

# Karetai

(c. 1781?– 1860)



TEACHER SUPPORT  
MATERIAL

People, Places and Events

Aotearoa NZ Histories -  
Cultural history



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Tāngata Ngāi Tahu  
People of Ngāi Tahu



Te Rūnanga o Ngāi Tahu



Acknowledgement To The  
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 southern 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.

For other inquiry you may wish to conduct on Ngāi Tahu tūpuna, we hope this resource inspires and empowers you to use these strategies, as well as other actions you think of, in other contexts.

KARETAI (1781? – 1860)

Ngāi Tahu leader

“This biography details the life of prominent Ngāi Tahu leader **Karetai**. In 1833 Karetai participated in the command of the first successful counter-attack against Te Rauparaha of Ngāti Toa at Cook Strait. Karetai visited Sydney on a number of occasions, and engaged in a number of land sales, including signing several official land sale deeds.”



Karetai, painted by William Fox, 1848. Detail of watercolour and pencil drawing. Hocken Library, University of Otago, 4.274.85b

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# TEACHING AND LEARNING IDEAS

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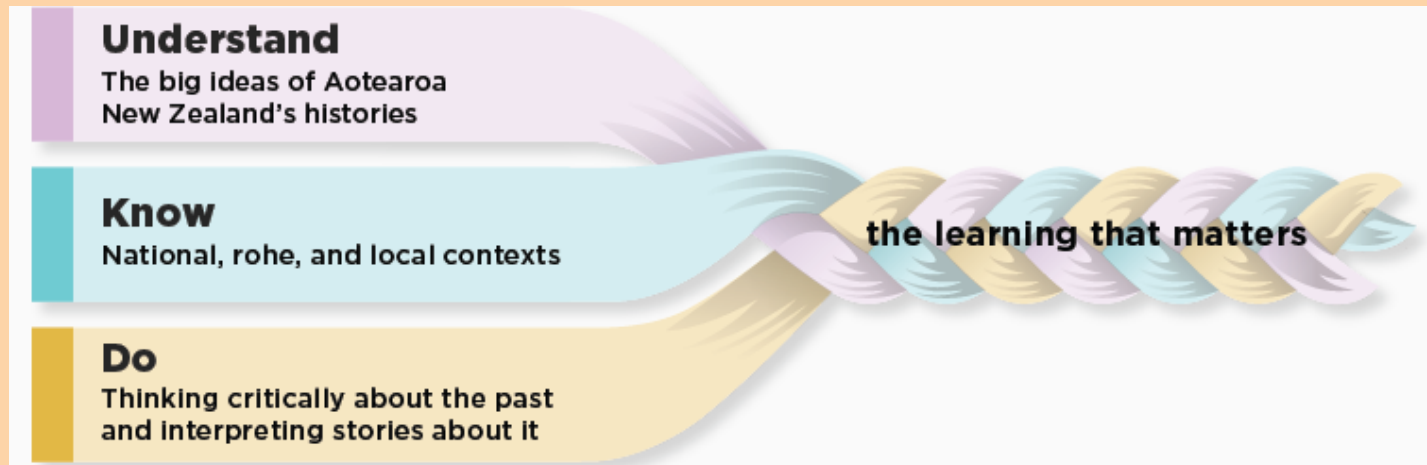
[Sites of battles and raids](#)

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# Learning experiences to gain the key knowledge



“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 Aotearoa 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

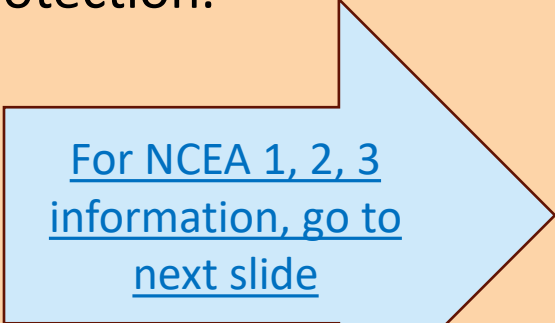
- Māori history is the foundational and continuous history of Aotearoa NZ.
- The course of Aotearoa NZ's histories has been shaped by the use of power.
  - Relationships and connections between people and across boundaries have shaped the course of history.

## 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

## 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 biographic 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 biographic context and the skills learned are transferrable skills for the NCEA assigned contexts each year.

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# 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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# 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 biographic context and the skills learned are transferrable skills for the NCEA assigned contexts each year.

