Title: Wairarapa Maori values in a kaupapa context

Purpose: The purpose of this paper is to give Maori values a framework for consideration alongside the values asserted by others through processes like the wheel of water

Author: Rawiri Smith

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Contact the Ruamāhanga Whaitua Committee
Masterton
PO Box 41
ruamahangawhaitua@gw.govt.nz

T 0800 496 734
F 06 378 2146
Wairarapa Maori values in a kaupapa context

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Nga Kete E Toru o Tane
The original gaining of knowledge, (including values) for Maori was through the process outlined in this karakia below

He Karakia, No Wairarapa
Tenei au, tenei au, tenei au te hokai nei i taku tapuwae, Ko te hokai-nuku, ko te hokai-rangi, ko te hokai A to tipuna a Tanenuiarangi i pikitia ai Ki te rangi-tu-haha, ki Tihi-o-Manono, I rokohina atu ra ko lo-te-matua-kore anake I riro iho ai nga Kete o te Wananga: Ko te Kete Tu-a-uri. Ko te Kete Tu-atea. Ko te Kete Aronui, Ka tiritiriia ka poupoa ki Papa-tu-a-nuku Ka puta te ira tangata ki te whaiao ki te Aomarama!

A Prayer, From Wairarapa
Here am I, here am I, here am I quickly moving by the power of my karakia for swift movement, Swiftly moving over the earth, swiftly moving through the heavens, the swift movement of your ancestor Tanenuiarangi who climbed up to the isolated heavens, the summit of Manono, and there found Io-the-parentless alone. He brought back down the baskets of knowledge, the basket named Tuauri, the basket named Tuaatea, the basket named Aronui. Portioned out and planted in Mother Earth, the life principle of human beings comes forth into the dawn, into the world of light.

Key points
• Values have been gathered from Wairarapa Maori with respect to the whaitua
• Wairarapa Maori want their values to be used productively
• Transforming actions as a result of values is the most important
• Values are given context through the Whaitua principles
• Values are kept in whakatauki or proverbs and pirakau or stories
• Values can work as reference points in going forward
• Values are a part of activities we are involved in now
• Wairarapa Maori values can work with the same context as the values in the wider community
1. The purpose

The purpose of this paper is to give Maori values a framework for consideration alongside the values asserted by others through processes like the wheel of water. Maori values have often been the drivers for Wairarapa Maori to advocate for activities or to represent positions or communicate a worldview.

2. Maori values in context

The collector of values can compromise the values of others by viewing them subjectively, simply through comparison. This is often inadequate because the true nature of the values is trying to be revealed in the light of another worldview, rather than deeper investigation. Sometimes the purpose of research dominates the process and the poorly understood values are further compromised by being fitted for an expected end rather than the possibility of discovery. Having a context will allow researchers to appreciate values for their true worth.

Wairarapa Maori have been heavily surveyed about their values. When the researched becomes the researcher with respect to values, a consequence is making the research relevant for Wairarapa Maori. Wairarapa Maori do not suffer research fatigue from merely being surveyed, but from watching, usually from afar, the results being used for the researchers’ imperatives and not the researched group.

- The question frustratingly not asked could be as simple as what priority do Maori give to the range of values being discussed?
- What prioritising strategies are most important for Maori as a discrete separate group?
- Other questions, often not asked and a parameter for prioritising can be what values would most likely be implemented?
- The follow up to this would be why are these values most likely to be implemented?
- What drivers of values not likely to be implemented, yet highly prioritised, could be used to implement seemingly divergent values?

A process for answering these questions then would put the revealing of values honestly into a pragmatic context of achieving a useful purpose. This research context is not however enough. To what degree the research is useful is the context for the Wairarapa Maori researcher who used to be the subject of the research, but now seeks transforming actions, the essence of Kaupapa Maori theorising.

Kaupapa Maori theorising has promoted Maori perspectives to great effect, but more importantly it is in keeping with Maori worldviews rather than colonised and paternalistic views foisted on Maori. An internationally recognised Professor of Kaupapa Maori theorising is Distinguished Professor Graeme Smith. He has whakapapa from the Wairarapa and is recognised as one of our most influential educators in Wairarapa, New Zealand and to indigenous peoples throughout the world. The six principles of Kaupapa Maori theorising are:

1. A transformative principle that seeks transforming actions; - Rangatira Wairarapa
2. A family principle that seeks benefit for all parts of the community – Whakawhanaunganga Wairarapa
3. Socio economic principle that acknowledges the difficulties whanau face - Kainga Raruraru Wairarapa
4. An inheritance principle that acknowledges what we have been passed down to us – Taonga Tuku Iho Wairarapa
5. The learning principle that acknowledges the preferred way Wairarapa Maori want to transmit knowledge – Te Ako Wairarapa
6. The issue principle of a collective vision from the people going forward – Te Kaupapa Wairarapa

3. The value identification process

3.1 Step one

In order to relate the parameters to values this paper has set the five principles in a matrix against the six priorities listed above. This matrix is shown on Appendix 1 of this paper.

