



**A framework for using the Ngāi Tahu  
Cultural Atlas to teach social studies  
in Years 7-10**

**“So we go back to the land, the whenua,  
and we put the names in place because  
that’s where the history is.”**

**Trevor Howse, Ngāi Tahu**



Map of Lakes in the interior of Middle Island from a drawing by Huruhuru. 1842(A)

9 Days to Awatua on West Coast.



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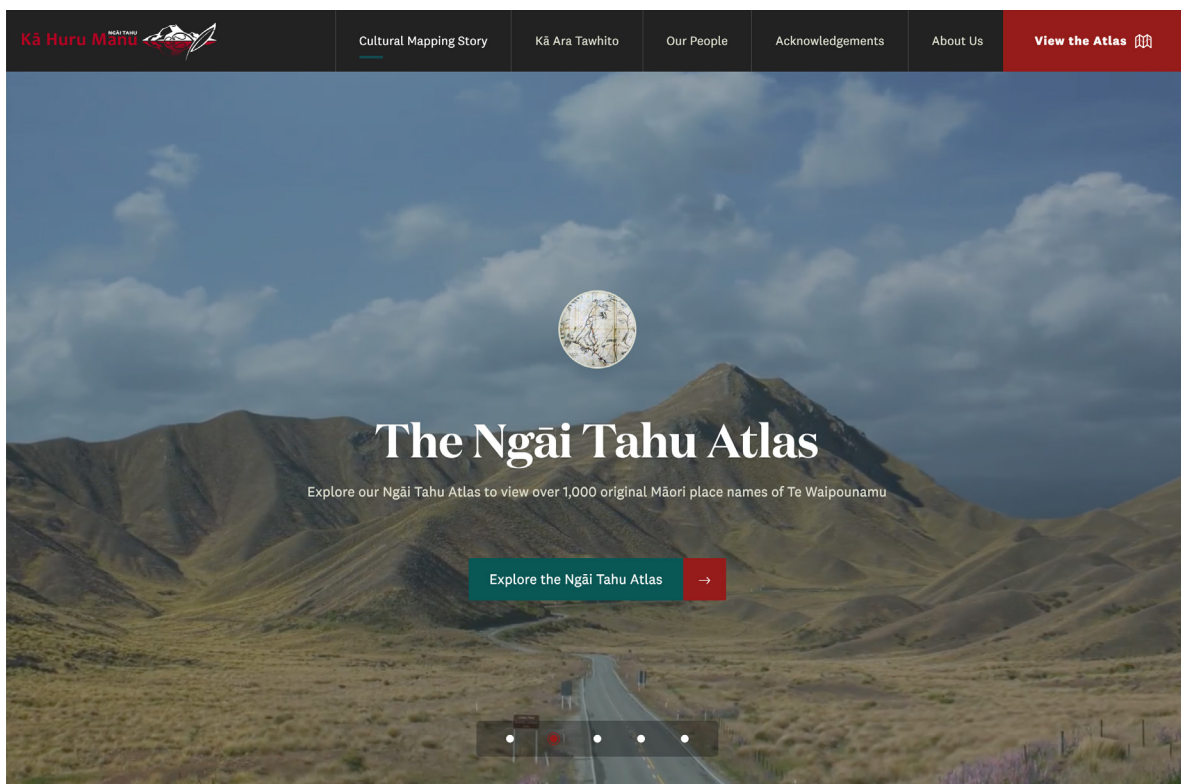


## What is Kā Huru Manu and how can it help me?

Kā Huru Manu is an online cultural atlas that maps over 1000 places of cultural and historical significance within the rohe, or tribal area of Ngāi Tahu. It is a taonga for teachers and students who want to learn more about the layers of Ngāi Tahu histories embedded within the physical landscape of Te Waipounamu (the South Island).<sup>1</sup>

This resource is designed to support teachers to use the Kā Huru Manu website in their social studies lessons. It is a framework for teachers in Te Waipounamu who want to incorporate Ngāi Tahu stories and histories of place into their Year 7-10 social studies curriculum. The framework acts as a guide, rather than providing complete lesson plans. It presents three pathways for teachers that will help them use the cultural atlas with young people in active, creative and critical ways.

