



HE ARA KOTAHI  
**HEI ARA KŌRERO**



# **AWATAPU**

## 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:**

On the Palmerston North side of the river, head to the intersection of Dittmer Drive and Whikiriwhi Crescent.

Walk down the pathway towards the river, until you reach a first fork in the path.

### **Safety Information:**

Be water safe near the river. After rain, the riverbanks can become slippery. This area is unsheltered when it's raining – bring wet weather gear. Carry water bottles with you on hot days.

## Historical Information -

Wai once flowed, trickled and pooled across these floodplains that are today drained land. When the Manawatū River was in flood a myriad of puna appeared, enlarged or changed course. Some, such as Awapuni, became oxbow lagoons or puni: static pools of water cut off from the running waterways, containing abundant ika (such as kōaro and kōkopu).

Awatapu, a spring that once met the Manawatū River at this point, was a deeply important site of water ritual. It was a private, ceremonial site set within a wooded area. Here, a slow rapid flowed into a pool. This tapu part of the waterways was a place for cleansing toa returning from war and tūpāpaku. Priests performed sacred ceremonies over them, to anoint tapu or noa.

There was an altar for the priests and racks for the toa to store their garments and weapons on while bathing.

Afterwards, the tūpāpaku would be taken to Ahimate, a place slightly downriver, where there was another tapu area dedicated to the use of ahi to farewell the departed.

## 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 a number of pā, kāinga, and wāhi tapu like Awatapu.

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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: Hoani Meihana Te Rangiotū returns home, after being baptised by European missionaries at Whanganui, and introduces Christianity to Rangitāne o Manawatū. Christianity comes to be widely adopted here, leading to the decline of many traditional Māori spiritual practices, such as those performed at Awatapu.

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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.

|

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. The rangatira Te Hīrawanu, who has the mana to negotiate the sale, asks that reserves be set aside for the people of Rangitāne o Manawatu. However, Ahimate, and many other kāinga, pā and 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. More and more puna and wetlands – including Awatapu – are drained to prevent flooding or clear land for European homes, farms and transport.

|

1976: Awatapu College opens on part of the area the puna used to flow through.

|

2020s: Awatapu remains a site of strong wairua. Rangitāne o Manawatū maintain a spiritual connection with this place. They have an active role as kaitiaki of the site and are working in partnership with Palmerston North City Council to restore the river-banks.

**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](mailto:tmi@rangitaane.iwi.nz)**

## Key Terms/Glossary -

**Ahi:** Fire.

**Hapū:** Kin group.

**Ika:** Fish.

**Kāinga:** Village.

**Kaitiaki:** Guardians.

**Kākahi:** Freshwater mussels.

**Karakia:** Prayer or ritual chant.

**Kōaro:** A small spotted fish: *Galaxias brevipinnis*. The juveniles are a species of whitebait.

**Kōkopu:** A small striped fish: *Galaxias fasciatus*. The juveniles are a species of whitebait.

**Kōura:** Freshwater crayfish.

**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.

**Mate:** Deceased.

**Mōteatea:** Chant of lament.

**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.

**Ngā rangi tūhāhā:** A traditional Māori conception of the heavens, comprising 10 or 12 layers of heavens.

**Noa:** A state of being free from the sacred restrictions of tapu.

**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 puni)

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

**Pā tūwatawata:** Fortified defensive site.

**Pūrākau:** Ancient legend.

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

**Puna:** Springs.

**Rākau:** Trees, wood or sticks.

**Rangatira:** Chief.

**Raupō:** Bulrush.

**Rohe:** Tribal area.

**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.

**Tūpāpaku:** The deceased.

**Tapu:** A supernatural state of being sacred, under restrictions.

**Toa:** Warriors.

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

**Wāhi tapu:** Sacred site.

**Wai:** Water.

**Wairua:** Spiritual essence or atmosphere.

**Whenua:** Land.

## Pre-Visit Activity: Videos & Questions -

### Oral History Video Activity 1:

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

Students could then write a paragraph on what they think the puna 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
- People hold different perspectives on the world depending on their values, traditions, and experiences

### Oral History Video Activity 2:

Next use the set of questions on the following page to consider the video 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.

