

Tūhawaiki

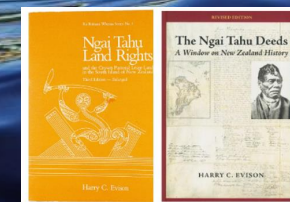
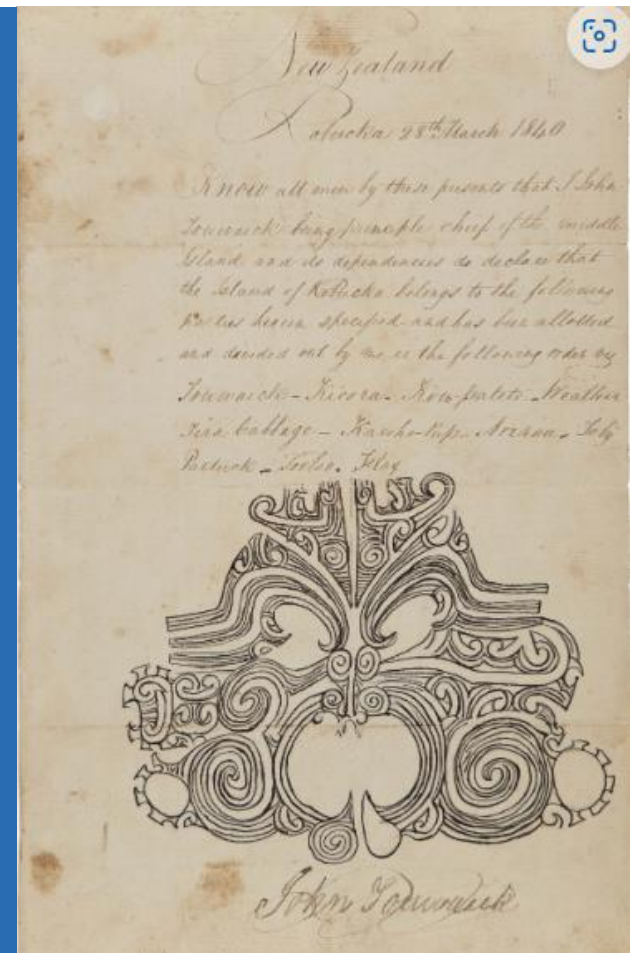
a Southern
Ngāi Tahu leader

(? - 1844)

Teacher support
material

People, Places
and Events

Aotearoa
NZ Histories –
cultural history



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Acknowledgement To The The Ngai Tahu Archives

The Ngāi Tahu archives contains the majority of the primary source information relied upon for these teaching and learning ideas, for a biographical investigation about a significant tupuna from the southern region, and about places and events mentioned in this biography.

The link in the logo above leads you to the biography.

Tūhawaiki (?–1844)

Ngāti Māmoe, Ngāi Tahu

Ngāi Tahu leader, tactician, whaler, mariner, trader



Te Rūnanga o Ngāi Tahu

TŪHAWAIKI

- This resource will share some teaching and learning ideas that refer to information contained in the biography. Some slides have similar activities, re-worded for use with different age groups of ākonga.
- Excerpts from the biography are used to prompt further action, investigation, and inquiry.
- Those actions will link clearly to Social Sciences and history and will often align well with other curriculum areas of the national curriculum, with both NZC and TMoA.
- Reliable Ngāi Tahu sources of information are always the No. 1 source, and links for easy access to those sources are included.
- A study of Aotearoa NZ History cannot be completed without learning more about Māori history, and pre-settler-arrival history. In this takiwā, understanding the Ngāi Tahu perspective as the local iwi with mana whenua (tribal authority) over 53% of NZ's land mass is a must. This resource provides a local critical history context of study.



Te Rūnanga o Ngāi Tahu

TEACHING AND LEARNING IDEAS

To go direct to the desired page, follow the links below.

