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Nga aria o te Raupatu e pa ana ki te Hauoratanga a Pirirakau

**The effects of Raupatu on the Health
and Wellbeing of Pirirakau**

*A Thesis presented in partial fulfilment of the requirements
for the degree of Master of Arts (Social Policy)*

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Aotearoa

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NGA WHAKAPUAKANGA:REFERENCES

ABSTRACT

This thesis is about my hapu Pirirakau. It is a study of the effects of raupatu on our health and wellbeing and it focuses on the perception of health and wellbeing that is held by members of the hapu. I focus on the factors which enabled us to live and be well when our hapu was under attack. The people who have been interviewed were chosen by the hapu because of their commitment to the hauora of Pirirakau.

The idea that the effects of the raupatu have been more widespread than is generally recognised is one that has been held for generations in Pirirakau, but it was not until recently that several events coincided to make this study possible. These were; the visit of the Waitangi Tribunal to Tauranga Moana, our research into our history and the requirements of my thesis.

The information given by participants is presented with careful consideration to the meanings intended. It is my hope that the results of this research will become another useful planning tool to assist my hapu in improving our health status. As well, a feature of the study is to promote the use of a methodology that is Maori centred.

Pirirakau is a traditional hapu who draw on the knowledge and wisdom of the past in order to achieve a modern approach to progress. As a researcher of Pirirakau descent I was privileged to be given unlimited access to information. Nevertheless the research had to satisfy the conditions of two worlds, Maturanga Maori and the Massey University requirements. The need to balance these has led to the use of a Maori centred research model.

The participants constantly used their history and traditions as a reference point and focussed clearly on the importance of independence and mana motuhake. The recommendations are therefore about the right of my hapu to define and construct our own methodology and research. As well, to ascertain whether the claims settlements will have altered our perceptions of health.

HE KAWANGA: DEDICATION

Ko Mauao te Maunga
Ko Tauranga te Moana
Ko Takitimu me Mataatua nga waka
Ko Ngati Ranginui me Ngaiterangi oku iwi
Ko Pirirakau me Tuwhiwhia oku hapu

This work is dedicated to the hapu of Pirirakau. It is a tribute to our endurance, perseverance and patience over many generations, whilst awaiting our time to retell our history. That time has now arrived for two reasons: first our hapu has presented our claim in front of the Waitangi Tribunal. And second, traditional hapu artefacts and ancient wahi tapu have revealed themselves to us. These tohu give strength to the uri (seeds) of Tutereinga as we set our eyes to the future. In our minds it is as if the discovery of our taonga are signs that our tupuna were supportive and in favour of these actions of redress.

HE WHAKINGA: ACKNOWLEDGEMENTS

This thesis has been a journey that began before I was born. It started with the struggles of my hapu against the onslaught of raupatu (land confiscation) and the bitter legacy that it left in its wake. From that time onward, our hapu Pirirakau has selected people from each generational group to take up the challenge of furthering the cause for the return of our confiscated lands. It is those persistent whanau, past and present, whom I wish to acknowledge. Were it not for our ability to keep the fires of our hapu history burning within us, the rangatahi, precious snippets of our past would have been extinguished forever. It is from these chiefly people that I claim my roots, and in whose memory I have written these words.

I also wish to thank all my whaea who generously gave their time and were always encouraging in their support of this thesis. The content of their interviews renewed my admiration for the women of Pirirakau who have ensured that the definitions of who we are remain within the context of our history. He mihi aroha kia koutou. I wish to thank my hapu Pirirakau, for entrusting in me their insights into our history. Furthermore, this thesis also pinpoints the hopes, dreams and aspirations of our hapu.

A special thanks to Christine Cheyne, Leland Ruwhiu and the School of Social Policy and Social Work, for keeping a diligent eye on me.

Finally, my appreciation goes to my children who have allowed me these last ten years to pursue this pathway at the expense of a large part of their family time.

WHAKAPAPA

The Takitimu arrived at Tirikawa (North Rock) Tauranga, where Tamatea-mai-tawhiti, the commander, gave thanks for their safe delivery into this new land. To establish a connection with this whenua, Tamatea and his followers ascended to the summit of Mauao and conducted the ancient ceremony of implanting the mauri or the life giving principle for his people. For his home he chose Maungatawa. Tamatea and his priests then performed the following karakia¹ on the summit.

