

“RAUREKA”

Unpacking her story
(as we know it)
through learning activities,
linking to Literacy, the Social Sciences
and Histories curriculum, ANZH, and
indeed all other curriculum areas



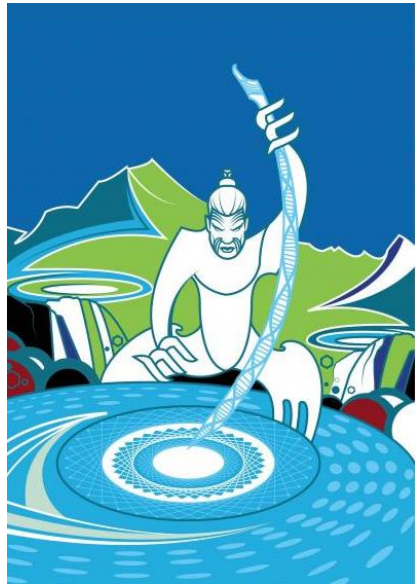
Te Rūnanga o Ngāi Tahu

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Superheroes don't always wear capes ...



*Knowing their stories help
us understand the past*



These images help us visualise these people, and represent Ngahue, Ranginui & Papatūānuku, Tāne Mahuta, Māui, Poutini & Waitaiki, Rākaihautū, Hinehukatere and Māui. What can you find out about those historical figures?

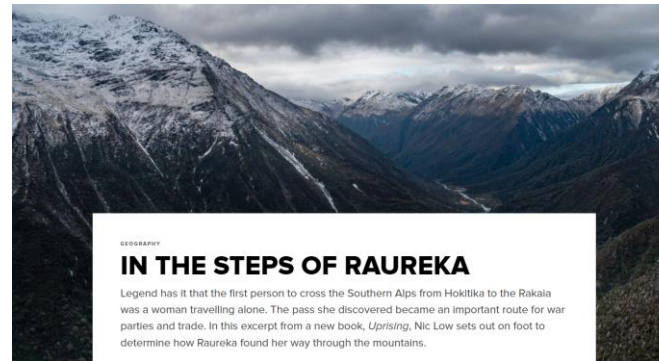
Some teaching/learning activities, ideas & tips

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

Southern Kāi Tahu dialect	Comparing accounts from different sources	Changing place names
Two maps of the same area	Zero in for a Social Inquiry	Compose a waiata
Create super hero profile	Stories of journeys and exploration	What's in a name?
Changing place names	Investigation: places of habitation	Pronunciation tips
Character map	Using cultural contexts: some tips	Practice pronunciation
Write yourself into the story	Critical skills development	Correct pronunciation rules
Kīwaha use	Create quizzizz, kahoots, reinforcement activities	Pounamu, a taonga
Raureka's chant text	Ngāi Tahu Shop and Education strategy	The Route to Pounamu
Raureka's chant .2. recording	How and why do people explore?	Terminology explained
Calculate distances	Aotearoa NZ Histories curriculum, NCEA (9 pages)	Who was Browning?
Kotahi Mano Kāika	Consequences wheel activity	Other website links
Using AI in schools	Myths Legends Pūrākau and Pakiwaitara	Acknowledgements
Become a story teller	Southern Alps Passes	Sharing back

Comparing different accounts

The images link you to **five** sources. Take notes for a sharing discussion with others. What is different or the same? What questions are raised for you?



THE STORY OF RAUREKA AND THE GREENSTONE.

WEST COAST TIMES, ISSUE 14029, 13 DECEMBER
1906, PAGE 4



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Write yourself into the story

Imagine that Raureka's journey was taking place this century, in a remote place, unpopulated by people, and you were in the party.

Write an account of the events. Be Raureka, or a companion.

What could you say and do? What equipment did you have or use?

What did you see on the journey? *Re-tell* that story or encounter,

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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Kīwaha use

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

He toki koe!	You are an expert!
ā, kō ake nei	Shortly, presently (in the future)
Ko Māui tonu atu au i a koe!	I'm cooler than you'll ever be!
Auē! Taukuri ē!	Oh no, how dreadful!
I pērā rawa te makue o te manu	The bird was so tasty
Hoake tātou!	Let's go (quickly)
He wāhine pūtohe ia	She's so determined
Kia tūpato!	Watch out! Be careful!
Areare mai ōu taringa	Listen! Open your ears
And any other kīwaha that you know that will fit into the story well 😊	

Te rautaki pakirehua pāpori – a Social Inquiry model

Zero in on one aspect of Raureka's journey, 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?

What is the impact of human migration on a place?

How has the existence of the pass - Nōti Raureka changed human interaction with the land?

**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?**



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Nōti Raureka (Browning Pass) from the eastern side

Ngā Toi – The arts



Tito waiata – compose a waiata about Raureka’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.



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 Raureka as a super hero! She crossed the alps! That was unheard of! While there were consequences later, that's another story. Let's focus on this series of events.

Try and imagine what she may have looked like to illustrate your poster, and include the environment into your poster. We know there were trees, mountains, 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 Raureka, and for them to want to read more about her, so her profile needs to be interesting and engaging. Cool metaphors, similes, plenty of adjectives and fun kīwaha will have a place in this activity!