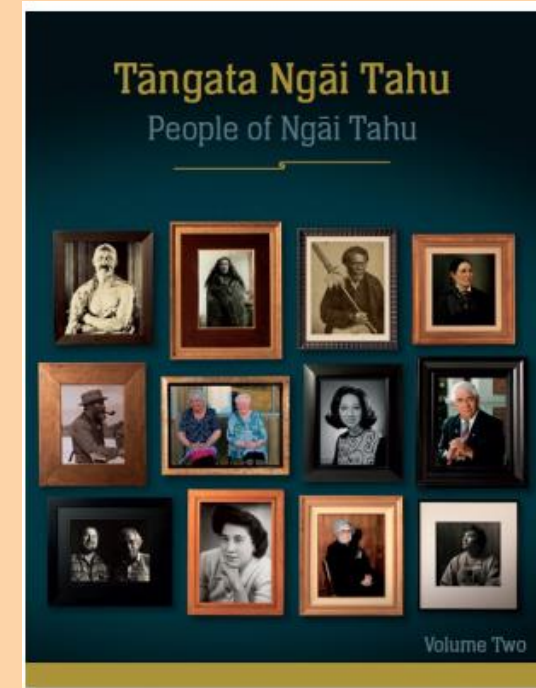
# The Ngāi Tahu Education Strategy



# 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.

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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, 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?

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# 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?

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# 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, ākongā 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

*Some of the characteristics of Karetai are mentioned here; Using [Kareao](#) and searching for the biographies of **Tūhawaiki** and **Taiaroa**, make up a character profile for each from the information given in their respective biographies.*

*“Although less assertive than his contemporaries **Tūhawaiki** and **Taiaroa**, who attracted attention among Pākehā through their pursuit of European accomplishments, **Karetai** excelled in the three requirements for chiefly mana: whakapapa, war and political acumen.”*

## Your task:

Present that information in your way.  
You may choose to use the form of:

- wanted poster;
- job advertisement;
- a super hero (or villain) comic book cover

or some other way.

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# SIGNIFICANT SITES MENTIONED



Biographical information for tīpuna from 1700s and earlier are not yet included on “Kareao” as the information shared needs to be authenticated by Ngāi Tahu leaders before being made readily available. Places are often named after significant tīpuna or events that happened there.

These names are mentioned in the biography and are featured on Ka Huru Manu. What can you find out about those places?

*“At Foveaux Strait in 1826 he befriended the sealer John Boulton and urged him to settle at **Ōtākou**.”*

*“In the final battle at **Kāpara-te-hau** (Lake Grassmere), where Te Rauparaha was nearly captured, Karetai was wounded in the face and knee; he lost his left eye and sustained a permanent limp. He does not appear to have taken part in the Tairaoa expedition of 1834 against Te Rauparaha but he is said to have accompanied the party which defeated Te Pūoho and his raiding party at **Tuturau** in 1836–37.”*

