

# HURIAWA, a wāhi tapu – site of historical cultural significance

Support material for kaiako/ kura  
(with teaching and learning  
suggestions in all curriculum  
areas)



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Huriawa Peninsula

Photo credit: Kiwi Adventures “The Siege of Huriawa” [The Siege of Huriawa – Kiwi Adventures \(nunn.nz\)](https://www.kiwiadventures.co.nz/the-siege-of-huriawa)

# Huriawa

Places, people, events

## Local critical histories within the Kāi Tahu takiwā

The **Huriawa peninsula** was returned to Ngāi Tahu under the 1998 treaty settlement and has since become the first place in Otago to be registered as wāhi tapu by the New Zealand Historic Places Trust. The wāhi tapu category covers places that are historically significant or sacred to Māori – places that have often been overlooked in the past.

Learning more about this significant site reinforces the fact that history did not start with Cook, or settler arrivals, and that Māori history must be included in any comprehensive study of history in Aotearoa New Zealand. Our landscape is rich with stories handed down through many generations. This resource allows you to learn more about this place of significance and associated contexts.



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# Huriawa



## "Huriawa Peninsula"

Huriawa is a pā situated on the prominent peninsula overlooking the mouth of the Waikouaiti River. The pā was prominent during the fighting between Te Wera, Taoka and Moki II along the Otago coastline. Following a series of events that resulted in Te Wera killing Moki II and Kapo from Muaupoko (Otago Peninsula), Te Wera returned to his stronghold of Huriawa, where his cousin Taoka sought revenge against him. For six long months Taoka and his tauā (war-party) besieged Huriawa in attempt to starve Te Wera out. However, Te Wera had taken the precaution of having the pā well-stocked with food, and this, combined with the freshwater spring on the peninsula, kept Te Wera and his people well-nourished during the six month-long siege. Te Wera eventually escaped from Huriawa to nearby Māpoutahi pā, before heading further south to Murihiku (Southland), where he lived out the remainder of his life.

# Calculate distances

*Most suited to Years 6-10*



Using a TOPO map, [www.topomap.co.nz](http://www.topomap.co.nz), record the route most likely to have been travelled, and work out the distances from place to place and 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. deep fast flowing gorges vs shallower braided rivers),

and note the best travel methods at the stages of the journey (e.g. 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 before settlor arrival 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 of New Zealand showing the contours of the land. The map is color-coded by elevation, with green for lowlands and yellow/brown for higher elevations. A blue circle is overlaid on the map, containing text.

A topographic map shows the contours of the land

A yellow arrow pointing to the left, containing the text "Back to contents page".

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Go to 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, 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. Access several sources from different people and periods of time, to read the different perspectives over time.

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

Please note that Wikipedia is an editable source, so facts cannot be verified from there; avoid that source.

# Learning about our place – younger learners

## SOME PROMPTS

- » How did the places in our area 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?

**Suggested starters** (To draw out the prior knowledge of ākonga and any misconceptions)

**A feely bag** with a piece of rock, (types that are near your school – maybe even flint or pounamu, basalt, quartz, obsidian, a hue, a kūmara, a woven flax kete, broken shells, leaves, tree bark etc. to begin the investigation focus.

**A list of topic words** in te reo to be shared on the board or read out. (e.g.; whare, maunga, tūpuna, waka, awa, wai, and places nearby). Students discuss what they understand by these kupu Māori. Use pronunciation guide to lead the students with correct pronunciation

**Photos** of landmarks or sculptural features nearby to begin an understanding of places.

**Visit places** of significance nearby to add to the understanding. Have stories and information at hand to share when at the sites.

# How do we say those place names?

## TE AKA Māori Dictionary

This site allows you to search for information about the bird, and by pressing the speaker icon, you can hear the word spoken. Keep pressing the speaker and repeating the correct pronunciation until you have it! *Link through image above*

## 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](#)

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Do the best you can until you know better. Then when you know better, do better.

— Maya Angelou —

TE WHAKAHUA TIKA – Correct Pronunciation – 3 helpful rules

RULE ONE - Syllabification is always  
*“to the vowel, to the vowel”*

**Ka-ri-tā-ne**

Karitāne

**Ō-po-ho**

Ōpoho

**Pū-rā-ka-u-nu-i**

Pūrākaunui

**Wa-i-ta-ti**

Waitati

RULE TWO - vowels **always** sound the same

**Are there three or two?**

**a e i o u**

RULE THREE - no cats and dogs



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# Timeline ...

The story of the Huriawa peninsula is told on the Kāti Huirapa Rūnaka website.

This is the story of place being told by the mana whenua, so this is your most reliable source.

This page also talks of the landscape and its many uses over time (mahika kai, whaling, farming, recreation, holiday destination) and its status, ownership and co-management.

**A task:** From the information you have, **create a timeline**, including significant events of time and indicating the changes in the use. You can use symbols or pictures to indicate the flora and fauna that were of most significance across those times. Present your timeline in a visually appealing way, and include events such as arrival of Māori, of sealers or whalers, prolific sea life, trade, Treaty of Waitangi and the like. Some events over time are on the following page.



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# Places these statements into a timeline

dates are added to help you get started (some dates here are for more than one 'event')

Puketeraki Hall used for everything and everyone, including as a "marae"  
Hawksbury name for township reverted to original name of Waikouaiti  
First petition to Crown of Ngāi Tahu grievances about the land purchases  
Matiaha Tiramorehu sent second letter to Queen Victoria  
Huriawa Pā returned to iwi and designated a wāhi tapu  
The marae was redeveloped and re-opened  
Name of mountain returned as dual named Hikaroroa/Mt Watkin  
Otago Land Deed signed for 400,000 acres, purchase price £2,400  
First settlers arrived aboard the Magnet and farming settlements established  
Hikaroroa renamed Mt Watkin- to honour Methodist missionary, Rev. James Watkin

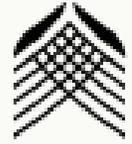
Te Wera was born  
Whaling station established  
Captain Cook was charting these coastlines  
Karitāne Hospital opened  
Huriawa known as Karitāne  
Karitāne first school opened  
East Otago Taiāpure established  
Te Tiriti o Waitangi signed in Otago  
Mataitai Reserve on Waikouaiti river established

Pre-1700s - 1700 – 1770s - 1837 – 1838 - 1840– 1840s –1849 –  
1857 - 1892 - - 1907 – 1920s – 1927 - 1998 – 1999 – 1927 –2007/08



- What was new learning for you?
- Were your information sources reliable and Ngāi Tahu informed?
- Which "discovery" leads you to further inquiry?

