



TE TĀHUHU O TE MĀTAURANGA  
*Ministry of Education*



**TE TAKANGA O TE WĀ**  
MĀORI HISTORY IN AOTEAROA NEW ZEALAND  
TEACHING GUIDELINES FOR YEARS 1 – 4



# ACKNOWLEDGMENTS

We wish to acknowledge and thank all the contributors to this document  
Te Takanga o te Wā – Māori History in Aotearoa New Zealand.  
Teaching guidelines for years 1-4.  
Your advice and support is hugely appreciated.

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[New Zealand](http://www.govt.nz) Government



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Published 2014 for the Ministry of Education by CORE Education.

[www.education.govt.nz](http://www.education.govt.nz)

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Enquiries should be made to the publisher.

ISBN 978-0-478-43914-4

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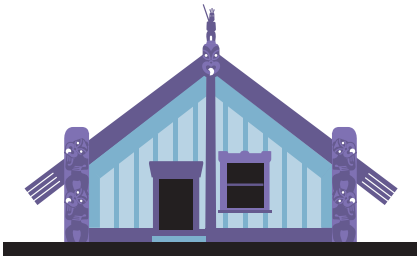
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*Ko te manu e kai ana i te miro, nōna te ngahere.  
Ko te manu e kai ana i te mātauranga, nōna te ao.*

*The bird that partakes of the miro berry  
reigns in the forest.*

*The bird that partakes of the power of knowledge  
has access to the world.*

## WHY TEACH MĀORI HISTORY?

Māori history encompasses the complete history of people in Aotearoa New Zealand - from the earliest Polynesian navigator, to those who interacted with English colonists, to the occupiers of land and the settlers of grievances, through to the movers, the shakers and the everyday people of our communities today. Young New Zealanders, Māori and non-Māori, need to place themselves in the broad historical past of Aotearoa New Zealand. Māori history is relevant, authentic and local, and helps to meet the aspirations set in *The New Zealand Curriculum*. This resource helps our teachers to support young students to look to the past to inform the present and the future.

### Why use this resource?

*Te Takanga o te Wā* is not designed as a list of lessons or learning experiences. Rather it provides a framework to support teachers to teach Māori history with their students. The content and context that you choose for your class could focus on building quality and collaborative engagement with your local iwi and hapū. The stories and histories relating to your school's geographic location will assist you to instill a deeper sense of personal identity and belonging for every student. This resource provides connections to frame that context:

- ▶ Whakapapa (connections to the past, present and future)
- ▶ Mana Whenua and Pepeha (connection to the local area)
- ▶ Mātauranga (connection to knowledge, views and opinions)
- ▶ Te Hekenga Nui (connection to history through migration stories).

Each one has a list of possible conceptual understandings and a key message linked to the levels 1 and 2 achievement objectives of *The New Zealand Curriculum*.

### How could I use this resource with my students?

Teaching Māori history effectively relies heavily on the co-construction of learning with students. As teachers, we need to involve the community and be mindful of the background knowledge of students, their whānau and iwi. Utilising this resource gives all students a personalised knowledge base, encourages working collaboratively with whānau and local iwi, and enhances the status of diverse learners in the classroom community. Some teachers work in schools with a large population of Māori children and may have ready access to local Māori knowledge and stories. Others may have no Māori students in their school, these teachers could talk with whānau in the school, local iwi, community and historical groups. The National Library website and *Te Ara*, the online *Encyclopedia of New Zealand*, can provide experience, knowledge and resources to support your lessons.

Using a child-centred, localised curriculum not only makes sense when discussing the history of local people and places. It also makes sense when teaching children whose ideas of history will be based on their own short lives and memories. The use of timelines, taonga, heirlooms and pictorial representations will help with this, as will activities that appeal to their sense of themselves in the world. Initial learning experiences, for example, may need to focus solely on a student's family or local area before they can develop their understanding of how historic events unfolded nationally. The following pages contain suggestions about pedagogy that have been found to be effective for years 1-4.

