



HURUNUI COLLEGE

enter to learn, leave to serve

whakauru ki tē ako, wehe atu kia manaakitia

Kaupapa O Hurunui



An aspirational learning community where everybody is empowered to reach their full potential

Ngā mihi nui ki a koutou,

Ko Uruao te waka
Ko Takiwā te whenua
Ko Maukatere, Ko Ōronoko, Ko Te Koa, ngā maunga
Ko Hurunui te awa
Ko Ngāi Tahu te iwi,
Ko Ngāi Tūāhuriri te hapu
Ko Tuahiwi te marae
Ko Hurunui te kura

The whakapapa, reo, tikanga, ways of life and our relationship with the land and sea of Ngāi Tahu underpins Kaupapa o Hurunui. Protecting and enhancing Ngāi Tahu culture is essential to maintaining the life-force and integrity of our kura.

Contents

- Ā Tātou Whakatauki - OUR MISSION	2
- Ā Tātou Our Tūruapō - Our Vision	2
- Ā Tātou Our Waitohu - Our Logo	2
- Tā Tātou Korero Tāhuhu - Our Cultural Narrative	3
- Treaty of Waitangi and Land purchases	4
- European Migration	4
- Current Day	5
- Ā Tātou Whanonga pono - Our Values	6
- Manaakitanga - Managing Relationships	7
- Kaitiakitanga - Guardianship	8
- Nina Valley Restorative Group	8
- Hurunui Enviro Group	9
- Renewable Energy	9

Ā TĀTOU WHAKATAUKI - OUR MISSION

Enter to Learn, Leave to Serve

Whakauru Ki Tē Ako, Wehe Atu Kia Manaakitia

Ā TĀTOU TŪRUAPŌ - OUR VISION:

An aspirational learning community where everybody is empowered to reach their full potential

Our vision is supported by the pēpeha -

“Ehara taku toa i te toa takitahi, engari he toa takitini,”

“My strength is not that of a single warrior but that of many,”

Referring to the collective effort necessary from across our learning community for all to achieve success and reach their potential.

Ā TĀTOU WAITOHU - OUR LOGO:



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The school insignia captures important elements of our whakataukī, vision and cultural narrative. It is based on a design by former pupil, Bruce Wilson.

The oval shape of the emblem depicts the solid, stable inclusive community ideals of our kura/school. The look of the logo is reflective of the yin and yang symbol, to give the feeling of balance and hauora in an inclusive organisation. The contents depict our local maunga/mountains and specifically the Ōronoko Range with our awa, the Hurunui River running from the centre. The river runs from the low point between the hills and the location of Hōkākura/Lake Sumner and further on Nōti Taramakau/Harper Pass, the path taken by the people of Ngāi Tahu through to Te Tai Poutini (the West Coast) and the highly valued pounamu.

The final component is the line connecting to each end of the central oval. The line represents the path of our ākonga/students as they enter and pass through and leave our kura, reflecting our whakatauki...

Whakauru Ki Te Ako, Wehe Atu Kia Manaakitia

Enter to Learn, Leave to Serve.

TĀ TĀTOU KORERO TĀHUHU - OUR CULTURAL NARRATIVE

Hurunui College exists in an area of land that was first occupied by the people of Ngāi Tahu.

The arrival of Ngāi Tahu to Te Waipounamu is complex. In the early to mid-17th Century Ngāi Tūhaitara and Ngāti Kurī, both hapū (sub-tribes) of what would later become Ngāi Tahu, settled at Te Whanganui-a-Tara (Wellington) under the respective leadership of Tūāhuriri and Marukaitātea. Ngāti Kurī was the first tribal grouping to migrate to Te Waipounamu, establishing themselves at Kaikōura. Tūrākautahi, the son of Tūāhuriri, established Ngāi Tūhaitara at Te Kōhaka-a-kaikai-a-warō, commonly referred to as Kaiapoi pā. With Kaikōura and Kaiapoi pā established, Ngāi Tahu whānui progressively established mana-whenua (tribal authority) in Te Waipounamu.

Over the following two generations there was regular fighting between Ngāti Māmoe and Ngāi Tahu, and even amongst Ngāi Tahu themselves. All this fighting was accompanied by an equal amount of intermarriage, population expansion and dispersal. As a consequence, careful study of our whakapapa shows that we were being welded into one interconnected people throughout the eighteenth century.