The 5 Principles of the Whaitua:

1. Ki Uta Ki Tai
2. Mahi Tahi
3. To Matou Whakapono
4. Kaitiaki
5. Wairua

3.2 Step two

Each cell of the matrix is given an appropriate value.

3.3 Step three

Each value was given an appropriate proverb or whakatauki from Wairarapa that expresses the value

3.4 Step four

Each value will be given in everyday water activities

4. Expanding the matrix values through whakatauki

Iwi
Values Matrix: The whole of the whaitua advanced through transforming practice
Definition: Tribe or bone
Whakatauki: Nga tuna paranui o Wairarapa
The fighting eels of Wairarapa

Kotahitanga
Values Matrix: Working together as a part of transforming practice
Definition: Unity
Whakatauki: Ma te kotahitanga e whai kaha ai tatau
In unity we have strength

Moemoea
Values Matrix: Evidential actions leading to transforming practice
Definition: The Dream for the Future
Whakatauki: Kia pai te to I nga waewae o to kahurangi o te mokopuna, kia pai ai te haere I nga mania I Pouhangina
Anoint well the limbs of your treasured grandchildren, so that they may travel well the open country of Pouhangina

**Mana Whenua**
Values Matrix: Enhancing environment as a part of transforming practice  
Definition: Mana whenua power associated with possession of land  
Whakatauki: He whenua te mea i mau ki te uri  
To the Maori race their land is everything

**Iwi Korero**
Values Matrix: Identification as Wairarapa includes transforming practice  
Definition: The talk associated with the tribe  
Whakatauki: Ko Kahungunu he tangata ahuwhenua; mohio ki te whakahaere I nga mahi o uta me o tai  
Kahungunu is an industrious man and one who knows how to manage both on land and at sea

**Whakapapa**
Values Matrix: The whole of the whaitua includes all parts of the family  
Definition: Genealogy of all things  
Whakatauki: E haere atu ana e whakatipuranga E haere ana he whakatipuranga  
One generation goes and another generation arrives

**Whakawhanaunga**
Values Matrix: Working together with all parts of the family  
Definition: Making a family like situation  
Whakatauki: Tuitui kakahu, tuitui tangata  
Weaving the cloak, weaving people

**Hapu Korero**
Values Matrix: Evidential actions for all parts of the family  
Definition: The talk associated with a sub tribe  
Whakatauki: He taura harakeke ka kukumea ka whatia, he taura tangata ka kukumea pehea te roa e kore ngamotu  
The flax rope binding can be broken, but the binding rope of people will never break

**Tangata Whenua**
Values Matrix: Enhancing environment with all parts of the family  
Definition: People of the land  
Whakatauki: E! E! Etia tonu tou humarire me nga pari teko nei! Ae, me ha haeata e toea ana I te taha a rangi ko tou pai  
Oh! How very beautiful you are, like these rock cliffs. Yes your beauty is like the dawn drawn across the sky

**Pepeha**
Values Matrix: Identification for all parts of the family  
Definition: A set form of words that identifies a person through place  
Whakatauki: Pupuhi te hou mauru, rongohia te mahana, ka neke nga mokopapariki, ka pakoko nga kohatu o Hurunuiorangi  
The summer winds warm the earth, as the lizards race over the rocks of Hurunuiorangi

**Tirohanga**
Values Matrix: The whole of the whaitua thinking is educating in a Wairarapa way  
Definition: An overview  
Whakatauki: Wairarapa haoro o te kahu  
Wairarapa seen through the eyes of a hawk in full flight
Wananga
Values Matrix: Working together is how educating in Wairarapa happens
Definition: A meeting for learning
Whakatauki: Ki te mea ka haere te tangata I runga I nga tikanga ngohengohoe, ka pai te whakarongo o te taringa, me te titiro a te kanohi, me te whirwhiri o te ngakau, ka piki whakarunga, ka whakaae te waha, ka whatoro te ringaringa, ka kitea I kona te otinga o ta tinana mahi
If a man follows agreeable ways, listens well, keeps his eye out, and deliberates in his mind, then when he steps up, voices his agreement and stretches out his hand, the conclusion of his body's work can be seen.

