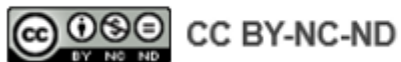


“TŪ TE RAKIWHANOĀ”

**A TUPUNA, A DEMI-GOD,
WHO SHAPED THE LAND**

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



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“TŪ TE RAKIWHANOĀ”

IT WAS HE WHO SHAPED THE LAND

Stories of creation, such as the Tū te Rakiwhanoa narrative, cannot be told in isolation.

For Ngāi Tahu, traditions such as this represent the links between the cosmological world of the gods and present generations, these histories reinforce tribal identity and solidarity, and continuity between generations, and document the events which shaped the environment of Te Wai Pounamu and Ngāi Tahu as an iwi.

Through the resources linked herein, you will gain a better understanding of this creation legend from a variety of sources. For authenticity, make sure the sources you rely upon for further information is Ngāi Tahu in origin.

Versions will be updated on the website from time to time; check to see that you have the latest iteration

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SOME TEACHING/LEARNING ACTIVITIES & IDEAS

CLICK ON THE LINK TO GO DIRECTLY TO THAT PAGE

[Ngāi Tahu traditions represent ...](#)

[Social inquiry strategy](#)

[Compare three sources of information](#)

[Character map](#)

[Transcript from video](#) [Karakia of creation](#)

[Consequence Wheel activity](#)

[Placenames referring to Tū te Rakiwhanoa](#)

[Super hero Tū te Rakiwhanoa](#)

[Pronunciation tips](#) [Compose a waiata](#)

[Peninsulas were created](#)

[A timeline of Milford](#)

[Investigation of places of habitation](#)

[Places shaped by Tū te Rakiwhanoa](#)

[Existing readers to support the learning](#)

[Endangered species - a social inquiry](#)

[Create quizzizz, kahoots, reinforcement activities](#)

[Write yourself into the story](#) [Kīwaha use](#)

[Links about Fiordland](#)

[Curriculum and NCEA units](#) (7 pages)

[Critical skills development](#)

[Using cultural contexts: some tips](#)

[Helpful website links](#)

[Aotearoa NZ Histories programme planning](#)

[Ngāi Tahu Education and Language Strategy](#)



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TŪ TE RAKIWHANOA – WHAT'S HIS CLAIM TO FAME?



(“Hīkoi” article on page 28)



- ▶ The images link you to **three** sources of information about this significant tupuna.
- ▶ Which places are mentioned?
- ▶ What are they known by today?
- ▶ What other information can you find about those places?

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TRANSCRIPT FROM VIDEO PART 1 OF 3 HISTORY AND LEGENDS OF TE WAIPOUNAMU

8.50 We travel back in time to the myths and legends of creation and the migration of South Island tribes.

Tā Tipene O'Regan and Te Mairaki Williams give their account, beginning at 9.15m
(recites te tauparapara/karakia of Matiaha Tiramorehu)

The chant recites the creation story and its connection to the Aoraki waka in the South Island. The chant contains references to Rakinui, who was the son of Māku and Mahora-nui-atea. Rakinui married Pōharoa-o-te-pō who was his first wife. Papatūānuku was his second wife. **Aoraki** was the son of Rakinui's first wife. This is the story of Aoraki's journey across the South Pacific. The waka struck a rock and capsized. Aoraki and his brothers turned to rock, which formed the Southern Alps (South Island). The prow of Aoraki formed the majestic island landscapes of the Marlborough Sounds. They are the broken pieces of the ornate prow. The stern of the waka is at Motupōhue, a hill beyond my marae, Te Rau Aroha at Awarua. Aoraki's grandson **Tū te Rakiwhanoa** came and shaped the land, bringing the cold southerly winds, Te Moana Tapokopoko a Tawhaki (Tasman Sea), Te Tai o Ārai te Uru (Ōtago), Te Tai Marokura (Kaikōura), Te Tai o Mahaanui and Horomaka (Banks Peninsula). These are the original names for these areas.
13.24m (Te Mairaki Williams)

The guardians descended upon the land. Tū-te-rakihaunoa transformed the land known as Ngā Pākihi Whakatekateka o Waitaha and Banks Peninsula. When he was finished, he returned to home at Lake Waihora. Kahukura brought plants and birds. Marokura brought fish. All of the ancestors of the South Island descend from Aoraki and the guardians of the land.