- **Ōtākou**
- **Kāpara-te-hau**
- **Tuturau**

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# KARETAI

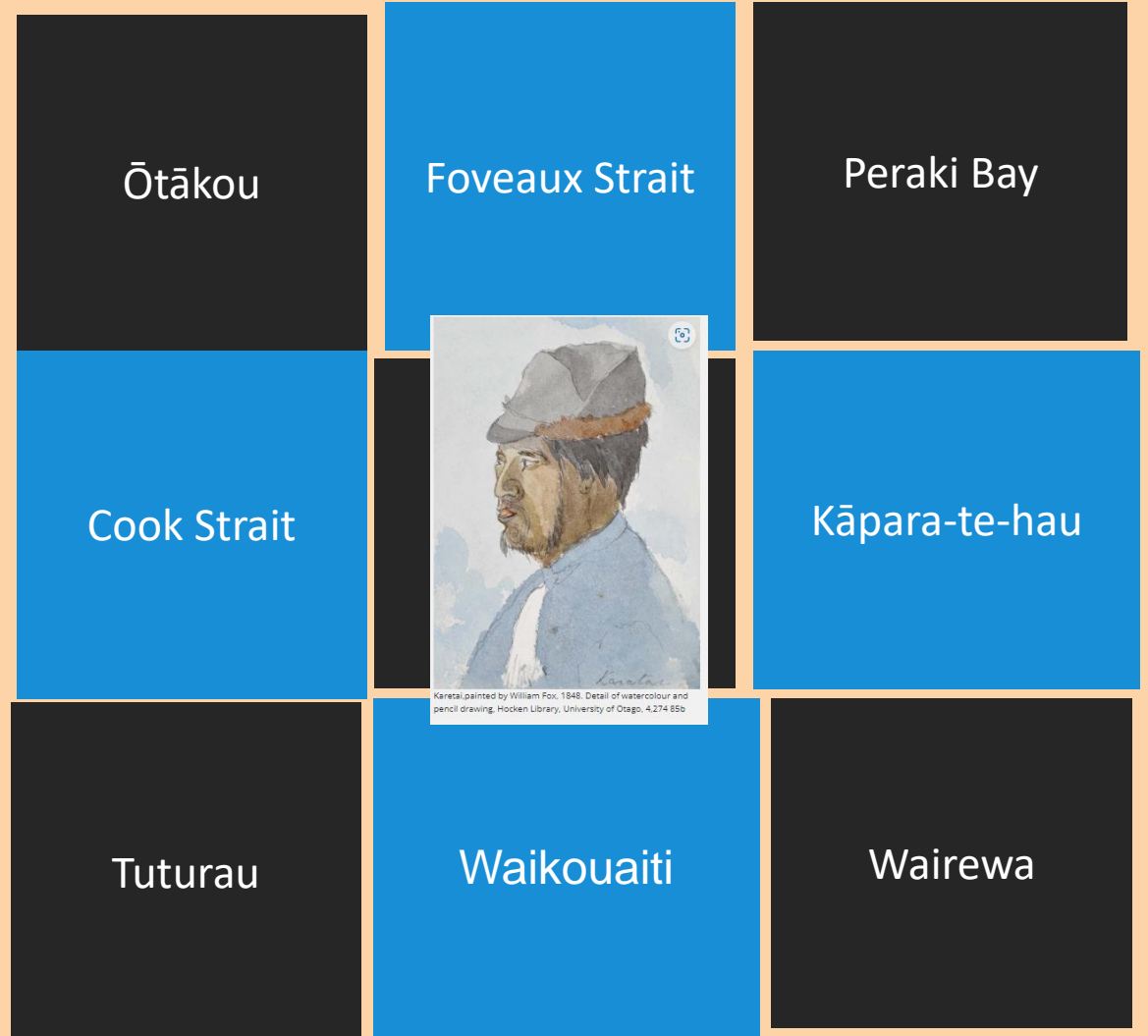
These names are mentioned in the biography. Why?

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 are those places commonly known by today?
- What can you find out about those places in other readings?
- Is there a present day “claim to fame” about any of those places?



More sites mentioned: map each site



# Karetai

Who was he? Can we draw a whakapapa chart from the information in the biography?  
The additional links from other sources may help you to create a more detailed whakapapa chart.  
Further research may reveal the generations that followed Karetai as well  
(i.e.. his children and future generations that followed)

*“Born in the late eighteenth century, Karetai was the son of Te Ihutakura and Kakatuaheka, and descended from the tribal ancestor Tahu Pōtiki through Te Ruahikihiki on his father’s side and Tū-te-ahunga on his mother’s side.”*



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# The locations, the history



After or while reading the biography, pin the landmarks named on your printed copy of a South Island Te Waipounamu map.

- Did you find each location? If so, mark them on the map.
- Are those places known by that name these days?
- How and when did the place name change?

## **A further action:**

Choose 5 locations nearest to your school, and learn more about those places.

## **Prompts:**

How and when did the name change? How did it get that name?

How was that area used by Māori? How is it used now?

Was it a place of occupation, food gathering, or something else?

How did settler arrival change the use of the land?

What was the impact of those changes?

How did it impact on those living nearby?

Were any changes beneficial? If not, what do you suggest as actions that can be taken to achieve an outcome of improvement?

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# Calculate distances



Using a TOPO map, [www.topomap.co.nz](http://www.topomap.co.nz), record the route from place to place, and work out the distances from one place to the next to make calculations of the time the journey may have taken.

Consider:

- the terrain covered, the hills and valleys,
- whether waterways may have been crossed,
- the type of river flow (e.g. open ocean, rocky bays, shallow rivers),

and note the best travel methods at the stages of the journey (on foot, by waka) along the way.

Consider suitable resting places to break up the journey into manageable and achievable distances. Also think of the flora and fauna that would have been prevalent in the area at the time of few settlers, as settlement which would likely affect the time to move from place to place. What is most likely to have been the food eaten along the way? How would they likely have harvested or caught those foods?

A topographic map shows the contours of the land



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Go to the [next slide](#) also to continue this mahi

# What can I find about these places?

## A group or individual activity.

**To find further information about each place,** use [www.kahurumanu.co.nz](http://www.kahurumanu.co.nz) - the Ngāi Tahu cultural mapping project.