The South Island inland interior is fundamental to what it means to be Ngāi Tahu. Before the time of European settlement, Ngāi Tahu moved around nearly the whole of Te Waipounamu hunting and gathering the island's resources. Their movements were according to the seasons – following the life cycles of the animals and plants. The inland high country was a fundamental element of the Ngāi Tahu systematic seasonal food gathering patterns, with families and sub-tribes undertaking annual seasonal migrations to gather resources.

Over time Ngāi Tahu developed an extensive knowledge of the place-names, stories, food resources and resting places of Te Waipounamu. Many of the rivers, lakes and plains are named to represent the movements and marks upon the land of these ancestral vessels and people. Smaller hills and rivers often bear names of later people and events. These might be events from the history of hapū or of whānau. And then, just as names of people and events were given to places, so names for people and events were taken from places.

This extensive knowledge allowed Ngāi Tahu to develop a comprehensive network of travel routes throughout the island utilising the island's resources. These trails became the arteries of economic and social relationships. These trails were from north to south and east to west crossing plains and following rivers, valleys and coastlines and followed the food and resources needed to survive.

Hurunui College and the Hawarden area sit to the east of the Oronoko Range and south of the Hurunui River. The Hurunui River rises on the main divide of Kā Tiritiri-o-te-moana (the Southern Alps) and flows eastward into Te Moana-nui-a-Kiwa (the Pacific Ocean). At its head, Nōti Taramakau (Harpers Pass) was the main ara tawhito (traditional travel route) between Te Tai Poutini (the West Coast) and the east coast of Te Waipounamu. The Hurunui was renowned as being part of the main travel route for transporting the highly valued pounamu (greenstone) to Kaiapoi pā — the biggest pounamu trading centre in Aotearoa. The Hurunui River also marks the traditional boundary between Ngāti Kurī of Kaikōura and Ngāi Tūāhuriri of Kaiapoi.

Our awa the Hurunui River that our school takes its name, flows from Hokakura (Lake Sumner). Hokakura was said to be dug by the Waitaha exploring ancestor Rākaihautū with his kō (Polynesian digging stick) named Tūwhakaroria. He led his group down the middle of the island, digging the freshwater lakes of Te Waipounamu. After Ngāi Tahu gained control of the pounamu resource of Te Tai Poutini (the West



Coast), the pounamu trade was redirected over Nōti Taramakau (Harper Pass), across Hokakura and down the Waitohi Valley and over Masons Flat, Pyramid Valley and via Weka pass to the Kaiapoi Pā. Maukatere (Mount Grey) lies on this path and remains prominent to the rōpū of many whānau and local Ngāi Tahu hapū of Ngāi Tūāhuriri. This mountain is of particular significance to Ngāi Tahu Maori, for it is believed that the spirits of the dead leave from its summit on their long journey to Cape Reinga. This became the major pounamu trading centre in Aotearoa. Both eel weirs and waka have been discovered at Hokakura, which was one of the principal kāinga mahinga kai (food-gathering places) on this ara tawhito (traditional travel route). An old rope ladder made from kareao (supplejack) was found in a nearby gully, which travellers used to climb the gully's steep walls. This place was later named Māori Gully.

Tuahiwi is the kāinga of the local Ngāi Tahu hapū of Ngāi Tūāhuriri, situated between the Waimakariri River and Rakahuri (Ashley River). Following the fall of Kaiapoi pā by in the early 1830s, people shifted west to Tuahiwi. The name Tuahiwi means “the back ridge”, and takes its name from the ridge that runs from Kaiapoi township to Rangiora, where the Tuahiwi road now runs.

Treaty of Waitangi and Land Purchases

When the Treaty of Waitangi was signed in 1840 by seven high-ranking Ngāi Tahu rangatira (chiefs), it was seen as a convenient arrangement between equals. The majority of Te Waipounamu was then purchased by the settler government from Ngāi Tahu in a series of ten land purchases between 1844 and 1863. Ngāi Tahu believed that the land sales would guarantee their own usage rights to the resources in the region and strengthen robust political, economic and social relationships with newcomers. The government failed to honour their obligations under the land purchase agreements — such as the allocation of adequate reserves, protection of mahinga kai, paying a fair price for the purchased land, and the provision of schools and hospitals. Ngāi Tahu were robbed of the opportunity to participate in the land-based economy alongside the settlers, and were made virtually landless.