# Otago land deed



Reserve Bank  
of New Zealand  
Te Pūtea Matua

Use the [Reserve Bank Calculator](#) to calculate £2,400 at 1844 into today's NZ\$ amount, so you can calculate the amount received per acre of land in the Purchase. 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

## 1844 - Otago Deed

In 1844 Ngāi Tahu sold over 400,000 acres of land in the Otago region to the New Zealand Company for £2,400. In contrast to many of the later purchase agreements, great care was taken to establish the boundaries of the area to be sold and to identify the land which was specifically reserved from the sale. The land retained by Ngāi Tahu was around 9,615 acres and represented some (but not all) of those areas which Ngāi Tahu did not wish to relinquish. However, the Ngāi Tahu understanding of the agreement was that further reserves would be set aside, amounting to one-tenth of the total area sold. This was never done.

Looking through the information above, what were the repercussions of the sale? (The text above also links to additional details)

How did that broken agreement lead to the Ngāi Tahu claim to the Waitangi Tribunal? What other sales were made? What was the total value then, and now? What amount of land could you buy for that price now?

Discuss and comment on the fairness and equity of the dealings. Who benefited and who was disadvantaged? How?

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Te Rūnanga o Ngāi Tahu

# Read, sketch, retell, display, view

## Kaiako instructions to ākongā

- I am going to read you a story about. “Huriawa and Te Wera”.
- I am going to read it in four “beats”. Four separate parts.
- You have four pieces of paper, one piece for each beat of the story.
- You have to quickly sketch something that will remind you what you hear so that you can retell the story later. You can’t use letters, numbers or words.
- I will read each beat of the story two times. You might want to listen the first time, and then draw, or you might want to start drawing immediately.
- When I have finished reading it the second time, I will give you two minutes to finish your sketch.
- It doesn’t have to be a saleable work of art, it is just a sketch that will remind you of the story so you can retell it when asked.
- He pātai? Any questions?
- Let’s start now.

### READ AND SKETCH

- Read each beat through slowly and clearly, two times. Then leave two minutes for ākongā to finish up their sketches, before moving onto the next beat.

### RETELL

- Moving around the room ask students to retell one fact from Beat 1, to the best of their recollection, using their sketch to help. Ask a second student to add to what has been told. When all details have been recalled, proceed to the following beats 2, 3 and 4.

### DISPLAY

- Display the beats on the floor
- Give everyone an opportunity to view each other’s work.
- Let students decide which one (or more) from each beat to display on the walls

### Q&A

- Ask questions about the story: Kaiako to have prepared some questions to elicit information – have your answers alongside the questions for you.

*(prepared questions for this story are on the following slide)*



# Q&A from Read Sketch Retell activity

## Questions

1. Huriawa peninsula is at the mouth of which river?
2. How the peninsula get its name?
3. What the names of the Bay and beach on the northerly and southern sides of the river
4. There was a pā site there. Who was the chief? What was his hapū?
5. There was an attack on the pā; by whom? Why?
6. How long was the siege.
7. What did the story say contributed to Te Wera and his people being able to withstand the siege?
8. Taoka threatened with his words “We will starve you out!” How did Te Wera respond?
9. When Te Wera escaped from Huriawa, where did he go?
10. Where did he live out the remainder of his life?

## Answers

1. Waikouaiti
2. in the past the river flowed to the sea on the south easterly side
3. Ohinetemoa Bay is on its northerly side, with Pipi Te Oneroa beach to the south
4. Te Wera, Kāi Te Ruahikihiki
5. Attack by Taoka because he was angry with his uncle, due to a previous battle where Moki II and Kapo had been killed
6. Siege for six months.
7. Te Wera was prepared. He had a year’s worth of food, and a water source within the pā
8. Te Wera responded with “Not like that, we will never die of hunger! Nor will we be conquered by your forces gathered outside the gate; you will never succeed! It is only by the power of thirst that we may be overcome!”
9. He went to nearby Māpoutahi pā
10. Murihiku (Southland)



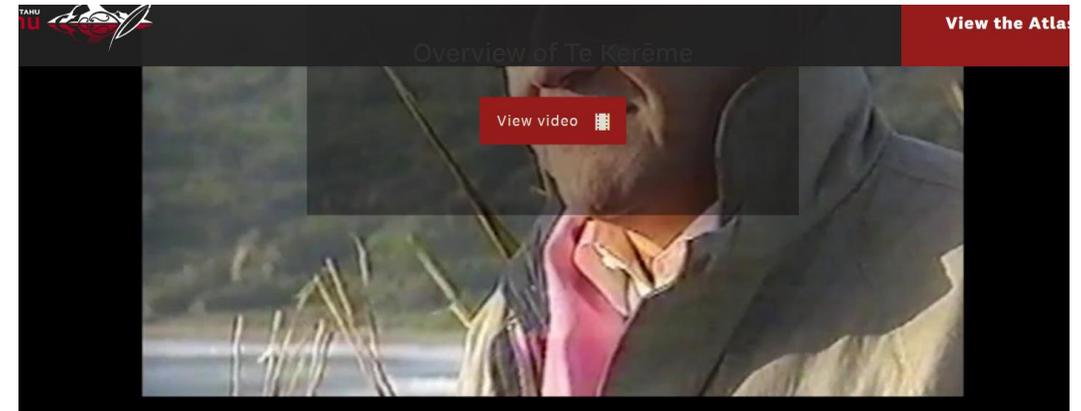
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# “Mahinga kai” is the 9th tall tree

Create a food map: **[Most suited to Years 4-10](#)**

Traditional food gathering methods and places is considered the “9<sup>th</sup> tall tree of Ngāi Tahu” – check out the link in the image for an explanation.

