TE WHARE WĀNANGA O AWANUIĀRANGI

A CASE STUDY OF GOVERNANCE AND ITS APPLICATION

NGAPERA RANGIAHO
2018

For the Master of Māori Studies

Te Whare Wānanga o Awanuiārangi, Whakatāne

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Ngapera Rangiaho

Signature: ………………………………………….

Date: ………………………...

Contents

ACKNOWLEDGEMENT

"Nā Māui i hangarau e hine, tana ika tapu ko te whenua nui e noho nei tāua..."

Nā Pikihuia Te Ngahuru

This thesis is dedicated to my grandparents Koro Wiremu McCauley and Nanny Wiha McCauley nee Penetito, in raising awareness and connectiveness of Te Ao Māori at a time in which Christianity heavily influenced my upbringing. Koro, a practitioner of the Ringatu faith and Nan a devoted member of Te Teko Full Gospel Fellowship instilled values of a belief system and its connectivity to the lands they both worked. It was a time of happiness in visiting the ploughed fields, planted fruit trees and free-range stock where everyone enjoyed the fruits of their labour provided by a landscape enriched with resources. The hinaki (eel-weirs) set down at the Rangitaiki River, a feast shared with all the whānau (families) at harvest time. There was never a time when one went without and if that happened it was generally termed as being lazy. From our humble home to the pā was and still is a vital place of communal gathering reiterating the importance of identity ensuring connectivity to land and environment.

Introduction to the affairs of the land came about by driving my maternal grandparents and parents to landowners meeting in Te Teko, Onepu, Waiohau and Ruatoki without realising its purpose was 'kanohi kitea' on the various pā or homes we attended.

From those early beginnings of nearly thirty years ago, in memory of my Koro Wiremu, I watched as this man gave his all to his iwi of Tūhoe but also his support for our Kuia Wiha and her tribe of Ngāti-Awa. Raised in Waiohau, his time as a trustee, the land had always been leased to farmers until Waiotehau Ltd was formed four years ago.

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Beverley Hughes, your undivided guidance around Maori policy and governance is given with enduring aroha for our natural world. It is a priviledge to be groomed in your presence.

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Dr. Agnes McFarland it is your devotion of time, support, and encouragement in keeping it real for me when I faltered in my writing. Showing the potential of academia education applied in employed research projects contributing back to whānau, hapū and iwi supporting traditional knowledge and language sustainability through karanga wānanga in the Mataatua District. Our office/study area became a second home to write, where all your students shared knowledge with excitement and debate while preparing and partaking of food.

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I humbly thank the various organisations who contributed towards the completion of my thesis:

Te Whare Wānanga o Awanuiarangi

Whakatane Historical Society

Tūhoe - Te Uru Taumatua

Penetito Land Trust

Wire Papanui Mekore Trust

Na aroha ake ki a koutou katoa

Abstract

The overall purpose of this thesis is utilising Kaupapa Māori theory, Mātauranga Māori and Mātauranga ā-iwi concepts as supporting frameworks to locate a cultural existence within governance. Trustee responsibility and accountability are roles led by a legal system foreign to most whānau. The battle of interpretation exists between two separate world views. A Māori world views and Western world views. In understanding these two world views, the origins of governance will be investigated from both perspectives.

Hierarchal positioning is acknowledged in this thesis. Whakapapa (genealogy) is a key component of Māori identity in locating tuakana (older sibling) and teina (younger sibling) status. Traditional societal knowledge and behaviours are determined through hierarchal positioning. The relationship between the twain can also reveal a shift in leadership.

The application of governance and management of our whenua (lands) where centralising Māori identity and Māori knowledge becomes imperative as an accepted practice in supporting Māori land trusts and landowners. Ko Waiohau te pito o taku ao (Waiohau is the umbilical cord of my universe) avowals centralising.

This research endeavours to understand the mechanisms of governance to support Māori land trust committed in taking back guardianship of the whenua with forward thinking systems that is user-friendly.

Writing conventions:

The use of 'our' when referring to land is an uncomfortable statement born out of historical land confiscation and ruling under a cadastral system implemented by judicial colonisation. Born under those conditions it is easy to claim authority over land. There is a constant reminder that as Tūhoe we reject ownership of land and that we are kaitiaki (guardians) of the land yet when dealing with local authority, one must prove that land succession and occupation order confirms one's ownership to land.

There are three (3) hapū in Waiohau with Patuheuheu and Ngāti Haka as the main grouping. The rise of Ngāti Haka ki Tāwhia is a whānau hapū developed over the past 10 years. Whānau intermarriages of Patuheuheu and Ngāti Haka bloodlines have seen the next generation of tamariki and mokopuna claim Patuheuheu Ngāti Haka as one hapu. This is true according to their bloodline.

However, the writer makes claim to one hapū affiliation in Waiohau – Patuheuheu. It is not the intention to disrepective the other hapū of Ngāti Haka. Being of Patuheuheu descent has been firmly implanted from our koroua Wiremu McCauley and our tipuna (ancestors), and the writers parents – Te Kurapa Rangiaho and Tamara McCauley-Rangiaho. If anything the writer makes claim to Patuheuheu, Ngāti Rongo, Ngāti Koura descent from her Tūhoe whakapapa as these are the hapū where strong kanohi kitea presence is seen. Ngā Maihi is also a strong presence within the writers iwi of Ngāti Awa at Hekerangi whenua, Tūteao Marae, Te Teko.

Writing style will change appropriately as the writer captures the personal essence of our elders and cousins individual interviews as they portray a strong Patuheuheu world view instilled from our ancestors.

CHAPTER ONE

1.1 Introduction

> Ko Hikurangi taku maunga tapu
>
> Ko Rangitaiki taku awa tapu
>
> Ko Waikokopu taku whenua tapu
>
> Ko Patuheuheu taku hapū pounamu
>
> Ko Koura te tangata
>
> Ko Tama-ki-Hikurangi taku whare tipuna
>
> Ko Te Waonui-a-Tāne te whare o te ora
>
> Ko Waiohau te pito o taku ao
>
> Ko Tūhoe taku iwi taketake

The above pepeha (formulaic expression) is an introductory statement confirming the authors' relationship with majestic mountains, pristine waters, sacred landscapes where whānau and hapū (families and subtribes) are likened to precious greenstones. According to traditional narratives, the naming of "Wai-o-hau" is attributed to the rumbling and rolling stones tumbling through the waterfall which is heard throughout the valley. A warning system for the people of Waiohau to be alert and prepare the marae for approaching storms.

Treasured memories captured within this pepeha now faces the dilemma in which the state of the land reveals a scarred mountain through land development, swollen rivers causing land erosion and the effects of an ever-changing environment to a small community like Waiohau.

As a Māori farming community, Wire Papanui Mekore trustees reviewed and considered land use changes by collating past and present activities of the Trust. The generation gap from whānau farming management in the early 1930s to leasing out the land externally in the 1970s due to the 'urban shift' for many whānau, created a disconnect of responsibility informing a 'casual' process known as 'gentlemen's agreement' or 'gentlemens handshake' with whānau who remained living on the land.

In 2015, after two years consultation with Te Tumu Paeroa and Ministry of Primary Industry, Wire Papanui Mekore Trust alongside eight adjoining Māori Land Trust,

made a conscious and informed decision to become Waiotehau Limited Liability Partnership Incorporated Society.

Wire Papanui Mekore Trust endeavours to grow and develop from past land management and effectively contribute to the development of a governance that assist in the high level decision-making assessments required of trustees.

The challenge is implementing a governance built on the foundation of a Māori world view without it being percieved as an assimulation to a Western governance model. Governance must include the protection of natural environment and reflect social responsibility, economic value and cultural integrity beneficial for Māori land trusts and landowners when engaging with external organisations where governance is predominately viewed from a Western perspective.

Secondly, realigning governance to the core periphery of Māori epistemologies explains concept of centralisation and maintaining that viewpoint. When used in the context of business expansion and development, centralisation proposes a negative effect of authoritative control over community needs. Maintaining a centralised viewpoint from a Māori perspective has to involve historical business transactions as a guidance to manouvre through the labyriths of mainstream perception of governance.

Thirdly, global understanding of governance from a non-indigenous perspective overwhelmingly suppresses traditional indigenous governance placing it on the outer peripheries of Western knowledge. Western origins of governance shall be investigated in literature review. It is with intent to strengthen the roles of trustees in supporting whānau who raises their hand to uphold a position that not only is accountable to whānau but also to its environment.

This research is a case study enquiring on a proposed governance structure in the development of the Wire Papanui Mekore Ahuwhenua Trust in Waiohau, Bay of Plenty. The standard trust order of the Māori land court provides a governance informing trustees' responsibility and accountabilities. Designing a governance had never been considered in any shape or form to bringing the spiritual and physical wellbeing of whānau and whenua to the fore while still adhering to legal obligations until now. To continue the efforts of ancestors who worked the land tirelessly for the

benefits of their grandchildren, it is with due respect to uphold the integrity of our tipuna.

1.1.1 Ko Waiohau te pito o taku ao

The colloquial expression 'Ko Waiohau te pito o taku ao' becomes the focal point where Waiohau, is the centre of the universe embracing cultural connectivity to the whenua (land). A playful folly between different iwi (tribes) claiming their region as the centre of the universe, in which all would be geographically correct. Therefore, it is a 'statement' rather than a playful folly.

The key word which places importance of one's homeland and all its' essence, as the centre of the universe is 'pito' (umbilical cord) and its significant relationship to people and to the land. Three names for the umbilical cord are given denoting specific positions along the umbilical cord of the unborn child and mother. The pito is closer to the child, iho is central and rauru closer to the mother.

As the colloquial phrase is seen as a statement, then the statement becomes the foundation of centralisation, for why would one disconnect themselves from their centre of their universe, their own existence? Centralising is the principal construct grounded from the intricacies of whakapapa governed by celestial and terrestrial beginnings in which its relevance to governance will be discussed further in chapter two.

1.1.2 Waiohau community

Map 1: Identifying Waiohau Map source: https://www.google.co.nz/maps/place/Waiohau/@-38.2399094,176.7686859

Waiohau is a small Māori settlement next to the Rangitaiki River, located on the western boundary of Te Urewera National Park, New Zealand (Appendix 1). The heart of the area is the local marae where monthly hapū meetings are held either in Tama-ki-Hikurangi (meeting house) , Te Umutaoroa (new dining hall) or Waiohau cultural and sports clubroom, all within close proximity of each other. Meetings inform the community

of various activities within the valley that affects whānau or hapū. Within this forum decision making processes are applied to address issues of concerns. Whether it be fundraising events or celebratory occassion - families and friends descend upon Tama-ki-Hikurangi. There are two other known hapū in Waiohau, Ngāti Haka and Ngāti Haka ki Tāwhia, the latter formed in the past ten years (L. Rangitauira, personal communication, 2 August 2016).

Tama-ki-Hikurangi Kohanga Reo provides education for pre-school children who live in Waiohau and surrounding districts, Murupara, Te Mahoe, Kawerau, Edgecumbe and Whakatane. Education based on whakapapa or grounded heritage within the natural world is further supported by Te Kura Māori-ā-Rohe o Waiohau facilitating students from Year 1to Year 15. The Rangitaiki river is a taonga to all the people that live along her banks - the food cupboard of the communities.

1.1.3 Rangitaiki River forum co-governance partnership

Waiohau is one of many small communities within the Rangitaiki river catchment but the only settlement located between two dams, Matahina and Aniwaniwa. This becomes significant as it places Waiohau tangata in a position to engage directly with the two hydro-electric power stations and neighbouring iwi.
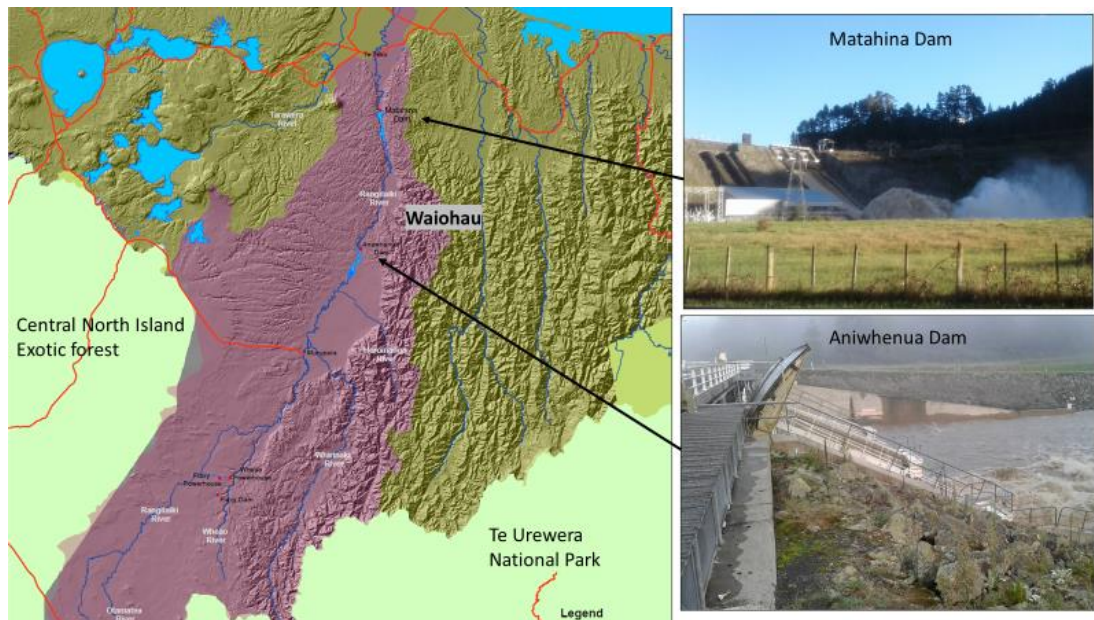
Map 2: The scale of environmental effects that exist within the Rangitaiki catchment. The purple shade outlines the catchment. Map source: https://www.boprc.govt.nz/media/203407/rangitaikilandformationsmap2.pdf. Photographs: *Personal collection of Ngapera Rangiaho*

Rangitaiki river catchment begins near the Napier/Taupo highway and flows out to Te moana-nui-a-Toi (the vast ocean of Toi) at Ōkōrero (Thornton). The catchment is 2,987 km^2 (298,705ha) made up 52% exotic forest, 28% native forest, 18% pasture and 2% other cover. The Rangitaiki river is the longest river in the Bay of Plenty at 155km. (Rangitaiki River Forum, 2015, p. 10).

The catchment is managed by the Rangitaiki River Forum, a statutory body based on a co-governance partnership between iwi and crown. Iwi who collectively claim mana whenua within the Rangitaiki catchment comprise of Ngāti Hineuru, Ngāti Mānawa, Ngāti Whare, Tūhoe, Ngāti Awa, Tūwharetoa ki Kawerau. The 'forum' is a space where iwi and council work together to make decisions on various activities that affect the Rangitaiki River, its environment and communities.

The Rangitaiki River Document is a document born out of Ngāti Whare and Ngāti Manawa Treaty Settlement Claim describing vision and objectives to improve the health status of the Rangitaiki River and a guideline of future management.

Te Urewera native forest lies to the right, and the Central North Island forestry to the left of the Upper Rangitaiki catchment. Along the Rangitaiki river are heavily populated dairy farming communities whilst in the Lower Rangitaiki catchment also includes horticulturalist and agriculturalist farmers. When identifying environmental impacts, a holistic view of the Rangitaiki river catchment is necessary as from time to time a call for public submissions are advertised in the local paper relating to resource consent activities. It channels a broader view of an awareness for the trust as actively engaged participants.

1.2 History of Waiohau No.1 and Waiohau No.2

For the natural environment to be protected and sustainable, the past informs the present and determines future direction. 'I nga ra o mua' literally means 'our past that lays before us'. The following whakataukī is reflective of 'i ngā rā o mua':

Ka warea te ware	Ignorance is the oppressor
Ka area te rangatira	Vigilance is the deliverer
Hongihongi te wheiwheia	Know our challenges
Hongihongi te manehurangi	Know our destiny
Kai au te rangatiratanga.	Determine our future

The historical accounts of Waiohau 1 and Waiohau 2 is significant for the Trust in remembering the extraordinary lengths our ancestors endured to prove to a judicial system, their connection to the land through 'te ahikākroa' has always been confirmed by whakapapa. 'To keep the home fires burning' is an expression used for ahikāroa, where whānau permanently settled to the whenua and the home fires continue to burn. Traditionally, ahikāroa was an expression used during seasonal occupation where tribal groups moved from one location to another to harvest the food source of those areas within the appropriate season. (Meads, 2003, p. 279).

1.2.1 Te Ahikāroa and Native land court

The Native Land Court was a colonial system responsible for facilitating the legal transfer of Māori land to colonial settlers. Its purpose was to attach English law legal land titles to communally owned Māori land (Roa, 2012, pp. 3-4) which meant it elevated ahikāroa as a customary right to permanent occupation to the land where claimants now had to prove their affiliation to their whenua. Testimonies included garden cultivations, establishing papakāinga, raising livestock and pā tuna. Growing peach trees as evidence to land possesion were also statements given in court to validate occupation rights (Meads, 2003, p. 296).

The following extract is an account from ancestor Penetito Hawea of Ngāti Pukeko sworn in court Wednesday July 24th 1878 identifying ownership to lands in Waiohau

> I have held position of this land. I have large cultivation on this block. It belongs to myself & parents. There are peach trees growing at [Te Kareme] belonging to me & I have a good claim to the land. (Opotiki MB1, p99)

Wi Patene Tahanga sworn in on Friday 26th July1878 makes claim to Whakamatau, remnants of land left from being washed away. He states, "The land on the northern side of Whakamatau is a plain called Waikokopu and also a stream of the same name". (Opotiki MB1, p106)

Map 3: This map has been cropped from the parent map South Auckland ML 92172 (Appendix 2) to show and support the introductory pepeha 'Ko Waikokopu taku whenua tapu' as identified by Wi Patene Tahanga.

It defined ahikāroa as land possessed through ancestry, occupation or conquest. Such commentaries resonate in early Native Land Court writings. The following summary are the findings of the court's decision to land claims in Waiohau, on Tuesday, July 30th 1878;

> …The court has carefully considered the evidence by the claimants and counterclaimants to the Waiohau Block. The claimants base their claims on two points
>
> 1 Ancestry
>
> 2 Occupation
>
> With respect to the first, the advent of Te Hina on this block is not clear, nor is it in accordance with Maori usage, seeing that Wi Patene stated that Te Hina came from Whakatane in search of land and settled at Waiohau.
>
> In respect to occupation Wi Patene and his people appear to have had undisturbed possession ever since. (Opotiki MB 1, p 112-115).

Wi Patene Tarahanga, Mehaka Tokopounamu, Te Whaiti Paora and Te Makarini Te Waru were by order of the court placed as trustees for Waiohau No:1 to receive rents on behalf of listed owners (Appendix 3).

Waiohau No:2 was ordered to be made in favour to counterclaimants of Ngāti Pūkeko and others (Appendix 4).
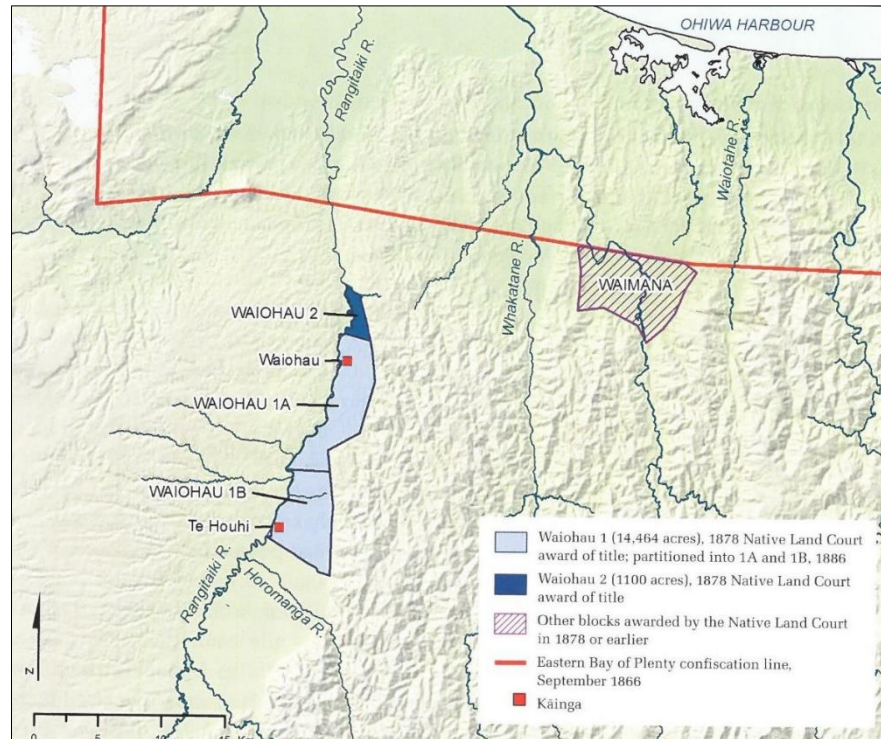
Map 4: The first Native Land Court award of titles in 1878, and subsequent partitioning in 1886. (Binney, 2009, p. 280)

The outcome of this court hearing would split Waiohau into two (2) land parcels with orders made in favour of owners identified in a list of names. Waiohau 1 comprising of 14,464 acres and Waiohau 2 comprising of 1,100 acres. (Opotiki MB1, pp 114-115). Extensive information on Waiohau fraud case is well documented in *Encircled Land 1820-1921* by late Judith Binney.

1.3 Wire Papanui Mekore Ahuwhenua Trust
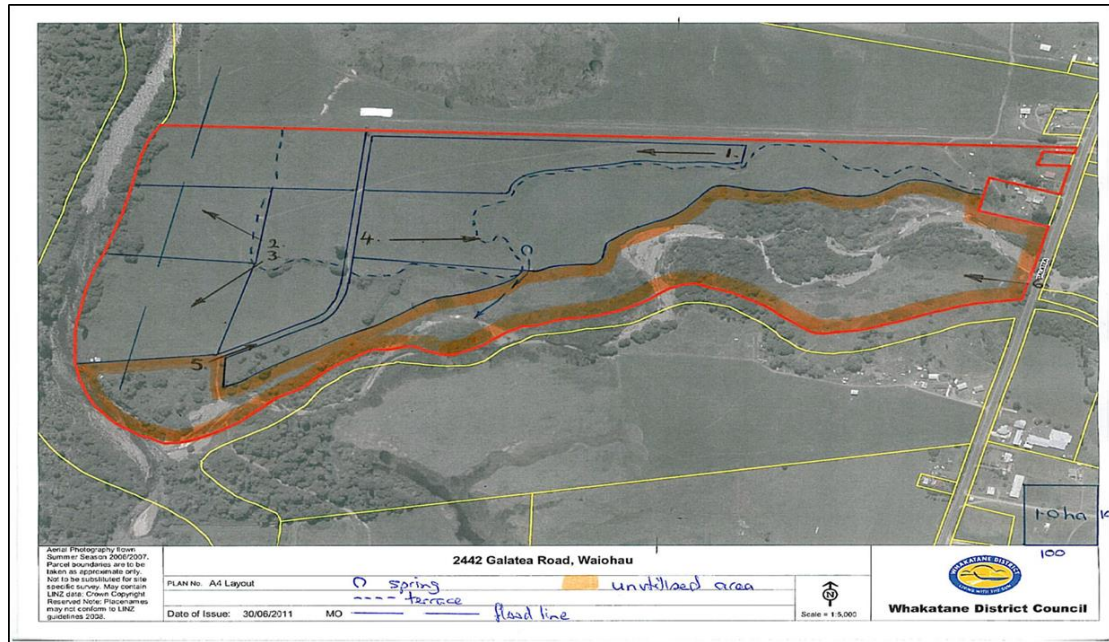
Map 5: Red line marks the boundary of the entire block. The orange line marks unutilised land identified in the report. *Source: Bay Valuation Report 2011.*

Wire Papanui Mekore Ahuwhenua Trust is located in a rural Māori dairy farming community, the land is Māori freehold land and is described as part Waiohau A7B2 situated in Block X1 Rangitaiki Lower Survey District containing 44.5630 hectares more or less. The incentive to initiate and engage whānau development and wellbeing derived from a Registered Valuers and Property Consultants report identifying our land into two categories known as 'utilised' and 'unutilised' land (Phipps, 2011).

While this report significantly increased the financial position of the Trust, it was the 'unutilised' land description that caused a sense of guilt and shame as an outsider gave truth to what he described our land to be, covered in wild willow, gorse and blackberry thickets, labelled as a high flood erosion zone area that meanders along two main waterways (Gosling, 2013, p. 9).

The whenua was in poor health. It became the responsibility of the Trust to take ownership to the conditions of the land labelled 'unutilised' land. As a small Māori land Trust, it forced the trustees to seek answers to the state of our whenua. It forced the trustees to internally assess working performances in land management and kaitiakitanga practices.

The description of the land did not align to the stories told by our koroua kuia of a thriving community, strengthened by the unity of whanaungatanga. Instead, what it identified was two generation gaps within our whānau and the decline of kaitiakitanga practices. The consequences of change to our landscape was evident.

1.3.1 Kaitiakitanga

Kaitiaki ensures the spiritual, cultural and physical guardianship is maintained and grounded on tikanga. The root word '*tiaki*' informs principles and ideals of guardianship. Currently, applied regulatory rules and practices ensures environmental protection through united management systems (Maori Environmental Management in the Bay of Plenty, 1993, p. 22) i.e. Rangitaiki River Forum co-governance group with iwi and council membership. The prefix *'kai'* represents the person who performs the act of *'tiaki'*. The suffix *'tanga'* declares the action of kaitiaki is enforced through guardianship, preservation and conservation applications (Marsden, 1992, p. 15).

Kaitiakitanga has moved beyond the 'guardianship' and 'conservationist' as interpreted by the Crown and local government. It is an iwi resource management system which has become a political dialogue between Iwi and the Crown through claim rights as tangata whenua, because key concepts of mauri, tapu, mana can only be understood by whānau, hapū and iwi. Significant knowledge from tribal kin-based communities weaves together identity, purpose and practice through ancestral, environmental and social threads of genealogy (Kawharu, 2000, pp. 349-350).

For the Trust, broken links of kaitiakitanga practices requires a journey of mental transformation when dealing with council and hydro-electric power station companies; spiritual awakening in centralising whakapapa connection of celestrial and terrestrial descent; physical revitalisation through planting restoration programme ensuring safe habitat for native fish species; and understanding the emotional wellbeing for both land and whānau when natural occurrences happens in the form of Parawhenuamea.

The wellbeing and safety of Waiohau community is heightened for an effective warning system during the winter seasons as the traditional waterfall is overshadowed by man-made infrastructures on the Rangitiaki which are unpredictable in its release.