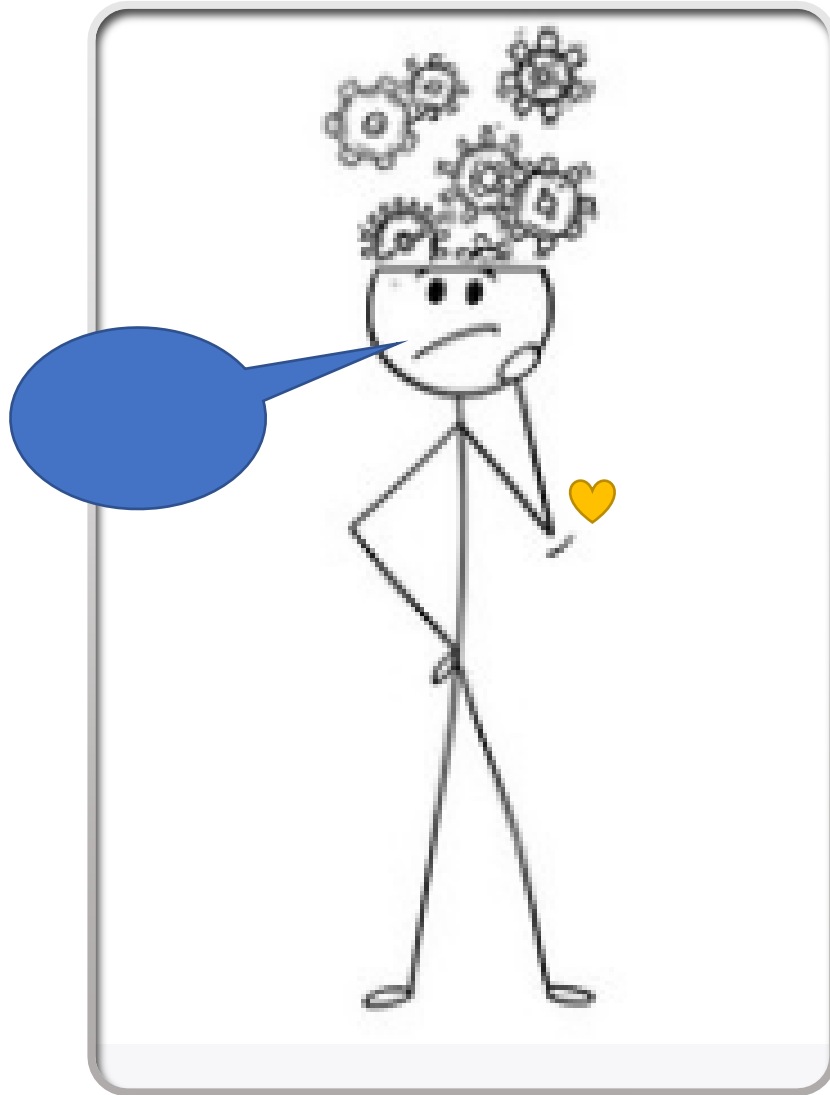
Based on what you have found out about her, you could give her some superpowers that are a bit imaginary, so long as you can justify why you chose that superpower.

For example, you could say Raureka had the power of invisibility, which means she could hide from the pouākai (giant eagle) and stay safe when she was resting on her journey.



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

Head – what Raureka **thinks**

Ears – what Raureka **hears**

Mouth – what Raureka **says**

Heart – what Raureka **feels**

Stomach – what Raureka **worries** about

Hands – the **actions** Raureka took

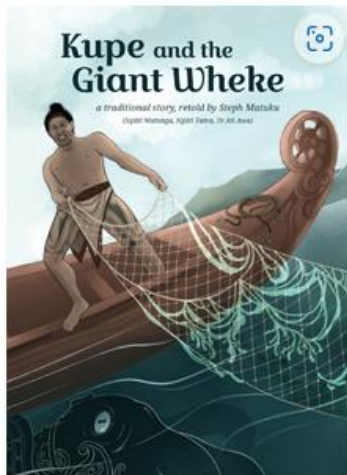
Feet – the **consequences** of those actions.

Before this activity, students could practice the skills by focussing on a friend as the topic for their first Character Map

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

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Stories of journeys and exploration



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



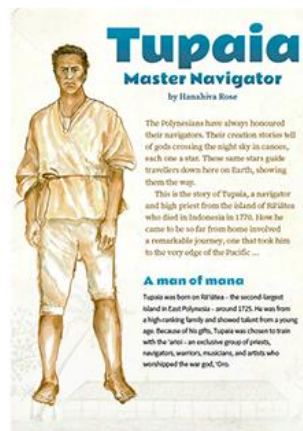
Māui at Mahitahi

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 Makaawhio, Māui is a great Polynesian explorer who did many good things for his people.



TEXT



Tupaia: Master Navigator

by Hanahiva Rose

The story of Tupaia, a navigator and high priest from the island of Rā'īātea.



TEXT



TSM
PDF



The Longest Walk

by Rebekah White

The Rapsey family, including nine-year-old Elizabeth and her six-year-old brother, Johnny, spent just over four months walking the entire length of New Zealand. During this time, they lived a simple life, learning about the natural world around them and the various ways to engage with it. Rebekah White captures both the sense of adventure and the contemplative moments through her lyrical style, which contains some elements of creative non-fiction.



