

“RAUREKA”

Unpacking her story (as we know it)
through a learning activity, linking into the
Aotearoa NZ Histories curriculum

Superheroes don't always wear capes ...



*Knowing their
stories help us
understand the
past*



Slides for kaiako reference
(i.e: not for printing)
feature a blue background

Teacher notes for slide 2:

Comic books and films have brought a lot of “super heroes” to our attention. In Te Ao Māori – the Māori world – there are many super heroes. They could be the atua – the gods or demi-gods, the chiefs, or those about whom these stories have been passed down for generation after generation. They may have looked different to the cartoon super heroes of today, but they were super heroes in their own right.

- What super heroes can you think of – modern, historical?
- One comic I loved was THE PHANTOM. Has anyone heard of him? I loved those stories. He lived a double life, rode a horse, and I think his dog named Devil was really a wolf.
- Are there any you have heard of that you may consider a super hero from te ao Māori?
- What characteristics constitute the elements that make you a super hero? Who decides who is a super hero? What are your super powers? If you could have a super power, what would it be and why?
- These images are there to help us visualise these people and are not meant to indicate that was what they actually looked like in life. Here we have
- Ngahue, Ranginui & Papatūānuku, Tāne Mahuta, Maui,
- Poutini and Waitaiki, Rakaihautū, Maui and Hinehukatere.
- There are so many more heroes and tupuna who have a significance to te ao Maori and to the history of this land, that we can focus in on at another time.

Teacher notes for slide 6:

Kaiako: Group students into five groups. Assign an article (hand out 1 pager, or computer access to the online source) for them to read, and make notes.

Give instructions to the ākonga::

Reading the assigned text, take note of this story, particularly about Raureka's personality, attributes etc in order to develop her super hero profile. Be prepared to report to others about what you have read. When others are reporting on what they have discovered, take note of what is the same and what is different. Consider who wrote the article, when, and who was their intended audience? Whose voice is the article representing? Whose voice is missing?

Note: the southern dialect has some differences to more widely used te reo Māori. One difference is the replacement of the "ng" to the letter "k". e.g. Ngāi Tahu and Kāi Tahu are the same tribe, just mentioned in different dialect. Some accounts are written by Pākehā who may use a dialect different to what you may have read elsewhere. There are also some spelling differences/errors in some of the accounts.

Assign a period of time to read the article and take notes, being prepared to report back

10

MINETI

5 Groups

HEI MAHI:

Assign an article to each group. Read the text, take notes to report back to the other groups on what you have read.



Note: the Southern dialect has some differences to te reo whānui. One difference is the replacement of the “ng” to the letter “k”. e.g. Ngāi Tahu and Kāi Tahu

Links to the Articles for the group task (for online access)
– or print out slides for groups
(1) 8-9, (2) 10-11, (3) 12-15, (4) 16-19, (5) 20-21

- 1
- [Nōti Raureka — Cultural Mapping Project — Te Rūnanga o Ngāi Tahu \(kahurumanu.co.nz\)](http://kahurumanu.co.nz)
- 2
- [First over the Alps — The Epic of Raureka and the Greenstone | NZETC \(victoria.ac.nz\)](http://victoria.ac.nz)
- 3
- [In the steps of Raureka | New Zealand Geographic \(nzgeo.com\)](http://nzgeo.com)
- 4
- [Papers Past | Newspapers | West Coast Times | 13 December 1906 | THE STORY OF RAUREKA AND THE GREENSTONE. \(natlib.govt.nz\)](http://natlib.govt.nz)
- 5 (2 x short articles)
- [Papers Past | Magazines and Journals | Transactions and Proceedings of the Royal Society of New Zealand | 1920 | Art. XII.—The Southern Maori, and Greenstone. \(natlib.govt.nz\)](http://natlib.govt.nz)
- [Ngāi Tahu and pounamu – Te Ara Encyclopedia of New Zealand](http://teara.govt.nz)

The background of the slide is a photograph of a vast mountain range with snow-capped peaks. In the foreground, a wide, rocky river valley stretches across the landscape, with a river winding through it. The sky is clear and blue.

Ka Huru Manu cultural mapping project

Information from several sources
about the pass, and about Raureka
herself.

Take as many notes you can for sharing
back, focusing on Raureka herself and
her journey

Click on the picture to go to the site,
follow the link below, or

read the reverse for the information
contained on that website

[Nōti Raureka — Cultural Mapping Project — Te Rūnanga
o Ngāi Tahu \(kahurumanu.co.nz\)](http://kahurumanu.co.nz)

THE ROUTE TO POUNAMU

Nōti Raureka

Ka Huru Manu site - Nōti Raureka

There was further information including maps and more information about the pass through the alps, Nōti Raureka. This additional information includes sketch maps, talk of a chant she recited, place names, and a short film created in 1952.

Pounamu, also known as greenstone, jade or nephrite, was one of the most treasured of all natural resources for Māori. Adzes, chisels, knives and weapons of pounamu lifted the material condition of our ancestors onto another developmental plane.

By the time Ngāi Tahu gained control of Canterbury and Horomaka/Te Pātaka-a-Rākaihautū (Banks Peninsula), Te Tai Poutini had been occupied for some generations by Kāti Wairaki who controlled the pounamu trade throughout Te Waipounamu. Kāti Wairaki transported pounamu along the west coast to the Nelson area and from there to Whanganui and into the North Island's main pounamu trading centres.

The revelation of the pass at the head of the Rakaia River is traditionally accorded to the arrival on the east coast of a Kāti Wairaki woman named Raureka. Born at the old settlement of Lake Kaniere, Raureka found her way across Kā Tiritiri-o-Te-Moana (the Southern Alps) carrying with her a pounamu toki (adze). On arrival in the Arowhenua region she was met and cared for by a party of Kāi Tūhaitara to whom she demonstrated the superiority of her stone tool. More importantly she revealed the route she had taken and provoked further exploration of the foothills and the route itself.

It was the knowledge of the route that was of first importance. Tūhaitara knew of the pounamu and its superiority. What they wanted to know was how to get to it. The detailed explanation of the route by Raureka is the key traditional event which led to the further exploration and later utilisation of the region not simply as a trade route but as a major resource zone in its own right.

HERO STORIES OF
NEW ZEALAND
FIRST OVER THE ALPS
— THE EPIC OF
**RAUREKA AND THE
GREENSTONE**



COLD and hunger, daily risk of death were the lot of the first explorers and gold-prospectors who penetrated the ravines and climbed the rocky ranges and forded the mad torrents of the Southern Alps and the mountain world where travellers now speed in smooth comfort from Canterbury to Westland by a wonderfully engineered railroad.

But long before the golden days of the Sixties, long before ever a *pakeha* foot pressed New Zealand soil, brown adventurers, clad in flax mats and shod with flax sandals, pressed up through these gale-swept mountain solitudes and descended on the West Coast in search of the most precious thing of their era, the *pounamu* or greenstone. And even before their day a Maori woman made the first crossing of the Southern Alps; she travelled east, from the Greenstone Coast to the plains that are now Canterbury.