The first pathway, Te Ara Tuatahi, is a set of broad principles that should underpin the teaching of Ngāi Tahu stories. The principles can operate as a way to jump-start a teacher's own ideas for using Kā Huru Manu. They can also be used to assess how well a programme of learning went and how it might be developed further. The second pathway, Te Ara Tuarua, connects more explicitly to the social studies curriculum and offers teachers some suggestions for how they might use the atlas to explore pressing social issues with young people. The final pathway, Te Ara Tuatoru, connects the atlas to the section of the New Zealand social studies curriculum that emphasises the importance of young people actively participating in their communities.



<sup>1</sup> <http://www.kahurumanu.co.nz/cultural-mapping-story/the-ngai-tahu-atlas>

# Te Ara Tuatahi

## Guiding principles for teaching Ngāi Tahu histories

1. All young peoples' ancestry, but especially those willing to share their Ngāi Tahu whakapapa, is drawn upon and validated as an important cultural resource for learning.
2. The diversity of Ngāi Tahu voices, perspectives and experiences lie at the heart of social studies lessons.
3. The particular challenges Ngāi Tahu experienced during European settlement and their ongoing resilience and resistance to colonialism is foregrounded.
4. Ngāi Tahu ancestors are honoured and descendants today are recognised as active members of school communities with hopes and visions for the future.
5. The geographical location of Ngāi Tahu histories and places of significance is consistently acknowledged and students understand the depth of Ngāi Tahu knowledge of the landscape.

Table 1: Using key principles when teaching Ngāi Tahu histories and stories of the land

### These principles could be used:

- To support critical reflection of existing curriculum leading to questions such as: Where and how do Ngāi Tahu histories feature in current social studies programmes? What changes do we need to make?
- As discussion points within a syndicate or department to help them weave Ngāi Tahu stories, perspectives and resources (such as Kā Huru Manu) throughout the curriculum and over a range of year levels.
- To support assessment for learning. For example, do some young people make the mistake of assuming Māori are one homogenous group? Or are they able to recognise the diversity within not only Māori but also Ngāi Tahu? (Principle 2). How could we test for any misconceptions?
- To prompt thinking about what community resources are available to ensure these principles are embedded in curriculum planning and young peoples' learning (such as local places, historical sites, public art, place-specific waiata and haka).





# Te Ara Tuarua

## Using Kā Huru Manu to explore social issues

In social studies, young people explore social issues that are of enduring personal and social significance. What exactly is a 'social issue'? According to one useful set of criteria, a social issue concerns "open and unresolved questions". Social issues are also "authentic - affecting real people in real contexts" and finally they are contemporary; "confronting people, communities and societies today."<sup>2</sup>

As young people explore social issues they encounter concepts, or big, abstract ideas that are packed with meaning. Table 2 shows a number of important Māori concepts that students are likely to encounter when using Kā Huru Manu.

Table 2: Key Māori concepts students are likely to encounter when using Kā Huru Manu<sup>3</sup>

<b>Wāhi tapu</b>	<b>Whenua</b>
<b>Rāhui</b>	<b>Ara Tāwhito</b>
<b>Kainga nohoanga</b>	<b>Mahinga kai</b>
<b>Kaitiakitanga</b>	<b>Whakapapa</b>

Students are in a strong position to use concepts to form their own generalisations about society if they can define them and give examples, understand how they are transferable across different contexts and explain how they often have different meanings for different people. With this kind of deep conceptual understanding, young people can feel confident at navigating important social issues affecting Aotearoa/ New Zealand.