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WORD



TEXT



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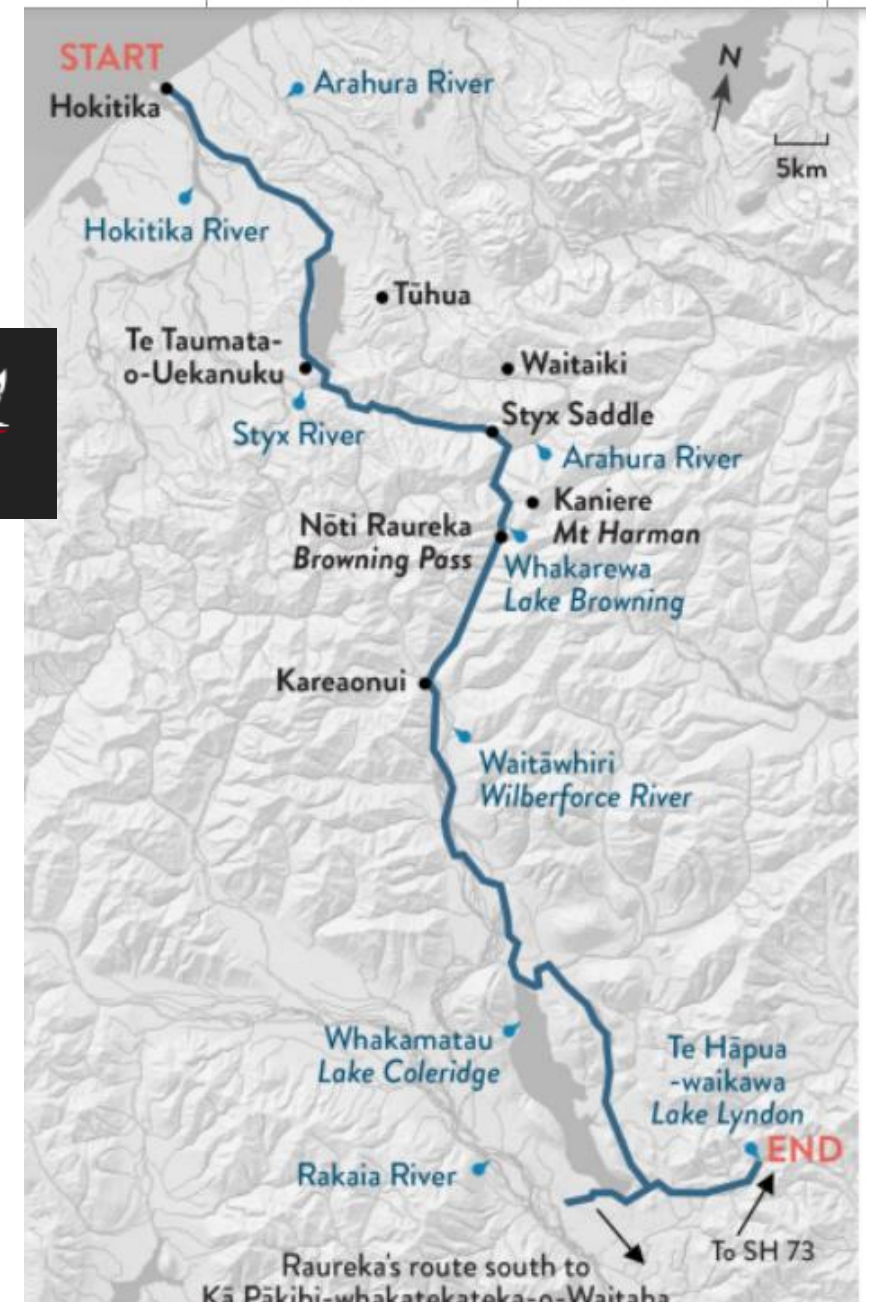
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Two maps of the same area



Exploring Raureka's Trail – **Te Noti Raureka** – on the Ka Huru Manu site (linked above) see these maps and others in more detail.

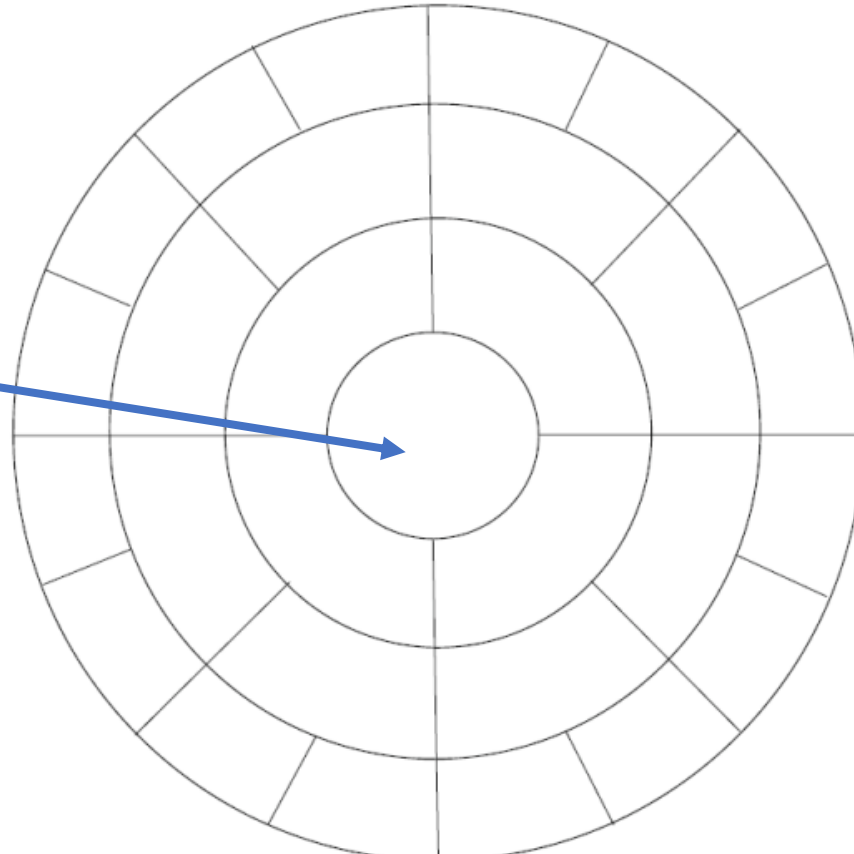
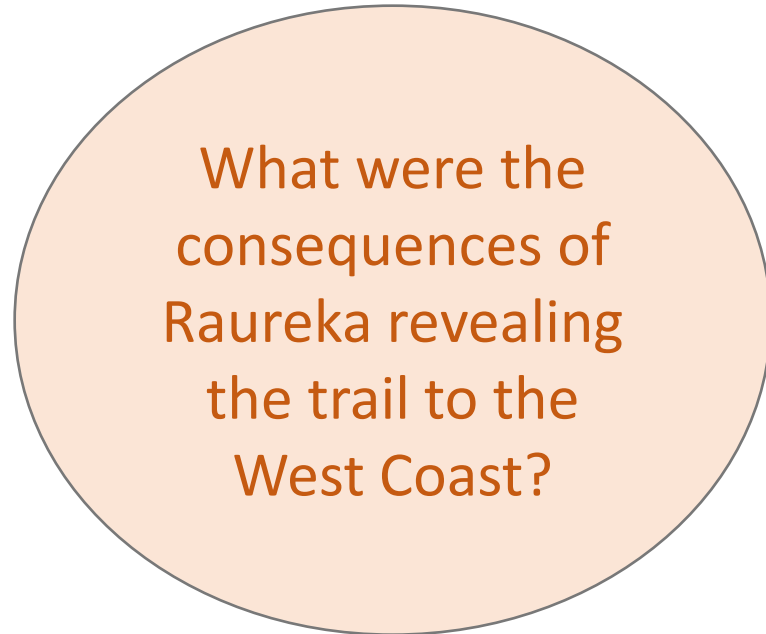
What is the same (perhaps with a spelling difference) and what is completely different?



