



Ngāti Kuia

# Matua Hautere

## TITLE

Matua Hautere

## OVERVIEW

Matua Hautere and Kaikaiāwaro are two significant Ngāti Kuia ancestors who help define us as Ngāti Kuia.

Matua Hautere was an explorer, following the oral maps of his/our ancestor Kupe, discovering, exploring and naming parts of our rohe, recording resources and food and building tūāhu.

## CONTEXTS FOR LEARNING

Aotearoa New Zealand's Histories

Tūrangawaewae me te kaitiakitanga | Place and environment

Te Takanga o Te Wā

- Peoples' interactions with places and environments;
- How people sustain the environment.



## KEY VOCABULARY

Tūāhu

Kaikaiāwaro

Pakohe

Kaitiakitanga

Tapu

## KEY CONCEPTS

### Taunahanaha

A Māori concept whereby there is claim to land by naming. This comes with pūkōrero and waiata, pou whenua and tūāhu which reinforce taunahanaha.

### Tūāhu

A structure or altar built as a place for sacred incantation

### Whakapapa

Whakapapa at its simplest is Genealogy. But it is much deeper than that. It connects humans to each other and the natural world.

Example: Ngāti Kuia relationship with Kaikaiāwaro



## LINKS TO NZ CURRICULUM

History, Arts, Technology

Level 2 Technology curriculum

### Technological Knowledge

*Technological modelling*

Understand that functional models are used to explore, test, and evaluate design concepts for potential outcomes and that prototyping is used to test a technological outcome for fitness of purpose. Technological product.

### Nature of Technology

*Characteristics of technology*

Understand that technology both reflects and changes society and the environment and increases people's capability.

## LINKS TO TE MARAUTANGA O AOTEAROA

### Tikanga-ā-iwi

In the strand **The Changing World**, students develop their knowledge and understanding of:

- The relationships between people and past events, and the beliefs and influences that have shaped, and continue to shape, society;
- The interpretations of those relationships over time.

### Te Takanga o Te Wā

In the strand **Place and Environment**, students develop their knowledge and understanding of:

- Peoples' interactions with places and environments;
- How people sustain the environment.

### Te Reo Matatini

- Narrative Writing. Using pūrākau to retell, exploring waiata as a form of oral language

## LINKS TO TE WHĀRIKI

### Principle 4 Relationships | Ngā hononga

Connections to past, present and future are integral to a Māori perspective of relationships. This includes relationships to tīpuna who have passed on and connections through whakapapa to, for example, maunga, awa, moana, whenua and marae. Kaiako pays thoughtful attention to providing a facilitating environment that includes a wide range of resources and opportunities to engage with important cultural tools. Cultural tools are both material and psychological. They can be as various as a map, a word or a gesture. Kaiako recognise that increasing the ability to access, understand, and use cultural tools expands children's participation in and contribution to their world.

## CONNECTIONS

Structures in other cultures

Connection to Moana the movie (Modern day tūāhu)

Suter Art Gallery/Nelson Airport mauri stone/pouwhenua

Environmental and Resource Management claims and consents process in modern New Zealand.



## LINKS TO TE AHO MATUA

### 3. Ngā Iwi

- 3.1 Mō te nuinga o ngā tamariki, tokomaha ngā iwi. Tērā pea mō ētahi, kotahi te iwi. Ko te mea nui kia mōhio ngā tamariki ki ō rātou ake iwi, hapū, whānau hoki. Tua atu o tērā kia mōhio hoki ki te katoa o ngā iwi tae noa ki a Tauīwi.
- 3.2 Nō reira, he mahi nui tērā te whai haere i ngā whakapapa hei here i ngā tamariki ki ō rātou ake whānau, hapū, iwi, mātua tūpuna hoki. Tua atu o tēnei ko te mōhio ki ngā tūhonohono ki ētahi atu o ngā iwi.
- 3.3 E tika ana kia tū whakahihi te tamaiti i roto i tōna ake iwi, engari kia whai koha anō ki ngā iwi katoa.
- 3.4 Kia mōhio ngā tamariki ki ngā rohe, ki ngā waka, ki ngā kōrero neherā, ki ngā pūrākau, ki ngā pakiwaitara, ki ngā tikanga, ki ngā waiata, ki ngā āhuatanga katoa o tōna ake iwi. Kia mōhio anō ki ngā āhuatanga katoa e pā ana ki ērā atu o ngā iwi tae noa ki ētahi o ngā iwi o tāwāhi.
- 3.5 Me whai haere anō hoki ngā tamariki i ngā āhuatanga whānui e pā ana ki ō rātou iwi tae noa ki ēnei rā.

## LINKS TO AOTEAROA NEW ZEALAND'S HISTORIES THEMES

### Tūrangawaewae me te kaitiakitanga | Place and environment

Māori are tangata whenua. They were the first people of this land and have stories about their origins and arrival. People in our area have come from a variety of places and some retain connections to those places.

#### *Adapting to new environments*

People adapted their technologies and tools to the new environment of Aotearoa New Zealand.

## KEY QUESTIONS

Why did he name this?

Where does Maungatapu come from?

How did they create structures without tools? Without power?  
Before the arrival of Pākehā?

What tools did they use?

How did they fashion the tools in the first place?

What would pakohe have been like in the time of Matua Hautere?

What types of tūāhu have we seen in our environment, how is this expressed in modern times?

What impact does these practices have on the environment?

## LEARNING EXPERIENCES RELATED TO THE KAUPAPA

Haerenga ki Maungatapu

Haerenga ki te Taero a Kereopa/Boulder Bank (Kuru-hammer stones used in the manufacturing of Pre European pakohe tools)

Akona i te waiata

Building structures or tūāhu

Haerenga ki Te Hoiere

Akona i ngā karakia

Learn about and understand the place of Mauri

Waka experiences

Environmental testing (eg Water Quality)

Narrative Writing – using pūrākau to retell and explore settings

Connecting waiata to oral language and rhetorical devices

Utilising *He Manu Tuhituhi* resource