

Rākaihautū

TEACHER SUPPORT MATERIAL

People, Places and Events – Aotearoa NZ Histories



*Rākaihautū
lit the fires of occupation,
and carved out the
lakes and rivers in
Te Wai Pounamu.*

***“Whatungarongaro
te tangata,
Toitū te whenua”***

**“the land still
remains when man
has disappeared”**



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Some teaching/learning activities & ideas



<i>Each title below links to takes you to the page you need</i>	The “best fit” year levels is indicated e.g: (1-3)
Analyse the painting , describe what you see (1-6)	Using cultural contexts advice to get started
Compare five accounts about Rākaihautū (4-6)	Create a character, and literacy activity (4-10)
Follow the story, pin the locations (4-13)	Consequence Wheel activity Lake Coleridge/Whakamatau (4-10)
Calculate distances, topography map (6-13)	Critical skills development
Origin and meaning of names activity and prompts (4-10)	Compose a waiata, social inquiry activity (4-10)
Delving deeper into place names (1-10)	Two locations to investigate further (7-10)
Mahinga kai is considered the 9th tall tree, (4-13)	Matching activity sheets to learn placenames (1-8)
Ngāi Tahu video series Mahinga kai and inquiry (4-10)	Create quizzizz, kahoots, reinforcement activities (4-13)
Jeopardy game consolidates learning in a fun way (4-10)	Helpful website links
Inquiry topic: who ‘owns’ Lake Takapō? (9-10)	

Rākaihautū, our first explorer

Suitable for Years 1-6

- What does this painting show?
- Can you describe what you see in this image?
- What type of waka is this?
- What do you think is happening?