Social issues are often best explored through inquiry questions. Below are two examples of an issue, with some exemplar questions that reflect different components of a social inquiry.<sup>4</sup> These questions scaffold a potential sequence of lessons that draws on Kā Huru Manu as a key resource. The two suggested issues here are the naming and renaming of Ngāi Tahu lands and ecological threats to mahinga kai.

<sup>2</sup> Hess (2009), as cited in Milligan, A., Hunter, P., & Harcourt, M. (2016). Issues-based social inquiry in social studies and citizenship education Teaching social studies for critical, active citizenship in Aotearoa New Zealand. Wellington: NZCER Press.

<sup>3</sup> Concepts like these rarely have a simple definition. They also exceed the abstraction suggested by the English term 'concept' and signify value systems with deep cultural and spiritual significance. Teachers are advised to draw on a range of different sources (including students and their whānau) when constructing definitions. Hirini Moko Mead's book Tikanga: Living by Māori values (2014) is also a useful starting point.

<sup>4</sup> For a practical guide to writing social inquiry questions for social studies in New Zealand see Bronwyn Wood's (2013) chapter 'What is a social inquiry? Crafting questions that lead to deeper knowledge about society and citizenship participation' available freely at: <https://tinyurl.com/y4x3stqf>. See also the 'Approaches to Social Inquiry booklet' at: <https://tinyurl.com/y4f2t97j>



## Social issue

### The naming and renaming of Ngāi Tahu whenua

Renaming Ngāi Tahu landscapes with names that were meaningful to European settlers but had no connection to Ngāi Tahu stories and histories of the land was a powerful expression of Pākehā settlers' power.

Today, there are attempts to restore the original names to places. Some successful changes include officially naming the South Island as Te Waipounamu and replacing Mt Cook with the dual name Aoraki/Mt Cook.

For some, this is an overdue process of considerable cultural importance. Others struggle to understand the value in changing names they are familiar with and have become attached to. Naming and renaming the landscape continues to be about the power and authority of different groups in society.

The social inquiry approach supports teachers to explore the Pākehā renaming of Ngāi Tahu landscapes and the contemporary attempts to address this situation in a structured, systematic way. In the table below, questions aligning with different aspects of the social inquiry approach are given with resources and activity ideas. Sometimes the suggested resources go beyond Kā Huru Manu, at other times they point to features and stories within the cultural atlas.

See also Appendix 1 for a list of Achievement Objectives Levels 1-5 suitable for use with Kā Huru Manu.

*Justin Tipa prepares for karakia with members of the Moeraki haerenga at Kā Roimata-o-Aoraki, 2017.*





	Questions to scaffold a social inquiry	Possible resources	Activity ideas/notes on resources
<b>Background questions</b>	What kinds of different place names exist for Ngāi Tahu? Why are place names important for Ngāi Tahu?	Ngāi Tahu Cultural Atlas: <a href="http://www.kahurumanu.co.nz/">http://www.kahurumanu.co.nz/</a>	After establishing what students already know, students use the cultural atlas to explore places near their school and community. As they explore the different sites, they could categorise the kinds of places recorded as significant to Ngāi Tahu such as mahinga kai or urupā. Using the information in the atlas, students develop a series of ideas explaining why they are significant or considered to be wāhi tapu.
	Why did European settlers rename the Ngāi Tahu landscape?	Place names: <a href="https://teara.govt.nz/en/place-names">https://teara.govt.nz/en/place-names</a> Perceptions of the landscape: <a href="https://teara.govt.nz/en/perceptions-of-the-landscape">https://teara.govt.nz/en/perceptions-of-the-landscape</a> Decolonising the Land. Naming and reclaiming places: (easily located through a google search)	These three resources, listed in order of complexity for diverse literacy abilities, could all be used and adapted as sources for exploring why settlers renamed Māori lands.
	What were the consequences for Ngāi Tahu of having their place names replaced with foreign ones?	Tipene O'Regan talking about the meaning of place names: <a href="https://youtu.be/A4KqK-LI69o">https://youtu.be/A4KqK-LI69o</a> You learn the name, you learn the country: <a href="https://www.youtube.com/watch?v=aIBLY7qsnjE">https://www.youtube.com/watch?v=aIBLY7qsnjE</a>	Discuss the importance of students' own names and how they would feel if it was changed. Brainstorm with students what they think the consequences might be for Ngāi Tahu of having their place names replaced with European ones. Watch these two short clips, one of a Ngāi Tahu kaumātua involved with the production of Kā Huru Manu and one of an Aboriginal elder. Both men talk about the importance of place names. Use these to support students to draw inferences that answer the question.