15.02 (Tā Tipene) The giant taniwha of the sea, Kiwa, arrived. The land broke apart, and Rakiura (Stewart Island) was left in the furthest part of the South Island. The channel that separates these islands is called Te Ara a Kiwa (Foveaux Strait).

I return now to Tū-te-raki-whanoa. He crossed to Te Tai Poutini, more commonly known as the West Coast. His first creation was Paparoa. The god Tū-te-rakiwhanoa places the land on his widespread thighs. The land broke apart and water gushed forth. It is known as Mawheranui, or the Grey River. The Māori name for Greymouth is Mawheranui, Māwhera. Its original name was Kā Mawheranui o Ka kuwha o Tū-te-rakiwhanoa. Tū-te-rakiwhanoa travelled to the southern part of the West Coast, where he carved out the rough terrain of creating hills and mountainous ranges. With his adze, he carved the channel known as Ka Rehu o Ka Ahiahi o Tamatea. Many names were recited during Tū-te-rakiwhanoa's endeavours, and this became the Fiordland Lakes.



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PLACENAMES REFERRING TO TŪ-TE-RAKI-WHANOA – “TŪ”

Kā Tū-waewae-o-Tū

Te Awa-o-Tū

Te Paparoa-o-Tū

Te Kora-o-Tū

Te Nohoaka-o-Tū

Te Māwherataka-o-kā-kuha-o-Tū-
te-rakiwhanoa



“Ka Huru Manu” is Ngāi Tahu's culturally mapping project and has over 1,000 original place names featured.

What can you find out about these place names?

o-Tū in those places means “of Tū-te-raki-whanoa”. Let’s find out what the beginning of those place names mean.



Note: for your search, I have changed the southern dialect spelling to the general Māori dialect, so you can find the words. There may be several definitions. Be discerning. Also take care as a macron (line) above a vowel changes the word, even if the letters are the same.

- ngā (same as “kā”)
- waewae
- awa
- paparoa
- kora
- kuha
- nohoanga (same as nohoaka)
- mawhera
- tanga (a suffix to “Mawhera”, same as -taka)

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HOW DO WE SAY THOSE PLACE NAMES?

Search the kupu

This site allows you to search the kupu (word), 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!

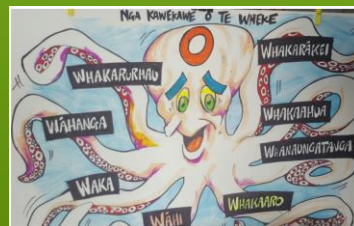


[Link to the dictionary in the image above](#)

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."

[Link to the article in the image below](#)



Te Reo Māori pronunciation guide

Learn to pronounce Māori words correctly to become more confident using them. Access the guide from Victoria University in the image below



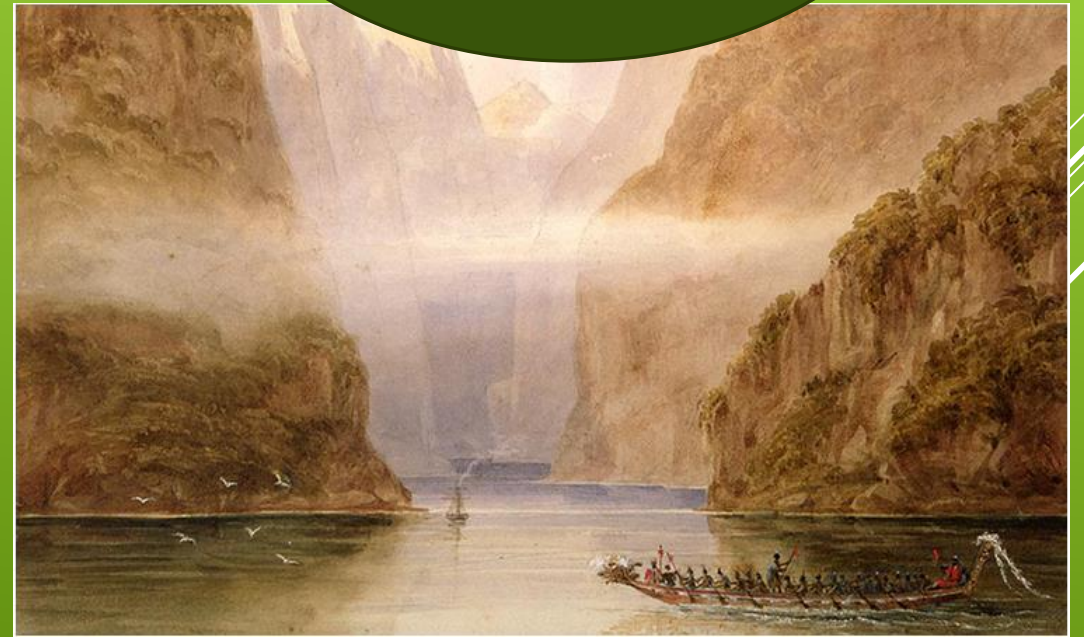
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A TIMELINE OF “MILFORD”