This woman was [Raureka](#) ("Sweet Leaf"). She was a chieftainess of the Ngati-Wairangi tribe. This clan was kin to the [Ngai-Tahu](#) of the eastern parts of the South Island, but it had been isolated so long on the coast of Westland, near where the town of Hokitika stands to-day, that the eastern tribes scarcely knew of its existence. Raureka it was who first made known to the dwellers on the Canterbury Plains the treasure-country of the far West. I have heard the story related with true Maori wealth of detail by the old people of [PAGE 253](#) the Tainui and Meihana families at Arahura, and also by the last of the learned old men of Tuahiwi, in Canterbury.

In the heart of the Southern Alps, close to Mount Cook, there is an ice-peak which the map-makers have named Mount Raureka to memorize this long-gone explorer. It is on the dividing range, looking down upon the Hooker Glacier. It would have been more fitting, however, had they given the name to one of the mountains above Browning's Pass, far to the north of the Hooker, for it was there that Raureka made the crossing. Unlike the white pioneers, it was from the west that Raureka came, and it was in a curious way that the first Alpine trail-maker made known to the tribes of the plains the existence of the wild and mysterious land of Poutini, as the Maoris called the West Coast.

About two hundred and fifty years ago Raureka, as her descendants relate, left her village at Arahura, as the result of a quarrel with the people of her tribe, and with one companion, a slave named Kapakeha, wandered far up into the mountains at the head of Lake Kanieri. Quite accidentally the fugitives discovered a pass between the Alps that overlooked the head waters of the Arahura, and toiling on, high into the snow-powdered heights, shod with *paraerae*, or sandals of flax leaves, they crossed the divide. It was midsummer. They descended the valley of the Rakaia, and emerged on the Canterbury Plains. They trudged across the gently sloping prairie, a great lone land of tussock and cabbage trees, until they came to a place near where the town of Geraldine now stands. Here, exhausted [PAGE 254](#) and starving, they were found by a party of [Ngai-Tahu](#) men, who were out on the warpath. The wanderers were in sore straits for food. "Te Kopa a Raureka"—"the tiny food basket of Raureka"—is to this day a proverbial expression among the South Island Maoris, and is used when reference is made to the necessity for husbanding supplies lest starvation come with the winter. Raureka's few handfuls of food were quite exhausted when the [Ngai-Tahu](#) discovered her. The starving couple were fed and given warm garments to replace their tattered mats, and at the camp fire Sweet-Leaf told her new friends about her home and people on the forest land beyond the snowy heights. She told of the greenstone—Te Ika-a-Poutini, or "The Fish of Poutini," as it was called in native folk lore—which was to be had in plenty at Arahura, and she exhibited a small axe of *pounamu* which she had carried across the mountains. And she softly chanted a rhythmic song to herself as she chipped away with the little axe at a piece of *kauru*, the saccharine root of the *ti*-palm which she was scraping preparatory to cooking it. This is a translation I have made of the chant she crooned, a *karakia* or charm used by her people when felling forest trees and supposed to give additional efficacy to the woodman's axe and more strength to his brawny arms:—
(Go to article for the words of the chant)

While Raureka was telling her story, one Puhou, a warrior of the [Ngai-Tahu](#), lay quietly listening but pretending to be asleep. He heard of the wonderful *pounamu* treasure, and he determined to steal secretly away and exploit this rich new land for himself.

And that is another story



GEOGRAPHY

IN THE STEPS OF RAUREKA

Legend has it that the first person to cross the Southern Alps from Hokitika to the Rakaia was a woman travelling alone. The pass she discovered became an important route for war parties and trade. In this excerpt from a new book, *Uprising*, Nic Low sets out on foot to determine how Raureka found her way through the mountains.

Since the early 19th century, this rugged coastline has been the domain of Kāti Waewae, a hapū of Ngāi Tahu. The story of how they came to possess this prized territory starts with a woman named Raureka, who set off into the mountains from near here in around 1700.

In those days, there were separate peoples on either side of the Alps. My Ngāi Tahu ancestors were settling the east. Kāti Wairaki had lived in the west for a long time, and it was said that they held deep knowledge of the land. (Soon after Ngāi Tahu arrived, we sent delegations over to learn from their priests, but trouble started when our men were more interested in flirting with Kāti Wairaki women than learning esoteric lore.) The two tribes were distantly related, but the mountains formed a barrier between our domains.

The story goes that Raureka was a rakatira from Kāti Wairaki who left her home on the coast and headed into the mountains. From the Main Divide of the Alps, ridges extend like fingers towards the coast at Hokitika, with thickly timbered valleys and swampland in between. Lake Kaniere lies in one of these valleys. On reaching the head of the lake, Raureka walked up the Styx River, crossed over into the Arahura River and continued south until she stumbled across a pass to the east. The lake at the top is called Whakarewa (Europeans called it Browning), and the pass in Māori is Nōti Raureka. Legend has it that she was the first person to cross the Alps.

Raureka emerged from the mountains starving and at her wits' end. According to kaumātua James Russell from Arahura, she wandered down the Rakaiā River to the area around Te Umukaha (Temuka) on the plains, where she encountered a group of Ngāi Tahu men hewing a canoe. They took her in, fed her and warmed her by the fire. In return she laughed at their inferior tools. She unwrapped a brilliantly sharp toki pounamu and demonstrated the keenness of the blade.

(OTHER TEXT in the article about pounamu omitted from this account, but do go to the website and read the article when you can)

My plan was to read the stories in the landscape, and to study the mountains for clues. I'd try to walk where she walked, camp where she camped, and do my best to get inside her head. There was one problem, though. Most of the divergent accounts tended to agree on one thing: that Raureka was pōrangi. Mad.

BY MID-MORNING ON the second day, heading east along the shores of Kaniere, the day was breathless and fiercely hot. Sweat dripped down my face and plastered my shirt to my back. I'd decided that out here, anything could be a clue; as I walked, I studied the landscape in a way I'd never done on a normal tramping trip.

In Raureka's day, her Kāti Wairaki people controlled pounamu on the Coast. As a high-born woman of the tribe, her whakapapa would have secured her claim.

A recent storm had toppled dozens of trees, and through a gap in the canopy I glimpsed Tūhua pushing up into steely cloud on the other side of the lake. Tūhua was Kāti Waewae's sacred mountain, presiding over the greenstone rivers.

AT THE EDGE of Styx Saddle I got my first glimpse of the Arahura, far below. The river ran north through a green-and-gold valley, in two slate-blue braids. I'd known I'd reach the Arahura, but now, looking down at the sacred river from the spot where Raureka might have stood, an idea suddenly put down roots: perhaps she knew where she was going.