The Treaty of Waitangi has a strong influence on Māori history and contemporary New Zealand society. It is a nationally significant document. This resource acknowledges the treaty throughout, as it influences discussion and ideas about land, taonga and most importantly, the actions and reactions of the people who live in Aotearoa New Zealand today.

Encourage your students to view Māori history as a continuous thread, with contemporary issues directly linked to the big events of the past. Remind them that what they do today is history tomorrow.

# SUGGESTED PEDAGOGY

## Focus content on whānau and community

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What does the community want their children to learn?

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What do the students want to learn?

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What is the history of the local iwi/hapū?

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Who are the people in your local area who are going to be able to help you to bring this history alive for your students?

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### Acknowledge students as experts

By making authentic connections to the lives of your students, you are also acknowledging their expertise and knowledge. Be willing to step back and listen to those students who are tangata whenua and have the experience that you may not have. Let them lead the other students, bring their whānau to the school and be the experts. Validate their experiences in the eyes of their classmates.

### Acknowledge bias and stereotyping

Even with younger students, there is a need to acknowledge that some of the material they are using may contain biases or stereotypes. This may be more so in a history that has been recorded mainly by colonialists. Talk to the children about who may have taken the photos or written the articles, why the material is presented the way that it is and what some alternative perspectives may look like.

### Address misconceptions

While the need to test prior knowledge is well documented, it is also important to identify any misconceptions students may have. Students' misconceptions appear to affect their learning of subsequent concepts. This means that students may be unable to make links to new knowledge at all, or make links based on their misconceptions, which may create further confusion.

### Use narrative (both oral and written storytelling)

Storytelling and narrative can enhance students' conceptual learning at all levels. Stories can be used to teach new concepts, reinforce those previously encountered, give new perspectives and address misconceptions. Stories also provide students with a shared prior knowledge. The use of narrative follows a tradition of oral storytelling and song and integrates student's own family stories and experiences into class discussion and study. Because it does not need to be in a written format, it allows all students to share their experiences. In a Māori historical context, a pedagogy that uses narrative can enhance power sharing for Māori learners, and acknowledges the importance of people's stories. School Journals are a useful resource ([www.journalsurf.co.nz](http://www.journalsurf.co.nz)) and are easily accessible.

### Use artifacts

Viewing and handling artifacts provides concrete support for building conceptual understandings. Family taonga and heirlooms help students to identify who they are, where they have come from, and how they identify themselves. Objects connect to students' lives and can be used to make comparisons to the lives of others. They also evoke family memories and are illustrations and reminders of the past and of other places.

### Use experts

Every community has experts who can inspire your students' historical thinking, provide information and add emotional impact to historical events. You can choose to invite experts to the classroom or to visit them at an historical site so that children are able to relate events to where they took place.

### Use images

Images can play an important role in shaping our ideas about ourselves and other people. Photographs are a good way to introduce new topics and add to students' knowledge about other places or other people's lives. They can provide a forum where students can begin to share, discuss and question their ideas. Model and discuss how to view photographs critically to glean background information that is often incidental to the intended subject of the image.

### Use the news

Topical and current events can help students to make connections to the past. Scan the media for topics that relate to ongoing issues such as disputes about land use, the copyright of traditional images, or fishing quotas. By relating issues or events to the past, students can view consequences of past actions and develop the understanding that history is continuous.



## Take education outside the classroom

Taking students to historical sites, marae, museums and notable buildings takes history out of books and makes it come alive. Students place their learning in real-life contexts, and use all their senses to learn about their local area.

## Create timelines

You may choose to look at a certain time period with your class, or choose an event that affected your local community. Co-constructing timelines and other infographics with students supports their learning. Break down one event into a timeline of smaller events, or make a timeline to track the story after listening to a speaker or visiting a local landmark.

