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# **TĀWAKEWAKE**

**An Historical Case Study and  
Situational Analysis**

**of**

**Ngāti Ruawaipu Leadership.**



**Rarawa Kohere**

### ***Tihei tohi ora!***

*Tihei tohi ora te whakapapa, te whakapono, o taku manu kōrero kia tuku  
atu te aho ki te tai whakarunga ki te tai whakararo ki a Ngāti Ruawaipu  
ki a Marangairoa No1, kia pera anō koutou ki te ahikaroa o Te  
Arapangateatinuku, o te Arapangateatirangi e!.*

*Mē timata te tīramarama nuku i ā Kōpuarēhua kia kawē ai te ahi  
hiraūrau hopanga ō Rūarikitua ō Waikapakapa ki te tīramarama rangi ō  
te Mimi-o-Rērēwā ō Tūpapakūrau, e!*

*Ka haere tonu te tīramarama nuku ō te whakamahi ō Maraehara kia  
tautoko ai te tīramarama rangi ō Waitaiko, ō Otihi, e!*

*Ka heke tonu te tīramarama nuku ō Mangatekawa ō Awatere kia kawē  
ai te papori mē te mahi tahi ō te whakahaere whaioro ki te tīramarama  
rangi ō Pikoko, ō Maruhou, ō Wharariki, ē!*

*Mai i te tīramarama nuku ō ōrutua, ō Horoera mē haere tahi ai te  
tīramarama rangi o te ahi hangangā ki Whakateao, ki Pouretua, ki  
Ahikāroa.*

*Mai i te kotonga hau ka rere te tīramarama nuku i te pūkenga mahi ō  
Otiki, ō Ōpure, ō Pariwhero kia hikoia te ngakau mōhio ō te  
tīramarama rangi ō Te Pito, ō Paopaoreikiura, ō Waione, e!*

*Tae tonu ra te tīramarama nuku ō te ahi whakamātauria ō Waikākā, ō  
Waioratane, ki te tīramarama rangi ō te pūkenga tinana ō Matakioire mē  
te rau ō Tāwakewake i tōna mangai, “Ē Hika Mā Ē! Huiā Mai Tātou!”*

*Whāno! Whāno! Hara mai te toki!*

*Haumie ē! Hui ē! Tāiki ē!*

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*He taumata, he kōrero – There's fresh news at every forum.*

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## Ngā Whakapotonga – Abbreviations

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|               |  |
|---------------|--|
| <i>AJHR</i>   | <i>Appendices to the Journal of the House of Representatives</i> |
| ATL           | Alexander Turnbull Library                                       |
| AU            | University of Auckland   |
| CFRT          | Crown Forest Rental Trust  |
| <i>GNZMMS</i> | <i>Grey New Zealand Māori Manuscripts</i>                        |
| GV            | Government Value   |
| HBP           | Hawkes Bay Province  |
| <i>JPS</i>    | <i>Journal of Polynesian Society</i>                             |
| <i>JRAL</i>   | <i>Journal of The Royal Anthropological Institute</i>            |
| LRF           | Legal Research Foundation  |
| MA            | Māori Affairs Deposited Archives                                 |
| NA            | National Archives Wellington – and Other Files                   |
| NI            | North Island   |
| NZCER         | New Zealand Council for Educational Research                     |
| NZJH          | New Zealand Journal of History                                   |
| NZPC          | New Zealand Planning Council                                     |
| RCSP          | Royal Commission on Social Policy                                |
| RTK           | Rēweti Tūhorouta Kohere Whanau Files                             |
| <i>TAH</i>    | <i>Te Ao Hou</i>   |
| <i>TNZI</i>   | <i>Transactions of the New Zealand Institute</i>                 |
| <i>TPP</i>    | <i>Te Pipiwharauroa</i>  |
| <i>TT</i>     | <i>Tū Tangata</i>  |
| <i>TTT</i>    | <i>Te Toa Takatini</i>   |
| <i>TW</i>     | <i>Te Wānanga</i>  |
| <i>TWMNT</i>  | <i>Te Waka Māori o Niu Tīrani</i>                                |
| Wp            | Waiapu Minute Book   |

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## NGĀ KAPINGA HUHUA

If knowledge is gathered enlightenment will follow.

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# MATĀRIKI – ABSTRACT

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*Te Āu o Tāwakewake, the wellspring of life - I belong therefore I exist. I exist therefore I am.*

This thesis, Tāwakewake,<sup>1</sup> is a case study about decision making protocols adopted by Ngati Ruawaipu. It examines decision making pathways and the significance of intergenerational transmission of knowledge from *whare wānanga* and *whare kura*. Decision making is explored through a range of themes derived from cosmological, theological, and anthropological domains of Te Āo Māori. Emanating from these themes five states of potentiality are identified: *Te Ihowai Te Wehi, Te Mana, Te Ihi, and Te Mākurangi*. They are used to map the long journey of a Ngati Ruawaipu history of struggle to resolve hapu and whanau issues of power and safety.

A framework, Tāwakewake, based on the writings of the theorist Nēpia Pohohū - a descendant of Tīhaere, Tamaihu, and Hinepare and a guardian of Ngati Ruawaipu knowledge - incorporates key elements of Ngati Ruawaipu mediation (*utu*) and moderation (*hoko*), their impact on decision making, and their subsequent socialisation (*manaakitanga*). In this way, a situational analysis details strategies and measures Ngati Ruawaipu took to counter hegemonic processes in defence of *takiwa, moka, and kainga*.

In drawing upon a range of testimonies, reports, and archival material, the work brings together the lived experiences of an historical sampling of people to land, and people to people interactions. The need to connect passive modes of engagement with land and with people, into pro-active forms of participation based on Ngati Ruawaipu traditions and world views is highlighted.

(Refer to Appendix 2 for Māori synopsis)

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<sup>1</sup> Tāwakewake – Taken from the taniko border of Mokena Kohere’s korowai. According to Te Ao Wiremu, in 1986, Tāwakewake meant ‘to resolve issues between domains’.

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## PUANGA – PREFACE

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*Conveying the genesis, the search, and the acknowledgements of Tāwakewake – its nature and its being.*

The name of the thesis, Tāwakewake - meaning to mediate, to moderate, and to socialise domains - takes its inspiration from an interpretation of the tāniko border on the korowai<sup>2</sup> of the Ngāti Porou chief, Mōkena Kohere.

The Ngāti Ruawaipu Iwi are a people who, over centuries, have been noted for their distinctive approach to managing the affairs of their region. It is contended that although this region once extended from the Marachara to Whangapāroa, historical developments to date now restrict this acknowledgment to the Marangairoa No. 1 block or takiwa. Despite a perception that as a result of the welding together of a disparate group of tribes by Tūwhakairiora into the united tribe now known as the Ngāti Porou, Ngāti Ruawaipu's status may have changed from that of an Iwi to that of a *hapu* (see glossary), Ngāti Ruawaipu remains a people of significance. The Marangairoa No 1 block, Ngāti Ruawaipu's home, although created by the Native Land Court, still retains the same traditional *rohe* (see glossary) boundaries as it had been at the time of the Block Committee Report in 1904.

Tāwakewake is a theoretical framework designed to assist in the conceptualisation of Ngāti Ruawaipu issues over time. To this end the thesis, both as a case study (Tuaka Pou – vertical vector) and as a situational analysis (Tuaka Pae – horizontal vector) becomes pivotal when validated by the Tāwakewake contention (Tuaka Tau – putahitanga or meeting point). The aim of this Tāwakewake matrix or model therefore, is to integrate creative processes with the wisdom of the ancestors. In effect, a theoretical paradigm (Utu - mediation), and a culture of practice (Hoko -

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<sup>2</sup> Korowai: a ceremonial cloak. Te Āo Wiremu, a Ngāti Hokopu elder, in 1988, provided the information that the name of the taniko border on the korowai of the chief Mōkena Kohere was Tāwakewake. Mōkena succeeded his elder brother Kākā-tā-rau soon after 1840. Kākā-tā-rau had been a warrior chief, achieving particular fame for assembling and leading Ngāti Porou in their last tribal battle at Toka-a-kuku. In the ensuing time of peace between the tribes Kākā-tā-rau was to sign the Treaty of Waitangi on behalf of the Waiapu tribes. According to Te Āo 'Tāwakewake' meant - to resolve issues between domains.

moderation) are to be socialised by way of a synchronising or theological adjunct, Manaakitanga (adding value).

| Table 1.0   |  |   |
|---|--|---|
| A Tāwakewake conceptualisation of Ngāti Ruawaipu decision making.   |  |   |
| <p>AB -Utu</p> <p><b>Theoretical paradigm</b><br/>Mediation</p> <p><b>Tuaka Pou –</b><br/>Case Study<br/>(Vertical Vector)</p> <p>A – Temporal domain of potentiality (Te Ihowai)<br/>B – Stative domain of potentiality (Te Wehi)<br/>C – Spatial domain of potentiality (Te Mana)<br/>D – Attributive domain of potentiality (Te Ihi)<br/>T – Determinative domain of potentiality (Te Mākurangi)</p> | <p>T - Manaakitanga<br/><b>Socialisation</b><br/>Putahitanga or meeting point at which value is added.</p> <p><b>Tuaka Tau –</b><br/>A theological or synchronising adjunct or vector.</p> | <p>CD - Hoko</p> <p><b>A culture of practice</b><br/>Moderation</p> <p><b>Tuaka Pae –</b><br/>Situational Analysis<br/>(Horizontal Vector)</p> <p>X – Papatipu and Whare wānanga concepts and ideas (Whakapapa)<br/>Z – Papatakotoranga and whare kura principles and processes (Whakapono)<br/>Y – Decision Making Protocols derived from the <i>hawahawa</i> (Nēpia Pohohū `s contentions).</p> |

At the heart of the matter has been the desire to offer a view of thought patterns, and ways of doing things as a counterpoint to the deluge of global ways of thinking that pervade contemporary life. In this respect Ngati Ruawaipu sustainability as it has been in the past, and as it might be in the future will likely depend on traditional mores being built on the successful transmission of relevant Ngati Ruawaipu knowledge, skills, attitudes, and values. Such a counter-point envisages that optional solution based traditional pathways can be aligned with contemporary strategic and managerial building blocks.

### **The Search**

In the early settlement of Aotearoa and in the contact and post contact history of the colonisation of New Zealand, the bias, of the settlers or at least the missionaries, was clearly transparent in their references to the oral transmission of Māori tradition as *myth*. By the turn of the century despite the collection of a substantial range of

traditional knowledge and custom, social anthropologists continued in the same vein, referring to such material as unreliable.

Sir George Grey and other early collectors took it upon themselves to reinterpret Māori tradition in ways that conformed to their own understandings of the way of the world. As a result the popular view of the Māori presence here stemmed back to Māori settlement by canoes of a Great Migration, thought to have taken place at around 1350<sup>3</sup>. Accompanying that view was the suggestion that a Hawaiikian peoples conquered and eliminated a Moriori tangata whenua.<sup>4</sup>

When Elsdon Best was conducting ethnocentric research in Tuhoe in 1907 for his book in 1925<sup>5</sup>, and Raymond Firth's thesis, *Economics of the New Zealand Māori* was being written in 1921<sup>6</sup>, social anthropologists were again revisiting the old dogmas. By examining the tribal organisations of the Whakatāne and Urewera as *tangata whenua* (see glossary) however, Best was able to illustrate the relationship between the early Polynesian settlers and the impact of the Mataatua Waka migration. With Puhi and most of the expeditionary members continuing on to Te Tii only Toroa, Muriwai, Wairaka, and Tōroa's immediate family remained. All married local people, even to the extent that they themselves may have been descended from Toi Te Huatahi and /or Toi Kairākau. As an historical document, readers are therefore presented with a history that depends heavily on oral tradition as a valid form of historiography.

Successive tribal histories followed to carve out their particular traditions by way of emphasising their Hawaiikian genealogies before going on to critique the rationales for favouring certain sites and not others for settlement. In these, particular events of the journey noted for example in the Arawa Canoe tradition, were explained in a

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3 Sorrenson, M,P,K, 1988, (ed.) *Na To Hoa Aroha: From Your Dear Friend. The Correspondence Between Sir Apirana Ngata and Sir Peter Buck, Vol III*, Auckland University Press, p.73. Ngata to Buck 22 March 1933.

4 N.B. Kahukura, original owner of the Tokomaru waka, and grandson of Kahutiaterangi, had two grandsons Rongomaiwhenua and Ruanuku who came to Taiharakeke at Waipiro Bay from Taranaki. Ruanuku's daughter Motuariki, married Paikea's son Rongomaituahu, the captain of the Tere Anini waka. The Ngāti Ruanuku of Waipiro Bay and Whareponga derived their name from this ancestor. After a while Rongomaiwhenua took command of the Karaerae waka and crossed over to the South Island and then to Rekohu (Chatham Islands) where according to Mouriuri tradition, was the first ancestor to dwell there.

5 Best, Elsdon, 1925, Tuhoe, The children of the Mist: A sketch of the Origin, History, Myths and Beliefs of the Tuhoe Tribe, Wellington, N.Z. : Board of Māori Ethnological Research for the Author and on behalf of the Polynesian Society, 1925.

6 Firth, R.W, 1959, *Economics of the New Zealand Māori*, Government Printer, Wellington.

super-natural focus. The selections of particular locations centred round the Rotorua and Tarawera regions are important in so far as they explain why the Arawa did not, for example, settle in the Tauranga area. The extension of the Arawa tradition to incorporate the Tūwharetoa region of Taupo adds another dimension, as do the settlements of the Ngati Hei on the Coramandel peninsular.

The updating of the transmission of knowledge strands inherent in the conceptual Tāpere-nui-a-Whātonga legacy must be made accessible if they are to be applicable in order to inform both urban based and rural – kin – whanau - collectives. Added to this issue is a related consideration arising from the fact that some eighty percent of Ngati Ruawaipu now live outside the Marangairoa No. 1 *takiwa* (see glossary). It is clear therefore that Ngati Ruawaipu are not a homogenous group and like other tribes today, their urban migration experience has been an important part of the tribes journey.

The decision to build this thesis around a case study and a situational analysis, came from an opportunity to explore the nature of Ngati Ruawaipu existence. The key influences on the final selections of specific decision making protocols eventually came to be based around the relationship of the two Nēpia Pohohū contentions. The course of such investigations began with a recognition of the *hawahawa* (see glossary) (that is Io-Matua-Kore) between the two manifestations of Io-te-Waiora and Io-te-Whiwhia and inevitable genealogical sequences centred the Tāwakewake research on Ngati Ruawaipu relationships.

The thesis, of course, could not have been written, without addressing the dichotomy between Māori knowledge, western thought processes and two sets of conventions – the Māori - pākeha discourse. Whakapapa and genealogical references have been offered because of the need for readers to understand the reasons why specific actions were taken by specific Ngati Ruawaipu hapu and whanau groupings against or with other close hapu and whanau groupings. Because the framework was built around cosmological, theological, and anthropological domains, whakapapa or genealogy are used to provide the threads or *aho mātua* (see glossary) around which the thesis framework has been integrated.

Nēpia Pohohū and Mohi Ruatapu were identified as the Ngati Ruawaipu tōhunga who emphasised the importance of the *takawaenga role*. This role is significant in

validating the inter-generational transfer of knowledge, skills, and understandings - not to be confused with the research methodology references themselves.

There are three research goals that have been conceived in order to explore the five notions of potentiality terrain. The first was to develop Nēpia Pohohū's contentions on the Io-te-Waiora and Io-te-Whiwhia manifestations of Io-Matua-Kore by researching relations of fixation and variation beginning with but not being limited to, the tōhunga Mohi Ruatapu's writings on whakapapa. From this point, the intention was to align the two theorists in order to understand *whose interests are being served*. This concept, Utu, in Māori terms, is based on observed phases of the genealogical hawahawa (as in the ventricle function of the heart in the processing of arterial and venous blood flow to sustain life) that arise as *Te Rā, and Te Mārama* genealogies (see glossary) These genealogies project Nēpia Pohohū's *aho mātua* contentions<sup>7</sup> (from Te Kūnenga to Pūrehuroa and thence to Ranginui-e-tū-nei), and from Te Kore to Ōranga (and thence to Papa-tua-nuku) derived from Io-Matua-Kore, as a single continuum principle.

The second research goal was to identify the applications of five observed phases of the genealogical hawahawa to sustain a culture of practice (Hoko – moderation) which would be inclusive of, and be driven by values centred around Ngā Tāonga Tuku Iho (qualifying temporal notions), Tūrangawaewae (qualifying stative notions), Te Āo Turoa (qualifying spatial notions), Whanaungatanga, (qualifying attributive notions), and Tikanga (qualifying determinative notions). A research analysis model based on these five notions of potentiality utilised twelve cognitive criteria to make observations and research the application of Tāwakewake theory (*as in a culture of practice*) to address the issue of *how the problems of the world are solved over time*.

The third research goal was to formulate from whakatauki, pēpeha, or other forms of wisdom in the Whare wānanga and whare kura traditions. These research goals in turn have been implemented in the text writing plan in which five sections are incorporated into each of three chapter parts. It is a frequent Māori experience that sustainable development belief systems have been passed on from grandfather, father or mother or other whanau member to their mokopuna in that form. The deployment of this technique extends a continuum through Nēpia Pohohū, Moihī Mātorohanga,

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<sup>7</sup> Pohohū, Nepia, in Smith, S, Percy, 1913, *The Lore of the Whare-wananga - Te Kauaerunga or The teachings of the Māori College - Things celestial*, in *Memoirs of the Polynesian Society*, Vol, III, Printed: Thomas Avery, New Plymouth, p.11.

Mohi Ruatapu, Pita Kapiti, Mohi Tūrei, Keeti Ngātai, Rēweti Kohere, Kākā-tā-rau 2, Koro Dewes, Waiotora Wanoa, and Te Rerehau Pōtae to the researcher. Not only did this technique appeal as a genuine Ngati Ruawaipu tradition in its own right, but it also allowed the researcher to endeavour to develop events and their associated dynamics into an integrated contemporary decision making matrix - Tāwakewake.

The thesis is based on both written and oral sources within tribal contexts. Many of the ideas and values that have surfaced and discussed need to remain the special knowledge of the Ngati Ruawaipu. Since much of this information has been handed down from one generation to another an important task for tribal researchers has been to distinguish between material that can be introduced into the public domain, and material that ought to remain unpublished, at least in terms of a thesis. Nonetheless the thesis discusses tribal traditions as they have been received and understood. The process, though different, from generations past, should be viewed as being both true to tradition while at the same time being consistent with contemporary circumstance.

This thesis is heavily weighted - both in terms of the classical metaphysical and theological phases of development preceding the Māui journey to Āotearoa, as well as in the migratory and settlement terminology of evolving iwi, hapu, and whanau – on structures associated with Ngati Ruawaipu. What has been avoided however – apart from the base Ngati Ruawaipu founding hapu - has been the freezing of whakapapa lines with genealogical tables, as these often infer relations that are not always what they seem. Eventually these founding hapu, distant in time and nature (almost as distant from the present as Ruawaipu), have been replaced by constituent whanau as hapu in their own right. In this thesis the researcher has, for political reasons, deferred from referring to Ngati Ruawaipu as an Iwi and instead has chosen to refer to Ngati Ruawaipu as a hapu of the Ngati Porou.

In general terms whakapapa that relate to other iwi have not been used in a controversial manner. The only possible divergence, has been to present Tūmatauenga, Rongomaraeroa (Rongomatāne), and Haumietiketike and others as Tāne-Matua's children who engage with Tāne's siblings, most notably with Whiro and with Tawhiri-Mātea. The subtlety of the relationships (subsumed within the Hawahawa) that parallel each other are contextualised within the chapter parts.

### *Acknowledgments*

This research and the writing of the thesis has been assisted by a number of people. I have been fortunate in my supervisors, Mason Durie (primary) and Michael Belgrave (secondary) who provided me with a balance of guidance, criticism and support. Included with my supervisors I sincerely thank Gail Tennant-Brown and Anne Jones for their helpful proof reading and scrutiny of text. Although not immediately involved, I acknowledge the favourable response from the Chairman of Te Rūnanga o Ngati Porou, Apirana Mahuika, (representing an interested party to the research) to my notification in regard to grounding this thesis on Ngati Ruawaipu within the takiwa of Marangairoa No 1.

A number of specific people with land, or people with people discussions that the researcher has had will not be included in these acknowledgements. The discussion issues and proposed solutions reached will have been aligned however within research pathways evidenced in the text writing plan. Specific and individual testimonies best known to the researcher to fulfil particular research requirements while not acknowledged here, will be outlined elsewhere. The intention in the latter part of the thesis was to ensure, that key hapu and extended whanau relationships built over the Ngata and Labour Government years, or tolerated under the isolation of a more contemporary twentieth century existence would not be lost. Each of these have been layered in with the evolving decision-making strands characteristic of the idiom and character of Ngati Ruawaipu sustainability over time.

The thesis emphasis on specific moka is a reflection of the writer's papatipu connections and may, as a consequence, be reflected in the weighting of detail in some instances. In an endeavour to balance this, differing measures and values from a range of periods have been used to highlight key contests and associated mediation protocols considered to characterise the overall Ngati Ruawaipu context. I am grateful therefore to Te Kapunga (Koro) Dewes, Waioteora (Stone) Wanoa, and Te Rerehau (Sonny) Pōtae and acknowledge their guidance as key *kai-tiaki* (see glossary) particularly in regard to the Horoera, and the Whakaaraaranui moka.

The relations arising from these modes of tribal and sub-tribal distribution have been, are being, and are always going to be determined by all the Ngati Ruawaipu stakeholders of all the kainga within all of the moka that make up the Marangairoa No. 1 takiwa. For this reason the writer acknowledges that the mandates and the

representational rights to write on behalf of all of Ngati Ruawaipu is not complete. It is apparent however that for reasons of practicality, only a selected range of testimonies in the contemporary sense could realistically be selected for use.

A necessity to make everything more explicit has required quite detailed research, and so untold stories have therefore had to be subsumed. Key sampling of a modern Ngati Ruawaipu perspective has been telescoped down to detail associations linked to the writer's experience in order to illustrate the increasing diversity of pressures placed upon stakeholders, both urban and rural.

In this regard, the thesis research has benefited greatly from the availability of case material and detailed reports, correspondence, minute books and biographies from whanau archives. For these opportunities I am grateful to the Ngati Piritai Trustees for their permission and support for the research project.

I owe a great debt to the peers of my generation inclusive of the mokopuna of Rēweti, Kuata, Poihipi, and Henare for their kinship, interest, and continuing acknowledgment and support for the intent, value and worth of this research. No one who conducts a research of this nature should take for granted the importance of earning respect from hapu and whanau stakeholders. As is indicated in the sequencing of selected Ngati Ruawaipu testimonies and histories - each stakeholder by definition will have a profound influence upon the shared roles and responsibilities of other stakeholders whether in a collective or individual sense.

Finally I thank the members of my immediate family for being there through the very real challenges of writing a doctoral thesis. My wife Kim, over and above the demands of her work place and managing the family home has been my greatest supporter. I acknowledge my daughter Kristen who brought a sharp legal perspective to many aspects of the thesis development and seldom left any comfort zones for me to languish in. I am grateful to my other daughter Keita who simply brought an intuitive aspect to issues raised – and reminded me of just when a spade ought to be called a spade. I thank a number of friends who were significant in being there and being available to walk the talk when others, simply had no more petrol in the tank. Finally, I thank my family and I owe a great debt to you all. I thank you Kim, Kristen and Keita, Malcolm, Kākātārau, and Tūhaka for your love and support.

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## ŌTAMARĀKAU – CHAPTER ONE

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### *‘Hauora’ and sustainable development.*

#### *How wisdom is grown to accommodate and accept the evolution of time and change.<sup>1</sup>*

A star, Ōtamarakau, or Formalhout, introduces an outline of chapter one and presents the *Tāwakewake theoretical model*. Ōtamarakau is one of twelve stars selected to sequence the thesis milestones, including the abstract, preface, contents, and nine chapters. This format circumscribes an annual evolving creative celestial framework for the enduring Ngāti Ruawaipu legacy. To many the notion ‘to endure’ invokes perceptions of sustainable development which are often interpreted as being vague and somewhat abstract – divorced from real Ngāti Ruawaipu life and everyday actions. Here Daniella Tilbury (2004) outlines a perspective which this researcher will be working around as the chapters unfold:

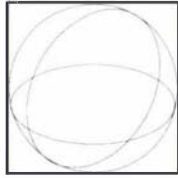
‘However at the core of sustainability are issues of power (control and governance), politics and participation (public, iwi, hapū, whanau, and individual) in decision making’<sup>2</sup>.

As such it encompasses a necessary centuries old framework based on hapū and whānau needing to make the right decisions at the right time.

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1 Jackson, Moana, 1999, Separating the powers of Māori governance – Political, Judicial onto the Marae in Ngāi Tatou 2020 – *Indigenous Governance and Accountability, Whakahaere-a-Iwi Whakamarama-a-Iwi, The Foundations for Indigenous Research in Society & Technology*, 1999, p.102,

2 Tilbury, Daniella, 2004, UN Decade in Education for Sustainable Development: Implications for Geography Educators, in *New Zealand Journal of Geography*, Auckland, p.14.



**KŌPUARĒHUA** (see glossary) – *Patterns of the Ōtamarakau Custom Law and Practice (prioritorisation) assurance. 'A legacy of concepts and processes'.*

The cognitive criteria of **Te Hiraaurau Hōpanga** (see glossary - problem solving) addresses the issue of how to create the means (Te Āo Turoa - the specified environment) to validate the broad material culture (idiom and character) of hapū and whānau. (see Cameo. Hiraaurau Hōpanga)

#### Cameo 1.1 'Hiraaurau Hōpanga'

**Problem solving introduction** - The geological series which underpin the lithology of the Marangairoa No 1 Rohe is referenced in the wider foundations of Āotearoa/Te Ika-a-Māui (New Zealand/North Island) itself. Just as a five phase geological-lithological series reflecting a creation of matter process is templated, so too are cognitive criteria being used to construct the objectives of Ōtamarakau.

*He tāonga kē tā te kōka, he tāonga ke ta te Kauri*  
The mother fashioneth ( the daughter) but the moko ( kauri charcoal) fashioneth better.<sup>3</sup>

One way to understand (problem solving) this journey of Tāwakewake, is to begin with two core expressions of belief. The first is '*I exist therefore I am!*' ('Whare Wānanga' beliefs). *The second is 'I belong therefore I exist!'* ('Whare Kura' beliefs). The nub of sustainable development is about the choice one makes. Critical sustainable development is dependant upon critical decision making protocols. Essentially this thesis is about understanding fundamental decision making when confronted with the process of 'either/or' options. This process, of ranging through the polarities of dichotomous relations, is the business of decision making. Tāwakewake contributes to the process by offering a single continuum assurance with a multiplicity of decision making options needed to resolve complex 'either/or' relativities . The Cameo 1.1 points to the cognitive criteria *Hiraaurau Hōpanga* meaning to problem-solve with which the task of unpacking how the sequencing of the Tāwakewake theoretical model will be outlined. A triangulation (see **x**, **y**, and **z** in Table 1.1) *Kōpuarēhua*, *Rūarikitua*, and *Waikapakapa* - divide the chapter, Ōtamarakau, into three

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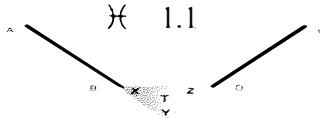
<sup>3</sup> Kohere, Rēweti, 1951, *He Konae Aromi, Māori Proverbs and Sayings*, A.H.Reed, & A.W.Reed, Wellington, p.14.

parts. In this chapter, and as they will in later chapters, **x**, **y**, and **z** will successively determine:

- (i) The creation of the theological and metaphysical means and the work steps needed to formulate objectives (The cognitive criteria **x**, eg. *Hiraurau Hōpanga* - to recognize patterns of custom law and traction)
- (ii) observations and indications of expression – questions relating to the vision (The issue of how to create the means **y**, eg. *Te Aotūroa –the specified domain* – by balancing sustainability and communications), and
- (iii) creating incentives for decision making protocols to be encouraged and supported. It is important for individual and collective hapū and whānau to safely manage behaviour modification by introducing non regulatory measures supportive of the need to inform Ngāti Ruawaipu as a whole with education programmes and (sustainability as a strategic focus – **Hononga** - eg, *Hauora- by validating relationships*) the associated expectations for sustainable decision making protocols development.

Under the same format, the points **A**, **B**, **C**, **D** and **T** (see Table 1.1) In relation to the research question (addresses the 5 points of potentiality) represent the sectional cognitive criteria construct of this and later chapters.  
(see Table 1.1).

Table 1.1 ‘Hauora’

|  |  |  |
|--|--|--|
|                               |  |  |
| <b>A.</b><br>(Te Peapea)<br>Gathering the strength<br>of constituent<br>dimensions and<br>binding them into one. | <i>(Hiraurau Hōpanga)</i>                          | <b>C.</b><br>(Te Arorooa)<br>Totality    |
| <b>B.</b><br>(Te Aronui)<br>The Absolute   | <b>T.</b><br>(Te Aotūroa)<br>Specified environment | <b>D.</b><br>(Te Arotāea)<br>Methodology |

The **Te Āo Tūroa** cognitive dynamic of a specified Tāwakewake environment based on the theological and wider environment of Te Āo Māori is one thing, how it will be formalised is another.



Photograph 1. Tapu-a-Rata is in the foreground. Te Whiringa-o-Te Waiu, and Whangaokeno are in the background  
(Kohere collection)

A vision of performance incorporating the phrasing and symbolising of the steps needed to create the means to reach a destination, are indirectly concerned with the formulation of Ngāti Ruawaipu hapū objectives. The first steps taken to examine data illustrating how these objectives will be achieved will be about examining the development of that which is used to create the means (*the theoretical design*) through which esoteric knowledge can be interpreted.

*'Ka tāraia te tahoata, ka tāraia te kōhiku'*  
When the pumice stone has been shaped then the spit is dressed.<sup>4</sup>

### Cameo 1.2 'Te Āotūroa'

**The specified environment introduction** - The first geological period extending from 168 million years ago till 108 million years ago known as the Late Juraissic to Early Cretaceous period formed the Matakāoa Volcanics, gabbro, basalt dolerite, breccia and tuffs. These evolved to indurated siltstone grading down into alternating sandstone-siltstone, sandstone

4 Williams, H.W., 1971, *A Dictionary of the Māori language* (7th ed.), Government Printer, Wellington, p.125.

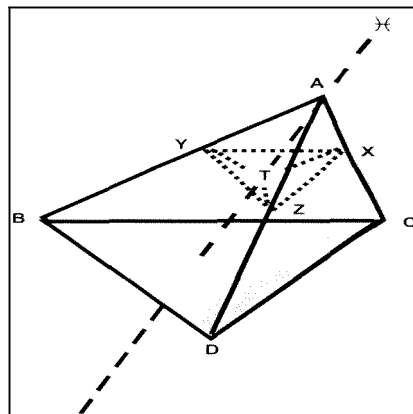
5 Gibbs, Jeremy G., 1981, *'He Rīpoata Whakature mo ngā Whenua-papa-a-tai o te Rohe o te Kaunihera o Waiapu-Tairāwhiti. Coastal hazard mapping as a planning technique for Waiapu County, East Coast, N.Z.* National Water and Soil Conservation Organisation. Wellington. A report for the Water and Soil Division. Ministry of Works and Development. Wellington., p.8.

and minor siltstone units, minor conglomerate, breccia, and tuff beds.<sup>5</sup>

*'Ko Papatūānuku te matua o te tangata'*  
Papatūānuku is man's parent<sup>6</sup>

The overarching response to the challenge of resolving oppositional issues lies at the heart of creating decision making protocols. Over the centuries, critical sustainable development principles have emerged and the Tāwakewake model provides a framework within which these principles, and others, can be conceptualised and positioned. *The hypothesis is* that sustainable development cannot be separated from its historical and contemporary contexts, and in the case of Ngāti Ruawaipu, is an integral part of the tribe's creative and evolutionary journey. In unpacking the multiple questions that underpin this Ngāti Ruawaipu 'whare wānanga' legacy, a useful starting point is Table 1.2, a format which is used to structure both the Tāwakewake model itself as well as each succeeding chapter beginning with Ōtamarakau, chapter one.

Table 1.2 An outline of the Tāwakewake theoretical model -



In order to explain the two core expressions of belief: *'I exist therefore I am!'* ('whare wānanga') and *'I belong therefore I exist!'* ('whare kura') the icon ⌘ (see Table 1.2) Te Au o Ngāti Ruawaipu, reflects the stream of existence within which the Hauora (the breath of life) of Ngāti Ruawaipu's decision making is contextualised. *The totality of this existence* consisting of the

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<sup>6</sup> Kohere, Rēweti, 1951, *ibid*, p.16.

Cosmic, Theological, and Anthropological worlds all have an impact on Ngāti Ruawaipu decision making and influence the development of protocols.

The totality of these influences are symbolised in Table 1.1 and Table 1.2 as **x**, **y**, and **z**. Tāwakewake decision making (*the specified environment*) in turn, symbolised as **T**, interfaces with each of these influences. The expression of the dynamics of this matrix **x**, **y**, and **z**, is underpinned by the contentions of Nēpia Pohohū incorporating Io-Matua-Kore (Io the parentless) and two manifestations not unlike energy and intelligence. The two manifestations are Io-Te-Waiora (self enduring creativity) and Io-Te-Whiwhia (that which shall be with-held from humankind).

**T** – Tāwakewake, as the locus of the Nēpia Pohohū contentions is placed at the epicentre (see Table 1.2) with four other notions of potentiality symbolised as **A**, **B**, **C**, and **D**. Figuratively speaking this ‘whare wānanga’ and ‘whare kura’ of notions together with **T** are derived from Thomas Kendall’s states of being and interpreted in this thesis as:

**A** – Ihowai: imparting and seeking information about the nature of the temporal state of being,

**B** – Wehi: expressing and finding out about intellectual attitudes to do with the nature of spatial relationships,

**C** – Mana: expressing and finding out about emotional attitudes in quantifying qualitative attributes,

**D** – Ihi : getting things done to change the stative condition, and

**T** – Mākurangi: Socialising the determinative state.

In order to progress this research and understand the sustainability of decision making protocols Ngāti Ruawaipu endurance over time has been incorporated into customary concepts and processes that stem from the Tāwakewake hypothesis or abstract. Each of the following triangulations, shown in the diagram, are aligned with the **x** (traction), **y** (balancing sustainability and communications), and **z** (validating relationships) matrix to illustrate the framework from which the customary concepts and processes stem:

**Triangulation One ABC – Beliefs** (See Table 1.2) - To visualise and understand, *Māmahi* (see Cameo 1.3)

### Cameo 1.3. ‘Māmahi’

**Visualisation introduction - Rūaumoko** - a haka composed by Mohi Tūrei ( Ngāti Porou/ Ngāti Ruawaipu)  
 Ko Rūaumoko e ngunguru nei. Au! Au! Aue Ha! E Ko Rūaumoko e ngunguru nei! Au!  
 Au! Aue Hā! Ā ha hā! Ē ko te rākau a Tūngawērewēre! Ā ha! ha! He rākau tapu, nā  
 Tūtāua ki a Ūenuku.  
 Ī pātukia ki te tipua ki o Rangitōpeka. Pakaru te ūpoko o Rangitōpeka. Pātua ki  
 waenganui o te tau kī Hikurangi. He toka whakairo, e tū ake nei, He atūa! He tangāta! He  
 atūa! He tangata Hō!  
 He atūa, he atūa, Taupare-taitoko, kia kitea e Pāretaitoko te whare haunga! Ā ha ha!  
 Ka whakatētē mai o rei he kūrī aū!  
 Ā ha ha! Nā wai parehua taku hope kia whakākā te rangi kia tare au! He roha te kawau.  
 Hei ha! Kei te pōu tara tū ka tete, ka tete! Tāu hā!  
 Ko kōmāko , ko kōmāko! E ko te hautapu e rite ki te kai nā Matārīki. Tapareireia kōia  
 tapa! Tapa kononūa koiana tukūa! Ī aue!<sup>7</sup>

Hark to the rumble of the Earthquake God! It is Rūaumoko who trembles and stirs! It is  
 the wand of Tūngawērewēre! The sacred rod given by Tūtāua to Uenukū. It struck the  
 monster Rangitōpeka and smashed the head of Rangitōpeka cleaving the twin peaks of  
 Hikurangi from where the carved rock emerges. It is devine. Behold! It is the dark  
 mystery of the womb! Where the dogs gnash their teeth. In my ecstasy I see the sky  
 inflamed. I gasp for breath. Tis like a shag soaring on high. As the rod drives deep thus  
 it remains. Now it is the bell-bird singing even though I am quiescent as in death. I soar  
 amongst the stars.<sup>8</sup>

the enduring principle (*Īhowai*),of Ngāti Ruawaipu subjects, objects, and activities and to analyse (*Tatāitanga*) the effectiveness of **tūre**

### Cameo 1.4. ‘Tatāitanga’

**Analysis introduction** - The measured reference is encapsulated in ( Lewis in press) the geological plate boundary ( *passing beneath the entire Raukumara peninsular, the subducting plate to the east dipping beneath the Indian (Plate before diving beneath the Taupo Volcanic Zone)* passing through the continental mass of (Āotearoa) New Zealand. For the last 40 million years the boundary surface extended about 100 to 200 kilometres offshore parallel to the North Island, East Coast, and along an elongated depression known as the Hikurangi Trough.<sup>9</sup>

This association can be illustrated here with the proverb  
 Toi te kupu, toi te mana, toi te whenua!<sup>10</sup>

7 Armstrong, Alan, 1964, *Māori Games and Hakas Instructions, words and actions*, Published by A.H, & A.W, Reed, Wellington, pp. 144-145.

8 Armstrong, Alan, 1964, *ibid*, pp. 144-145.

9 Gibbs, Jeremy G., 1981, *Ibid*, p.10.

10 Īhaka, K.M, 1957, ‘Ngā Whakatāuki me ngā Pēpeha a te Māori’, *Te Āo Hou, Vol., 20, p.42.*  
*ibid*, 1975, p.21.

Parker, Wiremu, 1979, *Ngā Toohu Honore, in Te Pānui 2 a Wikitoria* (W,Parker and J, Malcolm, ed.), Department of Māori Studies, Victoria University of Wellington, Wellington , p..8a.

in guiding the sustainable development of *hauora decision making protocols*.

**Triangulation Two DBC – Values** (See Table 1.2) - To imagine and put into phrases (*mana pohewa*) the status of the enduring values (*wehi*) and

#### Cameo 1.5. ‘Mana Pohewa’

##### *Notions of imagery introduction*

‘Prior to the 1880’s small scale logging operations were carried out in the Waiapu and Matakāoa districts, mostly by European settlers. Clearing of native bush for the purpose of establishing pasture began in earnest in the 1880’s and was virtually cleared by 1930’.<sup>11</sup> It is not known as to what degree stream aggradations occurred as a result of fern fires denuding hill slopes susceptible to slips and land-slides. Tree felling for the purposes of creating maara, or plantations, increased with population build-up. Further tree felling took place for the purpose of constructing *Pā Maiora*, or walled pa, in order to ensure the security and protection of the new prized staple food, the kumara. In order to have such a structure the chiefly person needed followers who contributed to his subsistence stores thus providing the wealth which could be used to compensate those who helped in creating the carved structures.

*‘Ko te tohu o te rangatira he pataka whakairo e tu nā i roto i te pa tūwatawata!’*  
The sign of a chief is a carved food storehouse in a palisaded pa.<sup>12</sup>

to understand (*whakatakotoranga ihi*)

#### Cameo 1.6. ‘Whakatakotoranga Ihi’

*Phrasing introduction* - The stretch of coastline off the Waikākā stream is a case in point of the impact of not protecting life supporting eco-systems. In the 1850’s the flour from the mill erected by Mōkena Kohere’s sub-tribe at the mouth of that river (now merely a stream) was the chief port of call for Mōkena’s schooner, the ‘Mereana’, where flour and other cargo was loaded for transport to places as far afield as Auckland and Sydney. Indeed the ‘Nukutere’, Te Whironui’s waka, is reputed to have beached at Waikākā. Today some stretches of the Kāmiti, Ōkahu, and Mangatākoha foreshore, as the recipients of a high aggradations supply sourced from the Waiapu river, has had its coastline advance rapidly seawards from its original 1880’s axis.

*‘Kia mau ki te kura whero, kei mau koe ki te kura tawhiwhi kei waho koe hei whakamomona mo te whemua tangata’*

Hold fast to the valued treasures not to the illusory treasures lest you be left as fertiliser for the human land.<sup>13</sup>

the **kawa** that legitimates the sustainable development of *hawahawa decision making protocols*.

11 Gibb, Jeremy, G, 1930, *ibid*, p.16.

12 Phillips, William, J, 1952, *Māori Houses and Storehouses*, Dominion Museum, Wellington, p.95.

13 Te Manukura, 1922-3, *ibid*, p.8. Te Waka Māori o Niu Tirani, 1879, Vol 1, pp. 18, 263.

**Triangulation Three DAC – Concepts** (See Table 1.2) - To form, shape, and evaluate space and time measures (*whātau*)

Cameo 1.7. ‘Whatau’.

*Notions of qualification introduction* - As recently as 1962 the Commissioner for Land Development, writing to the Secretary, Department of Internal Affairs, wrote ‘For many years this writer has been convinced that the economic prosperity of the lands on the East Coast north of Gisborne depends upon the extent to which a more intensive use can be made of their natural fertility.’<sup>14</sup> This description in illustrating scenarios that are over 40 years old nevertheless also illustrate that centralised national and regional imperatives for economic prosperity still fall short of developing a decision making model that fit the Ngāti Ruawaipu purpose and application considerations in both its historical and present day contexts.

‘*Ahakoā whati te manga, e takoto ana anō te kōhiwi.*’  
Although the branch has broken off the trunk remains.’<sup>15</sup>

in locating and determining (*huanga*) relations between Ngāti Ruawaipu hapū and whānau principles (*mana*) and

Cameo 1,8 ‘Huanga’

*Notions of form introduction* - The shaping of pounamu or nephrite was a long painstaking task, hence the saying is equivalent to ‘Rome was not built in a day’. As a time reference (outlined as a sustainable development project and as a proverb encapsulated here in a geological and lithological presentation) appropriate Te Āo Turoa outcomes require time for their accomplishment. Nevertheless Ngāti Ruawaipu sustainability as has been related in this chapter, and as a strategic research focus, has had its past and current influences and their related issues scoped for possible future solutions based decision making protocols.

‘*E kore nei e tāea i te rā ki te waru.*’  
A day will not suffice for the scraping.<sup>16</sup>

to understand the commitment to critical reflective practice (**tikanga**) that governs the sustainable development of *whakapapa decision making protocols*.

**Triangulation Four DAB – Principles** (See Table 1.2) - To establish the evaluative logic and pattern (*whakaaroaro*)

Cameo 1,9 ‘Whakaaroaro’

*Notions of logic introduction* - The sample of research data must represent the success or otherwise of surviving Ngāti Ruawaipu hapū and whānau infrastructure in showing that decision making protocols for the future of Ngāti Ruawaipu are best grounded in customary concepts and practices. In some cases natural heritage resources have been valued differently among takiwa (block) communities. In particular the value of manuka and kanuka species have been questioned, On the Horoera block the communities led by Koro Dewes have utilized the introduction of Crown rentals for forestry planting. All of this meant that some twenty to thirty years ago land that was regenerating to scrub was again cleared and replaced in plantation forestry. Others, such as those from the Hāhā station on the Kautuku block, and Rangiatia

14 Letter on Land Development – MatakāoaCounty cited at the Gisborne District Council (Te Puia Springs) in the MatakāoaCounty Council File, Dated 9th January, 1962,

15 Williams,H,W, 1971, A Dictionary of the Māori language (7th ed.), Government Printer, Wellington, p.125, p.177.

16 Source unknown, viewed in Mead, Hirini Moko (ed.), and Grove, Neil, 2001, Ngā Pēpeha a Ngā Tipuna, Victoria University Press, Wellington.

Station on the Pākihi block regarded the Manuka and Kanuka species as being valuable in their own right and have begun investing in the promotion of bee keeping partnership ventures for manuka oil products, manuka honey, therapy, and medicinal benefits.

*'Waiho kia oroia, he whati toki mui'*  
Let it be sharpened, it is a broken big adze.<sup>17</sup>

in qualifying and quantifying (*tauirā*) derived and valued – **whakaritenga** - principles, research applications, and Cameo 1,10 'Tauira' research

*Notions of pattern introduction* - In order for Ngāti Ruawaipu to improve their approach to addressing environmental issues they will need to develop a wider framework of tribal self-determination. Improvement can be an outcome if attempts to understand and remember are described and learnt from. Just as the Ōtamarakau chapter traverses the varied interactions that Ngāti Ruawaipu have had with their land and with others so too has the importance of the interrelationships between material and mind been highlighted. The composition 'Rūaumoko' represents the triumph of the Ngāti Ruawaipu/ Ngāti Porou mind (through Mohi Tūrei's powers of composition) to emulate the geological and lithological creative elements in animating one's inner feelings and transforming one's thoughts into a valued treasure ( a Tāonga tuku iho) .

*'E kore taku moe e riro i a koe'*  
My dream cannot be taken by you.<sup>18</sup>

methodological processes (*ihi*) in order to understand and implement the ethos (*whakapono*) of Tāwakewake research.

**Triangulation Five XYZ – Findings, Implications, Conclusions** (See Table 1.2)

- To determine and sequence (*takapiringa whakahuahua*)

Cameo 1,11 'Takapiringa Whakahuahua'

*Notions of sequenced outcomes introduction* - Establishing a network of tangible outcomes can only be an outcome if attempts to understand and remember appropriate intangible decision making values are based on enhancing the struggle against the forces that block desire.

*'He ūrunga tangata, he ūrunga pānekeke'*  
A human pillow is a slippery pillow.<sup>19</sup>

in assessments of performance in order to better understand Te Āotūroa research (derived from Thomas Kendall's states of potentiality).

Cameo 1,12 'Hononga'

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17 Best, Elsdon, 1974c, *The Stone Implements of the Māori* (reprint), Wellington, Govt. Printer, p.109. Brougham, A,E, 1975, *Māori Proverbs* (reprint), Reed cited as Brougham, Wellington, p.28. Grey,G, 1857, *Proverbial and Popular Sayings*, Trubner, London, p.94.

18 Buck, P,H, 1926, *The Māori Craft of Netting, TNZI* p.625

19 Best, Elsdon, 1902a, 'Notes on the Art of War, *JPS 11*, p.131. Brougham, 1975, *Māori Proverbs* (reprint), Reed, A,E, and Reed,A,W, Wellington,p.104. Mitchell, J,H, 1944, *Takitimu*, Wellington Reed, p.244.

*Notions of socialised relationships* - the philosophical and conceptual foundations of decision making protocols and relationships between Ngāti Ruawaipu hapū and whanau, their resources, and their development.

*'E kore te totara e tu noa i te parae engari me tu i roto i te wao-mi-a-Tāne'.*  
The totara tree does not stand alone in the field, but stands within the great forest of Tāne.<sup>20</sup>

The *hiraauraru hōpanga* triangulations are derived from:

- A, Ihowai - ABC – as Te Peapea
- B, Wehi – DBC – as Te Aronui
- C, Mana – DAC – as Te Aroroa
- D, Ihi – DAB – as Te Arotāea
- T, Makurangi – XYZ – as Te Āotūroa

T – encapsulates the need for feedback pathways in education, politics, economics, social, and cultural systems that underpin the spirituality of Hauora. Such feedback will be interpreted as the application of enduring beliefs, values, concepts, principles, and processes (Ture - inputs, Kawa - transformations, Tikanga - outputs) that characterise the identity of Ngāti Ruawaipu decision making idiom and well-being.

As has been outlined, further korero<sup>21</sup> relating to eponymous ancestral deity and ancestral human responses to external forces form the basis for associated Ngāti Ruawaipu and Ngāti Porou decision making. Apart from the geological and lithological analogy used to introduce cognitive criteria, this section (Hiraaurau Hōpanga) envisages aligning ancestral figures and their endeavours in order to establish further the foundation for the theoretical model Tāwakewake, and to set the context, for research about the Ngāti Porou hapū, Ngāti Ruawaipu. The research will also examine how associated Ngāti Ruawaipu and Ngāti Porou protocols have evolved over time. This evidence can be reinforced through the advocacy and support of Ngāti Ruawaipu mōteatea, waiata, haka, karakia, kōwhaiwhai, data, and in other visual and oral domains.

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20 Mead, Hirini, Moko (ed.), & Grove, Neil, *Ngā Pēpeha a Ngā Tipuna, The Sayings of the Ancestors*, Victoria University Press, Wellington, p.36.

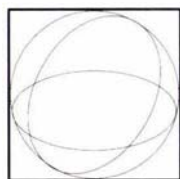
21 Relevant passages of description relating to a common theme being the focus of discussion

The theme of the cosmic creation of matter is manifested in measured geological and lithological design and planning sequences when outlining cognitive terminology for each of the chapter sectional constructions. In this way the sections include papatakotoranga (see glossary), derived or valued (whakaritenga) principles, as a result of examining the belief systems and values of Ngāti Ruawaipu. The symbolising and phrasing of deity and ancestral icons and using them to address a diversity of theological and wider environmental impacts over time is utilised. Interpretations of traditional concepts and processes for example in Table 1.3 below summarise the intent to develop the X, Y, and Z matrix for the traction, communication, and expectations needed to provide effective outcomes for Ngāti Ruawaipu hapū and whanau.

Table 1.3. Interpretations of traditional concepts and processes

|  |  |  |
|--|--|--|
| <p><b>X</b> Patterns of custom law and practice.<br/><i>Kōpuarehua</i><br/>How can relationships be best understood?<br/>(by creating specified environmental assurances – prioritisation and traction).</p> | <p><b>Z</b> Balancing sustainability.<br/><i>Rūarikitua</i><br/>What are the characteristics of Ngāti Ruawaipu decision making? (articulate interpretations that are appropriate, meaningful, and useful).</p> | <p><b>Y</b> Sustainability as a strategic focus.<br/><i>Waikapakapa</i><br/>Can the framework be applied? (task completion - past and current influences, their related issues and solutions).</p> |
|--|--|--|

*‘Pihi kau ake te whakaaro pai, hauhake tonu iho’*  
When a good thought springs up, it is harvested.<sup>22</sup>



**RŪARIKITUA – Balancing the sustainability of the Ōtamarakau(commitment to task) assurance. ‘Broadening the vision – research design and planning issues’.**

The cognitive dynamic **Te Peapea**, formalises the cosmic, and theological influence with the anthropological context and references associated perceptions and conjunctions in selecting appropriate cognitive research modes and terminology.

<sup>22</sup> Taylor, R, 1974, *‘Te Ika-a-Māui* (reprint) Wellington, Reed, p. 129.

## Cameo 1.13 'Te Peapea'

***Gathering the strength of constituent dimensions and binding them into one*** - In Rūaumoko one can recognize this Ngāti Porou regional elevation, including the Ngāti Ruawaipu coast, by the tectonic uplift which parallels the earlier phases of Mohi Tūrei's composition.

It struck the monster Rangitōpeka and smashed the head of Rangitōpeka cleaving the twin peaks of Hikurangi from where the carved rock emerges. It is devine.

The latter culminating phases of Rūaumoko in turn, might be said to be reflected in 'the successions of raised marine beaches cut during the interglacial high still-sands of the sea during the Late Quarternary period, and as such, are well preserved in the Matakāoa volcanics and to a lesser extent in the sedimentary rocks between Te Araroa and East Cape'.<sup>23</sup>

In February, 1865 when Te Mātorohanga was asked to provide an explanation about the teachings of the Whare Wānanga, he responded that there was no one universal system of teaching in the Whare Wānanga. "Each tribe had its own priests, its own college, and its own methods. The omissions in my teaching, or innovations, the variations, the interruptions, or divergence from the main argument or true story, Paratene Te Okawhare (one of the old priests of Wairarapa) and Nēpia Pohohū will be able to supply".<sup>24</sup> As a five phase creation of matter will be outlined, so too will a theological rationale for this chapter be reflected in this five stage Ōtamarakau creation-evolutionary-process.

*'Taurai o te Po, tītoko o te āo mārāma'*  
Screen from Hades, prolonger of life.<sup>25</sup>

H. T. Whatahoro, referred to by Percy Smith as the appointed Scribe for Te Mātorohanga, Nēpia Pohohū, and other tōhunga or sages, wrote that the first and earliest traditions available, relating to homeland themes and migration, were based on the teachings of the sage Te Mātorohanga in reference to a

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23 Gibbs, Jeremy G, 1981, *He Rīpoata Whakature mo ngā Whenua-papa-a-tai o te Rohe o te Kaunihera o Waipū-Tairāwhiti. Coastal hazard mapping as a planning technique for Waipū County, East Coast.NI.* N.Z. National Water and Soil Conservation Organisation. Wellington. A report for the Water and Soil Division. Ministry of Works and Development. Wellington. p.10.

24 Smith, S, Percy, 1913, *The Lore of the Whare-wānanga - Te Kauaerunga or The teachings of the Māori College - Things celestial*, Memoirs of the Polynesian Society, Vol, III New Zealand, N.Z., , Printed for the society by Thomas Avery New Plymouth, p.84.

25 Best, Elsdon, 1905, Māori Eschatology, Transactions of the New Zealand Institute (TNZI), p.226.

“Fatherland” known as Irihia. Irihia is distinctive from another name used as a homeland, Te Hono-i-Wairua. Whereas Te Hono-i-Wairua, in Hawaiki, is used as the gathering place of spirits, Irihia is referred to in the geographical sense, and also, as ‘the site of the “Hurianga-i-a-Mataaho”, (or the site of the Deluge) or the overturning of earth in the time of Mataaho’.<sup>26</sup>

*‘Te umu ka pirau’*  
The oven has been extinguished (flooded?).<sup>27</sup>

In Te Kauaeraro, Percy Smith appears to link the Homeland of Polynesians with India: ‘I do not think there is anything in Māori traditions which will support the views of Fornander, Fenton and Gudgeon to the effect that the race can be traced further westwards’ (page 6). On the other hand there are other more modern theories on the origin of Māori/Polynesians such as those proposed by: Bellwood and Blust who promote an ‘out of China theory’, some 5500 years ago. Kerry Howe<sup>28</sup> and Michael King<sup>29</sup> share a similar view complimenting Bellwood and Blust with their advocacy for Taiwan as the gateway to ever expanding Polynesian migration. Meachim and Solheim are two others who promote an emergence from Eastern Indonesia 5000 years ago. Of interest however is Oppenheimer, who promotes an out of Sundaland (interpreted in this essay as Hawaiki) more than 8,000 years ago. Oppenheimer’s linkage with a Pre-Flood Continent (as a possible site of the “Hurianga-i-a-Mataaho” or “the site of the Deluge”) is supported by oceanographic (Ice Age Global Floods; collapse of the Canadian Glacier (Laurentide)<sup>30</sup>; archaeological (Bellwood)<sup>31</sup>; language<sup>32</sup>; genetic<sup>33</sup>; and folklore evidence.

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26 Smith, S, Percy, 1913, *The Lore of the Whare-wānanga - Te Kauaerunga or The teachings of the Māori College - Things celestial*, in Memoirs of the Polynesian Society, Vol, III New Zealand, N.Z., , Printed for the society by Thomas Avery New Plymouth., p.7.

27 Brougham, A,E. and Reed,A,W,1975, *Māori Proverbs (reprint)*, Reed cited as Brougham, Reed, Wellington, p.37. Grey, G, 1857, *Proverbial and Popular Sayings*, Trubner, London, p.89.

28 Howe, Kerry, R, 2003, *The quest for origins : who first discovered and settled New Zealand and the Pacific islands?* Penguin, Auckland.

29 King, Michael, 2003, *The Penguin history of New Zealand*, Penguin, Auckland.

30 Oppenheimer, S, 2001, *Eden in the East*, Phoenix, London.

31 Cribb, Robert, 2000, *Historical Atlas of Indonesia*, Curzon Press, London.

*'Rahirahi tonu, kaua e matotoru'*  
Be attentive, do not be heedless.<sup>34</sup>

Te Āo Tūroa (global perspective), allows for a prioritisation of focus through Te Āo Māori theological references: firstly to a building or gathering place of spirits (Te Hono-i-Wairua); and, secondly to the original theological birthplace of Te Āo Māori, Rangiātea, in Hawaiiki; both of which are said to be located in Irihia (geographical location), a continent (as promoted by Oppenheimer and others) in which Māori, share with others, their Polynesian identity.

The implications for the Te Āo Māori theological environment can now be viewed in terms of its prioritisation as the geographical Ranginui-e-tu-nei and Papa-tua-nuku physical environment.

*'E haere atu nā, titiro tonu mai ngā kanohi'*  
There he goes but still looking back.<sup>35</sup>

In a Te Āo Māori view of the world, Hineahuone versus Rūaumoko social negotiations would appear to have been reined in with the colonial social control agenda and its 'Trojan Horse', legislation, all the while removing customary title from the tribes through the political vagaries of Native Land Court enactments in divide and rule statutory crown grant title (fee simple) interpretations. This, combined with grinding out the fluidity of custom law and customary practice has impacted like a 'monkey on the shoulders' of Ngāti Porou and Ngāti Ruawaipu over a period extending from the end of the nineteenth century to the beginning of the twenty first century. So

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32 Nichols, Johanna, 1992, 'Linguistic Diversity in Space and Time', University of Chicago Press.

33 Matisoo-Smith, E, Roberts, R, M, Irwin, G, J, Allen, J, S, Lambert, D, M, December 1998, Patterns of prehistoric human mobility in Polynesia indicated by mtDNA from the Pacific rat, Proceedings Natural Academy of Sciences USA, Vol 95, pp. 15145-15150. NB. In contrast to Halmara in Indonesia, (said to be the original homeland of all three types of Pacific Rat taken on migratory voyages across the Pacific) Taiwan, in contrast to its advocacy, has been shown to have been settled by all 3 types of Pacific Rats, from a much more recent date).

34 Grey, 1971, Ngā Mahi a ngā Tupuna, (4th ed.) Reed, Wellington, p.162. Williams, H,W, 1908, *He Whakatāuki, he Titotito, he Pēpeha*, Te Rau Kahikatea, Gisborne, p.19. 1971, p.194, p.320.

35 Mead, Hirini, Moko, (Ed.)1981, *Ngā Taonga Tuku Iho a Ngāti Awa*, Te Wehenga 4. Department of Māori Studies, Victoria University of Wellington, Wellington, p.19.

pervasive has this separation of Māori people from their lands been, that, almost all evidence of the remaining customary title land and customary associated usages have been virtually eliminated.

*'Waiho rakia tauwha te rangi ki tua, koi tatai noa Autahi i te tau, ka ngaro te Huihui o Matārīki'.*

Let the sun set beyond the horizon but take care lest the star Canopus signals the year is lost.<sup>36</sup>

The theorist from whom this theoretical design strategy arises, Nēpia Pohohū , shares a common genealogy, with the researcher, from Ruawaipu through Tīhaere. As an appropriate mentor therefore, Pohohū's advocacy for Io-Matua-Kore as the embodiment of this unity of all existences is central to the Tāwakewake thesis. The strategy then allows for the encapsulation of all 'either/or' relativities to be brought together within the twin dichotomy manifestations of Io, namely, Io-te-Waiora, and Io-te-Whiwhia<sup>37</sup>.

Io-te-Waiora meaning '*self-enduring creativity*', and Io-te-Whiwhia meaning '*that which shall be withheld from man*' are not too dissimilar to the more contemporary creationist-evolutionary equivalents of *energy* and *intelligence* in explaining the nature of existence itself. These modes of enquiry and investigation are used as a tāhuhu (ridgepole) with which to address concerns relating to the influence of traditional concepts and customary processes on the sustainability of Ngāti Ruawaipu contemporary decision making.

Based on community realities, the theoretical model Tāwakewake visualises a selection of intangible decision making values derived from cosmic, theological, and anthropological principles. As a relational framework this selection encapsulates an interpretive approach to traditional Ngāti Ruawaipu concepts and processes. The tāhuhu tikanga or the visualisation of intangible decision making values are contextualised within the *rohe* or region to which the Marangairoa No. 1. *takiwa* or district belongs.

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36 Best, Elsdon, 1918, The land of Tara,' *JPS27*, p.57.

37 Smith, S, Percy, *ibid*, p.111.

Intangible decision making values are priorities which often demand an understanding of the ways in which we ask and seek answers to our own concerns. It is also a context from which the community can move forward to articulate its desires both historically and in contemporary situations. The wisdom gained from accommodating and accepting the evolution of time and change begins with an understanding of the creative process of evolution.

In this instance a geological-lithological co-evolving foundation provides an enduring template for a chapter writing structure. Here, within the geological and lithological nature of the region a brief background to preface this reflexive cycle of Māori-Natural environmental co-evolution is examined in order to justify a cognitive selection of criteria to underpin the theoretical model of the thesis.

The terms, homeland, and world-view can be seen to be synonymous in relating the elemental deity (atua) associations with the subconscious set of norms and perceptions observed from the dependence by Pre-Contact Māori on karakia (incantations). The ecological issues stemming from the roles of the elemental deities (atua) are for example those associated with:

- Hineahuone and Rūaumoko ;
- Haumietiketike and Tāwhiri-Mātea;
- Hineteiwaiwa and Tāngaroa;
- Rongomaraeroa and Tūmataurangi;

and are significant in helping to determine a ‘ Ngāti Ruawaipu pathway of cognitive skills, knowledge, values, attitudes and understandings’ from which, they can progress into contemporary times.

Ngāti Ruawaipu dependence on karakia is viewed here as being derived from within this deified context because of a need to balance the forces of the world of tapu and noa. Karakia is then directed in the appropriate manner to a selection of deities as for example:

- to Haumietiketike, as the guardian of uncultivated foods;
- to Hineteiwaiwa, as the guardian of arts and crafts;

- to Rongomaraeroa, as the guardian of helpfulness and benevolence;
- to Tāne, as the guardian of peaceful pursuits hospitality, growth, and all things beneficial to humankind, and to others as and when required.

*'E mui te whainga-a-kai (whakahaere), e tau e Tamaiwaho'*  
The more plentiful the heap of food, the more favourable is Tamaiwaho.<sup>38</sup>

The key drivers of Pre-Contact Māori, were instilled in culture as a result of the cosmic, theological, and wider environmental balancing of cause and effect. The further socialisation of Ngāti Ruawaipu hapū through these same tapu and noa controls would be actioned through a range of transitional outcomes, such as those in both pre-migratory and post-migratory sequences. In this sense both Māori and Ngāti Ruawaipu culture held sets of values and truths that became embedded in a cultural co-evolution that today continues to be dependent upon the linguistic and cultural transmission of cognitive skills, knowledge, values, attitudes and understandings needed for new development.

*'Ano ko te marama kua ngaro, kua ara ano'*  
Just like the moon that disappears and rises again.<sup>39</sup>

A review of these dimensions is echoed in a correspondence reference which passed between two of Māoridom's great leaders, Apirana Ngata and Peter Buck<sup>40</sup>. Their correspondence in the early 1930's included the reference to a transition which Māori people had had to make during the Pre-Contact phase. In the previous section, Te Āotūroa, the acknowledgement is directed to Irihia, Te Hono-i-Wairua, Sunderland or (as is more commonly referenced) Hawaiki, as being the homeland or launching pad for the transition from being Polynesian to being Māori.

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38 Brougham, A,E, 1975, *ibid*, p.49,

Kohere 1951, *ibid*, p.30.

39 Grey, 1857, *Proverbial and Popular Sayings*, Trubner, London, p.42. Williams, H,W, 1971, *ibid*, p.230.

40 Sorrenson, M,P,K.,1988,ed, *Na To Hoa Aroha, From Your Dear Friend, The Correspondence Between Sir Apirana Ngata and Sir Peter Buck, Vol, III, Auckland University Press*, in Bennett, Manuhia, 2001, *My reminiscences of the 1939 Young Māori Leaders Conference*, in *Ngāi Tatou 2020: The Younga Māori Leaders Conference 2001*, (Edited by Douglas, Edward Te Kohu, & Robertson-Shaw, Mark), pp.12-13.

The Rt. Rev. Manuhia Bennett<sup>41</sup> speaking at the Young Māori Leaders Conference held at Wellington in 2001 is quoted here in support: “As Polynesians they (the Māori) lived in a place (Hawaiki /Sunderland) where it was comfortable, which enjoyed a tropical climate, and where life was fairly easy. From there they made the transition to be Māori. This altered the lifestyle when they found, that the weather and the climate was much more rigorous in Aotearoa, than anything that they experienced in Hawaiki.

*'Mataihi tuku ki raro, he whare auahi; mataihi tu noa, rakorako noa a raro'.*  
 A house with its front end set low is a smoky house; a house that stands boldly forth is exposed.<sup>42</sup>

**Te Aronui** as a cognitive dynamic is manifested in Tāwakewake

interpretations of the absolute in order that it can enable associated concepts to be cited in support of steps taken to identify best practice decision making models and to address the question of their improvement as an essential outcome.

#### Cameo 1.14 ‘Te Aronui’

***Interpretations of the absolute introduction)***

Te Aronui is a reminder of the illustration articulated in the myth-message of the separation of Rangī and Papa by Tāne setting out the perpetual tension between the need for survival and growth, and the responsibility to protect and nurture kin’.<sup>43</sup>

*'Haere ana koe, ko ngā pipi o te aria ka noho matou ko ngā pipi o te whakatere'*

You are swept away like shellfish forced into the depth between two shoals we remain like the shellfish buried in the channel.<sup>44</sup>

The contention in this section is that there is sufficient evidence for an affirmation of holistic inclusiveness of matters celestial and matters terrestrial in the Māori cosmos. The key to understanding the nature of Māori holistic inclusiveness is evident in the use of ‘ia’ in language to include both the genders of male and female within itself. This understanding is reflected in the personification of Rangī and Papa into separate gender roles and it implies

41 Bennett, Manuhia., 2001, My reminiscences of the 1939 Young Māori Leaders Conference, in *Ngāi Tatou 2020: The Younga Māori Leaders Conference 2001*, (Edited by Douglas, Edward Te Kohu, & Robertson-Shaw, Mark), pp.12-13.

42 Smith, n.d.a, Polynesian Notes, Vol 1, MS Papers, p.138, ibid, p.22, 1971,p.187,

Williams, H,W, 1908,

43 Patterson, J, 1994, *Māori Environmental Values, Environmental Ethics, Vol. 16, No. 4*, p.171.

44 Brougham, A,E, 1975, ibid, p.104.

Grey, G,1857, ibid, p.9.

Williams,H,W,

1971, ibid, p.15.

a prior knowledge of an inclusive and fulfilling single source for individual and respective domains.

The comparison drawn here establishes the Ture of Ōtamarakau (chapter one) as the cosmic, theological-wider environmental world context within which the co-evolution of Ngāti Ruawaipu custom law and practice must be utilized. Such an establishment gives leverage to the phrasing and symbolising of the steps needed to shape the hapū and whānau associations involved in creating the means to get to ‘the planned for’ destination. At another level, the distal whakapapa connections that Ngāti Ruawaipu (and others) have with both Hineahuone, and Rūaumoko enable phrase and symbol to translate the required procedures needed to guide Ngāti Ruawaipu social negotiations in times of peace, as well as in times when calamity and misfortune or catastrophe strike.

*‘E Hou e, ka horo te pa. Tukua mai kia ngaro mai ki roto o te pae pae poto o Hou’.*

Oh Hou, the citadel has fallen. Then let them come so that they may be destroyed inside the threshold of Hou!<sup>45</sup>

The intent of Te Aronui is to discover the influence of Ngāti Ruawaipu traditional concepts-customary processes on the sustainability of their decision making protocols. In order to appropriately address these concerns, it is necessary to identify what the papatakotoranga (derived or valued (whakaritenga) principles) cosmic, theological and anthropological factors involved in establishing the theoretical model in this chapter are. As introduced earlier, each chapter is structured into three parts, which provide the platform for a best practice response to three fundamental concerns as they relate to the organisation of chapters.

The three concerns are

1. *How can relationships between Ngāti Ruawaipu hapū and whanau, their resources and their development be best understood? (Whare Wānanga)*

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45 Grey, G, 1971, *ibid*, p.57.

Turnbull, A,H, n,d, Turnbull Scrapbook, fMS, Alexander Turnbull Library, p.30.

2. *What are the characteristics of a Ngāti Ruawaipu relational framework? (Whare Kura)*
3. *Can the Tāwakewake framework be applied to Ngāti Ruawaipu? (Pukenga Tinana)*

The first of the three concerns **A – B** (see x in Table 1.0 page 22) is listed in ‘*How can relationships between Ngāti Ruawaipu hapū and whanau, their resources, and their development be best understood?*’ and will be grounded in the protocol Te Tuaka Pou o Te Ture which is then set into each part one of each chapter. *The hypothesis for this protocol states that ‘these intangible decision making values as expressed in the notion of Utu, can be defined as being governed by the reciprocity involved in mediating the cosmic creation of matter’.*

This five phase protocol substantiates the contention within Io-Matua-Kore’s two manifestations outlined as *From the conception, Te Kūnenga* (the impregnation by the spiritual waters), and *the imprint* (interfacing with the eternal womb) *Te Kore*, came the evolving creativity as genealogical cosmic frequencies (whakapapa) to *Te Wairua* and *Te Pō; Mauri*, and *Te Āo Mārama; Pūrehuroa* and *Ōranga*; and finally *Ranginui-e-tū-nei* and *Papa-tua-nuku* respectively. Thus the cosmic creation and evolution of matter, as underpinning Mana Atua, can be viewed as an outcome not unlike the unlocking of the secrets of the atomic table or the genetic twin helixes of DNA (deoxyribonucleic acid) in inorganic and organic creation-evolution. Just as DNA has an alphabet of five letters, so too does each chapter have five sections based on the Reverend Thomas Kendall’s report on ‘*states of being*’.

Kendall, in 1826, sent explanations to accompany carvings he sent from New Zealand to England to edify the Church Missionary Society there. Most of the carvings were lost on the way but his letters containing the descriptions of the carvings were saved. The symbolism of ‘states of being’ providing for a third dimension of existence bounded in time (Rā– first dimension) and space

(Marama – second dimension) and can be referred to in Judith Binney’s biography of Thomas Kendall published in 1968.<sup>46</sup>

In this thesis each of the cosmic genealogies as outlined, is named as base states of being and concepts of sustainability that preface each conceptual development at successive levels’. All are so named to be in accordance with Thomas Kendall’s Report on Māori states of being *Ihowai*, *Wehi*, *Mana*, *Ihi*, and *Mākurangi*. At a practical level they have become the framework for the text writing organisation as well as for the applications and methodology as outlined in each chapter.

This framework is thus manifested in chapter and their respective five section divisions. In a navigational sense these five states of being also underpin the Tāwakewake research model as outlined in each chapter. As Te Rangihiroa Sir Peter Buck claims in *The value of tradition in Polynesian Research* ‘It is necessary with tradition as with other avenues of research to endeavour to get confirmation from other sources’. (see Table 1.0)

Figure 1.0 Te Rangihiroa Research Navigation Principles



Civilized man, to locate a position exactly, takes cross bearings with a prismatic compass. The Māori when he first found himself on a good fishing ground, located the site on the surface of the sea by glancing ashore and getting two natural objects in line. When satisfied with the permanent nature of his landmarks he glanced in another direction and selected two other objects in line. He knew that these two lines converged upon himself and the fishing ground he had discovered. All he had to do in the future was to paddle out to sea keeping two of his landmarks behind him. He kept on until he saw his other two landmarks in line. He was then at the crossing of his bearings and above his fishing grounds.

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<sup>46</sup> Binney, Judith, 1968, *The Legacy of Guilt; A Life of Thomas Kendall*, Oxford University Press, Auckland.

Te Rangihiroa's model illustrates x (as Utu), the mediation of A (Temporal domain of potential) and B (Stative domain of potential); y (as Hoko), the moderation of C (Spatial domain of potential) and D (Attributive domain of potential); and z (as Manaakitanga) pointer to T (Determinative domain of potential) See Table 1.0 page iii.

It should be noted that decision making protocols for the Tāwakewake framework (relating to either/or situations) are much like the fishing ground exercise, in which cross bearings are used to make a reliable decision. As explained earlier, the principle has been developed to triangulate the three dimensions of existence into a *whangatapatoru* or *tetrahydron*. Tāwakewake can then be deployed in utilizing a multiplicity of decision making models. The derived principles, as outlined in each chapter (see page 34), are incorporated into two main streams stemming back to Nēpia Pohohū's contentions thereby reflecting the three dimensional nature of Ngāti Ruawaipu existence.

Te Rangihiroa goes on to explain the model in this way,

In Polynesian research we are trying to locate some of the things which happened in the past. Tradition (note customary concepts and processes) gives us one line along which we may venture forth but we are not sure how far we should go. We require another line from the tradition of another branch of science (note the relationship between *lo-te-Waiora* and *energy*, and *lo-te-Whiwia* and *intelligence*). By such metaphorical cross-bearings we hope to locate the fishing ground (note the third dimension or outcome focus) of the past'.<sup>47</sup>

From the protocol *Te Tuaka* (see glossary) *Pou o Te Ture*, UTU as the first of the methodology tools derived from the mediation of reciprocity in each of the five cosmic-creation-evolutionary phases as outlined in Te Rangihiroa's Polynesian Research description can now be utilised to ground the first parts (part one) in each chapter. UTU is therefore the part one reference to Ngāti Ruawaipu patterns of customary law and practice for the express outcome of traction, *improving the levels of Ngāti Ruawaipu's resource balance (chapter one: theoretical model)*. e. The related contention states that: *'the Ngāti Ruawaipu hapū and whānau resource balance levels can be improved*

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47 Buck, P.H, 1926, The value of tradition in Polynesian research in *The Journal of the Polynesian Society*, Vol, 35, pp. 89-90.

*without compromising quality or impairing service delivery levels* (chapter two: *research framework and methodology*).

The negotiation of subsequent mediation issues along with the work steps involved are outlined in the first part of each chapter. Each part one will examine relevant patterns of customary law and practice assurances which will be needed *to create Ngāti Ruawaipu leverage*. In this chapter, Ōtamarakau, the emphasis of part one, (x) Kōpuarēhua, is on *'prioritising and remembering Ngāti Ruawaipu cognitive processes'* (chapter three: *research applications*). Kōpuarēhua, like each of the remaining two parts of the chapter will manifest its research data within five selected conceptual states of being *Te Āo Tūroa, the specified environment; Peapea, gathering the strength of constituent dimensions and binding them into one; Aronui, the absolute; Arorua, totality; and Arotāea, methodology* (chapter four: *papatakotoranga-valued arrangements*).

The second of the three concerns **C–D** (see **z** in Table 1.0) listed as *'What are the characteristics of a Ngāti Ruawaipu relational framework?'* will be grounded in the protocol *Te Tuaka Pae o Te Kawa* which will manifest itself in the text writing structure of each part two of each chapter. This protocol aligns itself to the theme *'the evolutionary value of Ngāti Ruawaipu and its endurance over time'*. The Ngāti Ruawaipu relational framework is inextricably linked with the cosmic creation-evolution of matter as underpinning Mana Atua, and with Rangi and Papa as the parents of the gods (Nga Atua Māori). On the other hand the action of Tāne Matua as a child of Ranginui-e-tu-nei (Sky Father) and Papa-tua-nuku (Earth Mother) in breathing life into Hineahuone – the first mother – is also significant to Ngāti Ruawaipu.

Based on this significance the Ngāti Ruawaipu relational framework links the theological creation-evolution of the first woman, Hineahuone, from the clay at Kurawaka, (with the help of Rēhua and Ruatau) as underpinning the importance of both, Mana Atua, and Mana Whenua. *Hauora* is thus a *tāonga tuku iho* (a treasured rationale) for the framework, grounded as it is on both the Mana Atua of the first protocol and on the Mana Whenua of the second protocol. Mana Atua and Mana Whenua are therefore the key causal factors

needed to underpin the unfolding characteristics of the Ngāti Ruawaipu relational framework.

From the protocol Te Tuaka Pae o Te Kawa, HOKO ( as the second of the three Tāwakewake methodology tools) is therefore verified by moderating and then communicating and articulating *how the Ngāti Ruawaipu hapū and whānau base has been broadened (chapter one: theoretical model).*

Hoko is the part two reference needed to broaden the sustainability for the express purpose of '*exposing all Ngāti Ruawaipu hapū and whānau to the sustainable development process*' (chapter two: *research framework and methodology*). The related contention states that '*all Ngāti Ruawaipu hapū and whānau should be exposed to the sustainable development process*' (chapter three: *research applications*).

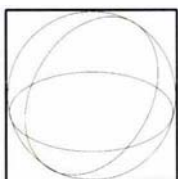
The negotiation of subsequent moderation issues along with the work steps involved are outlined in the second part of each of each chapter. Each part two will examine the assurances required to broaden the sustainability base. Part two will articulate what has been done by Ngāti Ruawaipu in order to address the issue of performance. In this chapter, Ōtamarakau, the emphasis of part two, (z) Rūarikitua, is on communicating and articulating '*interpretations that are appropriate, meaningful, and useful*' (chapter four: *papatakotoranga-valued arrangements*). Rūarikitua, like each of the remaining two parts of the chapter manifests its research data within the five 'Ōtamarakau conceptual states of being', as outlined.

The third of the three concerns T (see y in Table 1.0) listed as '*Can the Tāwakewake framework be applied to Ngāti Ruawaipu?*' will be grounded in the protocol *Te Tuaka Tau o Te Tikanga* which will manifest itself in the text writing structure within part three of each chapter. This protocol aligns itself to another theme '*that the research framework Tāwakewake be used as an analytical tool throughout the thesis.*' The Tāwakewake research framework is inextricably linked to the cosmic creation-evolution of matter as underpinning Mana Atua to the theological creation-evolution of Hineahuone, from the clay at Kurawaka, as underpinning Mana Whenua and thirdly to the anthropological creation-evolution of ngā uri-whakatipu i a Tāne Matua rāua

ko Hineahuone as underpinning Mana Tangata. Mana Atua and Mana Whenua are much like the causal cross bearings as articulated in Te Rangihiroa's Polynesian Research 'fishing ground description' with a third protocol, as the outcome ( fishing ground) of the first two cross bearings. The effect therefore of verifying the first two protocols is to validate the third – the underpinning of Mana Tangata.

From the protocol *Te Tuaka Tau o Te Tikanga*, MANAAKITANGA, (as the third of the three Tāwakewake methodology tools) is validated by articulating *how Ngāti Ruawaipu hapū , whanau, and individual sustainable development within each collective community is specified (chapter one: theoretical model)*. Manaakitanga is therefore the part three reference to using sustainability as a strategic focus for the express purpose of *'articulating how Ngāti Ruawaipu hapū , whanau, and individual development (within each collective community) is improved'(chapter two: research framework and methodology)*. The related whare kura contention states that *all Ngāti Ruawaipu individual and collective hapū and whānau groups require on-task-sustainable-development training and support from the whole Ngāti Ruawaipu hapū community'(chapter three: research applications)*.

The negotiation of subsequent socialization issues along with the work steps involved are outlined in the third part of each chapter. Each part three will examine sustainability as a strategic focus by scoping past and current influences, and their related issues and solutions. As has been demonstrated in Ōtamarakau, the emphasis of part three, (y) Waikapakapa, has been on expectations as being *'consequences of particular processes'(chapter four: papatakotoranga-valued arrangements)*. Waikapakapa, like each of the remaining parts of the chapter, manifests its research data within the five selected 'Ōtamarakau derived states of being', as outlined.



***WAIKAPAKAPA – Sustainability as a strategic focus for the (task completion) assurance. 'Highlighting the importance of derived mechanisms'.***

The cognitive dynamic **Te Aroroa** is an acknowledgement of the importance of traditional and contemporary leadership processes in accommodating and in accepting the evolution of time and change.

Cameo 1.15 ‘Te Aroroa.

**Combining traditional and contemporary leadership introduction** - The subject or content validation of the selected sample of Tāwakewake research data should represent the success or otherwise of cultural-spiritual-sustainable Ngāti Ruawaipu connections with the land. The sample should also include wider considerations involving their own intra-whānau infra-structure, as well as with other external community groups. Key identified areas of research should include the measurable capacity of Ngāti Ruawaipu and Ngāti Porou operations to achieve environmental goals and aspirations.

*‘Anei ngā mea i Whakataukītia ai e ngā tipuna, ko te kaha, ko te uaua, ko te pakari’*

Here are the things valued by the ancestors, it is the strength, the vigour, the sturdiness.<sup>48</sup>

All Ngāti Ruawaipu individual and collective hapū and whānau groups therefore require on-task sustainable development training and support from the whole hapū community in order to contribute to an understanding of how to improve Ngāti Ruawaipu development over time. Te Aroroa is a dynamic which endeavours to bring sustainability as a strategic focus in order to develop the traction, communication, and expectation needed to provide effective outcomes for Ngāti Ruawaipu. From this introduction it can be seen that *both the customary and the contemporary* can be applied to the assembly of Tāwakewake chapter structure. Te Aroroa, is, in a sense, an inclusive strategic sustainability cognitive criteria focus for Ngāti Ruawaipu decision making protocols. In the context of this chapter layout outlined, they reflect a set of derived principles used to bring a performance focus for the decision making protocols as they arise.

*‘Tahia te tahua’*  
Sweep the marae.<sup>49</sup>

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48 Best, Elsdon, 1977b, *Forest Lore of the Māori* (reprint) Wellington, Govt. Printer, p.48.  
49 Williams, H, W, 1971, *ibid*, p.361.

Table 1.4, Outline of chapters.

|   |  |   |  |   |
|---|--|---|--|---|
| WHAKAAHU<br>Whakataua<br>(Attributives)<br>CONTENTS   | Chapter 1<br>ŌTAMARAKAU<br>TĀWAKEWAKE<br>THEORETICAL   | Chapter 2<br>TE MĀHUTONGA<br>Whakamahi<br>(Implementation)<br>RESEARCH<br>METHODOLOGY | Chapter 3<br>RUHI<br>Whakahaere Whaioro<br>(Self-Determination)<br>RESEARCH<br>APPLICATIONS<br>(Māmahī)      | Chapter 4<br>RĒHUA<br>Ngakau Mohio<br>(Understandings)<br>PAPA<br>TAKOTORANGA<br>VALUED<br>ARRANGEMENTS<br>(Tatāitanga )<br>Kendall<br>(See diagram<br>A,B,C,D, T)<br>Nēpia Pohohū<br>(See diagram x,z,y) |
| MATĀRIKI<br>Maumaharahara<br>(Remembering)<br>ABSTRACT  | (x) MODEL<br>Hiraurau Hōpanga<br>(Problem solving)<br>(Te Āotīroa)                           | (z)<br>(Kapokapo)   |  |   |
| PUANGA<br>Whakamohiohio<br>(Using information)<br>PREFACE   |  |   |  |   |
| Chapter 5<br>POUTŪTERANGI<br>Papori me te Mahi<br>Tahi<br>(Social and cooperative<br>skills)  | (Te Peapea)<br>Te Whanuitanga<br>Tatai<br>Changing trends                                    | (Poutahi)<br>Whakamaramatia ai,<br>Whakatinanatia ai<br>Growth and<br>development     | (Mana Pohewa)<br>Te Whakahauhau<br>Kakama<br>Creating incentives<br>Getting together<br>implies partnership. | (Whakatakotorana<br>Ihi)<br>Te Whainiho Tonu<br>Affirming<br>stakeholder ability,<br>authority, and<br>responsibility   |
| Chapter 6<br>ŪRUAO<br>Hangangā<br>(Creativity)  | (Te Aronui)<br>Research  | (Kerekere)<br>Taking responsibility   | (Huanga)<br>Strategy – systems –<br>and values training  | (Whātau)<br>Te Whakataunga<br>Wenewene<br>Monitoring<br>performance<br>accountabilities are<br>integral to processing<br>development  |
| Chapter 7<br>WHĀNUI<br>Pūkenga Mahi<br>(Work and study skills)<br>There is a need to get<br>together.<br>Te Mana Kokiri<br>(Consultation)             | (Te Arorora)<br>Encouraging<br>initiatives   | (Manawaiti)<br>Adapting to changing<br>needs and<br>circumstances                     | (Tauira)<br>Sustainable<br>development in<br>action  | (Whakaaroaro)<br>Te Taupori e heke<br>mai nei<br>Processing resource<br>applications<br>development can be<br>improved without<br>compromise  |
| Chapter 8<br>UETANGATANGA<br>Whakamatauria<br>(Evaluation)<br>Getting together<br>implies equality of<br>recognition<br>Te Mangai<br>(Representation) | (Te Arotāea)<br>Building business<br>and maintaining<br>sustainable<br>development<br>health | (Taratara)<br>Dispute resolution  | (Hononga)<br>Identifying and<br>learning from future<br>demographic trends                                   | (Takapiringa<br>Whakahuahua)<br>Nga Whakataua<br>The illumination of<br>decision making<br>protocols outcomes<br>can be reflected in<br>the associated<br>observations of real<br>situations              |
| Chapter 9<br>AUTAHI<br>Te Ihowai o te Whare<br>Wanangā<br>Pūkenga Tinana<br>(Physical Skills)<br>Te Whakatau<br>(Decision making)                     | Te Wchi o te<br>Whare Kura<br>Te Tuaka Pou<br>(Findings)                                     | Te Mana o te<br>Pāpātīpu<br>Te Tuaka Pae<br>(Implications)                            | Te Ihi o te<br>Papatakotoranga<br>Te Tuaka Tau<br>(Conclusions)  | Te Mākurangi o te<br>Tikanga<br>Tāwakewake Thesis .<br>Validation   |

Each chapter in this thesis, as a result of this challenge, has therefore been mindful of the need to include **Te Arotāea** themes relating to Ngāti Ruawaipu endeavours to enhance and empower their quality of life.