I looked up the riverbed towards the Main Divide: shattered mountaintops and reefs of intimidating cloud; nothing to suggest a pass. Yet Raureka was meant to have wandered up that way and accidentally discovered the only viable route in the area. Faced with the landscape itself, the story made little sense. But the Arahura—that was a sacred landscape down there, the most famous source of pounamu in the country. Kāti Waewae are guardians of the river today, and their people know every inch of its banks. In Raureka's day her Kāti Wairaki people would have been the same. In the search for pounamu, surely Raureka's people would have explored the Arahura to its headwaters. If you followed the river through its bends, hour by hour, where did you end up? At Raureka's pass to the east coast.

I continued on in a great mood, climbing steadily above the Arahura's western bank towards Raureka's pass. The nor'west afternoon swelled at my back, and within the hour a dirty wall of cloud came sweeping up the valley behind me.

A final sunbeam slanted through the thunderheads to strike a massive landslide coming off an unnamed peak to the west, turning the raw stone to burnished gold. Beyond the peaks, the western horizon was one great line of fire. This was a mythical place—the Arahura valley is the setting for our creation myth of pounamu. I'd brought the tale with me, thinking it might shed light on Raureka's journey through the same landscape.

Article continued on next page

IN THE MORNING, the storm still hadn't broken, and I stepped out into a valley thick with humidity and heat. Down at the Arahura I finally greeted the famous river, crouching to splash water over my face and drink from my hands. I stood, dripping, the wind cooler on my cheeks. The rugged head of the valley was visible now, and it looked essentially the same as it would have in Raureka's time. The wind was quarrying mist from about the peak called Kanieri (Mount Harman). South along the ridge, the Arahura came pouring out of the clouds in a hundred-metre-high waterfall. Beyond that, glimpses of blue gave the first real sign that I was approaching the Main Divide; the weather was often sharply different on either side. I climbed steadily around the side of the cliffs, through alpine scrub then steep tussock, sweating hard. I quit the West Coast and followed Raureka up into luminous mist. The world disappeared.

Near Nōti Raureka, Raureka's pass, visibility dropped to a couple of metres. Small cairns of stacked stones guided me through the whiteout, emerging a few steps in front, disappearing a few steps behind. There was no sign of Whakarewa, the lake at the pass. Then I felt a rushing sensation all around me. The mist blew away and I was suddenly looking straight at the water, only metres in front of me.

Whakarewa was more vapour than liquid: a silver arc lifting away into smoke. Again, that hurtling sensation, and the fog closed back in. It started to rain. I removed my pack and bent over, rummaging for my jacket. When I straightened to put it on, I looked up and the world had disappeared. Entirely. One minute I'd been walking through a misty sub-alpine landscape. The next, I felt like I'd been swallowed by a black hole. Impossibly large dark curves filled my entire field of vision, shading from grey to black, surrounding me on all sides. I turned my head and the void was everywhere, seemingly inches from my face, yet stretching off to infinity. I reached out a hand like a blind man and met no resistance. There was nothing there. Vertigo shot through me. There was no sky, no earth. I blinked hard in the rain, swearing aloud.

In another heartbeat the mist burned away. The distant snow-covered peaks of Tau-a-Tamateraki snapped into focus, and I saw huge lenticular clouds immediately overhead—long, smooth UFOs, thunderous and silver-black. They were harbingers of the worst storms, and almost close enough to touch. I must have been swallowed by one of those clouds. Or maybe it had passed inches from my face, and I'd seen its underbelly reflected in the lake. Shreds of mist continued to stream past. The light flickered between dawn, noon and dusk. It felt like time was running at a different speed. Slowly the front moved off. I flopped down on the tussock and put the billy on to gather my thoughts.

In the back of my mind, I was thinking about another man who'd walked this trail in search of Raureka, 25 years earlier. Barry Brailsford was at the time a respected educator: a Pakehā man who'd written two notable books on Ngāi Tahu history, including one detailing our trails through the mountains. But on his expedition over Nōti Raureka, he'd started looking for portals to other worlds. He came to believe he was subject to an ancient prophecy, and could 'time-shift' from place to place along the trail. What had he seen up here?

I pushed the thought to one side. What about Raureka, who the stories say was mad? She'd crossed this pass hungry and alone. Even if she'd been of sound mind when she set out, could her experiences up here have left her scarred?

BY THE TIME I'd finished a mug of gritty coffee, the front had moved off and visibility had lifted, and with it my mood. I could now see why Raureka's discovery was such a prize. The broad snowgrass saddle offered a straightforward path across the Main Divide, unlike Mount Kanieri on one side and the smashed teeth of Twin Peaks on the other. Whakarewa, the source of the Arahura, lay in the centre of the saddle like a giant silver eye. I padded round the lake's edge and peered over the far side of the pass, straight down at the Waitāwhiri, the Wilberforce River, five hundred metres below.

This was Raureka's Rubicon. A raindrop falling at her feet would flow into Ngāi Tahu territory, and on to the Pacific Ocean. A raindrop at her back would end up where she began, in Kāti Wairaki territory at the Tasman Sea. We'll never know why she chose to go on. In a way she was defecting, taking state secrets across enemy lines.

OVER THE NEXT two days, I followed Raureka's route down the Waitāwhiri river, headed for Whakamatau, Lake Coleridge, and it was near there, reading in my tent, that I finally discovered why she had gone mad. The Pakehā writer James Cowan published a popular account of Raureka's journey in the 1930s. The idea that she was mad seems to stem from him. His source text read: 'He wahine nō Poutini a Raureka. Ka haere taua wahine. Ka pōrangi māi ka tae ki runga o te maunga.' In a footnote by the leading Ngāi Tahu scholars Atholl Anderson and Te Maire Tau, I learned that Cowan got the translation wrong.

He had her wandering crazed into the mountains because he rendered pōrangi as mad. That's the most common meaning, but it also connotes headstrong or stubborn. And there's also another sense, when the word is used as a verb: to wander or search. The original says Raureka would 'pōrangi pounamu', search for pounamu. Given the context, the translation should be: 'Raureka was a woman from the West Coast who went searching in the mountains.' But the story looked very different if you assumed that she knew what she was doing. Whatever that was.

When Raureka reached Arowhenua, married into Ngāi Tahu, and revealed her route across the pass, that effectively spelled the end for Kāti Wairaki.

But that is another story for another time.

Leave blank

THE STORY OF RAUREKA AND THE GREENSTONE.

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



THE STORY OF RAUREKA AND THE GREENSTONE.

The First Crossing of the Alps.

