



# “Te Ara a Kiwa”

TEACHER SUPPORT MATERIAL

People, Places and Events

– Aotearoa NZ Histories  
Cultural history

a traditional legend retold for tamariki/mokopuna,

Written By **Michael Stevens** and **Bubba Thompson**  
Edited/Translated By **Paulette Tamati Elliffe**



# Te Ara a Kiwa

*The legend retold for tamariki/mokopuna by Awarua's own  
Dr Michael Stevens and Bubba Thompson.  
with edits and translations by Paulette Tamati-Elliffe*

*Ko Takitimu, ko Uruao kā waka,  
Ko Motu Pōhūe te mauka  
Ko Te Ara a Kiwa te moana  
Ko Te Rau Aroha te marae  
Ko Tahu Pōtiki te wharenuī  
Ko Awarua te papatipu rūnaka  
Ko Kāi Tahu te iwi*

**“Kia pai ai taku titiro ki  
te Ara a Kiwa”**

*This whakatauākī is attributed to  
Te Rakitauneke*

**“Let me gaze upon  
Foveaux Strait”**



# Some teaching/learning activities & ideas

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

<a href="#">An activity to remember the story (2 pages)</a>	<a href="#">Mahinga kai – the 9th tall tree</a>	<a href="#">Using cultural contexts</a>
<a href="#">Compare and contrast</a>	<a href="#">Mahinga kai videos &amp; inquiry sheets</a>	<a href="#">Some tips for analysing texts</a>
<a href="#">Some places mentioned in the story</a>	<a href="#">Create a character using Tech</a>	<a href="#">Critical skills development</a>
<a href="#">The locations, the history</a>	<a href="#">Te Ara a Kiwa English &amp; Maori text (2 pages)</a>	<a href="#">Pronunciation tips</a>
<a href="#">Famous from around the world</a>	<a href="#">Consequence Wheel activity</a>	<a href="#">Social Inquiry strategy</a>
<a href="#">“Te Manu Titi” waiata</a>	<a href="#">SILNA South Island Landless Natives Act</a>	<a href="#">NZC and TMOA how it fits</a>
<a href="#">Compose a waiata</a>	<a href="#">Matching activity sheets (3 pages)</a>	<a href="#">ANZH programme planning</a>
<a href="#">What can I find out about places?</a>	<a href="#">social inquiry planning structure</a>	<a href="#">Learning experiences, curriculum &amp; NCEA (7 pgs)</a>
<a href="#">Understanding place names</a>	<a href="#">Literacy activity</a>	<a href="#">reinforcement activities</a>
<a href="#">Princess Iwa – a School Journal story</a>	<a href="#">Terminology explained</a>	<a href="#">Helpful website links</a>
<a href="#">Myths, legends, pūrākau, pakiwaitara</a>	<a href="#">Southern or Kāi Tahu dialect</a>	<a href="#">Sharing back</a>
		<a href="#">Acknowledgements</a>



# 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).



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

# Terminology explained

In this resource, Māori words are used freely and not always explained or translated. Below is a glossary of terms used that are not explained within this Teacher Support Material, or in the pūrākau itself. If there are additional words you encounter, check out the Te Aka online Māori dictionary (linked in image) for explanations, and use the speaker icon to hear the word spoken, to ensure correct pronunciation.

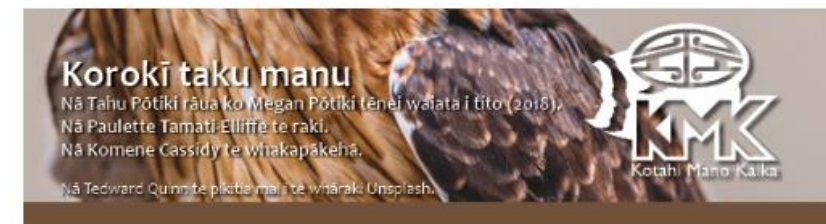
Ākonga	student, learner	Pou	post, upright support pillar or column
Ao	world	Pūrākau	traditional story handed down through generations
Awarua	Bluff	Rimurapa	bull kelp (seaweed variety)
Hapū	sub-tribe	Takiwā	territory, region
Iwi	tribe	Tangata	person
Kaiako	teacher	Tangata whenua	people of the land (in NZ that means Māori)
Karakia	to recite a ritual chant	Te Rau Aroha	marae name at Awarua – a term of respect
Mahinga kai	food gathering places and methods	Tekoteko	carved figure on meeting house gable or atop pallisades
Mana whenua	people who hold tribal authority over land	Tītī	mutton bird, sooty shearwater ( <i>Puffinus griseus</i> )
Manu	bird	Tito waiata	compose a song
Marae	courtyard, the open area in front of a meeting house	Tukutuku	ornamental lattice work, between carvings in whareniui
Mātaitai	customary and reserved seafood gathering site	Whaikōrero	formal speech, oratory
Mātauranga	knowledge, wisdom, understanding, skill	Whakairo	traditional Māori carving
Mōteatea	traditional chant, sung poetry, lament	Whānau	family
Papatipu rūnanga	tribal region and council	Wharekai	dining room
Pepeha	tribal saying, identifying tribal connections to place	Whareniui	large meeting house
Pōhā	kelp bag to hold preserved birds		



# 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 in 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 may be other **unique Kāi Tahu kupu** used from time to time within the resource.

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# Ngāi Tahu – Kāi Tahu



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# How does this information fit into NZC and TMoA?

Te Ao tangata / social sciences (refresh) Purpose statement:

*Me tiro whakamuri, kia anga whakamua.*

If we want to shape Aotearoa New Zealand's future, start with our past

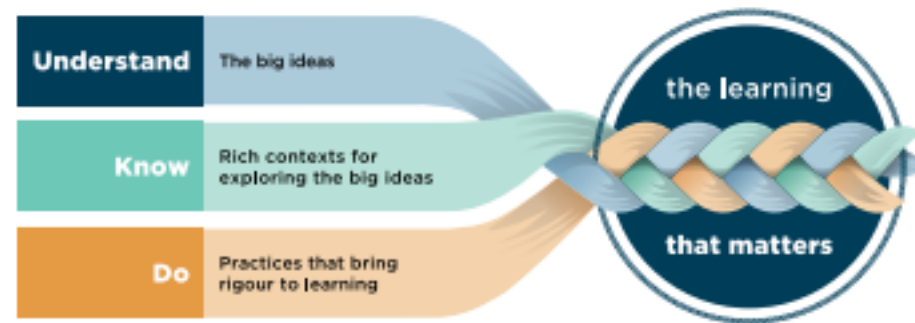
**Place and environment:** change and continuity, acknowledging, reinstating, maintaining and valuing culturally significant places (kaitiakitanga, tūrangawaewae) Iwi, hapū and whānau connections - culture and identity

**Pūtaiao / Science:** the nature of science – building a foundation to understand the world  
The living world – understanding diversity of life and ecology, the impact of humans on all forms of life and  
The planet earth and beyond – how land, water, air and life are interdependent and important

**Ngā reo** – languages  
English – literacy and te Reo Māori – te reo kōrero, tuhituhi me whakaata (spoken, visual and written language)

**Ngā Toi – the arts:** retelling our stories through dance, drama, song and visual representations.

**Hangarau: Technology:** Creating artworks, Using traditional practices and materials to honour the story (e.g: tukutuku panels, carved pou or tekoteko to gift back to the iwi to honour these stories, these people and these places)



All in Aotearoa New Zealand have a responsibility and a role as a guardian of our natural environment.