Tihei mauriora	Manawa pou waho
Ti hei uriuri	Waka tina kia tina
Ti hei nakonako	Te more i Hawaiki
Ka tu	E pu pu ana hoki
Ka tau haha te papa e takoto nei	E wa wao ana hoki
Ka tu-ka tu ha ha	Tarewa tu ki te rangi
Te Rangi e tu nei	Aue kia ake
Ka tau ka tau	Eke tangaroa
Te matuku mai i Rarotonga	Eke panuku
Ko ia i ruku hia	Whano whano
Manawa pou roto	Haramai te toki
Ko ia i ruku hia	Haumi e huia e-taiki e.

Tamatea-mai-tawhiti and some of his followers remained there. Eventually he died and was buried at Mauao. The canoe continued around the East Cape with its crew settling at various points from the East Cape to Wairarapa. Some time later, his grandson Tamatea-pokai-whenua returned to settle at Maungatawa² and Papamoa³. He married a woman of Waitaha⁴ descent whose people occupied land in the Papamoa district. Tamatea-pokai-whenua and his wife were the parents of Ranginui, the principal ancestor of the Ngati Ranginui tribe. Tutereinga, the eldest son of Ranginui is the tipuna of Pirirakau hapu. I am a descendent of this whakapapa line.

This legitimates my right to be able to write about the effects of colonisation and raupatu on Pirirakau.

¹ Also Ngati Ranginui whakatauki

² A revered maunga korero referred to consistently by the three iwi of Tauranga Moana

³ An area located south east of Tauranga city

⁴ An iwi descended from the Te Arawa waka, located in the Te Puke area

NGA TIKANGA ME NGA RITENGA O TE AO

MAORI DEFINITION OF TERMS

Maori concepts used throughout this thesis have been defined in this section so that the reader has some grounding in the cultural knowledge and experiences of Maori society.

Ahi Kaa

This refers to uninterrupted occupation of ancestral land. In a sense it is similar to a burning (domestic) fire which symbolises a continuous occupational rights to the land (Walker, 1990).

Ako

This concept is about shared learning. Ako makes no distinction between teacher and learner who exchange knowledge in real life situations (Pere, 1982).

Hapu

This refers to a combination of family units who have a kinship or whakapapa relationship with each other. Each hapu is usually led by a hereditary rangatira, and according to Walker (1990:64), "The hapu was the main political unit that controlled a defined stretch of tribal territory".

Hauora

Hauora is a broad concept which means the spirit of life, health and wellbeing. It encompasses the four cornerstones of health, the physical, the emotional, the family and the spiritual. Durie (1994) describes this in his model called Whare Tapa Wha.

Hinengaro

Hinengaro refers to the intellectual and emotional dimensions of health. According to Durie (1994) one of the aspects of health is hinengaro. It is a side of health that encompasses styles of thinking, and the way in which emotion is expressed.

Kaha

This term is used to describe the qualities of endurance, resilience and strength. It is listed as strong and healthy, to have the ability to be those things (Ryan, 1974).

Kaupapa Maori

This refers to a Maori perspective and practice. The term Kaupapa Maori encapsulates the Maori way of doing things (Smith, 1994).

Kingitanga

This refers to a movement which was established by Maori as a means of securing their lands. Kingitanga was a peaceful movement formed in the 1850's largely in response to the Crown's land purchase policies (Ward, 1999).

Korero

This refers to a broad set of meanings which could include talk, speech, story or history. It also refers to a conversation, a story or narrative (Williams, 1975).

Korero Tuku Iho

This concept refers to knowledge, stories, and ideas that have been handed down through generations by the ancestors (Biel, 1998).

Mana Maori

Mana Maori refers to the prestige, power and authority held by Tangata Whenua. The Report of the Royal Commission on Social Policy (1988:vol 3:16) recorded that Mana Maori refers to:

Maori wellbeing and integrity, and emphasises the wholeness of social relationships, it expresses continuity through time and space. For Maori, wellbeing is synonymous with Mana and the land; the closeness of the people and the land, and the relationship of people to particular land or turangawaewae.