A few minutes before Hokitika is reached from the north, the train crosses the swirling snow fed Arahura River, the famous greenstone bearing river of the Maoris. There is a small native village here, where a few Ngaitahu tribespeople, the descendants of the ancient conquerors of the Coast, live in comfortable European built houses. This river and its greenstone treasures were first discovered, say the Maoris, by the Polynesian sailor chiefs Ngahue and Tama-ki-ti-Rangi (or Tama-ahua), who, many centuries ago, voyaged to these islands from the Eastern Pacific. The name Arahura, it is interesting to note, is identical with Ara'ura, the ancient name of Aitutaki, one of the Cook Islands, from which group Ngahue came. High up the Arahura, at the foot of the mountains, is a deep pool called Kaikanohi, in which lies the fabled *pounamu* canoe, called by some tribes "Te Ika a-Poutini" (Poutini's Fish), and by others the Tairea (Tama-ki-te-Rangi's canoe), stretching its gleaming, translucent length across the river

bed, with upstanding knobs which are the petrified wives of Tama', Hine-Kahurangi, Hine-Kawakawa, and their com-

panions, turned into greenstone. So says the imaginative Maori, and singular sym-

bolic legends—too long to narrate here—are told of the metamorphosis into *pounamu* of Tama's canoe and crew. As a matter of fact, there is a large ledge of greenstone in this upper part of the Arahura, and it is from this that the fragments and blocks found lower down the river have come.

Another famous greenstone bearing locality in Westland is Kotorapi, a little bay about 20 miles north of Greymouth.

Here there is a deposit of very hard greenstone, regarded as sacred by the olden Maoris, and the weapons and ornaments made of it were "tapu." In Maori legend the *pounamu* found here is said to have been formed from the water baled out of the Tairā canoe, which was hauled ashore at this spot for baling and repairs on Tama's voyage down the Coast.

Far down in the heart of the Southern Alps, in the Aorangi zone, one of the peaks on the dividing range, overlooking the Hooker Glacier, bears the name of Raureka. The surveyors and map makers christened the peak thus to memorise the first known Maori pioneer of the Alps; but it would have been more fitting had they given the name to one of the mountains above Browning's Pass; seventy miles further north, for it was there that Raureka first made the crossing of the Alps. Recently from various Maori

sources on both coasts of the South Island, I pieced together the full story of Raureka and the greenstone and as it has never been previously told in detail, I give it as I have heard it from the lips of

Henare te Maire, of Waibao and the Kaimatua of Arahura and Kaiapoi and Puketiraki.

Raureka ("Sweet Leaf") was a woman a chieftainess of the Ngati-Wairangi tribe, of Arahura and vicinity—a tribe who lived secluded from the rest of the Maori world, and whose existence was

barely known to the Ngaitahu on the East Coast until Raureka crossed the Alps. Ten or eleven generations ago, as the result of intertribal fighting at Arahura, Raureka left her home, accompanied only by a man named Kapakeha (said by some to have been a slave), and wandered far up into the mountains beyond Lake Kanieri. Discovering a pass between the snowy mountains that overlooked the head waters of the Arahura, they crossed the dividing range, and descending the valley of the Rakaiia River, they made for the East Coast.

Striking out seawards to the Rangitata District, near the site of the present town of Geraldine, they were found by a party of Ngaitahu men, who were out on the war path. The wanderers were in sore straits for food. "Te Kopa a-Raureka"—"the tiny food basket of Raureka"—is to this day a proverbial expression

amongst the South Island Maoris, and is used when reference is made to the necessity for husbanding supplies lest starvation come with the winter. Raureka's few handfuls of food were exhausted when the Ngaitahu discovered her. The starving couple were fed and kindly treated, and the woman became communicative on the subject of her home on the wild West Coast. At the camp fire she told of the greenstone which was abundant at the Arahura, and showed the Ngaitahu a little *pounamu* axe she had carried with her across the ranges. And she softly chanted a rhythmic song to herself as she chipped away with her little axe at a piece of *kauru*, the saccharine root of the ti-palm which she was scraping preparatory to cooking it. This was the charm she recited as she worked away with her *toki*, a *karākia* or incantation used by her people when felling forest trees, and supposed to give additional efficacy to the workman's tool and "more power to his elbow":--

(To be Continued.)

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Two sources of information about Raureka ...



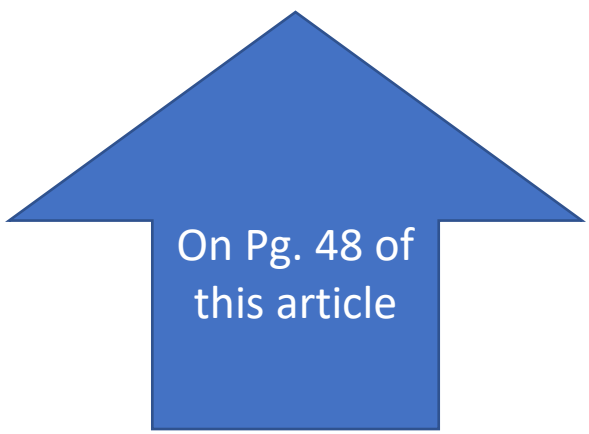
BEATTIE.—*The Southern Maori, and Greenstone.* 45

ART. XII.—*The Southern Maori, and Greenstone.*

By H. BEATTIE.

Communicated by H. D. Skinner.

[Read before the Otago Institute, 9th December, 1919; received by Editor, 31st December, 1919; issued separately, 4th June, 1920.]



On Pg. 48 of
this article

Raureka's packet

Ngāti Wairangi people were the first to occupy the Poutini coast (on the West Coast of the South Island). Because of the mountainous passes separating the east and west coasts, their territory was protected for some time from encroachments on their valued pounamu.

However, a woman named Raureka discovered a way to the east coast. On finding some men of the Ngāi Tahu tribe building a canoe, she commented on the bluntness of their tools and showed them a sharp pounamu adze, which she unwrapped from a small packet. Impressed by this tool, a small group of Ngāi Tahu people returned with her to fetch some pounamu, and learned the route to the highly valued resource.

Greenstone was brought under the notice of the Kai-Tahu Tribe in Canterbury by a woman named Raureka, who, accompanied by her dog, found a way through the dividing range between Westland and Canterbury. Both Stack and Wohlers call her a mad woman, but I should scarcely like to infer that she was, seeing she is an ancestress of an esteemed old friend of mine. She married a man called Puhou, and by the genealogy furnished me I note she flourished ten generations ago. The Kai-Tahu invasion of the South Island took place in the year 1650 approximately, and ten generations back from 1900 places the birth of Raureka as about 1650 also; so if we allow she was twenty when she made her exploring trip, we can put down A.D. 1670 as somewhere near the time when Kai-Tahu became interested in procuring greenstone.

Reporting back ...

Would you like some prompts to get you started?

For reporting back

- **KAIAKO**
- You may want to use this method of getting feedback about what they read. You know your students best and you will know which method will work best. This could be a helpful checklist to see if they covered everything, and just prompt if they have missed some crucial detail. The more regularly they use inquiry, the better they are at the detail and reporting back.
- Here are some prompts about the information from the various articles: Go around the room asking each group to answer. For some answers you may get one idea from one group, so you can ask another for more information (eg 3rd Q has several correct answers)

Pātai

What was the name of the first person attributed with finding the route from the West Coast to the East?

What does her name mean?

To which tribe did she belong?

Where was she born?

From the readings, what had occurred that seemed to lead to her deciding to go up into the mountains?

Did she travel alone?