Create a map of the food species mentioned at these places. Knowing that the exploration party would have gathered kai along the way, do you consider their diet varied and interesting? What state of health is most likely for the traveling party, knowing they would have been eating those species along the way? Why do you say that? If you were gathering one of those food species now, how would you prepare it to eat? What is different from your methods and those of Rākaihautū and his party?



## The Ngāi Tahu Settlement

Developing a well rounded understanding of the Treaty of Waitangi Settlement is a topic most suited to Years 7-13



# Mahinga kai videos & inquiry sheets

## *Most suited to Years 4-10*

When learning about Huriawa and the region, a place of rich mahinga kai is mentioned. To deepen the understanding of the importance of the places for food gathering, for sustenance and wellbeing, for trading, check out a food species prevalent in your region, **watch the video** in the series, and check out the associated **inquiry sheet** from the framework resource – linked on the image.

A framework for using the Ngāi Tahu Mahinga Kai video series to teach social studies



Kaitiakitanga (stewardship)

"We will work actively to protect the people, environment, knowledge, culture, language and resources important to Ngāi Tahu for future generations".



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# People: Te Wera, Taoka, Moki II, Kapo

Four links to information about Huriawa - compare each account.

What's the same, similar or different in these versions? Whose "voice" is represented in each account?

## THE LIFE AND WARS OF TE WERA.

OTAGO WITNESS, ISSUE 2707, 31 JANUARY 1906, PAGE 88



## LEGENDS OF THE MAORI

THE STEALING OF AN ATUA. — A TRADITION OF THE OTAGO COAST

## THE LIFE AND WARS OF TE WERA.

OTAGO DAILY TIMES, ISSUE 13537, 9 MARCH 1906, PAGE 6

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# The locations, the history



## Most suited to Years 4-10



The primary sources of information you have read mentions various landmarks, Pā sites and the like. Follow the landmarks named on your printed copy of this map, and pin each location.

- Did you find each location?
- Are those places known by that name these days?
- How and when did the place name change?

### Action:

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

### Prompts:

How and when did the name change?

How was that area used by Māori?

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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# Huriawa Pā Walk

This pā has several paths to explore. The paths lead to junctions with several choices to follow. There are some amazing views towards the tip of the peninsula, but beware of the cliff dropoffs on the eastern side. There are a lot of regenerating plants and interesting geological phenomena to see, as well as centuries of history to absorb.

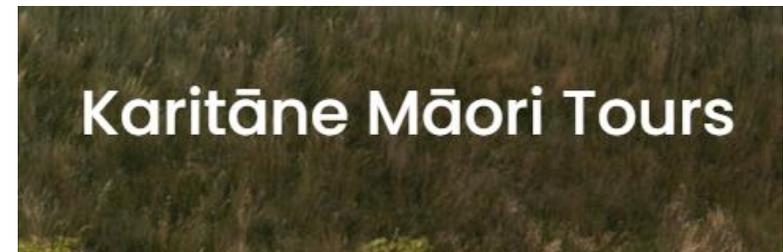
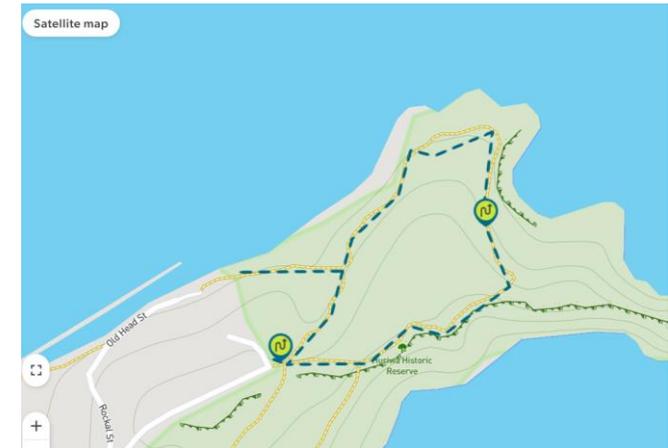
Take a walk around the Huriawa Pā site. Better still, book with **Karitāne Māori Tours** to get the complete experience with their expertise and knowledge to guide you and support your understanding. Link below.

After walking the trail, what was new information to you?

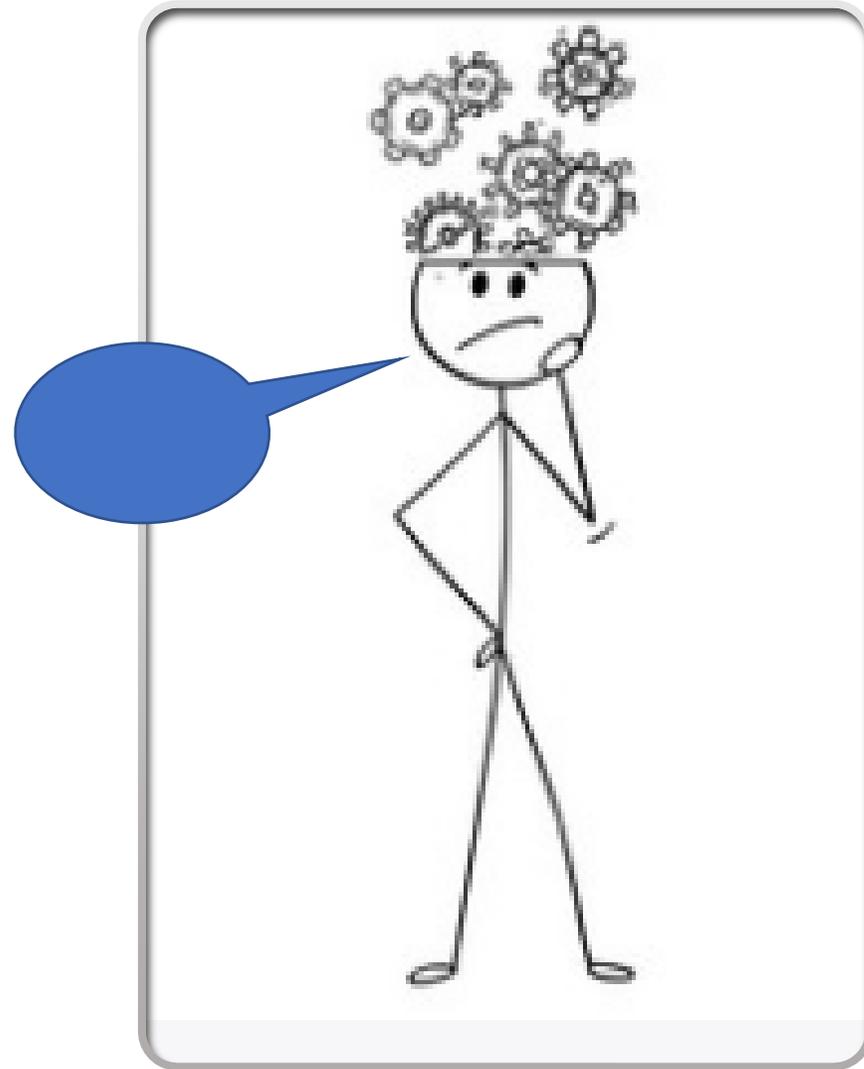
What was surprising?