1.3.2 Parawhenuamea – ever changing landscape

Parawhenuamea is the origin of all freshwater. She is the source of oneparahua and onepu (alluvial deposits, silt and sand) (Best, E, 1924-1931, p. 167). Parawhenuamea is known to be associated to flooding. The inter-relationship of the following whakapapa identifies the various origins of rock and sand in which the natural world operates under the mantle of ancient kaitiaki.
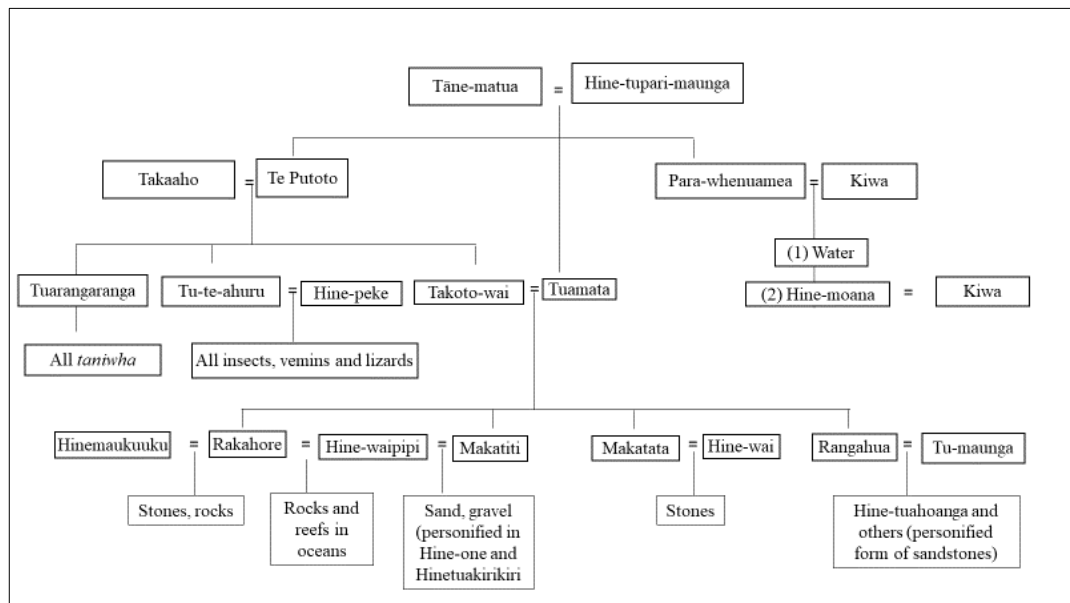
Whakapapa 1: The relationship of our landscape connections to ancient kaitiaki (Best, E. 2005, p.166)

Flooding is a natural process of the elements. Due to Waiohau being situated between two hydro-electric power schemes, relationships between the companies and Waiohau Civil Defence Preparedness team is an essential necessity for community participation and protection, where Tama-ki-Hikurangi marae continues to remain the meeting rendezvous in cases of emergency.

1.3.3   Chronological topography identifying the impact of Parawhenuamea

A series of chronological topography which formed the basis to resurrect our whenua from its current state. The resurrection of our whenua does not assume that life no longer exist. What it implies, is an overdue restoration plan is required to bring balance to the condition of the whenua. This entails working relationships with both whānau and other external entities.
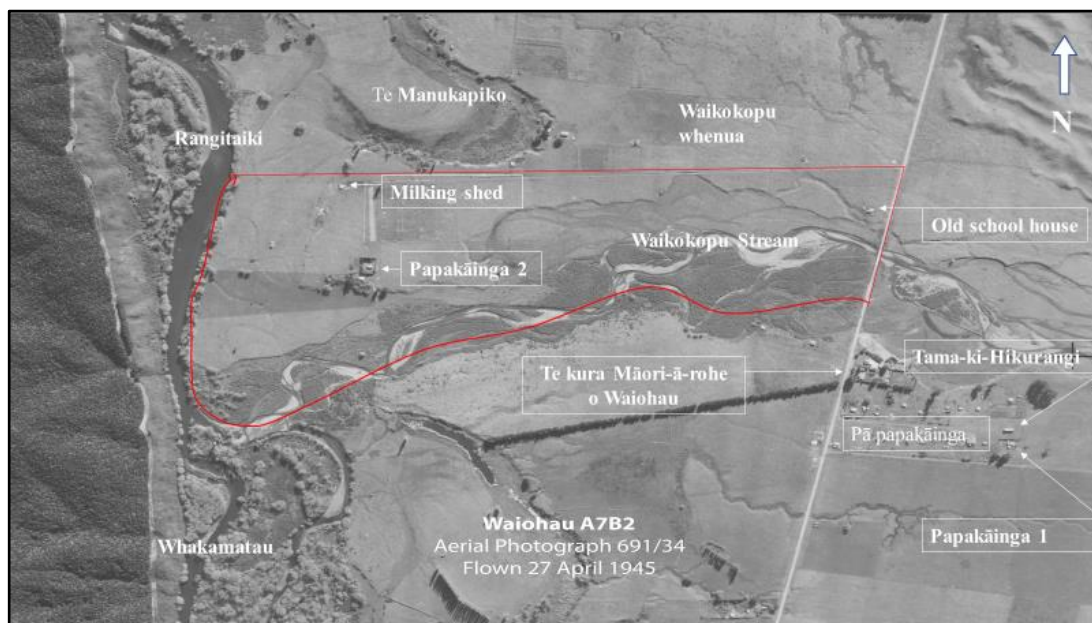
Map 6: Sketched red line has been added to identify our whenua known as Waiohau A7B2. The outline helps to assist visual landmarks when viewing next series of maps. Aerial photograph taken 27 April 1945 reveals deep scarring of the land caused by floods. *Photograph: Bay of Plenty Regional Council*
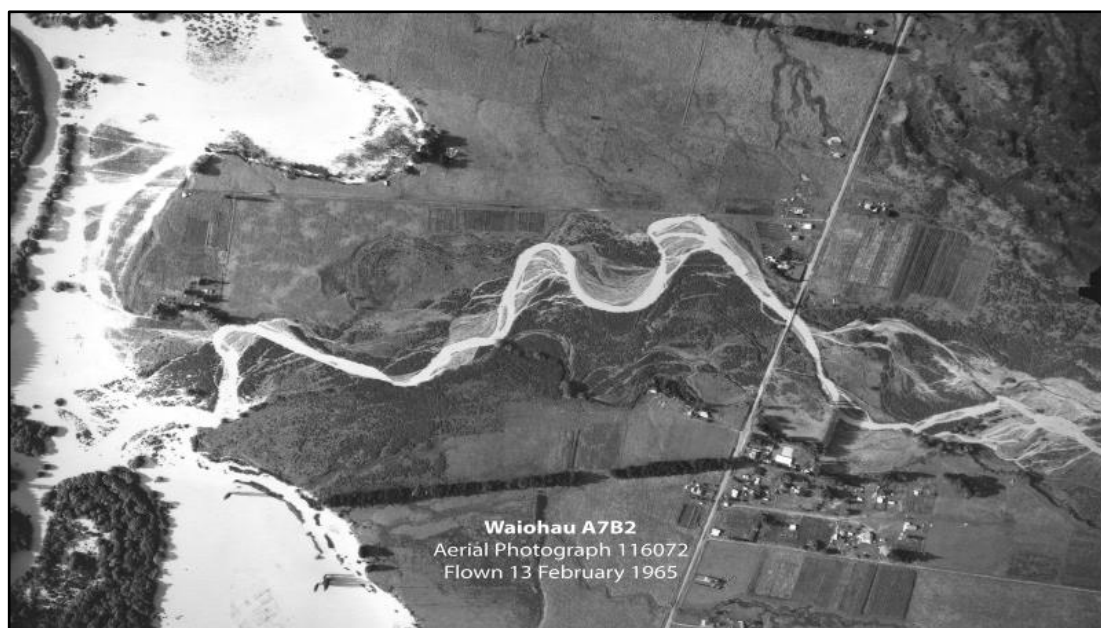
Map 7: 13 February 1965, twenty years later, the pathway of the flood is clearly defined. The flooded stream of Waikokopu spills into the Rangitaiki. In turn, the Rangitaiki floods out Te Manukapiko, Whakamatau and the lower terrace behind Papakāinga 2. Two more whānau papakāinga are built near the old school house. Nanny Ruiha Allison whare built 26 May 1948. Nanny Atawhai whare built 26 February 1960. *Photograph: Bay of Plenty Regional Council.*
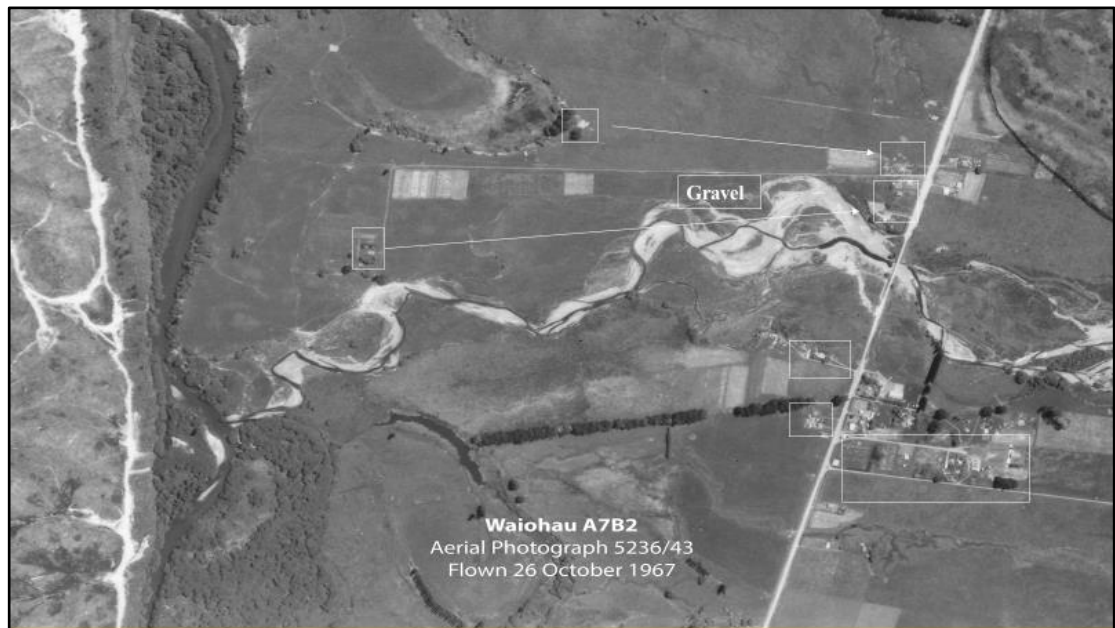
Map 8: 26 October 1967, two years later, Waikokopu stream exposes the gravel path caused by flooding. Development of whānau papakāinga move closer to the Main Rd. Development of Marae papakāinga takes shape. *Photograph: Bay of Plenty Regional Council*
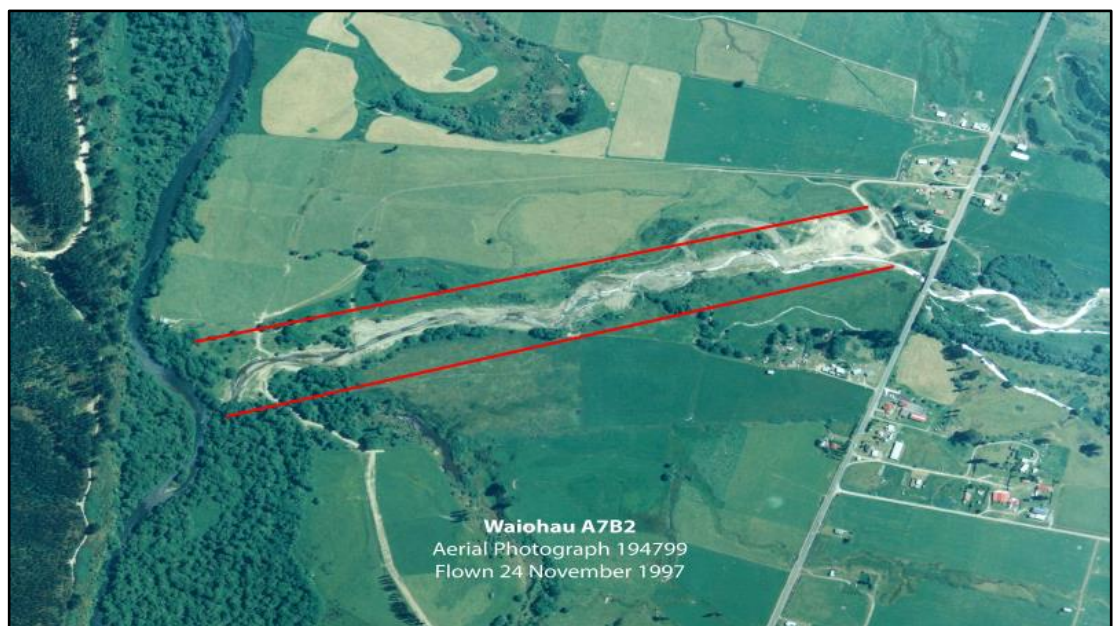
Map 9: 24 November 1997, thirty years later. Resource Management Act 1992 introduced. Waikokopu Stream has a more controlled pathway to Rangitaiki through local government intervention. Māori consultants experienced in the field of Māori Resource Management were engaged and produced Ngaa tikanga tiaki i te taiao – consultant report on Māori Environmental Management and issues of significance to Māori for inclusion in the Regional Policy Statement 1993. *Photograph: Bay of Plenty Regional Council*
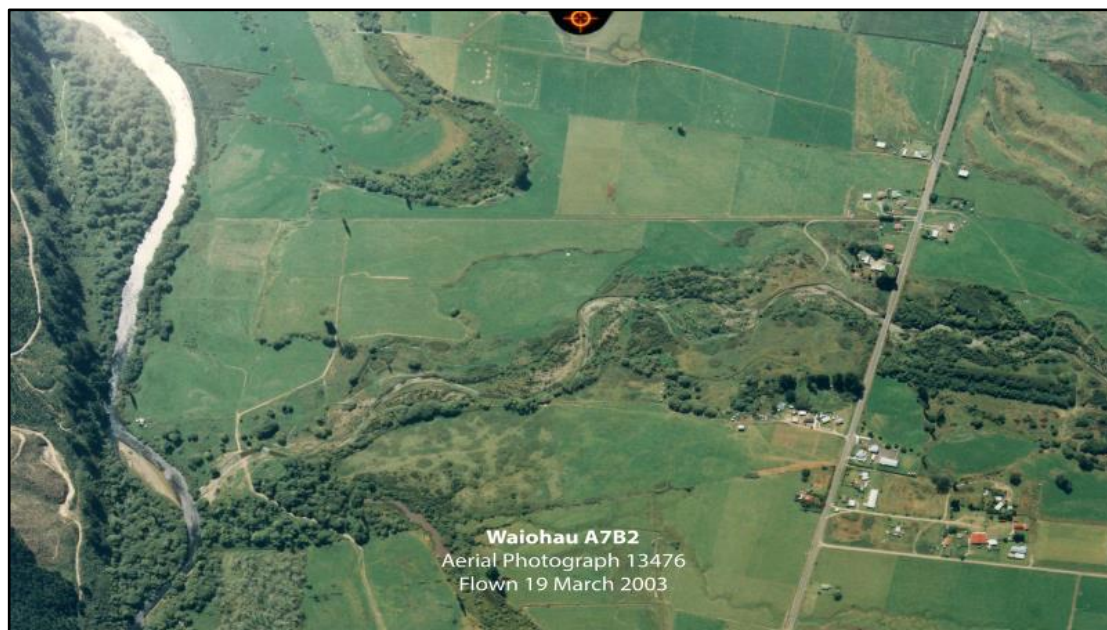
Map 10: 19 March 2003. The growth of willows and pest plants like gorse and blackberry are clearly present.
Photograph: Bay of Plenty Regional Council

The maps provided the Trust with an historical account of the whenua and the nature of Parawhenuamea. A small piece of land in the pathway of the flood is not affected. It offers the opportunity for planting restoration as an ahikāroa objective through kaitiakitanga practices while reviewing haukainga or papakainga future housing concepts.

1.3.4 Haukāinga and papakāinga

Haukāinga and papakāinga are terms referring to one's home within a tribal village or settlement. Ngai Tūhoe recognises haukāinga to the 'people' living within Te rohe pōtae o Tūhoe (Agnes McFarland, personal communications, 6 December 2016).

Within the context of Ngai Tūhoe understandings, once the people leave te rohe potae o Tūhoe it is viable to conclude that ones endearment of home are carried with the people on the winds of Te Urewera.

> "When we leave the boundaries of our homeland (Te rohe potae o Tūhoe) to go to Tira Hou in Auckland, the whānau of that marae see us as 'the haukainga'. But when we go home, we never say haukāinga, because we're living here. (Te Rauihi Rositat Tiopira, personal communication, 9 December 2016).

The physical structures of settlements around or near ancestral houses are papakāinga. The marae is the focal point of hapu socio-political engagements and livelihood. The site in which the marae stands is referred to as a pā (Meads, 2003, p. 95). Even today, dear aunty Susan Te Uruhina McCauley and those of her generation still refer to the marae as 'pā'.

Photograph 1: The old homestead next to the pouhaki at Waiohau Marae is one property that koro and kuia owned. Source unknown.

1.4 Ko Wire Papanui Mekore raua ko Keira Teepa aku tipuna

Photograph 2: Kuia Keira Teepa and Koro Wire Papanui McCauley. *Photograph: Personal collection*

1.4.1 Wire Papanui Mekore

Whakatane Research Centre Curator Paula Karkkainen (2018) comments on the photograph of our tipuna koroua kuia:

> 'It's an unusual photograph for its time. Usually it is the wife who stands
> beside her seated husband. It is a time when the male played a strong dominant
> role as head of the family. But in this case, it is the opposite. This photograph
> shows his respect for his wife'.

Wire Papanui McCauley grew up in Te Houhi with his other siblings. Born to businessman William John McCauley[1] and Atawhai in 1878[2], Wire Papanui inherited his father's business attributes and became known as the 'banker' of Waiohau. He

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[1] Crowthers & McCauley purchased the Napier-Taupo coach services in 1887. (Sorrell & Son, 2016)
[2] Birth calculation of *our* koroua tipuna, is based on his year of death and age of death engraved on the McCauley memorial stone at Waiohau marae.

knew how to bank his money. He invested in land where he distributed the shares amongst his tamariki (children) and his mokopuna (grandchildren) those that were born when he was alive (Toka, 2016).[3]

The historical accounts of Te Houhi are well documented in Judith Binney, Encircled Lands. A small settlement on the outskirts of Galatea and Murupara where Patuheuheu and Ngāti Haka lived. We became a people dispossessed of our lands to the extent of uplifting our ancestral bones and ancestral house. Patuheuheu and Ngāti Haka were relocated to Waiohau where we remain today (Binney, 2009:491-492).

Wire Papanui acted as a translator and advisor to his wife Keira. The whenua belonged to her through direct whakapapa lineage to tipuna Koura[4]. It was a shared relationship in the undertakings to utilise the land for the wellbeing of their children (Pirini, 2016)[5].

Wire Papanui and other fellow community leaders, Rikiriki, and Te Atarau were active members on the Waiohau school committee with Wi Mutu as chairman. They acted as the disciplinary committee made busy with children. With one child, whenever he saw these men arrive at the school, he would run out of the classroom and climb to the top of the highest tree in the school (Hare A. , 1993, p. 31).

Wire Papanui is remembered for planting our whenua with many varieties of apples and other fruit trees along the Waikokopu stream from the foot ranges down towards the Rangitāiki. The orchards were full of fruit and when it floods, the Rangitaiki would reach the upper terraces where they lived. But as the water receded the land was covered with all sorts of fish which would be preserved and distributed out to whānau (Pirini, 2016).

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[3] Koheriki Toka is the daughter of Ruiha McCauley and Wiremu Tete Allison. Ruiha is the daughter of Wire Papanui and Keira Teepa

[4] Not to be confused with another ancestor Koura Kino from whence Ngāti Koura hapū is named. The whenua belonged to our tipuna Koura. Koura was responsible for the lands between Te Whaiti and Matahina (Mead, H, M & Phillis, O.E, 1982). It is his son, Mohi Koura who is named as one of the beneficiaries to Waiohau 1.

It would be the introduction of Sir Apirana Ngata farming scheme that would change the land use into a dairying community where fencing, milking sheds and dwellings replaced lands covered with manuka and bracken (Hare A. , 1993, p. 27).

Waiohau population of two hundred Patuheuheu tribal members lived harmoniously with Pākeha families and friends. This unison is attributed to the stronghold of the four church denominations that existed within the valley, leading with the Ringatu[6] faith, led by Te Iki Pouwhare (Reo Takiwa, 1956).

Wiremu Tete Allison, college educated and one of the sons-in-law of 'the great chief'[7] Wiremu Papanui Mekore, became a layman. He was charged with the care and leadership of the Church of England. Mohiti Taipeti, of the same church was an educated soldier of the second world war. He took charge of the ANZAC services and led the Waiohau Māori RSA movement (Reo Takiwa, 1956).

Māori Presbyterian Church would be under the guiding hands of Te Teira Wi, as his experience and educational background both past and present of all church and tribal affairs, showed qualities of leadership for his congregation. Parau Nuku, an ex-pupil of Waerengahiko[8] college, would be the leading light of the Roman Catholics (Reo Takiwa, 1956).

The community came together to support each other regardless of their different church denominations. They formed an unofficial church council to uphold the teachings of their tipuna - "Kia u, kia kotahi, kia mau ki tou whakapono" (Reo Takiwa, 1956). Wire Papanui was a staunch Catholic, but also supported his wife, Keira, in the Ringatu faith (Toka, personal communication, 15 October 2016)

To this day, church services conducted on the marae are in accordance to the belief of each whānau. An extended invitation for other church denominations to participate in the services are continued relationship of the past.

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[6] Ringatu faith was established by the vision of Te Kooti Rikirangi whilst imprisoned on Chatham Island.
[7] Wire Papanui passed away 8 years prior to the publication of this article in Te Ao Hou.
[8] It should be 'Waerengahika'. The information cannot be corrected as it is written in its original form.

1.4.2 Keira Teepa

Koura = Te Moenga

Mohi Koura = Ripora

Teepa Koura = Tamara Taniwha

Keira Teepa = Wire Papanui Mekore   Puhirata   Rangitane   Tāme   Wainui   Tira   Ripeka

Atawhai   Hape   Waimatao   Wipatene   Minnie   Te Peeti   **Wiremu = Wiha Penetito**   Ruiha

Tamara McCauley = Te Kurapa Rangiaho   Ivy   William   Kath   Wikitoria   Sue Te Uruhina   Phillip

Tuterangikaatipu   Ani   Manuera   Peneamine   Te Araaka   **Ngapera**   Kate   Anthony   Phyllis   Jo

Whakapapa 2: Provided by Te Teira Colin Cameron and Kuia Lillian Coates

Keira Teepa born 1880[9], oldest child to Teepa Koura and Tamara Taniwha, is remembered by her surviving grandchildren as a small statute of a lady who held the title as a ruanuku (female tohunga). Our late kuia Wiha Penetito-McCauley[10] recalls Keira chanting from her bedroom of the old homestead next to the pā, "She would do these karakia (incantations); mokomoko (gecko) would come out to her. She would talk to them and them to her. She was from the old world. I never forgot that". (Wiha Penetito-McCauley, personal communication, April 2005)

Aunty Koheriki recounts stories told her by her mother, Ruiha Allison[11], of kuia Keira being a tohunga and mid-wife.

> A hole was dug in a special place and in this was placed special rākau. Kuia
> Keira and aunty Te Atawhai were the only ones who attended to my mother.

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[9] Birth calculations of *our* kuia tipuna is based on the age of death and year of death engraved on the McCauley memorial stone at Waiohau marae

[10] Kuia Wiha Penetito married Koro Wiremu McCauley. They are the parents of my mother, Nancy Tamara McCauley who was raised by *our* koroua and kuia tipuna Wire Papanui and Keira.

[11] Kuia Ruiha was one of the daughters of Wire Papanui and Keira. She married Wiremu Tete Allison.

> My mother crouched over the hole where there were pou on either side of it with
> harakeke rope attached to them for her to pull on when she started labour.
>
> During the birthing kuia Keira performed karakia throughout to help the baby
> deliver safely and right through to when the delivery process ended. When the
> baby was delivered the pito was cut[12] and a flax was used to tie it. The whenua
> was taken elsewhere and buried in a special place on our whenua along with the
> pito[13]. The hole and its contents were buried over'.

She would deliver her own grandchildren and/or those of her whānau who lived in
Ruatoki[14] (Hare R. H., personal communication, 22 October 2016).

The bond between a mother and her child is one of unconditional love. But when
tragedy befalls Minnie McCauley, a young daughter educated in Turakina college who
travelled to Auckland to pursue a career in nursing; she is overcome by an illness which
she would never recover from. Miss Elsie Webber, head teacher of Waiohau School,
attended the hospital where Wire Papanui and his cousin later arrived. Minnie would
pass away peacefully in their presence. Miss Webber writes an incident she deemed
worth mentioning.

> 'When I finally reached Keira, Minnie's mother, we put our arms
> around one another and cried and cried. A great puff of wind nearly
> took the roof off the shelter where we were' (Hare A. , 1993, p. 23).

Three stories unfold of our kuia Keira Teepa and the world in which she lived. First,
as a ruanuku and her relationship with mokomoko. Second, the customary practices
around childbirth. Third, the manifestation of Keira intense grief for the loss of her
daughter. It is important to understand her actions, are of a world far removed from
this generation.

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[12] Aunty Kohe does not recall what kuia Keira used to cut the pito.
[13] The umbilical cord is known by three (3) names. Rauru, iho and pito. The significance of the three
names refers to portions along the umbilical cord which connects baby to placenta (whenua). Rauru is
the cord closest to the placenta; iho is the middle of the umbilical cord and pito is portion closest to
the baby.
[14] Ruatoki is infamously known from the 'Terrorist raid' 15 October, 2010. However, that is the view
of the media in which the government exploited *our* people to practices unseen since the raid on
Maungapohatu in 1916 where lives were lost and scorched earth policies implemented. Ruatoki is the
homeland of my father, Anthony Te Kurapa Tamehana-Rangiaho raised at Orangiteepu, Papakainga.

1.4.3 Mokomoko

Mokomoko were known to protect the lives and welfare of their human mediums. These kaitiaki would utter oracular prophecies of future events or warnings of approaching danger (Best, E, 1924-1931, p. 210). The relationship between the twain would be in accordance to the rules of 'tapu'. Kruger (2016) explains in Te Ōniao - Te Mauri o te wai conference held at Sir Howard Morrison, Performing Art Centre, Rotorua;

> "There is a force that we are all aware of called tapu which I think is a critical component of mauri and mana. Tapu is the 'cause' of something. The sanctity, the purpose and the reason why something exist in the first place. Its largely spiritual because when we use the word tapu we are signifying we are in the presence of something divine and mysterious and that in order for it to be real we have to have faith in it"

Mokomoko as a kaitiaki for mauri and released near mauri, were known to stay there forever. A stone talisman of a mokomoko would be placed to protect the health and vitality of the Wao-nui-a-Tāne. It's understandable why such talisman be buried beneath the poutokomanawa (centre post supporting the ridge pole of the ancestral house) of the whare wānanga or other buildings of significance (Haami, 2010, p 97).

The purpose of these kaitiaki is to always help and protect their mediums. Therefore, it was paramount for the medium not to offend these kaitiaki as they would withdraw their help and protection until the cause of the offense would be removed. Only judicious appeasement and corrected behaviour could regain the favour of these kaitiaki to return (Best, 2005, pp. 210-211).

1.4.4 The realm of Hine-te-iwaiwa

The origin of women experiencing period of labour during childbirth originates to Papatūāunuku[15] when she gave birth to her and Ranginui primal offspring. This period consisted of six 'pō' (nights). The first phase of the six 'pō' Papatūānuku

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[15] Papatūānuku and Ranginui are the primal parents of te ao Māori.

nurtured the embryonic infants in which they acquired form, the breath of life, and growth. During the second phase of the six 'pō', these offspring pursued the passage to our natural world, where they were born into the permanent world of light (Best, 1975, p. 16).

The principal atua (goddess) of childbirth came under the mantle of Hine-te-iwaiwa. There are many stories of Hine-te-iwaiwa pertaining to her relationships and influences in te ao Māori (Best, 1975, p. 15). Neck pendants known as tiki or heitiki was sought to be made for Hine-te-iwaiwa as the tutelary being of women. The familiar figurine of tiki as a human embryo is symbolic for fertility (Best, 1982, p. 299).

If birth was of a difficult nature, the tohunga would summon Hine-te-iwaiwa to attend. Because she represented the most important tasks of the women, female children would be dedicated to her (Best, 1975, p. 15).

