

# TE TAKANGA O TE WĀ MĀORI HISTORY

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GUIDELINES FOR YEARS 1-8

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## ACKNOWLEDGMENTS

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# CONTENTS

2.

MĀTAURANGA

3.

SUGGESTED PEDAGOGY

5.

WHAKAPAPA

7.

TŪRANGAWAEWAE

9.

MANA MOTUHAKE

11.

KAITIAKITANGA

13.

WHANAUNGATANGA

15.

DECLARATION OF INDEPENDENCE  
AND TE TIRITI O WAITANGI

16.

LEGISLATION - NGĀ TURE KĀWANA

17.

GLOSSARY OF MĀORI VOCABULARY

18.

RESOURCES

# MĀTAURANGA

**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.

Māori history is the complete human history of Aotearoa New Zealand – from the earliest Polynesian navigators to the people that English colonists named Māori, to the occupiers of land and the settlers of grievances, to the movers and shakers of our parliamentary system. Young New Zealanders, Māori and non-Māori, need to engage with tangata whenua by placing themselves in the broad historical past of Aotearoa New Zealand.

The study of Māori history meets the aspirations of *The New Zealand Curriculum* – in particular, the curriculum principles of the Treaty of Waitangi, inclusion, and cultural diversity, and the core curriculum values. It allows us to understand what makes Aotearoa New Zealand distinctive and unique.

This resource helps students to understand how the past has shaped us and to look to the past to inform the present and the future.

Mātauranga is a gathering of knowledge. Students use their knowledge, values, worldviews, and experiences to form opinions. Gathering that knowledge is about involving the community and co-constructing understanding with it. The effective use of this resource will give all students a knowledge base they can identify with. It will strengthen home–school partnerships, and enhance the status of diverse learners. Teachers in schools with a large number of Māori students may have ready access to local Māori knowledge and stories. Others may have no Māori students in their school. Local iwi, community and local history groups, the National Library, and Te Ara, the online encyclopedia of New Zealand, can provide experiences, knowledge, and resources to support your teaching. Further resources are available on the website for Māori history in the school curriculum, <http://maorihistory.tki.org.nz> and are listed in the resource page of this document.

Using a student-centred, localised curriculum makes sense when discussing the history of local people and places. It also makes sense when teaching students whose ideas of history may be based on their own short lives and memories. Understanding change over time is central to historical thinking. Students of any age need to understand that change is continuous and that change can create new issues. When teachers encourage students

to learn about where they live and create opportunities for them to link their community to significant events, learners understand that they are part of a larger story, they are a part of history, and they make history every day. Encourage students to learn the skills of historical thinking – examining chronology, continuity and change, causality, significance, impact, intent and motivation, and bias and perspective.

This resource is presented through five themes:

WHAKAPAPA

TŪRANGAWAEWAE

MANA MOTUHAKE

KAITIAKITANGA

WHANAUNGATANGA

Each theme provides teachers and students with a way to connect with Māori history. While they are presented separately, the themes connect with each other and are interwoven with national and local events. A timeline of national legislation is provided, along with a page dedicated to the Declaration of Independence and the Treaty of Waitangi. These are included to give context to what was happening at a national level through pivotal times in our history. Each theme is prefaced with conceptual understandings – those concepts which are crucial to students' understanding of Māori history. These relate directly to the social sciences achievement objectives of *The New Zealand Curriculum*.

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

## Acknowledge students as experts and draw on their prior knowledge

Using context and content that is relevant to students' lives ensures that learning experiences are inclusive and culturally aware. Be willing to step back and listen to your students, acknowledging a special place for tangata whenua. Recognise that some students have experience that you may not have. Let them lead the other students, invite their whānau to the school, and be the experts. Validate their experiences in the eyes of their classmates. Some classrooms may not have students with connections to local iwi or hapū. Whatever your situation, it is important that your school develops and maintains a relationship with iwi, hapū, and whānau for the study of history to be relevant and effective for students.

It is important to identify any misconceptions students may have. Students' misconceptions affect their learning of subsequent concepts. They may be unable to make links to new knowledge, or may make links based on their misconceptions, which creates further confusion. Use a range of strategies to uncover students' prior knowledge and possible misconceptions, including:

- 🌀 conducting student interviews
- 🌀 using images to prompt discussion and questioning
- 🌀 sorting or categorising relevant artefacts or images
- 🌀 accessing prior knowledge through pre- (and post-) tests, surveys, and questionnaires.

## Focus content on whānau and community

- 🌀 What does the community want their children to learn?
- 🌀 What do the students want to learn?
- 🌀 What is the history of the local iwi/hapū?
- 🌀 Who are the people in your local area who can help you to bring this history alive for your students?

## Use narrative (both oral and written storytelling)

Storytelling and narrative can be used to teach new concepts, reinforce those previously encountered, bring new perspectives, and address misconceptions. Stories also provide students with a shared prior knowledge and learning experience.

The use of narrative follows a tradition of oral storytelling and song and integrates students' families' stories and experiences into class discussion and study.

Because narrative 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 and are easily accessible.

## Use artefacts

Viewing and handling artefacts 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. Artefacts connect to students' lives and can be used to make comparisons to the lives and cultures 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 historic site so that students 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 gather background information that is often incidental to the intended subject of the image. Students need to be able to see beyond the foreground image in a photograph and to interpret background information from additional details in the image. Encourage them to articulate what they see and hypothesise about what might have been happening when the photograph was taken.

## Use the news

Topical and current events can help students to make connections to the past and enhance the relevance of new learning. Scan the media for topics that relate to ongoing issues such as disputes about land use or environmental concerns. By relating today's issues or events to the past, students can view the consequences of past actions and develop the understanding that history is continuous.

## Take education outside the classroom

Taking students to historic sites, marae, museums, and notable buildings takes history out of books and helps to bring it alive. Students place their learning in real-life contexts and use all their senses to learn about their local area. It is particularly important to provide “opportunities for students to be involved in the community, and authentic learning experiences” (*The New Zealand Curriculum*, page 35).

## 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.

## Acknowledge differing perspectives

Before you start your teaching, it is worthwhile reflecting on your own perspectives on Māori history. Examine what you bring to the learning, and challenge yourself to find out more before challenging the students. A book such as *Tangata Whenua – An Illustrated History* can inform your knowledge base and possibly challenge some of your assumptions. Sometimes, just acknowledging what your perspective is, and where it comes from, is a good start. Your learning journey may well be reflective of that of your students.

