

TEONE (HONE) TAARE TIKAO

A NGĀI TAHU LEADER, SCHOLAR,
TOHUNGA AND POLITICIAN

(1850? - 1927)



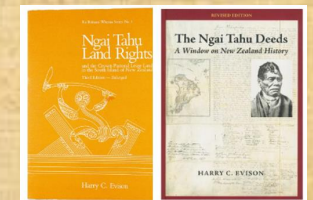
Hone Taare Tikao, c.1896. Canterbury Muse... Image 1 of 1

Teacher support
material

People, Places
and Events

Aotearoa NZ Histories –
cultural history

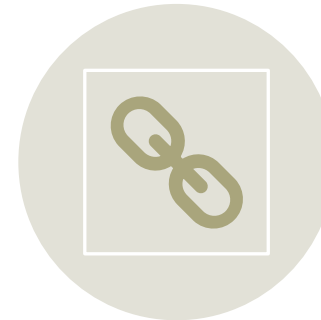
Most suited for teachers and
learners in Years 7-13



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The Ngāi Tahu archives contains 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.



Teone Taare Tikao (1850?-1927)

Ngāti Irakehu, Ngāi Tūāhuriri, Ngāi Tahu

Ngāi Tahu leader, scholar, tohunga, politician



Te Rūnanga o Ngāi Tahu

HONE TAARE TIKAO – THIS RESOURCE

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 Literacy, 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.

[Go to choices page](#)

TIKAO, NGĀTI IRAKEHU, NGĀI TŪĀHURIRII, NGĀI TAHU – A LEADER, SCHOLAR, TOHUNGA, POLITICIAN - TEACHER SUPPORT MATERIAL



Te Rūnanga o Ngāi Tahu

TERMINOLOGY EXPLAINED

In this resource, Māori words are used freely and not always explained or translated. Below is a glossary of terms used that are not explained within this Teacher Support Material, or in the biography itself. If there are additional words you encounter, check out the Te Aka Māori dictionary (linked in image) for explanations, and use the speaker icon to hear the word spoken, to ensure correct pronunciation. Personal or place names are not translated.

Ākonga	student, learner	Pepeha	tribal saying, identifying tribal connections to place
Haka	(n) posture dance with actions (v) to perform the haka	Takiwā	territory, region
Hapū	sub-tribe	Te Ika a Māui	the North Island of NZ
Iwi	tribe	Te Wai Pounamu	the South Island of NZ
Kai	(n) food, (v) to eat	Tiriti	Treaty
Karakia	to recite a ritual chant	Tipuna	ancestors, grandparents
Kotahitanga	unity, togetherness, solidarity	Tukutuku	ornamental lattice work between carvings in whareniui
Mahinga kai	food gathering places and methods	Waiata	(n) a song and (v) to sing
Mana whenua	people who hold tribal authority over land	Whakairo	traditional Māori carving
Marae	courtyard, the open area in front of a meeting house	Whakapapa	genealogy, lineage, descent
Mātaitai	customary and reserved seafood gathering site	Whānau	family
Mōhiotanga	comprehension, understanding	NZC	New Zealand curriculum (English curriculum)
Mōteatea	traditional chant, sung poetry, lament	TMOA	Te Marautanga o Aotearoa (Māori curriculum)
Ngāi, Ngāti	prefix to the name of a tribal group		
Pā	village, fortified village with palisade		
Papatipu rūnanga	tribal region and council		

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TE AKA
Māori Dictionary

SOUTHERN / KĀI TAHU DIALECT



The **southern Kāi Tahu language** is a unique dialect with its own sound, nuances, and idiom. Other dialects were used when tribes migrated south. There are many dialects within the Māori language. These different dialects can also be referred to as tribal differences.

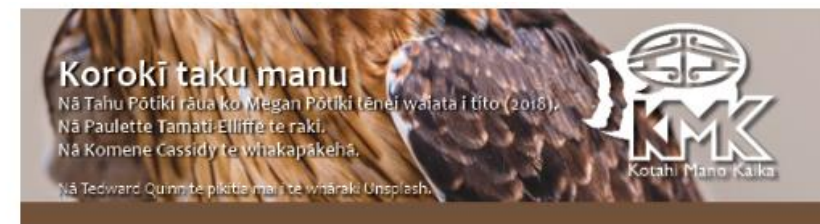
This tribal difference in te reo Māori is inter-changeably referred to as the **Southern dialect or the Kāi Tahu dialect**.

The **primary marker** is the exchanging of the “ng” with a “k”. (e.g: rūnanga – rūnaka, Ngāi Tahu – Kāi Tahu). There are many other differences, with unique Kāi Tahu words and expressions.

