Black Robin - A Chatham Island Story | Television | NZ On Screen](#)

[Kākāpō Recovery \(doc.govt.nz\)](#)

Kura Tawhiti was one place of habitation. Here are some links to further information:

[Kura Tawhiti Conservation Area: North Canterbury and Arthur's Pass region places to visit \(doc.govt.nz\)](#) (click history and culture tab for more information)

[Arthur's Pass - Kura Tawhiti Conservation Area \(arthurspass.com\)](#)

[Everything You Need to Know About Castle Hill New Zealand \(Kura Tawhiti\) – We Seek Travel Blog](#)

[The rocks of Castle Hill | New Zealand Geographic \(nzgeo.com\)](#)

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# Investigation: places of habitation

## Geography

This image is from Ka Huru Manu. [www.kahurumanu.co.nz](http://www.kahurumanu.co.nz)

Start with a search for “Mount Torlesse” (indicated in blue square above) and there are green diamonds nearby, blue lines (rivers) and green lines (trails), as well as orange areas (reserves).



Check out these locations and find out what you can about these places.

- Tawera                      Te Hāpua Waikawa
- Whakamatau              Ōpōrea
- Ōpōreaiti                  Waimakariri
- Waikirikiri                Rakaia
- Waitāwhiri                Nōti Raureka
- Tawera Native Reserve 897

### AN INQUIRY: (some prompts)

1. What can you deduce about the pouākai's life?
2. Check with other sources of information, what supportive information did you find?
3. What contradictory information have you found?
4. Think about how to present this information visually.
5. What is your point of view and justification for your belief as to what was correct?
6. Plan and produce a presentation of your point of view, and then share (e.g; a persuasive speech, a visual presentation, a rap, a picture book).

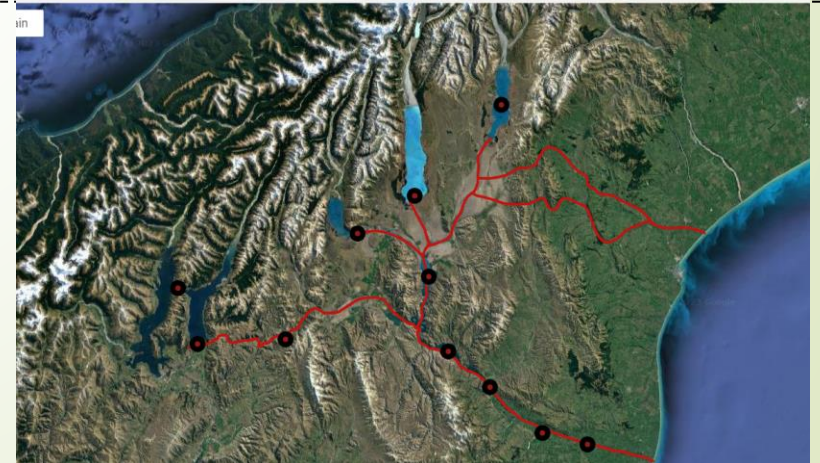
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# Create a character for the journey

## Character creation:

Create a character using *Scratch* (or other technology) to journey the places mentioned in the Investigation of places of habitation activity, and have stops along the way to gather kai and refresh.

Go to the Ka Huru Manu cultural mapping project (link in the image) and check out the Waitaki trail mentioned there, to see how they charted places along the way with information of interest. You may want to create your own map using a Google Earth Project as well.

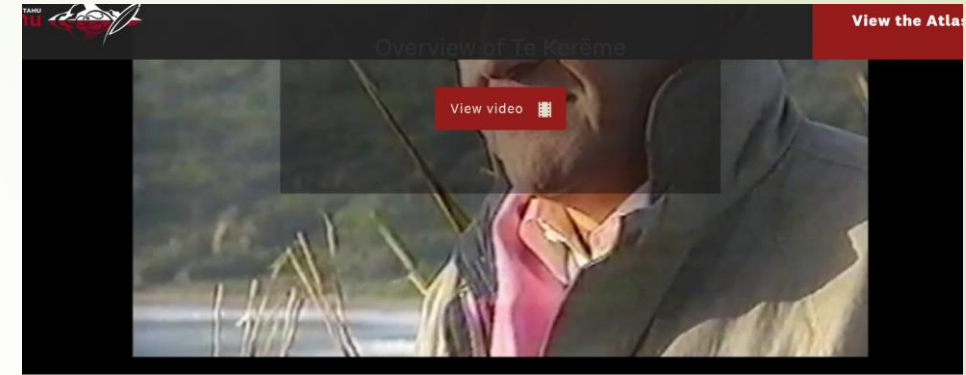


# Create a “food map”

## Maths

Traditional food gathering methods and places are called “mahinga kai – the place where food is worked. Mahinga kai is considered the “9<sup>th</sup> tall tree of Ngāi Tahu” – check out the link in the image for an explanation.

**Create a map of the food species** mentioned at these places you investigated. Knowing that Hautere’s party would have gathered kai on their journey to capture the pouākai, do you consider their diet varied and interesting? What state of health is most likely for the traveling party, knowing they would have been eating those species along the way? Why do you say that? If you were gathering one of those food species now, how would you prepare it to eat? What is different from your methods and those of Hautere’s party?