For Ngāi Tahu, we are also the holders of our historical narratives so they are passed on to future generations.

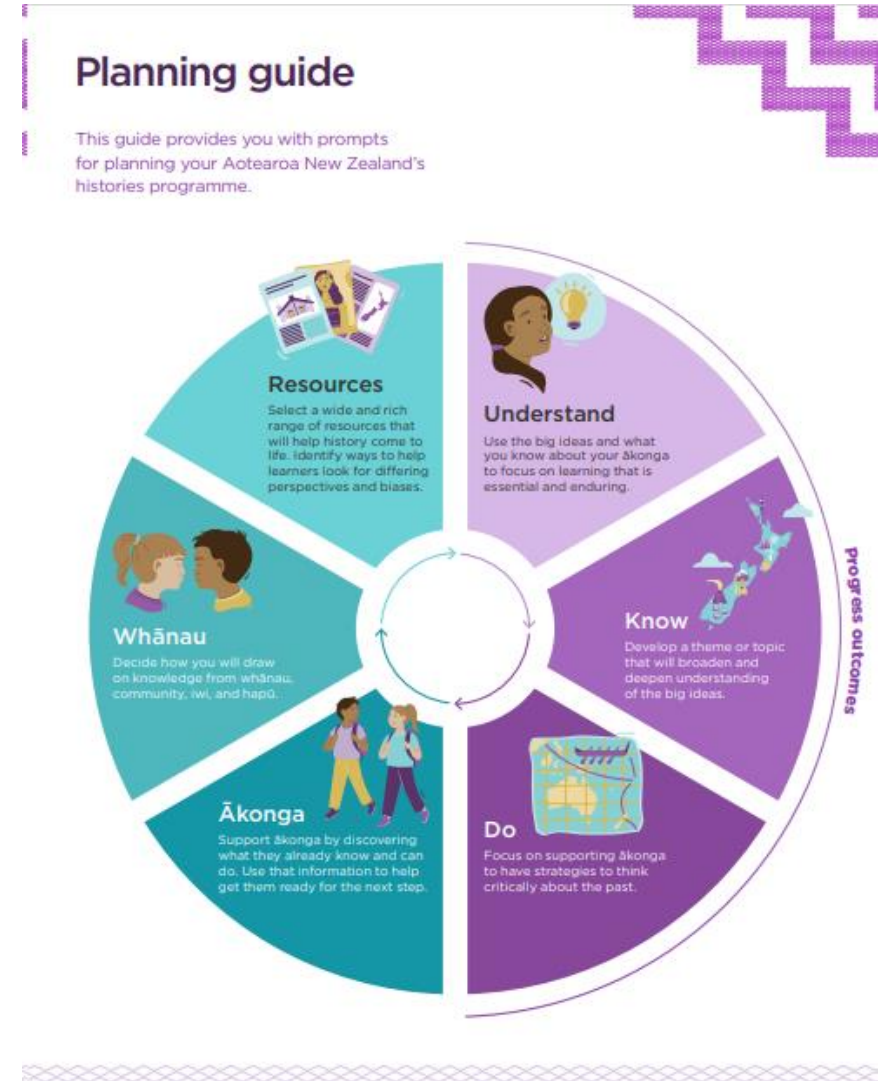
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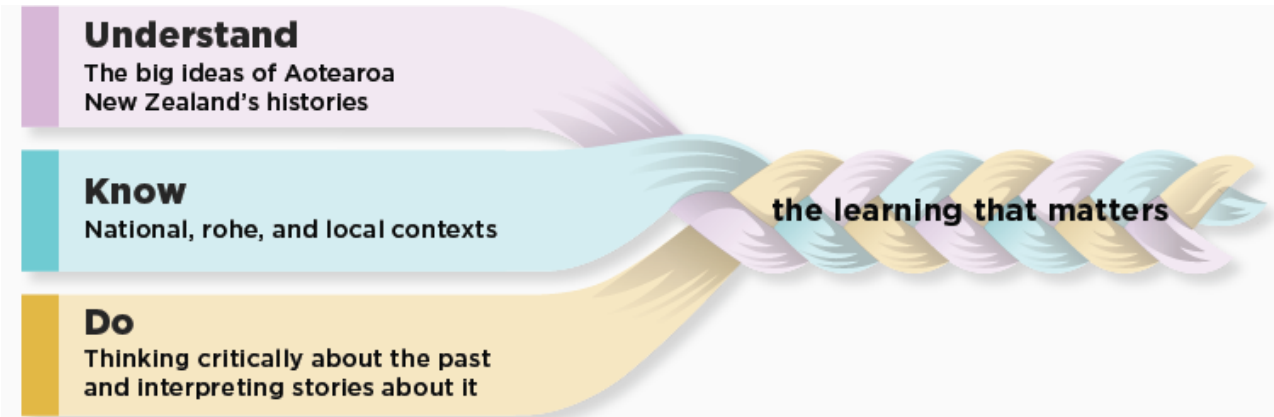
# Aotearoa New Zealand Histories programme planning

For planning templates and guides and for example contexts, go to [Aotearoa NZ Histories](#) page

For local history contexts, contact your local marae office, and for wider Ngāi Tahu content, check out the link to [teacher resources](#)



# Learning experiences to gain the key knowledge



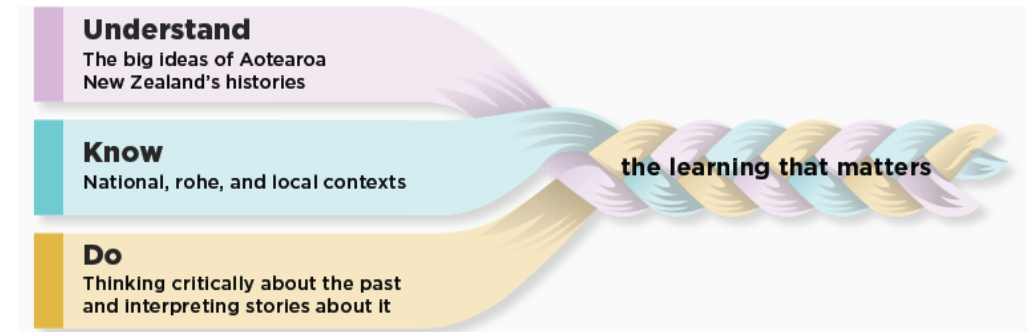
“Aotearoa NZ Histories curriculum” is the first refresh, implementation began 2023

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 Aoteatoa 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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[For curriculum links and NCEA standards, 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

For NCEA 1, 2, 3 information,  
go to next slide

## 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 te US32412.

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

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

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# 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.