The Southern dialect is used by around half of the papatipu rūnanga of Ngāi Tahu, particularly from Moeraki south. While not used as the language of daily use by all regions in the Ngāi Tahu takiwā, you will see and hear this dialect particularly used for **place names**, (e.g: Waitaki, Rakiura), in **karakia** (e.g: Ka Tū te Tītī, Kia tau kā manaakitaka), and also in **waiata** (e.g: “Korokī taku manu”, “Kua huri ko te Rautau” – these waiata are linked below). Many historical manuscripts also feature the Kāi Tahu dialect.

In this resource the dialect is used inter-changeably with the most significant marker being the “ng” changed to “k”. There may be other unique Kāi Tahu kupu (words) used from time to time within the resource.

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Below are links to learning experiences, tips for kaiako, curriculum connections, and other sites.

[This resource](#)

[Terminology explained](#)

[Kāi Tahu / Southern dialect](#)

[Te Kerēme – understanding the Ngāi Tahu settlement](#)

[Consequences of Kemp's Deed](#)

[Whare Tipuna – Tribal houses](#)

[Character Map](#)

[Mahinga Kai is the 9th Tall Tree](#)

[Te Kotahitanga - Unity](#)

[Create a Whakapapa Chart](#)

[Tikao – Te Tiriti o Waitangi](#)

[Write a biography](#)

[Names matter](#)

[Investigate important places to Tikao](#)

[Tikao Banks Peninsula map from 1908](#)

[Critical skills development](#)

[Some tips for analysing texts](#)

[Using cultural contexts: some tips](#)

[One Social Inquiry model](#)

[Learning experiences to gain key knowledge](#)

[Social Studies Learning Matrix](#)

[Aotearoa NZ History Curriculum links](#)

[NCEA Level 1 Social Studies and History links](#)

[NCEA Level 2 and 3 Education for Sustainability Links](#)

[NCEA Level 2 Social Studies and History links](#)

[NCEA Level 3 Social Studies and History links](#)

[The Ngāi Tahu Education Strategy](#)

[Sharing back](#)

[reinforce learning with quizzes](#)

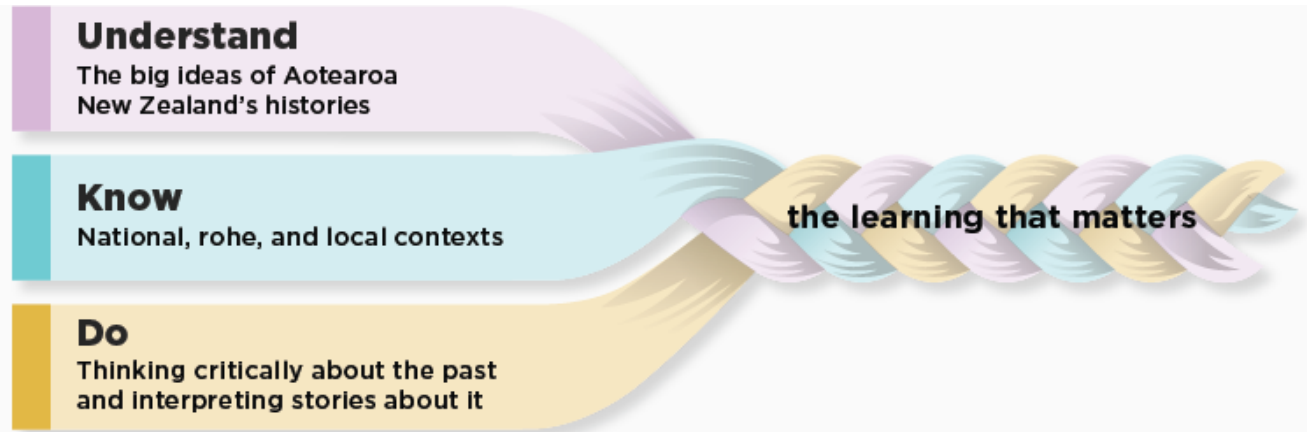
[Helpful web sites](#)

[Acknowledgements](#)



Te Rūnanga o Ngāi Tahu

LEARNING EXPERIENCES TO GAIN THE KEY KNOWLEDGE



Aotearoa NZ Histories curriculum is the first refresh, with implementation beginning in 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.



Te Rūnanga o Ngāi Tahu

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USING TE REO MĀORI IN LITERACY

WRITE A BIOGRAPHY

Select a tīpuna (grandparent, ancestor) from your family to write a biography about that person. Of you could choose a famous New Zealander. The [“Te Ara”](#) site has over 3,000 to choose from.

(In [this link](#) there are tips for biographers).

Consider how you describe this person so that the audience can visualise what your tīpuna was like.

Ensure you describe your thoughts, either from what you have learned or from your personal experience of this person, so others can understand more about that person.