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“Consequence Wheel” activity

[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”.



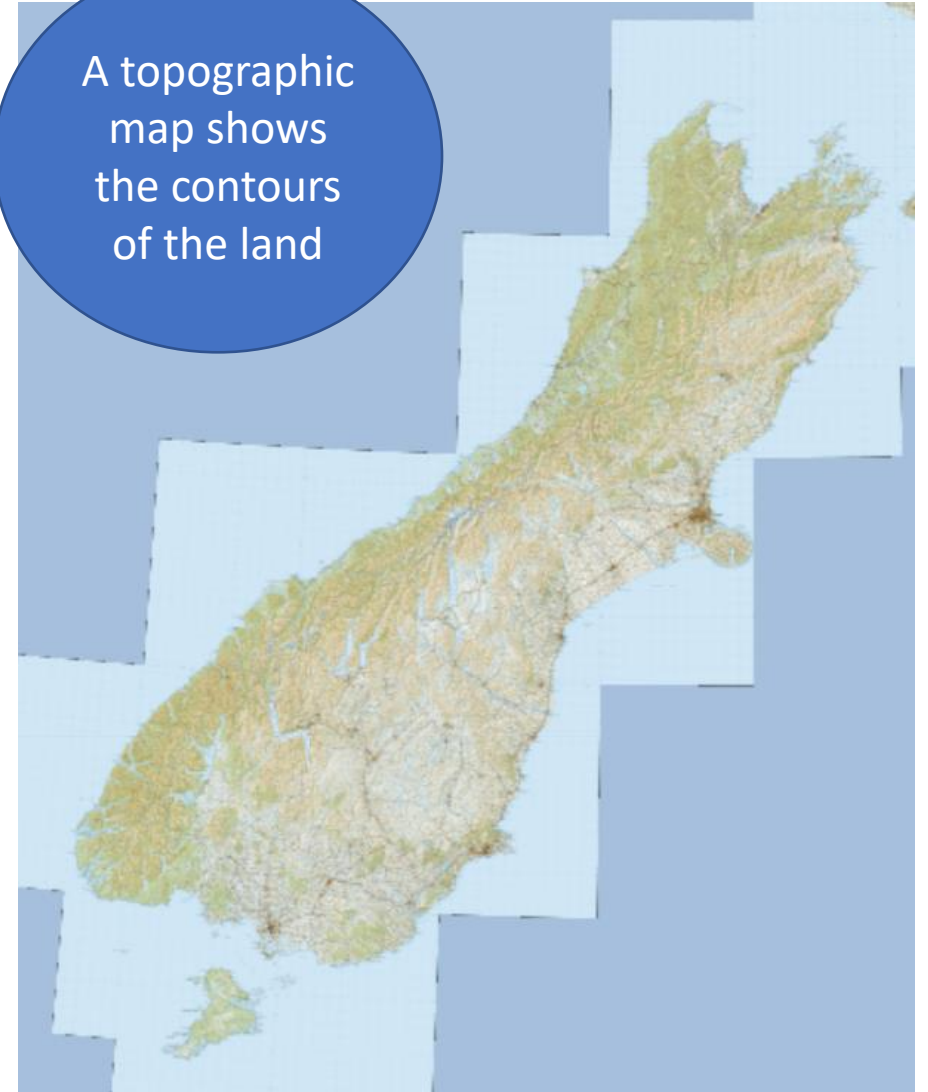
Calculate distances

Using a TOPO map, www.topomap.co.nz , record the route travelled, 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?

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A topographic map shows the contours of the land



Raureka's chant ...

[Two South Island Chants | NZETC \(victoria.ac.nz\)](#)

Regarding Raureka's chant "**Taku Toki**", this extract says ...

"This, as given by the old folks of Arahura, is the song of the axe that Raureka taught the Ngāi-Tahu; she murmured it as she chipped at the stem of the tī, the kauru, or sugar-tree (one variety of cabbage-tree) of the South Island people:"

Different translation offered here [NZ Folk Song * Taku Toki](#)



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Raureka's chant ...

Whakaatu ra e taku toki ki te kauru.
Koia panukunuku,
E ra e hine, i a pakuraki, e tama.
Na te hiahia, na te koroka, e tama,
I a Tane,* e tama,
Tane i ruka, Tane i raro.
Ka rere te maramara;
Ka huaki ki waho;
Ka tipu mai i uta,
Ka takoto mai i waho,
E hura ki te ata,
Ko te ata o Tane.



[Translation.]

I stretch forth my axe
To the head of the tree,
How it moves,
How it resounds, O children!
Because of my desire
For the lofty sons of Tane.
Tane, the Tree-God, towering above me—
Tane, felled and lying at my feet.
See how the chips fly from my axe!
Uncovered to the world are Tane's children,
Once pillared lofty in the forest shades,
But now all stripped and prone,
Laid bare to the morning light,
The light of Tane's day.

*Hear Ian-Wayne Reihana Grant (Ngāti Kahungunu) reciting Raureka's pātere. Arekatera "Katz" Maihi (Ngāti Whatua, Ngāpuhi) remembered hearing this in his childhood. These two kaiwhakairo (carvers) trained at the NZ Māori Arts & Crafts Institute Carving School at Te Puia, Rotorua where they learned many waiata, pātere and mōteatea. Permission to use in this resource was given; so others can learn the chant. Please DO NOT re-share this recording elsewhere, but **DO** use your own voices to re-record the **pātere** (chant). The rhythm is important and has been passed down for generations; please maintain that **ūngerī** (rhythm, beat, tempo).*

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Using cultural contexts: some tips FOR KAI AKO

The Aotearoa NZ Histories curriculum encourages schools to develop a relationship with mana whenua, and contexts studied inextricably link to literacy and have clear links to other curriculum as well.

