

Aotearoa New Zealand's histories

Te Takanga o Te Wā and Tohu Whenua

Years 4-6

A quick guide to the Tohu Whenua places where ākonga can understand, know and do Aotearoa New Zealand's history where it happened



UNDERSTAND		Tohu Whenua sites
Māori history is the foundational and continuous history of Aotearoa New Zealand.	Māori have been settling, storying, shaping, and have been shaped by these lands and waters for centuries. Māori history forms a continuous thread, directly linking the contemporary world to the past. It is characterised by diverse experiences for individuals, hapū, and iwi within underlying and enduring cultural similarities.	<p><i>Te Tai Tokerau Northland</i></p> <p>Rākaumangamanga/Cape Brett</p> <ul style="list-style-type: none"> • Kororipo Heritage Park(Kororipo Pā/Te Ahurea) <p><i>Te Tai Poutini West Coast</i></p> <ul style="list-style-type: none"> • Te Kopikopiko o te Waka • Hokitika (pounamu story)
Colonisation and settlement have been central to Aotearoa New Zealand’s histories for the past 200 years.	The settlement of Aotearoa New Zealand has contributed to an increasingly diverse population, with many languages and cultures now part of its fabric. Colonisation began as part of a worldwide imperial project. It has been a complex, contested process, experienced and negotiated differently in different parts of Aotearoa New Zealand over time. Aotearoa New Zealand has also colonised parts of the Pacific.	<p><i>Te Tai Tokerau Northland</i></p> <ul style="list-style-type: none"> • Ruapekapeka Pā • Pompallier Mission and Printery • Rangihoua Heritage Park • Kororipo Heritage Park • Waitangi Treaty Grounds • Te Waimate Mission • Māngungu Mision • Clendon House <p><i>Otago</i></p> <ul style="list-style-type: none"> • Arrowsmith (Chinese heritage) • Olveston (Jewish heritage)
The course of Aotearoa New Zealand’s histories has been shaped by the use of power.	Individuals, groups, and organisations have exerted and contested power in ways that improve the lives of people and communities, and in ways that lead to exclusion, injustice, and conflict.	<p><i>Te Tai Tokerau Northland</i></p> <ul style="list-style-type: none"> • Ruapekapeka Pā <p><i>Te Tai Poutini West Coast</i></p> <ul style="list-style-type: none"> • Brunner Mine

UNDERSTAND

Relationships and connections between people and across boundaries have shaped the course of Aotearoa New Zealand's histories.

People in Aotearoa New Zealand have been connected locally, nationally, and globally through voyaging, discovery, trade, aid, conflict, and creative exchanges. This has led to the adoption of new ideas and technologies, political institutions and alliances, and social movements.

Tohu Whenua sites

Te Tai Tokerau Northland

- Pompallier Mission and Printery
- Rākaumangamanga/Cape Brett
- Rangihoua Heritage Park
- Kororipo Heritage Park
- Te Waimate Mission

Te Tai Poutini West Coast

- Reefton
- Brunner Mine

Otago

- TSS Earnslaw
- Arrowtown
- Kawarau Suspension Bridge
- Hayes Engineering Works
- Totara Estate
- Dunedin Railway Station/Taieri Gorge Rail

