

Hoea te Waka, piki te mātau

KAITIAKITANGA

In this module we look first at the concept that gives us the title of this group of activities: Hoea te Waka, piki te mātau. Have a brainstorm and kōrero amongst yourselves - group leaders and students - before looking at the meaning. Then read the information on the following page about how and why the title was chosen as it forms the kaupapa or foundation for the whole programme. Share the points you think are important with your students.

Kaitiakitanga is the traditional Māori concept of guardianship of land and sea. Everyone is connected to the ocean in some way. By using the Cockle Kaitiaki chart in this section help students to think about their connections and how they can be Kaitiaki to our ocean and protect this precious resource.

Kaitiakitanga - background reading

Hoea te Waka, piki te Mātau

The name 'Hoea te Waka, piki te Mātau' was given to this kaupapa by Brendan Flack from Puketeraki marae (Karitāne). Te Reo is a metaphorical language, so although the literal translation may mean, 'Paddle the waka and lift the knowledge/understanding', the phrase holistically refers to doing practical work to inform our intellectual understanding of the marine environment.

To break it down further, the waka can symbolise kotahitanga (togetherness) and moving forward as a collective. In the context of this kaupapa, it embodies our need to be on the same waka to conduct this kind of mahi (work) in order to benefit our marine environment. With a collective effort and drive of our kaupapa, we can re-awaken the knowledge and understanding of our ancestors for today's generation. This will help to steer the purpose of our research; to increase the awareness of our marine environment's status, and identify better ways to utilise and govern its resources.

'Mātau' is the root word of 'Mātauranga' or knowledge, and 'Matau' can also mean a hook. 'Piki' means to 'lift up' or 'raise'. This meaning interweaves the importance of utilising tools such as a hook in raising or obtaining knowledge. In traditional times knowledge was obtained through observations, the adaptations to traditional technology were made through trial and error, and therefore science. In today's society our tools have become more advanced in some ways, but perhaps we are lacking the power of observation due to the nature of today's living.

Our ancestors lived as a part of the marine environment, and viewed themselves as connected to it in their everyday activities and ancestrally. The resources and forces of nature (to them works of the many Atua) governed their everyday being. Their movements throughout the



*The pou 'Mihiwaka' erected at Purakaunui
(Picture credit: Claire Hodge)*



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country relied on the seasonal harvesting of resources that were available. This is why analogies of the environmental happenings are fundamental to traditional waiata, chants and whakataukī.

Through the utilisation of traditional Māori knowledge, our tools today, and viewing the environment through the eyes of our ancestors, we can widen our scope on solving research questions pertaining to our marine environment.

This is our interpretation of the title, but like all things in Māoridom, people may come along and find new meanings that completely make sense. No interpretation to this title can be wrong if it gives meaning to you and the kaupapa.

Nō reira te whānau whānui, hoea te waka, piki te mātau!
Therefore friends and family, paddle the waka and raise the knowledge!

Hoea te Waka, Piki te Mātau



Cockle Kaitiaki activity

1. Photocopy the cockle chart or get each student to draw three nested circles.
2. Discuss how they could fill in the circles with their own information starting from the centre - their name and whanau. Moving on to connections they have with the sea (for example historic, current, rivers that lead to the sea, food source, etc) and finally in the outer circle, how they, as individuals or groups can care for the sea.
3. This activity could be revisited later in the course as the students may find other ways they can be good Kaitiaki.





Cockle Kaitiaki

Everyone is connected to the ocean in one way or another.

We can be Kaitiaki to our ocean in many different ways.

What are some that you can think of?