## Social Inquiry

Social Inquiry uses a flexible sequence of steps to explore a unit of learning. It uses questioning and information gathering; the exploration and analysis of different people's values and perspectives; students' reflections and evaluations and the examination of the actions of others in context. Finally it asks, So what? and Now what? to extend learners' thinking. A Social Inquiry approach works well within the social sciences and can give a framework to your unit. For more information on the Social Inquiry approach, see [www.ssol.tki.org.nz](http://www.ssol.tki.org.nz).

## Use the Best Evidence Synthesis in social sciences

The Best Evidence Synthesis (BES) tells us that students learn best when four teaching mechanisms are in place. These are:

**Connections:** Learning becomes more powerful when it includes content that is relevant to students' lives and ensures that the learning experiences are inclusive and culturally aware.

**Alignment:** All learning experiences need to be aligned to important outcomes. When planning, keep asking "*What do I want the students to learn?*" Prior knowledge needs to be identified, both for the teacher and the student, so that content is accurate and relevant. Students need to be able to work at their own pace and within their abilities. Presenting the same information a number of times in different ways helps cement concept and skills development.

**Community:** A productive teacher–student relationship needs to be established in the classroom. This promotes dialogue and risk taking and also means that teachers share power with the students, seeing them as able to co-construct knowledge and learning.

**Interest:** Learning experiences need to capture and hold the students' interest. Not all students are motivated by the same things, so experiences need to be varied, relevant and student-lead. First hand experiences and the use of primary resources make the learning real.

Each part of this resource links back to the BES with graphic symbols on the right hand side of each page.

 **Connections**

 **Alignment**

 **Community**

 **Interest**

For more information on the BES, go to: <http://www.educationcounts.govt.nz/publications/series/2515/32879/35263>

# WHAKAPAPA

Past

Present

Future

Tūpuna

Connections

We are history, past, present and future. Our past informs our future and helps us see our part in the present. We acknowledge the actions of our ancestors and use them to inform future decisions. We cannot change history but we can shape the future and our own behaviours as a result of historical events.

## Where do I fit in?

Help your students to understand that they are a part of something bigger than themselves, that their history shapes who they are. Students can interview grandparents and parents to complete a family tree or a family timeline. Many students, both Māori and Pākehā, are able to trace their ancestors through many generations. Their migration stories can be woven into their family trees. Emphasise that family changes show how we are all a product of other peoples' decisions and actions. Create a class timeline showing events in Māori history in your local area. Put that together with class family trees to show how family history events match events in Māori history.

## What is around me?

Explore the history of the local area with the students. Find out the history of a local landmark, or the names of streets or mountains. Visit the local marae and ask a kaumatua to explain the significance of whakairo in the whareniui. Find out about local Māori leaders from history and investigate what influence they had on the local community and why people chose to follow them.

Find out who from the local area had connections to the Treaty of Waitangi. Many communities will have someone who was linked to the initial discussions or the signing of the document. Leaders emerged to fight land confiscation and other treaty-related injustices. In more recent times, iwi members will have been involved in settlement processes and the economic and cultural revitalisation of an area.



## Who is around me?

Examine the concept of community with students. Start with your local community and note important landmarks or people. Find out from the students about the places or people in their community who are most important to them and why. You could make a timeline of your local area to record how places and people have changed over time. In what different ways has the land been used? Who made changes? What effects did changes have on the people living in the area?

## What can I do about it?

As a conclusion to this knowledge gathering, students can take part in social action to show that they too can create history. This may be by creating a space to honour a local leader, cleaning up a landmark that is significant, lobbying local politicians for more recognition for a place that was a part of Māori history or creating a resource that honours a leader from the past for the school or local library.

## Useful Resources

Matatuhi by Robyn Kahukiwa, Puffin Books 2006

Christchurch library whakapapa resource links: <http://bit.ly/Rt4VcK>

Family trees for kids: <http://www.workman.com/familytree/index.html>

A website where young people celebrate the heritage of New Zealand: <http://www.livingheritage.net.nz/>

# MANA WHENUA

Belonging

Identity

Culture

Community

Tikanga

Place/environment

For our children, history starts in the local area, exploring stories, tūpuna, protocols, taonga, and the land features of hapū and iwi. Places in Aotearoa New Zealand can be significant to different people for different reasons.