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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.

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

# 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

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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.



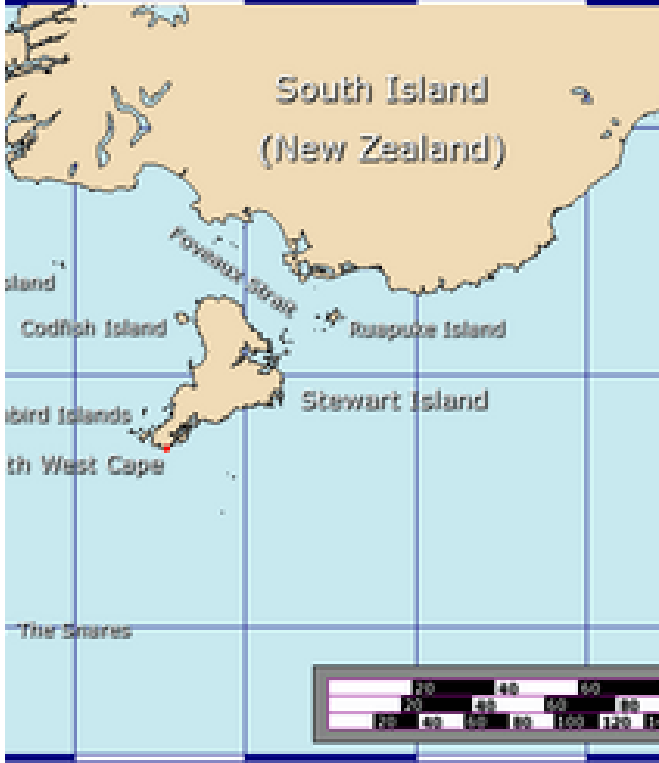
# Te Ara a Kiwa

The images link you to **seven** sources of information about the legend of **Te Ara a Kiwa**.

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

Chart the commonalities and differences.

**Schedule 104**  
**Statutory acknowledgement for Rakiura/Te Ara a Kiwa**  
**(Rakiura/Foveaux Strait Coastal Marine Area)**



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# Te Ara a Kiwa

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



Kia ora! My name is Hinemoana. I live at Awarua. Pōua often takes me to the top of Motu Pōhue to gaze at Rakiura and admire the beautiful sunsets behind Hananui.

One evening, as the sun glistened on the sea below, Pōua called “Kiwa, we see your wake on the ocean. Thank you for our beautiful strait and its abundant resources.” “Pōua, who is Kiwa? Why are you thanking him?” Pōua told me that before the time of Māui, a beautiful atua named Hinemoana would glide far and wide through Te Moana-nui-a-Kiwa, the biggest ocean in the world. “Hinemoana?” I said, “That’s my name too!” “Yes”, said Pōua, “and she was a strong swimmer like you too, but she didn’t interrupt people when they were telling stories.” Pōua was sort of joking but I let him carry on with his kōrero. Hinemoana was married to Kiwa. They helped Takaroa look after this part of his domain. Hinemoana and Kiwa had lots of children who are the many kinds of fish, shellfish, and kelp. When Māui hauled his great fish out of the ocean, he steadied his waka with an anchor. The fish became an island, a home for people called Te Ika-a-Māui but also known as Aotearoa. The waka, Māhunui, known as Te Waipounamu, also became an island for people. The anchor, Te Puka a Māui, and the anchor rope were transformed into land. Although these islands were great for people, the anchor rope prevented Hinemoana from making her favourite journey. Having to swim around the anchor, into the freezing waters of Te Moana Tāpokopoko a Tāwhaki was difficult.

Hinemoana asked Kiwa to help her with his magical powers. Our ancestors say Kiwa was a shapeshifter who could transform into any sea creature and command any creature in the sea to do as he wanted. Kiwa became a giant whale, a kewa. He swam as fast as he could towards the anchor rope of land that had blocked Hinemoana. Just before he hit it, he opened his mouth and took one enormous bite! Crumbs fell from his mouth forming little islands. Two teeth became loose, so he spat them out and they became rocks. The largest is Te Niho o Kewa, a big whale’s tooth, also known as Hautere though Pākehā call it Solander’s Rock. Although he lost some teeth, Kiwa was successful! The anchor rope of land was now water. Hinemoana could move freely through Te Moana-nui-a-Kiwa. Te Puka-a-Māui had become an island. People called it Moutere-nui, known today as Rakiura. Hinemoana named the new area after this great deed. Unable to decide whether to thank her husband or the whale, she did both. That’s why the strait is known as Te Ara-a-Kewa and Te Ara-a-Kiwa: the path of Kiwa. “Pōua,” I said, “that’s the name of our Sea Scout troop!” He replied, “Ae. That’s why your scarves are blue and gold. Blue represents Te Moana-nui-a-Kiwa and gold is the ara we see on sunny evenings like tonight.” Pōua said there was one last part of the story.

Hinemoana and Kiwa asked their descendants to stay in the area, to look after the people who had made this land their home. That is why Te Ara-a-Kiwa provides us with abundant kaimoana, rimurapa and tītī. “Is that why you thanked Kiwa before?” I asked Pōua. “Tika tāu,” he replied, “If we care for these taoka that he and Hinemoana left us, these taoka will continue to care for us.” Now I understand why Te Ara-a-Kiwa is so special to everyone at Awarua and Rakiura.

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Maori text on  
next page

This picture storybook is written in English and Te Reo Maori.  
Contact **Awarua Marae** to purchase your own copy, or visit the  
Ngāi Tahu Shop. Email: [office@awaruarunaka.iwi.nz](mailto:office@awaruarunaka.iwi.nz).

