



HE ARA KOTAHI
HEI ARA KŌRERO



TURITEA PĀ
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 Ahimate 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:

After crossing the river via He Ara Kotahi pedestrian bridge at the end of Ruha Street, walk south (turn right) along He Ara Kotahi pathway.

Climb the hill to Turitea Pā Lookout, where you will see a modern pūhara structure. Go to the top of the lookout and look through the glass panel, towards the river.

While you are here, observe the pouwhenua around the lookout. Carved by master carver Craig Kawana, they represent the six hapū the Rangitāne o Manawatū people identify with today. They face six matching pouwhenua on the Ahimate kāinga site below, across the river.

Safety Information:

Watch out for tree roots while walking up the hill.

Stay behind the safety barriers. Do not stand too close to the cliff-face.

This is an exposed site when it's raining – bring wet weather gear. Bring plenty of water on hot days as it's a steep walk to reach this site.

HISTORICAL INFORMATION -

This pā tūwatawata had multilayered systems to protect against attack. It was part of a sophisticated defensive complex called Te Kuripāka. The palisades were of kuripāka, a strong, spikey type of ponga fern. This made it difficult for attackers to break through.

The modern pūhara that stands on the site today was built by the people of Rangitāne O Manawatū and Palmerston North City Council in 2022. It occupies the site of an original pūhara, which towered over the land and river, giving warning of any distant threats.

Turitea Stream flows down from the Tararua Ranges to meet the Manawatū River below this site. The tūpuna valued the stream for its pristine water. The name Turitea means clear, calm, soft, whispering waters. Its quiet waters were named in contrast with Rongotea – now a settlement west of Palmerston North – from which point the sounds of the ocean begin to be audible. Eels were abundant in this stream, the tūpuna situated a pā tuna here to catch them.

This pā was a place of refuge for the people of Rangitāne O Manawatū and the guests they extended manaakitanga to. In the 1820s they invited their relations of the Ngāti Upokoiri and Paneiri hapū to take shelter here when their own lands were attacked. They stayed for 30 years.

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). Te Motu o Poutoa Pā is the first settlement he establishes. After living on the land for a time, his people spread out along the river and establish the Te Kuripākā defensive stronghold on what is now known as the Turitea Pā site, as well as a number of other pā and kāinga.

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1820s: The Rangitāne o Manawatū rangatira Mahuri and Tiweta invite their Ngāti Upokoiri and Paneiri relations, from Heretaunga, to take shelter on the banks of the Manawatū River after their lands are attacked during the Musket Wars. Under their high chief Wanikau, they settle at Turitea Pā and other places along the river between here and Moutoa. They remain on this land for 30 years. During their time here they are great military allies for Rangitāne.

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1830s: The first European visitors come through this area. The earliest known is whaler/trader Jack Duff, in 1830..

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1840s: Wanikau dies at Turitea Pā. His remains are interred there, within a tree trunk carved in his image – intricately detailed, down to the huia feathers that Wanikau was renowned for wearing in his beard. Europeans who visit the site in the 1850s are impressed by his tomb and leave written accounts of it

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1850s: Surveyor John Tiffin Stewart visits, seeking a place to establish a European settlement. The great Rangitāne O Manawatū rangatira Te Hirawanu leads him through the swamp, to a clearing in the forest named Papaioea and enables him to put plans in place to build Palmerston North city here.

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1864: The Crown purchases 250,000 inland acres of land in the upper Manawatū from Rangitāne o Manawatu – known as the **Te Ahu-a-Tūranga Block**. Te Hirawanu, who has the mana to negotiate the sale, asks that reserves be set aside for the people of Rangitāne o Manawatu. However, Turitea Pā, Te Motu o Poutoa Pā and several other wāhi tapu end up being included in the area of land sold.

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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.

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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1880s: Turitea Stream, valued by generations of Rangitāne o Manawatū for its pure waters, is dammed to serve Palmerston North's water supply. Turitea Stream continues to supply the city with water today.

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1970s: Exotic pines are planted on the Turitea Pā site, further eroding its archeological features.

