

# A Sense of Place

## Tūrangawaewae me te kaitiakitanga

The relationships of individuals, groups, and communities with the land, water, and resources are reflected in the names of places and in the stories we tell about them. This resource shows how five texts from the School Journal series can be used to support learning in the context of tūrangawaewae me te kaitiakitanga through stories, names, whakairo (carvings), and pepeha. Over years 1-3, students will have many opportunities to learn in this topic, deepen their understandings, and grow their critical thinking about the past.



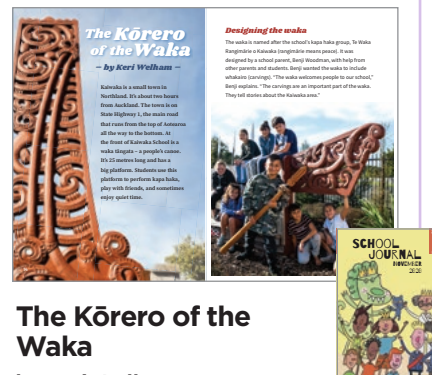
### Kupe and the Giant Wheke

by Steph Matuku  
School Journal Level 2  
May 2020

Kupe and Te Wheke feature in the oral traditions of many iwi. This retelling of the story by Steph Matuku (Ngāti Mutunga, Ngāti Tama, Te Ati Awa) describes Kupe's pursuit of Te Wheke across Te Moana-nui-a-Kiwa (the Pacific Ocean) from Hawaiki to Aotearoa. Many place names in Aotearoa are linked to this story.

### Potential Inquiry Questions

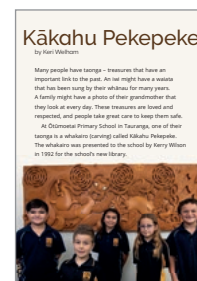
- » How did the places in our area get their names?
- » What do these names tell us about the past?
- » What stories do you know about these names and places?
- » How did the people in these stories use things in nature to help them?
- » How do we use things in nature to help us now?



### The Kōrero of the Waka

by Keri Welham  
School Journal Level 2  
November 2020

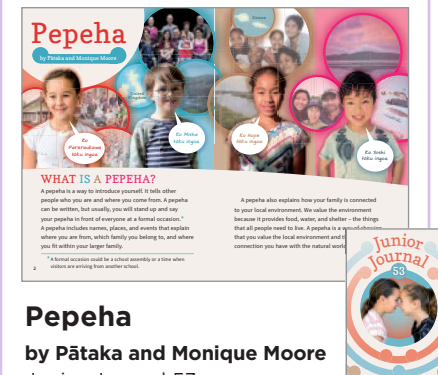
Te Waka Rangimārie o Kaiwaka is a 25-metre waka at the entrance to Kaiwaka School in Northland. The focus of the article is on the whakairo on the waka, which tell stories about the Kaiwaka area and the school community.



### Kākahu Pekepeke

by Keri Welham  
Junior Journal 61

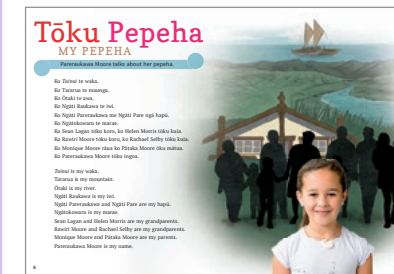
Kākahu Pekepeke is a whakairo at Ōtūmoetai School, a treasured taonga that tells the story of three local springs and their importance to Ngāi Tamarāwaho.



### Pepeha

by Pātaka and Monique Moore  
Junior Journal 53

This text provides an introduction to the concept of pepeha and its connections to waka, tūpuna, land, iwi, hapū, and whānau.



### Tōku Pepeha

by Pareraukawa Moore  
Junior Journal 53

Pareraukawa Moore talks about her own pepeha and what each element means to her. "Tōku Pepeha" also includes a framework that students can use to create their own pepeha.

# Progress outcome by the end of year 3 (Foundation)

## Understand

Through building knowledge about contexts and drawing on inquiry practices, I am beginning to understand that:

- » 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
- » the course of Aotearoa New Zealand's histories has been shaped by the use of power
- » relationships and connections between people and across boundaries have shaped the course of Aotearoa New Zealand's histories.

## Know

I have explored the diverse histories and experiences of the peoples of Aotearoa New Zealand.

I have built my knowledge of stories about the people, events, and changes that have been important in my local area, including knowledge of the stories iwi and hapū share about their history in the rohe.