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 understand which stories mana whenua are willing to share widely. Be prepared to use those stories, often starting with migration or creation narratives, and 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.



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



Build productive partnerships with whānau, hapū, and iwi.

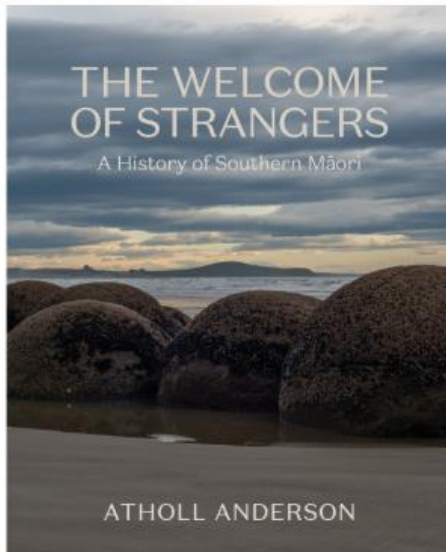
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Critical skills development

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.

For 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 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



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



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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.

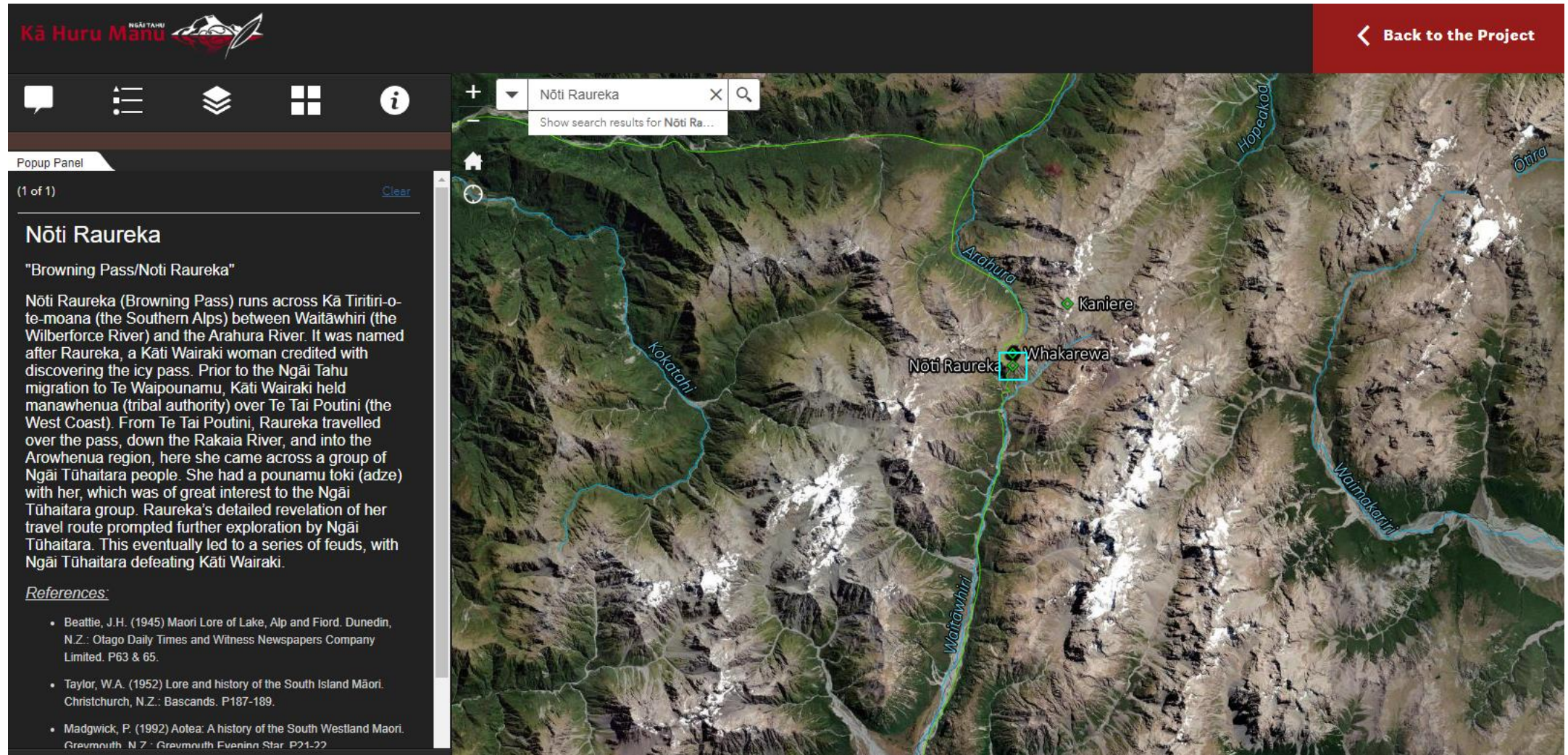
Puna pūtea/Funding



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 Huru Manu

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Nōti Raureka

Show search results for Nōti Ra...

Pop-up Panel

(1 of 1)

Nōti Raureka

"Browning Pass/Noti Raureka"

Nōti Raureka (Browning Pass) runs across Kā Tiriti-o-te-moana (the Southern Alps) between Waitāwhiri (the Wilberforce River) and the Arahura River. It was named after Raureka, a Kāti Wairaki woman credited with discovering the icy pass. Prior to the Ngāi Tahu migration to Te Waipounamu, Kāti Wairaki held manawhenua (tribal authority) over Te Tai Poutini (the West Coast). From Te Tai Poutini, Raureka travelled over the pass, down the Rakaia River, and into the Arowhenua region, here she came across a group of Ngāi Tūhaitara people. She had a pounamu tōki (adze) with her, which was of great interest to the Ngāi Tūhaitara group. Raureka's detailed revelation of her travel route prompted further exploration by Ngāi Tūhaitara. This eventually led to a series of feuds, with Ngāi Tūhaitara defeating Kāti Wairaki.