Present your biography, either in written form, or by a visual presentation (e.g. powerpoint), using photos of people and places.

Achievement objectives / outcomes from this include:

Pānui (Read): Understand much of what is written by other users of te reo Māori about a range of topics.

Tuhituhi (Write): Use te reo Māori to entertain and persuade as well as inform; Use resources, for example, dictionaries and glossaries, to experiment with new languages and review their writing for accuracy; Write about a range of topics, selecting words and expressions that are appropriate for the purpose and intended audience.

Mātakitaki (View): Understand the ways in which artists, speakers, and writers combine visual and verbal features to present ideas and information to achieve particular purposes and audiences.

Whakaatu (Present): Combine verbal and visual features to present ideas and information to achieve particular effects for a range of purposes and audiences.

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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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:

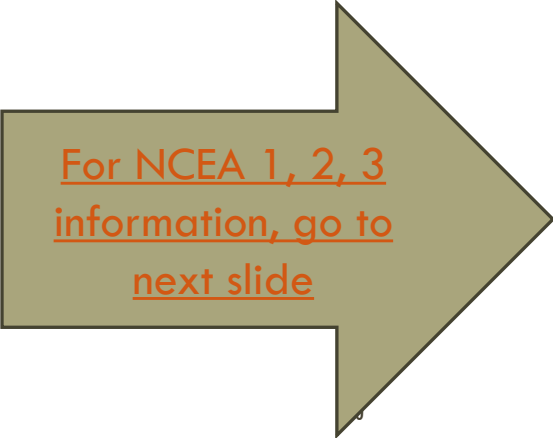
- Whakapapa me te whanaungatanga – culture & identity
 - The past shapes who we are today, our familial links and bonds.
- Tūrangawaewae me te kaitiakitanga - place and environment
 - The relationships of individuals, groups, and communities with resources, and on the history of contests over their control,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

Do Inquiry practices

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



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

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

**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 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.

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

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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.

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

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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

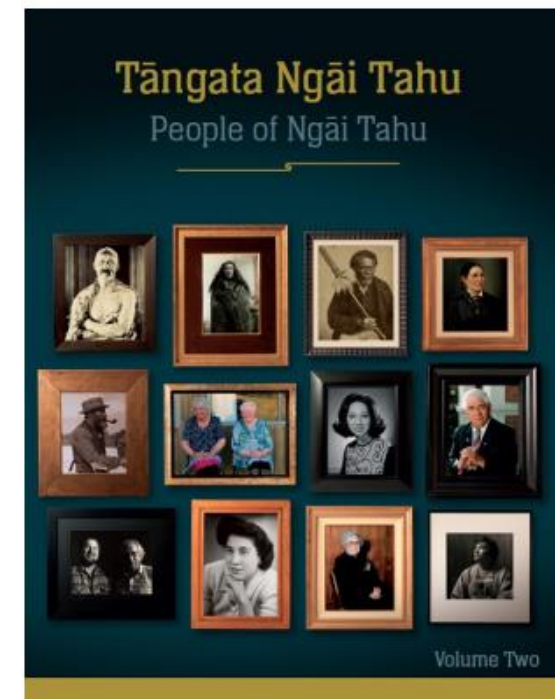
Some of these NCEA units will match well with this biographic context and the skills learned are transferrable skills for the NCEA assigned contexts each year.

THE NGĀI TAHU EDUCATION STRATEGY

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.



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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. 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, pepeha, 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 pepeha, 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. Some titles are below as reminders of considerations in any historical study.

Māori history

Colonisation and
settlement

Power

Perspectives

Participation

Interactions

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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.

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Te Rūnanga o Ngāi Tahu

ONE SOCIAL INQUIRY MODEL - TE RAUTAKI PAKIREHUA PĀPORI

Zero in on one aspect of Tikao – as a leader, scholar, tohunga and politician - and following this social inquiry model. The links in the images may help you with further information, in addition to the biography itself.

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

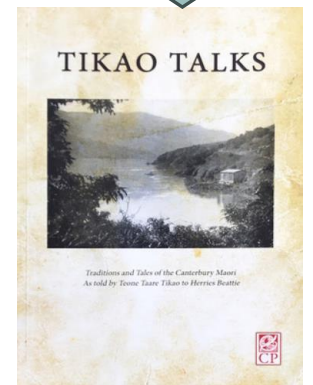
Use and choose – organize the information and evaluate your discoveries, with justifications.

Create a presentation for your material –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?

Visit your
local library
for this
publication



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NAMES MATTER

Many people are known by several names. This can lead to a false idea that they are different people. From the biography, how many people mentioned are known by more than one name. What are those names? This list is started for you.

Teone Taare TIKAO also known as

T.... H... T.... TIKAO

H... T... TIKAO and even

J... C..... TIKAO

TIKAO's uncle: P..... also known as J... L...

