



Te heke rangatira  
Te heke tunga

# Te Marautanga o Ngāti Kahungunu ki Wairarapa



Ngā Tangata



Ngā Wāhi



Ngā Takunetanga

Kāore i kotahi te whakahaere o ngā tikanga ā iwi

He iwi āno me ōna tohunga me ōna tikanga me āna whakahaere

Hiki atu he iwi, pērā tonu. Nō reira, kia mau koe ki ōu ake.

Mā ō rātau uri e mau ō rātau nā kōrero.

Engari kia mau koe ki ngā kōrero a mātua, ā ōu tūpuna.

Inā ka tika, ka waiho mai ētahi mātauranga hei taonga mōu.

### **Translation**

There was no one universal system of teaching in the Whare-wananga

Each tribe had its own priests, its own colleges, and its own methods

From tribe to tribe this was so. My word to you is: “Hold steadfastly to our teaching

Let their descendants adhere to their teaching, and you to yours

So that if you err, it was we who declared it unto you, and if you are right, it was we who shall leave to you these valuable taonga.”

[Te Whatahoro Jury, 1865]

Te Marautanga o Ngāti Kahungunu ki Wairarapa (The Ngāti Kahungunu ki Wairarapa curriculum) aims to increase student understanding of, and respect for local hapū and iwi cultural perspectives and to extend the teaching of these perspectives across their school curriculum. The main themes in this curriculum will assist Early Learning Centres, Schools and Tertiary institutions to develop rich teaching and learning programmes.



Compiled for Ngāti Kahungunu ki Wairarapa  
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Cover and graphic symbols: Bronwyn Waipuka-Callander.

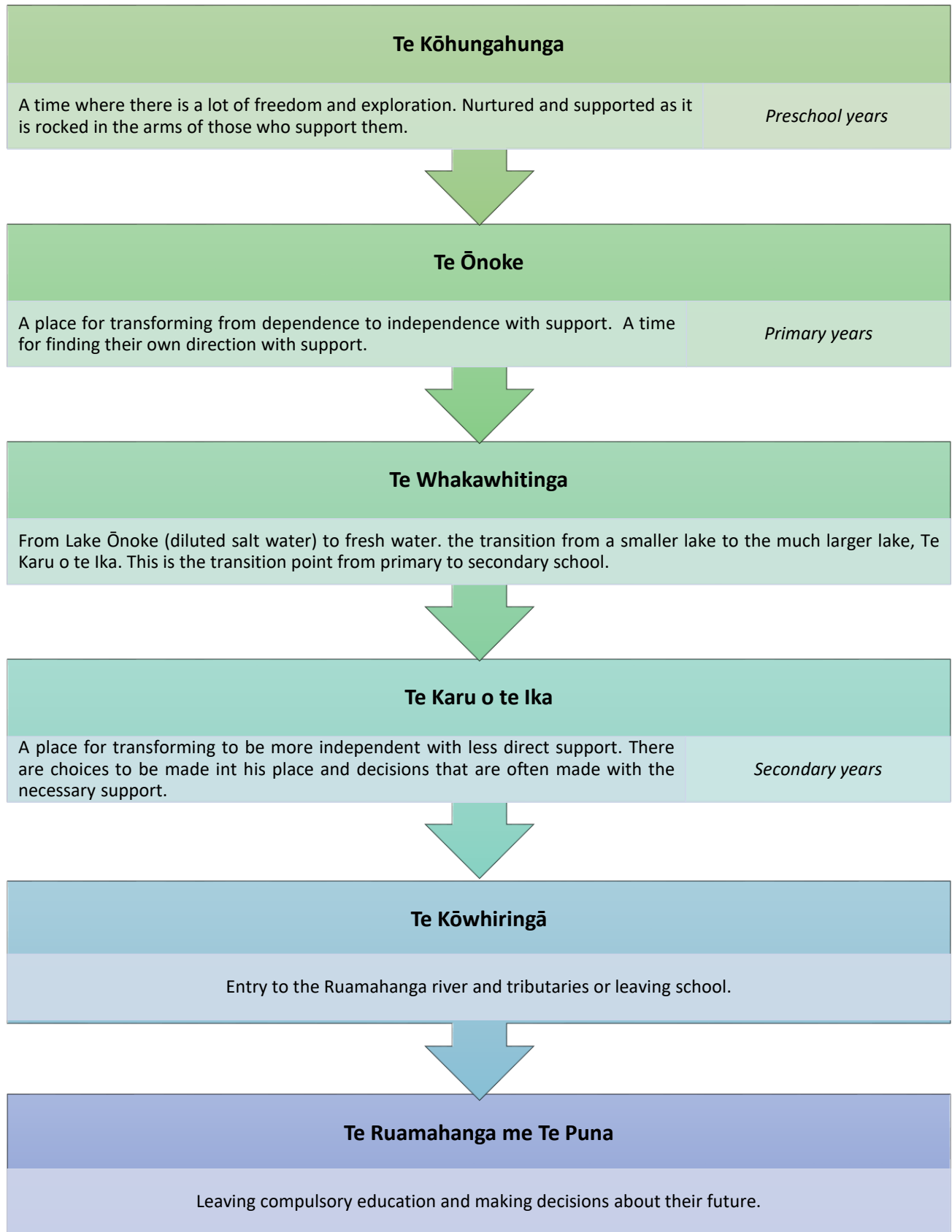
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<sup>1</sup> Te Kura Kaupapa Māori o Wairarapa, 2016

