

Aotearoa New Zealand's histories

Te Takanga o Te Wā and Tohu Whenua

Years 7-8

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> <ul style="list-style-type: none"> • Rākaumangamanga/Cape Brett • 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) • Ōkārito <p>Otago</p> <ul style="list-style-type: none"> • Huriawa
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 (French Heritage) • 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"> • Arrowtown (Chinese heritage) • Olveston (Jewish heritage) <p><i>Te Tai Poutini West Coast</i></p> <ul style="list-style-type: none"> • Ōkārito
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
- Ōkārito
- Waiuta
- Hokitika
- Denniston 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>Urbanisation and being Māori</p> <p>Mid twentieth-century Māori migration to New Zealand cities occurred at an unprecedented pace and scale, disrupting the whakapapa of te reo and tikanga and depopulating papa kāinga. New approaches to being Māori and retaining iwi values and practices were created and debated. Movements to reassert Māori language, culture, and identity arose throughout the country.</p>	<p>Urbanisation and being Māori</p> <p>What were the challenges Māori faced after the Second World War?</p> <p>What do hapū and iwi say about their relocation to the cities and the reasons for it?</p> <p>What has this meant for their identity as Māori?</p>	<p>Data that show the scale and pace of migration, and maps that show where population losses and gains occurred.</p> <p>Whānau stories from different places, periods of migration, and ages and genders to illustrate reasons for moving, experiences upon arrival, impacts on papa kāinga, and the adaptations Māori made to sustain culture and identity – cultural groups (for example, Ngāti Pōneke Young Māori Club and Te Waka Huia), political groups (for example, Ngā Tamatoa), tribal affiliate groups in cities (for example, Tūhoe in Auckland, Wellington, and Hamilton; Waikato ki Roto o Pōneke), urban, pan-tribal marae (for example, Hoani Waititi and Ngā Hau e Whā), and educational movements (for example, kōhanga reo, kura kaupapa Māori, and wānanga).</p>	

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<p>Whakapapa me te whanaungatanga</p> <p>Culture and identity</p>	<p>Finding a place in Aotearoa New Zealand</p> <p>Over time people from a wide range of cultures have participated in and contributed to Aotearoa New Zealand, while retaining and adapting their distinctive identities. The histories of Chinese, Indian, and other Asian communities, Pacific communities, refugee and faith-based communities, disability communities, and the Deaf community demonstrate how this has been experienced. Some have met barriers.</p> <p>Advocating for the right to citizenship and respect for difference has contributed to the development of a more diverse nation.</p>	<p>Finding a place in Aotearoa New Zealand</p> <p>How and why have expressions of identity and belonging changed for different groups of people as they have participated in society?</p> <p>How has their participation helped form Aotearoa New Zealand?</p> <p>How have they understood and enacted their relationship with tangata whenua?</p> <p>Historically, what opportunities and barriers have different groups experienced when participating in or contributing to Aotearoa New Zealand?</p> <p>How have they advocated for their rights?</p>	<p>Forms of participation and contribution – for example, sociocultural (for example, through new ideas, new foods and cuisine, language and religious diversity; the creation of new arts, music, and fashions; sporting achievements and community organisations; greater global interconnectedness); civic political (for example, through volunteering, engaging with political processes, holding positions in government, and government organisations); and economic (for example, through hard work, often in jobs others were not willing to do; new technologies, new products, business start-ups, and Pacific markets; entrepreneurship and new forms of expertise and ways of earning a living; the filling of skills shortages and sending of contributions back to communities of origin)</p> <p>Barriers to participation and contribution – for example, racism, discrimination, exclusion, exploitation, language, housing, unemployment, and non-recognition of overseas qualifications</p> <p>How communities retain personal and family connections with their place of origin – for example, through language, correspondence, consuming cultural products, remembering events, remitting funds, newspapers, radio, television, social media, and ethnic and religious associations.</p> <p><i>Te Tai Poutini West Coast</i></p> <ul style="list-style-type: none"> • Denniston Mine • Reefton • Brunner Mine • Hokitika • Ōkārito • Waiuta <p><i>Otago</i></p> <ul style="list-style-type: none"> • Arrowtown • Bannockburn Sluicings • Otago Central Rail Trail

