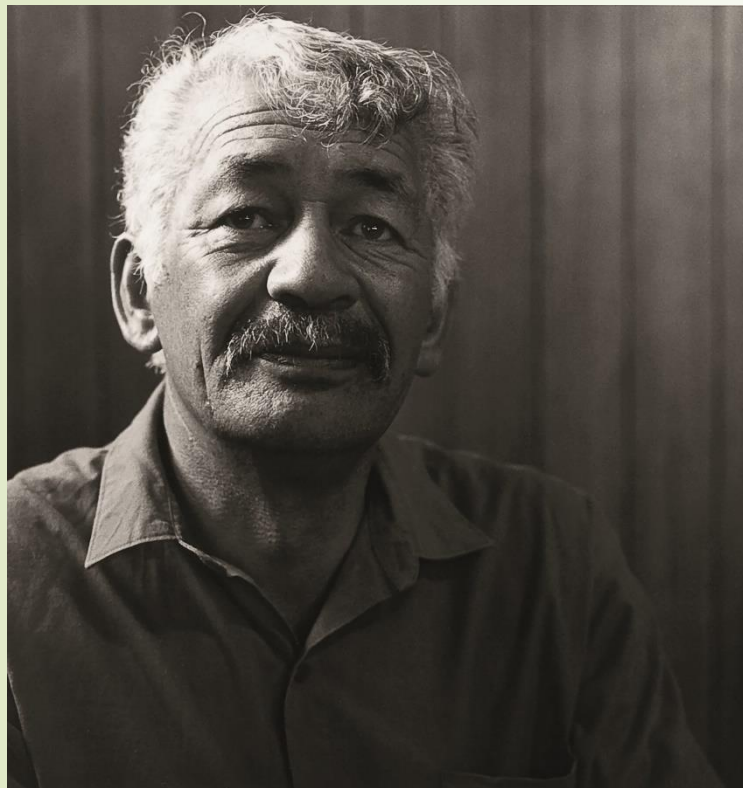


Henare Rakiihia “Rik” TAU (1941 – 2014)



**TEACHER SUPPORT
MATERIAL**

People, Places and Events

**Aotearoa NZ Histories -
Cultural history**

Tāngata Ngāi Tahu
People of Ngāi Tahu



Kā Huru Manu NGĀI TAHU 



Te Rūnanga o Ngāi Tahu



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By Te Rūnanga o Ngāi Tahu, v.2 March 2025, No Commercial Use, No Derivatives



Acknowledgement To The Ngāi Tahu Archives

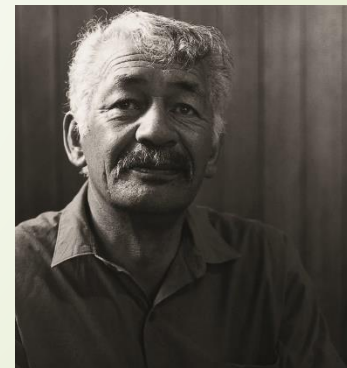
The Ngāi Tahu Archives contains the information relied upon for these teaching and learning ideas, for a biographical investigation about a significant tīpuna from the Canterbury region, and about places and events mentioned in this biography.

Access the biography through the Kareao logo above. The following pages have teaching and learning ideas, that may help you get started to engage in the content in your everyday curriculum. There are some tips for social inquiry and critical skills development as well, some curriculum links and prompts to engage in the context. For other inquiry you may wish to conduct on Ngāi Tahu tīpuna, we hope this resource inspires and empowers you to use these strategies, and other ideas that emerge, in the relevant curriculum areas.

Henare Rakiihia Tau (1941–2014)

Ngāi Tūāhuriri, Ngāi Tahu Upoko, Ngaitahu Maori Trust Board member,
Te Kerēme claimant, mahinga kai practitioner and advocate

This biography details the life of this prominent Ngāi Tahu leader **“Rik” Tau ONZM.**



Henare Rakiihia Tau, 1991.
Photograph by Howard Crothall.
Ngaitahu Maori Trust Board Collection,
Ngāi Tahu Archive,
2018.0376.1

[Proceed to learning choices page](#)

TEACHING AND LEARNING IDEAS

To go directly to the desired page, click on the links below.