## Te Rerenga o te Ākonga - The Learner Journey





## Ngā Mātapono

Ngāti Kahungunu ki Wairarapa curriculum aims to promote, grow, strengthen and normalise Mātauranga Māori for all.

Mātauranga Māori is defined here as traditional Māori knowledge. It is a term used that places importance on Māori histories, knowledge, and language; it refers to the Māori way of thinking, doing and acting (Mead, 1997; Smith, G., 1997).

For Ngāti Kahungunu ki Wairarapa Mātauranga Māori starts at home, in the Wairarapa with our own mātauranga-a-iwi, our own tribal knowledge.

Our vision is about empowering the descendants of Kahungunu and equipping them with mātauranga-a-iwi to stand strong in their own knowledge of where they come from, who they come from and a sense of belonging. By positioning our principles at the front of what we do, we embed and normalise tikanga and kawa of Ngāti Kahungunu. By legitimising and validating our kōrero tuku iho, our pakiwaitara and our pūrākau live forever.



## Whakapapa

A gift of birth, whakapapa is the social component of the ira (genes).

Whakapapa establishes identity. It is often defined as genealogy (ancestry and descent of people). However, in mātauranga Māori, all living things are recognised as having a whakapapa. It provides key knowledge for the reproduction of iwi knowledge (tuku iho) and marks out iwi and hapū territories and contestation, political conflicts and alliances or basic knowledge of kin-based relationships of power.



“Ko wai au?” “Who am I?”

“No wai au?” “From whom do I come from?”

**For your organisation:** Tamariki (children) are products of their history and whakapapa. By valuing a child’s identity, their whānau and where they’ve come from you can begin to build a relationship of trust and respect. Every single child in your school brings with them a rich whakapapa. Take time to get to know your students and their whānau. Invite them to know more about the whakapapa of your school. As you meet and greet at the beginning of each school year, take time to listen and make connections. Perhaps use a big space to display the connections of individual students to other students; whānau to other whānau; teachers to other teachers etc. If your student body is divided up into houses, the houses will have whakapapa if named after the environment or even saints.

**For your curriculum:** “All living creatures have whakapapa; birds, fish, animals, insects, and every other living thing: soil, rocks and mountains. Whakapapa is the basis for the organisation of knowledge in respect of the creation and development of all things.” Barlow (1991, p.173). Start each science unit with the appropriate whakapapa. E.g., Electricity – Mātauranga Māori, and this will differ for different hapū and iwi, start with Ranginui and Papatūānuku and then place Uira (the atua of lightning) as the guardian / caretaker or keeper of electricity.

### For your class:

- Start each day with mihimihi (roster students so they may have time to prepare)
- Students trace their own family history.
- Explore the whanau of Ranginui and Papatūānuku and each of their children’s domains.
- Mapping each student’s place of origin.