KNOW	KEY QUESTIONS	EXPLORE EXAMPLES OF...	Tohu Whenua sites	
<p>Tino rangatiratanga me te kāwanatanga</p> <p>Government and organisation</p>	<p>Te Tiriti o Waitangi The Treaty of Waitangi: background</p> <p>The signings of He Whakaputanga o te Rangatiratanga o Nu Tireni The Declaration of Independence and Te Tiriti o Waitangi The Treaty of Waitangi emerged from a long period of complex interactions between hapū/iwi and newcomers in which Māori were the majority. These interactions, particularly those with missionaries, helped to facilitate the treaty process. Also important were the international events and ideas of the time that informed the Crown's thinking and actions.</p>	<p>Te Tiriti o Waitangi The Treaty of Waitangi: background</p> <p>What was the significance of He Whakaputanga o te Rangatiratanga o Nu Tireni The Declaration of Independence?</p> <p>What factors influenced the Crown's decision to establish and sign Te Tiriti o Waitangi The Treaty of Waitangi?</p> <p>How did Māori experiences with early newcomers influence their decision to sign Te Tiriti o Waitangi?</p>	<p>The significance of He Whakaputanga o te Rangatiratanga o Nu Tireni The Declaration of Independence – from the Crown's perspective, the Declaration guaranteed New Zealand's independence and freedom from foreign interference; from a Māori perspective, it continued to safeguard them from the challenges posed by European contact, it strengthened alliances with Great Britain, and it affirmed the existing authority of the chiefs</p> <p>The wider context of the signing of Te Tiriti o Waitangi The Treaty of Waitangi</p> <ul style="list-style-type: none"> • for the Crown, the Treaty reflected the strength of the humanitarian movement in British politics, while responding to pressure from investors, the immigration plans of the New Zealand Company, and the ongoing possibility of foreign interference • for iwi, the British Crown was a new element in the ongoing competition for mana. Prior to the Treaty, engaging and trading with Pākehā was about enhancing mana. There was a desire to continue this mutually beneficial trading relationship; a treaty that curbed Pākehā lawlessness ensured its ongoing viability. Also, prior to the Treaty Māori were coming to believe in the special bond and a partnership of equal status between chiefs and the Crown. The missionaries did not discourage the idea that this partnership would continue with the signing of Te Tiriti. 	<p><i>Te Tai Tokerau Northland</i></p> <ul style="list-style-type: none"> • Waitangi Treaty Grounds • Māngungu Mission • Te Waimate Mission • Clendon House • Rangihoua Heritage Park • Kororipo Heritage Park • Pompallier Mission and Printery

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<p>Tino rangatiratanga me te kāwanatanga</p> <p>Government and organisation</p>	<p>Mana in Māori society</p> <p>Mana was central to all political and economic relationships in traditional Māori society and has continued to shape internal and external interactions.</p>	<p>Mana in Māori society</p> <p>How was mana expressed in relationships between iwi and between iwi and Pākehā?</p> <p>How did iwi co-opt new ideas and technologies in the pursuit of mana, and what were some of the impacts of that?</p> <p>How did diseases brought by Europeans impact mana?</p> <p>How is mana evident in Māori protest actions?</p>	<p>The complex and contested ways in which mana was expressed, enhanced, diminished, or restored – for example, through pā, gift-giving, feasting, intermarriage, and conflict; and, for Moriori, the expression of mana through Nunuku’s Law, and the renunciation of violence even in the face of great external challenges (the arrival of Europeans from the 1790s, and of Ngāti Tama and Ngāti Mutunga from 1835)</p> <p>How, in the pursuit of mana, iwi and hapū co-opted new ideas and technologies – for example, Christianity; literacy; iron tools to improve the production of food and materials and enhance cultural activities such as carving and tattooing; muskets (obtained from trading)</p> <p>The impact on mana of diseases brought by Europeans and the resulting widespread deaths, especially of leaders</p> <p>The expression of mana in protest actions – for example, by Hōne Heke at Kororāreka, by Te Maihāroa at Ōmarama, by Tohu Kākahi and Te Whiti-o-Rongomai of Parihaka, through deputations to England, by Whina Cooper and Te Roopu o te Matakite hīkoi, at Bastion Point, and at the Raglan golf course.</p> <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 Mission • Clendon House

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<p>Tino rangatiratanga me te kāwanatanga</p> <p>Government and organisation</p>	<p>Colonial power in the Pacific</p> <p>Pacific peoples have experienced Aotearoa New Zealand’s colonial authority and control. Throughout these experiences, they have continued to sustain their cultures and assert their authority. The New Zealand Government has apologised to the people of Samoa for past injustices.</p>	<p>Colonial power in the Pacific</p> <p>What were Pacific peoples’ experiences of Aotearoa New Zealand’s colonial power in the Pacific?</p> <p>How did they continue to sustain their culture and assert their authority?</p> <p>What were the historical events behind the New Zealand Government’s apology to Samoa in 2002?</p>	<p>New Zealand’s authority and control in Samoa – the occupation of Samoa in 1914; the New Zealand administration’s paternalistic attitude and mismanagement of the influenza epidemic in 1918, with a devastating impact on the Samoan people; the aggressive response from the New Zealand administration and the New Zealand Government to the Mau movement (for example, on Black Saturday, 1929)</p> <p>Actions to preserve fa’a Sāmoa in the face of New Zealand’s colonial power – for example, the re-emergence of the Mau resistance movement and a campaign of non-violent resistance to assert Sāmoa mo Sāmoa; support for the Mau movement from prominent New Zealanders at the time (for example, Sir Māui Pōmare and New Zealand Labour politicians)</p> <p>New Zealand annexations of the Cook Islands, Niue, and Tokelau</p> <p>The 2002 apology from the New Zealand Prime Minister to the nation of Samoa for actions taken during the New Zealand mandate – in particular, allowing the entry of the influenza-carrying Talune in 1918, Black Saturday in 1929, and the colonial administration’s exiling of Samoan leaders and stripping of titles.</p>	