[Places mentioned in biography](#)

[Comparison of dollar amounts](#)

[Draw a whakapapa chart](#)

[Native Reserves Kemp's Deed](#)

[Ngāi Tahu Deeds and Petitions](#)

[Social Justice, Human Rights](#)

[Consequences activity](#)

[Beginning of claim WAI 27](#)

[Ngāi Tahu Education Strategy](#)

[Attributes of a leader](#)

[Research a river](#)

[Character Map](#)

[Kaiapoi pā](#)

[A local investigation](#)

[Mahinga kai](#)

[Ōtūkaikino](#)

[Fisheries](#)

[Social Studies matrix](#)

[Pronunciation tips1](#)

[Pronunciation tips2](#)

[Using cultural contexts](#)

[Tips for analysing texts](#)

[Social Inquiry Model](#)

[Critical skills development](#)

[Curriculum refresh](#)

[Understand-Know-Do](#)

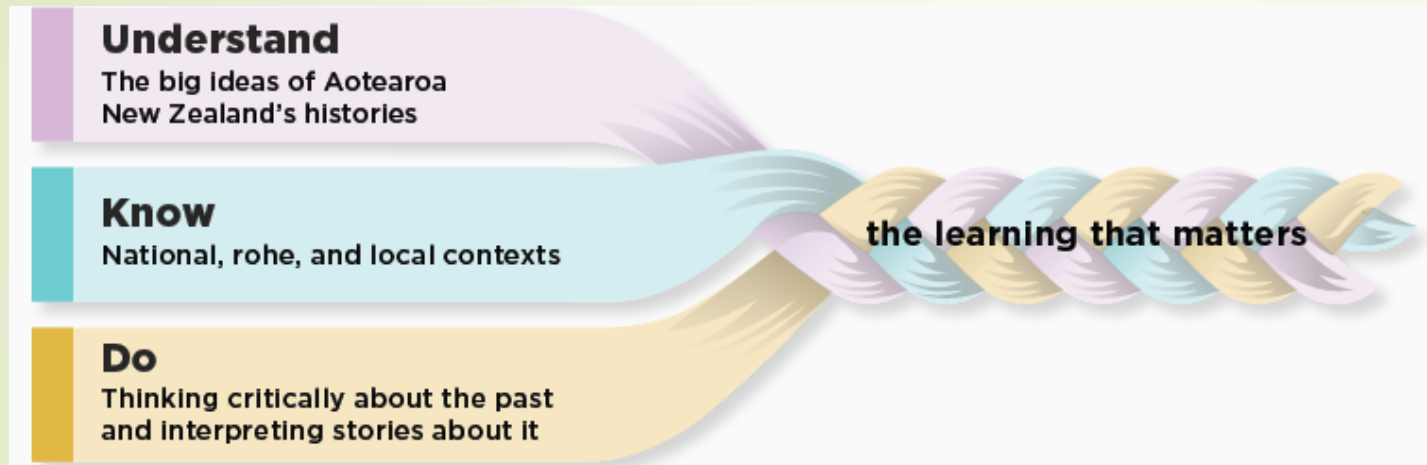
[reinforce learning](#)

[NCEA links \(4 pages\)](#)

[Helpful websites](#)

[Share back](#)

Curriculum Refresh



“Aotearoa NZ Histories curriculum” is the first refresh, with implementation beginning 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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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

[For NCEA 1, 2, 3 information,
go to next slide](#)

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NCEA Level 1 units: Social Studies, History

6

Social Studies

- 92048 – 5 credits: Demonstrate understanding of findings of a Social Studies inquiry
- 92049 – 5 credits: demonstrate understanding of perspectives on a contemporary social issue
- 92050 – 5 credits: demonstrate understanding of decisions made in relation to a contemporary social issue
- 92051 – 5 credits: describe a social action undertaken to support or challenge a system
- 91039 – 4 credits: describe how cultures change (Context: societal change as a result of technology)
- 91041 - 4 credits: using resources provided, students can describe consequences of cultural change/s

History

- 91003 - 4 credits: written examination – interpret sources of an historical event of significance to New Zealanders
- 91005 - 4 credits: written essay: Describe the causes and consequences of an historical event
- 91006 – 4 credits: answering questions on one topic studied to describe how a significant historical event affected New Zealand society

Some of these NCEA units will match well with this context and the skills learned are transferrable skills for the NCEA assigned contexts each year.

For NCEA 1, 2, 3 information,
[go to next slide](#)

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NCEA Level 2: Education for Sustainability

NCEA Level 3: Environmental Sustainability

➤ Level 2: 91733: 4 credits:

Demonstrate understanding of initiatives that contribute to a sustainable future

➤ Level 2: 90814: 4 credits:

Demonstrate understanding of aspects of sustainability

➤ Level 3: 90831, 5 credits:

Analyse the impact that policies have on a sustainable future

➤ Level 3: 91736, 4 credits:

Analyse how different world-views, and the values and practices associated with them, impact on sustainability

Some of these NCEA units will match well with this context and the skills learned are transferrable skills for the NCEA assigned contexts each year.