	Questions to scaffold a social inquiry	Possible resources	Activity ideas/notes on resources
Exploring values and perspectives	<p>What do New Zealanders today think about changing the existing names of familiar places? Why do they hold these views?</p>	<p>Opinion piece  <a href="https://thespinoff.co.nz/atea/14-05-2019/an-argument-for-changing-christchurchs-name/">https://thespinoff.co.nz/atea/14-05-2019/an-argument-for-changing-christchurchs-name/</a></p> <p>Submissions made by individuals and groups on the proposal to make Te Waipounamu an official name  <a href="https://www.linz.govt.nz/regulatory/place-names/place-name-consultation/7420">https://www.linz.govt.nz/regulatory/place-names/place-name-consultation/7420</a></p>	<p>Students could access a range of views including official submissions to the New Zealand Geographic Board (see middle column) to identify what different groups and individuals believe about changing names and why.</p> <p>Students could also ask their family/whānau and survey local members of their community. They could be supported to recognise different perspectives or world views that shape broad categories of responses.<sup>5</sup></p>
	<p>What reasons does Ngāi Tahu give for supporting the renaming or dual naming of their wāhi tapu and significant sites?</p>	<p>(See, for example, submissions from Ngāi Tahu in the link above).</p>	<p>Different viewpoints, values positions and perspectives within these submissions could be compared to those of Ngāi Tahu and students could discuss and evaluate the kinds of challenges that Ngāi Tahu face in securing greater recognition of their cultural landscape.</p>
	<p>Having considered the views of others, what do you think?</p>		<p>Teachers should use a structured format to discuss issues where there might be considerable disagreement. See, for example, Socratic Seminars at <a href="https://www.facinghistory.org/resource-library/teaching-strategies/socratic-seminar">https://www.facinghistory.org/resource-library/teaching-strategies/socratic-seminar</a></p>

<sup>5</sup> Taylor, M., & Keown, P. (2016). Deepening thinking through viewpoints, values and perspectives. In M. Harcourt, A. Milligan, & B. Wood (Eds.), *Teaching social studies for critical, active citizenship in Aotearoa New Zealand*. Wellington: NZCER Press.



	Questions to scaffold a social inquiry	Possible resources	Activity ideas/notes on resources
Considering responses and decisions	How has Ngāi Tahu responded to the challenge of having their lands renamed by Pākehā?	<p>Ngāi Tahu Cultural Atlas:  <a href="http://www.kahurumanu.co.nz/">http://www.kahurumanu.co.nz/</a></p> <p>Possible media stories to use with students</p> <p><a href="http://www.stuff.co.nz/timaru-herald/news/8500887/Dual-names-accepted-in-Aoraki-Mt-Cook">http://www.stuff.co.nz/timaru-herald/news/8500887/Dual-names-accepted-in-Aoraki-Mt-Cook</a></p> <p><a href="https://www.stuff.co.nz/national/100906215/south-island-rivers-restored-to-original-mori-names">https://www.stuff.co.nz/national/100906215/south-island-rivers-restored-to-original-mori-names</a></p>	<p>Students could explore aspects of the front end of Kā Huru Manu, which describe the journey to the cultural atlas' completion. They could consider how this might be a positive resource for the community and if the Ngāi Tahu decision to make this website public could be considered as a distinct 'response' to this social issue.</p> <p>Ngāi Tahu are often mentioned in media articles about the official return of their place names. Students could use these kinds of articles as evidence to answer this inquiry question.</p> <p>Students could consider how Kā Huru Manu and the stories within it might be made more visible in their own communities and be used to educate peoples' understanding of the Ngāi Tahu relationship to the land.<sup>6</sup></p>

