

How to use the Tuia Encounters 250 teaching and learning guides

These guides are in four themes:

Voyaging

First Encounters

NZ History

Legacy of Learning

The themes support robust exploration of New Zealand histories in local contexts and have value beyond the Tuia commemorations.

Each theme is split into three sections with three stages relating to the Social Inquiry cycle: discover, explore, and act and innovate. To get the most out of this resource, it is recommended that students experience each stage in the cycle from at least one section.

Teachers can choose which sections they want to teach with their class, and which activities within each section. Each section is led by one or two of the Tuia 250 Encounters inquiry questions.

Many of the activities in this resource will be considered controversial by some groups. Tuia 250 is intended to provide an opportunity for 'honest conversations about the past, the present and how we navigate our shared future together' (**Ministry of Culture and Heritage**). Teachers are encouraged not to shy away from controversial topics, but instead give students the tools to unpack difficult histories, and acknowledge and recognise the perspectives of themselves and others. For helpful tips when teaching controversial issues, visit Oxfam's [Teaching controversial issues](#) and NZ History's [Teaching emotive and controversial history](#).

Conceptual understanding

The first encounters between Māori and Pākehā have had long-lasting consequences. They caused a range of emotions including pāmamae (grief and pain), and are talked about differently by different groups.

►► About

This resource is for teachers of students from years 1-10 in schools across Aotearoa who are working from *The New Zealand Curriculum*. An indication is given next to each activity as to its suitability for different year levels. As with any inquiry, however, the prior knowledge and cultural capital of each child will be different, so different learning experiences will suit different students.

Each section of the resource begins with inquiry questions to facilitate learning and discussion. There is flexibility in determining the exact nature of your inquiry, which will also encourage student agency.

Each section of the resource follows a **social inquiry** approach:

- a set of inquiry questions
- background to the learning context
- opportunities for ākonga to discover, explore, or act and innovate.



Indicates the resource is suitable for younger students, years 1-4



Indicates the resource is suitable for older students, years 5-10



Indicates the resource is suitable for students of all ages

►► Overview

Understanding the past to inform the future is central to thinking about history in schools. *The New Zealand Curriculum* describes the Time, continuity and change strand:

“Students learn about past events, experiences, and actions and the changing ways in which these have been interpreted over time.

This helps them to understand the past and the present and to imagine possible futures.”

In this theme, we also encourage students to think about the immediate and far-reaching impacts of the first encounters between Māori and Pākehā in Aotearoa.

Contents

The first encounters resource is divided into three parts:

**The first encounters between Māori and Pākehā
have had long-lasting consequences**

**The first encounters between Māori and Pākehā
have caused a range of emotions including pāmamae
(grief and pain)**

**The first encounters between Māori and Pākehā
are talked about differently by various groups**

►► Introduction

The First Encounters theme will encourage learners to reflect on the first encounters they have experienced personally and in wider communities. This includes the meeting of land and sea, Māori and Aotearoa, Māori and European, and the many migrations that have contributed so fully to the people of this country.

Although an understanding of our nation is important for all ākonga, there is a special emphasis in these resources on the first encounters of your local area to help students better understand their own place, and the perspectives and values of those who are here now, and those who went before.

The first encounters between Māori and Pākehā have had long-lasting consequences

►► Background

On 6 October 1769, 12-year-old Nicholas Young sighted land from high on the mast of the *Endeavour*. The east coast of the North Island came into view and two days later, over a year after the 94 voyagers on board had set sail from Plymouth in England, the *Endeavour* anchored in Tūranganui-a-Kiwa (Poverty Bay). Cook named the place Poverty Bay because “it afforded us no one thing we wanted”.

For centuries, four iwi – Te Aitanga-a-Māhaki, Rongowhakaata, Ngāi Tāmanuhiri, and Te Aitanga-a-Hauiti – had dominated the southern part of the North Island’s East Cape. The traditional area stretched from Paritū in the south to Pouawa in the north. Their lands extended inland to the headwaters of the Mōtū, Waipāoa and Waiōeka rivers, and to Lake Waikaremoana.

The arrival of people on board the *Endeavour*, from the other side of the world, was a mysterious event for local Māori. These visiting strangers from another culture had a different language and belief system. They looked different, they wore different clothes, and they behaved differently. Given this clash of cultures and limited ways to communicate, misunderstandings that were characterised by suspicion and conflict often spiralled into violence.