Thinking historically requires that students interpret an historical event and learn to look at it from different perspectives. This can be difficult for younger 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:

- ☞ How do I think these people felt?
- ☞ Why did they feel this way?
- ☞ How do I feel?
- ☞ How did I first react? Do I now think differently?
- ☞ What things do I hear, touch, or see that remind me of something I already know?

- ☞ Who else thinks like me? Why?
- ☞ What does this mean?
- ☞ What could be different today?
- ☞ Is it important to talk about this? Why?

Older students need to be aware of how different perspectives influence historical accounts, and that two different, even competing accounts, may be valid. Encourage students to reflect on what they encounter. All sources need to be examined. Encourage the students to ask questions such as:

- ☞ What does the source say?
- ☞ What information does it provide?
- ☞ What was going on when the source was produced?
- ☞ What do you know about the historical context for the source that helps to explain the information it provides?
- ☞ Who created the source and why?
- ☞ Who was the source created for?
- ☞ What purpose did the source serve?

Some of the material that students encounter when studying Māori history could be challenging or controversial. This does not mean it needs to be avoided or omitted. Acknowledge that there are students who may feel strongly about some of what you investigate. Talk about ways that opinions and responses can be expressed in class discussion. Allow students to consider multiple perspectives and ask why people in history did what they did, rather than how they themselves feel or think about it. Encourage students to back up their thoughts or feelings with evidence.

## Take action

As a conclusion to this knowledge gathering, students can take part in social action to show that they too can create history. This gives a greater depth and purpose to their learning and allows them to use new knowledge and skills, and to explore them within a relevant context. This social action may be creating a space to honour a local leader, cleaning up a significant landmark, 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.

# Whakapapa

Tūpuna - Connections - Belonging - Identity - Culture -  
Community - Tikanga - Mana Whenua

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. Younger 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 link to events in Māori history.

Both younger and older students will be able to look at how their whakapapa shapes who they are. Younger students may do so on a more concrete level – “I’m funny like Grandpa”, or “I have hair like Mum”, or “We live here because of my great grandparents.” Older children will be able to delve more deeply, examining how the movements, decisions, and beliefs of their whakapapa have influenced where they are and who they are.

There may be some students in your class for whom collecting family information is difficult, for whatever reason. These students could be buddied up with a friend in the class, could investigate the whakapapa story of a person significant to them, or may be able to research the origins of a prominent person in the community, now, or in the past.

Emphasise to all students the importance and relevance of oral histories. Older students can collect and curate oral histories, creating a recorded document of the lives of iwi and hapū across time. Interview members of local iwi, hapū, and whānau and create something that can be gifted back, in return for their sharing of knowledge. This could be a digital recording, an animation, or a documentary. To add breadth to the students' thinking, they could also interview Pākehā from the same era and compare and contrast the lives of people of two cultures, finding out why differences might have occurred in the same community. By interviewing different people about the same

events, students will begin to understand the power and the limitations of both first-hand accounts and historical documentation, and how history can be as influenced as much by the recorder of the information as the source.

## Interview questions could include:

- 🌀 What is your full name? Do you know why your parents chose your name?
- 🌀 When and where were you born?
- 🌀 How did your family come to live there?
- 🌀 Were there other family members in the area? Who?
- 🌀 What local or national events had the most impact on you while you were growing up? Did any of them personally affect your family?
- 🌀 Who was the oldest relative you remember as a child? What do you remember about them?
- 🌀 What stories have come down to you about your parents, grandparents, or more distant ancestors?
- 🌀 Are there any stories about famous or infamous relatives in your family?
- 🌀 Of all the things you learned from your parents, what do you feel was the most valuable?

## The first people of Aotearoa New Zealand

The story of early Māori migration is rich with content for students. Look at the way stars, wave swells, and birds were used for navigation, and 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 to demonstrate how historians have found out about people who were here long before there were written records, photographs, or the internet.

### Questions that students can explore:

- ☞ 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?

This era saw the formation of many iwi and hapū, and was a time of great change. It is a time that has ties to spirituality as well as history. This brief summary can support your understanding.

**1230–1280** Māori arrived in New Zealand from east Polynesia, possibly in as many as 25 canoes, arriving separately or in small groups over time.

**1200–1800** Groups dispersed throughout the country, although they lived mainly in the Far North and along the East Coast of the North Island. Early groups were socially isolated. They burnt forests to cultivate crops and ate seafood and shellfish, and, while available, moa. Near the end of this period a number of fortified pā were built.

**1500–1800** More formal hapū groups developed. Hapū had exclusive rights, within formalised boundaries, to land and other resources in each region. Land could be acquired through marriage, conflict, or migration. Many migrations were hostile in nature, but some occurred because of climate change or population growth. The end of this period saw a slow change in the social structure, as the hapū-led society changed to form iwi groups. These groups were shaped more by political considerations than by kinship.

**1642–1820** At this time there was a high level of warfare between iwi throughout Aotearoa New Zealand. Reactions to, and interactions with, early European contact differed throughout the country. Trading between the groups started as early as 1769, with permanent European settlement in the Bay of Islands in 1814.

There is a chance with study of this kind that student thinking centres on Māori as an “ancient” culture. Emphasise to students that this time was part of an historical continuum (again, a timeline approach may be useful) that is still evolving today, and that the concept of whakapapa is not only about looking back into the past, but looking to see how the past informs the present and the future.

### 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?

The Māori word “tikanga” has a wide range of meanings – “culture”, “custom”, “ethics”, “etiquette”, “fashion”, “formality”, “lore”, “manner”, “meaning”, “mechanism”, “method”, “protocol”, and “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?