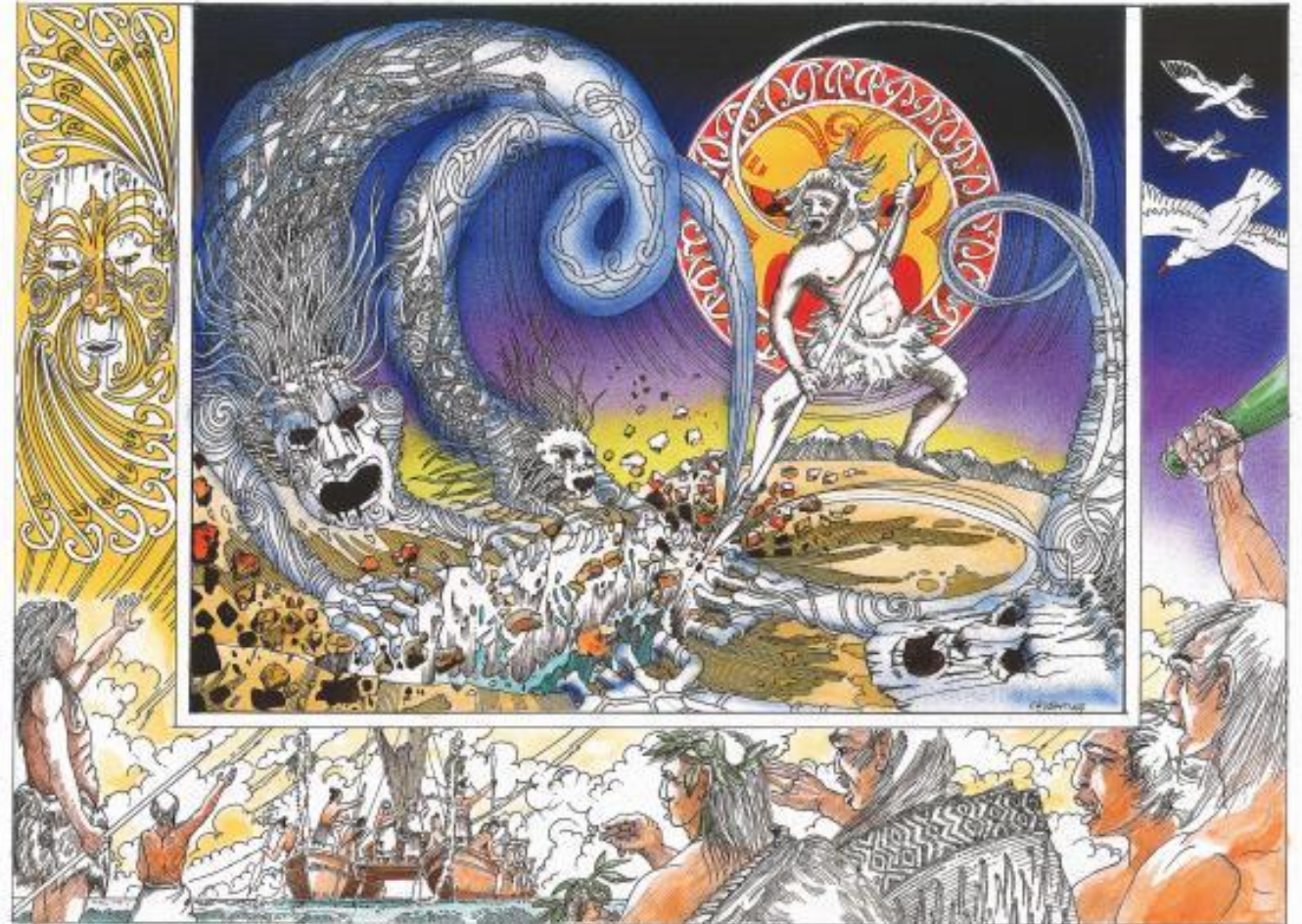


Photo credit: [Rākaihautū by Cliff Whiting](#)

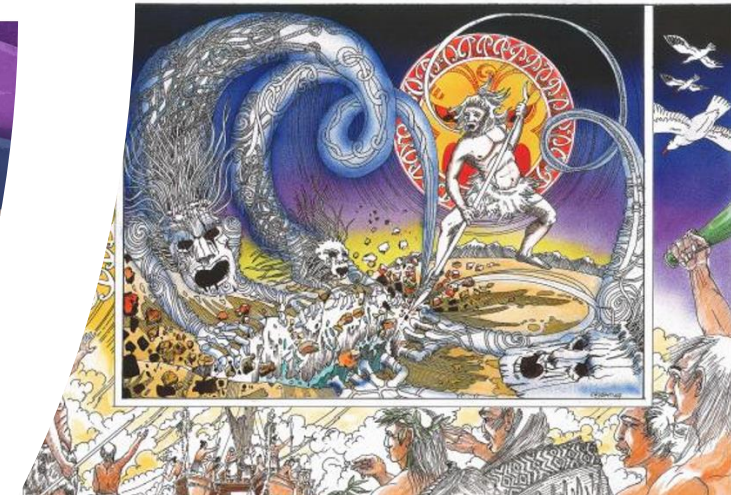
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Most suited to Years 4-6

5 Rākaihautū stories – compare each account

what's the same, similar or different in these versions?

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He pūrākau mō Rākaihautū A story about Rākaihautū

The locations, the history



Most suited to Years 4-10



Te Rūnanga o Ngāi Tahu

While the [LINZ story](#) of the journey is read, follow the landmarks named on your printed copy of this map, and pin each location.

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

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 did settler arrival change the use of the land?

What was the impact of those changes?

How did it impact on those living nearby?

Were any changes beneficial? If not, what do you suggest as actions that can be taken to achieve an outcome of improvement?

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Calculate distances

Most suited to Years 6-10




Using a TOPO map, www.topomap.co.nz, record the route most likely to have been 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,
- whether waterways may have been crossed,
- the type of river flow (eg deep fast flowing gorges vs shallower braided rivers),

and note the best travel methods at the stages of the journey (eg on foot, by waka) along the way.

Consider 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 before settlor arrival which would likely affect the time to move from place to place. What is most likely to have been the food eaten along the way? How would they likely have harvested or caught those foods?

A topographic map of New Zealand showing the contours of the land. A blue circular callout is overlaid on the map, containing text. The map uses color gradients to represent elevation, with greens and yellows for lower elevations and browns for higher elevations.