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[For NCEA 1, 2, 3 information, go to next slide](#)

NCEA Level 2 units: Social Studies, History

Social Studies

- 91279 – 4 credits: (context 2023: conflict(s) arising in regard to the advertising industry) – using resource booklet provided to analyse resources, students can demonstrate understanding of conflict(s) arising from different cultural beliefs and ideas
- 91281: 4 credits: written essay (750-800 words) to describe how cultural conflict(s) can be addressed

History:

- 91231: 4 credits: written examination – Examine sources of an historical event that is of significance to New Zealanders
- 91233 - 5 credits: Examine causes and consequences of a significant historical event
- 91234 – 5 credits: written essay: Examine how a significant historical event affected New Zealand society

Some of these NCEA units will match well with this biographic context and the skills learned are transferrable skills for the NCEA assigned contexts each year.

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[For NCEA 3 information, go to next slide](#)

NCEA Level 3 units: Social Studies, History

Social Studies:

- 91596 – 4 credits: Demonstrate understanding of ideological responses to an issue
- 91598: 4 credits: Demonstrate understanding of how ideologies shape society

History:

- 91436, 4 credits: written examination – Analyse evidence relating to an historical event of significance to New Zealanders
- 91438 - 6 credits: Analyse the causes and consequences of a significant historical event
- 91439 – 6 credits: written essay: Analyse a significant historical trend and the force(s) that influenced it

Some of these NCEA units will match well with this context and the skills learned are transferrable skills for the NCEA assigned contexts each year.

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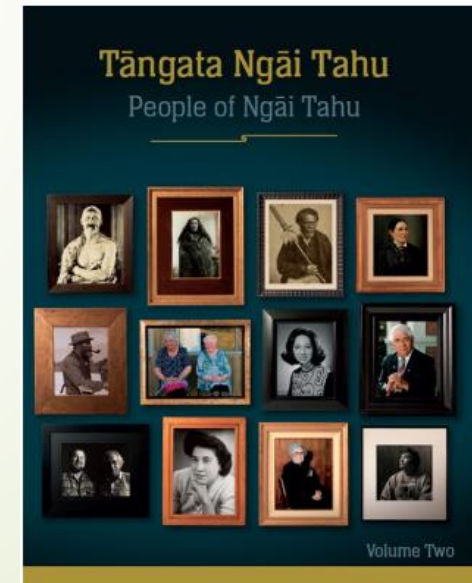
The Ngāi Tahu Education Strategy



The Ngāi Tahu Shop

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

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.



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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, as they have a mandate 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, pepeha, and any further information you can 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.

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, to become discerning leaders

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 the 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?
- ▶ Does this information portray a balanced view?

A 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.
- **Use and choose** – organize the information and evaluate your discoveries, with justifications.
- **Create** a presentation for your material –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?

Social Studies Learning Matrix, Curriculum Levels 6, 7 and 8

BIG IDEAS

- ❖ Cultures are dynamic and change through hononga and interaction
- ❖ Societies are made up of diverse systems
- ❖ Global flows influence societies

**Social Studies Learning Matrix
Curriculum Levels 6, 7, and 8**

*For the outcomes at each curriculum level,
click on the link above*

Significant learning: Across all curriculum levels, ākonga will:



Understand and use appropriate inquiry frameworks that are culturally sustaining and ethically sound



Ask challenging questions, gather information and background ideas to deepen conceptual understanding with attention to mātauranga Māori and Pacific knowledges



Reflect on and evaluate the understandings developed through social inquiry



Participate in thoughtful social action in response to social issues or opportunities

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Attributes of a leader

*“While Rik’s ego could be large, he had a heart to match”
“Two years earlier, in 2012, he explained: ‘Whenever there’s a wrong, it’s got to be righted. I step in at that point . . . I’ll be there to defend our history against those who want to divert it or deny it, no matter who they are.’ “*

Some of Rik Tau’s characteristics are mentioned here.

*Create a **character profile** for him based on the information in this biography.*

Your task:

Present that information in your way.

You may choose to present your character through:

- a wanted poster;
- a job advertisement;
- a super hero (or villain) comic book cover or in another way of your choosing.

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FISHERIES

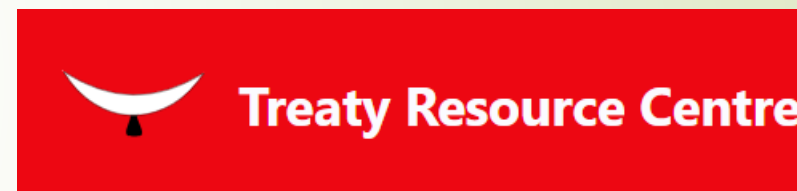
“The Tau and O’Regan pairing, and their division of labour, was also to the fore in the wake of the Te Weehi case, in which Rik had played a catalytic role. This judgment ultimately led to the so-called Sealord Deal in 1992 that made statutory provision for both commercial and noncommercial Māori interests in fisheries.”