### USEFUL RESOURCES

**A forum for tracing whakapapa and sharing information:** [www.whakapapa.maori.org.nz/](http://www.whakapapa.maori.org.nz/)

**Matatuhi** by Robyn Kahukiwa. Puffin Books, 2006.

**Living Heritage:** A website where young people celebrate the heritage of Aotearoa  
[www.livingheritage.net.nz](http://www.livingheritage.net.nz)

**Christchurch City Libraries Family history and whakapapa resource:** [www.bit.ly/Rt4VcK](http://www.bit.ly/Rt4VcK)

**A useful resource for creating electronic timelines:**  
[www.searchfindknow.com/timeline--chronology-creation-sites.html](http://www.searchfindknow.com/timeline--chronology-creation-sites.html)

**Useful background information on early Māori settlement:** “Where it all began” by Sally Blundell in the *New Zealand Listener* 1 January, 2014 [www.listener.co.nz/current-affairs/historical/where-it-all-began/](http://www.listener.co.nz/current-affairs/historical/where-it-all-began/)

**Wairau Bar Blog:** *The return of New Zealand's first people:* This photographic account of the discovery, excavation, and return of New Zealand's first settlers is very accessible to students. Remind them that as it is a blog, they need to scroll down and read from the end up.  
[www.wairaubar.wordpress.com](http://www.wairaubar.wordpress.com)



# Tūrangawaewae

Belonging - Identity - Culture - Community -  
Place - Continuity

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For students, history starts locally, exploring the features of the land of hapū and iwi, tūpuna, stories, protocols, and taonga. Places in Aotearoa New Zealand are significant to different people for different reasons and are used in different ways. Our identity builds from where we come from.

## Where is my place?

Tūrangawaewae are places where we feel especially empowered and connected. They are places linked to the stories of the tūpuna and are woven through the identity of an individual, hapū, and iwi. Students may feel that they have their own tūrangawaewae, and this can be investigated and shared to give context and a personal connection to the subject. There may also be students (Māori and others) who don't have a sense of tūrangawaewae. Encourage these students to show and strengthen their connections to their tūrangawaewae. This may include exploring the physical and natural environments of the local area, researching personal and family histories, and including parents and wider whānau in discussion about what tūrangawaewae means to them.

The tūrangawaewae of local iwi and hapū is often represented in a physical sense by the marae at which important hui, celebrations, and farewells are held. For students, visiting the local marae provides an accessible way to explore tūrangawaewae and begin an historical investigation.

To prepare for a marae visit, students can develop their own pepeha, a way of personal introduction that emphasises where they are from. With the students, develop a pepeha of the local area and visit all the places mentioned, trying to understand what it is about these places that work together to create tūrangawaewae. Get students to hypothesise about why early Māori settled here and what made this place attractive as a place to live. Did the same qualities or resources make it attractive for subsequent settlers?

Examine the history and origins of local iwi and hapū. How and why has it changed over time? Would these changes have occurred anyway, or have historical events determined the type of change?

## What is significant about your local area?

All communities in Aotearoa New Zealand have a unique history. Students start from what they already know when they are in the process of acquiring 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. Make a mural showing the changes in the main street, the land the school stands on, or a local port, industry, or forest block. The children can make captions for the mural based on their interpretations of why or how these changes occurred.

## Mapping history

Maps provide an often-overlooked source of information and a compelling perspective on the past. Maps provide not just a pictorial view of land, and cartographers' labels reflect the mores and values of those who were responsible for drawing them up. Examine old and modern maps of the local area. Why was this map made? How was it used? Who put the maps together? What or whose knowledge do the maps represent? Students can write about historical events on Google My Maps, (<https://www.google.com/maps/mm> or [www.maorimaps.com](http://www.maorimaps.com)), becoming online contributors and makers of a resource with a worldwide audience.

For younger students, simpler maps and aerial photographs can give some idea of place and space and 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?

It may also be possible to investigate land and structures as an expression of the values and perspectives related to tūrangawaewae and historical events.

- 🌀 What stories does the whare whakairo tell?
- 🌀 Why was the land terraced?
- 🌀 What stories do battlefields tell and how do they indicate battle strategies?
- 🌀 Who chose and created the Māori motifs in churches and other public buildings and monuments?
- 🌀 What does the existence of Māori place or road names and the inclusion of Māori names on monuments or in cemeteries tell us about our community?

### Migration within your own land

If you are in an urban centre, the way tūrangawaewae is felt or expressed may have changed over time. 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.

### Where do I fit in?

When students learn about where they live and link local history to a larger event, they can see they are part of a larger story. Students can understand that they are a part of history and that they make history every day.

A timeline is a useful graphic tool when studying the history of the land and its people. Ask students to start their timeline in the present and then move backwards through time, to give them the sense of history as a foundation for contemporary life. Investigate who first came to this land, how they came, and why. Find out how the land has been used, and how different people lived their lives here. Follow each group as they arrived, track their progress, and make comparisons between their claims to ownership and their use of the land. Was land ownership changed through warfare, marriage, migration, resource distribution, or through government Acts? How many ways has it changed over the course of

New Zealand history? Does this diminish the ability of people to stand there? How are special places of profound significance being maintained for current and future generations?

It's not just the physical landscape that has been changed, but the social landscape as well, and students may choose to focus on the way people have lived with the land rather than ways it has changed physically.

For younger students, it may be appropriate to start with where they fit into their social world – their whānau, their school, and their community. This gives them a sense of how they fit into a wider picture. It may be that you have a local event or school event that you can use as a context for inquiry. How did the event involve or affect the community? Was it a natural event, such as a landslide or the result of human activities? What are the consequences of the changes caused by the event? Have students write to someone out of the area, describing what happened and how the people and the place were involved and affected. Use this same process with a local historical event (or a local response to a national event, such as war), always bringing the thinking back to a notion of tūrangawaewae. The My Story series of biographical novels, based around national historic events and published by Scholastic New Zealand, could provide a shared narrative perspective. One of the stories may feature your local community.

## USEFUL RESOURCES

**Items held at the New Zealand Archive of Film, Television & Sound considered to have significant Māori content:** [www.bit.ly/1mHgeMv](http://www.bit.ly/1mHgeMv)

**Virtual field trips:**  
[www.2.learnz.org.nz/core-fieldtrips.php](http://www.2.learnz.org.nz/core-fieldtrips.php)

**Create a web quest:**  
[www.webquest.org/index.php](http://www.webquest.org/index.php)

**Suggestions for using historical objects:**  
[www.bit.ly/RwBOFi](http://www.bit.ly/RwBOFi)

**The House that Jack Built**  
by Gavin Bishop. Gecko Press, 2012.

**My Story**, a series of biographical novels for young people, based on historical events in Aotearoa New Zealand, (Scholastic New Zealand).