Answers to questions from slide 24

1. Raureka

- (make sure they can say - “roh-wrecka”)

2. Sweet leaf

3. Ngāi Tahu and Kāti Wairaki, Ngāti Wairangi, origins in ancient Taranaki near Patea, a chieftainess\

4. Lake Kaniere (near Hokitika)

5. She had a quarrel

6. Accompanied by her slave Kapakeha (means group of fleas). Another account says accompanied by her dog

(do you really think a mother would name their child “group of fleas”?)

(discuss meaning of mōkai = slave, dog)

Which do you think is more correct? (dog)

Where did her journey begin?

Do you think she knew her environment?

What did it mention she was wearing for the journey?

What time of the year was it when she did this trip?

What did she carry with her?

When she came over or through the alps, where did she come out?

Answers to questions on slide 26

7. Up the mountains at the head of Lake Kaniere

8. she carried a useful tool, a toki pounamu, which means she and her people had explored and used pounamu for many years (as it takes a long time to make a toki) and seemed confident to go alone. You need to know the environment to find pounamu. (Toki pronounced tor-key)

9. Pāraerae, harakeke sandals.

Tattered mats

A kākahu tīkumu (Schoolkit)

10. Mid summer

11. A small kete of kai, a pounamu toki

12. Rakaia river valley

She arrived at a camp site – where?

What prompted her to reveal her pounamu toki to the people?

How was her health when she arrived?

When she agreed to guide others back across the pass, was she suspicious?

On her journey and on arrival, what was mentioned as some food eaten

Answer to questions from slide 28

	Arowhenua, near the Ōpihi River, near the present day town of Geraldine
	They were using blunt tools
	She was exhausted and starving, She was at her wits end
	No, she was trusting
	Kākahi (at Kaniere), kauru (at Ōpihi)

One account mentioned Raureka was pōrangi – mad - but later it mentioned that the word can be used as “wandering” or “searching”.

Do you think she was mad, or not?

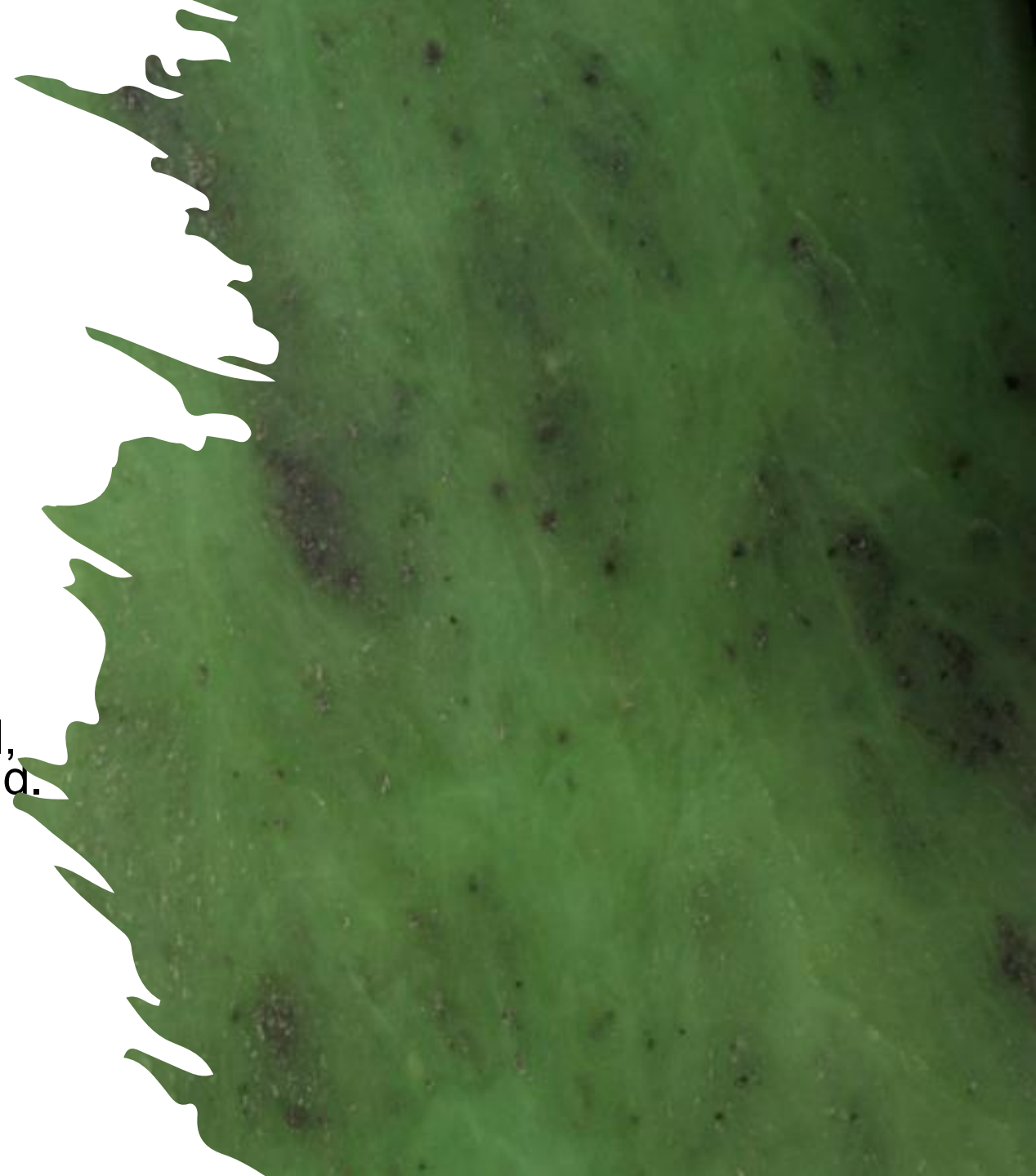
Why do you say that?

Pounamu, a taonga

In the Papers Past article by Beattie from 1920, there was a lot of mention about varieties of pounamu. We can use that source for information about pounamu at a later time.

Pounamu is a significant taonga to those on the West Coast, and to Ngāi Tahu in general, as it has no natural source in the North Island.

Who here has searched for pounamu?
Tell us about that experience. (where, who with, easy/hard, types? etc)



Teacher notes for slide 31

Explore with ākonga:

How did they feel when they searched? When they found some?

Were they able to keep it? Why?

Do you know what variety of pounamu you found?

What do you already know about pounamu?

What other countries have jade as a natural resource?

Kaiako: Go to Aotearoa NZ Histories A4 Online (as per pic) to highlight how this activity meets the ANZH curriculum overview

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 Rangīātea.

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.

Tūrangawāwae 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.