### Summative assessment ideas:

- Using their learning about different perspectives on naming Ngāi Tahu lands, students select place names from within Kā Huru Manu and excerpts from other media sources to make a piece of art or collage that interprets the Ngāi Tahu struggle to ensure their histories of place are remembered.
- Using the Kā Huru Manu Atlas, students design a tour around their community that points out places of significance to Ngāi Tahu and, as above, describe Ngāi Tahu struggles to ensure their histories of place are remembered.

<sup>6</sup> Teachers in Christchurch schools could use Kā Huru Manu to connect to the cultural narratives provided by Ngāi Tahu (<https://tinyurl.com/y4jdko4y>).



## Social issue

### Ecological threats to mahinga kai

Ngāi Tahu practise mahinga kai as an important form of cultural expression, providing opportunities for elders to work alongside young people, sustainably sourcing food from the sea and land.

Many of the environments from which Ngāi Tahu have harvested kai for generations are under increasing pressure from human activities. Degraded water quality, habitat loss and the threats of a changing climate all threaten traditional places associated with mahinga kai.

Ngāi Tahu work hard to ensure the protection of mahinga kai. These struggles, and the ecological threats to many of the ecosystems throughout Te Waipounamu make an excellent social issue for young people to explore in their social studies lessons. Teachers who work in interdisciplinary teams may find ecological threats to mahinga kai a particularly rich social issue to explore.





	Questions to scaffold a social inquiry	Possible resources	Activity ideas/notes on resources
<b>Background questions</b>	Where are traditional mahinga kai located?	Kā Huru Manu cultural atlas	Students could select an area and establish where any mahinga kai sites are/were for Ngāi Tahu. Using Google Earth and their own knowledge they might describe the environment of that area and consider if it is likely to still support particular species.
	What are the most significant ecological threats to mahinga kai?	Radio New Zealand article and interview: <a href="https://www.rnz.co.nz/national/programmes/countrylife/audio/2018662586/sustainability-the-maori-way-ex-miner-guides-canterbury-farmers-on-conservation">https://www.rnz.co.nz/national/programmes/countrylife/audio/2018662586/sustainability-the-maori-way-ex-miner-guides-canterbury-farmers-on-conservation</a>	After using Kā Huru Manu to establish the locations of traditional mahinga kai, teachers could design an activity that uses the knowledge of students and their whānau and recent media sources to define the concept of mahinga kai.
	What is causing these threats?	A beginners guide to mahinga kai <a href="https://www.stuff.co.nz/the-press/news/94268979/mahinga-kai-a-beginners-guide">https://www.stuff.co.nz/the-press/news/94268979/mahinga-kai-a-beginners-guide</a>  Environment Canterbury Regional Council text and video: <a href="https://ecan.govt.nz/your-region/your-environment/our-natural-environment/mahinga-kai/">https://ecan.govt.nz/your-region/your-environment/our-natural-environment/mahinga-kai/</a>	Students then identify different kinds of causes that threaten mahinga kai and make a diagram that shows how these causes relate to each other, which are significant, and which mahinga kai face the greatest threats.
<b>Exploring values and perspectives</b>	Why are mahinga kai important to Ngāi Tahu?  What concerns do Ngāi Tahu have about mahinga kai?	Mahinga kai mini-documentaries: <a href="https://ngaitahu.iwi.nz/culture/mahinga-kai/">https://ngaitahu.iwi.nz/culture/mahinga-kai/</a>  The site above includes short and highly accessible documentaries about mahinga kai. They are excellent resources for classroom use in conjunction with Kā Huru Manu. These documentaries focus on the following species:  Tuna (Eel) Tuaki (Cockles) Pātiki (Flounder) Pōhā (Bull kelp) Toheroa Kōura (Crayfish) Pāua Īnaka (Whitebait)	Using a selection of these videos, teachers might design tasks that support students to answer the inquiry questions in this section.  Teachers could facilitate discussions around the value of all New Zealanders being familiar with the concept of mahinga kai.  One approach is to use these mini-documentaries as the basis for a structured class discussion in the form of a Socratic Seminar, as described here:  <a href="http://www.readwritethink.org/professional-development/strategy-guides/socratic-seminars-30600.html">http://www.readwritethink.org/professional-development/strategy-guides/socratic-seminars-30600.html</a>