The resource linked through the image here shows a timeline of events, from formation, through legend, to Waitaha tribal occupation to European arrivals to the present time.

Man had an impact on changes over time. There were tracks cut for tourism, a tunnel was created for ease of access, and Milford has World Heritage Area recognition.

Look over this article, linked in the image below, so you have some understanding of events before further inquiry tasks



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PLACES SHAPED BY TŪ TE RAKIWHANOA

What? Who? When? Why? How?

- ▶ English name of the place?
- ▶ Present claim to fame?
- ▶ Who benefits now?

- ▶ What was done, and by whom?
- ▶ What was the motivation? i.e. Why?
- ▶ Most actions were of benefit to people, but what were the negative impacts (if any)?

- ▶ Many changes occurred in times without electricity, without modern technology. What solutions were there for lighting, transport, cooking and housing in the times of greatest change in the region you are studying?

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Present your information in your way to share with others: perhaps other classes, the school, the whānau. Don't forget to acknowledge the sources of information and images you use.

HE PAKIREHUA PĀPORI - A SOCIAL INQUIRY

Momo mōrea *Endangered species*

...

- ❖ The piopio is mentioned in reference to Milford Sound. This bird is now extinct. What other birds are endemic to the region of study?
- ❖ Are any other now extinct bird species of Aotearoa/NZ likely to have lived in the region? Which birds are they?
- ❖ What other bird species in NZ are in the endangered category?
- ❖ What has impacted to cause the endangerment?
- ❖ What steps can be taken to help restore the native bird populations, especially those endangered species?

Whakaaroaro Consider:

The bird's food, habitat, impact on other bird life, tree life, environment, community, people, introduced species in the area. Note any other wonderings that you have.

You can find additional helpful information at NZ Birds Online – [linked here](#)

Check to see which birds are considered a taonga species in the [Ngāi Tahu Claims Settlement Act 1998; Section 287 Schedule 97](#)

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While this “Impact” topic (link in image) is in another South Island location, check out the information as it will help with a further understanding of “impact”

WRITE YOURSELF INTO THE STORY

Imagine that Tū-te-raki-whanoa's journey to shape the land was taking place in the 21st century, but in a remote place, unpopulated by people, and you were in the party. Write an account of the events.

Be Tū te Rakiwhanoa, or one of his companions.

What could you say and do?

What equipment did you have/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

Illustrate and publish for the class/school library. If using images accessed online,

ensure they are copyright free. 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 read the story to those tamariki.

Share your story back to the Te Rūnanga o Ngāi Tahu,

Email: Dianne.Robinson@ngaitahu.iwi.nz. We could make your story a feature article.



Photos courtesy of CEF Robinson
personal collection, 2022

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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!
Tō kaha hoki!	You're so strong!
Hoake tātou!	Let's go (quickly)
Ka kino kē ia	He's so clever
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 😊	

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TE RAUTAKI PAKIREHUA PĀPORI - SOCIAL INQUIRY STRATEGY

Zero in on one named place that was shaped by Tū te Rakiwhanoa, 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 – check with a friend that others can understand it, and you may wish to 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?



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NGĀ TOI – THE ARTS

Tito waiata – compose a waiata about the shaping of the land by Tū te Rakiwhānoa using his adze “Te Hamo”

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.