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2020s: Rangitāne o Manawatū have an active role as kaitiaki of Turitea Pā and stream. In 2022, working in partnership with Palmerston North City Council, they build a modern pūhara with carved pouwhenua on the pā site.

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

For further information, contact Rangitāne o Manawatū: tmi@rangitaane.iwi.nz

www.heiarakorero.nz

KEY TERMS/GLOSSARY -

Hapū: Kin group.

Kāinga: Village.

Kaitiaki: Guardian.

Kurahaupō: A great voyaging waka. Whātonga sailed it here from Pikopiko-i-whiti, with other early tūpuna of Rangitāne O Manawatū.

Kuripākā: A strong, spikey type of ponga fern.

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.

Manaakitanga: Hospitality.

Manu: Bird.

Musket Wars: A series of battles throughout New Zealand during the 1810s-1830s, catalysed by Northern tribes acquiring muskets through trade with visiting Europeans. As more and more tribes experienced the devastation wrought by this new weaponry, or heard about it from others, they all scrambled to gain guns of their own. The Musket Wars resulted in the mass displacement of many people.

Pā tuna: Eel weir.

Pā tūwatawata: Fortified defensive site.

Palisades: Tall fences of densely bound logs surrounding a pā. Rings of palisades made it difficult for enemies to breach the inner area.

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

Pātaka: Raised storehouse.

Pouwhenua: A post placed on the land to mark possession of an area or authority over it.

Pūhara: Lookout tower.

Pūtātara: a trumpet made from a conch shell.

Rākau: Trees, wood or sticks.

Rangatira: Chief.

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.

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

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

Taonga: A treasured object.

Tihi: Summit of a hill or mountain.

Toa: Warriors.

Tupuna: Ancestor. / Tūpuna. Ancestors.

Wāhi tapu: Sacred site.

PRE-VISIT ACTIVITY: VIDEOS & QUESTIONS -

Oral History Video 1: Whātonga

Watch the [video](#) of Rangitāne o Manawatū representatives talking about Whātonga, a founding tupuna, who built the Kurahaupō waka and sailed here from Tahiti.

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.

Oral History Video 2: Turitea Pā

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

Students could then write a paragraph on what they think the pā 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.

EXTRA ACTIVITY:

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

Big Idea	Questions
<p>Māori history is the foundational and continuous history of Aotearoa New Zealand</p>	<p>What skills would Whātonga have needed to build and navigate the Kurahaupō waka?</p> <p>What is the meaning of the name Kurahaupō given in the oral history video?</p>
<p>Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years</p>	<p>What names did Whātonga bestow upon the landscape? Has the settler culture valued them?</p> <p>What do the harbours/coastlines, forests and other sites from his journey look like today? What modifications have taken place post-European settlement?</p>
<p>People's lived experiences have been shaped by the use and misuse of power</p>	<p>In what ways were the marriages mentioned in the oral history video strategic or significant?</p> <p>Did Whātonga have a special status as navigator of the Kurahaupō waka? How might this have played out during his lifetime and impacted the way he has been remembered over time?</p>
<p>People hold different perspectives on the world depending on their values, traditions, and experiences</p>	<p>In what ways might Whātonga have found life in New Zealand to be different from where he came from: Pikopiko-i-whiti in Tahiti?</p> <p>Hotuwaipara and Reretua, the first and second wives of Whātonga, would have had their own unique experiences. Can you imagine what type of stories they might have had to tell?</p>
<p>People participate in communities by acting on their beliefs and through the roles they hold</p>	<p>Were there expectations placed upon Whātonga as grandson of Toitehuatahi?</p> <p>How has Whātonga and his story shaped contemporary Rangitāne o Manawatū tribal identity?</p>
<p>Interactions change societies and environments</p>	<p>What type of interactions did Whātonga have with the people already living in New Zealand when he arrived?</p> <p>Overpopulation of some areas determined where Whātonga settled. Why do you think those places were so populated? Can you think of more recent examples of population pressure?</p>

ON-SITE ACTIVITY: DRAWING -

Stand on the site of the augmented reality 360° recreation presented in the He Ara Kotahi, Hei Ara Kōrero mobile tour (behind the glass at the top of the lookout).