The following ancient karakia performed to the mother, instructs her to bring forth her child in the same manner her ancestress Hine-titama[16] entered this world (Best, 1975, p. 17).

> Tenei au te hokai nei i to tapuwae
>
> Ko te hokai nuku, ko te hokai rangi
>
> Ko te hokai whakaputa i a koe ki Tahuaroa, ki te aoturoa
>
> Haramai e hine!
>
> Takahia mai to ara, ko te ara whānui a Tane
>
> Whakakake i a koe i te ara o to tipuna, o Hine-titama
>
> I whakaputa ai i a ia ki taiao
>
> Kia takawhaki ia roto i Hui-te-ananui
>
> Ka tau te mauri ki te whai ao, ki te ao mārama
>
> Ka tangi te mapu waiora ki te urutapu e hine….!"

---

[16] Hine-titama was the progeny of Tāne and Hine-ahu-one.

The karakia highlights two purposes. First, it informs the child to come forth by the vast oceans of Tahuaroa[17] into our natural world. (Best, E, 1924-1931, p. 101) To tread the broad pathways of Tāne from whence Hine-titama traversed into this world in blissful wonder at Hui-te-ananui[18]. (Whatahoro, H. T. & Smith, P, 1913, pp. 142-143). Instilled within this child, the life essence of two worlds. Alas, joyous celebrations of one so pure.

During child birth, the tohunga ensured all customary precautions were properly attended to through karakia as the mother, child and whenua (placenta) were highly tapu (Meads, 2003, p. 49). Priestly experts would repeat a formulaic karakia over the woman for the coming of the child, to invoke happiness and gratitude in appreciation of whence wairua (spiritual being), toiora (spiritual wellbeing) and knowledge originated (Best, 1975, p. 17).

Second, it acts as a location indicator from the haven of the mother's womb. It is not a coincidence that the placenta is known in te ao Māori as 'whenua'. Once the child enters the realm of our natural world, the child's whenua is planted within the 'kopu o Papatūānuku' (womb of Papatūānuku) known as our whenua (land). A special recital known as a maioha is performed to greet the child into this world after all ceremonial rites have been completed (Best, E., 1929-1931, p. 23).

> Haramai ra e tama! I Haramai nei koe i Tawhiti-nui, i Tawhiti-roa, i
> Tawhiti-pamamao[19], i te Hono-i-wairua

This child from the vast oceans of their very own hawaiiki nui, hawaiiki roa, hawaiiki pamamao[20] are descriptive of the words expressed within the given karakia. It is the same karanga used to call visitors who have travelled from afar.

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[17] Tahuaroa is the realm of Tangaroa. It is spoken of a place of joyful frolicking, roaming aimlessly in blissful wonder

[18] Hui-te-ananui was a house built by Tāne-matua and Tangaroa-a-mua for Hine-ahuone (woman created from earth) where she became the permanent wife of Tāne-matua who became pregnant giving birth to Hine-titama

[19] These are names pertaining to the old and far distant homes of the Polynesian people

[20] Hawaiiki is the known homeland of *our* ancestors, hence its continual use in oratory speeches during special occasions.

1.4.5 The realm of Hine-nui-te-pō

Hine-titama mentioned earlier in the recital of birth, transitions her role from dawn maiden to Hine-nui-te-pō, make haste to receive her descendants from the realm of the living. As the tenderness of birth celebrates life, so in death, her domain shows the same empathy of affection and love.

The physical action of 'tihaehae' known as laceration of the skin is another form of expressive loss. This act of 'tihaehae' was performed by an ancestor of Ngāti-Rongo hapū. Tawera believed his beloved Hine-te-moa and newborn child had succumbed to the wintery elements of Ruatāhuna. In his grief, he performs the 'tihaehae' ritual as expressed in a waiata aroha 'Ka mea a Tawera'. The following excerpt is reflective of 'tihaehae'.

> Kia wetewete kia to kiri e
> Ki te wetewete na kahukura i te ati…

Tohunga were known to conjure up the natural elements. The raising of the wind or the ohorangi rite was invoked to discourage the spirit of the dead returning to grief-stricken family members (Best, 2005, p. 376).

These two acts showing the forces of nature not only gave effective force to the ritual, but also demonstrated the mana of the priest. Tamakaimoana hapū of Tūhoe tribal wind is called Tūtakangahau, whilst Te Urewera tribal wind is named Uru-karaerae.

1.4.6 A reflection of the past

This brief background of Wire Papanui Mekore rāua ko Keira Teepa, gives an insight into their lives in which they lived. Wire Papanui worked hard, saved hard and used his entrepreneurship and leadership traits as a legacy for our whānau to follow through in his footsteps. He left a blueprint on how to conduct and manage the business affairs of the land without compromising his values and integrity.

Through karakia, Keira could retain the relationship between two ever changing worlds. A portal which allowed her to communicate to mokomoko and the natural world familiar to her. To secure the protection of her family.

She held the role of both mid-wife and ruanuku. She was vigilant in conducting the affairs and ensuring the preservation of tapu, in accordance with everything that she represented of another era.

Devastated by the loss of her child combined with the teachings of an ancient art form, it is concievable that our kuia had the mana to conjure the forces of nature to allow the spirit of her beloved Minnie to return to the waiting arms of Hine-nui-te-pō. An unconditional love of a mother to let her child go to the spiritual realms of her beginnings.

It is the desired intention that we as responsible Trustees and landowners reflect on these qualities of our koroua kuia tipuna to reunite as a whānau separated by space and time. The report from Bay valuations reminds us of that separation. The physical neglect of our whenua reminds us of our disconnectons and responsibilities as Trustees and landowners.

A traditional song descriptive of the latter, is 'Taku rākau e'. A composition by ancestress Mihi-ki-te-kapua where in her grief, she mourns for the land that has become desolate. This is an extract of her song,

'Ka mōwai tonu te whenua, e takoto nei'.

1.5 Aim and research question

The purpose of this research is;

1. To explore the significance of oral traditions and trustees/landowner's perceptions around governance

2. To evaluate our positions as responsible Trustees and landowners in understanding governance structures and leadership

3. To apply a governance supporting whānau aspirations guided by Mātauranga-ā-iwi

The overall aim of the study is to identify our potentials to evaluate our worldviews as trustees. To document the outcomes as guiding principles to build an effective governance indigenous to our Trust.

To achieve the aim as described, this research seeks to first answer several questions

1. What is a governance?
2. What does a governance look like?
3. What is mātauranga ā-iwi?
4. What does a mātauranga ā-iwi governance look like?
5. If you could change the structure of a governance then what would that look like?
6. What are your aspirations for the whenua?

1.6 Significance

This study is significant as it challenges us as trustees to adjust our mindset from current organisational practices and adopt, implement traditional knowledge from a mātauranga ā-iwi perspective.

Although historical knowledge is influenced, transformed and developed from colonial imprinting; this thesis will uphold the integrity of our whakapapa link to our koroua tipuna Wire Papanui Mekore and our kuia Keira Teepa

Tūhoe knowledge are the guiding principles of this research promoting connectivity to our whenua. Whakapapa relationship or alliances to other kinship group, will influence the world view of whānau who have a strong affiliation to other tribal areas hence the mātauranga ā-iwi model is appropriate for this research.

The absence of three to four generations from our homelands becomes a priority to reconnect us all to our whenua (Doherty, W., 2009, p. 64) with the support of whānau who have always kept their home fires burning as a beacon for whānau to return home.

Supporting whānau aspirations through mātauranga ā-iwi framework, is imperative to understand what governance is and what it isn't (Meads, H., Stevens, S., Third, J., Jackons, B., Pfeifer, D.;, 2005). Mātauranga ā-iwi model nurtures rangatiratanga (leadership) potentials through whānau participation and education; a learning medium to succession planning of kaitiakitanga practices for both whenua and whānau. These

blueprints of development aim to capture the treasured memories of our surviving elders as a guideline and support system for this generation.

1.7 Overview of methods

The purpose of this study is to create a Mātauranga ā-iwi governance applicable to our Trust using a mixture of methods to answer the research questions. The following methods are identified as various forms of wānanga approaches which will be utilized throughout this thesis and as per the flow of interview where subsidiary questions may arise to answer the main questions.

1.7.1 Pūrākau (tribal narratives)

Pūrākau, a traditional form of Māori narrative contains scholarly thought, supports the theory of knowledge, cultural codes, and worldviews central to Māori. Pūrākau are a collection of traditional oral narratives applied in a stylistic teaching form of literature that are still relevant today (Lee, 2009, p. 1)

Early reflections into the lives of our koroua kuia tipuna are narratives captured by our elders. Various stories passed down from generation to generation through songs, dance and storytelling connects whānau to their ancestors (Fraser, 2014, p. 128). They are moral values incorporated in pūrākau (Keelan, 2009, p. 62).

Rangatahi have an insatiable appetite for knowledge. Historical events and current issues are captured during tribal gatherings such as Tūhoe Ahurei[21] which allows these stories to unfold as interpreted through their eyes.

The Māui stories are an example of youthful curiosity and mischievous deeds. Te Tangi tawhiti composed by renown Tūhoe composer, Pikihuia Te Ngahuru of Ngāti Koura, draws on the Māui stories in his composition. It was the chosen waiata mōteatea Tūhoe Ahurei festival 2016. Waiohau kapa haka won this category. It is stories such as these, within a mātauranga ā-iwi context which have paved the way for

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[21] Tūhoe Ahurei (Tūhoe festival) is a result of successful wānanga held by the late John Rangihau in 1972. It is an Easter weekend biannual event (Doherty, W., 2009, p. 107)

young Māori entrepreneurs (Keelan, 2009, p. 1). Young leadership in governance positions.

1.7.2 Waiata mōteatea (colloquial songs)

An eloquent description by Tūhoe elder, Black (2014) asserts these sung poetries as tribal scholarship of wisdom and knowledge. Sacred words treasured by centuries of precedence by past masters of the craft (McLean & Orbell, 2002). Black remarks:

> To perform this type of role, to be a bearer of knowledge, traditions, origins and practical wisdom, carries with it humility and respect, as this form of knowledge is gathered over a lifetime and unblemished by common use (Black T. , 2014)

1.7.3 Ngā whakaahua (photographs)

Photography is a technology which simply records the way things look. Photographs of loved ones adorn the many wharenui of Ngāi Tūhoe which tends to prompt memories of the person past deeds. Some marae displays traditional tukutuku designs and patterns within their whare tipuna (ancestral house) as a medium for pūrākau pedagogy to occur rather than photographs.

Photographs as a means for conveying historical pedagogy complements this thesis. Higgins (2004) writes;

> Photographs taken on *kuia moko* (the last renaissance period of moko kauae[22]) during their twilight years captured not only the beauty of these women but provides the observer with an insight into *te ao tawhito* (the old world). These images encapsulate the plight of Māori in asserting their own unique identity.

Topography photographs of the land identifies visual distinction of a 'before' and 'after' land profiling. Land development planning requires all information before any project is undertaken. Waiohau A7B2 is recorded to have two (2) terraces.

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[22] Kuia moko or taamoko are etched, carved, cuttings into the skin of the chin rubbed with a natural dye concoction made of Mahoe leaves and petrified caterpillar where they are fried until it becomes charcoal in colour. The Mahoe leaves are pounded into the mix hence the dye for taamoko (Moon, 2003, p. 159).

Lower terrace is a result of historical flooding. Upper terrace is where the home fires continue to burn.

1.7.4 Te Ao Pūranga (Archival records)

Data collection through historical accounts of land activities within the judicial system and various governmental departments, highlights the labyrinth of material sitting in archival volts ready to be unearthed.

Most historical documents specific to our whenua are held with Waiariki Māori Land Court. Māori Land Court Minute Books affords evidence of past dialogues between claimants of the late 1800s asserting claim through ancestry, occupation and or conquest (Maori Land Court, 1878, p. 113).

The Whakatāne District Council records are limited to rate concerns. Whakatāne Bay of Plenty Regional Council aerial maps give a chronological timeline of shifting landscapes. Lands Information New Zealand provides the 'parent map' as a point of origin. Overington Surveyor, Whakatane[23], is key to understanding the Cadastral Survey system giving a whakapapa background to the land.

1.7.5 Uiuitanga (In-depth/ interview)

Kanohi ki te kanohi (face to face) interview as defined by Ngahuia Te Awekotuku sustains the cultural wellbeing of the whānau member through cultural ethical practices. Being respectful of information is captured within this statement; 'He mana anō te kupu mana a te tangata' (the spoken word of a person is held with high esteem). Te tangi tawhiti is a lament encompassing ethical practices tikanga based therefore it shall be used as a research ethics model to creates a space of ethical practices

1.7.8 Uiuitanga ā-roopu (focus group)

Wānanga style participation are specific to answering questions posed through mātauranga ā-iwi paradigms. Different protocols and processing of information are

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[23] Chosen contractors of *our* Trust to survey *our* land. Overington surveyors was instrumental in understanding the information on the maps. It becomes easier to inform *our* landowners of historical movement.

unravelled to ensure knowledge protection and clarification are positioned within mātauranga ā-iwi.

Whānau participation and engagement informs whānau knowledge from an environment of lived experiences which resonates with mātauranga ā-iwi from Tūhoe perspective. (Doherty, W., 2009, p. 80)

The introduction of Western qualitative analysis applications are forms of models to synthesis and analyse the written text of information captured during wānanga – uiuitanga ā-roopu (focus group) engagements. Western qualitative research has never been discredited by indigenous researchers but merely seen as a tool which can support Kaupapa Māori, Mātauranga Māori and Mātauranga ā-iwi models.

1.8 Overview of thesis

Chapter One pepeha introduces the research topic providing some background to the lands and location of area of where this research is undertaken. Environmental and man-made factors are ongoing issues of Trust management. Historical records held with government departments assist with the labyrinth of information to answer subsidiary questions that may arise from archival records.

What are the realities within our cultural understandings as trustees? It explores the features of consciousness through the lens of our koroua kuia tipuna Wire Papanui Mekore and Keira Teepa as told by their now elderly surviving grandchildren. A reminder of our own genealogical strengths in a world overwhelmed with distraction.

Chapter Two literature review is guided by the introductory karakia as a plausible Traditional Māori governance between the relationship of Ira atua and Ira tangata. Centralising a Tūhoe position of historical accounts and ethnography demonstrates concepts of social organisations and the role of whanau, hapū and iwi. Post-Treaty settlement platform introduced Tūhoe as the first iwi to ensure Te Urewera be recognised as a living person governed by her people.

Investigating the origin of governance from a Western perspective through the extensive research of Kent (2011) based on etymological roots and history of governance, ancient Greek philosophy and Middle-age trading companies transforms

theory to actual practice which sets a blueprint of how governances is strongly perceived.

Chapter Three discusses research frameworks, methodologies and methods. Tūhoe scholars give historical accounts of how research was conducted. Traditional kaupapa Māori, mātauranga Māori and mātauranga ā-iwi methodologies are present throughout this thesis acknowledging wānanga as the medium for conducting interviews. Introduction of te tangi tawhiti – a waiata mōteatea demonstrates research ethical practices through narratives, traditional tribal landmarks, customary practices and protocols as mātauranga ā-iwi mediums grounded by kaupapa Māori, and mātauranga Māori frameworks (Doherty, W., 2009, p. 3).

Western qualitative research models will be implemented into this research as an alternative means to decipher the written text of wānanga engagement into various coding and thematic systems. Western science methodology is a tool that interprets information. The outcome of the information is the result of the finding. If the finding is a negative, it is an internal or external risk factor.

Chapter Four applies te tangi tawhiti as a research ethics model to ensure knowledge protection and protocols are paid the highest respect when researching. The model is created for this thesis only. Questions are introduced to focus group for engagement. Interactive qualitative analysis tool synthesises and analyses the written text to produce a suggested finding of a plausible governance created from a mātauranga ā-iwi world view.

Chapter Five discusses the findings of the literature review and wānanga engagement in understanding governance concepts, limitations to assist our whānau in the management of our whenua through a governance that reflects our ideas formed by a potential mātauranga-ā-whānau model initiated through Mātauranga ā-iwi framework.

Chapter Six employs recommendations based on Chapter 5 to aid and support Wire Papanui Mekore Trust in producing a designed governance built on solid research that is evidence based.

Summary

Introductory pepeha identified the connection of whānau to a small community known as Waiohau – the centre of the universe. The colloquial saying, 'Ko Waiohau te pito o taku ao' provided a supporting foundation of governance centralisation within the context of a Te Ao Māori perspective. Identified in this chapter were the socio-political environments which impact this little settlement. An obligated responsibility of the Trust to contribute to the mitigations of the everchanging landscape due to Waiohau being located between two hydro-electric power schemes. Flood erosion is an environmental factor which whānau have lived with for years and yet prior to the buildings of these structures, flooding assisted in the food source gathering as remembered by aunty Ivy Pirini.

The historical background of the land and the lives of Koro Wire Papanui 'Mekore' McCauley and Kuia Keira Teepa provided by aunty Kohe Toka and cousin Hinerangi Hare demonstrated principles built on commitment and dedication in caring for whānau, hapū and the whenua. Koro Wire business undertakings and community responsibility as an active member of Waiohau, with Kuia Keira dedication to raising their children with traditional knowledge and practices are leadership straits delivered with humility.

The expansion of the Trust as an incorporated society allows forward thinking in understanding governance and its applications which considers environmental protection, social responsibility, cultural authenticity and economic value factors known as 'quadruple bottomline'. Succession planning requires an explanation of these models to the next generation who will continue to shape governance in their lifetime contributing to the legacies of our koroua kuia tipuna Wire Papanui Mekore rāua ko Keira Teepa, descendents from a line of chief.

CHAPTER TWO

Tēnei au, tēnei au, tēnei au te hōkai nei i taku tapuwae,

Ko te hōkai-nuku, ko te hōkai-rangi, ko te hōkai

A tō tupuna a Tānenuiarangi i pikitia ai

Ki te rangi-tū-hāhā, ki Tihi-o-Manono,

I rokohina atu ra ko Io-te-matua-kore anake

I riro iho ai ngā Kete o te Wananga:

Ko te Kete Tūāuri

Ko te Kete Tūātea

Ko te Kete Aronui,

Ka tiritiria ka poupoua ki a Papatūānuku

Ka puta te ira tangata ki te whaiao

Ki te Ao mārama!

2. Literature review

The previous chapter introduced the thesis as a case study of our Trust to develop a governance framework. Understanding our own world view through the lens of our koroua kuia tipuna gives appreciation to who they were and who we are; our whakapapa connections to them and our whenua. Questions' designed to initiate and provoke engagement of trustees and landowner's knowledge on governance in familiar surroundings endeavours to assist in the growth and development of the trust.

This chapter seeks to establish a better understanding of governance and its applications with supporting literature reviews. Mātauranga ā-iwi world view will be presented through the lens of Tūhoe knowledge, history, culture and political position. Breathing life into a governance that represents the Trust must come from a depth of understanding one's own history, culture and political position based on key principles that will be identified in this chapter.

Relevant to this thesis is the historical development of governance and its global movement which primarily evolved into the Western perspective way of managing societies. Kent (2011) extensive research into governance unravels the etymological root and history of governance forming today's diverse range of governance applications and models on multi-disciplinary levels throughout the modern world.

> Governance originates from the word 'govern', from the Latin gubernare and the Greek kubernan, "to steer". Governance is the action or manner of steering or directing. The governing body is the one who steers or directs an entity. (U.N., 2006, p. 37 cited in Kent, 2011, p. 81).

The philosophy of which governance derives from its Greek and Latin origins introduces another cultures philosophical background necessary to understand the movement of governance and why its structure was formed? A general explanation of governance has been sourced from three (3) companies, Institute of Directors in New Zealand (IoD), Financial Markets Authority (FMA) and New Zealand Stock Exchange.

Why are these institutions relevant to this thesis? Māori businesses cannot ignore established global commercial principles therefore the business has to operate effectively nationally and internationally in a biculture way (Harmsworth, 2006, p. 20).

However, the foundations must be set within the cultural context of 'Te Ao Māori in its foremost thinking of business and as such the introductory karakia is applied to portray a traditional Māori governance theory captured through pūrākau composition

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2.1 Traditional Māori governance theory

The introductory karakia (incantation) is an example of a traditional Māori governance theory supporting centralisation. The cosmological beginnings of our existence when gods truly governed our world. A collective of actions with key characters identified as Ira atua. Ko Io-te-matua-kore (Doherty, W., 2009, p. 221) (parentless one) acknowledged as the creator of our universe; Papatūānuku and Ranginui recognised as our cosmological parents. Tāne-nui-ā-rangi in accordance with Tūhoe is begetter of mankind, through his union with Hineahuone. Finally, the beneficiaries of this journey - Ira tangata[24]. (Walker R. , 1992, p. 172)

Key location of 'space and destinations' are identified within 'ngā Rangitūhāhā'. 'Ngā' in our language denotes more than one or two elements. 'Spaces' in this context

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[24] Tūhoe pedagogy asserts ira tāngata as the offsprings of Tāne-nui-ā-rangi and Hineahuone. Whereas, Ranginui Walker refers to Ira tangata as human element.

are identified as levels of consciousness rather than various stages of heaven as depicted in Bests writings.

> Io Matua Kore otherwise known as Te Kaihanga [The Creator] is consistent through mātauranga Māori as the creator of the Māori Universe residing at the topmost level of consciousness, made of 12 levels. Unfortunately, the 12 (some versions have 10) levels of consciousness have incorrectly been labelled 12 heavens drawing conflict of people's understanding of the term heaven. Rather these levels are deeper levels of understanding and consciousness that one needs to comprehend when engaging with mātauranga Māori and mātauranga Tūhoe. (Doherty, 2014, p242).

The journey in obtaining these baskets are reflective of one's trials and tribulations during one's lifetime. Each kete introduces key players assigned various tasks and obligations while its content determines rules and regulatory applications.

> Ko te kete tūāuri - Ko ngā karakia a te tohunga mō ngā mahi whakahaere katoa e pā ana ki a Ranginui, e pā ana ki a Papatūānuku (Best, E, 1924-1931, p. 397)

In essence, through the customary practices of karakia, the tohunga played a vital role in the wellbeing of our people in conducting the affairs between the realms of Ranginui and Papatūānuku. Between ira-atua and ira-tangata where these conveyors of sacred words resolved to beneficial outcomes. (Robinson, 2005, p. 108). Communication was then and still is paramount.

> Ko te kete tūātea – ko ngā mea kino katoa o te ao, ngā pakanga a ngā tāngata ki te tāngata, ngā atua ki ngā atua.

Malevolence and rivalry amongst ira atua would escalate into warfare. Our narratives portray dissensions amongst the gods where fierce battles ensued. Whiro-te-tipua representing darkness, evil and death and Tāne whose personified form represented

light and life (Best, E, 1924-1931, p. 76) are attributes, in which, we, as descendants of these gods are said to have inherited.

(Walker R. , 1992, p. 170).

Tāne did not simply go on his merrily way to retrieve those baskets of knowledge to defy his tuakana. There was a whole consultation process that had taken place amongst the older siblings who identified Tāne as the appropriate one to take on this task. In order for it to be complete, Tāne would need to accept it. (Best, E, 1924-1931, pp. 99-106).

> Tāne replied, 'I will ascend to the uppermost heaven to procure the wananga and the two sacred stones.' Rehua inquired, 'By what way will you ascend?" Tane replied, 'By way of the toi huarewa, the ara tiatia".

Regardless of disagreements between the gods, identifying the internal and external risk factors of their journey, their placement within our world advocates the importance of consultation and decision making processes. Critical to their relationship is the support system to achieve the objectives of this journey

> Ko te kete aronui – ko te aroha pūmautanga o te tangata ki te tangata me ona ao tūroa

The interpretation 'mai te whai ao ki te ao mārama' is said to have originated from the separation of Ranginui and Papatūānuku by Tāne so that light may enter our world. Although this concept is widely supported by our narratives, to engage the possibility that our cosmos parents allowed, consented separation to occur as an act of unconditional love for the growth of their children should not be discredited. The sacrifice of one act for another to transpire into development and wellbeing exalts aroha pūmautanga.

The performance of karakia are designed specifically to serve its purpose. The late Hohepa Kereopa asserted that all karakia are specific. It has a mauri in which this mauri gives the karakia its impact. Its' about understanding the life-force of a karakia. A karakia performed without a mauri are mere words with no results (Moon, 2003).

2.2 Centralising a Tūhoe position

Tūhoe scholar, Rangihau positions Māoritanga at the epicentre of his conceptual model. He identifies 'aroha' as the cornerstone from which cultural concepts inter-relate, locating Pākehatanga on the outer peripheries of his diagram (Higgins, 2004, p. 10).
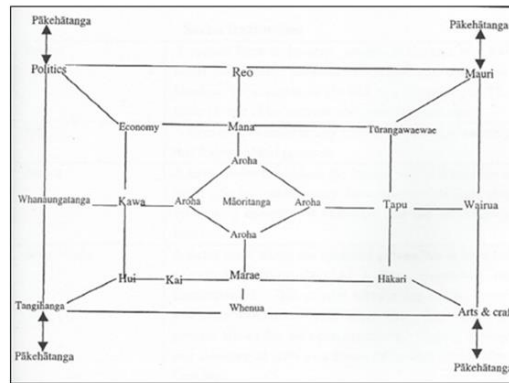
Diagram 1; Rangihau conceptual model

The strength of governance and leadership are centralised within Tūhoe epistemology. Rangihau conceptual model set the precedent for Tūhoe researchers when he conducted the first modern wānanga in the 1970s (Doherty, 2009, p.106). Rangihau statement defines research as iwi specific opposed to Māoritanga specifics.

> Although these feelings are Maori, for me they are my Tūhoetanga rather than my Māoritanga. Because my being Maori is absolutely dependent on my history as a Tūhoe person as against being a Maori person… Each tribe has its own history. And it's not a history that can be shared among others. How can I share with the history of Ngāti Porou, of Te Arawa, of Waikato? Because I am not of those people. I am a Tūhoe person and all I can share in is Tūhoe history (Rangihau 1975: 232 cited in Higgins, 2004, p327).

On close inspection of Rangihau conceptual model, a familiar shape projects from its epicentre – a four-sided triangular prism. The familiar shape of our whare tipuna (ancestral house). This is significant in Tūhoe epistemology as contained within our whare tipuna is the pathway, the pūmotomoto, from whence Tāne ascended Te Toi-o-ngā-rangi to obtain the three baskets of knowledge (Doherty W. , 2014, p. 243).

Waharoa – entranceway onto our marae

Marae-ātea and Tama-ki-HIkurangi – two significant spaces governed by two distinctive atua – Rongo of peace and Tūmatauengā of war

Poutokomanawa as the central post of the whare tipuna locates the base and apex of our whare.

Photo 3: Raised by her grandparents Te Rangikatipu Takirau and Angie Stretch, our mokopuna tuarua Tamara Rangiaho goes through the protocols of being welcomed onto her marae for the first time by her whare tipuna Tama-ki-Hikurangi 'waiho mā te whare hai whakatau'. Tamara delicately places her hand on the 'mauri' positioned at the base of the poutokomanawa.