KNOW		KEY QUESTIONS	EXPLORE EXAMPLES OF...	<i>Tohu Whenua sites</i>
<p>Whakapapa me te whanaungatanga</p> <p>Culture and identity</p>	<p>Origins, voyaging and adaptation</p> <p>The stories of groups of people from different periods in our history convey their reasons for and experiences of migration. These stories have shaped their culture and identity in Aotearoa New Zealand.</p>	<p>Origins, voyaging and adaptation</p> <p>What stories do different groups of people tell about their experiences of migration?</p> <p>When did they come, who did they come with, and why did they come?</p> <p>How did these stories shape who they are now?</p>	<p>Stories of journeys to Aotearoa (for example, by waka and sailing, steam, and motor-driven ships; on early and later flights; as boat people; involving the challenges of travel and different journey lengths over time)</p> <p>Stories of journeys by different groups at different times (for example, by early British, Irish, Chinese, and Indian migrants; by Pacific and Asian communities and communities from continental Europe, the Americas, and the African continent; and by refugee and minority communities)</p> <p>Experiences of arriving in a new and different land – the different climate, food, culture, and language</p> <p>How these experiences have shaped identities (for example, as iwi, and as distinctive communities).</p>	<p><i>Te Tai Tokerau Northland</i></p> <ul style="list-style-type: none"> • Rākaumangamanga/Cape Brett • Rangihoua Heritage Park • Te Waimate Mission <p><i>Te Tai Poutini West Coast</i></p> <ul style="list-style-type: none"> • Te Kopikopiko o te Waka <p><i>Otago</i></p> <ul style="list-style-type: none"> • Arrowtown (Chinese heritage)

KNOW	KEY QUESTIONS	EXPLORE EXAMPLES OF...	<i>Tohu Whenua sites</i>
<p>Whakapapa me te whanaungatanga</p> <p>Culture and identity</p>	<p>Māori origins, voyaging and adaptation</p> <p>Māori voyaging through the Pacific was deliberate and skilful and brought with it Pacific whakapapa and cultural identities. These identities were transformed over the centuries through adaptations to and relationships with the environment, and through the formation of hapū and iwi that eventually occupied Aotearoa New Zealand</p>	<p>Māori origins, voyaging and adaptation</p> <p>What stories do hapū and iwi tell about their whakapapa and their voyaging and exploration?</p> <p>Stories from iwi about their point of origin, why they left, and whakapapa connections to their waka, its captain, and its landing site(s)</p> <p>Aspects of the natural world that guide oceanic navigation – the flight paths of migratory birds, the sun and stars, ocean swells, changes in wave patterns, the presence of certain fish and birds, flotsam, and cloud formations</p> <p>How Māori would have adapted in this new land – from customary societal structures in the Pacific (not immediately viable given small numbers and the priority to survive) to the gradual formation of more recognisable iwi and hapū structures, to strengthened iwi identity, and to working collectively in more settled agricultural communities, protected through the development of fortified kainga</p>	<p><i>Te Tai Tokerau Northland</i></p> <ul style="list-style-type: none"> • Rākaumangamanga/Cape Brett <p><i>Te Tai Poutini West Coast</i></p> <ul style="list-style-type: none"> • Te Kopikopiko o te Waka

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<p>Whakapapa me te whanaungatanga</p> <p>Culture and identity</p>	<p>Responses to war</p> <p>Individuals and communities have responded to international conflicts in a range of ways for a range of reasons.</p>	<p>Responses to war</p> <p>How have different groups of people in our community responded to the international conflicts that Aotearoa New Zealand has been involved in?</p> <p>What kinds of jobs were these people doing?</p>	<p>Responses that reflected personal or public views, such as volunteering, conscription, the Māori Battalion, Cook Islands and Niue contributions to the New Zealand Expeditionary Force in the First World War, Chinese and Indian Anzacs, realm country contributions, and fundraising (for example, by Khaki Corps for the South African War)</p> <p>Essential jobs in Aotearoa New Zealand and who did them – nursing, auxiliaries, military intelligence, the home front, and peacekeeping</p> <ul style="list-style-type: none"> • objections to participation (for example, conscientious objection and protests) • views about participation (for example, by Sir Apirana Ngata and Te Puea Hērangi). 	<p><i>Te Tai Poutini West Coast</i></p> <ul style="list-style-type: none"> • Waiuta