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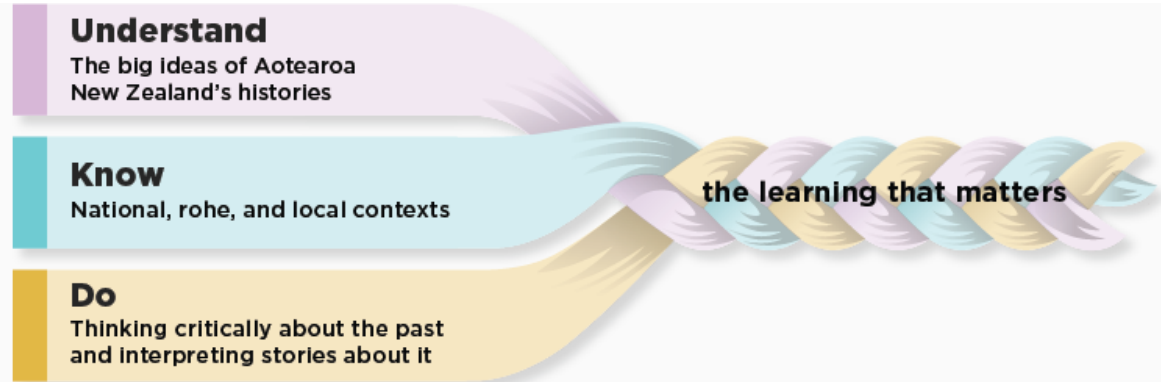
[Consequences Wheel](#)

[Helpful web sites](#)



Te Rūnanga o Ngāi Tahu

Learning experiences to gain the key knowledge



Aotearoa NZ
Histories
curriculum is the
first refresh, with
implementation
to begin 2023

The curriculum refresh will honour our obligations to Te Tiriti o Waitangi, be inclusive so that all ākonga see themselves and succeed in their learning, is clear about the learning that matters and is easy to use. This teacher resource will support learning experiences expected, have a local mana whenua perspective and will enable all to gain a deeper knowledge of people, places and events. Referring to the Aoteatoa NZ Histories curriculum for further ideas, content and resources allows a well-rounded curriculum coverage that needs to include local historical contexts.

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Te Rūnanga o Ngāi Tahu

CURRICULUM LINKS – Aotearoa New Zealand histories

Understand the big ideas

- Māori history is the foundational and continuous history of Aotearoa NZ.
- The course of Aotearoa NZ's histories has been shaped by the use of power.
- Relationships and connections between people and across boundaries have shaped the course of history.

Know contexts:

- Whakapapa me te whanaungatanga – culture & identity
 - The past shapes who we are today, our familial links and bonds.
- Tūrangawaewae me te kaitiakitanga - place and environment
 - The relationships of individuals, groups, and communities with resources, and on the history of contests over their control, use and protection.

Do Inquiry practices

- Identifying and exploring historical relationships
- Identifying sources and perspectives
- Interpreting past experiences, decisions and actions

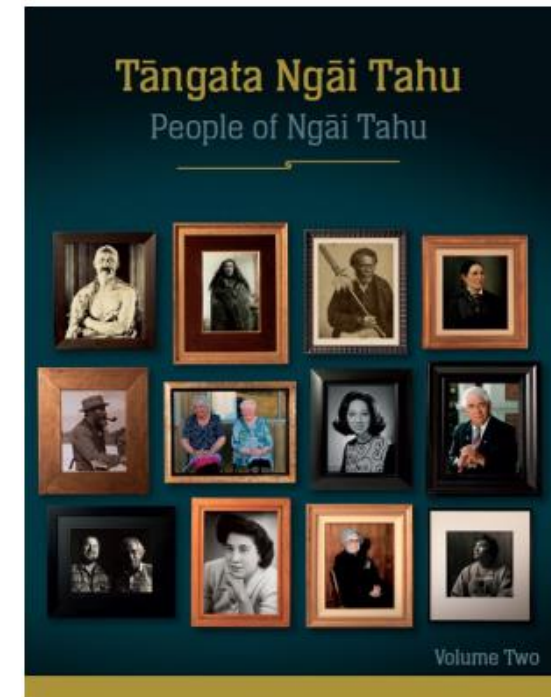
The Ngāi Tahu Education Strategy

We strive for our tamariki to see their culture in the classroom, as it uplifts pride and wellbeing, along with self confidence and belonging.



The Ngāi Tahu Shop

There are many Ngāi Tahu publications listed here for sale, and the numbers are growing each month. We highly recommend you visit – TĀNGATA NGĀI TAHU (Vol. I and Vol. II) are highly recommended publications about significant Ngāi Tahu leaders.



Using cultural contexts: some tips

The Aotearoa NZ Histories curriculum encourages schools to develop a relationship with mana whenua. Don't make your first engagement a request for information or assistance. Without an existing relationship, your starting point should be to contact the curriculum lead in your local MoE. Their mandate is to connect schools with mana whenua.