In the four images are links to articles relating to Tom Weehi and to Ngāi Tahu and the “Sealord Deal”.

Reading this material and in group discussions, what can you find out about the settlement, its purpose, and what resulted following this agreement.

What were the benefits and drawbacks of such a deal?

Who benefited? Who was disadvantaged by the deal? How did entering into that agreement benefit the fishing industry, exports, and the available fish for commercial and customary purposes?



Jul 12, 2023

A take without end

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LEARNING ABOUT PLACES

These names are mentioned in the biography. Why? Using the Ngāi Tahu Cultural Mapping Project, *Ka Huru Manu*, what can you find out about each place?

- What does the original (Māori) place name mean?
- What can you find out about those places in other readings?
- Is there a present day “claim to fame” about any of those places?

Sites mentioned in the biography: map each site

Rāpaki

Tuahiwi

Lyttelton

Pohowaitai



Arowhenua

Kaiapoi

Rangiora

Kaiapoi

Kā Huru Manu

NGĀI TAHU



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"Rik" Tau

Who was he? Can we draw a whakapapa chart from the information in the biography?
Further research may reveal the generations that followed Rik Tau as well
(i.e.. his children and future generations that followed)

“Henare Rakiihia Tau, known as Rakiihia but widely called Rik, was born at Lyttelton and raised at nearby Rāpaki until he was about six years old.”

The Māori word “whakapapa” is explained as genealogy, genealogical table, lineage, descent – and being able to recite *whakapapa* was, and is, an important skill and reflected the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status. For non-Māori a “family tree” is a similar concept as it traces history of ancestors, painting a picture about life in the times of your ancestors.

Create your own family tree, and find out some interesting facts about your ancestors. Present your findings visually, so others can enjoy your research. Your parents or grandparents will have some information for you, library records, and archival material of the passengers on the arriving ships may give more information. The images take you to other helpful sites to support you in your understandings. Remember “Google searching” is merely a search, the “research” is where you delve more deeply into the sites the search reveals to you.

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Births, Deaths
& Marriages Online

Mahinga kai

“Mahinga kai and seasonal gathering was a way of life. I would be away from home for months on end, following the seasonal catch from place to place”. (Personal communication, R. Tau, May 2006)

Rik Tau told of gathering kai from the seasonal food gathering sites to which he had tribal connections, where he gathered tīfī, tio, kuku, toheroa, inanga, tuna. **Predict** where and when he would have gathered these delicacies, (**show** them on a map) and the **methods** he may have used to preserve the kai to take home.

“I remember riding out to Ōhoka on my bike, and trapping birds for a whole week, gathering as many as I could. It was a forest then.”
(Personal communication, R. Tau, May 2006)

What bird trapping methods may Rik have used to trap birds? What types of birds would have been prevalent in the Ōhokā region in the 1950s? **Make a presentation** to share your findings. **Create** a bird trap using traditional or modern materials.

A topographic map shows the contours of the land



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A LOCAL INVESTIGATION

» Use “Ka Huru Manu” to search for your school location, and zoom out so other places nearby become visible (yellow diamonds). Discover:



» How did places in our area (near school) get their names?

» What do these names tell us about the past?

» What stories do you know about these names and places?

» How were *things in nature* used to help Māori who lived nearby?

» How do we use things in nature to help us now?

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Ngāi Tahu Deeds and Petitions

Ngāi Tahu Deeds

Between 1844 and 1864, Ngāi Tahu signed land sale contracts with the Crown for some 34.5 million acres, which amounts to approximately 80 per cent of Te Waipounamu.

The iwi believed that one-tenth of each purchase would be reserved for the Ngāi Tahu vendors, thereby guaranteeing a stake in the increasing capitalisation of the country. However, the Crown did not allocate one-tenth of the land to Ngāi Tahu, nor did they pay a fair price. They also failed to honour promises to ensure the iwi still had access to mahinga kai, and to build schools and hospitals.

Ngāi Tahu Petitions

In 1849 the Ngāi Tahu rangatira Matiaha Tiramorehu made the first formal statement of Ngāi Tahu grievances about the land purchases.

His letter to Lieutenant Governor Edward Eyre urged the Crown to set aside adequate reserves of land for the iwi as agreed to under the terms of its land purchases. In 1857 Tiramorehu, with the support of all of the leading Ngāi Tahu rangatira at the time, sent a second letter to Queen Victoria.

Were the actions of the Crown trickery, deception, broken promises, or miscommunication?