## Whanaungatanga

Whanaungatanga is the value that embraces whakapapa and is centred on relationships, rights and obligations in a Māori context. As a spiritual concept it may be described as the “cement that holds things Māori together” (Bishop, cited in Macfarlane, 2004, p.65). Whanaungatanga is about being part of a larger whole of a collective. Māori are related to all living things and thus express whanaungatanga with their surroundings. Whanaungatanga is about knowing you are not alone, but that you have a wider set of acquaintances that provide support, assistance, nurturing, guidance and direction when needed.<sup>2</sup>



**For your organisation:** Most schools already do this quite well. They create opportunities for different ages, levels, classes, groups to mix and mingle through: camps, award nights, sports and cultural events and other activities. But are there any students that are not actively participating in at least two ‘relationship’ activities in your school? How do you know? What do you do for those who aren’t involved in anything?

**For your curriculum:** Whilst all of the curriculum subjects could include activities around relationship in their teaching and learning programmes, it will be the humanities, arts and health departments that might better include whole units on developing, building and maintaining relationships.

**For your classroom:**

- Start each day with mihi mihi.
- Sharing circles with or without a ‘talking stick’<sup>3</sup>
- Wananga at the end of each day and discuss 3 things that went well, 2 things that didn’t and one goal for tomorrow.
- When grouping students, vary the composition and size often.
- Create murals of whakapapa and pepehā (one’s affiliation to the land).
- Gathering his and her stories of their grandparents or parents and sharing with the class.

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<sup>2</sup> Ngaroma Williams with Mary-Elizabeth Broadley (2012) *Resource Kit for Student Teachers*

<sup>3</sup> Kōrero tahi: talking together. Joan Metge 2001



## Wairuatanga

Wairuatanga or wairua is the spiritual dimension and things pertaining to the spirit of an individual or living being. Spirituality is the aspect of humanity that refers to the way individuals seek and express meaning and purpose and the way they experience their connectedness to the moment, to self, to others, to nature, and to the significant or sacred.



**For your organisation:** Create environments where the emotional well-being of children is nurtured to reflect the holistic way they develop and learn. Write and incorporate haka or karakia (not to be mistaken for ‘religious’ prayer) to start events. Begin events, assemblies and meetings with a mihi in te reo acknowledging all of those who have passed and welcome in all of those who are present.

**For your curriculum:** Wairuatanga could feature more prominently in units that involve learning about emotional, mental and spiritual well-being. Haka, dance, music, waiata, creative writing, karakia are all avenues in which students might develop and demonstrate spiritual awareness.

### **For your classroom:**

- Start each session, day with karakia and waiata.
- Praise students often. Notice the little things more.
- Hold more one-on-one sessions with individual students.
- Share the good and the bad news with students. Encourage students to participate in problem solving discussions.
- Use a different whakatauki each week to focus on. Seek to improve the way that we all communicate, respond and react to each other.
- Each talking sessions might include a section where compliments or uplifting statements are made.
- Set goals together. Personal, classroom and group goals. Students are great at developing success criteria for tasks.

## Manaakitanga

Manaakitanga refers to reciprocal caring for others and the environment, showing kindness and hospitality, treating people with respect and establishing nurturing relationships. <sup>4</sup>Manaakitanga is a value that underpins tikanga Māori. It is referred to an expected standard of behaviour, an ideal that one should aspire to reach.



**For your organisation:** Whole school events that include catering to others are great opportunities to practise manaakitanga. When hosting be sure your manuhiri (guests) are catered to before the ‘home crew’.

*He tangata takahi manuhiri, he marae puehu*

*A person who mistreats their guests will end up with a dusty marae (no visitors will want to come)*

**For your curriculum:** Manaakitanga provides practical and meaningful use of skills gained in home economics classes. Field Māori on the NZQA website have Manaaki Marae – Manaaki Hospitality as a subfield allowing students to gain credits as part of their study (up to level 3 for secondary). English and Te Reo Māori could also make use of their speaking and listening skills through speeches (whaikōrero) and pōwhiri protocols.

### For your classroom:

- Sharing meals with whanau – whanau evenings, end of term etc., Serve food in woven rourou.<sup>5</sup>
- Units on friends and friendships.
- Matariki – invite kaumatua (elderly) into the classroom and shower them with home-made gifts.
- Developing shared projects between home and school. E.g., shared vegetable garden(s), family quiz inserted into the school’s regular newsletter.