In traditional times, the 'smoke hole' located in the centre of the whare tipuna, was identified as the Pūmotomoto; from whence knowledge entered our world via Tāne.
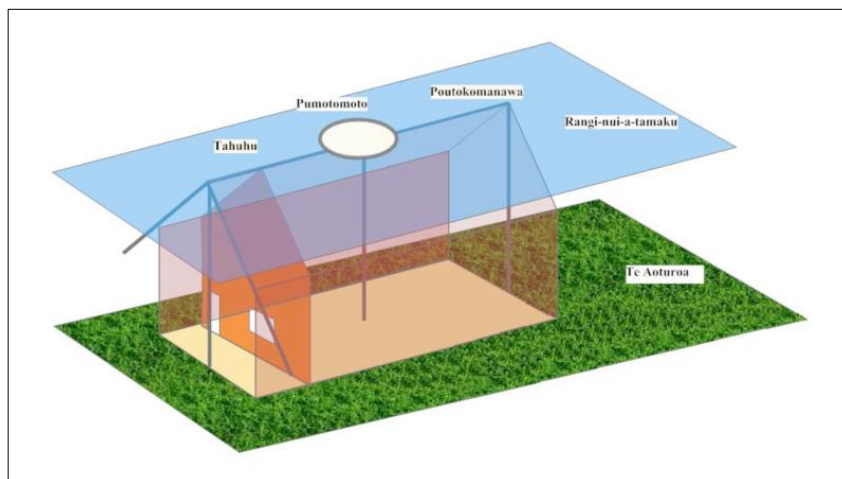
Diagram 2: Doherty diagram locates the pūmotomoto of the whare tipuna. The access way of which Tāne sought the three baskets of knowledge.

Doherty (2014) explains the resonant relationship of the Pūmotomoto and that of a child's learning process.

The significance captured in the deliberate naming of the smoke hole in the wharenui as pūmotomoto is uncovered also being the name given to describe the fontanelle cap on newborn babies. Similarly, the process of learning to Tūhoe is via the pūmotomoto, in that while the child is young it is through the pūmotomoto knowledge is absorbed, consistent with the approach taken by Tāne ascending with the baskets of knowledge. (Doherty W. , 2014, p. 245)

Tūhoe epistemology is eternal. It consistently centralises itself within our natural world through oral traditions. Rangihau conceptualised model supports that view with the carved presence of the whare tipuna as the physical reminder of recorded histories. Knowledge transfer steeped in the Io culture signifies development processes and tikanga origins.   Kruger (1997) states'

Tikanga are things like tangihanga, karanga, whaikōrero, when you go onto the marae, te kawa o te marae…we usually know what to do and how to do it? The 'why' part, is the philosophy of the tikanga; that place where tikanga originates.

Why do you do it like that, do you know why you do things differently from Pākeha people… if you don't know why it is different, then you have lost your philosophy. You don't know what it is that you are doing? So, I think that that's really a very important point because philosophy is a cultural view of the world. It is how they view the world. What they think it's all about and why they think life exists…. (Kruger,. T, 1997).

Mokopuna Tamara Rangiaho demonstrated tikanga protocols as taught to her by her grandparents. As her great-grandmother, the writer encourages that knowledge transfer by supporting her attitude and mannerism in how she conducts herself on her marae. Validating the lessons of her grandparents to ensure consistant flow of wisdom maintained. A child's growth in knowledge sustainability is wholly dependent on a lifetime of learning supported by whānau.

Transition of knowledge to accommodate modern day platforms must be developed from a solid institute of underlying principles. Iho matua[25], whakapapa[26], mana, tapu

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[25] Iwi philosophy
[26] Genealogy, lineage, descent (Moorfield 2011)

and mauri are the underlying principles that will be applied in positioning Mātauranga ā-iwi knowledge for governance centralisation.

Kent (2011) explains governance theory landscape from a Māori perspective;

> It is correct from a Māori perspective, for us to begin our discussion on governance with an initial exploration of traditional Māori society. Māori socio-political behaviour is founded on an intricate weaved pattern of whakapapa [a set of complex genealogical frameworks ... This provided Māori *their* mana whenua [territorial authority] and the ability to exert power over land and sea resources within its territorial boundaries. At this level, Māori hapū [clans] are a potent geo-political force with a need and capacity to defend its land and project its power. (Kent, 2011, p. 27).

2.3 Tūhoe ethnography and 'Traditional' Māori society

The characteristics of 'traditional' Māori society are immortalised within the artistic skills of carvers, weavers and orators. The intricate relationship of whakapapa and whenua are the social construct of whānau, hapū and iwi portrayed in primordial carved figurines adorning ancient whare tipuna and pātaka kai; archaic carved posts (pou rāhui) indicating the entrance of sacred grounds or cultivation areas. The interpretations of such workmanship can only be translated by the artist and direct descendants for which these artistry are intended for.

Being knowledge specific, photographs provide a chronological timeline of Tūhoe ethnography ranging from pre-colonial contact to contemporary figurines. 'Te pou o Tūhoe', 'Te pou o te Puehu' and 'Te Whai o te Motu' hale from the Ruatāhuna district.

In 1907, District Constable A. M. Grant of Te Whaiti, writes to Augustus Hamilton – Director of the then Colonial Museum, offering Māori artifacts for acquisition. 'Te pou o Tūhoe' is categorised as the oldest artifact dating back '5-6 generations[27]' carved with stone implements whereas 'Te pou o te Puehu' is a contemporary piece due to 'fresh metal-cut facets' on the body region, the eye pupils drilled deeply and ear lobes punctured for adornments. Te whai o te Motu, the oldest meeting house in Tūhoe built

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[27] With regards to human population, generation time ranges from 22-32years. Calculation based on the oldest year per generation, Te Pou o Tūhoe dates to 1715, 192 years prior to Grants letter 1907 and pre-dating the arrival of Captain James Cook in 1769. Te Urewera was the last frontier to be discovered by missionaries.

in 1888 exhibits two handsomely carved figures of ancestral chiefs, Te Purewa and Te Arohana[28] (Neich, 2013, pp. 59-74).

'Te pou o Tūhoe' and 'Te Pou o te Puehu'. ME001989, ME001990, Museum of New Zealand Te Papa Tongarewa.

Te Whai a te Motu displays the intricate artistry of our ancestors captured within these carvings and the detailed patterns of our weavers. Photograph by T.Ulyatt. MA_F.000226/07, Museum of New Zealand Te Papa Tongarewa.
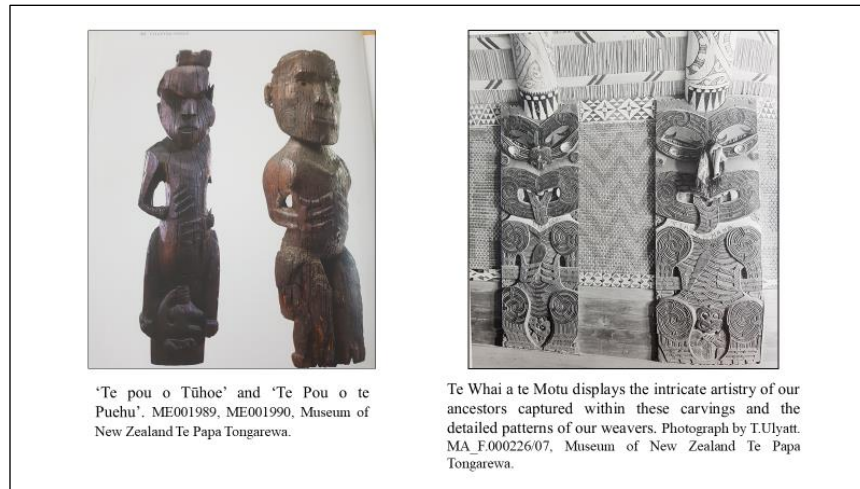
Photograph 4: Ancestral carved figures of Tūhoe Pre-European and Post-European

2.3.1 Māori social organisation

Iwi ethnography imparted knowledge of social organisation and processes. There were three (3) social ranking within Māori society determined by heirarchical descent - rangatira or kāhui ariki (leaders), tūtūā (commoners) and pononga (slaves). Descent lines are influenced by first born in the male line. The first born son (mataamua) of a chief, in time would succeed his fathers' rank and authority. He is recognized as tuakana not only in his direct whānau, but also those of his fathers younger siblings. Buck (1982) explains,

> ...this seniority and chieftainship was transmitted through succeeding generations, and when tribes and sub-tribes were developed, the senior son of the senior family exercised authority over a large number of people. The senior chief was a rangatira, but his position of seniority to all others received to all others recieved the special term ariki (Buck, 1982, p343).

Tohunga, a grouping of specialised experts, chosen at birth by rangatira were groomed within the walls of whare wānanga. Able to understand genealogy, oral history, astronomy, natural environments and retain vast collection of incantations, the wellbeing of the community would be protected by tohunga.

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[28] Te Arohana is the ancestor of Te Urewera hapū, the sub-tribe of Te Whai o te Motu, Mataatua Marae.

For example, the ritual performances of building a whare whakairo comes under the mantle of Tāne. Therefore, the task undertaken by skilled carvers were well-appointed tohunga whakairo, or priestly expert sanctioned by the gods to reveal their influences on mankind in all matters concerning the build. From the choosing of the tree, the geographical location, and the technological assessment in transportation. The religious ceremonies conducted before, during and after the tree being felled, ensured the safety of the community governed by mana and tapu securing social stability reinforcing values and beliefs (Katene, 2013, p. 11).

Tohunga whakairo who came from near and far were treated with the highest of respect when commissioned for large assignments like a new whare whakairo, waka taua (war canoe), or a pātaka kai (storage house) for the chief; and were handsomely paid in kind for their services demonstrating community hospitality in their appreciation for the workmanship of these esteemed artists (Firth R. W., 1925, p. 280).

The tohunga retained a blueprint of the interior design in his head, communicating to the weavers of his requirements ensuring carvings, kōwhaiwhai and tukutuku complemented each other. He informed the weavers of the measurements for the tukutuku to ensure correct spacing between panels and carvings (Puketapu-Hetet, 1999, p. 32).

On completion of their tasks, tohunga were gifted ornaments and valuable garments especially made for them. The meticulousness of these skilled carvers was not to express his views of the world but to articulate the views of his community (Neich, 2013, pp. 285-286) where community co-operations were and still remains in the industrious hands of whānau and hapū.

2.3.4 Whānau, hapū and iwi concepts

The setting in which whānau and hapū have been discussed is through connecting people and land base environment to each other displayed on a heirarchical diagram[29] known as whakapapa. Acknowledgement of time and space are not so much catergorised as whakapapa but is derivative from the term raupapa[30]where

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[29] Examples of hierarchical diagram are displayed on page 18 acknowledging the whakapapa connection of Ira atua and our natural environment. Page 25 acknowledging the whakapapa of our kuia tipuna Keira
[30] Whakapapa derives from the term raupapa

developmental stages occur in sequential order of events (Doherty, W., 2009, pp. 220-221).

The following passage mentioned earlier in this chapters karakia 'kia puta te ira tangata mai te whaiao ki te ao marama' is an example where sequential order of events takes place. Whaiao gives birth to the creations stories, that is the emergence from darkness to the world of light which occurred at the time of Ranginui and Papatūānuku in close embrace where their children lived in darkness. It is an explanation of the unfolding into the world of light.

Two references are given for whānau (1) to be born, give birth, (2) extended family, family group, a familiar term of address to a number of people, the primary economic unit of traditional Māori society.

Hapū can mean (1) to be pregnant, or conceived in the womb, (2) kinship group, clan, tribe, subtribe – a section of a large kinship group and the primary political unit in traditional Māori society. It consisted of a number of whānau sharing descent from a common ancestor, usually being named after the ancestor but sometimes from an important event in the groups history. A number of related hapū usually shared adjacent territories forming a looser tribal federation (iwi)

Kōiwi is known to mean (1) human bones (2) descendants, line of issues.

Whereas, iwi means (1) bones (2) extended kinship group, tribe, nation, people, nationality, race – often refers to a large group of people descended from a common ancestor and associated with a distinct territory[31] (Moorfield J. , 2013-2018).

The combination of the given meanings for whānau, hapū and iwi informs a whole social system which literally connects people as a birthright but also describes whānau and hapū as the primary source of economic sustainability and political decision makers. Whereas iwi associates to a common ancestor and territorial lands hence Te Urewera is the territorial lands in which Tūhoe as an iwi occupies.

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[31] Whānau, hapū, kōiwi and iwi meanings in accordance to Te Aka Māori- English, English-Māori dictionary

2.3.2 Economic lore

FIG. 1 Rough Plan of a Modern Village. Approximately representing Ohaura-Te-Rangi in 1924.

A. Meeting-house. B. *Wharepuni*. C. *Marae*. D. Storehouse.
E. Cooking sheds. F.F. Store pits. G.G. Dwellings. H. Visitors' house.
S. Ruins of old meeting-house. T. Flax-beating stone. ---- Track
to the river. φ φ φ. Cultivation patches. — Fence.
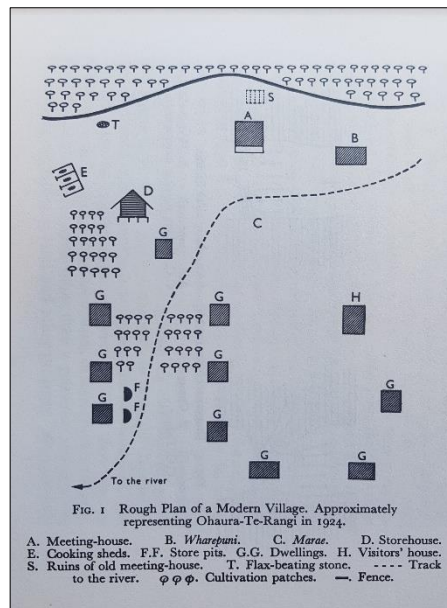
Sketch 1: Plan of an Tūhoe pā site Ohaua-te-rangi by Elsdon Best in 1924. Source: Firth, 1972, pp 114-115

Industrious hands of whānau, hāpu and iwi contributed to the economical sustainability of the whole tribal social system. The natural surroundings and resource availability offered the means to produce tools and instruments required to support the manner of performance and aptitude for work. Ensuring adequate supply of food for the harsh season ahead, involving laborious tasks was regarded as honourable duties where everyone participated in sustaining the welfare and existence of its community.

The chief of the village also joined in these manual task whether it be hewing out a canoe, tilling cultivations, fishing or snaring bird. His all-round competency to contribute to the economic pursuits of his community increased his influence with his people – a distinct asset of leadership responsibility (Firth, 1972, p. 176).

Firth (1972, p.58) defined economic lore as knowledge applied resolutions to address economic problems referring to concerns affecting the wellbeing of animals and plants – all that exist between Ranginui and Papatūānuku. Firth refers to Best discussions with Tūtakangahau, a Tūhoe chief whose knowledge of Te Urewera astounded Best stating "His mind was a storehouse of primitive lore. He knew the old native names of every tree, shrub, plant or fern in the forests of Tuhoeland".

Best had scribed one hundred and seventy pages with one hundred bird names representing fifty species; two hundred and eighty plant names; and some sixty names for insects, earthworms and other crawlies noted as 'only a fragment' of the knowledge from a single tribal district closely held amongst these old men of Te Urewera.

2.3.3 Exchange of gifts

Transactions or exchange between tribes were common activities and various reasons promoted these events of exchange. Foodstuff was the main source of commodity which changed hands between the tribes. Coastal tribes exchanged fish and

supplementary provisions like shellfish, shark oil, karengo (edible seaweed), paua shells and karaka berries with inlander tribes for preserved birds, rats, hinau berry cakes, and other forest produce like feathers for ornaments, kokowai (red ocre) (Firth, 1972, p. 403)

Different regions provided delicacies unique to that area (Appendix 5). Rotorua was known for preserving large quantities of inanga (whitebait) and koura (freshwater crayfish) in exchange for inlanders calabashes of preserved birds. Waikato and Whanganui river renown for their eel weirs captured the slippery delights in large numbers during certain time of the year to exchange with other tribe's food products unique to their regions. South Island tribes were able to exchange 'tiitii' (petrel or commonly known as muttonbird) for North Island taro (root vegetable) and hue (gourd), (Firth, 1972, pp. 405-406).

Three (3) forms of stones were traded amongst the tribes. Obsidian stone (volcanic glass) for its cutting properties that could easily be transported and flaked into variable sizes. Smooth oval stones (hangi stones) sourced from the river for cooking food. The most highly prized stone being pounamu obtained from the South Island was secured for its hardiness which could be shaped into cutting tools and sturdy weaponry such as the mere (short-handle club) welded by skilled warriors in warfare. Pounamu also inherited the property of beauty as decorative adornments (Firth, 1972, pp 406-407).

Another form of exchange between the tribes were the artworks of skilled workmanship. Fine mats and cloaks, carvings, weaponry, decorative ornaments all contributed to the fair exchange between tribal groups for specialised products and food goods.

Māori economy through the exchange of gifts predominately consisted of securing food source, tool and weaponry implements, fine woven garments and adornments (Firth, 1972, pp. 407-409).

Food exchange indicates the functions of Māori economics applied to social events. The following feastive celebrations are identified into four categories:

a) Marking life time events included celebrating the birth of a new born child of cheifly rank, naming of the child, tatooing young person of rank, marriage ceremonies, funerals and unveiling.

e) <u>Marking periodic events of economic or social importance</u> included the conclusion of crop planting season, harvest season, first-fruit of bird-snaring and rat trapping, the appearance of Matariki[32], opening season of whare-wānanga

i) <u>Facilitating social integration</u> involved summoning allies in warfare, celebration of peace treaties, arrival of notable visitors, discussions in relations to tribal politics, repayment of obligations in returning feast

o) <u>Economic feasts</u> relates to the commencements of large undertakings or projects beneificial for the tribe as building a wharenui and the same on completion of the buildings.

The accommodation and catering for larger inter-tribal festivities required the activation of the entire tribal resources. Preliminary preparation and supervision were undertaken and directed by the chiefs (Firth, 1972, pp. 308-309). The attributes of chiefs required knowledge and leadership skills where participation in the wellbeing of the tribe depended on communal unity, for no task was too large or too menial to complete.

2.3.5 Historical leadership

Historically, Tūhoe genealogical line retells historical events of leadership with the following whakapapa from Irakewa.
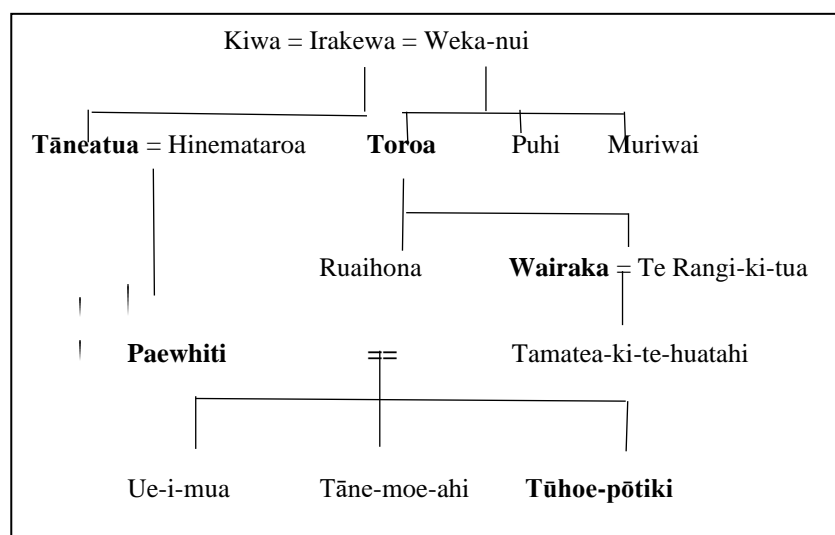
Whakapapa 3: Tūhoe-pōtiki as the youngest child of Paewhiti and Tamatea ki te huatahi (Best E., 1993) Genealogical table No.7

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[32] constellation of stars indicating the Māori new year

Irakewa was of Hawaiiki and laid with two women. Kiwa, from Te tini o Toi [33] and Te Hapuoneone origins who gave birth to Tāneatua. His daughter Paewhiti would bear three sons whom would be known as 'Ngā tokotoru o Paewhiti' referring to the three fearsome sons of Paewhiti, renown for their fighting skills.

Irakewa second wife, Weka-nui reigned from Hawaiiki. Wekanui children would become eponymous leaders of today's known tribes Ngāti-Awa, Ngā-Puhi, and Whakatohea. Their arrival to the shores of Kakahoroa (Whakatane) are captured in a story that belongs to two brothers Hoaki and Taukata[34] with the prized tuber – kumara shared with the principle chief of that area, Tama-ki-Hikurangi who lived at Kāpu-te-rangi, a pa site above the shores of Kakahoroa.

Tama-ki-Hikurangi would return with Hoaki to Hawaiiki on Te Aratawhao waka[35] to retrieve the kumara. However, years later due to the ailing health of Irakewa who was by now an elderly man, Tama-ki-Hikurangi instructed Tāneatua, Toroa, Muriwai, Puhi and Wairaka to make the returning journey back to Aotearoa with the prized tuber on Mataatua waka[36]. As these children had never been to Aotearoa, Tama-ki-Hikurangi directed them to three main landmarks – Wairere (waterfall), Pohaturoa (rock cliff), and a Ana (cave). Toroa would captain Mataatua waka with Tāneatua as the tohunga navigator. The journey was set.

The following tauparapara[37]is an example of those relationships formed between the people of Hawaiiki and tangata whenua (original people of the land). The waka mentioned in this tauparapara is Waimihia (McLean, & Orbell, 2002, p. 23).

> Ko wai rā, ko wai rā, te tāngata tūtū taua?
>
> Kāore koā, ko Hau, ko Nū-iho, ko Nū-ake, ko Manu, ko Weka, ko Toroa, ko Ruaihonga, ko Te Tahi-o-te-rangi!

---

[33] Te tini o Toi-kai-rākau, Te Hapuoneone, Mārangaranga, Nga Pōtiki, Ngai Turanga are groupings of the original people of the land who lived in the Bay of Plenty region.

[34] Hoaki and Taukata came to Aotearoa on the Hīnakipākau-o-te-rupe waka in search of their sister Kanioro.

[35] Te Aratawhao was made from driftwood on the shores of Kakahoroa.

[36] Mataatua waka was made in Hawaiiki due to the fact Te Aratawhao could not cater for the many who wanted to join the journey to Aotearoa

[37] Tauparapara are a type of karakia or incantation performed by the manuhiri before greeting tangata whenua. It also acts as a protection veil to weaken the weapons of potential enemies as one is unsure whether they are friend or foe. A commemorative traditional expression to begin a speech to inform the hosting party

Tēnei te maro ka hurua

Huruhuru nui nō Wai?

Huruhuru nui nō Manu, nō Weka

Ka tū tapori atu, (ka tū) tapori mai

Wero noa, wero noa ngā rākau whakaiaia nā ngā tīpuna i tīkina ki tāwāhi

Hai hōmai mō taku waka, mō Waimihia[38]

Te mata o ngā rākau a Tū-ka-riri

Te mata o ngā rākau a Tū-ka-niwha

Te mata o ngā rākau a Tū-kai-taua

Whano, whano, haramai te toki

Haumi ē, hui ē, tāiki ē

Landing on the shores of Kakahoroa, Toroa and the men of Mataatua waka dispersed exploring the region. Mataatua waka became afloat. Fearing the loss of this prized vessel, Wairaka made a conscious decision to secure Mataatua waka by reciting a chant to give her the strength of a man 'E! Kia whakatāne ake au i ahau'. Whakatōhea tribe attributes the securing of Mataatua waka to ancestress Muriwai, sister of Toroa. (Best, 1996, p. 736)

Tūhoe position as a teina on his whakapapa line who became the eponymous ancestor for Tūhoe tribe, would come at a cost to the life of his tuakana Ue-i-mua. Tāne-moe-ahi supported Tūhoe. A tale of sibling rivalry with a hefty price to pay. The gruesome act of warfare. Years later, tiresome of the wars, Tūhoe would leave his Te Urewera to live in Waikato for many years where he succumb to the waves at Whāingaroa (the township known as Raglan).

Leadership qualities presented within the five (5) generations are consistant, as history retells the survival and wellbeing of ancestors who came with prized possessions personified with protection karakia.

Dependent on the purpose of the journey, great preparation would need to be organised before any voyage is undertaken for such expedition embarked upon the vast oceans

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[38] Waimihia refers to a waka in which the ancestors travelled prior to the coming of Mataatua waka

required navigational knowledge to reading the stars, sun and moon; understanding weather forecast; avian flight patterns; oceanic behaviours with the assistance of various kaitiaki. Tūtara-kauika of the sea and tieke of the sky.

Leadership was usually male orientated however with the act of Wairaka in securing Mataatua waka, her instinct would have been from a sense of responsibility as the daughter of Toroa, and as determined by her whakpapa.

> Traditional setting of rangatira belonged to both male and female. Most often it is male dominated, however, while rangatira are known as leaders, not all leaders are rangatira. This is where whakapapa plays a crucial role in directives and rangatira responsibilities (Meads, Stevens, Third, Jackons, Pfeifer, 2005, p. 4).

2.4 Tūhoe leadership challenge colonialism

What are the attributes of a leader? What constitutes leadership? Rangatira(tanga) is the known word for leader(ship). Language misinterpretations become barriers if used in the wrong context.

The Treaty of Waitangi is a classic example of misinterpretation when identifying Rangatira(tanga); however, it is a document that underpins Post-Treaty claim settlements. Moorfield (2011) definition of rangatira is given.

> Qualities of a leader is a concern for the integrity and prosperity of the people, the land, the language and other cultural treasures (e.g. oratory and song poetry), and an aggressive and sustained response to outside forces that may threaten these.

Rangatira status from a Tūhoe perspective is not one of granduer but rather of a servant, to ensure that the needs of its people are met. The status quo is given from the people. When failure occurs, the integrity of that status is challenged and person(s) more likely removed.

The arrival of colonialism and its laws in Aotearoa, Tūhoe would make a stand to stop the ravaging appetite by these strangers who consumed the lands. An innovative system of land exchange was developed in New Zealand – the Native Land Court. A legal system served to give communally Māori owned land a recognisable legal title conforming to English law. The difficulty in understanding the system was Māori

perception to land ownership was non-existent in Māori tradition. Land did not belong to an individual. Hapū held rights to access resources of the land (Roa, 2012, p. 4).

Tūhoe leaders consisted of men who fought hard and lived long. Their mentality was not to usurp their mana as individuals but lead from a loyalty to their living environment while massive changes impacted on their way of life.

They were men with large responsibilities equipped with little resources. Respect was not commanded but influenced. The people were not obligated to obey these men; however, there was an expectation these men govern their territory, settle disagreements and mediate when necessary (Binney, 2009, p. 32).

Composed in 1864, 'Ko te pūru' - resonated throughout Te Urewera. One of its metaphors is descriptive of a bull eternal hunger to consume the lush landscapes of Te Urewera likened to the manic style in which colonial land grab plagued Aotearoa.

1871 saw a peace compact between Tūhoe and Crown representative - Native Minister Donald McLean including the withdrawal of constabulary troops from Te Urewera. An agreement was reached where Tūhoe could manage their own affair (Binney, 2009, p205).

2.4.1 Te Whitu Tekau – Tūhoe council

Photograph 5: Whitu Tekau a collective of leadership

The peace compacts between Tūhoe and the Crown would be short-lived as the Crown reneged on the agreement in which Tūhoe endeavoured to uphold. All the hapū of Te Urewera congregated at Te Kohimarama, Ruatahuna where Te Whitu Tekau was formed to govern the affairs of Tūhoe - a collective of leadership bound into an agreement on internal policies reclaiming and reaffirming Tūhoe mana motuhake. Issues were discussed and debated (Binney, 2009, p. 216).

Te Whitu Tekau became the voice of Tūhoe. They rejected the resurveying of lands; leasing and sales of land; prohibited road works through Te Urewera, seen as a symbol

of encroachment and invasion. Crown agencies were no longer trusted. Landowners lost their lands to pay surveyors. Large land blocks Tahora, Tuararangaia and Matahina were lost due to hefty survey costs.

The greatest loss would be known as the Waiohau Fraud – the displacement of my ancestors marched off our lands at Te Houhi by soldiers. The greatest insult would be the exhumations of our beloved (Ngai Tūhoe, 2014) where their bones lay at their final resting place in Waiohau.