Photos courtesy of CEF Robinson personal collection, 2022

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

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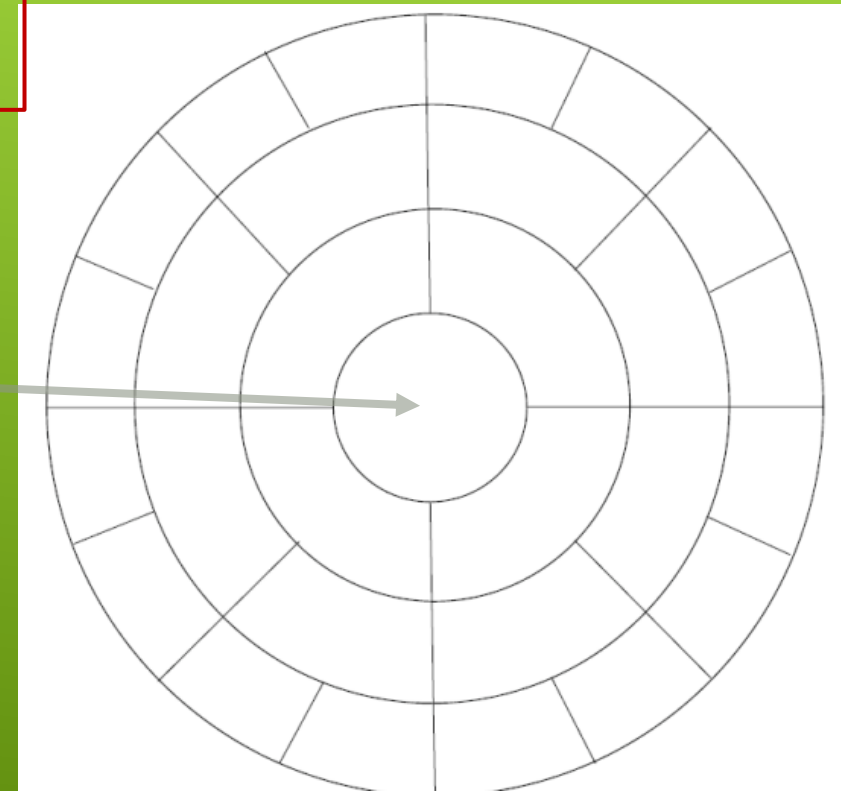
“CONSEQUENCES WHEEL” ACTIVITY

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 birds, 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”.

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

Since the late 1700s, many species have been introduced into Aotearoa. What impact has that had on the native bird population?

Impact on animals – Te Ara Encyclopedia of New Zealand



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TŪ TE RAKIWHĀNOA – A SUPER HERO

Read a variety of accounts about the deeds of Tū te Rakiwhānoa

Note his attributes

Create a profile in your way – a poster, a travel brochure, a social media profile page, a comic cover, a movie poster, the back cover of a book, a mini-movie – your choice. But it must promote Tū te Rakiwhānoa as a super hero! You want people to learn something about Tū te Rakiwhānoa, and want to read more about him, so your profile needs to be interesting and engaging. Cool metaphors, similes, plenty of adjectives and fun kīwaha will have a place in this activity!

Illustrate your poster. Include the environment. Feature a deed attributed to him in your illustration.

Based on what you have found out about him, you could give him some superpowers that are a bit imaginary, so long as you can justify why you chose that superpower. For example, you could say he had a arms of steel, which allowed him to separate rocky mountains.

Kaiako to complete dates here:

Planning is the key. Think about how to do this. You will have (#) sessions in the next (#) weeks to get this done. Then on (date) we will present to each other, and on (date) we will present to the school and our whānau.

Kaiako to give any other instructions you feel are needed

You may like to use a criteria check list to guide students around content and achievement expectations – perhaps have a poster with this information on clearly visible for the duration, so they can self-check along the way.

Make sure those expectations include an alignment back to the ANZH curriculum guidelines – they can of course include alignment to other curriculum (eg: literacy, art, technology).



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Useful links for further study

Tū te Rakiwhānoa
created peninsulas at:

Huriawa

Moeraki

Muaupoko

Tautuku

Which of those
places were also
Pā (kāik) sites?
What were the
benefits of those
locations?