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<sup>4</sup> Tikanga Māori

<sup>5</sup> Remembering that all first weaves are gifted away. The second and subsequent weaves may be kept.  
Photo supplied by Wairarapa Māori Wardens, 2016 Golden Shears event

## Rangatiratanga

Rangatiratanga is the exercise of leadership, authority, guardianship, and ownership rights; particularly focused on resource production, utilisation, and management for current and future requirements. This includes strategic development and oversight, relationship development and maintenance, problem-solving, conflict resolution and peace-making, adaptation, risk analysis, and management.<sup>6</sup> A person displays status or mana by supporting, not punishing, by affirming, not ordering, by humility, not arrogance.<sup>7</sup> Mana is innate – it is not learned.



*He mana tō te tangata, ahakoa ko wai*  
*Everybody has mana, no matter who they are.*

**For your organisation:** A priority for all educators should be to correctly pronounce the names of all students, including the names of Māori students. Believe in your students and their potential – even the hard-to-teach students. Maintain high expectations for all students. “Get to know your students because when you get to know somebody, you can see how best to teach them, you can see how best they learn.”<sup>8</sup>

**For your curriculum:** Study local Māori leaders and prophets and the different styles of leadership. Literacy may want to focus on famous speeches, whakatauki, whaikōrero and their influence over people and groups. Study the whare wananga and the different houses of learning. Involve students in the planning. Include opportunities to lead and participate in respectful and meaningful conversations.

### For your classroom:

- Wananga circle acknowledging leadership qualities in others.
- Praising others and giving thanks.
- Find opportunities to allow others to take the lead.
- Create situations where leadership is shared.



<sup>6</sup> Māori culture and values in business, Seniorsecondary.tki.org.nz

<sup>7</sup> Ritchie, J and J. (1993) *Violence in New Zealand*. Huia Publishers and Daphne Associates: Wellington

<sup>8</sup> From Culture Speaks: cultural relationships and classroom learning (2006) Bishop, R and Berryman, M  
Photo courtesy of Kahungunu ki Wairarap photo file.

## Mana Whenua

The children of Ranginui and Papatuanuku were the parents of all resources: the patrons of all things tapu. As the descendants of Ranginui and Papatuanuku and the kawai tipuna, Māori maintained a continuing relationship with the land, environment, people, kawai tipuna, tipuna and spirits. The importance of the land and the environment is reflected through whakapapa, ancestral place names and tribal histories. The system of community co-operation in cultivation and sharing the natural resources inhibited any trend towards individualism and individual ownership of land<sup>9</sup>. Mana whenua is the collective right to exercise guardianship over the land.



**For your organisation:** Know who the tangata whenua are in your area/town. Acknowledge the iwi that has mana whenua rights in your area. Seek their advice or support with school activities that may involve the environment, land or trips. Acknowledge iwi in your speeches and whaikōrero.

**For your curriculum:** Social studies and science subjects might explore rāhui (prohibition), mahinga mātaihai (customary fishing), taiāpure (area set aside as a reserve for seafood gathering or fishing).

### For your classroom:

- Learn your own pepehā. Learn the pepehā of the iwi that have mana whenua rights in your area.
- Learn your whakapapa and if it has any relevance to ‘taonga tuku iho’ (treasures passed down).
- Learn the history of your own area.
- Learn local waiata, mōteatea (chants).



<sup>9</sup> Buck, Sir Peter (1952) *The Coming of the Māori*.

Photo courtesy of Ngāti Kahungunu ki Wairarapa photo file.

## Kaitiakitanga

Kaitiakitanga is the exercise of guardianship, particularly in relation to natural resources, such as land, sea and waterways; also flora and fauna, including people that comprise elements of the natural environment. This principle requires that sustainability and environmental protection is valued. As kaitiaki or guardians, the owners or trustees of an enterprise are responsible for protecting (and/or growing) resources for future generations – not just for short-term or individual profit.<sup>10</sup>



**For your organisation:** Normalise recycling across your school. Plant native trees and plants in your area. Become an enviroschool.

**For your curriculum:** Monitor the local waterways, rivers and streams. Study plants and streams as habitats. Te Kete Ipurangi (TKI) has a webpage on Education for sustainability that has some useful projects and activities. Toitū te Ao – a sustainable world, has a particular focus on Māori art.

**For your classroom:**

- Actively recycle and promote recycling.
- Encourage people to choose products with less packaging. Hold package-free lunch days.
- Learn karakia related to giving thanks or caring for the environment.
- Research significant Māori events that have taken place in your local area.