How would you use the walk in your everyday curriculum with your tamariki that leads to a greater understanding of the history of the region?

*(the image above links you to an example of a “treasure hunt” created)*



# 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 either Te Wera or Taoka from the information read in the primary source links previously.
- Ākonga then annotate their drawing using writing, pictures, or recorded voice to show the following:
  - **Head** – what the person **thinks**
  - **Mouth** – what the person **says**
  - **Heart** – what the person **feels**
  - **Hands** – the **actions** this person took
  - **Feet** – the **consequences** of those actions.

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Te Rūnanga o Ngāi Tahu

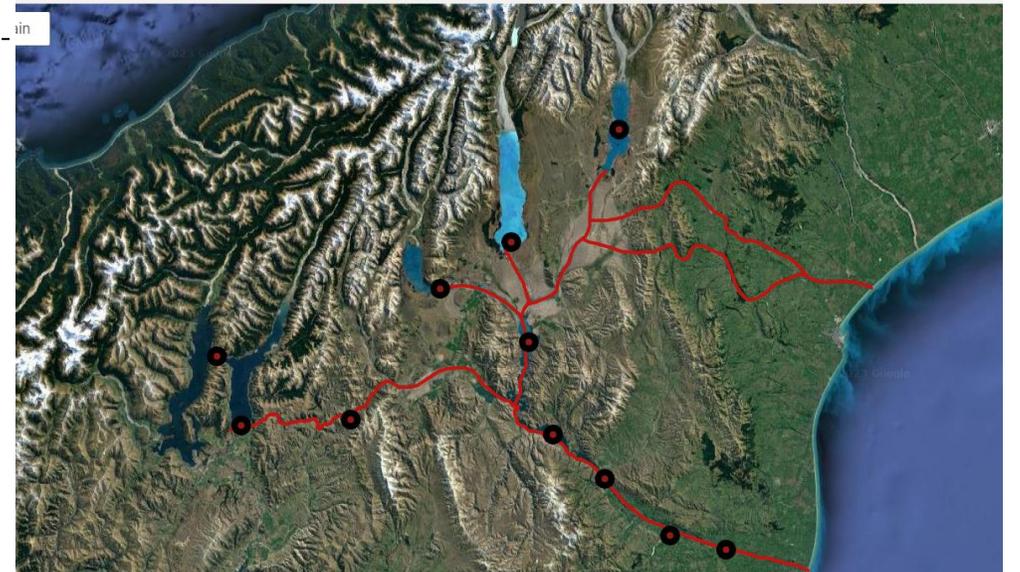
# Create a character for the trail journey

**Most suited to Years 4-10**

## Character creation:

Create a character using *Scratch* (or other technology) to journey along the same route, and have stops along the way to gather kai and refresh.

Go to the Ka Huru Manu cultural mapping project (link in the image) and check out the Waitaki trailed mentioned there, to see how they charted places along the way with information of interest. You may want to create your own map using a Google Earth Project as well.



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# Join the war party, not literally, but through literacy

## Literacy:

Be a 12 year old youth alongside Te Wera, or Taoka. Write about what you reasonably assume or believe you would have seen, heard, done, eaten, or said. Remember this was in the time of early Māori, the forests were prolific with bird life, many bird species are now extinct (including the Moa).

Be prepared to create this story for a younger class to have in their Big Book corner to learn about the pā and the conflicts.

You may want to illustrate it yourself, or work with an artistic buddy to produce your pakiwaitara – story. Give it an interesting title, that makes others want to read it. The [next slide](#) has some kīwaha – colloquial phrases – that you could insert into your story. Check it out.



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Kīwaha on [next page](#)

# Kīwaha use

Insert these kīwaha Māori (slang or colloquial phrases) into your story in places where it makes sense 😊 Read the finished story to others. (the translation are there to help you choose the right ones; they might not all be able to fit into the story). *Read them with expression!*

<b>Kia kaha tonu koe</b>	<b>Keep trying</b>
<b>ā, kō ake nei</b>	<b>Shortly, presently (in the future)</b>
<b>Maniori!</b>	<b>Noisy! Shush! Be quiet!</b> *
<b>Auē! Taukuri ē!</b>	<b>Oh no, how dreadful!</b>
<b>Titiro mai ki āhaku mahi</b>	<b>Watch what I do</b> *
<b>Ko Māui atu au i a koe!</b>	<b>I'm cooler than you'll ever be!</b> *
<b>Ko whakapeto koi tātau</b>	<b>We have exhausted all our energy</b> *
<b>Kia tūpato!</b>	<b>Watch out! Be careful!</b>
<b>Areare mai ōu taringa</b>	<b>Listen! Open your ears</b>
And any other kīwaha that you know that will fit into the story well 😊 * Kāi Tahu kīwaha	