In 1849 Matiaha Tiramōrehu wrote a petition to Queen Victoria signed by all the leading Ngāi Tahu

chiefs of the time seeking the Crown to put aside adequate reserves of land for the iwi, as agreed to under the terms of its land purchases. In the 20 years from 1844, Ngāi Tahu signed land sale contracts with the Crown for some 34.5 million acres, approximately 80% of the South Island, Te Waipounamu. The Crown failed to allocate one-tenth of the land to the iwi, nor did it pay a fair price, as it agreed.

Over the ensuing seven generations, individuals, whānau and hapū tirelessly pursued Tiramōrehu's vision through petitions, and a series of commissions of inquiry to seek redress from the Crown, with this work becoming known as Te Kerēme – The Ngāi Tahu Claim. The protracted labours of Ngāi Tahu people in pursuit of redress and compensation against the Crown for nearly 150 years is alluded to in the following Ngāi Tahu whakataukī – ‘He mahi kai takata, he mahi kai hōaka – It is work that consumes people, as greenstone consumes sandstone’.

In 1986 the Ngāi Tahu Māori Trust Board lodged the Ngāi Tahu Claim with the Waitangi Tribunal, which resulted in three years of hearings and nine years of direct negotiations with the Crown resulting in the passing of the Ngāi Tahu Settlement Act in 1998.

European Migration

The Waitaha/Canterbury region was first settled by Europeans in the 1850's, mainly with immigrants from the United Kingdom. Between 1854 and 1870, 56% of migrants came from England, 22% from Ireland and 20% from Scotland. Scottish shepherds were encouraged to emigrate to work on back-country



runs.

Sheep farming gave Canterbury its economic start, and no other region is more closely associated with it. Sheep were turned out on 'native' pastures to produce wool, which was in demand in Europe. By 1860, most of the region was divided up into large leasehold runs, and many of the runholders were to become extremely wealthy. On the plains, leasehold sheep runs gave way to freehold estates and family farms in the 1870s and 1880s. But in the high country, grazing sheep on leased land remained the norm.

More intensive farming on the plains was possible once a railway network had been built opening up easier access to land to the North of Canterbury and Hurunui area. The road and railway from the northern end of the Canterbury Plains into the Amuri district passes over a low point in limestone hills known as the Weka Pass. Rock art on the walls of limestone overhangs dates from more than 600 years ago. The pass was used in the early 1860s by the first gold miners heading for the West Coast over Harper Pass, and a little later by wagons bringing out the first of the Amuri wool clips.

From 15 December 1884 until 15 January 1978, the Hawarden town was served by the Waiau Branch, a branch line railway that at one stage was planned to become the Main North Line to Nelson and Blenheim. The Weka Pass Railway restoration project once had plans to retain the line through Hawarden, but later chose to terminate their line in Waikari. Some relics of the old railway line still remain at the site of Hawarden's railway station

Canterbury slowly progressed its "Great Northern Railway" and pursued an inland route from Waipara, reaching Waikari in 1882, Medbury in 1884, and Culverden in 1886. Also in 1882, the Middle Island Railway Extension Commission ('Middle Island' then being the name for the South Island) was established to study proposals for a line northwards, including the following routes:

Current Day

Hurunui College and the Hawarden area remains a gateway to the alpine areas of Hokakura - Lake Sumner and is closely linked to the land and its developing use. To the South and East there is continued urban development and development of the local wine industry, while the majority of the remaining land is utilised in dry stock farming with a small amount of dairying. Most students and whānau are linked in some way to rural primary industries and it remains the backbone of our community. A number of students whakapapa to iwi that extend the width and breadth of Aotearoa while a smaller number whakapapa directly back to Ngāi Tahu/Kai Tahu and Ngāti Tūāhuriri. In addition to this we have students from diverse cultural backgrounds who whakapapa back to the United Kingdom, Ireland, Germany, Zimbabwe, South Africa, the Philippines, Korea and with many continuing to identify as NZ European.