Then use the set of questions on the following page 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.

Big Idea	Questions
Māori history is the foundational and continuous history of Aotearoa New Zealand	In the oral history video the speaker Nuwyne Te Awe Awe Mohi discusses her connection to Awatapu. Why do you think Māori have such deep connections to waterways in their rohe? Consider how far back in time these connections extend and pūrākau relating to the waterways.
Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years	In what ways have European settlers modified the Awatapu site over the years?  Why do you think the settlers drained the Awatapu puna?
People's lived experiences have been shaped by the use and misuse of power	What status do you think toa had in traditional Māori culture?
People hold different perspectives on the world depending on their values, traditions, and experiences	In what ways is the Christian concept of Heaven similar or different to the traditional Māori concept of ngā rangi tūhāhā?  What other cultures use water in rituals or ceremonies? What type of rituals/ceremonies?
People participate in communities by acting on their beliefs and through the roles they hold	Can you explain the meanings of tapu and noa?  In what ways do the sacred ceremonies performed over toa returning from war and tūpāpaku at Awatapu differ from the treatment of returning soldiers and the deceased in European cultures? Are there any similarities?
Interactions change societies and environments	What have been some of the impacts of the introduction of Christianity on traditional Māori spiritual practices?  Can you think of any lost waterways in your community or elsewhere?  Are there any restoration projects taking place around waterways in your community?

## 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 (by the 6 carved pouwhenua).

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

Because of the tapu status of this site and the sensitive nature of the ceremonies carried out here, it may be more appropriate to focus on the natural dimensions of the puna and its wairua, rather than showing its ceremonial use.

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:**

- Native trees: Lent privacy to the Awatapu puna.
- Rapid: Trickled slowly into the puna.
- Mist: Still lies low on the whenua in this area today.
- Waka mooring place: Arriving at Awatapu, the toa lashed their waka to a low-lying bank of the puna.

**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 the majority of the page. It is intended for a drawing activity.

## On-Site Activity: Bingo -

Look for these items on the Awatapu 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!'

Large rocks	Fine gravel	A rapid	A harakeke flower/seed pod	Toetoe
A manu	A native tree	A log swept into the river	Mokomoko kāinga site	Turitea 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: Contemplation -

Ask students to take a quiet moment to experience the wairua of this place. Listen carefully for water and other nature sounds.

Then consider the mōteatea 'He Oriori o Whakaewa-i-Te-Rangi', passed down by the tūpuna. You could play the vocals on your mobile phone while on the Awatapu site.

This mōteatea provides context for understanding the use of water to anoint tapu or noa at Awatapu. The first verse is about a baby girl, whose parents took her to a sacred puna and anointed her to bestow the name of a tupuna upon the child: Whakaewa-i-Te-Rangi.

In both situations, water was used in ceremony to anoint or apply something, not lift something. It was a means of anointing/applying the name of the baby, and anointing/applying either noa or tapu status to the toa and tūpāpaku at Awatapu.

### He Oriori o Whakaewa-i-Te-Rangi - [video](#) courtesy of Wairarapa Moana

Uiui noa au e hine ko wai tō ingoa  
I kawea ai koe e ō matua ki te wai tū ai  
Māku e tapa atu i te ingoa ō tō tupuna  
Whakaewa-i-te-rangi e hine.  
Noho mai e hine i roto i te whare Taiwhetuki  
I te whare nō tuarangi ka patua e Tane  
Hei topetope i ana toko,  
I a Toko-huri-nuku, i a Toko-huri-rangi,  
I a Rakau-tuke, i a Rakau-koki, nga toko e hine.  
I tokona ai te rangi runga nei.  
Rere te maramara o Te Awhiorangi,  
Ko te toki tēnā i topetopea ai ngā ngaru.  
Ki te tangata nā wai rā e  
Mau e ki atu, nā te Kahui Pou.  
Na Pou-titi, nā Pou-tahae na Pou-korero  
Na Kahu-taringa i tiki ki roto o Wharekura e hine e