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# Te Wera's escape and places along the way

Huriawa Pā

Puketeraki

Omimi

Ōrokonui

Kirimoko

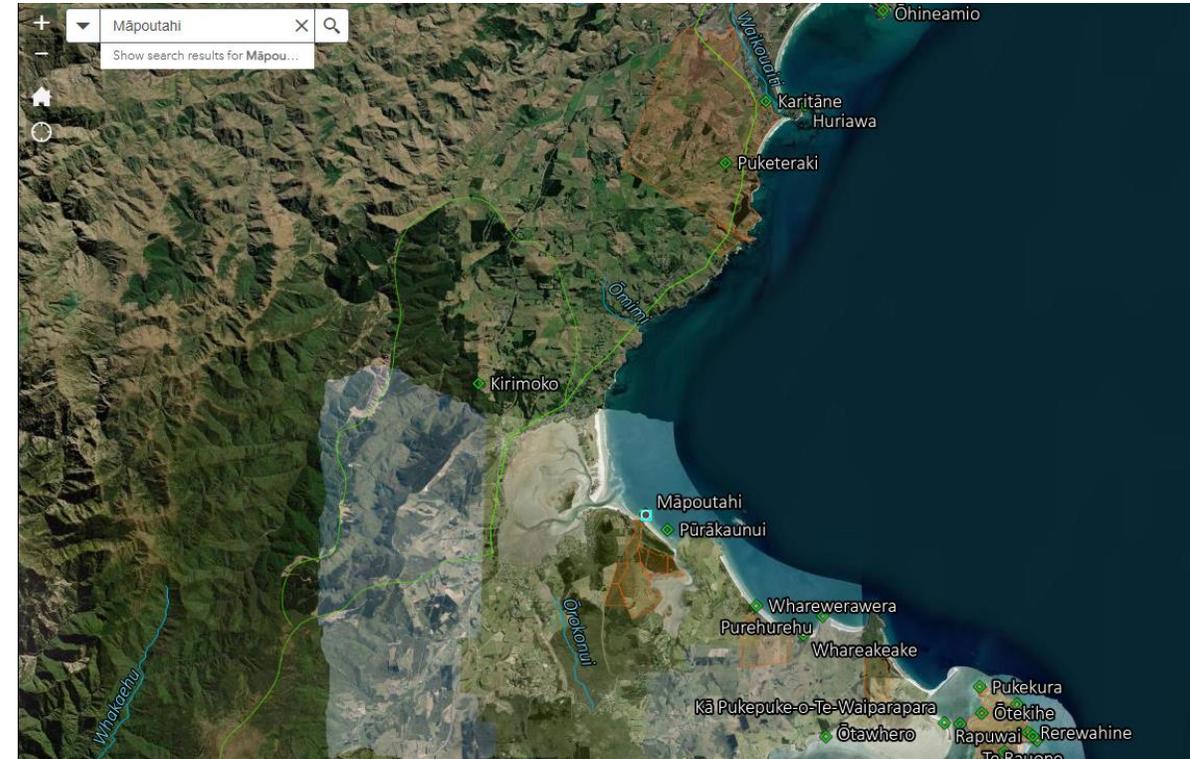
Māpoutahi

Pūrākaunui



Te Wera would have gathered food and encountered sea, rivers, streams, hills, valleys, and at times rough terrain.

- Your discoveries, learnings, realisations, about these places?
- What methods of catching, trapping, cooking or preserving are likely to have been used?  
What tools were needed? What were they made of?



*Present your findings creatively for presentation to other classes. For clarity for the audience, include the names those places may be known by now, acknowledging that these original Māori names for places were never conceded; new names were "assigned" by others.*

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# Events ...

- Fighting between Te Wera, Taoka and Moki II
- Te Wera killed Moki II and Kapo
- Revenge sought by Taoka on Te Wera
- Te Wera stocked the pā with food / had the fresh water spring
- Te Wera escaped to a neighbouring Pā
- Te Wera headed to Murihiku



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# Māpoutahi

Kā Huru Manu



Māpoutahi is a pā on the small peninsula jutting out from the western end of Pūrākaunui Bay. When Tūkitaharaki died at Pukekura pā on Muaupoko (Otago Peninsula), his brothers Kāpō and Te Pahi believed it was the result of a curse from their cousin Te Wera. Tūkitaharaki disagreed and asked that no revenge be sought upon his death. However, Kāpō became so grief stricken at the death of Tūkitaharaki that he ignored his brother's words. A tauā (war-party) was arranged to attack Te Wera at Pūrākaunui, which he managed to escape. In retaliation Te Wera later killed several women from Pukekura. Believing everything was squared, Te Wera invited his cousin Taoka to restore peace amongst his relations. However, following a series of events, Te Wera killed both Kāpō and his father, Moki. Te Wera then returned to his pā at Huriawa where Taoka laid siege by surrounding the pā for six months. Te Wera managed to escape to Māpoutahi, and then as far south as Rakiura (Stewart Island); some of his people also escaped to Māpoutahi but were attacked by Taoka in the middle of the night.

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# Whenua names honouring our tīpuna

Source: Te Karaka Issue 84

[Whenua Te Wehi-a-Te-Wera - Te Rūnanga o Ngāi Tahu \(ngaitahu.iwi.nz\)](http://ngaitahu.iwi.nz)

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## Te Wehi-a-Te-Wera

Te Wehi-a-Te-Wera is the Māori name for The Neck, the long, narrow peninsula at the entrance to Te Whaka-a-Te-Wera (Paterson Inlet) at Rakiura (Stewart Island). The name refers to the well-known Ngāi Tahu tipuna, Te Wera, who escaped to Rakiura following a series of inter-tribal conflicts in Otago. Te Wera famously encountered a seal that frightened him, and the place was subsequently named 'Te Wehi-a-Te-Wera', which means 'The Fright of Te Wera'. The Neck includes Native Reserve 190, which was set aside in 1864 for those 'hāwhe-kāihe' (half-castes), living there, with any remaining land reserved for Ihaia Whaitiri and Hoani Tunarere. This reserve was the first in the Ngāi Tahu takiwā to specifically provide for Ngāi Tahu of mixed descent. The amount of land at The Neck proved to be insufficient, resulting in additional land on the mainland being set aside for hāwhe-kāihe under the Middle Island Half Caste Grants Acts.

