



HE ARA KOTAHI
HEI ARA KŌRERO



RUAHINE
Education Kit

INTRODUCTION -

The activities within these educational kits showcase just a fraction of possibilities and aim to provide a starting place for your class enquiries and learnings. These resources target Years 7 to 10 and aid schools and teachers to maximise the understanding contained within. [Te Takanga o te Wā](#) - Māori History Guidelines have been used as a key reference and guide.

Some local concepts need unpacking from a local hapū and iwi perspective. It is recommended you contact local hapū and iwi elders, and/or leaders as well as those known to hold information about this traditional knowledge. It is also important to remember that these histories are taonga tuku iho of Rangitāne (treasures passed down through the generations). Therefore, please ensure they are treated with respect and be mindful as you are privy to information many Rangitāne descendants are still to learn.

Tai Huki Consult Ltd has had the privilege of providing support and guidance to the He Ara Kotahi, Hei Ara Kōrero project, working with Rangitāne o Manawatū and the Central Economic Development Agency ([CEDA](#)) whānau throughout the development of these resources.

This kit contains information to help teachers plan a visit to the Ruahine kāinga site, near Palmerston North, as well as activities for students to complete before, during and after their trip.

It focuses on local, place-based learning and is designed to support the Aotearoa New Zealand Histories curriculum. However, there are also activities relevant for English, Visual Arts and Technology classrooms.

SITE INFORMATION -

Directions:

From the Palmerston North side of Fitzherbert Bridge, follow Fitzherbert Avenue and Centennial Drive until you reach the Kanuka Drive intersection – or walk along the adjacent river pathway. Follow the ramps and stairs to the new park.

Safety Information:

Be water safe near the river and oxbow lagoon. After rain, the banks can become slippery.

This is an unsheltered site when it's raining – bring wet weather gear. Carry water bottles with you on hot days

There are toilets and picnic tables near Hokowhitu Lagoon. Across the site are plenty of flat, grassy areas to sit on.

HISTORICAL INFORMATION -

Hundreds of years ago, Ruahine **kāinga** was like a supermarket, supplying kai to a network of surrounding settlements. These included the fortified pā sites Te Motu o Poutoa and Turitea, as well as more open kāinga like Mokomoko and Ahimate. In times of strife the people of Ruahine and other kāinga would go up and seek safety within the fortified pā.

Ruahine was important because the main gardens of the Rangitāne o Manawatū people were here – cultivations stretched as far as the eye could see. The **tūpuna** also situated Ruahine in relation to waterways that teemed with fish and eels, as well as forests abundant in berries and plump birds.

Just north-east of Ruahine was Hokowhitu, a training ground for **toa**. They used the kānuka trees for their exercises.

Hokowhitu Lagoon

Be sure to allow some time to walk the shores of the oxbow Hokowhitu Lagoon. During the times of **tūpuna** this lagoon was a running stream, which converged with the Manawatū River here.

Pātaka

Another feature of interest is the **pātaka**: a modern replica of the type of food storehouse the **tūpuna** would have used.

TIMELINE -

c.1400s-1500s: The **rangatira** Poutoa leads a migration from **Tamaki nui-ā-Rua** to **Tahuna-a-Rua** (the ancient name for Palmerston North). He builds Te Motu o Poutoa Pā first. Soon afterwards, after living on the land and getting to know it, his people establish Ruahine **kāinga** at the base of Te Motu o Poutoa Pā, as a place of cultivation.

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c.1700s[?]: Two **hapū** occupy Ruahine kāinga together: Ngāti Rangiaranaki and the Ngāti Te Mihi. They are descendants of a brother and sister, Rangiaranaki and Te Mihi. Their two portions of the **kāinga** are called Tapu-i-houhou and Tutuparapara. Both hapū fish where the Ruahine Stream meets the Manawatū River.

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1830s-40s: The people of Ruahine trade some of their abundant produce with the first Europeans to visit the area.

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1864: The Crown purchases 250,000 inland acres of land in upper Manawatū from Rangitāne O Manawatu – known as the **Te Ahu-a-Tūranga Block**. The **rangatira** Te Hirawanu, who has the mana to negotiate the sale, succeeds in getting the Ruahine area excluded from the sale, as a reserve (called the Hokowhitu Block) for the people of Rangitāne O Manawatu. However, Te Motu o Poutoa Pā and many other important areas of occupation are lost, contrary to the requests of Rangitāne O Manawatū rangatira.

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1866-1873: After the Crown declines requests from rangatira to change the reserves, Rangitāne O Manawatū repurchase several **wāhi tapu** and **kāinga**.

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1870s-early 1900s: Much of the remaining Rangitāne o Manawatū land is carved up into smaller blocks and granted to different individuals through the Native Land Court. In determining the ownership of Māori land blocks in this way, the court made it easier for Europeans to purchase land from those deemed the owners.

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1892: The Ruahine area identified as a reserve (the Hokowhitu Block) is sold.

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1902: The council of the day opens Palmerston North Domain, a recreation reserve for the community, on part of the site.

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1960s: Palmerston North Teachers' College is established on another part of the site.