## Cameo 1.16 'Te Arotāea.

*Processes for the regular review of structure and systems* - Appropriate policy would avoid remedy, or, mitigate the adverse effects of activities on areas of outstanding landscape such as on Whangaokeno ( East) island. 99% of the Marangairoa No 1 rohe is held in Māori tenure. The researcher believes that the involvement of each whānau takiwa community in both the making of, and implementing of policy is crucial to improving the Ngāti Ruawaipu mentoring base of human and material resources in the battle to preserve their environmental legacy – it is not a task that can be left to others.

*'Mahia e tona ringa, tino kai, tino makona'*

Subsistence **gained by one's own hand** is the best and the most **enjoyable**.<sup>50</sup>

*Chapter One* – The intent of this chapter Ōtamarakau although centred on establishing a theoretical model, initiates discussion about the community realities that have guided Ngāti Ruawaipu. The derivation of intrinsic decision making values from cosmic, theological, and anthropological principles have been incorporated into a geological-lithological co-evolving foundation. The chapter writing text, and the Tāwakewake theoretical model itself, summarise a process designed to develop the traction, communication, and expectation needed to provide effective outcomes for Ngāti Ruawaipu.

This chapter visualises intangible and enduring decision making values as interpretations of traditional concepts and processes. The tahuhu tikanga or visualisation of intangible decision making values are contextualised in the Ngāti Ruawaipu natural heritage from Te Āo Tūroa. Cognitive terminology associated with the reflexive cycle of Māori-Natural environment co-evolution is deployed to shape the chapter structure of the thesis. They provide a basis for considering how Ngāti Ruawaipu developed decision-making protocols to categorise and progress codes for the sustainability of their institutional, political, ethical and spiritual rights.

The Tāwakewake research model is also developed to the extent that it provides for multiple pathways (traditional principle, is typically associated in the context of pre-European epistemology and in literature (c.f.Buck, Best, Vayda) that contribute to the feedback mechanisms of mediation (utu)<sup>51</sup>,

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50 Te Manukura 1923:12.18.

Turnbull, A.H., n.d.Turnbull Scrapbook, fMS. Alexander Turnbull Library.27

51 Te Rangihiroa, Sir Peter Buck, 1949, *The Coming of the Māori*, Whitcombe and Tombs Ltd, Christchurch, pp.370-371,

moderation (he āhua ngāwari mo te utu-ara, ko te hoko)<sup>52</sup>, and socialisation (manaakitanga).<sup>53</sup> Each of these arise from a rationale (to be referred to as **hauora**) when considering the application of the model. Utilising the intangible decision making values derived from *Te Rangitūhaha* (see glossary) and from Te Whānau a Ranginui-e-tu-nei rāua ko Papa-tua-nuku Ngāti Ruawaipu are able to have issues prioritised when needing to be addressed. Within a context outlined for Ngāti Ruawaipu as uri (see glossary) of Tāne-Matua and Hineahuone Ngāti Ruawaipu hapū and whānau traditionally demand an understanding of ways in which we ask and seek answers to our own concerns. In this mode the chapter defines a theoretical model by which the community can move forward and articulate its desires both historically and in contemporary situations. The wisdom gained from accommodating and accepting the evolution of time and change begins with understanding the creative process of producing a theoretical model (product or service).

*Chapter Two* – This chapter, Te Mahutonga or the Southern Cross, initiates discussion about the nature of structures, processes, and values that are of evolutionary value to Ngāti Ruawaipu. Two themes are repeated in this research. The first is Ngāti Ruawaipu and its endurance over time. The second is about a research framework Tāwakewake, which is used as an analytical tool throughout the thesis. Both themes are necessary in order to answer the research question about the characteristics of decision making, planning and innovation as they relate to Māori tribal evolution. The Tāwakewake research model contends that the process of providing authoritative and historical feedback mechanisms of mediation (utu)<sup>54</sup>, moderation (hoko)<sup>55</sup>, and socialisation (manaakitanga)<sup>56</sup> that apply to Ngāti Ruawaipu, arise from the nature of the **hawahawa** matrix.

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52 Williams, W, L, 1915, *A Dictionary of the Māori Language*, Whitcombe & Tombs Limited, Wellington, p.31, Hoko meaning to barter (buy and sell) A softer form of reciprocity than Utu),

53 Vayda, A, 1960, *Māori Warfare*, Polynesian Society (Incorporated), Wellington.

54 Te Rangihira, Sir Peter Buck, 1949, *The Coming of the Māori*, Whitcombe and Tombs Ltd, Christchurch, pp.370-371.

55 Williams, W, L, 1915, *A Dictionary of the New Zealand Language*, Whitcombe & Tombs, Limited, Wellington, p.31. Hoko meaning to barter (buy and sell) A softer form of reciprocity than Utu),

56 Vayda, A, 1960, *Māori Warfare*, Polynesian Society (Incorporated), Wellington.

*Chapter Three*, This chapter, Ruhi or (a child of Rēhua to Pekaawani) a star by Spica, contains the broad **whakapapa** paradigm (the research approach) as a basis for both a case study and a situational analysis. The paradigm itself is derived from the contentions of Nēpia Pohuhū together with the need to understand both customary and counter hegemonic issues faced by Ngāti Ruawaipu. As part of the over-arching Tāwakewake model of decision-making the research will focus on the approaches Ngāti Ruawaipu have taken to resolve challenges.

The research approach to investigating the Tāwakewake aims and objectives have been driven in a manner consistent with hapū and whānau imperatives (of self-determination) that have been passed on from generation to generation by tōhunga including Pita Kapiti, Nēpia Pohohū, Moihi Mātorohanga, Mohi Ruatapu, Mohi Tūrei, Keiti Ngātai, Harawira Huriwai, Apirana Ngata, Rēweti Kohere, Te Kapunga Dewes, Waioteora Wanoa, and Te Rerehau Potae and others. The criteria for such an approach, while being viewed as developing research applications, nevertheless acknowledges a foundation firmly based on the observed traditions of Whare Wānanga such as Tāpere-Nui-a-Whātonga, Rawheora, and Papawai Whare Wānanga.

*Chapter Four*, This chapter, Rēhua or Antares of Scorpio, depicts the fundamental **whakapono** elements of the theoretical model, the research methodology, and the research applications, and correlates these into the conceptual and processural prioritising for the Tāwakewake research. The identification of Ngāti Ruawaipu relationships of mana, need to be viewed as being synonymous with the building of the Ngāti Ruawaipu identity itself. Research data gleaned from the research methodology enables the Tāwakewake paradigm to address the issue of how to validate the philosophical basis for the broad Ngāti Ruawaipu material and social culture (idiom and character). In doing so Rēhua provides a means to synchronise the theory and the contentions of Nēpia Pohohū, Mohi Ruatapu and others with the Ngāti Ruawaipu hapū and whānau lived experience.

*Chapter Five*, This chapter, Poututerangi or Altair the conductor of the year, depicts the principle of the active promotion of social and cooperative

decision making necessary to building hapū and whānau protocols for relationship building. *Ko te taumahi o te pukenga tinana, ko te tokona ma ia taumata* – depicts the identification of hapū and whānau identity, as being synonymous with the utilisation and maintenance of **te aotūroa** protocols for people and land relations. Such a view, expressed as utilising and maintaining identity, might be outlined as: to employ; to maintain; to intervene to protect; to give active support for; to facilitate and develop; and to provide decision making protocols for the sustainable development of Ngāti Ruawaipu kei Marangairoa No1. The identification of these priorities in turn demands an understanding of the ways in which we ask and seek physical and cultural pathways to resolve Ngāti Ruawaipu concerns relating to hapū and whānau settlement patterns. Formalising and qualifying related work steps enables hapū and whānau communities to move forward and articulate their desires both historically and in modern times. In doing so this chapter, Poututerangi, extends further the layering out of a continually evolving genealogical or whakapapa based settlement dialectic in the unfolding story of Ngāti Ruawaipu.

*Chapter Six*, Uruao, a star in the tail of Scorpio, is an extension to the previous chapter and examines the nature of a Te Hangangā critique of **ngā taonga tuku iho** emphasising necessary protection and security analyses of creative Ngāti Ruawaipu adaptation in response to a diversity of settlement impacts - the performance aspect is manifested in the pattern and method of division and reformation processes that have been used to determine customary title to land. The cognitive criteria te Hangangā, might be outlined as: the creative development of whare kura processes for whānau groups to ensure an appropriate share of influence is evidenced in providing decision making protocols when resolving social administration issues.

*Chapter Seven*, Whanui, Vega, a bright star has traditionally signalled a time for harvest, but in this chapter it is used to highlight the Treaty of Waitangi in depicting a situational analysis of **tūrangawaewae** and the nature of Ngāti Ruawaipu tribal and sub-tribal relationships as they adapt to pākeha governance imperatives. A selection of these imperatives include legislation and other related options beginning with the period of peace following on

from the initial evangelisation of Ngāti Porou and Ngāti Ruawaipu by Piripi Taumatakura following the Toka-a-kuku expedition. Unity of purpose - although viewed as the hoped for outcome for Ngāti Ruawaipu from the signing of the Treaty of Waitangi in 1840 - soon evolved instead, to an individualistic hegemony inflicted by settler government and was, and is, never going to be easily staunched.

*Chapter Eight* – In this chapter, Uetangatanga, the star Achernar under which this chapter is named, is used to examine the effects of legislation following the Hauhau invasion of the Ngāti Porou, Ngāti Ruawaipu *rohe*. Moves by government to introduce land taking legislation, to end in their agents to confiscate lands were followed up empowering a quasi-legal Waikōriki Native committee to investigate the Waikōriki *wahi* (see glossary) itself. These initiatives provided for the main thrust of the chapter, **whanaungatanga** – the impact of legislation designed to individualise title to land and to extinguish collective customary title through the establishment of the Native Land Court (NLC). There is no notion of inequality in a treaty.

A Ngāti Ruawaipu inter-whānau articulation of their desires in both historical and contemporary contexts is sought, and begins with Major Ropata (Wahawaha) and (Col. T.W.) Porter, at the Wharekāhika hearing trying to persuade Wi Wanoa, Wikiriwhi Matāuru and others to sell land when the Crown in 1890 became interested in the concept of putting all the Waiapu papatipu land through the Land Court in one systematically organised hearing.

<sup>57</sup> Wharekāhika, was to be part of the Tūwhakairiora block of 62,155 acres (inclusive of the Te Araroa and the Marangairoa No 2 blocks). This preceded the lead up to the Kautuku – Marangairoa 1D moka investigation in 1913 included here because the case is unique in that it was to be the subject of litigation for some forty years.

*Chapter Nine* – In this chapter, Autahi, weaves the sequenced strands of conceptual whare wānanga (findings), processural whare kura principles (implications), and a pukenga tinana (conclusions) cognitive research criteria

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57 Huriwai, Harawira, 1908, Waiapu Minute Book No, 39, p. 15.

into a Ngāti Ruawaipu **tikanga** for leadership. Pukenga tinana criteria are used to synchronise systemic feedback analyses encompassing education, socio-politico-economics, and an enduring subsistence culture. This tapestry of design is inclusive of agendas that begin with the Tāpere-Nui-a-Whatongā legacy, the educational imperatives stemming from Te Aute College and the Young Māori Party, and the politico-economic issues of the Ngata and Labour years. The new millennium data focus conclusion spells out the need for implementing upskilling strategic decision making planning policies. The chapter will show that the socialisation of issues relating to the impact of modern urban-rural separation of whānau from hapū, and family from whanau. Tikanga is about reclaiming grounded customary concepts and process imperatives which previous generations have sought to sustain.

### **Te Hiraaurau Hōpanga o te Hauora**

*Unuhia te rito o te harakeke kei hea te kōmako e kō?  
Whakataerangitia – rere ki uta, rere ki tai;  
Ui mai koe ki ahau he aha te mea nui o te ao,  
Māku e kī atu he tangata, he tangata, he tangata!*<sup>58</sup>

Take away the heart of the flax bush and where will the  
kōmako sing?  
Proclaim it to the land, proclaim it to the sea,  
Ask me what is the greatest thing in the world, I will  
reply  
It is people, it is people, it is people!

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<sup>58</sup> Te Tāhuhu o te Mātauranga, 1997, *Social Studies in the New Zealand Curriculum, Learning Media Limited, Wellington, p.6.* (A whakatauki widely used across all tribes).

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## TE MAHUTONGA – CHAPTER TWO

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*‘Hawahawa’ and the parameters of research.  
The wellspring of uniqueness – its nature and its being<sup>59</sup>*

This chapter, Te Mahutonga or the Southern Cross, initiates discussion about the nature of structures, processes, and values that are of evolutionary value to Ngāti Ruawaipu. Two themes are repeated in this research. The first is Ngāti Ruawaipu and its endurance over time. The second is about a research framework Tāwakewake, which is used as an analytical tool throughout the thesis. Both themes are necessary in order to answer the research question about the characteristics of decision making, planning and innovation as they relate to Māori tribal evolution.

The Tāwakewake research model contends that the process of providing authoritative and historical feedback mechanisms of mediation (utu)<sup>60</sup>, moderation (hoko)<sup>61</sup>, and socialisation (manaakitanga)<sup>62</sup> that apply to Ngāti Ruawaipu, arise from the nature of the **hawahawa** matrix. As explained in Ōtamarakau, chapter one, such a triangulation (see **x**, **y**, and **z** as manifested in Table 1.3 page 12) is manifested as *Mimi-o-Rērēwā*, *Tupapakurau*, and *Maraehara* (see glossary) *takiwa* - home to Ngāti Ruawaipu) and are used to divide this chapter Te Mahutonga, into three parts representing these feedback mechanisms.

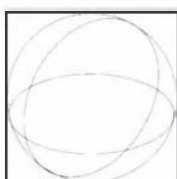
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59 Jackson, Moana, 1999, Separating the powers of Māori governance – Political, Judicial onto the Marae in Ngāi Tatou 2020 – *Indigenous Governance and Accountability, Whakahaere-a-Iwi Whakamarama-a-Iwi, The Foundations for Indigenous Research in Society & Technology*, 1999, p.97.

60 Te Rangihiroa, Sir Peter Buck, 1949, *The Coming of the Māori*, Whitcombe and Tombs Ltd, Christchurch, pp.370-371.

61 Williams, W, L, 1915, *A Dictionary of the New Zealand Language*, Whitcombe & Tombs, Limited, Wellington, p.31. Hoko meaning to barter (buy and sell) A softer form of reciprocity than Utu),

62 Vayda, A, 1960, *Māori Warfare*, Polynesian Society (Incorporated), Wellington.



**MIMI-O-RĒRĒWĀ – Patterns of Mahutonga Custom Law and Practice (Remembering the cognitive process) assurances. ‘Endurance – a research framework as an analytical tool’.**

For convenience, and by way of symbolic representation, the validation of Tāwakewake’s research applications can be considered as a constellation of stars (see table 2.1). As referred to in Ōtamarakau, chapter one, each star represents a particular aspect of the research and provides a navigational aid to understand the associated internal and external dynamics of Ngāti Ruawaipu. Arising from each star are developmental levels each of which provide the research assurances that anchor the study and identify the starting points.

Table 2.1 The parameters of research

| ASSURANCES  | APPLICATIONS  | EXAMINATION   |
|---|---|---|
| <i>Te Tuaka Pou o Te Kitenga TURE</i>                   | <i>Te Tuaka Pou o Te Takatu KAWA</i>                            | <i>Te Tuaka Pou o Te Whaiwahi TIKANGA</i>   |
| Matārīki - Pleiades                                     | Maumaharatanga – <b>Remembering</b>                             | Abstract  |
| Puanga – Rigel within the constellation of Orion        | Whakamohiohio – Using Information                               | Preface   |
| Whakaahu – Castor of Pollux                             | Whakataua – <b>Attributives</b>                                 | Contents  |
| Ōtamarakau - Formalhout                                 | Hiraurau Hopanga - <b>Problem Solving</b>                       | The Tāwakewake Theoretical Model – The concept of ‘Hauora’  |
| Te Mahutonga – Southern Cross                           | Whakamahi – <b>Implementation</b>                               | Research Framework and Methodology – The concept of ‘Hawahawa’  |
| Ruhi (a child of Rēhua to Pēkahawani) – A star by Spica | Whakahaere Whaioro – <b>Self - Management</b>                   | Research Applications – The concept of ‘Whakapapa’  |
| Rēhua - Antares of Scorpio                              | Ngakau-Mohio – Understanding                                    | The conceptual and process prioritisation of valued arrangements (whakaritenga) – The concept of ‘Whakapono’.                                   |
| Poututerangi – Altair the conductor of the year         | Pāpori me te Mahi Tahī – <b>Social &amp; Cooperative skills</b> | Concepts of settlement and relationship building – The concept of ‘Te Aotūroa’.   |
| Uruāo – A star in the tail of Scorpio                   | Hangangā – <b>Creativity</b>                                    | A critique of the pattern and method of division and reformation in determining customary title to land – The concept of ‘Ngā Taonga Tuku Iho’. |
| Whanui – Vega,  | Pukenga Mahi –  | The need for survival and <b>growth</b> on the one  |

|                         |                                   |   |
|-------------------------|-----------------------------------|---|
| a bright star           | Work and Study Skills             | hand and the transformation required to assume the responsibility to protect and nurture kin on the other – The concept of ‘Turangawaewae’.   |
| Uetangatanga - Achernar | Whakamatauria – Evaluation        | Incorporating legislation designed to support the settler vision of alienating Māori land. The 40 year Litigation of the Kautuku Case is a good example of legislation at odds with customary law and practice and as such was not consistent with the covenants signed on behalf of Ngāti Porou and Ngāti Ruawaipu hapū and whānau in 1840. – The concept of ‘Whanaungatanga’. |
| Autahi - Canopus        | Pukenga Tikanga – Physical Skills | The processing of starting point inputs, of processed transformations to achieve real and significant outputs – The concept of ‘Tikanga’. Findings, implications, and conclusions   |

Arising from the assurance of Te Mahutonga the implementation of the research framework **Whakamahi** (see glossary) addresses the issue of how to create the means to validate the broad Ngāti Ruawaipu material culture. (idiom and character)

#### Cameo 2.1 ‘Whakamahi’

**Implementation of research framework introduction** - The geological series which underpin the second of the lithology periods extends from 108 million to 65 million years ago and is known as the Late Cretaceous period. The process entails a further examination of that which forms the second level from which a relationship is built. At this level the lithology consists of light grey hard siltstone locally calcareous or siliceous (Whangara siltstone) grading down to alternating sandstone-siltstone of variable thickness and minor conglomerate being formed. Then to fine grained siltstone grading down to alternating sandstone-siltstone and minor sandstone.<sup>63</sup>

*He hanga na te waha o te ngutu no mua iho ano!*  
Although seeming to be only from the lips it is actually of ancient origin.

The *whakamahi* triangulated research findings, implications, and conclusions are derived from:

- A,** Ihowai - ABC – as Kapokapo
- B,** Wehi – DBC – as Poutahi
- C,** Mana – DAC – as Kerekere
- D,** Ihi – DAB – as Manawaiti
- T,** Makurangi – XYZ – as Taratara

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63 Gibbs, Jeremy G., 1981. Ibid,



### Cameo 2.3 'Kapokapo'

*The interpretation of esoteric knowledge introduction* - The geological series which underpins the third of the lithology periods extends from 65 to 25 million years ago and is known as the Early Tertiary period. The lithology consists of siltstone, alternating sandstone-siltstone, conglomerate, limestone tuff beds and breccia. Then to sandstone, siltstone, conglomerate, greensand, bentonic mudstone and limestone<sup>64</sup>.

In illustrating how tribal beliefs and philosophies are inculcated Kapokapo is synonymous with the role of *taka-waenga* (see glossary) Kapokapo points to traditional and modern customary leadership patterns that produce preferred outcomes. The Kapokapo focus is to examine the way Ngāti Ruawaipu have withstood the impacts of their own migrations and settlements, and their own internal division and reformation processes. The focus is to examine how Ngāti Ruawaipu have been able to survive the advent of colonisation, technological advancement and demographic change, urbanisation, and the changing patterns of land utilisation.

In illustrating how Ngāti Ruawaipu came to terms with *either/or* issues of existence Kapokapo suggests a way to provide solutions for the future. In particular, Ngāti Ruawaipu have the problem of transforming hapū and whānau from positions of passive acceptance of Ngāti Ruawaipu domains of existence to that of building creative relationships with hapū and whanau. By being active participants in the decision making process to ensure the development of their people and their resources Ngāti Ruawaipu can provide for their own sustainability into the foreseeable future.

In one sense Ngāti Ruawaipu is not dissimilar to other hapū where lives and assets have been subjected to a variety of external influences and internal transformations. On the other hand the tribe has a distinctiveness that sets it apart. Tāwakewake, the analytical framework, highlights Kapokapo dynamic processes, values, and protocols in order to explain the uniqueness of Ngāti Ruawaipu as it moves from one level of complexity to another.

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64 Gibbs, Jeremy G., 1981. Ibid.

One of the challenges for Kapokapo is to enable Ngāti Ruawaipu as individuals and as collective hapū and whanau, to understand further the ways their mandated sustainable decision making protocols have been articulated both historically and in contemporary situations. In mediating, moderating, and socialising the separate and collective development of its technological capability, and capacity to *live lightly on the planet* Ngāti Ruawaipu's transformations must be in keeping with their own unique perspective of themselves. To understand this is to project those transformations into sustainable future outcomes.

Tāwakewake's research applications are based on three sub-theoretical truths which are used to support the Tāwakewake research model and are manifested as vectors, *tuaka* (see glossary). These three sub-theoretical truths are derived from Nēpia Pohohū<sup>65</sup>, the Ngāti Hinepare theorist who contended that Io-Te-Waiora (see glossary) and Io-Te Whiwhia (see glossary) like the twin helixes of the DNA (Deoxyribonucleic acid) chain, are manifestations of Io-Matua-Kore (see glossary). These sub-truths can be interpreted to reflect a Ngāti Ruawaipu view of Te Āo Māori (see glossary).

Following on from these contentions a rationale **hauora** can now be applied to Tāwakewake as a thesis because it points to levels of consciousness that can be used to illuminate this chapter in an appropriate and legitimate manner. The importance of self enduring creativity is revealed in the theology of te Āo *Tūroa* (see glossary) in which Tāne Matua as the child of Rangi-nui-e-tu-nei (see glossary) and Papa-tua-nuku (see glossary) who, with the aid of Rēhua and Ruatau, breathed life (*Hau-ora*) into Hineahuone—the first woman (see Table 2.3).

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65 Pohohū , Nepia in Smith, S, Percy, 1913, *The Lore of the Whare-wānanga - Te Kauaerunga or The teachings of the Māori College - Things celestial*, in *Memoirs of the Polynesian Society*, Vol III, Printed, Thomas Avery, New Plymouth, p.11.

Table 2.3 Interpreting esoteric knowledge.

| Main Focus  | Ranginui-e-tu-nei                                    | Papa-tuanuku                            | Tāne-Matua  |
|---|--|---|---|
| <b>Kapokapo:</b><br>Interpreting<br>esoteric<br>knowledge | Rēhua :Ira-Atua genetic<br>blue-print<br>(Mana Atua) | Kurawaka<br>Hineahuone<br>(Mana Whenua) | Ruatau : Ira-<br>Tangata genetic<br>blueprint<br>(Mana Tangata) |

Thus in the seeding process for the creation of the first human prototype — Hineahuone — Rēhua, as the messenger of Io-Matua-Kore, brought the ira-atua (see glossary) or supernatural genetic blue-print. Ruatau, also as a messenger of Io-Matua-Kore, brought the ira-tangata (see glossary) or mortal genetic blue-print while the clay of Kurawaka provided the ira-whenua (see glossary)

or blueprint from the land. *Hau* as in breath, and *ora*, as in life, was thus embedded at the heart of organic creation whereby the Mana Tangata of Hineahuone (status and power of people after the first women) may be viewed as flowing from Mana Atua (the inheritance of Tāne Matua from Ranginui-e-tu-nei) and Mana Whenua (Tāne’s inheritance from Papa-tua-nuku). Thus *hau* is the supernatural breath that breathed *ora* or life into the first mortal person — Hineahuone.

In the book “Te Tōhunga”, Wilhelm Dittmar<sup>66</sup> relates this inheritance to the associated issues of hapū and whānau achievements in describing the nature of the relationships that exist between the children of Rangi and Papa after their separation by Tāne:

“Exhausted by eternal darkness, the offspring desired light that men might rise. ‘Shall we slay our parents’, they asked, and then spoke Tānemahuta, ‘Let us rend them apart and make our father stand above us and our mother to remain below to nourish us’; and they all agreed but one, Tawhiri-Mātea, who forever remains the enemy of his brothers.

Then rose Tūmatauenga the fiercest, the God of War, the spirit of man, but to no avail”.<sup>67</sup>

66 Dittmar, Wilhelm, 1907, *Te Tohunga*, The ancient Legends and Traditions of the Māori’s, Geoghe Routledge, London.

67 Dittmar, 1907, *Ibid*,

According to the Ngāti Porou tōhunga Mohi Ruatapu, the children of Tāne are: Tangaroa, Rongomaraeroa, Haumietiketike, and Tūmatauenga. The need for consultation; the requirement to obtain a mandate by consensus (if possible); the requirement to address the economic, political, and social exigencies that impact on hapū and whanau; are a continual reminder of the boundaries set by time and space.

*'Korikori taua, ka taka tauira'.*  
Let us two be moving, the sun is sinking.<sup>68</sup>

“Then rose in turn Tangaroa, the God of the oceans and all that dwells in the sea. Rongomatāne (Rongomaraeroa), God of all cultivated foods. Haumietiketike, God of fernroots and wild foods. Tūmatauenga, who tried and could not.

*'Na Tāne i toko, ka mawehe Rangi rāua ko Papa nana i tauwehea ai, ka heuea te Po, ka heuea te Ao'.*  
By the pushing of Tāne, Rangi and Papa were thrust apart, by him they were separated, and the darkness and light were disengaged.<sup>69</sup>

Apart from the physical feat required to complete the task of separating his parents what was also at issue, was courage. Tāne and others needed courage to challenge the authority of Rangi and Papa (Tāne's parents) but the lesson is that sometimes drastic action is required to bring about a desired result. Underpinning all of that however is the love and care that Tāne still bore towards his parents despite having wrenched them apart.

“Then did Tāne rest, but on awakening found Rangi and Papa unclothed, unadorned, unbeautiful. So Tāne clothed them, his mother and father. Papa, with towering trees, the sweet throated Tui, the drifting butterfly, the fragrant piri-piri, the white petalled clematis, the soft weeping rimu. Rangi, with coloured rainbows, shimmering stars, blazing comets, the glowing sun. And so came light - from the separation of Rangi and Papa came light. The light of Rā, the sun, Mārama, the moon, Whetu the stars, Atahikurangi the full day. Revealed in the light were the children of the primeval parents;

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68 Best, Elsdon, 1924, *The Māori*, Vol 1, Wellington, Tombs, p.353. Brougham, A.E, 1975, *ibid*, p.53. Williams, H.W, 1971, *ibid*, p.398.

69 Grey, G, 1971, *ibid*, p.2.

(Celestial beings - who were seeders of the prime). It was the age of Hopu Tū. The standing erect, the possessing of power”.<sup>70</sup>

The importance of Tāne’s actions while needing no justification can still be understood in human terms. The significance of being clothed appropriately, is understood by all humans, and is illustrated here in Rēweti Kohere’s reference to Tamaterangi. Tamaterangi was a well known Wairoa chief, who was with a war-party on its way to Turanga (Gisborne). While encamped on the way, lesser chiefs stood up to exhort the warriors. But Tamaterangi kept his seat. When he was asked why he did not speak, his reply was the famous saying.

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*‘He āo te rangi ka uhia, he huruhuru te manu ka tau’.*  
As the clouds deck the heaven, so feathers deck a bird.<sup>71</sup>

He implied that without proper garments in which to appear in public, he could not speak.”<sup>72</sup>

“Tawhiri-mātea the dissenter, Te Hau-Raro, Te Hau Rawhiti, Te Hau Tonga, Te Hau Taitua. Enraged Tawhiri swept down to battle with Tāne - to destroy; overthrowing Tāne with rage unabated; turned upon Tangaroa, God of the ocean, to buffet, lash, whip and slash. Driving (He drove) Tangaroa from the shore, to the depth of the ocean, to Hinemoana, making him a creature of the sea. But Tutewanawana, the father of reptiles and lizards found safety under the roots of Tāne and the rocks of Papa and taunted the Ikatere, ‘You will be caught and become the relish that tops the food baskets.’ Ikatere in turn mocked Tutewanawana, saying, ‘You will be caught and your skins shall be singed over a flame of fire’ - and so separated the sea creatures from the land creatures”.<sup>73</sup>

Relationships that have been torn apart are not easily restored. The impact of specific actions can take their toll and the consequences, as in the case with deity relationships, endure over time. Sustainability as illustrated, can be a two edged sword, and so the necessity for consultation and mandated approval is a necessary requirement to enable hapū and whānau to make progress,

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70 Dittmar, 1907, Ibid.

71 Brougham, A.E, 1975, *ibid*, p.2. Kohere, Rēweti, 1951, *He Konae Aromui, Māori Proverbs and Sayings*, Published by A.H. & A.W, Reed, Wellington, p.13. Williams, H.W, 1971, *ibid*, p.323.

72 Kohere 1951, *Ibid*, p.13

73 Dittmar, 1907, *Ibid*,

Sometimes, as with this whakatauki, or case in point, some human relationship entanglements are not intended for public disclosure

*'Rori taura, pa tāku panehe; rori tangata, rori waiho'*  
A tangled rope can be cut with my small adze but if it is a human entanglement, let it alone.<sup>74</sup>

“And there were too, the birds of the forest who heed not the towering trees, or the rippling tides. Still in the womb of Papa is Rūaumoko, the unborn guardian of eternal fire, the earth shaker, the eruptor, disgorged of molten stone; restless, stirring, quaking, unborn, yet ever seeking birth - creator of liquid fire and burning ash. Great indeed is his power. Awesome too was the temper of the eternal fires. Then there was Whiro, banished to the underworld and who opposed Tāne and thus created the path to disease, disaster, mortality, death, darkness and evil and whose sign was the lizard”,<sup>75</sup>

Here is the reminder to Ngāti Ruawaipu of the need to be perpetually vigilant in all they do. This whakatauki outlined below points to the fact that there is always something, or someone, or some event, that can come out of left field and catch the unwary. While one may take the key roles of a benevolent deity for granted, not everything in their natural domains of mana are benevolent.

*'Moe ana te mata hi tuna, ara ana te mata hi taua'*  
Eel catchers may go to sleep, sentries do not.<sup>76</sup>

The overall insight offered here alludes to questions relating to the future: either the troubles are not yet over, there are more to come, or, the equivalent of the familiar ‘light at the end of a tunnel’ are scenarios that continue to plague humankind. Best recommends in a reference to the separation of the primal parents Rangi and Papa by Tāne: “Here affliction grips us, yonder is relief”. The whakapapa from Tiki, the first human by descent from Tāne, to Māui Tikitiki is recorded and passed on from generation to generation.

The relationship between Whiro the tuakana (see glossary) and Tāne, the teina (see glossary) is often introduced into kōrero associated with Tāne and his epic journey to the Whare Wānanga of Io-Matua-Kore to obtain the three baskets

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74 Ruawai, Sam, 1981, ‘Ngā Whakatauki/Proverbs’, *Tu Tangata Vol 2*, p.15.

75 Dittmar, 1907, *Ibid*,

76 Kohere, 1951, *Ibid*, p.39.

of wisdom. The Ruawaipu whakapapa from Hinemanuhiri, daughter of Tāne to Ruawaipu is remembered and prioritised. The initial battleground for the age-old conflict between warring groups is set with Tawhiri-Mātea forever expressing his opposition to Tāne's decision to separate Rangi and Papa. Tawhiri's wrath is expressed by continuing to make war on Tāne and his children.

*'Anei tatou na ko te po: ana tatou na he rā ki tua'.*  
Here we are in the night and the day is yet to come.<sup>77</sup>

The intent of this review is to illustrate the link between past accomplishments and future opportunities in, for example, science and technology. They reflect an elemental discourse between the theological and wider environmental context by which Ngāti Ruawaipu becomes aware and are enlightened to the extent that they are able to create the means to get where they want to be. By verifying a selection of these applications from a range of different contexts over time the observations relating to the capture of potential are validated.

Unlike Hauora, which was about creativity, the cognitive dynamic **Poutahi** (stability) is about stable administrative procedures for verifying what capabilities have been, are, will be of evolutionary value. The combining of traditional and modern customary leadership patterns already discussed sections, should continue to be retained in a process which utilises critical theological and wider environmental factors. Such research is essential to sustainability and provides the assurance that Ngāti Ruawaipu can move forward. The critiquing and correlating of associated administrative methodologies are much like the relationship that Ngāti Ruawaipu - like all Māori - have with the family of stars (Te Whānau Marama).

*'Nga kanohi o te rangi'.*  
The eyes of the sky.<sup>78</sup>

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77 Best, Elsdon, 1982, *Māori Religion and Mythology. Part II*, Wellington, Govt, Printer.

78 Brougham, A.E, and Reed, A.W, (Revised by Timoti Kāretu), 1996, Reed, Wellington, p.136.

### Cameo 2.3 ‘Poutahi’

***Poutahi – stability introduction-*** Even the creation-evolution of distinct land forms as outlined shows processes not unlike those that Ngāti Ruawaipu have experienced. Both the land and Ngāti Ruawaipu have struggled against the forces that block their aspirations. These comparisons in turn highlight the importance of aligning settlement research with the origins of the land itself, their ‘papatipu’, their idiom, and their character. This heritage should preface the overarching values and principles of Te Āo Māori origins especially those which preface both a traditional and a modern Ngāti Ruawaipu within the same continuum. The principles of Ngāti Ruawaipu sustainability are thus reflected in the real world of geology and lithology and as such provide lessons on the nature of existence for both descent and migrant groups.

This section, (Poutahi) entails the further examination of that (management evidence) which clarifies key critical factors in ways that are evidenced to have brought improved inter iwi, intra- hapū and intra-whānau relational outcomes. The proverb alludes to Te Whānau Marama, being the central administrative factor in the management of a Pre-Contact Ngāti Ruawaipu ecology.

*‘Nga whetu hari kai ma’.*  
The stars that bring food here.<sup>79</sup>

Planting, for example was governed as ordained, by the stars. Harvesting likewise took place under specified star signs. Almost before the knowledge of time, people were looking up to the heavens, to the family of stars – *te whānau marama* – for guidance on making *what, when, and how* ecological resource application decisions. The seasonal cycle of activities that early Māori communities engaged in included what, when, and how to plant, harvest, divide labour, and trade etc. and were a key factor in determining the strength of whanau, as well as that of the larger tribal groupings of hapū, and iwi.

*‘Tatai whetu ki te rangi, mau tonu, mau tonu; tatai tangata ki te whenua, ngaro noa, ngaro noa’.*  
Stars ranged in the heaven remain constant; people on earth pass on and are lost from sight.<sup>80</sup>

An extension is the acknowledgement by theorists such as Nēpia Pohohū, of the notion of humility (in the face of modern intellectual assumptions about the boundaries of knowledge and its use) which require a recognition of ‘that

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79 Brougham, A.E. 1975, Ibid, p.110.

80 Cowan, J, 1930, *The Māori Yesterday and Today*, Christchurch, Whitcombe and Tombs, p.112. Stowell, H.M., n.d., b, MS Papers, Vol.62, Alexander Turnbull Library, Wellington, p.39.

which is with-held from man'. Celestial signs (Te Whānau Mārama) are linked to the annual revolution of the earth about the sun and as such are accurate indicators of seasonal changes. When linked to the regular lunar cycle, Te Whānau Mārama provide a guide to the precise time to undertake any given economic or ecological activity. As an added perspective, they also underpin a theological perspective in that Te Whānau Mārama symbolise the boundaries of knowledge that it is possible to acquire within any given period of time. In this way Te Whānau Mārama brings constancy to a creative-evolutionary Ngāti Ruawaipu reality requiring different skills, and different knowledge to be utilised in bringing about technological change and approaches to recurring problems.



Photograph 2. Matārīki (Te Papa Tongarewa)

For Ngāti Ruawaipu, some of the key stars used for this purpose were:

(1.) Matārīki – *Pleiades*; (Piripi – Maumaharatanga - *Winter*) He whakamaharatanga ki a ratau kua wheturangitia – ki ngā Hua pai mō taua tau. (June - Remembering) Time to contemplate and reflect on the past and then to celebrate the season ahead.

*'Hauhake tu, ka to Matārīki'.*  
Lifting of the crops begins when the Pleiades set'.<sup>81</sup>

This was also a time when fungi were collected for medicinal purposes.

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81 *Te Waka Māori o Niu Tirani XI, 13, p.159.* Turnbull n,d, p.38. Williams, H,W, 1908, *He Whakatauki, he titotito, he Pēpeha*, Te Rau Kahikatea, Gisborne, p.15.

- (2) Puanga—*Rigel within the constellation of Orion*: (Hongongoi - Whakamohiohio-Winter) *He whakaako tangata mō ngā rā kei mua..* (July – Using information) Knowledge is the essence of learning – people coming together to prepare for the days ahead.

*'Puanga kau rau'*.  
Puanga of a hundred foods.<sup>82</sup>

This was also a time when parengo/karengo seaweed was gathered.



Photograph 3. Te tohe o te kaimātaiai (Janet Davidson, 1987, From Seeds to Flowering, in *From the Beginning*, Edited by John Wilson, Penguin Books and N.Z. Historic Places Trust )

- (3) Whakaahu – *Castor of Pollux*; (Here Turi Koka- Whakataua -Winter). *Kua whakatohia te reremua i raro i te whakaruruhau o ngā rākau hei kaupare atu i te hukapapa.* (August - Attributive) *Time to turn inwards and focus on important matters to help shape your future.*

This was also a time when preservation of birds & rats continued.

- (4) Ōtamarakau – *Formalhout*; (Mahuru–Hiraurau Hopanga-Spring.) *Kua tangi te pipiwharauoa e tohu ana i te koanga.* (September – Problem solving) *The song of the cuckoo heralds the renewal of life, the warmth of the earth and the time for planting.*

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82 Best, Elsdon, 1977 c, *Tuhoe* (Third edition), Reed, Wellington, p.837.  
ibid, p.81. Williams, H,W, 1908, ibid, p.30, 1971, p.302.

Grey,G,1857,

This was also a time when ground was cleared & prepared for cultivation.



Photograph 4. Te mahi kainga-a-kai (Janet Davidson, 1987, From Seeds to Flowering, in *From the Beginning*, Edited by John Wilson, Penguin Books and N.Z. Historic Places Trust )

(5) Mahutonga – *Southern Cross*: (Whiringa-a-Nuku–Whakamahi-Spring. Ko Mahutonga te kahui whetu arahi mai o ngā waka hourua o ngā tipuna o Āotearoa i te Moana-nui-a-Kiwa. (October - Implementation) *The theme of Māori astronomy to signify navigation – being of the seed sown from Rangiataea one will never be lost.* This was also a time when planting of crops began.

(6) Ruhi (a child of Rēhua to Pekahawani) – *A star by Spica*: (Whiringa-a-Rangi–Whakahaere whaiaro-Spring.) *He pure te mea nui o tēnei wa. Ko tēnei tikanga he hiki i te tapu o ngā maara.* (November – Self-management in a competitive context) *The fine weather of Ruhi – there is no wind and the sea is motionless.*

*'E paki rā te paki o Ruhi'.  
A calm indeed, the calm of Ruhi.<sup>83</sup>*

This was also a time when the kahawai season began.

(7) Rēhua – *Antares of Scorpio*: (Hakihea – Ngākau-mohio -Summer. ) *Antares was the most important person in the curved line of stars known as the constellation of Scorpio. Huhua ana te tamure me te harikoa ki ngā hua o te moana.*

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83 Smith, S, Percy,(Ngata, A,T, and Te Hurinui, P, 1961, *Ngā Mōteatea, Part II (reprint)*, Wellington, The Polynesian Society,

(December - Understanding) *The snapper are running – it is time to rejoice and share in the bounty of the ocean.*

*'Kua tahu a Rēhua'.  
Rēhua has kindled.<sup>84</sup>*

This was also a time when the fishing season began on the East Coast.



Photograph 5. *Ka pu te ruha, ka hao te rangatahi* (Janet Davidson, 1987, *From Seeds to Flowering*, in *From the Beginning*, Edited by John Wilson, Penguin Books and N.Z. Historic Places Trust )

(8) Poututerangi – *Altair- the conductor of the year*; (Kohitateā–Pāpori me te mahi tahi-Summer.) *Koinei te wa hei hakari nui, hei whakawhetai, hei whakamoemiti ki ngā atua Māori na ratou ngā hua kai i takoha.* (January – Social & cooperative skills) *This is the time to feast, celebrate, give thanks and acknowledgement to Māori deities for this abundance.*

This was also a time when forest foods were collected.

(9) Uruao – *a star in the tail of the scorpion*; *Uruao is being used to fix attention to the waka of Tamarereti, the vessel in which the stars were conveyed to Rangi.* (Hui Tanguru – Hanganga- Summer ) *Ko te wairua o tēnei wa he timata ki te hauhake i ngā kai o te whenua.* (February - Creation) The sustenance and well-being of the people was paramount as it is today.

This was also a time when storehouses were put in order.

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84 Best, Elsdon, 1924, *The Māori*, Vol.II, Tombs, Wellington, p.215. 1977c, p.821.  
Brougham, A.E, 1975, *Ibid*, p.113.

(10) Whanui – *Vega, a bright star signals harvest:* (Poututerangi–Pukenga mahi, akoranga hoki-Autumn) *He hihiri mahara te tohu o tēnei Mārama.* (March – Work and study skills) *It is time to energise the mind – to encourage positive attitudes and instill in children the desire to learn, reach out and fulfil their potential.*

*'Ka rere a Whanui, ka timata te hauhake'.*  
When Vega rises the harvest starts.

This was also a time when crops were dug up and tubers stored.

(11) Uetangatanga – *Achernar;* (Paenga-whawha–Whakamatauria –Autumn) *Ko te iho o tēnei wa, he whakaaro ki a koro ma a kui ma.* (April - Evaluate)  
*To appreciate and care for the values of our ancestors, our language, our customs they have to be nurtured. It is also to ponder the question, 'What is my contribution to Papatūānuku!'*

This was also a time when birds were caught and preserved.

(12) Autahi – *Canopus;* (Haratua–Pukenga tinana -Autumn) *He wa whakaaro i ngā tumanako me ngā moemoea.*

(May – Physical skills) *If you have filled your storehouse there should be no problems. You have realised real outcomes and it is time to contemplate a new cycle and reset your goals.*

*'Haere i mua i te aroaro o Autahi'.*  
Go before the presence of Autahi.<sup>85</sup>

This was also a time when crops were now stored in the pits.

In summary, these stars signalled the onset of each month in the Māori year beginning with the rise of Matāriki – *Pleiades* – in the eastern horizon in June. In their own right these stars may be seen as a navigational compass used to influence consistency and therefore unify whānau decision making on issues of conflict. Most of these stars, with the exception of Matāriki, are visible to Ngāti Ruawaipu throughout the year. The key sign was not therefore related

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85 Brougham, A.E,1975, *ibid*, p.117.

Colenso, W., 1879, *Contributions towards a better knowledge of the Māori Race, TNZI, Vol.12*, p.145.

Grey,G,1857, *ibid*,p.10. p.103.

only to their visibility, but to their positions in the heavens at various times of the year.

A third cognitive dynamic **Kerekere** is about expanding enlightenment and awareness in governance and trusteeship. This alignment processes the development authority and legitimacy to provide evidence for improving the distribution of outcomes. Who was referenced and why? The key to this cognitive dynamic lies in research evidence affirming that the data as outlined has been intersected by the guardians of knowledge, at least as it relates to Ngāti Ruawaipu.

*'Ka maru koe i tōku pureke, he kahu pitongatonga'.*  
You shall be protected by my rain cape. an impervious garment.<sup>86</sup>

#### Cameo 2.4 'Kerekere'

*Expanding enlightenment and awareness* - The increasing difficulty in representing Ngāti Ruawaipu issues with the effects of increasing central control in finding solutions to the impact of environmental hazard zones on local communities are reflected here in this letter to Mr Goodman, Ministry of Works, Gisborne, on the 30<sup>th</sup> July 1962.

'Dear Sir,

Now that the Awatere Bridge is completed we ask you as was promised by the public works to continue forming the road from Horoera School to the East Cape. The people of East Cape have their many problems and hardships as we are about to mention

(a) 1 mile near the Horoera School is a very bad stretch along the beach due to high seas, the sand is washed off the rocks, thus exposing rocks and logs.

(b) After floods and high seas sand is washed out from the Waipapa River crossing leaving deep holes dangerous to horse riders and impossible for vehicles to cross. Many a time a person has to cross on foot to make sure that the river is crossable as there are always changes – holes uncovered at the most awkward places.

(c) The mothers in this locality have experienced, and there is still the worry, of getting their sick ones in to the Doctor.

(d) There are also shopping days,

(e) Mothers Benefit Day, and urgent business appointments to be considered.

(f) The lighthouse (community) also find it very difficult to obtain (their) requirements.

(g) And the farmers hardships in trucking their wool and stocks out. Therefore, we the under-signed appeal to you to help us in every way possible.'

|              |              |                |                  |
|--------------|--------------|----------------|------------------|
| D. Hotai     | S. Hotai     | W. Edmonds     | H. H. Pahuru     |
| W. Pahuru    | V. Goldsmith | P. W. Kohere   | O. O. Kopua      |
| K. W. Kohere | S. Kohere    | Geo. Goldsmith | H. K. Goldsmith. |

At the 1863 tribal wānanga held at Papawai (near Greytown in the Wairarapa) the focus was to outline the fundamental epistemology of all things derived from Māori oral tradition. A number of different tribes were present including

86 Brougham, A.E, 1975. Ibid, p.106.

Te Hurinui, P, 1960, King Potatau, *The Polynesian Society Journal*, p.120.

Kelly, L.G, 1949. Tainui, *The Polynesian Society Journal*, Wellington, p.361.

representatives from Ngāti Porou and Ngāti Ruawaipu. The teachings of two of the most learned tōhunga present, Te Mātorohanga, and Nēpia Pohohū , were closely related within these named tribal groupings. Nēpia Pohohū , is said to have been trained in the Whare Wānanga, Te Rawheoro, at Uawa.<sup>87</sup> Te Mātorohanga was a sage (tōhunga) of the Ngāti Ira, who in turn were a part of a branch of that same tribe having migrated earlier to the Wairarapa from the Ngāti Porou rohe. The whole of Pohohū 's teaching was passed by the Tāne-nui-a-rangi Committee (A collective tribal authority group formed with a view to retaining the teachings of Whare Wānanga) and each page of the original was stamped with their seal, thus showing that it met with the assent of all the most learned men belonging to the East Coast tribes of that time.

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*'Ahakoa he aha te kai hei rite mō te huahua, e kore e rite'.*  
No matter what the food it cannot compare with huahua.<sup>88</sup>

Of Nēpia Pohohū , to this stage, much has been written about his main arguments which have been the basis upon which this thesis has been built. Te Mātorohanga on the other hand anchored his korero in this way:

“From the very first creation down to the creation of man, each creation exists in its own period, growing up in their own time, increasing in their periods, living in their own periods, each conceived after their own manner and time, of whatsoever nature; each had its own time of conception, or sprouting”.<sup>89</sup>

In this passage Te Mātorohanga is communicating his perspective on what the nature of existence is about and as such invites response since it is important that Ngāti Ruawaipu as individuals and as collective communities have shared understandings of the world that they live in.

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87 Simmons, D, R, 1976, *The Great New Zealand Myth, A study of the discovery and origin traditions of the Māori* , Wellington, A.H, & A,W,Reed, pp.134 -135.

Salmond, A, 1991, *Two Worlds, The first meetings between Māori and Europeans 1642-1772*, Viking, Auckland, p.169.

88 Best, Elsdon, 1942, *Forest Lore of the Māori*, Polynesian Society in collaboration with Dominion Museum, Wellington, p.271.

89 Smith, S, Percy, 1913, *Ibid*, p.107-108.

*'Me te mea ko Kopu ka rere i te pae'.  
Like Kopu rising above the horizon.<sup>90</sup>*

At one point Te Mātorohanga's credentials were challenged when one of the audience at the wānanga, Rihari Tohi, exclaimed,

"Oh Sir! How did the things you are teaching become known? Perhaps they are only things that you Tōhunga (priests) think?" Te Mātorohanga replied,

"I have told you that the wānanga (or knowledge) was brought down by Tānc-nui-a-rangi (Great Tānc-of-heaven) from Te Toi-o-nga-rangi (the highest of the heavens).<sup>91</sup>

*'Ka mahi te taringa muhukai, e kore e rongō ki tetahi mana kupu'.  
An ear only intent for the call to eat never hears a word for him.<sup>92</sup>*

"Enough! This (that I am teaching you) is that same wānanga (learning). Abstracted from the three 'baskets' (divisions of knowledge). What would be the good of teaching if these things were not contained therein, the wānanga's would not be valuable property – there would be no value in such a wānanga."

*'E tipu e rea, mō ngā rā o tou ao.'  
Grow and branch forth for the days of your world,<sup>93</sup>*

The names of the three baskets of knowledge were: (i) The Kete Uruurumatua, of peace, of all goodness, of love.

*'Ko to ringa ki ngā rākau a te Pākeha hei ora mō to tinana,'  
Your hand to the tools of the Pākeha for the welfare of your body.<sup>94</sup>*

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90 Best, Elsdon, 1924, *The Māori*, Vol 11, *Tombs*, Wellington, p.214. 1977c, p.810.

Brougham, A.E, 1975, *Ibid*, p.5. Grey, G, 1857, *ibid*, p.56.

91 Smith, S, Percy, 1913, *Ibid*, p.107-108.

92 Williams, H.W, 1908. *Ibid*, p.10. 1971, p.213 .

93 The lines were written for Rangi, daughter of John Bennet, by Apirana Ngata

Biggs, Bruce G, 1973, *Lets Learn Māori* (reprint), Wellington, Reed, p.110.

Karetu, T,S, 1974, *Te Reo Rangatira*. Wellington, Govt, Printer, p.62.

Metge, J, 1976, *The Māori's of New Zealand* (Revised), Routledge & Kegan, Boston, p.151.

94 Biggs, Bruce, G, 1973, *Lets Learn Māori* (reprint). Reed, Wellington, p.110.

Karetu, T,S, *Ibid*, p.62.

Metge, J, 1976. *Ibid*, p.151.

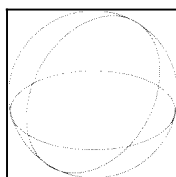
(ii) The Kete-Uruuru-rangi (or tipua), of all prayers, incantations, ritual, used by mankind.

*'Ko tō ngākau ki ngā taonga ā ō tipuna hei tikitiki mō tō mahunga.'*  
Your heart to the treasures of your ancestors as adornments for your head.<sup>95</sup>

(iii) The Kete-Uruuru tau (or tawhito), of the wars, of mankind, agriculture, trees or woodwork, stone-work, earth-work – of all things that tend to well-being, life, of whatever kind”.<sup>96</sup>

*'A, ko tō wairua ki te Atua, nana nei ngā mea katoa.'*  
Your spirit to God, who made all things.<sup>97</sup>

As related, the essence of the theological and wider environmental relationship is explained in Te Mātorohanga's description on the nature of existence while the distribution outcomes focus is contained in the three baskets of wisdom brought back by Tāne-nui-a-rangi. The parallel inclusion of Sir Apirana Ngata's words of advice written into Rangi Bennett's autograph book provide a contemporary interpretation of how Ngāti Ruawaipu enlightenment and awareness might be expanded.



***TŪPAPAKŪRAU – Balancing the sustainability of the Mahutonga (interpretations being appropriate) assurance. 'Implications and historical settings for metaphysical associations'.***

A cognitive dynamic about enhancement and empowerment, **Manawaiti**, is about articulating appropriate interpretations as a response to the research question.

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95 Biggs, Bruce G, 1973, Ibid, p.110.

Karetu, T,S, Ibid, p.62.

Metge, J, 1976, Ibid, p.151.

96 Smith, S, Percy, 1913, ibid, p.107-108.

97 Biggs, Bruce G, 1973, Ibid, p.110.

Karetu, T,S, Ibid, p.62.

Metge, J, 1976, Ibid,p.151.

## Cameo 2.5 ‘Manawaiti’

*Enhancement and empowerment* - The approach of the thesis therefore will be concerned with issues identifying and characterising the characteristics of enhanced and empowering decision -making, planning and innovation as they relate to tribal evolution

To this end it is contended that customary concepts and processes relevant to the research question can be located within the broad material culture as expressions of Ngāti Ruawaipu idiom and character. In this context the research question relates to the issue of what capabilities have been, are, and will be of evolutionary value to Ngāti Ruawaipu endurance over time. . The key elements of decision making are contained in table 2.4 below.

Table 2.4, Geological and lithological verification of inputs, transformations, and outputs

|  |   |   |   |
|--|---|---|---|
| <p><b><i>Manawaiti</i></b><br/><i>Enhancement and empowerment.</i><br/>The consequences of particular uses and the interpretations that are made of assessment results. eg. Geology and lithology are a life supporting resource. The issue is about governance and trusteeship.</p> | <p><i>Te Tuaka Pou o te Kitenga</i><br/>Inputs<br/>eg. Geology and lithology history imply the necessity for sustainable resource management development protocols or eco-systems dependence.</p> | <p><i>Te Tuaka Pae o te Takatu</i><br/>Transformations<br/>eg. Geology and lithology history indicate that environmental control is central to the quality of Ngāti Ruawaipu life and condition. The issue warrants appropriate administration and utilisation of environment and related issues.</p> | <p><i>Te Tuaka Pou o te Whaiwahi</i><br/>Research outputs.<br/>The need to validate Ngāti Ruawaipu decision making protocols and their underpinning customary concepts and processes.</p> |
|--|---|---|---|

The capability and capacity of customary concepts and processes underpinning Ngāti Ruawaipu sustainable decision making protocols have, and are to do with influencing environmental, social, political, and economic policy making. The Tāwakewake research intention has been to increase understandings of perception, interpretation, and the correlation of decision making protocols for development by basing them on the relevance and sustainability of Ngāti Ruawaipu’s existing root body of knowledge.

The Manawaiti requirement to identify the clear decision making elements is to examine the extent to which interpretations are relevant, meaningful, and useful as one objective. In this section it will also look at the consequences of

particular uses and interpretations that are made of such assessment results. In this respect, the research objectives link Ngāti Ruawaipu consciousness of, and emotional attachment to, their land, sea, forest and sky as well as with their infrastructure of kin hapū and whanau. The *breath* and the *life* of *hau* and *ora* are the cause and effect of Ngāti Ruawaipu customary concepts and processes as hapū, as inter-related whanau, and as individuals. Hence Hauora is a critical concept which verifies a world view.

If it follows that initiatives are in conflict with this principle then it follows that those same initiatives become a barrier to the achievement of Ngāti Ruawaipu sustainable goals. In bringing resolution to Ngāti Ruawaipu hapū and whānau decision making processes Tāwakewake incorporates the significance of the roles of *whare wānanga* (see glossary) and *wharekura* (see glossary). Conclusions which result in introducing active program opportunity for individuals to contribute to whānau and hapū initiatives need to be based on sustaining belongingness to land and people, since this is at the core of Hauora.

Hauora is the driving force for an unfolding Ngāti Ruawaipu potential to promote sustainable decision making protocols and to act in this world for, and with, others. It is this potential to promote that has inspired the development of the research method in the first instance, and in the second instance to develop Tāwakewake itself. As a research rationale hauora can encapsulate empirically sequential and authoritative assurances as a response to the thesis research question. The first of the research question *assurances* is: the remembrance of cognitive processes as outlined for example with the '*whānau marama*'. This assurance will illustrate, how tribal beliefs and philosophies are inculcated and will demonstrate the significance of research vectors or '*tuaka*', as tools that are used to produce and analyse data.

What capabilities have been, are, and will be, of evolutionary value in sustaining Ngāti Ruawaipu endurance over time?

Arising from this assurance are the three research vectors: Te Tuaka Pou o te Kitenga, Te Tuaka Pou o te Takatu, and Te Tuaka Pou o te Whaiwahi. The first of these research vectors, *Te Tuaka Pou* (see glossary) o *Te Kitenga* (see glossary) identifies the aim of the research as the mediation, moderation and socialization of the separate, collective, and historical developments that enable Ngāti Ruawaipu advancement and capability to *live lightly on the planet*.

A matrix of assessment issues relate to Ngāti Ruawaipu identity and to representation in general. Identity however, is always at stake when issues concerned with the representation of whānau and hapū self-identification are reinforced. In this way, distal whakapapa connections (eg. with land) are maintained to show how ancestry, common knowledge, history, values, hapū and whānau associations with distinctive land forms, waters, and sacred places including ancestral *wahi tapu* (see glossary) are represented

*E tama, tangata i akona i te whare, te turanga ki te marae, tau ana.*  
Because you were taught at home, you shape well in public.<sup>98</sup>

Ngāti Ruawaipu's transformation can be moderated in ways which are in keeping with their own unique perspective of what is of ultimate value to themselves. The evolution of a community descent group, Ngāti Ruawaipu, centres around social and political exigencies relating to land and to other groupings. Research assessment will include issues relating to links with the land of neighbouring hapū and iwi (deemed to have always been there) as the descendants of the original ancestor Māui Tikitiki-a-Tārange. The importance of shared ancestors and continuing individual and whānau dynamics and volatility intent on maintaining long association with the land is a key aspect of such research. Constant whānau division and reformation is central to moderating Ngāti Ruawaipu adaptation to change.

*'Ka mate kāinga tahi ka ora kāinga rua'.*  
When one home fails, have another to go to – Have two strings to your bow.<sup>99</sup>

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98 Te Ohoreere raua ko Wiremu Kaa, 1994, He kupu, he pēpeha, he whakatauki in *Ngā Korero a Rēweti Kohere Ma*, Published by Victoria University Press, Wellington, p.131.

Researching Ngāti Ruawaipu customary concepts and processes over time and uncovering the incidents that disturb Ngāti Ruawaipu balance are linked to decision making protocols and are related to their socialisation as hapū and as inter-related whanau. To this end the functional tenure of rangatira, kaumātua, and tōhunga roles increased and diminished as the certainty and uncertainty of group fortunes waxed and waned.

*Mā whero ma pango ka oti te mahi.*  
By red and black the job is finished.<sup>100</sup>

The second of the research vectors, *Te Tuaka Pae* (see glossary) *ō Te Takatu* (see glossary) as a Tāwakewake interpretation of Ngāti Ruawaipu, states that sustainability is best guided by a Ngāti Ruawaipu centred approach to tribal development. Kawa, takes the assumption that there is a *naturalness* and a *givenness* about Ngāti Ruawaipu protocols which legitimates the process of mandate. Both the concept of mandate and the issue of mandating apply to the process of locating authority that has the support of the community.

During the mid-nineteenth century, often at great cost to individual whānau and hapū, wānanga would be called to resolve leadership decisions relating, for example, to the threat of impending battle with external groups, and/or the likelihood of developing opportunities in new trade. Research assessment will therefore include descriptions on how Ngāti Ruawaipu legitimised and validated the authority of individual whānau and collective hapū leadership.

With this in mind the first of the research question *assurances* is: the remembrance of cognitive processes. This assurance illustrates how tribal beliefs and philosophies are inculcated and demonstrates the significance of research vectors or '*tuaka*', as tools that are used to produce and analyse data. The preparations for war at Toka-a-kuku<sup>101</sup>, led by Kākā-tā-rau<sup>102</sup> to avenge the

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99 Kohere, Rēweti, 1951, Ibid, p.130.

100 Kohere, Rēweti, 1951, Ibid, p.132,

101 Toka-a-kuku near Te Kaha where in 1836 the last Māori tribal battle between Ngāti Porou and Te Whanau-a-Apanuui took place,

death of his father Pākura<sup>102</sup> and others, is a case in point. Near absolute allegiance was given by the hapū. However, the reverse might also occur, especially in times of peace, so that mandates might be redistributed to leaders of several autonomous groupings.

*Te taenga atu a Kaiawa ki Ōpure, e noho ana a Tahingarohau i reira. Ka putaia e Tahingarohau. 'E haere ana koe i whea?'. Kua puta atu ngā rongō ō te ika kahawai ō ngā wai ō Ruawaipu ki a Kaiawa. Te kiinga atu a Tahingarohau. 'Me noho koe i konei. He nui noa atu ēnei ika. Titiro atu ki te kohatu e tī mai ra.*

After hearing about the fame of Ngāti Ruawaipu's streams for kahawai and meeting Tahingarohau at Ōpure and being told about being able to fish around Whangaōkena all year round, Kaiawa was given Tahingaroa's daughter Whatumōri/also referred to as Hotumōri in marriage.<sup>104</sup>

The third of the research vectors, *Te Tuaka Tau* (see glossary) o *Te Whaiwahi* (see glossary) outlines how Ngāti Ruawaipu tribal beliefs and philosophies were inculcated and also how the roles of *takawaenga* (see glossary) in highlighting traditional and contemporary leadership patterns are to be acknowledged if sustainable outcomes for Ngāti Ruawaipu are to be realised. In other words tikanga, as custom, enables the macro-perspective of decision making protocols to be initiated or completed.

This research also includes the role of *takawaenga* and their issues, particularly in relation to the contact, and post-contact period. Such roles in the modern era must align persuasive decision making precedents as a strategy to secure a shared vision of sustaining traditional leadership concepts and processes when determining contemporary decision making protocols. Decisions to follow traditional leadership however were not binding on those who were of a mind to follow external group alternative options. In some instances of Ngāti Ruawaipu history it became a matter of honour (even to the point of splitting individual hapū units) to stand by differing undertakings and covenants.

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102 Hau, Te Angiangi, 1930, *Te Toa Takitini No 109*, p.2161. Kākā-tā-rau led Ngāti Porou against Te Whanau-a-Apanui at Toka-a-Kuku in 1836 to avenge the death of his father, Pākura and others.

103 Turei, Mohi, 1909, *Te Punawai. Te Pipiwharauoa, numa 141*, Tihema 1909, wh.8-9. Pākura, son of Pohoitahi (Te W-a-Whaita) and Urehina (Te W-a-Rerewa) was killed in battle against Te Whanau-a-Apanui at Wharekura in 1829.

104 Turei, Mohi, 1909, *Te Punawai. Te Waka Māori o Niu Tīrani, pukapuka 12, numa 17*, Akuhata 1876, wh.201-203.

*Pai tu, pai hinga, na wai, na oti.*

One may work properly, another may act, yet the sum total is the completion of the work.<sup>105</sup>

In summary, the importance of the cognitive process assurances arise from the necessity for research to provide evidence illustrating Ngāti Ruawaipu's enduring efforts to protect its identity and autonomy. In doing so, it will show, that these efforts reflect a clear preference for grounding their perceptions, interpretations, and correlations of sustainable decision making protocols on the experiences and relevance of their enduring root body of knowledge. (See table 2.5 below)

Table 2.5, Research questions and interpretations

| <b>Responding to the research question</b>   | <b>Te Kitenga</b>  | <b>Te Takatu</b>  | <b>Te Whaiwahi</b>  |
|--|--|---|---|
| <i>Verifying that interpretations are appropriate, meaningful, and useful.</i><br>eg. Geological and lithological documentation and pressure on the environments ecosystems and habitats requires life supporting decision making. | The perception of papatipu and Whare Wānanga concepts and ideas should be appropriate.<br>eg. Gap analysis – what is required? | The interpretation of papatakotoranga and whare kura processes should be meaningful.<br>eg. Gap analysis - what skills, values, knowledge and attitudes needed? | The correlation of decision making protocols from derived principles. Should be useful. eg. Matching on task training to meet requirements needed to close the gap. |

The first of these processes, *Te Kitenga*, broadly translated as perception, is critical to illuminating the overarching values, direction, and protocols which stem from relations between dichotomies.

The second of these processes, *Te Takatu*, broadly translated as interpretation, is a culture of practice based on knowing and understanding relations between people and land, and people and people - the Ngāti Ruawaipu world

The third of these processes, *Te Whaiwahi*, broadly translated as correlation, is the ritualistic grasp of inner meaning derived from spiritual sources which enable the synchronisation of the fixation and variation of theory with the obligation and choice of practice.

The research paradigm will include issues relating to understanding the impact of Westminster Law on the customary law of Ngāti Ruawaipu. The most significant impact for Ngāti Ruawaipu generally came through the vagaries of political, managerial, and operational conflict as reflected in the vast devastation of forests, the social dislocation of communities, and the effect of

105 Kohere, Rēweti, 1951, Ibid, p.133.

Native Land Court decisions alienating communities from land they had occupied for centuries.

Accustomed relationships were regularly interrupted by court interpretations driven by the underlining philosophies, laws and methodologies of the colonising settler mentality granting them-selves unwarranted precedence over the unity Māori had developed with nature over the preceding one thousand years. The courts also failed to appreciate the associated issues of occupation, which, when coupled with those of mana, often resulted in the alienation of hereditary leadership entitlements.

*He tūia anō te kai*  
Even food can attack<sup>106</sup>

The performance demand of responding to the research question, and verifying that interpretations as being relevant, meaningful and useful (see table 2.4) require appropriate administrative procedures.

For this to happen, an important imperative is to signal and outline an interest in the concept of sustainability as a strategic focus. It does need to be noted however that subsets of the research questions are in fact tools used to produce and analyse data. Such codes are most significant if one objective of the research assessment is to explore the nature of inter-whānau relations within the hapū. While historically the declared word carried great weight it was also understood that there would be a designated space left open for the mutual review of shared obligations upon the parties concerned.

*He ihu kuri, he tangata haere.*  
As a dog follows a scent, a wayfarer looks for an open door.<sup>107</sup>

A sub-question arising from Tāwakewake concerns the possibility of identifying and understanding cognitive processes used by Ngāti Ruawaipu in the performance of key tasks. Understanding the relevant concepts or principles can enable Ngāti Ruawaipu to gain critical momentum in leveraging

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106 Kohere, Rēweti, 1951, Ibid, p.130. Kai can be symbolised as in the kumara for the notion of sustainability,

107 Kohere, Rēweti, 1951, Ibid, p.130.

identified relations, and maximising sustainable advantage. The research task associating hapū development in the context of land tenure comes down to the implementation performance by tenure holders.

The very survival of descent groups sometimes depended on the often uncertain procedures associated with the giving and receiving of land, in both the material sense as well as in the ideological sense. Defining elements of sustainable tenure are to gain critical momentum and leverage mutually beneficial relationships.

*He kai kei aku ringa.*  
There's plenty with my hands.<sup>108</sup>

A second sub-question asks how relational data can be evaluated alongside other measures within the Tāwakewake framework. Research skills and evaluation work are critical factors in the success or otherwise of maintaining the shared responsibilities of key stakeholders. Research assessment includes making effective and progressive decisions on the one hand, and appropriately measuring performance on the other. While the general mores of Ngāti Ruawaipu have been broadly understood, often the collective responsibilities of Ngāti Ruawaipu behavioural codes and regulatory mechanisms as applied to environmental and socio-economic environments over hundreds of years, have not been appreciated beyond the tribe.

*Te Amorangi ki mua, te hapai o ki muri.*  
The priest leads while the food carrier follows.<sup>109</sup>

Sub-question three is about the contribution of Tāwakewake to understanding the historical factors that influenced Ngāti Ruawaipu sustainable decision making protocols. Ngāti Ruawaipu character and idiom inevitably centre on concepts and processes associated with the natural environment and *whakapapa* (see glossary). Meaningful measures of idiom and character are validated through the recognition of the fact that all things relating to the land known as Marangairoa No 1 are derived from the ancestress Ruawaipu.

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108 Kohere, Rēweti, 1951, Ibid, p.131.

109 Kohere, Rēweti, 1951, Ibid, p.131.

Ngāti Ruawaipu idiom and character have been built on the contrasting perspectives of legacy and descent from the original occupiers (inherited mana whenua) as well as those of dominant migrants (inherited mana tangata). Any assessment measures of the vulnerability of the biosphere to human desecration will have to take into account the historical tensions associated with idiom and character. In this the conservation legacy associated ethics inherited from the descent lines of both inherited mana whenua, and from inherited mana tangata are research essentials.

*He ūrīnga tangata he ūrīnga pāhekeheke, he ūrīnga oneone, mau tonu.*  
To rest on human support is unreliable, to rest on terra-firma is sure.<sup>110</sup>

Sub-question four is about underlying principles. Was Ngāti Ruawaipu's performance based on consistent concepts or principles that underpinned a wider developmental philosophy? The strategic importance of Ngāti Ruawaipu overarching cultural and spiritual principles and values in determining the management of environmental, political, social, and economic imperatives is claimed as the justification for this research project - Tāwakewake. The recognition of Marangairoa No 1 as a whole entity or territory belonging to Ngāti Ruawaipu sets the context to understand the limits of Ngāti Ruawaipu environmental ecosystems. A range of linkage points and a developmental capacity to absorb, must arise from interactions associated with economic and social factors over time.

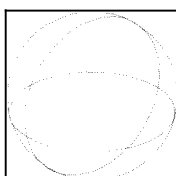
Distinguishing processes relating to the application and differentiation of human and material resources have been and are being used to enable different allocations of use rights over time. The justification for the research centres therefore on the need to derive common understandings from all of these connecting points and settle on agreed constraints that continue to apply to different individuals and descent groups.

*He taonga tonu te wareware.*  
Forgetfulness is to be reckoned with always.<sup>111</sup>

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110 Kohere, Rēweti.1951, Ibid. p.131.

111 Kohere, Rēweti.1951, Ibid. p.134.



***MARAEHARA – Sustainability as a strategic focus for a Ngāti Ruawaipu assurance. ‘Instigating the recognition of planning processes’.***

The cognitive dynamic of **Taratara** (alignment and well-being), is used to address the self management of the research process in order to validate procedures. It does this by providing the means to compare and validate the research tasks with the specifications describing the task domains under consideration. The research process objectives focusing on relationships management, and inter-whānau practices, characterise this review of Ngāti Ruawaipu development. The Tāwakewake research model concerns itself with the nature and culture of a Ngāti Ruawaipu belongingness.

**Cameo 2.6 ‘Taratara’**

***Alignment and well-being*** - imbued with a mission to actively protect tribal interests; complete a rigorous evaluation of research data of hapū and whānau relationships; as well as implement relevant measures that have been historically determined.

The research operations issue will be addressed by aligning findings of key takawaenga, influential groups and individuals in both hapū and whānau contexts as collected opinion and/or data. Of significance will be how well research performance can be interpreted as a meaningful measure of character or idiom (see Table 2.6).

**Table 2.6 The consequences of particular processes**

| <b>Taratara:</b><br><i>Alignment and well being</i> | Maramatanga                             | Mohiotanga   | Matauranga   |
|---|---|--|--|
| The consequences of particular processes            | Comparing research with other findings: | Creating opportunities to sustain and preserve development imperatives | Research or estimates of past and current performance to predict future performance. |

The pathways to achieving the objectives in table 2.6 will be built around researching the historical rights of Ngāti Ruawaipu individuals and descent groups. In particular ‘natural life supporting systems, environmental, social, and economic boundaries, the location and size descriptions of finite reserves of non-renewable resources, land and its habitual exploitation are all pertinent to understanding the nature, idiom, and character of Ngāti Ruawaipu.

*He taonga kē tā te kōka. he taonga kē tā te kauri.*  
The mother fashioneth (the daughter) but the moko (Kauri charcoal)  
fashioneth better.<sup>112</sup>

The assessment of Ngāti Ruawaipu performance includes the utilisation of collective political power to create opportunities to sustain the continued development and preservation of economic, institutional, social, and environmental imperatives relevant to the future. Stemming from these objectives, is a focus on Ngāti Ruawaipu history and the dangers of new and antagonistic internal and external threats. On the one hand there are overarching and enduring Ngāti Ruawaipu values and principles underpinning customary concepts and processes. On the other hand there is the threat posed by the challenge that the sustainability of *living lightly on the planet* will be overcome because *technological capability* will become the ultimate power.

*E Tū , e Tū , te rangona hoki te reka o te kai!*  
Oh Tū , Oh Tū , how can I taste the sweetness of your food?<sup>113</sup>

Now made transparent, within this Ngāti Ruawaipu research context is an 'expectations versus reality struggle' in all its unfolding drama. Ngāti Ruawaipu will be only too aware, from their long history of struggle, that institutional, political, ethical and spiritual rights only become stretched when the extinguishment of those very same rights become threatened.

Question: How well does Ngāti Ruawaipu performance on the Tāwakewake research, or estimates on current Ngāti Ruawaipu performance, predict future performance?

A stair-casing approach creates scenarios of possible future events through the intergenerational transmission of knowledge. While it is appreciated that tensions have, and do exist between between hapū and whānau development at different levels, the recognition of Ngāti Ruawaipu institutional dynamics provides opportunities to further analyse key sustainable driving forces. By analysing the alignment of these forces, economic imperatives will be better understood. It should help to understand why Ngāti Ruawaipu might steer

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112 Kohere. Rēweti, 1951, Ibid, p.134.

113 Kohere. Rēweti, 1951, Ibid, p.138.

towards or away from the sustainability of their institutional, political, ethical and spiritual rights.

*Ruia taitea kia tu ko taikaka anake.*  
Cast off the sap, leave only the heart.<sup>114</sup>

At the heart of any definition about Ngāti Ruawaipu sustainability over time will be the interfacing dynamism between whānau and the way they maintain and enhance their shared life supporting ecologies. The central focus for Ngāti Ruawaipu individuals will be their continuing sense of well-being as reflected in their customary concepts and processes. (see Table 2.7)

Table 2.7 Comparing research tasks to task domain considerations

|  | Rangatiratanga  | Kaitiakitanga   | Te Urunga Tu   |
|--|---|---|--|
| <b>Taratara</b><br><i>Comparing research tasks to task domain considerations</i> | The success or otherwise of sustainable Ngāti Ruawaipu cultural and spiritual connections with the land                                   | The capacity and capability of Ngāti Ruawaipu to be innovative                              | Representing the effect of a variety of key drivers as chapter themes  |
| The consequences of particular uses  | Measuring and emphasising Ngāti Ruawaipu challenges and opportunities, over time, in categorising and progressing sustainable development | The success or otherwise of Ngāti Ruawaipu in implementing sustainable development actions. | Decision making protocols for the future of Ngāti Ruawaipu are best grounded in customary concepts and practices |

In order to present an understanding of the nature of sustainable development each chapter in this thesis outlines a number of constant threads which illustrate an enduring Ngāti Ruawaipu endeavour to enhance and empower quality of life. Efforts to develop appropriate decision making protocols required constant adaptation as hapū and whānau evolved from one complex socio-politico-economic context to another. The legitimacy of evolving a concept from its creation to its decision making outcome is incorporated in mediated inputs, moderated transformations, and socialized outputs.

Ngāti Ruawaipu’s separate and collective development, as viewed in the cognitive dynamic of Taratara, incorporates the notion of connecting with an

<sup>114</sup> Kohere, Rēweti, 1951, Ibid, p.135.

enduring future existence that inevitably returns to themes inclusive of sustainable decision making protocols that will ensure that hapū and whanau, continue to have an appropriate technological capability and capacity *to live lightly on the planet*. The point of this thesis in researching Ngāti Ruawaipu initiatives is to investigate the impact on individuals, hapū and whānau of transformations that challenge unique tribal perspectives of what is of ultimate value to them.

*'He kura te tangata'.*  
The human being is precious.<sup>115</sup>

The foundation for the validity of Ngāti Ruawaipu theoretical perspectives is based on the legitimacy of belonging - I belong, therefore I am! In this respect there is probably no better place to start researching this aspect than to begin with Mohi Tūrei's haka, Rūaumoko, an analysis of the tectonic uplift of Mount Hikurangi, symbolising the geological and lithological nature of the region - fashioned over millions of years – to which Ngāti Ruawaipu belong.

#### *Rūaumoko*

Ko Rūaumoko e ngunguru nei. Au! Au! Aue Ha! E Ko Rūaumoko e ngunguru nei! Au! Au! Aue Ha! A ha ha! E ko te rākau a Tungawerewere! A ha! ha! He rākau tapu, na Tūtāua ki a Ūenukū.  
I pātukia ki te tipua ki o Rangitōpeka. Pakaru te ūpoko o Rangitōpeka. Pātua ki waenganui o te tau ki Hikurangi. He toka whakairo, e tū ake nei, He atūia! He tangāta! He atūia! He tangatā Ho!  
He atūia, he atūia, Taupare-taitoko, kia kitea e Paretaitoko te whare hāunga!  
Ā ha hā!  
Ka whakatēte mai o rei he kurī au!  
Ā ha hā! Nā wai parahua tāku hope kia whakāka te rangi kia tāre aū! He rōha te kawau. Hei hā! Kei te pou tara tū ka tēte. ka tēte! Tāu hā!  
Ko komāko , ko komāko! E ko te hautapu e rite ki te kai nā Matāriki. Tapareireia koia tapa! Tapa kōnonua koiana tūkua! ī aue!<sup>116</sup>

Hark to the rumble of the Earthquake God! It is Rūaumoko who trembles and stirs! It is the wand of Tungawerewere! The sacred rod given by Tutāua to Uenuku. It struck the monster Rangitōpeka and smashed the head of Rangitōpeka cleaving the twin peaks of Hikurangi from where the carved rock emerges. It is divine. Behold! It is the dark mystery of the womb! Where the dogs gnash their teeth. In my ecstasy I see the sky inflamed. I gasp for breath. Tis like a shag soaring on high. As the rod

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115 Williams, H.W, 1908, p.25. 1971, pp.96 - 393

116 Armstrong, Alan, 1964, Māori Games and Hakas Instructions, words and actions, Published by A.H. & A.W. Reed. Wellington, pp. 144-145,

drives deep thus it remains. Now it is the bell-bird singing even though I am quiescent as in death. I soar amongst the stars.<sup>117</sup>

Thus the survival of socio-politico-economic dialectical relationships between hapū - as distinct from iwi and whānau distinctiveness.

### **Te Whakamahi o Te Hawahawa**

*'He huka kokoti kōmata',*  
Hail cuts a young soft shoot in two.<sup>118</sup>

Te Whakamahi o Te Hawahawa is a variable that invariably manifests itself in decision making protocols which are consistent with Ngāti Ruawaipu idiom and character.

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117 Armstrong, Alan, 1964, *ibid*, pp. 144-145.

118 Williams, H, W, 1908, p. 31

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## TE RUHI – CHAPTER THREE

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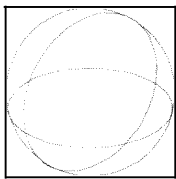
*‘Whakapapa’ - the growth and development of a research approach.  
Sustainable strategic planning and the application of new knowledge to  
modern situations must be deployed to address the practical steering of the  
right action at the right time in the right place.*

This chapter, Ruhi or (a child of Rēhua to Pekahawani) a star by Spica, contains the broad **whakapapa** paradigm as a basis for both a case study and a situational analysis. The paradigm itself is derived from the contentions of Nēpia Pohuhū together with the need to understand both customary and counter hegemonic issues faced by Ngāti Ruawaipu. As part of the overarching Tāwakewake model of decision-making the research will focus on the approaches Ngāti Ruawaipu have taken to resolve challenges.

The research approach to investigating the Tāwakewake aims and objectives have been driven in a manner consistent with hapū and whānau imperatives that have been passed on from generation to generation by tōhunga including Pita Kapiti, Nēpia Pohohū, Moihi Mātorohanga, Mohi Ratapu, Mohi Tūrei, Keiti Ngātai, Harawira Huriwai, Apirana Ngata, Rēweti Kohere, Te Kapunga Dewes, Waioteora Wanoa, and Te Rerehau Potae and others. The criteria for such an approach, while being viewed as developing research applications, nevertheless acknowledges a foundation firmly based on the observed traditions of Whare Wānanga such as Tāpere-Nui-a-Whātonga, Rawheora, and Papawai Whare Wānanga.

Such a tradition of seeking and imparting knowledge is integral to the validity of the Tāwakewake research process and analysis and informs Ngāti Ruawaipu understandings. As explained in Ōtamarakau, chapter one, such a triangulation (see **x**, **y**, and **z** in Table 3.1) is manifested as *Waitaiko*, *Ōtihi*,

and *Mangatekawa* (see glossary) and are used to divide this chapter Te Ruhi, into three parts representing the feedback mechanisms of mediation (utu), moderation (hoko), and socialisation (manaakitanga).



**WAITAIKO** (see glossary) – *Patterns of Ruhi Custom Law and Practice (Broad Paradigm) assurances. ‘A decision making paradigm – a case study and situational analysis’. (The way Ngāti Ruawaipu have thought about, described, and understood, the sustainable development forces and inter-relationships that have shaped their customary concepts and processes. Substantiated decision making protocols are an important objective, being genetic, ethical, intangible, and symbolic in nature).*

Meaningful measures of idiom and character are verified by the genealogical associations with both Ruawaipu’s ancestors and her descendants and by recognizing the fact that all related outcomes are derived from the genealogical (whakapapa) lattice that link ancestors to descendants, descendants to ancestors, and descendants to descendants as well as with the land (Marangairoa No 1).

*Ka hura, ka hura, ka hura te moana, Ka hura te moana uwha, ka hura te moana kore*

On through the friendly waves, on through the calmness of the fair ocean,  
kind as a woman, so are these waters, casting aside their spray. O’er their  
deep bosom swim I courageous.<sup>119</sup>

Arising from the chapter Ruhi, within which the broad paradigm of Tāwakewake aims and objectives are driven is contained, the assurance of **Whakahaere Whaioro** research approach with which to investigate Ngāti Ruawaipu imperatives of self-determination that have been passed on from generation to generation.