- What are those places known as now?      What is the origin of that name?

## **We could take a deeper dive and see if we can answer these questions:**

- What is the “claim to fame”– what has that place become known for?
- Did the occupation or use of that region change over time? Why/why not?
- Who lives in our area and why do they live here?
- Who are mana whenua and what are their origin stories?      What do you know about those places now?

## **Using the places of interest to you, you could:**

Create a matching activity with the information you have found, (matching the original name, present name, and information).

Try to use a Ngāi Tahu source of information, wherever possible.

Try to get several sources from different times and people, as each account may have differences.

Add current photos or any historical images of those places too.



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# A FURTHER INVESTIGATION

- » How did the 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 did the people in these stories use things in nature to help them?
- » How do we use things in nature to help us now?



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# CREATE A MATCHING ACTIVITY TO LEARN PLACE NAMES

Get students to research and create a matching activity with original names, explanations of the name, and the name the place is most commonly known by. Discuss the sources of information to ensure authenticity. Copy and laminate each set.

e.g:                      **Te Ana Au**            “cave of rain”            Lake Te Anau

To use in a variety of ways:

- Say the names as you read them – practices correct pronunciation
- Display face up, and match the three terms correctly
- Use as a memory activity, spread out the cards face-down, and if you turn over two cards that go together, you have a match (you could make a rule: if on a subsequent turn you choose the third matching card, you add that to the pair, and turn another card)
- **Challenge:** Students to find further information from a variety of sources about the places mentioned. You may wish to activate an inquiry using one of the ideas in this resource. Find images (past and present) for a display poster.

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*“Karetai engaged in a number of land sales. In 1838 he joined with Tūhawaiki and other leaders in Sydney for the sale of large blocks of southern New Zealand. In 1839 he sold land between the Waikouaiti and Pleasant rivers in East Otago to an agent of John Jones.”*

## “Hawksbury Half-Caste Native Reserve”

**Most suited to Years 9-13**

This reserve land was in the vicinity of the land mentioned in the biography and was surveyed in 1881. Laws prevented Ngāi Tahu without land to succeed to more than 10 acres. Laws for land ownership for non-Māori were in very different terms. How much of this land remains in Māori freehold land today? Using a topomap or other research materials, what can you find out about the type of land, its suitability for use?

The reserve originally comprised of Sections 43 to 65 Blk I Hawksbury District.

How many acres were involved?

How many remain?

### **Some calculations to compare and contrast:**

How do those numbers compare?

What conclusions can you draw?

If you wanted to buy a 4 hectare block to build your new house on, how much would that have cost in 1864? How much would it cost in regions near to you this year?

20 shillings = £1 – read the Te Ara article linked here and see the price of rural land (in the South Island) being sold in 1860.

The Ōtākou block was sold in 1844. The purchase price of £6,000, how much could the 420,000 acres be sold for at those prices? Were those transactions fair? Justify your conclusions.

### **Rakiura Deed – 1864 – [information link here](#)**

£6,000 for 420,000 acres – the most generous of the Crown transactions.

Using the Reserve Bank calculator, how much in today’s money was paid per acre?

To be able to compare from the British Imperial customary systems, we need to convert acres to square metres, and then square metres to hectares to make comparisons with the present day metric system. Convert acres to hectares.

How many hectares is 420,000 acres?

How much per hectare was paid in today’s currency? (\$)

@ July 2023, the average price of 1 hectare of farmland in Southland is \$27,060 ([Statistics link here](#)) Check the current prices.



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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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# Hempleman's Deed



*“The chiefs then demanded of Hempleman a large boat in payment for a tract of Banks Peninsula land, and Karetai with the others signed Hempleman’s ‘deed’. The deed defined boundaries which Hempleman subsequently expanded when he submitted this land claim for Crown investigation.”*

**THE TASK:** Read this text to understand the events, as set out in this account

Reading this account linked above, note that it was contributed from a publication *“Tales of Banks Peninsula”* authored by H.C. Jacobson, published in 1914, some 70 years after the events he talks of. Make sure you keep in mind while reading the possibility of assumption, accusations, and inaccuracies, and it could be helpful to access other information held in the National Library that talk of Hempleman’s Deed. Challenge the narrative. Here are some prompts:

- **The statement:** “Of one thing there can be no doubt, and that is —that the Maoris sold the land twice over, and no doubt they would have done the same thing ten times if they had had the chance.” **How would the author know that?**
- **Were any transactions “legal”?** (Remember this is in pre-Treaty of Waitangi time, in 1839)
- **Did Bloody Jack have the mana, chiefly status, over that land to sell it? Did those chiefs acknowledge the sale?**
- **Who were those signatories?** (i.e.. what were their real names? Take into account that phonetic spelling is used)
- **What had transpired before those events? What transpired after?**
- **How does it appear the land was sold twice? Who sold the land (signed deeds) for the Canterbury Association Block in 1852? Were the same people involved in that sale?**
- **Were the actions of all parties honourable and honest?** i.e.: Karetai, Tūhawaiki, Hempleman, the Crown?
- **How were these matters resolved in the end?**

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# SILNA

## South Island Landless Natives Act 1906



### AN INQUIRY IDEA:

**RELATIONSHIP:** The SILNA grants were 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 SILNA tell us about Māori history and contexts?



**Beehive.govt.nz**

The official website of the New Zealand Government

***Most suited to Years 9-13***

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:

[Te Karaka issue 75 SILNA article, page 40](#)

[Judge's Corner, Jan 2021](#)

[Ministry for Primary Industries article](#)

[DOC SILNA Forests](#)

[Ngāi Tahu Deed of Settlement Sect.15](#)

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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](#)

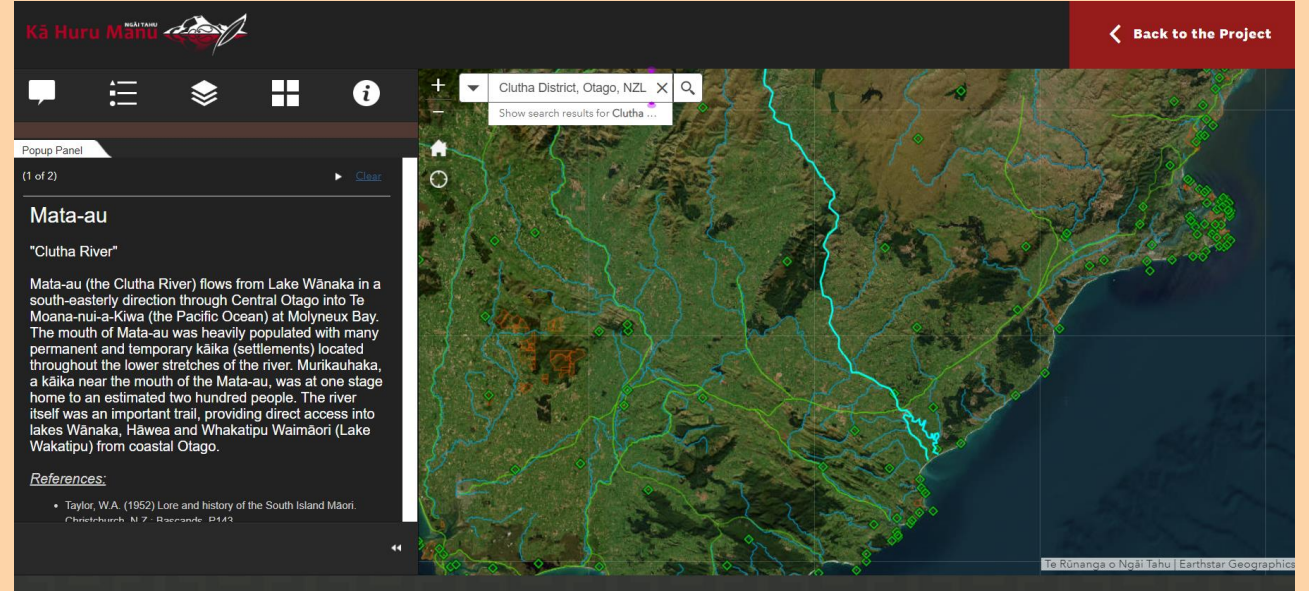
[Read this article](#)



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# Research the River nearest to your kura