I pondered, o daughter, what your name should be.  
You were carried by your parents to the stream to  
stand there  
While I named you with the name of your ances-  
tress  
Whakaewa-i-te-rangi o daughter.  
Stay, my daughter, in the house of Taiwhetuki,  
The house of ancient times overcome by Tane  
So he could cut his props.  
Toko-huri-nuku and Toko-huri-rangi,  
Rakau-tuke and Rakau-koki were the props, o  
daughter  
With which was propped up the sky above.  
The chips flew from Te Awhiorangi;  
That was the adze which cut down the waves.  
If any man says, 'From whom do you descend?'  
You should say, 'From the Kahui Pou,'  
Rakau-tuke and Rakau-koki were the props, o  
daughter  
With which was propped up the sky above.  
The chips flew from Te Awhiorangi;  
That was the adze which cut down the waves.  
If any man says, 'From whom do you descend?'  
You should say, 'From the Kahui Pou,'  
From Pou-titi, from Pou-tahae, from Pou-korero  
From Kahu-taringa who went inside Wharekura,  
my daughter.

## Extra Activity -

Students could create a poem, waiata, short story or drawing inspired by somebody they have lost. Or, if they would prefer, dedicated to the people who bathed in the puna at Awatapu.

## 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 - Create Your Own Puna

Ask students to make a collage of a puna, using a media of their choice. This could include recycled objects, items found in nature, or digital media. Puna are vibrant ecosystems of flora and fauna.

### Remember to include:

- Migrating eels
- Whitebait and other ika
- Kōura
- Kākahi
- The rocks and rapids that provide habitats for these animals
- Wetland/river birds like pukeko and paradise ducks

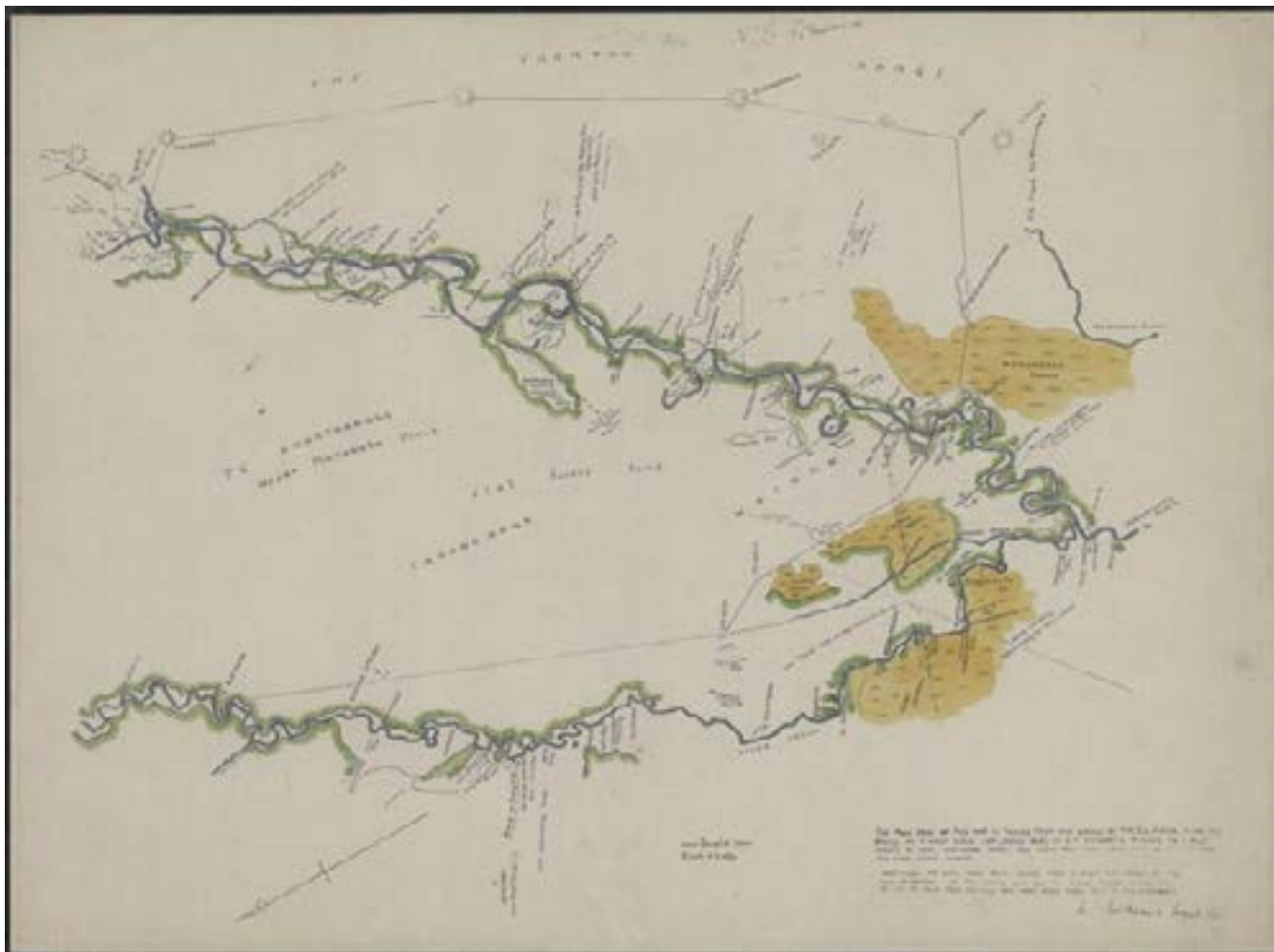
### Plant the banks with:

- Wetland plants like raupō and harakeke
- Swamp forests of kahikatea, maire, pukatea, pokaka and cabbage trees

## 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
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## 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 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
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## Post-Visit Activity: Lost and Modified Waterways -

Help students research a hidden or lost stream, wetland or lake that was a feature of your community (or another place that is special to them) in the past. Or, to take a slightly different approach, they could research how a river that still exists on the landscape has been modified or changed course since European settlement.

Use these resources to research what the landscape of your chosen area used to look like:

- 1. Aerial photographs.** Scan the images for indentations in the earth that may have been waterways in the past, or rises that may have been islands. Two excellent on-line sources of aerial photographs are Retrolens (<https://retrolens.co.nz/>) and the Alexander Turnbull Library ([https://natlib.govt.nz/photos?i%5BAtl\\_free\\_down-load%5D=true&text=whites+aviation](https://natlib.govt.nz/photos?i%5BAtl_free_down-load%5D=true&text=whites+aviation)).
- 2. Archival artworks.** Search the DigitalNZ database (<https://digitalnz.org/explore>), which brings together the collections of museums and archives across the country, for historic paintings, sketches or photographs of waterways in your area. Run a search for the name of your area, then try filtering by decade to narrow your search to results from the 19th century.
- 3. Archival maps.** Use the Archives New Zealand website (<https://collections.archives.govt.nz/en/web/arena/search#/?q=Palmerston+North+plan&source=aims-archiv&sort=3>) to search for historic maps of your area. These are often labelled 'plan' rather than 'map', so the best approach is to run a search using this format: 'Palmerston North plan'. You can then choose 'Sort' and 'start date ascending' to show the oldest maps first.