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1977: The council renames the domain Bruce Turner Park, after the Olympic hockey player.

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1984: The name of the domain is changed to Hokowhitu Park, after a community protest.

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2009-2016: The former Teachers' College site operates as a Massey University Campus.

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2020s: Rangitāne O Manawatū and Palmerston North City Council are working together to restore the riverside area of Ruahine. This includes building a new park for all locals and visitors to enjoy.

We invite you to explore the [He Ara Kotahi, Hei Ara Kōrero website](http://www.heiarakorero.nz) for more information and audiovisual resources on Ahimate kāinga and significant tūpuna.
www.heiarakorero.nz

KEY TERMS/GLOSSARY -

Atua: Supernatural beings, often with their own specific areas of influence in the natural or human world. Many Māori identify atua as their early ancestors.

Hapū: Kin group.

Hīnaki: Eel trap.

Kāinga: Village.

Kaitiaki: Guardian.

Kamokamo: A green squash.

Karakia: Ritual chant.

Kete: Woven baskets.

Koikoi: A spear with points at both ends.

Mana: In a person, a supernatural force associated with power, authority and charisma

Mana whenua: People with authority over the land, acquired through generations of occupation.

Manu: Bird.

Māra: Cultivations.

Oxbow lagoon: A U-shaped lake formed when part of a river or stream is cut off from the waterbody that feeds it. (See also roto)

Papaioea: The name of the forest clearing where Palmerston North City was established.

Pātaka: Raised storehouse.

Patu: A club type of weapon.

Rākau: Trees, wood or sticks.

Rangatira: Chief.

Roto: An area of water cut off from the rest of the waterway. (See also oxbow lagoon)

Te Ahu-a-Tūranga Block: The 250,000 acre block of land the Crown purchased from Rangitāne O Manawatū in 1864. Encompassed the inland area of the upper Manawatū.

Tewhatewha: Long weapon, with a flat, axe-like extension at one end.

Tahuna-a-Rua: An ancient name for the Palmerston North area.

Taiaha: A staff weapon.

Tamaki nui-ā-Rua: An ancient name for the Dannevirke area.

Tewhatewha: Long weapon, with a flat, axe-like extension at one end.

Toa: Warriors.

Tuna: Eels.

Tupuna: Ancestor. / **Tūpuna.** Ancestors.

Wāhi tapu: Sacred site.

PRE-VISIT ACTIVITY: VIDEOS & QUESTIONS -

Oral History Video 1: Matangi

Watch the [video](#) of Rangitāne o Manawatū representatives talking about Matangi, an early tupuna who crossed the Tararua Ranges, searching for a mythical flock of manu, of magnificent proportions.

Then use the following set of questions to consider the story in relation to the relevant Big Ideas from the Aotearoa New Zealand Histories curriculum. Students could engage with the questions individually or as a group discussion.

Extra Activity:

Watch the animated graphic novel about Matangi. Students could reenact scenes as groups.

Big Idea	Questions
Māori history is the foundational and continuous history of Aotearoa New Zealand	Matangi was one of the first people to cross the Tararua Ranges. What type of strategies might he have prepared for finding his way through the unfamiliar terrain? What supplies might he have carried with him?
Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years	How has colonisation impacted traditional Māori food gathering practices – like birding? To what degree has the settler culture honoured the names Matangi bestowed upon the landscape?
People's lived experiences have been shaped by the use and misuse of power	Why are explorers remembered by the generations that come after them? Is exploring an unknown landscape an enactment of power? Are there more recent examples of this?

Big Idea	Questions
<p>People hold different perspectives on the world depending on their values, traditions, and experiences</p>	<p>Mythical manu feature in many different cultures. Can you list some, and explain which culture they are linked to?</p> <p>Describe what type of bird you, personally, imagine when you hear the words ‘mythical bird’.</p>
<p>People participate in communities by acting on their beliefs and through the roles they hold</p>	<p>Matangi was renowned for his birding skills, which brought him prestige within his community. What other skills might have brought prestige in traditional Māori societies?</p> <p>What types of skills bring prestige in your own community today?</p>
<p>Interactions change societies and environments</p>	<p>Can you list some of the place names Matangi gave while travelling through the Tararua Ranges and the Manawatū? In your own words, describe the reasons why he chose those particular names.</p> <p>In the time of Matangi the Manawatū was a place of abundant birds and dense forest cover. What are some reasons why that has changed today?</p>

Oral History Video 2: Ruahine

Watch [the video](#) of Rangitāne o Manawatū representatives talking about Ruahine kāinga.

Students could then write a paragraph on what they think Ruahine kāinga and stream looked like, based on the descriptions in the oral histories. After visiting, invite students to review their description and reflect on whether they see things differently.

Related Big Idea from the Aotearoa New Zealand Histories curriculum:

- Māori history is the foundational and continuous history of Aotearoa New Zealand

On-Site Activity: Drawing

Stand on the site of the augmented reality 360° recreation presented in the He Ara Kōtahi, Hei Ara Kōrero mobile tour (in the new park, facing the lagoon).