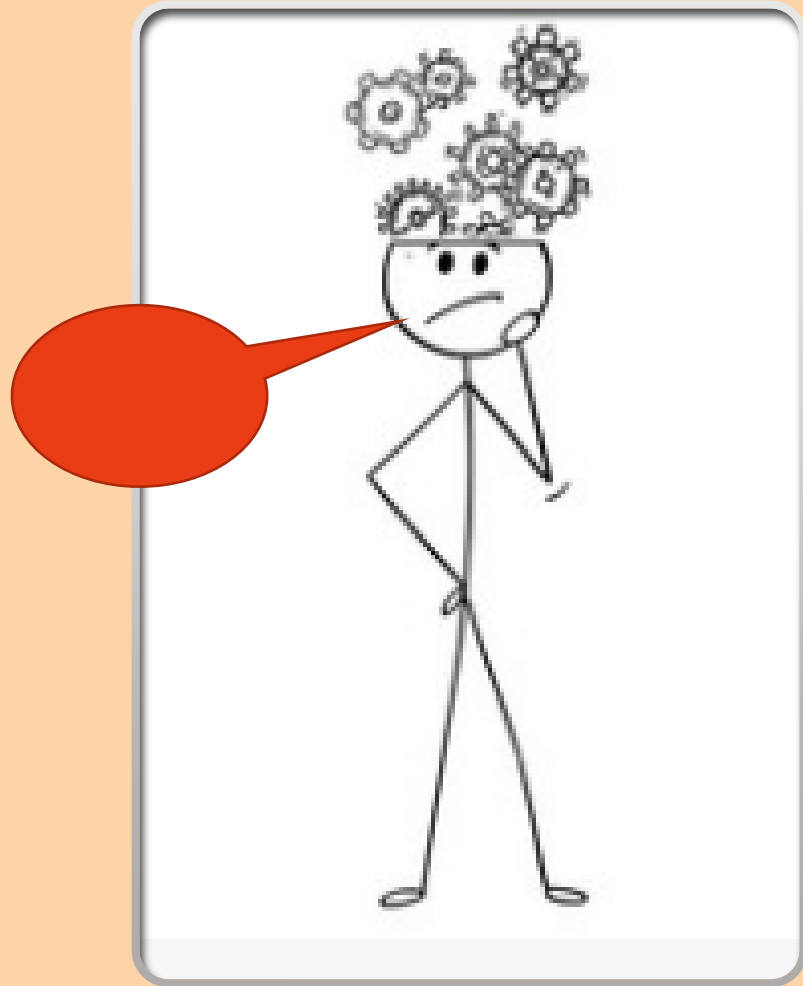
- What more can you find out about the river?
- Unique facts? Claim to fame?
- Distances, water discharge, elevations, water facts
- Industry and economy
- Plant, fish and bird populations?



- ❖ **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: Aoraki Mt Cook)
- ❖ 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 **Karetai** from the information read in the biography.

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

- **Head** – what Karetai **thinks**
- **Ears** – what Karetai hears
- **Mouth** – what Karetai **says**
- **Heart** – what Karetai **feels**
- **Stomach** – what Karetai **worries about**
- **Hands** – the **actions** Karetai took
- **Feet** – the **consequences** of those actions.

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# Activities before sequencing activities

Practice pronunciation of proper nouns that feature in the biography – on the right are the names mentioned on Page 1 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”

Karetai

Kakatuaheka

Te Ruahikihiki

Tū-te-ahunga

Taiaroa

Ngāti Toa

Kāpara-te-hau

Waikouaiti

Peraki

Te Ihutakura

Tahu Pōtiki

Ōtākou

Tūhawaiki

Te Rauparaha

Te Pūoho

Tuturau

Wairewa



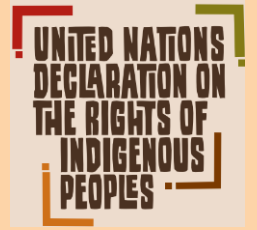
Break words to the vowel to say each “oro” – sound, and then put back together to say it as a complete word e.g: **Ka - re - ta - i**

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# Social Justice Tiriti o Waitangi rights

# Human 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. 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 images on this page also link to further information to support your understandings.

[The New Zealand Settlements Act 1863](#)

[Raupō Houses Act 1842](#)

[Tokona te Raki – “Kōkirihiā” \(pg 12\) 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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# Sites of raids and battles

*"In 1833 Karetai shared with Tūhawaiki the command of the first successful counter-attack against Te Rauparaha of Ngāti Toa at Cook Strait. In the final battle at **Kāpara-te-hau** (Lake Grassmere), where Te Rauparaha was nearly captured, Karetai was wounded in the face and knee; he lost his left eye and sustained a permanent limp. He does not appear to have taken part in the Tairaroa expedition of 1834 against Te Rauparaha but he is said to have accompanied the party which defeated Te Pūoho and his raiding party at **Tuturau** in 1836-37."*

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?