Others are mentioned as having other names.

Who were they and what names were they known by?



Hone Taare Tikao, c.1896. Canterbury Muse... Image 1 of 1

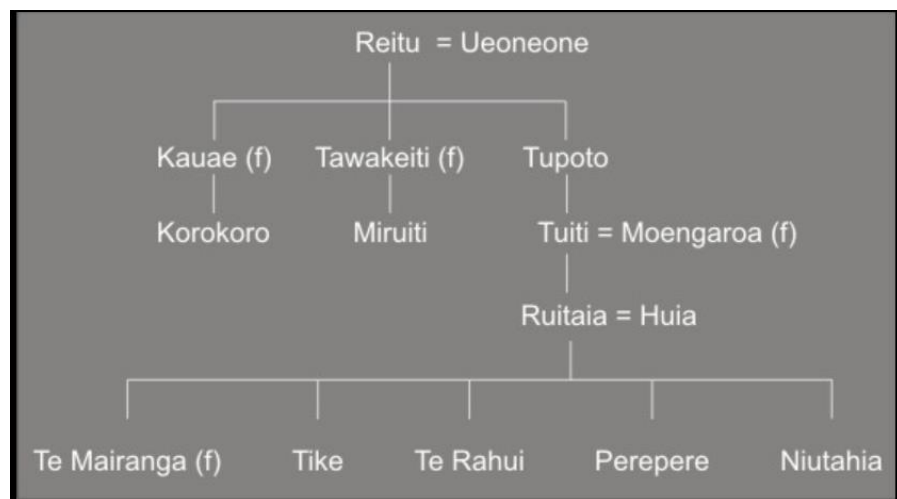
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CREATE A WHAKAPAPA CHART

Tikao claimed descent from twenty-one Ngāi Tahu hapū but was principally of Ngāi Tūāhuriri and Ngāti Irakehu. Some of Tikao's lineage (whakapapa) is mentioned in the biography.

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

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



Drawing whakapapa shows lines of descent. For Māori, often brackets are added with (t) for a male (Tāne) or (w) for a female (wāhine) 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.

Teone (Hone) Taare Tikao told the historian James Herries Beattie that he was born on Banks Peninsula in or about 1850, just two years after the Crown purchase of Canterbury from Ngāi Tahu, and within months of the arrival of the first Pākehā settlers in Canterbury. ... He identified most strongly with Ngāti Irakehu, a hapū which had connections in southern Wairarapa. ...

Tamati, the father of Tikao, and his uncle, **Piuraki**, had both been taken to the North Island as captives. After release Piuraki worked as a sailor on a whaling ship and travelled extensively. As 'John Love' he signed the Treaty of Waitangi at Akaroa in 1840, and was a signatory to the sale of Canterbury in 1848. Tamati spent some years at Wairau, where he came into contact with missionary teachings. He became literate and converted to Christianity, advocating the changes the new religion had brought to Aotearoa. On his eventual return to Banks Peninsula, Tamati settled at Wairewa, where he later established a Māori school. He married **Rahera**, and their son **Teone Taare Tikao** (sometimes called Hone Taare Tikao or John Charles Tikao) was born there. Teone helped his father with farm work in the area, and also worked for Pākehā settlers. He moved away after marrying Maraea Tihau (also known as Toitoi), a close relative, at St Peter's Church, Akaroa, on 22 June 1878. They settled at Wainui, where Tikao lived until his early thirties. Following the death of Maraea and the two children of that marriage, he married **Matahana Toko Horomona** (Hannah Solomon-Score) of Koukourarata (Port Levy), and they lived together on her whānau lands. They had fourteen children, six of whom died young.

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THE CLAIM — TE KERĒME

Te Kerēme and the Ngāi Tahu Settlement Workshop series (2022) gives back to Ngāi Tahu and Te Tiriti / The Treaty, the context of the 1820s/1830s and the Ngāi Tahu signings.

Using these primary sources, one will gain a rich understanding about Ngāi Tahu and the Claim and eventual settlement, through many contexts. The link in the image to the right takes you to the ten videos.

“Ngāi Tahu claims, seeking remedies for the Crown’s conduct in the South Island land purchases, had begun in 1849 and were gathering momentum in the period when Tikao was emerging as a leader.”



