



AWE

TE MAURI O WHAREMAUKU

A FOUR SEASON LEARNING EXPERIENCE
FOR KAIAKO IN THE KAPITI ROHE
ALIGNED TO THE MARAMATAKA
ANCHORED IN PŪRĀKAU
AND DEEPLY ATTUNED TO
AWA KŌRERO

AWE - TE MAURI O WHAREMAUKU


Awe (pronounced ah-we, te reo rangatira)

- containing the essence of your personal wairua
- strength, power and influence
- the white feathers of the toroa (albatross)

Awe (pronounced oar, te reo Pākehā)

- wonderment, inspiration, reverence, honour, love

For all updates visit, www.aweako.nz

A woman wearing a long green cloak and glasses stands on a dark, sandy beach. She is pointing her right arm towards the ocean. The sky is filled with heavy, grey clouds. In the distance, a range of mountains is visible across the water.

**Rere ana te puna wai
o Wharemauku,
e maringi iho ana i te rangi.**

**Rere ana te wairua tō te
tangata, e oho mai runga.**

**Ti ara ra!
Ti ara ra!
Ti. Ti. Ti Hā!**

**Sharlene Maoate-Davis
AWE, 2025**

AWE is a series of taiao centred - environmental workshops for kaiako designed to deepen connections to te Wharemauku, a sacred local waterway and strengthen relationships with local haukainga and mātauranga Māori.

Across four seasons, aligned with the maramataka, participants journey along the Wharemauku awa, mai uta ki tai, from source to sea, engaging with local hapū/ iwi kaitiaki, environmental educators, and community knowledge holders.



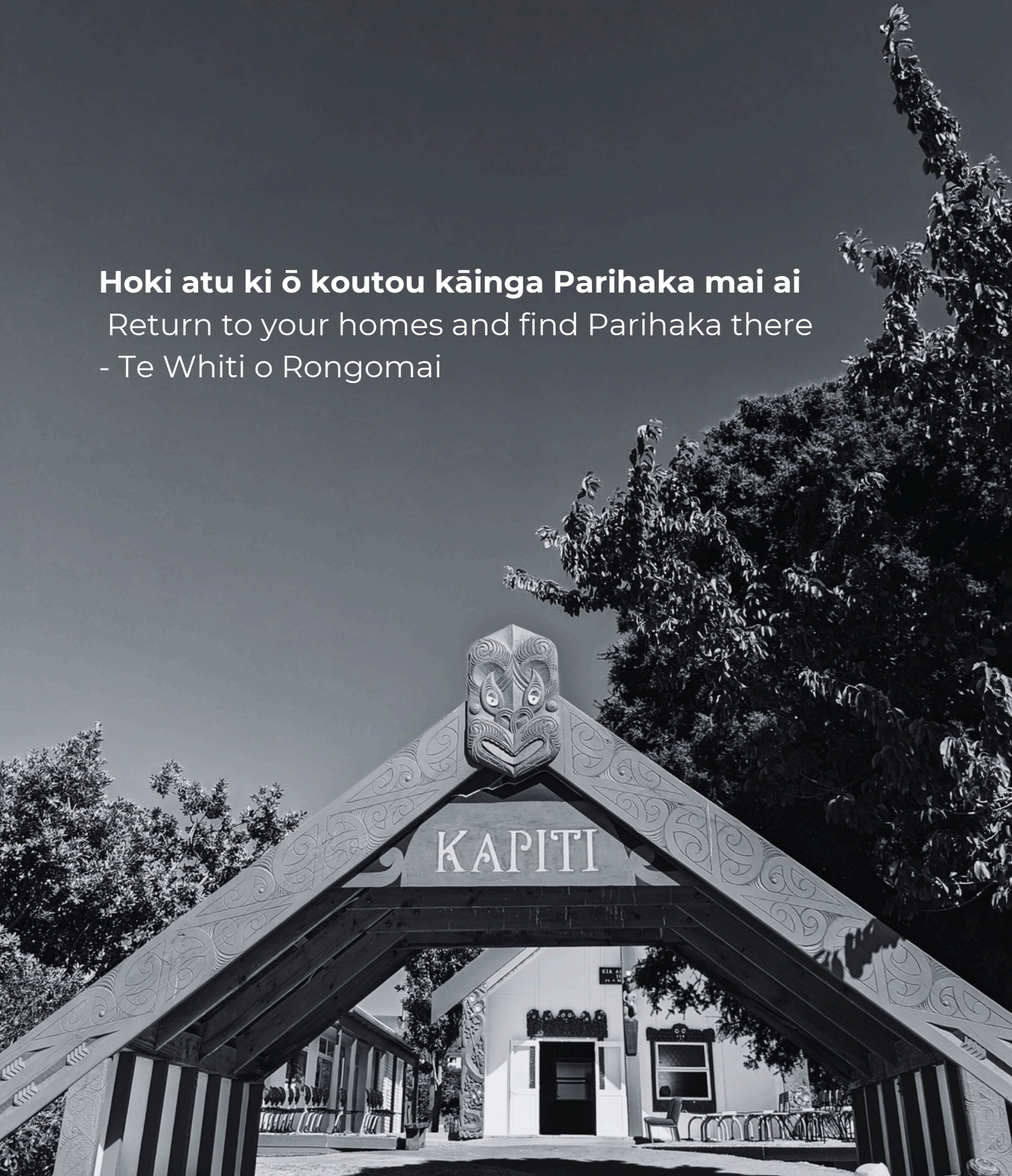
Each workshop explores a different state of mauri — from pristine wellness to the impacts of colonisation and climate change — weaving pūrākau, tikanga, science, and practical action into immersive learning experiences. The project equips educators with rich local knowledge, culturally grounded teaching tools, and a renewed sense of environmental responsibility.

Through this work, we aim to:

- Honour and embed mana whenua knowledge and leadership in local place based education
- Foster intergenerational connection and responsibility to te taiao
- Support the wellbeing of the Wharemauku awa and all who depend on them
- Provide practical tools and curriculum-linked resources for schools
- Inspire community-wide awareness and action through educators

FRAMING WHAKATAUĀKI

Hoki atu ki ō koutou kāinga Parihaka mai ai
Return to your homes and find Parihaka there
- Te Whiti o Rongomai





Raumati: Awe : Te mauri o Wharemauku, was the third seasonal workshop. It took place on Turu, te ono o Whiringa-ā-Rāngi at the Wharemauku Awa and Kia Aio te Noho, Kapiti Marae.