## How do people influence places, and places influence people?

Māori history can tell us a lot about the geography and creation of an area. Your local school community is the best starting point for examining Māori history with young students. Have the students inquire into local events or choose current events that can be traced historically. Examine what it means to be part of an iwi or hapū, in the past and today. What are some of the key people and events that helped shape Māori history in your area?

Visiting local areas of significance brings the history of the land alive for children. They can see how the land has been used and why it has been used that way. What is the name of the area? What does the name mean or who or what is the area named after? Has the name or its spelling changed over time? Who owns the land? Have the owners changed over time? Investigate who has lived there over the years and how people may have changed it. In what ways did the original hapū or iwi view the land and has this changed over time? Look at land issues in the local area that were directly influenced by the Treaty of Waitangi. Conflict, confusion, protest and settlement are the journey of many iwi with their mana whenua.

Maps are a visual way to capture moments in history. Places like Archives New Zealand or local councils hold historical maps, many of which are available online. They may show the resources and livelihoods of particular groups of people at specific moments in time. What did your area look like 70 or even 170 years ago?

## Taonga is history

Taonga and heirlooms are imbued with meaning. Students can bring taonga from home or local marae and museums have collections that they can view and perhaps handle. Extensive digital collections are available and can be used for comparison. Taonga and heirlooms allow us to connect with history and explore guardianship, use and craftsmanship. Members of specialist community groups such as railway enthusiasts or craftspeople may be able to give more extensive information. A display of taonga in the classroom, accompanied by digital presentations, links classroom learning to the wider community as it can be accessed without teacher intervention.

C

I

C

## Children are an important part of the history of Aotearoa New Zealand

Find events and stories that involved young children. The events around the defence of Parihaka are a great example of this. All children grow up in an historical context and students engage easily with the lives of other children. What would a local historical event have looked like from a child's perspective? How would the children of the time have reacted? How did specific events affect their adult lives?

C

C

I

I

All these local approaches can lead to discussion about the general nature of history. Children can see how people's actions influence land and artifacts and how decisions made in the past affect the future. Children can explore what their place in history will be and how what they do today will one day be viewed historically. This is also an opportunity to reinforce ideas about the contemporary nature of Māori history. What is happening today that has been shaped by a specific event in the past?

A

## Useful Resources

Suggestions for using historical objects:  
<http://bit.ly/RwBOFi>

The House that Jack Built by Gavin Bishop Gecko Press 2012



# MĀTAURANGA

Context

Perspective

Knowledge

Tikanga

The status of Māori as tangata whenua is significant for communities in Aotearoa New Zealand. Children use their own knowledge, values, world views and experiences to form opinions based on information

## What is significant about your local area?

All communities in Aotearoa New Zealand have a unique history due to the iwi that lived there. Students start from what they already know when they acquire new knowledge. Gather information on your local area. What are the resources? Who are the people? What are important times or places? Work backwards to a time when the students' parents were children and their grandparents or great grandparents were young. Observe what is different and work out why it has changed. You can make a mural showing the changes in the main street, or a local landmark or the land the school stands on. The children can make captions for the mural based on their interpretations about why or how these changes occurred.

## Has there been continuity or have things changed?

The Māori word tikanga has a wide range of meanings – culture, custom, ethics, etiquette, fashion, formality, lore, manner, meaning, mechanism, method, protocol, style. Now generally taken to mean “the Māori way of doing things”, it is derived from the Māori word tika meaning “right” or “correct”. For children to have knowledge about local iwi, both now and in the past, they must first know the local tikanga Māori – preferably through the expertise of a member of the local iwi. A good focus question might be: How has tikanga Māori remained the same and how has it changed over time in our area, and why might this be so?