2.4.2 Pou whenua and Native land court
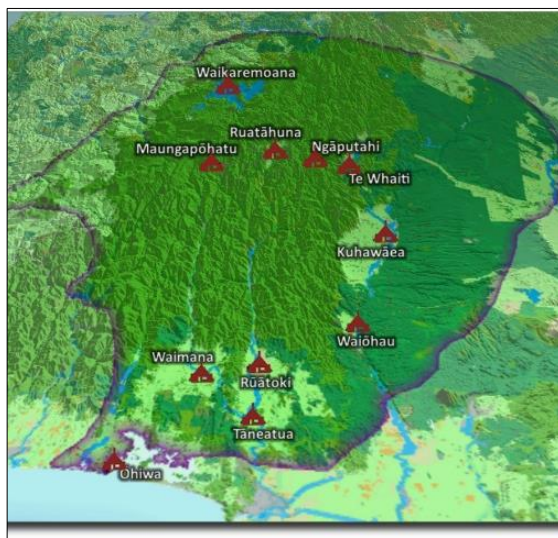
Pou whenua was a means of identifying boundaries with familiar landmarks or an historical event from which the place name originated. Tūhoe kaumatua were able to recall ancestral boundaries of Te Urewera told by elders who were of the 1920s. It must be remembered these elders were recalling from memory up to 60 years prior, knowledge retained from the 1860s (Binney, 2009, p.21).

The knowledge recollected by these elders informed the relationship between Tūhoe tangata and the land were held in the highest regard because it was all about whakapapa and whenua.

The relationship of Tūhoe to the Native Land Court would be met with resistance and defiance. Some individuals chose to have their lands surveyed for Native Land Court claim. Once again, Te Whitu Tekau upheld their mana motuhake rejecting the surveying of the whenua. An agreement was reached by the Crown and Tūhoe to keep surveying out of Te Urewera in lieu for a partial survey of land in Ruatoki. However, the surveyors exceeded the agreed parcel, so the survey pegs were removed. The outcome of that action would see 11 women and 4 men arrested and sent to prison (Ngai Tūhoe, 2014).

2.4.3 Address to Tūhoe-Crown Settlement Day

It is befitting to bring closure to this segment of the writing of past grievances caused by the Crown to Tūhoe. On the 22 August 2014, Minister for Treaty of Waitangi Negotiations, Honourable Chris Finlayson addresses Tūhoe iwi at Te Kura whare in Tāneatua.

Snippets of his speech has been selected to address the injustice bestowed upon Tūhoe iwi. It also validates the belief and support they had for their leaders of Te Whitu Tekau.

> …Today the Crown acknowledges that it did not formally recognise Te Whitu Tekau as a Tūhoe political institution; that the Crown did indeed exert pressure on Tūhoe to open up Te Urewera for settlement and introduced the Native Land Court despite the consistent rejection and opposition of Te Whitu Tekau. During this period more than 1 million acres of land in which Tūhoe claimed interests were surveyed and put through the Native Land Court. The bulk of which was sold within a few decades. The Native Land Court has its imprint over many injustices inflicted on Tūhoe… (Tūhoe-Crown Settlement Day in Tāneatua, 2014)

In acknowledging the Waiohau Fraud, Finlayson continues.

> At Waiohau, the fraudulent partitioning and then illegal purchase by private parties of 7000 acres of land, and the eviction of Ngāti Haka Patuheuheu members from their homes at Te Houhī in 1907, continues to cause great suffering to Ngāti Haka Patuheuheu. The hapū were impoverished by legal costs spanning from 1886 to 1907. Opposition was spearheaded by Wī Pātene, Mēhaka Tokopounamu and Hētaraka Te Wakaūnua. Crops were destroyed and you were required to dig up and remove your dead from the land; and watch while Tama-ki-Hikurangi was disrespected (Tūhoe-Crown Settlement Day in Tāneatua, 2014).

Figure 1: The return of the flag to the people of Maungapohatu designed by tipuna Tūtakangahau

Rejection at the post-Treaty settlement continue to exist from Patuheuheu and Ngāti Haka and other hapū coalitions of Tūhoe. As a descendant of Patuheuheu, it is a view in which the author does not support.

2.5 Te Ao Māori principles

Māori core values and principles are located within mātauranga Māori filtered through mātauranga ā-iwi providing a sharper focus examining mātauranga Māori principles in an environmental context to its landscape (Procter, J & Black, H., 2014).

2.5.1 Principle 1: Iho matua – Iwi philosophies

Iwi philosophies are the core bases of one's existence intertwined with principles and values that gives validation in cultural behaviours and conduct. An analogy of iwi philosophies is demonstrated in the construction of the humble poi.
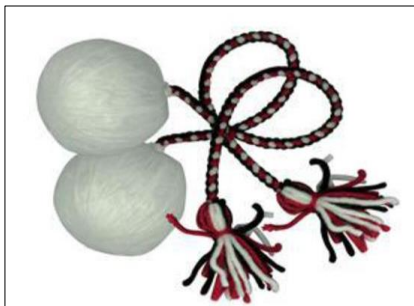
1) The head of the poi is our philosophies.

2) The individual strands of the poi represent multiple dimensions to address multiple issues. This can only be achieved through the following mediums of wānanga.

a) Whakawhiti kōrero – engagement and communication.

e) Wetewete kōrero – identify issues

i) Tīhaehae kōrero – disseminate and resolve issues

o) Whakakapi kōrero – arrive to a conclusion of the consensus

u) Whakatau kōrero – Informed decision validated

The intertwining plaiting of these strands symbolises the engagement of wānanga and strengthening the bond of working relationships to achieve a consensus decision. Through this process unity is achieved regardless of the outcome.

3) The remaining tassels that are tied at the end of the poi but still exposed, are a reminder of the future and future underlying issues to be addressed. Transition of knowledge will be perceived as to that generation.

Therefore, using the analogy of the poi, iho matua is the driver directed by the different threads of engagement concluding with an outcome based on the consensus. A question to ask on this analogy of iwi philosophies would be, "Who is controlling that poi?

2.5.2 Principle 2: Whakapapa - genealogy

Whakapapa being the foundation of iho matua, stemmed from the sequential order as explained by Doherty (2009); the creations story of Ranginui and Papatūānuku; the journey of Tāne as he secured the three baskets of knowledge planted within the bosoms of Papatūānuku.

Governed by celestial and terrestrial beginnings, whakapapa is grounded heritage contributing to Māori leadership systems. Systems based on cultural relationship determinants such as kinship ties, alliances with other kinship group, and spiritual assets such as mana and tapu (Meads, H., Stevens, S., Third, J., Jackons, B., Pfeifer, D.;, 2005, p. 4).

2.5.3 Principle 3: Mana - Responsibilities

Power, authority, mandate, jurisdiction, to be legal, effectual, and binding are words associated to mana in Te Aka – Māori dictionary (Moorfield J. , 2013-2018), which is a poor interpretation of mana. Mana is the outcome of fulfilled responsibilities. When responsibilities and accomplished obligations are achieved earning the respect and

honour of the people, it is only then 'mana' is received or bestowed upon as mandated by the people. If those duties are not properful fulfilled, the people are more likely to remove that 'mana', hence mana should always be seen as an endearment to responsibility (Kruger, 2016).

2.5.4 Principle 4: Tapu - Divinity

Sacred, prohibited, restricted, forbidden, under atua protection represents the many applications of tapu (Moorfield J. , 2013-2018). Specific landmarks are revered tapu as expressed in one's pepeha with whenua tapu, awa tapu, maunga tapu. It confirms all living things animate and inanimate are inter-relative between the natural world and people. The preservation of tapu are governed by learned tohunga under kaitiaki protection.

Mana and tapu principles both have positive and negative reprecussions where virtually every activity, ceremonial or otherwise has a connection to the maintenance of and enhancement of mana and tapu. It is central to the integrity of a person or group. Tapu is a principle that acts as a corrective, coherent power and effective protection device within Māori society and as such threaded into the fabric of existence consciously or otherwise (Meads, 2003, pp. 34-35)

2.5.5 Principle 5: Mauri – life essence

The connecting order of events linked by mauri in every object animate or inanimate has a life essence. Doherty (2009) asserts it is mauri that whakapapa is appreciated. Mauri and whakapapa as a dual component to landscape and people is the ability of knowledge development to physical development creating Mātauranga Tūhoe as a holistic view (Doherty, 2009, pp. 224-225).

Mauri is the energy and allure of life. Mauri is an internal instinct; it is of the sensory perception rather than the physical touch. Mauri can occupy and live in an object, but the object does not capture its power. The object is the physical presence of comfort, of knowing it exist. Otherwise, mauri is sensual, more of a emotional intelligence. (Kruger, 2016).

2.5.6 The principle of utu

It is important to mention the role of 'utu' as it governs relationship when a breach of tapu has occurred or mana has been lost through the actions of an individual or group. Utu as a principle of economic reciprocity required an exchange of equal value.

The process of 'take-utu-ea' is seen as acknowledging there has been a breach which is now an issue that requires a resolution to reach a desired outcome for both parties involved (Meads, 2003, p. 399).

Exacting utu or revenge is recorded in traditional songs. Te tangi tawhiti composed by Pikihuia Te Ngahuru of Ngāti Koura, Tūhoe explains a makutu or curse bestowed upon his ancestress and the poetic imagery in which he applies in acknowledging the immortality of mankind. A waiata of endearment still lamented by Ngāti Koura hapū o Ruātoki. Te tangi tawhiti will be discussed in the next chapter.

2.5.7 Te Kawa o Te Urewera

From the post-treaty settlement, the return of Te Urewera to Tūhoe set a precedent in which Tūhoe is the governance of Te Urewera. Tūhoe founding document Te Kawa o Te Urewera placed a korowai around Tūhoe philosophies incorporated in legislation known as Te Urewera Act 2014 ensuring Te Urewera was not merely a National Park of enjoyment but significantly recognised as a living person. Part 1 of the Act, sub-section 3, 11(1) reads as follows.

> **11   Te Urewera declared to be legal entity**
>
> (1)   Te Urewera is a legal entity, and has all the rights, powers, duties, and liabilities of a legal person.
>
> (Te Urewera Act, No. 51. , 2014, p. 16)

Which meant Papatūānuku[39]and her form gives sustenance to mountainous terrains, dense-cladded native bush, grazed farmlands providing the landscape of Te Urewera living system. Mauri as her life essence nurtures the living relationship between forest and land and every single living organism within that relationship. It is a life force requiring generosity. The act of preservation, conservation, protection of Mauri. Mauri

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[39] Principles of Te Kawa o Tūhoe are as followed, Papatūānuku, mauri, tapu, āhua, tatai, whānau.

is the nature of things. It is something that is sensed rather than touch. its an emotional intelligence opening the soul to want connection and collective benefits.

The application of tapu protects her sacred water bodies, Lake Waikaremoana, Tauranga, Ohinemataroa, Whirinaki, Rangitaiki, Horomanga, streams, wetlands, fresh water springs, aquifer, groundwater, surface water, meandering it way to Te Moana-nui-a-Toi[40] across to Te Moananui-ā-Kiwa[41]. Seasonal changes with increasing flooding carves the characteristics of her ahua (being) as Te Urewera goes through a cleansing recycling process paving the way for life rejuvenation. Tatai connections of time and space are reminders of her rich heritage, historical blueprint of all living things that shape land and people. And as a mother unconditional love for her child, whānau - a love for her manuhiri and tangata whenua but also the disciplines that come with it (Te Urewera Board, 2017, pp. 78-79)

Photograph 2: Te Kura-a-Rohe-o-Waiohau, Tama-ki-Hikurangi Kohanga Reo, Waiohau and Murupara community coming together for planting restoration program on our land block. Photographs: Courtesy of Natasha Aramoana and Shanna Butler

"You are as you know, the last born of nature's children. Born with responsibilities not rights" **(Warne, 2018)**.

As Ira tangata, we should never believe that we exist on our own. That is truly the 'myth'. Our values and virtues inform us that we are part of a living system and as such are bound by the responsibilities of kaitiakitanga. It is a discipline requiring humility, the most difficult of all virtues. A passion and commitment in growing our future means selflessness and sacrifices of today

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[40] The vast ocean of Toi-kai-rākau is where freshwater meets the sea in the Bay of Plenty region.
[41] The vast oceans of Kiwa refers to the Pacific ocean.

2.6 Western governance theory

An explanation for Western governance theory endeavours to describe and understand complex human social interactions and behaviours. Aligning those behaviours to organisation structures based on visions, mission statements and objectives while consideration must account for legal standards, social environment, cultural norms and societal histories amongst other influences that shape governance (Kent, 2011, p. 31).

Western governance is extensive but for the purpose of this segment, the historical development of governance and its global movement is of interest in understanding its philosophy of origin and era in which it was developed. These become influential factors of how governance is perceived today from a strong Western perspective.

2.6.1 Etymology of governance

The etymology[42] of governance from the late 13th Century is 'govern' meaning 'to rule with authority'. From Old French governer is to "steer, be at the helm of; govern, rule, command, direct". Latin meaning 'to direct, rule, guide and govern. Italian meaning taken from the Greeks is 'to steer, to pilot a ship, direct as a pilot, figuratively to 'guide, govern' (Beeks, 2010). The meaning of the word would be consistent to the era of those times – Ancient Greek, Middle Ages, Golden Ages with sea faring voyages on ancient sea vessels.

2.6.2 Plato and the Ship of State
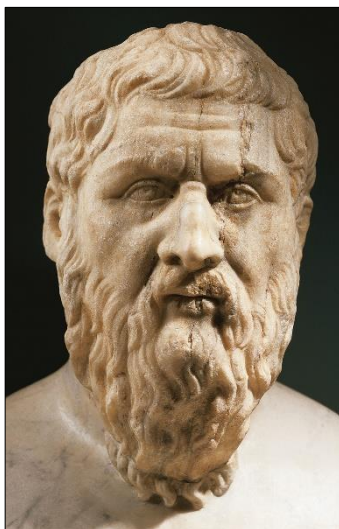
Ancient Greek philosopher, Plato would take the meaning of 'steering' to another level in his writing in "The Republic" 380 BC to describe his political analytical view and criticism of how his state was being governed at that time. His metaphor 'Ship of State' is explained in the following parable with fictional characters (Kent, 2011, p. 81).

The parable involves a fleet with a captain and his crew. Attributes of the captain is his birth right status carried by his tall and strong stature. But his health conditions are of

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[42] The origin of a word.

concern as he has hearing and sight impediments. His navigational knowledge is non-existent. The crew agrees he has the right to steer the ship however there is a debateable agreeance as they are aware, he has never learned the art of navigation, there is an uncertainty about his training background and an assertion that it cannot be taught, anyone who says contrary to this is likely to be cut into pieces.

The captain is bombarded by his crew insisting he commits the helm to them; where the captains' preference of choice is 'others' amongst the crew, the 'others' are disposed of or thrown overboard. The crew coerce the captain with drink and drugs where his senses are inebriated, thus mutiny is afoot, and possession of the ship is taken. Access to store supply is made available to eat and drink to their hearts content and the voyage continues as might be expected of them.

The instigator of the mutiny who cleverly aids the crew in plotting the removal of the captain command of his ship and transferring it into their own hands whether by force or persuasion, is acknowledged with the name of sailor, pilot, able seaman, in contrast to the surviving 'others' whom are abused and called good for-nothing.

For a true pilot must have navigational knowledge requiring his attention to the year and seasons in which he travels; Able to read the sky, stars, winds and oceans, and whatever else belongs to his art, to be fully qualified to command a ship. He must and takes on that responsibility to be the 'steerer', whether other people like it or not. The knowledge and authority required of the steerer' has never seriously entered into their thoughts or been made part of their calling.

However, the vessels in a state of mutiny and by sailors who are mutineers, how will the true pilot be regarded? Will he not be called by his fellow crew members a prattler, a star-gazer, a good-for-nothing?' (Plato, 2002, p. 348).

Plato's writing 'The Republic' challenges the political culture of governance through parables interweaving life and speculation connecting politics and philosophy. His work forms the foundations of todays' Western scholarly interpretation of the effects of a political culture on human population and environmental impacts.

2.6.3 Plato's warning

One such interpretation is written in an article produced by (Greenstreet, 2004, pp. 8-9) relevant to todays' political conditions and global warming as he deciphers Plato parable raising Plato's concern that the human race lacked the ability to govern itself unless the state was governed by philosophers. In the writing, Socrates states,

> 'Until philosophers are kings, or the kings and princes of this world have the spirit and power of philosophy, and the political greatness and wisdom meet in one, and those commoner natures who pursue either to the exclusion of the other are compelled to stand aside, cities will never have rest from their evils, nor human race, as I believe, and then only will this our State have a possibility of life and behold the light of day' (Plato, 2002, p. 333).

Plato's parable symbolised a state in turmoil portraying political oppression and leadership intimidation upon the people of the State. The following table is an analogy of Greenstreet (2004) interpretation of the plato's ship of state.

Key characters	Symbolism	Role
Fleet (Ship)	Athenian state	
Captain – abit deaf and shortsighted. Ignorant of navigation.	Athenian people	Who rein supreme and own the state
Crew	Politicians	Who argue amongst themselves to determine who can navigate the ship' and do all they can to get the captain to give them the helm.

Table 1: Ship of State analogy 1 on the affairs of the Athenian State

The debates amongst the politician is to undermine the authority of the Athenian people by assuming they are 'feeble' and why should the people choose who should lead their State as the politicians argue the people are ill-equipped with the educations that commands such position. And whoever is chosen as leader by popular choice will not succumbe to policies that will put the leader out of favour with his mass supporters. The chosen leader position relies on the happiness of the people and maintaining that support. With good intentions but at what costs (Greenstreet, 2004, pp, 8-9).

If one is deaf and blind to their responsibility toward his fellow human race, and the people continue to support such leadership, would the world be swallowed up in its ignorant greed for power? Or will his existence simply be overthrown by the Politicians accusing him of incompetency.

Plato's warning as identified by Greenstreet is a correlation between democratic politicians who lack moral understandings of human welfare in their desire to increase capital gains for personal gains.

However, a person who can rule a State with consideration for the wellbeing of the people from a philosophical understanding is seen as a person whose reflection of human wellbeing involves an intellect inclusive of his natural world.

2.6.4 Plato line of descent

When a philosopher like Plato relates to the natural world in his metaphors there is a curiosity of whether his insights are ingrained in his genealogy. From an aristocratic and distinguish heritage, Plato's family claim direct descent to Poseidon on his fathers' side and to lawgiver Solon, an Athenian statesman on his mothers' side (Meinwald, 2018). With claims as a direct descendant to Poseidon – God of the sea, then the relationship of Plato to his gods in Greek mythology traces him specifically to his creation stories

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2.6.5 Plato's – Academy

Plato founded the first academy school of philosophy in 380 BC where it attracted learned men of outstanding abilities who attended this influential centre of research and learning. The Greeks renown for influencing the development of geometry and arithmics lived in a time of mathematical and scientific genius. The Mediterranean Sea became host to the ultimate ancestors of modern-day universities as identified on the map below (Meinwald, 2018).
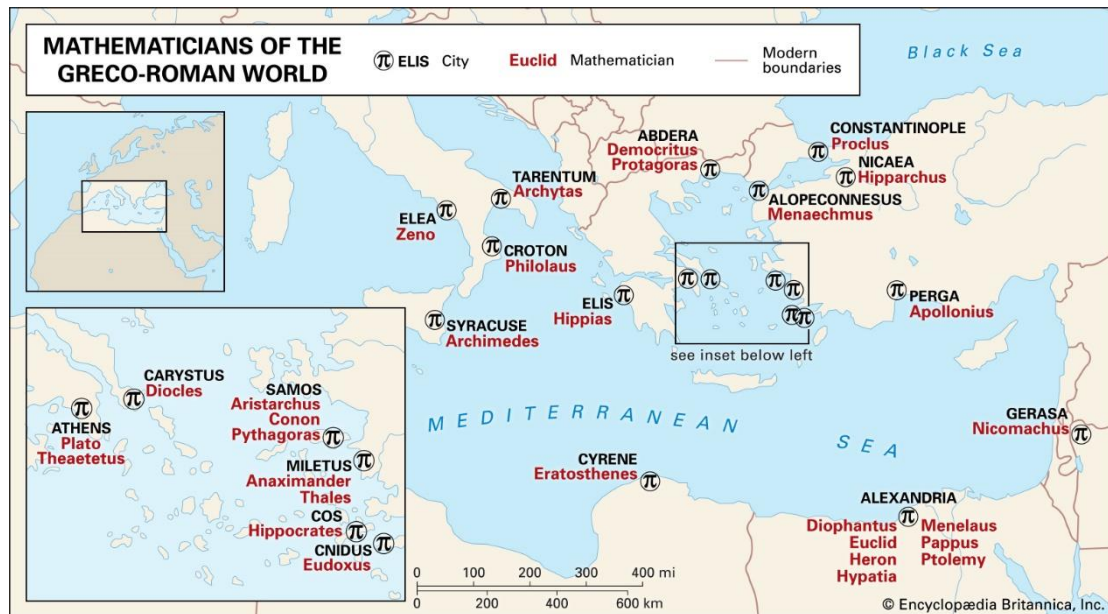
Map 11: This map spans a millennium of prominent Greco-Roman mathematicians, from Thales of Miletus (c. 600 BC) to Hypatia of Alexandria (c. AD 400). Their names—located on the map under their cities of birth. Plato is identified in the inset below left. Source: https://www.britannica.com/media/full/topic/369194/57444

2.6.6 A review of Plato's parable

"One of the penalties for refusing to participate in politics is that you end up being governed by your inferiors." - Plato

Plato's description of governance in his parable 'Ship of State' earlier identified the Athenian Ship, Captain and crew as main key characters of his parable. However, the object of which controls the direction of the journey is the helm. For a helm on its own is listless, is useless. Therefore, an intervention needs to occur for the helm to be effective hence enters Captain. There is a perception that he who has the control of the helm has the power to 'steer' the ship to its given destination.

However, if the Captain is lacking in his attributes of leadership, his power is challenged because his crew members debate his competency and wants to take control of his ship by whatever means possible. When mutiny is eminent, there are two outcomes based on assumptions.

First outcome, the mutineers celebrate the takeover, but the journey is unsuccessful, and the crew is lost to the sea based on the assumption they have no knowledge how to 'steer' the ship. Second outcome, the mutineers celebrate the takeover, and the journey is a success based on the assumption the crew have reviewed their position,

made a decision and a helmsman is set to task. Assumingly, the influences that contribute to the success of the journey is the design of the ship alongside the skill assets and knowledge of the crew.

Athenian Trireme ship is constructed with three layers of oars angled at a position between each layer to increase the power ratio of the ship. It is manned with 170 highly trained oarsman where the boat can reach up to 7.5 knots. The propulsion and manoeuvrability of these oarsman with a weighted bronze battering ram over 400lbs make for deadly battles (Trireme ships: the fleet of Athens, 2010).

The mastmen knowledge of the erecting and dismantling the sails during warfare offers an opinion as his role to unhurl the sails gives relief to the oarsman (Trireme ships: athe fleet of Athens, 2010). Other factors taken into consideration by the oarsman, are the oceanic tides whereas the mastman expertise of weather patterns and animal behaviours contributes to the collective knowledge.

Knowledge plays a key role in the successs of this journey however, it must come from a collective contribution of all responsible parties. The crew has a view of leadership and entrust that person to steer the helm. Plato's parable 'Ship of State' is a tale of governance that has come out of ancient civilization but holds just as much significance in this modern time (Kent, 2011, p.82). Although Plato genealogy associates to Poseidon, it is not one he draws on to exemplar governance which is now a corrected assumption on the writers' behalf.

02.7 Global etymological movement of governance

From the origins of the Greeks, Kent (2011) records the next significant movement of governance occurs during the middle ages with the emerging empires of Great Britain and Europe. With governance, collective key words such as corporation, royal charters, merchantile entities evolved.

Corporation in which its meaning transforms from Anglo-Latin *corporaciou* 'persons united in a body for some purpose', from Late Latin *corporationem* 'assumption of a body' (used for the incarnation of Christ), a noun of action from past-participle of Latin *corporare* 'embody, make or fashion into a body,' from *corpus* 'body, dead body, animal body' and to mean 'a whole composed of united parts, a structure, system, community, corporation, guild and political body!' (Michiel de Van, 2008).

The transformation of the word 'corporation' developed from a position of the physical presence of a human body, to produce a figurative clearer meaning to 'form a structure, a system, a political body' highlights the process and development of the word.

English Lord's who held absolute power over the lands, advanced the concept of 'corporation' to 'sovereign' whereby assigning limited self-governance power to towns, guilds, abbeys, and universities through royal charter (Kent, 2011, p. 81).

2.7.1 The Royal Charter

A Royal Charter, the formal document issued by a monarch granting (Pitcher, 2003) rights or power to an individual or a body corporate to establish the development of settlements, cities and learned institutes.

Charter to mean 'a formal written instrument bestowing privileges and rights' to a person 'serving as legal evidence of them' from Old French *chartre* charter, letter, document, covenant (Hindley, Alan, Frederick W. Langley, Brian J. Levy, 2000) were usually granted without time limit, given the period of the era, securing material resources of the area or material being transported in, and technological layout to build these grand structures.

Middle Age 15th Century Renaissance and age of discovery saw a shift in the purpose of a charter, as now merchant adventurers were able to seek such document for their fleet of vessel necessary to acquire and transport trade goods across the globe with the first royal charter for commercial purposes granted in 1407 by Henry IV. However, trade disputes over control in the woollen cloth trade heightened as the company responsible for exporting the raw material to Netherlands to be dyed and processed for reimportation back to England were criticised by investors arguing for processing to remain in England. (Pitcher, 2003, pp. 249-251)

2.7.2 Merchant Trade

English East Indian Company officially founded on 31st December 1600 by Royal charter, with 219 members, under the title 'The Governor and Companies of Merchants of London Tradings into the East Indies' described the company as 'one body corporate and politick in deed and in name' giving full authority to purchase land, sue

and be sued and to have a common seal (Chaudhuri, 1999, p. 28). Three hundred and fifty years of existence, this company proved to be the greatest joint-stock to engage in foreign trade and become instrumental in the creation of the English colonial and Imperial system (Chaudhuri, 1999, p. 3).