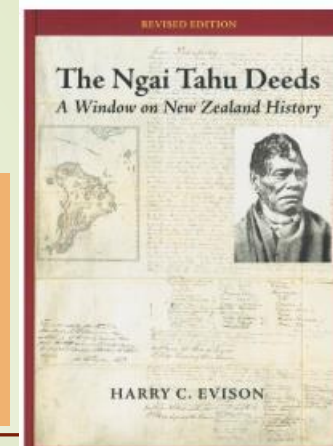
[Check this source for full details](#)

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Native Reserves set aside

Canterbury Purchase Deed 1848

Crown Grants Act (No.2) 1862



AN INQUIRY IDEA:

RELATIONSHIP: Native Reserves were created with a purpose that may or may not have been met. Some were established in an attempt by the Crown to address the inadequate provision of reserves under previous awards. Were the aims achieved? What does that Act of Parliament teach about the relationships (connections) between people and land?

POWER: who has power (past and present) over the lands?

PARTICIPATION: who has worked to preserve, protect or change the outcome? Were the allocated lands suitable to make a living on (agriculture, food gathering, residential)?

PERSPECTIVES: which groups have different (competing) perspectives on the issue?

COLONISATION: How do colonial practices and attitudes shape the events that occurred since mid to late 1800s?

MĀORI HISTORY: what does the Crown actions tell us about Māori history and contexts?

Native reserves near to Tuahiwi include Taerutu Native Reserve 898, Kaiapoi Native Reserve 873, Kaiapoi Pa and Waikuku Lagoon 873A & Pt Res 1873, Te Akaaka NR 896

This topic calls for research into further accounts about actions that occurred, particularly post Te Tiriti o Waitangi, and it should lead to some transformation of perspectives. A great outcome would be to gain an understanding that Māori history is foundational and continuous, and that colonization is central to NZ history. There may have been some laws passed that showed some prejudice towards settlers or against tangata whenua, so its good to check out local parliament and Government records, Acts, by-laws or petitions of claim relevant to the region. Here are some links to further information to enhance what has already been accessed:

[The Treaty in practice](#)

[Unlocking Maori Reserve 873](#)

[MR873](#)

[Kemp's Deed 1848](#)

[Kemp's purchase](#)

[Papers Past Otago Witness Issue 1170](#)

[Impact of Kemp's Purchase University of Otago](#)

[Mahaanui Kurataiao](#)



Link to
Tuahiwi
Education for
workshops -
Kemp's Deed

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How to pronounce those place names

Why do we need to say those words correctly?

"If you pronounce Māori words correctly, **it implies you have respect for the language**. If you have respect for the language that would imply you have respect for the culture. "If you have respect for the culture, you most probably have respect for the people." [Read the article here](#)

Te Reo Māori
pronunciation guide

Learn to pronounce Māori words correctly to become more confident using them.
Access the guide from Victoria University [here](#)
and a Sharon Holt [video link here](#)

[Read this article](#)



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Research the River nearest to your kura

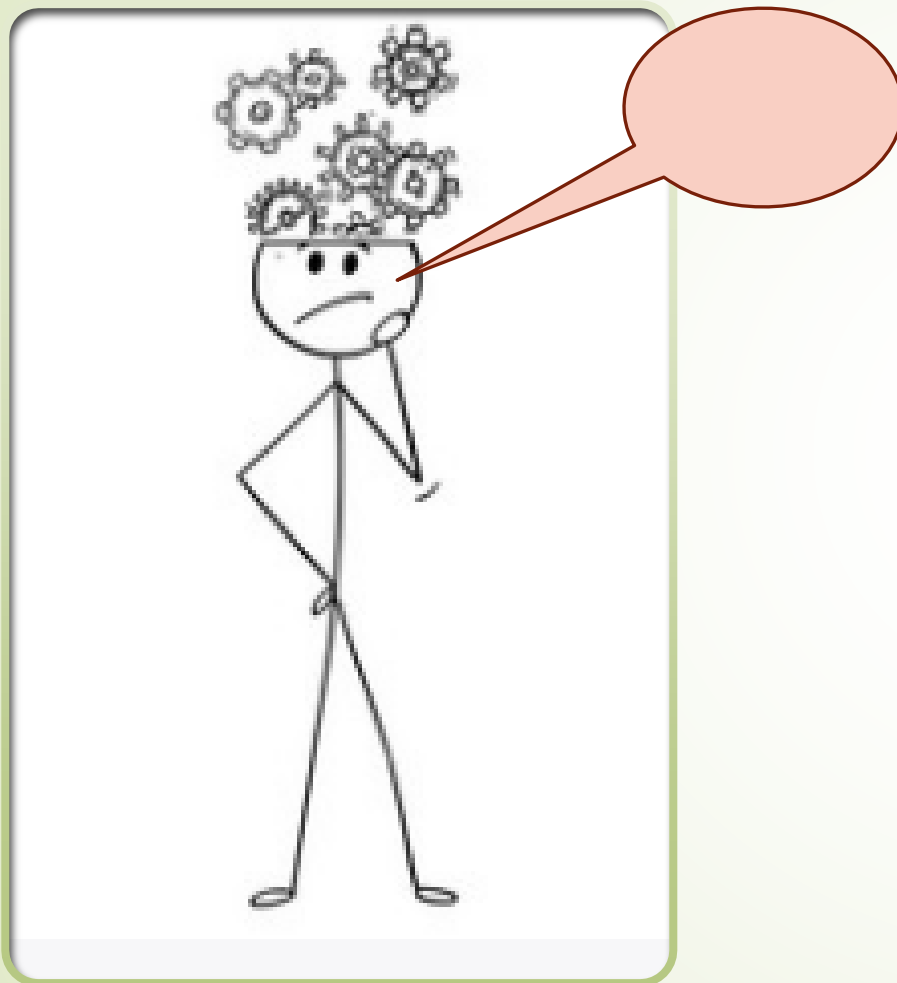
- What more can you find out about the river?
- Unique facts? Claim to fame?
- Source, length, type of waterway, water discharge, elevations, water use, water facts
- Industry and economy
- Plant, fish and bird populations?