# Mana Motuhake

## Belonging – Identity – Mana – Controversy – Conflict – Consequences – Tino Rangatiratanga

The status of Māori as tangata whenua is significant for all in Aotearoa New Zealand. Exploration and innovation create opportunities and challenges for people, places, and environments. Students examine how far-reaching the consequences of actions can be when examining the historical efforts by Māori for a return to self-determination.

### A return to self-determination

Show students an image based around issues of mana motuhake, preferably one of local places or people that will prompt thought and speculation. Possible examples might be of the occupations at Bastion Point or Moutoa Gardens, the 1975 Land March, the cutting down of the pine on One Tree Hill, or Hone Heke cutting down the flagpole at Kororāreka.

Encourage students to think about the people behind the image. Ask: What do you think has happened here? What or who could help us to find out? Who may have witnessed this event? Could they help us find out more?

For students in the junior school, it may be more effective to use drama or dance as a way to engage with ideas. Role play loss and the search for recovery, create a fictional local leader, or if you have enough information, use a real one and examine an event through their eyes. Use a hot seat technique to investigate different points of view and explore actions and reactions.

Talk with younger students about why Māori wanted to preserve their independence, tikanga, and land. Look at the kinds of things that may have been handed down to them by their ancestors and explore what they, in turn, may hand down. Include intangible taonga as well as tangible objects. Be aware that this and other understandings may take some time. It is difficult for younger students to understand what it is to have been denied rights or, in some cases, to have them forcibly removed. Young learners may connect with these concepts better by comparing them with their own lives. Discuss how they would feel if they had something important (such as break time at school) unexpectedly taken away from them for good.

Discover historical events that led local Māori to strive for self-determination. What kind of resistance happened in your area? What were the particular grievances? How were they addressed at the time? How have they been addressed since? Who has addressed them, and how?

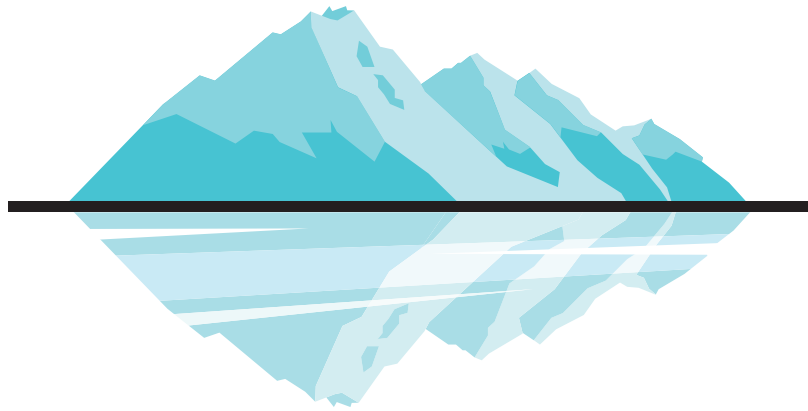
Have the students develop an understanding that events in history have consequences, often for more than one group of people, and that those consequences can reverberate through time. Use print outs of newspapers from the time available online through Papers Past, a National Library collection of digitalised historic New Zealand newspapers, video clips from NZ on Screen and from Ngā Taonga, Sound & Vision, the New Zealand Archive of Film, Television and Sound, or personal accounts to build a bigger picture and make connections, focusing on mana motuhake and seeing how local events may have echoed national ones.

In the quest for mana motuhake, hapū and iwi across the country have worked to regain some level of self-determination. Most of the work towards mana motuhake has involved the Crown, locally and nationally. Look at the interaction of parliament or local government with local people to see how local iwi and hapū have been affected by laws over the years. There may have been laws that affected them more than others. There may have been grievances that have been difficult to settle. The legislation timeline on page 16 will give you some guidance on legislation and the dates it was enacted.

This theme provides the clearest examples of how Māori history impacts on contemporary life. Many current social and political issues relate to mana motuhake, and students will be able recognise the manifestation of mana motuhake in their community – the resurgence of tikanga and te reo, the reclamation of land and business opportunities, and successful settlements with government agencies, such as the Waitangi Tribunal.

### Each local area has its own story

Encourage students to examine and engage in the perspectives of different groups in the search for mana motuhake, especially in communities that experienced conflict and loss. Give students multiple opportunities to explore the values of the past and consider why the different groups of people may have had conflicting values.



Find out about people from the local area who had connections to the Treaty of Waitangi. Many communities will have people who were 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. 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.

### Holding on to mana motuhake

Students can consider the responses and decisions made by the local community when faced with a loss of autonomy over many aspects of their lives. This gives students a context for examining how far-reaching the consequences of historical actions can be. Labelled as activists by some, and heroes by others, local people who have fought for mana motuhake are important figures of Māori history in your area. Their stories may have connections to whanāu in your school. Your school community may include whanāu who have been involved in struggles for land or self-determination. When they hear their stories about local action taken to win mana motuhake, students have opportunities to learn about those in the community who have helped to shape Māori history.

### Make a documentary

While younger students may not comprehend the scale of mana motuhake, they will be able to grasp the need to hold on to meaningful treasures or acknowledge important people. A documentary project will allow them to share their learning, even if it is about only one person or object. For older students, this project gives them the opportunity to synthesise different strands of knowledge into a more cohesive whole.

The way local iwi and hapū responded to threats to autonomy and self-rule may not be well documented in your area. Using the information they have gathered, especially that from primary sources, students can create a documentary that will record the role mana motuhake played in events in local Māori history. Film important local places and stories, and create an historical record that can be held at the marae or in the local library. Hold a premiere to create a community-wide response to mana motuhake and local history.

### Create a tour

Make your class knowledge accessible to the rest of the local community by creating a virtual tour of a local historic landmark. This could be a podcast or virtual website tour. Include a basic map, instructions about how to get there, and a walking plan for navigating the site. Describe the significance of the site for Māori and for the local community, both historically and in the present day. Include old photos of this place. Interview local people and experts to find out more about place names and local history. Research the role the landmark played in the economic or social life of the community. Make links to national and international events that took place while this landmark was being built or used. Explain why it is worth protecting.