Cook recorded in his journal that six Māori were killed and at least three others were injured or died during the *Endeavour*’s 3-day anchorage in Tūranganui (Poverty Bay). One of the warriors, Te Maro of the Ngāti Oneone hapū of Te Aitanga a Hauiti, was shot dead when crew members thought they were under attack.

After this, Te Rākau of Rongowhakaata was shot when he seized a sword from astronomer Charles Green and held it above his head.

Later that day the *Endeavour* cut off two fishing waka and after the occupants of one of the waka resisted by throwing whatever they had at the *Endeavour*, including fish, they were fired upon. At least another two Māori were killed, two others were mortally wounded, and three young boys were kidnapped and taken on board the *Endeavour*.

The next day, Pākehā came ashore again, this time with the Tahitian priest Tupaia, who was able to communicate with tangata whenua. Tupaia became an important diplomat in the first encounters because of his language, cultural knowledge, and physical resemblance to Māori. The *Endeavour* became known to Māori as Tupaia’s ship.

Further deaths occurred during subsequent encounters, including the deaths of some fishermen who were murdered when the crew of the *Endeavour* tried to seize their waka.

Captain James Cook made proclamations at Mercury Bay on 15 November 1769, and at Queen Charlotte Sound on 30 January 1770 that ensured Aotearoa would be colonised by Britain.

Possible inquiry question:

How were different groups' human rights impacted by the first encounters between Pākehā and Māori?

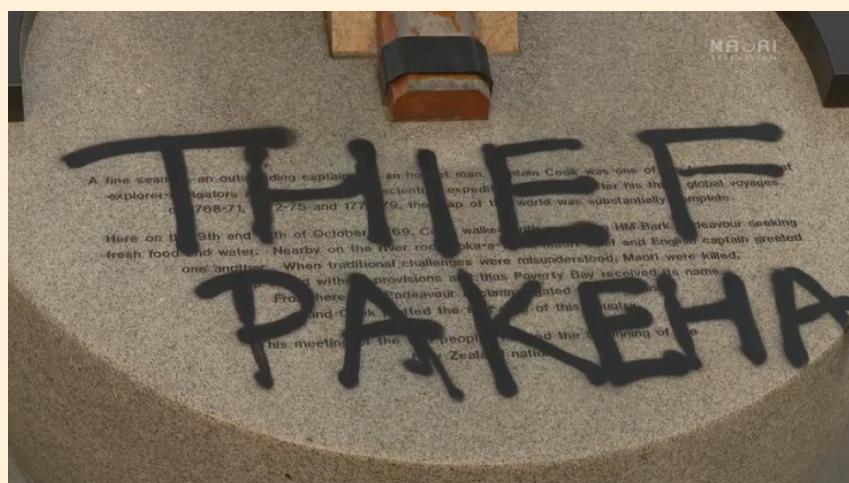
Research the role of Tupaia in the first encounters in Aotearoa. How did Tupaia's actions help make these encounters more successful? For more information read *The Adventures of Tupaia*, by Courtney Sina Meredith and Mat Tait.

Watch **episode 2** of *Uncharted* by Sam Neill. How does this show describe the impact of Tupaia?

Watch these videos about Lisa Reihana's artwork *In Pursuit of Venus: Infected*. Lisa states that when you meet a new person or group you are forever changed and that is the infection. Consider how the way the Europeans viewed the people they met has "infected" both groups.

- **Interview with Lisa Reihana:** Lisa speaks about the meanings behind Lisa Reihana: Emissaries, the logistics of exhibiting, and making time-based digital art.
- A short **clip from the artwork**
- **Static images of the artwork**

Watch **this episode** of *Te Ao with Moana* to learn about different people's perspectives on Cook:



Te Ao

- View **Captain Cook's tiki** and consider why he might have been given this.

What stories are missing?

- Read **The 'Gift' of the Potato**.

Why was Captain Cook's gift of a potato "both a blessing and a curse"?



Royal Collection Trust
Reference: XQG 2004 GIII 485

Possible inquiry questions:

What might have happened if the *Endeavour's* crew had acted differently when they first met Māori?

What might have happened if the first encounter with Māori had ended badly for Cook?

Explore Aotearoa's **internal wars**. Consider how the first encounters may have influenced one of these wars.

- How could the actions of those on the *Endeavour* have changed these outcomes?

Read about the **first encounters with Abel Tasman** and tangata whenua in Aotearoa. Watch **First Encounter 375** (from 5:20-9:35). Younger students may be able to illustrate the text as a small book or comic.

