



Kōia te Mātauraka

Pānui WK 3 Term 5
2024



Kupu whakataki | Introduction

Tēnā koutou,

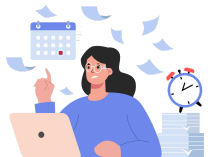
Our biggest kaupapa of this term is Te Wiki o te Reo Māori, 14th-20th of September. We look forward to this every year and the exciting new resources that get released nationwide. For more information check out the official website that is laden with resources and ideas <https://www.reomaori.co.nz/>. We will be running another competition this year, look out for registration details coming your way.

Here at Kōia te Mātauraka, we have been creating UKD curriculum resources and running PLD workshops. See below for more information.

This week we had the privilege of visiting Arowhenua Māori School to learn about their journey in a genuine relationship with the local Marae Arowhenua.

One of the strengths of the kura is their engagement in relationship-based pedagogy that is making a difference in their school. We particularly enjoyed the student korowai display. Inside the korowai were drawings of tīpuna that ākonga connect with as inspirational influences for their own interests such as music, sciences and arts.

The korowai are used naturally in various



Missed a Pānui?

You can find an archive of our Pānui on our website: <https://koiatematauraka.org>

He Kupu

New Words

Reo

Voice, sound, language, dialect, tongue, speech, utterance, statement, remark.

ways and are referred to often- as ākonga learn about themselves and each other- to bring relational understanding to similarities and differences, how we respect each other and developing emotional intelligence.

Kia mau ki te wehi Arowhenua Māori School.

Kia kaha,

Kā kaimahi Kōia te Mātauraka.



We want to hear from YOU!!!

Share with us how you are demonstrating equity for mātauraka Māori and we will promote it in our next pānui!



Mihia ki tēnei kura - School Shout-out

Arowhenua Māori School,
Temuka

Tino pukumahi ngā tamariki o Te Kura Māori o Arowhenua i tēnei tau, me te tau kua hipa hoki. I whai māramatanga, i whai mana tō rātou ako i ngā ao maha – ao Māori, ao hangarau, ao tōrangapū, me ngā taonga tuku iho.



The children of Arowhenua Māori School have been very busy this year and last year too. They have gained understanding and knowledge in many areas – Māori, sciences, technology, politics, and heritage.



Earlier this year our ākonga had the incredible opportunity to take part in a wānanga Taonga Pūoro with Matua Bob Bickerton. The wairua and depth of mātauranga shared through ngā pūoro o te ao Māori was unforgettable for our tamariki, and sparked a deep appreciation for taonga tuku iho.

Our tamariki had an awesome experience at the International Squash Tournament, where they received one-on-one coaching from world champion Joelle King (Ngāti Porou). It was a powerful moment for our ākonga to be guided by a wāhine toa who represents excellence in sport and te ao Māori.

We've been diving into Te Ao Hiko with coding lessons supported by Chorus, where our tamariki are learning to code, problem-solve and design like future tech leaders. It's been awesome to see their curiosity light up!



We're also proud to be part of the Waitarakao Project, contributing local voice, whakaaro, and learning mātauranga Māori to shape decisions that impact our whenua, wai and wider community.

Last year, our tamariki travelled to Te Whanganui-a-Tara and stood proudly outside Parliament. I tū kaha rātou ki te haka – ka rangona te ihi, te wehi, te wana! We visited He Tohu, where our tamariki viewed Te Tiriti o Waitangi, He Whakaputanga o te

Rangatiratanga o Nu Tireni and Te Petihana Whakamana Pōti Wahine – a powerful moment of reconnection with our hītori. We also had the honour of visiting Her Excellency, Dame Cindy Kiro, at the Parliament House – a memory our tamariki will carry with them forever.



These experiences continue to grow the confidence, identity and mana of our tamariki. At Arowhenua Māori School, we believe in learning what lives beyond the akomanga connects deeply to who we are as Māori!

Mō tātou, ā, mō kā uri ā muri ake nei (For us, and for our future generations).



Rimu: The Tree of Time

Rimu: The Tree of Time - An Amorangi and Millie Adventure

Author: Lauren Keenan

In Amorangi and Millie's Trip through Time, their quest was to travel back in time to rescue their mother who had left a carved message on a tree. The children jumped back and forward to interesting events in Aotearoa New Zealand's history including the Invasion of Parihaka and avoiding attacks by giant eagles.