	Questions to scaffold a social inquiry	Possible resources	Activity ideas/ notes on resources
<b>Considering responses and decisions</b>	What actions are Ngāi Tahu taking to protect their mahinga kai?	<p>Protecting the Tītī  <a href="https://ngaitahu.iwi.nz/our_stories/protecting-our-titi-tk76/">https://ngaitahu.iwi.nz/our_stories/protecting-our-titi-tk76/</a></p> <p>Legal protection  <a href="https://www.ecan.govt.nz/get-involved/news-and-events/2018/environment-canterbury-promotes-local-ngai-tahu-bill-to-parliament/">https://www.ecan.govt.nz/get-involved/news-and-events/2018/environment-canterbury-promotes-local-ngai-tahu-bill-to-parliament/</a></p>	Teachers use articles such as the ones listed here to illustrate the different strategies that Ngāi Tahu use to protect their mahinga kai. Students could then consider the strengths and weaknesses of each kind of action and discuss the kinds of challenges Ngāi Tahu face when trying to protect their cultural practices.
	What actions could our class take to support the protection of mahinga kai?	<p>Local representation  <a href="https://www.stuff.co.nz/the-press/news/108250864/ngi-tahu-seeking-continued-representation-on-environment-canterbury">https://www.stuff.co.nz/the-press/news/108250864/ngi-tahu-seeking-continued-representation-on-environment-canterbury</a></p>	See Te Ara Tuatoru (below) for a discussion about social action.

### Summative assessment idea

- Most of the activities above are suitable for a summative assessment. A teacher could select which activities are appropriate for formative assessment and which are most suitable to demonstrate summative understanding for reporting purposes.





# Te Ara Tuatoru

## Using Kā Huru Manu to support social action

The New Zealand Curriculum encourages young people to actively and critically participate in society through social action. Social studies teachers involved in a recent research project found that good quality teaching for social action requires young people to be emotionally invested in a project, to be challenged cognitively and understand the issue in depth before carrying out the action and to use the practical skills of participating in democratic society.<sup>7</sup> When these three conditions are met, young people are empowered to participate in their communities in transformative ways.

Kā Huru Manu is a resource that will help teachers kick-start a social action. The two inquiries suggested above may encourage young people to consider questions like, “So what? Now what?” that lead to the successful planning, carrying out and subsequent reflection of a social action. A simple example might be for students to use their knowledge to select a person or group in a position of power. Students could then write a formal letter explaining what actions they would like this person or group to take in relation to a social issue (such as mitigating ecological threats to *mahinga kai*).

Teachers interested in using Kā Huru Manu to support a social action might also consider what two New Zealand educators have called a narrative approach. This process includes identifying a range of stories told about an issue and establishing which ones are dominant and less dominant. It then involves deconstructing these narratives and finally selecting a preferred one, before planning ways to support and empower that narrative.<sup>8</sup> Kā Huru Manu will help students identify culturally and ecologically sustaining narratives about place. Students could then generate ideas about how to support these narratives and challenge ones that might be destructive to people and places.