2.7.3 Trading empires

On the 2 March 1602 under the patronage of the State-General, national administrative body of the Dutch Republican, the Netherlands further developed the purpose of the Charter for a 21 year period, where various Dutch expedition companies united together to form a single company originally called 'United East India Company or Vereenigde Ooste-indische Compagnie (VOC)' but would be widely known as the Dutch East India Company. The formation of the company increased their sovereign position to monopolise trade and company's military strength to oppose the Portuguese empire in Asia (Dijk, 2006, pp. 58-59). Trade was a fierce competition amongst England, Spain, France and Portugal. A time of conquer and conquest
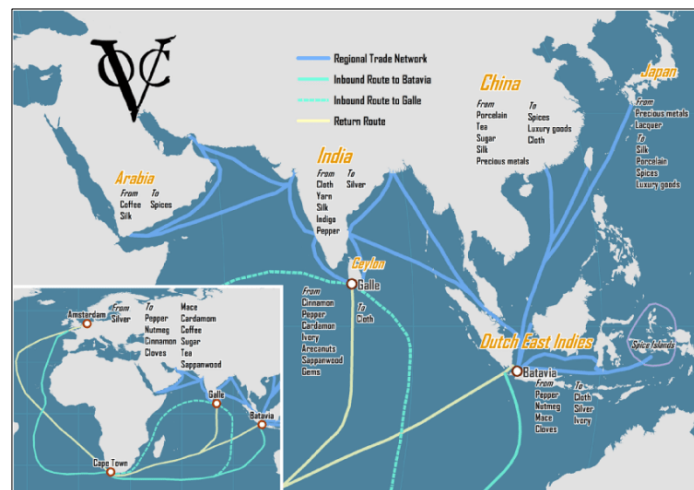
Map 1: Dutch East India Company, Trade network, 17th Century

2.7.4 Vereenigde Ooste-indische Compagnie (VOC) Governance Structure
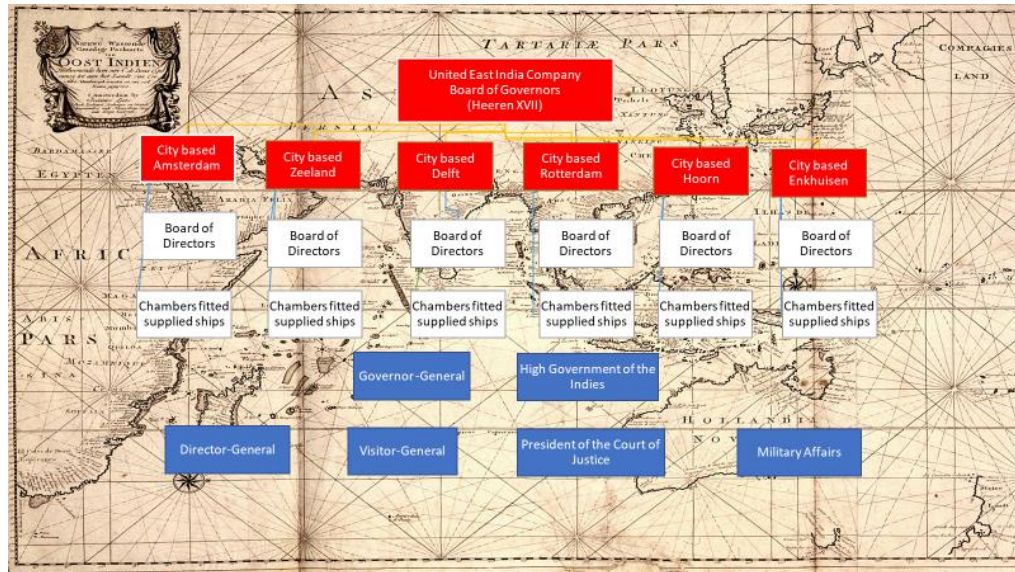
Map 2 Governance structure as described by Dijk, 2006, p. 58. A topography view is provided to explain the construction of the governance which incorporates the colors of the Netherlands National Flag informing the working relationship between the chambers and Governor-General. The map provides historical background of the journey undertaken by the Dutch East India Company Trade expedition.

The governance structure in which the United East India Company developed and operated by shall be explained.

Top: Central decision-making authority rests with the Company Board of Governors known as the Heeren XVII (Seventeen gentlemen). Delegates on this board are members from the six chambers.

2nd layer: The six chambers represent the area of various Dutch expedition companies based in; Amsterdam, Zeeland, Delft, Rotterdam, Hoorn, Enkhuisen.

3rd layer: Each chamber with Board of Directors

4th layer: All chambers fitted and supplied with ships

Administrative Company's Asian branch are represented in blue

5th layer: Highest authority invested in the Governor-General and Council of the Indies also known as the High Government of the Indies or High Government (for short). Although the Governor-General was the highest-ranking member of the Council, he could not take any decision without consultation with the council members.

6th layer:	The Director-General, second ranking member of the Council held responsible for supervising the Companies entire Asian Trade. He was also the alternative representative in the absence of the Governor-General.
	Remaining members of the Council are Visitor-General responsible for auditing; President of the Court of Justice and a member responsible for military affairs.

The company identified three affinities at various factories

1) Trade acquired through conquest
2) Trade conducted based on exclusive contracts
3) Trade based on agreements with kings and rulers where the company complied to those agreements without special status or impose their rules or regulations

The intent of this governance gives fair representation, engagement and accountability of its membership. The physical embodiment of this company is managed from a trading house built by the VOC in the middle of Amsterdam. Every Dutch citizen could access and buy shares of the company, increasing VOC capital now, in exchange to claim profits in the future.

The VOC is attributed for creating the world first stock market and becoming the worlds first publicly trading company in history whose clientele base were the wealthy of the Netherlands and other countries who invested in the company.

Total figure in which the VOC initial public hearing raised exceeded 6.45 million guilders in different factories being equivalent to $5.29 million[43] today which is significant of those times (Brouwer, 2008, p. 66). VOC secured factories globally with various countries they traded with.

The Dutch became wealthy enough to buy their independence back from the Spanish and develop Holland. The greatest project the Dutch were to execute was land reclamation to address the floodings they faced. Land reclamation required the building of the land and building dykes.

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[43] Comparison with use of money converter

English East India Company would further develop this concept, by introducing investment in shares for perpetuity. The evolution of Corporate governance achieved limited liability throughout the UK in 1862, followed by France 1863 and Germany 1884 (Kent, 2011, p. 82).

2.7.6 New Zealand connection

The discovery of New Zealand is attributed to a young Dutchman Commander Abel Janszoon Tasman employed by Dutch East India Company charged the responsibility for mapping an alternative trade route from Batavia to Chile (Walker, 1896, p. 12). 13th December 1642, Tasman recorded in his journal "the great high land" indication of the West Coast of the South Island.
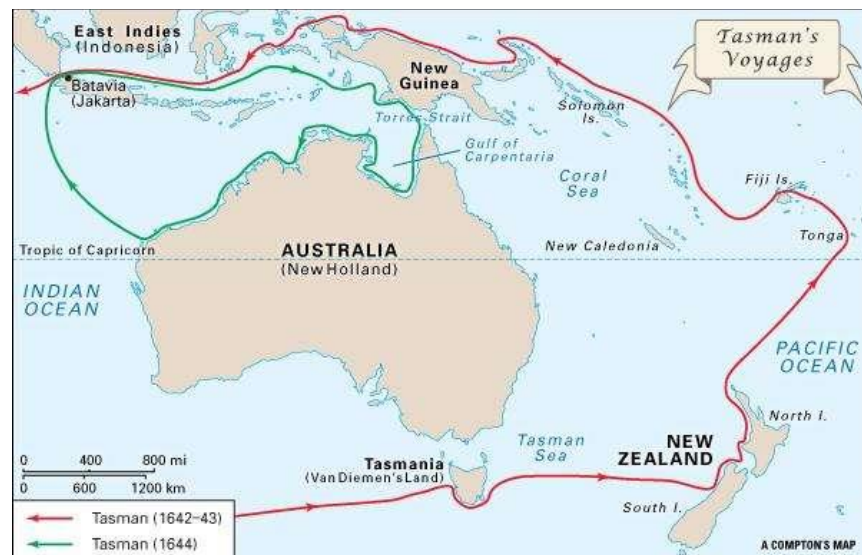
Tasman was not to land in New Zealand due to an account in Golden Bay[44] where one of his crew boats was attacked and members killed by tangata whenua (Walker, 1896, p. 34) who saw these European men to be hostile enemies. Coasting north-east Tasman noted a south-east current suspecting a passage trade route. Due to the bad weather, he was not to pursue his intuition, if he had he would have sailed through the Cook Strait which is still known today as treacherous water when the weather turns. Tasman journey continued up the North Island, returned him to Batavia.

Captain James Cook next to circumnavigate New Zealand water landed in Poverty Bay 8 October 1769. So detailed was his description of the land and resources portraying a

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[44] Named by Tasman as Moordenaars Massacre's Bay where three of his crew members were killed and one mortally wounded

wealth of unimagineable proportion; a people of industrious integrity, technological geniuses in the constructions of decorated canoes and carved houses made with primitive tools beyond European comprehension.

For a culture deemed inferior to the supremacy of Victorian imperalism, to exist in tranquilty with their natural environment, Cook had indeed captured the panoramic Western view of opportunistic colonialism from the simplicity of 'traditional' Māori society. Scribed in his journal dated Saturday 31st March, 1770;

> ...hills and mountains many of them cover'd with wood, and the soil of the planes and vallies appeared to be rich and fertile and such as we had an opportunity to examine we found to be so in a high degree and not very much encumbered with wood; it was the opinion of everybody on board that all sorts of European grain fruits plants &cᵃ would thrive here. In short was this country settled by industrus people they would very soon be suppl'd not only with the necessarys but many of the luxuries of life.
>
> Sea, rivers and bays teeming with varieties of fish, and many kinds of shellfish with oysters and 'lobsters'[45] a known delicacy reserved for the prominent classes was bountiful for all to enjoy. (Cook, J, 1768-1779, pp. 54-62).

Writers of economic anthropology noted that trade in the modern sense did not exist amongst Māori society and inferred their understanding of equivalent in exchange or in profit to be non-existent but could not explain the exceptional rapid interest of tribal engagements in trading with the assumption that introducing an entirely new concept to the tribes would be difficult (Firth, 1972, p.341)

Economic lore and concepts of equivalent, of profit, of bargaining was not entirely foreign to Māori society however, the introduction of new social standards breaking down traditional social organisation, concepts of possession, and retention of wealth as the determinant of social power, soon expediated the spread of a new economic system in which Māori was eager to trade with Europeans.

To ensure traded materials were of good quality, Māori traders inspected the goods, negotiated with an eye on his profit and spent hours bargaining for a good price for his pigs and potatoes. A merchant remarked on 'their keen business-like habits, their good

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[45] According to Captain Cooks notes, he pens lobster which would be the closest resemblance to the New Zealand crayfish.

judgement of quality and price, their reflections over bargains and their appreciation of how to take the best advantage of the market' (Firth, 1972, p.342).

2.8 Governance today

Netherlands Dutch East India Company is accredited for establishing the world first stock exchange. They governed their business with Board of Directors, Auditors, Court of Justice, Military force, councils managed by Governor-Generals and Director-Generals reflective of an established historical Western governance model.

Three (3) organisations which have developed and survived the middle ages are represented in modern day business corporations and how they implement governance today - Institute of Directors in New Zealand, New Zealand Stock exchange, Financial Market Authority

Institute of Directors attribute governance to thinking about strategic issues, rather than the day-to-day operational running of the business based on a 'Four pillars' model which promotes purpose, effective governance culture, accountability and effective compliance ensuring financial reporting and processes are adhered to (Institute of Directors of New Zealand, n.d.).

New Zealand Stock Exchange governance refers to the NZX corporate governance code

> …promote good corporate governance, recognising that boards are in place to protect the interest of shareholders and to provide long-term value.

Financial Market Authority (FMA) established in 2011 to its predecessor, the New Zealand Securities Commission, are responsible for enforcing securities, financial reporting by ensuring regulation compliances of all financial market participants and exchange are adhered to. Govenance is implemented through the Financial Market Conduct Act (FMC) ensuring governance is

> …built on the principles of good corporate governance including existing director and trustees' duties…holding participants accountable to promote positive market outcomes (Financial Market Conduct Act, 2014).

The terms 'good corporate governance' was influenced by United States Marshall Plan to fund Western Europe to rebuild cities, industries and infrastructure after the ravages of World War II.

Organisation for Economic Co-operation and Development (OECD) is a product of the United State Marshall Plan. Its purpose is to assist countries with developing good governance, improving economic policies to increase greater economic growth so as to promote the wellbeing of its citizens (OECD , 2011).

Collaborative engagements with regulators, policy makers, industry leaders, trade unions, and civil societies encourages key stakeholders to learn from each other, share ideas to develop policy guidelines, best practices and legal instruments (OECD, 2011).

The following table identifies identical governance principles of the Financial Market Authority and New Zealand Stock Exchange.

Corporate governance	
Financial Market Authority (FMA)	New Zealand Stock Exchange (NZX)
Ethical standards	Code of ethical standards
Board composition and performance	Board composition and performance
Board committees	Board committees
Reporting and disclosure	Reporting and disclosure
Renumeration	Renumeration
Risk management	Risk management
Auditors	Auditors
Shareholders relations	Shareholders rights and relations
Stakeholders interest	

Table 2: Good corporate governance applied by Financial Market Authority and New Zealand Stock Exhange

The relationship of identical governance principles between Financial Market Authority and New Zealand Stock Exchange are explained,

> The New Zealand Securities Commission stipulates that good governance principles and guidelines are not mandatory: however, all companies listed on the New Zealand Stock Exchange are required to observe these principles to the fullest extent. The companies reporting on corporate governance practices under NZX Listing Rules 10.5.3(h) are required to cover all recommended principles, and departures from these must be explained to the shareholders. (Reddy, K., et al, 2008, p. 54)

2.8.1 Bottom line concept

Financial bottom line is a term to express a company's total amount of income after all expenses are paid from revenues. Elkington (2004) a pioneer in the field of sustainability and corporate responsibility introduced the Triple Bottom Line (TBL) model that looked beyond financial bottom line and focused on value creations known as the 3Ps formulation for People, Planet and Profit in addressing social and environmental returns, and economic benefits (Elkington, J, 2004, p. 2).

Bottom Line gaps were identified and the Quadruple Bottom Line (QBL) was introduced to include traditional culture, spirituality and faith thus covering all value creation. Questioned were raised on 'how would one incorporate, measure and report on the preservation of traditional cultures, spirituality and faith in a conception of return?'

2.8.2 Indigenous practices for quadruple bottom line

Case studies conducted in Canada with First Nation, Metis and Inuit communities based on social enterprises demonstrated how 'sustainable self determination' as holistic integration of cultural and environmental principles are not separable when applying social, economic, environmental and cultural values (Sengupta, Veita & McMurtry, 2015, p. 109).

Implementing quadruple bottom line from an indigenous world view meant integrating the four values rather than viewing each component as separate entities as identified in Western-based research (Sengupta, Veita & McMurtry, 2015, p. 114).

First Nation Membertou band forcibly removed from their land in 1926 and relocated by the Canadian courts utilised their new location as a business opportunity by opening a gaming centre on their new reservation. Revenue received provided capital to kick-start other business where Membertou bought land outside of the reservation providing service to urban customers and employment for Membertou employment. Membertou Heritage Park, the centre of cultural wealth and development has enabled Membertou community to tell their story from their cultural world view underpinning the importance of their indigenous knowledge. A community able to overcome adversity and build economic strengths (Sengupta, Veita & McMurtry, 2015, pp. 116-117).

Similarly, Okanagan Valley First Nation Osoyoos Indian Band utilised its southern geographical location and mountainous terrains providing the economic backdrop as

the main winery and fruit-growing region in British Columbia. First business development established by the Osoyoos Indian Band was a winery. Diversifying and integrating their business portfolio on a local and global market by exporting their wine and promoting tourism opportunities at an international level, revenues from their business portfolio focused on the wellbeing of future generation by building schools and community facilities providing cultural education and participation in cultural activities. By strengthening their cultural knowledge and identity within the schools, it provided a portal enabling young band members the opportunities to pursue career pathways as teachers, managers and scientists (Sengupta, Veita & McMurtry, 2015, pp. 117-118).

Nk'Mip Desert Cultural Centre is a sustainable building that maintains its cultural permanency by projecting their stories on the coyote from two multi-sensory theatres. The ecosystem programmes at the centre promotes conservation effects in protecting its desert dwellers specifically the Western rattlesnakes and Great Basin gopher snakes. Requiring scientific participation in collecting data, the future of Osoyoos young band members has potential outcomes (Nk'Mip Desert Cultural Centre, 2019).

2.8.3 Māori economic sustainability and quadruple bottom line

'Providing for today's generation without compromising the resources and securities of our future generation' are international governments working towards sustainable developments. For whānau/hapū and iwi concepts of partnership, or joint collaboration are deeply embedded in the socio-political consciousness of Māori (Scrimgeour & Iremonger, 2015, pp. 1-2).

New Zealand Declaration of Independence 1835 legally defined Māori Economy in a western legal sense. A document where the British Crown legally recognised the Independent Tribes of New Zealand as their own Sovereign state. The Treaty of Waitangi 1845 further supported Māori economic rights in Article Two to National capital assests and 'taonga'. For whānau, hapū, iwi 'taonga' are all things animate and inanimate, from language, art and landmarks (Scrimgeour & Iremonger, 2015, p. 6).

Cultural integrity and understanding are key main key factors for quadruple bottom line for Māori. Ensuring sustainable indicators are adaptable to the changing of or development of Māori values. Performances and outcomes must be controlled and

delivered by Māori for Māori ensuring bench marking for good informed decision-making purposes are made with surety and confidence (Sengupta, Veita & McMurtry, 2015, pp. 16-17). Small Māori land trusts distribution of dividends, scholarship, education grants and kaumatua grants have quadruple bottom line characteristics.

Summary

Literature review investigated the prospect of traditional Māori governance theory from cosmological beginnings when gods governed our world. Key roles of fundamental characters within Tāne pedagogies who managed shared responsibilities. The physical projection of traditional Māori governance theory were customary practices of centralising a Tūhoe position around Tūhoe ethnography and social organisations portraying whānau, hapū iwi concepts and historical leadership. Societal perspective and oral narratives informing leadership attributes within Tūhoe.

Leadership that Tūhoe would see the return of Te Urewera to her people of Tūhoe and most significantly she was no longer seen as a National Park as a place of enjoyment but now recognized under legislation as a living person governed by her people guided by Te Ao Māori principles producing Te Kawa o Te Urewera – in managing people's behaviour within Te Urewera.

The etymology of governance of Greek and Latin 'steering' introduced through Plato's parable 'Ship of State' an origin concept of governance theory from a Western perspective. Mathematical geniuses lived on the shorelines of the Mediterranean Sea, where the first Academy of higher learning was established by Plato –. Middle Age etymology pioneered and developed key words associated to governance that influenced the monopoly of global trade and business organisation.

The original concept of governance and its application from a Western perspective was born out of chaos and oppression. An ideology developing over the course of several hundred years with the Royal Charter granting rights and permission to build townships, cities, eventually changing its form to accommodate merchant traders. A crucial time for Trading empires to secure countries by warfare prompting the working mechanism of Netherlands forming the first company by the Dutch East India

Company or VOC where the wealthy and those of other nations were able to invest in it.

The dynamics of governance today predominantly affirms Western historical establishment when engaging in business models and quadruple bottom lines. However, with Iwi Treaty Settlement, co-governance groups like the Rangitaiki River Forum have been able to perform as a collective with other external organisations ensuring maintenance of culture with quadruple bottomline characteristics continue to support the aspirations of Māori communities along the Rangitaiki river. The two world views on governance are in contrast of each other but arrive to a space promoting sustainability and wellbeing as per each cultural understanding.

CHAPTER THREE

'Rūrea taitea, kia tū ko taikākā anake'

'Dispense with sap-wood, let the heart wood stand'

3.0 Research methodology and applied methods

The previous chapter focused on supporting literature in governance applications from traditional Māori societal perspective, and oral narratives informing leadership attributions within Tūhoe. Its those leadership that Tūhoe would see the return of Te Urewera to her people of Tūhoe and most significantly she was no longer a National Park as a place of enjoyment but now recognized under legislation as a living person. Te Ao Māori principles validates a governance application relevant to the development of the Trust.

The etymology of governance introduced the rich ancient scriptures of Plato validating the origins of governance from a Western perspective. Mathematical geniuses lived on the shorelines of the Mediterranean Sea, where the first Academy of higher learning was established by Plato –. Middle Age etymology pioneered and developed key words associated to governance that influenced the monopoly of global trade and business organisation. The working mechanism of governance is revealed from the first company formed in the Netherlands by the Dutch East India Company or VOC.

This chapter describes the research methodology and applied methods employed in this thesis critical to the relationship of this study. A brief acknowledgement to Western research methodologies recognizes the applications exercised in previous papers. Western mediums of research should never be discredited but encouraged as an application tool for future generation employed in data gathering required as supporting evidence for kaitiakitanga practices i.e. There is an increase of koura activity in Waikokopu stream compared to two years ago.

The development of the Trust to explore new business opportunities will require a governance that retains cultural understandings while moving forward into the future. Exploring the best opportunities for the Trust is based on landowner knowledge and aspirations around key questions through uiuitanga (Individual in-depth interview) and uiuitanga ā-roopu (focus group).

3.1 Methodology

A brief explanation of Kaupapa Māori, Mātauranga Māori, and Mātauranga ā-iwi are 'distinct entities and inseparable' where one cannot be privileged over the other as they equally contribute to the robustness of Māori research (Doherty W. , 2014, p. 62).

3.1.1 Kaupapa Māori

Historically our people have not seen the benefits of research therefore suspicion amongst whānau and communities are a part of those impacts that are transmitted through the generations (Smith, 2012, p.193).

Smith (Smith & Tuck, 2013), when speaking in a conference at 'The Graduate Centre' City University of New York emphasized the importance of building and sustaining relationships with this colloqual expression 'Institutions never remember; Communities never forget'. Relocating the significance of the research to those who breathe life into it by participation are ethical practices in respecting the knowledge one chooses to share.

Kaupapa Māori is a political tool that addresses the unequal power that exist between Māori knowledge and Non-Māori knowledge (Doherty W., 2012). The development of kaupapa Māori by distinguished Professor Graham Hingangaroa Smith created a space legitimising socio-economic political views of Māori intellect at the forefront of Māori research validating the knowledge base of Te Ao Māori expressing Māori aspirations, values and principles (Royal, 2012, pp. 30-33).

Thirty years on, Kaupapa Māori has accumulated a range of disciplines which has evolved and developed in ways that are conducive to issues, contents and context (Pihama L., 2017). It is multi-dimensional to address multiple issues impeded by colonial influence (Smith G. H., 2017). Kaupapa Māori avows the right in forging a future in a belief system that informs thought processes and action. (Bidois, 2007, p. 74).

Kaupapa Māori are the ideals, realities and truth in reclaiming ownership of whānau, hapū, iwi knowledge through transformational praxis (Smith L. T., 2017) and protecting it in a process culturally safe and unwavering (Henry, 2001, p.235).

It is not in the interest of Kaupapa Māori to compete with Western ideologies. The relevance of kaupapa Māori grounds specific cultural narratives to form a base in identifying lived experiences.

3.1.2 Mātauranga Māori

Mātauranga Māori is the receptacle of Māori knowlege, conveying its significant on Māori history and language. It gives explanation to Māori teachings, pedagodgies and philosophies applied through thought processes, followed with action confirming its validity. A space locating core values and principles in why Māori do the things that *we* do (Doherty, 2009, p.67).

Iwi living within close proximity of each other may have similar knowledge but specific knowledge that is in-depth and absolute to each iwi born out of core values and principles being unique to their environment, cannot be generalised under the mantle of Mātauranga Māori. For example, the trading of food resources between coastline iwi and inland iwi through whakapapa links differs in hunting and food preservation methodologies. It is knowledge specific between the realm of Tangaroa and Tāne and iwi occupying these regional land base. Therefore, its application lies within Mātauranga ā-iwi.

3.1.3 Mātauranga ā-iwi

The application of a mātauranga ā-iwi is knowledge specific to iwi identity connecting iwi to territorial homeland. Pepeha where one associates oneself to regional land base informs the listener, of the speakers' tribal background. Doherty (2014) asserts Tūhoe knowledge emphasised within the relationship between environment and people. This is natural considering the genealogy of Tūhoe attributes to the union of Hinepūkohurangi and Maunga (Best, E., 1925-1931, p. 23).

The definition of rangahau as explained by Tūhoe scholars Wharehuia Milroy and Pou Temara are complementary of each other. It is reinforced by an exemplar of the late John Rangihau when conducting rangahau and wānanga from the 1960s – 1980s. Rangahau could be taken into a wānanga where it would be (1) discussed, (2) taken

apart, (3) further discussed into the long night (4) before it reached its conclusion being (5) the result of that rangahau.

In effect, rangahau and wānanga set a kaupapa rangahau methodological paradigm that was natural in its environmental surroundings and cultural setting. This quintessence knowledge base derivative from the Io culture allows discussions, debates, and arguments through Mātauranga (Edwards & Hunia, 2013, p. 15).

There is much involvement when organising and conducting a wānanga. The kaupapa or purpose of the event has been identified. Availability of time revolves around whānau, sports and work commitments which requires syncing diaries to come to an agreement of confirmed dates. Venue or Marae bookings, catering, funds and resources are the operational management of wānanga preparation.

3.2 Methods

The introductory whakatauki of this chapter relates to a discussion between Ethnologist Elsdon Best and a Tūhoe elder as he draws on his environment when identifying the positive and negative properties to the trunk of a tree likened to the behaviour of humankind. This whakatauki is descriptive of a researcher to unravel layers of information, process the information to reveal solid evidence based on Indigenous knowledge when choosing appropriate research methodologies and methods. Within this proverbial saying, a methodological approach is already identified as a 'wānanga'. It is exploratory in identifying and discovering catergories of everyday life experiences.

3.2.1 Wānanga

Wānanga is the vehicle in which qualitative research is conducted. In the previous chapter, the analogy of the humble poi was used to describe one of Te Ao Māori principles 'iho matua' – iwi philosophies. Each strand is the method to describe how the wānanga will be guided.

> a) Whakawhiti kōrero – engagement and communication.
>
> e) Wetewete kōrero – identify issues
>
> i) Tīhaehae kōrero – disseminate and resolve issues
>
> o) Whakakapi kōrero – arrive to a conclusion of the consensus

u) Whakatau kōrero – Informed decision validated

Wānanga is the preferred method to undertake the findings of this research. Ethical conduct towards wānanga and its application is driven by respect.

Moorfield (2013-2018) English translation for wānanga is as followed; to meet and discuss, deliberate, consider, seminar, conference, forum, educational seminar' as would be expected when conducting an interview.

Another translation is provided 'tribal knowledge, lore, learning – important traditional cultural, religious, historical, genealogical and philosophical knowledge (Moorfield (2013-2018).

Explanation given in the Māori dictionary context describes the essence of wānanga 'Nga mātauranga, ngā mōhiotanga ki ngā karakia me ngā korero whai tikanga, whai mana o te iwi' (Te Taura whiri i te reo Māori, 2008, p. 1056).

3.2.3 A Tūhoe approach to research

Temara (2013) describes rangahau as

> "It is your view of the Māori way of doing things, of the Māori philosophies that underpins behaviour that underpins a whole culture. That is what the ultimate rangahau is all about. And we continue to do that, to create new knowledge and one of the greatest creations of new knowledge that came out of rangahau is the Io culture and we've not yet developed a culture of that impact for many, many years." (Edwards & Hunia, 2013)

Milroy (2013) approach to Western research versus kaupapa rangahau is evident

> "We had a different approach to things. We did have rangahau[46], but rangahau was based on an empirical approach rather than one way where you tested theory. It was all empirical because we didn't have that culture research as such, in the scientific way that is popular today. But we tested *our* own thinking against what we thought may happen or ought to happen. And to me, that was rangahau in a Māori way." (Edwards & Hunia, 2013)

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[46] Used as a verb 'rangahau' to seek, search out, pursue, research investigate (Moorefield 2011)

Milroy retells a story of the food, karaka. How many lives were lost in establishing the safest way to eat this plant (Milroy, W., & Temara, P., 2013, p. 10) hence rangahau for our tipuna was carried over many years by trial and error.

To ensure knowledge protection whilst researching with Tūhoe families, Haromi Williams of Tūhoe Education Authority stated;

> 'I was quite adamant that no researchers were to come from outside (of Tūhoe), Tūhoe had already been exposed many times, so this particular time, we said, "NO. Researchers are to come from within the rohe (o Tūhoe)" (Families Commission DVD, 2010).

3.2.4 Code of honour

Code of honour is the merging of 'Te rākau-tū-taratahi' model and waiata mōteatea 'te tangi tawhiti' to introduce and deliver an ethical research model dedicated to ancestors and the knowledge they shared pertaining to death, passed down through the generations and retained in pūrākau, waiata and whakatauki - whakatauāki. McFarland (2004, p. 10) humbly shares the knowledge bestowed upon her portrayed in the form of a tree – Te rākau tū-taratahi o te poroporoaki.

It is a knowledge well preserved with specific instructions, cautionary protocols and customary practices as each generation experiences the passing of a loved one. A code of conduct prior, during and after such ceremonial rituals in their respected spaces being careful not to cross the boundaries of tapu and noa. These customary practices ensure protocols upheld maintaining the physical and spiritual wellbeing of the living and a code of honor towards the loved one in the form of 'aroha mutunga kore' everlasting love.