### Cameo 3.1 ‘Whakahaere Whaioro’

**Cameo (Whakahaere Whaioro - Self-Determination introduction)**

The geological series which underpins the fourth of the lithology periods extends from 25 million to 1.8 million years ago is known as the Late Tertiary period. The lithology

consists of soft sandstone-siltstone with tuff beds. Then to quartz sandstone-siltstone, minor conglomerate and pumaceous tuff beds.<sup>120</sup>

*Ka haere te pipi aihe, ka noho te tumu whakahaere!*  
The drifting headland goes off, the headland remains fixed.<sup>121</sup>


The Table 3.1 provides the basis for understanding a case study and a situational analysis of customary and counter hegemonic issues faced by Ngāti Ruawaipu .

*Tāwakewake aims to illustrate that widely accepted Ngāti Ruawaipu tenets of Tikanga, Ture, and Kawa are grounded in customary concepts and processes.*

The *whakahaere whaioro* triangulated research findings, implications, and conclusions) are derived from:

- A,** Ihowai - ABC – as Mamahi
- B,** Wehi – DBC – as Mana Pohewa
- C,** Mana – DAC – as Huanga
- D,** Ihi – DAB – as Taurira
- T,** Makurangi – XYZ – as Hononga. (See Table 3.1).

Table 3.1 ‘Whakapapa’



|   |  |   |
|---|--|---|
| <p><b>A.</b><br/>(Māmahi - notions of visualisation)<br/>Research approach based on notions of visualisation.</p> | <p><i>Whakahaere Whaioro</i></p>   | <p><b>C.</b><br/>(Huanga - notions of form))<br/>Research approach based on notions of form.</p>        |
| <p><b>B.</b><br/>(Mana Pohewa - notions of imagery)<br/>Research approach based on notions of imagery.</p>        | <p><b>T.</b><br/>(Hononga - notions of relationships)<br/>Research approach based on notions of relationships.</p> | <p><b>D.</b><br/>(Taurira - notions of pattern )<br/>Research approach based on notions of pattern.</p> |

Under this format, the points **A, B, C, D and T** (see Table 3.1) represent the sectional cognitive criteria construct of this and later chapters. As in this

120 Gibbs, Jeremy, G, 1981, *ibid*.  
121 Hammond, T.G, 1899, ‘Atua Māori ’ *Journal of the Polynesian Society (JPS)*, No, 8, p.90.  
Williams, H,W, 1908, ‘*He Whakatauki, he Titotito, he Pēpeha*’, Gisborne, Te Rau Kahikatea, p. 20.  
Williams,H,W, 1971, ‘*A Dictionary of the Māori language*’, (7th ed.), Wellington, Govt, Printer, p.5, p. 453.

chapter, and as they will in later chapters, **x**, **y**, and **z** will successively determine what:

- (i) distinctions of space (research should be able to provide theoretical, philosophical and scientific evidence for the application of new knowledge to modern situations)
- (ii) negotiating relationships (Traditional responsibilities - the desirability of change), and
- (iii) the boundaries for self determining decision making ('taking responsibility' decision making protocols to be encouraged and supported. It is important for individual and collective hapū and whānau to promote a need for good leadership and guidance and a clear emphasis on a life style change in attitudes, values, and ethical beliefs).

In conjunction with **Māmahi** a cognitive dynamic based on notions of visualisation the broad Ruhi paradigm on research applications is needed to verify *theological and environmental* interactions with associated sociological exigencies.

### Cameo 3.2 'Mamahi'

*Visualisation - introduction* - One way of verifying the interpretations (Takatu) gained from visualisation as can be seen in the Mohi Tūrei haka, Rūaumoko, involves unbundling theological environmental concepts and processes and relating them to the spread of Tāne and Hineahuone descendants.<sup>122</sup>

These applications are balanced by inter-relating these interpretations with Ngāti Ruawaipu data on sustainability with a view to providing an appropriate decision making background for those who today occupy the North-Eastern tip of the Ngāti Porou region now known as Marangairoa No 1.

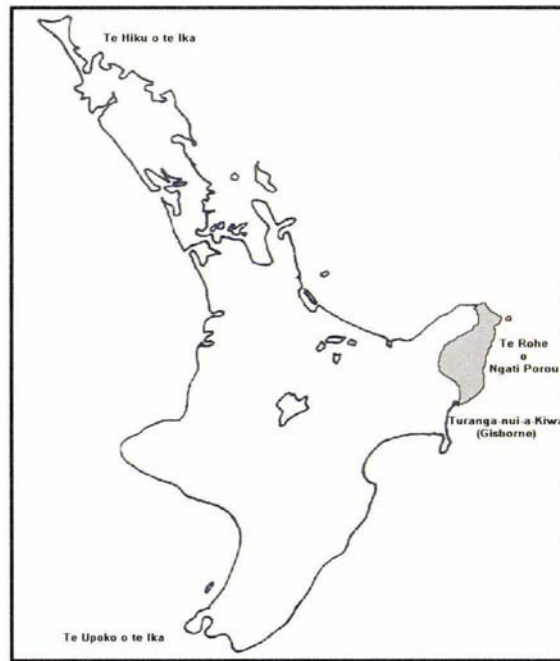
*Ko tō Manawa, ko tāku Manawa. Ko Houtina, ko Houtaiki. Te Ripia –  
Reiana whakahotumuku, whakahoturangi.*

Let the great oceans heart and mine responsive swell now together. Let me be as a fish, that with ease I may dart through the wave, whose white crest tip bears me skyward.<sup>123</sup>

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122 Armstrong, Alan, 1964, *ibid*, pp. 144-145.

123 Te Tauparapara a Paiea – Na Mohi Tūrei i tito (*ibid*).



Map 1 Te Ika-a-Mauī me te rohe o Ngāti Porou

The key issue to be addressed in this chapter, Ruhi, applies to the research applications relating to how Ngāti Ruawaipu’s sustainable base can be broadened. In order to do this, the task in this section will be to align interpretive applications to the migration of Māori from Hawaiki to Te Ika-a-Māui and to Aotearoa.

*He ropi, he ropihau. He taketake, he hurumanu, te moana irohia. Hoatu to  
kauhau tangata ki uta. Hei!*

Let the wind gust and sea foam be a covering round me. Let me float as the  
seagull, or, as a feather is buoyant. Let me float let me swim that I sink not  
and fail not. Calm sea bring me safely to land. I am descended from thee!  
Hear then the voice of your son, your offspring.<sup>124</sup>

Lessons learnt from successive generations provide a dramatic backdrop to understanding the human story that is Ngāti Ruawaipu – the story of sustainability! From these relationships, Ngāti Ruawaipu and whānau have been able to articulate an understanding of their respective sustainability roles and responsibilities in order to get to ‘planned for’ destinations. The verification of these understandings contribute in turn to a methodology that can deliver a more assured future.

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124 Te Tauparapara a Paikea – Na Mohi Turei i tito (ibid).

*Paikea ariki e! Whanake nei! Kei te kakau, kakau, kakau e!*  
*Whaingā Ariki e! Whanake nei! Kei te kakau, kakau, kakau e!*  
 Paikea arise! Arise rise up. I am swimming, swimming, swimming. Upbear  
 me as I swim. Upbear me as I swim.<sup>125</sup>

According to Ngāti Porou, Uepohatu, and Ngāti Ruawaipu tradition they are descended from Māui Tikitiki-a-Tāranga. The noted Ngāti Porou and Ngāti Ruawaipu sage (tōhunga) Mohi Ruatapu in presenting the genealogy of Māui Tikitiki-a-Tāranga, introduces a key figure in the origins of these three tribes, and indeed, in the origins of Māoridom in general because it helps successive generations to appreciate the importance of key critical sustainability factors which are often taken for granted.

*Hiki kakau, hiki kakau roti takotako te unga i a o Tāne ki uta e! Haramai  
 ana me te ngaru nui! Tu ana ki te toki. 'Takahuri Whenua'.*  
 Let me skim along the surface. Let me reach the shore which Tāne rent  
 asunder from the heavens evil gods, the 'Tonga Ariki' and his companion  
 'Marua Whatu'. Both advance, they rage against me like the roaring,  
 rolling billows. But I meet them, I confront them with my axe 'Takahuri  
 Whenua'.<sup>126</sup>

The first of these relationships begins with that of Tiki, son of Tāne Matua, and of Māui Tikitiki-a-Tāranga:

“Anci te Whakapapa o Tiki he Tauira mō taua kaupapa: na, mai i a  
 Tāne-Matua a ko Tiki; ko Oho; ko Hine-Titama ; ko Te Kitea ; ko Te  
 Whairo ; ko Te Kunc-iti ; ko Te Kunc-rahi ; ko Te Kimihanga ; ko  
 Te Rapanga ; ko Te Hahautanga ; ko Te Iti; ko Te Kore ; ko Te  
 Kore-te-Whīwhia ; ko Te Kore-te-Rawca ; ko Pupū ; ko Mauake ; ko  
 Te Kanoi-o-te-uha; ko Te Kawitiwiti ; ko Te Katoatoa; ko Tira-  
 Waihekura ; ko Te Pu-Motomoto ; ko Timu-rangi ; ko Muri-ranga-  
 whenua ; ko Tāranga ; ko Māui Tikitiki-a-Tāranga”.<sup>127</sup>

*'Ehara te toa patu tangata, he toa pahekeheke; apa he toa ahūwhenua, he  
 toa pūmau'.*  
 The future of the warrior is uncertain; unlike the reliability of the tiller of  
 the soil.<sup>128</sup>

Tiki, as can be seen in Mohi Ruatapu's whakapapa, is an ancestor of Māui Tikitiki-a-Tāranga and according to Hirini Mead in 'Nga Pēpeha a ngā Tipuna', is acknowledged as the personification of procreative energy and is

125 Te Tauparapara a Paikea – Na Mohi Turei i tito (ibid).

126 Te Tauparapara a Paikea – Na Mohi Turei i tito (ibid).

127 Ruatapu, Mohi, 1871, *Ngā Koreo a Mohi Ruatapu*, Translated and edited by Anaru Reedy, 1993, Canterbury University Press, p.87.

128 Williams, H, W, 1971, ibid. p.12.

usually described as progenitor of the human race, which is sometimes described as the Aitanga a Tiki, the progeny of Tiki.

*'Ko ngā uri koe o Tiki'*  
You are of the descendants of Tiki. <sup>129</sup>

Whatahoro, the Scribe, noted that in the view of Te Mātorohanga and other sages, Māui was not a god; but a hero. Of significance to each of the aforementioned tribes Māui is known as the Fisher-up-of-lands and his fleet of canoes included the: Atāmira, Hotutaihirangi, Tai-o-puapua, Te Rarotumahēni, Araiteuru, and Nukutaimemeha. While Māui was fishing up *Te Ika-a-Māui (the North Island)* his own canoe Nukutaimemeha became stranded on the western side of the peak of Mt Hikurangi. Thus Hikurangi became the first mountain to emerge from the ocean. Local tradition has it that Nukutaimemeha rests in petrified form on top of Hikurangi,

*'A, ka kitea i reira, e tuhi ana, e rapa ana.'*  
Yes, it was discovered there by its marking and sheen. <sup>130</sup>

The time of Māui is introduced by Dittmar: “Until the time of the child abandoned by Tāranga in her topknot all the offspring of Hinetitama were the forebears of man, and they multiplied in the light”.<sup>131</sup> On being found and nurtured by Tama-nui-ki-te-ra he gained access to the library of the gods and over time was granted supernatural powers. On being given the choice to stay with the gods or return to find his family he chose the latter.<sup>132</sup> Returning to his anthropological origins Māui was able to validate his right to membership of Tāranga’s whanau. Disguised as a pigeon he found his parents secret dwelling place where his father, while administering the baptismal rites, made a fatal mistake which was later to cost him his life.

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129 Te Rangikaheke, W,M, 1849, ‘Whakatauki’, GNZMMS, No. 81,p.113.

130 Mead, Hirini. Moko. (Ed.)1981. *Ngā Taonga Tuku Iho a Ngāti Awa*, Te Wehenga 4. Department of Māori Studies, Victoria University of Wellington, Wellington, p.15.

Graham, G.1921, A Legend of the Te Tatua Pa, JPS30, p.252n.

131 Dittmar. 1907. *ibid.*

132 Tawhai, Pakaka, 1988, Aotearoa’s Spiritual Heritage, First published as Māori Religion, in *The Worlds Religions*, edited by Stewart Sutherland, Leslie Houlden, Peter Clarke, and Friendhelm Hardy, Routledge, London.

Māui was also a ‘solar hero’, known as the Capturer of the sun so that as a result of his actions his people would have time to carry out their allocated duties within the day. He obtained fire by trickery, from his ancestress Mahuika’s fingernails and acquired his grandmother Muri-ranga-whenua’s magic jawbone with which he was able to fish up Te Ika-a-Māui. Finally however, he perished while entering Hine-nui-te-po between her thighs when endeavouring to seek immortality for man.

*‘Te hopu a te ringa iti, he aha te huanga; tēnā ko te hopu a te ringa whero, e kore e tangatanga’.*  
The grasp of the common person, what is its advantage? However, the grasp of the chief cannot be loosened.<sup>133</sup>

The current chairperson of the Ngāti Porou Runanga Apirana Mahuika, in his evidence before the Wai 262 Tribunal, makes a number of points about the significance of the Māui whakapapa. In his reference to Māui’s whakapapa he states that it shows that Ngāti Porou (read Ngāti Ruawaipu and Uepohatu also) were indigenous to this land. He also states that the association of Mount Hikurangi with Māui and other ancestors who came on the waka ‘Nukutaimemeha’ imbues the mountain with much tapu. The mountain is a symbol of mana.

Finally Mahuika emphasises that Māori do not regard the existence of Māui as ‘pure myth’.<sup>134</sup> In this illustration of Māui’s role as a demigod the implications are that by being able to show that Ruawaipu is a descendant of Māui, her descendents therefore inherit the rights and obligations that come with his legacy. In practice, it means that a little help from the super-natural goes a long way when one is in a tight corner.

*Ka puta ‘Tonga Ariki’ ko ‘Marua-Whatu’ koia i tahuti e i! Tu te titi!  
Mourei e! Tu te puru! Mourei e! Kia hikitia! Mourei e! Kia hapainga!  
Mourei e! Kia tarianga! Mourei e! Mourei e! tāku mata e i!  
Down I confront them. Affrighted they retire. Raise the protecting charm!  
Be strong my heart. Uphold me now! Be strong my heart. Uphold me*

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133 Williams, H,W,1908, ibid, p.11.

134 He kupu korero na Apirana Tuahae Mahuika, Evidence statement for Apirana Tuahae Mahuika , 12th April 1999, Wai 262 record of documents, Doc G4, p.13.

now! Be strong my heart Onward dart I now! Be strong my heart Heart  
be firm! Heart be bold. So dangers may thee ne'er enfold.<sup>135</sup>

Self determination is assured through the use of tapu as a social control instrument,

*Whakakau, whakakau, he tipua! Whakakau, whakakau, he tipua!*  
*Whakakau, whakakau, he taniwha! Whakakau, whakakau, he tangata!*  
Sustain, sustain, the spirits all! Upbear, upbear the swimmer. Ye Gods I call.  
Carry, carry, the swimmer, ye taniwha's!<sup>136</sup>

The process of referencing remembered current tribal research methods can be cited in support of understanding development planning principles and policies with respect to Iwi and Māori as a whole. The tapu nature of social and political exigencies relating to Ngā Uri-o-Toi communities extending from Whitianga down to the Poverty Bay; the voyage of the *Horouta* waka to Hawaiki to bring back the kumara are all significant because of the developmental understandings that can be aligned.

“Anei te Whakapapa o Māui Tikitiki-a-Tāranga hei Tauira mō taua kaupapa: na, mai i a Māui Tikitiki-a-Tāranga rāua ko Huruherungaiterangi ko Tiki-i-ahua-mai i Hawaiki; ko Tato; ko Tewe ; ko Takahapū ; ko Tauwharekiokio (Na, mai i a Māui Mua; ko Te Rangituatahi; mai i a Te Rangituatahi ko Te Rangimatakeho te Tāne o Tauwharekiokio); mai i a rāua; ko Te Rangituata; ko Whaitirimatakaka; ko Hema; ko Tawhaki; ko Arawhitaiterangi; ko Wahieroa (Na, ko te wahine a Wahieroa ko Hinetuahonga); ko Taputapuata; ko Tapukiterangi (Na ka moe a Tapukiterangi i a Ngai Ariki) mai i a rāua; ko Ngainui; ko Ngairoa; ko Ngaikaka (Na, ka moe a Ngaikaka i a Ngawharekaka); mai i a rāua: ko Ngairoki (Na, ka moe a Ngairoki i a Atonga); mai i a rāua: ko Ruatanganuku (Alutanganuku); ko Ruatangerangi (Alutangerangi); ko Ha, ; (Na, ka moe a Ha i a Kahukuraariki - Ka'ukula); mai i a rāua: ko Tangaroawhatu; ko Toi-Te-Huatahi.<sup>137</sup>

Gudgeon, W.E. refers to two visitors to Toi Te Huatahi's inland pa.<sup>138</sup> Pita Kapiti, one of the last graduates of the Tāperenui-a-Whātonga School of Learning at Rangitukia, in the Waiapu Valley, recorded for Mohi Tūrei that Toi Te Huatahi owned this island (Te Ika-a-Māui) and lived at Whitianga, in

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135 Te Tauparapara a Paikea – Na Mohi Turei i tito (ibid).

136 Te Tauparapara a Paikea – Na Mohi Turei i tito (ibid).

137 Ruatapu, Mohi, 1871, p.86.

138 Gudgeon, W.E, 1893, 'Māori Tradition as to the Kumara', *JPS*, 2, pp.99-102.

the house Huitangiora with his descendants.<sup>139</sup> Kahukura – said to have been a god – and Rangiamo (Toi te Huatahi’s two manuhiri/visitors) were presented with ponga (fern tree), tī kouka (cabbage tree), and aruhe (fern root) after which they, in turn, mixed some dried or preserved kumara or kao (dried kumara or turnips) and gave it to their hosts. When Kahukura was asked by Toi te Huatahi how the seeds of the kumara could be obtained Kahukura, after pointing to the Horouta canoe said, “By means of that vessel the kumara may be obtained”.<sup>140</sup>

*‘Ka mahi te tainga o te riu o Horouta’.*  
Behold the results of bailing the hold of the *Horouta*.<sup>141</sup>

David Simmons, in *‘The Great New Zealand Myth’* a study, of what he calls, ‘the discovery and origin traditions of the Māori’ refers to the New Zealand Myth that Toi Kairākau, following Kupe (925) in 1150, rediscovers New Zealand while searching for his grandson Whātonga, who had been swept away from Hawaiki by storm.<sup>142</sup> Rongowhakaata Halbert on page 22 of his notes in *‘Horouta’* – The history of the Horouta Canoe, Gisborne and East Coast however, addresses the recurring issue between Toi Te Huatahi, and Toi Kairākau by making reference to three ancestors named Toi.

Firstly there was Pita Kapiti’s Toi Te Huatahi (1175), who was an only son. Secondly there was Toi Kairākau (1250), one of three of Whiro Te Tupua’s sons. Thirdly there was Toi Te Tuatahi the second (1350) who was the only son of Haerengaawatea and Manawaerorua.<sup>143</sup> Ngata in *‘Porourangi Māori*

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139 Kapiti, Pita, Mohi Turei recorded his story in 1909-1911 and gave the manuscript to Mr S. Locke for translation, 1912, ‘Of the Tāpere Nui a Whatonga School of Learning’, *JPS* 17, p.44.

140 Gudgeon, 1893, *ibid*, p.102.

141 Buck, 1974, *ibid*, p.58.

Kapiti, Pita, 1912, ‘The History of Horouta Canoe’, *JPS* 2, p.161.

142 Simmons, D.R, 1976, *The Great New Zealand Myth, A study of the discovery and origin traditions of the Māori*, Wellington, A.H. & A.W.Reed, p. 63.

143 Halbert, R.W, 1999, *‘Horouta, The History of the Horouta Canoe, Gisborne and East Coast’*, Auckland, Reed Publishing(NZ) Ltd,p.22.

*Cultural School*' page 22 suggests that Te Uri-o-Toi once lived right down to Poverty Bay. But south of Tupāroa, they were submerged by later arrivals.<sup>144</sup>

*'Kia hūhua ngā pa o Toi-Te-Huatahi'*  
May there be many pa of Toi-the-only-child.<sup>145</sup>

All the navigational skills required for the Horouta journey to Hawaiki were provided by Kahukura on the initial stage to obtain the kumara. When the Horouta left for her return journey, Pita Kapiti said that Pawa embarked as the captain. After journeying onward from Ahuahu or Great Mercury Island, and capsizing on the Ohiwa estuary entrance to the Bay of Plenty the Horouta with only a skeleton crew now under Kiwa, made only two other landings on the East Coast. The first of these was at Maruhou on the Whakararanui Moka (block) where because of its semi-subtropical climate the skeleton crew wintered and planted its first crop of kumara.

The next Horouta landing was at the mouth of a stream at Te Muriwai, Poverty Bay where Hinehikirangi and a few of her helpers decided to stay. Once in the locality Kiwa decided that the area on the west bank of the Turanganui River would be the ideal planned rendezvous from which they would wait for the main body under Pawa and Hinekaurangi to arrive.

*'He kopura tipokaia, he manawa tangata'*  
A seed tuber dug up, a human heart.<sup>146</sup>

The whole point of the Horouta journey in the above proverb, is about the significance of technological change and the changes that can impact on society. In this instance, if the consumption of a seed tuber reduces the food potential, human existence becomes threatened. The exposure of Ngā Uri-a-Toi to the new technology output (the kumara) resulted in the broadening of their resource base – their many pā.

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144 Ngata.A.T, 1989 *'Rauru-Nui-a-Toi Lectures'* *The Porourangi Māori Cultural School Lectures 1 to 7* (Reprinted 1989) .

145 Brougham, A.E,1975, *ibid*, p.26, Best, Elsdon, 1896b, *The Māori and the Moa*,*JPS5*, p.6, 1977c, *ibid*, p.12.

146 Williams,H.W,1908, *ibid*, p.13.

The choice of Maruhou at Wakararanui on the Marangairoa No 1 takiwa as a site to grow their first kumara crop came about because of the realisation that failure to begin to propagate this delicacy would result in the increased risk of having to look further for alternative food sources. That may have meant a greater risk to less powerful communities. On the other hand such was the delicacy of the crop that security of work places through the erection of Pā Maiora for protection then became a necessary assurance. Either way human existence would be threatened. The continuing idiom and character of individual hapū and whānau to theological associations of existence however are implicit in the shared ancestry of Ngāti Ruawaipu hapū and whanau.

*Whakakau, whakakau, he tipua! Whakakau, whakakau, he tipua!*  
*Whakakau, whakakau, he taniwha! Whakakau, whakakau, he tangata!*  
 Sustain, sustain, the spirits all! Upbear, upbear the swimmer. Ye Gods I  
 call.  
 Carry, carry, the swimmer, ye taniwha's! <sup>147</sup>

The kōrero verified in the phrase: 'Ko te mōteatea (see glossary) a kōrero he kupu kōrero' has been and still is an essential foundation for the sustainability of a people and their cultural survival. Many Ngāti Porou and Ngāti Ruawaipu compositions such as Te Tangi a Rangiuiā are revered because the *kupu* (see glossary) or word, is regarded as a taonga. Many kupu are *kupu poropiti* (see glossary), or words that are prophetic in nature. There are *kupu whakaari* (see glossary), or words that see the unseen, or words that reveal, and there are *kupu tohutohu* (see glossary), or words that direct.

There are *kupu whakaatu* (see glossary), words that explain; *kupu hei ārahi* (see glossary), words that teach; *kupu hei whakakaha* (see glossary), words that strengthen; and there are *kupu hei whakaatu i te hohomutanga o te whakaaro o te hinengaro, o te wairua me ōna ahuatanga katoa*, words that explain the depth of understanding provided by the mind and spirit in relating to the nature of existence.

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147 Te Tauparapara a Paikea – Na Mohi Turei i tito (ibid).

The mōteatea composed by Rangiūia a leading tōhunga from the Whare Wānanga o Rawheoro is mentioned because it introduces Ngāti Ruawaipu and others to the importance of knowledge that is associated with the open seas and the ocean – the domain of Tangaroa - and is significant in terms of a key transition for Māori , that of migration. In the mōteatea the whakapapa lines which link Hawaiki to Āotearoa are the basis for the transferral of knowledge in the time of the captain of the *Tere Anini waka* Rongomaituaho, Paikea and Hauwhakaturia's son.

The next of these relationships begins with that of Toi Te Huatahi,

Anci te Whakapapa o Toi-Te-Huatahi hei Tauira mō taua kaupapa:  
nā, mai i a Toi-Te-Huatahi; ko Rauru-nui-a-Toi; ko Ngapuna-ariki;  
ko Poutupari; ko Poutiriao; ko Manutohikura (Nā, ka moe a  
Manutohikura i a Uenukurangi); mai i a rāua: ko Tāncuarangi (Na,  
ka moe a Tāncuarangi i a Rongomaitahanui); mai i a rāua; ko  
Paikea.<sup>148</sup>

It is from such instances that Ngāti Porou and Ngāti Ruawaipu are able to affirm the associated kōrero relating to Paikea's arrival at Ahuahu (either on, or as a pakake - a denizen of the sea – a whale). In the establishment of such a symbiotic tribal-whale relationship, the event becomes synonymous with the bringing of new knowledge. Paikea's arrival is an affirmation of the mauri associated with new knowledge.

*'Nga mahi a Paikea whaka-Tangaroa'.*  
The deeds of Paikea, who took on himself the power of Tangaroa, god of  
the sea.

Ngāti Ruawaipu, like other Ngāti Porou hapū , have a special relationship with the pakake, tohora and as has been seen, with all forms of life across the spectrum, including with geological and lithological forms. The whale is sometimes quoted as: *he tipua, he tahito, he taniwha, he tangata* in that it is primeval, it is ancient, it is gargantuan, it is almost human. Mohi Tūrei the Ngāti Ruawaipu and Ngāti Porou tōhunga wrote a tauparapara which expresses the help Paikea received when he called upon the denizens of the deep to help him escape the murderous intent of his brother Ruatapu.

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148 Halbert, R,W, 1999, *ibid*, p.230.

*Koia rā e, ki waenga moana! Koia rā e, ki waenga tahora.  
Koia rā e, ki te hukahuka!. Awatea, koia rā e. Tu tāku manu ki te  
Wharaunga.  
Koia rā e! Ruatapu, turia mai te hoe iere te panipani moe.  
Through the seas wild waste I roam, through the oceans dawn streaked  
foam. At Wharaunga the kite was seen! I see it now o'er oceans green.  
Ruatapu the sailor caused this voyage o'er these bleak seas! But we foolish  
ones and witless trusted to his artful promise.<sup>149</sup>*

“According to Ngāti Porou and Ngāti Ruawaipu tradition, Paikea was the sole survivor of the maritime disaster Te Huri Pureiata caused by Ruatapu in 1350 A.D. by overturning a canoe full of young chiefs so that they were drowned in mid ocean”.<sup>150</sup> Paikea escaped by swimming; but he is generally depicted on the back of a whale which is said to have conveyed him to the shores of Ahuahu in Āotearoa.

The impact of Paikea’s arrival at Ahuahu, was as – like a beached whale – the celebration of a gift from the seas from whence he had come. Paikea’s arrival symbolised discovery. “After crossing over to the mainland from Ahuahu, Paikea subsequently found his way to Whangara, north of Gisborne, where he lived and died. At Ngā Puketūrua on the Kautuku coast between East Cape and the Waiapu river, Paikea found Te Whironui and wife Āraiara of the Nukutere waka migration”.<sup>151</sup> As a result of promoting an encompassing relationship with Tangaroa during his epic journey of survival, the impact of Paikea’s arrival on Marangairoa No 1 left an expanded enlightenment and awareness of related idiom and character that spans out as a result of the shared ancestry that both Ngāti Porou and Ngāti Ruawaipu have with Paikea.

Apart from the fact that two of the future ancestors of the Ngāti Porou and the Ngāti Ruawaipu met there, local tradition has it that the lake, Roto Kautuku, at Nga Puketūrua, was also the guardian site for Paikea’s mauri (life force) stone. One is able to affirm this fact for themselves today - Paikea’s breathe is in

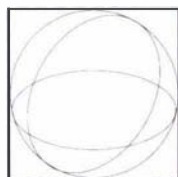
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149 Te Tauparapara a Paikea – Na Mohi Turei i tito (ibid).

150 Tregear, E, 1891, *The Māori-Polynesian comparative dictionary*, Whitcombe and Tombs, p.303.

151 Gudgeon, W,E, 1895, Māori Tribes of the East Coast, *JPS* 4, p.20.

evidence in the rise and fall of the lake pulse level in a rhythm in common with the *hauora* of Paikea. This kōrero passed down through the generations relating to Paikea, as written in Mohi Tūrei’s tauparapara, is not just some unrelated myth, it illustrates the benefits of Paikea’s struggle to sustain his own life as being real and pragmatic.



**ŌTIHI** (see glossary) – *Balancing the sustainability of Ruhi. (How Ngāti Ruawaipu decision making protocols can be utilised to act in ways more in tune with customary concepts and processes.*

*(Such protocols demand a ‘living more lightly on the planet’ approach when dealing with issues of how to balance the competing demands of complex human and material resource needs and levels). Case study assurances – ‘Takawaenga’ and the implications of unfolding cultural imperatives’.*

The cognitive dynamic of **Mana Pohewa** – notions of imagery – relate to research questions which underpin the Tāwakewake projections as they develop from the continuing educational traditions of Whare Wānanga and Whare Kura. These projections in turn, as a methodology, relate to researched ways of knowing about and maintaining ahikaroa(see glossary).

Viewed in this way **research methodology** becomes a decision making adjunct necessary to Ngāti Ruawaipu well-being. Whare Wānanga and Whare Kura as a result have a dual role in evolving decision making protocols designed to protect the sustainability of Ngāti Ruawaipu idiom and character and their intellectual property. As a decision-making adjunct the Tāwakewake research task is to enhance hapū and whānau relationships while effectively utilising human and material resources in the sustainable development of hapū and whānau – each is complimentary to the other. (See table 3.2)

Table 3.2. Research methodology: concepts, processes, principles & measures.

| Ruhi   |  |  |
|--|--|--|
| Whare Wānanga research concepts AB   | The conceptual criteria, research principles, and measures that underpin the methodology of the broad Whakahaere Whaioro paradigm of self-determination.   | Whare kura research processes CD   |
| <p>How do you mediate the capacity and capability perceptions (<i>inputs</i>) relating to validating major considerations expressed as domains of research?</p> <p>A – Research Approach (<b>Māmahi</b> – <i>Notions of visualisation</i>)</p> <p>B – Research applications (<b>Mana Pohewa</b> – <i>Notions of imagery</i>)</p> | <p>X – <b>Maumaharatanga</b><br/>Remembering distinctions of space in building capacity and capability.</p> <p>Z – <b>Whakamohiohio</b><br/>Using information (negotiating relationships)</p> <p>Y – <b>Whakataua</b><br/>Boundaries - attributive projections</p> <p>T – The Philosophical basis for the thesis (<b>Hononga</b> – <i>Notions of relationships</i>)</p> <p>How do you socialise the validation of particular uses that make the correlation (<i>Outputs</i>) of assessment results meaningful?</p> | <p>How do you moderate procedural interpretations (<i>Transformations</i>) concerned with building the momentum to achieve in ways that verify appropriate, meaningful, and useful applications?</p> <p>C – Research Method (<b>Huanga</b> – <i>Notions of form</i>)</p> <p>D – Research Purpose (<b>Tauira</b> – <i>Notions of pattern</i>)</p> |

The Research Methodology of Tāwakewake is concerned with the cognitive dynamic of Mana Pohewa which refer to notions of imagery that recur in the way Ngāti Ruawaiipu have thought about, described, and understood, the sustainable development forces and interrelationships that have shaped their customary concepts and processes.

### Cameo 3.3 'Mana Pohewa'

**Self-Determination introduction** - The geological series which underpins the fourth of the lithology periods extends from 25 million to 1.8 million years ago is known as the Late Tertiary period. The lithology consists of soft sandstone-siltstone with tuff beds. Then to

quartz sandstone-siltstone, minor conglomerate and pumiceous tuff beds.<sup>152</sup>

*Ka haere te pipi aihe, ka noho te tumu whakahaere!*  
The drifting headland goes off, the headland remains fixed.<sup>153</sup>

The purpose of Ruhi, chapter 3, is to provide research applications within which the investigation and documentation of elements of Ngāti Ruawaipu culture (values and beliefs) can be undertaken. The research focus is concerned with the influence of their traditional concepts and customary processes on the sustainability of decision making protocols.

Table 3.3 Levels of research

| Mana Pohewa: decision making protocols | Matapono   | Te Paheko   | Kaupapa                                   |
|--|--|---|---|
| Research measures                      | Maumaharatanga - considerations<br>Capacity and capability building inputs | Whakamohiohio - procedures<br>Building momentum transformations | Whakataua - meaning<br>Resourcing outputs |

The contention in this table is that all thinking in feedback loops and inter-related structures impact on cross-sections of involved Ngāti Ruawaipu stakeholders. At a more fundamental level the social and cooperative skills needed to synchronise the way we ask, seek, and convey answers to stakeholder concerns need to enable Ngāti Ruawaipu to move forward.

- How to put the broad paradigm together has much to do with the expectations for the Tāwakewake research. The research must of course relate to the site, Marangairoa No 1, to which researched Ngāti Ruawaipu hapū and whānau concepts, processes, and practices can be used to modify, create, and develop the integration of theory and practice to conscientise existing values, beliefs, practices, processes, to enhance Ngāti Ruawaipu systems development.

The first of the decision making protocol assurances is:

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153 Hammond, T.G, 1899. 'Atua Māori' Journal of the Polynesian Society (*JPS*), No, 8, p.90.  
Williams, H.W, 1908. 'He Whakatauki, he Titotito, he Pēpeha', Gisborne, Te Rau Kahikatea, p. 20.  
Williams.H.W, 1971, 'A Dictionary of the Māori language', (7th ed.), Wellington, Govt, Printer, p.5, p. 453.

Maumaharatanga considerations of capacity and capability building inputs – evaluation should start with valid interpretations of the origins of Ngāti Ruawaipu along with the expectation that the associated identification of customary Ngāti Ruawaipu concepts and processes will be based on verifiable assessment procedures.

*He iti hoki te mokoroa nana i kakati te kahikatea.*  
The mokoroa (grub) may be small but it cuts through the Kahikatea.<sup>154</sup>

A critical factor in assessing the quality of such interpretations lies in the success of relationships between key stakeholders and their shared responsibility for the provision of effective and progressive sustainable decision making protocols.

● *Outcome:* The implementation of a qualitative data collection based on records of internal inter-whanau, and Ngāti Ruawaipu – external community interactions in varying contexts of time and place.

Expected outcomes might be that:

- Informal whare wānanga entities will be established in order to integrate whare wānanga and whare kura systems in ways that compensate for what is not included in the general Māori curriculum
- Development of such informal initiatives can meet the needs of Ngāti Ruawaipu individuals, whanau, and hapū
- Such informal initiatives can be developed to the extent that intellectual property belonging to Ngāti Ruawaipu can be stored and accessed by hapū and whānau beneficiaries.

The second of the decision making protocol assurances is:

Whakamohiohio considerations in building momentum transformations - Ngāti Ruawaipu decision making protocols are best considered in terms of categories that specify degree.

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154 Kohere, Rēweti, Ngā Etita ko Te Ohore raau ko Wiremu Kaa, 1994, He kupu, he pēpeha , he whakatauki in *Ngā Korero a Rēweti Kohere Ma*, Published by Victoria University Press, Wellington, p.133.

*Mate i te tamaiti he auru kōwhao, mate i te matua he takere haiao.*  
To lose a child is a leakage, but to lose a parent is the bottom dropped out.<sup>155</sup>

In policies which have attempted to address the effects of colonisation, there have been those who believe that the provision of *unequal inputs* to targeted groups is unfair, and as such, have placed their concentration on *equal inputs* or notions of fairness related to provision.<sup>156</sup> Such groups make an assumption that by providing ‘equal inputs’ that is, by treating everyone the same, the outputs should be the same. The specification of degree does present itself as a research problem and the researcher is aware that the scope of a cultural study of Ngāti Ruawaipu is a research hurdle of some magnitude.

The need for quantitative-qualitative assessments of data requires strategies that can correctly align and telescope to the specificity required. In this respect the further ‘visible artifacts’<sup>157</sup> (the most tangible level of culture) analysis of the Crown-Māori (read Ngāti Ruawaipu) behavioural discourse will be mindful that existing inequalities remain.

*Outcome:* Ngāti Ruawaipu voyages and settlement patterns will provide key cognitive inputs to contextualise research. these include: remembering, analysis, socializing meaning, using knowledge, understanding, creativity, physical skill, work and study skills, problem solving, evaluating, and self-management.

The research goals for Tāwakewake therefore were:

- To determine how Ngāti Ruawaipu could be defined. How its concepts, practices, and its processes as a hapū (or iwi or devolved iwi) could be defined.
- To determine the nature of Ngāti Ruawaipu decision making protocols and systems over time, and
- To determine how such systems can be built in order to align with the customary and contemporary needs of Ngāti Ruawaipu hapū and whānau

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155 Kohere. Rēweti, 1951, Ibid, p. 133.

156 Sexton, S. 1990. *A report commissioned by the Business Roundtable on New Zealand Schools and current reform*. Published by The Business Roundtable.

157 Schein, E. 1992, *Organisational Culture and Leadership*. Reading, Mass, Addison-Wesley, Fig.2.1. p.18.

organisation through each phase of decision making protocols system analysis in various contexts of time and space

The third of the decision making protocol assurances is:

Whakataua considerations in resourcing outputs - Ngāti Ruawaipu decision making protocols must make provision for the advocacy and utilization of assured quantitative and qualitative ‘cognitive inputs’. Once elements of customary concepts and processes are firmly established from the research findings the analysis can then explore the impact these have on the sustainability of Ngāti Ruawaipu decision making protocols.

*Te anga karaka, te anga koura, kei kitea ki te marae.*  
*Don't leave about your place, shells of karaka berries and of crayfish.*<sup>158</sup>

The research objectives were:

- to establish Marangairoa No 1 as the Ngāti Ruawaipu research site.
- to negotiate time to establish a satisfactory and comfortable research and working ethic between the researcher and selected takawaenga from Marangairoa No. 1.
- to establish how Ngāti Ruawaipu decision making protocols over time have been identified and determined.
- to complete a Ngāti Ruawaipu kei Marangairoa No 1 related literature review relating to kaupapa Ngāti Ruawaipu (devolved iwi as hapū).

Research skills and data selections would therefore develop the meaning of related contexts such as:

- Ngāti Ruawaipu have inherited an intergenerational responsibility to ensure that they pass on to their descendants an environment that has been enhanced by their presence and their efforts. Hapū and whānau should continue to apply their own tikanga in respect of the tiakitanga of their lands and their waters. Land and water are taonga and each is interdependent (with all other taonga) of the environment, physical, social, and cultural. Any activity involving waters for example will therefore directly impact on the rest of the environment. Hapū and whānau are

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<sup>158</sup> Kohere, Rēweti, 1951, *Ibid*, p.133.

collective entities whose responsibilities and aspirations extend beyond any individual organisation and generation.<sup>159</sup>

- Ngāti Ruawaipu settlement patterns illustrating how mana and tino rangatiratanga were used to regulate and nurture their resources for the benefit of mokopuna and all present and future generations who may wish to use them. A description of how the limited availability of resources being utilised by Ngāti Ruawaipu would underpin settlement patterns.
- Colonisation and the ecological equation, and, how these determine the sustainable delivery of needs related outcomes. An historical perspective of the colonisation process would highlight the planned ruthlessness with which the settler agenda alienated Māori from their lands, their power, and often from their lives.
- Legislation: 'As even a cursory reading of New Zealand history indicates, successive governments have used various methods to take away from Iwi and hapū the rights and resources which were vested in them by their tipuna. In the 19<sup>th</sup> century the methods included the terrible overt violence of war, but more often it has been achieved through the insidious operations of law and the deliberate misreading of Te Tiriti o Waitangi'.<sup>160</sup> The identification of Ngāti Ruawaipu land development actions and specific Native Land Court determinations will highlight these issues.
- Pre-Ngata, Ngata, and Post-Ngata socio-politico-economic developmental issues are perused in order to show support for self-determinative initiatives. Literature on self-determination in recent times show a clear change in direction away from traditional and hierarchical ideas of rangatira exercising power downward. Ngata brought a political development based on the recognition of the need for the contribution of iwi, hapū and whanau.
- Contemporary issues and the way forward identification of successful decision making provisions will be addressed. Since time immemorial Ngāti Ruawaipu have exercised their mana and tino rangatiratanga as a discrete constitutional authority. The certainty in the origins of traditional concepts and processes, the definitiveness in their application, and the reaffirmation of these principles in the Declaration of Independence and in the Te Tiriti o Waitangi must sustain the future provision of decision making protocols.

*Outcome:* Case histories of Ngāti Ruawaipu hapū and whānau are used to substantiate the varying responses to the research question.

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159 Taken and modified from the Whanganui River Charter written in 1944 as a tribal statement.

160 Statement by Ngāti Kahungunu on the Government proposals on the foreshore and seabed. (Omahu Marae, September 12, 2003)

The cognitive dynamic of **Huanga** – notions of form in **research method** - is about notions of form and concerns the validation of the broad Ngāti Ruawaipu material culture (idiom and character).

*E kore au e ngaro! He kakano i ruia mai i Rangiatea!*  
I will not be lost! A seed broadcast from Rangiatea.

Huanga refers to the pathway of Ngāti Ruawaipu dynamic thinking or, to the recognition of patterns of social control over time (eg. Te Whānau Mārama), and not just to events that impact on cross-sections of involved Ngāti Ruawaipu stakeholders.

#### Cameo 3.4 ‘Huanga’

*Notions of form* - The survival of the Ngāti Ruawaipu world view, values and beliefs, like those of other iwi, hapū, and whānau, are a significant part of Te Āo Māori - of Aotearoa.

*Ka haere te pipi aihe, ka noho te tumu whakahaere!*  
The drifting headland goes off, the headland remains fixed.<sup>161</sup>

By modifying, creating and developing Tāwakewake decision-making protocols to enhance, enrich and evolve Ngāti Ruawaipu worldview, values, beliefs, practices, ideologies and well-being of their hapū and whānau existence – their idiom and character will be sustained.

The difficulty of validating (by design) a **sustainability framework** of the broad Ngāti Ruawaipu material culture that recognises diverging historical patterns of hapū and intra-whānau development is acknowledged. There is a need however to accept that this divergence should not lead to the assumption that there must be a mutual exclusiveness or incompatibility to designing research frameworks. If there is known support and responsiveness to the authoritative research framework problem solving dimensions as outlined in this research model, then it follows that Tāwakewake can be of use and value to Ngāti Ruawaipu. The reality of knowing that this support exists and is verified by the lived experience of the researcher both as an observer and as a

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161 Hammond, T,G, 1899, ‘Atua Māori ’ Journal of the Polynesian Society (*JPS*), No, 8, p.90.  
Williams, H,W, 1908, ‘*He Whakatauki, he Titotito, he Pēpeha*’, Gisborne, Te Rau Kahikatea, p. 20.  
Williams,H,W, 1971, ‘*A Dictionary of the Māori language*’, (7th ed,), Wellington, Govt, Printer, p.5, p. 453.

participant has become the basis upon which a thesis on decision making protocols was begun. The interpretation in turn would become the research platform upon which data derived from overarching values, direction, and protocols would proceed from Ngāti Ruawaipu *Takawaenga* (see glossary) testimonies – relevant to a wide range of contexts (see Table 3.4.)

Table 3.4 – Traditional Ngāti Ruawaipu traditional whare wānanga decision making concepts and processes

|                          |  |  |   |
|--------------------------|--|--|---|
| Whare Wānanga concepts   | Whakapapa – the interchangeability of energy & matter                                | Whakapono – the evolution of life’s manifestation from the simple to the complex                                 | Ahikaroa – all forms of energy and matter gather together for protection and growth   |
| Huanga – Notions of form | Mana Kokiri – Consulting about strategic content of capacity and capability building | Te Mangai – Representation of the determining of existence and the evidence of procedures used to build momentum | Te Whakatau – Decisions made to determine sustainable development and decision making goals and objectives; barriers to their achievement |

The first of the framework material culture determinants shown in table 3.4 to solve research problems is,

Te Huanga o te Whakapapa (Strategic content of capacity and capability) - A description of the effort taken to restore balance is outlined in the broad text.

In this respect much of the Ngāti Ruawaipu history will highlight the value of transformational decision making protocols used by leaders to empower, encourage, and secure the commitment of their whānau to a particular vision, goal, or objective. In Tāwakewake the following aspects are included to describe the foundation for Ngāti Ruawaipu sustainability endeavours which included:

- the purpose of those efforts
- the importance of land, forests, and water
- decision making applications, and
- organisational approaches used by past leaders of Ngāti Ruawaipu and Ngāti Porou to achieve developmental goals.

*Haere maha mahue maha.*  
Mutually satisfied.<sup>162</sup>

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162 Kohere, Rēweti, 1951, Ibid, p.132.

The task of creating a quality material culture research framework must take into consideration the historical drama that has been played out over time between the subjective expectations of sustainability protagonists and their sometimes inevitable crash into uncooperative reality. To validate a history of a thousand years of sustainable Māori and natural environmental co-existence is a difficult task given differences in viewpoints such as those held between biologists and archaeologists. Suggestions that *kiore* (see glossary) first arrived in New Zealand as much as 2000 years ago, and were brought here by people who did not stay is contentious. Although as noted in chapter one, Ōtamarakau, footnotes on page 15, the three types of Pacific Rat, sourced to Halmara in Indonesia, 8000 years ago, are believed to have been at the earliest launching of a Pacific wide migratory history that would include Taiwan and other destinations to follow. A more conservative guide from an archaeological perspective provides a much more recent settlement date.

Three years after the publication of Anderson's *Antiquity* paper<sup>163</sup> in 1991, which reviewed radiocarbon dates, there followed a shift from a 1988 poll by Tony Walton at the Archaeology Conference in Auckland favouring a ninth century of Aotearoa settlement, this changed to the twelfth century in 1994, before settling on the thirteenth century in Nigel Prickett's poll in 2002.<sup>164</sup> This acknowledgement validates the recognition that the dynamic patterns of thinking incorporated within customary Ngāti Ruawaipu concepts and processes are a more appropriate foundation upon which to build a research framework. The strategic planning process for research will therefore authentically reflect traditional custom law and customary practices in implementing sustainable decision making protocols.

*Outcome:* The 'on task and lived experiences' of a cross-generational sample of Ngāti Ruawaipu hapū and whānau and their collective epistemology and cultural outlook justifies the validity of the framework description.

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163 Anderson, Atholl, 1991, *The chronology of colonization in New Zealand*, Vol.65, pp.767 – 795 in Prickett, Nigel, 2002,(see further reference 14).

164 Prickett, Nigel, 2002, First settlement date and early rats: an opinion poll, *Archaeology in New Zealand*, Vol 45, Number 4, pp.289 – 290.

The second of the framework material culture determinants shown in table 3.4 to solve research problems is,

Te Huanga o te Whakapono (Determining the existence of evidence of procedures used to build momentum) - A comparison of the assessment task with the specifications describing the task domain under consideration is required. The highest form of transformational decision making protocols might be referenced into the area of moral leadership. Whānau and hapū are motivated by emotion and belief, each of which are essential to the encapsulation of customary concepts and processes. These in turn are embedded in protocols which are derived from widely shared Ngāti Ruawaipu values, and ideas. These leadership principles can now be transformed into a moral authority needed to establish norms for Ngāti Ruawaipu performance and behaviour over different periods of time.

*He kino te tokomaha ki te kāinga a kai, tēnā kia tu ki te mahi ka aha hoki?*  
It is inconvenient to feed many mouths, but turn mouths into hands what then?<sup>165</sup>

The careful assembly of selected data enables the research framework to address issues of legitimacy, validity, and ownership of knowledge and resources, and also the locus of the control of power. Included in the task domain assumptions will be,

- understanding ways that Ngāti Ruawaipu communities have, and do, articulate their decisions – both historically and in contemporary situations
- understanding that research is not an academic exercise but is an activity that has something at stake and, that it occurs in a set of politico-socio-environmental context known to the community.

*Outcome:* As this thesis leans heavily on an analysis of sustainable decision making protocols, issues of perspective and judgement are resolved through constituting appropriate ways to investigate the scope and analysis of the Ngāti Ruawaipu domain assumptions.

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165 Kohere, Rēweti. 1951. Ibid, p.132.

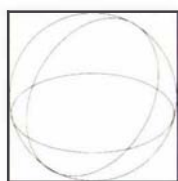
The third of the framework determinants shown in table 3.4 to solve research problems is,

Te Huanga o te Ahikaroa (Determining sustainable development and decision making goals and objectives: barriers to their achievement) - How well does the sample of assessment tasks represent the domain of tasks to be measured and, how does it emphasize the most important content. Transformation can be researched through the assessment of symbolic leadership in which meaning is communicated through the use of symbols, Pēpeha , whakatauki, kōwhaiwhai, raranga, whakairo, waiata, haka, purakau to reflect the deeper core values and to remove negative elements.

*Apa ia nei he poroporo e hinga mai, akuanei pea, he poroporo e hinga atu.*  
It may be a poroporo that will fall inwards (onto the pathway of sustainability)  
but, it may be a poroporo that will fall outwards (off the pathway of sustainability).<sup>166</sup>

The integration of key perspectives of the ancestors and the lived experiences of a cross-generational sample of Ngāti Ruawaipu stakeholder collective epistemology and cultural outlook is critical. If Ngāti Ruawaipu is to determine its own set of protocols it will require appropriate attitudes, beliefs, and responses. The provision of a set of cognitive tools for the analysis of data as outlined can be useful for examining the administration of the micro-picture. In both tangible and intangible ways however, such an approach to research may only succeed in maintaining the status quo. The key assurance for a research framework is that it should also enable the macro-perspective to be considered. The essence of the macro-picture should be, to contextualise the attainments of Ngāti Ruawaipu practice that are recognised and valued.

*Outcome:* Case histories of a sample of Ngāti Ruawaipu whānau enable significant actions to be identified and analysed.



***MANGATEKAWA – Sustainability as a strategic focus for Ruhi (Situational analysis) assurances. ‘addressing hapū , whanau, and individual testimony and data’ Practical hapū and whānau events and occurrences in turn, give meaning to a research***

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166 Kohere, Rēweti, 1951, Ibid, p. 135.

*purpose which enables Ngāti Ruawaipu to provide a self managing format,*

- *To remember*
- *To revitalise and share, and*
- *To re-establish tribal knowledge.*

The cognitive dynamic of **Tauira** – notions of pattern in **research method valued arrangements - papatakotoranga** - is used to address the issue of how to use the Tāwakewake model to verify Ngāti Ruawaipu decision making.

Table 3.5 Decision making and Custom

| Papatakotoranga: valued arrangements | Utu  | Hoko                                 | Manaakitanga  |
|--------------------------------------|--|--------------------------------------|---|
| Tauira: Notions of pattern           | A construct to research changing trends, behaviour, and leadership | A procedure to encourage initiatives | The meaning of a reciprocity in which the contest for scarce resources is compared to actions adding value. |

Tauira (see table 3.5) refers to the way Tāwakewake can utilise Ngāti Ruawaipu decision making protocols to act in ways more in tune with the patterns of customary concepts and processes.

Cameo 3.5 ‘Tauira’

*Notions of pattern* - These protocols demand a ‘living more lightly on the planet research approach’ when dealing with issues of how to balance the competing demands of a complex natural and socio-politico-economic world.

Tauira also encourages: the value of thinking in a customary explicit research valued arrangements - model mode. That is to say there is the recognition that a Tāwakewake model-building research method - as a cognitive verb – is one that distinguishes the difference between the reality of the action itself, and the reality of its impact on cross-sections of involved Ngāti Ruawaipu stakeholders.

Appropriate strategies to engage and sustain research into meaningful Ngāti Ruawaipu interaction and involvement patterns will be directed in ways that were, and are consistent with traditional overarching values, and protocols,

The valued arrangement method of research evaluation has been developed by utilizing three research principles for the analysis of core data:

The first taura pattern of the research method valued arrangements is,

- *Utū* (A construct to research changing trends, behaviour, and leadership) - The identification of priority areas for sustainable decision making protocols as a concern.

*Werohia ki te poho o Huatare.*  
Appeal to Huatare's stomach.<sup>167</sup>

- The successful implementation of strategies to create and enhance sustainability is monitored as a measure of how successful nominated key stake holders were, and are, in meeting performance targets (Achievements to be in accordance with recognised Ngāti Ruawaipu characteristics – character; or quality - idiom)
- Individuals, groups, and communities over time, had their decision making protocols ratified against acknowledged strategic planning priorities.
- These protocols in turn, were further aligned with accepted customary and contemporary concepts, and processes for sustainability as outlined in later chapters.
- Field work interviews with key informants, were to enable assessment of past, present, and likely future Ngāti Ruawaipu working group dynamics in real terms (ie. the view of persons actually on the land).
- Consideration was given to locations in which greater measures of leadership for the Ngāti Ruawaipu stance has been significant.
- Contemporary leadership issues surrounding a Ngāti Ruawaipu Treaty Claim, and a Whangaōkeno (East Island) Treaty Claim in which two separate initiatives originating at Wharekāhika, in the first instance,

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167 Kohere, Rēweti, 1951. Ibid, p.137.

and Te Araroa (both are outside Marangairoa No 1 takiwa) in the second instance, were also assessed.

*Outcome* Case histories of a sample of Ngāti Ruawaipu whānau enabled significant actions to be prioritised.

The second taurira pattern of the research method valued arrangements is,

- *Hoko* (A procedure to encourage initiatives) - Established procedural validity for the assessment of research results by controlling (or examining) the evaluation of the cognitive processes used. The evaluation of the way these tasks were carried out by Ngāti Ruawaipu relates appropriate historical data with other measures that determined which factors had influenced performance.

*Puraho maku, kei ngaure o mahi.*  
To catch fish you must place your basket in the water.<sup>168</sup>

- Primary and secondary oral and written sources linking and supporting historical interpretations for Ngāti Ruawaipu are significant. In this way, for example, the literature review enabled the provision of an overview of the issue surrounding the colonial land settlement agenda.
- The archival research programme has been a priority in instances where the dynamics of a Ngāti Ruawaipu response needed to be highlighted. On the other hand, where relevant, both the literature review and an archival research programme were deployed in instances where it was important to detail the range of national factors that impinged on the dynamics of each specific instance.
- The research procedure therefore had to assess the role nominated key stake holders played in creating an environment to enable the implementation of sustainable strategies.

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168 Kohere, Rēweti, 1951, Ibid, p. 137.

- Research cornerstones of observational beliefs then provided evidential data to verify and validate sustainable Ngāti Ruawaipu Iwi, hapū , and Whānau protocols for decision making.
- Ethical considerations have been conducted in such a way as to include establishing time worn guidelines in addressing issues to be respected. These included intellectual and cultural property, accuracy, privacy and accessibility of information, informed consent and ownership.

*Outcome:* Ancestral anecdotal data has been included to clarify the takawaenga (those charged with the responsibility of the intergenerational transmission of knowledge) impact and to provide data relating to selected contemporary Ngāti Ruawaipu whānau testimonies.

The third taura pattern of the research method valued arrangements is,

- *Manaakitanga* (The meaning of a reciprocity in which the contest for scarce resources is compared to actions adding value) - How well can the assessment of performance be interpreted as a meaningful measure of some characteristic (character) or quality (idiom).

*Nga paniwhaniwha ngau puraho a Te Aotauru.*  
Te Aotauru's biting snappers.<sup>169</sup>

- Stakeholder support which is evaluative, contextually aware, accessible, possessed of group identity and established decision making protocols, are offered up in Tāwakewake, as being a key element of sustainability.
- An appropriate research liaison programme, action plans, and scheduled targets were developed to comprehend how information from a range of sources was gleaned.
- Of significance to the research method was the use to which a review of documentation and observations of a range of *hui* (see glossary) held in relation to the research site as well as the research question. While not all of these were attended by the researcher, there were

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169 Kohere, Rēweti,1951, Ibid, p.136.

nevertheless, relevant topic based issues from which verifiable specific information was able to be gleaned.

- Organisational Ngāti Ruawaipu hapū and whānau practices and processes determinants were gleaned from people on the land (Te Kapunga Dewes, Waioteora Wanoa, and Te Rerehau Potae) in order to add to the researchers own participant data collection (ready for storage, retrieval, and reporting for later analysis, design, and implementation phases). The use of a tape recorder during conceptual mapping interviews show how Ngāti Ruawaipu developments have eventuated after a diversity of impacts.
- Source documents were collected to ascertain Tāwakewake requirements. Permission to gain copies where required was achieved. Fieldwork observations included noting how informant's data itself had been gathered over different periods of their lives. The process of how this was done sometimes seemed to be of greater importance to the researcher than the data concerned may have been.
- The literature search itself set out to rationalise why the Tāwakewake research project approach should have been adopted for the development of Ngāti Ruawaipu decision making protocols assurances. Eventually however, the literature review enabled the investigation of cultural links between the aspirations of key Ngāti Ruawaipu stakeholders over time to be correlated.
- Case studies of Ngāti Ruawaipu hapū itself and its constituent whānau are shown to be illustrative of traditional customary concepts and processes. The expectation was that the literature review allowed for new ideas and practices to be accommodated and identified.

The research is an advocacy for the oral referencing of themes, definitions, values, and beliefs of whānau and hapū together with other data, as have been collated with due consideration for the eventual cultural safety, and empowerment of Ngāti Ruawaipu. Notwithstanding those aspects due

considerations apply to selected individual and collective specific references that in general, are located within the various moka/blocks of the Marangairoa No 1 takiwa. Here they can be verified in whānau and hapū community ownership contexts. Both the literature review and the oral referencing realities have been assessed for their impact by deploying takawaenga – Kaitiaki - as guardians of the intergenerational transference of Ngāti Ruawaipu knowledge.

The documentary evidence drawn on in this thesis comprises: manuscripts in archives, Māori Land Court Records (held in the Auckland University Library), National Archives (Na) Wellington – Māori Affairs Deposited Archives (Ma) , National Archives Wellington – Treasury, and Other Files, Official Publications including: Appendices to the Journal of House of Representatives, Cases, Articles, Books, Unpublished Reports, Newspapers and Magazines, These and Dissertations, and Oral sources. The bibliography format as compiled for the relational data base submission for examination in 2003 has been duplicated in terms of managing, organising, and presenting during the rewriting phase in 2004. Based on this overview of Tauira – fundamental modifications of evaluation encapsulated within a selection of data from key periods of Ngāti Ruawaipu lived experiences, and have been evidenced through key assurances.

Noted principles which serve as a guide to a general overarching approach to manaakitanga research epitomised in Walsh-Tapiata, 1998, p.255)<sup>170</sup> and as experienced in the researchers understanding of values imbued from Ngāti Ruawaipu elders include,

- *Manaaki ki te tangata* – Research should make a generous contribution to hapū and whānau needs, aims, and aspirations in accordance with their own tikanga.
- *Kanohi kitea* - Underlying the contribution is the seen face by which the explanations when given face to face enhance the dignity of both.

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170 Walsh-Tapiata, W, 1998, Researching within your own Iwi – What are some of the issues? Massey University, *Te Oru Rangahau Māori Research and Development Conference*, p.255.

- *Kaia e mahaki* – Don't flaunt your knowledge. Work with others on the terms of the research and methodology so that ownership can be inclusive of a wider representation.
- *Aroha ki te tangata* – Where there is a respect for the people by which it can be understood that the power of veto can be deployed over actions or methods when a lack of consideration for the mana of the individual or collective diverges into different directions.
- *Titiro, whakarongo...kōrero* – When monitoring your research process look, listen ... speak. The sharing of information is a two way process and there is a need to ensure both parties are empowered by the methods used.
- *Kia tupato* – Be cautious. Forums for hapū and whānau interaction when proposals are being drawn up require an appropriate sense of shared trusteeship in relations that concern people and land, and between people and people.
- *Kaia e takahia te mana o te tangata* - Do not trample over the mana of the people. Take the findings of the research and present them to the stakeholders concerned – especially to those who helped provide the foundations for the outcomes.

*Outcome:* Inter-whānau leadership actions on hapū and whānau sustainability are substantiated where possible and different sources of evidence are cross-referenced with other sources. Appropriate available documentation and, or oral records are utilised in order to determine the credibility of reviews.

The cognitive dynamic of **Hononga** – notions of relationships in **research** are used to validate Ngāti Ruawaipu decision making protocols analyses and **evaluation** (see table 3.5) **of purpose**.

Table 3.6 Evaluation of relationships

| Whare Kura – Applications                       | Hauora   | Hawahawa   | Papatakotoranga  |
|---|--|--|--|
| Hononga – Relationships evaluation and analysis | Assessing the nature of formal relationship criterion and commitment to task constructs. | Assessing the nature of formal relationship criterion and commitment to task procedures. | Correlating the meaning of perceptions and conjunctions of the absolute in order to implement best practice models |

The significant dialectical relationship that must be understood in reflecting on the Tāwakewake sample of research is to understand the impact of decision making protocols associated with Ngāti Ruawaipu historical development and how they in turn will determine contemporary and future considerations.

### Cameo 3.6 ‘Hononga’

*Notions of relationships* - Organisational approaches used by past leaders of Ngāti Ruawaipu, Ngāti Porou to achieve developmental goals and aspirations are noted as a purpose.

The application of the Tāwakewake framework to identify key stakeholders and determine key strategies to engage and sustain meaningful Ngāti Ruawaipu interaction and involvement is a key purpose. It may also be that examples of individuality, personal worth, management style, skills, and behaviour are enough in themselves to warrant such consideration. Evidence does exist however, to show that customary Ngāti Ruawaipu concepts and processes have been embraced, that sustainable decision making protocols have been widely adopted, and, that relevant developmental programs have been implemented by hapū, whanau, and individuals.

As a related strategic focus or purpose reference, custom law, as a key dimension of sustainable strategic planning, has traditionally been deployed as a means to address the need to systematically process continually improving management policies and practices. Practical hapū and whānau events and occurrences in turn, have been included because they have given meaning to the research purpose. In summary, such as a research focus, has enabled Ngāti Ruawaipu to provide a self-managing format:

- to remember
- to revitalise and share, and
- to re-establish tribal knowledge.

If Ngāti Ruawaipu self-management is to successfully continue to evolve appropriate socio-politico-economic and environmental decision making protocols, it must illustrate a successful history of being able to learn from the outcomes of their operational programs. It must also illustrate that these as

concluded will be in the interests of Ngāti Ruawaipu and interrelated whānau sustainability.

In Tāwakewake, the determination to enhance sustainable strategic planning has depended on the ability of Ngāti Ruawaipu hapū and whānau to resolve related events and occurrences issues. Sustainable strategic planning, as a customary protocols framework inculcating beliefs and philosophies that can withstand critique are no where better demonstrated than through *te kawa o te marae* (see glossary). It is by such guidelines that the thesis has been able to provide a purpose built format for the protection of Ngāti Ruawaipu tikanga as a *korowai* for the research process.

The first of these hononga evaluative applications is,

Hauora: assessing the nature of formal relationship criterion and commitment to task constructs) – Assessment criterion relationships within sustainability themes are the preface to a decision making protocols pitch that goes right at the heart of the matter – the need to sustain Ngāti Ruawaipu natural life supporting systems and heritage.

*He huahua te kai? A, he wai te kai!*  
Are preserved pigeons the chief food? No its water!<sup>171</sup>

This research of Ngāti Ruawaipu over an extensive period of time acknowledges that their culture like any other, exists in its own dynamic state. A close analysis of Pre-Contact Ngāti Ruawaipu perceives a history of constant adaptation and evolution. Some changes in today's context are immediately recognisable while others are not so easily discerned. In the case of Ngāti Ruawaipu, like so many other tribal groups, *te kawa o te marae*, has been able to survive nearly two centuries of Christianity, western colonisation, and technological advancement because it has been able to carry and preserve many customary concepts and processes of culture because they have not always been discernable to outsiders.

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171 Kohere, Rēweti.1951, Ibid, p.133.

*Outcome:* Ancestral anecdotal data is included to clarify the takawaenga impact and to provide data relating to selected Ngāti Ruawaipu whānau tikanga.

The second of the hononga evaluative applications is,

Hawahawa: (Assessing the nature of formal relationship criterion and commitment to task procedures) – Comparing assessment results with other measures of performance obtained at later dates indicate that it is possible to identify desirable changes to planning principles.

Take koanga, whakapiri ngahuru!

At harvest time (autumn) one eats openly, at springtime one eats in a corner!  
172

The inception of marae from what was known as *tuahu* (see glossary) has enabled Ngāti Ruawaipu hapū and whānau institutions to maintain a particular spiritual and social focus despite undergoing much change as a result of the impact of western civilization culture. In today's climate of rural displacement of many Ngāti Ruawaipu whānau brought on by the necessity to prioritise individual and group choices, economic survival looms as a challenging factor to the survival of a Ngāti Ruawaipu identity. If ture, kawa and tikanga are considered to be central to the whole notion of sustainability it follows that it will be important to Ngāti Ruawaipu to know what direction their notion of ture, tikanga and kawa is headed. It is as a counter-point to the power of the economic imperative that this thesis advocates *a management of the people strategy* as a preferred option to opening up an economic future.

*Outcome:* All findings concerning hapū whānau case histories are interpreted utilising utu, hoko, and manaakitanga strategies as outlined earlier in the introductory chapter.

The third of the Hononga evaluative applications is,

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172 Kohere, Rēweti, 1951, Ibid, p.136.

Papatakotoranga: (Valued arrangements correlating the meaning of perceptions and conjunctions of the absolute in order to implement best practice models) - How well does performance on the assessment predict future performance on some valued measures other than the test itself?

*He mahi na Ūetaha e hokia!*  
Its Ūetaha's job, it can be left for another day, for finished it will be.<sup>173</sup>

The applications of problem solving protocols outlined in the research allow for the recognition of Ngāti Ruawaipu individual and collective roles as stewards rather than as owners. The importance of mandates and representation protocols, are formulated as pre-requisites to appropriate decision making. The very nature of such prerequisites help determine an evolving environment, in which a distinct Ngāti Ruawaipu hapū - whether sedentary rural or nomadic urban – transforms itself further. In this way the research methodology allows for the bringing together of a mandated and representative process for Ngāti Ruawaipu decision making protocols. The analyses of the applications of these concepts of theory in the Tāwakewake philosophy allow for further development by clarifying such meanings as ture, kawa, tikanga, papatipu, and papatakotoranga as a means of strengthening and reinforcing mana. Ngāti Ruawaipu perceptions of themselves as tangata whenua, with particular ties and responsibilities to Marangairoa No. 1 are critical to notions of sustainability. The locating of the Ngāti Ruawaipu identity to Marangairoa No 1 over the centuries, leads to the formation of a psychological (familial) bond from which to order their corporate evolution.

### **Te Whakahaere-Whaioro o Te Whakapapa:**

*'He kapiti hono, he tātai hono',*  
That which is joined together becomes an unbroken line.<sup>174</sup>

*Outcome:* Ngāti Ruawaipu perceptions of themselves as tangata whenua, with particular ties and responsibilities to Marangairoa No 1 are critical to notions of sustainability.

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173 Kohere, Rēweti, 1951, Ibid, p.138.

174 Grey, G, 1957, *Proverbial and popular sayings*, Trubner, London, p.42

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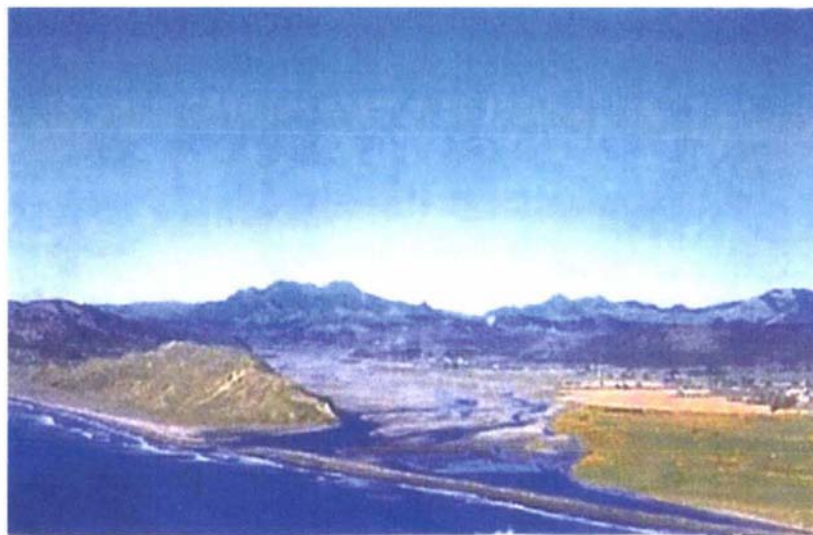
## RĒHUA - CHAPTER FOUR

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*‘Whakapono’ – Research methodology and applications.  
The sovereign power to make political and constitutional decisions in the exercise  
of our inherent rights.<sup>175</sup> (Task completion)*

This chapter, Rēhua or Antares of Scorpio, depicts the fundamental **whakapono** elements of the theoretical model, the research methodology, and the research applications, and correlates these into the conceptual and processural prioritising for the Tāwakewake research.

The identification of Ngāti Ruawaipu relationships of mana, need to be viewed as being synonymous with the building of the Ngāti Ruawaipu identity itself.



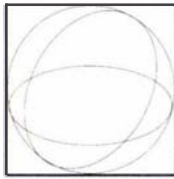
Photograph 6. Waiapu is in the foreground, and Hikurangi is in the background.  
Marangairoa No 1 lies to the North (*Te Rīnanga o Ngāti Porou, Nati-Link*)

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175 Jackson, Moana, 1999, Separating the powers of Māori governance – Political, Judicial onto the Marae in Ngāi Tatou 2020 – *Indigenous Governance and Accountability, Whakahaere-a-Iwi Whakamarama-a-Iwi, The Foundations for Indigenous Research in Society & Technology*, 1999,p.100.

*I au i a Kahutiaterangi! He tama whakapurupuru. Nō waho no Whangara!  
 Te tere ahu noa. Tuki mārō te ika ki Tai-o-Rutua!*  
 I, from a long line of chieftains am descended! I a prized one, in my early  
 youth,  
 the petted darling of my home and people. Now I am drifting like a sea  
 waif from Whangara, alone and friendless! At Tai-o-rutua's beach are  
 many savoury fish in shoals un-numbered.<sup>176</sup>

Research data gleaned from the research methodology enables the Tāwakewake paradigm to address the issue of how to validate the philosophical basis for the broad Ngāti Ruawaipu material and social culture (idiom and character). In doing so Rēhua provides a means to synchronise the theory and the contentions of Nēpia Pohohū, Mohi Ruatapu and others with the Ngāti Ruawaipu hapū and whānau lived experience. As explained in previous chapters, such a triangulation (see **x**, **y**, and **z** in Table 4.1) is manifested as *Awatere*, *Pikōkō*, and *Maruhou* (see glossary) and are used to divide this chapter Rēhua, into three parts representing these feedback mechanisms.



***AWATERE*** (see glossary) – ***Patterns of Rēhua Custom Law and Practice. Hawahawa principles are a philosophical basis for Tāwakewake research. (How Ngāti Ruawaipu might best utilise the five notions of potentiality). ‘Validating fundamental elements and relationships of mana’ by conducting a socialisation analysis to identify past and present research, their relationships, and their linkages***

There are three research goals which were conceived in order to sustain the Tāwakewake thesis aim of utilising the five notions of potentiality. The first was to develop Nēpia Pohohū's contentions on the Io-te-Waiora and Io-te-Whiwhia manifestations of Io-Matua-Kore by researching relations of fixation and variation from, but not being limited to the tōhunga Mohi Ruatapu's writings on Whakapapa. From this, the intention was to align the two theorists into a concept of theory on 'whose interests are being served' (Case Study). This concept of theory, in Māori terms, was to be based on observed

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176 Te Tauparapara a Paikea – Na Mohi Turei i tito (Section 5)

phases of the genealogical hawahawa (as in the ventricle function of the heart in the processing of arterial and venous blood flow to sustain life) that arise as (extensions to Nēpia Pohohū 's contentions) as Te Rā, and Te Mārama genealogies.

The second research goal was to identify the applications of five observed phases of the genealogical hawahawa (Ihowai, Wehi, Mana, Ihi, and Mākurangi) to sustain a culture of practice or Manaakitanga which would be inclusive of, and be driven by a selection of derived principles centred around Tataitanga, Whakatakotoranga Ihi, Whatau, Whakaaroaro, and Takapiringa Whakahuahua cognitive dynamic.. A related research analysis model based on notions of potentiality would be utilised to make observations (see Mahutonga. Chapter three) on the application of Tāwakewake theory (as in a culture of practice) in addressing the issue of 'How the problems of the world are solved over time' (Situational Analysis).

The third research goal – He Konae Aronui (see glossary) - is an endeavour to formulate from whakatauki, Pēpeha , or other forms of wisdom, small selected sentences with which to precede chapters, sections, or themes; or to conclude a particular emphasis. He Konae Aronui would be deployed for this purpose and would be a 'virtual toolkit' to align text with five key questions:

- ◆ What does it say (Tataitanga? – see glossary)
- ◆ How was it developed (Whakatakotoranga Ihi? – see glossary)
- ◆ What is the essence of it (Whatau? – see glossary)
- ◆ What is the justification for its existence (Whakaaroaro? – see glossary) and,
- ◆ How can it be applied (Takapiringa Whakahuahua? – see glossary).

Arising from **Ngakau Mohio** (the assurance of Rēhua) the formulation of derived principles - with which to gain understandings - addresses the issue of how to create appropriate decision making to sustain the thesis aim of how Ngāti Ruawaipu might best utilise the five notions of potentiality

### Cameo 4.1 'Ngakau Mohio'

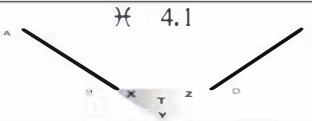
*Understandings* - The geological series which underpins the fifth of the 5 lithology periods extends from 1.8 million years to 0.01 million years ago and is known as the Quarternary period. The lithology consists of unconsolidated mud, sand and gravel, swamp deposits, dunes and beach ridges forming flood plains and coastal terraces. Then to soft-sandstone-siltstone, minor conglomerate, carbonaceous and tuff beds.<sup>177</sup>

*Whatungarongaro he tangata, toitu he whenua hoki!*  
 People disappear ( but) the land remains.<sup>178</sup>

The Table 4.1 points to the evaluation of how the research framework is implemented. The *ngākau mohio* triangulated research findings, implications, and conclusions are derived from:

- A,** Ihowai - ABC – as Tataitanga
- B,** Wehi – DBC – as Whakatakotoranga Ihi
- C,** Mana – DAC – as Whatau
- D,** Ihi – DAB – as Whakaaroaro
- T,** Makurangi – XYZ – as Takapiringa Whakahuahua

Table 4.1 'Whakapono'

|   |  |  |
|---|--|--|
|    |  |  |
| <p><b>A.</b><br/>                 (Tataitanga)<br/>                 Notions of analysis – fixed and varied - about making decisions relating to a whole range of relational causes and effects.</p> | <p><i>(Ngakau Mohio)</i></p>   | <p><b>C.</b><br/>                 (Whatau)<br/>                 Notions of qualification – papatipu - used to build a conceptual design based on relations between 'people and land'.</p>  |
| <p><b>B.</b><br/>                 (Whakatakotoranga Ihi)<br/>                 Notions of phrasing – Whare Wānanga - used to build a conceptual design based on relations between 'dichotomies'.</p> | <p><b>T.</b><br/>                 (Takapiringa Whakahuahua)<br/>                 Notions of sequenced outcomes – Papatakotoranga, valued arrangements - used to build a conceptual design based on relations between 'obligations and choice'.</p> | <p><b>D.</b><br/>                 (Whakaaroaro )<br/>                 Notions of logic– whare kura - used to build a conceptual design based on relations between 'people and people'.</p> |

177 Gibbs, Jeremy G, 1981.lbid.

178 Best, 1902a, lbid p.130. 1924,1, lbid p.400.

Grey, G, 1857, lbid p.96. Parker,W,

1979,lbid, p.8a.

Under this format, the points **A, B, C, D and T** (see Table 4.1) represent the sectional cognitive criteria construct of this and later chapters. As in this chapter, and as they will in later chapters, **x, y, and z** will successively determine:

- (i) how Ngāti Ruawaipu might best utilise notions of potentiality (relate to social administrative work steps being concerned with the improvement of resource levels through the formulation of whānau and hapū objectives)
- (ii) whose interests are being served (Hierarchical planning coordination – stakeholder support for the exposure of hapū and whānau to broadening the sustainable development base) and
- (iii) ‘solving the problems of the world’ (‘Strategy – systems – and values training’ decision making protocols to be encouraged and supported. It is important for individual and collective hapū and whānau to encourage a long term commitment by each generation to protocols which can fulfil their economic, social, and environmental generation expectations for upskilling and improved decision making performance).

The cognitive dynamic **Tataitanga** builds Ngāti Ruawaipu understandings of research analysis developed which are to be utilised within defined modes of operation.

#### Cameo 4.2 ‘Tataitanga’

*Utilisation of the environment analysis* - The measured reference is encapsulated in ( Lewis in press) the geological plate boundary ( *passing beneath the entire Raukumara peninsular, the subducting plate to the east dipping beneath the Indian Plate before diving beneath the Taupo Volcanic Zone*) passing through the continental mass of ( Āotearoa) New Zealand. For the last 40 million years the boundary surface extended about 100 to 200 kilometres offshore parallel to the North Island, East Coast, and along an elongated depression known as the Hikurangi Trough.<sup>179</sup> This association can be illustrated here with the proverb,

*E tata runga, e roa raro*  
The sky is not far up, but the way is long.<sup>180</sup>

Tataitanga is about an acknowledgement of Ngāti Ruawaipu mana and the need to articulate the influence of local support (ie. using the power of veto in the case of advocacy being presented in relation to new initiatives) and to also acknowledge that support is always of prime consideration. Since mana also

179 Gibbs, Jeremy G, 1981. Ibid.

180 Kohere, Rēweti, 1951, Ibid, p.36.

invites debate about the nature of capacity it is appropriate that this chapter addresses this requirement by being inclusive of the key dimensions recognised by successive generations of Ngāti Ruawaipu and deemed to be essential to the continued well-being of constituent hapū and whanau.

Earlier a reference to mana was made and this is developed here in reference to the arrival of the *Nukutere* waka at Kopuakanae, also known as Kopuarēhua the old outlet for the Maraehara River and now the mouth of the Waipa stream. Inclusive of his wife Araiara a descendant of the Hawaikian Ariki Uenuku-Matua, and crew, Te Whironui with the aid of the sacred paddles *Te Arapangateatinuku* and *Te Arapangateatirangi* arrived at the southern boundary of the Ngāti Ruawaipu lands and settled in the Maraehara valley.

“Anci te Whakapapa o Māui Tikitiki-a-Tāranga hei Taurira mō taua kaupapa: na, mai i a Māui Tikitiki-a-Tāranga rāua ko Huruhurungaiterangi ko Tiki-i-ahua-mai i Hawaiki; ko Tato; ko Tewe ; ko Taka hapū ; ko Tauwharekiokio (Na, mai i a Māui Mua; ko Te Rangituatahi; mai i a Te Rangituatahi ko Te Rangimatakeho te Tāne o Tauwharekiokio); mai i a rāua; ko Te Rangituatea; ko Whaitirimatakaka; ko Hema; ko Tawhaki; ko Arawhitaiterangi; ko Wahioroa (Na, ko te wahine a Wahioroa ko Hinetuahonga); ko Taputapuata; ko Tapukiterangi (Na ka moe a Tapukiterangi i a Ngai Ariki) mai i a rāua: ko Ngainui; ko Ngairoa; ko Ngaikaka (Na, ka moe a Ngaikaka i a Ngawharekaka); mai i a rāua: ko Ngairoki (Na, ka moe a Ngaroki i a Atonga); mai i a rāua: ko Tutakahinahina; ko Pekerangi; ko Whakarauatupe; ko Rongotewhaiao; ko Rongomai-a-te-ao (Na, ka moe a Rongomai-a-te-ao i a Ngaitoromaunga); mai i a rāua; ko Te Whironui.<sup>181</sup>

*'E hoa, rukea atu to kura. Ka mui te kura kei uta e ngangahu mai nei'*  
O friend, throw away your red plume! There are many plumes clearly visible on the shore<sup>182</sup>.

As in the case of Paikea the mana of the rangatira, Te Whironui and his wife Araiara and the mana of the people, were also identical with the mana of other communities with whom relationships, were being built. The chiefs of the chiefs - *ngā rangatira tu kōrero – marae atea – identity* (see glossary) - are in fact, the people of the community under consideration, and as a result, the imperatives for action rest, to a considerable degree, on the general mode of

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181 Ruatapu, Mohi, 1871, Ibid.

182 Brougham, A.E., 1975, Ibid p.16.

Kelly, 1949. Ibid p.48

social and cooperative skill that pervades the context of the moment in question.

*'E tipu te waha i uia hoki, 'Ko wai kei muri?'*  
He chants and asks, 'Who is behind?'<sup>183</sup>

The cognitive dynamic **Whakatakotoranga Ihi** is about the understanding and phrasing of a broad paradigm of papatakotoranga (derived or valued (whakaritenga) principles ) within a toolkit (cultural enhancement) of tribal self-determination. This framework, as a conceptualisation of Ngāti Ruawaipu whare wānanga – like Tāpere-nui-a-Whātonga - is based on tribal self determination, and seeks to provide an epilogue on decision making protocols for the future.

#### Cameo 4.3 'Whakatakotoranga Ihi'

*Phrasing* - The stretch of coastline off the Waikaka stream is a case in point of how to address the impact of deforestation policies. In the 1850's the flour from the mill erected by Mōkena Kohere's sub-tribe at the mouth of that river ( now merely a stream) was the chief port of call for Mōkena's schooner, the 'Mereana', where flour and other cargo was loaded for transport to places as far afield as Auckland and Sydney. Indeed the 'Nukutere', Te Whironui's waka, is reputed to have beached at Waikaka. Today some stretches of the Kāmiti, Ōkahu, and Mangatākohe foreshore, as the recipients of a high aggradations supply sourced from the Waiapu river, as a result of those deforestation policies, has had its coastline advance rapidly seawards from its original 1880's axis.

The epilogue for the purposes of this section, arises from the research methodology of Mahutonga, in chapter 3, and develops further the Tataitanga reference in the previous section to the importance of mana and analysis in outlining the functional modes which hapū and whānau would deploy through an epilogue focus. In Rēhua, in this research, the first mode is a reference to the importance of the literature review and archival research programme which provides an overview of Ngāti Ruawaipu kei Marangairoa No 1 group dynamics – and where relevant – how national factors impinged on them.

The second mode is a reference to the field work interviews held with key informants, in order to assess past, present, and likely future working group dynamics of Ngāti Ruawaipu in 'real terms' (the view of persons actually on the land). The third mode is a reference to the research cornerstones of observational beliefs (see geological and lithological cameos), to provide

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183 Williams, H.W, 1908, Ibid p.14.

Ruawai, 1981, Ibid p.15.

evidential data that verified and validated the development and utilisation of the Tāwakewake model. In Tawakewake the cameos act as precursors for papatakotoranga which Ngāti Ruawaipu Iwi, hapū, and Whānau use in the development of sustainable development decision making protocols.

While these modes reflect the realities of solving evolving issues beyond the parameters of this thesis the aspiration is that papatakotoranga (derived or valued – whakaritenga – principles) based on research findings will indicate and provide for ‘an epilogue on decision making protocols for the future’ (See table 4.2).