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

Consider the surrounding kāinga, extensive forest cover, pristine Turitea Stream, wider Manawatū River, and abundant wildlife.

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:

- **Kurīpākā trees:** A sturdy type of ponga fern valued for construction.
- **Palisades:** The strong, spikey kurīpākā timber they were built from made it difficult for attackers to break through.
- **Pūhara:** The pā had a series of watch towers up to 12 metres high. They gave early warning of any threats and were permanently occupied by sentries.
- **Tihi:** The house of the rangatira was situated here.
- **Turitea Stream:** Renowned for its pure waters. The tūpuna placed a pā tuna here.
- **Ahimate:** A kāinga under the protection of Turitea Pā.

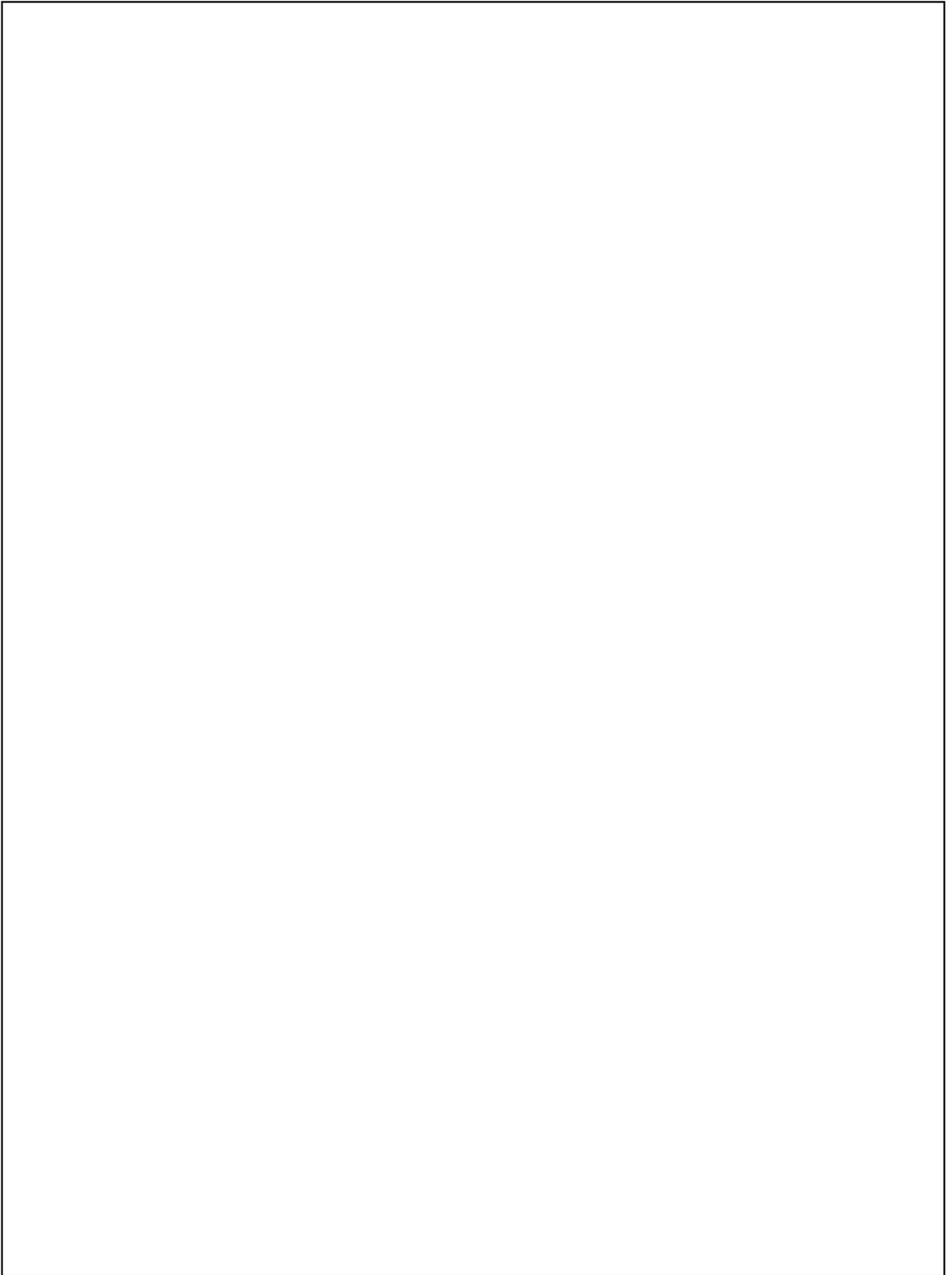
EXTRA ACTIVITY -

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: DRAWING (CONT.) -

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

ON-SITE ACTIVITY: BINGO -

Look for these items on the Turitea Pā site and the surrounding area.

As you spot each item, tick its box. Can you find a whole line? If you do, call out 'Bingo!'

Modern pūhara	Carved pouwhenua	Ahimate kāinga site	A kurīpākā/ ponga fern	A pari
A manu	A native tree	Turitea Stream	Toetoe	River gravel