A topographic map shows the contours of the land



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Go to to the [next slide](#) also to continue this mahi

What can I find about these places?

A group or individual activity.

To find further information about each place, use www.kahurumanu.co.nz

- the Ngāi Tahu cultural mapping project.

- What are those places known as now?
- What is the origin of that name?

We could take a deeper dive and see if we can answer these questions:

- What is the “claim to fame”– what has that place become known for?
- Did the occupation or use of that region change over time? Why/why not?
- Who lives in our 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?

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.

Left: Suitable Years 4-10

Right: Suitable Years 1-6

SOME FURTHER PROMPTS

- » 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?

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What's in a name?

most Suited to Years 7-10

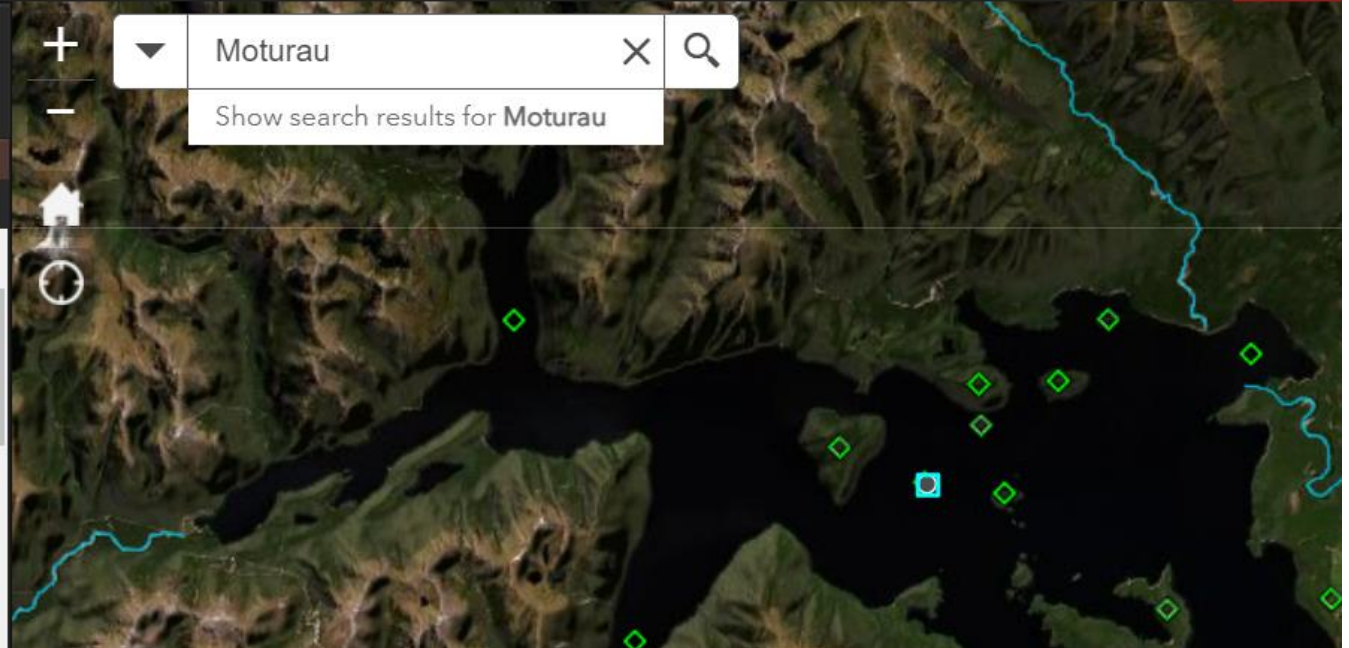


Popup Panel

Moturau

"Lake Manapōuri"

Moturau is the correct Māori name for Lake Manapōuri. Roto-Ua, an earlier name for the lake, was given by the Waitaha explorer Rākaihautū when digging the lake with his kō (Polynesian digging stick), on account of the persistent rain that troubled his party here. The name Moturau is sometimes said to have been given by the northern rangatira Tamatea, who travelled through the area with his travelling party after their waka, Takitimu, capsized at Te Waewae Bay. Moturau is possibly also named after a daughter of Rakanatere, or may even



Access Ngāi Tahu's cultural mapping project "Ka Huru Manu" – [link here](#) – and find out how the name was given, and sometimes even what it means. Further learning ideas follow.