# Te Ara a Kiwa

tētahi pakiwaitara i te reo Māori  
(English version on previous slide)



Te tuhika i te reo  
tauwiwi i te  
whāraki i mua

Kia ora! Ko Hinemoana ahau. E noho ana ahau ki Awarua. He rite tou tā māua ko Pōua piki ki te tihi o Motu Pōhue ki te kekeho ki Rakiura, ki te whakamiha atu ki te tāepataka o kā waewae o te rā ki Hananui. Tērā tētahi ahipō, e kānapanapa ana te rā ki te moana, i karakahia e Pōua, “Kiwa, ka kitea tō au ki te kārawa o te moana. Mānawatia tō tātau moana me āna hua huhua.” “Pōua, ko wai a Kiwa? He aha koe i mihi ai ki a ia?” Ko tā Pōua ki a au, i mua i te wā o Māui, arā tētahi atua ataahua ko Hinemoana tōna ikoa, ka heru ki tua, ka pakuku ki waho i Te Moananui-a-Kiwa, te moana nui rawa atu o te ao. “Hinemoana?” i kī ai au, “Koia hoki tōku ikoa!” “Āe”, ko tā Pōua, “he toki ia ki te kauhoe, pēnā hoki i a koe, ekari kīhai ia i kokoti te kōrero a tētahi i a ia e taki kōrero ana.” He kōrero paki tērā nā Pōua, ekari i tukuna tou ia ki te kōrero.

I moe a Hinemoana ki a Kiwa. I noho hoki rāua hai kaitiaki ki ētahi wāhi o te rohe nui o Takaroa. He huhua ā Hinemoana rāua ko Kiwa tamariki, ko ētahi momo ika, ētahi momo mātaimai me he momo rimurapa hoki. I a Māui i hī ake ai te ika nui i te moana, nāna tōna waka i whakamatua ki tētahi puka. Ko huri te ika hai moutere, hai kāika noho mō kā tākata e noho ana Te Ika-a-Māui, ko tapaina hoki ko Aotearoa. Ko te waka, ko Māhunui, ā, ko Te Waipounamu hoki tērā ko huri hoki hai moutere mō kā tākata. Ko te puka, Te Puka-a-Māui, ko te taura puka hoki ko huri hai whenua. Ahakoa te paika hoki o ēnei moutere ki te takata, i aukatia te haereka rorotu a Hinemoana e te taura puka. He uaua tana kauhoe ki te wai anu matao o Te MoanaTāpokopoko-a-Tāwhaki i tana taiāwhio i te puka rā. I huri a Kiwa, hai kewa, hai tohorā tino nui. Hohoro nei tana kauhoe ki te taura puka o te whenua i haukoti ai te ara o Hinemoana. Tata mua tou mai tana tūtuki atu, i tuwherahia tōna waha, ā, i kaika e ia tētahi wāhaka tino nui rawa.

I tonoa a Kiwa e Hinemoana ki te taki karakia kia āwhina atu ki a ia. Ko tā te kōrero o ō tāua tīpuna, he Tipua Whaiāhua a Kiwa, ka whai ia i te āhua o kā momo ika katoa o te moana, ā, ko tonoa hoki e ia aua ika ki tāna e pīraki ai. Takataka iho he kokakoka i tōna waha, ā, ko huri hai moutere pakupaku. I takataka hoki kia rua ōna niho, i tuhaina atu kia huri hai kōhatu. Ko te mea nui ko Te Niho-o-Kewa, he niho nui o te kewa, ko Hautere hoki tōna ikoa, ekari ko tā te Pākehā ko Solander’s Rock. Ahakoa tou te taka mai o ētahi niho, i akitu a Kiwa! Ko wātea te ara, kia rere ai te wai. I taea e Hinemoana te kau noa atu ki Te Moana-nui-a-Kiwa. Ko huri hai moutere a Te Puka-a-Māui. I taunahatia e te iwi ko Moutere-nui, i ēnei raki ka karakahia ko Rakiura.

I taunahatia e Hinemoana tēnei wāhi ki taua mahi nui. Kāore i te mōhio kia mihia tana tāne, kia mihia rānei te tohorā, nā, i mihia rāua tahi.

Koia te take i karakahia taua kūititaka moana ki Te Ara-a-Kewa me te Ara-a-Kiwa. Ko tāku, “Pōua, koirā te ikoa o tō mātau ope Sea Scout!” “Āe”, ko tana whakahoki, “Koirā te take he kahuraki, he koura ō kāmata. Ko te kahuraki te tae o Te Moana-nui-a-Kiwa, ko te koura te ara ka kitea e tātau i kā ahipō pēnei i tēnei.” Ko tā Pōua, kāore anō kia oti te kōrero.

I tonoa atu a Hinemoana rāua ko Kiwa ki ō rāua uri, kia noho tou nei ki tēnei whenua, kia manaakihia kā tākata ko nōhia te whenua. Koirā te take he huhua tou kā kaimoana, te rimurapa me te tītī e puta atu ana i Te Ara-a-Kiwa. I pātai au ki a Pōua, “Koinā te take i mihia ai a Kiwa e koe i mua?” “Tika tāu”, tana whakahoki mai, “Ki te tiaki tātau i ēnei taoka i waiho ai a rāua ko Hinemoana ki a tātau, ka tiakina hoki tātau e rātau.” Ināianei, e mārāma pū ana au i te take he wāhi motuhake a Te Ara-a-Kiwa ki a mātau katoa ki Awarua, ā, ki Rakiura hoki.

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Ko te pakiwaitara nei i kā reo e rua. He hiahia ōu ki te hokohoko, i-mera atu ki te rūnaka ki Te Rau Aroha marae, pēnei: [office@awaruarunaka.iwi.nz](mailto:office@awaruarunaka.iwi.nz).

# Read, sketch, retell, display, view

## Kaiako instructions to ākongā

- I am going to read the story. “Te Ara a Kiwa”.
- 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 ākongā to finish up their sketches, before moving onto the next beat.

### RETELL

- Moving around the room ask students to retell one fact from Beat 1, to the best of their recollection, using their sketch to help. Ask a second student to add to what has been told. When all details have been recalled, proceed to the following beats 2, 3 and 4.

### DISPLAY

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

### Q&A

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

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

# Questions to gauge understanding and recall of “*Te Ara a Kiwa*”

## Questions

1. Who are the two main characters of the story?
2. They go to the top of a mountain – what is its name? What do they look at from there?
3. Māui came into the story and he anchored his waka. There was a problem with that. What was it?
4. Who was Kiwa married to?
5. Kiwa was said to have magical powers? What could he do?
6. Something good and something bad happened to Kiwa – what was that?
7. Hinemoana was happy after Kiwa broke up the anchor rope of land and she name it what?
8. Some islands were mentioned in the story – can you name them?
9. What are the Te Ara a Kiwa sea scout troupe colours? Why?
10. At the start Pōua thanked Kiwa for the taonga. What are they?