Purposefully planned for the beginning of Raumati, this workshop invited participants to deepen their connection to te Wharemauku Awa through the guiding values of Parihaka Mai Ai. The wānanga explored how Indigenous values offer an ara rongoā — a healing pathway — for the freshwater ecologies of the awa and for ourselves as Tangata Whenua and Tangata Tiriti in relationship..

This zine curates the practical tools and curriculum-linked resources that were explored within the workshop, alongside further links and resources.

It is the third in a series of four, each collating and weaving together the skills, practices and resources unpacked within each of the practical day long workshops.

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INTENTION SETTING

The intentions of the wānanga, were to:

- connect to Parihaka Mai Ai values as a guide for our relationship to the Wharemauku Stream, local ecosystems, and community narratives.
- explore how mātauranga Māori is providing an Ara Rongoā - a healing pathway, for the freshwater ecologies and its people who connect to the awa.
- provide inspiration and guidance for kaiako around next steps and learning opportunities in the classroom.

Through pōwhiri at Kia Aio Te Noho, Kapiti Marae, kaiako and community members were invited to tune into the wisdom of haukainga, Parihaka Mai Ai, the rising life force of Papatūānuku, and the stories that live within this place.

A haerenga to Wharemauku ki tātahi offered an embodied reflection on climate change, balance, and responsibility — calling participants to remember ourselves as part of the living system of Wharemauku.

The workshop wove together moments of connection, reflection, creativity, and collective action, to rest in, and to imagine the values we will hand on, as leaders, educators and learners. In doing so, participants were encouraged to explore the transformation required for the Wharemauku to thrive once again — to ask,

Ko wai tātou ināianeī? Ko wai anō tātou e haere ake nei?

Who are we now, and who are we yet to be?





KIA AIO TE NOHO
TUA RUA
26 0 HEPETEMA 1998

PŌWHIRI

HE KUPU WHAKATAU

Remember back, to the time when we entered this place anew. A new day, with new thoughts, new fears, new people, new challenges, new learning. What once was new is now known. Come and remember with me.

As manuhiri (esteemed guests) gather beside the entrance of Kapiti marae, there is always a slight wiri in the puku, in anticipation of what is about to unfold.

With the peaceful heart of Kia Aio Te Noho pulsing, the gathering happens under the waharoa (sheltering entrance way). A quiet prayer offered to ground and silently remember the place of our sacred selves, who are about to step into the threshold of Tūmatauenga. We are called to be alert, aware and all sensing.

On the marae, this journey between thresholds is never one we undertake alone - eternally connected between Ranginui and Papatūānuku, earth and sky, and all of the descendants that have followed.

The exchange of karanga between haukainga of home, and manuhiri, lifts the spiritual veil between the seen and unseen realms. Haere mai, thrice - welcoming one and all.

Wairua is carried in the oro (vibrational resonance), so that past loved ones are called on with the living. These ancient laments imprinted in a seamless timeline that reaches back from the past, to our present and into our future. All of this occurring in the domain of Tū.

Shoes removed as we enter into - the realm of Rongo.

The wharenuī, mimicing the ancestral body; raparapa fingers wiri; the tekoteko eyes watch as we enter until we are embraced by the kōwhaiwhai ribs along the spine of the tāhuhu. Unlike Maui who entered Hine-nui-te-pō, we enter with awareness respect and humility.

Hongi and koha first, in accordance with the home kawa of Te Ātiawa. The binding weave whaikōrero (oratory) is extended, laying whakapapa (genealogy) and stories that connect people to place. Embellished by mōteatea, always in support of the mana afforded. The two now become one. He iwi kotahi tātou - one breath, one heart, one people.



HE KUPU WHAKATAU

Write some reflective thoughts of your experience of pōwhiri? Was there anything new that you noticed that you could learn more about?

As a unique Māori model of engagement reflect upon pōwhiri and the active roles of haukainga and manuhiri in establishing right relations? In light of this, what might you take forward into the next time you host a group of guests or are being received?

PARIHAKA MAIAI





During the previous Kōanga workshop, the rōpū connected with the Parihaka Mai Ai values and drew on them to create te kawa o te ako.

In this workshop, we were introduced further to Parihaka Mai Ai by Paora Trim, Reo Māori kaiako at Kapiti College.

He spoke about the whakapapa of Parihaka Mai Ai at Kapiti College and the ways in which each of the tenets of Parihaka Mai Ai - Tou Kai, Harakeke and Hākari are helping to guide ākonga learning at the marae and the college as a whole.



Tou Kai

Food cultivation, Rongo-mā-tāne, is the foundation of peace, linked with collective action, cooperation, asserting identity and occupation, and building capacity to provide hospitality.



Harakeke

Harakeke represents the use of materials available to you or are accessible within your natural environment. Understand your local resources and live sustainably within your means.



Hākari

Karanga ā-Rongo is the call to people to come and share a meal. Food is made available for people to eat what they need, to have their hunger eased and to find peace in the concept of manaakitanga.

PARIHAKA MAI AI

Each of the values were evidenced by Tohu and Te Whiti within waiata, kōrero and action. They represent a deeper conversation that helps give relevance to Parihaka as a living legacy.