Toitū Te Whenua
Land Information
New Zealand

LINZ DATA SERVICE

LEARNZ

Powered by CORE

Virtual Experiences -
Field Trips for Aotearoa
Schools

LEARNZ is a programme of free virtual field trips, helping students access the inaccessible. Visit inspiring places around Aotearoa, Antarctica and beyond. Let us take you there!

Kā Huru Manū

NGĀI TAHU



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Milford Sound (Piopiotahi)

WHAT DOES PIOPIOTAHİ MEAN?

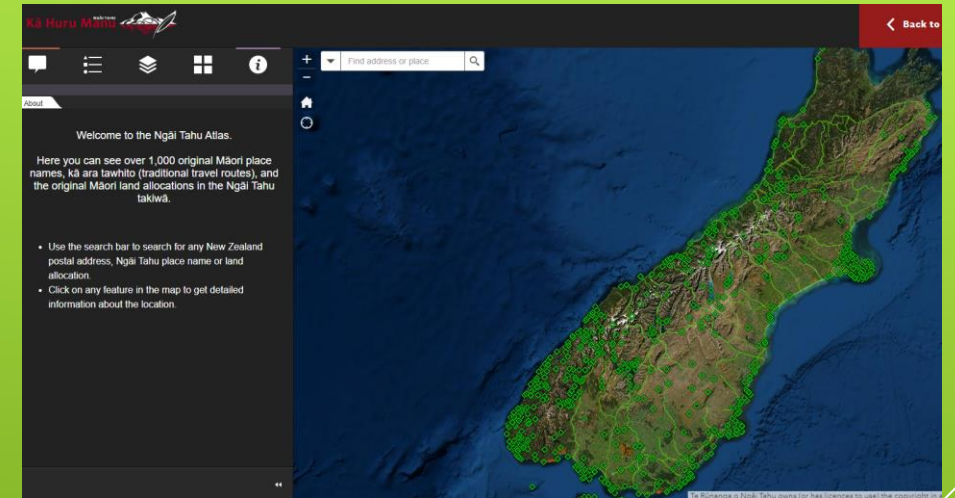
INVESTIGATION: PLACES OF HABITATION

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

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SOME EXISTING READERS TO SUPPORT THE LEARNING

Through the images below, link to each story and the accompanying teacher support material.

School Journal Level 4, 2020



Rongoā for the Land

by Mere Whaanga

Restoring the whenua on the Māhia Peninsula

Taipōrutu is a sheep and cattle farm on the Māhia Peninsula. The land has been in the same whānau for twenty generations. It was once covered in native bush: tī kōuka, mānuka, rewarewa, tītōki, kahikatea, nīkau, and kawakawa. These species ensured the health of the land and the health of its people – but then they were cleared for farming. A few years ago, the family who owns Taipōrutu came up with a plan to restore their whenua. They called the plan Ahikāroa.



TEXT



TSM
PDF

Series: School Journal Level 4
November 2020

Learning area: English, Social
Sciences

Curriculum level: 4

Reading year level: 7

Category: Non-fiction

Related titles: See TSM

Topics: Aotearoa New Zealand's
Histories, change, environment,
healing, history, indigenous medicine,
kaitiakitanga, land, Mahia Peninsula,
mana whenua, medicine, native
species, rongoā, tradition, wellbeing,
whanau, whenua

In: School Journal Level 4 November
2020

Publication date: November 2020

[Order this text >](#)

School Journal Level 3, 2018



Ship's Captain

by Fraser Smith

illustrated by Daron Parton

"Ship's Captain" is the story of two boys learning how to live off the land and sea. Nan is a larger-than-life character, steeped in knowledge of bush lore and rongoā (Māori medicine). Pop is a gentle background force, who teaches the boys how to build a whare raupō. The lessons the writer learns go beyond bush lore; the story explores the value of knowledge that is passed down through generations, the pleasures of living simply, and the importance of being "the captain of your own ship".



TEXT



TSM
PDF

Series: School Journal Level 3 June
2018

Learning area: English, Social Sciences

Curriculum level: 3

Reading year level: 6

Category: Fiction

Related titles: Listed in TSM

Topics: bushcra, camping, childhood,
culture, family, grandparents, holidays,
identity, kaimoana, knowledge, life skills,
Māori, managing self, memoir,
memories, rongoā, whānau

In: School Journal Level 3 June 2018

Publication date: June 2018

[Order this text >](#)

What other stories have you found about changing environments, and passing on knowledge?