- ❖ **Create a presentation** about the River and the region so others can benefit from what you have learned. It's important to acknowledge your sources of information.
- ❖ Remember – the Māori name came first, and those names still exist. Ngāi Tahu are working with the NZ Geography Board to reintroduce Māori names, often starting with a dual naming (e.g: Rakahuri Ashley River)
- ❖ You could choose to do a similar inquiry about other places of interest. Share your learning with another class.

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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 **Rakihia Tau** from the information read in the biography.

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

- **Head** – what thinks
- **Ears** – what Rik Tau hears
- **Mouth** – what Rik Tau says
- **Heart** – what Rik Tauf eels
- **Stomach** – what Rik Tau worries about
- **Hands** – the actions he took and
- **Feet** – the consequences of those actions.

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Te Rūnanga o Ngāi Tahu

Pronouncing Māori names correctly

Practice pronunciation of proper nouns that feature in the biography – on the right are some place names and people mentioned to get you started.

Vowel pronunciation tips:

- a** sounds like “ah” as in “**car**”
- e** sounds like “eh” as in “**ten**”
- i** sounds like “ee” as in “**tee**”
- o** sounds like “aw” as in “**paw**”
- u** sounds like “oo” as in “**too**”

Rangiora

Kaiapoi

Rāpaki

Pohowaitai

Rakiihia

Mamaeroa

Paora

Te Rakitaunuku

Rāwiri

Te Maire



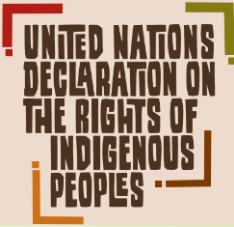
“Chunk” words to the vowel to say each “oro” – sound, and then put back together to say it as a complete word e.g: **Ra - ngi - o - ra**

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Social Justice Human Rights

Tiriti o Waitangi rights Indigenous Rights



In the mid 1800s when the population was changing rapidly with arriving settler populations, the Government of the time made many decisions and passed many laws that did not pay attention to our basic human rights. Some of these attitudes and laws continued well into the 1900s. Investigate these contexts, laws, actions, and see how the rights were observed (or not) and the consequences of those events. How did they affect society and human rights?

[The New Zealand Settlements Act 1863](#)

[Raupō Houses Act 1842](#)

[Tokona te Raki – “Kōkirihia” \(pg 12\) read statements made by School Inspectors/Directors of Education](#)

[Tohunga Suppression Act 1907](#)

[The Public Works Act 1864](#)

The above links you to the Act or the article alone; further research of other documents will give additional layers of information for your inquiry



NEW ZEALAND HISTORY
Nga korero a ipurangi o Aotearoa

Reading through the timeline above, what other events had an adverse effect on society and breached any (or all) of the above rights?

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KAIAPOI PĀ

Rik Tau's great-great-great grandfather Paora Tau Snr moved and settled in Rāpaki in the early 1830s after the raid on Kaiapoi Pā.

These images link you to **five sources** of information about Kaiapoi Pā.

Compare and contrast each account When comparing these accounts, consider:

The source? Who is telling this story? Their authority to give that information? (ngākau pono)

(tūrangawaewae) Are dates and sources shown? Are the sources reliable? (Mana)

Who's perspective is given? Who's is missing? Does this information portray a balanced view?