Maunga ā rongo Peace

Riri kore Non-violence

Rangatiratanga Autonomy

Whakaruru Sanctuary

Ringa raupā Innovation

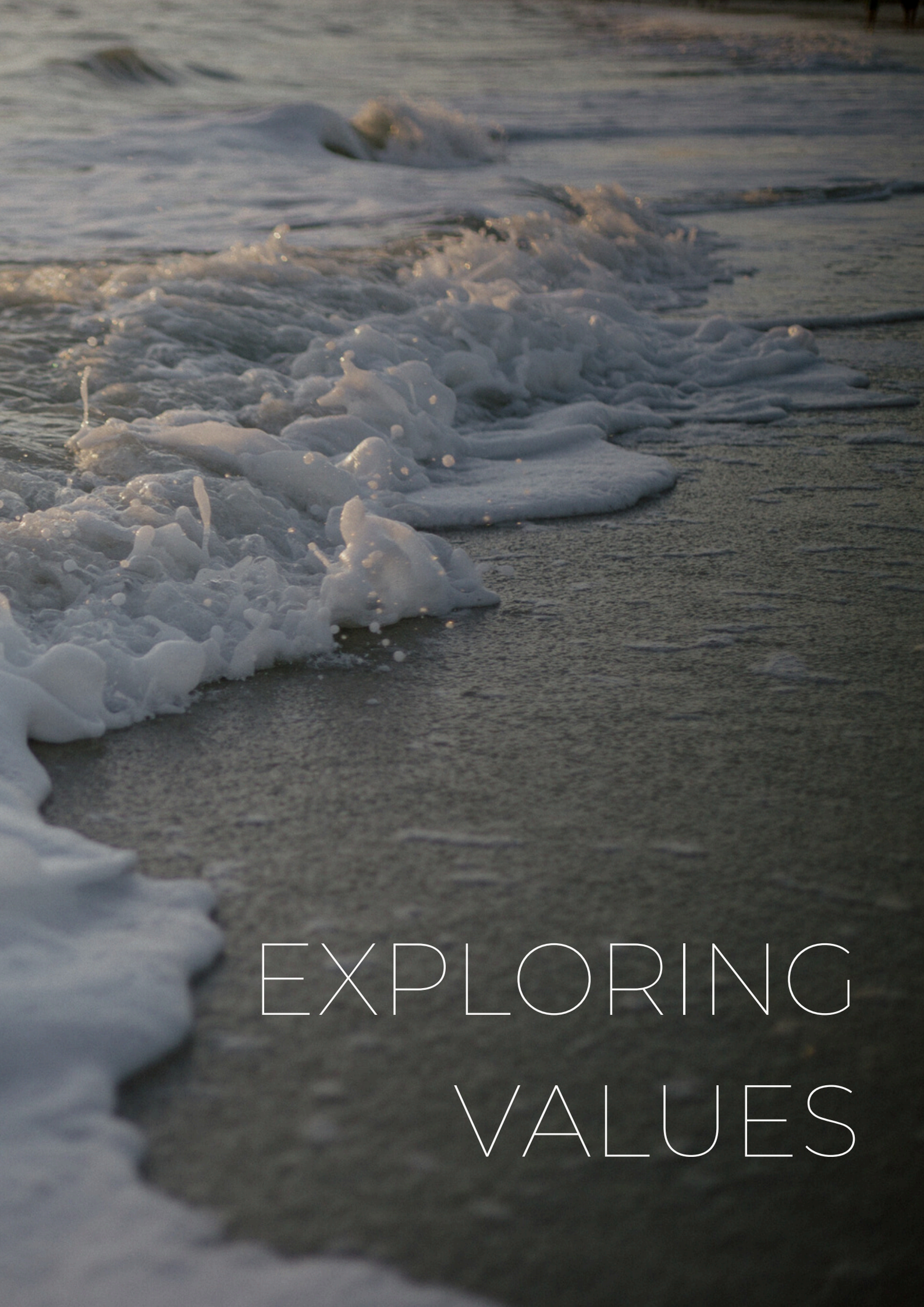
Whakaaro pai Respect and equality

Motuhake Self-sufficiency

Oranga-tonutanga Future

Manawanui, manawaroa Resilience

Tōpūtanga Unity



EXPLORING
VALUES

EXPLORING VALUES

Having a values based framework like Parihaka Mai Ai enables both learners and teachers to affirm what is needed and agreed to. It upholds collective safety and boundaries.

On the next page are continuum statements that show the ways in which values inform what is prioritised and resourced in education contexts.

In the workshop, each of these continuum statements was used as a provocation for considering our contexts and the values that underpin them. These values in turn, inform our relationships to te Wharemauku.

Across this session, a number of questions and considerations were raised:

- How can we be inspired by the teachings from Parihaka, to build how we together live today?
- What is the whakapapa of the frameworks that we use in our settings to uphold collective safety and boundaries?
- What values underpin a relationship with te Wharemauku?
- How might mātauranga Māori frameworks help to promote taiao-centred accountability in our teaching and learning environments especially when that mātauranga Māori is being applied?

Cerebral orientation to knowing —
predictable, often fixed, abstracted

“Knowledge lives in the head.”



Embodied ways of knowing —
informed by practice and place
**“Knowledge lives in what we do
and where we are.”**

Individual measures of achievement
“Success is about personal wins.”



Collective wellbeing
“Success is about thriving together.”

Nature is a resource

“Nature is for human use.”



Nature as us
“We are nature, not separate from it.”

Outcomes focused

“The end result matters most.”



Relationship focused
**“How we connect matters as much
as what we achieve.”**

Punitive power

“Control through punishment.”



Community solidarity
**“Strength through support and
shared responsibility.”**

Mass production and output

“Make more, do more, faster.”



Seasonality and ritual
**“Move with natural rhythms and
meaningful cycles.”**

Globalised trade systems

**“Goods come from everywhere,
disconnected from place.”**



Local, rootedness
**“Value what is grown, made, and
shared close to home.”**

Linear time, design and resources

“Time moves in a straight line.”



Spiral of time, design and resources
**“Time moves in cycles that return
and renew.”**

External approval/recognition

**“Worth comes from others
noticing.”**



Internal balance/humility
**“Worth comes from being grounded
within yourself.”**

Materialism

**“Fulfilment comes from having
more.”**



Gratitude/Mindfulness
**“Fulfilment comes from being
present to our aliveness.”**



MAURI TŪHONO

Mauri Tūhono and their regional biodiversity framework **Kaipupuri Taonga ki te Ao whānui**, is another practical example of how frameworks can assist with our work in te taiao. For more visit www.maurituhono.org.nz

A MAURI TŪHONO ROAD MAP

Utilising the Kaipupuri Taonga ki te ao whānui framework

TE TIMATANGA



Kaipupuri Taonga

Is the taiao flourishing,
doing ok or struggling
In our special places?

Māramatanga

How do we know this
to be true - what or
who informs this?



Tūranga

What is te taiao
asking us to do
now?

Hononga

Are there others already
doing this mahi or should
we gather with others?



Mō mātou, Mā tātou

What is our individual, iwi, community connection to te taiao and its current state? (nature based systems)

Te Pātaka

Where are we at with our current efforts?
Whats worked before?
What hasn't worked?

Moemoeā

Develop a shared vision and agreed ways of working together that strengthens mana whenua leadership and community participation

Ko te taiao, ko au

With te taiao at the centre what enduring outcomes will unify & benefit all? How will we know we have achieved these?