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

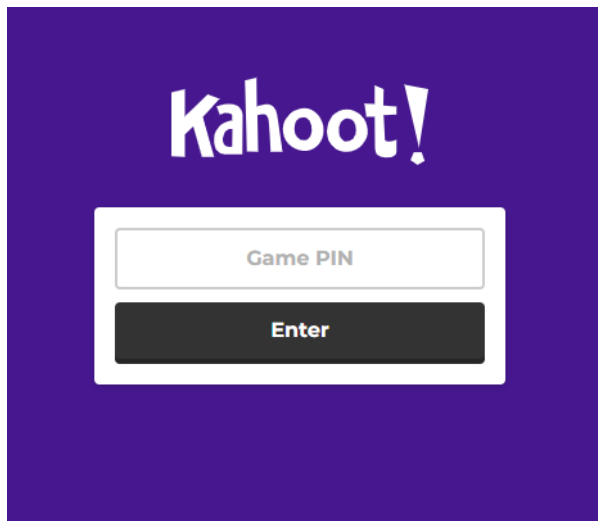
Best Quiz Creation Sites for Education

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

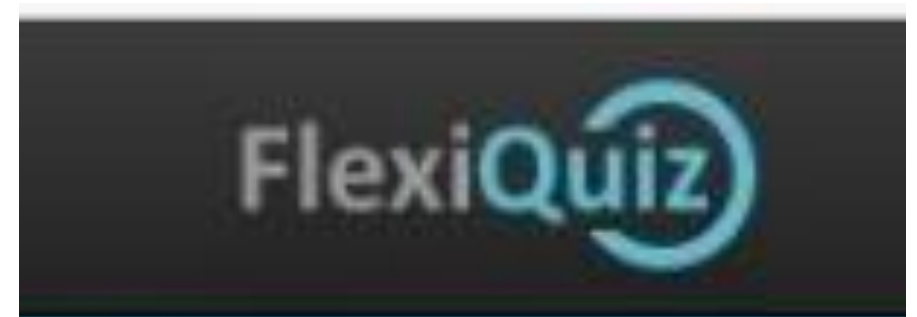
your students could
create their own
quiz to test their
understanding of the
story – here are
some platforms they
could use



Typeform



QUIZZZ



Teacher notes about Raureka the super hero

HER QUALITIES

You have a good idea about her journey now. What is the name of the pass? (Nōti Raureka)
What super hero attributes do you think Raureka had?

(let students contribute, but below are some answers – if they don't come from students first, unpack why you think those qualities exist)

- Determined, strong willed, Perseverance
 - A quick thinker – somewhat impulsive
 - Can withstand the cold
 - Can survive long periods without food
 - Trusting
 - Knew her environment
 - Curious
 - Brave, unafraid
 - Physically fit, strong
-
- Add anything else that is valid that students contribute

Create 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 her 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.

If you can imagine what she may have looked like to illustrate your poster, that would be awesome. Include the environment into your poster. We know there were trees, mountains, a waterfall, fog, clouds, rivers, valleys.

A personalized illustration would be awesome, and if art is not your buzz, you can use books, photos, even the internet for photos to use as background material, because we are not going to be selling these profiles, or making money from it, and so long as it remains an internal school activity, we are OK to do that.

You want people to learn something about Raureka, and want to read more about her, 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!

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 pouakai (giant eagle) and stay safe when she was resting on her journey.

Teacher instructions for page 37

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.

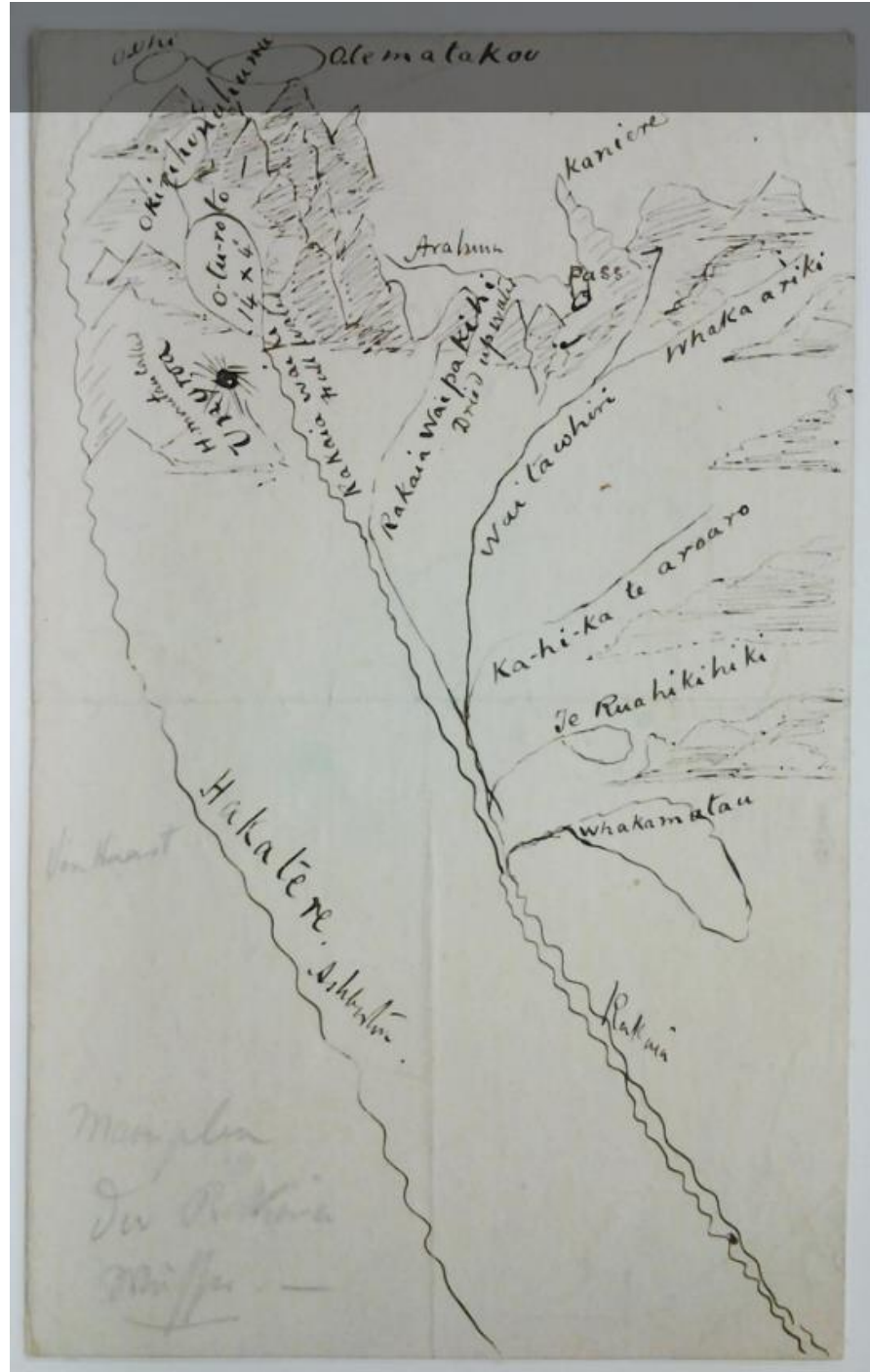
(Kaiako to give any other instructions you feel are needed)

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.