## USEFUL RESOURCES

**Images of Māori protest:** [www.bit.ly/1QRys9j](http://www.bit.ly/1QRys9j)

**The Waitangi Collection – NZ on Screen:**  
[www.nzonscreen.com/collection/the-waitangi-collection](http://www.nzonscreen.com/collection/the-waitangi-collection)

**Te Matakite O Aotearoa – The Māori Land March:**  
[www.nzonscreen.com/title/te-matakite-o-aotearoa-1975](http://www.nzonscreen.com/title/te-matakite-o-aotearoa-1975)

**Fighting Past Each Other:** The New Zealand Wars  
 1845–1872 by Matthew Wright. Reed, 2006.

**Papers Past, a collection of digitalised historic New Zealand newspapers:** [www.paperspast.natlib.govt.nz](http://www.paperspast.natlib.govt.nz)

# Kaitiakitanga

## Time - Context - Perspective - Knowledge - Tikanga - Guardianship

Historically, guardianship and ownership of the land in Aotearoa New Zealand has been subject to the conflicting values of different cultures. These values have shaped the land and the people. For students, local landmarks and natural resources are a foundation for looking at a history of guardianship, ownership, confiscation, conflict, and settlement.

### Conflicting values

The New Zealand Settlements Act in 1863 authorised the confiscation of land belonging to any tribe that was judged by the Crown to have rebelled against the British Queen's authority when attempting to protect their land. This, along with other direct effects of colonialism, means that in most areas of Aotearoa New Zealand students will be investigating the historical loss of kaitiakitanga. Try to find out where local iwi had to go when land was confiscated and if anyone remained behind. Iwi and hapū may have travelled and re-formed, or split up. Inevitably, traditions, buildings, and relationships will have changed.

Use past records, such as the *New Zealand Official Yearbooks*, to track changes in ownership and potential land-use issues. Find out what changes happened over time, and why, and draw conclusions about the period in history in which the greatest change occurred. This kind of information can give your students a real insight into historical information such as land use and occupation, living and family situations, and the changing ethnic profile of your local area.

### A question of guardianship

For some students, understanding the concepts that underlie kaitiakitanga may require examining understandings about land ownership. Focus primarily on the history of the local land, the relationships different groups of people have had with it, and how different values and perspectives have influenced decision-making. Explore the lives of the earliest peoples and their relationship with the land. Compare and contrast the difference in levels of guardianship of the land and the expectations it engendered during the hundreds of years of Māori guardianship and the decades of Pākehā ownership.

Different issues to do with kaitiakitanga will be relevant for different localities and environments. For some, you may be able to find out how Māori influenced early Pākehā and their treatment of resources. Trading and early enterprise may have changed the guardianship of the land. For others, the consequences of aligning with or against the British will have created different outcomes.

### What is around me?

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

Māori history can tell us a lot about the geography and development 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. Discover some of the key people and events that shaped 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. Record the names of the area and what these names mean or who or what is the area named after. Find out whether names or spellings have changed over time. Find out who owns the land and if the owners have changed over time. Investigate who has lived there over the years and how people have changed the land. Investigate how the original hapū or iwi viewed the land and if this has changed over time.



## Restoration and rāhui

The restoration of environment and culture has always been an important part of Māori history. For a contemporary viewpoint, students can research the settlement processes of recent history to find ways in which iwi look after the local land today.

It is important not to oversimplify the way kaitiakitanga is embodied in your local area. Find out why restorative practices were required, what has been able to be restored, and what may be forever lost. Discover what the iwi are struggling to protect and why. Discuss the ways in which urban iwi show kaitiakitanga. Find out how kaitiaki are now consulted over issues to do with land or water. Are there areas where they are not consulted at all or are considered kaitiaki in name only?

The concept of rāhui is one starting point for the study of kaitiakitanga. Rāhui is a limit or ban on the use of a particular resource. It is put in place to protect a resource or people in response to a perceived threat to the environment. This is an important part of kaitiakitanga.

Ask students to look at the evidence they have gathered around guardianship and the land in the past. Ask them what kind of rāhui they think could have been present in their area, then check with iwi or historical records to see if there was actually rāhui in place. Was it ignored by any group and to what effect? Could the upholding of rāhui have saved any aspect of the local environment?

Have the students consider whether kaitiakitanga is as relevant today as it was in the past, and its role in the future. This may be a good topic for persuasive writing or debate. Challenge students to create their own responses by creating a Māori history in 100 objects, words, or pictures. Display their presentations in a prominent location to encourage the wider school community to consider their ideas.

## Taonga is history

Taonga and heirlooms are imbued with meaning. Invite students to bring taonga from home or local marae to display in the classroom. Museums have collections they can view and sometimes 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 such as weavers, carvers, or artists can be invited to speak to the class and share their expertise in traditional skills. 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.

Younger students often connect easily with this concept. Ask students to define treasure/taonga by considering the objects they own that have special value to them. This draws out discussion about what is meant by “value”, and how objects are valued for different reasons. They may have religious or spiritual value for their symbolism, artistic value due to their beauty or craftsmanship, sentimental value for the memories they invoke, utilitarian value for the tasks they perform, or financial value because they are constructed out of commercially valuable materials.

To explore notions of kaitiakitanga, have the students examine a special object and ask:

- 🌀 Why is this artefact special?
- 🌀 What does it tell us about you?
- 🌀 Is there anything you would swap it for?
- 🌀 Why is it worth looking after?
- 🌀 Would it be useful to anyone else?

## USEFUL RESOURCES

### Taonga:

[www.nzonscreen.com/title/taonga-2005-b24/series](http://www.nzonscreen.com/title/taonga-2005-b24/series)

**Rahui** by Chris Szekely. Huia, 2011.

**The Song of Kauri** by Melinda Szymanik. Scholastic, 2014.

# Whanaungatanga

Whānau - Hapū - Iwi - Whakapapa - Tūpuna - Connections  
- Community - Manaakitanga - Kotahitanga - Unity

The foundation of our identity comes from who we come from. Culture and heritage originate and are sustained through familial links and bonds. Kinship comes with rights and obligations and affects responses to historical events. People pass on and sustain culture and heritage for different reasons and this has consequences for people.

## Who do we come from?

To deepen understanding of whanaungatanga, students need to consider the significance of collective responsibility and the value placed on the maintenance and power of connections and networks. Investigate local tikanga and stories about iwi and hapū and their relationship to the land and to other people. A sense of whanaungatanga may have changed as people became more mobile and urbanisation separated many hapū. How did local Māori retain their ties when evicted from land, migrating to new areas, or travelling to where jobs were?