Sketch your own interpretation of what the vista before you looked like in the times of the tūpuna.

Consider the extensive māra, native trees, convergence of the stream and the river, and the many types of wildlife that inhabited the bush and waterways.

In the mobile tour you will see an example of a researched recreation of this vista by one artist. But every artist has their own style, plus oral histories are open to interpretation, so go ahead and interpret the site from your own perspective.

Some features you might like to include:

Hokowhitu: The primary training ground for toa and their barracks.

Kānuka trees: Toa used the rākau in their training.

Tuna drying racks: Tuna were farmed and prepared for eating here.

Māra: The fertile soil was ideal for growing kūmara, kamokamo and other kai.

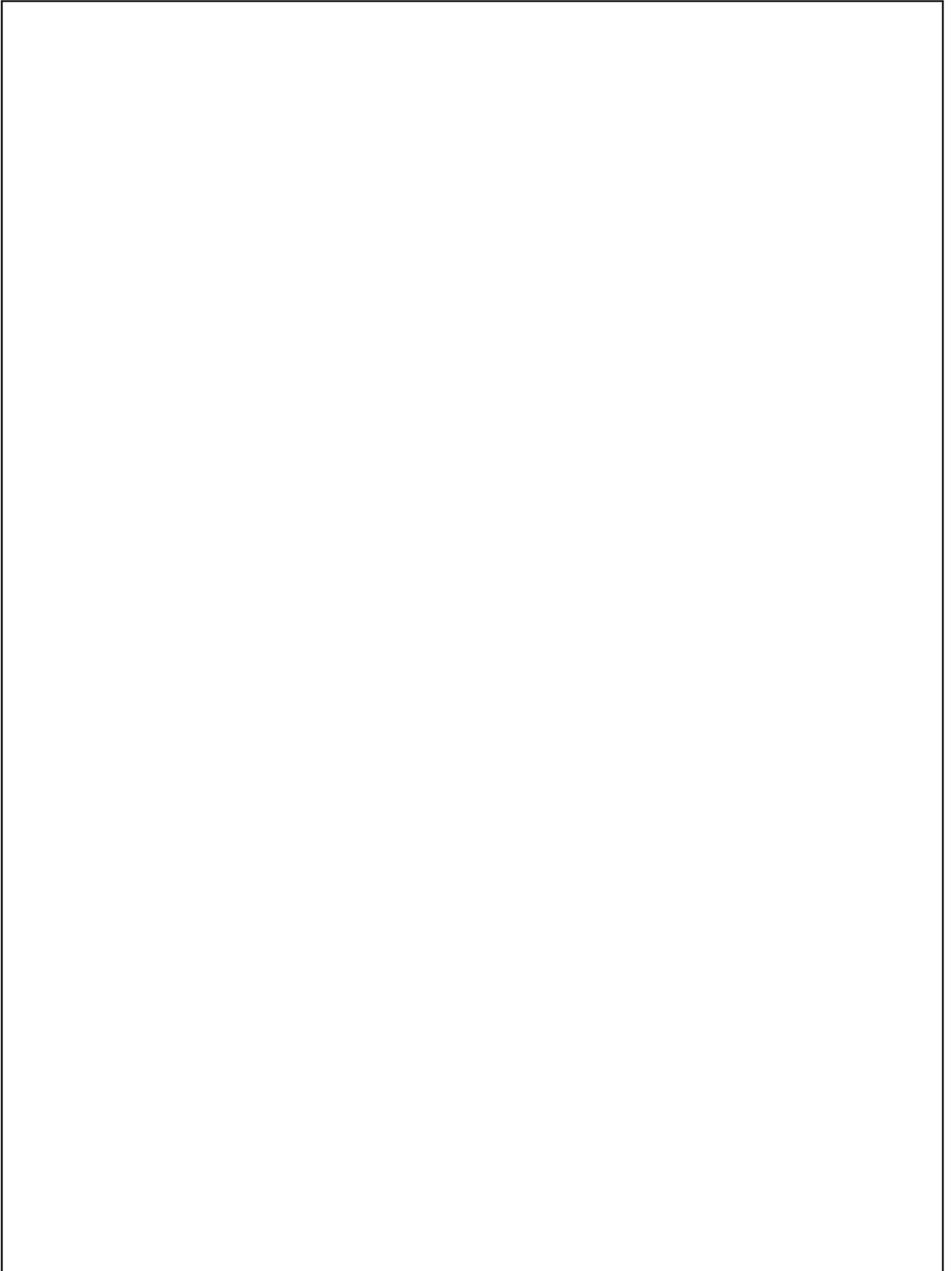
Forests: The tōtara, kahikatea, kānuka and karaka trees attracted many birds, which the tūpuna snared for food.

Ruahine Stream: What today is an oxbow lagoon once flowed into the Manawatū River. It was a prime fishing spot.

Ngāti Te Mihi meeting house: This majestic meeting house stood amongst the trees.

Ruahine Ranges: Feature prominently in the background.

ON-SITE ACTIVITY: DRAWING

A large, empty rectangular box with a thin black border, occupying most of the page. It is intended for a drawing activity.