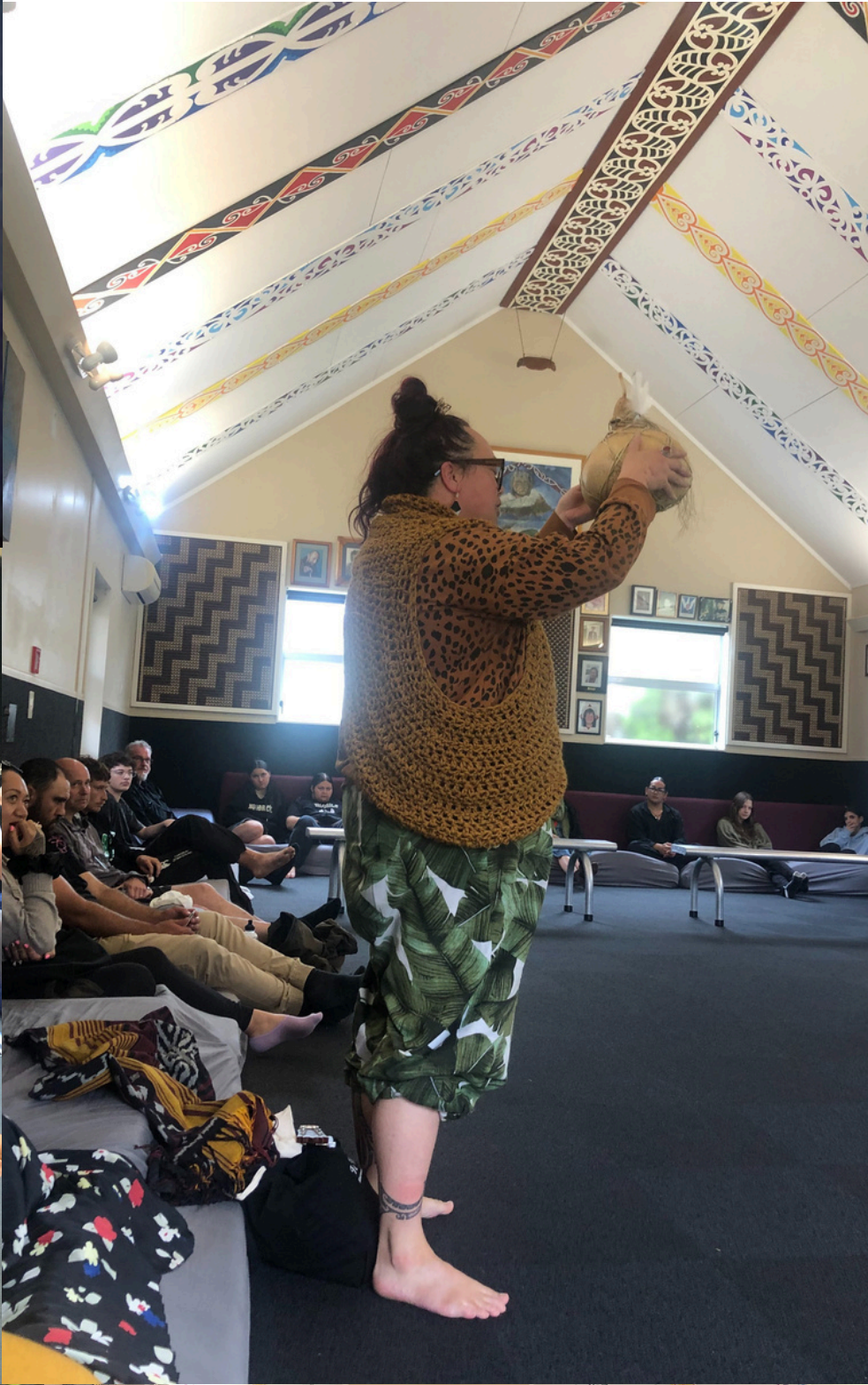
Te Manawaroa

How will we organise ourselves?
What resources will we need to achieve this?
What are the next steps?



ARARONZCOVA







HE AHA TE RONGOĀ?

Sharlene Maoate-Davis
Ngāti Wehiwehi, Ngāti Toarangatira, Taranaki, Te Ātiawa, Ngāi Tahu

Ko wai au?

I am pristine water, crystal from the source
Of my ancestral mountain spring.

Ko au te waikoropupū.

Ko wai koe?

You are the deep reflection of a thousand
Generations before you.

Te taonga heke iho.

Ko wai rā?

We are potential overflowing
An endless outpouring of greatness.

I te wai, ka rere.

Ko wai mātou?

We are woven into the fabric of all time
You are me, together we.

Ka tārere tonu mai.

Ko wai rātou?

They are us in reflection
Our precious dreams realised.

E kore au e ngaro.

Ko wai tātou

We are them, they are us.
One pulsing line back to the source.

Nō Rangiatea i ruia mai.

Ko wai au?

Ko au te waikoropupū.

Ko wai koe?

Te taonga heke iho.

Ko wai rā?

I te wai, ka rere.

Ko wai mātou?

Ka tārere tonu mai.

Ko wai rātou?

E kore au e ngaro.

Ko wai tātou

Nō Rangiatea i ruia mai.



MAURITAU

MATITI - EMBODIMENT

We take this time to return
To turn inward, To our breath, to the inward and outward flow of your pulsing heart
Rest here a while, just slowing, just breathing
Taking a slow breath in
And releasing with a long breath out
Slow breath in.....long breath out

You have everything you need right here in this moment
This house holds you, in safety, in unconditional love
Rest now in this time, in this moment

Maititi Kura - ko te purapura o ngā rākau i te waonui o Tāne **Matiti Kura - the ripening of red berries in the great forests of Tāne**

Returning to your breath, to your body
Notice where you may be holding any discomfort, unnecessary thought or energy
Where is this sitting in your body right now?
With your next inward breath - greet it, acknowledge it
And in a long, slow outward breath - release it, let it go now
Continue to do this travelling through your body
From you head to your toes
Breathing in - light filled energy
Breathing out - anything else needing to go

Matiti Hana – he ōrite koe ki a puawaitanga o Pua wānanga **Matiti Hana - you are like the bright white flowers of the Clematis, turning** **the canopy of the forest brilliant white**

With peace and comfort restored in your body
We return to the learnings of this day
The relationships you are building
Opening to the knowledge that is being gifted
Staying in this moment, and in this time
Showing up for you, being here with others
Be like Rehua, the summer star
Opening yourself up to the fullness of its chorus
Breathing in - gratitude
Breathing out - limitation
Breathing in - kotahitanga
Breathing out - wehenga

MATITI - EMBODIMENT

Matiti Muramura – Muramura katoa i a Rātā, Muramura katoa i a Pōhutukawa.