Whare Wananga
Values Matrix: Evidential actions are a part of educating in a Wairarapa way
Definition: Higher school of learning
Whakatauki: Kotahi tonu te hiringa I kake ai Tane ki Tikitikiorangi ko te hiringa it mahara
There was only one power that allowed Tane to reach the highest heaven it was the power of the mind

Ukaipo
Values Matrix: Enhancing environment is educating in a Wairarapa way
Definition: Seminal nurturing
Whakatauki: kua hoki mai nei ki te ukaipo
Returning (the placenta) to the nurturing (mother)

Matauranga Wairarapa
Values Matrix: Identification is educating in a Wairarapa way
Definition: Wairarapa world views which are based on their values, traditions and experience
Whakatauki: Whakapotoa te mataurana ki te whena, whakaraina ki te rangi
Reduce knowledge relating to the earth and expand that relating to heaven

Ahi Ka
Values Matrix: The whole of the whaitua includes considering domestic issues
Definition: The use of resources in an area
Whakatauki: 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

Tautuutu
Values Matrix: Working together means considering domestic issues
Definition: Reciprocity in caring for others
Whakatauki: Aroha mai, aroha atu
Love received demands love returned

Awhi
Values Matrix: Evidential actions need to be considering domestic issues
Definition: Gentle encouragement
Whakatauki: Ka rongo o taringa I te karanga o te pakanga kaua e huri whakamuri he mate rere
tou mate
When you hear the sound of need, don’t turn away, but fly to the rescue

Tautoko
Values Matrix: Enhancing environment needs to be considering domestic issues
Definition: Supportive attitude
Whakatauki: Ehara taku toa e te toa takitahi engari e te toa takitini
the combined effort of many was necessary for the successful completion of any task or project ventured.

**Manaaki**
Values Matrix: Identification needs to consider domestic issues  
Definition: Showing hospitality to people  
Whakatauki: Ma te manaaki I te tangata e tu ai te mana  
   It is by honouring and helping people that mana endures

**Koha**
Values Matrix: The whole of the whaitua integrated with inherited treasures  
Definition: The gifting attitude  
Whakatauki: Hua noa ake nau ko te rourou ka rato to ope  
   I would think that with your food basket and my food basket, we can provide for the visiting party

**Ihi**
Values Matrix: Working together with our inherited treasures  
Definition: An awe with life  
Whakatauki: Kokako toko maunga e kore e rokohanga  
   A wattle bird flying up a mountain cannot be overtaken

**Wehi**
Values Matrix: Evidential actions in inherited treasures  
Definition: The excitement of life  
Whakatauki: He aha te mea nui o te ao?  
   He tangata! He tangata! He tangata!  
   What is the most important thing in the world?  
   It is people! It is people! It is people!

**Hakiri**
Values Matrix: Enhancing environment in the inherited treasures  
Definition: The socialising over food  
Whakatauki: Te Kete o te Tongaroa; Te Wao Nui a Tane  
   For Wairarapa hapu there were two kete or food baskets

**Wana**
Values Matrix: Identification through inherited treasures  
Definition: The love of life  
Whakatauki: Ka oho te wairua. Ka matara te tinana  
   He aroha ki te aroha Ka kaa te rama  
   When your spirits awakened. When your bodies alive  
   When love is unconditional. Enlightenment flows

**Hunga Tapu**
Values Matrix: The whole of the whaitua in the collective vision for Wairarapa  
Definition: Sacred connection  
Whakatauki: Mihi whare tu ki roto I te patuwatawata, he tohu rangatira  
   A meeting house inside a pa is the sign of a chief

**Mahinga Kai**
Values Matrix: Working together in the collective vision for Wairarapa  
Definition: Food gathering places  
Whakatauki: 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
Rongo
Values Matrix: Evidential acts in the collective vision for Wairarapa
Definition: Peace
Whakatauki: Mauria mai nei ko te rongo a whare, ko te rongo taketake ki mua ki te atua ka whakaoti te riri
'So was brought here the house of peace, lasting peace in the presence of the atua, and the fighting was ended!

Turangawaewae
Values Matrix: Enhancing environment in the collective vision for Wairarapa
Definition: The rites connected to birthing
Whakatauki: Kia mau ki te iti whenua hei oranga mo koutou e ki ana te kupu whakarite ko te rangi tona wahi tapu ko te whenua tona turanga waewae.”
Hold on to even a modest piece of land for your sustenance in keeping with the saying, heaven is his kingdom, earth is his footstool.