KNOW	KEY QUESTIONS	EXPLORE EXAMPLES OF...	<i>Tohu Whenua sites</i>
<p>Tūrangawaewae me te kaitiakitanga</p> <p>Place and environment</p>	<p>Transforming te taiao</p> <p>Māori cared for and transformed te taiao, and expressed their connection to place by naming the land and its features.</p>	<p>Adapting to new environments</p> <p>What practices of Māori transformed the natural environment?</p> <p>How did Māori express their kinship with and custodianship of the environment?</p> <p>How did naming features of the land express their connection with it?</p>	<p>Modifications to the environment by Māori – for example, burn-off and deforestation (for example, of the lowland forests of the eastern South Island, and of 50 percent of both islands’ forest cover by 1800), pā, eel weirs, and species depletion and loss (for example, of moa and other bird species through hunting, egg collection, and the introduction of kiore and kurī</p> <p>How iwi gave expression to their world-view of a deep kinship and holistic relationship between themselves and the natural world</p> <p>How the Māori sense of custodianship of the environment was defined by the concepts of whakapapa, manaakitanga, mauri, and kaitiakitanga – for example, through environmental management practices such as rāhui to allow food sources to recover, using the maramataka to guide planting and harvesting (for example, with set times when godwits or eels could be caught), limits on fishing, harvesting only what was needed, laying mauri stones in gardens to protect resources, and leaving gardens fallow</p> <p>Naming as an expression of connection to places, features of the natural environment, flora, and fauna.</p> <p><i>Te Tai Tokerau Northland</i></p> <ul style="list-style-type: none"> • Rākaumangamanga/ Cape Brett • Kororipo Heritage Park (in particular, Te Awa o Ngā Rangatira – River of Chiefs) <p><i>Te Tai Poutini West Coast</i></p> <ul style="list-style-type: none"> • Te Kopikopiko o te Waka • Hokitika • Ōkārito <p>Otago</p> <ul style="list-style-type: none"> • Huriawa

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<p>Kōwhiringa ohaoha me te whai oranga</p> <p>Economic activity</p>	<p>Māori economy: opportunities and challenges</p> <p>Iwi and hapū experimented with new economic opportunities to enhance their mana. In doing so, they built extensive trading networks domestically and with Australia.</p>	<p>What stories do iwi and hapū tell about their experiences with new economic activities? What opportunities and barriers were there?</p> <p>How did iwi adapt their economic activities to take advantage of opportunities presented by Pākehā and the international economy?</p>	<p>Iwi and hapū adaptations to new economic opportunities – for example, gold mining (for example, guiding miners through passes to the West Coast, mining in the Aorere Valley), geothermal tourism, flour mills (for example, in the Waikato, Taranaki, Whanganui, Rotorua, and Wairarapa), shipping (for example, the purchase of vessels by iwi from the Bay of Islands, Hauraki, the Bay of Plenty, the East Coast, and Poverty Bay to transport essential produce for sustaining early European towns), and food production to supply growing European settlements (for example, Nelson was entirely dependent on Māori for supplies; potatoes, wheat, and pigs were supplied to Wellington; Ngāi Tahu sold potatoes from Taieri and Moeraki at Ōtākou, near Dunedin)</p> <p>Damage to Māori economic activity – for example, as a result of competition from steam-driven flour mills, the fall in the price of wheat and potatoes in Australia in the late 1850s, the impact of the New Zealand Wars, the blockading of Māori-controlled ports, the growing self-sufficiency of settlements, and the loss of fertile land due to confiscations and decisions of the Native Land Court.</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 • Clendon House • Pompallier Mission and Printery

DO	OUTCOMES
Identifying and exploring historical relationships	I can construct a narrative of cause and effect that shows relationships between events. By comparing examples over time, I can identify continuity or changes in the relationships. I can recognise that others might interpret these relationships differently.
Identifying sources and perspectives	I can use historical sources with differing perspectives on the past, giving deliberate attention to mātauranga Māori sources. I can recognise that the sources may not fully answer my questions, and that my answers are themselves interpretations.
Interpreting past experiences, decisions, and actions	I can make informed ethical judgements about people's actions in the past, basing them on historical evidence and taking account of the attitudes and values of the times, the challenges people faced, and the information available to them.