Matiti Muramura - Look forward to the time when the trees are ablaze with Rātā and Pōhutukawa blossoms

And now take this quiet moment
To just receive the warmth of summer
Tamanuiterā's fingers lightly warming your body
Let him warm your mind,
Your body and your thoughts....
With words of encouragement for yourself
You made it to here - you did it
Acknowledge the things that you have weathered.....
In seasons past
Thank yourself for every decision you've made
Every act of kindness, every positive word spoken to another
It was perfection in motion,
It was enough, you are enough....
Pause here and breathe that in and out....
It was enough, you are enough....
It was enough, you are enough

Matiti Kaiwai – te hiakai o te whenua

Matiti Kaiwai - when the earth dries and thirsts for water

Now take this time to consider
How you wish to close this season of the year?
How will you navigate through?
Trusting that you will do this with care, dignity and regard
Regard for your wellbeing
Care for what your body, mind and heart is calling for
Carrying yourself with dignity
Allowing the fullness of your mana, mauri and tapu
To shine like the harvest star of Whānui
Reaping the rewards of your amazing contribution
Breathe it all in....allow it to be...breathing out
Breathing that in....allowing that to just be....breathing out

MATITI - EMBODIMENT

**Tirotiro ki te Matiti Raurehu – te Matiti Rautapata - te Matiti Rauangina e
Observe the last phases of summer - Matiti Raurehu - The arrival of Whānui
(Vega) Maititi Rautapata - When the falling seeds into the leaf litter below
and Maiti Rauangina - when the breeze cause the leaves to dance in the
trees**

Like these many phases of summer
You too are agile, responsive and free
Free to think positively, emancipating yourself from mental slavery
Free to move with grace and with limitless form
Free to bring your heart inspired dreams and aspirations to fruition
Be guided by this now, be fuelled by this now

Breathing in - compassion - Breathing out - freedom
Breathing in - absolute compassion - Breathing out - freedom to be you

**He hōnore he korōria
He maungarongo ki te whenua
He whakaaro pai ki ngā tangata katoa
Haumi e, hui e, tāiki e**



Mauriora ki te Rangi
Mauriora ki te Papa
Mauriora ki te Kaiora
Mauriora ki te Tangata

Nau mai e ngā hua
O te wao
O te ngakina
O te wāi tai
O te wāi Māori
Nā Tāne
Nā Rongo
Nā Tangaroa
Nā Māru
Ko Ranginui e tū
iho nei
Ko Papatūānuku

tūhuru whakamaua
Nā Tāne Tāne Hauini E,
Hāe Tāneki e!

MĀRAKAI

MĀRA KAI

The māra kai at Kapiti College was intentionally set up alongside the marae on the school campus to be part of supporting the tikanga of manaakitanga for the school, community and manuhiri. Over many years the māra kai has largely been sustained by the Eco Action Group of rangatahi supported by a small group of Kaiako, mostly as an extra-curricular option. The māra context aligns with the Tou Kai aspect of the Parihaka Mai Ai kaupapa as well as that of Enviroschools.

Recently a KCDC Climate Action grant enabled a high-level compost system to be established, including learning for rangatahi with local compost and māra experts - a series of wānanga were facilitated to establish rangatahi leaders for developing systems to manage the school's organic waste and the crops in the māra.

During the workshop, we listened to Amanda Dobson, Enviroschools Community Facilitator and Santino Morehu-Smith, a year 13 of Kapiti College, talk about the learning that has taken place in relation to the māra.

The journey this kura is on in relation to te taiao and mahinga kai, shows how values inform the actions that take place.

The college, marae and māra are located in close proximity to the Raumati Beach estuary where Wharemauku awa flows into the moana.

Pre- Te Tiriti and /colonisation this area was part of vast wetlands - a wealth of mahinga kai both on the whenua and in the waterways.

Near the estuary was the marae of Puketapu hapū, located amidst the bounty of the surrounding taiao.

The Karakia at the māra on the back wall of the greenhouse acknowledges the bounty of sustenance from all the sources and domains of Atua for which gratitude is recognised.





“

To me, the greatest value of the Māra is the community that naturally builds around it. I know that for me personally, it has always been a place for grounding and just taking time for what is happening here, right now. Some of my best memories of college have been at the Māra after school with my friend as I pottered about, finding something that needed doing.

Over the past year or so, it has been a really cool experience watching the māra grow from a passion project of a few individuals to being incorporated into cross curriculum learning. As part of this experience, we were able to introduce the māra in a more personable way to each and every Year 9 ākonga as part of their Noho Marae.

We've also been able to host many Year 10 Social Studies classes, whether it be for their course outlines or to celebrate International Composting Week. We were able to introduce a foundation to gardening, food sovereignty and sustainable practices to hundreds of students through this project.

It's been absolutely transformative to have been part of the Māra Kai projects.

SANTINO - RANGATAHI VOICE



MAIUTA KITA

NGĀ ĀTUA O TE WAI

The mātauranga-ā-iwi and hapū about te taiao (environment) has always existed. Wisdom developed over time and successively embedded within tikanga (traditional practices) such as whakapapa, pūrākau, karakia, mōteatea.

Seen as an interconnected whole eco-system, the environment was never viewed separately. The waterways such as awa (rivers and streams), roto (lakes), repo (wetlands and swamps) and moana (ocean) were ever present in our narratives. To aim for the future, we must understand the now, and reference the past.

In Taranaki, *Uwhia te Huhi* speaks to the importance of our basic sustaining principle of all life - wai (water). This begins in the primal water origins of Rangi-awatea and Wainui-ātea.

Rangi separated the waters of Hine-moana to couple with Papatūānuku. and in this the many moana were created.

Mai uta ki tai, from inland to the sea, when the ua (rain) falls from Hine-rauwhārangī, it flows down the tihi of the moununga (mountain peak) to the headwaters. This is the domain of Hine Tū Parimaunga and Tāne.