The Treaty of Waitangi was followed by significant change in most areas of Aotearoa New Zealand. Make sure the students are aware how the local iwi were affected, and to what extent. For example:

- ▶ Many iwi refused to sign or were not invited to.
- ▶ Each community worked differently with Pākehā.
- ▶ Lives, land and sovereignty were lost.

Change came regardless of whether it was welcomed or not and attempts at settlement have not been easy.

From their arrival to the present day tangata whenua have played a significant part in the history of Aotearoa New Zealand – geographically, socially and culturally. Students may take time to discover the significance of human history. Present it as a big puzzle, with clues along the way. On puzzle pieces, record the questions the students want to know about Māori influence in the area over time. Work out together where you are going to find the answers to these questions. Each piece of the puzzle may be a different type of learning experience (speakers, visits to sites, digital images etc.). As the students fit the pieces together, the influence of Māori, and why it is important that this influence is recognised, will become clear.



## Can your students see beyond their own world?

Thinking historically requires that students interpret an historical event and learn to look at it from different perspectives. This can be difficult for young students and they will need guidance and modelling to learn to view information or events from different points of view. Use a variety of resources, (images, objects, visiting experts) to present information about the same event. Firstly, work on a basic interpretation of the what, how, who, when and why, then move on to the feelings of the people involved, and to the students' interpretations of these.

Some guiding questions might be:

A

▶ How do I think these people felt?

C

▶ Why do I think they felt this way?

▶ How do I feel?

▶ How did I first react? Do I think differently about this now?

▶ What things do I hear, touch or see that remind me of something I already know?

C

▶ Who else thinks like me? Why?

▶ What does this mean?

▶ What could be different today?

▶ Is it important to talk about this? Why?

## Useful Resources

Items held at the Film Archive considered to have significant Māori content:  
<http://bit.ly/1mHgeMv>

Virtual field trips:  
<http://www2.learnz.org.nz/core-fieldtrips.php>

Create a web quest:  
<http://webquest.org/index.php>

# TE HEKENGANGA NUI

Citizenship

Identity

Tūrangawaewae

Change

Adaptation

Time and change affect people's lives. Movement to another place means people have to adapt and change. Places influence people and people influence places

Migration stories are as old as our human history. Early Māori travelled by great waka from Polynesia. At that time they were not known as "Māori". That name was given to them by Pākehā in colonial times. They were separate and disparate hapū and iwi, based around canoe arrivals, family ties and settlement areas. Since that time there has been continual migration to Aotearoa New Zealand shores. Māori have continued to migrate too, from ancestral lands to urban centres, creating new structures where individuals cleave to where they currently stand as well as to where their ancestors stood. The Treaty of Waitangi recognises Māori as the tangata whenua. Actions subsequent to the signing of the treaty have meant that Māori are recognised as the first people of a bicultural Aotearoa New Zealand, with rights and responsibilities that are different from any other subsequent migrant group.

## The first people of Aotearoa New Zealand

The story of early Māori migration is rich with content for young students. Look at the way stars and birds were used for navigation, who came here and what they brought with them. Find out which waka the local iwi came on, where they settled and why they settled in that area. Delve into archaeology and set up a "dig" in sand for the students to demonstrate how historians have found out about people who were here long before there were photographs or the internet. How did early Māori live? What was Aotearoa New Zealand like when they got here? What changes and adaptations were required in response to this new environment? What were the first contacts with Pākehā like and what did this mean for Māori? Assess prior knowledge by asking the students to illustrate their answers to these questions on paper. Once they have more accurate knowledge they can illustrate their answers again and compare their responses to discover what they have learnt.