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<sup>10</sup> Māori culture and values in business, [seniorsecondary.tki.org.nz](https://seniorsecondary.tki.org.nz)  
Photo courtesy of <https://carterreserve15.wordpress.com/>



## Ngā Wahanga Ako – Learning Areas

Te Marautanga o Ngāti Kahungunu ki Wairarapa is structured to support the study of people, places and events significant to local whanau, hapū, and iwi.

As we journey along the Ruamahanga river from Onoke we will sometimes swirl into smaller rivers, creeks and streams that lead deeper into the lives and stories of our tīpuna, their places and events of significance.



### Ngā Tāngata - The People

*He kura te tangata – The human being is precious.*

By studying the past we learn how and why our tīpuna lived and the changes and causes of such change, that occurred. Through whakapapa and the written and oral memories of local whānau, hapū and the hāpori, the curriculum supports the study of its people.



## Ngā Wāhi – The Places



*Toitū he kāinga, whatu ngarongaro he tangata.*

(While the land remains the inhabitants are gone)

Why did our tīpuna choose to live in the Wairarapa? Where are the places of significance to Ngāti Kahungunu ki Wairarapa and why? What do Ahi kā; turangawaewae; mana whenua; and kāinga mean to Ngāti Kahungunu? We know that our ancestors probably made many discoveries about the environment and the land through their experiences. They would have used, among other things the elements to seek out ideal places to live, to fish, to hunt etc., Remnants of their existence and knowledge passed on to each successive generation help us to understand how our ancestors lived. The curriculum supports the connection and relationship between our people and the whānau of Ranginui and Papatūānuku.

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<sup>11</sup> Seal pup near Cape Palliser, South Wairarapa. Photo supplied by Tirau Te Tau



## Ngā Takunetanga – Events



What events took place in the Wairarapa that are of significance to the people of Ngāti Kahungunu ki Wairarapa? What events changed the way we think, feel and act? Our tīpuna were witnesses to the cycles of births and deaths, seasons and years, and that for all of these events they sought explanation and meaning. The curriculum supports the research and study of events that impacted on or influenced the future of the Ngāti Kahungunu people.



## Tīhei Kahungunu

Io-nui, Io-roa, Io-te-mataaho, Io-te-matua, Io-taketake, Io-wananga, Io-tikitiki-o-te-rangi

Papatūānuku = Ranginui

Tanenuiarangi = Hineahuone Hineahuarangi

Hinefītama

Murirangawhenua

Hina Taranga

Tangaroa-i-te-Rupetu

Māui mua, Māui roto, Māui pae, Māui taha

Māui-Tikitiki-a-Taranga

Papatirau-māewa

Tīwakawaka

Taranui

Tararoa

Ranginui

Rangiroa

Ngai wharekiki

Ngai wharekaka

Ngai roki, Ngai reka, Ngai peha, Ngai taketake, Ngai te hurumanu

Toi Kai-rakau

Rauru

Whatonga = Hotuwaipara

Tahatiti

Uenuku

Ruatapu

Rakeiora

Tama-ki-te-hau, Tama-ki-te-rā, Tama-ki-te-mātangi, Tama-ki-reireia-mai-i-Hawaiiiki

Te kahu-arero

Pito, Rere, Tangi, Māika, Toto

Ka moe i a Tamatea-Arikinui o te waka Takitimu

Ka puta ko Rongokako

Ka moe i a Muriwhenua

Ka puta ko Tamatea Urehaea Pōkai-whenua Pōkai-moana

Ka moe i a Iwipupu-te-kura o te waka Kurahaupo

Ka puta mai ko Kahungunu

Ka moe i āna wāhine tokowaru

1. Hinetapu o Kaitaia
2. Te Hautāruke o Ōpotiki
3. Ruarauhanga o Whangarā
4. Ruareretai o Popoia, Tūranganui-a-Kiwa [Ruapani's daughter]
5. Hinepūariari o Whareongaonga [daughter of Panui]
6. Kahukurawaiaraia o Te Māhanga [Hinepūariari's sister]
7. Pouwharekura o Te Māhia
8. Rongomaiwahine o Nukutaurua