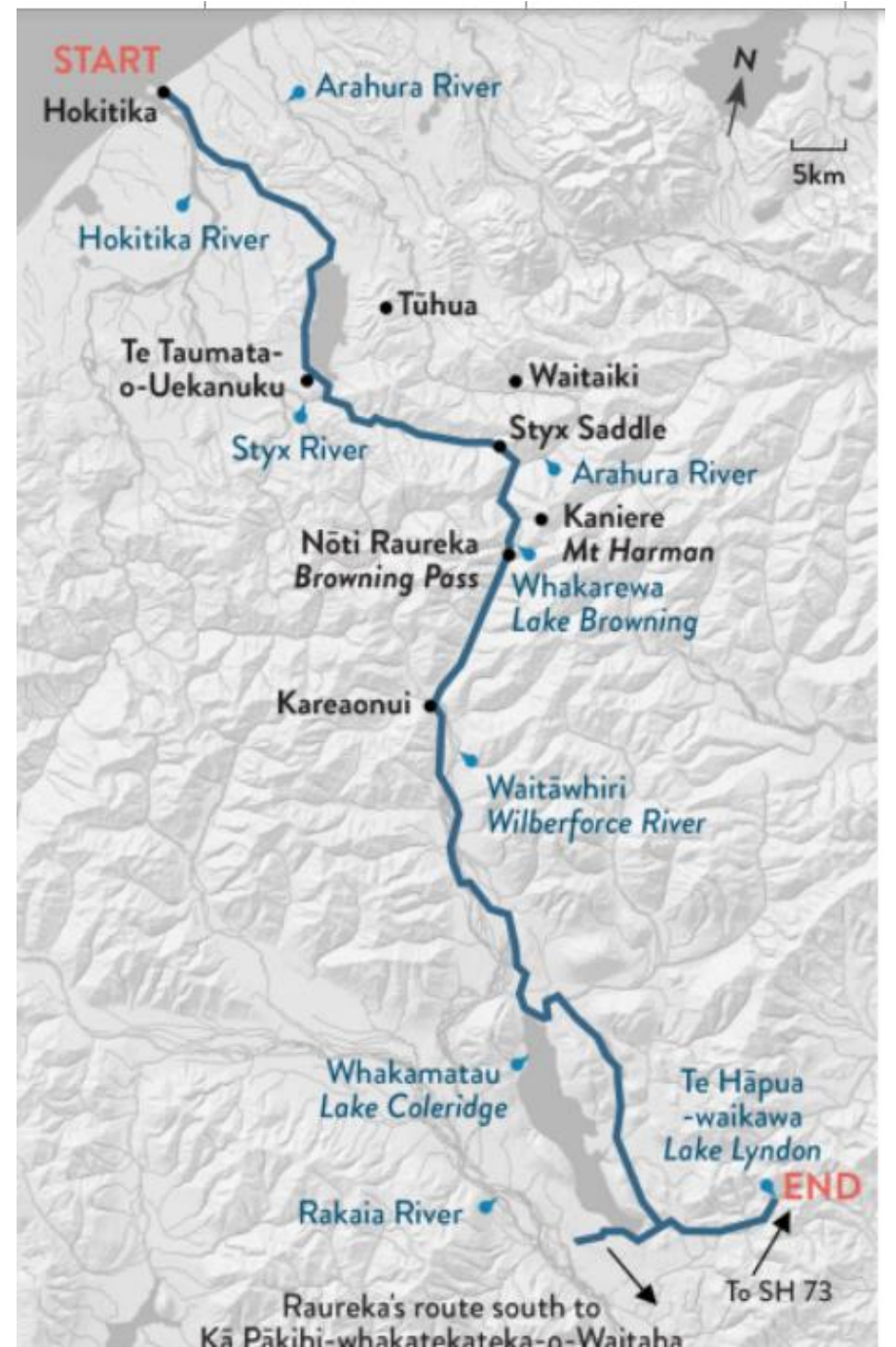
Make sure those expectations include an alignment back to the ANZH curriculum guidelines – they can of course include alignment to other curriculum (eg: literacy, art, technology)

Success criteria for super hero inquiry and poster

- You may like to use a criteria check list to guide students around content and achievement expectations – perhaps have this information clearly displayed for the duration, so they can self-check along the way.
- Make sure those expectations include an alignment back to the ANZH curriculum guidelines (Pg 33) – they can of course include alignment to other curriculum (eg: literacy, art, technology)

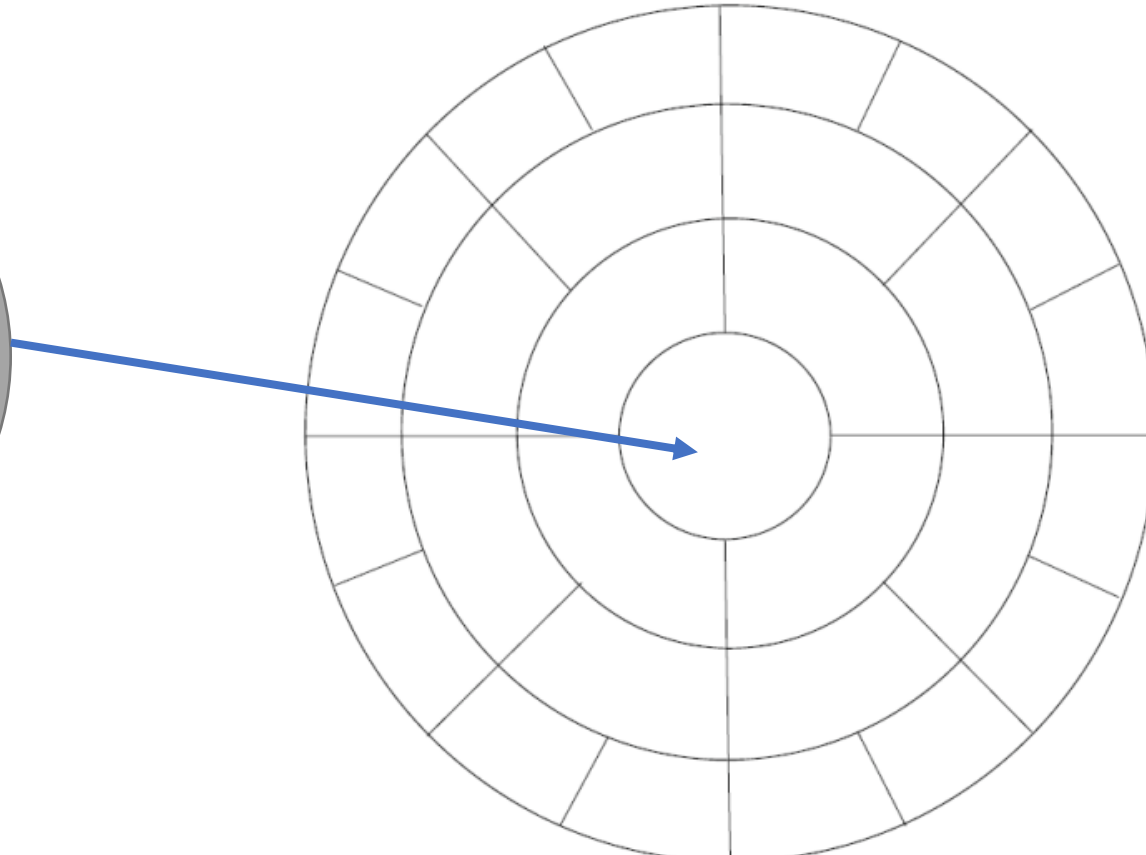
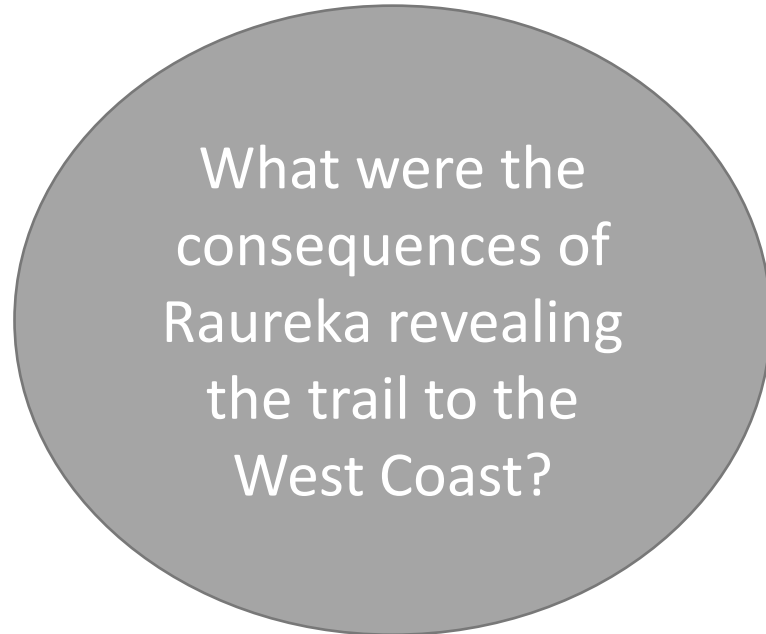