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7 Atkins, R., Taylor, R., & Wood, B. E. (2016). Planning for critically informed, active citizenship: Lessons from social-studies classrooms. *SET: Research information for teachers*, 3, 15-22. doi:<http://dx.doi.org/10.18296/set.0052>

8 Taylor and Keown (2016), p. 77, op cit.







Hikuraki and Manawapora (Mauora Lakes).



# Appendix 1

## Social studies achievement objectives by year level for using with Kā Huru Manu

The New Zealand Curriculum		Te Marautanga o Aotearoa
Level 1	<p>Understand how the past is important to people.</p> <p>Understand how places in New Zealand are significant for individuals and groups.</p>	<p>Ka whakamārama i ngā āhuatanga tūturu me ngā āhuatanga ahurea o tētahi wāhi.</p>
Level 2	<p>Understand how places influence people and people influence places.</p> <p>Understand how the status of Māori as tangata whenua is significant for communities in New Zealand.</p>	<p>Ka whakaahua i te whakaawenga o ngā mahi a te tangata i te wāhi me te taiao, me te whakaawenga o te wāhi me te taiao i ngā mahi a te tangata.</p>
Level 3	<p>Understand how people view and use places differently.</p> <p>Understand how people remember and record the past in different ways.</p>	<p>Ka whakamārama i ngā take me ngā huarahi e whakaatu ai te tangata i tōna hononga ki tētahi tino wāhi, ki tētahi tino taiao.</p>
Level 4	<p>Understand how people pass on and sustain culture and heritage for different reasons and that this has consequences for people.</p> <p>Understand how exploration and innovation create opportunities and challenges for people, places, and environments.</p>	<p>Ka whakamārama i ngā whakaatatanga o te wāhi i ngā pāhekohekotanga o te tangata ki te taiao i ngā wā o mua.</p>
Level 5	<p>Understand how people's management of resources impacts on environmental and social sustainability.</p> <p>Understand how the ideas and actions of people in the past have had a significant impact on people's lives.</p>	<p>Ka whakamārama i te papātanga o ngā huarahi whakahaere rawa ki runga i te whāoomotanga o te taiao.</p>





Kā Huru Manu, The Ngāi Tahu Cultural Mapping Project, is dedicated to mapping the traditional Māori place names and associated stories within the Ngāi Tahu rohe (tribal area). Place names are tangible reminders of the Ngāi Tahu relationship with the landscape of Te Waipounamu. Over 5,000 place names have been mapped and fully referenced from whānau manuscripts, published books, 19th century maps, newspaper articles and a vast array of unpublished material.

Kā Huru Manu is administered by the Ngāi Tahu Archive Team alongside the 18 Ngāi Tahu Papatipu Rūnanga, and under the guidance of Te Pae Kōrako. Established in 2012, Te Pae Kōrako is responsible for the overview and development of the Ngāi Tahu Archive. It provides advice to Te Rūnanga o Ngāi Tahu to ensure that the Archive is well-managed, with systems in place to ensure its integrity, validity and accessibility to Ngāi Tahu whānui.

The Ngāi Tahu Archive Team manages the Ngāi Tahu Archive which comprises the collections of the Ngaitahu Maori Trust Board, the records of Te Rūnanga o Ngāi Tahu, and personal papers. Through digitisation, the Archive is also increasingly becoming a repository for archives of tribal significance repatriated from external institutions. In 2019 the Ngāi Tahu Archive Team launched Kareao ([www.kareao.nz](http://www.kareao.nz)) which provides unprecedented access to the Ngāi Tahu Archive. The team also provides support to Ngāi Tahu Papatipu Rūnanga and whānau for the care of their own collections.

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**The Ngāi Tahu Cultural  
Mapping Project**

[www.kahurumanu.co.nz](http://www.kahurumanu.co.nz)

This resource was prepared by Michael Harcourt for the Ngāi Tahu Archive Team in 2020.