## What could you leave behind?

When voyagers left Polynesia to travel to Aotearoa New Zealand, they had no idea whether they would ever return. Prompt the students to discuss how they might have felt. Set up some role play. Divide the class into two groups – those leaving and those staying. What might they say to each other? How did they choose who went and who stayed at home? What types of people would you choose to go or stay? Imagine that some of the class are going somewhere new – to a new school or a new country. Who would they send and why? In groups ask students to choose 10 items that they would take with them. Make a list of things that they value that they have to leave behind. This same exercise can be replicated by their role-playing being Polynesian voyagers sailing to Aotearoa New Zealand. Students can take on the roles of voyagers and write to the people left behind describing what they have found in their new place.

## Migration within your own land

Following the Second World War, many Māori moved from tribal communities to find work in the towns and cities. While some tradition was maintained – the establishment of urban marae for example – urbanisation brought major change to the Māori world. Older tribal structures lost influence as Māori moved apart from their iwi. Extended whānau often no longer lived together and te reo Māori was spoken less and less by the urbanised generation of Māori. This could be a good focus of study should your local area have gained or lost Māori residents at this time. Examine the reasons for these changes and some of the long-term consequences over time.

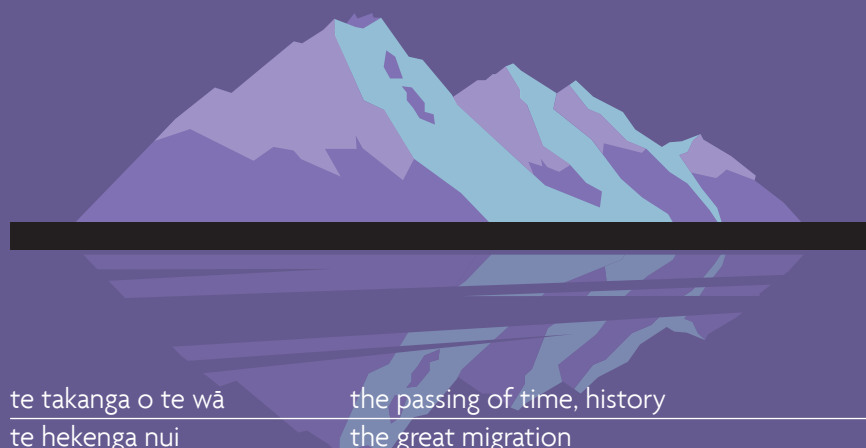
## Useful Resources

Ideas of Maori origins: [www.teara.govt.nz/en/ideas-of-maori-origins](http://www.teara.govt.nz/en/ideas-of-maori-origins)

Polynesian navigators: <http://bit.ly/1ssN1Ee>

Vaka Moana, Voyages of the Ancestors: The Discovery and Settlement of the Pacific ed. K. R. Howe, David Bateman 2006

# GLOSSARY OF MĀORI VOCABULARY



te takanga o te wā	the passing of time, history
te hekenga nui	the great migration
haka	to dance, to perform
hapū	a kinship group, clan, tribe, sub tribe, a section of a large kinship group
iwi	an extended kinship group, tribe, often refers to a large group of people descended from a common ancestor
kaumātua	an elder, elderly man, elderly woman, old man
mana whenua	territorial rights, power from the land, authority over land or territory
mātauranga	education, knowledge, wisdom, understanding, skill
marae	a place to stand and belong, complex of buildings and grounds belonging to a par- ticular iwi (tribe), hapū (sub tribe) or whānau (family), used as a gathering place for people
pākehā	a New Zealander of European ancestry
Parihaka	a small Taranaki coastal Māori settlement. Events that took place between 1860 and 1900 were historically significant to Aotearoa New Zealand
tangata whenua	local people, hosts, indigenous people of the land
taonga	treasure, anything prized, te reo Māori
tikanga	correct procedure, custom, habit, lore, method, manner, rule, way, convention
tūpuna	ancestors, grandparents
tūrangawaewae	place where one has rights of residence and belonging through kinship and whakapapa
waka	canoe, vehicle
whakairo	carving
whakapapa	genealogy, genealogical table, lineage, descent
whānau	extended family, family group
whareniui	meeting house, the main building of a marae, where guests are accommodated