Each school may have different starting points. An early task may be to understand who mana whenua is. The marae, pepehā, and any further information you can ascertain and learn is a great start. It may be that the papatipu rūnanga has an approach of progress they would like you to take. It would be great to understand what stories mana whenua are willing to share widely. Be prepared to use those stories, often starting with migration or creation narratives, explore the relationships and connections from that point. Acknowledge that the idea of historical thinking for iwi Māori starts at a different point than a western view. Understand also that oral histories are valid and reliable – just because it wasn't "written" doesn't invalidate the history. Oral histories are embedded in tribal pepehā, waiata such as mōteatea and haka, as well as karakia and well known whaikōrero. They are also embedded through tukutuku panels, and whakairo (traditional Māori carving) featured in Māori traditional houses.

Ensure Ngāi Tahu sources are used and uplifted as the primary information source. Acknowledge all sources and be prepared to question the perspective that source represents. Explore your own ideas of what mātauranga is/what history is in Aotearoa NZ. Interrogate your biases.



Te Rūnanga o Ngāi Tahu

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Critical skills development

1. Learn the information, embed the knowledge - mōhiotanga. Research widely
2. Use your content knowledge and social sciences curriculum knowledge to design explicit teaching points for your ākonga
3. When using an iwi cultural narrative, consult with and engage with mana whenua at the outset, and ensure you stay true to the story without making assumptions about the facts. Any expert help should be approved by mana whenua also.
4. Have a variety of reliable sources of information at the ready for your students to explore
5. Start with a rich question
6. Plan for progression within progressions - take the learning to where the students' interest directs, delving deeply with critical questioning skills
7. Revisit the same big ideas and practices in different contexts
8. Encourage ākonga to look at everything with a critical eye

Some tips for analysing texts

Māori history is the foundational and continuous history of Aotearoa New Zealand. To not investigate that cultural history, means the learning is incomplete. In the Ngāi Tahu takiwā, that means Ngāi Tahu sources (as opposed to a Māori voice from another iwi) is crucial.

The study of people, places and events is often interlinked. This resource is based around the biographical information held in our Ngāi Tahu Archives and is intended to inform and inspire further study that is linked through the information you will read here, including migration, tribal affiliations, settlement, conflicts and events in history.

When analysing texts from other sources, keep in mind:

- Who is the source? Who is telling this story? What is their authority to give that information?
- Are dates and sources shown in the information source (i.e. can you tell when that information was recorded?)
- Who's perspective is given? Who's is missing?
- Are the sources reliable?
- Is the information unbiased and does it portray a balanced view?
- Was the situation fair? Explain your response.



Te Rūnanga o Ngāi Tahu

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One Social Inquiry model - Te rautaki pakirehua pāpori

Zero in on one aspect of interest about your topic and following this social inquiry model:

- **Plan** – identify your focus area, and your methods of research. Plan methods of presenting the information
- **Explore** – ask further questions and conduct your research. Read from a variety of sources, ensuring validity and authenticity in the information. Try to access information from primary sources
- **Use and choose** – organize the information and evaluate your discoveries, with justifications.
- **Create** a presentation for your material – make sure it is clear and you can use a range of formats; practice your presentation so you can confidently
- **Share** your mahi to a wider audience, and finally
- **Review** – assess the process and skills you used. What action/s can you take?
 - What would improve an inquiry like this in the future?
 - What did you do really well?



Te Rūnanga o Ngāi Tahu

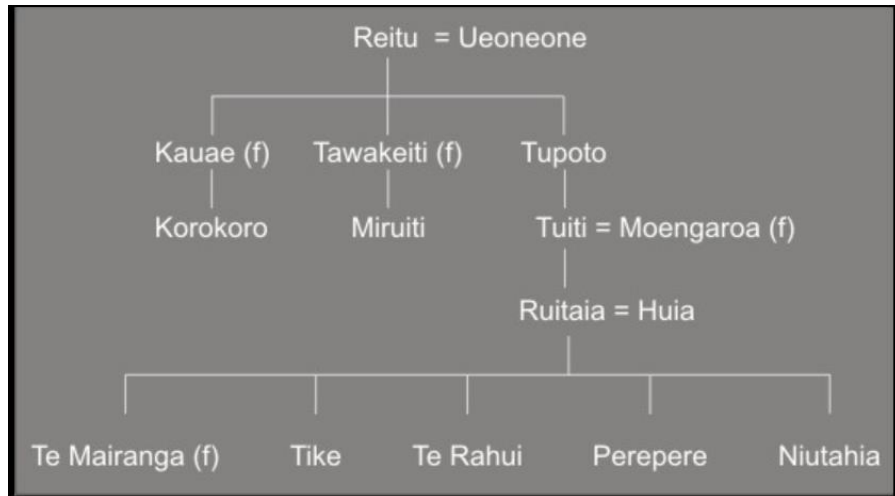
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Create a whakapapa chart

Ngāti Māmoe is a tribe that migrated to Te Wai Pounamu before Ngāi Tahu, and Tūhawaiki's lineage (whakapapa) is mentioned in the biography.