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 interactions of Rangitāne o Manawatū rangatira, Mahuri and Tiweta, with the Ngāti Upokoiri and Paneiri hapū under the leadership of Wanikau.

Mahuri and Tiweta invited Wanikau and his people to take shelter on this land, after Ngāti Upokoiri and Paneiri were attacked on their own lands at Heretaunga during the Musket Wars. They agreed to do so and settled at Turitea Pā and other places along the river. They lived here for 30 years.

Things to consider:

- Mahuri, Tiweta and Wanikau were all renowned leaders.
- The agreement for Ngāti Upokoiri and Paneiri to come and live on this land was a formal one, sealed with ceremonies, including strategic marriages.
- What state might the people of Ngāti Upokoiri and Paneiri been in, having been forced off their lands by battle?
- Are there things they would have brought with them?
- Ngāti Upokoiri and Paneiri were skilled fighting hapū. They helped Rangitāne o Manawatū defend these lands during the turbulent years of the Musket Wars.
- What other types of interactions might they have had with the Rangitāne o Manawatū people while living here?
- In what ways might Wanikau and his people have modified this pā during the 30 years they occupied it?

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: BUILD A PŪHARA -

Students build their own model of a pūhara, using a media of their choice. This could include recycled objects, rākau and other items found in nature, or digital media.