Younger students could explore their own whānau, looking at the things they do with their nuclear and with their extended families and the things they do for both their nuclear and their extended families. Compare and contrast some of these activities between children as a class, and find out who those activities benefit, and what might happen if they didn't occur.

Older students can look at the broader role of whanaungatanga in local history, learning which historical actions were performed by a group or on behalf of a group. Examples of those that would have relied on whanaungatanga, are where people have travelled back to marae or joined a collective action. Include land occupations, hikoi, kotahitanga meetings, and sittings of the Land Court or the Waitangi Tribunal in the examples being studied.

## Passing on and sustaining culture

Students can move from the personal to the national by creating a timeline or historical narrative of an ancestor. Compare and contrast their experiences with what was happening to local Māori in Aotearoa New Zealand at the same time. Consider the location, events, people, or political climate that created those differences. Have

the students look for links and discover commonalities (social, cultural, historical) in the individual stories. Encourage them to present this information visually to emphasise the way that a sense of connectedness might be fostered in your school community.

Trace the story of one prominent hapū in your area. Follow their journey through time. Investigate the effect migration, urbanisation, land loss, and the destruction of their culture had on the hapū. Find out how their history links to local and national events.

Whanaungatanga is expressed through the commitment that whanāu have to each other, and that the individual has to the whanāu. Explore how that sense of commitment may have given the people of the hapū a unique perspective.

To prompt their thinking, provide students with an object, an article of clothing, a newspaper clipping, a letter, or an historical document as an opening to the study of a historical event. Based on the evidence provided, the students can speculate, begin to construct a narrative, and identify what additional resources they need as historians to fill in the missing pieces and successfully look into the history of local people.

## Some focus questions could be:

- 🌀 What aspects of local history impacted positively on whanaungatanga? Which impacted negatively?
- 🌀 How were family and tribal relationships changed by conflict, intermarriage, and forced or unforced migration?
- 🌀 How were communities changed as their leaders were killed, imprisoned, or undermined?



## 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 one example. Students engage easily with the lives of other children. Have them consider what a local historical event would 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?

These local approaches can lead to discussion about the general nature of history. Young students can see how people's actions influence land and artefacts and how decisions made in the past affect the future. They can explore their place in history and how what they do today will one day be viewed historically. This is also an opportunity to reinforce ideas about how history has shaped the present. How are our lives today influenced by a specific event in the past?

## Change makers

Consider those people who might be considered change makers in your local Māori history. Collect as much evidence as you can about them before asking students to consider the following questions:

- 🌀 What was the problem they were trying to solve?
- 🌀 Who was involved or affected?
- 🌀 Why was it hard to solve the problem?
- 🌀 Was the problem solved?
- 🌀 What prompted them to stand up and demand change?

When looking at individuals in Māori history, make sure you acknowledge who else was around to support them. Whanaungatanga, by its very nature, means that individuals do not operate in a vacuum. Remember too, to ensure that students look carefully and critically at their sources of information. In a land and time where two cultures were trying to co-exist, the facts are easily clouded by opinion and bias.

## A show of unity

Responses to historical events and decision making about action are often underpinned by the rights and reciprocal obligations conferred on Māori by whanaungatanga. This presents an opportunity for students to look at how a sense of whanaungatanga empowered local iwi and hapū to respond to community challenges throughout history. It may also be a way to look at a challenge that has faced all iwi and hapū – that of collectively becoming, in the eyes of others at least, a people labelled “Māori”. Primary sources, especially the narratives of local people, are an invaluable resource to investigate a local response to the prospect of Māoritanga and all that entailed, both historically and socially. Look at this through the lens of whanaungatanga, which has affected both peoples' responses and their sense of who they are.

From the late twentieth century many hapū and iwi organisations have worked to reconnect people with their tribal origins. Investigate what has been happening in your local area to restore whanaungatanga. Could your students help to support some kind of social change?

## USEFUL RESOURCES

### Tangata Whenua:

[www.nzonscreen.com/title/tangata-whenua-1974/series](http://www.nzonscreen.com/title/tangata-whenua-1974/series)

**A reference guide to regional resources from Auckland University:** [www.library.auckland.ac.nz/subject-guides/maori/guides/whakapapa\\_guide.htm](http://www.library.auckland.ac.nz/subject-guides/maori/guides/whakapapa_guide.htm)



# DECLARATION OF INDEPENDENCE AND TE TIRITI O WAITANGI

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This is not meant to be a definitive guide to either of these documents – there are plenty of resources in print and online that are available to teachers and students. It is designed as an introductory outline to provide a factually correct historical account of pivotal events. When adapted as a narrative with younger children, this text may spark imagination. When read to, by, or with older students, it can be used as a gateway into their questioning and engagement.

## 1810–1820

This was a time of rapid change for many Māori. While trade between Māori and Pākehā was now standard practice, Māori were beginning to feel the harsher effect of the Pākehā presence, as relations began to sour over the infringement of tapu and the wholesale taking of resources. Māori were lost in great numbers from the effects of disease, muskets, and intertribal warfare.

## 1820–1840

This period was marked by three major changes for Māori – the loss of land, through confiscation and misunderstood trade, the conversion of many to Christianity, and the increasing political influence of England. Missionaries settled permanently in the Far North and trade in sealing, whaling, flax, and timber increased. The behaviour of visiting traders, especially in the north, was becoming increasingly unruly and rumour was spreading of a French annexation. Britain realised that it would have to do something to protect British citizens, sovereignty, and trade.

James Busby, sent to be the “British resident” by a slightly reluctant Britain, proposed a declaration of independence, He Whakaputanga, in 1835, along with the promise of a Māori government. He assured the signatories of independence, rangatiratanga, and authority over land. This declaration, while signed by 52 Māori chiefs, was not authorised or supported by Busby’s superiors in England, and so held little sway. At this time, agents and companies from Britain and Australia began to “buy” land from Māori, often in an underhand way, without proper consultation with the iwi or hapū involved. In 1837, the British government decided to annex New Zealand and make it part of New South Wales. In 1840 Governor William Hobson was sent to New Zealand to make the annexation legally binding.