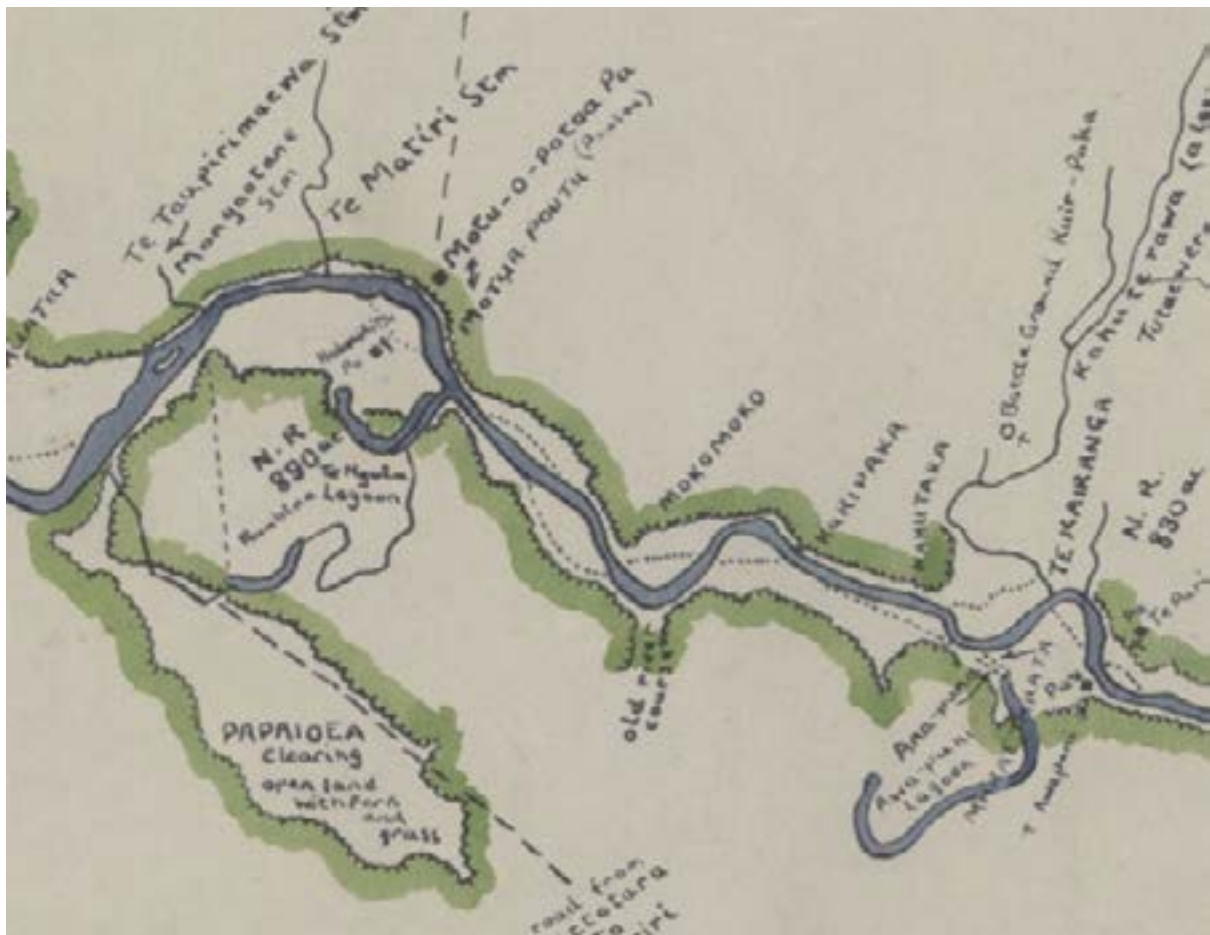
Afterwards, students could try mapping the lost waterway onto the contemporary landscape, using printed maps, Google Maps or other digital technologies. They could even depict the wetland plants that once surrounded their waterway and the waka that once traversed it on their maps.

Awapuni Lagoon Example:

Alternatively, students could map the now-drained lagoon of Awapuni (which was just downriver from Awatapu) onto the contemporary landscape, using the archival reference documents below.

The image that follows is a crop from a map based on a survey of the Palmerston North area completed by John Tiffin Stewart in 1859. You can see the meander of the lost Awapuni lagoon near the bottom right. To help get your bearings, the forested area to the left labelled as 'Papaioea clearing' is the site the European Palmerston North City was built on – centering around the area known as The Square today. The significant pā Te Motu o Poutoa is identified across the river. See the full map here: <https://manawatuheritage.pncc.govt.nz/item/a3b15271-7797-4483-accd-3ed8f6308869>





Crop from 'Te Ahu-a-Tūranga, Upper Manawātū Block', by A. E. Williams. Courtesy of Palmerston North City Council.