References:

- Beattie, J.H. (1945) Maori Lore of Lake, Alp and Fiord. Dunedin, N.Z.: Otago Daily Times and Witness Newspapers Company Limited. P63 & 65.
- Taylor, W.A. (1952) Lore and history of the South Island Māori. Christchurch, N.Z.: Bascands. P187-189.
- Madgwick, P. (1992) Aotea: A history of the South Westland Maori. Greymouth, N.Z.: Greymouth Evening Star. P21-22

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Access Ngāi Tahu's cultural mapping project "Ka Huru Manu" – [link here](#) – and find out about places near Te Nōti Raureka, and sometimes the meaning of the original name is explained as well.

Southern Alps/Passes

Did they have an original Māori name?

How were these names assigned to the tracks, trails and passes through the Alps?

What is the “claim to fame” of those whose name was chosen?

Who named each pass, what was their authority to do so, was there consultation and permission sought and provided? Whose voice is missing from the process?

What can you find out about these passes?

Arthur's Pass
Burkes Pass,
Danseys Pass,
Granity Pass,
Haast Pass,
Lewis Pass,
Lindis Pass,
Porters Pass and
Wards Pass.

Locate them on a map of the South Island.

If using google earth, add a pull-down or pop-out text box with the information you have found about the origin of the added name, including dates and any interesting information you found about those names.

While AI and Wikipedia are two sources, try and use other sources, including [“Papers Past”](#) for interesting historic information, and [“Ka Huru Manu”](#) for historical information that may have been missed in other source material.



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Explore this route, stopping at the points along the way.

Take note of new learnings.

Create your own “Google Earth” project to share with others, so they can explore and learn also.

(Here is a [link to a “Google Earth” project](#) following the creation story of pounamu that may be helpful to you)

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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](#))

Nōti Raureka had historical significance to Ngāti Wairangi (Kāti Wairaki). The name conveys a feeling and attitude towards the land, by remembering the deeds of discovery and of the battles that followed. But who was “Browning”? Investigate the person after whom “Browning Pass” (Nōti Raureka) was re-named for some 130 years.

What was his claim to fame? Why/how did he come to have the pass named after him? What was the cultural or historical significance (if any) of that decision? Discuss how you feel about that/those changes.



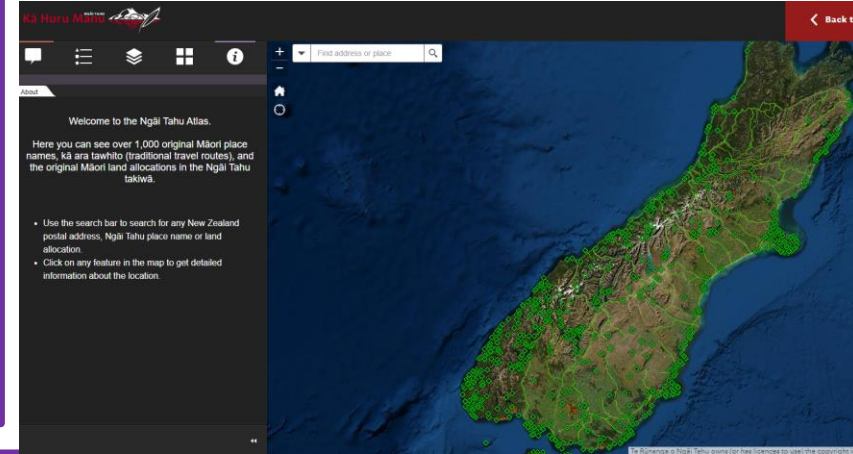
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Investigation: places of habitation

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 300 – 500 years the tāngata whenua – Māori - had developed a societal way of living in Aotearoa. 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. You may wish to focus on housing, clothing, and food to get you started.

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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 Rangiaitea.

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

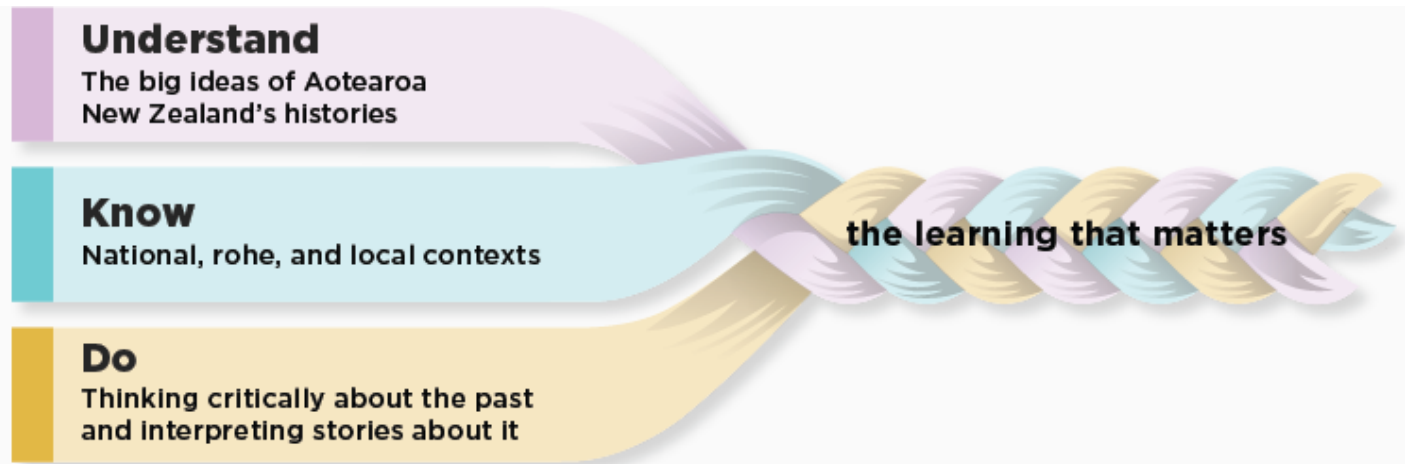
Interpretations of people's past experiences, decisions, and actions need to take account of the attitudes and values of the time and people's predicaments and points of view. By using these interpretations and reflecting on our own values, we can make evidence-based ethical judgements about the past.