Older students can view this illustration depicting the meeting from a European perspective, and comment on the message it is trying to convey.

- What might have happened if the encounters with Cook were similar to those of Tasman?



Isaac Gilsemans,
A view of the Murderers' Bay, as you are at anchor here in 15 fathoms (1642).
Alexander Turnbull Library
Reference: PUBL-0086-021
Photolithograph after a drawing by Isaac Gilsemans

Possible inquiry questions:

How could we right some of the wrongs that occurred
in the first encounters?

What do the first encounters teach us about how to navigate
encounters with other groups?

Watch **Ko wai tō pepeha? What is your pepeha?** and consider how pepeha can help you understand new people you meet.

Read **Te Taniwha o Whangapārāoa** and write one about the first encounters in your area.

Create a plan to revitalise an understanding or tikanga in your rohe.

Think about the people that visit your school or rohe.

- How can you help visitors or new students learn the tikanga of your place?

ALL

The first encounters between Māori and Pākehā have caused a range of emotions including pāmamae (grief and pain)

►► Background

Captain Cook tried to claim Aotearoa for Britain when he first arrived. The first encounters with Pākehā enraged many and led to countless battles and misunderstandings of Cook's intentions. This resulted in wars that followed and Māori who lost their lives or were badly injured trying to protect their land and iwi. These first encounters set the scene for the colonisation that followed. The lack of formal apologies or acknowledgement of the iwi who were affected in the first encounters haunts them to this day.

►► Discover

Possible inquiry questions:

What feelings might iwi who encountered Cook have about the arrival of Pākehā to Aotearoa? Why?

What feelings might iwi who didn't encounter Cook have about the arrival of Pākehā to Aotearoa? Why?

Explore **Tupapa** to read the stories of the people of Tūranganui-a-Kiwa.

In groups, choose an iwi or hapū and create a Plus, Minus and Interesting things (PMI) chart from your chosen iwi perspective about their first encounter with Pākehā. These resources may help:

- This Google map: **Cook's Crime Spree**.
- This **account of Cook's arrival** being seen as positive by a local iwi.
- Te Horeta Taniwha's **account** of his iwi's first encounter with Cook.

Perspectives PMI (or PCQ):

	Positives	Negatives	Interesting (or questions)
Iwi			

► Explore

Possible inquiry question:

How does the grief of the first encounters affect people today?

View this artwork *Nga mamae o te Tairawhiti*.

- How did the first encounters contribute to the feeling portrayed by this sculpture?

Artwork: Melanie Tangaere Baldwin described her work as the personification of Te Tairāwhiti, “a sad, rough and eroded land mass — broken since the arrival of people. Pus exudes from the crying figure’s navel, and a dead eel with crosses for eyes lays on her lap. The eel refers to the extinction and potential extinction of native fauna.”

Read the article, **Art Exhibition Challenges Perceptions Around the ‘Discovery’ of New Zealand** and create a **fishbone diagram** showing how these encounters have impacted people today.

Read **James Cook and the Doctrine of Discovery**.

- What consequences of the Doctrine of Discovery can still be seen today?



Liam Clayton, 2019

► Act/Innovate

Possible inquiry question:

What methods would heal the pain of Captain Cook’s first encounters with Māori?

Watch **The Drum**, a panel discussion of the 250th Anniversary of Captain James Cook’s arrival at Botany Bay. Often the history has focused on the view from the ship, but how can we learn more about the view from the shore?

Read **An Indigenous Australian Perspective on Cook’s Arrival**.

- How does the author describe the feelings and actions of people at the time?
- Did this Aboriginal experience differ from the Māori one? How and why?

Research the history of the first encounters between Māori and Pākehā in your rohe. Sites like the **National Library** and local museum or council sites may be able to help you. Create a drama, artwork, or graphic novel from the information you gather, showing a Māori perspective and a Pākehā one.

- How can art be used as a vehicle to understand and process feelings and tell missing stories?

View these artworks:

- **He Tirohanga ki Tai: Dismantling the Doctrine of Discovery**
- **Cerebrum Coloniae (Colonial Brains)**

Create a class or individual artwork that will acknowledge the pain of the first encounters in your rohe.

Read **Why I Won't Give the Cook Celebrations My Brown-ness**, and **Captain James Cook: Destructive Coloniser or Intrepid Explorer?**

- What could you do to heal the pain of people in your area and work towards a better future?