Mana Whenua

This refers to the people who have influence, authority, and prestige over particular land. Durie (1998:115) observed that, "Though ownership may change, land itself cannot be made to disappear nor can it be separated from the lives and deaths of the people for whom it has been home".

Manuhiri

This describes manuhiri as a visitor or guest. Kuka, T. (1998) declares it to have much wider connotations which involve marae rituals structured between locals (Tangata Whenua) and visitors (Manuhiri).

Matakite

This refers to a person with the ability to see into the future, or in other words being a seer or having second sight (Walker, 1990).

Matauranga Maori

Matauranga Maori means Maori knowledge and values. It implies to knowing something, to learning or acquiring skills, or having understanding of issues (Pere, 1982). When used in its broadest sense, Matauranga, refers to everything one experiences or is exposed to in ones lifetime.

Mauriora

This refers to the life principle, the breathe of life. It is the very essence of being alive, and is responsible for the maintenance and survival of life (Henare, 1988).

Mirimiri

Mirimiri is a form of massage and healing, traditionally used by Maori. It belongs to a range of healing practices understood by Maori. Biel (1998) views it as a form of rongoa still frequently used alongside Western medicine.

Nga Ritenga

Nga Ritenga refers to way of behaving that is determined by tikanga. (Henare, 1988:27) sees it as “. . . pertaining to rights and authority that extends to social structures and relationships, that are based in Maori philosophy”.

Nga Tikanga

This refers to the rules and customs that regulate the daily lives of Maori. They set the protocols of acceptable behaviour. Henare (1988:27) notes that, “Maori people actively maintain and develop their tikanga, the principles that govern appropriate conduct and dictate correct situational behaviour”.

Powhiri

The powhiri is a formal process of address and welcome. Tauroa and Tauroa (1986) write about it as a ritual of encounter.

Raupatu

Raupatu is the term used to describe the confiscation of ancestral lands by the Pakeha Government in 1864. Stokes (1978: Preface) observed that “the word raupatu means seizure”.

Rongoa

This term refers to the wide range of Maori medicines, and healing practices. Durie (1994:20), defines rongoa as, “physical remedies derived from trees, leaves, berries, fruit, bark, and moss and used to treat particular ailments ”.

Tangata Whenua

This term refers to those Maori who belong to an area by whakapapa. For example, John Rangihau's perspective reflected a person with a specific whakapapa which locates him into a whanau, hapu and iwi (in Smith, 1994).

Taumau

This indicates an ancient and broad rite of laying claim or reserving (usually lands) for oneself by proclamation. Ryan (1974:46) sees the meaning as "betrothed or reserved".

Te Iwi

The term Te Iwi is the name given to the larger grouping of whanau and hapu, descending from a common ancestor or waka. Henare (1988:13) notes that: "It was the largest socio-political organisation that existed in Maori society".

Tauwiwi

This is an inclusive term describing all non Maori. Henare (1988:14) described that: "Tauwiwi is a Maori word used for other people who are not Maori".

Te Taha Tinana

This aspect is described by Durie (1994) as the physical side of the four cornerstones of Maori health.

Te Waka

This relates the people to the canoe on which their ancestors came to Aotearoa. Kuka, T. (1998) expressing his views at a hui a hapu, noted that Te Waka was made up of a cluster of related iwi. For example, the ancestors of the whanau of Pirirakau arrived on the Takitimu waka.

Te Whanau

Te Whanau describes an extended family which may include more than one generation. They are close kinship groups. Whanau is also one of the cornerstones of Maori health (Durie, 1994).

Tino Rangatiratanga

Rangatiratanga and mana are inextricably related. Subsequently, Rangatiratanga is defined as authority, Tino Rangatiratanga as full authority (*Te Whakamarama The Maori Law Bulletin*. 1991.no 8).

Tohu

This is a sign or mark that foretells the future or an impending event. This was often interpreted by a person skilled in the ability to read significant signs (Ryan, 1974).

Turangawaewae

This term refers to a standing place where Tangata Whenua belong, and have rights and entitlements by whakapapa. It is central to Maori identity. Salmond (1975:60) wrote that, "Individual marae rights are called turangawaewae (a standing place for feet)".

Uri

Uri is the term used to describe a descendant or offspring of a particular ancestor (Ryan, 1974).