Extra Activity:

Refine your artworks using digital technologies or physical media, after returning to the classroom.

Related Big Ideas from the Aotearoa New Zealand Histories curriculum:

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- Interactions change societies and environments

On-Site Activity: Bingo

Raupō.	A native tree.	The replica pātaka.	Evidence of fishing.	Fertile silty soil.
Reflections on the water	A manu.	A contemporary waka.	A harakeke flower/seed pod.	Te Motu o Poutoa Pā site.

Extra Activity:

Take photos of these items and other things you find interesting on the site. When you get back to the classroom, make an annotated photo album.

Related Big Ideas from the Aotearoa New Zealand Histories curriculum:

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years
- Interactions change societies and environments

ON-SITE ACTIVITY: GROUP ROLEPLAY -

Ask students to roleplay the collaborative horticulture and aquaculture work that the tūpuna engaged in at and around Ruahine kāinga.

Some tasks the groups could reenact include:

Tending to the crops in the māra.

Fishing.

Making, placing and checking hīnaki.

Snaring birds.

Gathering berries.

Drying tuna on racks.

Preserving meat and vegetables for later consumption.

Making kete to carry the kai.

Climbing up to retrieve food from a pātaka.

Cooking various types of kai with fire.

Consider the interactions between the different tasks.

Related Big Ideas from the Aotearoa New Zealand Histories curriculum:

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- People hold different perspectives on the world depending on their values, traditions, and experiences
- People participate in communities by acting on their beliefs and through the roles they hold
- Interactions change societies and environments

POST-VISIT ACTIVITY: Assemble Your Own Toa Battalions

Slightly removed from the main Ruahine kāinga was Hokowhitu: the military barracks and training ground for toa.

As we heard in the oral history video on Ruahine, the name 'Hokowhitu' refers to a mathematical military formula. Hoko means 'times 20' and whitu means 'seven'. $20 \times 7 = 140$. This was how the people of Rangitāne o Manawatū would assemble 140 toa for combat. The toa would go out in battalions of 20, each battalion specialising in one of seven different weapons.

In this activity, students build their own battalions of toa. They give them tradition weapons, such as **koikoi**, **patu**, **taiaha** and **tewhatewha**.

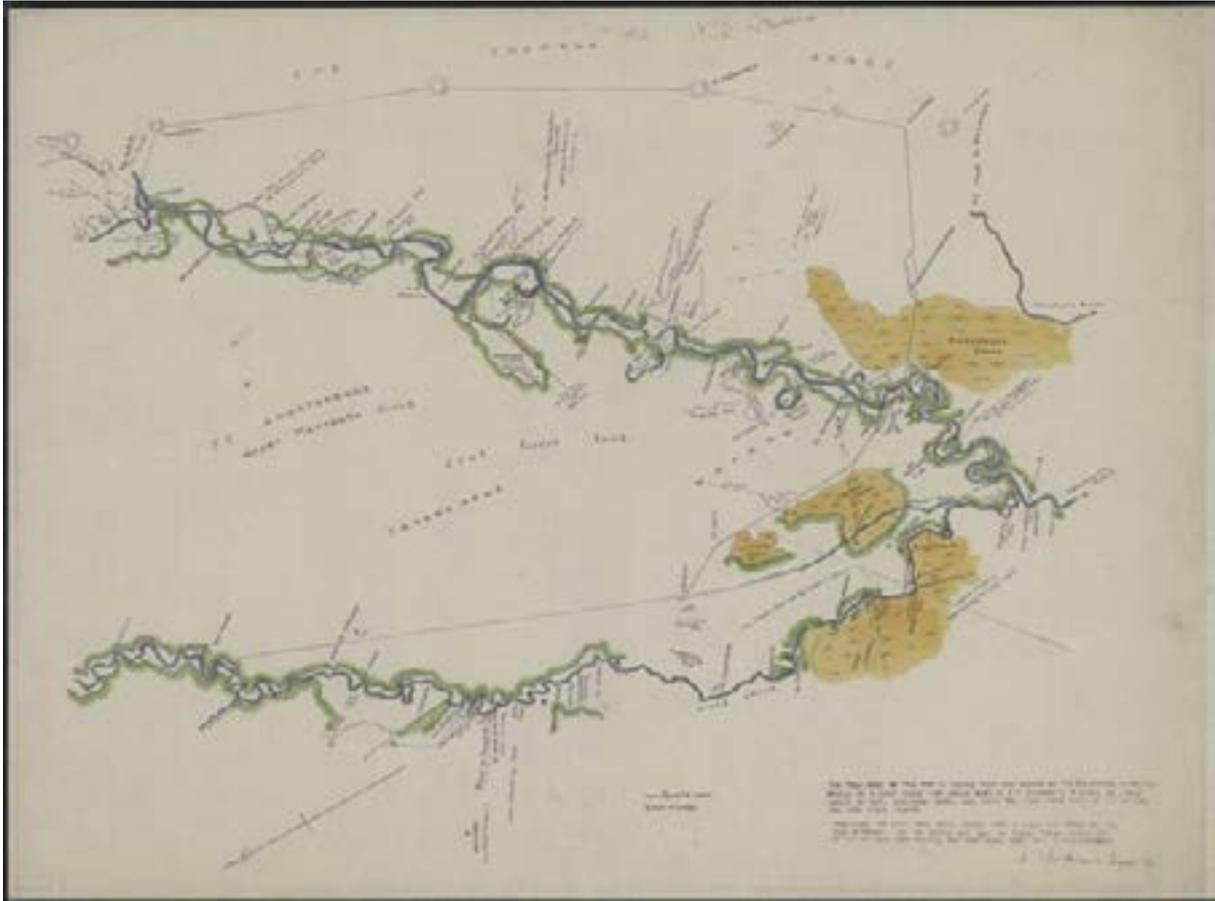
Students could start by [making a paper doll chain](#), then use drawing or collage techniques to individualise each of the blank figures with distinct features and weapons.