The first encounters between Māori and Pākehā are talked about differently by various groups

►► Background

There are many different stakeholders with opinions about the first encounters. The values and worldviews of the stakeholders influence how they have talked about the encounter over time.

►► Discover

Possible inquiry question:

Who were the stakeholders in the first encounters between Māori and Pākehā?

As a class, choose two groups to represent and discuss what their first encounter experience might have been. Answer the following questions and share your discussion:

All

- What parts might they miss out?
- What parts might they emphasise?
- What consequences might this have?

Listen to **this interview** with Kathryn Ryan, Dame Anne Salmond, and Wayne Ngata about reframing the first encounters.

O

- How might reframing the encounters impact various groups in Aotearoa?

Read the following articles and analyse the different perspectives represented using a Venn diagram.

O

- **Encounter or Murder?**
- **Ignoring Māori Pain**
- **Story of Cook's landfall at Poverty Bay** from the perspective of those on the *Endeavour*. What parts of the story do each of them emphasise? What consequences might that have?

►► Explore

Possible inquiry questions:

What values influenced the actions of the different groups?
What were the motivations of different groups coming to Aotearoa?
How did this influence their actions?

Read **Early Encounters**. Consider

- Who wrote it?
- What was their purpose?
- What values do they show?
- Whose stories do they tell?
- Whose stories are missing?

Look at this artwork and watch this documentary, ***The Power of Gifts***, where Dame Anne Salmond looks at the Māori gift of a hoe (paddle) as a representation of the very first cultural encounter – at a time when Māori and European knowledge of each other's worlds was completely non-existent.

- What do you think were Tupaia's motivations for travelling on the *Endeavour*?
- How did his motivations influence his actions?



Māori trading a crayfish with Joseph Banks by Tupaia (1769)
British Library
Reference: ADD MS 15508, folio 12

Possible inquiry question:

How could we express marginalised stories about the first encounters?

All

Read **Back to the Future: First Encounters in Te Tai Rawhiti** and **Early Encounters**. Choose one person mentioned in the article and research them. Tell the story of this encounter from their perspective.

All

Read **The Detail: 250 Years Since the First Onshore Encounter Between Europeans and Māori**.

- How have the commemorations changed from 50 years ago?
- How should they change in the future?

All

Read this article, **Controversial Statue of Captain James Cook to be Moved**.

- Who are the explorers commemorated in your area?
- How could your community make a commemorative monument, landmark, or statue that celebrates other stories or explorers of local significance?

Important words

rohe district, region, territory, area

pāmamae grief, pain

tikanga the system of values and practices customary to a certain iwi or hapū

Principles

The New Zealand Curriculum (NZC) **principles** embody beliefs about what is important in school curriculum – nationally and locally. They should underpin all school decision making.

When exploring Tuia 250, the NZC principles can be applied in many ways:

Students are encouraged to think deeply about local and national issues. They have the chance to choose an area of interest, and follow their own path. Opportunities are provided throughout the resource for divergent thinking and extending understanding.

An understanding and respect of Te Tiriti o Waitangi is crucial to an understanding of history in Aotearoa. This resource affirms the bicultural nature of Aotearoa and New Zealand's unique identity.

Tuia 250 is positioned in a local context, so students can look at issues, perspectives and values from their own rohe, as well as a cultural and community lens.

The learning in Tuia 250 is designed to be reflective, intentional, and collaborative. Students are encouraged to examine different viewpoints, reflect on their own views and values, and look to the past to inform the present.

The Tuia 250 resource values the stories, perspectives and experiences of all community members, and encourages collaboration with, and inclusion of, the wider school community whenever possible.

Key competencies

The New Zealand Curriculum identifies **five key competencies**. People use the key competencies to live, learn, work, and contribute as active members of their communities. More complex than skills, the competencies draw also on knowledge, attitudes, and values in ways that lead to action. They are not separate or stand-alone. They are the key to learning in every learning area. (*The New Zealand Curriculum* p. 12)

Concepts that are woven through the learning

Each Tuia 250 theme is prefaced with conceptual understandings – those concepts which are crucial to students’ understanding of the first encounters and beyond. These relate directly to the social sciences achievement objectives of *The New Zealand Curriculum*.

Formal and informal groups

Place

Community challenges

Cultural interaction and diversity

Tangata whenua

Capabilities that are woven through the learning

Conceptual understandings

Using emotions as a productive force for change

Social inquiry

Navigating perspectives and contested narratives

Participating and contributing