Rere iho, rere iho, the wai moves from the headwaters to the ngutu awa, The cleansing that occurs along the way, is influenced by Hine-Para-Whenuamea and Kiwa. From the heavens to the land, the cycle of water purification is indeed a precious gift from nature.

*'Te Ātiawa nō
runga i te
rangī.*

*Te Ātiawa
who descend
from the
heavens'*



HINE I TE HUHI

Hine i te Huhi is our atua of the wetlands and swamps.

Before wai makes its way to the moana, the waters flow underground within the life giving aquifers that form deep, fresh water springs. Ngā puna wai.

In our metaphoric way, we liken this to the amniotic fluid of **Papatūānuku**.

Hence wai flows down our vital rivers and freshwater ways, like ngā waiū, until they reach the wetlands and swamps.



HINE TŪ I TE REPO

Hine i te Huhi (atua of wetlands) as well as **Hine Tū i te Repo (atua of swamps)** act as the intermediary and mediators between Tāne and Tangaroa.

Their role is to hold, filter and process the sediment and silt that flows down our awa.

They are like the liver and kidneys within te taiao.

They have always been the buffers between freshwater facilitating the meeting of **Hinemoana (atua of tidal ocean)**.

As mokopuna we revere these domains like we would our elders. If they are unwell and dysfunctional then so too are we.

TE WHAITUA O KAPITI

(Excerpts from Kapiti Whaitua Implementation Booklet)

The waters of Kāpiti flowed cool and fresh from the mountains to the sea, mai uta ki tai. As the veins of Papatūānuku, they sustained abundant communities of life – people, plants, fish, and invertebrates. Beginning in the steep, western slopes of the Tararua, the rivers cut valleys and gorges to reach the coastal plains. The plains were notable for their wetlands and network of navigable waterways.

Kāpiti was a dynamic place sustaining life through abundance. As the people migrated, so too did the rivers and the life within.

The abundance of life found in the waters of Kāpiti has dramatically decreased over the last 200 years. The Western settler approach to taming the landscape meant “The Great Swamp” of native lowland forest was systematically cleared and drained between 1886 and the 1930s. This impacted water temperatures, increased erosion and sedimentation, and severely reduced freshwater ecosystem habitat and species abundance. This approach continued into the 1980s and while 85% of wetlands in Kāpiti have been cleared, protection for the remaining 15% remains an ongoing struggle.

These clearances and draining allowed for the establishment of settlements, which then sought infrastructure to further restrict the dynamic movement of waterways, divert waterways and channel water for the management of human waste. In the 1990s, population growth in Kāpiti was among the highest in New Zealand. Urban development within Kāpiti has increasingly placed pressure on our waterways and the aquifers below. The infrastructure established to support these communities has failed to protect the health of freshwater ecosystems in Kāpiti.

Water abstraction, stormwater and wastewater overflows, as well as leachate from landfills and industry has created uninhabitable freshwater environments. Most recently, the waters of Kāpiti have been disrupted by the construction of the Kāpiti Expressway.



A photograph of a sunset over a beach. The sun is low on the horizon, casting a long, shimmering reflection on the wet sand. The sky is a gradient of orange and blue. In the background, there are dark silhouettes of mountains.

Whakarongotai o te moana, Whakarongotai o te wā

Listen to the tides of the ocean
Listen to the tides of the time

A pepeha taken from a speech given by Ātiawa ki Whakarongotai rangatira Wi Te Kākākura Parata, where he proclaimed that, 'As you listen to the tides of the ocean, so must you listen to the tides of the time.'

As noted in the Iwi Kaitiakitanga Plan, launched at Whakarongotai marae on Ōrongonui, Pipiri 2019.

MOEMOEĀ

Think about the Atua within the Wharemauku awa system, what images come to mind? Free draw below

or

Think about the 200 years of human interaction and degradation in and along the Wharemauku - what ideas do you have to positively support this dynamic living awa?





RAUEMI

PLAYLIST



A specially curated playlist of waiata that support the kaupapa of Raumati: Awe: te mauri o Wharemauku.
bit.ly/3ZdtpuJ

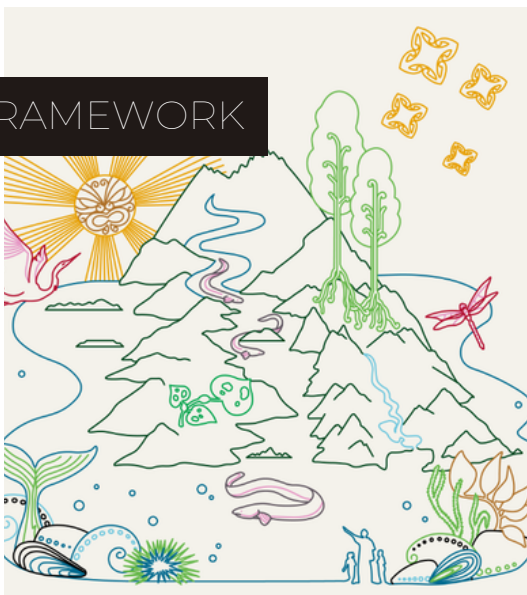
SUPPORT



Enviroschools supports early childhood to secondary learners with localised, values-based learning.

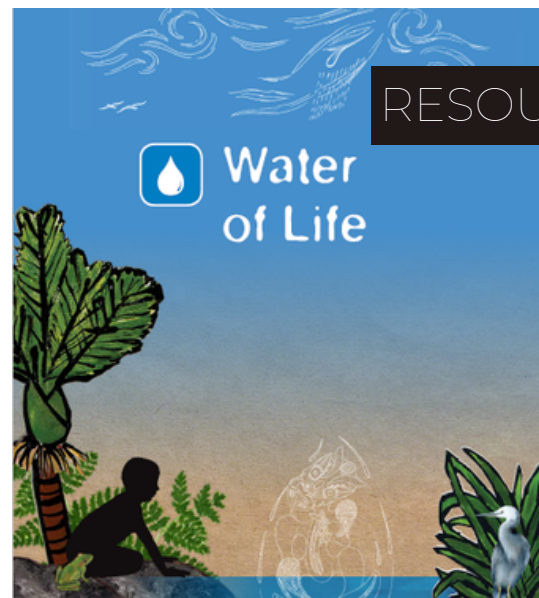
enviroschools.org.nz

FRAMEWORK



Mauri Tūhono is a framework that strengthens relationships with the environment through mātauranga Māori.
maurituhono.org.nz

RESOURCE



Enviroschools activities to explore The Water of Life – Wai Ora – through atmosphere, land and waterways.

bit.ly/44FU6fc



BI-LINGUAL
REPORT

Mauri Tūhono is a kaupapa that has developed a regional bio-diversity framework that is Taiao-centred, based on Tiriti-centric relationships and premised on Mātauranga Māori.