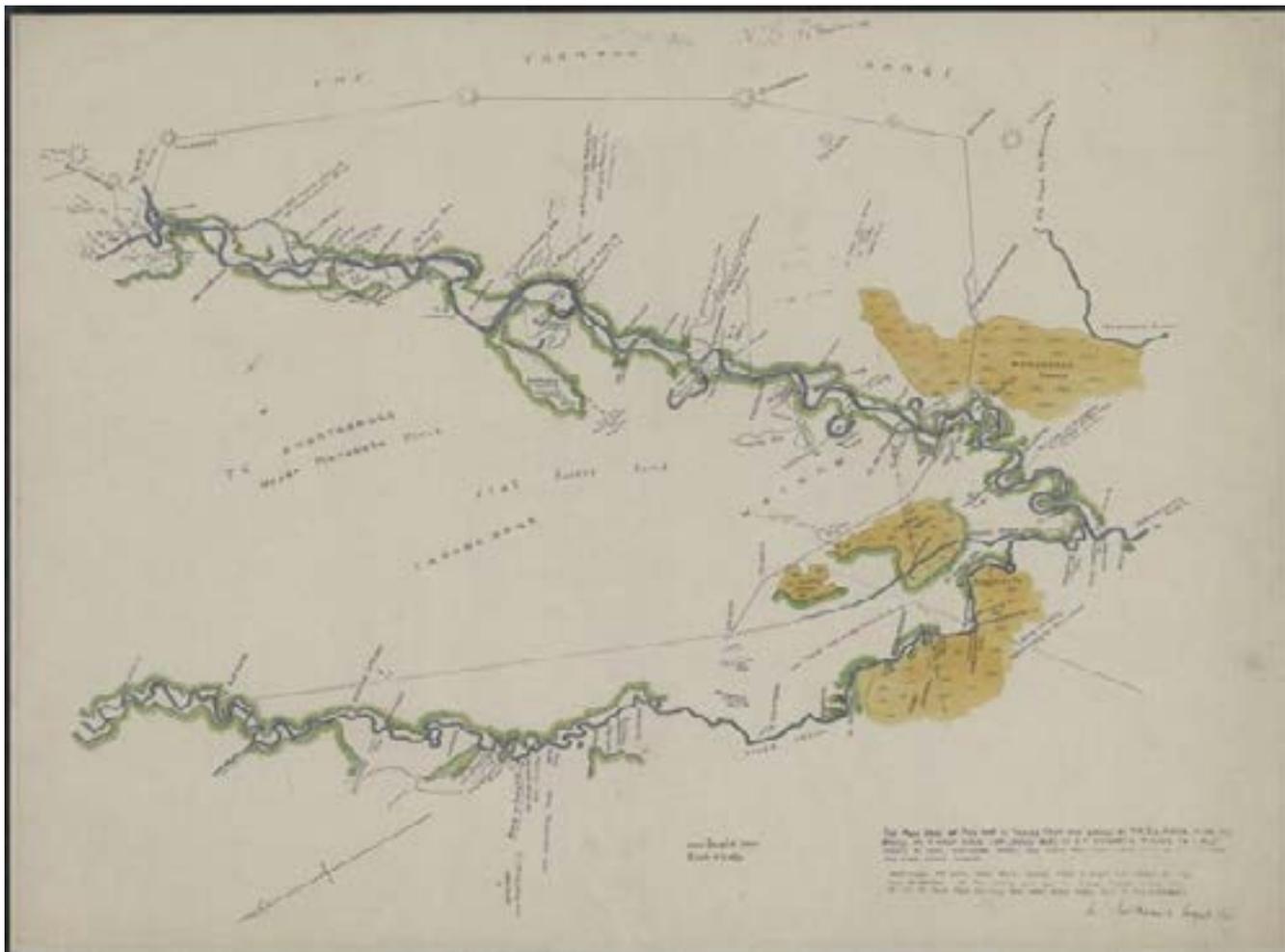
Remember to include the palisaded sides, carved corner pou, and standing/fighting platforms.

You could even place sentries in your pūhara, ready with pūtātara instruments to send out warning sounds. They would have had rocks and weapons on hand, in case of attack.

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 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: 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
- Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years
- People's lived 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 reflects on the experiences of being displaced, have students share an experience or how they might feel about being displaced for so long and the impact on the various generations.

Ask them to think of one treasured **taonga** they would choose to take with them from their home.

Students then create a photograph or other artwork representing that taonga, which reflects why it is special to them. Students could present their choice of taonga back to the class.

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 hold different perspectives on the world depending on their values, traditions, and experiences
- 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, pair 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.