Rimu, the second Amorangi and Millie Adventure begins by travelling to 1860 to Rāwinia and her brother Eru. Eru died when the mighty Rimu, central to the story, is cut down by 'Te Pōrangi/Mr Fox' (a crazy man) just after Amorangi and Millie's arrival.

Amorangi and Millie need to put things right. They needed the tree to return home, save Eru and their own history which wouldn't exist without the tree. Amorangi and Millie's story wonderfully shares glimpses into Aotearoa New Zealand's histories in an engaging way, wanting you to learn more about the past they visited, including the Wahine shipwreck, Mount Tarawera's eruptions and the Taranaki Wars. Amorangi and Millie continue to go back and forth to Rāwinia, on their journey learning about what she ate, where she lived, and life in 1860.

Lauren Keenan shares insights on life now compared to in 1860 and in between from the perspective of children living in those times, and the importance of protecting our environment and traditions. A great read helping us to look life through another person's eyes.



Review: Māui Studios have brought to life a version of the pūrākau of Aoraki, with Te Waka o Aoraki, Aoraki and his brothers, and the creation of the South Island. The graphic novel was created with the guidance and input of mana whenua to ensure accuracy and culturally appropriate content. This resource can encourage learning about Māori culture through the use of images and storytelling. Available in English and te Reo Māori, this is an excellent tool for education and can help to foster a sense of pride and connection to Māori culture and identity.

<https://www.mauistudios.co.nz/project/te-waka-o-aoraki-purakau-maori/>

Kaupapa Māori (concepts): creation, atua ancestral connections, collaboration.

Kupu: Names of atua and places.

Enjoy reading?

We are looking for good books to promote across the schools. Read any books by NZ AUTHORS, or including LOCAL CONTENT and MĀTAURAKA MĀORI, and we will publish your review!!! Reviews can be done by staff, students or whānau and we will have a link to our review template in our Wk9 Pānui.





The Other as a Portal to Self

On my last trip to Ōtautahi (Christchurch), Liz and I piloted a workshop introducing our latest curriculum project about Aoraki | Mount Cook, Aotearoa New Zealand's tallest mountain and the most sacred tipuna (ancestor) of Ngāi Tahu. When we were doing the final preparations for the workshop, Liz made a passing comment on the parallels between the representations of mountains in Māori and English folklore. Her comment piqued my interest; my knowledge of the topic was limited to the colonial mindset of a mountain as something to be

conquered. While there wasn't time to investigate before the workshop, I've since begun exploring my ancestors' relationships with mountains, and what I've found has been enlightening.

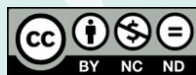
With more than half of my forbears hailing from Scotland, I decided to start there. The country's highest mountain is called Ben Nevis and, according to Scottish folklore, it's also home to the giant Cailleach, Scotland's creator deity and Goddess of Winter. Back in the mists of time, Cailleach strode across the barren landscape that would become known as Scotland. The sea barely reached her knees, and as she walked, huge clumps of earth fell from her apron to form the Scottish Isles. With her magic hammer, Cailleach shaped the mountains, carved out the glens and filled the lochs. Other narratives explain Cailleach's role in the changing of the seasons. Today, her stories are found in traditional Gaelic place names across Scotland.[1]

Reading about Cailleach for the first time was both joyous and confounding; I wondered when my migrant ancestors had stopped sharing her stories with the next generation? I recalled Chapter 8: 'Identities in relation' from Avril Bell's *Becoming Tangata Tiriti* which discusses how tauwiwi (non-Indigenous New Zealanders) deepen their sense of identity through their engagement with te ao Māori (the Māori world). In one passage, Tim (Pākehā) reflected on how learning about Māori spirituality led him to perceive a spiritual "deficit" within himself. Despite this, Tim was hopeful that he could reconnect with his spiritual roots because "there are plenty of Pākehā people for whom the affective dimension, the spiritual dimension, are powerful in their lives, and the fact that our cultures, our original cultures, our lost cultures I suppose, have those connections, those dimensions, yes I think there is room for optimism." (Bell, 2024, p.111)

(As an aside, Tim's experience resonated with me: I was raised in a secular household, but I've recently been discovering strong Christian traditions dating back two generations on my father's side and three generations on my mother's side).

More broadly, the concept of learning more about ourselves through engaging in another cultural worldview is encapsulated in the metaphor of the Other as a Portal to Self; the idea that through understanding others, particularly those who hold very different perspectives to us, we begin to explore aspects of our own identity and consciousness that may not have previously been visible to us.