### Tūrangawaewae me te kaitiakitanga

#### Place and environment

Tangata whenua are deeply connected to the local area. Naming places was key to establishing and maintaining mana and tūrangawaewae.

Many of the names of geographical features, towns, buildings, streets, and places tell stories. Sometimes there is more than one story.

## Do

In my learning in Aotearoa New Zealand's histories, I can:

- » retell a story from the past and talk about how other people might tell it differently
- » use historical sources, giving deliberate attention to mātauranga Māori sources, to help answer my questions about the past
- » make observations about how people have acted in the past and how they act today.

## USING THIS RESOURCE

This resource provides examples of how you might use the five texts to explore the context of tūrangawaewae me te kaitiakitanga. The texts have been chosen because of their links to the ANZh curriculum at years 1–3 and not for their reading year level. Depending on your students, you might read some of them aloud or play the audio versions. There is also additional teacher support material that provides suggestions for literacy strategies to help all students access each text. See [instructionalseries.tki.org.nz](http://instructionalseries.tki.org.nz)

These texts provide a springboard for students to explore:

- » the significance of names of places, people, and taonga
- » ways that stories create a link between the present and the past
- » ways that people value and make use of the environment.

Each text provides a stand-alone learning opportunity, but they can be used together to explore the topic more deeply.

Your students will bring their own perspectives and experiences to these histories. They may have personal and emotional connections with some of the stories. Be aware of this in your planning and use the critical inquiry practices to support respectful conversations.

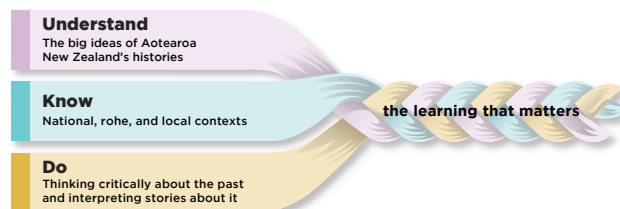
## ACTIVATING PRIOR KNOWLEDGE

Before reading a story or article, activate your students' prior knowledge to help them fully engage with the text. There are many ways you might do this. For example:

- » Prompt discussion about places that are important to us.
- » Introduce some topic vocabulary and discuss what the words mean.
- » Share a key image on a screen and have the students discuss what it shows (what, when, where, why, and who).
- » Devise a questionnaire on the topic. The students discuss their answers in pairs and then share with the class. Create a class chart of current knowledge that can be challenged, changed, or confirmed throughout the inquiry.
- » Have the students begin a KWLQ chart and complete the chart when they finish the text.

See the [teacher support material](#) for more information about each text.

Teachers will develop learning opportunities to weave the **UNDERSTAND**, **KNOW**, and **DO** elements together. The big ideas are explored in any learning and come alive for students through the contexts. Students use the inquiry practices in their learning and develop their ability to think critically about the past.



# Naming our land

Naming places was a key way for Māori to establish mana and tūrangawaewae. The story of Kupe and his pursuit of Te Wheke tells about the discovery of Aotearoa New Zealand and explains how our country got its name.



**BIG  
IDEA**

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

## DO Inquiry practices

The activities and prompts suggested below call on and help develop the critical inquiry practices.

**SHOW** the students the illustration of Kupe with the empty net (page 10). Discuss the image, encouraging them to look closely at its different parts.

Visual Thinking Strategies suggests three simple questions that can be used to explore images:

- » *What's going on in this picture?*
- » *What makes you say that?*
- » *What else can we find?*

**ASK** the students what they can tell you about Kupe and the giant wheke. Find out if they understand the origin and meaning of the name Aotearoa.

**EXPLAIN** that this story begins in a distant place called Hawaiki and that there are lots of songs, stories, and proverbs that mention this place. Hawaiki has a special significance for Aotearoa New Zealand because it's where the people who discovered Aotearoa came from. Sometimes, it's also a magical place, for example, a place where people turn into birds and go to the underworld.

**READ** the story to the students or have them read it with a partner or independently (or they could listen to the [audio version](#)). The TSM that accompanies the School Journal L2 May 2020 provides suggestions for strengthening understanding through reading this text.

**ROLE PLAY** the story. Begin by marking out a map on the floor (use chalk or masking tape) that shows Hawaiki and Aotearoa. Have the students each take a role – they could be Kupe, Hine-Te-Aparangi, Maturangi, Te Wheke, or other characters. Ask the students to go to Hawaiki and pretend they're fishing. Then start reading the story

while they act out what's happening: visiting Maturangi, getting ready to set off, being attacked by Te Wheke, chasing Te Wheke, and paddling to Aotearoa. When they arrive at Aotearoa, have them brainstorm and act out how they would be feeling (very tired, hungry, and thirsty) and what they would need to do in the new land (gather water, find food, build a shelter, and so on).