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

*Karetai was said to have been with Tuhawaiki at this battle at Tuturau when Te Pūoho and his raiding party was defeated.*

*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*



TE ARA

The Encyclopedia of New Zealand

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# Karetai involved in many of the land sales



Use the [Reserve Bank Calculator](#) to calculate the amount Karetai 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

*"Karetai later signed several official land sale deeds: the Otago Deed on 31 July 1844; Kemp's Deed on 12 June 1848; the receipt for the second instalment at Akaroa on 22 February 1849 and the final instalment at Ōtākou on 17 December 1849; and the Murihiku Deed on 17 August 1853, with the receipt for the Otago instalment on 3 October 1853. At the Otago purchase in 1844, Karetai strongly urged mutual respect among Māori and Europeans for each other's land rights."*



*"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."* [link here](#)

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



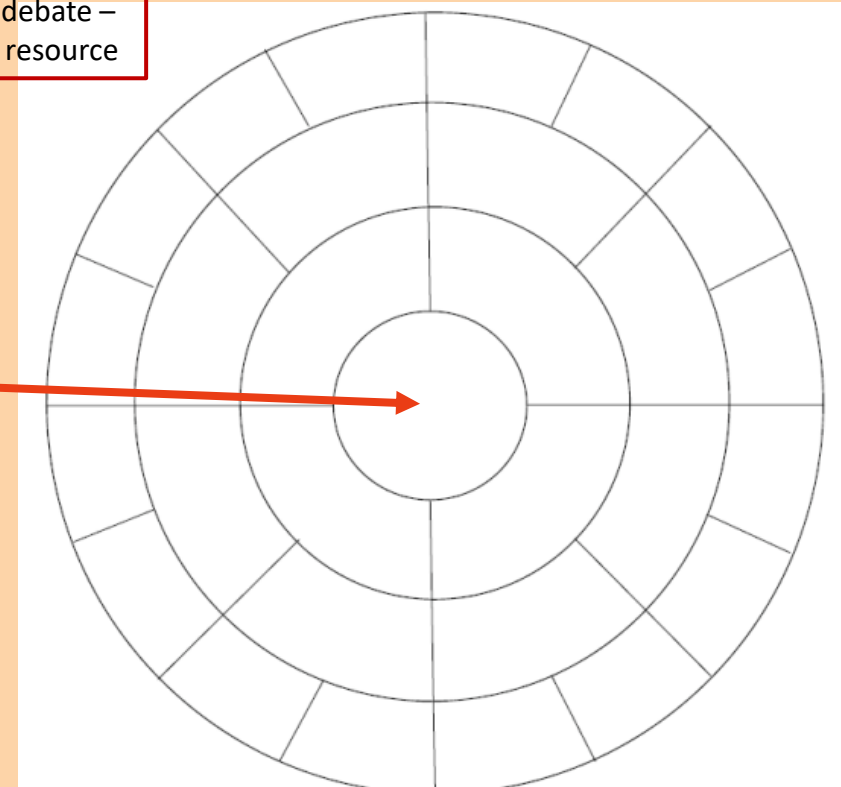
# “Consequences wheel” activity

**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 Karetai agreeing to sell blocks of land, including the Otago block in 1844 **£2,400** followed by many other sales totalling **£14,800**. “£1 in those days was a week’s wages for an unskilled worker”.*

*What were the consequences for Māori after those sales?*



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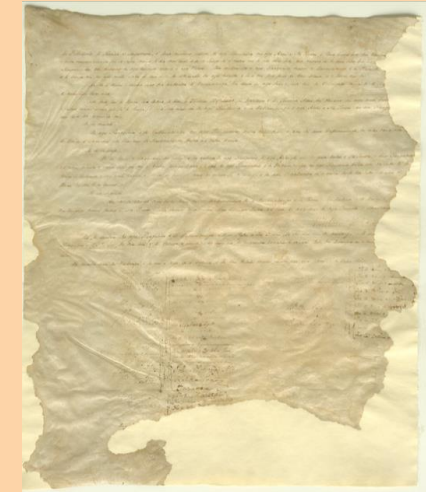
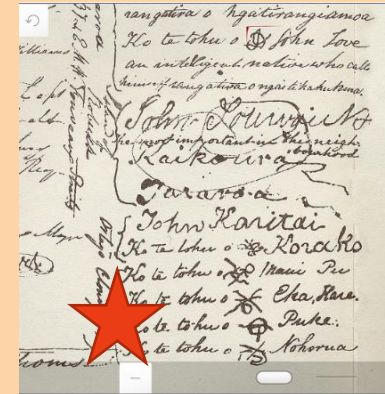
# Karetai - Tiriti o Waitangi

- 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?