Create a whakapapa chart (an example is below) that shows where Tūhawaiki fits in with the names mentioned (highlighted). This shows lines of descent, marriages, progeny from that marriage, etc.

An example of a whakapapa chart: This one is for Reitu of Ngāpuhi.



"Tūhawaiki was the leader of Ngāi Tahu in Murihiku from the death of his uncle and mentor, Te Whakataupuka, around 1835, until his own death in 1844. Also known as Hone or John Towaik, and 'Bloody Jack' by the whalers on account of his reputed fondness for the expletive, he was born at the Murikauhaka kāika, near the mouth of the Mata-au (Clutha River), in the early nineteenth century. Much of his adult life was spent moving about Ngāi Tahu territory and further afield, but his home was Ruapuke Island.

The ancestry of Tūhawaiki can be traced through leading families of Ngāi Tahu and Ngāti Māmoe. His father, Te Kaihaere, was descended from Kaweriri, a famous warrior who died in Murihiku and was the son of Tūrākautahi. His mother, Kura, was the daughter of Honekai and Kohuwai. Honekai was a son of Te Hau-tapunui-o-Tū, the Ngāi Tahu chief who established a lasting truce with Ngāti Māmoe, and Kohuwai was a granddaughter of Raki-ihia, who was descended from Kaweriri's Ngāti Māmoe adversary, Tū-te-mākohu."

Drawing whakapapa shows lines of descent. For Māori, often brackets are added with (t) for a male (Tāne) or (w) for wahine to indicate the sex of the ancestor. If they married more than once, then it is usual to indicate as (w1), (w2), (t3) etc to indicate this. If its unclear whether the offspring is male or female, leave it blank. The example of the whakapapa for Reitu in Ngāpuhi uses (f) for female. We will use Māori letters in ours where it is clearly known. Leave that indicator out if it is unclear.

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OTHER TUPUNA (Ancestors)

- *Te Whakataupuka*
- *Te Kaihaere*
- ***Kaweriri***
- ***Tūrākautahi***
- *Kura*
- ***Honekai and Kohuwai***
- *Te Hau-tapunui-o-Tū*
- *Raki-ihia*
- ***Tū-te-mākohu***



Using the link above, enter the tupuna name into the search bar on the Ngāi Tahu archives site “Kareao” for these tupuna named in the Tūhawaiki biography, and see if you can find:

Tribal affiliations
Any further details and relatives
Place/s of residence
“Claim to fame” where applicable

(NOTE: entries in Kareao exist for those tupuna in **bold** in the list; the other tupuna are not mentioned on the Kareao site at this time)

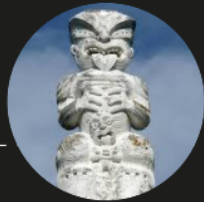
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Te Rūnanga o Ngāi Tahu

TŪRĀKAUTAHI, the son of Tūāhuriri

Tūrākautahi, a chief and leader, who established the Pā now known as Kaiapoi Pā, was a significant tupuna to Ngāi Tūāhuriri. Check for further information at Tuahiwi Education through the link in the image below



Kaiapoi Pā was built about 1700 by Tūrākautahi, the Ngāi Tūāhuriri chief. It was built on a peninsula between modern-day Woodend and Waikuku that was about five acres and extended into a lagoon. The surrounding environment made it easily defensible. The neck of the land to the peninsula was very narrow and was surrounded by a deep ditch. A palisade defence was set up preventing an attack from the lagoon side. The other possible approaches for attack had guarded gates which could be easily defended. Because of these, Kaiapoi Pā was considered to be impregnable.

Further information can be obtained at these sites, linked through the images below. There will be some similarities between accounts, because of the sources of information, but there may also be differences.

Do these accounts also give more information to link to Tūhawaiki?