**TELL** the students that Aotearoa is a far older name for our country than New Zealand and that the name provides a link to Pacific voyagers, who used clouds as a navigational tool when they travelled across Te Moana-nui-a-Kiwa. The name Aotearoa connects us with the discovery of this land.

**EXPLAIN** that there are different versions of the story of Kupe and Te Wheke and that there are also stories of other famous ancestors who made the journey from Hawaiki. Clarify that many waka made the journey across the ocean and that everyone on board needed to be highly skilled, knowledgeable, and brave.

**DISCUSS** why empty fishing nets would have been a significant problem for the villagers in Hawaiki and why this is an important part of the Kupe story.

**BRAINSTORM** the resources that Kupe and other early voyagers would have found when arriving in Aotearoa, such as food, water, and materials for shelter.

**COMPARE** "Kupe and the Giant Wheke" with another story about a famous ancestor (see the links to other School Journal stories on page 5 of this resource).

**IDENTIFY** on a map the places Kupe visited. Discuss the names he gave them and make connections to the story. Toitū te Whenua Land Information New Zealand provides a [list of places named by Kupe](#).

**INVESTIGATE** as a class the stories of place names in your rohe. Use information on the [NZHistory: 1000 Māori place names](#) webpage to learn and identify common components of place names. The webpage also provides audio recordings that can support correct pronunciation.

**RETELL:** Give the students a retelling template and have them summarise key events in the story. (The TSM for "Kupe and the Giant Wheke" provides one.) They could use this template to support their own retelling of the story, orally or in writing. Remind the students that this is an important story and it needs to be told correctly to keep its mana.

Alternatively, the students could:

- » identify the main characters, words to describe these characters, a key problem that needed solving, and how this problem was solved (or how the story ends)
- » use copies of the illustrations from the book as a basis for retelling the story
- » draw the key events in the story
- » recreate an image from the story using [Minecraft Education](#)
- » record themselves retelling the story
- » in groups, present the story as a play.





# Stories in whakairo

Stories about local history, the environment, and tangata whenua establish connections to a place.



**BIG IDEA**

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

## DO Inquiry practices

The activities and prompts suggested below call on and help develop the critical inquiry practices.

**READ** the articles to the students or, if appropriate, the students could read them with a partner or listen to the audio versions (“The Kōrero of the Waka” and “Kākahu Pekepeke”). The TSM that accompanies the School Journal L2 Nov 2020 and Junior Journal 61 provides suggestions for strengthening students’ understanding through reading the texts.

**EXAMINE** the patterns and symbols in the whakairo. Identify and explain features that have special significance for Kaiwaka School and/or the local community.

**EXPLAIN** that “a sense of place” is how we feel about a particular area and that this is partly shaped by the natural environment as well as the stories we know about that place. In Aotearoa New Zealand, this means learning about the Māori history of an area. One way to do this is by exploring place names and local iwi stories.

**REFLECT** on the places that are important to us. Have the students think, pair, and share about a place that is important to them and how they feel about that place. They could design a symbol to represent it.

**EXPLORE** the importance of place through connections to local history, the natural environment, and tangata whenua. Support the students to make connections with stories about their own rohe and features within it, for example, a maunga or awa.

**IDENTIFY** ways that these stories are remembered and shared. This could be through such things as street signs, place names, and memorials.

**DESCRIBE AND/OR DRAW** what you would include in a carving for your school. This could include references to local stories, features of your local environment, or the special character of your school.

# Connections to place

The names of marae, hapū, iwi, and geological features relate to experiences and whakapapa.



**BIG IDEA**

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

## DO Inquiry practices

The activities and prompts suggested below call on and help develop the critical inquiry practices.

**ASK** the students what they know about pepeha. Some students may be familiar with mihi. Clarify that a mihi is a greeting while a pepeha is a form of introduction that establishes identity and heritage. In formal settings, the pepeha forms part of an individual’s mihi. A group situation where everyone gives their mihi (including their pepeha) is called a mihimihi. This is often done at the beginning of a hui.

**READ** the “Pepeha” article to the students or have them read it with a partner or independently (or they could listen to the [audio version](#)). The TSM that accompanies Junior Journal 53 provides suggestions for strengthening understanding through reading this text.

**DISCUSS** how a pepeha shows that we value our local environment.

**ASK:** *How does your family spend time outside in nature? How does it make you feel? How would you feel if you couldn’t do these things?*

**READ** “Tōku Pepeha” to the students or have them read it with a partner or independently (or they could listen to the [audio version](#)).