Table 4.2. Sustainable decision making protocols.

|  |   |  |   |
|--|---|--|---|
| Tawakewake:<br>The decision-making protocol adjunct  | Cosmic.<br>Ira Atua, brought by Rēhua (one of Io’s messengers) to assist Tāne Matua in creating Hineahuone – the first woman. | Theological.<br>Clay from Kurawaka containing the Ira Whenua also used to assist Tāne Matua.   | Anthropological.<br>Ira Tangata brought by Ruatau (one of Io’s messengers) to assist Tāne Matua.  |
| Whakatakotoranga Ihi<br>Projecting the broad paradigm of papatakotoranga as an epilogue on decision making protocols for the future. | Whatau<br>Determining how the totality of traditional and modern decision making patterns can be defined                      | Whakaaroaro<br>Determining how a research methodology verifies and evaluates the nature of Ngāti Ruawaipu decision making protocols and systems needs. | Takapiringa Whakahuahua<br>Determining how a needs based analysis stemming its analysis within the boundaries of esoteric Ngāti Ruawaipu knowledge should progress each phase of hapū and whānau decision-making protocols. |

From table 4.1 tribal inputs (concepts and processes) are mediated in order to illustrate widely accepted Ngāti Ruawaipu decision making tenets.

- The focus is on the intergenerational transmission of knowledge.

*He taumata, he kōrero!*  
There’s fresh news at every forum.<sup>184</sup>

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184 Kohere, Rēweti.1951, Ibid, p.13.

In order to project ‘the paradigm of **whakapono**’, selected overall observations are deployed in the research programme to drive five key **decision making protocols** issues which highlight the absence of appropriate Māori mandates and Māori representation in guiding decision making needed for the promotion of collective hapū and whānau communities. Arising from observed characteristics of a Ngāti Ruawaipu framework of knowledge, skills and understandings, the selected papatakotoranga (derived or valued-whakaritenga- principles) will centre on:

- Te Tataitanga o Te Aotūroa analysis
- Te Whakatakotoranga Iho o Ngā Taonga Tuku Iho phrasing
- Te Whatao o Te Tūrangawaewae measures
- Te Whakaaroaro o Te Whanaungatana logic, and
- Te Takapiringa Whakahuahua sequencing of outcomes.

*Te Tataitanga analysis:*

The research purpose of using cognitive criteria provides a methodology that recognises that the environment and its utilisation is central to understanding the cosmic, theological, and anthropological nature of Ngāti Ruawaipu, individuals, whanau, and hapū belief systems. Each theme and chapter with their specific parts and sections are prefaced by environmental cameos which are derived from the underlying rationale of hauora or sustainable development. Although the term development can mean different things to different people the core understanding is about the nature of *donor and recipient relations*. The cameos that introduce many aspects of the thesis while generally prefacing the sequencing of outcomes foci are more to do with emphasising the fact that *nurturing* is a key part of understanding *donor and recipient relations*. In one sense it provides an appropriate marker to understanding the nature of power and control and leaves little room for misunderstanding the relationship between decision making and sustainability. More than that the cameos can be seen as an avenue for understanding more about the metaphysical associations that Ngāti Ruawaipu have with their land, Marangairoa No1. The utilisation of the environment is also a measure of the character and idiom of Ngāti Ruawaipu.

*Te Whakatakotoranga Iho phrasing:*

This thesis began with two statements : The first was '*I exist therefore I am!*' ('Whare Wānanga' beliefs). The second was '*I belong therefore I exist!*' ('Whare Kura' beliefs). The nub of sustainable development is about the choice one makes. The two statements remind us that discourses are forms of power, and that critical decision making protocols are needed to construct reality and to organise Ngāti Ruawaipu in a particular way. . Essentially this thesis is about understanding fundamental decision making when confronted with the process of 'either/or' options. This process, of ranging through the polarities of dichotomous relations, is the business of decision making.

It is true that Ngāti Ruawaipu can claim that they are their own autonomous tribe rather than being a sub-tribe or hapū of Ngāti Porou. Certainly Ngāti Ruawaipu have had a history as an organising force of their own when ring-fencing their own territory, Marangairoa No 1, as the East Cape Reserve, when Ropata Wahawaha wanted to bring the Native land Court to Waiomatatini. Judge E.T. Durie in Ward (1999, p.6.) notes,

'If one looks to the nature of traditional hapū , one might discern a society where power was most regularly at the basic level of the community that functioned every day. Everything above is viewable as a confederation, from fishing to war.<sup>185</sup>

*Te Whatau measures:*

The research programme illustrates the colonisation process in the creation of a state through the judicial and political control over a Māori confederation of Iwi and hapū . The Crown agenda has been to continue a process of alienating Māori from their lands even to the extent of foreshore and seabed. While most Ngāti Porou and Ngāti Ruawaipu may have sympathies with the concept of Māori control over Māori matters their realities fluctuate from whānau and hapū (and iwi every so often).

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185 Ward, A, 1999, *An Unsettled History: Treaty Claims in NZ today*, Bridget Williams Books, Wellington, p.6.

Traditionally Ngāti Porou were the neighbouring tribe to the south and located around the mouth of the Waiapu River. The disparate autonomous Ngai Tūere units brought together and unified under Tūwhakairiora were their neighbouring tribe to their north.

Apart from the use of military force in the Taranaki and Waikato rohe, civil dissidence came to be cited as the rationale for other settler government confiscations that were to follow. Another attempt was to follow the Hauhau invasion when Mokena Kohere and others resisted Biggs' attempts to confiscate Ngāti Ruawaipu lands. Unlike Ngāti Ruawaipu who still retain their land to this day, the bulk of Māori territory was acquired by legal and administrative stealth.<sup>186</sup> Research also notes the impact of 'land taking legislation' such as the Native Land Act 1909 as examples of what came to be imposed upon Māori despite the assurances of the Treaty of Waitangi that Maori had gained all the rights and privileges of British subjects.

While the focus of The Young Māori Party may have been an educational initiative the imperative grew from the observation that the bulk of the Māori population had been relegated to a precarious existence and was in danger of being obliterated by a settler controlled state government. In the meantime the Treaty of Waitangi had been assigned to the legal wilderness after Judge Prendergast had declared it 'a legal nullity' in 1877. Only in the 1980's was it finally given a degree of legal and state credibility. The research also acknowledges the prevailing politicisation of Iwi as the political entity but contends that true consultation and representation must be centred at the core of inter-related whanau.

*Te Whakaaroaro logic, and*

John Locke was a British philosopher in the 17<sup>th</sup> Century who interpreted the book of Genesis, when he wrote:

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<sup>186</sup> Pearson, D, 1990, *A Dream Deferred*, Allen and Unwin, Wellington, p.53.

God, when he gave the world in common to all mankind, commanded men also to labour ... He, that in obedience to this command of God, subdued, tilled and sowed any part of it, thereby annexed to it something that was his property, which another had not title to nor could without injury, take it from him.<sup>187</sup>

This underlying philosophy sets the research context for the economic dimension in a situational analysis of the Crown-Māori discourse. The research outlines the Ngāti Ruawaipu response to these ideological formations that propelled the colonizing of New Zealand. In this respect Ngāti Porou and Ngāti Ruawaipu worked quickly to close the technological gap which such philosophers considered to be the ‘god-given’ possession of the British people.

Into this equation the interlocking roles of the missionary and church, governors, and settler government in true John Locke advocacy in their colonising roles came to determine that nature was to be dominated, and the wilderness (waste lands) tamed. Subsequent to this an ideology of modernisation, improvement and efficiency came to see Māori culture as a hindrance to the colonisation process and therefore a justification for taking even more land.

The research notes the task that Ngata and others took on was:

- To accept modernity
- Find ways for Māori to participate more fully in the national economy, and
- Ensure the continued primacy of the culture of the indigenous populations such as Ngāti Ruawaipu.

The ‘Ford Motor Company assembly line’ industrial modernisation of industrial production became a model which the Labour Party was to adopt in the 1930’s. With its low skill demand, and low paid pay its promotion ensured the introduction of a developmental approach which would ensure that the labour force would come from Māori. When they became the

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<sup>187</sup> Miller, J. 1985, *Koorle: A Will to Win*, Angus and Robertson, New South Wales, p.17.

government in 1935 Labour advocated a developmental approach where rural Maori would remain outside the core of capitalism and indeed would continue to remain on the periphery - where they remain today.

*Takapiringa Whakahuahua sequencing of outcomes.*

The centrality of this overview is focused on the gathering of research and the sequencing of Ngāti Ruawaipu Iwi, hapū , and Whānau outcomes. The availability of appropriate technologies and added Ngāti Ruawaipu collective knowledge, skills, and understandings of relational causes and effects and their impact is analysed. Specific contexts and situations are selected to background the conduct of research synchronising the contentions of Nēpia Pohohū , Mohi Ruatapu and others. The Hauhau invasion of the Waiapu and Northern Ngāti Porou region dominate the 1859-1875 period. The observations of the social dynamics of ‘people to people relations’ in ‘war’ preface the 1889 Waikōriri (on the Kautuku Block) Case observations of ‘people and land relations’ in peace.

The immediate Pre-1900 to 1<sup>st</sup> World War period exposes the encroaching settler agenda for Māori Education at the same time as it became imperative for Ngāti Ruawaipu to begin to work at growing their communities on the Marangairoa No 1 takiwa in the face of an encroaching Native Land Court agenda to administer the administrative alienation of land by stealth. Arising from this conceptual domain is a matrix of interpretations, the core of which, centre on the need to provide continuing options for marginalised communities. The synchronisation of strategic outcomes are brought together by identifying decision making perceptions that arose in the Carroll – Ngata era in which a 40 year litigation illustrates the manner in which extensive shares in the Kautuku block were alienated from whānau who could show centuries of occupation.

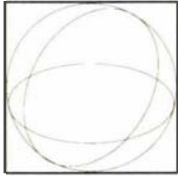
In summary, the legal perspective of the Court was not guided by the ‘occupation imperative’ of locating Ngai Tane to the Maraehara; Ngāti Nua and Ngāti Hokopū to the South Kautuku; and Te Whanau-a-Takimona to the North Kautuku). Because of the need to anchor the research, the text writing

has centred on backgrounding associated intellectual property associations with the Papawai, Rawheoro, and Tāpere-Nui-a-Whātonga Whare Wānanga traditions. Also acknowledged is the importance of the Young Māori Party's role in highlighting the socialisation of educational strategies which helped to uplift Māori from a long period of despair as their beliefs and view of the world began to fade before the onslaught of Settler Government 'land taking' legislation and 'state imposed policies'.

In this vein are considerations of intellectual and cultural property, heritage, language, environmental protection, resource use and economic sustainability. For Ngāti Ruawaipu the threat to their self-development posed by the modernity of post-colonisation, reflects the problem of a lack of state recognition of hapū group rights. The consequences of rapid development have impacted on Ngāti Ruawaipu and will continue to grow. The research will provide testimony to hapū and whānau responsiveness to that issue, ultimately impacting on the individual and collective capacity to appropriately involve the use or uses of traditional stewardship techniques - kaitiakitanga. The implications of the research will focus on the recognition of Ngāti Ruawaipu traditional resource rights with the intent to review hapū and whānau capacity and capability to negotiate and debate within and outside of themselves as they attempt to shift their ultimate status with the Crown from one of dependency to being self-sustainable. In this the applications of problem solving protocols as outlined, recognise Ngāti Ruawaipu individual and collective roles as stewards rather than as owners. In this way the intergenerational transfer of knowledge must bring about a mandated process for Ngāti Ruawaipu decision making. The analyses and applications of these concepts of theory can then allow for further development through the utilization of tikanga, ture, kawa, which can then be used to strengthen and reinforce Ngāti Ruawaipu mana.

Mandates, representation protocols, formulated as pre-requisites to appropriate decision making in this thesis, constitute the final philosophical analysis. The purpose of recognising each of the **papatakotoranga** (derived or valued-whakaritenga- principles) of *whare wānanga*, *papatipu*, *whare kura* in **Ngāti Ruawaipu decision making** allows for a range of associated usages that are

derived from the coherent and distinct body of Ngāti Ruawaipu stakeholder knowledge, skills, and understandings.



**PIKŌKO** (see glossary) – *Balancing the sustainability of Rēhua (Procedure) assurances. (Whose interests are being served?) 'Implications have arisen from successive governments finding group rights problematical'. Empowering and supporting desirable changes in relationships of mana.*

The cognitive dynamic **Whatau** (qualification) is about qualifying the principles of papatipu by locating the Ngāti Ruawaipu identity (Who is Ruawaipu) within broad Pre-Contact Māori genealogical streams - ngā ritenga mō te tangata-whenua – Ngāti Ruawaipu hapū (see glossary). The art forms of kōwhaiwhai, raranga, and whakairo are one legitimate method of reflecting the sustainability of papatipu protocols associated with Ngāti Ruawaipu sustainability.

#### Cameo 4.4. 'Whatau'.

*Notions of qualification* - As recently as 1962 the Commissioner for Land Development, writing to the Secretary, Department of Internal Affairs, wrote 'For many years this writer has been convinced that the economic prosperity of the lands on the East Coast north of Gisborne depends upon the extent to which a more intensive use can be made of their natural fertility.'<sup>188</sup> This description in illustrating scenarios that are over 40 years old nevertheless also illustrate that centralised national and regional imperatives for economic prosperity still fall short of developing a decision making model that fit the Ngāti Ruawaipu purpose and application considerations in both its historical and present day contexts.

*'Ahakoa whati te manga, e takoto ana anō te kōhiwi.'*  
Although the branch has broken off the trunk remains.'<sup>189</sup>

One such protocol used by Ngāti Ruawaipu was to define papatipu principles of territoriality by identifying significant marks on their hapū or whānau boundary so that its individual and collective membership would know in a practical way the meaning of their belongingness in relation to papatipu. *Awatere*, (see outlined proverb below) as one example is expressed here through the kōwhaiwhai pattern *Kōiri* meaning progress with a future

188 Letter on Land Development – Matakaoa County cited at the Gisborne District Council [Te Puia Springs] in the Matakaoa County Council File. Dated 9th January, 1962.

189 Williams,H,W, 1971:125, 177.

modelled on the decision of deity (atua) such as in separating their primeval parents Rangi and Papa.

*'Me ai ki te hua o te rengarenga, me whakapakari ki te hua o te kawariki'*  
We must propagate like the fruit of the rengarenga and mature like the fruit  
of the kawariki.

In order to reflect the diversity achieved (by introducing the demigod Māui, and the ability of Paikea to transform himself) *Pikōko* might denote (as does the proverb outlined below) the flexibility, cooperation, and collaboration of people as individuals and as communities. The *Rauru* pattern in *kōwhaiwhai*, as a symbol of diversity places a heavy emphasis on Māui as a demigod, and Paikea having the capacity to turn himself into a fish (read *pakake* – whale).

*'E koekoe te tui, e ketekete te kaka, e kuku te kereru'*  
The tui chatters, the parrot gabbles, the wood pigeon coos.

The final representation – as in *Maruhou* – might be manifested in the *kōwhaiwhai* pattern *Kōwhai Ngutukaka*, in order to correlate the purpose of a *papatipu* principles outcome for the section *Whataui* – notions of qualification. *Kōwhai Ngutukaka* represents such a qualification by personifying the idiom and character of the mother/female element and as such is an acknowledgement of creative-evolution (as does the proverb outlined below) of Ruawaipu herself,

*'He iti tangata e tipu; he iti toki e iti tomu iho'*.<sup>190</sup>  
A small person may grow but a small adze remains forever.

In the case of the adze (as in property), it can only remain the same because it lacks the capacity within, to change itself. The perceptions to date, of migration, feature a Māori society characterised by the division and reformation of autonomous groups – *iwi*, *hapū*, and *whanau*. The last wave of *waka* (canoes), probably in about 1350 or 26 generations ago, appear to have been larger than those earlier. The crews came to occupy parts of the country that were more thinly settled, especially in the central North Island, and intermarried with earlier groups. Later generations such as *Ngāti*

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190 Brougham, A.E, 1975, *Ibid*, p.13. Colenso, W,1879, 'Contributions towards a better knowledge of the Māori race,' *TNZI* 12, p.137. Grey, G, 1857. *Ibid*, p.15.

Ruawaipu emphasised their descent from the canoes, as an important source of their mana, or in this context, their power and authority.

*'He nui maunga, e kore e taea te whakaneke; he ngaru moana, ma te ihu o te waka e wahi'.*

A big mountain cannot be moved along, but a great ocean wave can be pierced by the prow of a canoe.<sup>191</sup>

The other key principle of papatipu that parallels the boundaries of the territory as just described is of course the relationship that iwi, hapū, and whānau have with the land. Papatipu then is central to the empowerment and support of mana within broad genealogical relationship changes, which in the case of Ruawaipu can be illustrated here by featuring :

- 51 generations from Tiki son of Tāne, through Māui Tikitiki-a-Tāranga, to Hema, to Tongarangi, to Toi-Te-Huatahi, Rauru-nui-a-Toi, Tahatiti, to Rakeiora and Rangitapu (*Journal of Polynesian Society* – *JPS 21/p.153*).

*'Me utu ki to rae'.*

How much is your face worth?<sup>192</sup>

The significance of the future interests of the Iwi and hapū that descend from these ancestors raises specific issues and related concerns (extent) which successive governments have found problematical.

- 4 generations from Whirotetipua of the Aratauwhaiti migration. Rangiuia 1930 in Wānanga Vol 2 No1 gives the pedigree of Tāwakewake - son of Whiro and father of Tawhangawhanga who became the wife of Rakeiora – and Rangitapu (*JPS 21/p.153*)

*'Me utu a Te Aka ki te aha?'*

What was the price paid for Te Aka?

High on the list is the recognition that when land is lost so too is the mana of the people (use) which successive governments have found problematical.

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191 Williams, H,W, 1908, Ibid, p.20.

192 Brougham, A,E,1975, Ibid , p.94.

Williams,H,W, 1908, Ibid, p.10

Grey, G, 1857, Ibid , p.72.

- 9 generations from Tongarangi to Auahi, parent of Hinerautipu and Tipukiruarangi. Both Uepohatu and Ruawaipu descend from this Hikurangi ancestress (*JPS 21/p.153*).

*'Māu te kai, mā te whare takahia, māku te kauae ki te marae'.*  
 You have the food, for the people whose house was trampled on, I shall  
 have the jawbone dug in at the marae.<sup>193</sup>

Thus the identity of the group of descendants of these ancestors are contained (out of sight) within their lands (value) which successive governments have found problematical.

- Genealogies of the sons of Rakeiora – Tamakitehau and Tamakitekapua – who each marry Hinerautipu and Tipukiruarangi. The respective children of these unions were Tamakitera in the first instance and Pahunu in the latter being the parents of Tamahuruhuru, the father of Ruawaipu and her brother Tamaikakea (*JPS 21/p.153*).

*'Ko te mara nei ko taratara, te ora ki tua'.*  
 In a garden of spines the source of sustenance is always beyond.  
 (relevance)<sup>194</sup>

- 4 generations from Rangitapu is Motatau-Mai-Tawhiti - captain of the Tauira Waka, and ancestor of Te Whanau-a-Apanui – who was the father of Poutarariki, the mother of Ruawaipu and Tamaikakea.

*'Kia mau ki te kura whero, kei mau koe ki te kura tawhiwhi kei waiho koe hei whakamomona mō te whenua tangata'.*  
 Hold fast to the valued treasure not to the illusory treasure lest you be left as fertiliser  
 for the human land.<sup>195</sup>  
 (strategy)

- The book *Tuhoe* written by Best in 1925 showing Toi Kairākau as progenitor of several ancient tribes, namely: Te Tini-o-Toi and Te Tini o Awa of the Whakatāne Valley (p.60); Te Hapū Oneone of Ohiwa and Waimana (p.61); and the Ngā Oho of the Bay of Plenty, East Coast (p.62) and in (*JPS 21/p.153*) shows Ohomairangi as a husband of Auahi.

*'Kaua e whai ki te pou pai, he pou eketia e te kiore: tēnā ko te pou kino e kore e eketia e te kiore'.*  
 Strive not for the ornamental post, the post that will be climbed by the rat;  
 rather seek the plain post that the rat will not climb.<sup>196</sup>

The initial settlement phase of the Ngāti Ruawaipu can be said, for example, to be characterised by a number of key migration based thematic sequences

193 Williams. H,W, 1908, Ibid , p.12

194 Turnbull, n.d. Ibid , p.18. Williams,H,W, 1908, Ibid , p.23

195 Te Manukura, 1922, Ibid , p.8, p.16. Te Waka Māori o Niu Tirani, 1879, I, pp.18,263.

196 Stowell, H,M, n.d.b. MS Papers, Alexander Turnbull Library. pp.62,39..

(as outlined earlier in the chapter) before they were indicated in a much more local way. In the previous sections, some of these sequences have been correlated in a unity of whakapapa (as referenced elsewhere), all converge on Ruawaipu. While indicating a strong Hikurangi-Waiapu connection, the Ngāti Ruawaipu evolution also shows a strong Whakatāne early ancestral residence. Halbert, R, 1999, in *Horouta*, describes the landing of the Kurahaupo waka under Whātonga and Maahutonga, on the banks of the Maraehara River, in the neighbourhood of Rangitukia, where they built the whare Tāpere-Nui-a-Whātonga. When the Kurahaupo Waka continued on, after spending the Winter in the vicinity, Ruawaipu and her whānau remained at Maraehara.

*'He toka hapai mai no ngā whemua'.*  
A rock carried from the lands.<sup>197</sup>

An extension to this initial phase of Ngāti Ruawaipu development is sustained further by a whakapapa, or genealogical pathway which can be aligned to the Maraehara block under Tamaikaea (the brother of Ruawaipu). The genealogy is as follows: Ruawaipu, Parawhenuamea, Tamatauirā 1, Hopuhopu, Haukoro, Rēhua, Te Rarawa, Taupirioteau, Tamatea-Māhanga, Māhanga (male) and Karāni (Female). Rēhua married Kurauia of Ngai Tānetangia.

*'He Tāne ahi tere'.*  
A husbands fire followed.<sup>198</sup>

One of the branches of Ngāti Ruawaipu development whakapapa, or genealogical pathway can also be aligned to the Kautuku block under Ruawaipu. The genealogy is as follows: Ruawaipu, Parawhenuamea, Tamatauirā 1, Muriwhakaputa, Niwa, Kauwhakaheia, to Nua of Ngāti Nua.

*'Ngāti Nua hiku potakataka'.*  
Ngāti Nua of the plump tail.<sup>199</sup>

In tandem with this branch, of Ngāti Ruawaipu development whakapapa, another genealogical pathway can be aligned to the Kautuku block under

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197 Brougham, A,E, 1975, Ibid, p.111. Grey, G,1857, Ibid p.29. Williams,H,W, 1908, Ibid ,p.25.

198 Grey,G, 1857, Ibid ,p.29. Williams,H,W, 1908, Ibid .p.32.

199 Kohere, Rēweti,1951, Ibid,p.29.

Ruawaipu. The genealogy is as follows: Ruawaipu, Parawhenuamea, Tamatauirā 1, Rakaimātapu, Tamatauirā 2, Tamaakihi, Tuiti-Matua, Hirau, to Mataura of Ngāti Rakaimātapu. The Ngāti Rakaimātapu portion of the Kautuku Block, comprising the section taken later by Ruataupare to avenge the death of Kōwhaki, is now separated out into what is now known as the Marangairoa No 2 takiwa. The proverb (whakatauki) below is used here to symbolise Rarawa and Tīnatoka's actions in halting Ruataupare's land taking war party, in the vicinity of the Te Pōrahu block, at the Makirikiri stream separating Ipuarongo-kaheke in the west, and Paturangi Pa in the east.<sup>200</sup>

*'Ana, ngā kai o Tamatahei! Ehara! (tera) kei tua o Kapenga haere ana!'*

There is the food of Tamatahei (name for a manuka grove -figuratively, a spear) Behold! It passes the other side of Kapenga (denotes a flax swamp-figuratively a pauku/pukupuku, or protective cloak).<sup>201</sup>

Another of the branches of Ngāti Ruawaipu development whakapapa, or genealogical pathway can be aligned to the Pākihi block under Ruawaipu. The genealogy is as follows: Ruawaipu, Whitiri, Manutipua, Manuariki, Manutohenui, Tahingarohau (Gudgeon) of Ngāti Ruawaipu. Halbert, R, 1999, in *Horouta*, credits Tahingarohau with establishing the Ngāti Ruawaipu as a tribe. In tandem with this branch, of Ngāti Ruawaipu development whakapapa, another genealogical pathway can be aligned to the Pākihi block under Ruawaipu. The genealogy is as follows: Ruawaipu, Parawhenuamea, Tamatauirā 1, Rakaimatahana, Rakaipūkore, Ngakaupūkai, to Mounu of Ngāti Rakaimatahana. Ngāti Rakaimatahana evolved to Ngāti Mounu, and then to Ngāti Hikakino, a descendant.

*'Ki a ia, te toka tu moana'*

To him, a rock (Whangaokeno)standing firm in the sea.<sup>202</sup>

Another of the branches of Ngāti Ruawaipu development whakapapa, or genealogical pathway can be aligned to the Horoera block under Ruawaipu.

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<sup>200</sup> Peka, Heni, 1913, Waiapu Native Land Court Minute Book 54, 8th. August, p.246.

<sup>201</sup> Brougham, A.E. 1975, *Ibid* ,p.40. Te Rangikaheke, 1849, Whakatauki, *GNZMMS*, 81. p. 113.. Smith, 1889, *Ibid* , p.117.

<sup>202</sup> Grey, G, 1857, *Ibid*. p.49.

The genealogy is as follows: Ruawaipu, Whaitiri, Manutipua, Rangitōpuni. Tataramoa, Parekōwhai, and Kahuteiro were all of the Ngāti Rangitōpuni.

*'Ki te punga i mau ai'.*  
Return to the anchor that held the canoe.<sup>203</sup>

Another of the branches of Ngāti Ruawaipu development whakapapa, or genealogical pathway can be aligned to the Wakararanui block under Ruawaipu. The genealogy is as follows: Ruawaipu, Parawhenuamea, Tamatauirā I, Ruawhaitiri, Manupukaka, Manuhutoe, Manutaimemeha, to Hinengarangara of the Ngāti Manu.

*'Kōrerotia ki runga ki te takapau wharemi'.*  
Let the discussion be on the nuptial mat.<sup>204</sup>

In tandem with this branch, of Ngāti Ruawaipu development whakapapa, was another genealogical pathway which was aligned to the region north of the Awatere river extending all the way to the Whangaparaoa river under Ruawaipu. The genealogy was as follows: Ruawaipu, Parawhenuamea, Tamatauirā I, Ruawhaitiri, Uekapuanui, Tamatea-arāhia, Tamatea-upoko who married Uekaiahu of the Ngai Tuere (Ngāti Porou)

The concept **Whakaaroaro** is about seeking and imparting knowledge not being just a distant academic exercise but being an exercise based on the logic that Ngāti Ruawaipu has something at stake and that there are specific and associated issues which occur in a set of social conditions known to the community?

#### Cameo 4.5. 'Whakaaroaro'.

*Notions of logic* - The sample of research data must represent the success or otherwise of surviving Ngāti Ruawaipu hapū and whānau infrastructure in showing that decision making protocols for the future of Ngāti Ruawaipu are best grounded in customary concepts and practices. In some cases natural heritage resources have been valued differently among takiwa (block) communities. In particular the value of manuka and kanuka species has been questioned. On the Horoera block the communities led by Koro Dewes have utilized the introduction of crown rentals for forestry planting. All of this meant that some twenty to thirty years ago land that was regenerating to scrub was again cleared and replaced in plantation forestry. Others, such as those from the Haha station on the Kautuku block, and Rangiata Station on the Pākihi block regarded the Manuka and Kanuka species as being valuable in their own right and have begun investing in the promotion of bee keeping and

203 Grey,G, 1857, Ibid , p.52.

204 Best, Elsdon, 1903b, Māori Marriage Customs, Tūhoe Tribe, *TNZI* 36,p.32. Williams,H,W, 1908, Ibid ,p.20.

partnership ventures for manuka oil (this included Horoera) products manuka honey therapy and medicinal benefits.

*'Waiho kia oroia, he whati toki nui'*  
Let it be sharpened, it is a broken big adze.<sup>205</sup>

The question needing to be asked therefore is: What management strategies and processes were prioritised for Ngāti Ruawaipu settlement given the resource and time constraints of the times in which the correlation of a cross-section of involved stakeholders was, is, and will in the future, be necessary? The criteria for *whare kura* processes are about the logic of connectedness (eg. *ngā ritenga mō ngā iwi, hapū, whānau i tua atu*)<sup>206</sup>. In this context *alignment and well-being* are factored into the contention that in this chapter, Rēhua, concepts and processes are verified by the specific research references selected to outline the sustainable development of Ngāti Ruawaipu.

As outlined earlier, associated theological associations of deity and key ancestral links with the wider environment (places of origin) have been linked to the founding of Māori on the North-Eastern Coast of the North Island, and in particular to the founding links of the tribe known as Ngāti Ruawaipu. These associations can now be extended to include other contributions and associations which link the Ngāti Ruawaipu with the realms of animals, birds, and insects brought by Wheketoro, Waiopotango, Rauarikiao, Tarawhata and others, from Hawaiki, on the *Mangarara* canoe. Also on that canoe came the Tuatara, Teretere, Kumukumu, Mokoparae, and the Mokokakariki (a reptile said to be similar to the Tuatara) and others.<sup>207</sup> Their chief was Tuakeke. Mangarara, in fact, was - as a veritable 'Noah's Arc'.

*'I orea te tuatara, ka puta ki waho'*  
When poked out the tuatara emerges.<sup>208</sup>

On arrival at Whangaokeno (East Island) where the captain Wheketoro was due to release his special cargoe of animals, birds, and insects, he proceeded to

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205 Best 1974c:109 *ibid*; Brougham, A.E. 1975:28; Grey, G. 1857:94

206 Glossary – *whare kura* logic of connectedness - *ngā ritenga mō ngā iwi, hapū, whānau i tua atu*

207 Turei, Mohi, Akuhata. 1876. *Te Punawai, Te Waka Māori o Niu Tirani*. Pukapuka 12, numa 17, wharangī. 201-203.

208 Williams, H.W, 1908.*ibid*, p.21. 1971.*ibid*, p.245.

place the island under tapu with the karakia known as ‘Takuahi’, in order that his cargo would not be seen by Ngāti Ruawaipu as food to be eaten. Soon after, on the way over to the mainland Tarawhata and his dog were thrown into the water with others of the crew when the Mangarara was overturned just off the cliffs of Pariwhero, where it still remains visible today in its petrified form.

*‘Akuanei a Kino to ai me he ra’.*  
Soon evil disappears like the setting of the sun.<sup>209</sup>

These references apply to the sustainable delivery of needs related outcomes for Ngāti Ruawaipu hapū and whānau and can be used to substantiate the varying responses to the research question. As can be interpreted, the importance of Wheketoro, Rauarikiao, Tarawhata, and other leaders’ arrival lay with a specific cargo of difference. The merging of Mangarara descent lines with those of Ngāti Ruawaipu incorporates overarching values, principles, and leadership.

*‘E kore a Parawhenua e haere, ki te kore a Rakahore’.*  
Parawhenua (personification of water) would not flow if it were not for Rakahore (rock – symbolising independence)<sup>210</sup>

The incorporation of these events can be validated to the extent that their significance still imbue Ngāti Ruawaipu idiom and character as a continuing legacy. The importance of Whangaokeno (East Island) in the Mangarara story also provides opportunity to link specific descent branches with the unfolding Ngāti Ruawaipu creation-evolution transitions with that of others, including Kaiawa.

“Anci te Whakapapa o Toi te Huatahi hei Tauira mö taua kaupapa: nā, mai i a Toi te Huatahi ko Rauru-nui-a-Toi; ko Tahatiti; ko Ruatapunui ; ko Rakeiora ; ko Tamakitchau; ko Tamakitera; ko Tamaikakea; ko Takapaheke; ko Urumaraki; ko Aiorangi; ko Wharawhara (Na, ka moe a Wharawhara i a Ueangore (He uri a Ueangore i a Pawa, i a Kiwa, i a Hinchakirangi; mai i a Wahieroa rāua ko Hinctuahonga, mai i a Māui Mua); ko Kaiawa.<sup>211</sup>

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209 Williams, H, W, 1908, Ibid, p.14

210 Best, Elsdon, 1914b, ‘Ceremonial Performances, Birth’, *Journal of the Royal Anthropological Institute 14(JRAI)*, p.162. 1924, I, Ibid, p.163. 1929a, Ibid, p.37.

Brougham, A, E, 1975, Ibid, p.111

211 Halbert, R, W, 1999, Ibid, p.223, p.226

*'E kore e ngaro, he takere waka nui'*.  
The hull of a canoe cannot be lost!<sup>212</sup>

Kaiawa was also the descendant of Tamaikakea (Ruawaipu's brother), who travelled north from Titirangi Pa (in Turanga) to experience for himself the famed abundance of Kahawai to be found in the rich fishing grounds of Ruawaipu. Arriving at Ōpure, near East Cape, he met Tahingaroahau sitting on the brow of a hill called Ōtarakōrero (near East Cape). After being invited to Tahingaroahau's pa 'Ahikaroa' (at East Cape) and after determining Kaiawa's intentions Tahingaroahau outlined his invitation: "Me noho koe i kōnei. He nui noa atu ēnei ika. Titiro atu ki te kōhatu e tu mai ra, - ara ko te motu ia i kawea mai ai e Wheketoro ana ngarara ki uta".<sup>213</sup>

In essence, Tahingaroahau, as the chief of the Ngāti Ruawaipu, knowing of Kaiawa's close connections to Ruapani and other descendants of Pawa and Kiwa of the Horouta canoe, was initiating what was known as a 'line breeding' strategy. To this end he offered his daughter Hotumouri to Kaiawa in marriage while at the same time embellishing his offer with an implied gift of the island, Whangaokeno. Tahingaroahau explained to Kaiawa that the fish of Ruawaipu's rivers were only seasonal whereas the waters of Whangaokeno were fishing grounds without equal. "My rock out there, is the place for fish at all times" he concluded. Kaiawa is also remembered for crossing the waters of Te Whiringa-a-te-Waiu to Whangaokeno to remove the tapu put on the island by Wheketoro, but not before having to pay a high price when one of Tarawhata's dog's Mohorangi, the stone guardian, turned Ponuihine (Tarawhata's daughter) into stone.

*'Kei Whangaokeno ngā manu mohio, ko Wehiwehi, ko Hine-ki-torea, rāua ko o rāua hoa ko Tangohiti ko Tuhaka'.*

At Whangaokeno are the wise birds Wehiwehi and Hine-ki-torea, and their companions Tangohiti and Tuhaka.<sup>214</sup>

In this chapter the use of the Nēpia Pohohū contentions to test the Tāwakewake theoretical model over time, can now be seen through telescoped

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212 Brougham, A.E.1975, Ibid, p.108.

Taylor, 1974, Ibid,p. 133

213 Turei, Mohi, 1876, Ibid.

214 Gudgeon 1907, The Tohunga Māori, JPS 16, p.88f.

Williams,H,W, 1908, Ibid, p.19

selections of time-space snapshots where selected notions of potentiality can be viewed as Ngāti Ruawaipu tradition and experience. By utilising telescoped selections of time-space snapshots the research model manifests creation theology (Hauora) and provides Ngāti Ruawaipu with enduring lessons in real-time-space-change management. In tandem with this, the enduring nature of Ngāti Ruawaipu existence can then be used to validate the critical applications of mediation, moderation, and socialization as customary processes.

From these parameters, Rēhua (chapter 4) cognitive assessment criterion for best practice decision making procedures and service delivery ('papatakotoranga as derived or valued- whakaritenga- principles), can be articulated in this section. This will be done in ways that highlight differences with the processes used by such legal institutions as the Native Land Court and the Treaty of Waitangi Tribunal. The justification for this sample of research data lies in the fact that the use of Whare Kura processes can better enable Ngāti Ruawaipu hapū and whānau to understand their roles and responsibilities with respect to the land and each other, especially in times of challenge.

*'Ara koe he pona te wetea: he here tetei, he wewete tetei.'*  
There you are, a knot that cannot be untied: but one person ties (a knot)  
while another unties it.<sup>215</sup>

The impact today, of preliminary sequences of events as outlined through the chapter are much like the knot that cannot be untied. The impact of causal events of significance such as the arrivals of the Mangarara canoe, and of Kaiawa to succeeding generations can only be understood further by reflecting here, on a paper prefaced in a key extract from the Treaty of Waitangi Claim against the Crown by Lawrence Tutaki-Millanta for and on behalf of the original owners of Whangaōkena filed on 10 July 1992. In 1897 the Crown acquired Whangaōkena Island by Order-in-Council for the purposes of a lighthouse pursuant to the Public Works Act. The then Native Land Court

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215 Mead, 1981. Ibid, p.5.

(Māori Land Court) determined that the original owners (*read claimants*) of Whangaōkena Island were determined as being;

- (a) Te Wikiriwhi Matāuru
- (b) Hapi Haerewa
- (c) Pineaha Koia
- (d) Ripeka Tahuru

In 1922 the lighthouse was resituated on the mainland opposite Whangaokeno but the Crown made no attempts to return the island to its original owners. Instead the island was made a wildlife refuge pursuant to the Reserves Act. Today the descendants and related whānau wait for the island to be returned and the case heard by the Waitangi Tribunal.

At the original hearing the the Court found that rights through Tamaikakea, Ruawaipu's brother were strongly opposed, Ruawaipu being almost universally accorded to be the source for all land claims put through for the rohe. Tahingarohau, was accepted as having the right to make the gift of Whangaōkena to Kaiawa after marriage to Hotumouri, his daughter. Both Hinengehe and Rerepuhitai were daughters of Kaiawa and Hotumouri but Rerepuhitai had gone away to Titirangi and had married Taiau, a descendant of Te Whironui and Araiara. There was no doubt however that Ngakaupukai, daughter of both Tamahinengaro and Rakaipukore, and granddaughter of Rerepuhitai had returned from Turanga to maintain her rights of succession to the island.

The Court found that the case depended on the rights of Marupapanui and Mounu as daughter and son of Ngakaupukai and Tāwakeoneone. Mounu, brother of Marupapanui, remained on the Pākihi Block. The ancient name of his descendants were known as the Ngāti Mounu. The extension from Ngāti Mounu was Ngāti Hikakino, a descendant of the same name. Hikakino in turn had adopted Tarahauiti in much the same way as Tīnatoka had been adopted by Ūetaha of the Ngāti Nua.

*'He kura tangata, e kore e rokohanga; he kura whemua ka rokohanga'.*

A loved person will not remain, a treasured land is always there.<sup>216</sup>

Hoani Matāuru witness for his grandfather Wikiriwhi Matāuru (Te Whanau-a-Takimoana) claimed through Tīnatoka and Tuhorouta (sons of the chief Tūwhakairiora) lines to Marupapanui, and occupation from the latter two. Harawira Huriwai disputed the rights of the two ancestors and claimed Mounu as the proper ancestor and successor to Tahingaroahau's gift. Pineaha Koia claimed as for Harawira. He admitted to the occupation of the Tīnatoka line through the gift but not the occupation of the Tuhorouta line. Hapi Haerewa admitted to Tīnatoka rights through gift, and disputed Tuhorouta rights by ancestry or gift. Hapi's claim extended through Te Kaapa and through Tīnatoka with descent from Tīnatoka coming into the equation through being gifted the Takapautahi lands by Ūetaha. He also claimed by ancestry from Tahingaroahau through Marupapanui to Takimoana his descent being from Te Kete-upoko (a granddaughter) with Wikiriwhi Matāuru, and, from constant occupation.

'E kore e hohoro te opeope o te otaota'.  
The clearing of weeds will not be done quickly.<sup>217</sup>

A key factor in the case which impacted on Ripeka Tahuru's claim was Whakaohonga's sacking of Takimoana's (her brother) Pa and driving him away because of his breaking of her rahui placed on the island after Hikakino had been drowned there. Ripeka's rights were associated with Tarahaiti, son of Hunaara and Whakaohonga. The basis of her claim was through Mounu and constant occupation. In the case she quoted:

"I have a claim on this island. My take's are ancestry and gift, also use and occupation. I do not know the descendants of Marupapanui. I know she went away and did not return. Hikakino was a cousin of Whakaohonga. Another thing, Whakaohonga's child was living with Hikakino and so she put the island under tapu. This child was Tarahaiti. My elders made presents of food to Tamaiwaterangi in recognition of his position and as having defended the island. It was as a compliment, not as a right. Since that time the food has been shared without any priority. I say that Wikiriwhi and I lived together at Pākihi".

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216 Best, Elsdon, 1924, I, Ibid, p.400.  
Ibid, 26, p.55

217 Brougham, A.E, 1975, Ibid, p.71

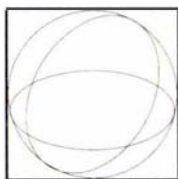
Brougham, A.E, 1975, Ibid, P.64. Ihaka, 1959,

Taylor, 1974, Ibid, p.134

Hemi Wakarara as witness quotes: “When Wikiriwhi went to Ropata (read Wahawaha) to get him to arrange for the sale of Whangaokena, Ropata mentioned this at Horoera. Ripeka heard him speaking out and was very much annoyed”. Ropata arrogantly replied “that he thought this island belonged to a chief, but now I find it belongs to a nobody. Ripeka is spoken of as being of the hapū of Hikakino. Her young people (meaning Henarata) are still there.” Ripeka herself adds :”I heard of this from Wi Takeke and that Wikiriwhi had agreed – I objected to it. I went to them and objected to them – and the proposed sale was dropped. Ropata said nothing”.

The significance of this case relates to the issue of *Mana Tangata versus Mana Whenua*. On the side of chiefs, clearly Tīnatoka and Tuhorouta had significant roles because of their Mana Tangata status but their weakness arose because of their descent succession from Marupapanui who had left the area to marry chief Hiakaitaria at Tawhiti (Waipiro Bay).

What is clear in this case relates to the customary thread running through all of the debate and that Mounu is the only figure that had the right of ancestry from the recipient of the gift and his rights extended all the way to Ripeka Tahuru. The clear advocacy is to recognise the claims registered under Mounu (and therefore Hikakino) and that the Court erred in not allocating enough weight to Mana Whenua rights in its allocation of shares. Of significance also was that the court erred in acknowledging the claimants as owners rather than as claimants who had associated lists of fellow owners on their registers.



***MARUHOU*** (see glossary)– *Sustainability as a strategic focus for Ngāti Ruawaipu (Situational analysis) assurances. ‘The importance of being idiomatic in nature and in generating alternatives’. The formulation of valued arrangements with which to denote Ngāti Ruawaipu decision making protocols(solving the problems of the world).*

The cognitive dynamic **Takapiringa Whakahuahua** is about the domain of the continuum - te tikanga o te taumata/paepae (see glossary). Incorporating the notion of sequenced outcomes this cognitive dynamic enables tribal

conceptual and processural outputs (eg. determinative) to be socialised thereby validating widely accepted Ngāti Ruawaipu decision making tenets. The focus is on esoteric Ngāti Ruawaipu knowledge progressing each phase of hapū and whānau decision-making protocols. This will be done by examining the significance of the Ngā Oho invasion of the former Ngāti Ruawaipu lands which at that time extended from the Maraehara River in the south to the Whangaparaoa river in the north.

This invasion of the Ngāti Ruawaipu people and lands north of the Awatere River had considerable impact on the effects of whānau division and reformation processes and how they relate to the fixed settlement rights of Ngāti Ruawaipu who today occupy on the Marangairoa No 1 takiwa.

#### Cameo 4.6. 'Takapiringa Whakahuahua'.

*Notions of sequenced outcomes* - Establishing a network of tangible outcomes can only be an outcome if attempts to understand and remember appropriate intangible decision making protocols are based on enhancing the struggle against the forces that block desire.

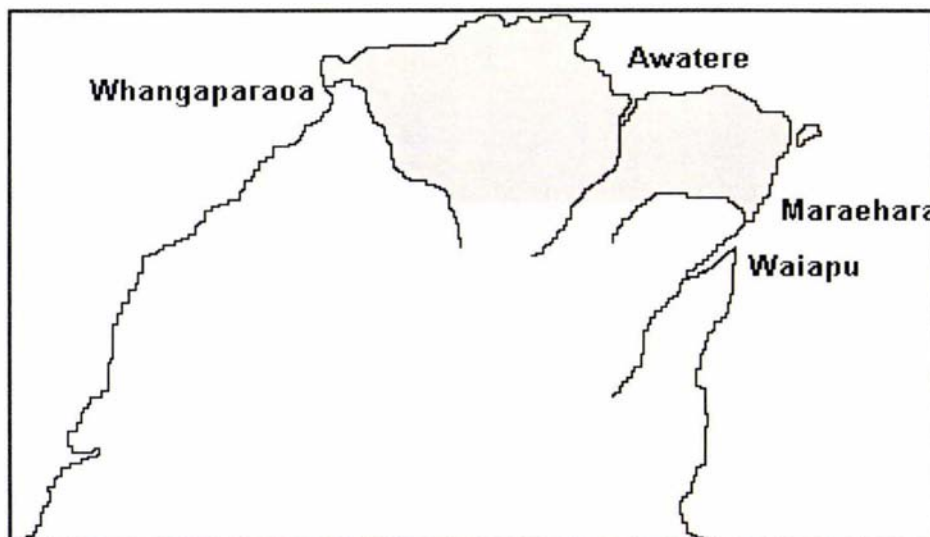
*'He urunga tangata, he urunga panekeneke'*  
A human pillow is a slippery pillow.<sup>218</sup>

Within the context of takapiringa whakahuahua, the sequencing of outcomes need to be referenced by monitoring, measuring, and categorising and then addressing the impact of key events such as the Ngā Oho invasion of Ngāti Ruawaipu lands which took place in the 17<sup>th</sup> Century (see Map 2, Page 136). One might understand the impact of this invasion by equating the North-West wind, *Te Hau-a-uru Parera*, with an unheralded cosmic force that was to suddenly remove the Marangairoa No 1 coastline (the space between the land and the sky and already noted for its violent storms) out of existence.

*'He ua nehu, he patu'*  
A drizzling rain, a defeat.<sup>219</sup>

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218 Best, Elsdon, 1902a. 'Notes on the Art of War. *JPS 11*, p.131. Brougham, A.E, 1975:104.  
Mitchell, J.H, 1944. *Takitimu*. Wellington, Reed, p.244.  
219 Brougham, A.E, 1975, *Ibid*, p.p.125,129. Grey,G, 1857, *Ibid*, p.29. Williams,H,W,  
1971, *Ibid*, p.220



Map 2 Te Rohe o Ngāti Ruawaipu at the time of the Ngā Oho invasion. ca. 1600's.

As outlined, the whānau of Ruawaipu gradually spread northwards from the Maraehara Valley before coalescing into a tribe in its own right under Tahingaroahau. Their occupation remained unchallenged until the generation of Tamatearahia and his wife Tirahapere; Tamaakihi, and her husband Whatiuaroa (grandson of Tūere, grandson of Porourangi), together with Tamaakihi and Tirahapere's sister, Pāmoana, who became Whatiuaroa's second wife. Tradition has it that the advent of the Ngā Oho, said to be of Toi origin, entered the portals of Ngāti Ruawaipu territory from Tututohara to the west of Kawakawa-mai-Tawhiti (now known as Te Araroa). They invaded the various pa of the descendants of Ruawhaitiri (the eldest child of Tamatauirā), situated north of the Awatere River, and murdered Tamatearahia, the father of Tamatea-upoko in his pa, Tihi-o-manono.

'He totara wahi rua he kai na te toki'.  
A totara tree split in two is food for the adze.<sup>220</sup>

The families of Tamaakihi, Tirahapere, including Pāmoana then fled to Whatiuaroa's home in Whangara for their own safety. The children, inclusive of Tuiti-Matua, Uekaiahu, and Tamateaupoko could not forget this catastrophe

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220 Mitchell, 1944, Ibid, p.246

inflicted on them and instilled in the next generation (inclusive of Uenukutewhana, Hīrau, Te Aotaki, and Ruaterau together with Tamakoro, Ūetaha, and Pungawerewere) the fierce desire to return to reconquer and drive out the Ngā Oho. The objective spelt out to the avenging party was to *turn their backs to Hinengarangara* of the Ngāti Manu still in occupation of their traditional lands to the south of the Awatere river. The long military preparations of military combat; the skirmishes with Te Aitanga-a-Hauiti and the northern Wahineiti, all helped to prepare this war party. Led by Tamakoro and Ūetaha, the Ngai Tuere (as they now came to be known) just by meeting the extremely rigorous demands of survival for the journey, were supremely battle hardened by the time they reached the mouth of the Awatere river.

*'Hikaia ki runga, kihai i whiwhi, hikaia i raro, ka whiwhi, ka rawe, ka rauru'.*  
Friction above, it did not kindle; friction below, it kindled; that is suitable and satisfactory.<sup>221</sup>

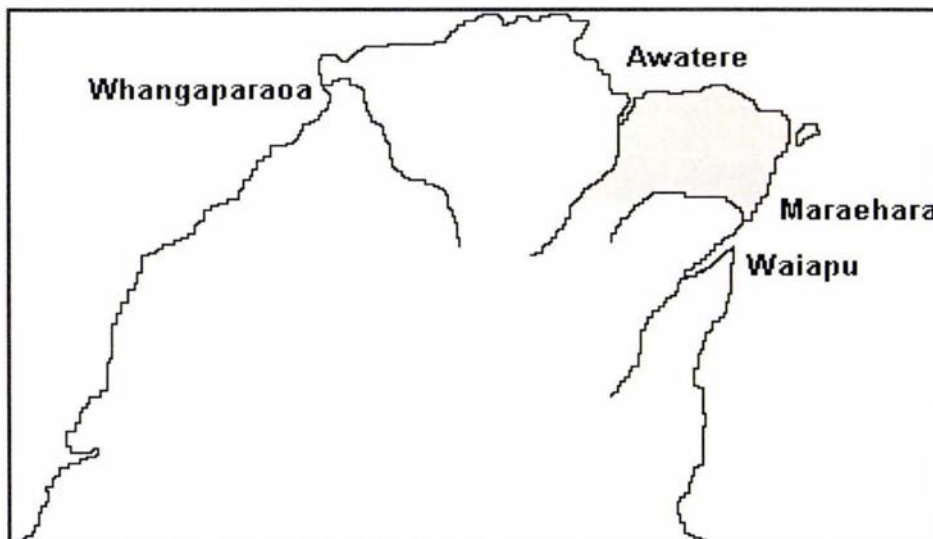
The ensuing feint to bring the Ngā Oho multitudes encamped in Whetumatarau and other Pa's, all helped to lure out the pursuers to a particular river crossing. From this point the trail led to a particular rendezvous – the flat lands of Mokonui - where the main party would be lying in wait having been kept informed of the Ngā Oho whereabouts by their female scouts strategically placed on the hills of Pakiakanui overlooking the Awatere River. Defeat followed defeat for the Ngā Oho, and was followed by even further successive defeats until all the remnants of the Ngā Oho were forced to flee. Their brief sojourn on former Ngāti Ruawaipu lands had come to an end because of this Ngai Tuere (inclusive of Tamakoro, Ūetaha, Tuiti-Matua and her sons Uenukutewhana and Te Aotaki) victory (see Map 3 page 138 indicating the lands held by Ngāti Ruawaipu to the south of the Ngai Tūere).

*'Ka ora pea i a koe, ka ora koe i a au'.*  
Perhaps I survive because of you, and you survive because of me.<sup>222</sup>

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221 Williams,H,W, 1971, Ibid, pp.331, 332.

222 Mead, 1981, Ibid, p.13.



Map 3 Te Takiwa o Ngāti Ruawaipu. ca. 1800's

In closing this chapter, Rēhua, the haka – Te Haka Hautu o Mangarara - might be viewed as a waka, or canoe used to carry the prized cargo of valued arrangements of whare wānanga concepts, of papatipu principles, of whare kura processes, and of Ngāti Ruawaipu decision making protocols needed to traverse the remaining chapters of the thesis.

*This haka exhorts the crew to drag their canoe to safety – to complete their task.*

### **Te Haka Hautu o Mangarara**

Anci te whakahau ki te tini o ngā ngarara kia toia tō ratou waka ā 'Mangarara'.

|                                       |  |
|---------------------------------------|--|
| <i>Tō te waka</i>                     | Drag the canoe!                                    |
| <i>Hei a i a! Hei a i a!</i>          | Uplift the canoe!                                  |
| <i>Tō te waka</i>                     | Drag the canoe!                                    |
| <i>Hei a i a! Hei a i a!</i>          | Uplift the canoe!                                  |
| <i>He pa, he pa</i>                   | On high! On High!                                  |
| <i>Hei a i a! Hei a i a!</i>          | Uplift the canoe!                                  |
| <i>He pa, He pa</i>                   | On high! On High!                                  |
| <i>Hei a i a! Hei a i a!</i>          | Uplift the canoe!                                  |
| <i>Titiro, tahuri, karapa ki muri</i> | Look, look, turn, turn, to every part, before,     |
| <i>Ki mua ki te manaia</i>            | behind, be quick, be sharp, steady now, mark her   |
| <i>Ki te whakarei o te waka na</i>    | carvings rare, and of her head and bows, take care |
| <i>Hei a i a! Hei a i a!</i>          | Uplift the canoe!                                  |

*He pa, He pa*

On high! On High!

*Hei a i a! Hei a i a!*

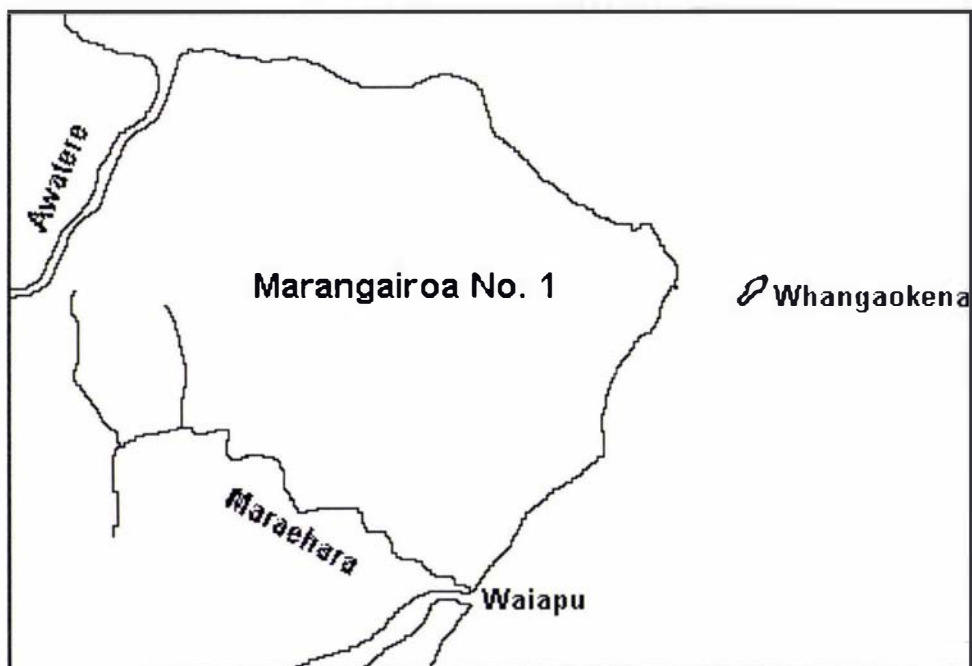
Uplift the canoe!<sup>223</sup>

In making provision for sustainability, as has been evidenced, the researcher is better able to depict the fundamental elements of the Tāwakewake theoretical model, the research methodology, and the research applications of the previous three chapters of Ōtamarakau, Te Mahutonga, and Ruhi, and correlate these into the conceptual and processural prioritising of **whakapono** (belief systems) as outlined here in chapter four, Rēhua. From these belief systems, Tāwakewake is able to validate associated roles and responsibility outcomes of commonality through:

- **Tataitanga** conveying Ngāti Ruawaipu material criteria - all things were derived from the ancestors (including deities) were passed to future generations
- **Whakatakotoranga Ihi** conveying Ngāti Ruawaipu empowerment – building and maintaining an infrastructural capacity as traditionally associated with the *tipu parakaraka* principle. Literally this principle means to grow seedlings from an old kumara variety common to Ngāti Ruawaipu of the East Cape area.
- **Whatau** conveying Ngāti Ruawaipu vitality – the distribution pathways (via the three baskets of wisdom principle) for resource allocations are manifested in the sustainable development of the particular customs of the tribe
- **Whakaaroaro** conveying Ngāti Ruawaipu alternative options – as have been outlined, the evidential observations arising from the separation of Rangi and Papa have evolved into migratory transformations, **and**,
- **Takapiringa Whakahuahua** conveying the Ngāti Ruawaipu requirement to ‘make real’ – the theme of resolving vested migratory and settlement issues has highlighted the development of a group identity based upon the identified sharing of common values, symbols, knowledge, history, ancestry, livelihood and location.

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223 Turei, Mohi, 1876, Te Punawai, Te Waka Māori i Niu Tirani, Pukapuka 12, nama 17, Akuhata 1876, whaarangi 201-203. Ed. by Wiremu and Te Ohore Kaa in *Mohi Turei I āna tuhinga I roto I te reo Māori*, 1996, Victoria University Press, pp. 45-47.



Map 4 Te Takiwa o Marangairoa No 1 (Home of the Ngāti Ruawaipu)

**Te Ngākau-mohio o Te Whakapono:**

*'Kimihia te kahurangi; ki te piko tou matenga, ki te maunga teitei.*  
Seek above all that which is of the highest value; if you bow, let it be to the  
highest muntain.<sup>224</sup>

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224 Mackay, I, 1962, *Tales of Tāmāti*, Auckland, Oswald-Sealy, p.124

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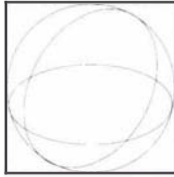
## POUTUTERANGI - CHAPTER FIVE

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*‘Te Aotūroa’ – Protocols for settlement and relationship building. An analysis of the issue of establishing whare wānanga rights, title to land and the development of associated principles for safe living. The analysis also relates to the question of what social administrative deviation from perfection is good enough to be acceptable.*

This chapter, Poututerangi or Altair the conductor of the year, depicts the principle of **papori me te mahi tahi**, (the active promotion of social and cooperative decision making) necessary to building hapū and whānau protocols for relationship building. *Ko te taumahi o te pukenga tinana, ko te tokona ma ia taumata* – depicts the identification of hapū and whānau identity, as being synonymous with the utilisation and maintenance of **te aotūroa** protocols for people and land relations. Such a view, expressed as utilising and maintaining identity, might be outlined as: to employ; to maintain; to intervene to protect; to give active support for; to facilitate and develop; and to provide decision making protocols for the sustainable development of Ngāti Ruawaipu kei Marangairoa No 1

The identification of these priorities in turn demands an understanding of the ways in which we ask and seek physical and cultural pathways to resolve Ngāti Ruawaipu concerns relating to hapū and whānau settlement patterns. Formalising and qualifying related work steps enables a community to move forward and articulate its desires both historically and in modern times. In doing so this chapter, Poututerangi, extends further the layering out of a continually evolving genealogical or whakapapa based settlement dialectic in the unfolding story of Ngāti Ruawaipu. As explained in previous chapters, a triangulation (see **x**, **y**, and **z** in Table 5.1) is manifested as *Wharariki*, *Orutua*, and *Horoera* (see glossary) and are used to divide the chapter into three parts representing these feedback mechanisms.



**WHARARIKI** (see glossary) – *Patterns of Rēhua Custom Law and Practice in creating Ngāti Ruawaipu leverage -land and identity assurances. 'Utilising and maintaining traditions, customs, and citizenship'.*

This chapter extends further continually evolving Māori, tribal, and hapū transitions. Over the period examined in this chapter, Ngāti Ruawaipu have evolved to a self-referential context in which agreed understandings appropriate to their separate community development were being achieved. In this chapter, the natural environment of each takiwa (block) was an indispensable economic pre-requisite for determining appropriate analyses of hapū and whānau division and reformation.

Te Kapunga Dewes provides a perspective with which this researcher is able to emphasise the transitional nature of settlement patterns:

“When I look around me today at the state of Ngāti Ruawaipu, I cannot imagine that our tipuna, who led us to the best of their ability, intended or believed that of their uri, the overwhelming majority, eighty percent live outside of the rohe (read takiwa). They cannot have intended that so much of Ngāti Ruawaipu lands would be unproductive, gorse ridden, thistle ridden, manuka ridden and eroded into the sea, or that we would lose our rights to gather kaimoana. They cannot have foreseen the loss of Ngāti Ruawaipu reo and tikanga.

They cannot have imagined that on any of our paepae we are lucky to get two or three speakers who can recall the whakapapa, the purakau, mōteatea and other histories of relevant significance required to greet the manuhiri ope coming before them. They cannot have imagined that their people would be amongst the poorest in New Zealand. They cannot have imagined that within the Ngāti Ruawaipu takiwa over ninety percent of their descendants would be unemployed, nor that so many families would be living in makeshift housing and that there would be so many fatherless children. Nor that the most profitable economy on the coast would be the illegal growing of marijuana and its sale, that it is the profits from marijuana that provide food on the table, shoes on the feet of children, petrol in the cars and electricity in the light bulbs. How can we as a people have come to this? We are but a shadow of our former or promised selves.”<sup>225</sup>

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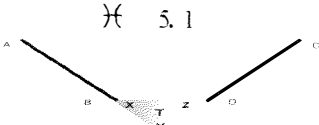
225 Dewes, Te Kapunga, 1998. personal interview.

Arising from the assurance of Poututerangi is the recognition that the promotion and guidance of decision making is a task for all levels of Ngāti Ruawaipu hapū and whanau. In doing so, decision making needs to address the issue of developing the traction needed to establish settlement protocols and understandings for intra hapū and whanau. The Table 5.1 points to the evaluation of how the research framework is implemented. Under the same format, the points **A, B, C, D and T** (see Table 5.1) represent the sectional conceptual construct of this and later chapters.

The *pāpori me te mahi tahi* triangulated research findings, implications, and conclusions are derived from:

- A,** Ihowai - ABC – Tirohanga tautoko
- B,** Wehi – DBC – Whanuitanga tātai
- C,** Mana – DAC – Whakamāramatia ai, whakatīnanatia ai
- D,** Ihi – DAB – Ngā tono kua whakamanatia
- T,** Makurangi – XYZ – Hātepe Taupatu

Table 5.1 – ‘Whare Wānanga’

|                                     |   |  |
|--|---|--|
| <p><b>A.</b><br/>Tirohanga Tautoko<br/>– aligns ancestral locational streams with associated endeavours</p>            | <p><i>Pāpori me te mahi tahi</i></p>  | <p><b>C.</b><br/>(Whakamāramatia ai, Whakatīnanatia ai)<br/>Growth and development - to maintain or enhance hapū and whānau livelihoods</p>  |
| <p><b>B.</b><br/>(Whanuitanga Tātai)<br/>Changing trends -to broaden Ngāti Ruawaipu specific resource base levels.</p> | <p><b>T.</b><br/>(Hātepe Taupatu)<br/>Whare Wānanga Concepts - the form and shape of a diversity of impacts over time are reflected in an examination of Ngāti Ruawaipu whānau group community interpretations of their own specific cultural concepts and processes.</p> | <p><b>D.</b><br/>(Nga Tono kua Whakamanatia)<br/>Creating incentives - to interpret the contiguous Ngāti Ruawaipu whānau associations within the Marangairoa No 1 rohe (district).</p> |

As in this chapter, and as they will in later chapters, **x, y, and z** will successively determine: (i) assurances to create Ngāti Ruawaipu leverage (the support and visualisation of a performance focus should be illustrated by the moderation of separate and collective safe living patterns)

(ii) articulation of what has being done by Ngāti Ruawaipu (statutory responsibilities - the degree of conformity to stakeholder planning principles) and  
(iii) scoping of past and current influences , their related issues and solutions (encouraging initiatives' decision making protocols to be encouraged and supported. It is important for individual and collective hapū and whānau to establish economic, social, and environmental objectives )

The cognitive criteria **Papori me te Mahi Tahī** is about social and cooperative protocols that will improve the mentoring of Ngāti Ruawaipu safe living whānau relationships. The questions needing to be asked is: What did Ngāti Ruawaipu actually achieve; how did they achieve it, and; why did they have to do it? The assurance of appropriate performance standards verifying the integrity of stakeholder interests allows for hapū and whānau mentoring involvement in which the evidence for improving the distribution of outcomes can be provided and verified.

#### Cameo 5.1. 'Papori me te Mahi Tahī.

***Social and cooperative skills*** - On the East Coast the relative motion of the two geological plates ( outlined in the previous section) over the last 40 million years has been taken up by rock deformation, fault movements, and tectonic uplift of the entire region.<sup>226</sup> The well known haka, Rūaumoko , composed by the Ngāti Porou and Ngāti Ruawaipu tōhunga, Mohi Tūrei encapsulates the importance to Ngāti Porou and Ngāti Ruawaipu of their association with the landform processes that have taken place in their region. The significance of the Rūaumoko message is in personifying notions of gathering the strength of constituent dimensions and binding them into one in the context of landform processes. All Marangairoa No 1 whanau assisted in the planting of trees on Whāngaōkena Island when the last of the kiore had been exterminated.

The criteria for social and cooperative skills are about the logic of connectedness - ngā ritenga mō ngā iwi, hapū , whānau i tua atu (see glossary). In this context *alignment and well-being* are factored into the contention that in this chapter, Poututerangi, concepts and processes are verified by the specific research references selected to outline the sustainable development of Ngāti Ruawaipu. Te Kapunga (Koro) Dewes quotes,

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226 Gibbs, Jeremy, G, 1981, *ibid.*

“I have a great fear that our culture, our Ngāti Poroutanga (In this thesis Ngāti Ruawaipu a hapū of Ngāti Porou will be referenced to Te Kapunga’s notes), which is unique to us, will die out. One reason is because our *pakeke* (see glossary) are dying at such an alarming rate, and at such an early age before they have time to pass on our traditions and their knowledge. Most attention on Māori grievances these days seem to be given to claims for lands, fisheries, the so called ‘urban Māori’, yet this claim (Wai262) is far more important. No price could ever be placed on our tikanga, our language, our culture, our ways of living and nor should it. Yet, too little recognition is given to such matters by the government. The Ngāti Ruawaipu reo is still dying. The Ngāti Ruawaipu art of *whaikorero* is dying. The Ngāti Ruawaipu *haka* and all other performing arts in all their glory are dying”<sup>227</sup>.

These in turn should be supported by the transmission, revitalisation and the advancement of oral and written traditions in accordance with (in this case Te Kautuku) lands and identity of the community in question. The examination of such hapū and whānau should also incorporate the identification and formalisation of pathways that promote whānau safe living relationships.

This moka of land, Kautuku, was once the ancestral home of the Whanau-a-Rērēwā, also known as the Ngāti Hokopu subtribe or hapū. Kautuku, also known as Marangairoa ID was also the ancestral home of the Ngāti Nua later known as the Whanau-a-Takimoana. The history of the Whanau-a-Rērēwā as a descendant whānau of *Rakaimātapu* through Tuiti-Matua really begins over 300 years ago with the return of the Ngai Tuere to reclaim lands taken by the Ngā Oho tribe. Tuiti Matua was the mother of Hīrau, Uenukutewhana, Te Aotaki, and Ruaterau and had, as a child, grown up on her mother Tamaakihi’s (Tamaakihi being the grand daughter of Rakaimātapu) lands. Tuiti-Matua’s children therefore, although born at Takapuarero, still had rights despite not being able to return to Ngāti Ruawaipu lands as first generation absentees.

*‘E kore e hekeheke, he kakano rangatira’.*  
The noble heritage will not perish.<sup>228</sup>

Hīrau, the eldest son of Tuiti Matua, with his wife Matuanihonui and their family, actually preceded the Ngai Tuere expedition to eventually settle on the block known as Te Pōrahu. Mere Karaka in the Native Land Court Hearing

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227 Dewes, Te Kapunga, 1998, personal interview.

228 Williams, 1975, p.71. 1908, p. 18.

into Te Pōrahu (Horoera – extending into Kautuku) on the 1<sup>st</sup> of May 1908 describes how the boundaries were laid down by Hīrau when Mataura was born. In summary, the Te Pōrahu boundary commenced from Te Arawhata, extending to the source of the Orutua River, to Te Awakari, Mamakura-Poroueno, Rangitukia, then along the Totara stream and the Tauwhangaporoporo hill, to Huhango, Te Pou –a- Mataura, and thence to the Maraehara river, to Tupapakurau and the Paturangi and Te Kurupakara Pas. From Ipuarongokaheke-i-te-rangi, the line extends to Mangarangiora, Waitaiko, and thence to Te Arawhata, the commencing point. In Hīrau’s time the land was divided up, with Ikawhakatarā, and Rangimakaūea of the Ngāti Nua, taking most of the seaward or outer boundaries.

*‘Kimihiā te kahurangi; ki te piko tou matenga, ki te maunga teitei’.*  
Seek above all that which is of the highest value; if you bow, let it be to the highest mountain.<sup>229</sup>

When Mataura, (Hīrau’s son) married Hinepare, they lived first at Taumatarei Pa to the north of Te Pōrahu before shifting south to the Pukekiore boundary adjoining the Hahau block. Pukekiore Pa was built by Mataura on the block extending from Te Mimi-o-Rērēwā in the North to Waipa in the south all of which adjoined his wife Hinepare’s lands.<sup>230</sup> From Waipa, Mataura’s lands extended eastward to Waioratāne and then westwards to the Maraehara River.

Cameo 5.2. ‘Tirohanga Tautoko’.

*Aligns ancestral locational streams with associated endeavours* - extends further the layering out of a continually evolving genealogical or whakapapa based settlement dialectic in the unfolding story of Ngāti Ruawaipu.

For some 300 years, Mataura and his descendants continued an unbroken occupation on the southern boundary of Hīrau’s lands<sup>231</sup>. Mataura became famous as the discoverer of the fishing ground, Titore,<sup>232</sup> and as a defender of the pa, Pukekiore. The cause of this siege on Pukekiore Pa arose from an insult to Rakaitemania by Wahaure<sup>233</sup> from Popohia, on her way to see her relation Hinepare. Rakaitemania then raised a war party under the chief Paaka

229 Mackay, 1962, p.124.

230 Tapeka Hemi, Tupaea Wi, Turei Mohi, 1895, In the Hahau Gazette on Ownership.

231 Rairi. Hati, 1889, Waikōriri Minute Book, p.105.

232 Karaka, Mere, 1891, Waiapu Minute Book, No. 10, Pohoutea, p.365.

233 Rairi. Hati, 1892, Waiapu Minute Book No. 1, Marangairoa No. 1, p. 127.

and invaded the stronghold. Mataura and his defenders proved equal to the occasion until a lack of water and weapons meant that further resistance would be to no avail. Mataura then mounted the defences and cried out "Who will turn back the onrushing tide?" Paaka replied "If you have a daughter, hand her over to me." Thus peace was made and the people and land were saved through the sacrifice of Mataura's granddaughter, Whirituarangi as a wife for Paaka.<sup>234</sup>

*'E Tū-rau-ngā-tao e, me pēhea tāua e whiti ai? Tēnā anō kei ōna rōrātanga'.*  
Turaungatao, how can we cross the river? At the place of its weakness.<sup>235</sup>



Photograph 7. Looking south to Roto Kautuku, the lake where Paikea met Huturangi, the daughter of the chief, Te Whironui, the captain of the Nukutere waka. Perhaps it is as a result of this that Ngāti Ruawaipu say that "the mauri of Ngāti Porou resides in Roto Kautuku" (Kohere collection).

Rongokaheke, son of Mataura and Hinepare, lived at Kurupaka Pa, at Ipuarongo to the north of the Maraehara block.<sup>236 237 238</sup> Ipuarongo kāinga, was named after Rongokaheke.<sup>239</sup> Te Whanau-a-Rongo in turn built Torere Pa.<sup>240</sup> Mataura's two grandsons, Rarawa and Porou, were both great warriors.

234 Turei, Mohi, 1889, Te Waikōriri Minute Book, Part 2, p.55.

235 White, J, 1887, *The Ancient History of the Māori*, Vol V, p.71. Williams, 1971, p. 347.

236 Haerewa, Hapi, 1892, Waiapu Minute Book, No. 14. Marangairoa No. 1, p.277.

237 Rairi, Hati, 1892, Waiapu Minute Book No. 14, Marangairoa No. 1, p. 105.

238 Karaka, Mere, 1892, Waiapu Minute Book No. 14, Marangairoa No.1, p. 131.

239 Huriwai, Harawira, 1892, Waiapu Minute Book No. 37. Marangairoa No. 1., p. 344

239 Turei, Mohi, 1889, Te Waikōriri Minute Book, Part 2, p.55

240 Raroa, Riwai, 1913, Waiapu Minute Book No. 53. Marangairoa No. 1, p. 346.

It was the former who with the help of his brother-in-law Tīnatoka, held up the Ruataupare war party at the Makirikiri stream. Rarawa, Porou's elder brother lived at Mangarangiora, near the Ipuarongo kāinga on the Maraehara river boundary.<sup>241</sup> Porou's Pa, as it had been for his father Rongokaheke before him, was Kurupakara, where he was to later find solace after a series of tragedies befell his whānau at the Taupo moka (portion)<sup>242</sup>.

*'Ka whati te tī, ka wana te tī, ka rito te tī,'*  
When the tī is broken it sprouts and throws up shoots.<sup>243</sup>

Te Aotauru, Rarawa's daughter, and her husband, Te Ruinga, lived at Pukemanuka pa, situated a little lower than the historic Pukekiore pa of their ancestor Mataura. Her warrior sons were called "Nga paniwhaniwha ngau puraho-a-Te Aotauru" (The biting snappers of Aotauru).<sup>244</sup> When Te Ruinga, Te Aotauru's husband went away to Te Marau (Tolaga Bay), she and their children Rērēwā, Pango, Aparere and others continued to live on at Pukemanuka pa.<sup>245</sup> Rērēwā after whom the hapū Te Whanau-a-Rērēwā was named, married Whakapaukawa who had come there with Rangitimatatahi, Pohowhakaio, and others of the Ngāti Maru Migration from Turanga, during the time Hunaara went to avenge Hikatoa's death in Turanga.<sup>246</sup>

Kautuku, Te Whanau-a-Rērēwā's ancestral home, was well-known, possessing eight walled pas of which Waioratāne, Waikōriri, Katikati, and Ipu-a-rongo were the settlements they owned. Of the next generation, Rērēwā's son Pohohū, was the builder of Hurimoana Pa and a noted warrior, who travelled as far as Pukekorari, Omaahio and other battle grounds with Te Kapa to avenge a death at the hands of the Ngāti Kahungunu of Heretaunga. The name of Pohohū's settlement was Waioratāne<sup>247</sup>.

*'Haere, mahi kai māu, ka whati te tai, ka pao te tōrea.'*

241 Tapeka, Hemi, 1892, Waiapu Minute Book No. 14. Marangairoa No. 1, p. 16.

242 Rairi, Hati, 1892, Waiapu Minute Book No. 14. Marangairoa No. 1, p. 101.

243 Best, Elsdon, 1977b, p. 87, Turnbull n.d. 32, Williams 1908 p. 17.

244 Turei, Mohi, 1889, Waikōriri Minute Book Part 1, p.34

245 Haerewa, Hapi, 1892, Waiapu Minute Book No. 14, Marangairoa No. 1, p.306.

246 Turei, Mohi, 1889, Waikōriri Minute Book Part 1, p.53.

247 Turei, Mohi, 1889, Waikōriri Minute Book Part 1, p.55.

Go, get food for yourself, the tide ebbs and the oyster catcher strikes.<sup>248</sup>

Tamatekura, the other son of Mataura, continued to live at Pukekiore Pa with Mataura's family. He grew up to be a noted warrior and married Hinemonoa, the granddaughter of Tamakoro (one of the Ngai Tuere leaders, who, two generations previously, had regained their lands at Te Araroa from the Ngā Oho). It was Whirituarangi, Tamatekura's daughter and Mataura's granddaughter that was given in sacrifice to the chief Paaka, son of Rongomaihuatahi, to save Pukekiore, the people and the land.<sup>249</sup> The last child of Rongokaheke was a daughter named Tawara.

*'Whāngaia tā tāua tuahine, hei tangi i a tāua'.*  
Let us nurture our little sister so that she may mourn us.<sup>250</sup>

The cognitive dynamic **Te Whanuitanga Tatai** (changing trends in planning - to broaden the extent of Ngāti Ruawaipu specific resource base levels) is about what systems and infrastructure needed to have been found and put into place in order to address the potential and ideas relating to resource and service planning, and the measured delivery of outcomes?

### Cameo 5.3, 'Te Whanuitanga Tātai'

*Changing trends* - The recognition of personified associations with the landform processes of the last 150 million years exhorts Ngāti Porou and Ngāti Ruawaipu to fight for their environmental legacy. Because this is a problem worth solving it should be remembered that creating a vision of decision making protocols through natural heritage research, is best determined by individual and collective consensus. Certainly the absoluteness of the land remains long after those who contended for it, are gone.

*'Kaua hei riri mō te whenua, whenua i waiho!'*  
Do not **fight** over the land, the land remains.<sup>251</sup>

Meanings derived from similarities will be cited to support how Ngāti Ruawaipu projections and outcomes were jointly developed. Just as Te Kawa o te marae, (marae protocols) are linked to considerations of the absolute in tikanga (custom) it should also relate to the division and reformation of shared hapū and whānau identity. Here, prioritised protocols are linked to

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248 Turnbull n.d.30, Williams 1908, p. 17, 1971, p. 361, 438, 491

249 Turei, Mohi, 1889, Waikōriri Minute Book Part 2, p.55.

250 Brougham, A.E, 1975, p. 2. Grey,G, 1857, p. 95. Williams 1908, p. 11, 1971, p. 488.

251 Williams,1971, ibid, p. 342.

considerations relating to the Kautuku settlement patterns east of the Te Pōrahu and the Mataura-Hinepare lands to the south of the Waikaka stream. Te Kapunga Dewes, here, in this lead in to the related history of Ngāti Ruawaipu, relates a view where trends change but inter-dependence is the enabling factor in decision making considerations:

Throughout my academic career I was privileged to have worked with our people to record their oral traditions and to be allowed to learn from them. During my sabbatical leave in 1974 I travelled overseas to Perth, Australia, Africa, the United Kingdom, and Hawaii. The purpose of my study trip was to observe the teaching of oral traditions elsewhere. The most exciting initiative I saw throughout my many visits was at the University of Nairobi in Kenya where oral history, oral traditions and indigenous languages had only the flimsiest of support from the government of the day. I recall the then Minister of Education exulting the students to leave the lecture room and to go into the bush and listen and learn from the people. I ask myself why doesn't our government take a lesson out of the book of the Kenyans.

My visit reinforced my views as to the necessity to ensure the maintenance of the oral tradition, its transmission and retention and for Māori people, in our case Ngāti Ruawaipu, to become experts in archival technology. We do not have any oral archives here in Ngāti Ruawaipu or indeed elsewhere.

*'Ka ora pea i a koe, ka ora koe i a au'.*

Perhaps I survive because of you, and you survive because of me.<sup>252</sup>

Contingent upon this notion of changing trends, accepted Ngāti Ruawaipu decision making tenets or derived principles can be used to progress different decision-making protocols used in differing phases of hapū and whānau outcomes trends. In this instance, the trends are connected by linking the different agendas of Te Ataakura, mother of Tūwhakairiora, with Te Aotaki, father of Ruataupare (first wife of Tūwhakairiora).

The benefit of the derived principles which underpin decision making can be illustrated by validating the roles of both Tūwhakairiora and Ruataupare (both are descendants of Ruawaipu) as key figures in shaping the destiny of both Ngāti Porou and Ngāti Ruawaipu.

*'He aha te kai e whara i a ia?'*

What food (papatipu principles ) will be eaten by him?<sup>253</sup>

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252 Mead, 1981, Ibid, p.13.

Poroumata, the grandfather of Tūwhakairiora and a well-born descendant of Porourangi, who lived amongst the Ngāti Ruanuku in the vicinity of Whareponga and Akuaku, came to a violent end at their hands. Te Ataakura, one of only three surviving family, fled to Opotiki with her husband Ngātihau to her tribal-in-laws, the Whakatohea, consumed by a desire to avenge the deaths of her father and brothers. In Opotiki where Tūwhakairiora was born, no stone was left unturned in training and preparing him for the mission to which his mother dedicated him.

*'He toa tō te oma, ko a mua hoki toa ai'.*  
The ability to run is a skill and those who come in first are held to be champions.<sup>254</sup>

Eventually, Tūwhakairiora setting out on his mission arrived at Wharekāhika, where, after gaining the favour of the Ngai Tuiti chief Te Aotaki, married Ruataupare, thereby gaining the support he needed to compliment his enormous ability as a warrior, a leader, and a strategist. A further marriage by his brother Hukarere, to Hinerupe, daughter of the Ngai Tuere chief Ūetaha gave him more support.

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253 Stowell, H.M,1913, Māori -English Tutor and VadeMecum, Christchurch, Whitcombe and Tombs, p.130.

254 White n.d. Ibid.



Photograph 8. Looking south from Te Koau past Punuruku and Karakatuwhero to the Whetumatarau bluffs above Te Araroa. The northern boundary of Marangairoa No 1 (home of the modern Ngāti Ruawaipu), the Awatere river, lies in the distance in the middle distance. Whakararanui, Orutua, and Horoera are in the background (Kohere collection).

It was after the building of his pa at Okauwharetoa (which proved to be virtually impregnable) providing him as it did, with the security of protection from the steep Maruhou tabletands to the south; the Awatere river on his northern flank running in an East-West direction together with the sea on his Eastern front) that the next task of welding the many groupings of both the Ngai Tuere and the Ngāti Porou tribe was to begin. Several battles took place within the area: there was Te Hekawa/Te Pa o Tūwhakairiora (on account of the dog Tamurehaua); Whanakaimaro (at Matakaoa); Pipiwhakao (against the Whanau-a-Pararaki); Waihekea (near Karakatuwhero); there was Ruataupare's land (now comprising the Marangairoa No 2 block) taking war party against the Whanau-a-Rakaimātapu for the killing of her cousin Kōwhaki; and there was Maniaroa (against Te Whanau-a-Apanui);

*'He taokete kaimanawa'.*  
A brother in law is loving.<sup>255</sup>

Having quelled the other disparate Ngai Tuere factions of the Kawakawa, Karaka-tuwhero, and Tokata areas, Tūwhakairiora gained the allegiance of

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255 Brougham, A.E, 1975, Ibid, p.10.  
p.32.

Grey,G, 1857, Ibid, p.27. Williams, 1908, Ibid,

both the Hinerupe and Ruataupare tribal groups. Together with the Ngāti Ruawaihu from what is now known as the Marangairoa No 1 block south of the Awatere river. Tūwhakairiora began to implement his grand strategy in fulfilment of his mission of revenge against the Ngāti Ruanuku. The sequence of battles known as Te Hikitawatawa (Tūwhakairiora at Tongaanu/Tokaanu); (Paka at Te Ika Kōraparua and Te Tai Timuroa) and (Tūwhakairiora at Te Roro Hukatai) against the Ngāti Ruanuku, fulfilled Tūwhakairiora mission (with the help of Paka his cousin) and all were carried out with ruthless efficiency.