Photograph: Tony Bridge / Te Rūnanga o Ngāi Tahu Collection, Ngāi Tahu Archive, 2018-0311



# Pā names honouring our tīpuna

The name of the Pā and wharenui at  
Te Taumutu honour **Moki II**



Source: Te Taumutu Runanga

[Our Marae - Te Taumutu Rūnanga \(tetaumuturunanga.iwi.nz\)](http://tetaumuturunanga.iwi.nz)

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## Moki me Te Pā o Moki

*Moki and his pā*

Our ancestor, Te Ruahikihiki married two sisters Hikaiti and Te Aotaurewa. From the union with Hikaiti came Moki II, Te Matauira and Ritoka. Taoka was his son with Te Aotaurewa.

Moki II established his pā to the south west of Orariki. Much like Orariki and Te Pā O Te Ikamutu, Moki's pā was built amongst the swampland and was surrounded by defensive ramparts, some which are still visible today.

A 'rūnanga hall' was opened on 7 May 1891, replacing earlier structures on the site. The hall was named Moki after our ancestor Moki. Since that time Moki and the marae complex has undergone extensive modernisation and additions over the years and so bears little resemblance to its original 1891 form.

The whare kai (dining room) and kitchen were replaced in the early 1980's. The whare kai was named Riki Te Mairaki in memory of our kaumatua Riki Ellison, son of Tini Wiwi Tairaoa and Dr Edward Pohau Ellison.

During the same period an additional whare hui was also erected on site, a decommissioned army barracks, which was named after another ancestor, Tūteahuka.

The addition of a carved waharoa (gateway), circa 2010, Te Pātaka o Tūterakihaunoa, was designed and carved by Te Maehe Arahanga, a descendant of the Tairaoa whakapapa. The waharoa was blessed by Con Jones and the whānau of Taumutu.

# Place names honouring tīpuna

Te Pā-te-Wera and  
Te Puna-wai-a-te-Wera  
Are two names mentioned.

What other place names were mentioned in this article?  
Can you place those places on a map?

Which hapū were mentioned? Where is the main base  
(these days) of those who descend from those hapū?

Source: Papers Past, National Library NZ

[Papers Past](#) | [Newspapers](#) | [Otago Witness](#) | 31 January 1906 | THE LIFE AND WARS OF TE WERA. ([natlib.govt.nz](#))

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## THE LIFE AND WARS OF TE WERA.

A CHAPTER OF OTAGO HISTORY.

THE SIEGE OF HURIAWA PA.

By J. COWAN.

(Written for the Witness.)

On the most beautiful part of the East Coast of Otago, where the picturesquely broken coastline and the warm blue seas have reminded European travellers of the Riviera shores, there is a green, hilly peninsula crowned by the remains of one of the most celebrated of ancient South Island fortifications. This is the headland just to the south of the Waikouaiti River, a peninsula generally called Karitane, but the original name of which is Huriawa. The Waikouaiti roadstead—now deserted by shipping but once a busy whaling station and visited by many vessels at the time of the early “rush” to the Otago gold diggings—is formed by this conspicuous peninsula and the bold promontory known as Cornish Head on the north.

Huriawa is about a mile from the Puketiraki Railway Station, and is reached by a road through the Puketiraki and Karitane Maori settlements, the headquarters of the Ngaiteruahikihiki and Ngatihuirapa sections of the Ngaitahu tribe. The peninsula itself is somewhat over a mile in length, a series of steep hills terminating seawards in the precipitous rocky knob called Pa-Katata. A portion of Huriawa is now a public recreation reserve; the rest is in the occupation of Europeans. The traces of ancient Maori occupation are more clearly marked in this historic spot than in most other southern Native localities. Here stood the great pa of Te Wera, one of the most

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# Place names that honour people and events

“Tupuna such as Waitai, Tukiauau, Whaka-taka-newha, Rakiamoa, Tarewai, Maru, Te Aparangi, Taoka, Moki II, Kapo, Te Wera, Tu Wiri Roa, Taikawa, Te Hautapanuiotu among the many illustrious ancestors of Ngāti Mamoe and Ngāi Tahu lineage whose feats and memories are enshrined in the landscape, bays, tides and whakapapa of Otago.”

Pg 18: Ngāi Tahu Claims Settlement Act statutory acknowledgements:

[appendix-2\\_ngai-tahu-claims-settlement-act-statutory-acknowledgements.pdf \(orc.govt.nz\)](https://www.orc.govt.nz/appendix-2-ngai-tahu-claims-settlement-act-statutory-acknowledgements.pdf)

APPENDIX 2

Note: This Appendix is reproduced from the Ngai Tahu Claims Settlement Act for public information purposes only and does not represent Otago Regional Council Policy, nor does it form part of the Plan.

## ***THE TASK***

Starting with where you live, find places nearby that were named after people in history.

**Hikaroroa /Mt Watkin is an example.** Use “Ka Huru Manu” or the links on this slide to help you.

## **Appendix 2: Ngai Tahu Claims Settlement Act Statutory Acknowledgements**

### **Introduction**

Statutory acknowledgements are recorded in the Ngai Tahu Claims Settlement Act 1998 (the NTCS Act) for several water bodies, mountains and coastal features in the Otago Region.

The following pages contain the text from the Schedules to the NTCS Act (as extracted from Brookers New Zealand Statutes) that describe the statutory acknowledgement sites that are within, or in direct contact with the mean high water springs boundary of Otago’s coastal marine area. Each schedule contains:

- The statutory area involved,
- A standard preamble,
- A description of the Ngai Tahu association with the site, and
- Standard statements of purposes, and limitations on effect, of the statutory acknowledgement.