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USING CULTURAL CONTEXTS: SOME TIPS FOR KAIAKO

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 and they may have a programme in place that you can join. It would be great to establish which 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. This "Tū-te-rakiwhanoa" creation story is widely known; this resource is created to ensure sources are iwi-led, iwi-created, iwi-voiced and are reliable, authentic narratives. In return, we ask that you treat this information shared with the mana and respect; you never know who is in your class (now or in the future) that descends from this tūpuna).

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 and what history we know of about Aotearoa NZ. Interrogate your biases.



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TE WHANAKETANGA O NGĀ WHAKAARO AROHAEHAE

CRITICAL SKILLS DEVELOPMENT

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

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

Karakia

Nā te Ao, ko te Ao Tūroa.
Tana ko te Ao Mārama
Nā te Kore
Tana ko te Kore te Whiwhia.
Tana ko te Kore te Kerekere
Tana ko Kore te Tāmaūa.
Tana ko Mākū.
Ka moe ia i a Mahoranūiatea,
Ko te Raki
Ka moe a Raki i a Pohārua o te Pō
Ko Aoraki me Rakamaomao
tāna a Tāwhirimātea
Ka Tū te Rakiwhānoa Uira
ki te Mahaanui a Māui
Ko te Ao Takata
Tihei Mauri Ora

From the first glimmer of light emerged the long standing light until light stood in all quarters

Encompassing all was a womb of emptiness, an intangible void intense in its search for procreation until it reached its ultimate boundaries and became a parentless void with the potential for life.

Thus moisture emerged and coupled with Mahoranui ā Tea
A cloud that grew from the dawn

From this union came the heavens, who coupled with Pohārua te Pō, the breath of life found in the womb of darkness.

The first child was Aoraki who stands as the supreme mountain of Ngāi Tahu and Rakamaomao, source of the southern winds
Rakamaomao begat Tāwhirimātea, parent of the winds and then it was that Tū te Rakiwhānoa emerged and made the Southern Islands fit for habitation

Thus lightning flashes to the Canoe of Māui and to the world of humankind

It is the breath of life and I stand alive!

(Office of Treaty Settlements & Te Rūnanga o Ngāi Tahu, 1997, pp. 1-3)

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- ▶ [History and culture of Fiordland National Park \(doc.govt.nz\)](https://www.doc.govt.nz)
- ▶ [Fiordland's Importance to Aotearoa | LEARNZ](#)
- ▶ [Milford Sound Maori History | Milford Sound Select](#)
- ▶ [Fiordland History \(fiordlandnationalpark.nz\)](https://www.fiordlandnationalpark.nz)

SOME WONDERINGS ...

Do all accounts agree on dates, and events?
Who's voice is present?
Who's voice is missing?
Are places referred to by their original names?
What is said in www.kahurumanu.co.nz about those places?
How were names given?