*'Ehara te ara horipī: haere koa i te ara āwhio'.*

Go by the roundabout route rather than by the direct route.<sup>256</sup>

It was at this time that Ruataupare, becoming aware that her Ngāti Tuiti mana was at stake, brought about a parting of the ways between herself and Tūwhakairiora. Although reluctant, Tūwhakairiora accepted Ruataupare's challenge to find another wife, and so went to fetch and marry Te Ihikō, with whom he shared a happy union. Tūwhakairiora also avenged the stigma of the Maniaroa defeat of the Ngāti Porou (in which he did not take part) by inflicting a great slaughter against the Whanau-a-Apanui at Takerewakanui (between Wharekura and Te Kaha). Tūwhakairiora's last battle, was at Tarerakōau, over the Wahineiti Tribe (who had been concentrating power in the Waiapu valley) and has been said to be the greatest conquest achieved by the Tūwhakairiora family. The spoils of victory as a result of an insult inflicted on Te Aotaihi the wife of Tuterangiwhiu, son of Tūwhakairiora, saw a number of land blocks in the valley go to various warrior chiefs who had fought with Tūwhakairiora.

*'He toa takitini tōku toa, ehara i te toa takitahi'.*

My bravery is that of many followers, not of a single person.<sup>257</sup>

Tūwhakairiora lived a long life successfully leading his warrior forces in many battles against the Ngāti Ruanuku, Te Wahineiti (who some say were closely linked with the Ngā Oho) and the Whanau-a-Apanui. His adult sons,

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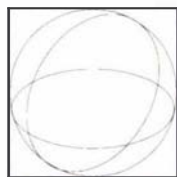
256 Biggs, Bruce, G, 1952, 'The Translation and Publishing of Māori Material in the Auckland Public Libraries', *JPS 61*, pp.189(187n). Williams, 1971, *Ibid*, p.25

257 Kohere, Rēweti, 1951, *Ibid*, p.26

including Tuhorouta and Tīnatoka, now grown to adulthood, achieved considerable fame in taking part in many of his battles. It could be said that the modern Ngāti Porou only become the unified tribe that it is today because of Tūwhakairiora's genius as a warrior strategist and statesman. By the time his life came to an end he had the enviable record of never having taken part in a battle that had been lost.

*'He māmore rākau e taea te tōpeke ake, tēnā he wai moana e kore e taea te rere'.*

A branchless tree may be climbed with a rope loop, but the ocean expanse cannot be sailed.<sup>258</sup>



**ORUTUA** (see glossary) – *Balancing the sustainability of Poututerangi (Procedure) assurances. Articulating what has being done by Ngāti Ruawaipu (territoriality). 'Opposing identities built on moving wealth from the bottom to the top'.*

The processural dynamic **Whakamāramatia ai, Whakatinanatia ai** (growth and development - to maintain or enhance hapū and whānau livelihoods) is about visualising the interpretations of division and reformation of the Kautuku (moka) land and identity and how these factors work for Ngāti Ruawaipu. The questions needing to be asked are: What value needed to have been delivered and to whom specifically did the value need to have been delivered to?

Cameo 5.4, 'Whakamāramatia ai, Whakatinanatia ai.

**Growth and development introduction** - Over the centuries hapū and whānau learnt important environmental lessons and no doubt profited from their mistakes. There was always the potential for deforestation and to a lesser extent afforestation, to impact as hazards – perhaps as the result of the burning off of fernroot ( aruhe) clearings.

*'He ahiahi pokopoko, he ata hītore!'*

As the fire is extinguished, the light of dawn shines through.<sup>259</sup>

Social and cooperative protocols ought to allow ideas to be brought together that will substantially enable effective responses to areas of decision making

258 Best, 1977b, Ibid, p.218.  
259 Williams 1908:16

Grey,G, 1857, Ibid, p.21. Williams, 1971, Ibid, pp.172,472.

models. The concept allows for the delivery of oral and written tradition as evidenced in the Te Kautuku to be jointly developed in ways which include measures for support and improvement. Effective responses to decision making issues arising from whānau settlement patterns for Te Kautuku are indicators that can appropriately influence future decision making protocols.

Te Kapunga Dewes relates his view:

“I wrote a thesis on the art of the story teller in Te Āo Hurihuri, where depending on the audience and the response of the audience, the story teller would give their interpretation, give stories or songs. Arnold Reedy would tell/sing songs that had sexual connotations, nothing rude, but very clever. I remember the style of Arnold Reedy and Pine Taiapa as two examples. But Pine Taiapa on the other hand, in terms of his stories, which were then depicted in his art, his carvings but certainly in the oratory and certainly in the cut and thrust, so that the verblancy of their compositions was important also in the sustainability of those cultural values. It permeated everything.”<sup>260</sup>

*‘Kei rau o whenua ōna raruraru’.*  
In the many lands are their troubles<sup>261</sup>

In relation to the neighbouring Maraehara block Māhanga’s ownership credentials as the descendant of Rēhua (from Hopuhopu) and Kurauia (from Ngai Tānetangia) had been accepted by the 1892 Native Land Court as the owner. The sister, Karāni received no interests. Across the Maraehara river, at Ipuarongo, on Ngāti Ruawaipu’s boundary, Hīrau had returned to the Pōrahu lands in advance of the Ngai Tuere as they sought to recover their lands from the Ngā Oho. Uenukutewhana with his first wife Hineteao (daughter of Tamakoro, one of the Ngai Tuere leaders) came with the Ngai Tuere and settled at Te Rahui Pa, Wharekāhika (Hick’s Bay). They had four children; Kōhoma, Karearea, Pakihiparuparu and Te Rangitaungawha. Keeti Ngatai and Poono Huaki testimonies indicate that no portions of the Matura papatipu had been given away to Karāni (Uenukutewhana’s second wife) after being forced to flee from Wharekāhika.

After joining Hīrau at Te Pōrahu, Uenukutewhana married Karāni, Māhanga’s sister, and the daughter of Huaki, the Ngai Tānetangia chief.

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260 Dewes, Te Kapunga. 1998, personal interview.

261 Best, Elsdon, 1973, *Spiritual and Mental Concepts of the Māori (reprint), Govt. Printer, Wellington*, p. 30.

When Hīrau's daughter Tāmōkai, came of age, Kōwhaki<sup>262</sup>, the son of Uenukutewhana and Karāni, married her and had three children; Pāpaka, Mokairurenga, and Rangitukuwaru. This branch were thus a connecting point between Ngāti Rakaimātapu, and the Ngai Tānetangia. One of the key settlement disjunctions relating to territorial settlement was the Raupatu (confiscation) o Kōwhaki. Rarawa and his wife Hinemihi, had gone to inspect Rarawa's rat traps<sup>263</sup> and had caught Kiterangi (of the Ngāti Māhanga from the Maraehara block south of the river) stealing rats and had him tied up to a tree.<sup>264</sup>

*'Kei pakaru te tahā raumati'.*  
Take care of the summer grown calabash<sup>265</sup>

Kiterangi, after escaping, then fled to Otūtemāhurangi Pa. Finding his man gone, Rarawa, crossed the Maraehara river and entered Otūtemāhurangi, where he found Kiterangi. Without any warning, he proceeded to grab the thief before dragging him outside the pa to be killed.<sup>266</sup> Although no Ngāti Māhanga person interfered with Rarawa, his man Te Kōrotu, was later killed in revenge near Paturangi Pa. This then prompted Rarawa to have Kōwhaki killed by Te Aowehea (his brother-in-law)<sup>267</sup>. This series of events led to the raupatu ordered by Kōwhaki and Rongokāheke's cousin, Ruataupare. The significance of these events established two things: The first was Rarawa's right to Ipuarongo, and the second was that Kiterangi was a trespasser and had no right to be tampering with Rarawa's rat traps.<sup>268</sup>

*Ka whati te kauaerunga ki te kauae raro'.*  
The upper jaw will close on the lower jaw.<sup>269</sup>

It was Pāpaka, Kōwhaki's son, who went to Ōkauwharetoa, where Ruataupare was living to seek help for revenge. Ruataupare was sad at the news and began to rend herself. Her children and grandchildren assembled and a war

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262 Turei, Mohi, 1889, Waikōriri Minute Book p.105.

263 Wikipapu, Hona, 1908, Waiapu Minute Book No. 37, Marangairoa No. 1, p.236.

264 Rairi, Hati, 1892, Waiapu Minute Book No. 14, Marangairoa No. 1, p.101.

265 Brougham, A.E, 1975 p. 100, Smith 1889 p. 118.

266 Mauheni, Hakaraia, 1892, Waiapu Minute Book No. 14, Marangairoa No. 1, p.139.

267 Haerewa, Hapi, 1892, Waiapu Minute Book No. 14, Marangairoa No. 1, p.101.

268 Tapeka, Hemi, 1892 Waiapu Minute Book No. 14, Marangairoa No. 1, p.101.

269 Smith, 1912, p. 101,

party was raised. Kautaharua, Umuāriki, Rangitekehua, and Rerekōhu were the generals of the party. Ruataupare instructed them to avenge Kōhaki's death, and to take the land but spare the people. If achieved Rarawa's people would then be subservient to her. When Tūwhakairiora heard this, he said to Tīnatoka his son (through his second wife Te Ihikō) "Go to your sister (Kiriānu - a wife of Rarawa) - or they will be deprived of their land by this event". Tīnatoka hurried along the coast route and in the morning was at the Makirikiri stream with Rarawa awaiting the Kōwhaki war party. On arrival, the war party asked to be allowed to pass through to the seashore, but Tīnatoka and Rarawa put up a rahui preserving the lands of Rarawa and Kirianu out to the sea.

*'Ka kite koe i tāte angaanga riri.'*  
 You will see the anger of a chief.<sup>270</sup>

When the raiding party returned, they started to divide up the land from Makirikiri to Pohatu-Karekare. Rerekōhu got that portion with the balance going to Umuāriki, Kautaharua, and Rangitekehua. When the party returned to Okauwharetoa, Rerekōhu gave his portion to Ruataupare. N'Atarau, Rangitōpuni, W'Kahuteiro, and others were living along the Marangairoa No 2 and Horoera boundary – a branch of Ngai Tānetangia – their name was changed to N'Ahi and N'Patungāherehere remained on the land and started to work the food and took it to Ruataupare. After several visits they devised a means to get the land returned. Ruataupare saw them eating the food raw rather than being cooked and they came offering food on the points of their spears. Tūwhakairiora advised the people to keep away because of the strangeness of their actions and that they should eat their own food, thus the land was returned to the descendants of Kōwhaki.<sup>271</sup>

*'Ka mahi koe, e te waha, kua kerakera.'*  
 Well done, mouth that has become nauseated.<sup>272</sup>

The concept **Ngā Tono kua Whakamanatia** (creating incentives - to interpret the contiguous Ngāti Ruawaipu whānau associations within the

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270 Grey,G, 1857, p. 37. Te Rangikaheke, 1849. Ibid, p. 107. Williams ,1971, p. 11.

271 Tapeka, Hemi, 1892 Waiapu Minute Book No. 14, Marangairoa No. 1, p.67.

272 Brougham, A,E, 1975, p. 29, Grey,G, 1857, p. 38. Williams, 1971 p. 114.

Marangairoa No 1 rohe / district which are about seeking and imparting knowledge) The exercise cannot be just a distant academic exercise but must be an exercise based on the logic that Ngāti Ruawaipu has something at stake and that there were and are specific and associated issues which occur in a set of social conditions known to the community? Given the resource and time constraints of the times a question arises about which correlations of involved cross-sections such as these were and are necessary? Creating incentives for prioritisation allows for agreed initiatives to be linked, and identified in ways that can indicate effective protocols to resolve settlement issues.

#### Cameo 5.5. 'Ngā Tono kua Whakamanatia'

*Creating incentives* - Critical factors such as improved work relations usually meant that their well developed and maintained systems were more likely to achieve the sorts of efficiencies needed to prevent potential environmental hazards from occurring. In support of this stance the narratives of key writers, such as James Stack who lived in the Waiapu area during the 1840's, bears witness to the generally pristine state of the river systems in the region. Early records show that very high aggradations rates followed the clearance of native forests between 1880 and 1930. During this time massive increases in the amount of bed-load delivered to the coast as a result of such policies, was indicative of the reality that traditional Ngāti Ruawaipu systems of mentoring Ngāti Ruawaipu environmental sustainability was being overrun by governmental decree aimed at increasing the intensity of pastoral farming over the region.

The question can now be asked is, what management strategies were prioritised? Te Kapunga Dewes relates his response to this question:

They (Ngāti Ruawaipu) cultivated a lot of their foods to give away and as I understand it, they travelled throughout these areas and would, as a result of their reciprocal obligations, swap their seed potato. So the study of the potato itself, in Ngāti Ruawaipu it's parareka, in Hawkes Bay I think it is taewa, North Auckland or elsewhere it is called taewa!. Then of course later, much later, we were given all these other potato which came in to the local shops. Kumara were given special names or there were special techniques. My brother in law for example, out here in Te Araroa here, would point the hook of my kumara roots to the sea and the sun. Dick Waitoa would place the hook of his roots to Whetumatarau. He said "No, the chiefs are up there man, they are not out at sea", so even these variations in terms of the custom were entered and sorted out by the people. They didn't grow any different except that his were growing facing one way, and mine were growing facing another way and when we weeded we had to be careful in terms of the hook because it was under the hook that the tubers formed so it made sense to have the hook of your seedling pointing in the one direction. Then you knew with your hoe, if you were too lazy to hand weed and you put your hand there so that you did not pull the tuber out. Well it was pragmatic, but of course still repeated with cultural symbolism. Dick Waitoa would have his pointing to the chiefs and I would say "E tama our chiefs got shot up there". "No, no, no, Koro ... (laughter)

they got shot down below here”. So you see these are the stories that have perpetuated these cultural values.”<sup>273</sup>

*‘Me haere i te manukāwhaki, kaua e whakaupa ki te riri kia whai mōrehu’.*  
Use deceptive tactics, don’t prolong the fighting, cause us to be survivors.<sup>274</sup>

Of the children of Kōwhaki, Mokairurenga married one of the Ngāti Nua chiefs, Ikawhakatarā, who occupied the lands on the outer boundaries to the north of Rarawa’s lands. The issue of this marriage was the chief Te Rītenga whose son Tawhiro was killed by the Ngai Tamatea of the Pākihi or East Cape district. Still grieving the loss of Tāwhiro, Te Rītenga asked Porou to help avenge the death of his child. Porou and his sons, Kōtihe and Poutaki then avenged Tawhiro’s death by murdering many of the Ngai Tamatea at Te Repo.<sup>275</sup>



Photograph 9. Looking down from Otiki, are Te Repo and Tapu-a-Rata. Above Pohautūroa in the background is Ahikaroa where Tahingaroahau, the Ngāti Ruawaipu chief had his Pa. To the left, in the distance is Tamataurei Pa also one of Tahingaroahau’s pa (Kohere collection).

Many were killed and those who were captured (apart from Pūnehu, a woman who was given in marriage to Kōtihe) were handed to Te Rītenga who in turn handed the portion of land known as Taupo, to Porou and his two sons, Kōtihe

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273 Dewes, Te Kapunga, 1998, personal interview.

274 Best, Elsdon, 1898a, Omens and Superstitious Beliefs of the Māori’, *JPS* 7, p. 123. 1902a, p. 29. Gudgeon, 1907, Māori Wars, *JPS* 16, p.42. Williams, 1971, p. 468.

275 Kopakopa, Hare, 1905, The Marangairoa IC Block Committee Report, pp.51/372.

and Poutaki. His two other sons Rongotaukiwaho and Tauramotuhia were already dead, the former killed by the latter over a suspected adultery incident, and the latter in turn, being killed at the battle of Taitimuroa, near Whareponga.<sup>276</sup>

*'Ka mahi te tawa uho ki te riri'.*  
Well done, kernel of the tawa fruit fighting on.<sup>277</sup>

Other key descendant Ngāti Nua ancestors who settled the northern and eastern portions of the Kautuku block, along with Ūetaha, were Koura, Poroueno, and Rangimakauea (Ikawhakatarā's teina-younger brother). Some of the key associated settlement features or transactional arrangements involved the Ōkahu moka (Marangairoa 1D 6) being gifted by Te Rītenga to Ūetaha and then being further gifted in turn to Tīnatoka. Later a portion from Ōtatara to Waioue (except for Kāmiti) would be taken by Ngāti Hokopu in the conquest known as Kaiparapara,<sup>278</sup> on account of the death of Hamia's son. The portion from Mangatākoha to Waioue known as Kāmiti (Marangairoa 1D 7) was gifted by Te Rītenga to Ūetaha and then gifted further to Tīnatoka. A part of Kāmiti, Maraetahia (Marangairoa 1D 8) was gifted to Te Kapa. Later, this kāinga, Kāmiti, would also be taken by Ngāti Hokopu in the conquest known as Parukoura.<sup>279</sup> A learned sage from Ngā Puketūrua (the location of the Tāpere-Nui-a-Whātonga Whare Wānanga) Poroueno, because of his Ngāti Nua connections with Ngāti Hokopu, became a recipient of the maara (garden) Whakatekateka, to the south of Waioratāne.

*'Rongo tapu hingahinga'.*  
The tapu of the kumara frequently changes.<sup>280</sup>

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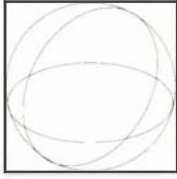
276 Te Rore, Eruera, 1913, Waiapu Minute Book No. 55, Marangairoa No. 1, p.42

277 Best, Elsdon, 1907, a, 'Māori Forest Lore' *TNZI* 40, p. 225, Grey, G., 1857, p. 40, Te Manukura, 1917 p. 4.9.

278 Kamura, Paratene, 1913, Waiapu Minute Book No. 56, Marangairoa No. p.300.

279 Kohere, Rēweti, 1949, *The Story of a Māori Chief*, A.H. & A.W. Reed, Wellington, p.15.

280 Best, Elsdon, 1976b, *Māori Agriculture* (reprint), Govt, Printer, Wellington, p. 179.



**HOROERA** (see glossary) – *Sustainability as a strategic focus for Ngāti Ruawaipu (Situational analysis). ‘The importance of promoting sustainable development’. Scoping past and current influences, their related issues and solutions (Guardianship roles).*

The concept **Hātepe Taupatu** - where wānanga concepts - the form and shape of a diversity of impacts over time are reflected in this examination of Ngāti Ruawaipu whānau group community interpretations.

Cameo 5.6. ‘Hatepe Taupatu’

*The form and shape of a diversity of impacts* - These interpretations of their own specific cultural concepts and processes in turn enable Ngāti Ruawaipu to demand and clarify what they want or need.

Te Kapunga Dewes illustrates ways in which interpretations are able to be transmitted and sustained:

“Inside Tūwhakairiora meeting house there is a poupu, which we have only relatively recently identified the artist, the carver. I believe these carvers were the late Pine Taiapa and John Taiapa, Rua Kaika and others. Those carvers used two different pauas for the eyes quite deliberately. The eyes do not come from the same pua shell. Unless you were strictly observant you would likely miss the difference. Others have been passing to and fro and they have never picked the up difference over the last thirty, forty years - a pink eye and a blue eye, and missed it. One variety of pua and the shell particularly is a very bright pink with a special name which is mura ahi. And that mura ahi, in the eyes of the koruru, Hunaara, the tipuna in Horoera, the whole pua and then the waitutu, which is the blue in the core of the pua in Matakaoa, and the Matakaoa Point over there, Patangata and Lottin Point”<sup>281</sup>.

Of the remaining Ngāti Nua lands, there was the further gifting again of Whakatekateka by Poroueno to Hunaara. There remain questions however over: one, Rangimakauea’s boundary going too far south into Tarata and Waioratāne, and two, that his boundary was between the Waipa and Kōpuakanae streams. These streams which connect with the Waikapakapa stream at the back of it, are, as such, really a part of the neighbouring Hahau Block to the south. Waioratāne, or Rangimakauea as the Native Land Court

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281 Dewes, Te Kapunga, 1998, personal interview.

hearing contentions, chose to determine, was controversial, since there is no history of Rangimakauea ever owning that land.

*'Taku ahi tūtata tāku mata kikoha; tāku ahi mamao, tāku mata kīporo'.*  
When my fire is close by, the point of my weapon is sharp, but when the  
fire is distant the point is blunt.<sup>282</sup>

It was established that Ngakōpura, had given Tarata and Rawewera away ("Takahia i tāku tuara"<sup>283</sup> <sup>284</sup>) because of trouble at Takapautahi impacting on Ngāti Hokopu. Ngakōpura, shifting blame for a crime he had committed at Takapautahi brought Te Whanau-a-Takimoana to attack Pākura and Hīhī . However, Pākura and Hīhī had been able to fend off the surprise attack and turned the fight to their advantage severely punishing their foe. However, Pākura and Hīhī weren't able to prevent their brother in law, Rona's death from makutu by Ngakōpura.<sup>285</sup> This portion Tarata, was part of a larger piece of land (Waioratāne) and was eventually conveyed by Aperahama Kāhaki and Mōkena Kohere to the Government for a Resident Magistrate's residence in 1862.<sup>286</sup>

*'Pipitori ngā kanohi, kōkōtaia ngā waewae; whemia i mamao, tēnei rawa'.*  
With a birds sharp eyes and quick moving feet, the land will not seem to be  
very far away.<sup>287</sup>

These observations as in the case of Ngāti Nua, Te Whanau-a-Takimona, and Ngāti Hokopu on the Kautuku moka project the need for an ability to combine traditional and modern customary patterns in order to produce good outcomes. Kurauia's brother Kauwhakaheia, had married Rongohaere (daughter of Rakaimātapu) and while he had connections through the father, Tānetangia, to the Maraehara block his Ngāti Ruawaipu connections came from Hopuhopu.

Their son Nua Kaiputahi however, through this dual Hopuhopu and Rakaimātapu heritage was acknowledged as the owner of the eastern or seaward moka (portion) of the Kautuku block. Of this block, the northern portion, by virtue of a

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282 Williams, 1908, p. 14, 1971, p. 118, 119.

283 Turei, Mohi, 1889, Waikōriri Minute Book, p.63 Part 1.

284 Kāhaki, Anaru, 1889, Waikōriri Minute Book, p.10. Part 2.

285 Kamura, Paratene, 1913, Waiapu Minute Book No. 56, Marangairoa No. 1, p.306.

286 Kohere, Rēweti, 1949, *The Story of a Māori Chief*, A.H. & A.W. Reed, Wellington, P.39.

287 Brougham, A.E, 1975, p. 118, Grey, G, 1857, p. 81, Williams, 1971, pp. 131, 282.

gift from Ūetaha to Tīnatoka, eventually evolved to become the Whanau-a-Takimoana. The Whanau-a-Takimoana included Piripi Rairi, the Goldsmiths and Colliers, Rukuata's, Rāhera and Panikena Kaa, the Hoias, Kaiwai's, and Kāhaki's. Takapautahi was their home and Wikiriwhi Matāuru, was the head of Te Whanau-a-Takimoana. Hoani Kāhaki explained it in this way, that 'The hapū name of the people who live between Pākihi and Kautuku is Takimoana.'<sup>288</sup>

Enoka Rukuata added that: "the Whanau-a-Takimoana and others were there, myself and our relations were at Takapautahi. Perahama was expelled from Takapautahi by Matāuru, and on the way to Akuaku, was called in by Mōkena at Waioratāne."<sup>289 290</sup> Hoani Ngatai added that only in 1882 after their return from Wairarapa did Kāhaki's tamariki's begin to occupy to get food for Ōhinewaiapu.<sup>291</sup> Te Rītenga's pa was Maungahekeiwaho and all descendants lived there down to Rēweti.<sup>292</sup> Hoani Kāhaki stated that the Whanau-a-Takimoana had no cemeteries on the block (Tarata) or even in the Waiapu.<sup>293</sup>



Photograph 10. Looking from above Wakori to Rengarenga and Takapautahi in the foreground. In the background from left to right are Horoera, Tamataurei, Wharenaonao, Ahikāroa, Otiki, and Whangaokena (Kohere collection)

288 Kāhaki, Hoani. 1913 Waiapu Minute Book No 31, Marangairoa No, 1, p. 159.

289 Rukuata, E, No, ka, 1913, Waiapu Minute Book, No, 57 Marangairoa No 1, p. 278.

290 Turei, Mohi, 1889, Waikōriiri Minute Book, Book Part 2, p.21.

291 Ngātai, Hoani, 1913, Waiapu Minute Book No 30, Marangairoa No 1, p. 84.

292 Ngātai, Hoani, 1913, Waiapu Minute Book No 30, Marangairoa No 1, p.84.

293 Kāhaki, Hoani, 1908, Waiapu Minute Book No 38, Marangairoa No 1, p. 2.

*'Ka kuhu tangata kāore āna whata pakapaka i ōna ringa ki tōna poho, tōna mutunga he whānako. tōna mate he whakamā'.*

Without a store of dried food one thrusts his hands against his stomach; in the end he pilfers and is afflicted with shame.<sup>294</sup>

Aratia cemetery was not a Whanau-a-Takimoana cemetery being Crown granted to the Kohere's, Rāhera, and others. The burial places of Takimoana were at Takapautahi, Tapuaeharuru, Harongatekahu, Rengarenga, and Waikuta.<sup>295</sup> Takimoana's pa's were at Ōmarupani, Ruataniwha, Ōtūwhara, and Rengarenga<sup>296</sup>. Te Whanau-a-Takimoana only recently came to the Waiapu in 1883 and stayed on Tarata, Government land. Te Whanau-a-Takimoana had no urupa in the Waiorātāne locality and no elders were at that time buried in Aratia.<sup>297</sup>

In this examination of the legitimate and authoritative protocols and social administration patterns in each of the Kautuku moka (portions) there is a strong level of inter-marriage and that the evidence is of a strong Ngāti Hokopu presence with clear boundary settlement.

*'Ko tāku iwituraroa tēnei!'*

This is my backbone.<sup>298</sup>

Urehina was a descendant of the Ngāti Nua and Ngai Tāne chieftainess, Hinepare, and the Ngāti Rakaimātapu chief Mataura all of whom belonged to Ngāti Ruawaipu.

'Ngāti Nua lived at the mouth of the Waikaka Stream',<sup>299</sup>

The marriage of Urehina (the daughter of Pohohū ) to Pohoitahi (son of Peha) brought the two sub-tribes Te Whanau-a-Rērēwā and Te Whanau-a-Whaita together to form the whānau now known as Ngāti Hokopu.

I raro i a Whaita rāua ko Manupōkai ka puta ki waho ko Te Whanau-a-Whaita kei Matawhenua, kei Te Karaka, kei Wai-o-Tautu; kei Te Kautuku.

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294 Best, Elsdon, 1977b, *ibid.*, p. 85.

295 Rairi, Rāhera, 1925, Waiapu Minute Book No 91, Marangairoa No 1, p. 24.

296 Rukuata, E. No, ka, 1913, Waiapu Minute Book No 57, Marangairoa No 1, p. 4.

297 Rairi, Rāhera, 1925, Waiapu Minute Book No 92, Marangairoa No 1, p. 25.

298 Brougham, A.E, 1975, *ibid.*, p. 11; Grey, 1857, p. 57; Williams, 1971, p. 80.

299 Apanui, Himiona, 1908, Waiapu Minute Book No 38, Marangairoa No 1, p. 90.

The Ngāti Hokopu papatipu<sup>300</sup> extended to the Waikaka River. Along the banks of the mouth of the river, now just a stream, their ancient cemetery Aratia, formed the most northern part of the Ngāti Hokopu papatipu.<sup>301</sup> It was after 1883, following the arrival of the Whanau-a-Takimoana into the Waikaka area in search of food that the arrangement to move the Ōhinewaiapu meeting house (built in 1886) to its present site was agreed to. ‘The descendants of Rērēwā who lived at Waiapu were N’Hokopu, they were the hapū’s who lived at Waiapu together with N’Tāne and the W’Takimoana.

*“Welcome Ngaitāne, N’Hokopu, and W’Takimoana”.*<sup>302</sup>

This issue of ownership between these three whānau was heard in litigation for some 40 years. At the heart of the matter was the inability of the Court to utilise physical and actual occupation evidence to determine the entitlements of each of the separate whānau (as outlined) and to align their decision making so that it was consistent with the enduring tikanga and ancient history of Ngai Tāne, Ngāti Rakaimātapu, and Ngāti Nua custom law and customary practice. The Ngāti Hokopu maara or production sites in keeping with their Hinepare (Ngai Tāne and Ngāti Nua) and Mataura (Rakaimātapu) through the Whanau-a-Rērēwā, were at Waimanu (Kākā-tā-rau’s maara), at Tarere, at Ruawhetu, at Tutaewherei (Kākā-tā-rau’s younger brother Mōkena Kohere’s maara), Oruamihi, Matau-to-Whinau, Whinau-a-Toitōi, and Koteoretupou, which, while being quite separate nevertheless reflected their common enterprise.

The Native Land Court hearings of the Kautuku Block seemed unable or unwilling to come to terms with Māori Custom and Usage. Rēweti Kohere claimed occupation under “take” – the basis by which Māori claimed Āotearoa, New Zealand. Papatipu, was occupation by ancestors. Conquest and gift had to have been backed up by occupation – sine quarum. Judge Jones fixed on an ancestor regardless of occupation. Occupation had to fit into ancestor instead of ancestor fitting into occupation.

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300 Huriwai, Harawira, 1908, Waiapu Minute Book No 38, Marangairoa No, 1, p.86.

301 Rairi, Rāhera, 1925, Waiapu Minute Book No 91, Marangairoa No 1, p.25.

302 Huriwai, Harawira, 1889, Waikōriri Minute Book, p.362.

No grounds were given as to why Judge Jones decided that Māhanga owned Ipuarongo. How did he know? The right to this land for those alienated (from what was essentially, a falling out between members of the same hapū ) by Judge Jones findings still remain unresolved. The history of the Kautuku hapū's physical occupation ought to have provided the Native Land Court with clear pathways to indicate how each of the whānau rights had been retained, restored, or lost. It was amazing that in the 40 years of litigation all the courts overlooked occupation.

The children of Pohoitahi and Urehina were Pākura, Hīhī , and Tipikai. The two brothers Pākura and Hīhī were the terror of the whole district. Pākura was the father of Kakatarau, leader of the Ngāti Porou expedition to Toka-a-kuku; defender of Rangitukia Pa; signatory to the Treaty of Waitangi on behalf of a range of whānau including Ngāti Hokopu. Kakatarau died in 1840 and did not leave issue. His mantle was succeeded to by his younger brother, Mōkena Kohere.

In making provision for sustainability, as has been evidenced, the researcher is better able to depict the fundamental elements of the Tāwakewake theoretical model, the research methodology, the research applications and the derived principles as in Rēhua, Chapter four, before prioritising the first of the papatakotoranga (derived or valued- whakaritenga- principles) as outlined here in chapter five, Poututerangi. From the chapter provision the researcher is able to progress the associated settlement roles and responsibility outcomes of commonality through:

### **Te Papori me te Mahi Tahī o Te Aoturoa**

*'He kura te tangata'.*  
The human being is precious.<sup>303</sup>

Te Papori me te Mahi Tahī o Te Aoturoa is used to convey the Ngāti Ruawaipu material culture – all things were derived from the ancestors (including deities) and were passed to future generations

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303 Williams, H.W,1908, p.10

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## URUAO - CHAPTER SIX

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### *‘Ngā Taonga Tuku Iho’ – Division and reformation in determining customary title.*

*Inherent rights, the rights that came with the rites of birth, that, with your whakapapa and the values inherent in being a mokopuna of the iwi, came your rights, your responsibilities, and your authority.*<sup>304</sup>

Uruao, a star in the tail of Scorpio, is an extension to the previous chapter and examines the nature of a hangangā critique of **ngā taonga tuku iho** emphasising necessary protection and security analyses of creative Ngāti Ruawaiipu adaptation in response to a diversity of settlement impacts - the performance aspect is manifested in the pattern and method of division and reformation processes that have been used to determine customary title to land. The cognitive criteria **Hanganga**, might be outlined as: the creative development of whare kura processes for whānau groups to ensure an appropriate share of influence is evidenced in providing decision making protocols for resolving social administration issues. Te Kapunga Dewes quotes,

“I remember back in 1981 when Sir Henare Ngata in his whaikorero to the Prince and Princess of Wales during the pōwhiri at Te Poho o Rāwiri marae in Gisborne when he said, ‘he aha te koha a te Karauna?’. The Crown did not respond then, and nor have they before or since. These words are striking because they convey the feeling of a people who have been let down by the Crown. This is not to say that we have not lost lands (Tāonga) by raupatu, because we have. We have lost lands both by the *raupatu* (see glossary) of the gun and by the raupatu of the pen. Our rights have been legislated away purposely, not only to acquire our lands, but also (whether consciously or unconsciously), in order to subjugate our culture to that of the pākeha culture. In the process, we as a people have been eroded away, much like the erosion of our lands.”<sup>305</sup> (*seabed and foreshore?*)

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304 Jackson, Moana, 1999, Jackson, Moana, 1999, Separating the powers of Māori governance – Political, Judicial onto the Marae in Ngāi Tatou 2020 – *Indigenous Governance and Accountability, Whakahaere-a-Iwi Whakamarama-a-Iwi, The Foundations for Indigenous Research in Society & Technology*, 1999, p.98.

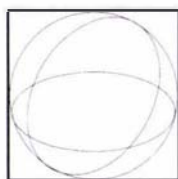
305 Dewes, Te Kapunga, 1998, personal interview.

The question needing to be asked is: What strategic planning did Ngāti Ruawaipu initiate in order to complement the acceptance or rejection of matters under consideration in,

- (i) addressing issues by illustrating achievement
- (ii) how allocations are made, and
- (iii) the delegation of roles.

Critiquing distribution pathways used to process social administrative development, it is argued, is best guided by a Māori centred approach to tribal development being idiomatic in nature. These observations project the need for developing the capacity and capability to combine traditional and modern customary leadership patterns in order to produce safe living outcomes.

In considering these issues, the chapter Uruao extends further the layering out of a continually evolving genealogical or whakapapa based settlement dialectic in the unfolding story of Ngāti Ruawaipu. As explained in previous chapters, a triangulation (see **x**, **y**, and **z** in Table 6.1) is manifest as *Whakateao*, *Pouretua*, and *Ahikaroa* (see glossary) and are used to divide the chapter into three parts representing social administrative feedback mechanisms.



***WHAKATEAO*** (see glossary) – *Patterns of Uruao Custom Law and Practice in creating Ngāti Ruawaipu leverage - Organisational groups. 'Custom law and practice must be modified to adapt to change'.*

The chapter Uruao, begins with a sample of Tāwakewake research data to promote the locational markers of hapū and whānau who belong to the Kautuku moka. It narrates the success – or otherwise - of the implementation of pre-contact settlement patterns and actions? The principle Te Wehi, verifies the contention that in regard to promoting effective strategic planning, good custom law and practice are needed to ensure that communities can contribute singularly and collectively at each level. The research emphasis is about examining the patterns of combined traditional and modern customary

leadership in utilising settlement transitions and projections needed to produce good tribal social administration outcomes.

Te Kapunga Dewes relates the transitional but idiomatic nature of belongingness and associated settlement determinants:

“There is the bird life and of course the kumara grew prolifically in the Waiapu and there are the sayings that go with it. There is even an area in Rangitukia called Whakatekateka, where the kumara would grow out of their mounds, above the ground, hence the saying ‘*whakatekateka ana te tipu o te kumara*’. The kumara at the Tikitiki primary school where I understand, the traditional name, was referred to as Te Mara Kai a Tumoana-Kōtore meant that if anyone was insulted by the question ‘*ko wai koe*’, the instant reply was, ‘*he kumara awau no te mara a Tumoana-Kōtore ... I am a descendant of the kumara cultivations of Tumoana - Kōtore*’.. This saying was a reference to the visit of Tamahae to Waiapu when he passed a disparaging remark about the local rangatira Putaanga”.<sup>306</sup>

Arising from the assurance of Uruao is the recognition that the promotion and guidance of social administration is a task for all levels of Ngāti Ruawaipu hapū and whanau. In doing so, decision making needs to address the issue of developing the traction needed to establish appropriate whare kura processes and understandings for intra hapū and whānau safety. Table 6.1 points to the evaluation of how the research framework is implemented (See Table 6.1 ).

As in this chapter, and as they will in later chapters, **x**, **y**, and **z** will successively determine,

- (i) assurances to create Ngāti Ruawaipu leverage (relates to the guardianship needed to address contemporary domain research task issues and their significance)
- (ii) articulation of what has being done by Ngāti Ruawaipu (incorporating stakeholder views – illuminating real situation decision making principles observations) and
- (iii) scoping of past and current influences, their related issues and solutions (‘adapting to changing needs and circumstances’ decision making protocols to be encouraged and supported. It is important for individual and collective hapū and whānau to encourage good

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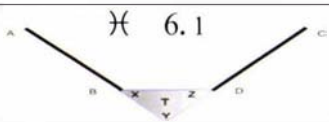
306 Dewes, Te Kapunga, 1998, personal interview.

monitoring and research to provide good information. If decision making is timely then trends are noted. It is recommended that a process to go with caution is implemented and to note that the best situational analysis or case study reviews are made with new information and established feedback loop systems).

The *hangangā* triangulated research findings, implications, and conclusions (derived from Thomas Kendall’s states of potentiality) are derived from:

- A,** Ihowai - ABC – He tauwehe, he hangangā hou
- B,** Wehi – DBC – Te rangahau
- C,** Mana – DAC – Te mau kawenga
- D,** Ihi – DAB – Ngā nuka, ngā aronui, ngā wariu me ngā akoranga
- T,** Makurangi – XYZ – Te wehi o te whare kura

Table 6.1 – ‘Whare Kura’



|   |  |  |
|---|--|--|
| <p><b>A.</b><br/>He tauwehe, he Hangangā hou – aligns creative settlement imperatives</p>                     | <p><i>Hangangā</i></p>   | <p><b>C.</b><br/>(Te mau kawenga)<br/>Taking responsibility - to maintain or enhance hapū and whānau livelihoods</p>   |
| <p><b>B.</b><br/>(Te rangahau )<br/>- Research - to broaden Ngāti Ruawaipu specific resource base levels.</p> | <p><b>T.</b><br/>(Te wehi o te wharekura)<br/>Wharekura Processes - quantifying the qualification of a diversity of impacts, which, over time, are reflected in an examination of Ngāti Ruawaipu whānau group community interpretations of their own specific cultural concepts and processes.</p> | <p><b>D.</b><br/>(Ngā nuka, ngā aronui, ngā wariu me ngā akoranga)<br/>Strategy – systems – and values training - in interpreting the contiguous Ngāti Ruawaipu whānau associations within the Marangairoa No I takiwa (district).</p> |

Under the same format, the points **A, B, C, D and T** (see Table 6.1) represent the sectional conceptual construct of this and later chapters.

In Uruao, this promotion and guidance of decision making protocols are:

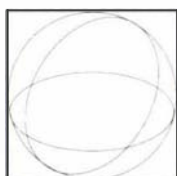
The cognitive criteria **Hanganga** is about there being value in the creative pattern and method of division and reformation processes and how they relate to critiquing the perpetuation of the cultural values of moka. The research emphasis is about examining the development of projections and outcomes which are evidenced as having been intersected by associated communities to the extent that it lends itself to assisting whānau to establish their own priorities and directions.

#### Cameo 6.1 ‘Hanganga’

**Creativity** - The presentation of environmental data indicates the need to promote Ngāti Ruawaipu evaluative imperatives in the regular review of its existing structure, and systems. In pre-contact times coastal erosion and flooding as the result of storm and deep water generated wave action were not unnoticed. While there is no indicative monitoring evidence about the measures of wave impact, hapū and whānau were at least conscious of the threat of such natural phenomenon.

As Te Kapunga advocates that this can be done by reflecting on researched situations supported by the transmission, revitalisation of knowledge and used to advance safe living pathways as a performance focus for relationships.

*‘Kaore e tū te rā, kāore e tīhaha te rā, ka tūpono tātou ki tō tātou whanaunga’.*  
The sun will not be high and the sun will not decline before we have encountered our relatives.<sup>307</sup>



**POURETUA** (see glossary) – *Balancing the sustainability of Uruao (Steps to problem solving) Assurances. Articulating what has being done by Ngāti Ruawaipu (territoriality). ‘Individual and whānau kaitiaki roles in hapū development’.*

In Pouretua the performance focus is illustrated through the separate and collective settlement patterns as associated with the Pākihi, Horoera, and Whakararanui moka (blocks).

The concept **Te Rangahau** (Research) is about broadening the whānau specific resource base levels. This concept allows for the delivery of oral and written tradition as evidenced in the Pākihi takiwa (Marangairoa No 1C) tribal research methodologies and examination.

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307 Cowan, J., 1911. *The Adventures of Kimble Bent*, Whitcombe and Tombs, Christchurch, p. 149.

## Cameo 6.2. 'Te Rangahau'.

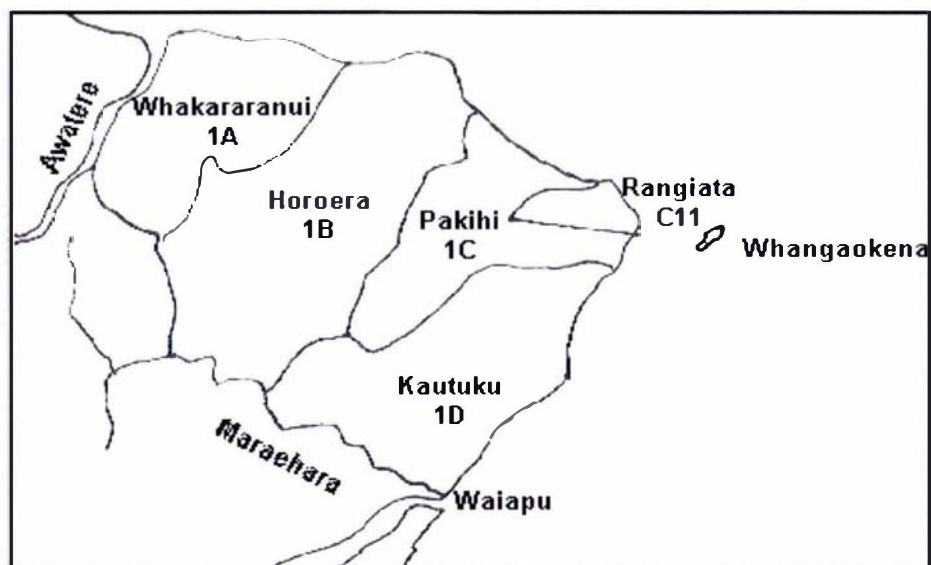
*Research* - To broaden Ngāti Ruawaipu specific sustainable resource levels.

Te Kapunga Dewes illustrates ways in which interpretations are able to be transmitted and sustained:

“Our oral traditions <sup>308</sup>keep our Ngāti Ruawaiputanga alive and relevant. For example, when the Awatere River is in flood, which it frequently is, the swollen dark coloured river is the colour of the spilt blood of our tipuna, who fell to the Ngā Puhi muskets. This invasion and resulting devastation did not just happen 100 or so years ago it happened last month, last week. It is real and what keeps it alive is the oral art of the story teller.

Well it may well be, it may be oral tradition, whatever, then when you are talking about it, oral tradition, then you've got folk lore, then you've got oral history and oral literature. Two terms that I prefer are oral literature and oral history — something passed down by word of mouth and it is still transmitted by word of mouth. And depending on the audience and the transmitter, then there's your focus, so that oral literature and oral history is dynamic, it is not fixed.

Is it a good thing, bad thing or inevitable in that it's constantly changing. I think its very positive so that Noah's ark on Mt Ararat whatever it's geographic location, Noah's ark and the animals two by two and what have you in the flood - the symbolism of the ethic of being saved. But my guess - if one believes that Noah's ark was stranded on Mt Ararat in the flood - is that you transfer that symbolism to Nukutaimemeha on Mt Hikurangi<sup>309</sup>.



Map 5 Ngā Moka a Marangairoa No. 1 – The four main land blocks including C11-Rangiatea of the Pākihi IC Block

<sup>308</sup> Dewes, Te Kapunga, 1974, *Māori Literature – Ngā Waiata Haka a Henare Waitoa o Ngāti Porou*, MA, Thesis, Massey University.

<sup>309</sup> Dewes, Te Kapunga, 1998, personal interview.

The Pākihi moka boundaries commence from the mouth of the Waipapa river at Te Maire, to enter Hikutai, Pukeroa, Te Kahuka, Poroikaurama, Te Karikari, Kohe-aku-tipapa, Te Ahi-weka, Poroueno, Rangitukia, Rimuwahakairo, Taumata-a-Tāmōkai, Te Repo, Ahukokako, Ahimate, Te Wai-o-tahu-kamanga, Te Wairau, Riumauku, Ohuateairi, Whakapaturanga, Rangiti-warawara, Mangapuia, Tapui, Mangatuwhara, Whakaumu, Katirimu, Puremu-tahuri-o-Marupani, Umukapua, Te Upoko, Pohautakataka before turning to the Waikuta stream and Ōpure hill, and down to Whangai-a-mokapuna, Papahinu, Ngatawakawaka to the Tunanui stream to Ōtarahirihiri, to Te Kōiritanga-o-nga-Pirita-o-te-Kūpenga-a-Pawa, to the Ōtiki hill, and across to Te Ngutu-awa-o-Whangaōkena, Te Horo-o-Kapuarangi, to Te Tūahu-o-Kaiawa, Te Māra, to Tapuarata, Wai-o-Pīnaki, Pohatūroa, Wharenaonao, Pouretua, Te Kānapa, Pukerua, Wharepāpā, Whaka-a-Te-Āo, Ngarueroa, Waikauia, Totaranui, Ahikehe and back to Te Maire at Waipapa.

In this analysis there are two main groups associated with the Pākihi takiwa. There are those who had papatipu rights and there were those whose claims were under grandchildren or great grandchildren of Tūwhakairiora namely Takimoana, Te Whakaohonga, Ruahuia, Te Kaapa, and Tarahauiti. All parties claiming papatipu rights agreed that the descendants of Tahingaroahau, in particular of Hinengehe, and Ngakaupūkai had remained on the land but there was considerable disagreement as to who of their descendant hapū Ngai Tamatea, and Ngāti Mounu (later known as Te Whanau-a-Hikakino) respectively had remained in occupation. In accordance with custom law it was acknowledged that Tahingaroahau, the Ngāti Ruawaipu chief had gifted the island to Kaiawa and that it could not therefore continue to be regarded as papatipu land.

*'Kāpā he rā e huri mai ana; tēnā he rā e heke ana.'*

It is not as though it were a sun rising, but rather a sun setting.<sup>310</sup>

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310 Taylor, 1855, in Mead, Hirini Moko (ed.), and Grove, Neil, 2001, *Ngā Pēpeha a Ngā Tipuna*, Victoria University Press, Wellington, p. 131.

An analysis of Block Committee and Native Land Court Minute Book Reports indicate a range of hapū and whānau were associated with the Pākihi takiwa. These whānau were arranged as follows with:

(i) Pineaha Koia (whose claim under Whakaohonga included associated claimants: Henare Paringatai, Heni Huriwai, Arīhiai Ngakohu, and Maata Pohoiwi for Pouretua under Hinehou)

(ii) Wikiriwhi Matāuru (whose claim under Takimoana included associated claimant: Hoani Te Kāhaki:

and under

Te Kaapa included associated claimants: Waiheke Tureia, Keriana Tupaea, Hoani Matāuru, Huriwhenua for Pouretua under Hinehou from Te Kaapa; Heremia Pūha for Pākihi under Tahamate uri o Te Kapa; Tipiwai Houkāmau, Heni Houkāmau for Pākihi under Parewharariki uri o Te Kaapa)

(iii) Hape Haerewa (whose claim under Kai-a-Hawaiki included associated claimant: Tuterangiwhiu Pūha for Pākihi under Kerenga;

and under

Mounu included associated claimants: Arīhiai Ngakohu for Pākihi under Hinetai of Hikakino; Maata Pohoiwi for Pākihi under Hinetai of Hikakino; Henare Paringatai for Pākihi under Hinetai of Hikakino;)

(iv) Harawira Huriwai whose claim under Wehewehe included associated claimants: Henare Paringatai, Heni Huriwai, Raniera Paringatai, Rapata and Hoani Huriwai for Te Wairoa; Mārara Mahue for Te Umukapua and Te Waiu maara; Eru Mutu and Himiona Apanui for Te Kata and Makino maara;

and under

Tamatea included associated claimants: Wi Tupaea for Pākihi under Rawiri Katia; Tirau Taua for Pākihi under Tomokia Awapururu uri of Tamatea; Kararaina Tawhene (and others) and Hone Waitoa for Pākihi under Te Uaha uri of Tamatea;

and under

Tarahaiti included associated claimants: Rēweti, Kerenapu, Poihipi, Henare, and Tawhai Kohere for Pākihi under Tarahaiti, Whakainoti, and Tamaheka. (v) Wiki Matāuru for Pākihi under Hinemate wife of Huirangi who also married Manakiterangi (no issue) holder of an alleged gifted interest through (Whaiahi) Wikitoria Tewhatewha, the step-mother of Henarata Kohere.

and under

Mounu included associated claimants: Raniera Paringatai, Turuhia Pūha, Tāne Ruwhiu and others for Pākihi under Hikakino).

The following analysis gives an overview of the alignments that occurred between three key whānau groups together with others whose fortunes became closely entwined. In the time of Hikakino (Ngāti Mounu), approximately located in the eighteenth century, a descendant group of Ruawaipu, the Ngai Tamatea (descendants of Hinengehe daughter of Kaiawa and Hotumouri), and the Ngāti Hikakino were being attacked and persecuted in revenge by Te Rītenga for the death of his son Tawhiro who had been in their care.<sup>311</sup> Ngai Tamatea decided to get a chief to protect themselves. Ngāti Hikakino joined them in this decisive mission and went to Horoera to where Hunaara was living, and invited him to be their chief in order to save them from their neighbours. Hunaara said: “I cannot save you but take my youngest boy (Tarahaiti).<sup>312</sup> He will be able to save you for on him rests the mana of his great-grandfather Tūwhakairiora.

*‘Kāpātau he mata toki pounamu, e tū te tātai o te whakairo’.*

If it is carved by the sharp edge of a greenstone adze, the decoration will stand out clearly.<sup>313</sup>

With Tuhorouta and Tīnatoka being Tarahaiti’s grandfathers and Te Kapa being his cousin, Tarahaiti would have the necessary mana to save them from any further attacks. Tarahaiti was given to Ngai Tamatea and Ngāti Hikakino to be their chief and as a consequence they were never attacked or

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311 Kopakopa, Hare, 1905, The Marangairoa IC Block Committee Report, 51/372.

312 Rairi, Piripi, 1905, The Marangairoa IC Block Committee Report, 38/76.

313 Williams, 1971, p. 393.

troubled again.<sup>314</sup> At the Marangairoa IC Block hearing of Appeals by the Native Appellate Court in 1912 Rēweti Kohere stated, that when Tarahauiti was received by Ngai Tamatea and Ngāti Hikakino the gift to him was expressed as: “Tukua te whenua me te iwi. He tuku tangata he tuku whenua”. The original owners remained on the land and lived under Tarahauiti. In the Horoera case Himiona Apanui gave evidence of persons coming from Pākihi to get Hunaara. “Ngai Tamatea and Ngāti Hikakino have been burnt up. Te Rītenga was the name of the person eating those people. Tarahauiti went to Pākihi and these people were saved. No more were killed”.<sup>315</sup>

*‘Kia hora te marino, kia whakapapa poumamu te moana, kia tere te  
karohirohi i mua i tō huarahi’.*

May peace be widespread, may the sea glisten like greenstone, and may the shimmer of light guide you on your way.<sup>316</sup>

The leaders of Ngāti Mounu and Ngai Tamatea were Hikakino; Tamatea and his wife Tauarukuwai (of Ngāti Nua) respectively. When Tarahauiti grew up he was given the daughter of Tamatea, Whakainoti, in marriage. There was no evidence that Tarahauiti ever moved out of the block. The same can be said of the descendants Aohuataki, Whaiti, Te Wareware, Tumaumau, and Ringawiri.<sup>317</sup> Harawira Huriwai, a descendant of Tamatea, mentioned that these latter persons worked on this land. Ripeka Tahuru the leading descendant of Hikakino is quoted:

“Whakaohonga’s child was living with Hikakino and she placed a rahui over the island after Hikakino drowned there. Hikakino was a descendant of Kaiawa to whom the island had been given.<sup>318</sup> The child was Tarahauiti. Hikakino brought Tarahauiti up and placed him on the mainland. When Whakaohonga heard that her brother Takimoana had broken her rahui she had the mana to expel him from the takiwa, never to return. This action supports the gift.<sup>319</sup> Tarahauiti became the chief of the people as well as over the land.<sup>320</sup> Harawira Huriwai then repeated that statement saying, ‘Now as to the occupation of Tarahauiti and his descendants under the tuku (gift) he himself was brought onto

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314 Huriwai, Harawira, 1905, The Marangairoa IC Block Committee Report, 6/222.

315 Apanui, Himiona, 1905, The Marangairoa IC Block Committee Report, 38/76.

316 Popular expression.

317 Kohere, Rēweti, 1905, The Marangairoa IC Block Committee Report, 31/102.

318 Tahuru, Ripeka, 1905, The Marangairoa IC Block Committee Report, 31/102.

319 Kohere, Rēweti, 1905, The Marangairoa IC Block Committee Report, 38/7631/106.

320 Huriwai, Harawira, 1905, The Marangairoa IC Block Committee Report, 6/222 1/72.

this land as a small child. He lived, died, and was buried on this land.”<sup>321</sup>

*‘Tūtutu kaikore, tamaahu kai nui’.*  
Perform the rituals when there is no food and do the same when food is plentiful<sup>322</sup>

The rights of Te Kaapa were not papatipu but lay with his mother, Ruahuia, having been gifted land at Pouretua by the Ngāti Hikakino. Besides the Pouretua claim under Ruahuia there were two further minor claims, these were for the areas known as Te Wairoa, Te Kata, and Makino. Te Wairoa, was a maara given by Hikakino to Wehiwehi after the latter had fled from an attempt by his brother Tuterangiwhiu to drown him in the Awatere river after committing adultery with one of his wives. He was saved by his father Tūwhakairiora who then exiled him from the pa at Okauwharetoa. The two other maara Te Kata and Makino lying by the Waipapa stream were taken in the time of Pohoikura by Te Rangituaroa and Te Keepa whose descendants then held continuous occupation from that time.



Photograph 11. Looking north from Pouretua past Whakateao, and Parera Station. The Waipapa river and Horoera are in the background.

The concept **Te Mau Kawenga** is about taking responsibility to maintain or enhance the value relating to Horoera fixed settlement rights and livelihood.

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321 Huriwai, Harawira, 1905, The Marangairoa IC Block Committee Report, 6/186.

322 Stowell, n.d. b; Turnbull n.d. 17; Williams, 1908, p. 18; 1971, pp. 375, 463

Te Mau Kawenga allows for taking responsibility for agreed initiatives for Horoera hapū and whānau to be linked, and identified through protocol governing interpretations that are both mindful of identity and yet effective in resolving settlement issues.

Cameo 6.3. 'Te Mau Kawenga'

*Taking responsibility* - So centralised had the situation become Jeremy G. Gibbs' report in 1981 stated that 'The proper management of coastal hazard zones requires public involvement.' By 1989 The Waiapu County Council in turn had been merged (swallowed up) into the Gisborne District Council.

Just as te kawa o te marae, (marae protocols) are linked to considerations of the absolute in tikanga (custom) so too does the division and reformation of shared hapū and whānau identity and protocols of tikanga relating to Horoera or Marangairoa IB land settlement patterns. Te Kapunga Dewes relates his view:

"I believe oral literature was transmitted from generation to generation. It was transmitted vertically on one hand and on the other, it was passed around horizontally. This knowledge was transmitted, at hui at pōwhiri, when they were sifting around. Whatever the occasion, whether it was formal or informal and whatever the medium. The medium could be through talking about food or talking about the season or talking about certain events of significance locally whether they, are historical or current. So that a person's name, such as mine for example, Te Kapunga, might be one that transmits certain cultural values and certain family histories. Having a genealogical link is significant, and as I said near the beginning of this statement, the naming of people is significant also. In short, I am saying there is a consistency in oral history. oral literature and very much like written evidence which can be cross checked in terms of validation. In terms of oral literature and oral history, the principle of validation is the hardest one to expound upon"<sup>323</sup>.

*'Taku ahi kā i uta, tāku mate ki te moana tē whakautua'.*  
My fire burns on shore; my misfortune at sea cannot be revenged.<sup>324</sup>

Te Whanuitanga therefore should allow ideas to be brought together that will allow decision making model principles to be illuminated. Current tribal research methodologies and examination emphasise the development of projections and outcomes which are used to support and visualise safe living pathways as a performance focus for Horoera relationships. The focus of this

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323 Dewes, Te Kapunga, 1998, personal interview.

324 Mitchell, J,H, 1944, *Takitimu*, Wellington, Reed, p.244.

section is built around Harawira Huriwai's words while giving evidence at the Investigation of the Horoera or Marangairoa IB block in 1908:

“Horoera was the name of a stone called ... Horoera-mai-tawhiti.  
The stone is this side (north) of Waipapa in the sand.”<sup>325</sup>

The boundary of the Marangairoa IB block Horoera, also known as Horowera, starting from Tawaroa by the sea, runs along the boundary of the Whakararanui takiwa (block) in the north to the high point, Taumata-o-Rēhua, before extending into the Waitaiko stream and thence to the Maraehara river. From here it extends to the Rangiora stream and then upstream and across Te Iringa, Karekare, and Tokaroa hills before dropping down into the Waipapa River and out to the sea at Te Maire. Between Te Maire and Tawaroa the line follows the coast from Pakuraiti, Awanui, Pararaki, Ruatahi, Ahipaepae, Ngawhakarara, Paparua, Tauhinu hill, Ahipari, Horoera, Rangitāne pa, Waipapa stream, Taumata o Rangitaura, Te Awa o Tumatarangi, Orutua river, Taumatawaiata, Taunahanaha Pa, Tapuwae o Rongokako, Ranginui Pa, Putaka, and Ngarara-a-Te Āo to reach the starting point Tawaroa by the sea.



Photograph 12. Matahi Marae on the Horoera Moka, near Rangitāne Pa, circa 1941.  
Rangitāne Pa was where Tūwhakairiora settled after marrying Te Ihiko (*The Māori Battalion Remembers* '28-31  
March 1986)

The ancient name of Ngāti Rangitōpuni should be remembered by their descendants in order that it doesn't disappear off the face of the earth. The children of Rangitōpuni were Tamateatokotea and Tangatakino. The children of Tamateakotea and Te Rapoia were Hotuwāhia and Pariwhaiti. The

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325 Huriwai, Harawira, 1908, Waiapu Minute Book No 38, Marangairoa No 1, p.63.

children of Hotuwāhia and Tamatohukore were Kahuteiro, Parekāwhiu, and Kautūroa. Kahuteiro married Kahupāpā and had Kapuatakere and Tutamaharangi. Kapuatakere and Pinaki had Tamatea-whakapu (the Ngai Tamatea chief, Pākihi). From Tangatakino came Tamauruahi from whom came Kahupapa the wife of Kahuteiro. The child of Pariwhaiti was Tataramoa and Parekawhiu.

The Ngāti Rangitōpuni descendants of Tahingarohau as outlined extended their settlement from the Pākihi block and settled the coastal and northern parts of the Horoera block. Tataramoa, Parekowhai, and Kahuteiro of Ngāti Rangitōpuni lived in the Taunahanaha Pa at Horoera, while Marupapanui of the Ngāti Rakaimatahana lived with her husband Hiakaitaria at Taumata-o-Rei on the western boundary of Horoera before they left for Tawhiti, near Waipiro Bay. Marupapanui and Hiakairaria had Te Aomania. Te Ihiko's parents were Te Aomania and Rongotaihiao. Tuhorouta, the eldest son of Tūwhakairiora and Te Ihiko married Moahiraia, eldest child and daughter of Tuterangiwhiu and had Ruahuia; Hineruia; Tangaroawatea; Hunaara; Te Aotikirakau; Hapaikawa; Hineaninga; and Karangapo. Ruahuia and Hikapooho's children were Te Whatiangā; Te Kaapa; Te Hakiu; Poutu; Rangikiao; and Tahamate.

When Tūwhakairiora made Rangitāne his pa after marrying Te Ihiko, grand daughter of Marupapanui and Hiakaitaria, the Ngāti Rangitōpuni influence began to decline under his dominating influence.

*'Waiho rā kia tū takitahi ana ngā whetu o te rangi'.*  
Let it be one alone that stands among the other stars of the sky.<sup>326</sup>

Tūwhakairiora was succeeded to by his son Tuhorouta, who married his niece Moahiraia, eldest child and daughter of Tuterangiwhiu. Tuhorouta's pa was at Taumatawaiata on the north side of the Orutua river. Tuhorouta and Moahiraia also lived at Rangiahua Pa on the Whakararanui block. To the west of Taumatawaiata was the area of land known as Te Ahi-a-Pohakiu given to him

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326 Brougham, A.E, 1975, *Ibid*, p. 66; Mitchell, 1944, p. 244.

when he came to grieve over Rakairereao. Tuhorouta, with Kahuwahakatuakina achieved fame after spearheading the attack against the Wahineiti tribe of Ahikouka at the battle of Tarerekōau to avenge the insult to Tuterangiwhiu's wife, Te Aotaihi, by Tutengaruetoro. Tuhorouta in turn, was succeeded to by his son Hunaara, who married Whakaohonga, the daughter of his uncle Tīnatoka. They lived at Rangitāne pa at Horoera.

Hunaara and Whakaohonga's children were: Uruahi; Kaiwai; Wharetakapu; Rongoahua; Takimoana; Hine-ki-aropaoa; Te Panga; Rewanga; Rua-te-rau; Te Whakaemi; and Tarahauti. Tarahauti was given by Hunaara to Ngāti Mounu and Ngai Tamatea of the Pākihi block, to be their rangatira (chief).

Paora Haenga in the Horoera case states:

“The children of Hunaara – Kaiwai and Ruaterau, both married the same person”.<sup>327</sup> In order to save the Ngāti Rongotupuni from being wiped out by Karuwai and Tūwhakairioraiti (whose demands for land had been refused by Kahuteiro and Parekōwhai). Hunaara and his brother Te Aotikirau drove their cousins away.<sup>328</sup> Neho Kōpuka in 1892 in the Maraehara case explains: “Karuwai attacked them and they were saved by Hunaara and the attacks on them ceased ... these people lived under the mana of Hunaara”.<sup>329</sup>

Neho Kōpuka in the Horoera case in 1908, explained further: “The hapū's N'Atarau, Rongotopuni, W'Kahuteiro, and others were living at Horoera – they were a branch of Ngāti Māhanga – their name was changed to N'Ahi and N'Patungaherehere – they were the descendants of Ruawaipu – Kiriona can trace them”.<sup>330</sup>

Te Aotikirakau's first wife was Te Aowhariu and their daughter was Hiranga. His second wife was Te Aowharuia and their son was Taumahana. Hiranga married Taumahana and their children were Tareha; Te Inaina; and Te Kahu.

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327 Haenga, Paora, 1908, Waiapu Minute Book No 38 Marangairoa No 1, p. 146.

328 Halbert, Rongowhakaata, 1999, Ibid, Reed Books, Auckland, p. 183.

329 Kopuka, Neho, 1908, Waiapu Minute Book No 38, Marangairoa No 1, p. 206.

330 Kopuka, Neho, 1892, Waiapu Minute Book No 14, Marangairoa No 1, p. 197.

After the division of lands made by Tataramoa, two of Hunaara's cousins, Kōpuni (from Hikapirau to Wairau) and Tamakautuku (from Wairau to Upoko o Taniko) were allowed to occupy. Kōpuni and Tamakautuku also lived at Omaruhou and Opou Pa respectively on the Matapiko stream on the Whakararanui block. The children of Kōpuni and his first wife Te Atawhiua were: Te Aotaihi 2; Tawhaki; and Kairaho. The child of Kōpuni and his second wife Te Unuhanga was: Te Ahumoana. The children of Tamakautuku were: Matuakore, Te Ahika, Whareakau, and Hinepaki.

During the 1908 Native Land Court hearing into certain parts of the Horoera block it was defined as having different take (cases):

*Te Reirua* just east of Matahi, Horoera, was given to Kautaharua. When Rakairereao was wounded at Rangiahua it was Kautaharua who carried him to Taumatawaiata where he died.<sup>331</sup> Hotuwahia held the papatipu right to *Taumataakura* before gifting it to Te Ihikō<sup>332</sup> when she was brought to Rangitāne as the second wife of Tūwhakairiora.<sup>333</sup>

The land *Te Ahi a Pohakiu* lying to the west of Taumatawaiata, was given to Tuhorouta when he came there to grieve over Rakairereao.

*'Ko roimata, ko hūpē anake ngā kai utu i ngā patu a aituā.'*  
Tears and mucous only are the avengers of the strokes of misfortune.<sup>334</sup>

As has been outlined, the Rakaimātapu descendants of Hīrau and Kauwhakaheia resided in the southern moka of this block and along the northern bank of the Maraehara river extending into the Kautuku block. Much of the former lands of Hīrau known as Te Pōrahu were awarded to Karuwai despite the fact that Karuwai was known to have moved out of the takiwa altogether. The remainder of the land went to the whānau of Hunaara, Kōpuni, and the papatipu ancestors Tataramoa, Kahuteiro, Parekawhiu, and

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331 McConnell, Bob, 1993, *Te Araroa – An East Coast Community*, Gisborne Herald Co, Ltd, p.195.

332 Huriwai, Harawira, 1908, Waiapu Minute Book No 39, Marangairoa No 1, p. 86.

333 McConnell, 1993, *Ibid*, p.195.

334 Best, Elsdon, 1901, a, *The Diversions of Whare Tapere*, *TNZI* 34, p.57; 1976, a p, p.160; Brougham, A, E, 1975, *Ibid*, p. 130.

Kautoroa with most of the lists of the papatipu rights, being held with Harawira Huriwai as owners. Paratene Ngata in this regard speaks about the appropriateness of settlement rights distribution being shared amongst the papatipu right holders and those other descendants of Tūwhakairiora who had gradually acquired rights over parts of Horoera: “Harawira awarded 1300 shares (of Horoera) to Kahuteiro”.<sup>335</sup>

*‘Ko Maru kai atu, ko Maru kai mai, ka ngohengohe’.*  
Maru eats out, Maru eats in; all is agreeable.<sup>336</sup>

The concept **Ngā akonga nuka, aronui, uara** (strategy, systems, value) **training** - is about interpreting the contiguous Ngāti Ruawaipu whānau associations within the Marangairoa No 1 rohe or district.

#### Cameo 6.4. ‘Ngā akonga nuka, aronui, uara’

*Strategy, systems, value* - In identifying the division and reformation processes used to identify best practice rules for settlement in the Whakararanui takiwa the contention is that a cross-section of stakeholder interests have had the ability, authority, and responsibility to establish customary protocols of settlement for consideration.

Te Kapunga Dewes relates his view:

“So there was a kind of dualism in terms of our own customary values, so that and to put it fairly harshly, we became swept along, particularly Ngāti Ruawaipu, became swept along with pākeha cultural values. Then we have the intellectual rights in terms of our song poetry. Well, one example is ‘Tomo Mai’, which is a mōteatea to the remnants of C Company, of the famous 2 Māori Battalion, which were welcomed to the Gaiety Theatre which is now the Hikurangi Clubrooms in Ruatoria, yet, ‘Tomo Mai’ has been sung and recorded by Howard Morrison as a party tune, and played as a booze tune. Well for me that is an abuse of an intellectual right at the time of composition and all of the history that goes with it. Then we get Apirana Ngata’s composition “Pokarekare ana ngā wai o Waiapu”, and then it fits with their (Arawa) story of Hinemoa and Tutānekai. It fits doesn’t it - “Pokarekare ana ngā wai o Rotorua, whiti atu koe e hine, marino ana e”<sup>337</sup>.

335 Ngata, Paratene, 1908, *Waiapu Minute Book No 38*, Marangairoa No 1, p. 270.

336 Grey, 1857, p. 53; McGregor, John, 1893. *Popular Māori Songs*, Field, Auckland, p. 129; Williams, 1971, p. 234

337 Dewes, Te Kapunga, 1998, personal interview.

Customary interpretations allow for samples of research data to represent an assessment criterion for relationships and to provide a sense of place within the moka such as Whakararanui (Maramgairoa 1A). They allow for the narration of the success – or otherwise - of Ngāti Ruawaipu implementations – in this case of settlement patterns and actions? The concept verifies the contention that in regard to promoting effective strategic planning for the Whakararanui moka, safe living protocols enable hapū and whānau to singularly and collectively contribute at each level. The research emphasis is about examining the best patterns of combined traditional and modern customary leadership in utilising customary projections and outcomes which are able to produce good tribal social administration outcomes.

*'Pai tū, pai hinga, na wai ka oti'.*  
Good at standing, good at falling, the work is eventually finished.<sup>338</sup>

In an extract from a Maharaia Winiata document taken from the notes of Te Rangihiroa (Sir Peter Buck) a translation of the Māori text is recorded in the footnotes of Bob McConnell's *Te Araroa – An East Coast Community*, page 189: “The sacred digging stick, Penu, was brought hither on the Horouta (waka) and a Mapou tree called Te Ateatehenga (was) to be used in the planting.” This quote, together with a narrative in the previous chapter on the wintering of the Horouta waka at Maruhou, indicates that this takiwa had a micro-climate early Māori and Polynesian settlers found attractive for growing crops such as the kumara.”

The Whakararanui takiwa commencing from Tawaroa on the Horoera boundary extends to the Wairau stream and along the eastern boundary to Ringiringiwai, Iringaupoko and Te Ori-o-Moemoe hills, to Kakaitimutimu, Pukewhinau, Pukemaui, to Taumata-o-Rei, and Taumata-o-Rēhua in the west, before turning south into the Waiwhero stream to where Rangitoto joins the Mangatakawa, thence downstream into the Awatere River at Kahikatutahi, then along the right bank of the Awatere passing Waewatakarepa, Mangaoteha, and Otawahao to the mouth of the Awatere river before turning eastward to run along the sea shore to Pikoko, Hekawa Pa, Tarekaha Pa,

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338 Brougham, A,E, 1975, Ibid, p. 133; Kohere, Reweti,1951,Ibid, p. 43; Williams, 1908, p. 12.

Matapokia stream, Omaruhou Pa, Opou Pa, Pohutumaitawhiti, Whakakaranui-mai-tawhiti, Te One-a-Teko-mai-tawhiti, Aitanga-a-Henga, Wharariki, Rangiahua Pa, Waipuhaki stream, Urukaraka, Umuokotaina, Paengaroa, Waipohatuhatu, and thence to Tawaroa, the starting point.

*'Tangata o te ākau roa, māna e āria te kino'.*  
Person of the long beach, let him or her prevent the entry of harm.<sup>339</sup>

The Ngāti Manu, as mentioned previously held the papatipu rights to this moka. They descend from Manupukaka and Manukahurau, sons of Ruawhaitiri, and grandsons of Tamatauirā, a grandson in turn of Ruawaipu. Manupukaka's grandson, Manutaimemeha lived in the Paraheka Pa. His daughter, Hinengarangara (mentioned in the narrative relating to the Ngai Tuere expedition to recover Ruawhaitiri lands north of the Awatere river) and her husband Puteketeke (grandson of Manukahurau) lived in the Omaruhou Pa, on the Matapikoia stream. Following the gift by Tataramoa to parts of this block Tamakautuku is acknowledged to have had his pa at Opou. Tamakautuku married Te Aomateke and their children were: Matuakore; Te Ahiika; Whareakau; and Hinepaki. Matuakore's children were Kapanaiterangi; and Te Arikitu. Te Ahiika's children were Tukorehurangi; and Tamaterongo. Hinepaki's child was Te Umuhohonu.



Photograph 13. Wharariki is in the foreground. Beyond the bend is Otumarae. Maruhou and Hekawa are in the background (Kohere collection)

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339 Mead, 1981, p. 10.

Rangihateatea was the old name for the Okauwharetoa Pa, but it was as the latter that it became famous as the headquarters for Tūwhakairiora's campaign against the Ngāti Ruanuku of Whareponga. After the separation of Ruataupare from her husband Tūwhakairiora, she retired to Okauwharetoa with her son Tuterangiwhiu, whose wife at the time, Hinemanuhiri had died. Because of her noble birth, Ruataupare, felt slighted by Tūwhakairiora's treatment of her. However despite the fact that in the meantime Tuterangiwhiu had married Te Aotaihi, and remained at Okauwharetoa, the constantly repeated remark, "Ko te whanau-a-Tūwhakairiora e haere mai nei (here comes Tūwhakairiora's family) grated mercilessly on her thoughts.<sup>340</sup>

At last, after being neglected for twenty or more years by her husband, Ruataupare left Okauwharetoa never more to return. Her pride in her lineage, and concern that her children not take second place to anyone no doubt contributed to her success in establishing Te Whanau-a-Ruataupare at both Tuparoa and at Tokomaru Bay. The mana of this sub-tribe in her name is so well known today that there is no further need for recapitulation<sup>341</sup>.

*'He toa takitini tōku toa, ehara i te toa takitahi'.*  
My bravery is that of many followers, not of a single person.<sup>342</sup>

In the meantime Tuterangiwhiu had already taken on a number of marriages including that with Te Aotaihi, daughter of Hinerupe and Hukarere, who, as a child, had been gifted lands on the block belonging to Hinengarangara. Thus it was that when Hori Mahue extended his claims from the adjoining Marangairoa No 2 takiwa (district) into the Whakararanui moka (block) he was able to claim that the papatipu rights of Te Rauniao to these lands remained significant despite the fact that she had married Te Rangituatini one of the sons of Tuterangiwhiu. Nevertheless Te Rangituatini through his mother Rakaihuaia – Tuterangiwhiu's fourth wife – was, with Manukōau (mother of Te Rauniao) of Okaurehia Pa, a granddaughter of Hinengarangara.

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340 Kohere, Rēweti, 1949, *The Story of a Māori Chief*, A.H. & A.W. Reed, Wellington, p.2.

341 Kohere, Rēweti, 1949, *Ibid*, p.1.

342 Kohere, Rēweti, 1951, *Ibid*, p. 26.

Rangituatini married Rauniao and their child was Pakira. Pakira married Rakaituhiwai and they had Tukohanataua, who had Kopuni 2; who had Hoera Pūha and others. Pakira married Rakaituhimate and their children were Tukiauu; Tukohanataua; Tamāuitai. Tukiauu married Rurupongi; and they had Te Arahuka; and Tiheihei. Tukohanataua married Kōpuni, and they had Huripuku, who had Makere Muru, who had Hīrau Mahue. Tiheihei's children were Kauae; and Te Ariari. Tamāuitai's children were Tapuiruahine; Te Konohirehe; and Kae.

Pakira, the son of Te Rauniao was awarded 1500 shares by the Native Land Court. While Tamakautuku eventually became possessed of land between Tawaroa and the Awatere river the Native Land Court was to uphold the fact that he wasn't to become the sole benefactor of the Tataramoa gift. Descendants of Te Rauniao successfully contended that Okauwharetoa and the lands in proximity had not been invaded by the Ngā Oho and should be awarded them with the Judge of the Native Land Court agreeing, to the extent of 1500 shares.

*'He taura taonga e motu, he taura tangata e kore e motu'.*  
A gift chain may break but not a human link.<sup>343</sup>

The descendants of Tuterangiwhiu's son Te Hukarere, and daughter Moahiraia, received an allocation by the Native Land Court of 2000 shares. While Moahiraia and her husband Tuhorouta, when occupying the Whakararanui takiwa, lived at Rangiahua Pa, her descendants remained in control of lands between Whakaia and Ōpou Pa. After the separation of Hukarere's brothers from himself at Tokata, Tamakautuku became the beneficiary of most of the Tataramoa gift of land and received 4,500 shares in the Native Land Court distribution of Whakararanui interests. Moahiraia's sister Tukohimurau, who married Rangitekehua (one of Ruataupare's general's of the Kōwhaki war party, became established at the maara(garden) Otūmarae.

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343 Best, Elsdon, 1975.c, 1975.c, The Whare Kohanga and its Lore (reprint), Govt, Printer, Wellington, p.45

Hukarere married Puatohimaru and their children were: Rerekōhu; Te Aowharengakau; Pūtiki; Karerekatau; Takahuakaka; Whakarae; Katawa; Tuteihorangi; Tūwhakairioraiti and Te Rawhiti. The children from Rerekōhu's first wife, Kurahapairangi were: Hinehaumia; Hineweriweri; and Ngatokorua. The children from Rerekōhu's second wife, Tāporapūkaha were: Te Uhu-o-te-rangi, Puhoro, Ngawhakauruhanga, Tahore, Matakitaki, and Hinetito.

A servant of Te Aotaihi was sent to gather pikopiko shoots from the bush in the vicinity of Takapauopapa, a kāinga given by Hukarere to his youngest son Te Rāwhiti. It eventuated that this servant had been captured by a hapū called Te Manukōau, from the Bay of Plenty, who had migrated to the district. Eventually a messenger sent to find the servant surmised that she had been killed by the Te Manukōau. In a terrified state the messenger reported on his discovery with the result that Tuterangiwhiu determined to kill the people of this hapū in the morning. Hukarere then determined that Te Rāwhiti should go and be the guardian for these people by making them subservient to him.

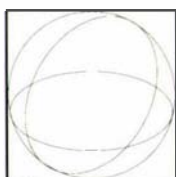
*'He kōwhatu koe?'*  
Are you a boulder?<sup>344</sup>

Te Aotaihi's attacking party arrived in the morning to attack the Manukōau, but on seeing Te Rāwhiti standing as a shield for these subordinates, it became clear that the land, and the people who had assembled under Te Rāwhiti were to be saved. After some time Rangituatini said: "I have come to get a wife from amongst your people!" Te Rāwhiti agreed, and gave him two wives. Anewa, the first was the mother of Whakamaungarangi and grandmother of Tāpuhi of the whānau known as the Whanau-a-Tāpuhi (a senior Ngāti Porou hapū). The second, Rauniao, as referred to earlier, was the mother of Pakira, whose descendants were awarded 1500 shares in the Whakararanui takiwa by the Native Land Court.

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344 Brougham, A.E,1975, Ibid, p. 78; Colenso, W, 1879 p. 147; Grey, 1857, p. 19.

Some of the families who come from the whānau whose histories are associated with this block (Whakararanui) are those of: Haupai Pūha, Pani Huaki, Tāmami Ngātoro, Pani Morris, Mere Collier, Arapera Ngoingoi, Mere Kaiwai, Mahuika Kōnia, Ērena Kaua, Arapera Renao, Hiria Ahuriri, Terei Ngatai, Henarata Brooking, Koori Reihana and others.



**AHIKAROA** (see glossary) – *Sustainability as a strategic focus for Ngāti Ruawaipu (Situational analysis) assurances. ‘The importance of implementing hapū and whānau planning’. The formulation of belief systems and methodologies.*

To conclude the Uruao analysis the key determinants of war, and of whakapono, (belief systems) are examined as ways to resolve social administration issues such as protocols for safe living.

The protocols relating to **Ngā Mahi Wharekura** are about quantifying the qualification of a diversity of impacts, which, over time, are reflected in an examination of Ngāti Ruawaipu whānau group community interpretations of their own specific cultural concepts and processes.

#### Cameo 6.5. ‘Ngā Mahi Wharekura’.

**Quantifying qualification-** As recently as 1962 the Commissioner for Land Development, writing to the Secretary, Department of Internal Affairs, wrote ‘For many years this writer has been convinced that the economic prosperity of the lands on the East Coast north of Gisborne depends upon the extent to which a more intensive use can be made of their natural fertility.’<sup>345</sup> This description in illustrating scenarios that are over 40 years old nevertheless also illustrate that centralised national and regional imperatives for economic prosperity still fall short of developing a decision making model that fit the Ngāti Ruawaipu purpose and application considerations in both its historical and present day contexts.

‘Ahakoa whati te manga, e takoto ana anō te kōhiwi.’  
Although the branch has broken off the trunk remains.<sup>346</sup>

These impacts are also reflected in the pattern and method of division and reformation processes which are uncovered by critiquing protocols of warfare and of *whakapono* (belief systems) as a means to resolve issues. Te Kapunga

345 Letter on Land Development – Matakaoa County cited at the Gisborne District Council [Te Puia Springs] in the Matakaoa County Council File. Dated 9th January, 1962.

346 Williams, 1971, pp.125, 177.

Dewes illustrates ways in which interpretations are able to be transmitted and sustained:

“Well, I think it’s culturally significant for example that you’ll find the fish in terms of the name Tutamure of Whakatohea. Tutamure was a fighting chief and good leader, whose name is derived from an incident involving his older brother Kahungunu (they are both *uri* of Porourangi) who pricked his finger on the spine of the *tamure* (see glossary) the snapper, well that’s our version of the story - other hapū, iwi will have theirs. And Tutamure, however you tell it, came from the Bay of Plenty to Mahia to kill his brother Kahungunu, who called from the Pa. ‘ko wai te rangatira o to ope’.

‘A ko au, ko Tutamure’ so the peace offering was his daughter Tauhei, who turned down Tutamure because of his ugliness, and instead married Tamataipunua, whose mokōpuna are Roro and Rakaihoa whose descendants occupy Waiapu lands today, so that’s a significant story which ever way it is told. For example, Pine Taiapa would give the Hunaara story from the bias of the inland people involving Rahuioketu son of Rakaihoa, and then we would give it from the coastal way with much greater detail and with much more significance. Well that bias really was quite good in terms of the cut and thrust of the whaikōrero on the marae, which kept those stories alive in the debating<sup>347</sup>”.

In order to address warfare to resolve issues, it is important to acknowledge the people in the Whetumatarau Pa, at Te Araroa who suffered greatly from the Ngā Puhi musket raids, led by Hongi Hika and Pomare in 1818 – 1819. Another musket raid led by the Ngāti Wai in 1823 however, was strongly repelled at Tauhinu when two of their chiefs, Hokio and Kahika, were killed – they were again repelled at Te Kihikihi, Reporua. Warfare then, was clearly a prevalent pathway to enforce social outcomes amongst Māori with the possession of muskets being the assurance every war-lord needed. In that respect, almost to the day that Piripi Taumataakura was being brought back from the Bay of Islands by the Church Missionary Society, another engagement between the Ngāti Porou/Ruawaipu and the Whanau-a-Apanui was being precipitated by the Whanau-a-Apanui attack on Rangitukia Pa.

To that point, Whanau-a-Apanui and the Ngāti Porou/Ruawaipu had been at enmity for generations extending back to battles that had eventuated at Maniaroa, Tarere-Kōau, Taipu-a-Haronga, Wharekura and now Rangitukia.

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347 Dewes, Te Kapunga, 1998, personal interview.

*'He pakanga tā te ngārahu, he pakanga ki te motumotu; he pakanga tā te motumotu, he pakanga ki te ngārahu'.*  
Charcoal battles burning wood and burning wood battles charcoal. One may have to fight fire with fire.<sup>348</sup>

While storming the Wharekura Pa, to the east of Te Kaha, where the approach to the strongly fortified pa was by way of a narrow isthmus, Pākura, Kākā-tā-rau's father, was mortally wounded by a group led by the Whanau-a-Apanui chief, Tūteranginoti. Pākura's voice still called on his people to rally, but according to Rēweti Kohere, it was to no avail. Kākā-tā-rau and Hōrua heard their elders voice and the latter said: "The voice pains me, so let us return that we may also perish with our elder." To this Kākā-tā-rau replied: "No, let us live to avenge his death some day."<sup>349</sup> "Besides Pākura, Te Porioterangi, forbear of Houkāmau and others met his death at Wharekura".