Mauri
Values Matrix: Identification in the collective vision for Wairarapa
Definition: Essence of living things
Whakatauki: E tama! Tihei mauri ora. Ka kite koe I to tipuna, he ihu whenua, he ihu tangata
Son, fare you well. You will yet find your elder, a headland, a human nose

5. Expanding the matrix values to current activities

Iwi - Tribe or bone
Post Settlement Era
Iwi development
  Environmental initiatives
  Business opportunities
  Social development
  Cultural renaissance
  Recreational reclamation
Iwi renaissance
  Greater involvement in Wairarapa waterways

Kotahitanga – Unity
Integration
  Activity bases in communities
  Environment with a range of activities including ecological habitat

Moemoea - The Dream for the Future
Future Opportunities
  As with iwi opportunities
  Hapu opportunities
  Community opportunities

Mana Whenua - Mana whenua power associated with possession of land
The range of mana whenua entities
  Hapu concerns in discrete areas usually sub-catchments
  Marae concerns in discrete areas usually sub-catchments

Iwi Korero - The talk associated with the tribe
The place of iwi stories
Interpretive boards in sites of significance
Annual events to work with the community
Rituals needed to bring importance to occasions

**Whakapapa** - Genealogy of all things
The recognition of past
   In the way we can go forward – planning
   In the strengths that might now be forgotten

**Whakawhanaunga** - Making a family like situation
Organisations looking for better relationships
   Community throughout the whaitua
   Businesses gaining greater commitment
   Teams getting better relationships

**Hapu Korero** - The talk associated with a sub tribe
The traditional knowledge in this area is a lot more specific than iwi korero and should be used in RMA section 6(e)

**Tangata Whenua** - People of the land
In weighing up any opportunity the effects on land should move from less than minor to always enhancing the land

**Pepeha** - A set form of words that identifies a person through place
Our sense of identification

**Tirohanga** - An overview
Planning with the whole of the whaitua in mind
A method of reaching consensus

**Wananga** - A meeting for learning
Making time for bringing our communities with us through learning opportunities can promote action because action is based on underlying intelligence

**Whare Wananga** - Higher school of learning
A higher form of learning extends through to wider knowledge bases for the community rather than just for the environmental court

**Ukaipo** - Seminal nurturing
Exploring the environment for its potential to promote health
   Rongoa (medicinal plants)

**Matauranga Wairarapa** - Wairarapa world views which are based on their values, traditions and experience
The knowledge bases in Wairarapa coming together to inform all our others
   Farmers' knowledge bases
   Cultural knowledge bases
   Recreational users knowledge bases

**Ahi Ka** - The use of resources in an area
Cultural rites like tohinga (a blessing of a baby) in the river makes our waterways at different points makes the places where we keep our home fires burning.

**Tautuutu** - Reciprocity in caring for others
In considering plans we should remember how effects will cost us

**Awhi** - Gentle encouragement
Helping to bring in the water cress and other ways of supplementing income through the environment

**Tautoko** - Supportive attitude
Champion communities gathering around champions to sustain their success

**Manaaki** - Showing hospitality to people
Hosting over night stays
Koha - The gifting attitude
Paying it forward
Collectives working together
Ihi – The excitement of life
Excitement of the existing environment
Excitement of the future environment
Wehi - An awe with life
Understanding, with awe the environment we live in
Understanding, with awe, the environment we can live in the future
Hakiri - The socialising over food
Celebration meals
BBQs for minor rivers
Wana - The thrill of Wairarapa waters
   Present thrill of water falls, being beside water ways and other experiences
   Future thrill of the waters being the ecological growth area
Hunga Tapu - Sacred connection
   Marriages
   Genealogy
Mahinga Kai – Food gathering
Gathering opportunities
   Fishing
   Plant food - harvesting
Rongo - Peace
Solitude opportunities an attribute Wairarapa people love
Mauri - Essence of living things
Expecting places for thriving in physical environments, cultural, mental, social and financial settings

_________________      __________________
Report prepared by    Report approved by
Rawiri Smith          Alastair Smaill
Date                 Date
## Appendix 1
### Cultural values matrix

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<thead>
<tr>
<th>Culture</th>
<th>Iwi</th>
<th>Kotahitanga</th>
<th>Whakawhanaunga</th>
<th>Wananga</th>
<th>Whare Wananga</th>
<th>Ahi Ka</th>
<th>Tautuutu</th>
<th>Uhi</th>
<th>Wehi</th>
<th>Hakiri</th>
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<th>Mahinga Kai</th>
<th>Rongo</th>
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