The next thing I did was to open my Auckland Libraries App and order books about Scottish folklore to read with my children, so that we might rediscover our lost narratives. For the more we learn about ourselves, the more grounded we are in our identities, and the better equipped we are to understand, honour and whakamana (uplift) the worldviews of others in our teaching practice. Ngā mihi nui mō ōu tātao tautoko – thank you for reading! To share your whakaaro (thoughts) on this week's column, email me at holly.bodman@ngaitahu.iwi.nz.



This resource can be copied and distributed in its current format (no adaptations) for non-commercial purposes if attribution is given to the creator.

[1] The narrative about Cailleach is adapted from the retelling by Graeme Johncock, <https://hiddenscotland.com/journal/the-winter-goddess-of-ben-nevis>

Ā kō ake nei | Coming up



Te Whiwhika O Te Reo Māori:

A collaborative project that has produced an online platform that scaffolds te reo Māori learning across learning phases, curriculum strands and the aspirations of whānau and kaiako.

Whiwhinga is te reo Māori for the acquisition, attainment or procurement of something that **can be taken away with you.**

Whiwhika is the Kāi Tahu mita for the word whiwhinga.

Te Whiwhika o te Reo Māori is named to centre the Ngāi Tahu takiwā of the kaiako who have pulled the threads of this korowai together for all kaiako.

Launch Date: Coming Soon



He Ara Reo

He Ara Reo: A Pathway to Te Reo

PLD based around te reo Māori for ECE educators in Waimate, Timaru, Temuka, and Ashburton.

Starting this term.

Contact us now to register!



Last year's Te wiki o te Reo Māori KTM Winners

Waitaha School in Rolleston sent through a video that showcased all of the initiatives they integrated into their school culture, including a te reo Māori core board, using te reo Māori in numeracy, weaving, waiata, karakia.



What is your school planning for Te Wiki o Te Reo, share with us what you are doing and be in to win!!!

Look out for our registration form to enter.

Rauemi | Resources



Aoraki - A Ngai Tahu Resource with Teacher support material with learning activity suggestions in all curriculum areas:

<https://ngaitahu.iwi.nz/assets/Documents/Aoraki-teacher-support-material.pdf>

ANZHC Histories Pop-Ups - These will become a regular resource release by KTM. The next one is due to be released next week. If you missed our last one on Taua Mere Harper, [Click here!](#)

NZ HISTORIES POP-UPS:

Mere Harper

Also known as; Big Mary or Big Maere



Whakatauki | Proverb

Aoraki Matatū

Aoraki endures - An encouragement to stand strong.



AORAKI

Origins, Ownership & Ōritetanga

Kōia te Mātauraka is excited to announce the release of the Phase 1 teacher support material for our **new multiphase unit** called **‘Aoraki: Origins, Ownership & Ōritetanga’** (which translates as equality or equal opportunity). The unit is anchored in a Ngāi Tahu creation pūrākau (tradition) called ‘Te Waka o Aoraki’, which is also the oldest Māori name for the South Island.



PHASE 1 (Years 0-3)

Who is Aoraki and why is he important for the people of Ngāi Tahu?

PHASE 2 (Years 4-6)

How do different groups interact with Aoraki and what impacts do their interactions have?

PHASE 3 (Years 7-8)

What were the consequences of Kemp’s Deed for Aoraki and his people and how did Ngāi Tahu respond?

PHASE 4 (Years 9-10)

How did Ngāi Tahu reclaim tino rangatiratanga (sovereignty), including for Aoraki, through Te Kerēme (the Ngāi Tahu Claim)?

PHASE 5 (Year 11)

What perspectives influence people’s viewpoints and responses in relation to how we interact with Aoraki today?

**Keen to pilot Phase 1
or collaborate with
us to develop
Phases 2-5?
Contact us now!**



Aoraki is the Son of Raki (Ngāi Tahu dialect for Rangi ‘Sky Father’) and Poko-harua-te-pō. His name means ‘Cloud in the Sky’. Aoraki is an atua (god) embodied within the maunga (mountain) who represents the tribe’s unity, strength, and shared identity. The ancestral mountain of Ngāi Tahu provides a physical link between the landscape and the spiritual realm and, as such, Aoraki holds deep tapu (sacredness). The relationship between Aoraki and Ngāi Tahu is perhaps best captured in the whakataukī (anonymous proverb): ***Ko au, ko Aoraki, ko Aoraki, ko au*** (I am Aoraki, and Aoraki is me).