Ā TĀTOU WHANONGA PONO - OUR VALUES

Kaupapa te Kura o Hurunui is underpinned by our core values of RESPECT, INTEGRITY, SERVICE and EXCELLENCE. These values are encouraged, modelled and explored as part of the normal curriculum, as the opportunity arises and are central to managing relationships at Hurunui College.

RESPECT - He kura te tangata - We are all precious.



This whaktaukī relates to the preciousness of the individual and the contribution of the individual to the well-being of the group as a whole.

Respect is symbolised by the Tuatara - Reptiles and Tuatara were often seen as **kaitiaki** (guardians) and as such represents what we are as school and a community and our role in preserving and enhancing our natural environment for the years to come.

Respect is about the importance of respectful relationships: how we treat everyone in the school, adult or child, student or staff member, parent or visitor, in the way we wish to be treated – with courtesy and kindness. We respect ourselves as learners, and do the best we can to reach our own potential.

As kaitiaki we work to protect the rights of all in the school by respecting the school by making sure it is a pleasant, safe and comfortable place to be. We do our bit to make it friendly and welcoming. We respect the school's tradition by enhancing its reputation when we are out in the community.

INTEGRITY - Te ūpoko nui o te rūrū - The head of the morepork is steadfast on it's shoulders



This whaktaukī relates to staying strong to our values and convictions.

Integrity is symbolised by the Ruru - The Ruru (Morepork) provides a rich source of symbolism for Māori. Their haunting cry and watchful nature are linked with tapu, guardianship and forewarning. Like the Ruru we aspire to be steadfast and unwavering in our purpose and behaviours.

Integrity is about being true to ourselves, especially to the best version of ourselves. It is about being honest and acting responsibly, by doing the right thing and doing things right.

Integrity is about being aware of how our words and actions impact on others and monitoring ourselves so that we do not hurt others. It is about being accountable when we have made a mistake or a poor choice and putting things right.

SERVICE - Whatungarongaro te tangata, toitū te whenua - As people disappear from sight, the land remains



This whaktaukī relates to kaitiakitanga and that we are kaitiaki (guardians) and protectors for the generations that follow.

Service is symbolised by the Wētā - Te aitanga pepeke (the Insect world) including wētā dwelt among the trees under the care of Tāne (god of the forest) and have the job of protecting the sacred forests as was symbolised in the story of Rātā and the multitude.

Service is also about the action of giving back and supporting those in the school and wider community. It is about understanding that we belong to a community that is bigger than ourselves and that we all play a role in supporting, caring for and giving back. This can be focused at a local, national and international level.

EXCELLENCE - He iti te kōpara ka rērere i te puhi o te kahikatea - Though the bellbird is small, it can reach the crown of the kahikatea.



This whaktauikī relates to the ideal that we all have potential and are encouraged to succeed by looking at how a small bird can overcome the lofty kahikatea.

Excellence is symbolised by the Kahikatea - The Kahikatea is the tallest of the trees in the forest and through being nurtured by the other trees stands tall and proud and is not afraid to lift its crown above that of others.

Excellence exists alongside the idea of ako and that learning is reciprocal. We constantly move between being a teacher and a learner and striving to reach our potential. It is about doing our best in whatever we are doing. To persevere in the face of difficulties, and keep on trying until we find a way to overcome the obstacle in our path.

Excellence is about honestly reflecting on our work and our learning, and seeking ways to improve. It is about listening openly to feedback and considering the messages we are receiving so that we can do better next time.

Manaakitanga - Managing Relationships

Managing Relationships at Hurunui College is underpinned by the concept of Manaakitanga.

Manaakitanga is one of the most important concepts to Māori people as it secures the strength of our whānau and communities.

Developing manaakitanga is focused through the PB4L framework and restorative practises at Hurunui College.

The principles of PB4L School Wide and Restorative Practises take the approach that opportunities for learning and achievement increase if:

- the school environment is positive and supportive
- expectations are consistently clear
- students are consistently taught desired behaviours
- students are consistently acknowledged for desired behaviours
- behaviours are responded to in a fair and equitable way

Creating a supportive learning environment that helps students to develop the competencies of self-management, participating and contributing, and relating to others must be a priority for all teachers. Through collaboration with students we aim to create an environment where all students feel valued, included, supported, and secure, and in which they take responsibility for themselves and others. There will be routines in place that promote safety, smooth transitions between activities, and a calm and cooperative space for learning and socialising. The environment will be inclusive, underpinned by our shared values, and supportive of the needs and aspirations of all learners and their whānau.