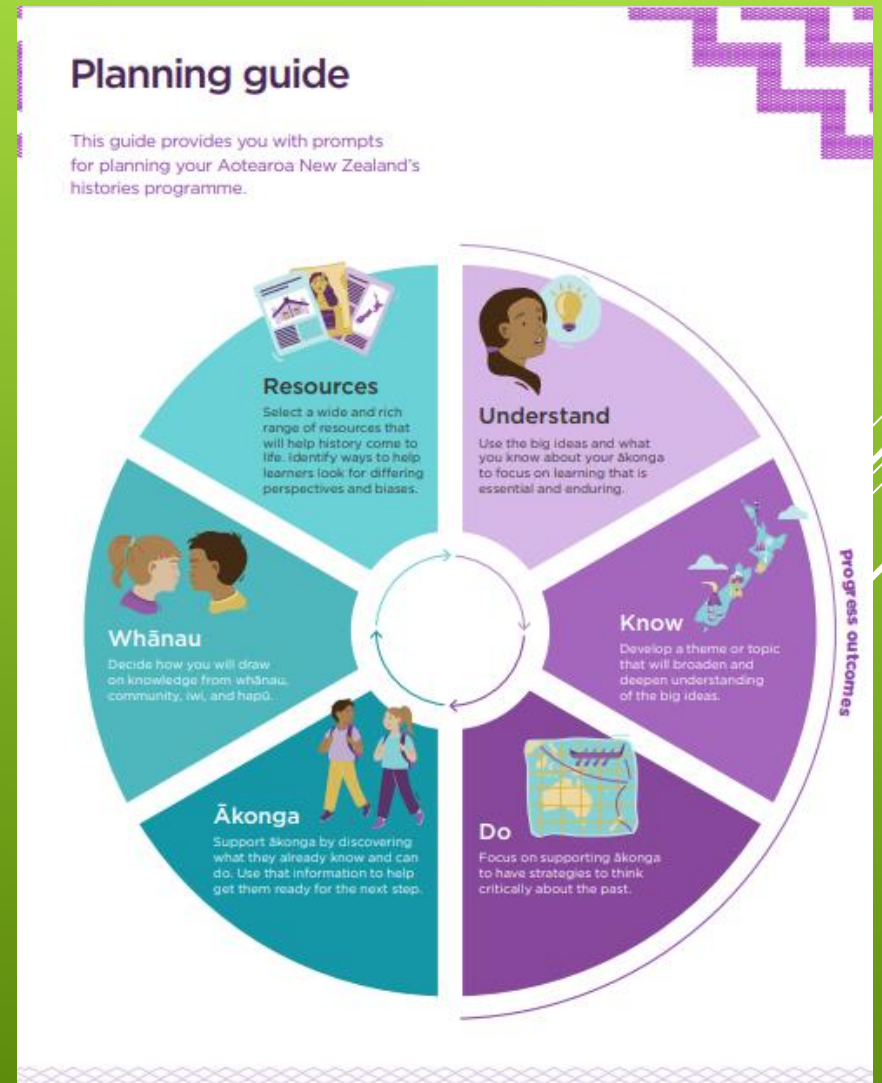
LINKS ABOUT FIORDLAND AND MILFORD

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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](#)



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FOR NGĀI TAHU LANGUAGE REVITALISATION ...