KNOW	KEY QUESTIONS	EXPLORE EXAMPLES OF...	<i>Tohu Whenua sites</i>
<p>Tino rangatiratanga me te kāwanatanga</p> <p>Government and organisation</p>	<p>Te Tiriti o Waitangi The Treaty of Waitangi</p> <p>Te Tiriti o Waitangi The Treaty of Waitangi was signed in different places. The two versions of the Treaty say different things about who would have authority. Māori understandings were based on the version in te reo Māori, which the vast majority of Māori signed</p>	<p>Te Tiriti o Waitangi The Treaty of Waitangi</p> <p>How did iwi and hapū in our rohe participate (or not) in the signing of Te Tiriti o Waitangi The Treaty of Waitangi? Who was present and what was debated? How was participation similar or different elsewhere?</p> <p>What were the range of views expressed by Māori rangaitira at the signings of Te Tiriti o Waitangi?</p> <p>What are the differences between the English language and te reo Māori versions of the Treaty Te Tiriti? What is the significance of these differences?</p>	<p>The range of views among rangatira Māori – some expressed strong reservations, including the possible effects of the Treaty on chiefly authority, land, and trade; some were supportive, seeing Te Tiriti as a means of curbing Pākehā lawlessness and of ensuring ongoing, mutually beneficial trading relationships</p> <p>The places where Te Tiriti the Treaty was signed – while approximately 500 people signed at various locations, not all had the opportunity to sign</p> <p>The differences between the English language and te reo Māori versions – differing key words and phrases and their meanings (for example, sovereignty, kāwanatanga, and tino rangatiratanga) and how they relate to the assurances the missionaries at Waitangi offered Māori about who would have authority and what they would have authority over.</p> <p><i>Te Tai Tokerau Northland</i></p> <ul style="list-style-type: none"> • Pompallier Mission and Printery (context Russell) • Waitangi Treaty Grounds • Te Waimate Mission • Māngungu Mission • Clendon House

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<p>Tino rangatiratanga me te kāwanatanga</p> <p>Government and organisation</p>	<p>Governing and equity</p> <p>Governments have selectively supported or excluded people through processes associated with voting rights, access to education, health, and welfare provision, reflecting prevailing public attitudes of the time. Often equitable treatment has been sought by people, including Māori, Chinese, women, children, and disabled people.</p>	<p>Governing and equity</p> <p>How, over time, have various New Zealand governments restricted voting rights?</p> <p>How have people advocated for their rights?</p> <p>How did the Government respond to the hardships of the Great Depression?</p>	<p>Restrictions on representation and voting – the initial basis of property possession and individual title (as derived from British law), which privileged male Pākehā (Māori men and women still owned land, but communally rather than by individual title); the disproportionate allocation of Māori seats compared to Pākehā; the denial of the vote to women (based on British law); the exclusion of Chinese from voting until 1952.</p> <p>Seeking equitable treatment:</p> <ul style="list-style-type: none"> • women and the vote – the formation of the Women’s Christian Temperance Union (WCTU) after the visit of Mary Clement Leavitt from the US in 1885; the establishment of the Women’s Franchise Leagues; the leadership of Kate Sheppard and of Meri Te Tai Mangakāhia (in speaking in the Kotahitanga parliament, calling for the right for women to vote and be elected to that parliament) • wahine Māori leadership – the distinctive contributions of Meri Te Tai Mangakāhia, Te Paea Hērangi, the Māori Women’s Welfare League, Te Kōhanga Reo, Dame Whina Cooper, Whetu Tirikatene Sullivan, and Georgina Beyer • minority community responses – through petitioning the Crown (for example, the 1901 Chinese anti-opium petition, and the 1947 petition for refugee Chinese women and children to remain in New Zealand), through advocacy and support (for example, CCS Disability Action, and advocacy by IHC), and through activism (for example, the Disabled Persons Assembly and the Deaf community’s lobbying for recognition of New Zealand Sign Language as an official language) • government policies to support people – for example, the 1930s ‘cradle to grave’ welfare state reforms, which marked a change from selective support for the ‘deserving poor’ through charities and government relief schemes to a significant ideological shift in the state’s views of its responsibilities (for example, through the provision of state housing, family benefits, free education and dental care to secondary school level, more generous pensions, free milk in schools, and children’s health camps). 	