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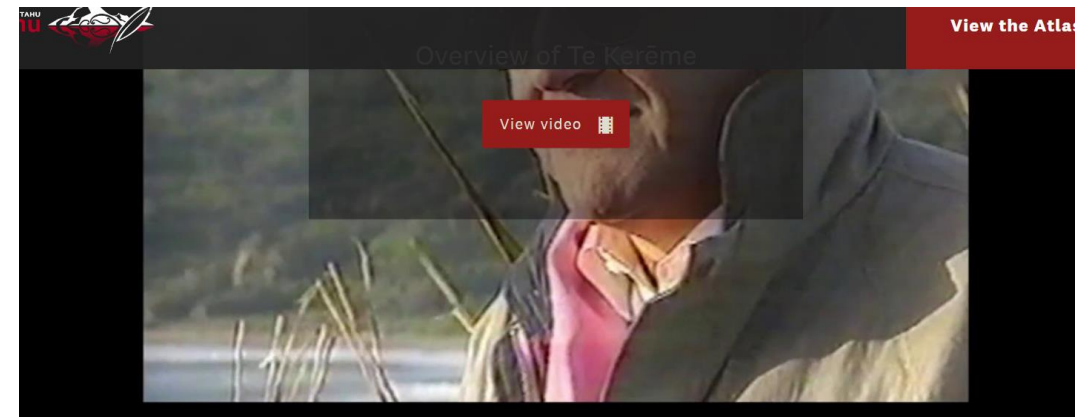
“Mahinga kai” is the 9th tall tree

Most suited to Years 4-10

Create a food map:

Traditional food gathering methods and places is considered the “9th tall tree of Ngāi Tahu” – check out the link in the image for an explanation.

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



The Ngāi Tahu Settlement

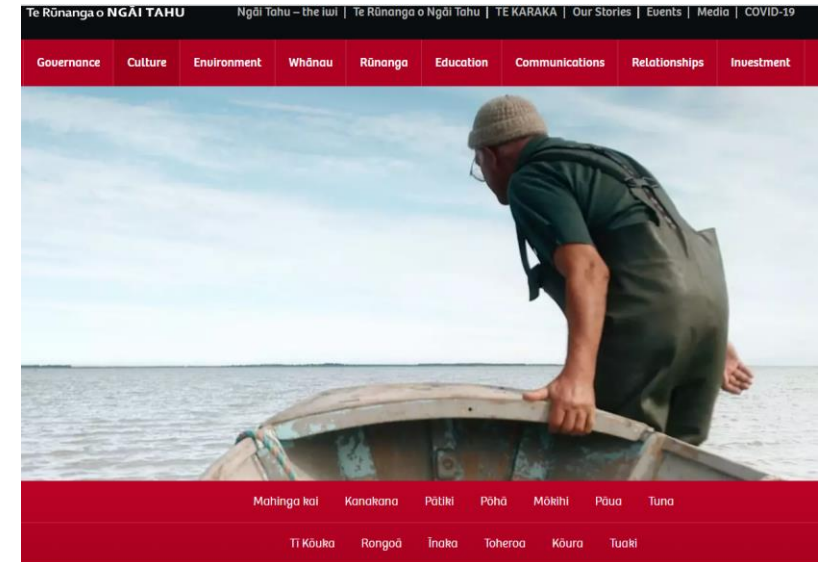
Developing a well rounded understanding of the Treaty of Waitangi Settlement is a topic most suited to Years 7-13

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Mahinga kai videos & inquiry sheets

Most suited to Years 4-10

When learning about the places from Rākaihautu's journey, mahinga kai species are often 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.



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".

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Consolidate the learning in a fun way

Most suited to Years 4-10

A link here to a “Jeopardy” game template – create your answers and questions for this quiz, to reinforce the learning - download the template for your own use.