To read a bilingual report visit,
bit.ly/46S7yNq



VIDEO

To watch a video
introducing Mauri
Tūhono, visit,
bit.ly/3OMX9wg



REPORT

A report to support the Kapiti Whaitua - a review of estuary ecological condition and habitat vulnerability, visit bit.ly/3OxAe8d

RESOURCES



Enviroschools resource about experiencing Atua in the living landscape Visit bit.ly/4kaxdGP

Children of Tāne, Rongo and Haumie

LIVING LANDSCAPES ACTIVITY

What can we observe?

This is an exploratory activity in the school landscape to seek out and **Map** the living descendants of Rangi and Papa, the children of Tāne (trees and birds), of Rangomāhine (cultivated foods) and of Haumietiketike (wild foods such as fern root).

You will need

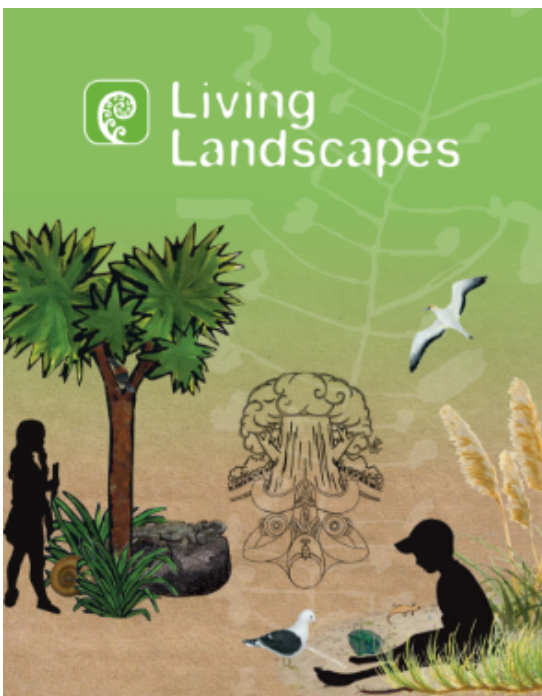
- Images representing Ranginui and Papatūānuku and their tamariki to make a whakapapa display (see the **Enviroschools KIC**).
- Somewhere to display leaves and some plant books to help you identify them.
- Harakeke survey forms and background material (see following pages), some examples of harakeke work e.g. setsu, pictures of korowai (cloak) and piupiu (flax skirts). If you want to do harakeke weaving in the classroom, see if you can contact local kaitiara (weavers) to help you.
- The story of Hinēpōtēhūe in this resource. You can watch an audiovisual version of the story of Hinēpōtēhūe on He Pae Kōrero

Method

In *Me in My Environment* we heard the story of Ranginui and Papatūānuku, and how, from them comes the whakapapa (ancestry) of all living things. For Māori, the plants, animals and insects which share our landscape are the living descendants of the tamariki and mokopuna of Rangi and Papa. Each tree species has its own whakapapa, its own connection through Tāne to Rangi and Papa. Papatūānuku is clothed by the children of Tāne – the forest trees, and she shelters the children of Haumie – the wild fern root. In tending the children of Rongo (the foods which we garden), we are also cultivating an atmosphere of peace. These children of Rangi and Papa met the basic needs of the first people who lived here – kōmara and fern-root provided food, hūe (gourds) were containers, trees and raupo were used for shelter, harakeke was a versatile fibre (for clothing, ropes and baskets), and many plants provided musical instruments and rongoa (medicinal plants) for healing. They still meet a lot of our needs and are unique to the natural heritage of our Living Landscape.

34 Enviroschools Theme Area - Living Landscapes

Enviroschools exploration resource to seek out the living descendants of Tāne, Rongo + Haumie. Visit, bit.ly/3K8fy4C



Enviroschools activities to explore Living Landscapes, visit bit.ly/4nDcGuQ



ARTICLE

This Enviroschools article tells the story of the authentic relationship that transformed curriculum and empowers students at Kapiti College

bit.ly/45DXFCK

LEARNER OUTCOMES + CURRICULUM LINKS

Learner outcomes

- connect to Parihaka Mai Ai values as a guide for our relationship to the Wharemauku Stream, local ecosystems, and community narratives.
- tune into the energy of the season, the sustenance of Papatūānuku, the rising life of Raumati as evidenced in māra kai
- explore how mātauranga Māori is providing a ara rongoā - a healing pathway, for the freshwater ecologies of the awa.
- provide inspiration and guidance for kaiako around next steps and learning opportunities in the classroom.

Curriculum links

There are a significant number of curriculum links that could be made in relation to this workshop. We have highlighted some of the most explicit in the NZC below, but there are many more that can be made across curriculum, in Visual Arts, English and Health and PE. and in others as well, such as in Te Whāriki.

Social Sciences

Understand - big ideas

Māori history is the foundational and continuous history of Aotearoa New Zealand.

Māori have been settling, storying, shaping, and have been shaped by these lands and waters for centuries. Māori history forms a continuous thread, directly linking the contemporary world to the past. It is characterised by diverse experiences for individuals, hapū, and iwi within underlying and enduring cultural similarities.

Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years.

Colonisation in Aotearoa New Zealand began as part of a worldwide imperial project. It has been a complex, contested process, experienced and negotiated differently in different parts of Aotearoa New Zealand.

Interactions change societies and environments.

Relationships and connections between people and across boundaries lead to new ideas and technologies, political institutions and alliances, and social movements. People connect locally, nationally, and globally through voyaging, migration, economic activity, aid, and creative exchanges. Such connections have shaped and continue to shape Aotearoa New Zealand. People interact with the environments they inhabit, adapting and transforming them.

CURRICULUM LINKS CONTINUED....

Social Sciences (continued)

Know - important contexts

Ngā ahurea me te tuakiri kiritōpū | Culture and collective identity

This context focuses on how the past shapes who we are today, familial links and bonds, networks and connections, the importance of respect and obligation, and the stories woven into people's collective and diverse identities. It recognises the dynamic nature of culture and identity and the social and cultural importance of community practices, heritage, traditions, knowledge, and values.