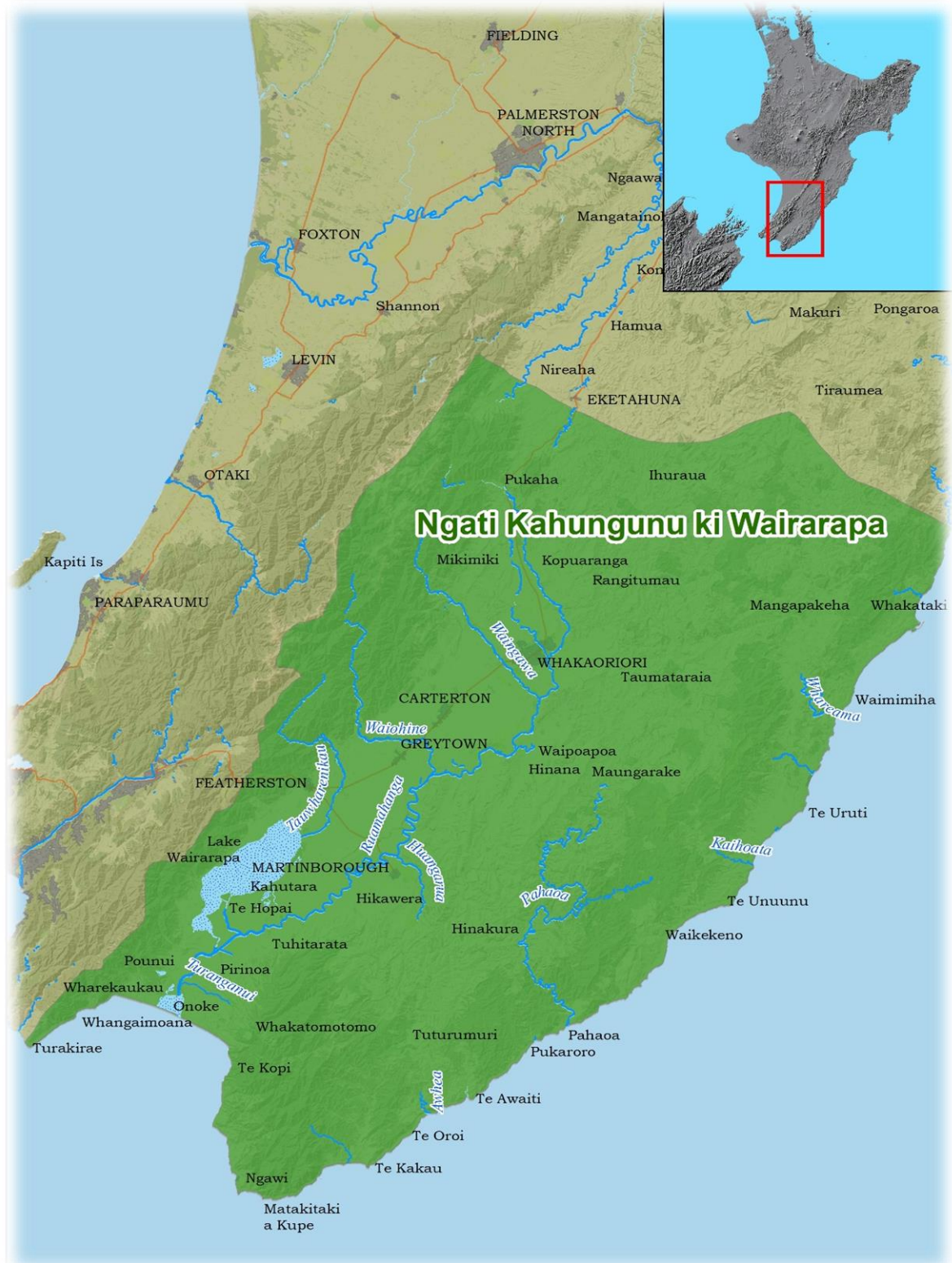
## Ko wai a Kahungunu? Who was Kahungunu?

Kahungunu was born at the Tinotino pā in Ōrongotea (later named Kaitiāia). Handsome and hard-working, the influential leader Kahungunu supervised building, irrigation, carving and canoe-making. During his life he married nine women (although only 8 are mentioned in the mōteatea above). His courtship of the beautiful Rongomaiwahine at Māhia Peninsula is legendary. Kahungunu's many descendants – the people of Ngāti Kahungunu – also formed strategic marriages, creating a network of alliances from Gisborne to the Wairarapa.