Alternatively, students could use digital media to create their toa. Another option is to repurpose action figures, Warhammer figurines, toy soldiers, or similar items they have at home.

Related Big Ideas from the Aotearoa New Zealand Histories curriculum:

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- People's lived experiences have been shaped by the use and misuse of power
- People participate in communities by acting on their beliefs and through the roles they hold
- Interactions change societies and environments

POST-VISIT ACTIVITY: Timeline Research & Presentation



Te Ahu-a-Tūranga, Upper Manawatū Block, by A. E. Williams. Courtesy of Palmerston North City Council

Students select one event from the Timeline at the start of this document.

Help them to conduct further research, using the Additional Resources at the back of this document.

They could then present back to the class on how their chosen event shaped history.

Related Big Ideas from the Aotearoa New Zealand Histories curriculum:

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years
- People's live experiences have been shaped by the use and misuse of power
- People hold different perspectives on the world depending on their values, traditions, and experiences
- People participate in communities by acting on their beliefs and through the roles they hold
- Interactions change societies and environments

POST-VISIT ACTIVITY: Personal Reflection

This activity invites students to think about gardening as both strategic and creative work.

Ask students to create a collage of their ideal garden. They could use recycled media and/or found foliage.

The collages could incorporate some elements of traditional Māori gardening.

Some things students could consider:

- Access to sunlight. North-facing, sunny locations were and remain prime gardening sites.
- Seasonality. Which plants will be planted or harvested at the same time?
- Water management. How will you water the plants? What about drainage? Sloping land was typically selected for kūmara because flat land was too damp, however taro thrived on swampy land.
- The spiritual dimension of planting and harvesting. Will you include spaces or artefacts for personal or communal ritual? Kūmara had a special status in traditional Māori culture. This crop was planted with specific karakia and ceremonies – including placing carved stones representing the atua in the gardens.

Extra Activity:

This activity reflects on the role food plays in families and communities.

Ask students to bring in a recipe or photograph of a meal that evokes special memories for them. Students then share as a group. You could even plan a class feast, bringing together everybody's significant foods.

Related Big Ideas from the Aotearoa New Zealand Histories curriculum:

- People hold different perspectives on the world depending on their values, traditions and experiences
- People participate in communities by acting on their beliefs and through roles they hold
- Interactions change societies and environments

YEAR 1-8 ACTIVITIES -

The majority of the activities created for Year 9-10 could easily be adjusted to suit Years 7-8. Knowing your ākonga - adapt, adjust or recreate these activities that will motivate, inspire and enjoy with the tamariki.

As for year 1-6, you may need to carefully align and plan the learning programme for your particular age group.

Otherwise explore the [programme design](#) section of the Māori History website for more teaching & learning ideas.

YEAR 9-10 ACTIVITIES -

Here are some additional activities to extend the learning and experience of [He Ara Kotahi, Hei Ara Kōrero](#). To ensure alignment, they are categorised into the contexts provided within Te Takanga o te Wā. Some of the following activities have been adapted from lessons found on the Māori History website

Whakapapa -

1. The creation story of the [Manawatū River](#):

In a group of 4-5, compose a short song or chant explaining the origins of Te Awa o Manawatū - the Manawatū River. Remember to mention the names of people and places with the main events in the story. To aid the learning and sharing of the song, include hand or body actions (mahi ā-ringa) to demonstrate and support with remembering the words. With your group, perform this to the class.

2. [A story of how the Manawatū River got its name](#):

Compose a series of short chants to form the foundation of a skipping game. Each chant should be a little more difficult than the previous one. Then create a single or double-dutch rope routine to practise the story/chants about how the river got its name. Consider this a teaching tool for Year 1-2 students, and ensure it is simple yet challenging and fun for them.

3. How did I get my name?

Interview your parents or caregivers regarding the origins of your name(s). What is the significance of your name? How did you get your name(s)? Who bestowed these on you? What other interesting kōrero (conversation) is there? Prepare a poem or letter for your future child(ren) explaining the origins of your name. Record you reciting this via audio or video.