Phase Three (Years 7–8)

Within Aotearoa New Zealand's histories Mid-twentieth-century Māori migration to New Zealand cities occurred at an unprecedented pace and scale, disrupting the whakapapa of te reo and tikanga and depopulating papa kāinga. New approaches to being Māori and retaining iwi values and practices were created and debated. Movements to reassert Māori language, culture, and identity arose throughout the country.

Phase Four (Year 9-10) Since the mid-nineteenth century, immigration practices and laws have shaped Aotearoa New Zealand's population and sought to realise dominant cultural ideals and economic ends. Māori as tangata whenua were excluded from these cultural ideals, which they experienced as colonising and assimilating.

Te tūrangawaewae me te taiao | Place and environment

This context focuses on the place of Aotearoa New Zealand in Te Moana-nui-a-Kiwa and the world. It explores the economic, cultural, recreational, spiritual, and aesthetic significance of places for people, and how communities seek to enhance liveability and wellbeing within the resources they have available. It considers the interrelationships between human activity and the natural world and the consequences of competing ideas about the control, use, protection, and regeneration of natural resources.

Phase Four (Year 9–10)

Climate change and environmental degradation are impacting inequitably on different communities. Groups are responding locally and internationally as they work towards environmental justice. Within Aotearoa New Zealand's histories Settlers transformed and later cared for the natural world, and renamed places and features to reflect their own cultural origins. Widespread public awareness and collective action about damage to the environment became most strongly evident in the late twentieth century (e.g., through Manapouri dam protests and the Māori-initiated Manukau Harbour claim).

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Photo credits: Amanda Dobson

To the seen and unseen, to the histories we have inherited, the places we call home and to this moment in time.

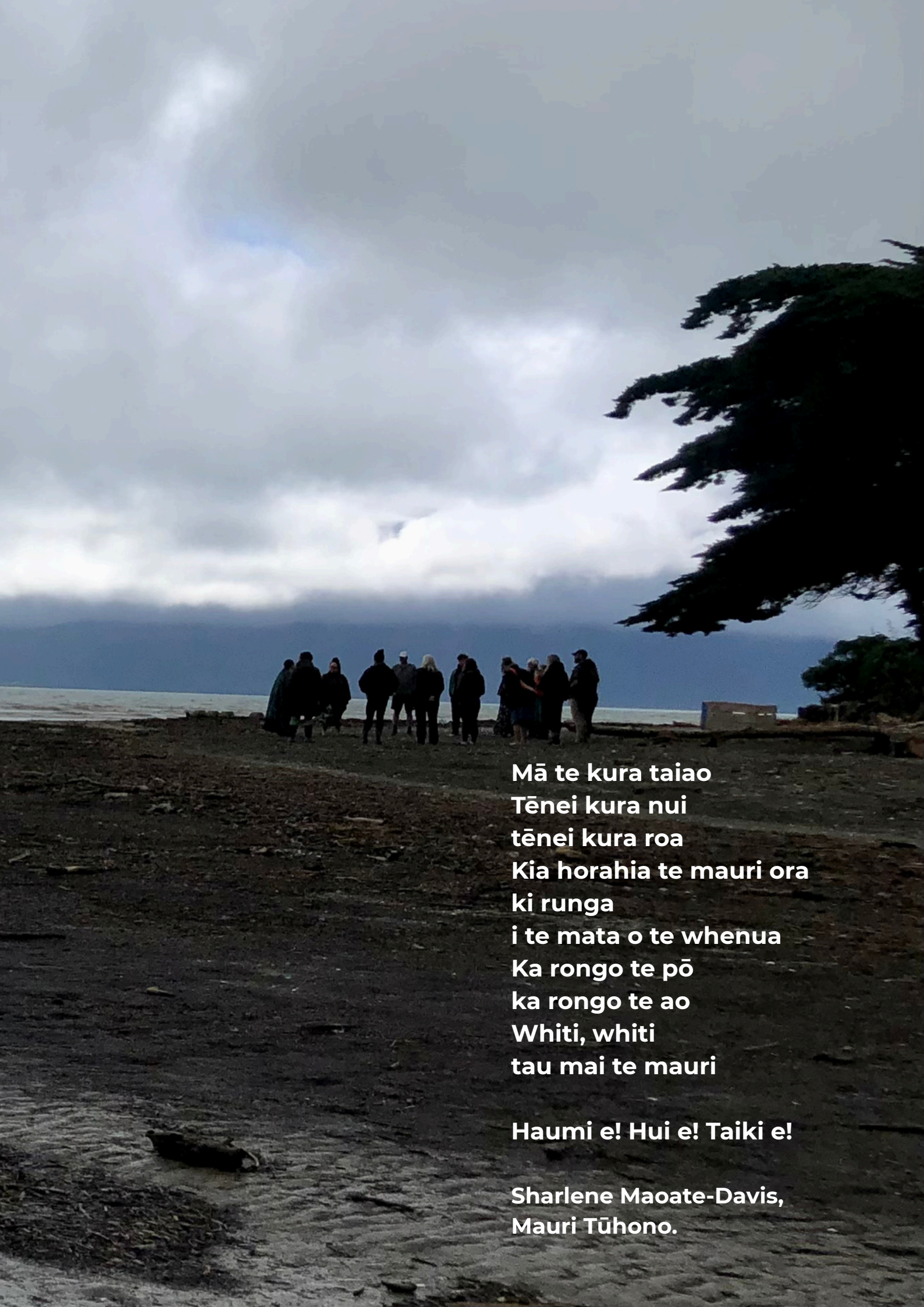
To the Wharemauku, the source of wisdom, inspiration and connection - thank you.

To Taiao Kaimahi from Ātiawa ki Whakarongotai Charitable Trust who tirelessly advocate and work for the healing of te taiao - thank you.

By consciously amplifying stories of our interconnectedness we hope to contribute to a far more beautiful future.

Kia awe te hokinga mai. Turou Hawaiki,

Shar, Amanda, Sarah and Chris.



**Mā te kura taiao
Tēnei kura nui
tēnei kura roa
Kia horahia te mauri ora
ki runga
i te mata o te whenua
Ka rongo te pō
ka rongo te ao
Whiti, whiti
tau mai te mauri**

Haumi e! Hui e! Taiki e!

**Sharlene Maoate-Davis,
Mauri Tūhono.**