## Answers

1. Hinemoana and her pōua - grandfather
2. They go to the top of Motu Pōhue to look at Rakiura and the sunsets behind Hananui
3. The waka became land, the anchor became land, and the anchor rope became land too, which got in the way of Hinemoana being able to swim freely in the ocean
4. Hinemoana.
5. He could shape shift and transform into a whale. The whale is a kewa.
6. When he was a kewa he was successful in breaking the anchor rope of land, but he lost some teeth when he did that, and they became islands.
7. Te Ara a Kiwa or Te Ara a Kewa – the pathway of Kiwa/kewa
8. Te Ika a Māui (Aotearoa) Māhunio (Te Wai Pounamu), Puka-a-Māui (Mouterenui/Rakiura), te Niho o Kewa (Hautere/Solanders Rock)
9. blue and gold. Blue represents Te Moana-nui-a-Kiwa and gold is the ara we see on sunny evenings
10. kaimoana, rimurapa and tītī. (shellfish, seaweed and mutton birds)



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

# Some tips for analysing texts

**Māori history** is the foundational and continuous history of Aotearoa New Zealand. To not investigate that cultural history, means the learning is incomplete. In the Ngāi Tahu takiwā, that means Ngāi Tahu sources (as opposed to a Māori voice from another iwi) is crucial.

The “Te Ara a Kiwa” context is Ngāi Tahu driven, re-tells a Ngāi Tahu pūrākau, is told by Ngāi Tahu writers who work for their iwi, and can therefore be considered authentic and reliable. Note that this is not always the case.

## **When analysing texts from other sources, keep in mind:**

- Who is the source? Who is telling (or re-telling) this story?
- What is their authority to give that information?
- Are dates and sources shown in the information source (i.e. can you tell when that information was recorded?)
- Who’s perspective is given? Who’s is missing?
- Are the sources reliable? How do you determine that?
- Is the information unbiased and does it portray a balanced view?

# Some places mentioned in the story

Use two sources to find out about these place names

Use Ngāi Tahu's cultural mapping Atlas (link below) for information about the origin and meaning of these names.

Motupōhue

Rakiura

Hananui

Hautere

Awarua



Use *Te Aka Māori Dictionary* (link below) for information about the origin and meaning of these names.

Te Moana-nui-a-Kiwa

Te Ika-a-Māui

Aotearoa

Te Waipounamu

Te Moana Tāpokopoko a Tāwhaki



What are the commonly used place names now? What is the origin of that name? Did the occupation or use of that region change over time? Why/why not? Who lives in the area and why do they live here? Who are mana whenua and what are their origin stories? What do you know about those places now?

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# How do we say those place names?

## Why do we need to say those words correctly?

"If you pronounce Māori words correctly, **it implies you have respect for the language**. If you have respect for the language that would imply you have respect for the culture. "If you have respect for the culture, you most probably have respect for the people."

[Read the article here](#)

## Te Reo Māori pronunciation guide

Learn to pronounce Māori words correctly to become more confident using them.

Access the guide from Victoria University [here](#)

## ***Whatungarongaro te tangata, toitū te whenua***

*While man disappears from sight, the land remains*

*A whakataukī used as a sign of respect for the land, even when people have moved from that place over time*

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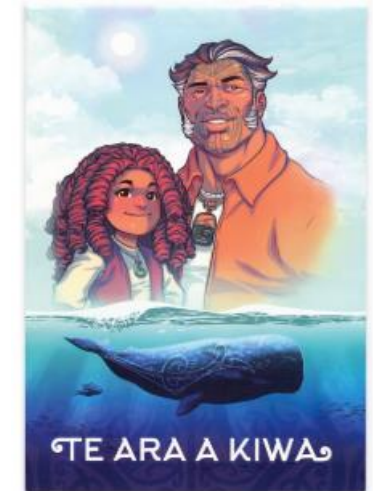
## For Ngāi Tahu language revitalisation ...



## For Ngāi Tahu Education Strategy ...



## To access Ngāi Tahu publications ...



There are many opportunities around language learning for the Ngāi Tahu students in your kura, and resources that anyone can access.

Maybe your school strategies align with Ngāi Tahu's? Check it out

This publication and others are available for purchase through the Ngāi Tahu Shop.

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# What can I find about these places?

## Using the places of interest to you, you could:

Create a matching activity with the information you have found, (matching the original name, present name, and information).

Try to use a Ngāi Tahu source of information, wherever possible.

Try to get several sources from different times and people, as each account differs at times.

Add current photos or any historical images of those places too.

Please note that Wikipedia is **not** a reliable source, so avoid relying on that source.

**Never** use Google Translate for te reo Māori!

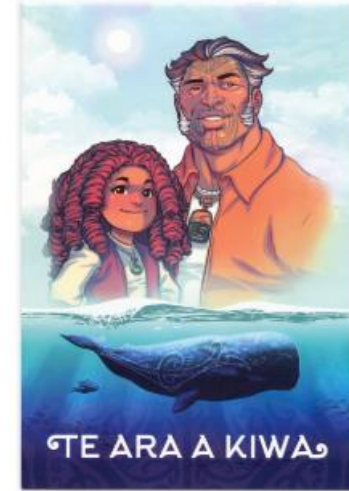
## SOME PROMPTS for younger students

- » How did the places in our area get their names?
- » What do these names tell us about the past?
- » What stories do you know about these names and places?
- » How did the people in these stories use things in nature to help them?
- » How do we use things in nature to help us now?

# Understanding place names

Using the **Te Ara a Kiwa** storybook:

- Did you find each location?
- Are those places known by that name these days?
- How and when did the place name change?



See where to purchase this pūrākau via the link in the image

## Action:

Choose 5 locations nearest to **your school**, and learn more about those places.

## Prompts:

How and when did the name change?

How was that area used by Māori?

Was it a place of occupation, food gathering, or something else? How do you know?

How did settler arrival change the use of the land?

What was the impact of those changes? e.g: , societal changes, land use, economic changes ...

How did it impact on those living nearby?

Were any changes beneficial to Māori (as the original occupiers)? If not, what do you suggest as actions that can be taken to achieve an improved outcome?