Te Kerēme and the Ngāi Tahu Settlement Workshop Series 2022

The background to Ngāi Tahu and te Tiriti/the Treaty:
The context of the 1820s/1830s and the Ngāi Tahu signings



Te Kerēme and Ngāi Tahu Settlement

WE ARE Ngāi Tahu by Ngai Tahu

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“MAHINGA KAI” IS THE 9TH TALL TREE

Create a food map:

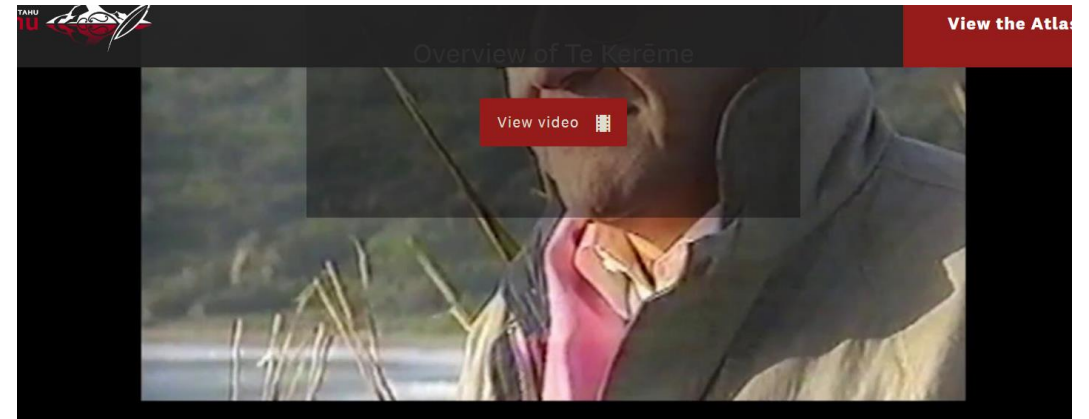
Traditional food gathering methods and sites is considered the “**9th tall tree of Ngāi Tahu**” – check out the link in the image for an explanation. Mahinga kai places also includes sea locations, and many are now protected “mātaimai reserves”.

Māori always settled near to fresh and abundant food sources, and their pā were often coastal settlements, allowing easy access to sea, rivers and forests for food gathering.

Create a map of the food species that you would find in your local region. Knowing that the whānau, hapū and iwi would have gathered kai from here, do you consider their diet varied and interesting? Why do you say that? If you were gathering one of those food species now, how would you prepare it to eat? How would you gather it? Compare and contrast traditional methods with modern methods using a Venn diagram.

What other food sources would they have accessed for a balanced and varied diet?

*“Particularly involved in Ngāi Tahu arguments over the reservation of **mahinga kai**, his knowledge of natural lore was invaluable, and he recorded further information from the elders with whom he associated.”*



The Ngāi Tahu Settlement

Extension: Understand how “mahinga kai” traditional food gathering methods and places contributed to the Ngāi Tahu claim, will help develop a well rounded understanding of the Treaty of Waitangi Settlement - this study is most suited to **Years 7-13**

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TE KOTAHITANGA: UNITY

“Te Kotahitanga” is not a unique desire or aim.

The TE ARA link outlines several movements for Kotahitanga, the “Te Kotahitanga Parliament” being the movement Tikao was involved with.

What is one significant result from Te Kotahitanga Parliament, that put New Zealand on the world map as the first nation to do this?

From the article, what aim was the focus of each of the various Kotahitanga movements mentioned?

How many of those organisations still exist?

What has changed or stayed the same?

*“When Ngāi Tahu became involved with **Te Kotahitanga**, the movement for an independent Māori parliament, Tikao led Ngāi Tahu representatives at the assembly at Waipatu, Hawke’s Bay, in 1892. He was chairman of the Great Council in 1893, and also Speaker for a period. Along with Henare Tomoana and others, he took a moderate line in the parliament’s deliberations.”*



NEW ZEALAND HISTORY
Nga korero a ipurangi o Aotearoa

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WHARE TIPUNA - ANCESTRAL HOUSES

“Remembering from his youth the carved whare at Akaroa and other Ngāi Tahu villages on the peninsula, Tikao devoted considerable effort to the construction of new tribal buildings. He played a major part in the building of the church at Ōnuku (the Kaik) and led the building projects which established the houses Tūtehuarewa (at Koukourarata) and Te Wheke (at Rāpaki). Tikao subsequently became the leader of the Rāpaki community.”

Ancestral tribal buildings were carved, industrialisation interrupted the creation of carved houses in the late 1800s and early 1900s. A revitalisation in whakairo – traditional Māori carving – began to gain strength and popularity in the 1930s, often led by Tā Apirana Ngata in the Tai Rāwhiti region. Despite the lack of carving in many tribal buildings, they provided a marae base for Māori for gathering such as tangihanga (funerals), and for gatherings to discuss important topics of the time.

What examples of whakairo – traditional Māori carving – can you learn about in your region? If there are many nearby, plot them on a map showing their locations.

Conduct your own research into the history of the carvings, the carver, who or what the carving represents, why is it significant in the region, and any history about the place/s or person/s represented through the whakairo. Share your learnings in a visual presentation that teaches others about your topic.