Turangawaewae -

1. Significant places:

The ākonga (students) move around the classroom in small groups, stopping at each station to respond to questions about significant places. Discussion with peers is critical. At each of the four stations, write one of these questions on A3 paper:

How would you describe the concept of significant places?

- What other concepts would you associate significant places with?
- Give an example of a place of significance and why you think it has significance.
- What does it mean when people view places as having significance?

Students can record their ideas on Post-it notes provided. Groups rotate until they've responded to all questions. Use teacher judgement to determine a sufficient time for groups to spend at each station.

2. Tūrangawaewae:

Unpack the word 'Tūrangawaewae' on the board so the students can see the literal meaning: tūranga – standing place; waewae – feet, which can be interpreted as 'a place to stand'. Discuss what they think that means. Why would a 'place to stand' be significant? Make links to ideas such as a sense of belonging and places that individuals, families, communities, hapū and iwi feel strongly connected to and empowered by.

Now, have students connect their understanding of tūrangawaewae to ideas in Activity A - Significant Places. The same groups share two or three responses to the question from their last station and explain why they think it links to tūrangawaewae. Record what is shared on a large classroom graphic organiser. Here's an example organiser:

I think this idea	connects to	because
	Tūrangawaewae Standing place Sense of belonging	

3. Connection to Manawatū:

The Manawatū River is regarded as a tūrangawaewae or a significant place to the Rangitāne people who trace their ancestry back to this area. They include examples of how they express a deep connection to this particular area, one of which is retold through pepeha.

Discuss ways in which individuals, cultures, schools, communities and nations express their connection to a place. Expect a variety of responses like national anthems, school mottos, artwork, songs, dances and much more. Students could learn that pepeha are traditional oral expressions to show a connection or sense of belonging to a place. They are also a unique Māori construct that expresses cultural and collective identity.

Kurahaupō is the waka (canoe)
Tararua is the maunga (mountain)
Manawatū is the awa (river)
Rangitāne is the iwi (people/tribe)

Share understanding of the significance of each reference:

- Who and what is being acknowledged here? Why?
- What does this say about how Māori view their environment and history?
- How does this example of pepeha express a collective identity?

Mana Motuhake -

1. [Crown apology letter to Rangitāne o Manawatū](#) - think, pai and share:

Read to and with the class the letter of apology from the Crown to the Rangitāne people

Think: Allow the students time to reflect on the kōrero. Provide them with a worksheet to respond to the following questions:

- Describe what you heard: record three observations that describe what you heard. Keep this factual.
- Make assumptions: what do you think has happened here? Why might you think this?
- Instant words: list three words, phrases or ideas that instantly come to mind when you listen to the letter of apology.

Pair: In pairs, students now exchange ideas with their partner identifying common ideas and recording them on their worksheets.

Share: Pairs identify the three most important ideas they would like to share with the class. Record these ideas on an A3 sheet of paper.

2. [View and perspective – series of questions OR interview](#)

This activity continues from the previous 'Crown apology'. Ask the ākonga to consider 'walking in the footsteps' of a Rangitāne descendant and answer the following questions:

- How would you feel about the events the Rangitāne people experienced with their land and culture?
- What changes have happened since the arrival of settlers?
- Who now has a say on how this land is used? Is that fair? Why? Why not?
- What impact has sharing this land had on your people?

Reach out to the local marae - Te Hotu Manawa. Write an email requesting an opportunity to visit to hear from someone who was present on this significant day and heard the Crown's apology.

Repeat the questions you responded to above. Seek permission to record the interview.

- Were the responses expected?
- How did you feel?
- What did you learn?

Kaitiakitanga -

1. Kaitiakitanga v Sustainability survey

Ākonga will conduct a 'survey' to gauge what their peers know about the kaitiakitanga and or sustainability. Each ākonga will be given time to survey three classmates (informers) who will share two or three ideas about this concept. The surveyor will record that information on a simple activity sheet as shown in the following table. Students will play the role of informer and surveyor during the one-on-one surveying time before moving on to the next person. At the end of the survey, they can share their findings with the class.

Informer	Facts
Name:	1. 2. 3.
Name:	1. 2. 3.
Name:	1. 2. 3.