You could ask students to create some questions each for inclusion into the game template

– use this game to reinforce learning during or towards the end of your study (not to introduce the topic)



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More learning ideas ...

Most suited to Years 4-10

Character creation:

Create a character using Scratch (or other technology) to journey along the same route, and have stops along the way to gather kai and refresh. Go to [Ka Ara Tawhito — Cultural Mapping Project — Te Rūnanga o Ngāi Tahu \(kahurumanu.co.nz\)](http://kahurumanu.co.nz) and check out one of the trails mentioned there, to see how they charted places along the way with information of interest.

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Literacy:

Be a 13 year old youth on this exploration journey. Write about what you reasonably assume or believe you would have seen, heard, trapped and eaten, or otherwise encountered along the way. Remember this was in the time before the moa was extinct, the forests were prolific with bird life, many species are now extinct. 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 – story. Give it an interesting title, that makes us want to read it.

More learning ideas ...

Most suited to Years 4-10

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).

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SOCIAL INQUIRY: Zero in on one aspect of interest about this story following this inquiry model:

Plan – identify your focus area, and your methods of research. Plan methods of presenting the information

Explore – ask further questions and conduct your research. Read from a variety of sources, ensuring validity and authenticity in the information.

Use and choose – organize the information and evaluate your discoveries, with justifications.

Create a presentation for your material – make sure it is clear and you can use a range of formats; practice your presentation so you can confidently ...

Share your mahi to a wider audience, and finally ...

Review – 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?

Another inquiry idea ...

Most suited to Years 9-10

BIG Q: “Who owns Lake Takapō”?

RELATIONSHIP: what does Lake Takapō teach about the relationships (connections) between people and land?

POWER: who has power (past and present) over Takapō?

PARTICIPATION: who has worked to preserve, protect or change Takapō?

PERSPECTIVES: which groups have different (competing) perspectives on Lake Takapō?

COLONISATION: How do colonial practices and attitudes shape Lake Takapō?

MĀORI HISTORY: what does Lake Takapō tell us about Māori history and contexts?

This topic calls for research into further accounts about place, 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 been accessed already:

[History of the Lake Tekapo with Tekapo Tourism.](#)

[Tekapo or Takapō? One of NZ's world famous lakes could be in for a name change | Stuff.co.nz](#)

[TEKAPO, LAKE – 1966 Encyclopaedia of New Zealand – Te Ara tekapo \(tekapo1929.co.nz\)](#)

[Waitaki — Cultural Mapping Project — Te Rūnanga o Ngāi Tahu \(kahurumanu.co.nz\)](#)

Articles giving a Non-Māori perspective in NZETC:

[Tekapo | NZETC \(victoria.ac.nz\)](#)

[Explorations of the Rivers Rangitata and Ashburton, 1861 | NZETC \(victoria.ac.nz\)](#)