“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”.

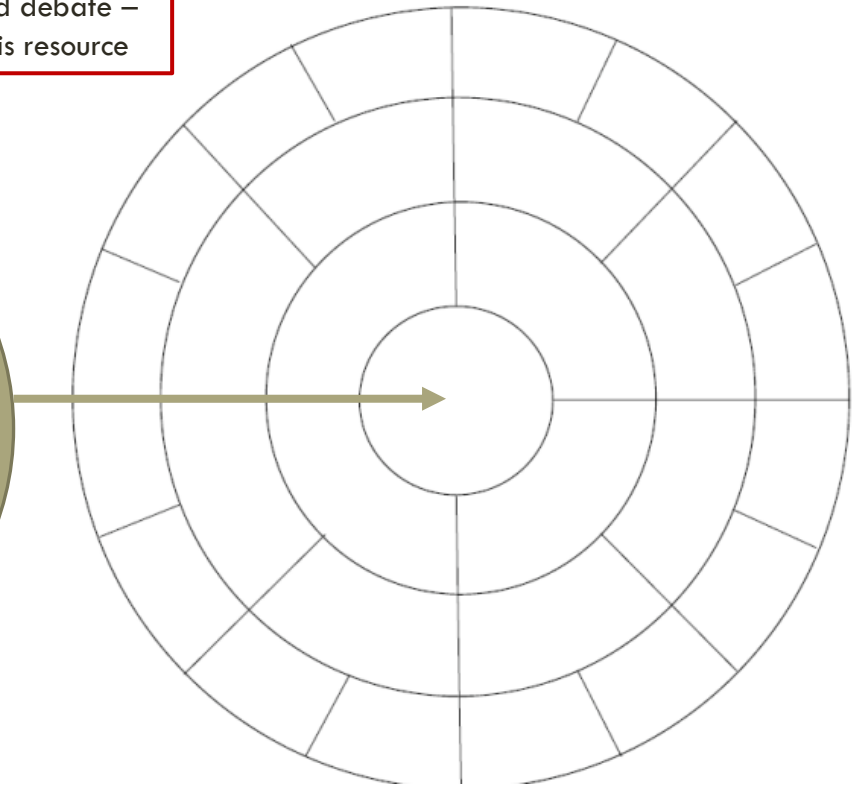
Access a wide range of information to discuss and debate – many links are included in the various slides in this resource

Read about Kemp’s Deed linked below



The Crown broke promises to set aside land for tribal occupation, for schooling, for hospitals, and for access to mahinga kai.

What were the consequences for Māori after The Canterbury Purchase (“Kemp’s Deed”)?



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TIKAO - 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).

Few Ngāi Tahu rangatira placed their tohu (mark) or signature. **Tikao**, Iwikau, Kaikoura (Kaikoareare), Taiaroa, Karetai and Kōrako.

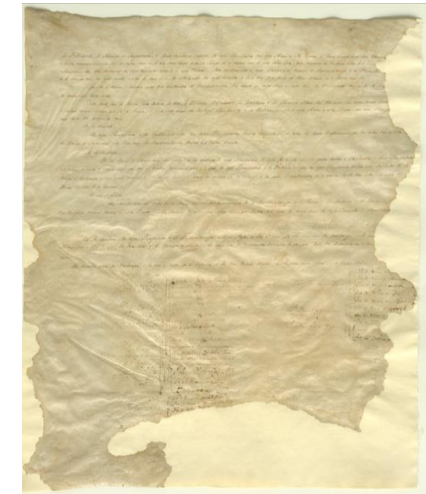
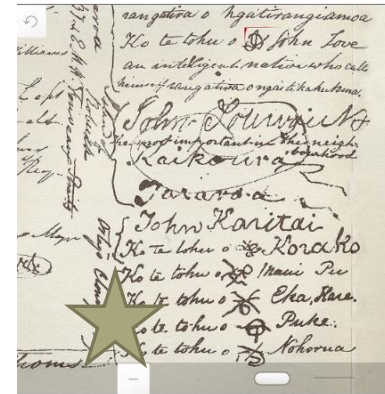
What more can you find out about these tipuna and what southern life was like at that time?

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?