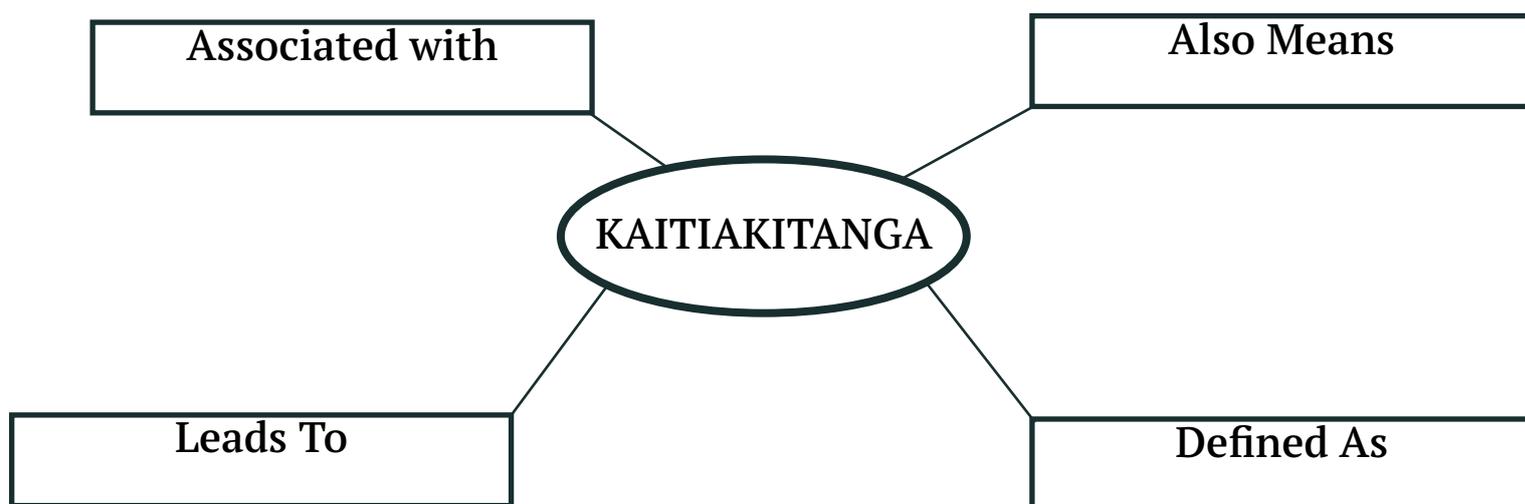
2. Unpack the ‘kaitiakitanga’ concept

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.

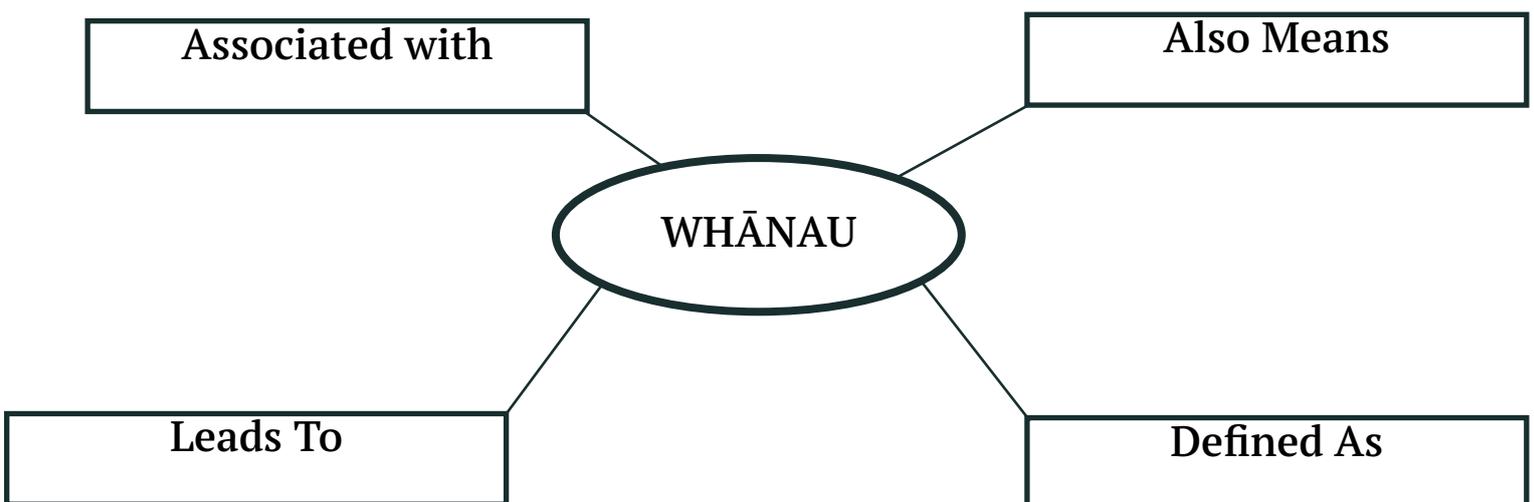
Past, Present and Future

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.