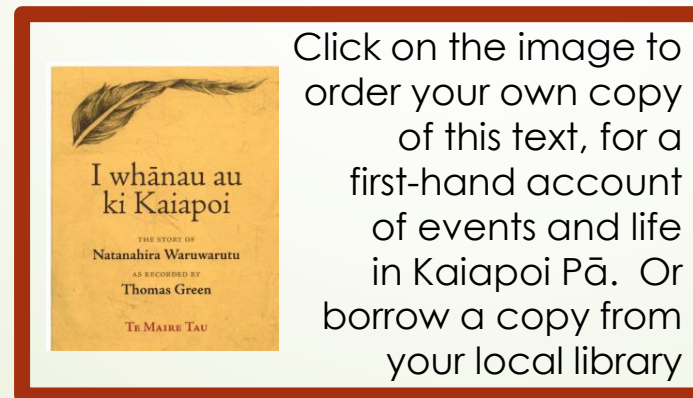
How did whakapapa shape the experience of those involved and future generations? (Effect)

What preceded the actions of the Ngāti Awa people? (Cause)

How did the raid affect the people of the Pā? (Consequences)

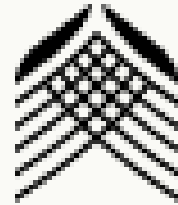
How were individuals/groups affected by the leader Te Rauparaha? (Power)

How did the events change the use of the Pā from that time forward?



Comparison of dollar value 1986 to now

30



Reserve Bank
of New Zealand
Te Pūtea Matua

Use the [Reserve Bank Calculator](#) to calculate the amount Rik Tau offered to pay retired County Clerk Hamish McKenzie in 1986, being 10c an hour. What is the rate of inflation for wages?
([See the article linked here](#)).

Also, the average weekly wage in New Zealand in 1986 was \$285.00. Is that a similar inflation rate?

Convert the dollar/cents amounts from the 1986 amount to a current amount.
What could you buy with that dollar amount now?

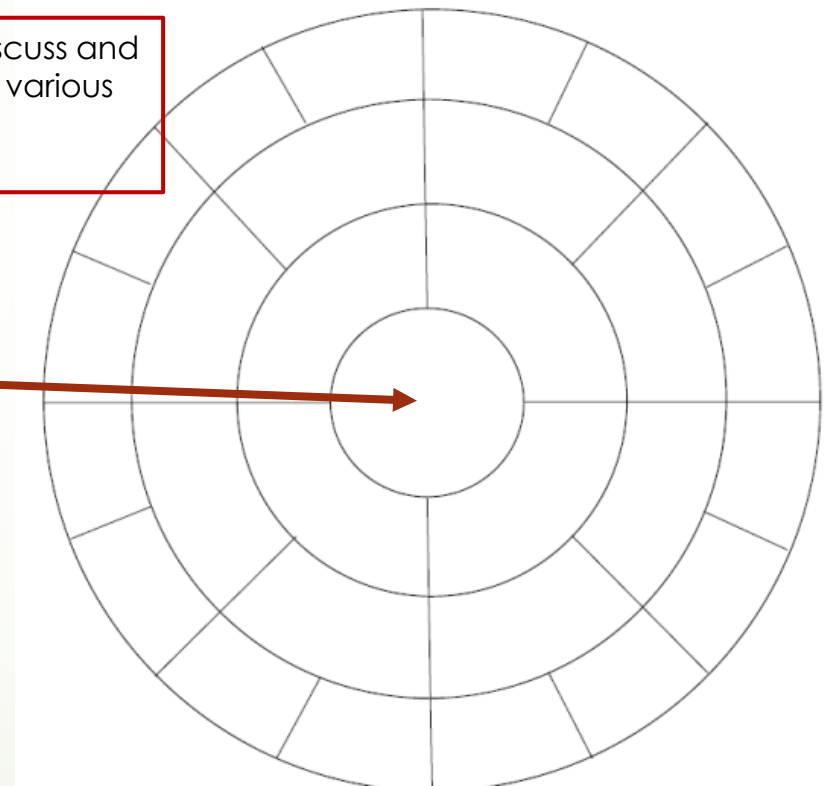
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“Consequences wheel” activity

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

What was the impact of the siege and eventual destruction of Kaiapoi Pā in 1831?



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Volume 1: Te Tīmatanga o Te Kerēme WAI 27, lodged by Henare Rakiihia (Rik) Tau

In the article **linked in the image** you will read more about the beginning of the Waitangi Tribunal Claim of Ngāi Tahu, called WAI 27.

Rik Tau talks of the process, the necessary sacrifices made to do the job well, and the consequences of being involved in the Claim. (“Te Kerēme”).

Many personal sacrifices were mentioned. Who else made sacrifices? What were those sacrifices? What were the consequences of those efforts for those people and those close to them? What were the consequences for the iwi? Were they positive or negative? Explain your point of view. (Cite your sources)



Members of the Ngāi Tahu Negotiation 'A-Team': Back Row (left to right): Kuaō Langsbury, Trevor Howse, Edward Ellison. Front Row (left to right): Tā Tipene O'Regan, Charlie Crofts, Henare Rakiihia Tau.