*'Āpā ia nei he poroporo e hinga mai, ākuanei pea, he poroporo e hinga atu'.*  
Let us hope it will be a poroporo that falls homeward; it may, however, be a poroporo that falls outward.<sup>350</sup>

"Elated by their success, Whanau-a-Apanui returned the compliment by entering the Waiapu Valley in 1834. All Ngāti Porou/Ngāti Ruawaipu had gathered for protection in Rangitukia and Whakawhitira pas. Kākā-tā-rau ruled in the former stronghold."<sup>351</sup> Eventually Kākā-tā-rau's strategy of surprise overwhelmed the Whanau-a-Apanui invaders who had planned to lay siege. At an appropriate opportunity, using what few guns they had at their disposal, Kākā-tā-rau launched the song 'Kahore tāku raru raru mamae, tiro au' as a signal to open fire on the enemy for what they had been previously warned was about to be set up as a treacherous sortie or feint. Ngāti Porou/Ruawaipu allowed Whanau-a-Apanui to dispose of their dead in fires that blazed day and night before the enemy finally left for their homes in the Bay of Plenty.

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348 Stowell, 1913, p. 128.

349 Kohere, Rēweti, 1949, *The Story of a Māori Chief*, A.H. & A.W. Reed, Wellington, p.24.

350 Kohere, Rēweti, 1951, *Ibid*, p. 25.

351 Kohere, Rēweti, 1949, *Ibid*, p.24.

‘E hia ianei o tāwhiwhitanga? He matihe ianei, e hoki mai ki te ihu?  
How many entanglements do you have? Can a sneeze return to the nose?<sup>352</sup>

Soon after, Kākā-tā-rau, Pākura’s eldest son, commenced preparations for an expedition to the Bay of Plenty as a final reckoning with the traditional enemy.<sup>353</sup> Word was sent to Nukutaurua (Mahia Peninsula) where Te Wera and other chiefs had gathered with the result that Te Wera and others joined Kākā-tā-rau’s large fleet of war canoes each with their own compliment of tribes to attack the Whanau-a-Apanui at Toka-a-kuku.<sup>354</sup> Piripi Taumatakura agreed to join the force on condition that no cannibalism should take place. Once at Toka-a-kuku, the force proceeded to build pas to invest Toka-akuku. Of the besieged it is said that 1,800 men, of whom 200 came by water succeeded in getting into the besieged pa.<sup>355</sup> During this time a sortie was made from the pa to distract the besiegers while reinforcements marching overland from other coastal tribes of the Bay of Plenty were observed approaching. A complete rout of the Bay of Plenty forces followed, and those who tried to get away were followed to the Hariki sands and slain. In the meantime the sortie from the pa had also failed.

*‘E kore e hohoro te opeope o te otaota’.*  
The clearing of the weeds will not be done quickly.<sup>356</sup>

Tūteranginoti, who had determined Pākura’s end at Wharekura, on being captured alive, approached Te Kani-a-Takirau to ask for mercy. Te Kani’s reply was, that it wasn’t up to him, and that he would have to ask Kākā-tā-rau. (Te Kani-a-Takirau was to leave shortly after, returning home before the rest of the force.) Tūteranginoti, then knew that as he had dealt the fatal blow to Pākura - Kākā-tā-rau’s father - at Wharekura, he could expect no mercy. On

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352 Williams, H,W, 1908, Ibid, p.15; 1971, p.25.

353 Lambert, T. 1977. *The story of old Wairoa and the East Coast district, North Island, New Zealand, or, Past, present, and future : a record of over fifty years progress*, Capper Press, Christchurch, p.335.

354 Smith, S, Percy,2002, (facsimile) of Second Edition, published in 1910 by Whitcombe and Tombs), *Māori Wars of the Nineteenth Century*, Cadsonbury Publications, Christchurch,p.473.

355 Smith, S, Percy,2002, Ibid, p.473.

356 Brougham, A,E, 1975, Ibid, p. 71; Taylor,R, 1974, ‘*Te Ika-a-Māui* (reprint) Wellington, Reed p. 134.

being confronted by Kākā-tā-rau, his worst fears were confirmed. Knowing that he was soon to die, Tūteranginoti stood up and began his waiata tangi. Shortly afterwards, the crack of a musket brought Tūteranginoti's end, and he joined his many dead kinsmen lying nearby in a heap waiting for burial and for Piripi Taumatakura's accompanying karakia.<sup>357</sup>

*'He harahara wai ngā kanohi'.  
The eyes overflow with tears.*<sup>358</sup>

Mohi Tūrei puts down the number of killed as being over 205<sup>359</sup>. Amongst the fallen of the local tribes the most notable were Tūteranginoti, Rangipaturiri, and Kakapaiwaho, and of the invading tribes Parata, Kākā-tā-rau's brother, and Marino, Te Wera's son. The Toka-a-Kuku campaign was remarkable for the fact that it was the last encounter between Ngāti Porou/Ruawaipu and their cousins, the Whanau-a-Apanui.<sup>360</sup>

**'Te Waiata Tangi a Tirahekia' (No Ngāti Hokopu<sup>361</sup>)**

Tera ia ngā torouka ki Tokoatea rā Te Ana a Mataura,  
me te kai aohia te roimata, he puna a wai kei aku kamo.

Yonder, I see Tokotea Point, 'neath it is Mataura's cave  
My eyes copiously shed tears, as water from a spring flows.

He aha ra, te hau e pa nei? He tuku uta he patu moana,  
Haumiri rawa rā ia i te pohe, o te akau kia mowai e.

What wind is this that blows, the inland wind that calms the sea,  
It caresses the turbulent surf, and the waves are stilled.

E ua rā koe e te raro, hinu tangata no te iwi toa,  
I tahau puta rā i te Ahitawa, roha mai rā i te parekura e.

Rain on northerly breeze, emblem of warriors' blood,  
Spilt on Ahitawa field, where brave men prostrate lie.

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357 Turei, Mohi, 1910, Te Punawai, Te Pipiwharau, No 150, Oketopa, wharangi 3.

358 Grey, 1857, p. 103; Williams, 1971, p. 36.

359 Kohere, Rēweti, 1949, The Story of a Māori Chief, A,H,& A,W,Reed, Wellington, p.25.

360 Kohere, Rēweti, 1949, Ibid, P.25.

361 According to Rēweti Kohere, this waiata was composed by Tirahekia (of Ngāti Hokopu) and contends that internal evidence sets the scene at the mouth of the Waiapu with Tirahekia's thoughts clearly relating to the battle being fought at Toka-a-kuku.

Soon after the return of the taua (force), proposals of peace were received from the Whanau-a-Apanui by the Ngāti Porou, and this was finally cemented in 1837. This was the last of the great east coast fights of the century and, in the meantime, Christianity was fast spreading, and the various tribes were becoming exhausted by wars.<sup>362</sup>

*'He aute tē awhea'.*  
The aute is not disturbed.<sup>363</sup>

It was into this bitter context of tribal warfare, dominated by the need for violent reciprocity, as a mode for resolving issues, that Samuel Marsden and the Church Missionary Society (CMS) came, bearing their message on the theology of Jesus the son of God. Beginning with the preaching of the Gospel in the Bay of Islands from 1814 onward, Christianity became widespread, moving first through the northern tribes before being taken directly to the East Cape rohe (region) in 1834. In relation to the new 'whakapono' K. M. Sanderson contends that: 'What happened was that instead of the karakia becoming a prayer and atua becoming God, prayers became karakia and God became an atua. Traditional beliefs were not laid aside, but rather Christianity was incorporated into them and was experienced within the limits already established by existing Māori thought patterns'.<sup>364</sup>

And so it was that the pākeha with steel tools, and the missionaries with their new God arrived. This was seen by some, to mean that their belief systems were coming under threat of disappearing altogether.<sup>365</sup> Against this background the formalising and qualifying of Ngāti Ruawaipu related work steps were needed to enable their communities to move forward while at the same time articulating its desires both historically and contemporaneously. In this way Uruao extends further, the dynamic settlement transitions of *utu* to the self-referential, self-moderating nature of *hoko* to hapū and whānau

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362 Smith, S. Percy, 2002, *Ibid*, p.474.

363 Graham, G., 1949, *Pare Hawaiki – Pare Waikato*, JPS, p.70.

Smith, 1915, a.

364 Sanderson, K.M, 1980, *These neglected tribes A study of the East Coast Māori's and Their Missionary, William Williams, 1834-1870*. M.A. Thesis in History. University of Auckland. folder 18.

<sup>365</sup> Köhere, Reweti, 1909, 'Te Hahi o Niu Tirenī – Upoko 3', *Te Pipiwharauoa*, no. 138

development. Ngāti Ruawaipu were quick to become aware of the indispensable technological pre-requisites demanded in order to come to terms with the form and shape of a new colonising age of administration and settlement.

*'Ka whakarongo pīkari ngā taringa'.*  
Ears listening like the nestlings.<sup>366</sup>

In this guise Christianity was seen to be a new threat to customary whānau and hapū provisions in its advocacy for the renunciation of ancient Ngāti Ruawaipu belief systems.<sup>367</sup> At the same time however, missionaries still needed to transact their business in an environment entirely foreign to themselves if they were to gain whānau and hapū support in accepting this new faith of Jesus Son of God (atua).<sup>368</sup> In the Waiapu and Marangairoa No 1 districts following the period that followed the battle at Toka-a-Kuku in 1836 both Ngāti Porou and Ngāti Ruawaipu accepted Piripi Taumataakura's testimony and were converting to the Church Missionary Society (CMS) whakapono (belief systems).<sup>369</sup>

*'Kei muri i te awe kāpara, he tangata kē, māna i te ao, he mā'.*  
Behind the moko is a different man, one who claims the world, he is untattooed.<sup>370</sup>

Together all of these new developments together, were having a destabilising effect on the traditional Ngāti Ruawaipu social administrative controls which in turn were impacting on the traditional authority of chiefs. In this regard mana can be described as incorporating the personal, spiritual and temporal dimensions of power, authority and prowess. To this extent rangatira, such as Kākā-tā-rau, had mana derived from people, land, or from both land and people. Mana reflected a synergistic relationship between people and leader. The authority to allocate land rights came from holding mana for the people

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364 Best, Elsdon, 1977, b, Ibid, p. 123; Brougham, A, E, 1975, Ibid, p. 3; Grey, 1857, p. 46.

367 Kōhere, Reweti, 1909, 'Te Hahi o Niu Tireni – Upoko 4', *Te Pipiwharauoa*, no. 139.

368 Kōhere, Reweti, 1910, 'Te Hāhi o Niu Tireni – Upoko 8', *Te Pipiwharauoa*, no. 143.

369 Kōhere, Reweti, 1903, *Te Pipiwharauoa*, no. 68.

370 Brougham, A, E, 1975, Ibid, p. 81; Williams, 1971, p. 24

Ihaka, K, M, 1958, *Nga Whakatauki me nga Pēpeha a te Māori*, p. 22.42.

and so, as a senior rangatira Kākā-tā-rau held the authority to sign the Treaty of Waitangi on behalf of associated Ngāti Porou and Ngāti Ruawaipu hapū .

*'Kitea te ānga nā te haku!'*  
See the driving force of the kingfish.<sup>371</sup>

As the maintenance of mana depended upon a following of people Kākā-tā-rau would have had to take cognisance of hapū opinion. All rangatira had need to respect the opinions of others, or else their mana would amount to little. In promoting the Toka-a-Kuku expedition to avenge the death of Pākura and others at the hands of the Whanau-a-Apanui, the processing of whakapapa would have been used by Kākā-tā-rau to inclusively claim the adherence of a wide range of aggregations inclusive of Ngāti Porou, Ngāti Ruawaipu, Rongowhakaata, Ngāti Kahungunu and others.<sup>372 373</sup> From 1836 to 1840 Ngāti Ruawaipu began to implement a management model for the social administration of their communities in the absence of *kaitangata* (see glossary). Kākā-tā-rau, with the mandate from Te Whanau-a-Whaita; Te Whanau-a-Takimoana; Te Whanau-a-Tāpuhi; Te Whanau-a-Rangitaotahi; Ngai Tāne; and Ngāti Nua signed the Treaty of Waitangi in 1840<sup>374</sup>

While whakapapa was used exclusively to define seniority or rangatira lines, it nevertheless always came down to the whakapono of the issue that enabled rangatira to claim the chiefly connections and support of a range of hapū and whānau communities. The association of the call to arms by chiefs of mana was both primary and distal. Primary membership of the community apart from whakapapa was also based on the underpinning socialisation or whakapono of the hapū and was characterised by kinship, residence, contribution, linked participation in certain activities and an adherence to the community's norms.

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371 Williams, 1908, p. 13; 1971, pp. 1.32.

372 Smith, S. P., 1913, *Māori Wars of the Nineteenth Century*, Thomas Avery, New Plymouth.

373 Lambert, T., 1977, *The Story of Old Wairoa and the East Coast District, North Island, New Zealand*, Capper Press, Christchurch.

374 Turei, Mohi, Tihema, 1909, Te Punawai, Te Pipiwharauora, numa 141, wharangī 8-9.

In summarising the provisions of this chapter the researcher has progressed developments incorporating legitimate and authoritative customary and contemporary protocols that improve the mentoring of safe living.

These are expressed in this chapter as:

### **Te Hānganga o Ngā Taonga Tuku Iho**

is used to convey Ngāti Ruawaipu empowerment – building and maintaining an infrastructural capacity as traditionally associated with the *tipu parakaraka* principle. Literally this principle means to grow seedlings from an old kumara variety common to Ngāti Ruawaipu of the East Cape area.

*'He kai kei aku ringa'*  
There's plenty with my hands.<sup>375</sup>



Photograph 14. Horoera School. The kaupapa was about empowerment. The discourse between Crown and Māori feature the examination of power relations (Alexander Turnbull Library East Coast collection).

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375 Kohere, R,T,1951, *He Kōnae Aromui*, A,H,& A,W, Reed, Wellington, p.10

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## WHANUI - CHAPTER SEVEN

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*‘Tūrangawaewae’ – Survival and growth versus the assumption of the responsibility to protect kin.*

*If it is true that our iwi and hapū prior to 1840 would never voluntarily give away that authority (Tikanga - inherent rights) why is it assumed that on the 6<sup>th</sup> of February 1840 our tipuna woke up and did just that and gave it away not to another iwi Māori but to the representative of a person they had never met and did not even know? <sup>376</sup> Guardianship roles.*

Whanui, Vega, a bright star has traditionally signalled a time for harvest, but in this chapter it is used to highlight the Treaty of Waitangi in depicting a situational analysis of tūrangawaewae and the nature of Ngāti Ruawaipu tribal and sub-tribal relationships as they adapt to pākeha governance imperatives. The cognitive criteria pukenga mahi is about work and study skills, both of which are necessary to a process of review which will examine further the effects of a variety of imperatives and relationships.

A selection of these imperatives include legislation and other related options beginning with the period of peace following on from the initial evangelisation of Ngāti Porou and Ngāti Ruawaipu by Piripi Taumatakura following the Toka-a-kuku expedition. Unity of purpose - although viewed as the hoped for outcome for Ngāti Ruawaipu from the signing of the Treaty of Waitangi in 1840 - soon evolved instead, to an individualistic hegemony inflicted by settler government and was and is never going to be easily staunch. Te Kapunga Dewes relates the transitional but idiomatic nature of the Crown – Ngāti Ruawaipu situational analysis and the associated relational determinants:

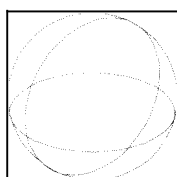
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376 Jackson, Moana, 1999, Jackson, Moana, 1999, Separating the powers of Māori governance – Political, Judicial onto the Marae in Ngāi Tatou 2020 – *Indigenous Governance and Accountability, Whakahaere-a-Iwi Whakamarama-a-Iwi, The Foundations for Indigenous Research in Society & Technology*, 1999, p.100.

“It is significant that Ngāti Ruawaipu seeks from the Crown the acknowledgement, recognition and protection of Ngāti Ruawaipu Mana (or to use the words in the Treaty, *te tino rangatiratanga*) and in particular, *matauranga me ngā tikanga a Ngāti Ruawaipu*. I do not believe this is coincidental. Ngāti Ruawaipu of the past and present, have been and continue to be, cultural ambassadors, not only for their *whānau hapū* and their *iwi*, but for Māoridom and for the state as a whole. In fact, I believe that over the years many (although not all) of our cultural leaders have been exported outside the rohe: not because they chose to, but because they had to in order to find work.

They have in the past managed to work in universities with other Māori groups, for the Government, and in all sectors of the arts and crafts. However, this has been by individual efforts to the detriment of the *iwi kaenga*. A few have returned home but not all. There are no paid jobs here at home for these talented people, but there is so much that needs to be done for Ngāti Porou. Why do I say these things: it is because I fear much of our Ngāti Ruawaiputanga is slipping away from us at an alarming rate, right beneath our very eyes and noses!”<sup>377</sup>

As explained in previous chapters, such a triangulation (see **x**, **y**, and **z** in Table 7.1) is manifested as *Otiki*, *Pariwhero*, and *Ōpure* (see glossary) and are used to divide this chapter Whanui, into three parts representing *Whanui* feed-back mechanisms.



***OTIKI*** (see glossary) – ***Patterns of Uruao Custom Law and Practice in creating Ngāti Ruawaipu leverage - Influencing factors. ‘Government imperatives in Crown-Tribal situational analyses’.***

Arising from the assurance of Whanui, the formulation of Papatipu principles - with which to gain understandings - addresses the issue of how to create appropriate decision making to sustain the thesis aim of how Ngāti Ruawaipu might best utilise the five notions of potentiality.

As in this chapter, and as they will in later chapters, **x**, **y**, and **z** will successively determine: (i) assurances to understand Ngāti Ruawaipu improvement (relates to patterns of customary law and practice and assurances needed to create leverage) (ii) articulating what has been done through Ngāti

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377 Dewes, Te Kapunga, 1998, personal interview.

Ruawaipu reciprocity (focussing on obtained data for where sustainable development does not happen at all), and (iii) a management vision - related issues and solutions ('sustainable development in action' decision making protocols to be encouraged and supported. It is important for individual and collective hapū and whānau to promote measurable activities; provide real timeframes and show connections. Part of the on task training of all Ngāti Ruawaipu hapū and whānau should include outlining the choices and consequences of resource efficiency and for resource recovery.) The Table 7.1 points to the evaluation of how the research framework is implemented.

The *Pukenga mahi* triangulated research findings, implications, and conclusions are derived from:

- A,** Ihowai - ABC – Ngā take toko
- B,** Wehi – DBC – Whakahauhau kakama
- C,** Mana – DAC – Ngā takatu whakarērēkē
- D,** Ihi – DAB – Hei pou whakahīato
- T,** Makurangi – XYZ – Ngā whanonga Papatakotoranga.

Table 7.1. 'Papatipu'.

|   |   |   |
|---|---|---|
|   |   |   |
| <p><b>A.</b><br/>Ngā take toko – Notions of analysis illustrate how dealing with development and issues of sustainability works for Ngāti Ruawaipu - <i>establishing hapū priorities and directions.</i></p> <p><i>'E tata mate, e roa taihoa'.</i><br/>Death is near; by-an-by is far off.<sup>378</sup></p> | <p><i>Pukenga Mahi.</i></p>   | <p><b>C.</b><br/>(Ngā Takatu Whakarereke)<br/>Adapting to changing needs and circumstances – To determine what management strategies were prioritised since only so much could have been immediately achieved given the resource and time constraints of the times – <i>participatory mechanisms can be derived by means of which objectives can be achieved.</i></p> |
| <p><b>B.</b><br/>(Whakahauhau kakama)<br/>Encouraging initiatives - To determine what systems and infrastructure needed to have</p>   | <p><b>T.</b><br/>(Nga Whanonga Papatakotoranga) Valued arrangements - <b>Determining what Ngāti</b></p> | <p><b>D.</b><br/>(Hei Pou Whakahīato)<br/>Sustainable development in action – There is value in the significance of thinking</p>  |

378 Kohere, Rēweti, 1951, Ibid, p.136

Stowell, n,d,b, 1911, p.127

|  |   |  |
|--|---|--|
| <p>been found and put into place in order to address the transition from small community aggregations to large tribal collectives – <i>recognising the mutuality of stakeholder input.</i></p> | <p>Ruawaipu actually did; how they achieved it, and; why they had to do it - <i>government policies indicate minimal conformity with the Treaty of Waitangi principles.</i></p> | <p>feelingly and feeling thoughtfully about inclusions and omissions which are integral to <i>the determination of just decision making protocols.</i></p> |
|--|---|--|

Under this format, the Whanui points **A, B, C, D and T** (see Table 7.1)

represent the sectional conceptual construct of this and later chapters.

The cognitive criteria **Pukenga Mahi** is about the significance of work and study skills in assisting hapū and whānau to establish their own priorities and directions.

#### Cameo 7.1 ‘Pukenga Mahi’.

**Work and study skills** - Despite early reports of the damage indigenous deforestation was causing to Marangairoa No 1 deforestation continued throughout most of the twentieth century and it only began to tail off in the 1980’s. The same push for pastoral productivity led to massive erosion throughout the rohe. The Cyclone Bola experience was one recent example of continuing damage as a direct result of inadequate environmental protection policies and practices. In summary the loss or degradation of natural Ngāti Ruawaipu heritage resources have a potential to be further diminished through inappropriate land use. The key to understanding natural heritage sustainability lies in the provision of key cognitive inputs to contextualise research, and include remembering, analysis, socializing meaning, using knowledge, understanding, creativity, physical skill, work and study skills, problem solving, evaluating, and self-management.

‘He ika kai ake i raro, he rāpaki ake i raro’  
As a fish nibbles from below, so an ascent begins from the bottom.<sup>379</sup>

The contention is that pukenga mahi can be used to process developments from the evaluation of alternatives to the selection of papatipu linkages. It is noted that in the Preamble to the Treaty of Waitangi specific reference is made about protecting the ‘just rights and property’ (English version) and in the Māori version, the protection of ‘chiefs and sub-tribes’ and the preservation of their chieftainship over their lands, villages and all their treasures. In the period 1840 to 1859 many Māori continued to act as though purchasers had continuing obligations or, as though transactions had been made void because of failure to meet expectations that were not contained in the deeds. The Crown’s history of failing to protect lands, forests, and fisheries and to respect chiefly authority indicates obligations on the part of the Crown and their need to recognise cultural meanings of ownership and to respect them. “*Now the*

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379 Brougham, A.E, 1975, Ibid, p.6, Colenso, W, 1879, p.136. Grey, 1857, p.14.

*Queen wishes this kāwanatanga lest evils should befall the Māori people from the Europeans who are living here without law*<sup>380</sup>

*'Kia āta whakatere i te waka, kei paripari e te tai mōnenehu te kura nei'*  
Steer the canoe carefully lest this chief be drenched by the spray.<sup>381</sup>

At the beginning of the 1820's Utu was about the constant and unresolvable mediation of tapu and noa polarities, Jesus Christ was viewed as the fusion of reciprocity to the hostilities evident between Te Whanau-a-Takimoana and Te Whanau-a-Rērēwā. While inter-marriage was seen as a likely option to lessen their pain over time such were the relationships between these whānau some groups migrated to avoid possible threats or subjugation rather than stay in a continuing climate of hostility. Utu, Hoko, and Manaakitanga as deployed in this thesis provides a vision focused on creating an evolutionary emancipation from the never ending warfare inherited in the Tūmataunga versus Tawhiri-Matea belief systems of the Āo Tawhito (old) world order or as Koro Dewes would say the 'Old Testament'. Not surprisingly, for many Ngāti Porou and Ngāti Ruawaipu the value of manaakitanga provides a rationale needed to explain the phenomena of Piripi Taumataakura's socialisation of Ngāti Porou and Ngāti Ruawaipu administrative decision making protocols.

The old 'whakapono' or beliefs ended with Kākā-tā-rau extracting his revenge on the Whanau-a-Apanui at the battle of Toka-a-Kuku in 1836 for the death of his father Pākura. In this dialogue the 'new testament or whakapono' began with the evangelical influence of Piripi Taumataakura. Piripi was said to have metaphorically fought at Toka-a-Kuku with a gun in one hand and the Holy Bible in the other. Certainly it was 'whakapono' (albeit clothed in Western ideologies) which prompted the arrival of early CMS missionaries such as William Yates to Marangairoa in 1834.

*'Ka mārō te kakī o te kawau.'*  
The shag's neck is stretched out.<sup>382</sup>

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380 From The Journals of Te Ataria, Ngāti Kahungunu.

381 Turnbull, n.d. p.74f.

Here Yates described his journey from the Awatere along the Marangairoa No 1 block to Rangitukia: “the beach at low water is always the road.”<sup>383</sup> He was only the first of numerous missionaries to find that an inland route could prove extremely precipitous when the tide did not allow passage along the beach.<sup>384</sup> Kākā-tā-rau’s pa at Rangitukia is also described by Yates as: ‘a remarkably strong fortification having a double fence on each assailable side.’

<sup>385</sup> William Williams, already referred to in this time-period, (along with Yates) was most impressed at the openness of Waiapu Māori to Christian worship; “very large numbers attended services, and their behaviour was highly attentive”.<sup>386</sup>

To this end, the analysis of this seeming conflict of beliefs pinpoints the beginnings of the mass conversion of the Ngāti Ruawaipu and Ngāti Porou tribes to the CMS beliefs. The heart of this conversion, it must be made clear, was not so much the acceptance of the culture of the Anglican institution as the church, but rather, it was the meaning of the god-man Jesus Christ’ church as transmitted by the Church Missionary Society.

*‘E wai e taea te kupenga whīwhiwhi?  
Who can loosen the entangled net.’<sup>387</sup>*

In the greater scheme of things this thesis draws together the Old Testament of Whakapono as Utu; the Treaty of Waitangi as Tuku or Hoko, and the New Testament of Piripi Taumataakura’s socialisation of Ngāti Porou and Ngāti Ruawaipu administrative decision making protocols, as Manaakitanga.

*‘He tangata tō Tū, he tangata anō tō Rongo’.  
One type of man is for Tu, another type is for Rongo.’<sup>388</sup>*

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382 Best, Elsdon, 1924, Vol. II (ibid), p. 238. 1977b, p. 334. Brougham, A, E, 1975, Ibid, p. 28. Williams, 1971, p. 183.

383 Yate, William, 1833-1845, *Journal and Diary*, p.48. MS – Copy-Micro-0453 in a research overview of claims to the Waitangi Tribunal in the East Coast Inquiry District

384 Yate, William, *ibid*.

385 Yate, William, *ibid*, p.p.49-55 [quotation]

386 Williams, William, 1834, *Journal of William Williams, vol 2*, 1832-1840, type script, p.p.482-483

387 Williams 1971 p. 499

388 Stowell, G, 1913, *Māori-English Tutor and VadeMecum*, Christchurch, Whitcombe and Tombs, p.128.

In this regard Ngāti Ruawaipu can be viewed to be endeavouring to establish new social constructs in which infrastructural change by aggregations of hapū and whānau were now socially rebooted communities while still based on existing foundations. Certainly these evolving combinations were developed out of hapū customary law and practice foundations. Against this, the backdrop of resource and service planning required to engage in the Māori – pākeha discourse comes sharply into perspective when comparing inherent birth rights with relational Treaty of Waitangi rights. In all of this Ngāti Ruawaipu were not alone because pākeha settlers were engaged in rebooting their own social frameworks as reflected in their desire to establish the Church in New Zealand.<sup>389</sup> The initiative was thus different to that of the Church Missionary Society whose purpose had been to take the gospel to Māori (New Zealanders)<sup>390</sup>.

*'Ko te whenua i hāroa e te kāhu'.*  
It is land soared over by the hawk.<sup>391</sup>

In the year 1843 the Bishop established a committee to translate the Bible into Māori. By this time the Waiapu Diocese had been formed and Archdeacon Wiremu Parata was their representative on it. Led by William Maunsell the committee translated the New Testament first.<sup>392</sup> In the meantime, in the wider context of the country, the developments by the New Zealand congregations of the Anglican Church were exploring the legal aspects associated with how to appoint their own Bishop of New Zealand<sup>393</sup>.

*'Poroaki tūtata, whakahoro he tau'.*  
The farewell promised a return soon, but a year slipped away.<sup>394</sup>

Māori as a nation, and Ngāti Ruawaipu as a tribe preferred to believe that the reproduction of their chiefs own personal moko onto the Tiriti o Waitangi document meant that the association with Queen Victoria, was in this regard a

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<sup>389</sup> Köhere, Reweti, 1909, 'Te Hahi o Niu Tirenī Te Wā Whakahaere', *Te Pipiwharaura*, no. 137.

<sup>390</sup> Köhere, Reweti, 1909, *Te Pipiwharaura*, no. 137.

<sup>391</sup> Best, Elsdon, 1977b, *Ibid*, p. 334, Turnbull n.d, p. 43.

<sup>392</sup> Köhere, Reweti, 1909, *Te Pipiwharaura*, Number 136, July 1909, Gisborne, p. 9..

<sup>393</sup> Köhere, Reweti, 1909, *Ibid*.

<sup>394</sup> Brougham A,E, 1975 *Ibid*, p. 91, Shortland, 1980 p. 198.

chief of considerable world standing.<sup>395</sup> The expectation was that the Treaty was signed between people of honour and that therefore their behaviour in respect to building an appropriate relationship with each other would be synonymous with the original perceptions of intent that each nation state brought to the covenant.

*'Patua te pākehā kei ngaro ana o tātou whenua; tauākina a tuateaatea, ko te puna ia o ngā hau-maha'.*

Strike down the pākehā lest our lands be lost; shun the half-caste, who is the source of many schemes.<sup>396</sup>

The concept **Whakahauhou Kakama** is about the significance of encouraging initiatives in assisting hapū and whānau to recognize the mutuality of stakeholder input.

#### Cameo 7.2. 'Whakahauhou Kakama'

*Encouraging initiatives* - An important consideration is that stories need to be presented in terms of language and social practices that are understood to address social tribal issues in developing a wider framework of tribal self-determination.

The loss or degradation of the natural heritage – landscape, natural character, areas of significant indigenous vegetation and significant habitats of indigenous fauna, and biodiversity have a potential to be further diminished through inappropriate land use. Without the inter-generational transference of knowledge, skills, values and attitudes to maintain and enhance the abundance, distribution range and diversity of the reduced quality of intact indigenous vegetation such loss and degradation will continue.

*'Ka uia tonutia e koe, ka roa tonu te ara ka kore uiui, ka poto te ara.'*

Your continual questions lengthen the way while without questions the route is shorter.<sup>397</sup>

The contention is that whakahauhou kakama can be used to process developments from the selection of alternatives to the determining of methodological procedures. Underpinning these issues is the understanding that in the Pre-Contact period Māori transactions were based on alliances with continuing reciprocal obligations that relied on honour and a required adjustment over time in order to be maintained. In a manner of speaking tribal development, in accordance with the Treaty partnership of Article One has not received the reciprocity that was intended. There is no compatibility in any correlation of management which relates to the discussion points associated with any rights accruing from tribal membership. "The Confederated and

395 Report of the Royal Commission on Social Policy (RCSP), 1988, Vol. 2, Section 6, p. 38

396 Turnbull, n.d, p.17.

397 Best, Elsdon, 1977b,ibid, p.32. Brougham, A,E, 1975, ibid, p.58. Grey, 1857, ibid, p.46.

other rangatira grant to the Crown the right to exercise kawanatanga over others in their lands”<sup>398</sup>

Soon after in 1844 Rev. G.A. Kissling<sup>399</sup>, then James Stack’s<sup>400</sup> (locum tenens at Waiapu for the Rev. W. Williams) nearest neighbour, reported that the Rangitukia natives were turbulent, and extravagant in their demands. In those circumstances the nature of the (karangatanga hapū ) relationships of the Waiapu and the Marangairoa No 1 takiwa were such that several aggregations such as Te Whanau-a-Rērēwā also known as Te Whanau-a-Whaita were being led by their chiefs into larger political aggregations.

*‘Turuki, turuki! Paneke, paneke!*  
Move it, move it! Move forward, Move forward!<sup>401</sup>

Fast forward to as early as July 1849, William Williams reported that an Englishman living at Hicks Bay told him that: “no less than 1200 pounds worth of property passed into the hands of the natives from him alone in the purchase of wheat and maize”.<sup>402</sup> Ralph Barker, also a CMS missionary, arrived in Waiapu in early 1850. In October 1851, he reported to the CMS that Māori in his district were paying for vessels. ‘Within a year’, he said, ‘Māori along a coastline of 45 miles will own five vessels’. By December 1852, Waiapu Māori would own eight vessels.<sup>403</sup>

*‘Parerawhaki, he rangi pai’.*  
The weather is clearing; it is a fine day.<sup>404</sup>

From these separate beginnings the Anglican Church, as with other churches, began to form the whakahaerenga (organisational) or managerial framework necessary to institutionalise and evangelise the whakapono, or Christian

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398 From The Journals of Te Ataria, Ngāti Kahungunu.

399 ibid

400 Stack, J.W, 1935, *Early Māori land Adventures of James West Stack*, Edited by A.H.Reed, Wellington, p.34

401 White 1887 p. IV,129

402 Porter, Frances,[ed.] 1974, ‘The Turanga Journals 1840-1850 Letters and Journals of William and Jane Williams,’ Missionaries to Poverty Bay [Price Milburn for Victoria University Press Wellington, p.532.

403 Sanderson, K, M, 1980, ibid, fol, p.106.

404 Fletcher, H,J, 1922, A few of the Māori Wise Sayings from Lake Taupo, JPS, p.35.

gospel into its two separate communities. In the case of the already evangelised Ngāti Ruawaipu and Ngāti Porou, they had already initiated their own process to promulgate the evangelisation of their own people from Rangitukia. The Ngāti Ruawaipu and Ngāti Porou conversion to the CMS teachings was thus aligned to their own infrastructural determiners of socialisation and were developing their own idiom irrespective of what was taking place amongst pākeha New Zealanders.

*'He urunga e kore e whakaarahia hau kino'.*  
A pillow not lifted by an evil wind.<sup>405</sup>

In the meantime other plans in the process were being continued with in pākeha New Zealand. The N.Z. Land Company led by Edward Gibbon Wakefield had a very simple aim of buying as much land from the Māori as they could in order to make a handsome profit and, to satisfy the increasing demand from British and other migrants coming to New Zealand.<sup>406</sup> Both these initiatives were driven by settler New Zealanders, and as such reflected a pincer strategy to alter the dependency of the pākeha on the Māori. In hindsight it was a strategy designed not to build relationships with Māori but rather to seek a political position the very antithesis of the Treaty of Waitangi itself.

*'Ki te huma i te Kuranui e ngaro nei'.*  
Like the disappearance of the Kuranui now lost for ever.<sup>407</sup>

The succession of Mōkena Kohere, Kākā-tā-rau's younger brother, to the leadership of a modern Ngāti Porou-Ruawaipu merger symbolised the development of a new style of chieftainship needed to engage a new and rapidly changing world. The new demand was to socialise the wider aggregations of communities aimed at addressing new and emerging issues to deal with multi-faceted relationships. Roger Neich quotes: "the biblical search for a meaning to history, changing history with a religious significance" and,

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405 Brougham, A.E, 1975, *ibid*, p. 104, Taylor, R, 1855, *ibid*, p. 134.

406 Te Komihana A Te Karauna mō Ngā Ahuatanga-A-Iwi, 1988, *ibid*, p.96

407 Downes, T.W, 1916, No. te JPS, p.31

“from this perspective, figurative painting emerges as a hermeneutic response to each group seeking to interpret its own special historical experience”<sup>408</sup>.

Mōkena’s leadership thus brought a new and creative approach for which there were no templates of previous experience to draw from. In his view it was vital for the survival of Ngāti Ruawaipu that a new culture (manaakitanga) should become an intrinsic dogma of salvation and the Church of Piripi Taumatakura was an important tool to bring about this socialisation.<sup>409</sup>

*‘Titiro tō mata ki a Rēhua ki te mata kīhai i kamo’.*  
Look at Rēhua, the unblinking eye.<sup>410</sup>

Mōkena’s formative leadership of this socialisation in the early days was characterised by such developments as the establishment of a school at Te Hātepe in 1848. The 1850’s saw a burst of church building activity in the Waiapu area.<sup>411</sup> The St Johns church at Rangitukia largely built by Mōkena was able to seat over 800 people, it featured painted walls with significant local and biblical themes of the time. Its pou tokomanawa or central pillar was said to have centred around carvings representing Moses bearing up the serpents during the time of the Jewish Passover from their Egyptian bondage. This leadership was as clear as it was significant.

*‘He uhi, he taro, ka taka te piko o te whakairo’.*  
A tattoo punch, an instant and the ornamentation is carved.<sup>412</sup>

Mōkena’s efforts to define a future for Ngāti Ruawaipu by replacing the kaitangata beliefs of Te Āo Kohatu with the new belief systems associated with Piripi Taumatakura’s whakapono were pragmatic. As a counter to this however, the Church (of New Zealand), however, as distinct from whakapono or belief system, was already being orientated by pākeha for synod

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408 Neich, Roger, 1993, *Painted Histories, Early Māori Figurative Painting*, Auckland University Press, p.72.

409 Kohere, Rēweti, 1949, *The Story of a Māori Chief, Mōkena Kohere and his Forebears*, AH & AW Reed, Wellington, p.35.

410 Best, Elsdon, 1972, *The Astronomical Knowledge of the Māori (reprint)*, Govt, Printer, Wellington, p. 56, Grey, 1857, p. 91, Williams, 1971, p. 334

411 Prenter, Isla L, 1972 *The Development of Māori Christianity in the Waiapu Diocese Until 1914*, M.A Thesis, History, Massey University, [ No date on title page], fol, 30.

412 Mead, 1981, p. 14.

development, as a way of incorporating Ngāti Ruawaipu and Ngāti Porou institutions into its own separate dioceses organisational structure.<sup>413</sup> In the meantime after St Johns was opened by Bishop Selwyn in 1855 Ngāti Ruawaipu under Mōkena 's leadership set about planning to establish a flour mill, grow wheat, buy schooners for trade with others as far away as Sydney; and even make an offer of a franchise to a bootmaker.

*'Tumutumu parea, rākau parea, whānui te ara ki a Tāne'.*  
Ward off post and weapon so that the broad way to Tāne is opened up.<sup>414</sup>

Again, as if all things happened in concert, in late 1855 the government appointed H. Wardell as the first Resident Magistrate for an area that stretched from Mohaka to East Cape.

*'Tūtū āniwaniwa, ka tere Poupaka i te uru tai'.*  
When the heavens are dark, Poupaka floats in the deep sea.<sup>415</sup>

In June 1856 Mōkena Kohere and Hohepa Te Rore organised a committee meeting that looked at the school issue. "I (Mōkena ) showed Bishop Selwyn: a good piece of land immediately adjoining the station and set up marks and I made a deed of gift to the school which he and the party signed."<sup>416</sup> In 1857 Mōkena Kohere was appointed as a Chief Assessor<sup>417</sup> of the rohe or region extending from Te Kaha in the north to Tokomaru Bay in the south while his fellow chiefs Henare Potae, Wikiriwhi Matāuru, and Iharaia Houkāmau served with Mōkena to ensure infrastructural support and representation<sup>418</sup>.

*'Waiapu ngau ringa'.*  
Waiapu that blisters the hands.<sup>419</sup>

The period following the signing of the Treaty between 1840 and 1859 saw social and political transition, more regular habitations, permanent agriculture, less mobility, larger aggregations, less unit fractionation, more settled

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413 Kohere, Rēweti, 1990, *Te Pipiwharauroa*, Number 136, Gisborne, June, 1909, p. 8.

414 Smith n,d,a p, 136, 1915.a p, Williams, 1908, p. 15.

415 Best, Elsdon, 1917, The land of Tara,' *JPS26*, p. 144, 1982, p. 213.

416 Ibid, vol 4, fol, 77.

417 McLean MSS 9, Memo 4 September 1856, Mokena first appointed an assessor in October 1857, AJHR 1862, E – No 1, p.4. Appendix. Principal Assessor, AJHR, 1863, E – 4, pp. 40 – 41.

418 Sinclair, K, 1974, *Origins of the Māori Wars*, University Press, Auckland.

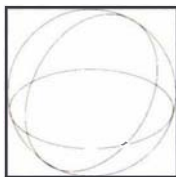
419 Parker, Wiremu, 1966, Māori Proverbs and Sayings, *Te Ao Hou* 54, p. 10, Williams, 1908, p. 29.

community politics, and the development of the latent ideology of the wider collectives such as Ngāti Ruawaipu, and Ngāti Porou. In this respect the Treaty was an agreement of chiefly importance, with all the connotations of chiefly authority prevalent at the time and conferring an inviolability, a spiritual dimension, in which trust, honour, obligation, faith and precedence assumed proportions much greater than legal, constitutional, or political considerations.<sup>420</sup>

*'Tīngia te ururoa, kia tipu whakaritorito te tipu o te harakeke'.*  
Burn off the overgrowth so that the flax shoots may sprout.<sup>421</sup>

An assessment of the underlying cause for these political shifts may well have been the observation that between the years of 1840 and 1852 a large amount of Māori land had been bought or otherwise acquired by the Crown or the New Zealand Company, before being resold to new waves of immigrants seeking even further land for settlement. In the year 1851 for example, land bought for one pence to four pence per acre by the Canterbury Settlers Company was being resold in the same year for 720 pence per acre.<sup>422</sup>

*'Tō puku! Horo tangata, horo whenua!'*  
Your belly! o man-eaters, o land gobblers!<sup>423</sup>



***ŌPURE*** (see glossary) – *Balancing the sustainability of Whanui assurances. Articulating what has been done by Ngāti Ruawaipu – the 'call to arms'. 'Ngāti Ruawaipu land, identity, capitalism, and relationships'.*

The concept **Ngā Takatu Whakarereke** is about the significance of adapting to changing needs and circumstances in assisting hapū and whānau in addressing the the full scale implications of the land-taking legislation.

### Cameo 7.3. 'Ngā Takatu Whakarereke.

*Adapting to changing needs and circumstances* - The proverb outlined below illustrates what might be described as a fundamental conflict between subjective expectations and cruel reality. The selected illustrations show that each of these physical and metaphysical

420 Sinclair, K, 1974,

421 Colenso, W, 1879, p. 119, Grey, 1857, p. 93, Williams, 1908, p. 11

422 Kohere, Rēweti, 1909, Te Pipiwharaura, Gisborne, Number 138, July 1909 p.5.

423 Smith, 1908, p. 191

dimensions are closely woven and one needs to understand how all of this impacts on the Ngāti Ruawaipu world view, in particular on the ways they have come to know and understand the associated realms of knowledge. The balance which is sought for Ngāti Ruawaipu human and material resources in this framework involves transversing physical and meta-physical boundaries of knowledge.

*'Waiho i te toipoto, kua i te toiroa'*  
Let us keep close together, not far apart.<sup>424</sup>

The contention is that ngā takatu whakarereke can be used to process developments from the determination of methodological procedures to the delegation of roles. The second article (Māori version) agrees to protect the chiefs, the sub-tribes and all the people of New Zealand (Ngāti Ruawaipu) in the unqualified exercise of their chieftainship over their lands, villages and all their treasures. Tribal development, in accordance with article two with respect to land and in social relationships has not received the reciprocity that was intended.<sup>425</sup> “*The Queen of England recognises and reaffirms to the rangatiratanga, hapū, and iwi of New Zealand the continued rangatiratanga over their lands, their kāinga, and their way of life. The rangatira grant to the Queen the power to purchase those lands which the people are able to sell, subject to the arranging of payment which will be agreed to by them and the purchaser appointed by the Queen*”<sup>426</sup>

*'Kia ata whakatare i te waka, kei paripari e te tai mōnenehu te kura nei'*  
Steer the canoe carefully lest this chief be drenched by the spray.<sup>427</sup>

The extension of the Ngāti Porou boundary from Kōpuarēhua/Kōpuakanae to Potikirua in the north and then from that same point southwards to Te Toka-a-Taiau on the Waipaoa River in Turanganui preserved the integrity of Ngāti Ruawaipu within that as a hapū despite the fact that hapū and whānau of Ruawaipu might well have qualified in their own right as an iwi. Indeed for many centuries they had operated as, exactly that. On the other hand, there are some who hold the view that some of these developments were perhaps strategies used by pākeha to successfully transact with Māori. Seen from this viewpoint one might conclude that the missionaries enhanced the role of rangatira - at the expense of the populace, with perhaps some church

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424 Colenso, W, 1879,140 ibid, Grey, 1857, ibid, p.94. Williams, 1908, p.11

425 Report of the Royal Commission on Social Policy (RCSP), 1988, section 4.3.1, p.56.

426 From The Journals of Te Ataria, Ngāti Kahungunu.

427 Turnbull n.d, 74f.

precedent for so doing - before endeavouring to confine the augmented rangatira status to simply being that of an adviser to officials.

*'To kāinga, hoki mai. Kāti te noho i tēnā taha ōu. Āe, takahi waewae rua; ko au kei tua nei, ko au kei tua rā'.*

This is your home. Return. Stop staying on that side of you. Yes, trample on persons of two genealogies; I am on both sides.<sup>428</sup>

The alternative however is evident in the portrayal of rangatira tenure such as those held by Te Kani-a-Takirau, Henare Potae, Mōkena Kohere, and Iharaia Houkāmau (within a now reconfigured Ngāti Porou and Ngāti Ruawaipu) which, represented a shift from the conditional to the absolute simply because of the threat of land loss.



Photograph 15. Mōkena Kohere 1812-1894 Ngāti Porou, Ngāti Ruawaipu, and Rongowhakaata. (*Kohere whanau collection*).

Bishop Manu Bennett in a submission to the Royal Commission on Social Policy in 1988 referred to the Treaty as a stand alone document, a supreme point of reference for the conduct of the nation's affairs'.<sup>429</sup> This view appears to have been widely shared amongst the Ngāti Porou and the Ngāti Ruawaipu and it would appear that the new mandated roles given to these chiefs symbolised the expected nature of the Treaty contract within which the people

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428 Mead 1981 p. 19

429 Bennett, Bishop M.A, submission 1988, *Report of the R.C.S.P.*, 1988, *Ibid*, section 2,6, p. 38.

would affirm their independent status. It also provides some measure for why Ngāti Porou, for the most part, resisted any submissions to pass on that control in order to support the King movement.

*'Tohungia koe, e kore e ngaro; he kahu waero tōku, e tā, he maurea kia whiria'.  
You are instructed to say, "I shall not be overcome because I wear a dogskin  
cloak and I am the elements that will be woven into an ornamental belt".<sup>430</sup>*

Some Ngāti Porou rangatira responded to the colonial expectations of a role outside their Ngāti Porou boundaries such as in the hostilities that took place at Waerenga-a-Hika; on the Taranaki Coast; or in the wild forests of the Urewera. The fact that in some of those instances selections of Ngāti Porou hapū fused for different agendas other than for the protection of their own lands and people, may well have resulted from being influenced by new imperatives such as the magnetism of influential leaders, or else for vengeance, or for any number of differing reasons. In the final analysis the development of events which Ngāti Porou and Ngāti Ruawaipu had control of can only be seen as a response to a governance determination to pursue legislation the effect of which was in marked contradiction to the Treaty of Waitangi.<sup>431</sup>

*'Tikarohia ngā whetū!'  
Pluck out the stars.<sup>432</sup>*

Thus there was a need to respond to colonial expectations in order to minimise misunderstandings arising from the interface between government, tribal authorities and those who first cleared land or established some user-held use rights for themselves and their descendants. Earlier, the C.M.S. missionary George Kissling (1805 – 1865) in 1845 had undertaken a census of the area which showed 174 people at Te Hekawa, 68 at Horoera, and 52 at Opariwhero (East Cape). Perhaps these figures contributed to Bakers report to the Native Secretary in January 1862 and may have reflected the spread of diseases such as influenza and typhoid:

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430 Mead 1981 p. 23

431 Ngāi Tahu submission 1988, Report of the R,C,S,P, 1988, Ibid, section 2.6, p. 38.

432 Best, Elsdon, 1903, a, 'Notes on the Art of War', *JPS 11*, p. 81

So far as I can judge from the recollection of the number of Natives ten years ago, I calculate that during the period from 1857 to 1861 the population of the East Cape has decreased by one-half. The English traders with whom I have conversed all think that the proportion I have given is below the mark.<sup>433</sup>

The lesson emerging from these observations are that governorship and tribal autonomy will be in conflict unless there is opportunity for adequate representation, consultation, shared decision-making, and a fair allocation of resources. Baker, in response to his governments wish to purchase land in the name of the Crown for him to live on, was careful to report that any attempt to purchase land would arouse suspicion and enforce the perception that missionaries were military chaplains.<sup>434</sup> After prolonged negotiations, Mōkena Kohere and Anaru Kāhaki ceded to the Crown by Deed of Gift, a block of land estimated to contain 100 – 120 acres. Baker took possession of it in the name of the Queen on 27 February 1862.<sup>435</sup> Seen against this example of land transfer, Ngāti Ruawaipu mana prior to the Hauhau wars was a dynamic which enhanced the power of the transferring rangatira.

‘Tē tōia, tē haumatia’.  
Not dragged, not shouted.<sup>436</sup>

Such an act of commitment and concern for the welfare of the people, should be seen as evidence of their sense of authority. This dynamic may be illustrated by cross referencing a range of hapū and whānau associations of mana<sup>437</sup> between people and people, and people and land. Related hapū as in Kākā-tā-rau’s military expedition to Toka-a-kuku, easily joined forces in war. Hostilities between hapū placed stress on autonomy and sometimes meant that hapū might stand apart, or join in various combinations to fight each other. It was in this context that hapū leaders, especially after group reconstruction, might elect an appropriate chief having regard to their common descent lines. Otherwise chiefs were simply recognised by Ngāti Ruawaipu, in the plural, as paramount.

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433 Baker, W.B., 1862, Report to Native Secretary, cited in *AJHR*, E – 2, Section V, p.5

434 *AJHR*, 1862, E – 9, p.3-6.

435 *AJHR*, 1862, E – 9, p.8

436 Ngata, 1972, *Ngā Mōteatea, Part III*, Wellington, The Polynesian Society, Wellington, p.78

437 glossary

Ancestral relations were always aligned to whatever had taken place on a specific piece of land. Kinship ties and new hapū names although emphatic of commonality nevertheless needed to be viewed as uncertain variables. Subsequently however, Ngāti Ruawaipu would become exposed to destabilising forces from many fronts and become subject to the Native Land Court agenda of individualisation of land titles. Traditional expertise in cultivation and navigation were turned to advantage by Ngāti Ruawaipu, who, as early as 1840, were successful in agricultural and commercial enterprises. Wheat and maize were grown on a large scale. Schooners were purchased to transport their own produce to Auckland, and even Australia. Mōkena directed the purchase of a 20-ton schooner, named the Mereana after his daughter. During the 1850s the concentration of Ngāti Hokopu at Waioratāne and the erection there of a flour mill, made for new economic activities in horticulture, agriculture, flax processing, timber extraction, and whaling where after purchasing schooners, provided for easier communications and trade.

Boundary definition traditionally was a part of negotiated agreements as it was with European traders in early Ngāti Ruawaipu lease arrangements during this period of peace. As has been referred to, the process of development in the Marangairoa No 1 takiwa was abetted by the intervention of Christianity to break the cycles of war of the early nineteenth century. The formation of major hapū pacts in the 1830s and 1850s; and the blanket labelling of hapū as Ngāti Porou (originally confined to the Waiapu), had now led to the re-configuration of an iwi with borders extending from Potiki-rua to Toka-a-Taiau.

The area, Kautuku, on the Marangairoa southern boundary extending into the Maraehara block was at one time the hub of the Ngāti Porou – Ngāti Ruawaipu tribe. It was a place where Mōkena Kohere actively fostered those elements of European culture and technology which he regarded as beneficial for his tribe.

*'Kia whati ngā rākau o te tatau pounamu i muri nei, kei pōhehe kōutou ki ngā ara kōrero ā o kōutou tīpuna'*

Take care afterwards not to break the supports of the greenstone door, lest you stray from the precepts of your ancestors.<sup>438</sup>

Tensions mounted among North Island Māori generally in the late 1850s. There was increasing reluctance to sell land. In June 1858 came the emergence of the King Movement with Potatau Te Wherowhero elected the first King. Potatau was succeeded by his son Tawhiao in July 1860.<sup>439</sup> When war broke out in March 1860 Te Atiawa soon won widespread support as a result of the tension on the West Coast of the North Island over the Waitara purchase.<sup>440</sup> Governor Grey launched an invasion of the Waikato in July 1863.<sup>441</sup> Some Ngāti Porou tried to join the Māori King in the Waikato when war broke out there in 1863, but they were stopped by the Arawa at Kaokaoroa. Later some Ngāti Porou did reach Tauranga. They took part in the conflicts at Gate Pa and Te Ranga and a number were killed.<sup>442</sup>

Prior to 1865 the support by some Ngāti Porou for the growing Māori King movement complicated matters. The position of most chiefs however, was one of neutrality. W.L. Williams noted that the people of Waiapu call themselves always Kupapa, partisans of neither side.<sup>443</sup> Mōkena, aside from his misgivings regarding the notion of Māori Kingship,<sup>444</sup> actively dissuaded his people from becoming involved in the fighting in the Waikato, lest Ngāti Porou territory be proclaimed a district which had supplied combatants on the rebel side, and therefore become subject to confiscation.<sup>445</sup> In February, 1862, an article in *The Māori Messenger* stated that all tribes of N.Z. wished to have Matutaera, later known as Tawhiao, as Māori King. The basis for this assertion was that they had received no letters to the contrary. On March, 24 1862, Mōkena, and other Ngāti Porou chiefs thereupon wrote to rebuke those who made such a claim, for their assumption of a power never formally

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438 Best, Elsdon, , 1903a, 'Notes on the Art of War'. *JPS* 12, p.201.

439 Belich, James, 1986, *The New Zealand Wars and the Victorian Interpretation of Racial Conflict*, Auckland University Press, Auckland, p.p.75-76.

440 Belich, James, 1986, *Ibid.* p.76.

441 Belich, James, 1986, *ibid.* p.76.

442 Kohere, Rēweti, 1949, *The Story of a Māori Chief, Mōkena Kohere and his Forebears*, AH & AW Reed, Wellington, p.p.38 - 39

443 Williams, H.W, 1864, Cited in *AJHR*, 1873, *AI*, p. 4.

444 Kohere, Mōkena, 1862, Letter, re Māori King, Cited in *AJHR* 1864, *E – No 3*, p.22.

445 The East Coast was proclaimed a district which supplied combatants, *AJHR*, 1864, *E – 9, C*, Heaphy Map

attempted on the one hand, nor permitted on the other.<sup>446</sup> His own letter, written on March 24th. 1862 reads:

To the Runanga of Waikato throughout all its boundaries:-  
Salutations to you all in your law - That is to say, in your king. On the 21st day of March we heard, through The Māori Messenger of your meeting with the Governor, when you addressed him and said that the King was for all New Zealand. If it had been that there were kings in former days, this assertion would have been well. But the name used to be Rangatira, now we hear it is Kingi, and the name of Niu Tīreni. The name of this island in olden times was Te Ao-Māori-Kai-Tangata. Desist from that work. Lay aside, o friends, your King; rather let us look up to the clouds. Let our King dwell there. But as for this plaything of yours, cast that aside. Your King has struck blows upon all the chiefs of different places. Do you eat of the fruit of the tree which you have planted? We do not approve of it; What we approve of is religion and law. There ends this message to you from me, Te Mōkena .<sup>447</sup>

Nevertheless, some Ngāti Porou did participate in the action at Waikato; and on April 1862, some Ngāti Porou brought from Waikato a Kingite flag, Rua, and hoisted it at Waiomatatini causing tension. This act was interpreted by Mōkena and others as a challenge to the traditional authority of the chiefs. It was the resident magistrate (Baker) who made a report suggesting that Ngāti Porou had taken the Government side in opposition to the King Movement. In point of fact Mōkena wrote to Governor Grey to say that evil had come to this place and that the Governor should remove all pākeha settlers from the East Coast for their own safety.

The murder<sup>448</sup> of Rev C.S.Volkner at Opotiki in March, 1865, by members of the Pai Marire cult, directly affected the people of the East Coast. Rev Volkner's attendance at Waiapu Diocesan Synods between 1861 - 1865 had made him well known to most of the East Coast chiefs who also attended,<sup>449</sup> either as ministers or as lay synodsmen. These included Mōkena Kohere, Henare Potae, Raniera Kawhia, Mohi Tūrei, Hotene Porourangi (Te Horo) and

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446 Huriwai, Te H, 1875, Waiapu Minute Book 39, p. 15. Proclamation in *Te Wananga(TW)*, April 26, 1875, Vol, 1 - 2, p.p. 72, 78, *AJHR, 1875, C - 4*, p. 3

447 Mōkena Kohere letter to *The Māori Messenger*, cited in *AJHR, 1862, E .No 4* ,p. 45.

448 Recently in 1992) the Government moved to pardon some of the Whakatohea/Ngāti Awa people who had both been accused of being implicated in this incident.

449 *Te Toa Takitini, Oketopa, 1924*, p.p. 119 - 121.

Ropata Wahawaha. The chiefs wrote to Bishop Williams deploring the killing.<sup>450</sup>

After leaving Opotiki, the Hauhaus reached Turanga, Poverty Bay, in mid-March, 1865, where they threatened to treat Bishop Williams<sup>451</sup> in a way similar to the treatment given to the Rev. Volkner. As a result, the Bishop and his family left the district; and members of Ngai Te Kete (Ngai Tawhiri), a sub-tribe of Rongowhakaata, sent for Mōkena,<sup>452</sup> a close friend and relative of their chief, Paratene Turangi. Mōkena arrived to find that Ngai Te Kete had readied a huge spar,<sup>453</sup> intended as a flagstaff for the British Ensign. Apprehensive of the Hauhaus, they decided not to proceed immediately.

Alarmed at the increasing influence of the Hauhau movement there, Mōkena, with the help of some of the Ngai Te Kete, erected a moderate-sized pole and immediately hoisted the British flag. This caused some indignation among certain sections of the people of Poverty Bay, but as those who had raised the flag did soon their own land, the excitement soon subsided. In a letter to Donald McLean,<sup>454</sup> Mōkena stated his reason for this action: [*Ka whakaarahia e ahau te Kara ki runga i ā rātou, hei tiaki mō rātou.*] I raised the flag over them for their protection.<sup>455</sup> Mōkena himself declared, 'I made no attempt to influence anyone other than my own relatives.'<sup>456</sup>

By 1864 it seems that even some within Ngāti Porou who did not oppose the Crown were angry with Mōkena. Rēweti Kohere records both the unpopularity of William Baker and the strictness of his grandfather, Mōkena Kōhere:

Often he took the law into his own hands. Owing to the absence of a gaol offenders were shackled with iron chains: The natives, having

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450 Mōkena Kohere, Henare Potae, Raniera Kawhia, Mohi Turei, Hotene Porourangi (Te Horo) and Ropata Wahawaha, letters in *Te Waka Māori o Ahuriri*, April 1865, p.p. 5 – 6.

451 East Coast Historical Records in *History of Waiapu Diocese*, p. 36. Rosevear, 1865, W.L. Williams Journal, p. 70 Entry for March 6.

452 Williams, S. 1865, Letter to McLean, April 3, 1865, McLean Papers, p c, 639.

453 Cited in ECHR, p.p. 40 – 41.

454 Kohere, Mōkena, 1865, Letter to McLean, D, Cited in McLean Papers, MS, 32, Folder 689e.

455 Kohere, Mōkena, 1865, Letter to McLean, McLean Papers, Notes, 1865, Octave Sequence, Box V, MS, p.32.

456 Kohere, Mōkena, 1865, Letter to McLean, McLean Papers, Notes, 1865, Ibid.

grown suspicious of a Government scheme which was not popular, began to show open hostility, and came in a large body to demand that Mr Baker leave at once. Mōkena thereupon asked him to go with him to his own home at Waioratāne near the sea. As the chief and the British officer left they were followed by a howling mob. It was evident that but for Mōkena some harm would have befallen Mr Baker. The chief and his charge were met by a band of twenty loyal natives, who formed a guard. After the party had crossed the Maraehara River Mōkena turned round and drew a line on the ground, challenging the rioters to cross at their own risk. They thought discretion was the better part of valour. Mr Baker took up his residence at Waioratāne and later Mōkena gave the Government that piece of land known as Tarata for a resident site for the Government representative and for a school.<sup>457</sup>

*'Kia ai he tā kōtuku ki roto o te nohoanga pahī, kia tau ai'.*

Let there be a white heron feather in the assembly so that all may be well.<sup>458</sup>

In July 1864 Mōkena seems to have made some sort of attack on the Kingites at Waiapu. Raniera Kawhia wrote to W L Williams (Mita Renata) that:

“Mōkena and his people arrived at Tikitiki. There were one hundred of them and they conquered the flags of Tikitiki and of Pukemaire bringing back all the leaders to this side”.<sup>459 460</sup>

As a result of this action, Mōkena came to national prominence during the Hauhau warfare on the East Coast in 1865. His stand against the Hauhaus<sup>461</sup> was instrumental in preventing the escalation of a conflict which could have engulfed not only Mōkena's own region, but also the country.<sup>462</sup> Mōkena's actions were consistent with his obligation to uphold his own and his peoples mana; his acceptance of the implications of the Treaty of Waitangi; and his commitment to his religion.<sup>463</sup>

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457 Kohere, Rēweti, 1951, Ibid, p.58-59.

458 Williams, 1971, p.354.

459 Souter, Monty, 2000, Raniera Kawhia to W.L. Williams, July 1864, MS Papers 190, folder 18, ATL, in *Ngāti Porou Leadership – Rapata wahawaha and the Politics of Conflict*, PhD Thesis, Massey University.

460 Sanderson, KM, 1980, Ibid, p.p.165-166.

461 Gudgeon, T, W, 1887, *Biography of Major Rapata Wahawaha in The Defenders of New Zealand*, H, Brett, Auckland.

462 Harris, J, 1865, Letter to Donald McLean, BBP

463 Taumatakura, Piripi, is attributed with bringing the Christian (Church Missionary Society – Church of England) religion into the Waiapu Valley and to Ngāti Ruawaipu.

Later, after the Hauhau invasion, the history of various whānau associations with their lands, beginning with attempted surveys would have those associations recorded and written into the informal and formal descriptions in small block format (moka, kāinga, maara) for the purposes of Native Land and Court administration. The previous trend of corporate networking and gains in the critical mass needed for the entrepreneurial trade enterprises of the 1850s was about to be reversed with the fractionalising of Marangairoa No 1 into blocks of a smaller size.

On June 8, 1865, Mōkena, accompanied by McLean and W.L. Williams, returned to Tuparoa and awaited the arrival of Henare Potae, Raniera Kawhia and Mohi Tūrei. These chiefs came from a meeting at Popoti, an inland pa, where the announcement had been made that: The murderers of Volkner have entered the portals of Waiapu<sup>464</sup>. They informed those waiting that a portion of the tribe had already gone to apprehend Pātara,<sup>465</sup> the Taranaki leader of the Hauhaus. Under the leadership of Henare Nihoniho and Rōpata Wahawaha, the 40 Te Aowera were forced to retreat, after encountering a well-armed band of 150 Hauhaus, mainly from outside tribes, but including some Ngāti Porou recruited from north of Waiapu.

The concept **Hei Pou Whakahiato** is about a derived participatory mechanism by means of which the achievement of 'sustainable development in action' objectives can assist hapū and whānau to adapt to changing needs and circumstances.

Cameo 7.4. 'Hei Pou Whakahiato'..

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464 Kohere, M, 1865, Letter to McLean, D, Cited in McLean Paers, MS 32, Folder 689e

465 Kohere, Mōkena ,1865, *Letter to McLean, D*, Cited in McLean diary entry for June 8 1865, McLean Papers, Diaries, 1846 – 1867, Box V 1865, MS 32

***Sustainable development in action*** - In order for Ngāti Ruawaipu to improve their approach to addressing environmental issues they will need to develop a wider framework of tribal self-determination. Improvement can be an outcome if attempts to understand and remember are described and learnt from. Just as Te Kōpu has traversed the varied interactions that Ngāti Ruawaipu have had with their land and with others so too has the importance of the interrelationships between material and mind been highlighted. The composition 'Rūaumoko' represents the triumph of the Ngāti Ruawaipu/Ngāti Porou mind (through Mohi Tūrei's powers of composition) to emulate the geological and lithological creative elements in animating one's inner feelings and transforming one's thoughts into a valued treasure (a taonga tuku iho).

'E kore tāku moe e riro i a koe'  
My dream cannot be taken by you.<sup>466</sup>

The contention is that hei pou whakahiato can be used to process developments from implementing the delegation of roles to the monitoring of performance accountabilities. The third article denotes Royal protection to the natives of New Zealand and provides for equal rights for all individuals in New Zealand and was sometimes seen as limiting the authority of Article Two. Clearly the acceptance of the rights and privileges of British subjects does not require the extinction of those rights which the members of any tribe have inherited. Indeed the whole thrust of the Treaty was to confer new aspects of citizenship and at the same time ensure the continuation of existing Māori social and economic systems. Tribal affiliation in this sense has been seriously eroded by various means, including legislation, to the point that many Māori particularly in urban areas, have little contact with a tribal authority and while seeing themselves as Māori may be less enthusiastic about accepting a string tribal identity.<sup>467</sup> *"This is the procedure for the granting of kawanatanga to the Queen. The Queen will respect the Māori people of New Zealand and their rights, just like those of the English people are respected."*<sup>468</sup>

It was Mōkena who took a party of his own sub-tribe to support Te Aowera although he too had to withdraw, and take up his stand at his pa, Te Hātepe, on the coast at Rangitukia. Meanwhile the Hauhaus encamped at Pa Kairomiromi, two miles away. Mōkena and his people withstood a Hauhau siege, with intermittent skirmishing, for almost a month. They received

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466 Buck, PH, 1926, The Māori Craft of Netting, *TNZI* 625

467 Report of the Royal Commission on Social Policy, 1988, section 4.3.1, p.59.

468 From The Journals of Te Ataria, Ngāti Kahungunu.

support from the chiefs, Wikiriwhi Matāuru, Arapeta Haenga and Pineamine Tuhaka, but were still out-numbered by two to one, and had little in the way of arms or ammunition<sup>469</sup>.

The letter signed by the chiefs, Mōkena Kohere, Wikiriwhi Matāuru, Arapeta Haenga, Hotene Porourangi, Hamiora Tamanui and Hohepa Te Rore was sent to Mr Halse of the Native Department, Wellington, on June 29, requesting arms and reinforcements. It stated: The Hauhau of Taranaki and elsewhere are now here, carrying into effect their word with regard to us, viz. that we be annihilated. In addition, Mōkena, Wikiriwhi and Mohi Tūrei wrote individually to McLean, making the same request. He would make peace with them, on condition that they deliver up Patara, and take the oath of allegiance - that is, to give up the Pai Marire religion, and swear allegiance to the Queen.<sup>470</sup>

*'Kia āta mahi, kia oti ai; kia ngāwari te riri, kia hinga ai te hoariri'.*  
Work methodically so that the job is finished, move lightly to attack  
swiftly so that the enemy will be vanquished.<sup>471</sup>

Lieutenant R. N. Biggs, and 20 European volunteers, who reached Mōkena's pa on July 3, and on militia support were needed to help repel a Hauhau attack on Te Hātepe on July 5.<sup>472, 473</sup> By July 13 McLean had managed to land Captain Fraser and 50 Colonial troops, complete with supplies of arms and ammunition. Patara sent a message to Mōkena, calling for peace, so that he would have only the European troops to contend with. Mōkenasent word instead to the Ngāti Porou, mainly former Kingites, who had aligned themselves with the Hauhaus. He would make peace with them, on condition that they deliver up Patara, and take the oath of allegiance - that is, to give up the Pai Marire religion, and swear allegiance to the Queen.<sup>474</sup>

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469 Deighton, S, 1865, R,M, Letter to McLean, July 10, 1865, HBP, p.p. 65/331

470 Neal, Karen, S, 1976, *Māori Participation in the East Coast Wars 1865-1872, Local Politics and Greater Commitments* MA thesis in History, University of Auckland, fol 9.

471 Williams, 1908, p.12, 1971, p.232.

472 Hawthorne, James, 1974, *A dark chapter from New Zealand history / by a Poverty Bay survivor*, Capper Press, Christchurch, pp. 6-7.

473 Harris, J,W, July 23, 1865, Letter to D, McLean, BPP, p.647.

474 Neal, Karen, S, 1976, Ibid.

After an earlier attack on the 17th of July another on the 18th commenced about eight o'clock in the morning and continued until two or three in the afternoon, the assailants being estimated at 200 or 300, if not more. A military report stated that, "the position of Te Hātepe was an excellent one for defence, being well palisaded and entrenched as might be expected would be the case under a chief of Mōkena's acknowledged capacity".<sup>475</sup> One feature of an attack was that the gunboat HMS Eclipse had joined in the fray, but two of her shells dropped near the Te Hātepe Pā and so she was signalled to cease firing.



Photograph 16. Looking towards Te Hātepe and Waioratane. The Norfolk pine trees are near the Aratia uripa and the Waikākā stream. On the other side in the background are Kamiti, Okahu, and Hauatiu. (*Kohere whanau collection*).

Pā Kairomiromi was a strongly fortified and palisaded enclosure, Te Nuku, on which a strong force was posted during the day, though it was known that the men were withdrawn at night. The Hauhaus who held the hill, largely comprising disaffected Ngāti Porou, stuck to it tenaciously during the daytime at the same time holding a safe line of retreat open should an advance be forced on the hill. Secrecy was absolutely necessary for success owing to the fact that a number of women were relatives of the men in the Pā about to be attacked. Anyone of these was capable of slipping away in the darkness and giving information concerning any intended attack.

On August 2, the combined forces under Mōkena and Fraser, using a design propounded by Mōkena,<sup>476</sup> stormed Pā Kairomiromi and inflicted heavy losses. While it was still dark the men travelled the two and a half miles and

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475 Deighton, S, Military Report, Deighton, S, 1865, R.M, Letter to McLean, July 10, 1865, HBP.

476 Rusden, G,W, 1865, *History of New Zealand*, Melville, Mullen and Slade, Wellington, p.317.

divided into two parties. One party under Arapeta Te Haenga and Captain Biggs was to secrete themselves at the rear of the Pa, to lie low until the advance sounded, and then to rush the enemy in the rear. Just before daylight Arapeta moved his men into a position where they could shoot down into the Pa.

The other party under Mōkena and Captain Fraser followed the river bank above the Pā and occupied Te Nuku hill without firing a shot. Just before daylight they crept down to the river bank opposite the enemys position. The pallisading showed up just behind a terrace in its grim strength, not a man knew where an opening could be found although they had been provided with an axe to enable them to cut their way through. Waiting there in the grey daylight the party watched as a woman lifted two of the pallisades and spread them at the foot enabling her to make a fair sized opening and proceed up the river, collect two calabashes of water and re-enter the pa.

Two men were sent to to lie in ambush should any other inhabitants of the Pā follow. They did not have long to wait before that was done and the signal to advance was given. The attack was met by a heavy volley from the defenders before the assailants were able to enter the Pa, fix bayonets and engage the enemy in hand to hand combat. The houses and the Pā Te Uranga-o-te-Ra were put to the torch and it was all over before the section under Arapeta Te Haenga and Biggs had a chance to do anything except to ambush some of the Hauhau escapees as they fled for their lives<sup>477</sup>.

Over the next weeks Mōkena and his men carried the fight to the Maraehara; Pouretua, Horoera, Toropapa, Te Wharariki, Maruhou, Te Kawakawa, Kōtare, and finally to Pukeamaru. Following the overthrow of the Hauhau pas the Hauhaus then retreated to Pukemaire Pa, where later they sustained a further attack in early October. Although the attack was strongly pressed it had to be abandoned owing to incessant rain spoiling their efforts. Although the Hauhaus held their ground over the next few days till the 10th of October they

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477 Rusden, G,W, 1865, *History of New Zealand*, Melville, Mullen and Slade, Wellington,

eventually found this Pā untenable and so withdrew to Hungahungatoroa, near Kawakawa, 13 miles away.

To cover any possible escape, Biggs, with Ropata Wahawaha, followed in pursuit by the inland track, Mōkena and Fraser taking the longer coastal route.



Photograph 17. From Otiki, Te Haika and Opure are in the foreground, Takapautahi, Rengarenga and Te Pito bluff are in the background (*Kohere collection*).

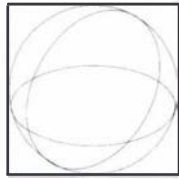
Mōkena 's party slept the night at Orutua, before reaching Hungahungatoroa soon after the other contingent. Anxious to give the Ngāti Porou in Hungahungatoroa the opportunity to surrender, Mōkena called on Biggs and Ropata to make peace with his own people<sup>478</sup>. Ngāti Porou Hauhaus then gave up their arms. Those from outside tribes, knowing their lives would be forfeit, made their escape and found their way to Waerenga-a-Hika, in Poverty Bay. Ngāti Porou Hauhaus were escorted to Te Hātepe , where they took the oath of allegiance. On his own responsibility, Mōkena pardoned them and allowed them, albeit under supervision, to return to their homes.

Mōkena 's rejection of Hauhausism stemmed from his opposition to a creed at variance with the covenant signed by his brother, Kākātārau , and with his own religious beliefs; his objection to the unwarranted interference in his territory by outsiders; his concern for the welfare of his people, and the retention of tribal lands, which he felt were at risk. Hungahungatōroa was

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478 Cowan, J, 1922, *New Zealand Wars* ,Government Printer, Wellington.

effectively the end of the conflict in the Waiapu district, and the focus then shifted to Poverty Bay.



**PARIWHERO** (see glossary) – *Sustainability as a strategic focus for Whānui assurances (Situational analysis). Self-motivation and risk taking. ‘The importance of environmental analysis’.*

**Nga Whānonga Tikanga** are about tikanga principles that can assist hapū and whānau to advocate change for policies which indicate minimal conformity with planning principles

Cameo 7.5. ‘Ngā Whānonga Tikanga’..

*Conforming with appropriate planning principles* - The sample of research data must represent the success or otherwise of surviving Ngāti Ruawaipu hapū and whānau infrastructure in showing that decision making protocols for the future of Ngāti Ruawaipu are best grounded in customary concepts and practices. In some cases natural heritage resources have been valued differently among takiwa (block) communities. In particular the value of manuka and kanuka species has been questioned. On the Horoera block the communities led by Koro Dewes have utilized the introduction of crown subsidies for forestry planting. All of this meant that some twenty to thirty years ago land that was regenerating to scrub was again cleared and replaced in plantation forestry. Others, such as those from the Haha station on the Kautuku block, and Rangiatā Station on the Pākihi block regarded the Manuka and Kanuka species as being valuable in their own right and have begun investing in the promotion of bee keeping partnership ventures for manuka products manuka honey therapy and medicinal benefits.

*‘Waiho kia oroia, he whati toki nui’*  
Let it be sharpened, it is a broken big adze.<sup>479</sup>

The contention is that tiroiro wharekura can be used to process developments from the monitoring of performance accountabilities to the generation of new policies to accommodate change. It is not therefore that the Crown must merely consult when one refers to property rights, it is rather that the Crown must negotiate for a right. Except for language, the Crown’s responsibility under the Treaty to protect human and cultural resources has not been legally determined. The Treaty does however acknowledge Māori social organisation and, at least in the Māori version, there is an undertaking to protect under the Treaty. In giving their loyalty to the Crown and accepting the right of the Government to govern, they likewise accept implicit responsibility to protect

479 Best, Elsdon, 1974c, ibid, p.109.

Brougham A.E, 1975, ibid, p.28. Grey, G, 1857, 94

the authority of the Crown and to uphold the laws.<sup>480</sup> “*The Governor agrees to respect the faiths of the churches of England, the Wesleyans and Rome, and all the law of the Māori.*”<sup>481</sup>

At the conclusion of the fighting in 1865, Governor Grey and Donald McLean promised that Ngāti Porou land would be preserved for their own use. Ngāti Porou therefore leased land and applied to have their titles investigated by the Lands Court, set up under the 1865 Native Lands Act. Under the East Coast Land Titles Investigation Act 1866, passed by Parliament on 8 October 1866 the Native Land Court was to determine the title to all land in the schedule to the Act.<sup>482</sup> For this amongst other reasons Mōkena was opposed to the Land Court, believing that the necessary safeguards against the sale of tribal land were provided by communal ownership of the land.<sup>483</sup>

*‘He peka kai, he peka taonga.’*  
Some food, some property!

In 1866, Mōkena, in consultation with McLean, placed a reservation over all northern Waiapu land. However, some East Coast land was offered to the Government in reparation. When Crown Agent R. N. Biggs rejected it as being insufficient, the offer was withdrawn. Frustrated by the court set up under the Native Lands Act in his attempt to secure East Coast land for settlement Biggs tried to have it investigated under the 1863 New Zealand Settlements Act. The investigation was to include a defined area stretching from Hicks Bay to Reporua to be confiscated, as:

Such legislation provided for voluntary cession of land but in late 1867 or early 1868 no agreement was reached with Turanga and East Coast Māori. A

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480 Report of the Royal Commission on Social Policy, 1988, section 4,3,1, p.57.

481 From The Journals of Te Ataria, Ngāti Kahungunu.

482 East Coast Land Titles Investigation Act 1866. Schedule, S3a, ‘To the North and East by the sea from Lottery Point to the Northern Boundary of the Province of Hawkes Bay thence by the said boundary to the summit of the Maunga Haruru Range thence to a line to Haurangi thence to a line to Purorangi thence by a line to Hikurangi and thence by a line to Lottery Point. Lottery Point is an inaccurate reference to Lottin Point’.

483 *AJHR*, 1867, F – 1:10, Fenton to Richmond, “Mokena was deterred that no land would be taken, Hauhau land or otherwise”.

March 1868 petition to the Governor from 207 Waiapu Māori made clear their desire for the repeal of the 1866 and 1867 legislation and an end to pressure to cede land to the Crown.<sup>484</sup> The natives are quite determined not to give up any land and say if the Court takes it they will not agree.<sup>485</sup> When Biggs tried to survey the block, Mōkena instructed him to leave. The next move of the Government was to offer Mōkena a large sum of money. The chief declined to accept, because he knew very well the money had teeth - he niho to te moni. Mōkena replied:

*“Mauria tō moni. Nāku tonu taku riri; ehara i a koe, i te pākehā”.*  
(Take your money away. The fight was mine, not the pākehas.)<sup>486</sup>

This action, besides being an expression of rangatiratanga, is acknowledged as being responsible for the restriction of Ngāti Porou land from confiscation. As Te Harawira Huriwai put it: “Te Mōkena would not take the Government money. That saved the land of the whole district.”<sup>487</sup>

After the Hauhau invasion had been resisted Ngāti Ruawaipu existed within the dual tensions of upholding hapū unity and maintaining the wider whanaungatanga. With such flexibility, the cementing of internal hapū unity such as with Ngāti Hokopu and Te Whanau-a-Te Rītenga-o-te-Rangi like other Ngāti Ruawaipu whānau became focused upon the magnetism and influence of rangatira. The relationships that developed between two whānau of the Ngāti Ruawaipu, namely the Ngai Tāne and the Ngāti Hokopu are directly related to developments as a result of the Hauhau invasion as depicted by the Kingitanga versus Kupapa relationship, and also by the Pai Marire adherents versus Piripi Taumataakura’s CMS/Mihinare legacy.

*‘He taura taonga e motu, he taura tangata e kore e motu’.*  
A gift chain may break but not a human link.<sup>488</sup>

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484 *AJHR*, 1868, A – No 16, pp. 1-11. Petitions dated March 27, 1868, and April 25,

485 McLean, D, 1846-67, 14th March 1868, 1856, MSS 9, Memo 4, Biggs to McLean National Archives, Wellington.

486 Kohere, Rēweti, 1949, *The Story of a Māori Chief, Mōkena Kohere and his Forebears*, AH & AW Reed, Wellington, p. 58.

487 Kohere, Rēweti, 1949, *Ibid.*, p. 88.

488 Best, Elsdon, 1975c, *ibid.*, p.45.

At Hungahungatoroa the Ngai Tāne, being Hauhaus, were made prisoners and were placed by Mōkena at Titaka.<sup>489</sup> Wi Tupaea relates, “Ngai Tāne were brought to Titaka and settled there after the Hauhau troubles.<sup>490</sup> After Titaka Ngai Tāne went to Maraehara at Raropawa. And then on to Okarae”.<sup>491</sup> Rāhera Rairi relates further, “When Ngai Tāne went to Okarae Ngāti Hokopu lived at the Pā Hātepe ”.<sup>492</sup> Mōkena ’s words to the tribes were to return home – Ngāti Hokopu went to Ipuarongo.<sup>493</sup> On October 21, 1872, Mokena Kohere was appointed to the Legislative Council in Parliament.<sup>494</sup> With the threat of potential violence still being felt in the early 1870s despite the lack of fighting in their own area, Waiapu people were living in fortified pas. Food was scarce. As the feeling of living under threat diminished however, the number of disputes over land escalated.<sup>495</sup>

Shortly afterwards Mōkena Kohere held a further hui at Te Pākihi.



Photograph 18. East Cape in the 1920's. In the foreground is Rangiata with Otiki and Whangaokeno in the background. On a horseback journey to Gisborne in the 1880's with his father Hone Hiki, Reweti speaks of the wildness of the land (*Kohere collection*).

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489 Tupaea, Wi, 1913, Waiapu minute book No 56, Marangairoa No. 1.,p. 358

490 Tupaea, Wi, 1913, Ibid, p. 358.

491 Tupaea, Wi, 1913, Ibid p. 359.

492 Rairi, Rāhera, 1925, Waiapu minute book No 91, Marangairoa No. 1, p. 24

493 Gudgeon, Judge, 1892, *Waiapu minute book No 15*, Marangairoa No. 1,p. 105

494 *AJHR, A – I*, Despatch No5, from Governor Sir G.F. Bowen to the Rt. Hon. The Earl of Kimberly, p4.

495 Dallimore, Gail, H, 1983, *'The Land Court in Matakaoa'*, MA, Thesis, Social Anthropology, University of Auckland.

This hui resolved to reserve from sale the land from the Awatere River to the Maraehara River - in short, the lands of the Ngāti Ruawaipu which encompassed the Marangairoa No 1 takiwa. Despite this, Ropata Wahawaha acted to put the resolution of the October 1874 hui at Mataaho into effect by going to Turanga to apply for a sitting of the Native Land Court at Waiapu. But before the court could move north, Mōkena Kohere and Wikiriwhi Matāuru held a further meeting at Horoera to discuss the new rules for the Waiapu district. The extent of leasing, surveying and payments being made for Waiapu lands had alarmed these Ngāti Porou leaders.

At Horoera, the Pākihi decision for permanent land was confirmed. At the Horoera meeting Wikiriwhi Te Matāuru confirmed the decision made at Te Pākihi about keeping permanent land. Te Hatiwira Houkāmau agreed with this position and spoke for the area from Potikirua to Te Kōau as permanent land. Hemi Tawhena agreed to add in the area from Te Kōau to the Karakatuwhero River. Rutene Hoenoa added the area from the Karakatuwhero River to the Awatere River. This amounted to all the land from Potikirua to the Maraehara River.

Mōkena Kohere then asked the meeting if this land would be broken by sale or lease. The whole meeting agreed that it would not be so broken.<sup>496</sup> He then suggested that kai tiaki or pouherenga - guardians or trustees should be appointed. A third hui later confirmed as guardians: Hamahona Pūha: Wi Wanoa: Wikiriwhi Te Matāuru, and Anaru Te Kāhaki. Anyone wishing to lease or buy could apply to them, and they would notify the chiefs and the tribes so that a meeting could be held. The resolutions of the meeting were signed by Wikiriwhi Matāuru, Mōkena Kohere, Irimana Houturangi, Te Hatiwira Houkāmau and 22 others and sent to Te Wānanga. They were published in the April edition. This was intended to ensure that the Government, all Ngāti Porou, and any pākeha wanting to lease or buy land, and all the tribes of the North Island would hear of their decision.

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496 Mōkena said, E kore rānei tēnei whenua e pā kai a i te hoko, i te reti rānei? Kā kī te Hui kātoa, Kāhore. Kā ki anō rā ia, Kā pūmau tēnei whenua hei whenua mō koutou, mē a koutou tamariki.