The Managing Relationships Handbook outlines in detail the expected practises at Hurunui College.



Kaitiakitanga - Guardianship

Kaitiakitanga has been exercised since before the Treaty. Article II of the Treaty guaranteed that iwi/hapū would retain the authority they needed – that is rangatiratanga – to continue to exercise kaitiakitanga.

At Hurunui College we look to develop the concept of Kaitiakitanga under our value of Service and through our own work as guardians/kaitiaki of our whenua. Kaitiakitanga is integrated with the spiritual, cultural and social life of tangata whenua; is holistic across land and sea; includes people within the concept of environment; is locally defined and exercised; does not focus on ownership, but on authority and responsibility; and is concerned with both sustainability of the environment and the utilisation of its benefits.

Traditionally, kaitiaki had a guardian and stewardship role for natural resources. Whilst individuals may have had specific roles, these were all exercised in terms of a collective responsibility determined through whakapapa and tikanga.

Hurunui College Nina Valley Restoration Group

Ma te mahi ka ora
From hard work comes fulfilment

Our mihi

Mihinui tamariki mā.

Nau mai haere mai ki te wao nui o Tane.

Mihi ki te whenua, mihi ki ngā otaota, mihi ki ngā rakau, mihi ki ngā manu, mihi ki ngā roroa, mihi ki ngā whio.

Mihi ki te awa Nina.

Mihi nui ki a koutou katoa.

Greetings children and others

Welcome to the Tane's world, the world of nature.

Greetings to the land, greetings to the plants, greetings to the trees, greetings to the birds, greetings to the kiwi, greetings to the blue duck.

Greetings to the Nina river.

Greetings all and everyone.

The Hurunui College Nina Valley Restoration Group (aka Kiwiwatch) was established in 2008. The group consists of students, teachers, parents, and community members. We are currently funded by the World Wildlife Fund (WWF).

The principal aim of the group is to give students ownership of a conservation project, through which they can learn about conservation and applied research. The group works closely with the Department of Conservation to achieve these aims.

The Nina Valley is home to many endangered species, both animal and plant. The Nina Valley Restoration Group's conservation focus is:

1. the control of invasive mammals, especially mustelids
2. the restoration of native species in the Nina Valley, especially great spotted kiwi, whio, and kea

The group has raised more than \$150,000 of funding in the past ten years to undertake the following projects:

- Establishment and monthly monitoring of 20km of DOC200 trap lines in the Nina Valley.
- Reintroduction of 18 (to date) great spotted kiwi to the Nina Valley.
- Monitoring of resident whio and kea populations.

As a school group, we have a strong emphasis on environmental education and research in our work. We have worked closely with Lincoln Uni and Goodnature Ltd in the past to achieve our research goals. Past and current research includes analysis of stoat gut contents, investigating the effect of enlarged DOC200 openings, development and trialling of electronic possum lures, etc.

Our students have opportunities to work hands-on with kiwis, and are taught to monitor and track kiwis using telemetry equipment. Students also undertake learning towards relevant unit standards. Occasionally students will work with DoC on other projects outside the Nina. Students often attend environmental hui and workshops around the country.

This project is largely extra-curricular, with field work undertaken at the weekends on overnight trips. Education and research elements are transferred to the classroom, across subjects from Yr 1 - 13. We are proud of the fact that many of our graduates are employed in environmental work at postgraduate level and on the ground with DoC.

The current aims of the group are...

- Maintain a trapping regime
- Establish a genetically distinct population of 40+ great spotted kiwi in the Nina
- Increase whoio breeding success

Kaitiakitanga Projects

Hurunui College is working to establish a link with our local council to develop a sustainable longterm project to develop and protect and local aspect of our whenua.

Hurunui College Enviro Club

Hurunui College has an environmental sustainability club, run by a secondary school teacher and a primary school teacher. The club meets weekly at lunchtimes, and organises initiatives to help improve our school land community environment, both directly and indirectly.

Renewable Energy

Our school has a large solar array that was installed for the purpose of reducing our energy footprint. The school boiler was decommissioned in 2020 and 24kw of solar panels were installed to offset the increase in power consumption for