## 1840

On 6 February, 1840, the Treaty of Waitangi was signed by more than 40 Māori chiefs, led by Ngāpuhi’s Hone Heke Pokai. With its differences in translation and intent, the Treaty created confusion and conflict. The document had been prepared in haste, and there remains a great deal of speculation as to why the Māori version is so different from the English. The differences, as opposed to simply being concepts lost in translation, turned out to have far-reaching consequences. The word “sovereignty” was translated as “kawanatanga” (governance). Most signatories thought that they would continue to be able to manage their own affairs, while “selling” some of their land, and while the English version guaranteed “undisturbed possession” of all their “properties”, the Māori version guaranteed “tino rangatiratanga” (full authority) over “taonga” – a much more intangible and far-reaching concept.

Not all rangatira signed. Many were suspicious, but influential leaders such as Tāmami Wāka Nene persuaded the chiefs in Waitangi that day to change their minds, and Governor Hobson proclaimed sovereignty over all of New Zealand. The Māori version of the Treaty then travelled the country and, by September 1840, 550 chiefs had signed. In 1843 the Colonial Office ruled that all Māori were under the Queen’s rule, signatories or not. While Māori believed that the land transactions they were making were similar to a tenancy, rather than an ownership agreement, the Crown began to gift to settlers what was seen as surplus land. Māori voiced their discontent in a number of ways, including the cutting of the flagstaff at Kororāreka (now Russell), and engaging British troops in ongoing conflict. Across the country, conflict erupted with settlers who had occupied tribal land, and a new phase in Māori history began.

# LEGISLATION – NGĀ TURE KĀWANA

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This is an outline of major legislation by the Crown involving Māori. Each iwi may have felt the effects of this legislation differently and responded to it differently. Investigating legislation as part of an historical study may help students to examine the motivation behind actions and reactions, understand cause and effect, and provide a way to look at how a national event shaped and changed a local area.

**1840** – The Treaty of Waitangi was signed.

**1841** – A Land Claims Ordinance established the Native Protectorate Department to prevent settlers fraudulently taking land from Māori. It also created the Old Land Claims Commission to investigate purchases of land from Māori before the Treaty of Waitangi was signed in 1840. The 1841 ordinance also allowed the Crown to keep the difference between land claimed and land awarded to European buyers.

**1843** – The Colonial Office ruled that all Māori were under the Queen’s rule, signatories or not. While Māori believed that the land transactions they were making were similar to a tenancy, rather than an ownership agreement, the Crown began to gift to settlers what was seen as surplus land.

**1844** – The Native Trusts Ordinance, a formal declaration of the colonial government, focused on the welfare and protection of Māori, offering a solution of education and assimilation.

**1846** – The Native Lands Purchase Ordinance prohibited the private selling and leasing of Māori land under customary title. The Crown was to take ownership of any land Māori were not seen to own or occupy. Land was confiscated and land reserves were set up for Māori to live on.

**1852** – The New Zealand Constitution Act, an Act of the British Parliament, granted self-government to the Colony of New Zealand.

**1854** – The first Parliament was formed, although only men who owned property worth a certain value were eligible to vote, effectively excluding most Māori.

**1858** – The Native Schools Act provided government subsidies for Māori education in mission schools. These subsidies were provided only on the condition that students were taught in English.

**1862** – The Native Lands Act was designed to help define the boundaries of Māori land according to tikanga Māori. In reality, it allowed for fragmentation of communal guardianship and a greater number of settler purchases. This was amended in 1873, but it did not prevent most transactions, including the illegal taking and use of land, occurring.

**1863** – The Suppression of Rebellion Act enabled the confiscation of land of “rebel” Māori.

**1863** – The New Zealand Settlements Act allowed Government to confiscate land as punishment for those who had fought against the Crown.

**1867** – The Native Schools Act was extended to those Māori who wanted a school. Once land was provided by Māori, a building, teacher, and books were provided by the government.

**1867** – The Māori Representative Act established four seats in parliament exclusively for Māori, and Māori men were now eligible to vote.

**1879** – The Māori Prisoners Trials Act was passed in response to the protests at Parihaka. This allowed certain Māori prisoners to be kept in custody without trial for an indefinite period of time.

**1894** – The Native Land Court Act allowed appeals to be heard against land court decisions and established that iwi or hapū ownership of land was to be recognised by the courts of law.

**1907** – The Tohunga Suppression Act aimed at replacing tohunga as traditional Māori healers with western medicine.

**1926** – The Royal Commission on Land Confiscations was formed, and the first compensatory settlements were paid by the Crown to Te Arawa and Ngāi Tahu.

**1928** – The Public Works Act provided the Crown with the statutory authority to acquire any land for public works.

**1937** – The Petroleum Act ruled all petroleum in its natural condition “on or below the surface of any land” to be the property of the Crown, regardless of the ownership of the land.

**1953** – The Māori Affairs Act forced unproductive Māori land into use.

**1967** – The Māori Affairs Amendment Act introduced compulsory conversion of Māori freehold land with four or fewer owners into general land. It increased the powers of the Māori Trustee to compulsorily acquire and sell so-called uneconomic interests in Māori land.

**1975** – The Waitangi Tribunal was established to investigate breaches of the Treaty, including environmental concerns and land grievances.

**1985** – The Waitangi Tribunal increased its scope to investigate claims back to 1840.

**2004** – The Foreshore and Seabed Act vested ownership of the foreshore and seabed in the Crown and guaranteed public access. As a result the Māori Land Court cannot rule on any customary rights Māori might have to the foreshore and seabed.