Wairua

Wairua accounts for spirituality which is a vital ingredient in the lives of Maori. It is listed by Durie (1994) as the spiritual side of health.

Whakapapa

Whakapapa is the way of immediately establishing identity through genealogy. According to Jahnke (1997:32) it is "The means by which one establishes a relationship to the land, kinship ties and status".

Whanaungatanga

Whanaungatanga is what binds those who share a common ancestry together. Henare (1988:14) believes that "The whole essence of whanaungatanga (of belonging to whanau) is a deeply ingrained concept" in Maori society.

TE WHAKATAKOTORANGA O TE TUHINGA WHAKAPAE: FORMAT OF THE THESIS

He whiringa takitahi

Ka hunahuna

he whiringa tahi

Ka raranga

Ka mau

If you plait one at a time

the ends will fragment

If you weave together

it will hold

Kereopa, H. (1991).

This whakatauki reflects the interdependence of the relationships between Pirirakau and other iwi in all situations, especially as they prepare their raupatu claim to the Waitangi Tribunal. During the preparations for hearings relating to the claim, old issues were rekindled and the process was painful for many of the participants. Koning (1998:2), in an article in the *Bay of Plenty Times*, illustrated this when he noted the punitive measures adopted by the Native Land Commissioners between 1868 and 1886. Their haphazard processes and inconsistent procedures had the greatest impact on the hapu of Ngati Ranginui.

Chapter one is an introduction to the hapu of Pirirakau and the research topic. It provides a backdrop to the issues and circumstances that make up the context of the hapu. Three themes emerged, the land, the Treaty of Waitangi and the underlying discord which threads throughout the entire thesis.

Chapter two describes the world view of Pirirakau, and what constitutes Pirirakautanga. It does this by describing the connections of Pirirakau to their waka and their whenua and locates them within their world. There are also sections linking the importance of the Bush Campaign to Tino Rangatiratanga.

Chapter three completes the historical sections. It begins by outlining the importance of colonisation and Eurocentric beliefs and moves through a discussion of race relations, and the models that emerged from them. The next section is about the relationship between Maori and the Crown, and some breaches of that relationship that are illustrated through legislation. Maori responses to a Crown process are discussed alongside the formation of the Waitangi Tribunal, and the Tribunal in Tauranga Moana to hear my hapu's claim.

Whilst the first three chapters provide the historical background to colonisation and Pirirakautanga, chapter four is about Maori research methodology and its influence on research procedures in particular the framework which Pirirakau used for the research. It includes the aims of the research, some ethical issues for Maori, and the Massey University guidelines on ethical conduct in research involving human subjects. In discussing the Maori centred methodology used in the research it also makes a distinction between the underlying philosophies of Maturanga Maori and a Maori centred approach. Maturanga Maori methods stem from a culturally derived philosophy and structures, and a Maori centred approach locates Maori methods in a mainstream environment. This dilemma is documented in the section entitled 'Te Rapu Whakariterite: Finding the Balance'.

Chapter five is about the content of the interviews. It includes the 'participants' views about how they perceived the effects of colonisation, warfare, and confiscation on the hapu of Pirirakau. It discusses the key criteria used by the participants to measure health and wellbeing for themselves. In this chapter the whanau of Pirirakau tell their stories about how the raupatu affected them. It explains how the researcher guided the process of gathering and presenting the data. It looks at the essence of what the experience of Pirirakau has been with regard to health and reveals what those who were interviewed thought and felt about their health today, and in the past, and discusses those findings. In exploring some of the participants stories about the land, the themes of physical health, history, and the influence of the Church arose. For Pirirakau, along with the loss of land, the influence of the Church, particularly the Catholic Church, has been enormous.

Chapter six returns the mauri and places it centrally back in Pirirakautanga. It utilises whakatauki and tauparapara to describe how the people look to the past to interpret the present, and the future. The final sections identify some conclusions and a recommendation for Pirirakau researchers in the future.

The various aspects of the thesis are all inter-related. Therefore, it has not been easy to separate them into chapters. The chapters are intended to guide the reader through events of history and explore the beliefs of people affected by those events. The thesis concludes that the losses associated with colonisation and confiscation have had a significant effect on the health and wellbeing of Pirirakau.