McFarland of Ngāti Koura hapū demonstrates Te rākau tū-taratahi o te poroporoaki model, as the intricate processes of mourning encapsulated in the poetic language of Tūhoe, informing the separation of Ranginui and Papatuanuku as the origin of deep mourning driven from separation, a mourning of 'aroha mutunga kore' where everything in life has a purpose, even death (McFarland, 2004, p. 10).

Hine-te-iwaiwa mentioned earlier is the tutelage being of women. She is also the guardian of weaving. Knowledge in the art of weaving are upheld by women. A ceremonial mat known as a wharariki is woven, whereupon the loved one is seated on a platform so as the visitors are able to grieve and express their farewell salutations to the deceased as if alive (Buck, 1982, pp. 416-424).

A space on the marae for this occasion is known as the wharemate. Chosen women make preparation of this area laying down the whāriki and wharariki. Photographs of close relatives who have passed prior are carefully positioned on the wall. The area is adorned with greenery. The arrival of the loved one to the marae is laid in state within the walls of the wharemate, where the chosen woman or whānau lay upon the loved one an array of adornments, taonga, family heirlooms. Eurology conducted throughout the duration of the funeral address the loved one with names of endearment 'taonga o te mate'. Ensuring the departed are treated with respect and honour as in life and in death is the greatest humility a person can express.

McFarland positions eight disciplines to the root system within this methodological framework as displayed in this diagram to demonstrate that life and death are inter-related. There are specific disciplines that influences how behaviours are conducted in traditional surroundings. Ceremonial farewell is performed with care, with compassion in a safe environment.
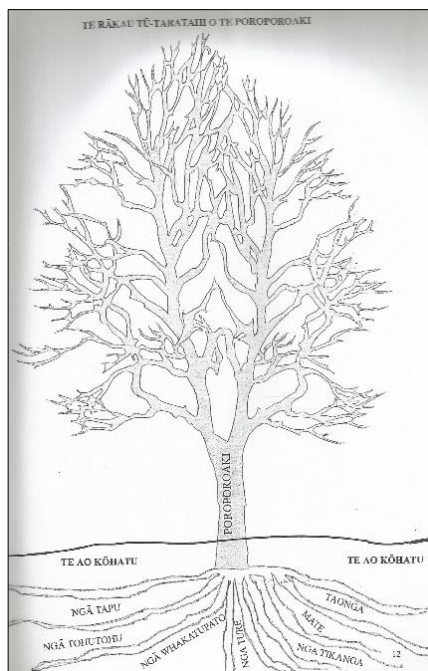
The hakari prepared for all to partake releases the overshadowing cloud of tapu upon the whānau and allows the whānau to step into noa – the world of light, the world of the living.

Te rākau-tū-taratahi inspired code of honour as an ethic research model embracing 'aroha ki te tangata me tona ake ao' in life and in death.

3.2.4.1 Te tangi tawhiti

Te tangi tawhiti, is a lament composed by Pikihuia Te Ngahuru of Ngāti Koura – Tūhoe. His kuia tipuna falls victim of witchcraft and upon hearing her death, Pikihuia condemns the tohunga Tara-toa (Ngata, A., Te Hurinui, P., 1980, pp. 152-157). Over time, the verses have been rearranged and words changed from the original text in Ngā Mōteatea 1980.

Extensive research has been conducted by (Black, T., Black R., Davis, F., McFarland, A., Tahi-Rangihau, T., Rangi, T., 2017-2018) drawn from the descendents of Ngāti Koura. The written text has been taken from Ngā Mōteatea (Ngata, A., Te Hurinui, P., 1980, pp. 152-157) in consultation with the late Te Hue Rangi to support the arrangement of words synonymous to traditional practices. Tūhoe kapa haka team Oruakorau, Ngāti Koura ki Otenuku performed this version at Tūhoe Ahurei 2015.

Grounded within its composition is a sacredness that commands respect – locative connection of whakapapa to the whenua indigenous to Tūhoe. Tohunga as expert advisor are engaged. Incorporating the Māui and Hine-nui-te-pō narratives are reminders of the relationship between Ira atua and Ira tāngata followed with cautionary protocols. Customary practices are upheld in honour of the kuia through knowledge protection. The naming of Tama-mutu and his tribe are knowledge specific details unique to that tribe. Code of ethics is timebound but code of honour - is timeless.

Te Tangi tawhiti
Taupae atu ra ki tua o te wharau e hine
Ka wehe ko te po ka wehe ko te ao i a koe
Tokona atu (tāua) ra ki tawhiti
He toko-uri he toko-tea he mapuna kai-ure
Kai-ure noa ana (e hine) ngā tohunga ki ngā atua kia mate
Koi tonu ngā niho ki te ngau

Na Māui i hangarau e hine
Tana ika tapu, ko te whenua nui e noho nei tāua
Tikina ki raro ra whēuriuri
Ko Hine-nui-te-po, hai ngaki i te mate
I tukua mai nei ko ōna karere
Ki te waeroa, ki te namupoto hai kakati i te rae

I te mate o te urupiki e hine

Ka ta pāua ka ea ko te mate o te hiku rekareka nei o te tuna

E hine maru nui (i te tāpui)

Ka taka kei o tuakana

Tū ake hoki e hine, i te tū wharariki

Hai whakakakara mo hine ki te moenga;

Te moenga tē whita, te moenga tē au oti tonu atu koe ki raro e

Matua hurihia iho ra, e hoa ma, e

Ta tātau māhuri tōtara

Nō roto te wao tapu nui ā Tāne

Nō te awa, e, i o-atua

Nō runga, e, i o-karakia

Nō ngā pīngao, e, i roto i te kōpua

Taku tōtara haemata,

Te rite ai, e hine, ki a koe

Takoto ma ira, e hine,

I roto i te whare papa

Ko te whare ra tēna o tō tipuna, o Tama-mutu

I tuhia a, e, ki te tuhi māreikura

Koia ra, e, a Ngāi Tama-tuhi-rae

I whakairi ai, e, ki runga ki te rākau

Koia te kau(w)hau i to pāpā, i a Māui, e hine

Tērā te rua o te tini raua ko mano

I karia ki te oneone (h)ika nui, e hine

An account of the story behind Te Tangi tawhiti is provided within the following segments aligning to the principles of Te rākau-tū-taratahi.

3.2.4.2 Te Ao Māori - time and space

News travels the ranges of Wharau of a loved ones' death. She now leaves the realm of the living to traverse the spiritual pathways to ancestress Hine-nui-te-po. The spiritual preparation of her journey begins.

3.2.4.3 Ngā ture - ritual practices

Tohunga performs ritual incantations to subdue the intense grief experienced by the whānau, challenging Ira atua to invoke revenge. Pikihuia integrates the encounters between Māui and Hine-nui-te-po where Māui mischievously tries to claim rights to immortality imposing death on others to gain it.

3.2.4.4 Ngā tohutohu - narratives

Maui determined to prove his worthiness to his brothers, cast out his hook made from the jawbone of his ancestor Muri-Rangawhenua as instructed by his tipuna. Māui recited his chants (Best, E., 1925-1931, pp. 939-944) a great fish took his hook and was hauled from the depths of the ocean. This action places Māui at the scene of many deaths to come.

3.2.4.5 Ngā whakatūpato - cautionary protocols

The ancestress Hine-nui-te-po is disturbed with the actions of Māui and sorts retaliation for his behaviour towards her sister, Māhuika and her children. She requires the blood of Māui to avenge the deaths caused by him and sends her iwi of mosquitoes to attack him in the night and sandflies to attack during the day but to no avail. Today, these are the afflictions mankind pays for the misdeeds of Māui.

Pikihuia makes reference to 'tuna' whom Māui had killed the 'tickling tailed' eel for interferring with his wife. Hine-nui-te-po sorts to exact retribution for the death of tuna.

Today, emphasis is focused on preserving and protecting the long-finned eel species (*Anguilla dieffenbachia*) through kaitiakitanga practices due to their decline in numbers.

3.2.4.6 Ngā tapu - customary practices

Pikihuia then turns his attention to the traditional practices surrounding death and the preparation of his kuia tipuna where her skin is anointed with oil and she is delicately placed in an upright position (before rigor mortis sets in) upon a wharariki (specially woven mat) to be presented before her whānau, hapū and iwi. Pikihuia portrays a very intimate and personal process thus enters the ancestral realm of Hine-te-iwaiwa, the originator in the arts of weaving and all other forms of art pertaining to women as previously mentioned (Best, E., 1925-1931, p. 783). The task in laying the whāriki in accordance to its customary protocols, is usually conducted by women groomed for the position; whānau heirlooms carefully placed upon the deceased; Greenery adorns

the whare. Today, photos of loved ones are placed strategically to inform whakapapa links and a sense of awe as each person shares a memory.

Preparation of our deceased today are assigned to professional undertakers, although whānau are chosing ancient practices based on traditional Māori beliefs to carry out this appointment with the advice of professional weavers, carvers and undertakers.

3.2.4.7 Ngā taonga - knowledge protection

Orators convey deepest condolences to the whānau, hapū and iwi, in sharing fond memories of the deceased. References are made to the great forest of Tāne, identifying waterways of Ruatāhuna honouring her to the great totara *(Podocarpus totara)*. Reaffirming whakapapa connections to environment.

Various family heirlooms which consist of green stones, weaponry, fine korowai is positioned on the deceased in a manner which indicates the prized taonga will either be laid to rest with the deceased or returned to the kaitiaki of said taonga.

3.2.4.8 Ngā tikanga - knowledge specific

Pikihuia becomes hapū specific in identifying the ancestor Tamamutu of Ngāi Tamatuhirae and customary practices of mourning. Tamamutu smears red ochre across his forehead. The hapū known to exhume suspended bones from trees, cleanse and apply ochre to them before returning them to the pā for mourning ceremony thereafter taken to final resting place only known to the hapū.

Taketakerau (burial tree) a magnificent puriri tree stands in the heart of Hukutaia domain, 7 km out of Opotiki. A reserve set aside in 1918 to preserve native trees. Taketakerau estimated to be over 2000 years old and used by Ūpokorehe hapū to store the remains of their distinguished ancestors until a storm exposed the remains where the local hapū removed them and reburied elsewhere. The reserve now cared for by the Opotiki District Council, Whakatane Regional Council and Hukutaia Domain Care Group. Taketakerau became the inspiration for the Trust of an area located between farmland set aside for a reserve (Taketakerau; Burial tree, 2010).

Pikihuia concludes this lament from whence he began with Māui and Hine-nui-te-po ending with the results of his mischievous deeds. The fantail expose the misdeeds of

Māui in his quest for immortality, alerting Hine-nui-te-po to the most subtle movement whereupon death claims Māui and mankind forever - hence the multitudes residing within the protective havens of Papatūānuku – in the realm of Hine-nui-te-pō.

3.2.4.9 Tikanga Matatika – Code of ethics

Aroha ki te tangata is an essential element to interpersonal relationships where expression of love, care, respect and affection towards each other encompasses hospitality, concern and friendship in the process of giving (Durie M. , 2001). The art of listening to the voice of our landowners and wider community gives respect that they are being acknowledged. It is an important component of manaakitanga whereby nurturing relationships, looking after people and being mindful of how others should be treated (Meads, 2003).

3.2.5 Western qualitative analysis

Acknowledgement to two Western methodologies applied in research are quantitative research where data is collected and analysed to produce a numerical database outcome such as Statistic New Zealand when every person living in New Zealand is required by law to fill out the application form – although not all comply.

Qualitative research studies are exploratory, discovering the meaning of everyday life experience. It requires a more personal engagement and communication relationship between the researcher and participant. It allows the researcher to explore unanticipated issues with minimal interruption to the flow of the conversation (Rangiaho N. , 2007, p. 2).

Introducing western methodological assessment tools acknowledges a systematical approach to qualitative research in synthesising written text derived from wānanga engagements. SWOT and SMART analysis are applied for trustees' workshop.

3.2.5.1 Interactive qualitative analysis.

Interactive qualitative analysis concerns itself in the way text is represented by abstraction called 'coding' demanding both inductive (synthesis, approximately) and deductive (analysis, approximately) approaches at different levels of the research.

Theoretical coding ascertains the perceived cause-and effect relationships among the affinities systematically. Affinities are the responses catergorised into thematically organised groupings. Disadvantages will occur when affinities are not thoroughly catergorised correctly where it can vary in the calculated results of the data.

Collecting of data is achieved by allowing time for participants to write their ideas and thoughts on given cards, then discuss each affinity as a group. Analysing the raw data within this discussion will be guided by the processes utilized in Northcutt & McCoy (2004).

3.2.5.2 History of SWOT analysis

The history of the SWOT analysis arises from the mid 1940s and 1950s when there was an increase in corporate planning managers and corporate planners in the United States and United Kingdom. Unfortunately, it was also a time of epic corporate failures. Philip Selznick was the first to relate organisational factors with environmental parameters pointing out complex dependencies between them.

Between 1960s and 1970s United States Stanford research institute research team were funded by 500 companies to find out why corporate companies failed and what could be done about those failures. Research team consisted of Albert Humphrey, Marion Dosher, Dr. Otis Benepe, Robert Stewart and Birger Lie. The original name of the process in which they used was S.O.F.T (Strength, opportunity, faults and threats). When the team presented their finding in 1964 Zurich, Switzerland, the 'F' changed to a 'W' hence S.W.O.T (Strength, weakness, opportunities and threats) analysis known today (Pahl & Richter, 2007, p. 2). This system has developed over the years as a powerful technique in identifying internal and external risk factors in the business world.

3.2.5.3 History of the SMART analysis

The S.M.A.R.T analysis is attributed to Peter Drucker, Austrian-born American management consultant. Drucker concepts of the S.M.A.R.T analysis was based on performance rather than leadership (Drucker, 1992, p. 100). Born 1909, Vienna, Austria was a time the world was influenced by leaders in a negative capacity. Drucker writes;

'Leadership is a means. Leadership to what end is thus the crucial question. History knows no more charismatic leaders than this century's triad of Stalin, Hitler and Mao – the misleaders who inflicted as much evil and suffering on humanity as have ever been recorded (Drucker, 1992, p. 100).

Hence his business attitude focused on performance for the wellbeing of both company and people. Drucker business management performance was a criteria that could be worked through setting specific objectives for its performances and contribution by reviewing a boards performance against these objectives. Performance can be carried by ordinary people just as effectively as skilled people (Drucker, 1992, p.199).

Non-profit organisations need clear and functioning governance structures that is taken seriously. It does need to be worked triple hard because it doesn't have the same bottomline as businesses which means they need clear missions which translates into operational goals and provides guides for effective action. It needs clear definition of 'results' and 'money' obtained through funding which means it is given against promises, therefore accountability is crucial (Drucker, 1992, p. 173). S.M.A.R.T acroynm describes the performances based on the following key factors in achieving set goals and objectives of the Trust: Specific, measureable, achievable, realistic and timebound to support strategic planning frameworks.

Summary

Research methodologies and methods set on the foundations of Kaupapa Māori and Mātauranga Māori retains cultural understandings moving forward into the future. Code of honour inspired by Te rākau-tū-taratahi and Te Tangi Tawhiti as an ethic research model emphasised tikanga and kawa protocols embracing 'aroha ki te tangata me tona ake ao' in life and in death.

Western research methodologies and western mediums of research employed an application tool for future generation to exercise data gathering as supporting evidence for kaitiakitanga practices. Interactive qualitative analysis model assists engagements with non-Māori researchers to understanding conceptual frameworks and its interpretation of the data. Introducing the origins of the S.W.O.T and S.M.A.R.T

analysis as performance tools gives an explanation to its purpose which is widely utilized in business framework. Knowing the historical factors around research methodologies and methods contribute to a knowledge base of knowing.

CHAPTER FOUR

The previous chapter discussed the appropriate methodologies and methods that will be utilized in respect of Mātauranga ā-iwi knowledge gathering. As a researcher, it introduces safety mechanism for whānau and accountabilities to Te Whare wānanga o Awanuiārangi.

This chapter synthesizes the raw data where the potential outcome can be taken into consideration for a governance applicable to the Trust. It should be flexible to reflect change with each approaching generation allowing for business development. Workshop engagement strengthens the visions of future landowner/leaders where cultural heritage is not overwhelmingly compromised.

Wānanga allows the process of sharing and comparing amongst whānau. Interpretations on theme questions in a familiar and safe environment is analysed through thematic coding. Photographs serves the purpose of captured engagements of the wānanga representing a form of visual communications with social media to inform whānau living away from Waiohau (protected as a closed group page) of the activities and various undertakings of the Trust. It allows a sense of ownership to participation and responsibility. With the increase in technological change, video and audio recordings create a space capturing lived experiences and progress.

4.1 Te tangi tawhiti - a research ethics model

The eight principles of te rākau-tū-taratahi are applied to Te tangi tawhiti as a research ethics model requiring the highest of respect when engaging with participants on research subjects. Code of honour placed a veil of respect and compassion when experiencing grief-stricken times. It is the outpouring of 'aroha mutunga kore' that reinforces the importance of treating people and the knowledge they agree to share with the utmost of respect as whakapapa survives two worlds 'Kia puta te ira tangata mai te wheiao ki te ao marama'. Whakapapa, a treasured taonga that has a life force a life essence that is a tender spirit in a world where whānau are searching for their own identity.

Research ethics is modelled on customary practices held within a meeting house known as wānanga. Wānanga begins with the kaiwhakarite[47] performing the opening karakia. It is then followed with a mihimihi acknowledging the dearly departed, the living and addressing the purpose of the gathering. The speaker's oratory speech is completed by a waiata. He then indicates the directional flow in a clockwise manner for introductory purposes known as whakawhanaungatanga to allow everyone to have an opportunity to speak. Once the conversation returns to the speaker, that part of the formalities will be closed with a karakia. Whānau and guests are invited to partake of food and drinks in the dining hall thereafter will return to the wharepuni to continue engagements on kaupapa in the wānanga.
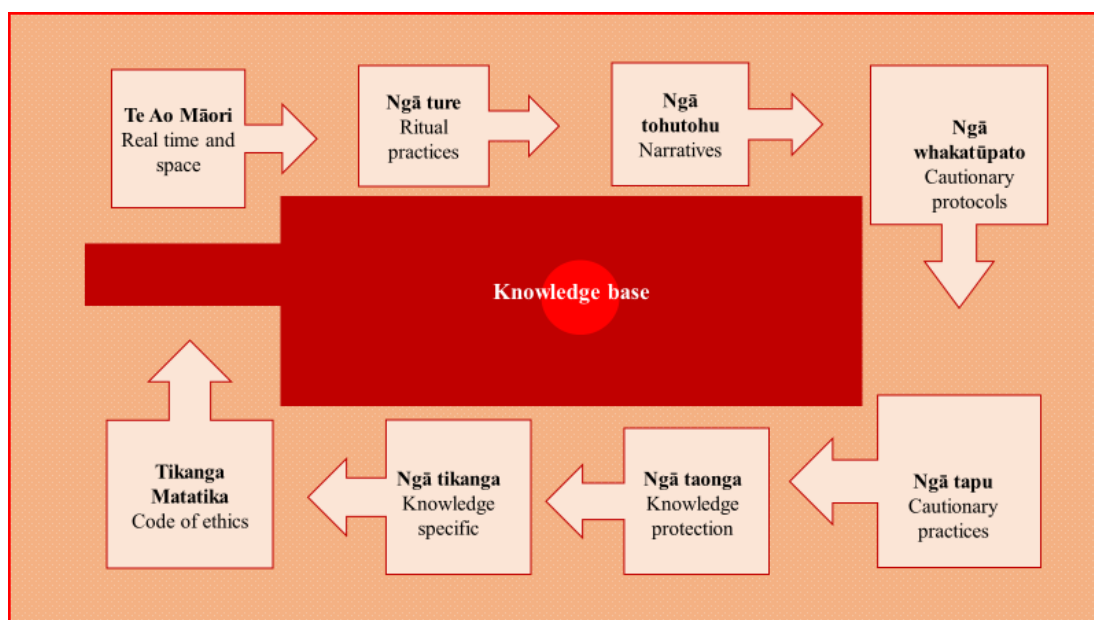
Diagram 3: Research ethics model applied to customary practices of directional flow within the meeting house

4.1.1 Application of te tangi tawhiti research ethics model

The applilcation of te tangi tawhiti research ethics model is applied in two categories. Two forms (2) In-depth interview with individual whanau members and two (2) focus group interviews. One (1) with landowners and whānau and two (2) with trustees only.

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[47] Kaiwhakarite is a person who performs the karakia. This person maybe one of the elders respected by whānau/hapū renown in the art of karakia or *our* young men groomed under *their* religious denomination to perform karakia.

Two forms of in-depth interview: Real time and space and ritual practices involves sharing of refreshments or a meal before engaging in any interview. Time allocation is taken into consideration. Code of honour is applied as the code of ethics

4.1.2 Group composition

Interview group 1: Age group 65 -70 were set up with our remaining elders living in Auckland who were able to recall their lived experiences growing up with our koroua Wire Papanui and kuia Keira from their childhood memories. These interviews have been captured in Chapter one 'Ko Wire Papanui Mekore rāua ko Keira Teepa Mekore aku tipuna'. Their words were typed into the thesis as the aunties spoke to ensure the essence of their words were captured and information correct.

Interview group 2: Classified as personal communications for subsidiary questions within research

Landowners focus group composition 1.

All participants are descendants to Wire Papanui Mekore rāua ko Keira Teepa Mekore. The majority of the whānau live outside of Waiohau mainly in surrounding districts Murupara, Te Mahoe, Te Teko, Otakiri, Kawerau, Whakatane and Auckland.

Age specific within this participating group range from late 20 to 65+. All whānau were able to attend this focus group through AGM article 21 day notification advertised in the Whakatane Beacon with - Governance structure workshop placed on the agenda.

Closed whānau page on Facebook another source of communication. Face to face contact was the primary means for whānau in nearby areas. AGM meeting held in Waiohau.

Trustees focus group composition 2.

Compulsory participation of all Trustees. 5/6 Trustees are descendant to Wire Papanui Mekore rāua ko Keira Teepa. Introduction of three (3) new trustee members and three (3) current members.

There is only one (1) member of the trustees who resides in Waiohau. Other members live in Te Teko, Otakiri, Kawerau, Whakatane and Tokoroa. Age specific within this group range from mid30s to 56+.

Trustees are either externally employed and or studying. Trustee hui update was determined in AGM 2016 to follow up on governance structure workshop outcomes.

Key variation	Group 1 - Landowners	Group 2 - Trustees
Gender	Consist of 4 Tāne and 8 wāhine. Researcher facilitator. Individual comments shall be identified accordingly 7 landowners 5 whanau members	Consist of 1 Tāne and 5 wahine. Researcher facilitator. Individual comment shall be identified accordingly
Age	Late 20 to 65+	Mid 30 to 50+
Comment	Total of 27 whānau members who attended the AGM 10 landowners + 1 proxy 16 whānau members inclusive of Group 1 whānau members	3 landowners 3 whānau members

Table 3: Group composition

Consent form and information sheet presented to individual landowner/whānau members interviews. Forms were also distributed to landowners and whānau members at AGM. Time set aside to read information sheet and ask questions. Satisfied with response, consent forms are signed, collected and returned to researcher. Trustee member who resides in Tokoroa resigned her position by the completion of this thesis. There are five (5) current trustees.

Photograph 1: 2016 AGM held at Te Whare Oranga in Waiohau

Ethics	Protocol	Explanation
Real time and space	Contact medium: Face to face Phone Email Newspaper advertisement Social media	Individual interviews. It is protocol to share a cuppa tea or meal prior to interview. Individual whānau members selected for historical accounts. Age specific group 65-70years. 1st focus group: age group mid 20-65+ years. Wānanga conducted in AGM meeting governance workshop. 2nd focus group age group mid 30-50+years. Wānanga conducted in Trustee hui. Interview based on scheduled time availability. It needs to be realistic for whānau working, family life and other commitments. Interview conducted in Waiohau, Te Teko, Te Mahoe and Auckland
Ritual practices	Opening karakia; mihimihi. Introduce code of ethics and consent form documents of Te Whare wānanga o Awanuiārangi	Being respectful throughout the entire interview. Whānau to implement ground rules of 'what is' and 'what is not' accepted prior to start of interview i.e. may change mind. Time is precious. Interview given 20 minutes' timeframe but may extended according to conversational flow.
Narratives	Strengthen research code of ethics and protocols with consent and information sheet.	Explanation of procedure encouraging whānau to reflect on life experiences, ideas and beliefs in a supportive environment.
Cautionary protocols	Ensuing information details are correct	Measure the flow of the conversation to allow a space to ensure information received is correct i.e. Which uncle was it that climbed the tree?
Customary practices	Allow whānau to respond	Being an avid listening informs whānau that what they share is of great importance. The experiences they share are their wisdom, no matter what background they come from.
Knowledge protection	Declaration of knowledge protection	Whānau involved in protection of knowledge to ensure its integrity is upheld.
Knowledge specific	Knowledge specific in accordance to age group especially our elderly	Whānau can recall material at any time and or gain access to information
Code of ethics	Introduces a systematic tool to decipher the processes into a natural language without losing the essence of the information	Whānau will be contacted at the end of the research. Landowners meeting called to give feedback through powerpoint presentation.

Table 4: Code of honour - te tangi tawhiti research ethics model

4.1.3 Planning schedule

Group 1 were presented with a set of questions designed by the researcher to create an opportunity for landowners and whānau to partake and engage in a discussions towards the development of the Trust.

1) What is a governance?
2) What does a governance look like?
3) What is mātauranga ā-iwi?
4) What does a mātauranga ā-iwi governance look like?
5) If you could change the structure of the governance, then how would that look?
6) What are your aspirations for the whenua?

As the facilitator, the whānau preferred their comment being written on the whiteboard instead of individual paper being handed out to them to write their comments on. They preferred to share and reflect off each other. Comments needed to be reconfirmed to capture the essence of what was being discussed and clarification purposes. The flow of the discussion was continual as their percieved interpretation of the question led to various relevant discussion.

Because of the different age groups what was noted were, the groups organising themselves into their age-specific groups. The rangatahi gathered together and chose a spokesperson as their voice. Matua also engaged amongst themselves with different individuals speaking on behalf the group. There were individuals who were happy to voice their own opinions.