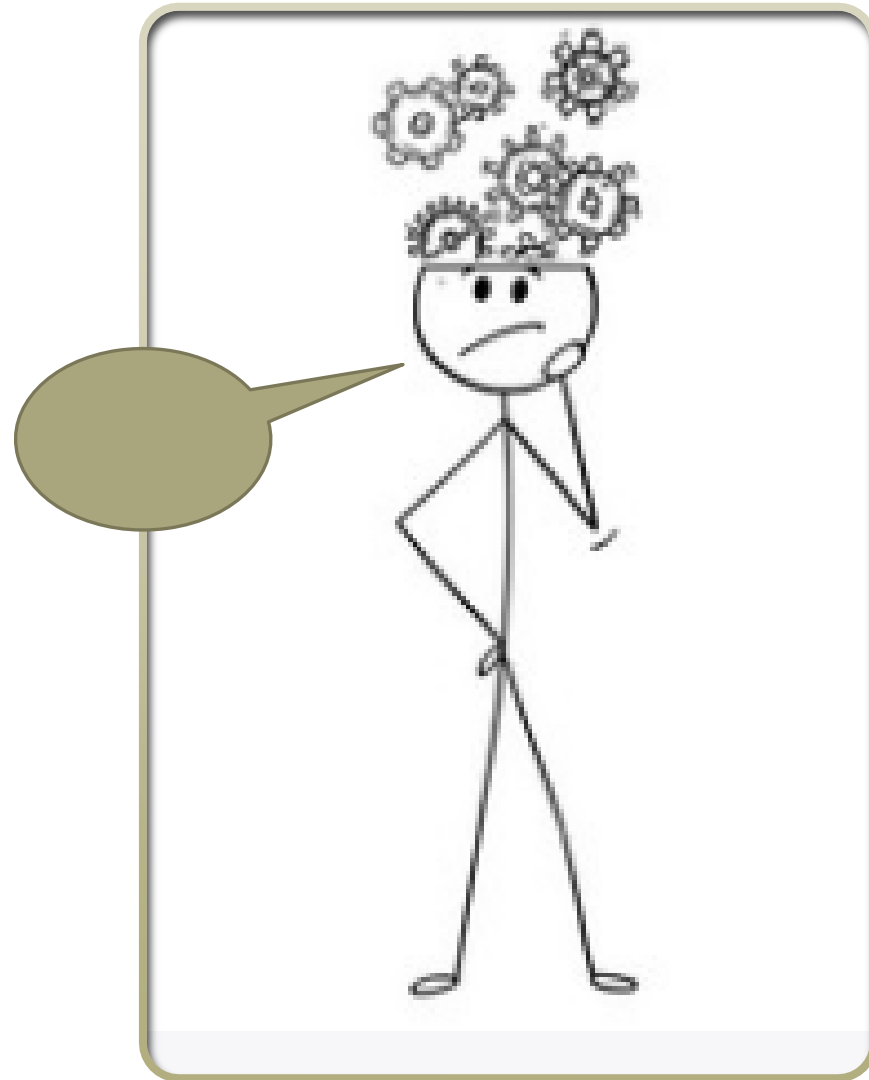
What discussions or consultation took place before signing? What were the most compelling reasons to sign? What did the Treaty promise that compelled Māori to sign this document?

“Tamati, the father of Tikao, and his uncle, Piuraki, had both been taken to the North Island as captives. After release Piuraki worked as a sailor on a whaling ship and travelled extensively. As ‘John Love’ he signed the Treaty of Waitangi at Akaroa in 1840, and was a signatory to the sale of Canterbury in 1848.”



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CHARACTER MAP



This activity helps ākonga consider the attitudes and values held by a historical figure and allows an assessment of their understanding.

Ask them to draw a picture of Tikao 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**

Eyes – what the person **sees**

Ears – what the person **hears**

Stomach – what the person is **worried about**

Mouth – what the person **says**

Heart – what the person **feels and cares about**

Hands – the **actions** this person took

Feet – the **consequences** of those actions.

INVESTIGATION: IMPORTANT PLACES TO TIKAO

USE "KA HURU MANU" THE NGĀI TAHU CULTURAL MAPPING PROJECT TO FIND OUT MORE ABOUT THESE PLACES

www.kahurumanu.co.nz



Banks Peninsula

Wairewa

Wainui

Koukourarata

Rāpaki

Akaroa

Ōnuku

1. **These place names are mentioned in the biography of Teone (Hone) Taare Tikao.**
2. **What can you find out about these places?**
3. **Claim to fame? Are they still known by their original Māori names? If not, who/what are they named after?**
4. **What traditional kai was gathered at or near that place?**
5. **Why do you think Tikao chose to live at that place?**

Plot the sites on a map. Show distances and likely travel routes, pre-roads. Consider times to travel, whether by foot or waka, and what you may have eaten along the way.