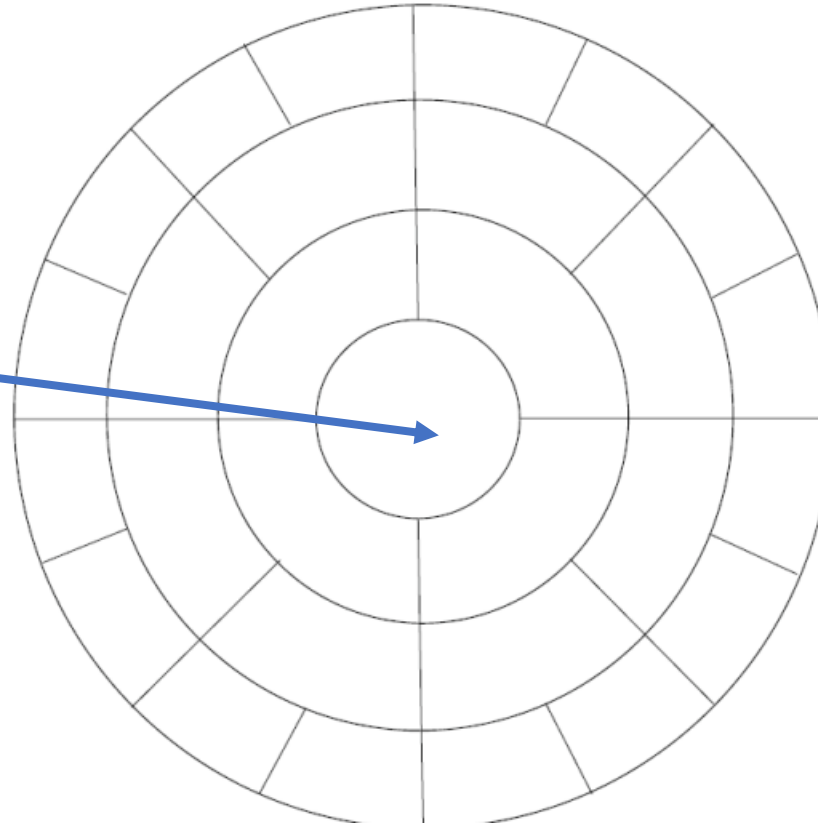
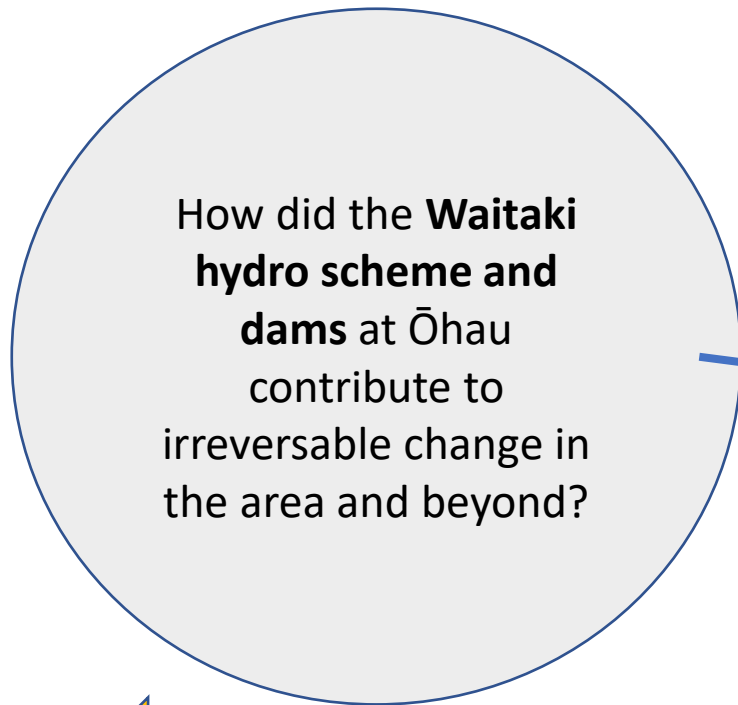
[Impressions of Lake Tekapo | NZETC \(victoria.ac.nz\)](#)

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“Consequence Wheel” activity

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

[Most suited to Years 4-10](#)



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

[Waitaki Dam | NZHistory, New Zealand history online](#)

[Waitaki Hydro Power Scheme | Meridian Energy | Meridian Energy](#)

[Waitaki: water of tears, river of power | New Zealand Geographic \(nzgeo.com\)](#)

[Waitaki catchment report](#)

[Waitaka Iwi Management Plan](#)

“Waitaki” search at [KaHuruManu](#)

[The role of dams in altering freshwater fish communities in New Zealand \(tandfonline.com\)](#)

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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 establish what stories mana whenua are willing to share widely. Be prepared to use those stories, often starting with migration or creation narratives, explore the relationships and connections from that point. Acknowledge that the idea of historical thinking for iwi Māori starts at a different point than a western view. Understand also that oral histories are valid and reliable – just because it wasn't "written" doesn't invalidate the history. Oral histories are embedded in tribal pepehā, waiata such as mōteatea and haka, as well as karakia and well known whaikōrero.