In summarising the provisions of this chapter the researcher has progressed developments incorporating legitimate and authoritative customary and contemporary protocols that are consistent with the covenants signed on behalf of Ngāti Porou and Ngāti Ruawaipu hapū and whānau in 1840. The Ngāti Ruawaipu resolutions are expressed in this chapter as:

**Te Te Pukenga Mahi o Te Turangawaewae**

(The issue of extinguishing title to land) conveys principles for Ngāti Ruawaipu land retention and the importance of belonging – as have been contextually outlined, the evidential observations arising as might be depicted in the separation of Rangi and Papa sets out the perpetual tension between the need for survival and growth on the one hand and the transformation required to assume the responsibility to protect and nurture kin on the other.

*‘Te toto o te tangata he kai, te oranga o te tangata he whemua.’*  
Mans blood is food, his sustenance is land.<sup>497</sup>

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497 Kohere, R,T,1951, *He Kōnae Aromi*, A,H,& A,W, Reed, Wellington, p.16.

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## UETANGATANGA- CHAPTER EIGHT

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### *‘Whanaungatanga’ – Land Taking legislation*

*Power concedes nothing without a demand – that there is no notion of inequality in a treaty. The nature of the demand must be the restoration of the truth – there has to be a recognition of the equal sovereignty of the parties who come together*<sup>498</sup>.

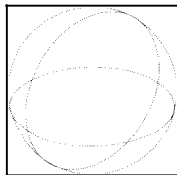
In this chapter, Uetangatanga, the star Achernar under which this chapter is named, is used to examine the effects of legislation following the Hauhau invasion of the Ngāti Porou, Ngāti Ruawaipu *rohe*. The cognitive criteria **Whakamātauria** is about evaluation, which in this chapter is about government moves to introduce land taking legislation, to end in their agents to confiscate lands were followed up empowering a quasi-legal Waikōriiri Native committee to investigate the Waikōriiri *wahi* itself. These initiatives provided for the main thrust of the chapter, **whanaungatanga** – the impact of legislation designed to individualise title to land and to extinguish collective customary title through the establishment of the Native Land Court (NLC). A Ngāti Ruawaipu inter-whānau articulation of their desires in both historical and contemporary contexts is sought. The efforts of Major Ropata (Wahawaha) and (Col.T.W.) Porter, to persuade Ngāti Porou and Ngāti Ruawaipu to sell land became an issue in 1890 when the Crown became interested in putting all the Waiapu papatipu land through the Land Court in one systematically organised hearing.<sup>499</sup> Wharekāhika, as one example was to be part of the Tūwhakairiora block of 62,155 acres (inclusive of the Te Araroa and the Marangairoa No 2 blocks). Marangairoa No 1, also known as the East Cape Reserve of 53, 567 acres was to be another. This preceded the lead up to

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498 Jackson, Moana 1999, Jackson, Moana, 1999, Separating the powers of Māori governance – Political, Judicial onto the Marae in Ngāi Tatou 2020 – *Indigenous Governance and Accountability, Whakahaere-a-Iwi Whakamarama-a-Iwi, The Foundations for Indigenous Research in Society & Technology*, 1999, pp.100-101.

499 Huriwai, Harawira, 1908, Waiapu Minute Book No, 39, p. 15.

the Kautuku – Marangairoa 1D moka investigation in 1913 included here because the case was unique in that it was to be the subject of litigation for some forty years. As explained in previous chapters, such a triangulation (see **x**, **y**, and **z** in Table 8.1) is manifested as *Te Pito*, *Paopaoreikura*, and *Waione* (see glossary) and are used to divide this chapter into three parts representing *Uetangatanga*, feed-back mechanisms.



**TE PITO** (see glossary) – *Patterns of Uetangatanga Custom Law and Practice in creating Ngāti Ruawaipu leverage. Problem solving and initiative. ‘Correlating sustainable decision making protocols’.*

Arising from the assurance of *Uetangatanga*, the formulation of *Ngāti Ruawaipu* decision making protocols addresses the issue of how to create appropriate decision making to sustain the thesis aim of how *Ngāti Ruawaipu* might best utilise the five notions of potentiality.

The Table 8.1 points to the evaluation of how the research framework is implemented.

The *whakamatauria* triangulated research findings, implications, and conclusions are derived from:

- A,** Ihowai - ABC – Te tikanga o te mangai
- B,** Wehi – DBC – Te tikanga whainiho tonu
- C,** Mana – DAC – Te tikanga whakataunga wenewene
- D,** Ihi – DAB – Te tikanga taupori e heke mai nei
- T,** Makurangi – XYZ – Ngā whakatau papatakotoranga

Table 8.1 – ‘Papatakotoranga’

|  |                             |  |
|--|-----------------------------|--|
|  |                             |  |
| <p><b>A.</b><br/>Te tikanga o te mangai –<i>The assurance of appropriate performance validates</i></p> | <p><i>Whakamatauria</i></p> | <p><b>C.</b><br/>(Te tikanga whakataunga wenewene ) <i>The monitoring of performance accountabilities are integral to the processing</i></p> |

|  |   |   |
|--|---|---|
| <i>the integrity of stakeholder interests!</i>   |   | <i>of development!</i>  |
| B.<br>(Te Tikanga whainiho tonu) <i>Assurances standards are needed to affirm stakeholder ability, authority, and responsibility to sustain development!</i> | T.<br>(Nga whakatau papatakotoranga) <i>The illumination of decision making protocol outcomes can be reflected in the associated observations of real situations!</i> | D.<br>(Te tikanga taupori e heke mai nei) <i>The processing of human and material resource applications development can be improved without compromise!</i> |

As in this chapter, and as they will in later chapters, **x**, **y**, and **z** will successively determine:

- (i) assurances to understand Ngāti Ruawaipu developmental focus (relates to balancing sustainability and articulating what has been achieved)
- (ii) articulating what has been done through Ngāti Ruawaipu mutuality (gathering the views of a representative cross-section of involved stakeholders over time – appropriateness of human goals, objectives, and activities impacting on sustainable development), and,
- (iii) putting a multiple methodologies focus, their related issues and solutions (doing business and maintaining sustainable development health decision making protocols) into practice, to be encouraged and supported.

It is important for individual and collective hapū and whānau to promote measurable activities; provide real timeframes and show tourism, fisheries, forestry, agriculture, horticulture, environmental protection, spiritual connections, and the life supporting capacity of the eco-system.

#### Cameo 8.1. ‘Whakamātauria’.

**Evaluation** - What does it say - Evaluation illustrates value in seeking the factual in the significance of the Ngāti Ruawaipu capacity for development. The cognitive criteria whakamātauria is about the significance of evaluation in assuring appropriate performance that validates the integrity of stakeholder interests in establishing their own priorities and directions.

Despite variation, policy should provide for the protection and management of areas of significant indigenous vegetation and the significant habitats of indigenous fauna. Policy needs to be implemented by each of the whānau communities associated with the Kautuku, Pākihi, Horoera, and Wakararanui blocks. Policy should also focus on protection through the maintenance or enhancement of the biodiversity of indigenous flora and fauna throughout the Marangairoa No 1 rohe.

Appropriate policy would avoid remedy, or, mitigate the effects of activities on the

environment by encouraging Ngāti Ruawaipu participation in the governance and management of the entire coastal and riparian catchments. This policy would also apply to the margins of lakes, rivers, and wetlands to provide for the health of aquatic ecosystems including habitat, flora and fauna for amenity, access, terrestrial habitat and natural character values, and for the natural functioning of riparian ecosystems.

*'He puia taro nui, he ngata taniwha rau, e kore e ngaro'*  
A cluster of flourishing taro, a hundred voracious slugs they will not be destroyed.<sup>500</sup>

The contention is that whakamātauria can be used to illustrate value in seeking the factual in the significance of the Ngāti Ruawaipu capacity for development.

During the period between 1874 and 1885 the Ngāti Ruawaipu and Ngāti Porou continued to operate politically along tribal lines. The old regime - McLeans Native Department, which had proved so effective in protecting Ngāti Porou land from alienation between 1865 and 1875, had been superseded. The Native Departments budget had been greatly reduced and the Land Court moved under the control of the Department of Justice. In 1874 Te Mōkena had said to Wi Wanoa and Wiki Matāuru, his tamarikis, Keep the land as a playground for yourselves and your tamarikis meaning Marangairoa No 1. This takiwa (Marangairoa No 1) is referred to as the whenua tuturu, permanent land of the northern Waiapu, and was literally saved from sale by Mōkena's initiative in rejecting government attempts to alienate Māori land through money.

Mōkena was opposed to the Land Court, believing that the necessary safeguards against the sale of tribal land were provided by communal ownership of the land. Historical decisions would be persuasive precedents but would not be compelling in altered situations. Such decision making protocols would have been still utilized following the staunching of the Hauhau invasion when Mōkena had requested all Ngāti Ruawaipu hapū to return to their own kāinga. In this regard the placing of Ngai Tāne and Te Whanau-a-Hunaara on suspension because of their actions in siding with the Hauhau invaders should have been significant in later Native Land Court decisions.

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500 Colenso, W, 1879,p.140      Grey,G, 1857,p.25  
*Agricukture* (reprint), Govt, Printer, Wellington ,p.235

Best,    Elsdon,1976b,    *Māori*

This highlights the importance of the actual physical occupation of a particular block such as Waikōriri (kāinga on the southern boundary of the Kautuku moka) in order to determine ownership. In 1869 a Native Land Court district taking in the whole East Coast area was formed with Gisborne as headquarters. Up to this time Ngāti Ruawaipu and Ngāti Porou to a lesser extent had enjoyed a fortunate isolation from the various experiments in native land legislation, which had most disastrous effects on other districts. Subsequently Ngāti Ruawaipu would become exposed to destabilising forces from many fronts and become subject to the Native Land Court agenda of the individualisation of land titles.

Amongst whānau a range of options were implemented as political acts for the purposes of avoiding skirmishes, securing greater protection for their people, or to augment their status by paving the way for stronger coalitions. To this end in the early 1870s, as the situation on the East Coast became more stable, the Crown began to take a greater interest in the purchase of Māori land. Given Gudgeon's decision on the Maraehara block hearing Ngai Tāne would not have had a case in Ipuarongo since the essential differences would have been maintained despite genealogical linkages between the two being maintained over time. The pressure brought about by Native Land Court legislation highlighted the perception by whānau rangatira that they needed to take greater responsibility to ensure land retention for their own immediate kinsmen. In some cases, it seemed as if there was now an opportunity to resume old animosities that had been kindled at an earlier time prior to the signing of the Treaty of Waitangi.

*'Tumutumu parea, rākau parea, whānui te ara ki a Tāne'.*  
Ward off post and weapon so that the broad way to Tāne is opened up!

In 1869 a Native Land Court district was formed with Gisborne as headquarters, taking in the whole East Coast area. By not recognising the common ancestor of all the claimants and by not basing their judgements on unbroken occupation it was inevitable that in the Waikōriri case there could only be one winner. Reined up against that was the pre-contact regimes of more fluid and cohesive, face saving protocols which were maintained

through ancient custom law and customary practice. Tōhunga such as Pita Kapiti and Mohi Tūrei were specialists in a discipline (tōhunga whakairo, tōhunga tā moko etc), teachers and advisers. The word is related to *tohu*, to point out, and *tohutohu* to teach and advise. In Mohi's case he was also an Anglican Minister following the CMS tradition brought by Piripi Taumataakura.

Rangatira such as Mōkena especially in war, were seen to hold unity through attributes of *tapu* (see glossary) and of *ihi* (see glossary) and they were valued peace-makers. A rangatira's vocation was to mediate between contending parties in order to avert fighting over what would be viewed as widely accepted rights of person and property. It was not unethical to try to advance ones fortunes, or those of ones kin, and to conduct the process of argument on their behalf. Hence it became Mohi's role to advocate for Ngāti Hokopu at the Waikōriri hearing rather than Mōkena's. Those arts when practised amongst local hapū such as Ngāti Hokopu and the Whanau-a-te-Rītenga-o-te-Rangi would sometimes have led not only to alliances but also to fusion since hapū were comprised of individuals with commitments both to the hapū and to their whanau, or extended families and usually spanned three to four generations.

Any discussion on whanaungatanga invariably comes down to ones collective relationship to the land which would be established, not by a title deed, but by *take* (see glossary). That take in turn required their particular association with the land in question to be a matter of *mana* (see glossary) - no outsider could be tolerated. Together with take and mana, *ahi-ka-roa* (see glossary) was to be continuous from the ancestors to the present day. The ancestral take by itself was not sufficient in itself to establish ones place. The fundamental principle in the equitable investigation of title to Māori land was centred around occupation.

At the time the cultural mores were being altered to suit arguments based on where surveyors for example had decided to place their pegs as against using traditional landmarks indicating boundaries. The Waikōriri hearing was a

case in point where judgements seemed to be made in accordance with Government requirements and with the new law making determinations of fixed lines. As has been pointed out the committees such as the Waikōiri Committee appointed by the Native Runanga were assisted by official and missionary perceptions based on English feudal tenure and Old Testament precedents, and by Māori movements to incorporate western models to establish stronger polities.

Some rangatira responded to the colonial expectations of their role, at least when treating with Pākeha. In their teachings however, missionaries reduced the role of rangatira, portraying Christ as the rangatira and the people as of equal status, though they also introduced another set of hierarchies – Archbishops, bishops, archdeacons. This equality would be pervasive enough for a chief's position to be challenged at court hearings which as a result saw many remove themselves from the indignity of having their *rangatiratanga* being undermined by the new *kawanatanga* land taking machine. If Custom Law had prevailed, the Crown purchasing officers would then have been obliged to treat with single rangatira such as Mōkena Kohere, who were clearly opposed to land selling.

The European view as outlined, contrasts with that of the Ngāti Ruawaipu, in their relations with land. Occupation alone must establish and determine right. Take was uncertain and was easily invented. Mana must accompany the right to one's place. Occupation, must show the people where their land rights were established. The relationships of discontent between Ngāti Hokopu and the Ngai Tāne reach back to even earlier causal factors and were not just attributable to the fact that they were generally on opposite sides of the Hauhau engagement. Whakapapa illustrates that some kin ties were renewed by marriages, presumably arranged, at least every second generation.

Law was conditioned by social and political exigencies and Custom Law reflected the dynamics and volatility of its communities. Ngai Tāne's urupas were at Kautu and at Otūtemahurangi. The understanding of this reality lies

with the perception that Māori society was characterised by the division and reformation of autonomous groups, or hapū, and also by the absence of centralised regional authorities. To this end, for example, if Ngai Tāne had occupied the Maraehara block for generations they could not therefore also occupy Kautuku at the same time for generations?

*'He hono tangata, e kore e motu, kāpā he taura waka, e motu'.*  
A human bond cannot be parted, unlike the severable canoe rope.<sup>501</sup>

In the meantime local county councils had been established and just as with their modern equivalents possessed a fervour to become independent (they always took kindly to subsidies). Pressure for land for European settlement intensified. Cook County Council whose boundaries extended from Cape Runaway to Paritu<sup>502</sup>, urged the Government to hold Land Court sittings<sup>503</sup> and to lift the inalienability clauses from native lands: such a restriction ... (was) an insuperable barrier to the settlement of large areas of land within the County<sup>504</sup>.

In response to the Councils pressure for land the length and frequency of Waiapu Land Court sessions were increased so that more titles to land were investigated, and more land became potentially available for purchase.<sup>505</sup> So long as the Government was buying the inland blocks the Ngāti Porou tribe as a whole raised no objection, though there were some who doubted the wisdom of parting so readily with those bush blocks at what appear now to be very low prices. But when the Land Purchasing Officers began purchasing blocks under Māori occupation and where they were attempting to carry on farming there was the greatest resentment felt.

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501 Best, Elsdon, 1975c. Ibid, p.48.  
1975, Ibid, p.70.

Biggs, 1970, p.40.

Brougham, A.E,

502 Mackay, Joseph Angus, 1949, 397 *Historic Poverty Bay and the East Coast, on behalf of the Poverty Bay – East Coast Centennial Council*, Gisborne.

503 to the Native Department, 10th December 1878, Letter Book 1, p.246

504 12th October 1880 *ibid*, p.529

505 Dallimore, G.D, 1983, *ibid*, p.122

The protocol **Whainiho Tonu** is about the significance of building initiatives – business - and maintaining sustainable development health that validates the assurances standards are needed to affirm stakeholder ability, authority, and responsibility to sustain development!

Cameo 8.2. 'Whainiho Tonu'.

***Building business and maintaining sustainable development health*** - Overall this framework should be about where the ideas, philosophies and values presented can move forward towards establishing a network of tangible outcomes. From the experience learnt over the previous century, advocacy representation is the key since its purpose would be to encourage the development of programmes of

- (a) Individual property advice including information on significant geological features in the rohe.
- (b) Promoting cooperation with and between both rural and urban whānau shareholders, users of the land and organisations with statutory local and national responsibilities for resource management in order to implement an integrated Ngāti Ruawaipu approach to policy implementation.
- (c) Supporting other programmes of other organisations that conform with Ngāti Ruawaipu traditional and contemporary concepts, processes, and decision making protocols
- (d) Compiling submissions on policy to interest groups, etc.

The contention is that Te Tikanga Whainiho Tonu can be used to illustrate value in the significance of the capacity for insight, mental growth, and finding out about emotional attitudes.

Beginning with the Waikōriri Committee hearing of 1889, from 1891 to 1894, many blocks situated to the North of the Waiapu were investigated by the Native Land Court, and almost as soon as any block passed the Court it was bought by the Government<sup>506</sup>. The quasi-legal hearing of the Waikōriri block on the southern boundary of the Kautuku takiwa, provided a valid opportunity to observe and understand the nature of the dynamics and tensions that were prevalent over Marangairoa No 1, in the period prior to the block committee hearings that would follow in the subsequent century.

Trouble began at Waikōriri in 1888 when Ngai Tāne and Te Whanau-a-Takimoana began to persecute Mohi Tūrei who had lived there for 18 years. Mohi and others contended that Waikōriri was Mataura's papatipu. Kāhaki with Karaitiana Pākura., Hare Taua and Hakaraia Mauheni contended that it

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506 Huriwai, Te Harawira, 1874, Waiapu Minute Book 39. Horoera Block, p. 15

was a gift to Hīhī given on his dying bed by Hinetangi. Ngāti Hokopu contended that Pukunui (which is outside the block in question) was in fact the gift in question. Ngāti Hokopu believed that the set up was a conspiracy, given that none of those mentioned were from Hīhī .

The reasons for the persecution Ngāti Hokopu believed, was because of the Hauhau fight in the first instance and also because of religious trouble with the recent entry of the Church of Jesus Christ of the Latter Day Saints into the Waiapu Valley to challenge the CMS whakapono which Piripi Taumatakura had brought back from the Bay of Islands. There had also been earlier trouble at Te Rapa in 1881. A quote from Hakaraia Mauheni reflects the circumstances: 'If Mohi owned this place No 16, 17, 18, 19 would we go to turn him off, the true owner? Hemi Tapeka in reply: Yes, Even if Mohi owned it you would turn him off as at Te Rapa, which Mohi owned - his house was burnt.'<sup>507</sup>

The significance of the Waikōriri Case was that it introduced future Native Land Court litigants to the process of the courts. As a consequence of the Waikōriri those issues required a highlighting of several available options of mana or power relational shifts that might be available. The Ngāti Ruawaipu hapū did not form sub-groups but divided laterally to form autonomous units of the same people. The people as a whole in Marangairoa No 1 were called *iwi*. By way of comparison those of other districts were called *taiiwi* (see glossary).

Pockets of autonomous Ngāti Ruawaipu kin groups such as the branches of the Te Whanau-a-Tuwhakaīrora who had originated from other districts, remained scattered across the *takiwa*. These too could be accommodated in the inclusive Ngāti Ruawaipu society while yet respecting those separate *tipuna* important to them. In the Waikōriri Case, *kāinga* and the *whānau* combinations living together under the name of a founding forebear (eg Rakaimātapu, Hīrau, Uenukutewhana), are reflected in time, through residence

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507 1889, Te Waikōriri Minute Book, Part 2, p88,

and expansion within a discrete locality, a whānau (as in the case of Ngāti Hokopu) might constitute an autonomous hapū .

In this instance the formation of groups under recent names might be viewed as combinations of existing groups under names of greater antiquity. The make up of Ngāti Hokopu is a case in point. Rērēwā, (as in Te Whanau-a-Rērēwā) being a descendant of Te Aotiraroa, the daughter of Tūwhakairiora and Ruataupare. Whaita (as in Te Whanau-a-Whaita), representing another Ngāti Hokopu ancestor, descends from Tūwhakairiora's sons Tūterangiwhiu and Tuhorouta, from his marriages to Ruataupare and Te Ihiko respectively.

Associated whānau in the Waikōriri case of 1889 like Te Whanau-a-Te Rītenga-o-te-Rangi might become portrayed as having always existed, which was true in that they were invariably a founding hapū as described, but, in western constructs, these strategies were used to determine the Waikōriri Committee hearing decisions and they were simply rediscovered to suit the purpose of the time.<sup>508</sup> Tātau *maara* was one of the Waikōriri cases and featured contradictory findings by the court. Before the Waikōriri committee 1889, Hati Rairi set up a case for Tātau under the ancestor, Te Rītenga and won. Watene Tukino, of Rītenga and Whanau-a-Takimoana claimed it under Hinepare, or rather Pango and lost.

Before Judge Jones in 1913, Piripi Rairi, son of Hati Rairi, set up a case for Tātau under the ancestor Rangimakauea and he also won. Hoani Ngatai, of Rangimakauea claimed it under Hinepare or Papanoa and lost in spite of occupation. Piripi Rairi before Judge Jones, claimed it on behalf of his mother, under Rangimakauea and won yet his father (who was not of Rangimakauea) had won earlier under Te Rītenga). None of these influences however were significant in relation to the boundaries and traditions that were required to be given at the Waikōriri Committee hearing to demonstrate familiarity and knowledge of the land. These boundaries however were also

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508 Had the judges acknowledged Hirau as the common ancestor of all the contending parties the onus would then have been on proving unbroken occupation of the block— as did Mohi Turei and Rēweti Kohere in their advocacy for the Whanau-a-Rerewa and Ngāti Hokopu.

given using surveyors references. The minute books are nevertheless full of references which suggest that the inland boundaries agreed upon by the meetings had been altered by either the guide, or by the surveyor.

Surveyed boundaries (such as in the case of the nearby Waioratāne kāinga) in these hearings would often create problems where for example overlaps would run on into adjoining land blocks. Objections had to be made during the survey as soon as the people realised what was going on. In the case of Pukemanuka Pa, itself stemming from the parent Pukekiore Pa, over time, was to become the focus for the whānau of the Waikōriri kāinga. The significance of pā (around which a hapū centred their lives) was because the pa, was a term for any concerted undertaking, especially pallisaded forts. This term, pa, was applied to each new concentrated village. The evidence for the significance of this pā is borne out in the successive inter-marriages which took place between Te Whanau-a-Rērēwā and Te Whanau-a-Whaita community group streams.

Their collective incorporation also, of Ngāti Maru, of Turanga, as a migrant group under Te Rangitimatatahi became significant having been forced to make the journey from Turanga to eventually settle at Pukemanuka Pa. Such a climatic crisis for the migrants would have placed certain obligations to have been fulfilled relating to their eventual collection of surplus foods and other gifts accumulated for utu and requiring a hakari of sufficient display and lavishness to recapture the mana taken through the manaakitanga of the Whanau-a-Rērēwā and Te Whanau-a-Whaita to which each would be obliged to reciprocate.

*'Ahakoa kai tahi, tērā a roto te hahae kē ra'.*  
Although they share meals, within them is jealousy.!

A feature of the Waikōriri case over the debate was whether or not Hinetangi's gift to Hīhī was for Pukenui or for Waikōriri. Other circumstances as featured in the Waikōriri Court hearing comprise the Ngāti Maru migration to the Waiapu under Rangitimatatahi. In exchange for

protection, through past services or for assistance, there might be land gifts followed by the provision of a place to stay. Such was the tenuous association of this migrant whānau that they had become dependant upon the goodwill of Te Whanau-a-Rērēwā. Te Whanau-a-Rērēwā as the original occupants of Waikōriri had exercised the mana needed for these migrants to have been received and given the necessary support. Rangatira were therefore crucial in determining hapū composition so that, as hapū are enlarged or reduced so too did the influence of a rangatira increase or diminish.

In 1890, the Crown became interested in the concept of putting all Waiapu papatipu land through the Land Court in one systematically organised hearing. Thomas Porter and Rōpata met with Ngāti Porou to convince them of the merits of this idea.

“At Wharekāhika Major Ropata (Wahawaha) and (Col. T. W.) Porter wanted land sold. Mōkena said to Wi (Wanoa) and Wiki (Matāuru), his tamarikis, “Keep the land as a playground for yourselves and your tamarikis.”<sup>509</sup> Wharekāhika, was to be part of the Tūwhakairiora block of 62,155 acres (inclusive of the Te Araroa and the Marangairoa No 2 blocks).

This land, a total of 210,227 acres was held in four tribal divisions as follows:

Table 8.2. Proposed Tribal Land Divisions for possible sales

|  |                  |              |
|--|------------------|--------------|
| Te Whanau-a-Rua  | No 1 on the plan | 46,000 acres |
| Ngāti Porou (Tuturu)                                   | No 2 on the plan | 48,505 acres |
| Tuwhakairiora (sic)                                    | No 3 on the plan | 62,155 acres |
| (N’ Ruawaipu) East Cape Reserve<br>(Marangairoa No. 1) | No 4 on the plan | 53,567 acres |

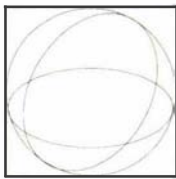
The result was a resounding rejection of Porter’s role as a Crown agent in land transactions in the area. The grand scheme did not proceed. The period following the Porter initiative and the Waikōriri Committee hearing saw the investigation of ownership of Ngāti Porou and Ngāti Ruawaipu land by the

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509 Huriwai, Harawira, 1908, Waiapu Minute Book No, 39, p. 15.

Native Land Court begin in earnest on the northern region of the East Coast. Claimants attendance was mandatory as only those in court would be awarded ownership.

It has been proved over and over that if an owner absents himself, trusting to his tribe to protect his interest, he stands a very poor chance of getting his fair share of land.<sup>510</sup>



**PAOPAOREIKURA** (see glossary) – *Balancing the sustainability of Uetangatanga assurances. Articulating what has being done by Ngāti Ruawaipu – confidence and self-esteem. ‘Facillitating resource rights access to offset government policy’.*

The protocol **Whakataunga Wenewene** is about the monitoring of performance accountabilities that validates the dispute resolution integral to the processing of development

### Cameo 8.3. ‘Whakataunga Wenewene’

**Dispute resolution** - Internally driven initiatives, together with local body natural heritage funding would include.

- (b) The setting aside of, and practical protection of areas of predominately indigenous vegetation.
- (c) The contracting of expert advice on means to avoid, remedy or mitigate the adverse effects of activities on the natural character of coastal environment, or the margins of water bodies.
- (d) The maintenance and health of both the aquatic and wetland ecosystems

The contention is that Te Tikanga whakataunga Wenewene can be used to illustrate value in deliberateness and reason in the selection and retention of appropriate time-space goals.

The 1904 Block Committee hearings and the Native Land Court hearings of the time alternatively saw several whānau groups stand under the hapū name Ngāti Ruawaipu associated with the various Marangairoa No 1 *moka*. With the Māori Land Settlement Act of 1905 a new wave of pākeha land-purchasing began. In 1895 an application had been published and in 1908 Mere Karaka and Tuhaka Kohere claimed Te Pōrahu as part of Mātaura’s land

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510 AJHR, 1886, G-1, p.14

from Hīrau and defined areas of *papatipu*, including part of Horoera, Marangairoa No 1B. Ngāti Hokopu's witness was the elderly Keeti Ngatai, best known for being a trustee for the knowledge passed on to her by her predecessors and was regarded as being the best informed of her peers.

Ngāti Hokopu presented their cases for Ipuarongo 1D 20/Pukekiore 1D 19 kāinga by verifying Mataura's descent from Ruawaipu, something the Waikōriri Committee of 1886 had not taken into consideration because opponents had insisted that Mataura's ancestral links were of Te Aitanga-a-Hauti as a counter-point to Ngāti Ruawaipu. In 1912 the Reform Government gained power and the selling of Māori land intensified during the period 1912 to 1920. Successive legislation attempted to assimilate traditional Māori land tenure into a Europeanised land tenure, based on individual ownership. The culmination of this legislation was the Native Land Act 1909, which enabled the Crown to begin a new phase of acquiring Māori land. This was further exacerbated by means of the Native Land Amendment Act 1913 which allowed the Crown to buy into Māori reserves.



Photograph 19. North of Kopuakanac and the Waikaka Stream in the foreground is the Kautuku block. Past Paopaorcikura in the background are Opure, Otiki, and Whangaōkeno to the right (*Te Rūmanga o Ngāti Porou collection*).

In the year 1913 the Marangairoa 1D block was heard by Judge Jones (later Chief Judge Jones) when claims were set up to certain portions of the block. Rēweti Koheres claims to the Marangairoa No 1 Takiwa, centred on

Marangairoa ID 11 (Tawhiro), Marangairoa ID 14 (Waikōriri), Marangairoa ID 15 (Rangimakauea /Waioratāne /Tarata), and Marangairoa ID 19 (Pukekiore/Kirikehe) as an assertion of right under the ancestor Mataura and was supported by the necessary occupation.

Rēweti's claim was that without doubt the boundary should extend from Te Mimi-o-Rērēwā to Matakioire because the highest level must be the oldest course of the Maraehara. The Maraehara might have lagooned into the Waipa - but as the Maraehara nearly cut into the Waipa, and, as the mouth shifted naturally, Waipa would be fixed as being permanent. Many gazettes carrying the testimony of the elders, he claimed, supported this contention: (i) 1891 No 11 (ii) 1895 and or 1889 No 30. (iii) Nos 11 and 12 (repeated). There was only one counter application Hahau 2. No 13.

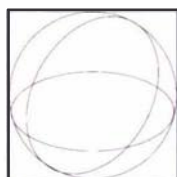
Tarata was a portion of a larger piece of land conveyed by Aperahama and Mōkena in 1862 to the Government for a Resident Magistrate's residence. In speaking to the case, the court said, "We cannot however overlook the pronounced and undisturbed occupation on this land and, in that respect, must agree with the Appellate Court that this claim is of right, but not under the *take* now set up.'

- Marangairoa ID 16 (Rawewera) An adjacent block to Tarata, and a gift by Ngakopura to Pākura after Rona's death. "Takahia i tāku tuara" - meaning for Pākura to trample on his back. ie. take my land. Pākura did so.
- Marangairoa ID 19 (Pukekiore/Kirikehe) A papatipu from Karāni, the sister of the Ngai Tāne chief, Māhanga. Rēweti alleged that Karāni (wife of Uenuku-te-whana) had as good an ancestral right as had her brother Māhanga and that occupation by her and her descendants had been unbroken.

Rēweti’s claim in Ipuarongo, D 20, was under Karāni because the Native Land Court had determined that Ngāi Tāne’s rights extended across the Maraehara River. Whereas both the ancestors, Karāni and Rarawa, and their issue (being the members of Ngāti Hokopu ) were admitted to occupy the block, Ngāti Hokopu were not given any interest, the block being awarded to parties who failed absolutely to show any occupation. Upon the original investigation of title, the Court held that the block belonged to Ngāti Māhanga as being residue of those ancestral rights which were not caught up and satisfied on the investigation of title to the Maraehara Block - in other words that Marangairoa 1D 20 became a Maraehara overlap.

Rēweti also had a subsidiary claim in respect of this block relating to the boundaries between it and Marangairoa ID 9. The point was whether the boundary should go from the mouth of the Tauri stream to Toreotauhina by way of the Tauri stream, or by a ridge to the west of it. The Investigating Court laid it down that the ridge was the boundary.

(For further reference about the Kautuku Litigation, refer to Appendix Three)



**WAIONE** (see glossary) – *Sustainability as a strategic focus for Whanui assurances (Situational analysis). ‘The importance of operational planning.’ Management discipline and issues of participation.*

The protocol **Te Taupori e Heke Mai Nei** is about identifying and learning from future demographic trends in order to validate the processing of human and material resource applications development can be improved without compromise.

#### Cameo 8.4. ‘Te Taupori e Heke Mai Nei’

**Identifying and learning from future demographic trends** - The demand for Ngāti Ruawaiipu to improve their approach to addressing the need to establish a network of tangible outcomes is incumbent upon the need to remember cognitive learning concepts and processes. Such concepts and processes, mindful of the fact that security of existence based on human associations is precarious and is a testament to the truth that support from the land is unailing in its support.

*'Te toto o te tangata he kai, te oranga o te tangata he whenua.'*  
Man's blood is food, his sustenance is land.<sup>511</sup>

The contention is that Te Tikanga Taupori (e heke mai nei) can be used to illustrate value in the significance of thinking feelingly and feeling thoughtfully about inclusions and omissions which are integral to intellectual growth.

On appeal to the Appellate Court, Rēweti asked the Appellate Court to accept his party's boundaries, but it appears that the question of the boundary was not averted to by the Appellate Court in its judgement. The matter was next raised in a petition to Parliament in 1923 and the petition eventually came before Judge Carr. The result was that the court confirmed the boundary laid down by the Court on investigation of title.

The next occasion upon which the issue was raised was before the Special Commission. The matter was not referred to in the judgement of the majority members of the Commission, but it is dealt with in Chief Judge Shepherd's judgement. He agreed with the original Courts view as to the boundary which had been confirmed by Judge Carr.

Rēweti Kohere, Mōkena Kohere's grandson's claims except in two instances, were dismissed.

Judge Jones Report stated that there had been considerable evidence of occupation arising out of events which followed the Hauhau disturbance in this district still, that of course the court cannot take into consideration except where it is supported by former occupation or is undoubtedly through the ancestor who owned the portion. Rēweti argued that the issue here is what ancestor? and, how did the court determine who that was? The lands were awarded to Māhanga, and Karāni's case was dismissed although she was awarded lands elsewhere in spite of admitted occupation. Judge Jones was not satisfied with all this occupation of 1867 and wanted former occupation. Hapi Haerewa had neither present nor former occupation and yet won!

*'Ko Papatūānuku te matua o te tangata'.*  
Papatūānuku is the parent of man.<sup>512</sup>

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511 Kohere, Rēweti, 1951, *He Kōnae Aronui*, A.H,Reed & A,W,Reed, Wellington, p.16.

Rēweti appealed against Judge Jones' decision but all the appeals were dismissed without the court going into the merits of each appeal. A number of features stand out over a forty year period of litigation .

*'He uhi, he taro, ka taka te piko o te whakairo'.*  
A tattoo punch, an instant and the ornamentation is carved.<sup>513</sup>

The Appellate Court prefaced its decision with the following statement: The court must point out as it has so frequently done previously that it has long been settled by the highest courts that an Appellate Court should not interfere with the decision of the lower court unless the decision is unmistakably wrong.(A.C. 19/179)

These words clearly show the attitude the Appellate Court adopted towards the decision of Chief Judge Jones, that is, it assumed that the lower court was correct in spite of the fact that Judge Jones had been found, prior to the Marangairoa 1D case, to have been unsound in his decisions eg. his decision in the Marangairoa 1C, the adjacent block. This attitude rendered subsequent courts which heard this case practically inpotent. Rēweti appeared for the appellants and placed before the court indisputable facts of occupation for several generations.

Paratene Ngata, for the respondents was unable to reply and it is certain the Court could not have read the voluminous evidence given in such illegible handwriting. At the time the appellants were aware of only one court that assumed the lower court to be correct and that was when Chief Judge Jones with Judge Holland concurred sustaining Judge McCormicks decision in Poroporo as against that of Judge Rawson.<sup>514</sup> As was demonstrated there was not the least doubt that the Marangairoa 1D decision was unmistakably wrong, and as to disputed facts, the facts of occupation, the evidence of burial grounds, and the exercise of mana, were not at all disputed. What was disputed was the courts interpretation of those facts and its disregard of them.

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512 Kohere, Rēweti, 1951, Ibid, p.16

513 Mead, 1981, p.14.

514 The Appellate Court,1930,A.C. 18/175

The courts closed their eyes to the fundamental principle of Māori custom and usage as did Judge Jones in Marangairoa 1C.

Three times Parliament was petitioned for a rehearing and three times the petition was granted. It may be claimed that the repeated granting of the petition proved Parliaments dissatisfaction with the decisions of the courts and yet Rēweti received no redress. The case developed into a dual between Parliament and the Native Land Courts and the courts proved triumphant. In fact it was in its course through the courts that Rēweti's position went astray. So convinced was the Native Affairs Committee of the strength of the petitioners occupation that it was enacted in 1930.

The Appellate Court, while being guided as far as possible by Māori custom and usage, may, in hearing and determining the said appeals, take into consideration and give effect to any claim by occupation which it deems it expedient so to do notwithstanding that the claim of occupationary right may appear to be inconsistent or in conflict with any other right found by the Court to be the basis of title.

This was emphatic enough but its effect was neutralised by the words, "which it deems it expedient to do" inserted in the section quoted above and which contained the hint that the established decision was not to be interfered with. Rēweti pointed out that when everything was brought down to the key point, occupation stood out as the only right to native lands - they meant, long undisputed occupation. This principle had been followed by Judge Gudgeon in Maraehara; by Judge Sim in Wharekāhika; and by Judges Jackson-Palmer and Rawson in Marangairoa 1C. Some of the Judges who adjudicated on Marangairoa did not seem to have grasped that principle.

Rēweti's claim showed that there was not a shadow of doubt that the land covered by their petitions, stretching from Mangarangiora stream to Mangatākoha stream, was their ancestral home for there were the 10 walled pas of their forefathers, their four tribal burial grounds, their settlements and cultivations from which they were ousted by a Native Land Court - by as Rēweti stated in his summary, a stroke of the pen.

Rēweti's opponents, the W-a-Takimoana and Ngaitāne had their own distinct territories where they had their own burial grounds. The former lived at Takapautahi, near East Cape and the date of their advent into the Waipau Valley is actually on record. Hoani Ngatai, giving evidence before the Waikōiri Committee in 1889 said: "Only in 1882 after the return from Wairarapa Kāhaki's children began to occupy, to get food for Ōhinewaiapu. Kāhaki was the chief of W-a-Takimoana".

All the courts except Judge Brown had the advantage of perusing the Waikōiri Minutes; Judge Jones actually followed, to some extent, in his decision in 1D15, the committees finding. Rēweti gave further proof of the fact of Whanau-a-Takimoana being strangers in the Waipau valley where they had not a single burial ground. Their recent dead since their advent in 1882, were buried in Aratia, a burial ground of Mōkena Kohere and his hapū, having been Crown-granted to them. The Ngai-Tāne as strangers by order of the Land Court ousted Ngāti Hokopu, the true owners of the land. Ngai Tāne's territory is at Maraehara where they have their own burial places. (see vol.15, pp.105, 108, 110 )

Rēweti considered the principle adopted by the courts in connection with this case, that the respondents need not prove occupation was very unfair, encouraging the court to give haphazard decisions. He thought that all claimants in order to give a standard of comparison, must give evidence of their occupation of the land. Rēweti claimed exclusive occupation of all the blocks mentioned in the Ngāti Hokopu petition. Rēweti had appeals hung up for years as explanations were given that judges could not be released from their ordinary duties. The native Appellate Court finally sat, only as a result of an appeal to the Prime Minister.

Rēweti pointed out that almost all of the judges had had something to do with their petition. Two of the judges, Judges Brown and Carr, dissented to some extent. Judge Browne considered that with the occupation established Rēweti had rights. Judge Carr varied the decision in some blocks and was ready to proceed when the case was adjourned. When the court sat again some months

after, Judge Carr refused to go on with the case. It was Rēweti's opinion that the judges of the Native Land Court, for some reasons, would rather have not adjudicated on Marangairoa 1D.

In over 40 years of litigation and small gains, a Special Commission in 1953 upheld decisions made in the first Lower Court hearing. In summary they made decisions on ancestral take and awarded accordingly; the importance of occupation (proved to at least 300 years) was ignored. The Kohere claim in respect of Marangairoa 1D 11 (Tawhiro), 14, 15, and 19 had been an assertion of right under the ancestor Mataura and supported by the necessary occupation.

*'He uru ā kī, he uru tī, e pihī ake'.*  
A grove of words and a grove of trees; both spring up.<sup>515</sup>

**Ngā Whakatau o Te Ihi** is about the illumination of Ngāti Ruawaipu papatakotoranga (derived or valued- whakaritenga- principles) outcomes in order to reflect the associated observations of real situations by which hapū and whānau can validate their decision making protocols.

#### Cameo 8.5. 'Ngā Whakatau o Te Ihi'

**Decision making protocols** - Establishing a network of tangible outcomes can only be an outcome if attempts to understand and remember appropriate intangible decision making protocols are based on enhancing the struggle against the forces that block desire.

*'He urunga tangata, he urunga pānekeke'*  
A human pillow is a slippery pillow.<sup>516</sup>

The contention is that Ngā Whakatau o Te Ihi can be used to illustrate value in the significance of promoting long term planning perspectives for the integration of Ngāti Ruawaipu research which can enable norm-favouring guidelines for initiatives to be met.

In this preamble of a forty year litigation focused on the southern border of the Kautuku moka this critique of the court finding<sup>517</sup> is that law was not in

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515 Best, Elsdon, 1977b, *ibid*, p.87.

516 Best, Elsdon, 1902a, 'Notes on the Art of War', *JPS*, pp. 11,131,  
Brougham, A,E,1975,*ibid*, p.104,  
Mitchell, J,H, 1944, *Takitimu*, Wellington Reed, p.244.

evidence. Nothing like it happened before! Without occupation the Court had to guess who the former owners were. This block, Ipuarongo was cut off the Mataura papatipu and put into the Maraehara Takiwa which is on the southern side of Ruawaiipu's boundary, the river itself. The ancestor the Court was referring to can't own land on both sides of the river. Ngāti Māhanga who established no occupation whatever, simply relied on Hapi Haerewa and Paratene Ngata's statement in the Maraehara case of 1892.

Ngāti Hokopu also argued that in view of the Courts recognition of Māhanga on both sides of the river it should follow that Karāni, (wife of Uenuku-te-whanau) had as good an ancestral right as had her brother Māhanga and that occupation by her and her descendants had been unbroken. The fact of Mataura's being in Pukekiore Pā should have been quite sufficient to settle the former occupation of Marangairoa 1D 19 (Pukekiore Boundary/Kirikehe) since it was he who built it.

With the Court not recognising Ngāti Hokopu's associations the relevant question to ask was: Where then, was Mataura's land if not there? Paora Haengas words as that of an interested witness, speaking in the Pohautea case in 1886 quotes: "The boundary of Mataura's land followed the river which ran into the sea further north than it does now. The land south of this land on the opposite side of the Waiapu river belonged to my ancestor Huangā - the land directly opposite belonged to Hinepare". A key observation associated with Judge Jones' mode of operation is to question how he was able to find out who the proper ancestor of Ipuarongo was, without occupation?

The Maraehara moka in 1892 had been claimed under Ngāti Māhanga and awarded to them as descendants of Ngai Tānetangia and of Hopuhopu. The Maraehara moka was Ruawaiipu's southern boundary and no ancestor had owned both sides of the river. Māhanga was the first. The reason Keeti Ngatai had left Ipuarongo out of her Horoera claim had been because Pono

Huaki had wanted to claim it under Uenukutewhana (husband of Karāni sister of Māhanga) for Ngāti Hokopu.<sup>518</sup>

To this end, the occupation by Ngāti Hokopu of the Ipuarongo kāinga including the Pukekiore Boundary is an outline of the specific genealogical relationships between each other and with the land. Ngāti Ruawaipu internal migratory groups did not consistently return to their original places and sometimes relocated to join with others as a result of new associations formed. In the Native Land Courts reference to Pukekiore it states:

The single instance of his (Mataura) being at Pukekiore in times of stress which seems to be well admitted, does not in the Courts opinion give him title to that land.<sup>519</sup>

The context of the single instance needs to be considered in the light of the fact that the time span between Judge Jones' time and Mataura's time was something like three centuries of related occupational instances. The times of stress mentioned in his judgement was focused on Mataura having been defeated at Rakauturoa and having to seek refuge in Pukekiore. Rakauturoa Pā had belonged to Te Aokairau, possessor of considerable land holdings; Hinepare's father, and therefore Mataura's father-in-law. If Paka had come to fight Mataura at Rakauturoa Pā for the insult by Wahaure to Rakaitemania why wait till they reached Pukekiore in order to give up Whirituarangi - his grand-daughter to save the rest of the hapū, and, why would a mere refugee be given command of Pukekiore Pā if not for the fact that it was his own pa. Judge J. A. Wilson on fighting pas in the Story of Te Waharoa referring to the Oakura judgement quoted: Land with its places of strength, concealment, and security seems to have been regarded more as a means of maintaining and securing the men who occupied, rather than the men who occupied being a means of defending and maintaining possession of the land.

To this end, the perceived applications manifested in the relationships associated with the Ipuarongo lands were Mōkena Kohere's inheritance.

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518 N,L,C, 1913, Waiapu minute book No 57, Marangairoa No 1, p. 97

519 Ngatai, Keeti, 1913, Waiapu minute book No 54, Marangairoa No 1, p 304

Pukekiore with Pipiko was Mataura's central pā but as the family increased they began building pas below and around Pukekiore. Porou lived in Kurupaka, and Rarawa lived in Paturangi. Keeti Ngatai claimed Paturangi Pā as Ngāti Hokopus.<sup>520</sup> Ngāti Māhanga could not have owned Paturangi, otherwise the line of communication between Pukekiore and Kurupaka and Ipuarongo would have been cut.

While it is true that Kowhaki was killed in Paturangi Pā by Rarawa and Aowehea, he was tipuna to Rarawa, and his being there would not have been a surprise. Kowhaki had been considered as Ngāti Māhanga (his mother Karāni was Māhanga's sister) and there had been no fight for Kowhaki because as discussion from this time unfolds, he was quite unsuspecting. According to Mere Karaka in 1908 Kowhaki had been taken away from his family and had been staying with Hīrau, and Mokai- rurenga<sup>521</sup>.

*'E hoki oti te hūare ki te waha';*  
Will spit return to the mouth.<sup>522</sup>

Why did Rēweti pursue this case for forty years.? Mōkena was their unquestioned chief. In Māori customary law, a title might derive from many sources, such as ancestral occupation. The opposition produced a case which was never tested. Their evidence based on ancestral *take* without the necessary occupation should have made their argument almost worthless. Rēweti had a complex of claims based on occupation, inheritance and chieftainship. In the first place Mōkena lived on the block. The mere fact of occupation should have been taken as prima facie evidence at least, of a partial title, for in Māori custom, (as the Courts recognised later) possession was in itself evidence of a right. Mōkena's hereditary title was superior to theirs.

Maps offer evidence independent of that so far described. Government Officials accepted that he was the chief and negotiated with him in that capacity. Mōkena's father and brother had been chiefs in the tribal wars early

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520 Ngatai, Keeti, 1908, Waiapu minute book No 37, Marangairoa No 1, p. 344

521 Turei, Mohi, 1889, Te Waikōriri Minute Book, Part I, p.34 part 1

522 Williams, 1908, p.8. Williams, 1971, p.160.

in century. His older brother, Kakatarau, had signed the Treaty of Waitangi. Chiefly ancestry did not always lead to active authority and influence. The fact that he was treated as their chief by them, and by the Government, is the most conclusive evidence of his position. He was widely known among the tribe as of illustrious descent, and he was the effective chief of Ngāti Porou. His rank could not be altered by Court edict.

Why did the Court not regard Mōkena's occupancy of the block as evidence of title? In the first place, it was because they believed the testimony of the opposition. Mōkena was regarded as some kind of tenant on the oppositions land. These assumptions were fallacious, but the Court was able to maintain their truth because the opposition alleged something of the sort. The opposing party denied the traditions of the tribe.... In accepting this evidence, the Court treated the party's concerned as though they belonged to different tribes or independent hapū which had separate chiefs and quite distinct land holdings.

Once Mōkena's hereditary rights were ignored, the conclusion that he had no claim of real ownership might be deduced from the premise that he could have no claims of chieftainship. Errors (of judgement) may partly be explained by the inherent difficulty of the task. This handicap was not lessened by instructions which required the matter to be investigated, (ie. the tribal title, on a basis which denied the validity of a right central to customary Māori tenure). Yet, when every attempt has been made to explain the faulty investigation on such grounds, it still seems inexcusable. They seem not to have questioned the justice of ignoring the tribal rights of chiefs, and thus seem to have been unaware of the restrictions which this policy imposed on their investigations. But they could not have failed to be conscious of Rēweti's antagonism. The Court was able, despite a certain hesitancy, to convince itself of the justice of the oppositions claim.

It would seem that the Court was ignorant of many of the elementary principals of native custom and land tenure. By over-subtle arguments they talked themselves into disregarding the most obvious fact which pointed to that conclusion, namely, that Rēweti's ancestors had lived on the land

concerned, for generations. The false assumption that the opposition had a good claim, and that Rēweti had not, vitiated much of their case, Rēweti felt he was being treated with great injustice.

In over 40 years of litigation, a Special Commission in 1953 upheld decisions made in the first Lower Court hearing. Apart from a few small pieces in the block, together with their ancient cemetery, Aratia, all shares gained over litigation were wiped out.

*'He ua nehu, he patu'.*  
A drizzling rain, a defeat.<sup>523</sup>

The Commission's task was to have made decisions on ancestral take and awarded accordingly. In summarising the provisions of this chapter the researcher has progressed developments incorporating legitimate and authoritative ngā whakatau papatakotoranga (derived or valued- whakaritenga-principled decision making) that are consistent with the covenants signed on behalf of Ngāti Porou and Ngāti Ruawaipu hapū and whānau in 1840. These are expressed here as:

### **Whakamatauria te Whanaungatanga**

In retrospect however the following features underpin this case:

- The importance of occupation, proved to at least 300 years, was ignored. Rēweti's claim of undoubted occupation was proof positive that his opponents and their forefathers never occupied the land, for two independent subtribes could not occupy the same land at the same time.

*'Ko Papatūānuku te matua o te tangata,'*  
Papatūānuku is man's parent.<sup>524</sup>

- Occupation and *take* to land- The localities of the three groups involved in the case., viz. Ngai Tāne, W-a-Takimoana, and Ngāti Hokopu were quite distinct. Each had their own cemeteries: Ngai Tāne

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523 Brougham, A.E,1975, Ibid, p.125, p.129.  
p.220

Grey,G. 1857, p.29.

Williams, 1971,

524 Kohere, R,T,1951, *He Konae Aromui*, A,H,& A,W, Reed, Wellington, p.16.

at Maraehara; W-a-Takimoana at Takapautahi(North Kautuku); and Ngāti Hokopu at Waioratāne (South Kautuku).

*'Arā koe he pona tē wetea: he here tētehi, he wewete tētehi.'*  
There you are, a knot that cannot be untied: but one person ties (a knot) while another unties it.<sup>525</sup>

- Values and *take* to land:- Ngāti Ruawaipu relationships following the conclusion of the Hauhau wars were such that many of the land selling troubles that other districts and regions had experienced had been thwarted by Mōkena's actions in persuading his peers of the Whetumatarau, Karakatuwhero, and Wharekāhika takiwa to construct a boundary or ring-fence their whenua tuturu as he had done with the Marangairoa No 1.

*'E kore e hekeheke, he kākano rangatira'.*  
The noble heritage will not perish.<sup>526</sup>

- Principles and *take* to land:- The Ngāti Ruawaipu hapū did not form sub-groups but divided laterally to form autonomous units of the same people, hapū, as it can clearly be seen, are often restructured according to the influence and power of rangatira. Rangatira are therefore crucial in determining hapū composition so that as hapū enlarged or reduced so too did the influence of a rangatira increase or diminish.

*'E kore e hohoro te opeope o te otaota'.*  
The clearing of weeds will not be done quickly.<sup>527</sup>

- References and *take* to land:- The hearings by the Waikōiri Committee was of the evidence reflected in both non-kin combinations as well as several alternative groups standing out under the hapū name of the most prominent leader such as Mohi Tūrei or Anaru Kāhaki (whom Mōkena had promoted as trustee for the Kautuku moka).

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525 Mead, 1981, p.5.

526 Williams, 1975, p.71.1908, p.18

527 Brougham, A,E,1975, Ibid, p.71

Taylor, R,1974, Ibid,p.134

*'He kura te tangata'.*  
The human being is precious.<sup>528</sup>

- The capacity to implement a growth enterprise and *take* to land: In contrast to developments resulting from increased conflict with settler Government initiatives and protocols iwi and hapū Pre-Contact Custom and kinship principles (in relation to the Waiapu papatipu) were flexible, resilient and adaptable, and decisions were essentially pragmatic.



Photograph 20. Ngāti Ruawaipu have always realised that their economic future cannot be divorced from the way their people are managed. Here some of the old ways of doing things, such as scarifying, can be complementary to the use of modern machinery (such as the tractor in the background near the fence) (*Kohere collection*).

- Sir Apirana Ngata in *The Māori People Today*, maintains:- 'Physical occupation is absolutely essential to title, whether derived from discovery, conquest, gift, or inheritance'.

*'He kura tangata, e kore e rokohanga; he kura whenua ka rokohanga'.*  
A loved person will not remain, a treasured land is always there.<sup>529</sup>

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528 Williams, 1908, p.10

529 Best, Elsdon, 1924, *The Māori*, Vol 1, *Tombs, Wellington*, p.400. Brougham, A.E, 1975, *Ibid*, p.64. Ihaka 1959, 26.55

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## AUTAHI- CHAPTER NINE

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*‘Tāwakewake’ – mediated inputs, moderated transformations, and socialized outputs.*

*‘E kore te tōtara e tū noa i te pārae engari me tū i roto i te wao-nui-a-Tāne’.*

**The totara tree does not stand alone in the field, but stands within the great forest of Tāne.<sup>530</sup>**

Autahi, the star Canopus in this chapter, is used to correlate ideas, data, valued arrangements, concepts, and decision making principles gleaned from feedback systems. In bringing this data together the correlations are organised to intersect with a range of essential processes accessible to Ngāti Ruawaipu hapū and whānau communities. In referring to the Table 1.2 (in chapter one), Ōtamarakau the data, representative of the well-spring Te Au o Tāwakewake concludes the lived experience of Ngāti Ruawaipu through the ages. The research identification of the twelve cognitive research criteria has been organised into twelve whetu mārama celestial icons or signs as a framework to symbolise the evolving nature, development, and sustainability of Ngāti Ruawaipu decision making.

The cognitive criteria, as part of the Tāwakewake framework enables hapū, whānau and individuals to understand the complexity and the simplicity of their associated collective and individual decision making achievements. In order to focus the thesis on real outcomes, the concluding chapter cognitive criteria **pukenga tinana** - physical skill - emphasises the use of decision making protocols feedback mechanisms to guide the processing of inputs, of transformations in order to achieve real and significant outputs. The

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530 Mead, Hirini, Moko (ed.), & Grove, Neil, *Ngā Pēpeha a Ngā Tipuna, The Sayings of the Ancestors*, Victoria University Press, Wellington, p.36.

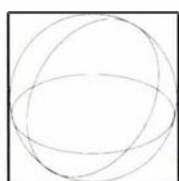
significance of feed-back systems are used to examine the nature of Ngāti Ruawaipu's resistance to:

- colonial assimilationist policies of the nineteenth century
- integration policies introduced in the 1960's and,
- equity policies of the last twenty five years leading up to and including the new millennium.

The strategic requirement in this chapter is to verify the results of this examination which arises from,

- mentoring transformations
- consolidating educational pathways
- outlining politico-economic relationships, and
- determining socio-economic services and best practice Ngāti Ruawaipu decision making protocols.

This chapter, *Autahi*, weaves the sequenced strands of conceptual whare wānanga (findings), processural whare kura principles (implications), and a pukenga tinana (conclusions) cognitive research criteria into a Ngāti Ruawaipu **tikanga** for leadership. Pukenga tinana criteria are used to synchronise systemic feedback analyses encompassing education, socio-politico-economics, and an enduring subsistence culture. This tapestry of design is inclusive of agendas that begin with the Tāpere-Nui-a-Whatongā legacy, the educational imperatives stemming from Te Aute College and the Young Māori Party, and the politico-economic issues of the Ngata and Labour years. As in previous chapters, a triangulation (see **x**, **y**, and **z** in Table 9.1) incorporating *Waikaka*, *Waioratāne*, and *Kopuakanae* and are used to socialise the feed-back mechanisms of each of the three parts of the chapter, *Autahi*.



**WAIKAKA** (see glossary) – *Patterns of Autahi Custom Law and Practice in creating Ngāti Ruawaipu leverage. Whose interests are being served in mediating colonial assimilation*

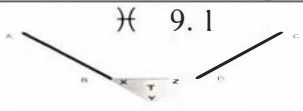
*policies? ‘Illuminating protocols and the significance of feedback pathways’.*

Arising from the assurance of Autahi, the formulation of Ngāti Ruawaipu decision making protocols address the issue of how to assess the value of decision making protocols needed to sustain the thesis aim of how Ngāti Ruawaipu might best utilise hapū and whānau potentiality. The Table 9.1 clarifies the Autahi research framework evaluation.

The *Pukenga tinana* triangulated research findings, implications, and conclusions are derived from:

- A, Ihowai - ABC – Te Ihowai o te Whare Wānanga
- B, Wehi – DBC – Te Wehi o te Whare Kura
- C, Mana – DAC – Te Mana o te Papatipu
- D, Ihi – DAB – Te Ihi o te Papatakotoranga
- T, Makurangi – XYZ – Te Makurangi o te Tikanga

Table 9.1. ‘Tikanga’

|   |   |  |
|--|---|--|
| <p>A.<br/>(Te Ihowai o te Whare Wananga) <i>Illustrates how the leadership of Ngāti Ruawaipu sustainable educational development feed-back pathways.</i></p> | <p><i>Pukenga tinana</i><br/>To use decision making protocols feedback mechanisms to guide the processing,</p> <ul style="list-style-type: none"> <li>• of starting point inputs</li> <li>• of processed transformations leading to</li> <li>• real and significant outputs.</li> </ul> | <p>C.<br/>(Te Mana o te Papatipu) <i>Illustrates how the administration of a range of processes work.</i></p>                            |
| <p>B.<br/>(Te Wehi o te Whare Kura) <i>Illustrates how the management and influence of such pathways have worked.</i></p>                                    | <p>T.<br/>Te Makurangi o te Tikanga<br/><i>The illumination of decision making protocol outcomes can be reflected in the associated observations of real situations!</i></p>  | <p>D.<br/>(Te Ihi o te Papatakotoranga) <i>Illustrates how the organisation of whare-kura feed-back pathways might be developed.</i></p> |

As in the past chapters, and as they will in this chapter, **x**, **y**, and **z** will successively determine:

- (i) assurances to understand where Ngāti Ruawaipu want to be through the mediation of colonial assimilation policies
- (ii) the implications of restitution and the articulation of what has been done to moderate policies of integration, and
- (iii) enabling applications of up-skilling training needed to address issues by socialising hapū , whanau, and individual transformations from passive modes of existence to modes of active participation.

**Te Ihowai o te Whare Wananga:** Within the Ngāti Porou *rohe*, the whare-wananga, Tāpere-Nui-a-Whātonga established by Whātonga, of the Kurahaupo migration, stood at the southern part of the Marangairoa No 1 *takiwa* at the kāinga of Ngā Puke Tuarua on the Kautuku *moka*. In February, 1865, when addressing a wānanga set up for East Coast tribes at Papawai, the *tohunga* (see glossary). Te Mātorohanga, was asked about the whare-wānanga and its teachings. The *tohunga* replied that there was no one universal system of teaching in the whare-wananga. Each tribe had its own priests, its own colleges, and its own methods.

The observation is that the role of a conceptual feedback system is like a socialising *tahuhu* (see glossary) which mediates the *tapu* of whare-wānanga , and moderates the *noa* of whare-kura. The broad understanding about the two types of educational institutions, *whare-wānanga* and *whare-kura* is that they now enabled more diverse educational autonomy outcomes to be achieved. As an extension to this observation the bringing of the Christian message to the Ngāti Porou and Ngāti Ruawaipu by Piripi Taumata-a-kura to Pouretua on New Years s Day in 1834, and then to Taumata-a-Ika, and Whakawhitira in succession paved the way for the building of St John’s Church, Rangitukia. St John’s Church in fact, became a whare-wānanga for the evangelisation of Ngāti Porou and Ngāti Ruawaipu.

Parallel with this, Ngāti Ruawaipu very quickly sought access to the new Pākeha technology to acquire the necessary up-skilled schooling needed to adapt to new complexities. In order to achieve this a modified whare kura process was integrated into the daily life of the tribe. A description of such a

day in the life of Mōkena Kohere's hapū is described in James Stack's book ,  
*Early Māoriland Adventure*,

After morning prayer on week-days the congregation remained for an hours instruction. At the word of command all stood up and performed a sort of figure dance, moving in and out and round about till circles of varying sizes were formed, with one person in the middle, who was the instructor. The lowest class were learning to teach others to write, or do simple arithmetic; others were being catechised, or receiving instruction in the Bible. Each class was so intent upon its work that the ceaseless clamour around it did not distract it in the least. My father moved about from class to class acting as supervisor and director of everything. When the school hour was up the people went off to their daily occupations, and we went home to breakfast.<sup>531</sup>

In the meantime the scope of the now extended whare-kura educational terrain that Ngāti Porou and Ngāti Ruawaipu were now traversing is well-illustrated in a record of the time,

I (Mōkena Kohere) had made some arrangements with Mr White. (Titus White, R.M. of Waiapu). We had arranged for a schoolmaster to come and teach our children; for a doctor; for a blacksmith and a shoemaker. Our plan was, first the school; the house and fencing were to be done by us. Ploughing and sowing was ours. Harvesting ours. The boys of the school could keep the grounds in order, between the sowing and harvest time. By this arrangement the school would support itself<sup>532</sup>.



Photograph 21. East Cape 1951. The lighthouse keepers residence and East Cape School are in the foreground (*Alexander Turnbull Library: East Coast collection*).

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531 Stack, J.W, 1935, The Māori's at school, *Early Māoriland Adventures of J.W.Stack*, AH & AW Reed, Wellington, p. 139.

532 Letter to Donald McLean, BPP , 1865, pp. 416, 417.

Soon after, Archdeacon Samuel Williams was asked by Sir George Grey to come to Hawkes Bay to found Te Aute College in 1854 with a roll of 12. The Te Aute Trust was later set up to administer the grants given to support the school, its object being to promote education amongst Māori children. John Thornton, the third principal of Te Aute, conceived in 1878 the idea of selecting three or four promising boys each year and coaching them rigorously for the matriculation examination of the University of New Zealand. This idea was to catch on in the other denominational schools, although Te Aute was to produce most of the educated Māori leaders of the late nineteenth and early twentieth centuries.<sup>533</sup>

In the meantime Tāpere-nui-a-Whātonga was still the exclusive Ngāti Ruawaipu whare-wananga. Unlike pākeha universities or higher schools of learning which have, through the ages, tended to bureaucratize their institutions of learning, Whare-wananga, such as Tāpere-nui-a-Whātonga tended to follow distinctions particular to themselves. The notion of possessing a body of knowledge is of significance to whare-wānanga and is evidenced in the manuscript book of Pita Kapiti in the Polynesian Society library. This book was written by Mohi Tūrei otherwise known as Mohi Tūrei who, at the dictation of Pita Kapiti, the last of the Tāpere-nui-a-Whātonga tohunga in 1886 recorded Pita's testimony.

In Mohi Tūrei's writings in the Samuel Locke manuscripts is a section on the Horouta *waka* (see glossary) which was translated and published in the *Journal of the Polynesian Society*, vol. 21 p. 153, in 1912. Mohi, of Ngāti Hokopu and Te Aitanga-a-Mate descent was born in 1829, on the Kautuku *moka*, on the southern border of what came to be known as the Marangairoa No I takiwa, in the Waiapu district. A protégé of Pita Kapiti, Mohi was also schooled at Te Raukahikatea, in Gisborne, and in 1870 was inducted as a priest. Well versed in the world of the Māori in both language and tikanga Mohi was also acknowledged for his skill with the English language. During

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533 Fitzgerald, T, 1977, *Education and Identity, A Study of the New Zealand Māori Graduate*, N.Z. Council for Educational Research, Wellington, p.25.

the Hauhau invasion Mohi's news reports to the Māori newspaper *Te Waka Māori* played a key role in informing others about how the Hauhau (and the threat from their *Kingitanga and Pai Marire* adherents from Ngāti Porou-Ngāti Ruawaipu) invasion was staunch.

The significance of *whare-wānanga* such as *Tāpere-nui-a-Whātonga* lie in the deliberative approach taken to evaluate associated developments since the time of Pita Kapiti. An example of what was needed begins with an analysis of the work of Percy S. Smith who first added to a section from a *Moihi Matorohanga* manuscript quote received in a letter from *Whatahoro*.<sup>534</sup> Smith's translation reads as follows,

It is said that "Horouta" was from this island and belonged to *Toi-te-Huatahi* and his family. The reason why *Toi* came to settle in this island was on account of the "Fishing of *Māui*", that is of *Māui-Potiki*, who fished up this land which is still called "*Te Ika-a-Māui*" (or *Māui's* fish).

In a more recent analysis however, David Simmons provides a different view of what Pita Kapiti actually said. "The translation by S. Percy Smith is fairly close to the original". Simmons goes on to say,

"This translation illustrates that Smith was influenced by his preconceived idea of *Toi-te-Huatahi* as a migrant. In the introduction Smith says (p.152) "It is to be remembered that *Toi* came to New Zealand himself from *Tahiti* (as a migrant) (p.152)". In one sense the authority of *Tāpere-nui-a-Whātonga* by virtue of *tohunga* such as Pita Kapiti is established whereby as in this case future would-be translators, if less than rigorous in their work, are eventually found out."

"A careful translation of this passage reads",

In the stories about *Horouta* it is said that *Horouta* was from this island and belonged to *Toi-te-Huatahi* and his children. The origin of *Toi* living on this island was from (the time of) the fishing up of *Māui Tikitiki-a-Taranga*, that is, of *Māui Potiki* of this island. From this came the name *Te Ika-a-Māui*.<sup>535</sup>

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534 Simmons, D.R, 1976, *The great New Zealand Myth, A study of the discovery and origin traditiona of the Māori* , A.H. & A.W, Reed, Wellington, p.137.

535 Simmons, D.R, 1976, *Ibid*, 308-309

In much the same way those who travelled to the Whare-wānanga at Papawai in the Wairarapa in 1865, such as Nēpia Pohohū , and Moihi Mātorohanga also established bench marks from which to compare future analyses of Māori esoteric knowledge. Simmons again refers to other checks:

In the relationship between Puhiariki and related Takitimu figures there is reason to suggest that the relationship between the Ngāti Kahu of Northland and the Ngai Tamatea are reasonably close. In the Kapiti account, Puhiariki is specifically named as the ancestor of Tamatea and Kahungunu and of the Ngapuhi tribes of Northland.<sup>536</sup> In the notes relating to Puhiariki in which Mohi Tūrei recorded, Pita Kapiti specifically provides a genealogy for Mōkena Kohere registering his descent from Puhiariki and his associated Takitimu connections.<sup>537</sup>

H.T. Whatahoro, a descendant of Ruawaipu, became the official scribe for the Tāne-nui-a-rangi (Tribal Committee) Māori College which included the teachings of Te Matorohanga and Nēpia Pohohū <sup>538</sup> and others. S. Percy Smith, in his publication, *The Lore of the Whare-Wananga*, attests to the validity of the scholarly rigour of the whole process by which Whatahoro's recorded notes were scrutinised and accepted. The verification of these measures were indicative of the importance tohunga placed on the retention of systematic presentation codes.

The Pita Kapiti, Mātorohanga and Pohohū 's presentations at Papawai (near Masterton in 1865) of a coherent body of knowledge, illustrate the existence of underlying principles and concepts needed to validate future self-determining educational pathways. The validation process at the Papawai (Wairarapa) whare-wānanga required rigorous checks to be implemented by the Tāne-nui-a-rangi Tribal Committee to affirm the principles and concepts outlined by tohunga from the associated East Coast tribes. Tohunga in turn having given the Tāne-nui-a-rangi seal to the notes recorded by Whatahoro

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536 Simmons, D.R, 1976, *ibid*, pp. 308-309

537 Kaa, Wiremu raua ko Ohore (Ed.) 1996, Nga Korero mō Takitimu i roto i *Mohi Turei I Ana Tuhinga i Roto i te Reo Māori* , Victoria University Press, Wellington, p. 139.

538 Smith, S, Percy, 1913, *The Lore of the whare-wānanga - Te Kauaerunga or The teachings of the Māori College - Things celestial*, in *Memoirs of the Polynesian Society*, Vol III, New Zealand, N.Z, Printed for the society by Thomas Avery, New Plymouth, pp .i - iii

have ensured that through their leadership, a sustainable educational feed-back system based on *whare-wānanga* provide a legacy and a bench mark for the future.

*‘E ngaki ana a mua, e tōtō mai ana a muri’.*  
First clear off the weeds then plant.<sup>539</sup>

The deliberative value of *whare-wānanga* and their tradition require a commitment to sustain a coherent and specific body of knowledge. These deliberations must also underly the authority needed to provide a measure with which to balance current educational autonomy levels. At the close of the nineteenth century Te Aute College, developed as a new school (*whare-kura*) based on systemically improving numeracy and literacy to educate Māori toward new ideals and visions.

**Te Wehi o te Whare Kura:** The wider significance of a feedback system based on derived principles of education are probably best reflected in this account of the Te Aute Students Association which fittingly comes into the life of John Thornton. The importance of this Association, even in today's terms, is that there is value in obtaining feed-back from *iwi* and *hapū*. The evolution of *whare-kura* to include the function of feedback provision, as indeed, the Young Māori Party provided, enabled young leaders to monitor, illustrate agendas, and provide assurances to cover the terrain of Ngāti Ruawaipu sustainability in the face of a ‘colonising settler onslaught’ to take even more of what little Māori land remained.

By going further and providing an evangelising vision of survival strategies the Young Māori Party's role was supported throughout the various rohe where the importance of *hapū* and *whānau* taking opportunities to develop their individual and collective skills, and attitudes was highlighted. Their significance arose as a counter-point to prevailing *pākeha* colonizing policies which alienated Māori from the settler vision. This settler vision resulted in the loss of thousands and thousands of acres of land, from which *hapū* and

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539 Williams 1908, 20, 1971, 214, 228.

whānau drew their very sense of being, their existence, and their belongingness. As a result Māori began to despair for their future even to the extent that their own perception of impotency became the pākeha interpretation. To pākeha, this view - widely circulated around the country - meant that there could only be one inevitable conclusion. Māori, as a result of the impact of a superior pākeha culture and power (civilisation) were now a dying race.<sup>540</sup> The Logan Campbell obelisk erected at the top of Auckland's 'One Tree Hill' is testament to that view.

Thornton's presidential address to the 16th conference of the Young Māori Party held in Rotorua in 1912 is quoted here to illustrate progress,

In the year 1890 three boys, viz, Māui Pomare, Timutimu Tawhai and Rēweti Kohere, set out on foot to visit Māori settlements in Hawkes Bay, and to preach the health of the Māori people. This was the first time that pupils of Te Aute College visited Māori settlements. Although the three boys were disheartened because the elders did not receive their message, they kept on with their mission and the Party also were determined to toil on for sixteen years.

Rēweti Kohere in one of his notes of the time wrote,

I don't know where Mr Thornton obtained his information that Māui Pomare, Timutimu Tawhai and I were given the cold shoulder during our mission in 1890. I am sure he did not get it from me or any of my companions. The story is not only untrue but it is also an insult to the Māoris of Hawkes Bay when we visited. For if they had shown coldness towards us it would have been a breach of the sacred custom of hospitality. How could it be conceived that Māoris of all people, gave the cold shoulder to three Māori school boys spending their holidays, by visiting on foot their settlements?

It is inconceivable. On the contrary we were hospitably received and at Moteo we were the guests of the late chief Paora Kurupo for a whole week. It was during the winter holidays, 1890 - a month in duration - that we set out from the college on a walking tour to visit as many Māori settlements in Hawkes Bay as we could in one month. The journey is described further in detail by Rēweti but for the record they visited: Te Hauke, two small settlements near Te Mahangā station. Poukawa, Pakipaki, Waipatu, Omahu, Waiohiki, Moteo, Wharerangi, Petāne, Tangoio, Napier, and Kohupatiki.<sup>541</sup>

*'Kia āta mahi, kia oti ai; kia ngāwari te riri, kia hīngā ai te hoariri'.*

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540 Taylor, Alan, 1988, *Māori Folk Art*, Century Hutchinson, Auckland.

541 Personal family reference

Work methodically so that the job is finished, move lightly to attack swiftly so that the enemy will be vanquished.<sup>542</sup>



Photograph 22. In the year 1890 three boys, viz, Timutimu Tawhai, Rēweti Kohere, and Māui Pomare, set out on foot to visit Māori settlements in Hawkes Bay, and to preach the health of the Māori people.(Kohere collection)

By 1906 it was clear that the use of Māori was completely excluded at many schools, both Native schools and Education Board schools. Success was not regarded with great favour by the officials of the Department of Education. The Department focused particularly on Te Aute College with the object of persuading it to change from its academic curriculum to one of agriculture. The matter engendered extensive debate. The Commission of Inquiry reveals the Government agenda of knowledge control. The main protagonists in the debate were Hogben and his inspectors of Native schools, and Thornton and Williams representing Te Aute College. All claimed to be representing the views of the Māori parents. The Commission's brief included considering whether there was sufficient provision for manual and technical instruction at Te Aute, and whether agricultural classes could be established and farming taught.

Prominent in the debate were men like Ngata, Buck, and Kohere who had personally benefited from the type of education Te Aute offered. They were

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542 Williams, 1908, p.12. 1971, p.232.

well aware that the consequences of denying Te Aute students an opportunity to pass the matriculation examination would deny them access to the University Colleges and professions. In such instances, the *take* of the Te Aute College curriculum being in congruence with Māori aspirations, as advocated by the Young Māori Party, had wide support. On the other hand the concerns of Hogben and his inspectors of Native schools appear to have been related to the state of the secondary labour market which consisted of work requiring limited qualifications or training. Job satisfaction for many was often poor. In spite of a great many changes in the world of work the two labour markets remained fixed in the minds of those who had organised work or who had prepared people (as in this case) for working in those markets. This was entirely consistent with concepts of scientific management of the time as advanced by Frederick Winslow Taylor in organising industrial factory assembly lines (eg. The Ford Motor Company). This view appears to have been the prevailing view of Hogben and others.

The Te Aute Commission's Enquiry was to ascertain the viewpoints of Māori parents. In 1906, at the request of Sir Apirana Ngata, a member of the Te Aute Commission, Rēweti Kohere, who as the editor of the Māori Journal, *Te Pipiwhararua* published monthly at Te Rau Kahikatea Theological College in Gisborne – had been critical of the proposed changes to the Te Aute College curriculum. – was asked to put forward his perspective. Asked by the chairman if he had anything to say with reference to the Te Aute College? Rēweti was quite explicit in his response:

I think everyone is agreed that there should be a purely Māori secondary school; and Te Aute is that school and the only one. I think that perhaps five are fitted for secondary education. The rest should be taught in other directions after they have reached a certain standard in general education. It seems to me at present that the bulk of the boys who go to Te Aute are sacrificed for the sake of the few who can go on to University. I believe that it would be very beneficial to the school if another department were added to the scholastic side. The best addition, I think, for Te Aute would not be a technical school, but would be an industrial branch - agricultural and pastoral teaching. I believe that the salvation of the Māori race depends on their working their own land. That is the reason why I have been anxious and trembling lest the Pākehā influence is so strong that it would deprive the Māoris of their land, or a certain

amount of it, and thus prevent them using it now and in generations to come.

Asked about whether or not he thought the desire of the Native people was that Te Aute should be kept exclusively for the Māori race, Rēweti responded to observations implied in the question about exclusivity, by drawing the attention of the Commission to matters of equity, as against race. His view was that equality of opportunity for non-Māori far outweighed opportunities for Māori. An important point he also made had to do with the availability of specific educational curricular services – in particular, the sustainability of valued Māori language provision.

I think decidedly it should. I think the Natives would rather have all their boys in the College by themselves. I know a great many Māori boys have not been able to go to Te Aute when they wanted to go, on account of the want of room. I know that some applications have had to be put off for a year or two, and that some boys got tired of waiting. Te Aute is the only school of that class that the Native people have, and it seems a pity that European children should be sent to it when they have many schools open to them. There is another thing, I feel satisfied that the Māori language should be taught at Te Aute. Mr Thornton has been reported to have expressed the opinion that it would be useless, because it would be a dead language in a few years. I am of opinion that it should be done, and that the Māori language be taught in all Māori schools. I think if a boy is taught to despise his own mother-tongue we should not be surprised if he comes to despise his own mother. I think it should be taught scientifically. I may say that I have been learning the Māori language ever since I left Te Aute, and the more I learn of that language the more I find there is in it. I derive a great deal of pleasure from learning it. Besides, it helps to make a boy love things Māori - the language and literature of his own people - and he becomes interested in the legends and traditions of his own race. I think if you take away the racial pride from the Māori heart, and pride in the traditions of his people, you lower his character.

It is clear that Rēweti was concerned about the acculturation factor through working in cities although he did not want to see the access to knowledge-power reputation that Te Aute College had built, disappear. Because he was concerned however, for the broad mass of Te Aute students who would not go on to university, he wanted Te Aute College to also develop having an agricultural industrial option instead of the manual and technical training option that the Education Department was bent on introducing. In a more

modern context, at a Regional Māori Leadership Conference held in Ruatoria, on the 18<sup>th</sup> of May 1962, Mr T.T. Ropiha, Secretary to the Māori Affairs Department gave his view of what was necessary for hapū and whānau educational development.

In the conditions of modern life with its rapid changes, the race which does not value trained intelligence amongst its members is doomed. This rule is final, absolute. Not all the courage, adaptability, mental and physical resilience can alter this. The danger that faces the Māori race lies in the cult of mediocrity. The next great move should be to provide for the elite of its students – to give the best education to those who might be the most helpful in helping the race in the difficult times ahead of it in this rapidly changing world.<sup>543</sup>

*'Haere ana a Manawareka, noho ana a Manawakawa'.*  
Well-pleased goes off; Bitter-minded remains.<sup>544</sup>



**WAIORATĀNE** (see glossary) – *Balancing the sustainability of Autahi assurances. Articulating what has been done by Ngāti Ruawaipu – implications of moderating integration policies. 'Developing a participatory model – an inter-generational challenge'.*

**Te Mana o Te Papatipu :** It might be stated here that the political empowerment of the economy in turn, must be at the heart of traditional concepts and processes which are used to determine Ngāti Ruawaipu decision making protocols. Ashley Gould's view relying on a model advanced by Dr Tom Brooking in his study of Māori land acquisition by the Liberal Government between 1891 and 1911, could not avoid this perspective.<sup>545 546 547</sup> According to McHugh,

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544 Colenso, W, 1879, p.126. Grey, G, 1857, p. 9. Te Toa Takitini, 1923, pp.21, 9.  
545 Gould, Ashley, 1996, 'An Introductory Overview' in *Māori Land Development 1929-1954*, in *Report for the Crown Forestry Rental Trust*, pp. 8-10  
546 Brooking, Tom, 1992, "Busting Up" the Greatest Estate of All, *Liberal Māori Land Policy 1891-1911*, *New Zealand Journal of History*, Vol 26, No 1, pp. 78-98.  
547 Williams, John, 1969, *Politics of the New Zealand Māori : Protest and Cooperation, 1891-1909* (see particularly chapter 10)

The establishment of the Native Land Court in 1865 was a major aim of the Government, and thus the court. This aim was to transmute any title so recognised, into one understood at English Law.<sup>548</sup>

Although Apirana Ngata entered Parliament in 1905 when the Liberal Party was governing the country his assumption of the post of Native Minister in Ward's United Government in 1928, was the culmination of efforts that would span almost his entire political career. However in 1905 the Liberal Government had introduced into the House a measure which Māori called, te Ture Māori – which some have viewed as a law to confiscate Māori land. The measure empowered the Government to do what it liked with native lands: settle, lease, or sell.

Sir James Carroll, as Native Minister, was the promoter of the bill which, was not always for the benefit of the Māori. Fortunately, the measure was never enforced because the Liberal Party was defeated and the Reform Party came into power. Both Sir James Carroll (who was representing Gisborne, a pākeha constituency) and Sir Apirana Ngata were farseeing men and they must have recognised that the Māori race without its lands would be doomed and yet one, or both, helped to frame an act which would speed up the alienation of the remaining Māori lands.

Although the *Ture Whenua* was not, owing to the advent of the Reform Party, set in motion, the dispossession of the Māori continued just as surely, only silently. The legislation framed by Sir James Carroll was not a substitute for the purchase policy but was, it was hoped, a more rapid method. Legislative provision for a process of consolidation of Māori titles was made in the Native Land Act 1909 following the work of the Native Land Commission. Rachel Willan states that the total sales to private individuals through Part XVIII of

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548 McHugh, P.G, 1980, *The Fragmentation of Māori Land*, Legal Research Foundation Auckland, p.5.

Gould, Ashley, 1996, Māori Land Development 1929-1954, An Introductory Overview in *Report for the Crown Forestry Rental Trust*, pp. 8-10

the Native Land Act 1909 in the period 1911 to 1930 amounted to 601,409 acres.<sup>549</sup>

The Act enabled undivided shares in Native land to be purchased. Section 371, combined with other sections, formed a catch-all provision which made purchases by the Crown virtually inviolable. As a result of this policy one of the issues arising from the First World War was the disparity in the recognition of equality between Māori and pākeha soldiers in relation to the availability of land for settlement. When Sir William Harris became Native Minister the purchase of Native Lands under the pre-emptive clause of the Treaty of Waitangi, was pushed on with greater speed until the Hon. J.G.Coates as Native Minister discouraged further purchase of Native lands by the Government. In a 1920 report, C. B. Jordan, the Under-Secretary of the Native Department, looked back over the previous decade's work. (AJHR,1920, G-9.) He noted:

Seeing that the Europeans have acquired about 62,000,000 acres of Native land, it might not be thought unreasonable to allow the Native owners to retain the small area remaining to them, for it may safely be said that the lands leased to Europeans will never return to the occupation of the Native owners. The great problem is to get them settled upon their individual holdings; but this is an object not likely to be fully realised, as all Māoris will not become farmers any more than will all Europeans<sup>550</sup>.

A great deal of trafficking in native land also occurred when Ngata was in Parliament during the Harris regime. Tuhoe parted with nearly five thousand acres of land. It may have been possible that people may have concluded that it was not until Ngata commenced his land schemes that Māori thought of utilising their lands. For well nigh forty years however, Ngāti Porou and Ngāti Ruawaipu had been carrying on with sheep farming on a large scale and, later established their own dairy factory. Tribal groups in Nuhaka, Ruatoki, Taranaki, and Manawatu had earlier begun dairying; in the north of Auckland

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549 Willan, Rachel, 1996, Māori Land Sales, 1900-1930, A report for the Crown Forestry Rental Trust, p.13

550 Appendices to the Journals of the House of Representatives AJHR, 1920, G-9 series, pp. 2-3

and at Te Kaha, Māori had also taken up milking; and at the latter place Māori had erected a dairy factory.

*'He peka kai, he peka taonga.'*  
Some food, some property!