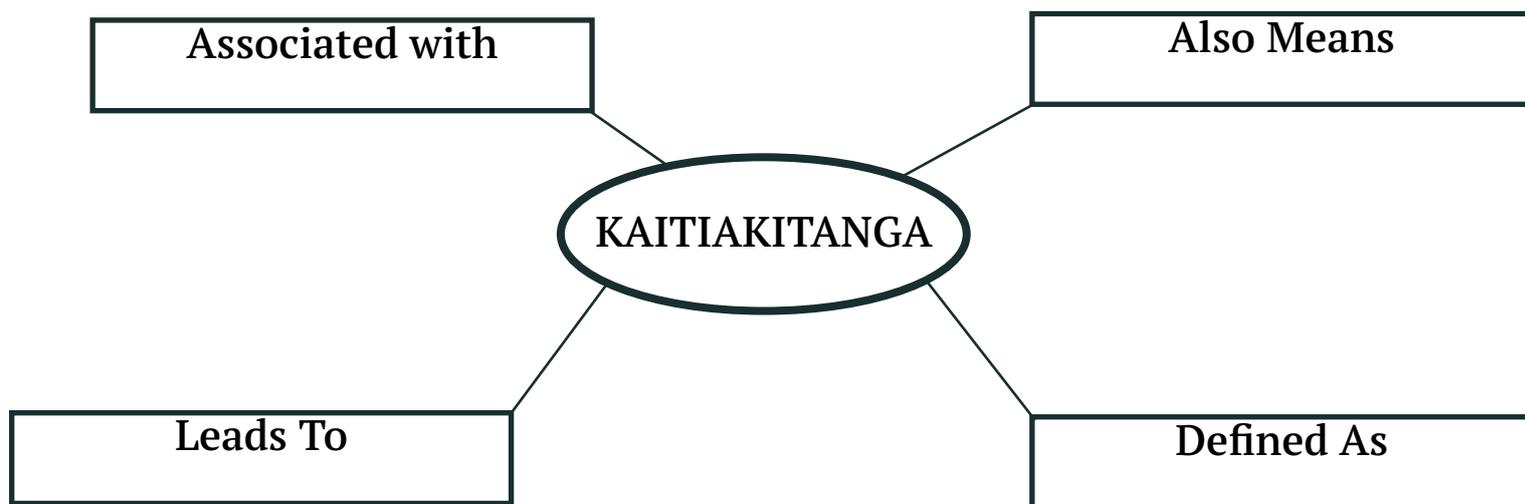
2. Unpack the 'kaitiakitanga' concept

Connect students' understanding of sustainability to the concept of kaitiakitanga. Explain that kaitiakitanga is about guardianship and protection of natural and physical resources of the environment, as well as the preservation of intangible cultural assets such as te reo -the Māori language, knowledge and traditions.

Unpack the word on the board so students see the literal meaning: kai – the person doing the action; tiaki – to guard, to look after; tanga – a suffix that turns the verb into a noun.

Allow students to share their experiences of kaitiakitanga – some may have been involved in sustainability and environmental initiatives with their whānau, iwi, cultural and community groups. Discuss what motivated these groups to exercise kaitiakitanga and the outcomes of those actions.

Direct the attention to a classroom concept definition map like the one in this image and discuss each aspect recording relevant ideas in the process.



3. Preserving taonga (past, present, future)

Notions of kaitiakitanga can be explored through taonga. As stated in Te Takanga o te Wā - Māori History: Guidelines for Years 1–8, taonga and heirlooms are imbued with meaning and mana. Ākonga can bring taonga from home or a local marae and share its story – why it is a special artefact, what it reveals about that student and why it's worth looking after. Create a space like a museum exhibition for students to display their taonga.

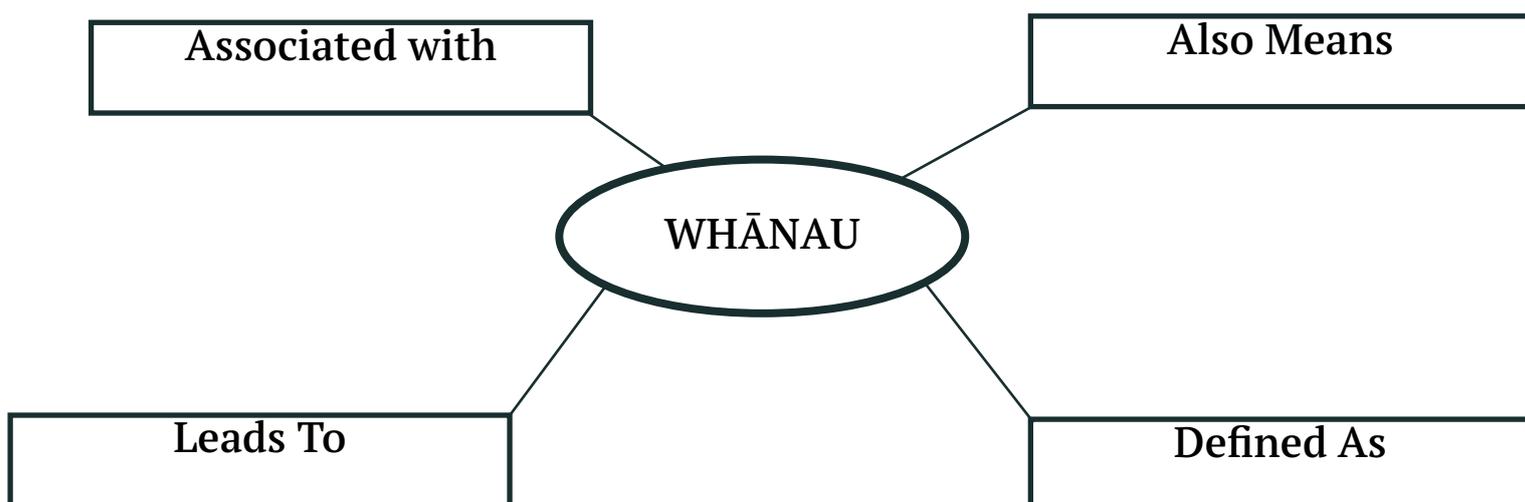
Past, Present and Future

Prompt students to conduct compare-and-contrast exercises using a historical image and a current image of a site, area or taonga from the local community, their personal tūrangawaewae or special place. Have them identify features evidenced in the historical photo that still remain today or features that no longer exist, then predict what it could look like in the future. Students should identify aspects of kaitiakitanga that could be utilised to protect and preserve this place or taonga. They could expand on this concept by discussing the possibility of removing sites from protection if they are reducing in significance. This information can be presented in a past, present and future flow chart.