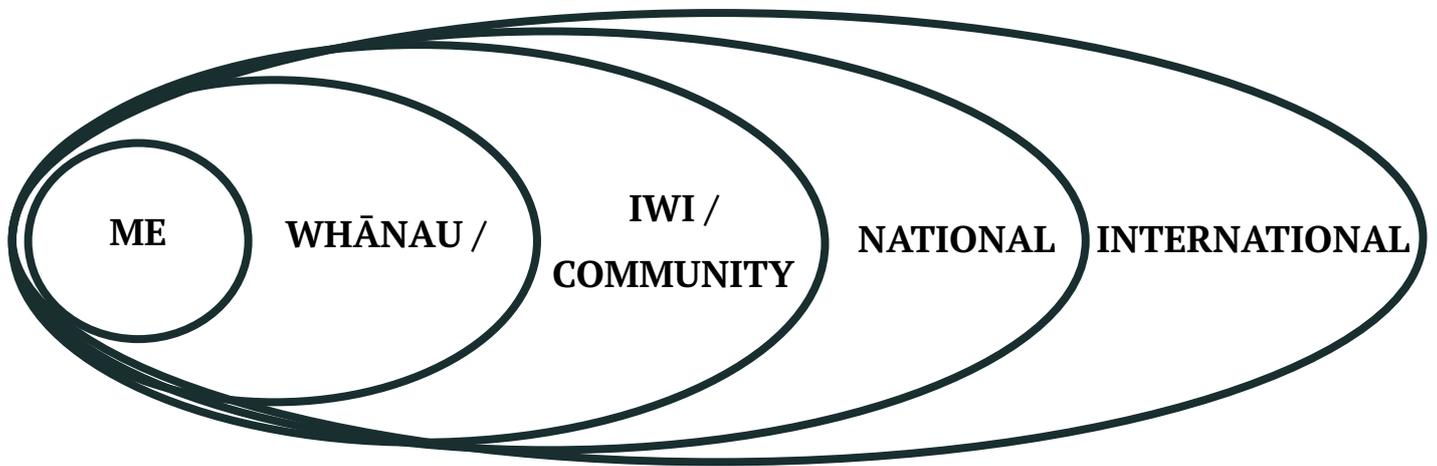


This particular map requires students to define whānau in their own words, to think of comparison words or terms, and other concepts that their understanding of whānau might lead to. Conclude this activity by sharing some of their ideas with the class.

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>

Rangitane O Manawatu Treaty Settlement <https://www.tearawhiti.govt.nz/te-ka-hui-whakatau-treaty-settlements/find-a-treaty-settlement/rangitane-o-manawatu/>

Rankin, Janine. 'Restoring Māori Names for Manawatu Places', Manawatu Standard, 10 September 2017, <https://www.stuff.co.nz/manawatu-standard/news/96584506/restoring-mori-names-for-manawat-places>

Rankin, Janine. 'Tipuna Stand Tall at Ahimate Park as Covid-19 Rāhui is Lifted', Manawatu Standard, 16 June 2020, <https://www.stuff.co.nz/manawatu-standard/news/121814302/tipuna-stand-tall-at-ahimate-park-as-covid19-rhui-is-lifted>

Te Aka Māori Dictionary <https://maoridictionary.co.nz/>

Te Ara Encyclopaedia of New Zealand <https://teara.govt.nz/en>

Te Takanga o te Wā <https://maorihistory-live-storage.s3.amazonaws.com/public/Uploads/Napier-Inner-Harbour-and-Kawhia-Harbour-TSM-.pdf>

Books:

Barlow, Cleve. Tikanga Whakaaro: Key Concepts in Māori Culture. Auckland: Oxford University Press, 1991.

Best, Elsdon. 'The Twelve Heavens', in Maori Religion and Mythology. Wellington: A. R. Shearer, 1976. <https://nzetc.victoria.ac.nz/tm/scholarly/tei-Bes01Reli-t1-body-d3-d2.html>

McEwen, J.M. Rangitāne: A Tribal History. Auckland: Reed Methuen, 1986.

Mead, Hirini Moko. Tikanga Māori: Living by Māori Values. Wellington: Huia, 2003.

Petersen, George Conrad. Palmerston North: A Centennial History. Wellington: A.H. & A.W. Reed, 1973.