GRAND NARRATIVES

Ngāi Tahu before the Treaty

From the Ngāi Tahu Land Report

The descendants of Tahupotiki

Ngā Kete Wānanga o Otautahi
Christchurch City Council Libraries

WHAKAPAPA MĀORI CHARITABLE TRUST

1,000 years of Whakapapa

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Ngāi Tahu before the Treaty

This information consists of the lines of descent of not only Ngāi Tahu but also Ngāti Māmoe and Waitaha, waves of migration (heke), settlement, tribal relationships, and iwi.

This gives an overview, and you will see some of the significant names of tupuna (ancestors) of Tūhawaiki mentioned in the history here, adding to the tribal information.

The logo for Te Rūnanga o Ngāi Tahu, featuring the text "Te Rūnanga o Ngāi Tahu" in bold black font on a blue background with white clouds.

Te Rūnanga o Ngāi Tahu

The text "GRAND NARRATIVES" in bold black font, enclosed in a green rectangular border.

**GRAND
NARRATIVES**

A blue button with a white arrow pointing left and the text "Return to choices page" in red.

[Return to choices page](#)



Te Rūnanga o Ngāi Tahu

Sites of raids and battles

"In the 1830s the balance of power within Ngāi Tahu began to shift south as a consequence of the Ngāti Toa raids on Kaikōura, Kaiapōi and Ōnawe Pā; the murder at Kāpiti Island of the chief of northern Ngāi Tahu, Te Maiharanui (Tamaiharanui); and the subsequent migration into Murihiku of many of the survivors. In the retaliatory expeditions by Ngāi Tahu, Tūhawaiki developed a reputation as a bold and clever military leader. After succeeding to the leadership of southern Ngāi Tahu, Tūhawaiki faced a threat much closer to home. In 1836, Te Pūoho led a small war party of Ngāti Tama down the West Coast, through Tiori Pātea and into Murihiku. When news of this reached Tūhawaiki at Awarua (Bluff), he sailed for Ruapuke to gather his men, returning to attack Ngāti Tama at Tutarau, overlooking the Mataura River. Te Pūoho was shot and his followers taken captive."

Using Ngāi Tahu's cultural mapping site (linked below), search for information about these places mentioned. Map each location on a map.

- What are those places often commonly known as these days?
- How did they get that name?
- Are those areas well populated, or isolated regions?
- What is the "claim to fame" of those places now?
- Has that changed over time?

Kā Huru Manu

NGĀI TAHU



Te Rūnanga o Ngāi Tahu

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TUTURAU – the battle site (Ngāti Tama vs Ngāi Tahu)

*The images link you to **four** sources of information about this significant event.*

- There are some similarities and some different points of view expressed through these accounts.*
- Chart and discuss the commonalities and differences.*



NEW ZEALAND HISTORY
Nga korero a ipurangi o Aotearoa

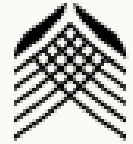


TEARA

The Encyclopedia of New Zealand

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Tūhawaiki land sales



Reserve Bank
of New Zealand
Te Pūtea Matua

Use the [Reserve Bank Calculator](#) to calculate the amount Tūhawaiki and others received per acre of land in the Purchase. Convert the dollar amount from the 1838 amount to a current amount. What could you buy with that dollar amount now? Check the average Southland farm sale price per hectare statistics [here](#) and then convert acres to hectares [here](#) to appreciate today's undeveloped land values

*"Between December 1835 and early September 1838, Tūhawaiki sold some small parcels of land in the Foveaux Strait area to local whalers and sealers. In late September 1838, Tūhawaiki, Karetai, Taiaroa, Topi Pātuki and Haereroa sailed for Sydney and there disposed of about **two million acres of Murihiku for less than £500** and a range of goods. On returning home, Tūhawaiki continued to sell large tracts of land for small sums of money."*

As you continue to read the biography, what were the repercussions of the sales? What authority did those men have to sell? Were those sales legal? In the biography, is it clear whether Tūhawaiki understood the ramifications following the sales? From Tūhawaiki's perspective, was the concept of "ownership" understood? Who was disadvantaged by his actions? Then and now? What appeared to be the motivation? How did he benefit from those (and other) sales? What type of person was he perceived to be, and by whom? What adjectives have been used to describe Tūhawaiki?