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# Famous from around the world



Moby Dick



Tutunui



Paikea



Tutarakauika

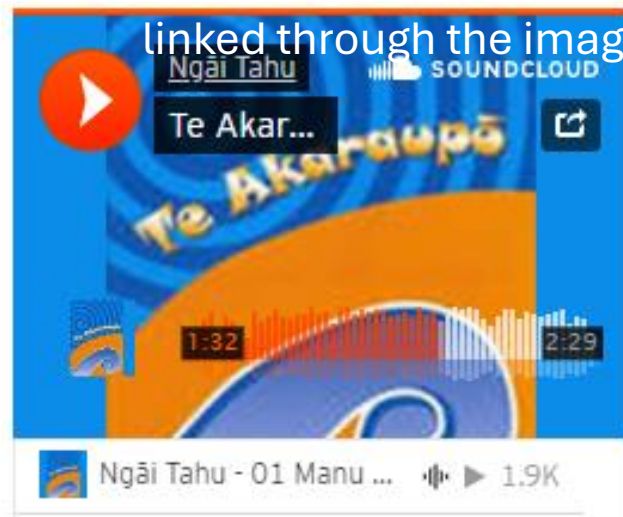


Spike

In the images above is a link to some information. What else can you find out about these famous whales? What is the social relationship between man and these whales? Based on what you can find out about them, how would you describe their attributes, their personality, their super powers, and anything else that lets others understand more about whales.

What other sea creatures in Aotearoa are well known for their relationship with man? Give details of where, when, who, how, what, why and anything else you can find about those. Some names to get you started are Opo, Pelorus Jack, Moko, Owha, and Kotahi.

# “Te Manu Tītī”



*“Te manu tītī  
Te take manu kai e  
Moutere tītī  
Whitia Te Ara a Kiwa e”*

The muttonbirding grounds  
Are the source of sea birds to eat  
They are on the islands at  
The other side of Foveaux Strait

NEW ZEALAND  
FOLK \* SONG

Fun fact ... this waiata  
was composed in Te Rau  
Aroha wharekai at  
Awarua

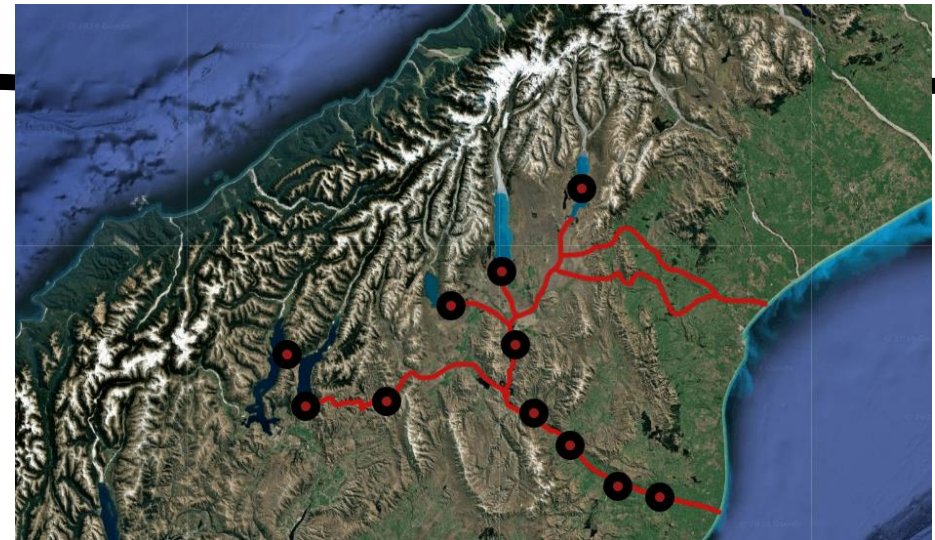
**Te Manu Tītī**  
**Piri Sciascia c. 2000**

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# Create a character using technology

Create a character using Scratch (or other technology) to journey with Kewa, and visit the underwater caves, rimurapa, shellfish, and other sea creatures that you encounter. As you stop at each new point, you could include information and images to help us understand your journey.

Visit “Ka Huru Manu” site and explore one of the trails (linked in the image here), and see how additional information is included. This may inspire you as one way to include the information and images along this under sea journey.



# LITERACY ACTIVITY

Be a junior AQUAMAN on this exploration journey. You have super powers. You can breathe underwater as you accompany Kewa.

Write about what you reasonably assume or believe you would have seen, heard, done or said, and encountered along the way.

Be prepared to create this story for a younger class to have in their Big Book corner to learn about the journey.

You may want to illustrate it yourself, or work with an artistic buddy to produce your pakiwaitara – a made up story.

Give it an interesting title, that makes us want to read it.

# “Mahinga kai” is the 9th tall tree



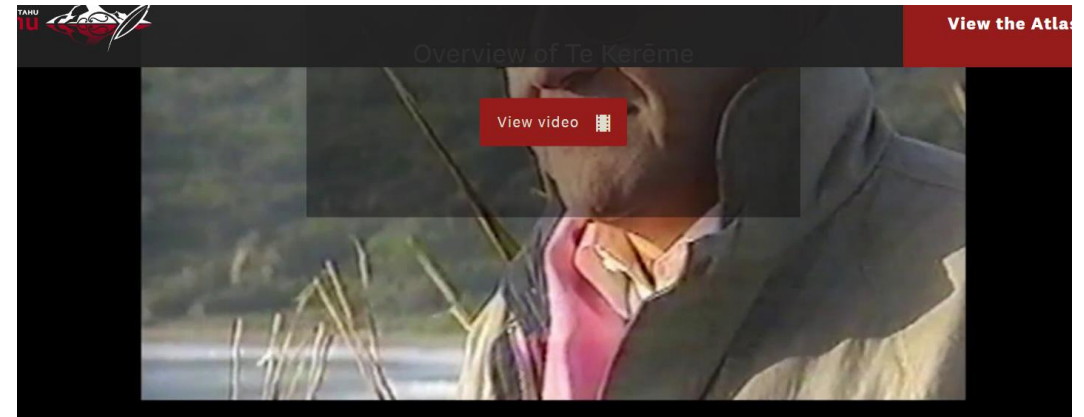
## Create a food map:

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

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

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

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



## The Ngāi Tahu Settlement

**Extension:** Developing a well rounded understanding of the Treaty of Waitangi Settlement is a topic well suited to secondary students

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# Mahinga kai videos & inquiry sheets