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



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Critical skills development

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



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

He pūrākau mō Rākaihautū A story about Rākaihautū

He puna hauaitu, he puna waimarie, he puna karikari a Rākaihautū

The pools of frozen water, the pools of bounty, the pools dug by Rākaihautū

The sub-tribes of Banks Peninsula have an illustrious history that is linked through whakapapa to Rākaihautū, a Waitaha chief and the captain of the waka (Uruao). Uruao first arrived to Whakatū (Nelson). From there Rākaihautū set out on foot with his famed kō (digging spade) called Tū whakarōria and left his son Rokohouia, to sail their waka Uruao down the East coast of Te Waipounamu. Rākaihautū traversed the lands of Te Waipounamu, digging out lakes with his kō. He eventually arrived to the Banks Peninsula which is known by local hapu~ as Te Pātaka o Rākaihautū (The Storehouse of Rākaihautū). It is said that the last lake he dug out was Wairewa (Lake Forsyth), which is well renown for it's delicious tuna (eel). Once he had finished digging this lake his job was complete, he then climbed to the nearby mountain known as Tuhiraki and plunged his kō, Tū whakarōria firmly into the ground and left it there to adorn daylight. Rākaihautū then lived out the rest of his life in Akaroa near Ōnuku marae. His sacred footprints remain along the lakes he created, many of which retain to this day the names he bestowed on them. Collectively these lakes are referred to as kā puna karikari a Rākaihautū (The springs of water dug by Rākaihautū).

Source: **Te Kete Ako o Rākaihautū**: A Learning Resource for Schools Visiting our Marae on Banks Peninsula, 2015

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Matching activity sheets

Suitable for Years 1-8

On the following pages are tables with original names, 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

Slides 20-24:

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.

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Whakatipu Kā Tuka	(The meaning of Ka Tuka is obscure)	Hollyford River
Roto Nui a Whatu	The large lake of Whatu	Lake Tuakitoto
Waihora	Spreading water	Waihora
Kai Kārae	To eat kārae {a seabird}	Kaikorai stream
Waihao	The water of hao (a type of eel)	Waihao
Kā Whatakai a Rokohouia	Rokohouia's storehouse	Te whata-kai-a-Rakihouia – the limestone cliffs at Kaikōura peninsula

Hāwea	Hāwea	Hāwea Ki Te Rangi (a member of the party)
Wānaka	Wānaka	The lore of the Tohunga/Priest
Whakatipu Wai Māori	Whakatipu Wai Māori	Fresh water
Kā Mauka Whakatipu	Kā Mauka Whakatipu	Mountains
Whakatipu Waitai	Whakatipu Waitai	Salt water
Te Awa Whakatipu	Te Awa Whakatipu	The river

Hoka Kura	Red promontory or rocks	Lake Sumner
Whakamataau	(Meaning obscure)	Lake Coleridge
ō Tūroto	Of Turoto (a member of the party)	Lake Heron
Takapō	To move about at night	Lake Tekapō
Pūkāki	(Meaning obscure)	Lake Pūkāki
ō Hau	Of Hau (a member of the party)	Lake Ōhau

Roto Roa	Long lake	Rotoroa
Roto Iti	Small lake	Rotoiti
Kā Poupou a Rokohouia	The (weir) posts of Rokohouia	Collective name for the lakes and rivers from Kaikōura down to and including Waihao area
Kā Pakihi Whaka-tekateka a Waitaha	The seed bed of Waitaha	Canterbury Plains
Waihora	Spreading water	Lake Ellesmere
Wairewa	(Meaning obscure, rewa can mean to float, to become liquefied, to raise, or elevated)	Lake Forsyth

Tuhirangi	Adorning of the skyline	Mt Bossu
Te Kete Ika a Rākaihautū	The fish basket of Rākaihautū	Lake Ellesmere
Kā Puna Karikari a Rākaihautū	The springs of water dug by Rākaihautū	The collective name for all the lakes along the Southern Alps and in Fiordland
Te Ana Au	Cave of rain (in Kāi Tahu dialect)	Lake Te Anau
Roto Ua	Lake where rain fell constantly	North Mavora Lake
Te Ara a Kewa	The pathway of Kewa	Foveaux Strait