The following slide has another way to consider the consequences of the sales – through a "Consequences Wheel" activity



Te Rūnanga o Ngāi Tahu

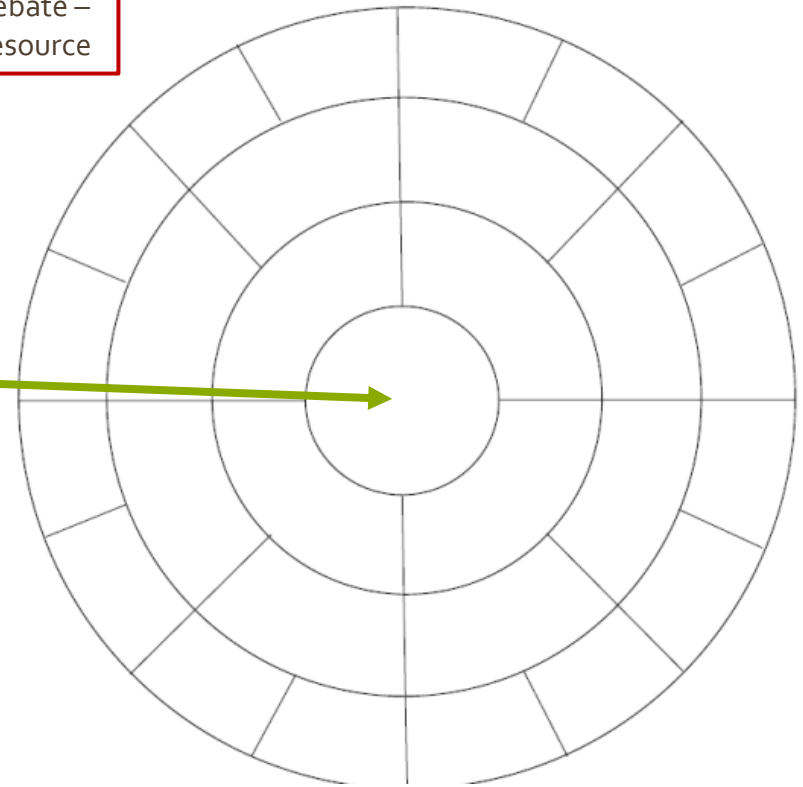
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“Consequences wheel” activity

Consequence Wheel link: Starting with the “BIG IDEA” in the centre circle, wānanga together as to the impact of that “action” in every widening circles. Think of the impact on societal life, their well being and ability to gather kai and sustain their whānau, and show consequences that have an ongoing effect through the wheel. Here is an example for the centre “BIG IDEA”.

Access a wide range of information to discuss and debate – many links are included in the various slides in this resource

*We have read of the (1838-1843) sales of 2,000,000 acres of Murihiku land for less than £500 and a continued practice of selling large tracts of land for small sums of money.
What were the consequences for Māori after those sales?*



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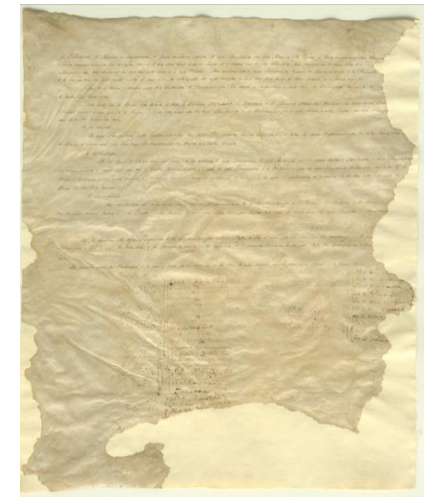
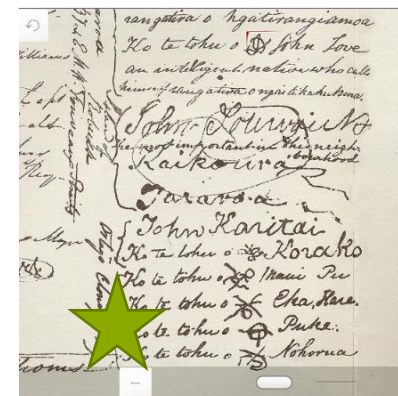
Tūhawaiki - Tiriti o Waitangi

- In 1840, after the February signing at Waitangi, several longhand copies of the Tiriti were dispatched to other parts of Te Ika-a-Māui and Te Waipounamu for signing. The copy that came south was known as the Herald Bunbury sheet (Te Tiriti ki te Manuao Herara).
- Seven Ngāi Tahu rangatira placed their tohu (mark) or signature. Tikao, Iwikau, Tūhawaiki, Kaikoura (Kaikoareare), Taiaroa, Karetai and Kōrako.

What more can you find out about these tipuna and what southern life was like at that time?