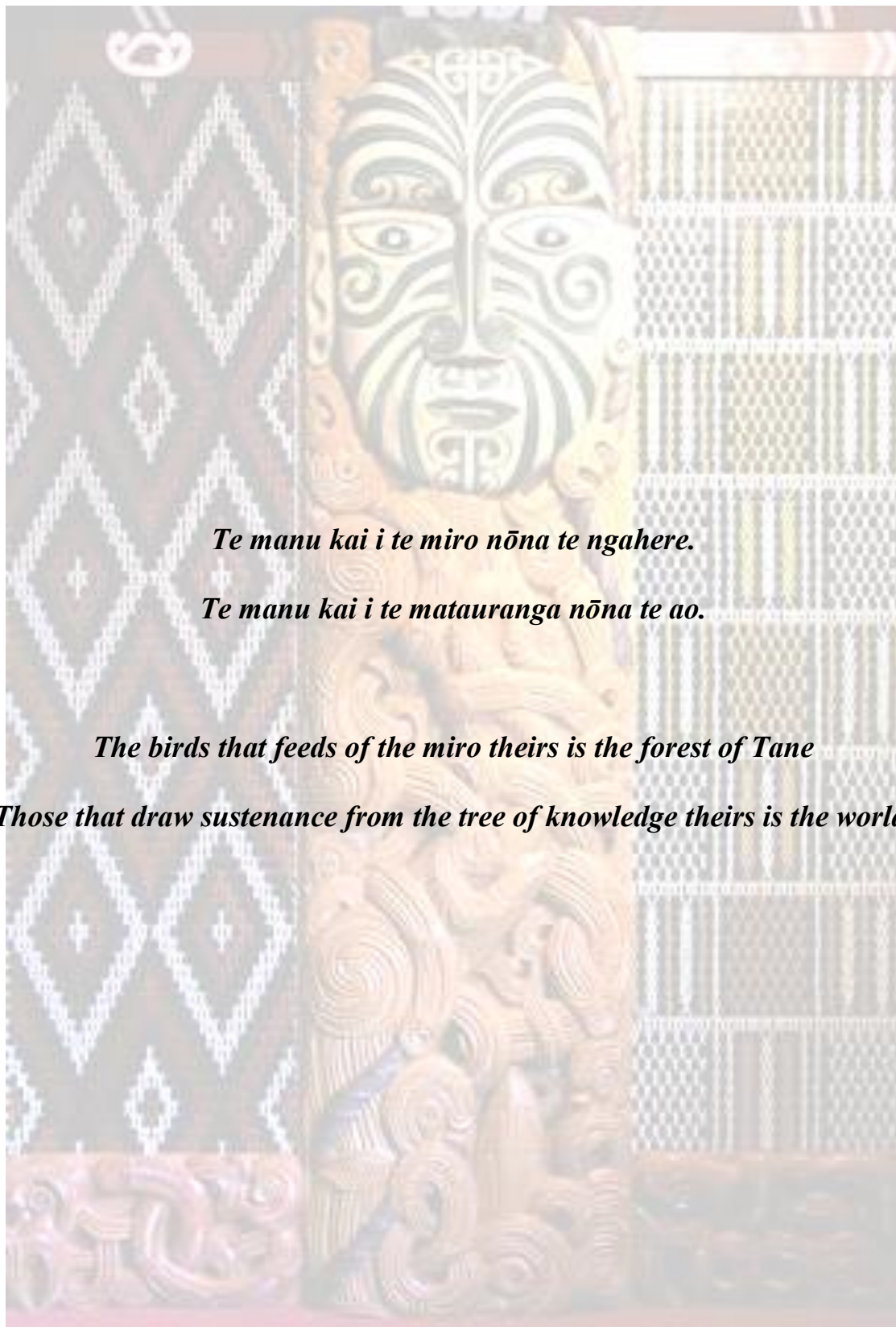
## Ngāti Kahungunu ki Wairarapa Boundaries