# GLOSSARY OF MĀORI VOCABULARY

**HAPŪ** – kinship group, clan, tribe, sub tribe

**HIKOI** – to step, march, walk

**HUI** – to gather, assemble, meet

**IWI** – a large group of people descended from a common ancestor

**KAITIAKI** – trustee, minder, guard, custodian, guardian, caregiver

**KAITIAKITANGA** – guardianship, stewardship, trusteeship, trustee

**KŌHANGA REO** – Māori language preschool

**KOTAHITANGA** – unity, togetherness, solidarity, collective action

**KURA KAUPAPA** – primary school operating under Māori custom and using te reo Māori as the medium of instruction

**MANA MOTUHAKE** – separate identity, autonomy, self-government, self-determination, independence, sovereignty, authority – mana through self-determination and control over one's destiny

**MANA WHENUA** – territorial rights, power from the land, authority and/or jurisdiction over land or territory

**MANAAKITANGA** – hospitality, kindness, generosity, support – the process of showing respect, generosity, and care for others

**MĀORI** – indigenous people of Aotearoa New Zealand

**MĀORITANGA** – Māori culture, Māori practices and beliefs, Māori way of life

**MARAE** – the open area in front of the whareniui, where formal greetings and discussions take place

**PĀ** – fortified village, fort, stockade

**PĀKEHĀ** – New Zealanders of European descent

**PEPEHA** – a greeting that acknowledges a person's connection to landmarks, waka, awa, and marae

**RĀHUI** – to put in place a temporary ritual prohibition, closed season, ban

**RANGATIRA CHIEF** – (male or female), chieftain, chieftainess, boss

**RANGATIRATANGA** – chieftainship, right to exercise authority, chiefly autonomy, chiefly authority, ownership

**TAPU** – sacred, prohibited, restricted, forbidden, under atua protection

**TANGATA WHENUA** – local people, hosts, indigenous people of the land

**TAONGA** – treasure, anything prized

**TE REO MĀORI** – the Māori language

**TIKANGA** – correct procedure, custom, habit, manner, rule, convention

**TINO RANGATIRATANGA** – self-determination, sovereignty, autonomy, self-government

**TOHUNGA** – skilled person, chosen expert, priest, healer

**TŪPUNA** – ancestor, grandparent

**TŪRANGAWAEWAE** – place where one has rights of residence and belonging through kinship and whakapapa

**WHAKAPAPA** – genealogy, genealogical table, lineage, descent

**WHAKAIRO** – carving

**WHĀNAU** – extended family, family group

**WHANAUNGATANGA** – relationship, kinship, sense of family connection – a relationship through shared experiences and working together which provides people with a sense of belonging

**WHARE WHAKAIRO** – carved house, meeting house

**WHARENIUI** – meeting house, large house – main building of a marae, where guests are accommodated

# RESOURCES

## Key Resource

School Journals are a readily available resource for Year 1-8 students. They are a key resource series that supports content knowledge about Māori history. Recent titles are available online at [www.literacyonline.tki.org.nz](http://www.literacyonline.tki.org.nz), along with teacher support materials and audio files. Older titles can be ordered from [orders@thechair.minedu.govt.nz](mailto:orders@thechair.minedu.govt.nz)

## Online Resources

**Christchurch City Libraries** resource links for family history and whakapapa: [www.bit.ly/Rt4VcK](http://www.bit.ly/Rt4VcK)

**Create a web quest:**  
[www.webquest.org/index.php](http://www.webquest.org/index.php)

**Creating electronic timelines:**  
[www.searchfindknow.com/timeline--chronology-creation-sites.html](http://www.searchfindknow.com/timeline--chronology-creation-sites.html)

**Google maps:** [www.google.com/maps/d/home](http://www.google.com/maps/d/home)

**Images of Māori protest:** [www.bit.ly/1QRys9j](http://www.bit.ly/1QRys9j)

**Living Heritage**, a website where young people celebrate the heritage of Aotearoa: [www.livingheritage.net.nz](http://www.livingheritage.net.nz)

**Māori Maps**, a guide to the ancestral marae of Aotearoa New Zealand: [www.maorimaps.com/](http://www.maorimaps.com/)

**Ngā Taonga Sound & Vision**, the New Zealand Archive of Film, Television & Sound: [www.ngataonga.org.nz/](http://www.ngataonga.org.nz/)

**New Zealand History**, a website exploring the history of New Zealand's culture and society, politics and government, and the impact of war: [www.nzhistory.net.nz](http://www.nzhistory.net.nz)

**New Zealand Yearbooks** – *The New Zealand Official Yearbook* provides a comprehensive statistical picture of life in New Zealand since 1893. Handbooks of statistical information go back even further: [www.bit.ly/1KoSZzv](http://www.bit.ly/1KoSZzv)

**NZ On Screen**, a catalogue of New Zealand film, television, and documentaries, some grouped thematically: [www.nzonscreen.com/](http://www.nzonscreen.com/)

**Papers Past**, a collection of digitalised historic New Zealand newspapers: [www.paperspast.natlib.govt.nz](http://www.paperspast.natlib.govt.nz)

**Te Ara** – The Encyclopedia of New Zealand, a comprehensive guide to our peoples, natural environment, history, culture, economy, and society: [www.teara.govt.nz/en](http://www.teara.govt.nz/en)

**Using historical objects:**  
[www.bit.ly/RwBOFi](http://www.bit.ly/RwBOFi)

**Virtual field trips:**  
[www2.learnz.org.nz/core-fieldtrips.php](http://www2.learnz.org.nz/core-fieldtrips.php)

**Whakapapa**, a reference guide to regional resources from Auckland University: [www.library.auckland.ac.nz/subject-guides/maori/guides/whakapapa\\_guide.htm](http://www.library.auckland.ac.nz/subject-guides/maori/guides/whakapapa_guide.htm)

**Whakapapa Māori**, a forum for tracing whakapapa and sharing information: [www.whakapapa.maori.org.nz/](http://www.whakapapa.maori.org.nz/)

**Wairau Bar Blog:** *The return of New Zealand's first people*, a pictorial account of the discovery, excavation, and return of New Zealand's first settlers: [www.wairaubar.wordpress.com](http://www.wairaubar.wordpress.com)

**"Where it all began"** by Sally Blundell in the *New Zealand Listener*, 1 January, 2014: [www.listener.co.nz/current-affairs/historical/where-it-all-began/](http://www.listener.co.nz/current-affairs/historical/where-it-all-began/)

## Print Resources

**Fighting Past Each Other:**  
*The New Zealand Wars 1845–1872*  
by Matthew Wright. Reed, 2006.

**Matatuhi** by Robyn Kahukiwa.  
Puffin Books, 2006.

**"My Story"**, a series of biographical novels for young readers by various authors.  
Scholastic New Zealand, various dates.

**Rahui** by Chris Szekely. Huia, 2011.

**Tangata Whenua** – *An Illustrated History* by Atholl Anderson, Judith Binney, and Aroha Harris. Bridget Williams Books, 2014.

**The House that Jack Built**  
by Gavin Bishop. Gecko Press, 2012.

**The Song of Kauri**  
by Melinda Szymanik. Scholastic, 2014.