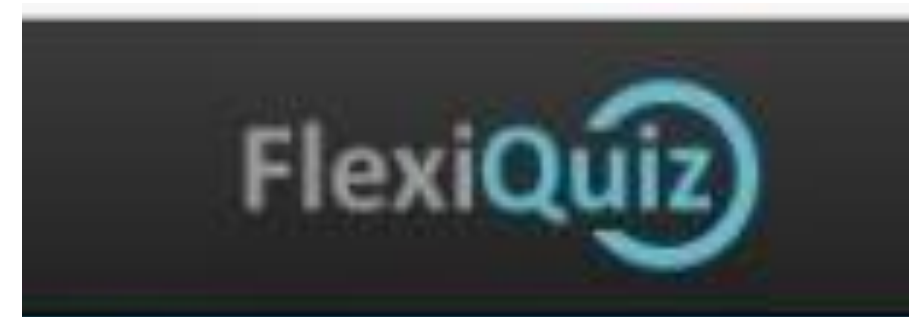
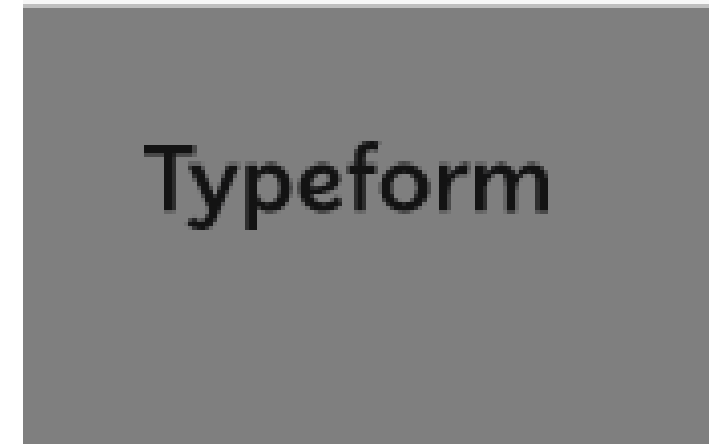
Best Quiz Creation Sites for Education

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

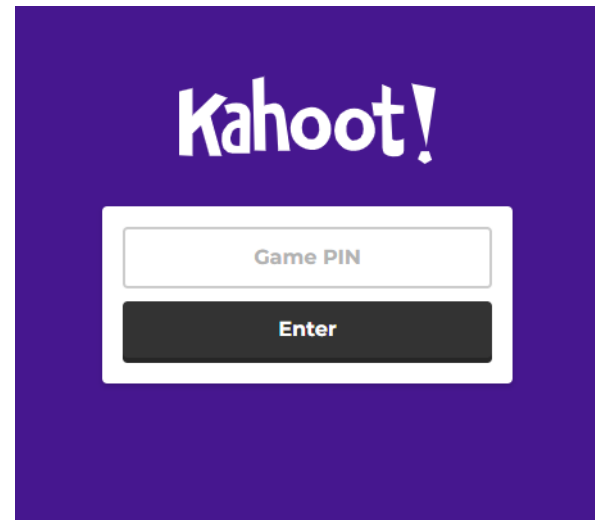
Suitable for Years 4-13



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



QUIZIZZ



Two locations to investigate further *Suitable for Years 7-10*

Whakamatau and Waitāwhiri (Lake Coleridge, Wilberforce)

Events in the area (fires destroying vegetation, settlement, power station creation, river flow, earthquake) have all had an effect in a variety of ways. Explore those impacts on people, place, food and settlement

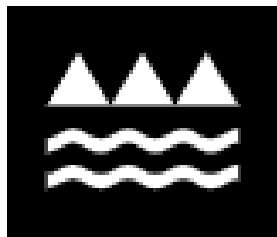
Whakatipu Waimāori (Lake Wakatipu) is fascinating for many reasons. It could be considered a magical lake. The phenomena of a lake seiche is explained in this Māori legend– [read here](#). You could create a story book for younger readers about this legend.

Share your story back to Te Rūnanga o Ngāi Tahu [via email here](#)



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Click on the image to visit websites



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