## Whakatauki o Ngāti Kahungunu

He whare tū ki te paenga, he kai na te ahi	A house that stands alone and derelict is good only for the fire
Te whare maihi i tū ki roto i te pa tūwatawata a Kahukuranui, he tohu na te rangatira.	An ornate, protected and well-supported house is the sign of a rangatira.
Kei muri i te awe kapara, he tangata kē; mana i te ao, he mā.	“Beneath a man who is tattooed with soot, is a different man: in this world he is clean.”
<p>E ai ki ngā korero, ko te “awe kapara” ko te mea mangu hei whakamaui ki te moko o te tangata. Ki te tāia ana te tangata ki te moko, ka whakamaungia atu te awe kapara. Kaua e titiro atu ki waho o te tangata, ki tana āhua, kia ana kakahū hoki, ēngari tirohia a roto. Kaua e titiro atu ki te mangu o te tangata, ēngari titiro ki ōna whakaaro, ki tana ngākau, Kaua e titiro ki te whero o te āporo, ēngari tapahia, mehemea kei te pai tonu ā roto, kei te pai. Kaua e titiro ki te kakahū o te pukapuka; korerotia i te tuatahi i mua atu i to makatanga i a ia.</p>	
<p>Do not judge a person from his outside appearance; never judge a book from its cover; all is not gold that glitters. The “awe kapara” was the special soot or resin used in the old days to give colour to the tattoo marks. A man fully tattooed may appear hideous, but judge not from his outward appearance, for he may prove to be a harmless and righteous gentleman.</p>	
He tangata i akona i te kāinga, tūnga ki te marae, tau ana.	A person trained at home will stand on the marae.
Hua noa ake nāu ko te rourou, nāku ko te rourou ka rato te ope	I would think that your food basket and my food basket is plenty to feed the people
Ngā tuna paranui o Wairarapa	The fighting eels of Wairarapa
Mā te kōtahitanga e whai kaha ai tātau	In unity we have strength
Kia pai te tō i ngā waewae o tō kahurangi o te mokopuna, kia pai ai te haere i ngā mania i Pouhangina	Anoint well the limbs of your treasured grandchildren, so that they may travel well the open country of Pouhangina
He whenua te mea i mau ki te uri	To the Māori race their land is everything
Ko Kahungunu he tangata ahuwheua; mōhio ki te whakahaere i ngā mahi o uta me o tai.	Kahungunu is an industrious man and one who knows how to manage both on land and at sea.
E haere atu ana he whakatipuranga E haere ana he whakatipuranga	One generation goes and another generation arrives

Tuitui kakahū, tuitui tangata	Weaving the cloak, weaving people
He taura harakeke ka kukumea ka whatia, he taura tangata ka kukumea pēhea te roa e kore e motu.	The flax rope binding can be broken, but the binding rope of people will never break.
Pūpuhi ngā hau māuru Rongohia te mahana Ka neke ngā mokopupu-riki  Ka pakoko nga kohatu o Hurunuiorangi	The warmth of mother earth is full  The guardian lizards emerge to enjoy its splendour Their movements through the pebbles and rocks can be heard at Hurunuiorangi
Wairarapa haoro o te kahu	Wairarapa seen through the eyes of a hawk in full flight
Whakapotoa te matauran(g)a ki te whena, whakaraina ki te rangi	Reduce knowledge relating to the earth and expand that relating to heaven
He huruhuru te manu i pai ai, ma te iwi te tangata rangatira e tu	As feathers adorn a bird, so a chief's status is maintained by his people.
Ma te manaaki i te tangata e tū ai te mana	It is honouring and helping people that mana endures
He urunga tangata, e kore e au te moe. Ka pa urunga whenua, he ngahuru tana kai.	A pillow for man, his sleep will not be restful. The pillow provided by the land, however, provides food for the harvest.
He taikura totara, he tamaiti rangatira; He taitea totara, he tamaiti tangata ware Whatahoro in Keys, B. Whakatauki (1907)	The heartwood of a totara, a chiefly child; The sapwood of a totara, a low-born child  The sapwood of a totara decays very quickly, while its heart wood has great durability and does not rot. Hence the totara heart wood is compared to the noble qualities of a chief.
Waiho rā kia tu takitahi ana nga whetu o te rangi.  (Let it be one star that stands alone in the sky.)	Let it be one star that stands alone in the sky  Expressed by Rakai-hikuroa to have one chief for the people. Rakai-hikuroa knew that his son, Tupurupuru had killed favoured twin sons. The twins were soon avenged and Rakai-hikuroa was shunned and moved away.



*Te manu kai i te miro nōna te ngahere.*

*Te manu kai i te matauranga nōna te ao.*

*The birds that feeds of the miro theirs is the forest of Tane*

*Those that draw sustenance from the tree of knowledge theirs is the world.*