In these aerial photographs from the 1940s and 50s, a former bend of Awapuni lagoon can still be seen on the landscape, above the racecourse.



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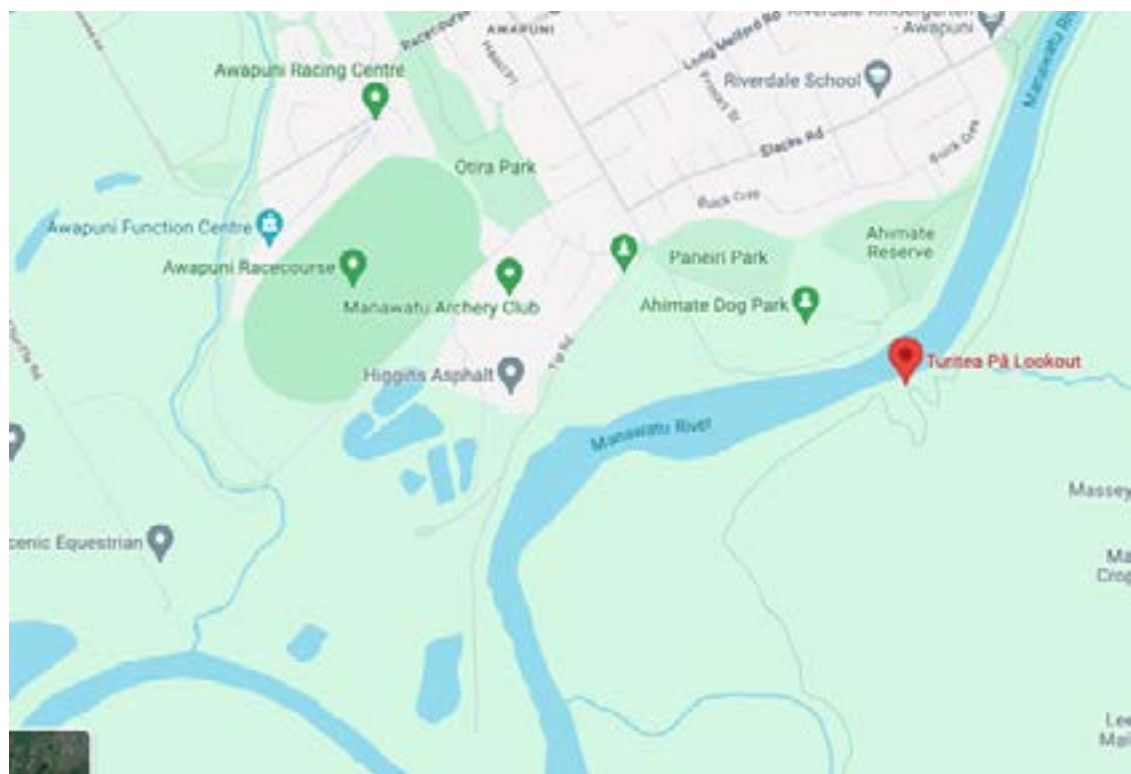
Retrolens, 1949 aerial survey, <https://retrolens.co.nz/map/#/1817906.6473889693/5525669.543028819/1820171.0943519773/5527169.619708956/2193/11>



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Retrolens, 1956 aerial survey, <https://retrolens.co.nz/map/#/1817906.6473889693/5525669.543028819/1820171.0943519773/5527169.619708956/2193/11>

Note that Awapuni is still a name applied to the landscape today, even though the lagoon was drained back in 1907.



Contemporary Google Maps view of the area, <https://maps.app.goo.gl/Pb1z8TQWLHt8pfwH9>



Awapuni Lagoon in 1881.



From Manawatū Heritage, <https://manawatuheritage.pncc.govt.nz/item/c754f4d9-b237-4a40-bcdf-206ec161d56f>

Awapuni Lagoon as painted by Christopher Aubrey in 1893.



From Manawatū Heritage, <https://manawatuheritage.pncc.govt.nz/item/8fbe2273-cc3a-4804-95c9-089bf9b0c704>

**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 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, 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.