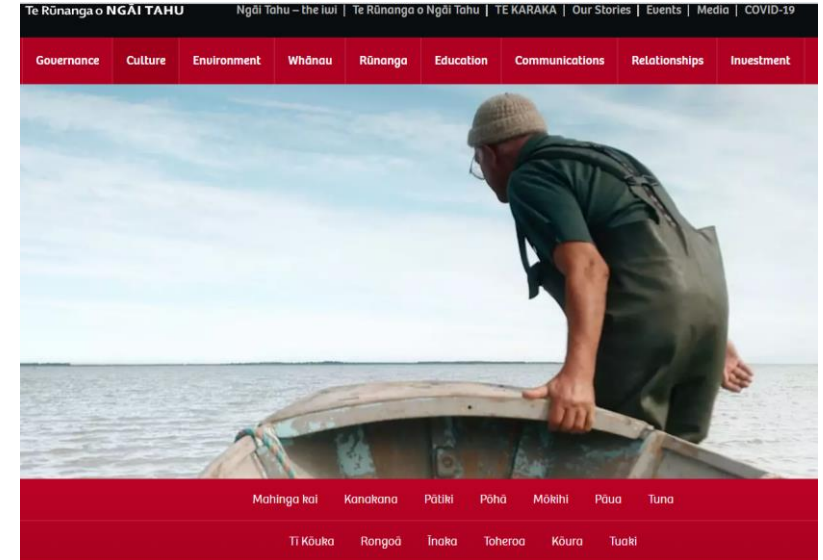
## Most suited to Years 4-10

When learning about the places from Te Ara a Kiwa region, mahinga kai species are always mentioned. To deepen the understanding of the importance of the places for food gathering, for sustenance and wellbeing, for trading, check out a species prevalent in your region, **watch the video** in the series, and check out the associated **inquiry sheet** from the framework resource – linked on the images.  
(“Pōhā” is a relevant context for this region)

A TEACHING RESOURCE:

Pōhā: A clever way of storing food

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



Kaitiakitanga (stewardship)

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



# Compose your own waiata

## **Tito waiata –**

compose a song, haka, rotarota (poem) of the journey from one place to another or include some of the places mentioned.

Don't forget to focus on the original place names in your composition.

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

# A social inquiry with structure

**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.

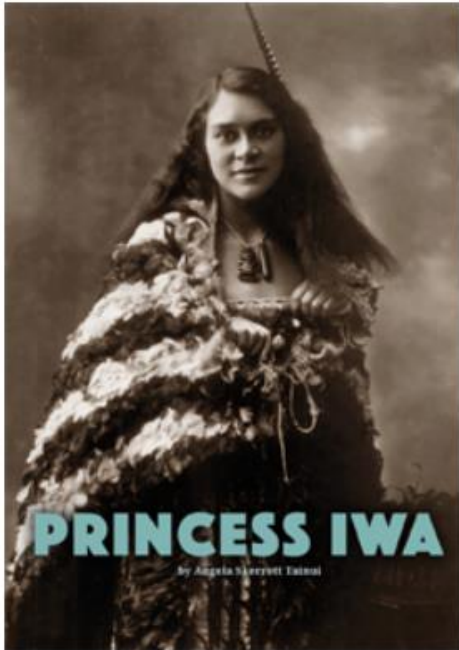
What action/s can you take?

What would improve a similar future inquiry?

What did you do really well?

# “Princess Iwa” is from a famous Bluff family

**Most suited to Years 4-8**



## **Princess Iwa**

by Angela Skerrett Tainui

Meet the young woman from Bluff who shared her culture on the world stage.

One day, many years ago, I was visiting my pōua when I noticed a photo of a beautiful wahine on the wall. She had long, wavy hair and wore a kākahu around her shoulders and a hei tiki around her neck. She looked to be about eighteen.



TEXT

**Series:** School Journal Level 3 June 2022

**Learning area:** English, The Arts, Social Sciences

**Curriculum level:** 3

**Reading year level:** 5

**Topics:** ancestors, biography, composer, concert party, culture, history, international, kapa haka, opera, performance, princess, singing, tīpuna, tūpuna, wahine, waiata, whānau, World War I, World War II

**In:** School Journal Level 3 June 2022

**Publication date:** June 2022

Clicking on the image of Princess Iwa will lead you to the Tahurangi site where you can read the text and order your own copies. There is a kaiako guide available also.

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## AN INQUIRY IDEA:

**RELATIONSHIP:** This law was passed to alleviate poverty when natives became “landless” by deception. Were the aims of the law achieved? What does that Act of Parliament teach about the relationships (connections) between people and land?

**POWER:** who has power (past and present) over the lands?

**PARTICIPATION:** who has worked to preserve, protect or change the outcome? Were the allocated lands suitable to make a living on (agriculture, food gathering, residential)?

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

**COLONISATION:** How do colonial practices and attitudes shape the events that occurred since mid to late 1800s?

**MĀORI HISTORY:** what does SILNA tell us about Māori history and contexts?

## Best suited to secondary students

This topic calls for research into further accounts about actions that occurred, particularly post Te Tiriti o Waitangi, and it should lead to some transformation of perspectives. A great outcome would be to gain an understanding that Māori history is foundational and continuous, and that colonization is central to NZ history. There may have been some laws passed that showed some prejudice towards settlers or against tangata whenua, so its good to check out local parliament and Government records, Acts, by-laws or petitions of claim relevant to the region. Here are some links to further information to enhance what has already been accessed:

[Te Karaka issue 75 SILNA article, page 40](#)

[Judge's Corner, Jan 2021](#)

[Ministry for Primary Industries article](#)