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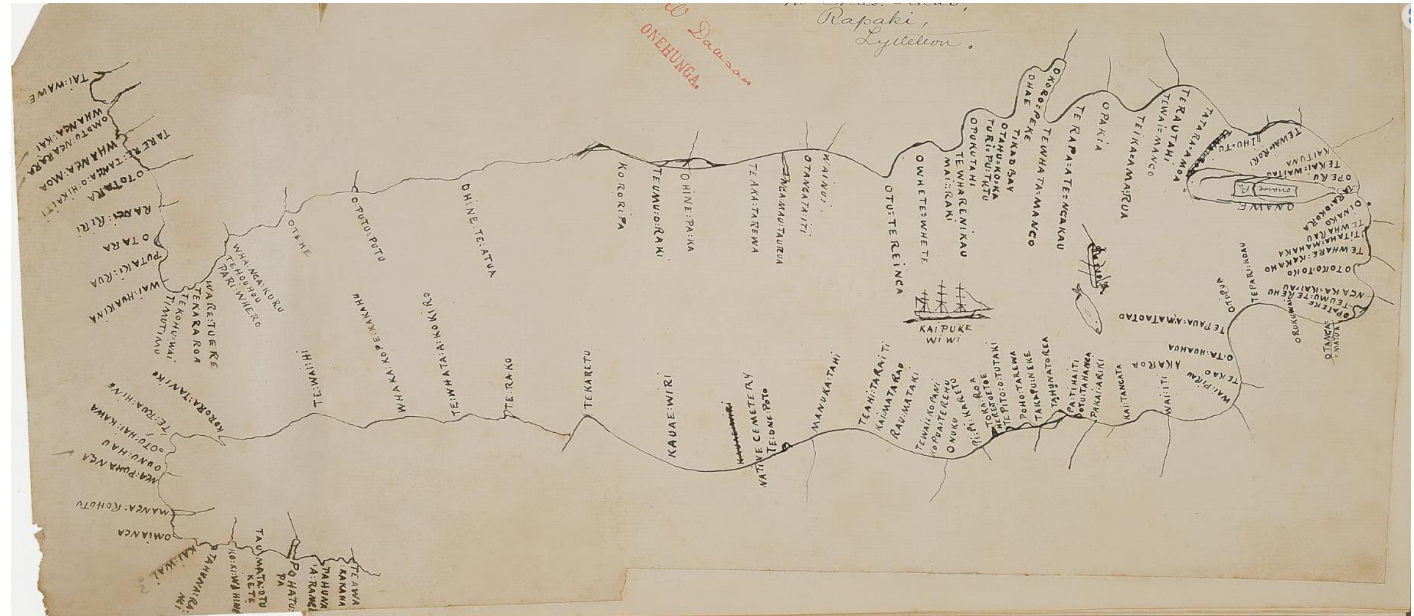
TIKAO — BANKS PENINSULA MAP FROM 1908

“The map Tikao drew for Dawson is a little larger than foolscap and includes more than one hundred place names along the shoreline of Akaroa Harbour neatly written in black ink.”

Accessing the Map Story on “Ka Huru Manu” site, via the link embedded in the image to the right, compare the place names on this map with a modern map.

Use three maps:

This one from 1908 in the image
The Ka Huru Manu Atlas map
Another map of your choice



- *How many place names are the same now (despite slight spelling differences)?*
- *How many are now known by a different name? Is it an English, French, or Māori name?*
- *How did the places get the new names? Who or what is it named after?*
- *Any other interesting facts you can find out about these places.*

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Best Quiz Creation Sites for Education

- ClassMarker. ...
- EasyTestMaker. ...
- Factile. ...
- Fyrexbox. ...
- Gimkit. ...
- GoCongr. ...
- 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}
snApp mobile

QUIZIZZ

Kahoot!

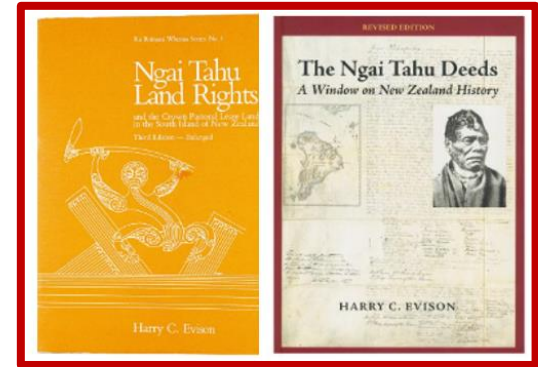
Game PIN

Enter

FlexiQuiz

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Click on the image to visit websites



Aotearoa NZ's Histories



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ACKNOWLEDGEMENTS

The first acknowledgement goes to the whānau of Ngāi Tahu who have shared this information freely. To those who have had information handed to them from their elders, we thank you for sharing what you know and what you have. To the Archives team who have worked tirelessly to digitise and make available the myriad of historical information they hold, we thank you all.

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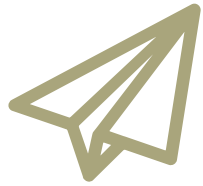
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These resources do not replace any localised storying that the papatipu rūnanga – the mana whenua – of your rohe make available to you. That is your first source. These resources cover the wider contexts that are already available online to anyone.



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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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