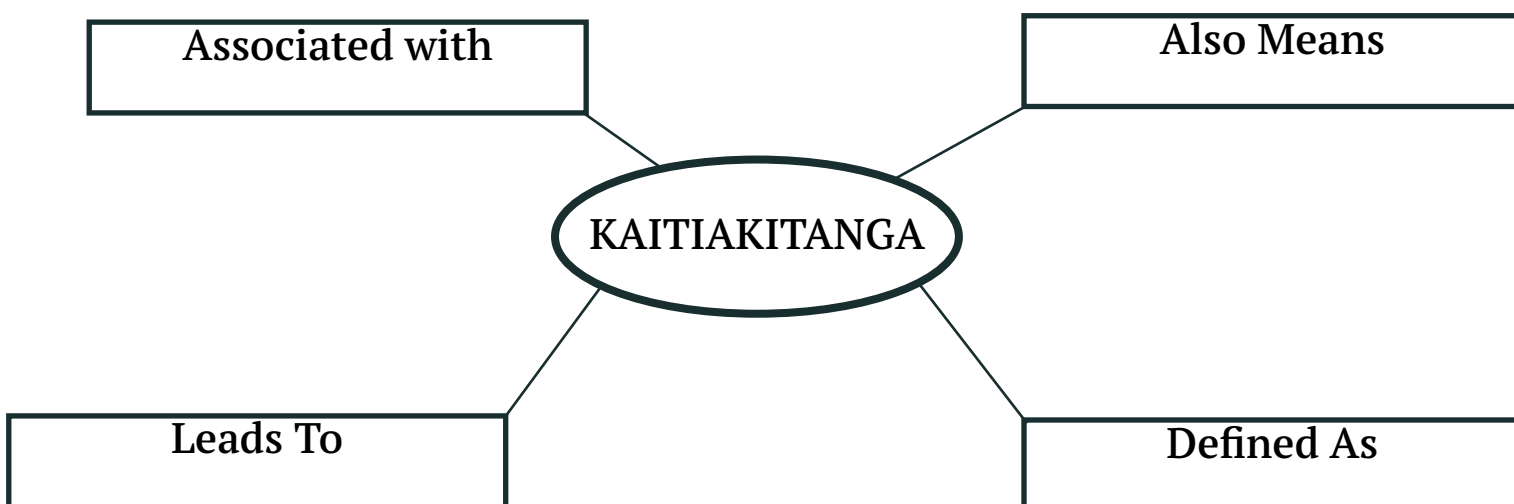
## 2. Unpack the 'kaitiakitanga' concept

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.