Whanaungatanga -

1. Whānau concept – think, pair and share

Ākonga will share what whānau or family means to them. In pairs, they share and record each other's ideas onto a concept definition map as shown in the diagram.

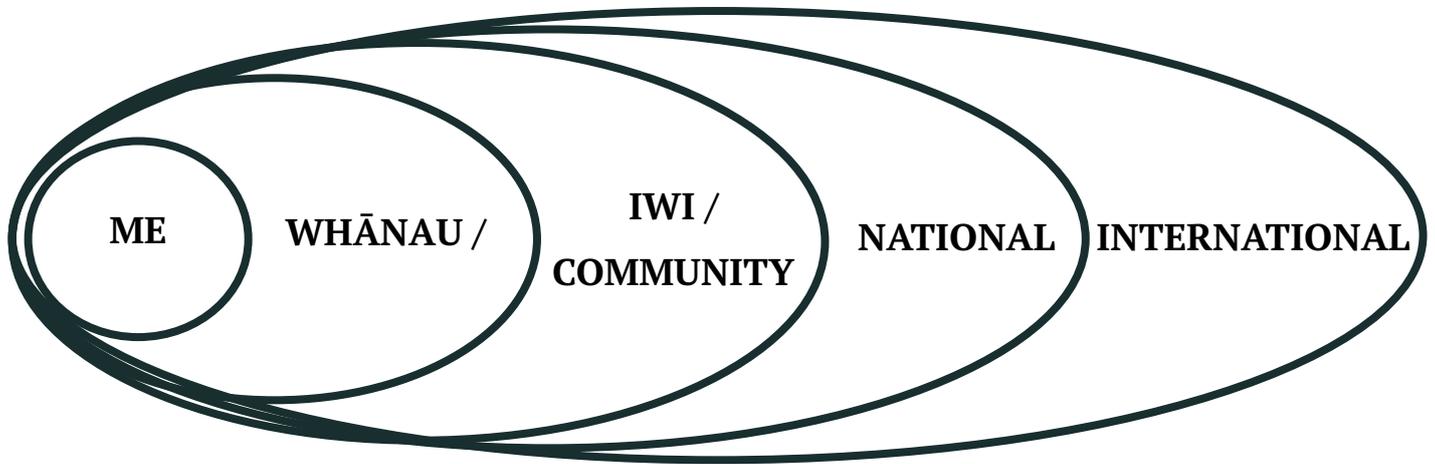


This particular map requires students to define whānau in their own words, to think of comparison words or terms, and other concepts that their understanding of whānau might lead to. Conclude this activity by sharing some of their ideas with the class.

2. Relationships and connectedness grid – importance to Māori

Explain how whanaungatanga encompasses relationships and connectedness to immediate family, extended family and larger groups such as iwi, hapū, communities and cultures.

Provide each student with an activity sheet utilising the concept map illustrated in the diagram. Each circle represents a collective context. Have students show how they are connected to each context. For example, in the family circle, they could write the names of family members, both immediate and extended. This could also include significant family events or places. Their connection to the community, iwi and hapū could be various groups such as school, kapa haka, church, sports or dance or events.



On a national scale, they may be part of a representative team or have participated in national competitions with their school, community or iwi and hapū groups. Globally, the students may have whakapapa links to other countries, or their ancestors may have represented New Zealand in the world wars.

Expand on the activity by having the students think about the individual and collective rights and responsibilities in each context. Then have students list at least three responsibilities and rights. Redirect the focus to how much responsibility they feel for what takes place around them in their: family, school, town, country, and in the world? List at least three responsibilities you feel for each level.

Students should also identify rights and responsibilities that different groups have to one another in each context. By engaging in this activity students should develop an understanding that they live in a world with interacting systems in which the actions of any individual element affects others.

Additional Resources -

Online Resources:

Digital NZ database of archival documents, historic photographs and heritage artefacts <https://digitalnz.org/explore>

Karaitiana, Karla. 'How Rangitane's Long History of Partnership has Shaped Manawatu', Manawatu Standard, 5 February 2022, <https://www.stuff.co.nz/manawatu-standard/news/300510960/how-rangitane-long-history-of-partnership-has-shaped-manawat>

NZ History <https://nzhistory.govt.nz/>

Palmerston North City Council, 'Ahimate Reserve', <https://www.pncc.govt.nz/Parks-recreation/Parks-and-reserves/Ahimate-Reserve>

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