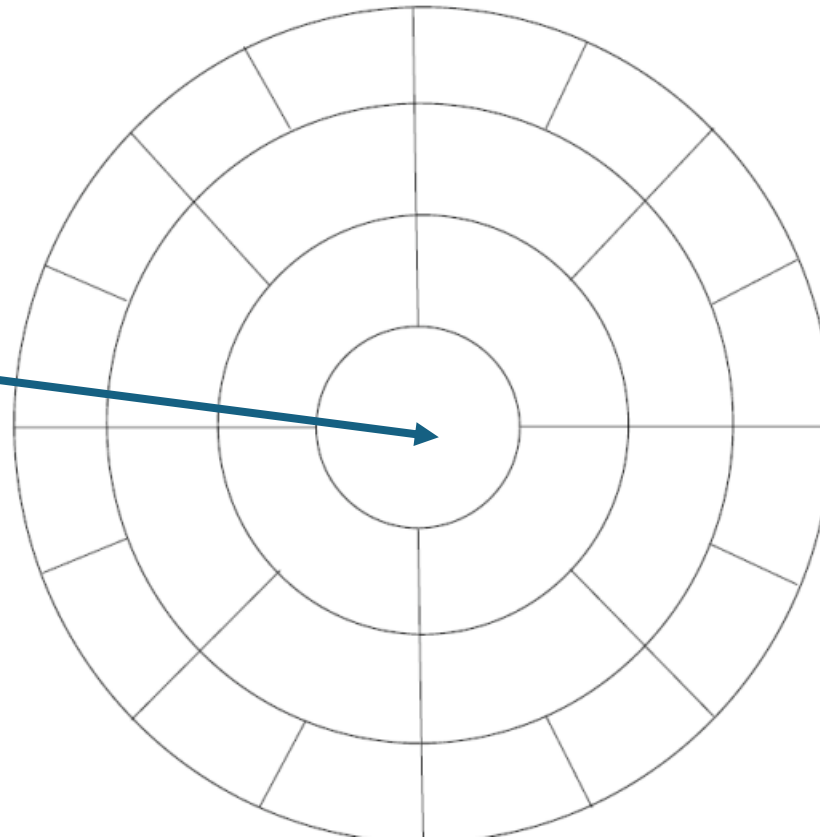
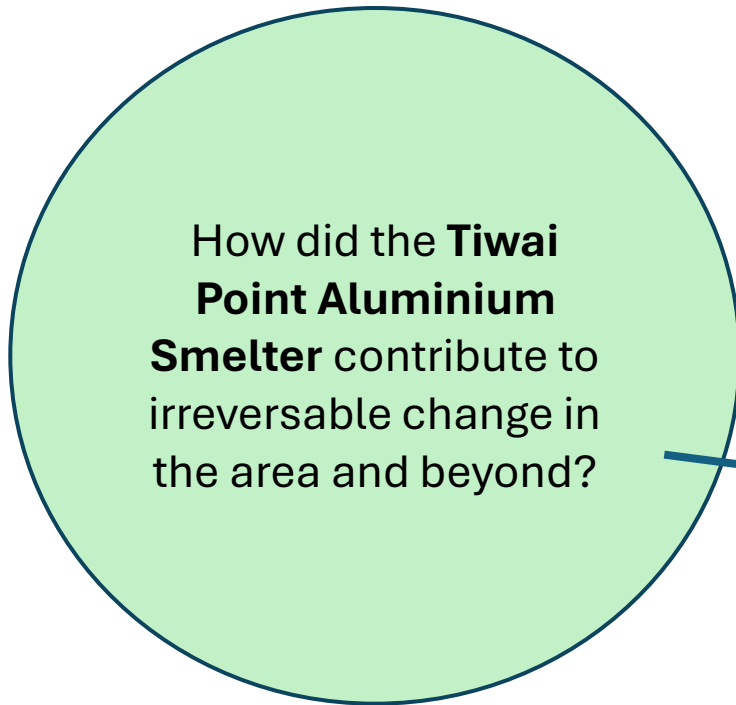
[DOC SILNA Forests](#)

[Cathedral Caves history including SILNA info](#)

[Ngāi Tahu Deed of Settlement Sect.15](#)

# “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 ever widening circles. Think of the impact on people, their well being and ability to live there or gather kai, the environment, and show consequences that have an ongoing effect through the wheel. Here is an example for the centre “BIG IDEA”.



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

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

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

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

**poster\_4\_ecological\_systems\_poster.pdf (murihikuregen.org.nz)**

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

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

# Using cultural contexts: some tips

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

Each school may have different starting points. An early task may be to understand who mana whenua is. The marae, pepehā, and any further information you can ascertain and learn is a great start. It may be that the papatipu rūnanga has an approach of progress they would like you to take. It would be great to understand what stories mana whenua are willing to share widely. Be prepared to use those stories, often starting with migration or creation narratives, explore the relationships and connections from that point. Acknowledge that the idea of historical thinking for iwi Māori starts at a different point than a western view.

Understand also that oral histories are valid and reliable – just because it wasn't "written" doesn't invalidate the history. Oral histories are embedded in tribal pepehā, waiata such as mōteatea and haka, as well as karakia and well known whaikōrero. They are also embedded through tukutuku panels, and whakairo (traditional Māori carving) featured in Māori traditional houses.

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

# Critical skills development

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



# Matching activity sheets

**Suitable for Years 1-8**

On the following pages are tables with original names, an explanations of the name, and the name the place is most commonly known by

e.g:     **Te Ana Au**     “cave of rain”     Lake Te Anau

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

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

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

<b>Te Ara a Kiwa</b>	Foveaux Strait	The waterway between Bluff and Stewart Island
<b>Rakiura</b>	Stewart Island	The third main island of Aotearoa NZ, the anchor stone of the waka of Māui
<b>Hananui</b>	Mount Anglem	The highest point on Rakiura, Stewart Island.
<b>Te Moana-nui-a-Kiwa</b>	Pacific Ocean	The largest ocean in the world, the sea between New Zealand and America
<b>Te Ika a Māui</b>	The North Island of NZ	The fish of Māui, said to have been fished up by Māui, the trickster demi-god
<b>Te Waka a Māui</b>	The South Island of NZ	The waka of Māui, from which he hauled up the North Island. Another name is Te Wai pounamu – the greenstone waters

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

<b>Aotearoa</b>	New Zealand	Aotearoa – the long white cloud – as waka sailed nearer, the clouds above were seen before the land
<b>Te Moana Tāpokopoko a Tāwhaki</b>	The Southern Ocean	this literally translates as the soft or sinking sea of Tāwhaki
<b>Te Niho o Kewa</b>	Solander’s Rock	Also known as Hautere, this island name literally means <i>The tooth of Kewa</i> , because the giant whale lost his tooth while creating Te Ara a Kiwa
<b>Te Puka-a-Māui</b>	Moutere-Nui	These days, the island is now known as Rakiura. This name means ‘the anchor stone of Māui
<b>Awarua</b>	Bluff Harbour	Literally means two rivers, this harbour is the most southern port of Aotearoa

By creating their own quiz, your students not only reinforce their learning but help to test each other's understanding of the story – here are some platforms they could use

### Best Quiz Creation Sites for Education

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

Typeform

 School Apps<sup>NZ</sup>  
snApp mobile

Kahoot!

Game PIN

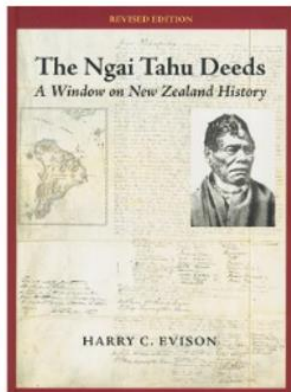
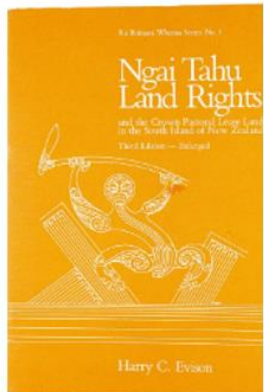
Enter

QUIZIZZ

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 derivatives that stray from the facts (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 papatipu rūnanga – the mana whenua – of your rohe make available to you. That is your first source. These resources cover the wider contexts that are already available online to anyone.



# “Te Ara a Kiwa”



Te Rūnanga o Ngāi Tahu



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

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



Email through to: [mātauranga@ngaitahu.iwi.nz](mailto:mātauranga@ngaitahu.iwi.nz)

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