These acknowledgements comprise a statement made by Te Runanga o Ngai Tahu of the particular cultural, spiritual, historic and traditional association of Ngai Tahu (Kai Tahu) with these areas, accepted as deemed fact by the Government.

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# How does this information fit into the NZC and TMOA?

**Te Ao tangata / social sciences (refresh) Purpose statement:**

*Me tiro whakamuri, kia anga whakamua.*

**If we want to shape Aotearoa New Zealand's future, start with our past**

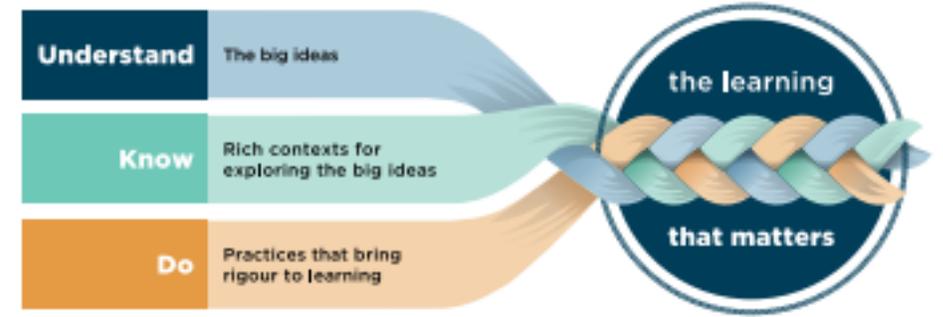
**Place and environment:** change and continuity, acknowledging, reinstating, maintaining and valuing culturally significant places (kaitiakitanga, tūrangawaewae) Iwi, hapū and whānau connections - culture and identity

**Pūtaiao / Science:** the nature of science – building a foundation to understand the world  
The living world – understanding diversity of life and ecology, the impact of humans on all forms of life and  
The planet earth and beyond – how land, water, air and life are interdependent and important

**Ngā reo – languages**  
English – literacy and te Reo Māori – te reo kōrero, tuhituhi me whakaata (spoken, visual and written language)

**Ngā Toi – the arts:** retelling our stories through dance, drama, song and visual representations.

**Hangarau: Technology:** Creating artworks, Using traditional practices and materials to honour the story (e.g: tukutuku panels, carved pou or tekoteko to gift back to the iwi to honour these stories, these people and these places)



*All in Aotearoa New Zealand have a responsibility and a role as a guardian of our natural environment.*

*For Ngāi Tahu, we are also the holders of our historical narratives so they are passed on to future generations.*

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# Reliable links to sources of further information

**Ngā Rauropi Whakaoranga**

[Home](#) | [About](#) | [Terms of use](#)



**New Zealand Birds Online**

The digital encyclopaedia of New Zealand birds



**Archaeopedia**  
new zealand



**Te Whakataunga**

Celebrating Te Kerēme - the Ngāi Tahu Claim

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Above excerpt From: "The Treaty of Waitangi & the Ngai Tahu Claim" Ed. Harry C Evison, *Ngai Tahu Maori Trust Board* Christchurch 1988, pg.18 [link Ngāi Tahu Shop here](#)

# Historical inquiry

- Identifying and exploring historical relationships
  - Interpreting past decisions and actions
  - Identifying sources and perspectives
    - Fact checking statements

By a strange coincidence, two weeks before the Treaty arrived at Akaroa the first Christian missionary in the South Island had landed in the heart of Ngai Tahu territory at Waikouaiti — the Wesleyan James Watkin, at the invitation and under the patronage of the whaling merchant John Jones. Within three years Watkin gained many converts, and he enlisted among his mission teachers such influential chiefs as "Mathias" Tiramorehu of Ngai Tuahuriri and "Solomon" Pohio of Ngati Huirapa.

So it was that at the official purchases of Ngai Tahu lands at Otakou in 1844 and at Akaroa in 1848 (for Kemp's Purchase), Ngai Tahu were remarked upon for the earnestness and regularity with which they assembled twice daily under their Christian chiefs for prayers and devotions. Calling for God's blessing on their negotiations, they believed that they would find a just outcome and a prosperous future through the Christian faith which they now shared with the Government officials and company men who had come to buy their lands.

But despite Ngai Tahu's prayers, and the Treaty's promises, the Crown imposed its right of pre-emption so as to acquire Ngai Tahu land extremely cheaply. It was then sold at a large profit, at first in the interests of the land companies, and then from 1851 on the Crown's own account.

Ngai Tahu were reduced to meagre land holdings — a mere fraction of the size of those allocated to European settlers. Losing nearly all their "mahinga kai" (natural food resources) as well, they soon sank into poverty.

In the hope of obtaining redress, successive generations of Ngai Tahu took appeals, petitions and submissions to Committees and Commissions of Enquiry, and to Parliament, and to the Crown itself, without success. At the Royal Commission of Smith and Nairn in 1879-1880 (which was aborted by the then Government), 35 Ngai Tahu witnesses gave first-hand evidence of the Crown's dubious land purchases of the 1840s and 1850s.

It was well that they did so.



Heritage New Zealand  
Pouhere Taonga

The survival of this very early group of related farm buildings on their original site is unique in New Zealand. Architect and engineer Geoffrey Thornton writes of the importance of farm buildings in telling the story of New Zealand, a 'memorial to the early colonial economy' which, in his words, 'humanised' and 'transformed' the landscape, their form reflecting the functions for which they were built. The Matanaka Farm buildings are notable for their design and detailing. They are built from Australian timber and in places still feature original 'Patented Galvanised Tinned Iron' roofs. Their identification with the open cliff top landscape is superb. Historically the significance of John Jones' farm, which anticipated the needs of the early Otago settlers, is outstanding.

**YOUR TASK:** *these two accounts of the same place and time talk of loss and poverty on the one hand, and significance on the other. Read the article in full and compare the perspectives of iwi Māori and of "takata pora" – boat people – i.e. settlers who arrived by boat.*

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## For Ngāi Tahu language revitalisation ...