*"With his uncle Korako, Karetai signed the Treaty of Waitangi for Major Thomas Bunbury at Ōtākou on 13 June 1840."*



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# Epidemics in New Zealand over 200 years

Influenza	Measles
Scarlet fever	Diphtheria
Smallpox	Pertussis
Typhoid	Tuberculosis
Plague	Polio
Meningitis	Rubella
Hepatitis	HIV/AIDS
Meningococcal B	H1N1 “swine flu”
Campylobacteriosis	COVID-19



*“In a critical period for his iwi under the dual impacts of European settlement and epidemic disease, the modest and dignified leadership of Karetai provided much-needed stability. He accepted the new world while retaining his place in the old, and this policy established by him became a lasting tradition at Ōtākou.”*

Māori were the only peoples in Aotearoa NZ for many hundreds of years. When diseases arrived with the settlers, death befell many Māori. The diseases were previously unknown in this land. Māori did not have natural immunity against those diseases.

From an estimated population of 100,000 Māori in 1769, a decline of 10-30% occurred over the next 70 years, largely due to introduced diseases, direct and indirect effects of the musket wars including dislocation from lands that were important for mahinga kai (food growing and gathering areas).

With the epidemic of measles in the Southland in 1835 followed in the influenza epidemic in 1837 Māori populations were devastated and those remaining were no longer able to offer resistance to the establishing of coastal whaling stations.

By the 1870s quarantine stations were set up to house those affected with diseases that were potentially fatal and easily spread to others. In 1948 The polio epidemic meant schools were closed to stop the disease spreading. In 2020 the Covid pandemic meant measures were put in place to prevent compromising the health of others.

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THE IMPACT OF INTRODUCED DISEASES IN  
THE PRE-TREATY PERIOD 1790 – 1840



NEW ZEALAND HISTORY  
*Nga korero a ipurangi o Aotearoa*



## Best Quiz Creation Sites for Education

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

The logo for Quizlet, featuring the word "Quizlet" in a blue, sans-serif font, enclosed in a white rectangular box with a brown border.

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


The logo for Kahoot!, featuring the word "Kahoot!" in a white, sans-serif font on a purple background.

Game PIN

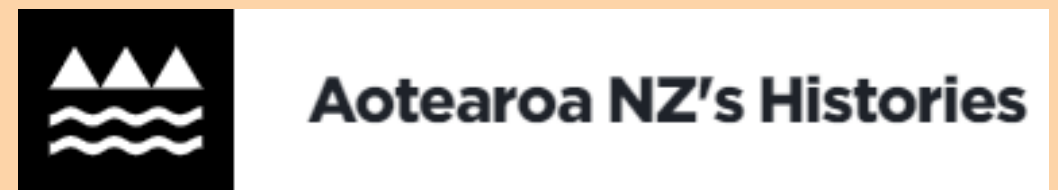
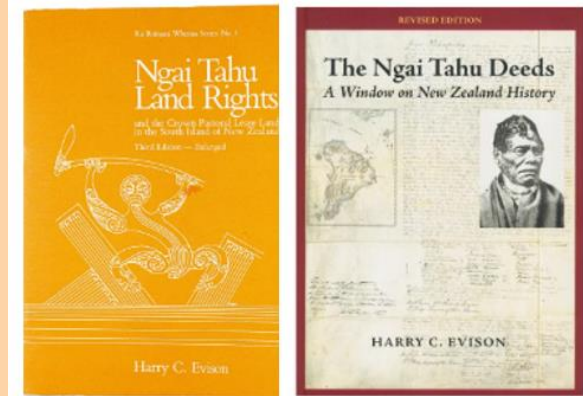
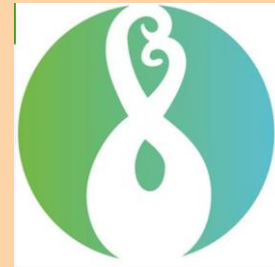
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School Apps<sup>NZ</sup>  
snApp mobile

The logo for FlexiQuiz, featuring the word "FlexiQuiz" in a light blue, sans-serif font with a circular arrow around the "z", on a dark grey background.The logo for Quizizz, featuring the word "QUIZIZZ" in a dark purple, sans-serif font, enclosed in a white rectangular box with a brown border.A button with a white arrow pointing left, containing the text "Back to contents page" in a blue, sans-serif font.

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](mailto:mātauranga@ngaitahu.iwi.nz)



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