- What was the relationship like between Ngāi Tahu and the sailors and traders who had been here for some generations by that time? What were the forms of trade? What were the circumstances like for Māori at that time? What were the preceding events that caused that to be the case? Was it the same for all?
- How many sites did The "Herald" visit in Te Wai Pounamu? Why those sites?
- What discussions or consultation took place before signing? What were the most compelling reasons to sign? What did the Treaty promise that compelled Māori to sign this document?

"Tūhawaiki signed the Treaty of Waitangi at Ruapuke on 9 June 1840. He went on board the Herald 'in a full dress staff uniform, of a British aide de camp, with gold lace trousers and cocked hat and plume, in which he looked extremely well ... accompanied by a native orderly sergeant, dressed in a corresponding costume'."



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Rev. Wohlers resided on Ruapuke for years

"When Revd Wohlers met Tūhawaiki at Whakaraupō (Lyttelton Harbour) in 1844, he described him as dressing like a horsedealer and as being 'a cadger, treacherous and deceitful ... [who had] acquired his standing along this coast only by cunning and by his connection to the Europeans'. Although not a pious man, Tūhawaiki was sincere in his desire for a missionary on Ruapuke and he discussed this possibility directly with Wohlers. He had also made this request repeatedly of the Methodist missionary James Watkin, specifying that he wanted a European missionary, not a Māori teacher. Despite his misgivings about the character of Tūhawaiki, Wohlers began his forty-one-year residence at Ruapuke on 17 May 1844."

Five Wohlers stories – compare each account

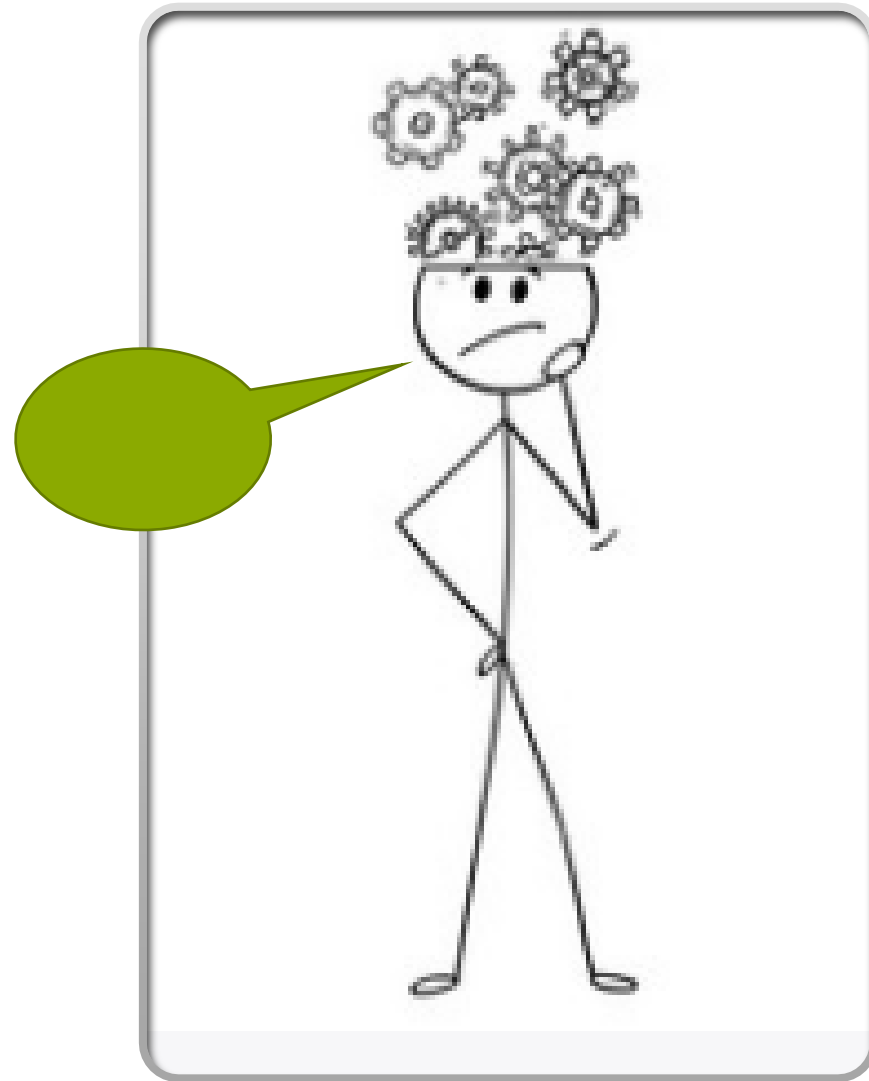
What is the same,
similar or different?
What did you also find out
about the places and
Southern life while reading
about Rev. Wohlers?