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.

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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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page](#)

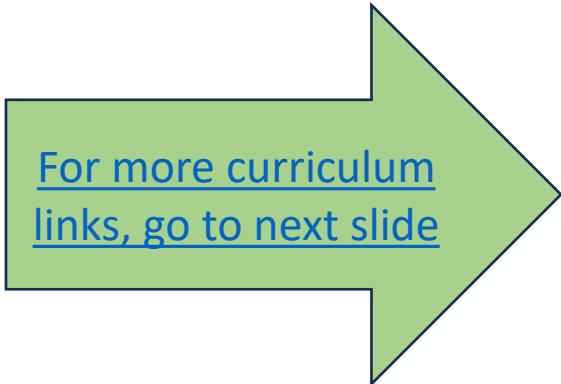
NCEA Dedicated co-requisite standards – recommended assessment option from 2023 onwards

- [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](#)



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

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:

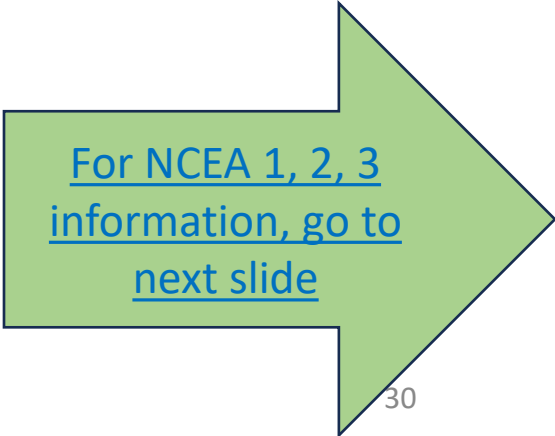
- Whakapapa me te whanaungatanga – culture & identity
 - The past shapes who we are today, our familial links and bonds.
- Tūrangawaewae me te kaitiakitanga - place and environment
 - The relationships of individuals, groups, and communities with resources, and on the history of contests over their control, 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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information, go to
next slide](#)

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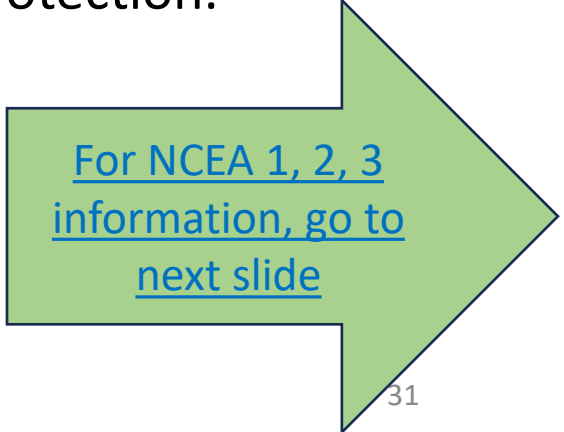
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[For NCEA 1, 2, 3
information, go to
next slide](#)

NCEA Level 1 units: Social Studies, History

Social Studies

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

History

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

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

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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

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

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.

Pounamu, a taonga

Raureka's story is inextricably linked to pounamu. Pounamu is a whānau. There are many varieties of pounamu and some are known by several names. Pounamu is a significant taonga to those Ngāi Tahu who grew up on Te Tai Poutini (the West Coast), and to the entire iwi of Ngāi Tahu. Link below to the LEARNZ resource



Te Wāhi Pounamu

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SOME INQUIRY QUESTIONS TO START

Who has fossicked for pounamu? Where?
How did they feel when they searched?
When they found some?
Were they able to keep it? Why /why not?
Do you know what variety of pounamu was found?
What do you already know about pounamu? What do you want to learn?
What creation story/legend is associated with pounamu? What other countries have “jade” as a natural resource?

Connected 2022 Level 4 – He māpihi maurea | A prized possession



This Level 4 *Connected* resource explores themes of economic opportunities, cultural redress through Treaty settlements, and mana taonga. It focuses on the cultural and economic significance of pounamu, locations and uses of stone resources in Aotearoa New Zealand, and the mana of a significant taonga pounamu, which is explored through a piece of historical fiction.

At times, *Connected* themes require the introduction of concepts that students at this curriculum level may not be able to fully understand. What matters at this stage is that students begin to develop understandings that they can grow over time.

Series: Connected
Publication date: October 2022
[Order this text >](#)



TEXT



GOOGLE
SLIDES

TERMINOLOGY EXPLAINED

for those words that are not explained on the slides

Ākonga	learner, student
Haka	posture dance
Iwi	tribe
Kai	(n) food (v) eat
Karakia	incantation
Kīwaha	colloquial saying
Mana whenua	tribal member with authority over the land in the region
Mōteatea	traditional chant, lament
Ngāi Tahu/ Kāi Tahu	the people of Tahu the ancestor after whom the tribe is named
Papatipu rūnanga	tribal council
Pepeha	tribal saying linking to place, people

Pātere	traditional chant
Pounamu	nephrite jade
Taku toki	my adze
Tangata whenua	indigenous people of the land
Tito waiata	compose songs
Wānanga	(n) tribal knowledge, learning, important traditional cultural knowledge (v) to meet, discuss, consider
Whaikōrero	formal speech
Whānau	family, kinship group
Whenua	land



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Practice pronunciation

Practice pronunciation of proper nouns that feature in this resource. To get your started on the right are some of the lakes and rivers significant to Raureka's story.