In the years immediately after World War One, numerous New Zealand local bodies were very concerned about what they saw as widespread non-payment of rates by Māori <sup>551</sup>. In November 1923, Coates the Native Minister promised that a committee would be set up to look at Māori rates in the Waiapu and Matakaoa Counties.<sup>552</sup> The report dealing with the Waiapu County drew attention to the disruptive effect on Māori of Crown purchasing and the prohibition of private alienations. The Committee considered that the Waiapu County Council should be paid 2150 pounds by the Crown in compensation for the lost rating income.<sup>553</sup> Rēweti Kohere took a more radical position on the issue of Māori and rates. He was one of a minority of Māori appearing before the committee who argued that Māori did not have to pay rates under the Treaty of Waitangi <sup>554</sup>, and - in relation to the British Crown, guaranteeing full, exclusive and undisturbed possession of Native land - observed that:

Therefore any piece of legislation that disturbs the possession of native land is contrary to the spirit of the Treaty of Waitangi <sup>555</sup>.

The period of Sir Apirana Ngata's tenure as Native Minister is manifested in his being recognised as the architect of consolidation and development schemes. Ngata grasped the opportunity offered by his appointment as Native Minister in Sir Joseph Ward's United Government to quickly initiate

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551 Bennion, Tom, 1997, Māori and Rating Law, Waitangi Tribunal, Rangahaua Whanui Series (Unpublished Draft).

552 Extract from the *Poverty Bay Herald*, Tues 27 Nov, 1923, Native Minister to Undersecretary, Native Dept, Dec, 1923(both in MA, 1FP20 1 52 part 1, NA, Wellington),

553 Bennion, Tom, 1997, *Ibid*.

554 Bennion, Tom, 1997, *Ibid*, p.66.

555 Report of proceedings of a committee would be set up in November 1923 by Native Minister Coates to look at Māori rates in the Waiapu and Matakaoa Counties, p.153. MA, p.861.

Māori land development on a large scale, with the legal basis partly provided by the 1929 legislation.<sup>556</sup> The Native Land Amendment and Native Land Claims Adjustment Act 1929 set the tone of Māori land development for the next two decades.<sup>557</sup> Dr Brooking coined the phrase *use it or lose it* to describe the official attitude towards Māori land earlier in the century.



Photograph 23. The Awatere River forms the northern border of Marangairoa No 1 (home of the Ngāti Ruawaiapu). Here the cart was a common form of transport right through the 1950's into the 1960's (*Alexander Turnbull Library East Coast collection*).

As Minister of Māori Affairs in the New Zealand Government, in 1929 Ngata took the positive step of persuading the Government to make state finance available for the development of Māori lands under a system prescribed by law. Briefly the system worked as follows: at a specially called meeting of the owners of a piece of Māori land, a resolution would be passed by a majority of those at the meeting that the land should be handed over to the control of the Department of Native Affairs for development. If the department agreed, the land was formally declared to be subject to the relevant law.

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556 Section 23, Native Land Amendment and Native Land Claims Adjustment Act, 1929.

557 Butterworth, G, V, 1969, 'The Politics of Adaptation: The Career of Sir Āpirana Ngata 1874 – 1928', MA Thesis, Victoria University of Wellington, in Gould Ashley, 1996, 'Māori Land Development 1929 – 1954: An Introductory Overview', in *Report for the Crown Forestry Rental Trust*, pp. 8-10.

The theory behind the schemes was that people would be placed into family groups. In return for giving up their scattered holdings they would receive a compact area of land that they could farm. In the 1910's and the 1920's Apirana Ngata was a very strong advocate of consolidation. From 1926, staff of the Waiapu Farmers Co-operative Company Limited, a Māori cooperative, were employed at the expense of the Crown to work on the preparation of consolidation schemes.

From December 1928 until 1934 Apirana Ngata was the Native Minister. This gave him an even greater degree of influence in terms of the final approval of consolidation schemes. The allocation of areas of land to the Crown over and above areas actually purchased by it was presumably responsible for this result. The interests of the Crown had been allowed to take precedence over the interests of the owners for whose benefit the scheme had supposedly been made.

From 1929, the Crown stepped actively into the organisation of development schemes on the East Coast. Here Te Kapungā Dewes speaks to the issue of restoring Ngāti Porou – Ngāti Ruawaipu *matauranga* (see glossary),

For over 121 – 125 years Ngāti Porou (Ruawaipu) have had to put up with this cultural bruising, this cultural insult, that even historians, have never given us justice in terms of what was right and what was wrong; what was historically correct and what was historically incorrect. (Right from the early stages) Number one (the greatest injustice), was the abuse of the pen through the history books from the Treaty of Waitangi. They never really appreciated and never really taught us that there were two versions of the Treaty of Waitangi, the pākeha version and the Māori version, but it was the Māori version that was signed in the main. They were a people that were affected by the invasion of the pākeha.<sup>558</sup>

*‘E raka te mauī, e raka te katau (he tangata anō mā te mauī, he tangata anō mā te katau)’.<sup>559</sup>*

The right hand is adept, the left hand is skilful (some people to attend to the left and some to attend to the right).<sup>559</sup>

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558 Dewes, Te Kapunga (Koro), 1998, personal interview.

559 Mead, 1981, p.9.

Williams, 1971, pp.196, 321.

**Te Ihi o Papatakotoranga :** When the 1935 Labour government came into power they, like all the major political parties saw land development as a means of sopping up the unemployed. Mr A. F. Blackburn, Chief Supervisor in the Native Department, described the Minister's powers (and the need for them) to the Government Valuers' Conference on 1 June 1937:

During the 1929 session, when Parliament sanctioned a scheme for the development of unoccupied Crown lands preliminary to selection, it was decided to apply similar provisions to land owned or occupied by Māori .

Personal notes taken from Rēweti Kohere's political campaign in the 1930's indicate stakeholder concerns:

The Māori Land Development Schemes were started in 1929 and in 1931 by an Act of Parliament extraordinary powers were conferred on Sir Apirana Ngata , the Native Minister – such powers as a pākeha minister could never dream of possessing.

Power was also taken by arrangement between the Minister of Lands and the Native Minister to develop Crown lands that came within the sphere of a Native Land Development Scheme, thus removing a further obstacle in the way of development.<sup>560</sup> As Butterworth has commented, Ngata was vulnerable to charges of mis-administration because of the methods the Department employed at the local level.<sup>561</sup>

In 1932, the very year the Controller and Auditor-General sent in a report to Parliament complaining of irregularities in connection with the native land development schemes; so serious were some of the charges that a Native Land Settlement Board was set up to administer the schemes. Sir Apirana Ngata was appointed chairman of the Board and brushing it aside went on as before and committed more serious irregularities.<sup>562</sup>

Many of the original schemes were initiated to provide unemployment relief while developing the land with little thought to subsequent subdivision and

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560 Copy of paper read by Mr A,F, Blackburn, Chief Supervisor, Native Department, to Government Valuers

561 Butterworth, G,V, 1972, p 177.

562 Reweti Kohere, personal family notes from political campaign.

settlement.<sup>563</sup> Referring to the issue of a man not feeling secure on the land he was working, Ngata observed:

I suppose he did not get on with the rest of the community there and that would go against him if they decided to have a system of leasing; they should have agreed.<sup>564</sup>

Ngata's comments hint at what emerged as an almost insuperable problem. Orange has observed that the description and status of occupier, intended to be a temporary condition, became virtually a permanent part of the Māori Land scheme.<sup>565</sup> Ngata informed Buck that the Commission was worried about the status of the nominated occupier, and that the notion that the family unit could be used as a possible foundation for the efficient occupation of land was not one that appeared to find favour with at least one of the Commissioners.<sup>566</sup>



Photograph 24. Marangairoa No 1 communities were isolated from the nearest towns by tidal waters and poor roading (*Kohere collection*).

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563 AJHR, 1931, G-10, pvii.

564 Ma, 87/2, Na, p.1985.

565 Orange, Claudia. 1977. 'A Kind of Equality: Labour and the Māori People, 1935-1949', MA. Thesis in History, University of Auckland, in Gould, Ashley, 1996, 'Māori Land Development 1929-1954, An Introductory Overview' in *Report for the Crown Forestry Rental Trust*, p.78.

She noted that from 1936 the Government moved away from consolidation, instead emphasising development. She points out that consolidation was a time-consuming process requiring skilled staff, while the returns from development encouraged this as a favoured course of action.

566 Ngata to Buck, 22/5/30, in M,P,K, Sorrenson (ed.), *Na To Hoa Aroha From Your Dear Friend, The correspondence between Sir Apirana Ngata and Sir Peter Buck 1925-50 Volume 11, 1930-32*, Auckland, 1987, p32. in Gould, Ashley, 1996. 'Māori Land Development 1929-1954, An Introductory Overview' in *Report for the Crown Forestry Rental Trust*.

The statement of the Under-Secretary for Native Affairs to the 1934 Commission of Inquiry in outlining the benefits that were officially seen as accruing from the development schemes from the previous Ngata era were clearly designed to make space for a proper recognition of Māori ability and initiative.<sup>567</sup>

These were:

1. The settlers would live on separate holdings in communities under tribal leadership but with the drawbacks of the old communal system absent.
2. A healthy competition would be encouraged among the individual settlers, each one endeavouring to succeed better than his neighbour.
3. Encouragement would be given to restore or rebuild the Meeting House or Whare tipuna. This would give an opportunity for the youth of the tribe to learn and perpetuate the tradition and customs of their ancestors, thus developing pride of race.
4. Māori would be given a chance to live on their land with a reasonable outlook upon the future.
5. Māori would develop a sense of thrift which in turn would lead him to accumulate a reasonable sum of money for emergencies and for their old age.
6. By good husbandry the land of the Māori settler would cease to be a breeding ground for noxious weeds.
7. The bringing into utilisation of land hitherto unproductive would assist in the general prosperity of the country.
8. Māori land owners would be placed in a position to meet their rating obligations.

In referring to the appropriateness of related goals and objectives Te Kapungā raises issues relating to how models for services within and between whānau should be acknowledged.

So in short the Crown will hold, as the majority culture, that their cultural values should dominate, that we (Ngāti Ruawaipu) should be subjugated in terms of our ethnicity, in terms of our cultural values,

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<sup>567</sup> Ma, 87/3-a, NA.

in terms of our human rights, in terms of the Treaty of Waitangi, in terms of the esoteric law, the kauaerungā (read whare-wanangā) and the kauae raro (read whare-kura).<sup>568</sup>

As the Ngāti Ruawaipu history unfolds it becomes transparent that there has been a constant review of the appropriateness of current hapū and whānau commitment and their capacity to support the establishment, development, and maintenance of Ngāti Ruawaipu papatipu interests. In an examination of the Native Minister in 1934 in response to the Chairman of the Native Affairs Commission moving on to what appeared to be the central philosophical question behind the evolution of the development schemes, Ngata replied:

I say that the ideal system if it can be done is the individual one but you want to be pretty sure by all sorts of tests that when you let your individual become a pākeha you are practically making him that, so far as the settlement of the land is concerned - that you have done it to the man of the proper calibre, properly equipped ... Land settlement was hoped to provide a basis of wealth to meet the needs of every man and woman. That is the position of land settlement in the life of the community as I visualise it - it provides the basis of wealth. The tendency of the schemes is towards an individual life and must be so if you provide a separate cottage and within that separate cottage you have a family that has means of subsistence better than before.<sup>569</sup>

Rēweti Kohere having been the most persistent of opponents of the Native Land Court's handling of the titles in the Marangairoa No 1 subdivisions, had been far from positive about how the consolidation process had been operating. In 1934 giving evidence to the Native Affairs Commission, he stated that:

When this movement was first inaugurated the method was for the different owners to gather at one settlement and talk and they would arrive at some arrangement but now everything is done in the office and then brought to the Court and from my experience the Court confirms. I believe there is no appeal from the Order of the Court and it has caused a great deal of dissatisfaction<sup>570</sup>.

*'He hono tangata, e kore e motu, kāpā he taura waka, e motu'.*  
A human bond cannot be parted, unlike the severable canoe rope.<sup>571</sup>

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568 Dewes, 1998, ibid.

569 MA, 87/2, NA, p. 1976.

570 Notes of evidence, Gisborne and Rotorua (2), Evidence at Gisborne, 1 June 1934, fol 1410, MA, W1369 box 35 (111), NA, Wellington.

571 Best, Elsdon, 1975c, ibid, p.48.

Biggs, 1970, p.40.

Brougham, A.E,

1975, Ibid, p.70.

According to Douglas Sinclair Ngata promoted favourable policy initiatives for large-scale Māori land development.<sup>572</sup> The result, enabled Māori to participate in modern farming, gaining economic and social benefits 'as farms gained in productivity'. Further to that however Labour's policy of expanding Māori land development came to an end in 1941. Sinclair asserted that this curtailment and the competition for Government funding in the post-war period caused Māori farming and land development to decline, precipitating a further migration to urban areas, following the one that had occurred during the war.<sup>573</sup>



Photograph 25. While it is realised that the economic well-being of the country is an imperative it needs to be also realised that the management of Ngāti Ruawaipu hapū and whānau are equally as important and each is dependant on the other (*Kohere collection*).

In summary, the guiding principle of the Labour years appears to have been that of efficiency. Under Labour, consolidation as a policy was supplanted by development, and issues of *occupiers and owners rights* appear to have been left unattended. Responses to their policies and initiatives when evaluating Ngāti Ruawaipu might be summed up in Marc Ferro's assertion: 'The observation was that to control the past is to master the present – to legitimise

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572 Sinclair, Douglas, 1975g, 'Land Since the Treaty, The Nibble, The Bite, The Swallow', in King, Michael (ed), *Te Āo Hurihuri, The world Moves On*, Longman Paul, Auckland, pp. 107-128. in Gould, Ashley, 1996, 'Māori Land Development, 1929-1954, An Introductory Overview' in *Report for the Crown Forestry Rental Trust*.

573 King, Michael, 1977, *Te Pūea, A Biography*, Hodder and Stoughton, Auckland. Whina, A Biography of Whina Cooper, Hodder and Stoughton, Auckland, 1983.

Oliver, W, H, with Williams, B,R, (eds), 1981, *The Oxford History of New Zealand*, Wellington, pp. 279-301, in Gould, Ashley, 1996. Māori Land Development, 1929-1954, An Introductory Overview' in *Report for the Crown Forestry Rental Trust*.

dominion and to justify legal claims'.<sup>574</sup> Gradually the situation righted itself and in the 1950's the lands were returned to the owners' control, sometimes (but not always) in a healthy financial state.

Orange identifies the crucial difference between land development outcomes as envisaged by Ngata- a revival of Māoritanga based on modern economic foundations - and the path that land development took during the period of the first Labour Government. She observed that the emphasis seemed to shift from the development of the Māori, to that of the land, and that this change in emphasis was not easy to document. It can, however, be seen simply as an outcome based on Labour's increasing fixation with centralised modern and efficient control of the economy and the individuals within it.<sup>575</sup> Also apparent was an increasing concern with the full assimilation of Māori, which had its eventual apogee in the Hunn Report.<sup>576</sup>

*'Ko Papatūānuku te matua o te tangata'.*  
Papatūānuku is the parent of man.<sup>577</sup>

**Te Mākurangi o Ngā Pukenga Tinana :** Throughout the 1960's, a general Māori concern was that attempts to solve the fragmentation of ownership problems were dispossessing Māori from their direct link with the land (and fisheries). Unlike the general experience of Māori as a whole in losing their economic base through confiscation, Ngāti Ruawaipu were fortunate that they were able to retain almost all of their lands. When the second World War began only 4,028,903 acres of land lay in Māori possession. It was becoming increasingly obvious that legislation was having uneven impacts on rural communities such as Ngāti Ruawaipu. Certainly for Ngāti Ruawaipu it was and is absolutely vital that they continued to preserve what little land they had that remained.

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<sup>574</sup> Ferro, M, 1981, *The Use and Abuse of History, or, How the Past is Taught*, Routledge & Kegan Paul, London, in change your position easily, the temporal dimension in Gould Ashley, 1996, Māori Land Development 1929-1954: 'An Introductory Overview' in *Report for the Crown Forestry Rental Trust*, p.7.

<sup>575</sup> Condliffe, J.B, 1959. *The Welfare State in New Zealand*, Allen & Unwin, London, p64 in Gould, Ashley, 1996, 'Māori Land Development, 1929-1954, An Introductory Overview' in *Report for the Crown Forestry Rental Trust*.

<sup>576</sup> Hunn, J.K, 1961. *Report on the Department of Māori Affairs*, Wellington.

<sup>577</sup> Kohere, Rēweti, 1951, *Ibid*, p.16.

Nevertheless the process of gaining urban advantage and power was left entirely under the control of Pākeha since Māori, at least through the Ngata and Labour years, were not presenting themselves to compete for the best positions in the primary labour market world of professional managers and planners. Population pressures however determined otherwise: from 1936 – 1961, the Māori urban population increased from 10% to 40% of all Māori.<sup>578</sup> Mason Durie in *Indigeneity, The state, and the Goals of Māori Development*, 2004, p.5. writes,

During the long constitutional journey of New Zealand from a British dependency in 1840, a crown colony in 1841, a self governing colony in 1852, a Dominion in 1903, and since 1986 a constitutionally independent nation, the relationship of Māori to the State has been variously a matter of celebration, dispute and political inconsistency.

With the establishment of the countries manufacturing and industrial base in the late forties and early fifties this affirmation of Pākeha cultural dominance only helped to conceal further the existing inequities of New Zealand society.

Fundamental obstacles to Māori self-determination came with the heavy demand after the Second World War for workers in the burgeoning secondary labour market. The creation of the Māori Education Foundation stimulated the provision of Māori housing and attempted to deal with the fragmentation of ownership problems. When the Hunn Report was published in 1961 the Māori population had doubled again from 1936 and was now 167, 086.<sup>579</sup> In this it was easy for most to accept that there was no need at all for Māori to pursue an academic or professional career because there were so many highly paid jobs only requiring a modicum of skill and education.

*'He uhi, he taro, ka taka te piko o te whakairo'.*  
A tattoo punch, an instant and the ornamentation is carved.<sup>580</sup>

In coming to terms with these sorts of issues, the National Māori Women's Welfare League was formed in 1951, after women were generally excluded from the affairs of Tribal Organisation envisaged in the 1945 Social and

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578 George, Asher, & David, Naulls, March, 1987, Māori Land, in *New Zealand Planning Council (NZPC) Planning Paper No 29*.

579 George, Asher, & David, Naulls, *ibid*.

580 Mead, 1981, p.14.

Economic Act. It was from these beginnings that the Māori Women's Welfare League in the early 1950's was finally able to establish the independence of their organisation. The Māori population had grown almost ten-fold over the twentieth century and also became predominantly urban. Focus was brought to bear by their members on the matter of their functional 'sovereignty' the context of which, centred on the post war-problems highlighted by the migration of Māori from small rural villages to the towns and cities. Associated with this focus were various tasks involving the raising of money to educate and clothe children in need, to undertake housing surveys, to demand more and better housing, to build roads, to revive Māori arts and crafts, to visit hospitals, and to carry out a general program of fundamental education.

The lore <sup>581</sup> of the Māori and their attachment to the land goes deeper than the economic deprivation suffered from loss of land. The lack of economic resource has undoubtedly had long-run consequences in terms of economic levels, education, and social standing. The mana, status, however run more deeply and is the ideology of the Ngāti Ruawaipu. This is almost completely at odds with the market perspective. The fervour and patriotism which direct foreign investment in land arouses does, in part, reflect the national identity to land. Yet for Māori, the pākeha settlers, did not honour the arrangements of Article Two of the Treaty of Waitangi, in which Māori were to have their hapū control of their lands protected. For many, like Te Kapungā Dewes, the loss of land, is a loss of citizenship.

The contributions of Ngāti Porou to the state were voluntary in the war efforts of, World War One, World War Two, the Korean War, the Vietnam War and the other wars our state has fought in. Our forebears gave of themselves, Te Whanau, hapū and lwi willingly. In Pakeha terms the young nation of New Zealand had called them to arms and Ngāti Porou responded, gathering all the Mana of their people to do so.

In World War Two in particular, our people made great sacrifices: there were those who were left at home in the essential industries to tend the lands to support the war effort; there were our womenfolk and their

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581 The 1988 April Report of the Royal Commission on Social Policy observed that Māori held to values of Te Āo Turoa ( guardianship of the natural environment, Whanaungatanga (the bonds of kinship), Manaakitanga (sharing and caring), Kotahitanga (commitment to unified group rather than individualism), Tāonga-tuku-iho (cultural heritage), and Turangawaewae (a footstool, a place to stand).

children and, of course, our men in battle. I remember participating in tangihanga after tangihanga on marae, in houses in Horoera and in Te Araroa during World War Two. I remember how we the Iwi Kaenga were told by radio on the weekly news of our dead. Matahi Marae in isolated Horoera-EastCape farewelled the flower of its youth from 1939 onwards, in the Matahi Meeting house and its single house cookhouse with an open fire. Today only two of the 28 veterans (from Horoera-Eastcape) are still alive: Jinx Hovell and George Goldsmith.

I understand, that approximatley one third of the 28th Maori Battalion came from Ngāti Porou, and that of these, many (too many) were lost in battle. Of those who survived, many more were injured and many did not recover, whether mentally or physically or both. Following World War Two, Ngāti Porou as a people were bereft. While I understand that other Ngāti Porou witnesses will discuss in more detail the contribution of the Ngāti Porou efforts in the two World Wars, the point is this - we played the game, we supported the Crown, we fought, we died and we shed blood for this young<sup>582</sup>

In 1965 the Prichard-Waetford Report on Māori Land Courts was published. Because of absentee ownership the report because of increasing fragmentation of title tried to solve the problem by making it easier to transfer Māori land into general (European) title. Māori agriculture as has been seen had had to continue to struggle against many adverse factors: the lack of adequate finance, managerial skill and advice; too small a productive unit, too little diversification; lands of marginal quality that were often remote from major markets; and occupations such as dairy farming, all these worked against Māori preferences for group activity and cohesion. In 1967 the Māori Affairs Amendment Act was passed, making it easier to transfer Māori land to general title. Because of this amendment the owners of small land-shares were being forced by legislation to sell their 'uneconomic' shares. There was renewed concern that too much land was passing out of Māori hands.

Te Kapungā Dewe, in commenting on the winds of change wrought by Government interventions is in fact alluding to:

Land confiscations, land development schemes, and the war effort which preceded the massive migration of whole extended families to urban areas causing severe dislocation of hapū and whanau. In doing so he reflects on the

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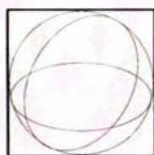
582 Koro Dewes, 1998, *ibid*.

impact on Ngāti Ruawaipu of these external factors and mourns the loss of Ngāti Ruawaipu self determination:

When I look around me at the state of Ngāti Porou (Ngāti Ruawaipu)], I cannot imagine that our tipuna, who led us to the best of their ability, intended or believed that, of their uri, the overwhelming majority (of some 80%) live outside the rohe. They cannot have intended that so much of Ngāti Porou (Ngāti Ruawaipu) lands would be unproductive, gorse ridden, thistle ridden, manuka ridden and eroded into the sea (and that we might lose our rights to gather kai moana). They cannot have foreseen the loss of Ngāti Porou (Ngāti Ruawaipu) reo and tikangā. They cannot have imagined that on any of our paepae we are lucky to get two or three speakers who can recall whakapapa, the purakau, mōteatea and other histories of relevant significance required to greet the manuhiri ope coming before them.<sup>583</sup>

*'He uru a kī, he uru tī. e pihi ake'.*

A grove of words and a grove of tī trees; both spring up.<sup>584</sup>



**MATAKIORE**<sup>585</sup> – *Sustainability as a strategic focus for Autahi assurances (Situational analysis). Management discipline and issues of participation. 'The importance of associations of use'.*

### **E Hika Ma E! (verse one)**

*E hika ma, huiā mai tataui, katahi nei te mamae ka ata rangona iho*  
Oh my loved ones, let's come together, for now the sting of pain is racking,  
Tugging at the heart strings of the select.

*E nanawe ake ana ki te kahurangi. Ka horo rā i te whetu, te*  
The stars and the moon have fallen. What has brought you down so low  
*Mārama: Na te aha koe i ruru? Ko te tapatu e taka i te rangi.*  
If not a storm that raged in heaven<sup>586</sup>.

In 1974 the Māori Affairs Amendment Act reviewed the 1967 Act and made provision for re-transferring former Māori land, now under general title, back

583 Koro Dewes 1998 ibid.

584 Best, Elsdon, 1977b, ibid, p. 87.

585 Matakioire – glossary – a location on the south-eastern boundary of the Marangairoa No 1 takiwa and linked to the unfolding of the Tāwakewake chapters

586 This mōteatea which is not in Sir Apirana Ngata's collection 'Nga Mōteatea' is certainly in the Ngāti Porou idiom (eg. E Hika Ma E!). The rendition in the researcher's possession is by Rēweti and Poihipi Kohere

to Māori freehold land. By 1981 Māori urbanisation had increased to just under 80%. Unemployment increased steadily throughout the 1980's, accompanied by a renewed determination to establish a viable economic base for Māori development. Judge Spencer (1990, p.33) suggests,

We have imposed a system of land tenure by identification of ownership by title which has enabled us to settle this country in a manner consistent with our customs .... But should we not be asking ourselves whether this system recognises the traditional Māori values which the Treaty of Waitangi guarantees.<sup>587</sup>

Like Te Kapunga Dewes previously Bob McConnell, in 'Te Araroa An East Coast Community - A History ' (1990), also outlines the nature of the realities wrought by external factors. As well, the Ngāti Ruawaipu region suffered because of its geographical isolation and lack of roading infrastructure.

There were sizeable schools at Whakaangi, Horoera, Tokata, and East Cape. Children, with the exception of those east of the Awatere, travelled to school by bus and a number of residents owned motor cars. The horse was still the mode of transport although the two taxi business did a good trade. For those East of the Awatere River who still had to cross the Waipapa river, the tractor or the Land Rover, was the appropriate vehicle of transport.



Photograph 26 As a result of isolation causing factors such as unbridged tidal rivers, Kākā Kohere still held the mail delivery contract for the Marine Department to service the East Cape Lighthouse. (Kohere collection)

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587 Spencer, A.D, 1990, Traditional Concepts of Māori Land and implications for Assessing Values, in The New Zealand Valuers' Journal, p. 33

Generating general support for the review processes of Te Ture Whenua Act 1993 worked to provide alternative policies and procedural outcomes developed from models of restitution.

*'Kia horoia tāku porokakī ki ngā wai o tōku ake whenua'.*  
Let my neck be washed by the waters of my own land.<sup>588</sup>

This quote of Stowell's suggests that self-determination is necessary to the spiritual values of the Ngāti Ruawaipu if they are to endure. Their language and culture, ceremony, visual, performing, and static arts, and the care of people one for another must be aligned with their *whare wānanga* and *whare kura* traditions. Education is central to Ngāti Ruawaipu's survival. The challenge therefore is to meet change proactively and to skilfully blend the individual and collective experiences of *whanau*. Here Te Kapunga recognises the *tikanga* of sustaining Ngāti Ruawaipu's heritage and culture:

Most attention on Māori grievances these days seem to be given to claims for lands, fisheries, and the like. No price could ever be placed on our *tikanga*, our language, our culture, our ways of living and nor should it. Yet, too little recognition is and has been given to such matters by governments. The Ngāti Porou (read Ngāti Ruawaipu) language is dying. The Ngāti Ruawaipu art of *whaikorero* is dying. The Ngāti Ruawaipu *haka* and all other performing arts are falling into disuse. Only a few of us keep these art forms, these most intimate expressions of ourselves, alive. But what will happen when we are gone.<sup>589</sup>

Considering these viewpoints from Te Kapunga, it is clear that the key factor to be addressed is the Ngāti Ruawaipu heritage. *Tikanga* and ways of living must be identified before *hapū* and *whānau* can identify their commitments. Te Kapunga accentuates the impact of *pakeha* influence in corroding the 'spirit and essence' of Ngāti Ruawaipu

I suppose the biggest challenge is to convince *pākeha* that these matters esoteric, these *kauwae runga* were significant to us way back, and are still significant to us now. In my view our *tohunga* were astute enough to refer to the elements, to the known and the unknown and to refine it, with variations through Māoridom. Mohi Tūrei was one of our outstanding *tohunga* of those times. A lot of those *tohunga* became strangely silent with the advent

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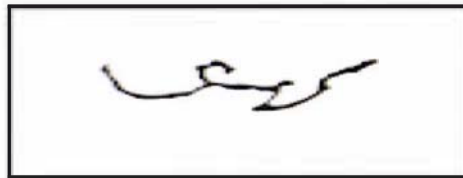
588 Stowell, *nd*, b.

589 Dewes, 1998, *ibid*.

and the tentacle-like spread of Christianity through the  
whenua.<sup>590</sup>

The challenge it seems is for Ngāti Ruawaipu to reinstate traditional and core beliefs and values which underpin contemporary and strategic decision making strategies.

## NGĀ MANAAKITANGA O TĀWAKEWAKE



Kākā-tā-rau's signature - 1840 Treaty of Waitangi

### TE TUAKA POU: TE TUAKA PAE: OVERVIEW OF FINDINGS – IMPLICATIONS

#### **E Hika Ma E!** (verse two)

*Ehara i te ariki, he huia rere hou, No runga i ngā ouke; Kei hea hoki koe,*  
Not a chief, but a huia of recent flight, seen flying over the hills. Why have you not  
risen above the horizon?

*Kia whakawai mai, i te pae o te rangi? Ka haere o rongō hei homai te aroha, ki te  
whare,*

Your fame has gone forth to evoke love at home,

*Hei hurihuri atu i te rahi o to mate, haere nui atu rā ki raro i ngā muri.*  
And to assuage poignant sorrow. Go in your greatness to the netherworld<sup>591</sup>.

In order to shape the setting for this final section on ‘Overview of Findings, Implications, and Conclusions’ it is necessary to draw together some of the key features that have characterised the structure of the thesis. Put numerically the significance in drawing out this outline is an exercise by numbers, namely: 12, 5, 3, 2, and 1. The significance of ‘1’ lies with Io-Matua-Kore as being central to the Nēpia Pohohū contentions as the ultimate unifier

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590 Dewes, 1998, *ibid*.

591 This mōteatea which is not in Sir Apirana Ngata's collection ‘Nga Mōteatea’ is certainly in the Ngāti Porou idiom (eg. E Hika Ma e!). The rendition in the researcher's possession is by Rēweti and Poihipi Kohere

of all existences. The Tāwakewake derivation Te Au o Ngāti Ruawaipu (see Table 1.2) is (to Ngāti Ruawaipu) akin to life (hauora) itself.

The significance of '2' as in 'either/or' decision making options, lies with Nēpia Pohohū's manifestations of Io-Matua-Kore namely, Io-Te-Waiora and Io-Te-Whiwhia. The Tāwakewake derivation, Hawahawa, highlighted here, references the Nēpia Pohohū contentions, with the analogy of the systemic human arterial and venous blood distribution system as controlled by the heart

The significance of '3' lies not just in the fact that each chapter has been divided into three parts, but because the three triangulating protocols x,y, and z, as viewed in ☿ 2, chapter one, page 22, are aligned with the Hauora derivations of Mana Atua, Mana Whenua, and Mana Tangata. In Tāwakewake (as with the two previous points of significance) they are also derived from Hauora as Whakapapa, Whakapono, and Ahikaroa. Whakapapa as the key imperative for the Whare Kura process (x protocol) is observed through cognitive criteria to have been derived from the most fundamental of levels being representative of the interchangeability of matter and the interchangeability of energy. In the thesis the geological and lithological cameos were used to illustrate the use of cognitive skills to feature these related perceptions.

Whakapono is the key imperative for Whare Wānanga conceptual thinking and beliefs (y protocol) in which geological and lithological cameos have also been used to illustrate the use of cognitive skills to feature related interpretations of energy and matter transformations such as those contained in Mohi Tūrei's classic haka 'Rūaumoko'. Arising from the use of such cognitive skills the fundamental observation centres around the fact that the life manifestations which have survived and flourished are those that have evolved from a simple form (such as the amoeba) to those of great complexity such as humankind. The complexities that grew from the beings who breathed life into the Ngāti Ruawaipu ancestors have been reflected in the constant and unceasing social division and reformation of individual and collective hapū and whānau groupings.

Ahikāroa (long burning flame) is the key imperative for the papatakotoranga ethos (z protocol) or valued operational arrangements in which geological and lithological cameos have again been used to illustrate the use of cognitive skills to feature correlations gleaned from a life in which all forms of energy and matter gather together for protection and growth. The Tāwakewake (as the T protocol) thesis mediation of whakapapa (utu); moderation of whakapono (hoko); and socialisation of ahikaroa (manaakitanga), validates the provision of life's opportunities for Ngāti Ruawaipu in order to evolve their individual and collective communities in achieving even higher degrees of discriminatory powers needed to advance the chances for hapū and whānau survival and growth.

The three dimensional theoretical model, Tāwakewake (whangatapatoru or tetrahedron, see Table 1. 2, chapter one, page 5) was developed from the Te Rangihiroa research navigational map (see Figure 1.6, chapter one, page 38) to locate 'the fishing ground' (decision making protocol outputs). Again the five divisional characteristics of the geological and lithological cameos are represented in the '5' sectional points A,B,C,D and T of each chapter, and use selected cognitive criteria to feature the terrain of Te Au o Tāwakewake which in the case of the cameos are characterised by the tectonic uplift of landforms running from the Hikurangi Trough off the East Cape headland and extending to Mount Hikurangi in the west.

The '12' selected cognitive criteria are the base research tools or instruments by which data inputs, transformations and outputs have been perceived (x protocol), interpreted (y protocol), and correlated (z protocol). As was detailed in chapter two, the thesis has utilised twelve celestial stars to represent the twelve lunar phases that fall within the yearly cycle of the earth's orbit around the sun (symbols of the regulation of decision making). The twelve celestial icons, signs, or stars in themselves are a constant inspiration and reminder to hapū and whānau of the importance of maintaining the 'ahikaroa' of Ngāti Ruawaipu life supporting systems.

## TE TUAKA TAU: CONCLUSIONS

### E Hika Ma E!

(verse three)

*Kia hikoia mai e te maru anahera, ka pakupaku koa te tai ki te akau*  
There to be greeted by a body of angels select. The tide is well out to sea,  
*Ka Maumu rā ia te taniwha i te rua Ma wai e takiri o rongo i muri nei?*  
And the taniwha has left its lair; Who will lead our bands now you are gone?  
*Ma o mana ra, ma te rangi ka tukua ki raro rā e!*  
Your mana and heaven itself will descend.<sup>592</sup>

The thesis findings and implications have illuminated:

- The collective experience of generations of Ngāti Ruawaipu, and
- The impact of change (culture shock) on their way of life.

The Tawakewake conclusions begin from that viewpoint that as a result of colonisation policies and processes, Ngāti Ruawaipu lost their ability to integrate their decision making processes. This led to the hapū's failure to address key issues stemming from the separation of urban and rural kin, one from another, thus undermining their traditions of working collectively. From this historical overview it is clear that a way forward for Ngāti Ruawaipu today is to collectively utilise the accumulated knowledge and wisdom emanating from the traditions of whare wānanga such as Tāpere-nui-a-Whātonga.

The Tāwakewake model provides the possibility of integrating whare wānanga values with a contemporary decision making methodology based on whare kura principles. The model gives Ngāti Ruawaipu a decision making framework for addressing future hapū and whānau issues. The research framework in utilising Te Tuaka Tau (a concept fulfilling the function of the the putahitanga or meeting point for all correlations of a graph as in Te Rangihiroa's locating of a newly discovered fishing ground), addresses the conclusions that arise from the Te Tuaka Pae Implications. Individually and

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<sup>592</sup> This mōteatea which is not in Sir Apirana Ngata's collection 'Nga Mōteatea' is certainly in the Ngāti Porou idiom (eg. E Hika Ma e!). The rendition in the researcher's possession is by Rēweti and Poihipi Kohere.

collectively, these conclusions have been determined in response to the question: *Can the Tāwakewake framework be safely applied to Ngāti Ruawaipu?*

The chapter one response, the demand for problem solving skills, to address (*Hauora*) implications is that '*Regulating Ngāti Ruawaipu hapū and whānau*' *decision making protocols* are needed to ensure consensus processes have been put in place and are supported. It is important for individual and collective hapū and whānau to understand and practically support such purposes, principles, and concepts of sustainable development ie. cultural, economic, social, and environmental objectives.

The chapter two response, the demand for implementation, to address (*Hawahawa*) implications is that '*Changing trends*' *decision making protocols* are needed to recognise behaviour patterns requiring encouragement or restraining with a view to promoting the emulation of desirable leadership models. It is important for individual and collective hapū and whānau to critique infrastructure for non-function and to influence achievement outcomes, with a view to coordinating the support needed by both individuals and groups.

The chapter three response, the demand for self-management, to address (*Whakapapa*) implications is that '*Growth and development*' *decision making protocols* are needed to encourage and support hapū and whānau. It is important for individuals and collectives to know how to manage resources; know their limitations and consequences; connect themselves with lands, their forests, sites of historical significance, customs and traditions; together with promoting individual and collective community growth with a focus on the quality of life.

The chapter four response, the demand for understanding, to address (*Whakapono*) implications is that '*Creating incentives*' *decision making protocols* are needed to encourage and support hapū and whānau. It is important for individual and collective hapū and whānau to safely manage

behaviour modification by introducing non regulatory measures supportive of the need to inform Ngāti Ruawaipu as a whole with programmes for sustainable development

The chapter five response, the demand for social and cooperative skills, to address (*Te Aotūroa*) implications is that '*Research*' *decision making protocols* are needed to encourage and support hapū and whanau. It is important for individual and collective hapū and whānau to consider funding for research opportunities. Such research design and governance could be aligned to sustainable development targets warranting future investment.

The chapter six response, the demand for creativity, to address (*Ngā Taonga Tuku Iho*) implications is that '*Taking responsibility*' *decision making protocols* are needed to encourage and support hapū and whanau. It is important for individual and collective hapū and whānau to promote a need for good leadership and guidance and a clear emphasis on a life style change in attitudes, values, and ethical beliefs.

The chapter seven response, the demand for work and study skills, to address (*Tūrangawaewae*) implications is that '*strategy – systems – and values training*' *decision making protocols* are needed to encourage and support hapū and whanau. It is important for individual and collective hapū and whānau to encourage a long term commitment by each generation to protocols which meet economic, social, and environmental generation expectations.

The chapter eight response, the demand for evaluation, to address (*Whanaungatanga*) implications is that '*encouraging initiatives*' *decision making protocols* are needed to encourage and support hapū and whanau. It is important for individual and collective hapū and whānau to establish economic, social, and environmental objectives.

The chapter nine response, the demand for physical skills, to address (*Tikanga*) implications is that '*Adapting to changing needs and circumstances*' *decision making protocols* are needed to encourage and support hapū and whanau. It is important for individual and collective hapū

and whānau to encourage good monitoring and research to provide good information. If decision making is timely then trends are noted. It is recommended that a process to go with caution is implemented and to note that the best situational analysis or case study reviews are made with new information and established feedback loop systems. Imperative values, cultural and ethical frameworks are all critical underpinning elements with which to socialise (*Manaakitanga*) the processes needed to validate the effective application of sustainable Ngāti Ruawaipu decision making protocols.

The Te Ihowai conclusions, that underpin whare wānanga, relate *Te Whaiwāhi* - the correlation of interpretations: the integration of fact and value from Ngāti Ruawaipu concepts and processes (Ngāti Ruawaipu decision making protocols). In order for this to occur, '*sustainable development in action*' *decision making protocols* need to be encouraged and supported. It is important for individual and collective hapū and whānau to promote measurable activities; provide real timeframes and show connections. Part of the 'on task training' for all Ngāti Ruawaipu hapū and whānau should include outlining the choices and consequences of resource efficiency and for resource recovery.

The Te Wehi conclusions, that underpin whare kura, relate to *Te Mātauranga* - the synchronisation of theory and practice: the ritualistic grasp of inner meaning derived from spiritual sources from Ngāti Ruawaipu concepts and processes (Ngāti Ruawaipu decision making protocols focus). In order for this to occur, '*doing business and maintaining sustainable development health*' *decision making protocols* need to be encouraged and supported. It is important for individual and collective hapū and whānau to promote measurable activities; provide real timeframes and show tourism, fisheries, forestry, agriculture, horticulture, environmental protection, spiritual connections, and the life supporting capacity of the eco-system.

The Te Mana conclusions, that underpin the ahikāroa of papatipu, relate to *Te Ūrunga Tū* - the management and issues of participation: tribal self-regulation (understanding). In order for this to occur, '*dispute resolution*' *decision making*

*protocols* need to be encouraged and supported. It is important for individual and collective hapū and whānau to inform and be informed about what groups want to achieve, what opportunities and constraints there are to achieving such outcomes can be identified, defining a ‘bottom line’ or best alternative to the desired outcome, evaluating various dispute resolution options that are available, appropriate, and affordable, and defining a process for implementing and reviewing the ‘greed’ strategy.

The Te Ihi conclusions, that underpin papatakotoranga (derived or valued-whakaritenga- principles), relate to *Te Kaupapa* - the management and issues of participation: tribal self-regulation (understanding how Ngāti Ruawaipu decision making worked). In order for this to occur, ‘*identifying and learning from future demographic trends*’ *decision making protocols* need to be encouraged and supported. It is important for individual and collective hapū and whānau to inform Ngāti Ruawaipu hapū and whānau about the significance of such statistics on their lands, their housing, their infrastructure; and their businesses.

The Te Mākurangi conclusions, that underpin tikanga, relate to *Ngā Whakataui* - the validation of decision making protocols: recognising Ngāti Ruawaipu physical, economic, social, environmental, and cultural status in policy (sequencing the responsibility to share benefits). In order for this to occur, ‘*vision and direction for the future*’ *decision making protocols* need to be encouraged and supported. It is important for individual and collective hapū and whānau to promote sustainable development which is supported by a vision that meets hapū and whānau expectations. The hard parts are the negotiated inter and intra-hapū and whānau choices and trade offs which will remain to be coordinated, monitored, and reviewed.

In terms of the overall summary, this thesis has attempted to explore the potentiality of Ngāti Ruawaipu’s future. The theoretical model, Tawakewake, has not only assisted this challenge but it has also focused on how custom law and customary practice must underpin elements of decision making. Arising from this research of Ngāti Ruawaipu over time, the decision making protocols in the model have been shown to have been used to create leverage

for individual and collective hapū and whanau. The utilisation of cognitive criteria driven research have been used to complement these applications in interpreting the long history of Ngāti Ruawaipu with a particular focus on how hapū and whānau have worked towards building a sustainable development pathway.

The significance of whare wananga, whare kura, papatipu, papatakotoranga, and tikanga inputs and transformations can not be underestimated in the development of socialised *pukenga mahi* (real and practical) outputs within this world of rapid change. To this end, the case study of Ngāti Ruawaipu has provided significant evidence as to how hapū and whānau might best utilise the five existential notions of potentiality (as implied by Nepia Pohohu and exemplified by the Rev. Thomas Kendall).

The Tawakewake research by way of the situational analysis of the research question, *What capabilities have been, are, and will be of evolutionary value in verifying Ngāti Ruawaipu decision making protocols over time*, endorsed the significance of Nepia Pohohū's contentions in underpinning the *Hauora* rationale for a cosmic, theological, and anthropological world as derivatives of *Whakapapa, Whakapono, and Ahikāroa*. Te Au o Ngāti Ruawaipu derivatives of *Utu, Hoko, and Manaakitanga* in turn, have been validated by the thesis findings, implications, and applications.

In this way,  
**Tawakewake, provides a theoretical model for  
conceptualising the possibility of a sustainable future for  
Ngāti Ruawaipu  
through the utilisation of contemporary leadership decision  
making protocols  
that are grounded in customary concepts and processes.**  
*Kātahi nei ka kite ai te matū i a te tangata, nō te mea, kāre  
he mea i ko atu, ā, kāre he mea i ko mai!*



Photograph 27. Sunrise! Looking towards Te Whiringa-o-te-Waiu,  
And Whangaokena from Pohautūroa (*Kohere collection*).

For Ngāti Ruawaipu, over the centuries, the sight of the  
morning sun rising in the east beyond Whangaokena  
personifies revitalisation through opportunity and participation.

*‘Ka tara te korero ka ngahau’ – to be greeted by a new idea is  
to be greeted by the rays of the morning sky as it heralds the  
dawn of a new day<sup>593</sup>*

### ***Tāwakewake***

*Unuhia te rito o te harakeke kei hea te kōmako e kō?  
Whakataerangitia – rere ki uta, rere ki tai;  
Ui mai koe ki ahau he aha te mea nui o te ao,  
Māku e kī atu he tangata, he tangata, he tangata!<sup>594</sup>*

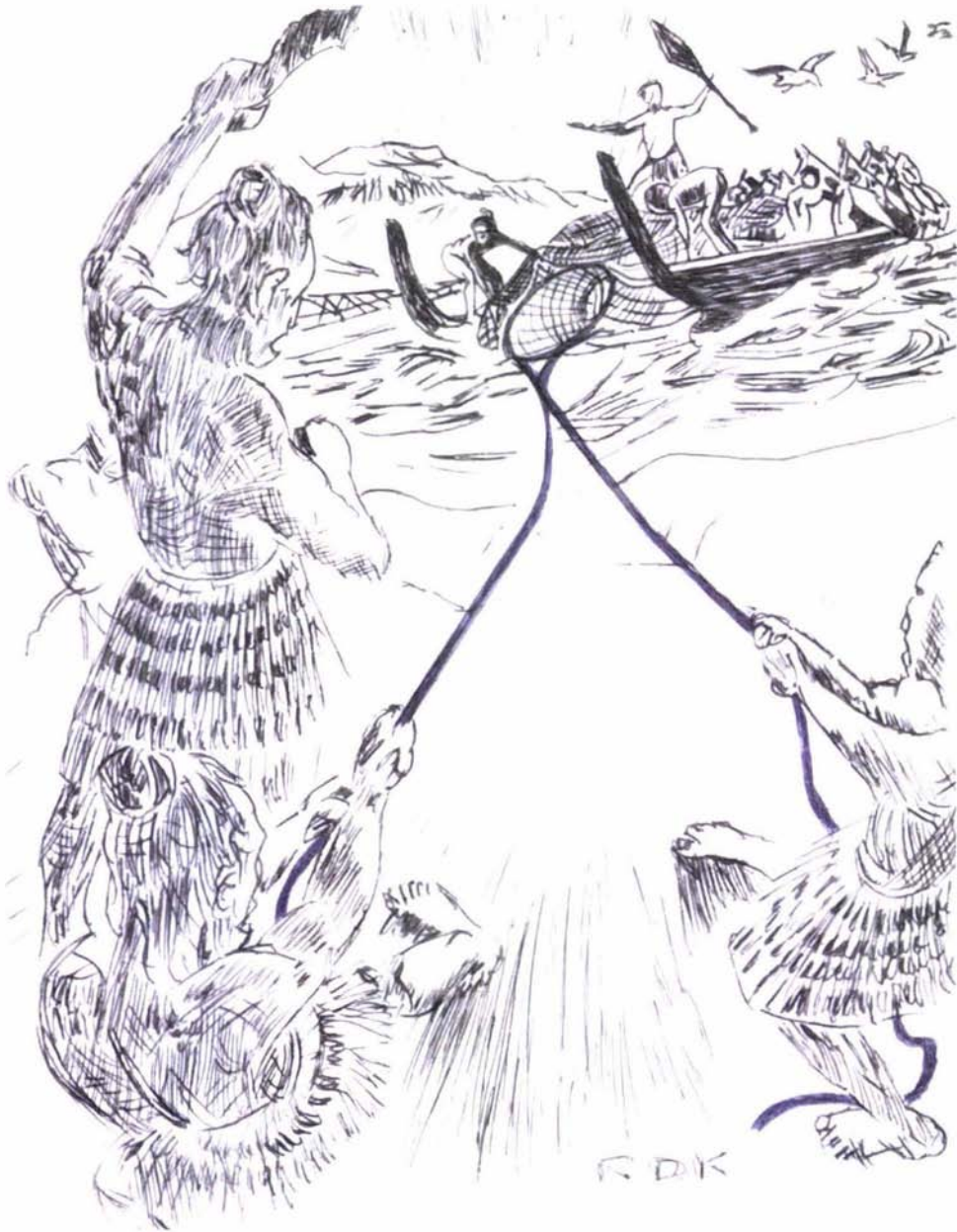
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593 Kohere, Rēweti, T, 1994, *Nga korero a Rēweti Kohere Mā*, Victoria University Press, p.8.

<sup>594</sup> Te Tāhuhu o te Mātauranga, 1997, *Social Studies in the New Zealand Curriculum*, Learning Media Limited, Wellington, p.6. (A whakatauki widely used across all tribes).

Take away the heart of the flax bush and where will the  
kōmako sing?

Proclaim it to the land, proclaim it to the sea,  
Ask me what is the greatest thing in the world, I will  
reply  
It is people, it is people, it is people!



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## **NGA KAPINGA HUHUA**

**Ka kōhi te toi, ka whai te māramatanga**

*If knowledge is gathered, enlightenment will follow*

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### **NGĀ KUPU POU - GLOSSARY**

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#### **A**

**Ahikāroa** - Long burning flame – a reference to the family hearth – (the connecting point of ones association with people and land) - maintaining links with the land over the centuries

**Ahikāroa** – a high point overlooking Tūahu and the Tapu-a-Rata beach (site of the ancient pā of Tahingaroahau, the Ngāti Ruawaihu chief) on the Marangāroa No 1 eastern boundary line following a southerly, direction as the chapters unfold.

**Aho Mātua** - threads linking the generations through time

**Awatere** –a river and the northern boundary point of the Marangāroa No 1 takiwa following an northern, eastern, and southerly direction as the chapters unfold.

#### **H**

**hapū** –derived from hapū meaning pregnant – a section of a large tribe.

**Hātepe Taupatu** - where wānanga concepts - the form and shape of a diversity of impacts over time are reflected in this examination of Ngāti Ruawaipu whānau group community interpretations.

**Hawahawa** - a reference to the relations that exist between the Hau of ultimate reality and the developmental parallels that exist between Io-te-Waiora and Io-te-Whiwhia whakapapa (writers contention) – a theological adjunct used to balance autonomy – Rēhua brought the ira atua to assist Tāne Matua in creating Hineahuone (the first woman) – clay brought from Kurawaka contained the ira whenua – Ruatau brought the ira tangāta. All of these elements are a gift from Io-Matua-Kore (manaakitanga)

**Hei korowai whakatau** – decision making protocols.

**Hei Pou Whakahiato** is about a derived participatory mechanism by means of which the achievement of ‘sustainable development in action’ objectives can assist hapū and whānau to adapt to changing needs and circumstances.

**He Konae Aronui** –a little bit of wisdom

**He kupu korero na Apirana Tuahae Mahuika:** Evidence statement for Apirana Tuahae Mahuika , 12th April 1999, Wai 262 record of documents, Doc G4, p.13.

**Hiraaurau Hōpanga** –the cognitive criteria of problem solving.

**Horoera** –a point on the Marangāiroa No 1 north-eastern boundary line following a south- easterly, direction as the chapters unfold.

**Hui** - gatherings of hapū and whanau.

**I**

**Ihi** – awesomeness

**Io-Matua-Kore** - Single creator of the universe,

**Io-te-Waiora** - Io-the-life-giving – self enduring creativity

**Io-te-Whiwhia** – that which shall be withheld from man.

**Ira Atua** - supernatural genetic blue-print

**Ira tangata** - glossary - mortal genetic blue-print

**Ira whenua** - blueprint from the land

**Iwi** - tribe

## **K**

**Kahukura**, original owner of the Tokomaru waka, and grandson of Kahutiaturangi, had two grandsons Rongomaiwhenua and Ruanuku who came to Taiharakeke at Waipiro Bay from Taranaki. Ruanuku's daughter Motuariki, married Paikea's son Rongomaituahu, the captain of the Tere Anini waka. The Ngāti Ruanuku of Waipiro Bay and Whareponga derived their name from this ancestor. After a while Rongomaiwhenua took command of the Karaerae waka and crossed over to the South Island and then to Rekohu (Chatham Islands) where according to Mouriuri tradition, was the first ancestor to dwell there.

**Kāinga** - home

**Kaitangata** – human eating

**Kai-tiaki** –guardians

**Kiore** –Pacific rat.

**Kitenga**- perception

**Kōpuarēhua** –the south-eastern point of the Marangāiroa No 1 takiwa. The three parts of each chapter will be named by each of these boundary points following a

western, northern, eastern, and southerly direction as the chapters unfold. Kōpuarēhua and other boundary points are used to highlight the creation of a specified environment aimed at the issues of:

1. How relationships between Ngāti Ruawaipu hapu and whanau, their resources and their development can be best understood?
2. What the characteristics of a Ngāti Ruawaipu relational framework are? and,
3. Can the Tawakewake framework be applied to Ngāti Ruawaipu?

**Kōrero** - relevant passages of description relating to a common theme being the focus of discussion

**Korowai:** a ceremonial cloak. Te Āo Wiremu, a Ngāti Hokopu elder, in 1988, provided the information that the name of the taniko border on the korowai of the chief Mōkena Kohere was Tāwakewake. Mōkena succeeded his elder brother Kākā-tā-rau soon after 1840. Kākā-tā-rau had been a warrior chief, achieving particular fame for assembling and leading Ngāti Porou in their last tribal battle at Toka-a-kuku. In the ensuing time of peace between the tribes Kākā-tā-rau was to sign the Treaty of Waitangi on behalf of the Waiapu tribes. According to Te Āo 'Tāwakewake' meant - to resolve issues between domains.

**Kōpu** - framework or matrix

**Kōpuakanae** – a location on the south-eastern boundary of the Marangairoa No 1 takiwa and linked to the unfolding of the Tāwakewake chapters

**Kōtahi tonu te wairua** - centralising influence

**Kupu** –word.

**Kupu hei arahi** –words that teach.

**Kupu hei whakakaha** –words that strengthen.

**Kupu poropiti** –words that are prophetic in nature.

**Kupu tohutohu** –words that direct.

**Kupu whakaari** – words that reveal.

**Kupu whakaatu** – words that explain.

## *M*

**Mana** - authority

**Mana Pohewa** - notions of imagery - research applications

**Mangatekawa** –a point on the Marangāiroa No 1 north-western boundary line following a western, northern, eastern, and southerly direction as the chapters unfold

**Maara** - garden

**Marahara** - a point on the Marangāiroa No 1 southern boundary line following a western, northern, eastern, and southerly direction as the chapters unfold.

**Maruhou** –a point on the Marangāiroa No 1 north-eastern boundary line following a south- easterly, direction as the chapters unfold.

**Matakiore** - a location on the south-eastern boundary of the Marangairoa No 1 takiwa and linked to the unfolding of the Tāwakewake chapters.

**Mātauranga** - the synchronisation of theory and practice, the ritualistic grasp of inner meaning derived from the spiritual source.

**Moka** – block

**Mōteatea** –song poetry.

**Mimi-o-Rerewa** – a point on the Marangāiroa No 1 southern boundary line following a western, northern, eastern, and southerly direction as the chapters unfold.

**Nga Arotake Hōhoko** – determining spatial variation to convey vitality

**Nga Hohoko Whānake** - conveying ‘empowerment’ - the development of alternatives

**Ngā Kakano** - Seeds of life or ‘states of being’. The Rev. Thomas Kendall in 1824 reported a contextualisation of te Ao Māori as ‘seven states of being’. In this thesis they have been incorporated in the te Rā and te Mārama genealogical chains of existence as, te Mākurangi, te Ihowai, te Wehi, te Mana, and te Ihi.

**Nga mahi tatai; Ngā mahi akoako** - planning consultation processes

**Ngā mahi whakarato rawa** - conveying the nature of the creative or first cause-determining resource allocations

**Ngā manaakitanga o Tāwakewake** - incorporates time allocations for the showing of acceptance or rejection of persons, things, or activities and other data. The objective is to determine validation or ‘unity of purpose’

**Ngā Papatākotoranga** – implementing operations and maintenance

**Ngā rangatira tu kōrero** – marae atea – identity

**Ngā ritenga mō Ngāti Ruawaipu** - papatipu principles

**Ngā ritenga mō ngā iwi, hapū , whānau i tua atu** – the logic of connectedness

**Ngā Tairanga o Te Maiatanga** - levels of confidence

**Ngā Turanga Whakanao Tikanga** - production sites and user rights

**Ngā Tono kua Whakamanatia** - creating incentives - to interpret the contiguous Ngāti Ruawaipu whānau associations within the Marangairoa No I rohe / district which are about seeking and imparting knowledge.

**Ngā Whaingā kei te Whaotia** - relations of obligation and choice

**Ngā Whakaritenga o Ngā Rawa** - relations between fixation and variation

**Ngā Whakatau o Te Ihi** - the illumination of Ngāti Ruawaipu papatakotoranga (derived or valued- and whakaritenga- principled) outcomes reflect the associated observations of real situations by which hapū and whānau can validate their decision making protocols. The contention is that Ngā Whakatau o Te Ihi can be used to illustrate value in the significance of promoting long term planning perspectives for the integration of Ngāti Ruawaipu research which can enable norm-favouring guidelines for initiatives to be met.

**Ngā Whakatau o Te Hinonga Whakamakamaka Rauhanga** – a ‘growth enterprise entity’

**Nga Whānonga Papatipu** are about papatipu principles that can assist hapū and whānau to advocate change for policies which indicate minimal conformity with planning principles

**Ngā Whiringa Hōhoko** - conveying the attributive dimensions of alternative options for selection

## **O**

**Ōpure** – a hill at the southern end of the beach opposite the Tunanui river on the Marangāiroa No 1 eastern boundary line following a southerly, direction as the chapters unfold.

**Orutua** – a river on the eastern boundary of the Marangāiroa No 1 takiwa, linked to the unfolding of the Tāwakewake chapters.

**Otihi** – a point on the Marangāiroa No 1 western boundary line following a western, northern, eastern, and southerly direction as the chapters unfold

**Otiki** – a location on the mainland opposite Whangāokeno Island on the eastern boundary of the Marangāiroa No 1 takiwa following a southerly direction and linked to the unfolding of the Tāwakewake chapters.

## P

**Pakeke** – glossary – elder adults not yet kaumātua

**Paopaoreikura** –located to the south of Te Pito Cliffs and Ngā Puketūrua, and east of Hauatiu wāhi.

**Papatakotoranga** –literally to mean a playground – in this thesis the word encompasses derived or valued (whakaritenga) principles which are derived from a unity which is cosmic, theological, and anthropological in nature - also derived from Mōkena Kohere’s reference to the importance to Ngāti Porou and Ngāti Ruawaipu when leading opposition to Col. Thomas Porter and Rapata promotion for 4 large blocks of land north of Tokomaru Bay (approximately 45 to50 thousand acres each) to be surveyed and made ready for sale.

**Papatipu** - ancestral take, basis of title, to land.

**Papa-tua-nuku** - earth mother

**Pārakaraka** – a variety of redskinned Ngāti Ruawaipu kumara, selections of which are used as *pou kumaara* , the tipu or seedlings which issue from the wha kai ka [seed bed] provide for the kumaara crop in the new year - as such they symbolise the essence of ‘sustainable development.’

**Parihero** – a location on the south-western cliffs of Whangāokeno Island on the eastern boundary of the Marangāiroa No 1 takiwa, linked to the unfolding of the Tāwakewake chapters.

**Pīkoko** – a point on the Marangāiroa No 1 north-eastern boundary line following a south- easterly direction as the chapters unfold.

**Pouretua** – glossary – a kāinga near the Tāhorohoro cliffs on the eastern boundary of the Marangairoa No 1 takiwa, linked to the unfolding of the Tāwakewake chapters.

**Purehuroa** - infinity

**Pūtahi** - institutional context

## *R*

**Ranginui- e-tu-nei** - sky father

**Raupatu** – confiscation

**Rēhua** - one of Io's messengers sent to assist Tane-nui-a-rangi by bringing the hawahawa for the ira atua

**Rohe** - region

**Roroi** – grated

**Rūarikitua** – located on the southern boundary of the Marangairoa No 1 *takiwa*

**Ruatau** - one of Io's messengers sent to assist Tane-nui-a-rangi by bringing the hawahawa for ira tāngata

## *T*

**Tāhuhu** - ridgepole or mainline of an infrastructure

**Tāhuhu Tikanga**–visualisation of intangible decision making protocols

**Takapiringa Whakahuahua** –notions of sequenced outcomes

**Takatu** - interpretation

**Takawaenga tohunga or kaumātua** with whare wānanga intellectual property responsibilities play a key role in the inter-generational transmission of Ngāti Ruawaipu knowledge, skills, attitudes and values

**Take** - reason

**Tangata whenua** - people of the land, indigenous.

**Takiwā** – district

**Tamure** – snapper

**Tapu** - sacred

**Tataitanga**–notions of analysis

**Tāua** – war party

**Tauīwi** – (Te Taura Whiri i te reo Māori definition is, non-Māori , strange, tribe, foreign race) those of another district.

**Tāwakewake** – Taken from the taniko border of Mokena Kohere’s Korowai. According to Te o Wiremu, in 1986, Tāwakewake meant ‘to mediate between domains’.

**Te Āo Māori** - The Māori World View (a general term)

**Te Āo Tūroa** - the worlds of existence

**Te Arapangateatirangi** - theoretical perspectives applying to the determination of human and material resource allocations

**Te Hiraaurau Hōpangā** –the cognitive criteria of problem solving

**Te Ihowai** - temporal dimension

**Te Arotake o Ngā Tikanga Whānui** - the goal of the thesis is to review the effectiveness of the Tāwakewake framework to facilitate the sustainable development of the Ngāti Ruawaipu and their lands of Marangairoa No 1.

**Te Hanga o Ngā Kaupapa** - to create systems and structures which, while providing for diversity and flexibility, foster an environment in which there is a coordinated and cooperative approach to the resource applications in Marangairoa No 1

**Te Hau** - the breath of life: the ultimate reality

**Te Ihi** - attributive dimension

**Teina/taina** –Younger of the same gender

**Te Kapehu o Ngāti Ruawaipu kei Marangairoa No 1** - The matrix of Ngāti Ruawaipu - in this research project it is a Whanga Tapatoru - a tetrahedron

**Te Kauaerunga** - incorporating the origin for custom law principles

**Te Kaupapa o Tāwakewake** - an enduring methodology - the Anthropological Principle

**Te Kawa o te Marae** - decision making protocols which are centred around Turangawaewae since they are embedded in the individual and collective relationships that people have with land and with each other

**Te Kore** – the realm between non-being and being, that is the realm of primal elemental energy of latent being. It is the womb from which all things proceed. The potential for life inherent in te Kore is shown in carvings sent by the Rev. Thomas Kendall to the Church Missionary Society in 1826 the representations illustrate a central female figure, hands on stomach, fingers together except the little fingers which touch the vulva.

**Te Kotahitanga: governance and issues of partnership** – conveying 'vitality' - the evaluation of alternatives

**Te Kumara** - the kumara here is being associated symbolically with the notion of 'Pārakaaraka' and for the purposes of this thesis is applied to the purpose of sustainability.

**Te Kūnenga** - This is the first life created. In carvings sent by the Rev. Thomas Kendall to the Church Missionary Society in 1826 the representations show one hand pointing to the penis, the other is on the stomach. This represents te Kūnenga - conception. The penis represents the spiritual waters. All life comes from the spiritual waters. The penis represents the conception of life.

**Te Mākurangi** - determinative dimension

**Te Māmahi** - translated as notions of visualisation

**Te Mana** - glossary - spatial dimension

**Te Mana Pohewa** - translated as notions of imagery

**Te Mangai o Tāwakewake** - the verification of representation: is to consult in good faith, and as an active duty to provide genuine and sufficient information

**Te Mārāma** - incorporating belief systems originating from the cosmological domain

**Te Matapono:** economic advantage - conveying the recognition of appropriate decision making - the selection of alternatives

**Te Papatipu me te Papatakotoranga** - by promoting, protecting, and conserving their mana motuhake, Ngāti Ruawaipu will be able to provide for their tino rangatiratanga

**Te Pārakaraka** – sustainable development and the issue of decision making protocols

**Te Pito** – a headland of cliffs located at the southern end of the Takapautahi beach on the eastern boundary of the Marangairoa No 1 takiwa following a southerly direction and linked to the unfolding of the Tāwakewake chapters.

**Te Pō** - is the realm of becoming, into which the primal energy of te Kore passes and onwards to te Ao Mārama.

**Te Pūawaitanga** - the contention here is that the activities and applications of Ngāti Ruawaipu in Marangairoa No 1 should be guided and directed by a set of concepts, processes, values, principles, and valued arrangements such as outlined in this thesis. The options available, the whānau support secured, and the inevitable difficulties of rapid adjustment to new structures and practices will influence how far it is practicable to achieve each of these objectives.

**Te Pūtahi** - the heart of this research project it is Tāwakewake

**Te Ra, and Te Marama genealogies** - related to the sun and the moon which, in the cyclical scheme of things, is inclusive of all those elements of life that are essential to existence

**Te Rangitūhaha** –This was where Tāne-nui-a-rangi was given the three baskets of knowledge by Io-Matua-Kore - things celestial

**Te Takapiringa Whakahuahua** - translated as the sequencing of outcomes

**Te Tauparapara ā Paikea** – Nā Mohi Tūrei i tito

**Te Wehi** –stative dimension

**Te Whatau** – translated as notions of measurement

**Tikanga** – reason

**Te tikanga o te taumata/paepae** - the domain of the continuum.

**Te Tikanga Taupori e heke mai nei** - identifying and learning from future demographic trends in order to validate the processing of human and material resource applications. Such development can be improved without compromise and used to illustrate the significance of thinking feelingly and feeling thoughtfully about inclusions and omissions which are integral to intellectual growth.

**Te Tikanga Whainiho Tonu** - the significance of building initiatives – business - maintaining sustainable development health that validates the assurances standards are needed to affirm stakeholder ability, authority, and responsibility - and to illustrate the capacity for insight, mental growth, and finding out about emotional attitudes.

**Te Tikanga Whakataunga Wenewene** - the monitoring of performance accountabilities that validates the dispute resolution integral to the processing of development, and to value deliberateness and reason in the selection and retention of appropriate time-space goals.

**Tōhunga** - sage

**Toka-a-kuku** near Te Kaha where in 1836 the last Māori tribal battle between Ngāti Porou and Te Whanau-a-Apanuui took place

**Tuaka** - vectors

**Tuakana** – Elder of the same gender

**Te Tuaka pae** - horizontal vector

**Te Tuaka Pou** - vertical vector

**Tupapakūrau** - a point on the Marangāiroa No 1 southern boundary line following a western, northern, eastern, and southerly direction as the chapters unfold.

**Tīpuna** - ancestor

**Te Tuaka tau** - the putahitanga or meeting point for all correlations

**Tuhinga whakapae** – thesis

*U*

**Uri** – descendants

**Ūrupa** - burial ground)

## *W*

**Waikapakapa** – located on the southern boundary of the Marangairoa No 1 *takiwa*

**Waione** – a stream located on the south eastern boundary of the Kautuku moka, and provides the norther boundary of the Ōkahu wāhi. It is linked to the unfolding of the Tāwakewake chapters.

**Waioratāne** – a location on the southern boundary of the Marangairoa No 1 takiwa, linked to the unfolding of the Tāwakewake chapters.

**Wahi** - home area

**Wahi tapu** - sacred places, such as ūrupa (burial ground)

**Waikākā** – a stream near Kāmiti on the south eastern boundary of the Marangairoa No 1 takiwa and linked to the unfolding of the Tāwakewake chapters.

**Waitaiko** –a point on the Marangāiroa No 1 south-western boundary line following a western, northern, eastern, and southerly direction as the chapters unfold

**Waka** – canoe

**Wehi** - awesomeness

**Whaiwāhi** - correlation

**Whakamahi** - the cognitive skill of implementing the research framework

**Whakapono** – belief systems

**Whakaaroaro** – notions of logic

**Whakapapa** - genealogy

**Whare kura** - also a college of learning – but there is a distinction. Whare-kura was a temple situated at Rangi-tamaku, or the first above the lower heaven. Today it is interpreted as being at a lower level. i.e. associated with knowledge not of higher learning.

**Whakatakotoranga Ihi** –notions of phrasing

**Whakatakoto whaingā whakahiato** - to convey the material criteria for the rationale

**Whakatauki, pepeha** - proverbs and tribal sayings

**Whakateao** – a location along the Hautai beach on the eastern boundary of the Marangairoa No 1 takiwa following a southerly direction and linked to the unfolding of the Tāwakewake chapters

**Whakatipu** - the primary objective for the Ngāti Ruawaiipu must be to understand the dichotomies associated with human and material resource application decision making, for it will be by these understandings that they can achieve sustainable development.

**Wharariki** –a location round the bend from Otumarae on the eastern boundary of the Marangāiroa No 1 takiwa following a southerly direction and linked to the unfolding of the Tāwakewake chapters.

**Whare Wānanga**- college of higher learning – Matangi-reia, the original, was the temple of Io-Matua-Kore.

**Whātau** –notions of qualification

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## NGĀ TĀPIRITANGA - APPENDICES

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### Appendix One:

Tīpare o Niu<sup>595</sup>

*Nā Hinewāhirangi*

Verse one:

Tera ia ngā pikitanga Tipare o Niu, e;  
Ko te ara tonu ia i whanatu koe rā.  
Māku nei e riringi ki te wai roimata, nā!

I will water with my tears  
The trails that lead upward, at Tipare-o-Niu,  
Which thou did'st ascend, my beloved child.

Verse two:

Te kotonga nei mana hau e whiu, e;  
Noho ana hoki au te motu o Kaiawa, e  
Te Kurī ā Tarawhata e kore nei e tāea, nā!

Oh, that this breeze from the South would waft me,  
To rest on Kaiawa's isle by Tarawhata's dog!,  
But alas, they are beyond reach.

Verse three:

Te ata kitea atu ē au te pae ki te whenua, ē;  
I te wai o te kamo ka utuhia ki waho, ē  
I te mate i ahau i te pō roa nei, ē  
I te kore rawa ra kihei rawa i whairōa, ē  
Ngā rakau o te hore kia mōwai āna, nā!

Only dimly can I see the distant horizon,  
Through the spray of my gushing tears,  
All the long night I toss in pain  
I could not gain the faintest glimpse  
Of the peaceful grove, where lie the dead.

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<sup>595</sup> A lament for Te Matauru: Hinewāhirangi was the wife, and widow of Tikitikiorangi who was killed at Waipapa on the Hautai beach during the Ngāpuhi invasion. When Te Whanau-a-Takimoana came to Tuatini, Tokomaru Bay to take her son to Takapautahi she composed the mōteatea, Tīpare o Niu.

## Appendix Two:

### Ko te aha te ngako o Tāwakewake?

Ko te ngako o Tawakewake i whānau ai i ngā kōrero i a Nēpia Pohohū, he tohunga, a, he uri hoki i a Ruawaipu. Ko tēnei kōrero e pā ana ki te whanaungatanga i a Io-te-Waiora me Io-te-Whiwhia. Kātahi nei rā ka kite ai te matū i te aronga ra, no te mea, kāre he mea i ko atu, ā, kāre he mea i ko mai. Nā reira ko te huhua pea, ko te āhua o te ngako kei roto!

Nō mai i taua kōrero i a Nēpia Pohohū ka tukua nei te tāhuhu mō tēnei whare korero o Tāwakewake hei 'Takawaenga' (arā, ko te ngako kei roto). Ā, mai i te Takawaenga, ka puta te tino pātai mō tēnei tuhinga whakapae. Nō mai anō i taua kōrero i ā Nēpia Pohohū ka tukua te mea kei ko atu mē te mea kei ko mai hei 'Hawahawa'. Ā, mai i te Hawahawa ka puta ngā pātai teina mō tēnei tuhinga whakapae.

Anci aua patai:

Ko te tino pātai – Me aha i whiwhi ai te tāngata ki ngā tauira oranga tonutanga o Ngāti Ruawaipu me o rātou whenua?

Ko te pātai teina o te mea kei ko atu – He aha te tauira ōranga tonutanga o Ngāti Ruawaipu kei Marangairoa No 1?

Ko te pātai teina o te mea kei ko mai – Kei hea ngā tāngata kua whiwhi ai ngā tauira tonutanga hei takawaenga mō Ngāti Ruawaipu kei Marangairoa No 1?

Ki tēnei tangata he rite tonu te papa o Tawakewake ki te hau a Io-te-Waiora, a Io-te-Whiwhia, ā Io-Matua-Kore, ā, he rite tonu anō te matū o Tawakewake ki te au i ā te whakapapa, ā te whakapono, ā te ahikāroa. Mā te kitenga o te mea kei ko atu mē te takatu o te mea kei ko mai hei hawahawa, ka puta te whaiwahi o Tawakewake hei takawaenga mō tēnei mea te au o Ngāti Ruawaipu.

Mai i ēnei ka taea te tangata nei ki te kī: 'Mai i te kitenga ko te whare wānanga; mai te takatu ko te whare kura; mai te whaiwahi ko te papatakotoranga, a, mai i ēnei ka puta te mana kōkiri, te māngai, mē te whakatau.

Kua tau i a Rangiātea ko ngā mahi mē ngā whakahaere ā Ngāti Ruawaipu i roto o Marangairoa No 1, ā, mē whai, mē haere hoki i raro i te kaupapa nei. Mā ngā huarahi manaaki; mā te tautoko ā te hapū whānui, mē ngā taumahatanga e pā mai i te rere kē o ngā tikanga mē ngā mahi; mā ēnei ka kitea ai pēhea te whānui o te puāwaitanga o tēnei kaupapa.<sup>596</sup> Na, mēnā he pai te hangai o tētahi putahitanga kia whakatūtuki ngā hiahia, kātahi mē maumahara tātou he mea pai ki te whakatakoto ngā whanonga pēnei:

mai i te aotūroa ko te ihowai;<sup>597</sup>

mai i ngā taonga tuku iho ko te wehi;<sup>598</sup>

mai i te turangawaewae ko te mana;<sup>599</sup>

mai i te whanaungatanga ko te ihi;<sup>600</sup>

mai i te tikanga ko te mākurangi.<sup>601</sup>

Mai rā anō kua mohio noa ake tātou, ahakoa te rerckētanga o ngā whakaaro, ko te mea nui ki a tātou ko te taca tonutanga o ia aronga ko te mea nui he tangata, he tangata, he tangata.

Na, tātou ka titiro anō ki te rohe nei, ko 'Tāwakewake' hei mapi no te mea ko āna putahitanga whakaaro he tiriwa. Na, i roto i tēnei tuhinga whakapae e rima ngā wāhi o tēnei kapehu rohe o Tāwakewake:

Ko te tuatahi: Ko te whakapapa.<sup>602</sup>

Ko te tuarua: Ko te whakapono.<sup>603</sup>

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<sup>596</sup> The observation is that the activities and applications of Ngāti Ruawaipu in Marangairoa No 1, should be guided and directed by a set of general objectives such as outlined in this thesis. The options available, the whānau participation secured, and the inevitable difficulties of rapid adjustment to new structures and practices will influence how far it is practicable to achieve each of these objectives.

<sup>597</sup> Temporal domain of potentiality.

<sup>598</sup> Stative domain of potentiality.

<sup>599</sup> Spatial domain of potentiality.

<sup>600</sup> Attributive domain of potentiality.

<sup>601</sup> Determinative domain of potentiality.

<sup>602</sup> In the thesis geological and lithological cameos were used to illustrate the use of genitive criteria throughout the thesis of a founding thesis derivation which arises from a most fundamental existential principle – the interchangeability of matter and energy.

<sup>603</sup> Geological and lithological cameos again illustrate another founding derivation that also arises from a most fundamental existential principle – that fact that the life manifestations which have

Ko te tuatoru: Ko te ahikāroa.<sup>604</sup>

Kāhore o ēnei i runga i ngā wehewehe tiriwa (takiwa rānei). E taea hoki te tono i ngā whanaunga mohio i tētahi moka o Marangairoa ki tētahi atu kei te āhua kore ēnei tangata. Mehemea kāhore ēnei whakarite, ka tīmata te tauwhainga o tētahi runanga-a-takiwa mō ngā tāngata mohio ka kore hoki e taea te nekeneke ēnei e hiahia ana e rātou, ā, ā te wa ka ngaro haere i a Ngāti Ruawaipu i te mata o te whenua.<sup>605</sup>

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survived and flourished are those that have evolved from a simple form to those of great complexity.

<sup>604</sup> Geological and lithological cameos again illustrate another founding derivation that also arises from a most fundamental existential principle – the need to develop the cognitive skills featuring correlations gleaned from a life in which all forms of energy and matter gather together for protection and growth.

<sup>605</sup> It is contended that a single incubator entity (political – eg. rūnanga) for Marangairoa No 1 as a whole, having regard to resource availability and hapū needs rather than duplicating the same by moka, pa tuwatawata, kainga, or even maara is desirable. An incubator entity could divert those with special skills to alleviate shortages felt in one part of Marangairoa No 1 but not necessarily elsewhere. Without this capacity each separate whānau at moka or kainga level could on occasion find itself competing with each other in demand for specific skills, and there would be a serious risk of locking complimentary services into individual levels. NB. This does not preclude compounding the strategic direction from the centre outwards as three dimensional growth and development. Mr T.T. Ropiha got it right when he said: “In the conditions of modern life with its rapid changes, the race which does not value trained intelligence amongst its members is doomed. This rule is final, absolute”.

## Appendix Three:

### The Ngāti Hokopu Claims for Marangairoa 1D:

In the year 1913 the Marangairoa 1D block was heard by Judge Jones (later Chief Judge Jones) when claims were set up to certain portions of the block. Rēweti Koheres claims to the Marangairoa No 1 Takiwa, centred on Marangairoa ID 11 (Tawhiro), Marangairoa ID 14 (Waikōriri), Marangairoa ID 15 (Rangimakauea /Waioratāne /Tarata), and Marangairoa ID 19 (Pukekiore/Kirikehe) as an assertion of right under the ancestor Mataura and was supported by the necessary occupation. Included in that claim were his other Ngāti Hokopu claims relating to:

- Marangairoa ID 6 ( Ōkahu) Gifted by Te Rītenga to Ūtaha and in turn to Tīnatoka. Ōtatara to Waioue (except Kāmiti) was claimed as a Ngāti Hokopu conquest on account of the death of Hamia's son.
- Mangatākoha claimed as a Ngāti Hokopu conquest known as Kaiparapara. by Whakatihi and Ngāti Hokopu. Rangikaina, a son of Hīhī , was drowned at Pakiwaha and therefore a rahui was put on the sea coast and made tapu. While Hīhī and Pākura watched for the body at Pakiwaha, hapū living at Mangatākoha were getting food from the sea hence kai-parapara or sacrilege. Whakatihi's party went to investigate. Kai parapara was reported, and that was sufficient for a *taua* (see glossary) to attack, slaughter lives, and take the land. Kai parapara was a great offence and as it was an offence it was doubly heinous and full amends would have to have been made. For this offence the hapū s were attacked and land was taken and occupied by the Ngāti Hokopu, the conquerors - that being the last occasion on the land before 1840.<sup>606</sup>
- Marangairoa ID 7 (Kāmiti) Gifted by Te Rītenga to Ūtaha, to Te Whānau a Tīnatoka who in turn gifted a portion Maraetahia ID 8. to Te Kapa. This block was claimed as a Ngāti Hokopu conquest known as Parukoura.
- Marangairoa ID 10 ( Taupo) Gift by Te Rītenga to Porou and children. The claim was through Mōkena Koheres's wife, Mārara, and is, therefore, not a Ngāti Hokopu claim. Kotihe, Mārara's, ancestor, was the only one to have accompanied Porou, and the only one of Porou's children to have continuously occupied.

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606 Kamura, Paratene. 1913. Waiapu Minute Book No 56, p. 300

- Marangairoa ID 11 (Tawhiro) An assertion of right under the ancestor Mataura and supported by continuous occupation.
- Marangairoa ID 12 (Huhango) Gift by Te Rītenga's descendants to Hinemate, Ratu, and Tohea.
- Marangairoa ID 14 (Waikōriri) The Mataura papatipu was opposed by an alleged gift by Hinetangi to Hīhī . Rēweti claimed that the gift was Pukunui which was outside the block and that Hīhī never occupied: nor did his descendants, because the gift was made when he was dying. Ngāti Hokopu showed long occupation. Katikati, was one of Mōkena's settlements for cultivations; his children were born there, and wheat was grown there for the purchase of the schooner Mereana there.
- Marangairoa ID15 (Rangimakauea /Waioratāne /Tarata) Rēweti claimed that the same people occupied both sides of the boundary between Hinepare (Hahau) and Mataura (Kautuku) land. There was no history of Rangimakauea ever owning this land. Rēweti, in respect of the Hahau overlap, later known as Tarata, and then Rangimakauea or Waioratāne, claimed that to argue about the boundary between Hahau and Marangairoa ID was unsatisfactory; since the matter could have been decided on the question of occupation as against whether the area was part of Hahau or Marangairoa. The Ngāti Hokopu claim was that Marangairoa ID was owned by Mataura, husband of Hinepare, owner of Hahau. The only question therefore was one of boundary.
- There were questions of this kaianga over boundaries going too far south; Rēweti argued that it should be between Waipa and Kopouakanac streams connecting at the Waikapakapa stream at the back, and, as such, is really part of Hahau. There is no doubt that the Maraehara was the southern boundary. Where it reached the sea however was doubtful - as undoubtedly the mouth of the Maraehara had changed many times. There was no doubt also that where it comes to Te Nuku, it takes the left bank of the Maraehara and must follow that bank until it reaches the sea. It was also quite clear that where the Maraehara is today - where it empties into the Waiapu river - is the newest

outlet. The Kopua-kanac boundary courses to the right bank and was only formed by the banking up of the sand and the sea.

**Judges who heard the Ngāti Hokopu appeals were literally asked to make judgements on their senior, Judge Jones, whose decision had been made in 1913 when he had been a Lower Court Judge.**

Rēweti appealed against Judge Jones' decision but all the appeals were dismissed without the court going into the merits of each appeal. A number of features stand out over a forty year period of litigation in which:

- The first court headed by Judge Jones in 1913. Twenty six appeals against the court decision were held up the investigation until after Chief Judge Jackson Palmer had died in 1919. Seven years of delay rendered the courts impotent. In 1909 in Marangairoa IC, Chief Judge Jackson Palmer had reversed Judge Jones's decision in ignoring the importance of occupation.
- The first Appellate Court appeals were heard in 1920. McCormick and Rawson concluded that they must not interfere in a lower court finding unless for good reason. They made an inexplicable blunder by stating that Waioratāne Pa, the principal home of the chief Mōkena Kohere, and the headquarters of our sub-tribe Ngāti Hokopu, was outside the block.
- A Report by the Native Land Court 1921 given by Judge Browne followed three previous petitions, and found that the first Appellate Court had committed an error and that, Waioratāne was in fact, in Marangairoa ID.
- A Report in 1925, was given by Judge Carr on 15 petitions.
- A Report in 1925 was given by Judge Carr on a reference by the Chief Judge as to two subdivisions.
- Proceedings in 1927 came before Judge Carr were pursuant to section 24/1926.
- A Report in 1923 was given by Judges McCormick and Rawson.
- Reports by Judges Gilfedder and Acheson to the Appeal court came under section 40/1920, and section 28/1930.

- The second Appellate Court in 1933 was held because the Native Land Court and Native Appellate Court could not function with freedom. They declined to adjudicate on the case and endeavoured to get the parties to come to a compromise and Ngāti Hokopu declined to do so.
- In 1937 and 1938 petitions were placed with the Royal Commission.
- In 1941 proceedings came before a special commission comprising Chief Judge Shepherd and Judges Beechey and Harvey, pursuant to section 12/1938. They heard the case in 1942 - 45 and were not unanimous. The chief Judge found occupation proved. Harvey and Beechey did not review evidence and arbitrarily endorsed the 1913 decision quoting "We do not agree with Mr Kohere's contention that once occupation is proved whether before or after 1840 then *take* is presumed.