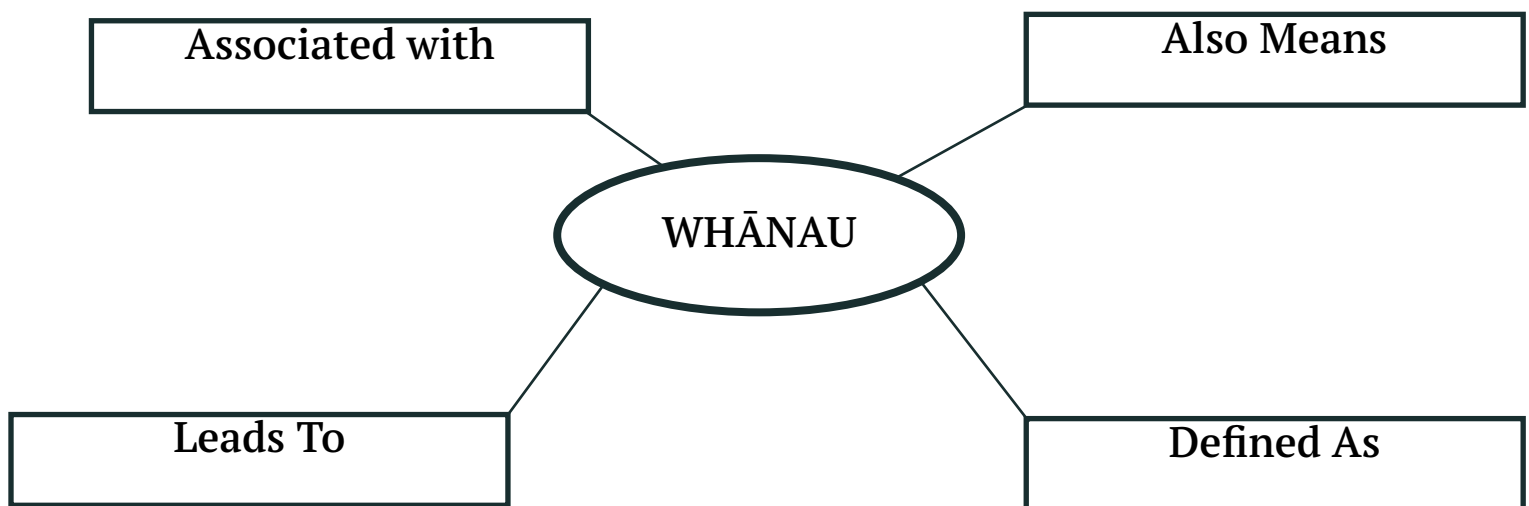
## Past, Present and Future

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.



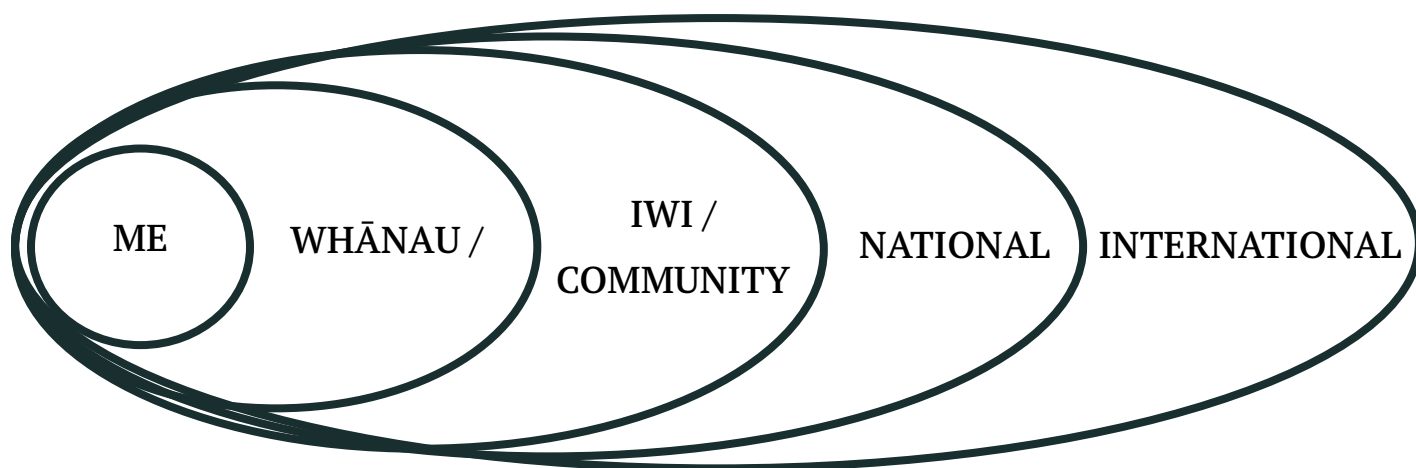
This particular map requires students to define whānau in their own words, to think of comparison words or terms, and other concepts that their understanding of whānau might lead to. Conclude this activity by sharing some of their ideas with the class.

### 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>

Department of Conservation, 'Wetland Forests', <https://www.doc.govt.nz/nature/native-plants/wetland-forests/>

Envirohistory NZ, 'Food Basket to Floodway: The Story of Awapuni Lagoon and Mangaone Stream', <https://envirohistorynz.com/2011/11/05/food-basket-to-floodway-the-story-of-awapuni-lagoon-and-mangaone-stream/>

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

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

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.