**MAKE CONNECTIONS** between the information on pages 4–5 of “Pepeha” and components of Pareraukawa’s pepeha on pages 8–9.

**DISCUSS** the ways Pareraukawa’s pepeha tells us who she is. *How does it connect her to her tūpuna and the land?*

**WATCH** this video of [two students talking about the significance of pepeha](#).

**SUPPORT** the students to create their own pepeha. You could use the template on page 15 of Junior Journal 53. Some students may like to talk with their whānau about whether there is a waka, maunga, or awa they have a special connection to. Other students may like to refer to a maunga or awa in their rohe. Consider establishing a routine that has students regularly stand to share their pepeha in front of the class. Has your school got a pepeha? If so, the students could learn and share this. They could then walk the pepeha (if possible) to discover any stories associated with each part. Be sensitive to the fact that not all Māori whānau know their whakapapa for various reasons, including the consequences of colonisation.

# Exploring sources

Asking questions about who is telling a story and why provides a fuller understanding of how we remember the past.



**DO** Inquiry practices Identifying and critiquing sources and perspectives.

## The School Journal Series

**DISCUSS** the School Journal and Junior Journal as sources of information.

**EXPLAIN** that the School Journal and Junior Journal are Ministry of Education resources for students in years 1–8. One of their key purposes is to ensure that tamariki can read material written by and for New Zealanders.

Te Takanga o te Wā provides examples of questions that students can ask about texts, such as:

- » *What does the source say?*
- » *What information does it provide?*
- » *Who created the source and why?*
- » *Who was the source created for?*
- » *Whose perspectives are shared in this source?*

**PROVIDE** information about the authors or have the students research the authors themselves.

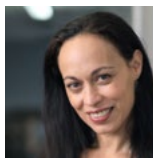
**DISCUSS** what the authors bring to the text.

- » *Why did these authors write these texts?*
- » *What special skills or knowledge do they have that would help them to write about the topic?*

**REFLECT AND RESPOND:**

- » *These stories and articles helped you learn about people's connections to different places. What else would you like to know?*
- » *Where could you go to find out?*

## About the Authors



### STEPH MATUKU

(Ngāti Tama, Ngāti Mutunga, Te Āti Awa)  
Steph is a freelance writer who writes novels, short stories, plays, blogs, film scripts, book reviews, and articles. She has written several stories and articles for the School Journal. In 2017, she won a Pikihiua Award for her writing.

(photo copyright © Steph Matuku)



### KERI WELHAM

Keri is a writer, editor, and journalist who lives in Tauranga. She has written for many media organisations, including RNZ, *The New Zealand Herald*, and *The Dominion Post*. She has won several awards for her journalism. (photo copyright © Keri Welham)



### PĀTAKA, MONIQUE, AND PARERAUKAWA MOORE

The Moore whānau (Ngāti Raukawa, Ngāti Pareraukawa, Ngāti Pare) live in Ōtaki and have strong connections to the land and to their rohe. Pareraukawa explains these connections in “Toku Pepeha”.

(photo copyright © Crown)

## Making Connections to the Local Curriculum

**DISCUSS** the idea that some traditional stories haven't always been given the recognition they deserve in our shared storytelling about Aotearoa New Zealand.

**EXPLAIN** that this is a time of great change for Aotearoa New Zealand as, together, we learn more about our past. Learning about and sharing stories that have been ignored or overlooked is an important part of the process.

**EXPLORE** names and stories that relate to your own region, examining which place names and stories are prominent and which have been largely forgotten.

**INVESTIGATE** the Māori history of your rohe and explore new ways to make these stories known in your school and the wider community.

For guidance on exploring the Māori history of your rohe, see pages 3–4 of Te Takanga o te Wā – Māori history guidelines for years 1–8 and ANZhi local curriculum guide.

## BACKGROUND INFORMATION FOR TEACHERS

- » Te Ara: Tapa whenua naming places
- » Toitū te Whenua Land Information New Zealand: Kupe – The discoverer
- » NZHistory: 1000 Māori place names.

## LINKS TO OTHER RESOURCES

- » Taranaki Views School Journal Level 2 Aug 2020
- » The Story of Taranaki School Journal Level 2 Aug 2020
- » Ngati Kurī Proud School Journal Level 2 Nov 2019
- » Baskets of Fire School Journal Level 2 Nov 2018
- » Awarua: The Taniwha of Porirua School Journal Level 2 May 2016
- » Kurī School Journal Level 2 Oct 2015