Two maps of
the same area



“Consequence Wheel” activity

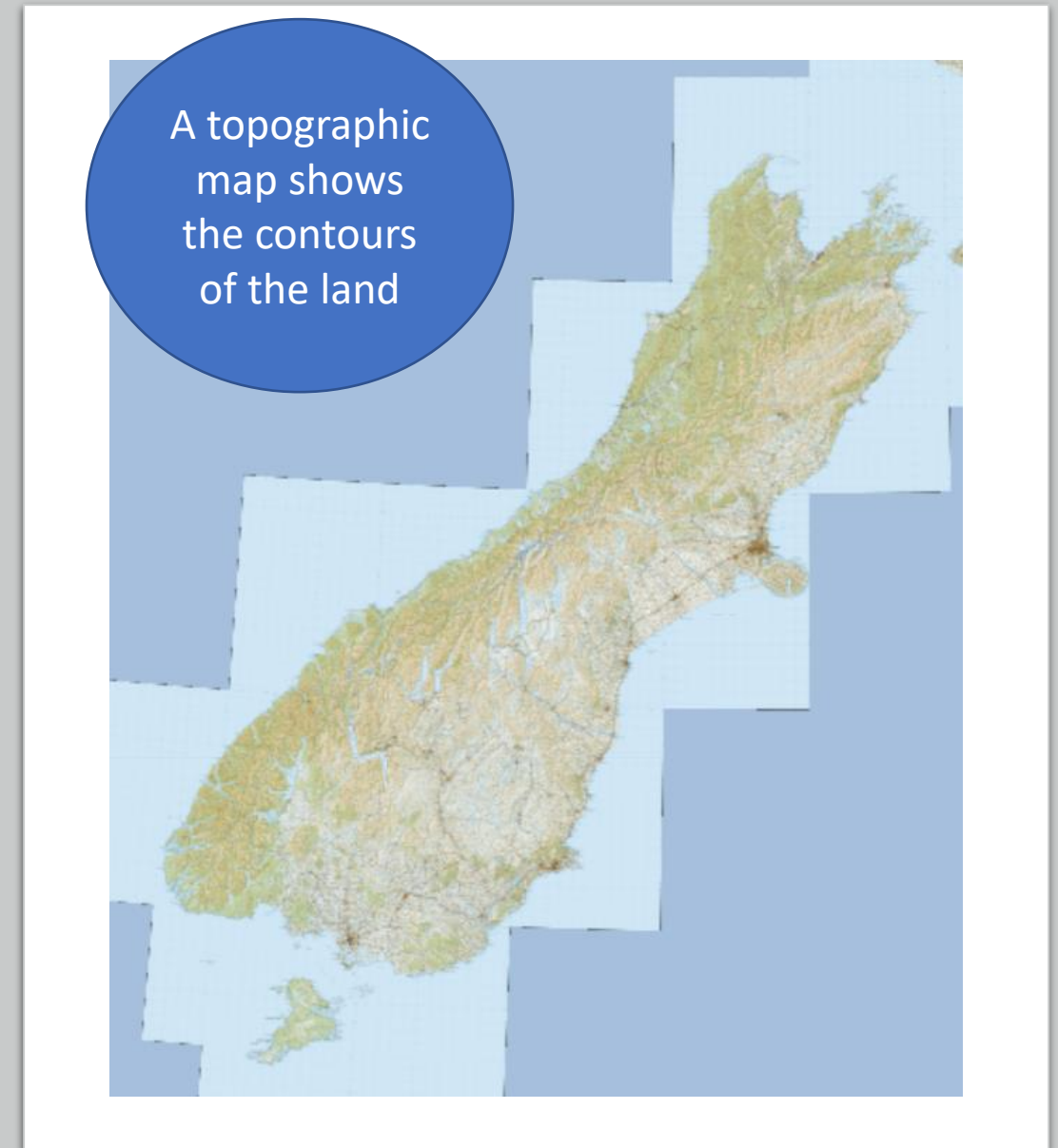
[Consequence Wheel link:](#) Starting with the “BIG IDEA” in the centre circle, wānanga together as to the impact of that “action” in every widening circles. Think of the impact on people, their well being and ability to gather kai, the environment, and show consequences that have an ongoing effect through 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?



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 Ngai-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](#)

Raureka's chant ...

Whakaatu ra e taku toki
Ki te kauru.
Koia panukunuku,
E ra e hine,
I a pakurangi, e tama,
Na te hiahia,
Na te korokā, 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.

You can hear 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 handed down.

Further study topics could include:

- Pounamu – the legend of Poutini and Waitaiki
- Pounamu – the varieties, and their sources
- Pounamu – a significant trading commodity in tribal economy