There are many reo learning opportunities available to the Ngāi Tahu students in your schools, as well as a range of resources publicly available.

## For Ngāi Tahu Education Strategy ...



Does the Ngāi Tahu education strategy “Te Rautaki Mātauranga” align with your own aspirations and strategies for education in your kura? Check it out

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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, pepehā, and any further information you can ascertain and learn is a great start. It may be that the papatipu rūnanga has an approach of progress they would like you to take. It would be great to establish 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.

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 to embed the knowledge - mōhiotanga. Research widely
2. Use your content knowledge and your 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.
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



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Acknowledgement: these ideas adapted from  
ASSEN Conference workshop, July 2022

# Start with a “big idea” and then investigate:

- Power:** How has power (past and present) shaped the “big idea”?
- Participation:** Who has worked to preserve, protect or change the “big idea”?
- Māori history:** what does the “big idea” tell us about Māori history and contexts?
- Relationships:** What does the “big idea” teach us about relationships between people and land?
- Perspectives:** which groups have different (competing) perspectives on the “big idea”?
- Colonisation:** how do colonial practices and attitudes shape the “big idea”?

What cultural, historically significant “big ideas” are relevant in your takiwā that you want your students to know more about? What research do you need to do beforehand in preparation? Where do you look for reliable information?

Here are three ideas (links embedded) to get an investigation started

[Over-fishing is affecting the East Otago taiāpure](#)

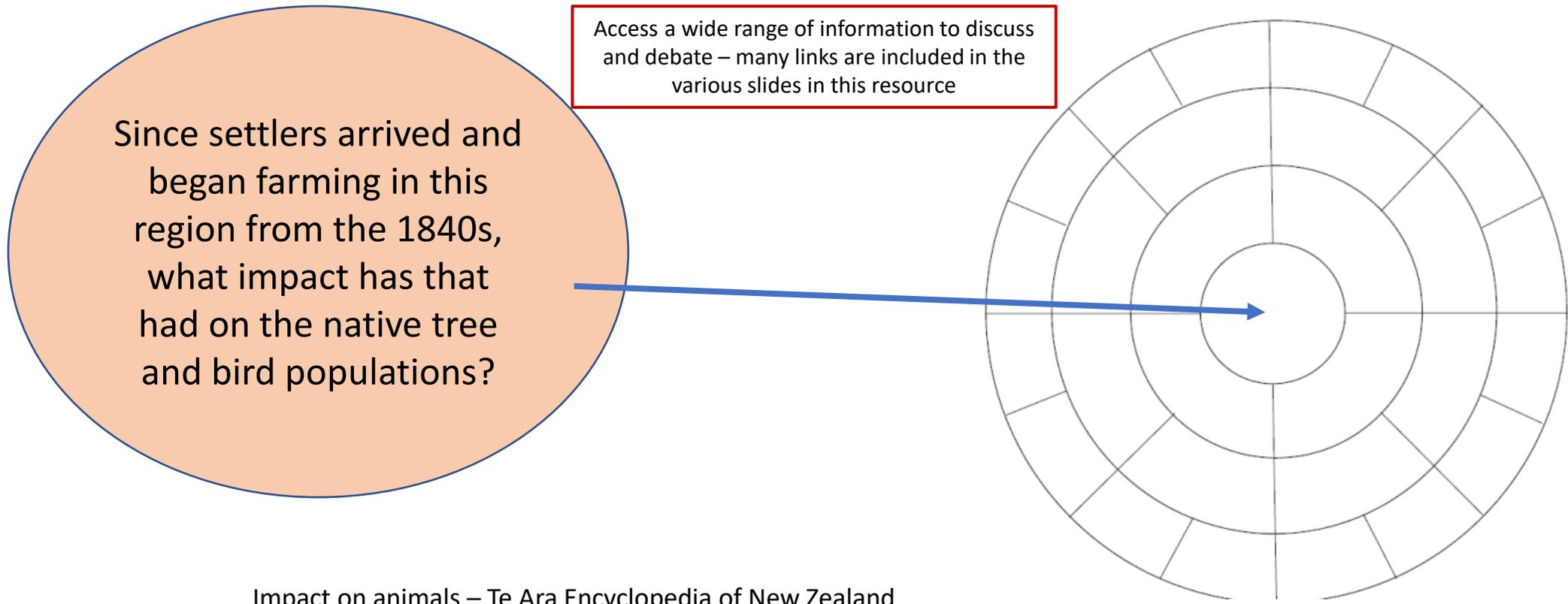
[If moa still roamed Aotearoa ...](#)

[Possums rabbits and wallabies are taking over](#)

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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 birds, their well-being and ability to gather kai, the environment, and show consequences that have an ongoing effect through the wheel. Here is an example for the centre “BIG IDEA”.



Impact on animals – Te Ara Encyclopedia of New Zealand



## Best Quiz Creation Sites for Education

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

By creating their own quiz, your students not only reinforce their learning but help to test each other's understanding of the story – here are some platforms they could use



Te Rūnanga o Ngāi Tahu

The Quizizz logo, featuring the word "QUIZZ" in a bold, purple, sans-serif font.

The Typeform logo, consisting of the word "Typeform" in a white, sans-serif font centered on a dark grey rectangular background.

The School Apps NZ logo, featuring a colorful cube icon to the left of the text "School Apps NZ" in white, with "snApp mobile" in smaller text below "Apps".

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

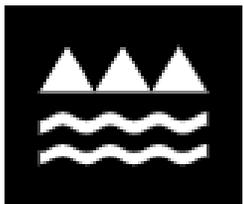
Game PIN

Enter

The FlexiQuiz logo, featuring the word "FlexiQuiz" in a white, sans-serif font with a blue circular graphic element around the "i" in "Quiz", set against a dark background.

A yellow arrow pointing left, containing the text "Back to contents [page](#)".

Click on the image to visit websites



**Aotearoa NZ's Histories**