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Ōtūkaikino

- ▶ Why is Ōtūkaikino reserve and the wetland area there considered “wai tapu” (sacred water)?
- ▶ What is the significance of the Reserve sponsor?
- ▶ Can you use that area to gather water cress? Give your reasons for your answer.

“One of my greatest achievements in my time working for the Council was getting Ōtūkaikino reserved recognised as a wāhi tapu” (Personal communication R. Tau, May 2006)

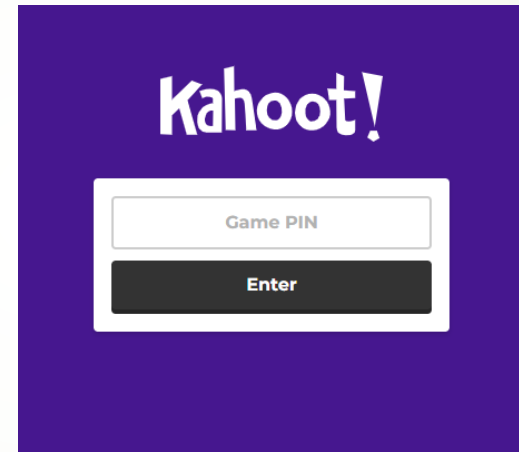


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REINFORCE THE LEARNING: your students could create their own quiz to test each other's understanding of the story – here are some platforms they could use

Best Quiz Creation Sites for Education

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



Quizlet

Typeform

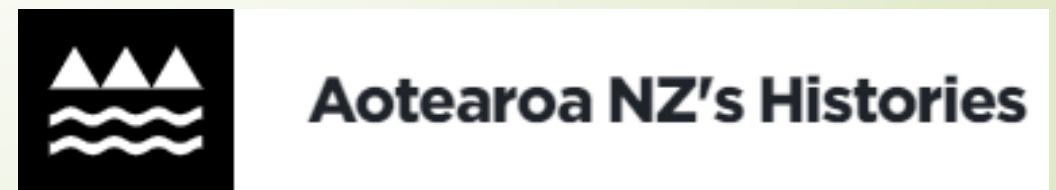
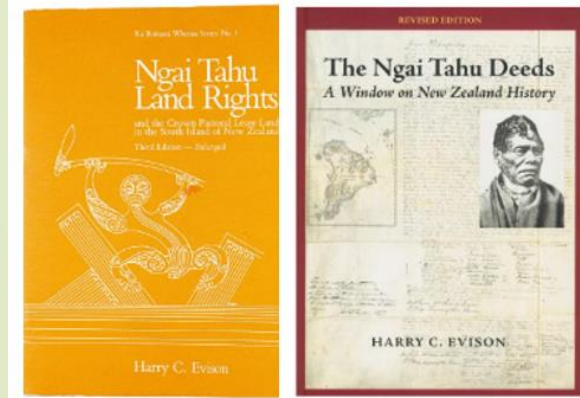
FlexiQuiz

School Apps^{NZ}
snApp mobile

QUIZZZ

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Click on the image to visit websites



How did we get here?

1862

“A refined education or high mental culture” would be inappropriate for Māori because “they are better calculated by nature to get their living by manual than by mental labour.” (*School Inspector reporting to the House of Representatives*)

1880s

Te Aute College produces first Māori graduates in the 1880s, but the college comes under pressure to abandon the academic curriculum and teach agriculture instead.

1915

“So far as the Department is concerned, there is no encouragement given to [Māori] boys who wish to enter the learned professions. The aim is to turn, if possible, their attention to the branches of industry for which the Māori seems best suited.” (*Inspector of Native Schools in the Annual Report*)

1930

“The natural abandonment of the native tongue involves no loss to the Māori.” (*Director of Education*)

1931

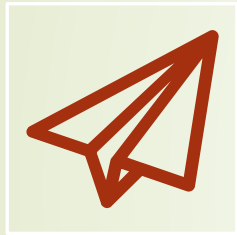
“Education should lead the Māori lad to be a good farmer and the Māori girl to be a good farmer’s wife.” (*Director of Education*)



“By being aware of the thinking and beliefs that inform our practices, we can empower ourselves to reframe what we know, or what we think we know, to help us deliberately design for different and more equitable outcomes. We now have greater access to the full story, so let’s be brave enough and honest enough to do what is right for the benefit of all.”

Dr Hana O’Regan, Lead technician, Mātauranga Iwi Leaders Group and CEO, CORE Education Tātai Aho Rau

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



Email through to:

mātauranga@ngaitahu.iwi.nz



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