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<p>Tūrangawaewae me te kaitiakitanga</p> <p>Place and environment</p>	<p>Adapting to new environments</p> <p>People adapted their technologies and tools to the new environment of Aotearoa New Zealand.</p>	<p>Adapting to new environments</p> <p>What are the origin stories of mana whenua?</p> <p>What technologies and tools did Māori bring to Aotearoa New Zealand?</p> <p>What adaptations did early Māori make to enable them to survive and thrive in a new environment? How did these differ across Aotearoa New Zealand?</p> <p>How did mana whenua, early resource seekers, and settlers impact on the natural environment?</p> <p>How did mana whenua engage with early newcomers?</p>	<p>The technologies and tools Māori brought to Aotearoa New Zealand (for example, hunting and fishing tools and techniques, weapons, clothing, food and gardening practices)</p> <p>Adaptations to the very different climate and resources of Aotearoa New Zealand (for example, of language for new phenomena such as hail, technologies, food, shelter, and clothing)</p> <p>Food production – for example, a phase of hunter-gathering, then the resumption of gardening as the main source of food production (adapted to the new environment, based around kāinga, and following a lunar calendar with the new year beginning in winter when the stars of Matariki rose before dawn)</p> <p>Early European use of the environment (for example, the harvesting of seals and whales, the felling of timber, and trading for flax).</p> <p><i>Te Tai Tokerau Northland</i></p> <ul style="list-style-type: none"> • Ruapekapeka Pā • Rangihoua Heritage Park • Kororipo Heritage Park • Te Waimate Mission <p><i>Te Tai Poutini West Coast</i></p> <ul style="list-style-type: none"> • Denniston Mine • Reefton • Waiuta • Brunner Mine • Hokitika

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<p>Kōwhiringa ohaoha me te whai oranga</p> <p>Economic activity</p>	<p>Local economies and trade</p> <p>Traditional Māori economies were finely tuned to the resources within each rohe, which provided the basis for trade between iwi. There were complicated economic relationships between iwi and early newcomers as newcomers sought resources.</p>	<p>How were iwi and hapū economies shaped by the particular resources of their rohe?</p> <p>How did specialisation create opportunities for exchange between iwi?</p> <p>What was the basis of this exchange?</p> <p>What was exchanged, why, and with whom?</p>	<p>Iwi economies based on unique local resources – for example, inland North Island iwi hunting birds and fishing for tuna across wide areas; the exploitation of thermal resources by Te Arawa and Ngāti Tūwharetoa; river iwi catching tuna; the access of coastal iwi to rich kaimoana; the extensive gardens developed in some parts of the country; in much of the South Island, the gathering of resources on seasonal heke, including mutton birds from the Tītī Islands</p> <p>Exchanges between iwi (for example, of preserved foods, tools, weapons, taonga, whalebone, argillite, obsidian, and pounamu)</p> <p>Economic relationships between coastal iwi and early newcomers such as sealers, whalers, and traders – hapū began to engage more fully with new economic activities, due to a desire to access European trade goods and as an expression of manaakitanga; this in turn linked Māori into a globalising economy, with some joint ventures between Māori and Pākehā (for example, whaling stations, and the shipyards at Hōreke).</p>	

DO	OUTCOMES
Identifying and exploring historical relationships	I can construct an historical sequence of related events and changes, show how long ago they happened, and say how other people might construct the sequence differently.
Identifying sources and perspectives	I can use historical sources, giving deliberate attention to mātauranga Māori sources, to gather evidence to answer my questions about the past. I can identify views that are missing and note how this may affect my answers.
Interpreting past experiences, decisions, and actions	I can identify the attitudes and values that motivated people in the past and compare them with attitudes and values of today.