Vowel pronunciation tips:

- a** sounds like “ah” as in “car”
- e** sounds like “eh” as in “ten”
- i** sounds like “ee” as in “tee”
- o** sounds like “aw” as in “paw”
- u** sounds like “oo” as in “too”



Hokitika
Rakaia
Kaniere
Arahura
Whakarewa
Te Waitāwhiri
Ōtūroto
Whakamatau
Rakaia-wai-pākihi
Te Ruahikihiki
Ōkiriuhonuhonu

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Break words to the vowel to say each “kūoro” – syllable separately, and then put the name back together to say it as a complete word

e.g: **A - ra - hu - ra**

How do we say those place names?



This site allows you to search for information about the bird, and by pressing the speaker icon, you can hear the word spoken. Keep pressing the speaker and repeating the correct pronunciation until you have it! *Link through image above*

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](#)

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Do the best you can until you know better. Then when you know better, do better.

— Maya Angelou —

TE WHAKAHUA TIKA – Correct Pronunciation – 3 helpful 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

Mi-ro

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

Are there three or two?

a e i o u

RULE THREE - no cats and dogs



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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). There are many other differences, with unique Kāi Tahu words and expressions.
- 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 in the Ngāi Tahu takiwā, you will see and hear this dialect particularly used for **place names**, (e.g: Waitaki, Rakiura), in **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). Many historical manuscripts also feature the Kāi Tahu dialect.
- In this resource the dialect is used inter-changeably with the most significant marker being the “ng” changed to “k”. There may be other unique Kāi Tahu kupu (words) used from time to time within the resource.

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Myths & legends, pūrakau, pakiwaitara

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.

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.

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).

PAKIWAITARA are fiction, a yarn, a good story most often pitched for children. (e.g: Perky the Pūkeko stories).



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

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.

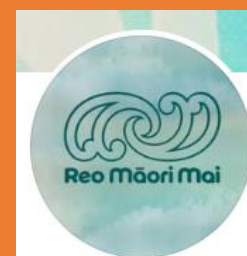
We also urge that you **NOT** use AI to re-write the kōrero tuku iho – the oral traditions and stories handed down through generations – as it diminishes the mana of the original kōrero. These **links to the right** explain why.



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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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, or use modelling play
- make a story book with you as Raureka 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.



Who was Browning?

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

Who was Browning?

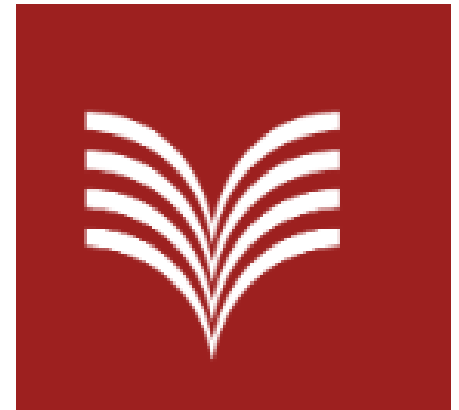
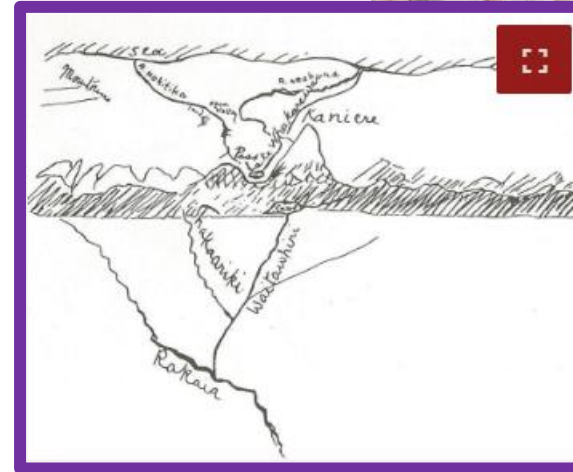
What can you find out about him?

How did the pass get to be named for him?

Who had the authority to do that? Explain.

What other places were named by him or for him (if any)?

There are some links in the images on this page that may help you



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Best Quiz Creation Sites for Education

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

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



QUIZIZZ



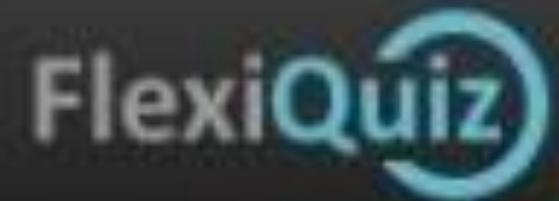
Typeform



Kahoot!

Game PIN

Enter

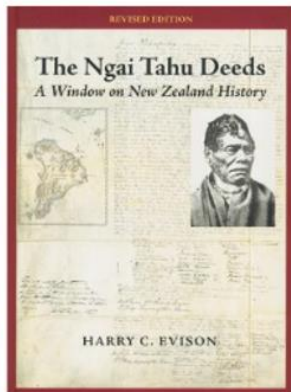
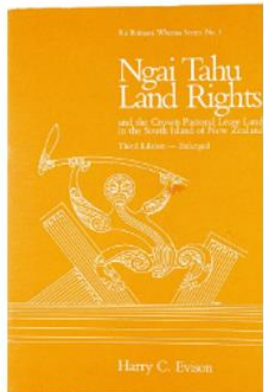


FlexiQuiz



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Click on the image to visit websites



Aotearoa NZ's Histories

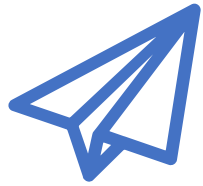
Acknowledgements

- The first acknowledgement goes to the 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, and in saving you searching time and ensuring what you access is reliable and iwi-voiced, we have brought it together in the one place for you, as reliable Ngāi Tahu informed Teacher Support Material.
- 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 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.
- 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 cover the wider contexts that are already available online to anyone.



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Do share back ... we'd love to know how you used this resource, and see any materials you have created 😊



Email through to:

mātauranga@ngaitahu.iwi.nz



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