"A Lasting Benefit for a New Race"? Rev. J. F. H. Wohlers
and Racial Amalgamation in Southern New Zealand

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Character Map



This activity helps ākonga develop an understanding of the attitudes and values held by a historical figure.

Ask them to draw a picture of Tūhawaiki from the information read in the biography.

Ākonga then annotate their drawing using writing, pictures, or recorded voice to show the following:

- **Head** – what the person **thinks**
- **Mouth** – what the person **says**
- **Heart** – what the person **feels**
- **Hands** – the **actions** this person took
- **Feet** – the **consequences** of those actions.

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Tūhawaiki talks of plagues

Tūhawaiki talked of the hard life, and some of the contributors to that hardship.

This was in 1844, the year of Tūhawaiki's death. What *plagues* had arrived in New Zealand that had such an effect on the health and wellbeing of Māori?

Which of those diseases are still prevalent today?
How was eradication achieved?

YOUR TASK:

The *Te Ara* resource provides information on Māori health and the changes over time. What stands out to you as the most significant? Display and justify your findings in a visual way so others can understand life in Aotearoa NZ during those times.

"During the protracted negotiations Tūhawaiki took a close interest in the survey and the details of the deed, and sought to remind the Europeans of what colonisation had wrought upon Māori: We are but a poor remnant now, and the Pakeha will soon see us all die out, but even in my time we...were a large and powerful tribe...we had a worse enemy than even Rauparaha, and that was the visit of the Pakeha with his drink and his disease. You think us very corrupted, but the very scum of Port Jackson shipped as whalers or landed as sealers on this coast. They brought us new plagues, unknown to our fathers, till our people melted away."



Tūhawaiki – swept overboard

"On 10 October, off Paparoa Point (now named Tūhawaiki Point), near Timaru, Tūhawaiki's boat hit an awkward sea. He was swept overboard and drowned. His body, recovered some time later at Te Motumotu (Mutu Mutu Point), to the north, was taken for burial at Te Waiateruatī, the prominent pā in South Canterbury. The pā was then abandoned and the boat, now tapu, was taken to Banks Peninsula and left to decay. In August 1846 Topi Pātuki brought the remains of Tūhawaiki back to Ruapuke for reburial."



Paparoa Point	Timaru
Banks Peninsula	Ruapuke
Te Motumotu	Te Waiateruatī

HEI MAHI:

Map those places on a map.

Do those places remain significant to Māori today? How do you know that?

What is the "claim to fame" of each place?

What are they often known as today?

How did that name come to be given to that place?

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Best Quiz Creation Sites for Education

- ClassMarker. ...
- EasyTestMaker. ...
- Factile. ...
- Fyrexbox. ...
- Gimkit. ...
- GoConqr. ...
- Google Forms. ...
- GoToQuiz.

your students could create their own quiz to test each other's understanding of the story – here are some platforms they could use



Te Rūnanga o Ngāi Tahu

Typeform



School Apps^{NZ}
anApp mobile

QUIZIZZ

Kahoot!

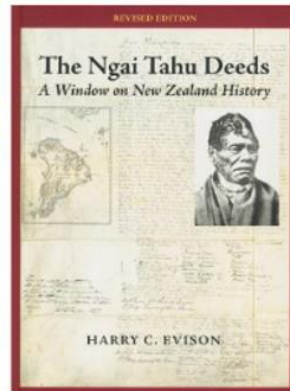
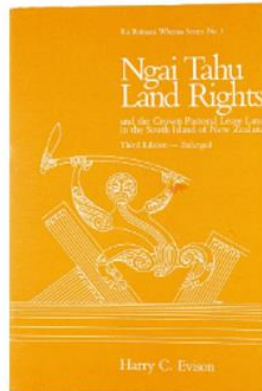
Game PIN

Enter

FlexiQuiz

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Click on the image to visit websites



Aotearoa New Zealand's histories in the New Zealand Curriculum

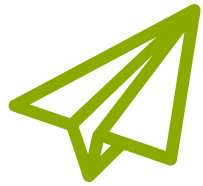


Aotearoa NZ's Histories



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Do share back ... we'd love to know how you used this resource, and see any materials you have created 😊



Email through to:



matauranga@ngaitahu.iwi.nz



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