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

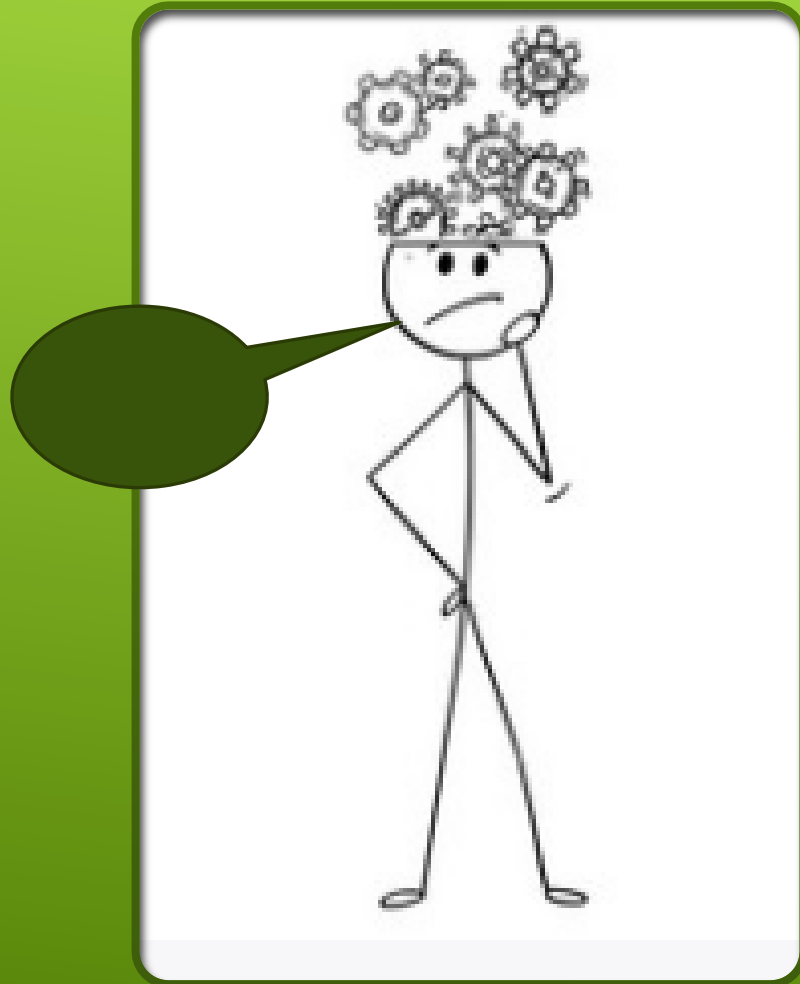
For Ngāi Tahu Education Strategy



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

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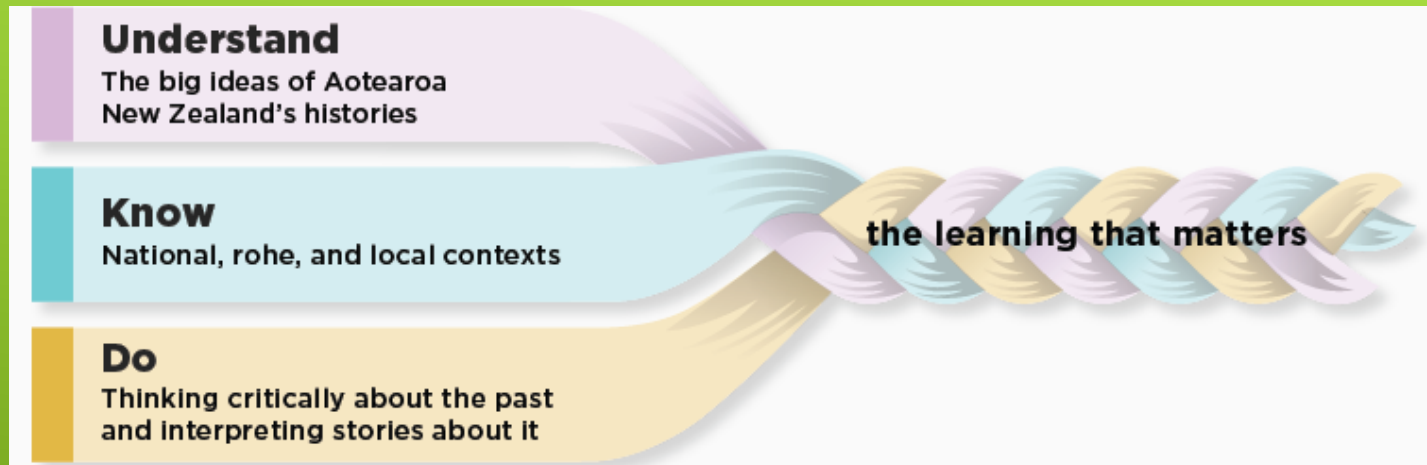
CHARACTER MAP



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

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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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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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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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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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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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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.

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your students could create different class quizzes 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.



Kahoot!

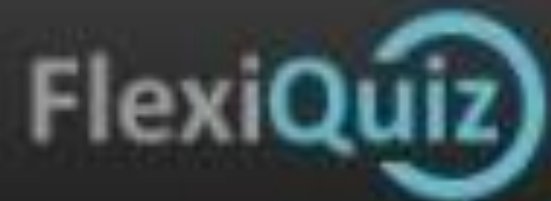
Typeform



QUIZIZZ



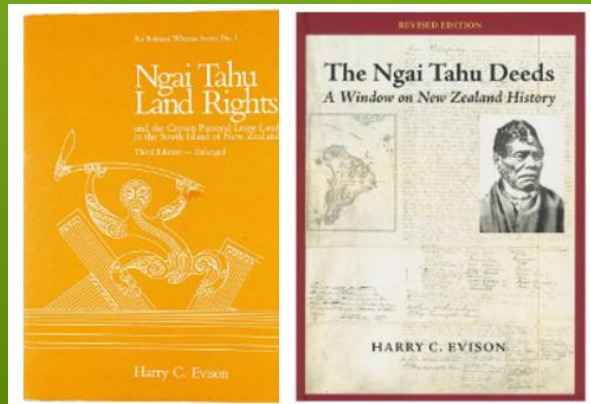
School Apps^{NZ}
snApp mobile



FlexiQuiz

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Click on the image to visit websites



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.
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- ▶ 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.

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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