### The Ngāi Tahu Settlement

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

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# “Kāhu and Hōkioi” by Ariana Tikao

Junior Journal 51, Level 2, 2015

## Kāhu and Hōkioi



by Ariana Tikao

illustrations by Stevie Mahardhika



TEXT



TSM  
PDF



DOWNLOAD  
AUDIO

▶ 0:00 / 6:05 — 🔊 ⋮

Access the story and the accompanying teacher support material.

Includes text and audio as well

**Note:** hōkioi is another name for the pouākai



# Another related School Journal article

## The Coprolite Hunters

by Neil Silverwood

School Journal  
Level 3, November 2020  
Year 6



The Learning Progression Frameworks describe significant signposts in reading and writing as students develop and apply their literacy knowledge and skills with increasing expertise from school entry to the end of year 10.



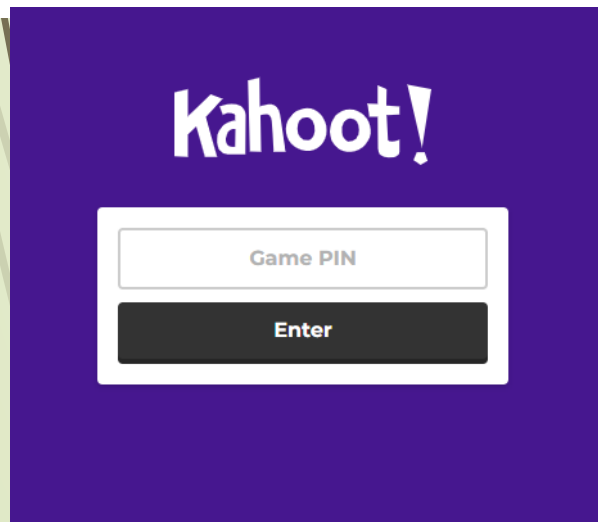
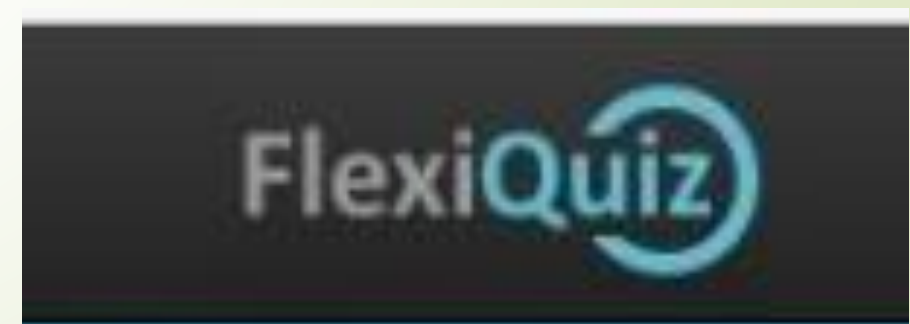
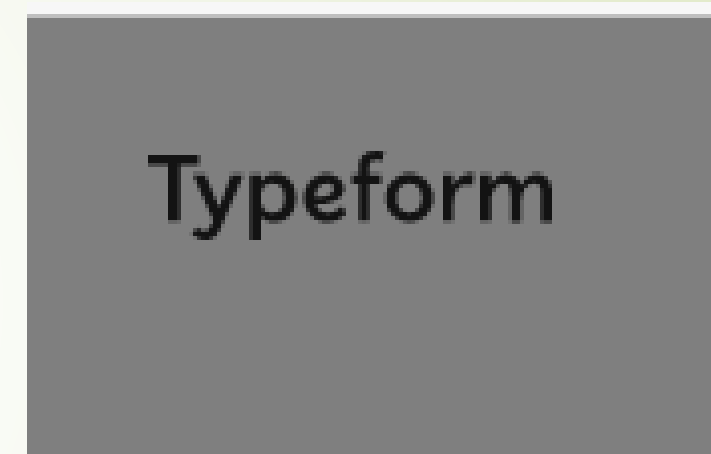
**Science and Literacy focus**

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## Best Quiz Creation Sites for Education

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

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



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Click on the image to visit websites



Aotearoa New Zealand's histories  
Planning together

Understand

Know

Do

Aotearoa New Zealand's  
histories in the  
New Zealand Curriculum



**Aotearoa NZ's Histories**



**Te Rūnanga o Ngāi Tahu**

# “Pouākai”



Please freely use this teacher support material for ideas and links to these helpful sites to allow cross-curriculum inclusion of kaupapa Māori contexts and methodologies into your everyday classroom practice.

Check that your downloaded copy is current, as we regularly add to and update these resources.

**We would love to hear about your engagement with this kaupapa.**

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

With your food basket, and with mine, the people will thrive.

You can make contact at: [matauranga@ngaitahu.iwi.nz](mailto:matauranga@ngaitahu.iwi.nz)

*Please respect the Creative Commons Licence terms.*



*Creative Commons Licence: “Pouākai” teaching resource, By Te Rūnanga o Ngāi Tahu, v.3, November 2024, No Commercial Use, No Derivatives*

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