4.2 2016 AGM workshop

Wānanga and Interactive qualitative analysis - collection of raw data

Wānanga is the vehicle in which the information is collected. Its written form on the white board is known as raw data or unprocessed data which will be processed utilizing the interactive qualitative analysis coding systems

Question 1: What is a governance?
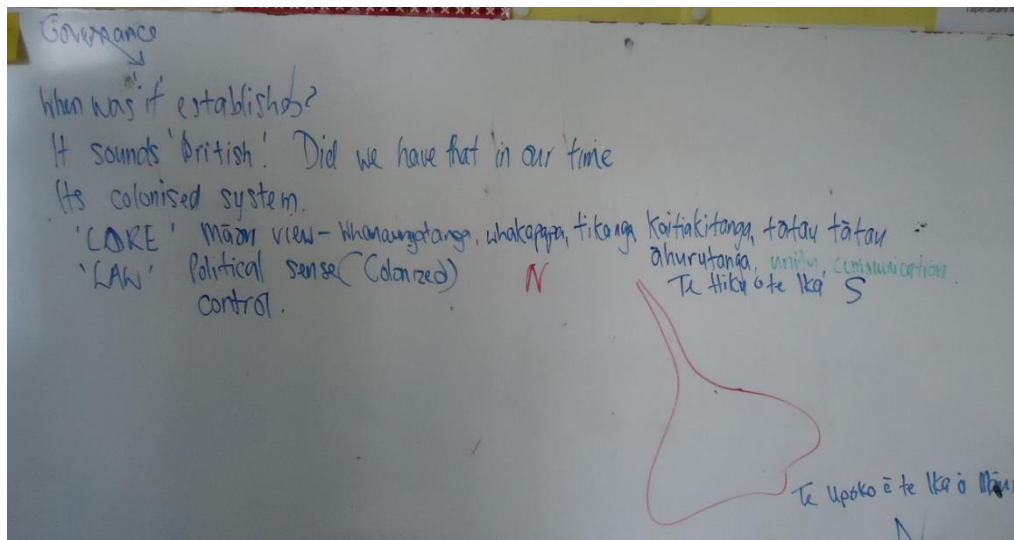
When was it (governance) established?	Native land court
Did we have those in our times?	Surveyors
It sounds 'British'	Administrators
It's one of those LAW kaupapa	Corporate
It's political, its controlled and colonised	Public interest
Powerhouse of government structures	It's a colonized system
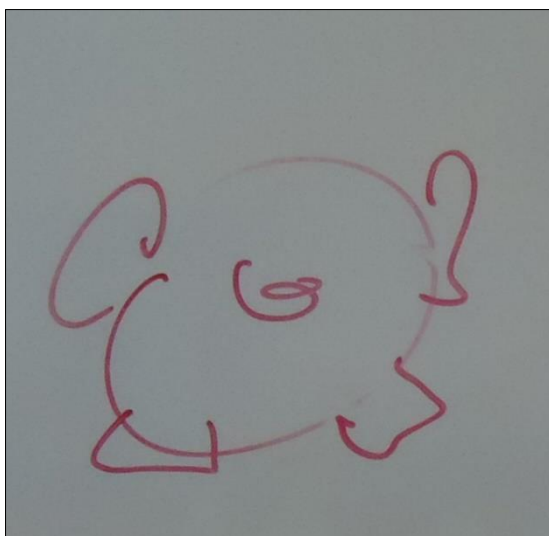
Titled 'Te tero hamuti a te poaka' or a sanitized translation 'rear view of a *sus*' is one landowners interpretation of a governance. His response is the poaka is not a native of NZ it was introduced (foreign) like that governance.

Question 2: What does a governance look like?

Isn't that what guides our trust?

It's the trust deed, it tells you what you can and can't do

But the trust deed comes from the Māori land court

If its from the courts, then it must be Māori land court, our trust, you fullas the trustees and then us the landowners?

We should have our own trust deed.
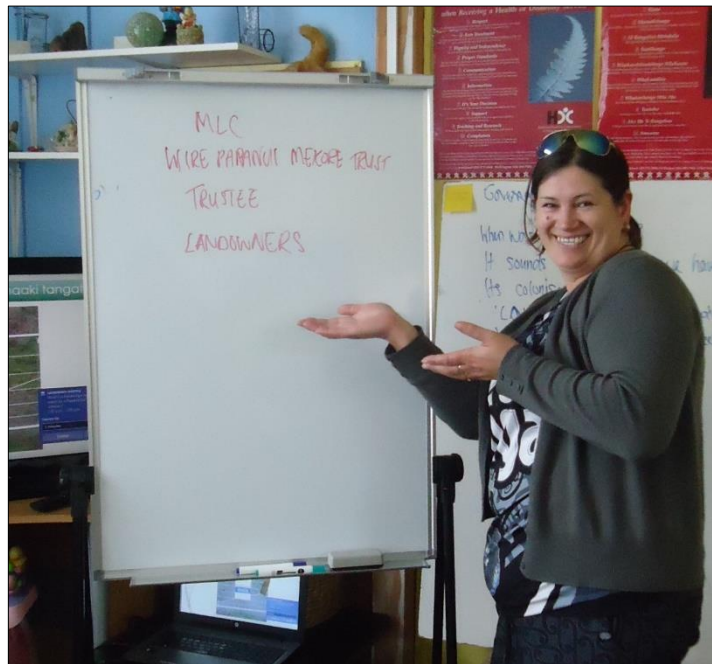
Landowner and Trustee, Phillipa Moses captures understanding our lands are governed by the Māori land court, and thereafter comes Wire Papanui Mekore Trust, then the Trustees, finishing with the landowners

Question 3: What is mātauranga ā-iwi?

Maintaining everything to the values of our ao Māori that we have grown up with.

Te whenua and te tangata are the same.

One cannot exist without the other and Waikokopu was our food source everything,

that's where we washed clothes, we had karakia.

We co-exist with the whenua.

Grown up with karakia and using that in everything that we do.

Maintaining our beliefs and values and using them to our advantage.

Using these resources to create employment and business opportunities

Whakapapa wananga be good. Because we don't know who is who.

Succession planning

Principles handed down from our Hapuoneone - Mārangaranga tipuna

Like other indigenous culture (first nation), its our connectiveness to our environment

Question 4: What does a mātauranga ā-iwi governance look like?

It s the LORE difference between LAW

Looking at our tikanga to guide us.

Tikanga is different from how Koro and them use to do things.

Kaitiakitanga practices

Communication amongst ourselves.

Ahurutanga means our papakainga our homestead is a place of gathering where our kids are safe and everyone looks after everyone.

Thats tātau tātau. Being united

The photograph is shared with the first question as per the conversational flow. This will be discussed in research findings of the method.

Quesiton 5: If you could change the structure of a governance, then how would that look?
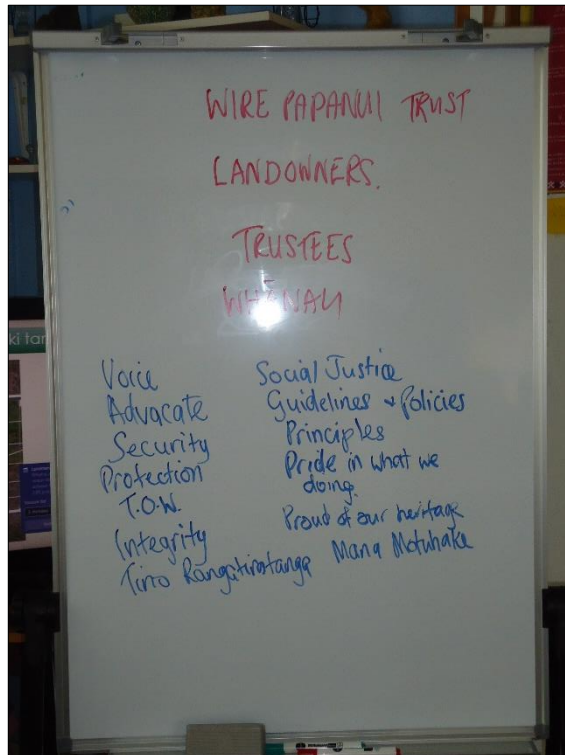
Lore structure is shown as

> Wire Papanui Mekore Trust
>
> Landowners
>
> Trustees
>
> Whānau

Its about upholding the integrity of our ancestors

Proud of our heritage

Pride in what we are doing

Tino Rangatiratanga

Mana Motuhake

Advocacy: Tuakana/teina role in supporting our rangatahi in regard to the land and allowing their voices to be heard.

Social justice is about knowing your rights as a landowner and where to go to for support in judicial system

Guidelines and policies

Principles: - Aspiration based

Treaty of Waitangi: as per the 4 articles

1. Security: The government issue, the management and procedures within your trusteeship

2. Protection: Article:

3. Equal opportunities:

4. Values and beliefs

Catholic priest Bishop Pompellier was a strong advocate of the treaty of Waitangi.

Question 6: What are your aspirations for the whenua?
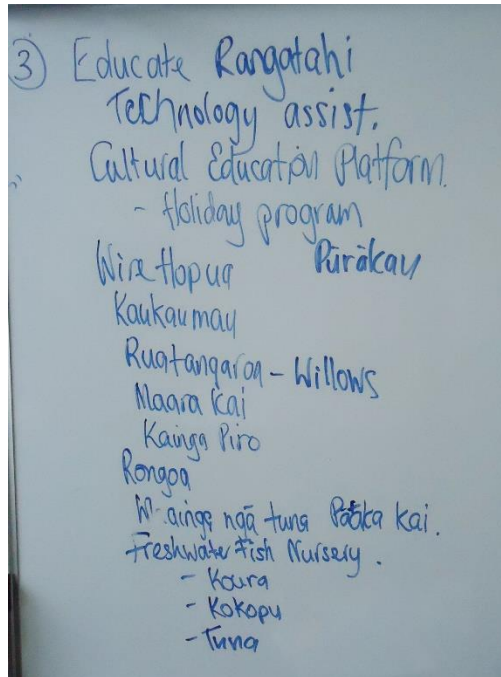
Educate rangatahi

Cultural educational programmes through our pūrākau and our taiao

Holiday programs

Day trips

Pātaka kai:

Kānga piro (Te Tairāwhiti dialect)

Watercress patch

Whakatipu rongoa

Wāhi Kaukau:

Wire Hopua

Kaukaumau

Kaitiaki o te Rangitaiki: Ruatangaroa rāua ko Raepango. Look after our waterways. Bring back Kokopu, Tuna, Koura

4.2.1 Mātauranga ā-iwi model application

The following diagram is the ranga framework designed by Doherty (2009, p. 87). This model portrays interaction and different views from a historical and modern context. The chosen model reflects the age group response to the questions.

Contemporary and future engagement with Māori, is from this perspective from a multi-centric to a Māori-centric then to iwi-centric. There is a growing number of Māori engaging with mātauranga Māori from this perspective – a dislocated view of mātauranga ā-iwi

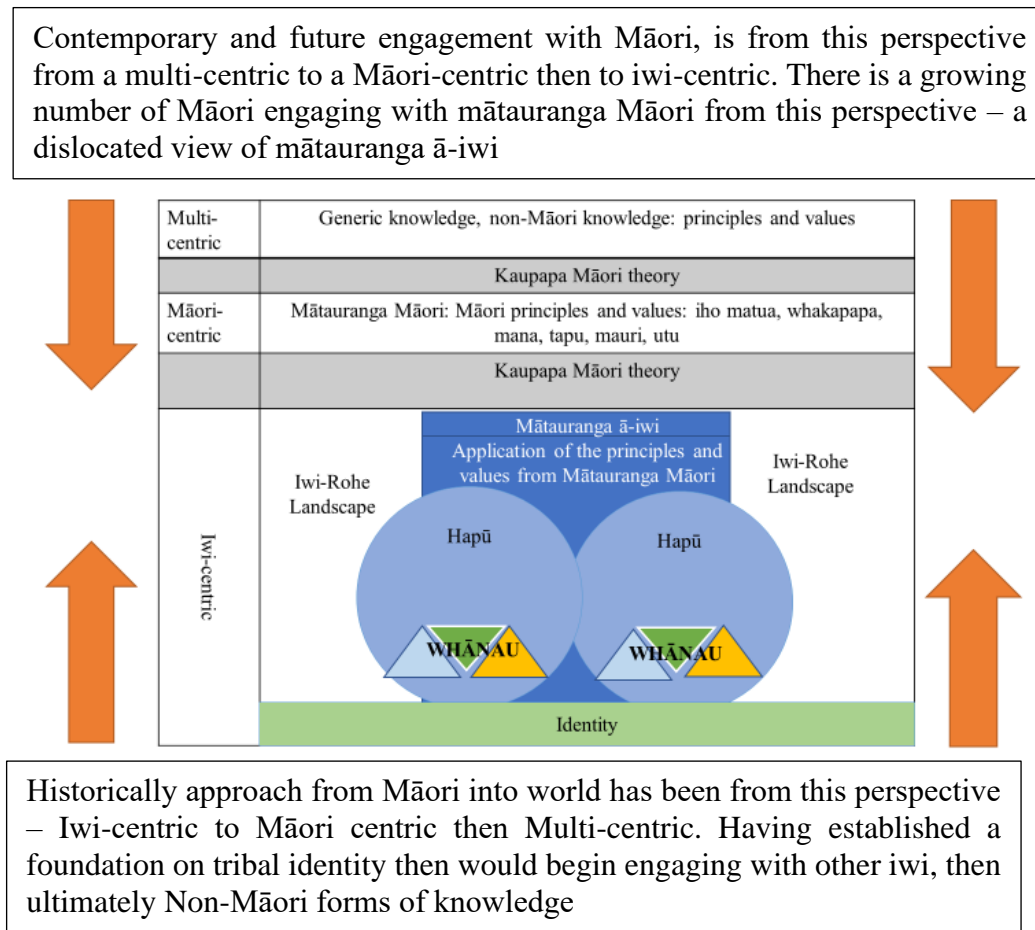| Multi-centric	Generic knowledge, non-Māori knowledge: principles and values
	Kaupapa Māori theory
Māori-centric	Mātauranga Māori: Māori principles and values: iho matua, whakapapa, mana, tapu, mauri, utu
	Kaupapa Māori theory

Mātauranga ā-iwi
Application of the principles and values from Mātauranga Māori

Iwi-Rohe Landscape

Iwi-Rohe Landscape

Hapū

Hapū

WHĀNAU

WHĀNAU

Iwi-centric

Identity

Historically approach from Māori into world has been from this perspective – Iwi-centric to Māori centric then Multi-centric. Having established a foundation on tribal identity then would begin engaging with other iwi, then ultimately Non-Māori forms of knowledge

Diagram 4: Doherty Ranga framework - a historical and modern context

Response 1: What is a governance?

Modern context: Historically, the impact of colonisation and as descendents of the Waiohau Fraud, governance is perceived as an agent of British colonisation hence the responses were of negative undertones.

Historical context: Stan McCauley depiction 'rear view of a sus' had happened while I was writing the responses of the group on another whiteboard. When I turned to face the group, all their heads were tilted staring at the little white board. I went to have a look at what they were staring at. I asked what was it? There was a debate whether it

was a pig or an elephant. I asked who drew it? They said 'Stan'. I asked, where was he? and they pointed outside.

I asked Stan about his picture. He confirmed it was 'rear view of a pig'. He then explained, the pig isn't from here. We were here first. That governance is like that pig. Its from somewhere else. I explained his view to the group who laughed but agreed.' Stan returned to the hui observing and listening.

Stan McCauley is a butcher by trade. Always ready to help anyone and everyone. Active member of our hapū with fundraising and kaitiakitanga practices. A person who gets on with the job. He is also a man of little words. Not much to say in any meeting. Therefore, his picture was significant because he represented landowners who sit through meetings with nothing to say even though they have an opinion after the meeting is finished. Stan was able to express his opinion on a question and his picture became his voice during his participation of the group.

The negative responses to question 1 are reflective of past grievances carried through the generations against British rule and connecting governance to those views

.

Response 2: What does a governance look like?

Modern context: Phillipa Moses took charge of the white board marker referring to hierarchical layers of a governance structure with Māori land court at the top and landowner on the bottom. This prompted responses from whānau referring to the Wire Papanui Mekore Trust Deed as the governance for our trust but also a desire to create our own trust deed.

There is an acknowledgement that the Standard Māori land court trust deed acts as the governance document which guides the Trust.

Response 3: What is mātauranga ā-iwi?

Historical context: Positive strong response coming from a historical context of whakapapa connections to the whenua. Whānau were clear about their identity and relationship to the whenua drawing on their treasured memories of Waikokopu.

Other whānau members not raised in Waiohau, made their connections from their other iwi affiliated areas of where they were raised and applied that same concept to Waiohau as another papakainga base.

Whakapapa wānanga suggested to bring the whānau back together. Last McCauley reunion was in 1988. There was a great sense of loss because most of our elders have passed away. Thirty years on, whānau don't know who's who as the kids in the photo have families of their own now.

Response 4: What does a mātauranga ā-iwi governance look like?

Historical context: Whānau indicated that mātauranga ā-iwi governance is the preferred LORE of governance rather than the judicial LAW. It should be tikanga driven as whānau have notices over the years how tikanga has changed from the time of our koro. Tikanga inclusive of kaitiakitanga practices. There has to be a strong line of communications. The governance needs protection mechanisms to keep everyone safe and united.

Response 5: If you could change the structure of a governance, then how would that look?

Modern context: The whānau placed the following in this order

> Wire Papanui Mekore Trust
> Landowners
> Trustees
> Whānau

Interestingly, there was a discussion around the titles 'landowners' and 'whānau'. An explanation was needed to identify the difference between the two because some believed that everyone were landowners or would be in the future in which they were correct. But others looked at those who had succeeded their shares were identified as 'landowners' and those who did not succeed for various reasons were identified as 'whānau'. When it came to votes in meetings only those landowners who succeeded were able to vote. 'Whānau' were welcome to give an opinion and or participate in landowners or AGM meetings but were restricted from voting.

Interpretation of this governance structure from the landowner's perspective was; Wire Papanui Mekore Trust was first because it meant upholding the integrity of our koroua

Wire Papanui and kuia Keira. The 'landowners' saw themselves as the 'bosses' of the 'trustees.' The 'whānau' were inclusive as descendants of Koro and Kuia.

To get some clarity, I explored for a response with this interpretation of what I was seeing, "Wire Papanui Mekore Trust, absolutely agree. Does that mean that the landowners now become responsible for the wellbeing of the trustees to ensure they perform their duties in a safe environment knowing full well it is the trustees who are legally accountable to whānau under the Trust deed as well as taking care of the `whānau as well? There was a period of silence with a comment, 'Hmmm?'

There are two contrasting proposals of governance:

1: The proposed governance is disconnected by mana in the context mana means power rather than responsibility. The 'titles' or 'labels' also gave a disconnect to whanaungatanga as 'trustees' were seen not as 'whānau' but as an employee/employer relationship.

2: The proposed governance allows the landowners to determine the governance group and decision-making processes ensuring the integrity of the Trust is upheld and the welfare of the whānau inclusive of trustees are maintained.

Response 6: What are your aspirations for the whenua?

Historical context: More vocal participation from our rangatahi roopu promoting family oriented focused kaitiakitanga practices into cultural educational holiday programmes. Restoring pātaka kai areas and growing rongoa plants. There were fond memories of swimming spots. Wire Hopua was one of the names of the swimming spots so called after our koroua. Another swimming spot was called the kaukaumau.

There were two names mentioned that were dialectal or from another region. Kānga piro and Kaukaumau. These names were referring to areas at Waikokopu. When asked of its origins, whānau had placed those names as being introduced from whānau who lived in Whatatutu, Gisborne, would come for holidays in Waiohau.

There was also a strong sense about taking care of our waterways in protecting our kaitiaki Ruatangaroa and Raepango including the protection of tuna, kokopu and koura was another aspiration of our rangatahi.

Summary of mātauranga ā-iwi application

The historical and modern context ranga framework application used to interpret the responses of whānau is a fair representation of their views as their responses were knowledge base driven from lived experiences. The knowledge base which came from a modern context are correct in regard to the question around governance. Historical attitiudes is an outcome of the modern context. Governance is seen as non-Māori as it comes from a non-Māori background. However, when asking the landowners to a mātauranga ā-iwi governance within a mātauranga Māori perspective then it is reflective of whānau who have grown up on tribal grounds but moved away to towns and cities for employment opportunities to raise their families and return to tribal grounds for different occasions making reconnections with whānau who have maintained a 'ahikaaroa' status.

4.2.2 Interactive qualitative analysis – Inductive coding

The data collected from question 3,4,5 have been selected for an inductive coding.
The primary question remains 'If you could change the structure of a governance
then how would that look? After reviewing responses, they are thematically
categorized into groups called inductive coding.

- One cannot exist without the other and Waikokopu was our food source everything, that's where we washed clothes, we had karakia.
- Tikanga is different from how koro and them use to do things
- Ahurutanga means our papakainga is a place of gathering where our kids are safe and everyone looks after everyone
- tātau tātau. Being united
- Upholding the integrity of our tipuna

- Whenua and tangata are the same
- We co-exist with the whenua
- Principles handed down from our Hapuoneone – Mārangaranga tipuna
- Maintaining everything to the values of our ao Māori that we have grown up with kaitiakitanga practices
- Grown up with karakia and using that in everything that we do.
- Like other indigenous culture,

- Maintaining our beliefs and values and using them to our advantage.
- Using these resources to create employment and business opportunities
- Succession planning
- Proud of our heritage
- Pride in what we are doing

- Its the lore difference between law
- Advocacy: Tuakana/teina role in supporting our rangatahi regarding the land and allowing their voices to be heard.
- Social justice is about knowing your rights as a landowner and where to go to for support
- Guidelines and policies
- Principles: - Aspiration based
- Treaty of Waitangi principles
- looking at our tikanga to guide us
- communication amongst ourselves
- Tino rangatiratanga
- Mana Motuhake

4.2.1 Axial coding

Once responses are thematically organised into groups, axial coding seeks to name, reorganise, clarify and refine the affinities to narrow the meaning of the affinities and their categories by placing the groups into titles above each group

Whakapapa relationships
• One cannot exist without the other and Waikokopu was our food source everything, that's where we washed clothes, we had karakia.   • Tikanga is different from how koro and them use to do things   • Ahurutanga means our papakainga is a place of gathering where our kids are safe and everyone looks after everyone   • tātau tātau. Being united   • Upholding the integrity of our tipuna

Mātauranga ā-iwi world view
• Whenua and tangata are the same   • We co-exist with the whenua.   • Principles handed down from our Hapuoneone – Mārangaranga tipuna   • Maintaining everything to the values of our ao Māori that we have grown up with kaitiakitanga practices   • Grown up with karakia and using that in everything that we do.   • Like other indigenous culture, its our connectiveness to our environment

Aspirations
• Maintaining our beliefs and values and using them to our advantage.   • Using these resources to create employment and business opportunities   • Succession planning   • Proud of our heritage   • Pride in what we are doing

Social political awareness
• Its the lore difference between law • Advocacy: Tuakana/teina role in supporting our rangatahi regarding the land and allowing their voices to be heard. • Social justice is about knowing your rights as a landowner and where to go to for support • Guidelines and policies • Principles: - Aspiration based • Treaty of Waitangi principles • looking at our tikanga to guide us • communication amongst ourselves • Tino rangatiratanga • Mana Motuhake

A brief summary is written up once induction and axial coding is completed. They are as followed:

Whakapapa relationships

- One cannot exist without the other and Waikokopu was our food source everything, that's where we washed clothes, we had karakia

- Tikanga is different from how koro and them use to do things

- Ahurutanga means our papakainga is a place of gathering where our kids are safe and everyone looks after everyone

- tātau tātau. Being united

- Upholding the integrity of our tipuna

One cannot exist without the other and Waikokopu was our food source, everything, that's where we washed clothes, we had karakia. Tikanga is different from how koro and them use to do things. Ahurutanga means our papakainga is a place of gathering where our kids are safe, and everyone looks after everyone. Tātau tātau. Being united in upholding the integrity of our tipuna.

Mātauranga ā-iwi world view

- Whenua and tangata are the same
- We co-exist with the whenua.
- Principles handed down from our Hapuoneone – Mārangaranga tipuna
- Maintaining everything to the values of our ao Māori that we have grown up with kaitiakitanga practices.
- Grown up with karakia and using that in everything that we do.
- Like other indigenous culture, its our connectiveness to our environment

Grown up with karakia and using that in everything that we do with principles handed down from our Hapuoneone – Mārangaranga tipuna, when whenua and tangata were the same. We co-existed with the whenua maintaining everything to the values of our ao Māori that we have grown up with kaitiakitanga practices. Like other indigenous culture, its our connectiveness to our environment.

Aspirations

- Maintaining our beliefs and values and using them to our advantage.
- Using our natural resources to create employment and business opportunities
- Succession planning
- Proud of our heritage
- Pride in what we are doing

Succession planning is maintaining our beliefs and values and using them to our advantage. Taking pride in what we are doing and using our natural resources to create employment and business opportunities. Being proud of our heritage.

Social political awareness

- Its the lore difference between law
- Advocacy: Tuakana/teina role in supporting our rangatahi regarding the land and allowing their voices to be heard.
- Social justice is about knowing your rights as a landowner and where to go to for support

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- Guidelines and policies

- Principles: - Aspiration based

- Treaty of Waitangi principles

- looking at our tikanga to guide us

- communication amongst ourselves

- Tino rangatiratanga

- Mana Motuhake

Tino rangatiratanga and mana motuhake are the lore differences between law. Tuakana/teina roles in advocacy and social justice is about supporting our rangatahi and landowners in knowing their rights regarding the land by allowing their voices to be heard and where to go to for support. Treaty of Waitangi principles are guidelines and policies. Aspiration based principles means communicating amongst us and looking at our tikanga to guide us.

4.2.2 Affinity relationship table (ART)

The number assigned to the 'Affinity name' does not imply that the affinity is more important than the other. The affinities are neutral and placed in alphabetical order to determine possible relations between the two affinities A and B.

The arrows indicate whether A influences B or B influences A or if there is no direct influence between the two. This summarized in 'Possible relationship'.

Hypothesis-building protocol

The preferred method for analsing relationship between affinities is demonstrated in the ART table as the 'if…, then…' or what is known as the hypothetical construction process

Table 5: ART application

Affinity Name
1. Whakapapa relationship
2. Mātauranga ā-iwi world view
3. Aspirations
4. Social political awareness

Possible Relationships
A → B
A ← B
A <> B (No Relationship)

Focus Group Affinity Relationship Table	
Affinity Pair Relationship	**Example of the relationship either in natural language or in the form of an IF/THEN statement of relationship**
1 → 2	If tikanga is different from how koro and them use to do things then we should be maintaining everything to the values of our Ao Māori that we have grown up with
1 → 3	If one cannot exist without the other and Waikokopu was our food source, everything, that's where we washed our clothes, we had karakia then we co-exist with the whenua
1 → 4	If ahurutanga means our papakainga is a place of gathering where our kids are safe, and everyone looks after everyone then tuakana/teina roles in supporting our rangatahi regarding the land is allowing their voices to be heard.
2 ← 3	If we are using our natural resources to create employment and business opportunity then like other indigenous culture, its our connectiveness to our environment
2 ← 4	If we are looking at aspiration-based principles, then we should be looking at principles handed down from our Hapuoneone – Mārangaranga tipuna
3 ← 4	If we are maintaining our beliefs and values and using them to our advantage, then we are looking at our tikanga to guide us

4.2.3 Inter-relationship diagram (IRD)

Inter-relationship diagram is the matrix containing all the perceived relationships gathered from the affinity relationship table. the arrows indicate whether there is a cause or an effect or no relationship between the paired affinities. The arrow point in two directions, left or up. Each relationship is recorded twice, once horizontally and once vertically. The arrows are counter placed in the vertical section

Affinity Name
1. Whakapapa relationship
2. Mātauranga ā-iwi world view
3. Aspirations
4. Social political awareness

Tabular IRD						
	1	**2**	**3**	**4**	**OUT**	**IN**	**Δ**
1		↑	↑	↑	3	0	3
2	←		←	←	0	3	-3
3	←	↑		←	1	2	-1
4	←	↑	↑		2	1	1

Arrows are counted to find the delta (Δ) whereby the table is now complete. Rules for counting the delta are by counting the number of up arrows (↑) or Outs, then count the numbers of left arrows (←) or Ins. Subtract the number of Ins from the Outs to determine the delta (Δ) = In – Out.

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The table is then sorted in descending order by the highest delta as demonstrated below. The following data will be based on the order of this completed table 1-4-3-2

Tabular IRD – Sorted in Descending Order of Δ						
	1	2	3	4	OUT	IN	Δ
1		↑	↑	↑	3	0	3
4	←	↑	↑		2	1	1
3	←	↑		←	1	2	-1
2	←		←	←	0	3	-3

4.2.4 Systems influence diagram (SID)

Systems influence diagram (SID) is a representative of the entire system of influences and outcomes portray in the inter-relationship diagram (IRD) of affinities and relationships among them. Arranging axial coding affinities by using the IRD – descending order of delta (Δ), relationships can be easily identified. Using only the up arrows, the SID can be drawn

Figure 2: Cluttered SID
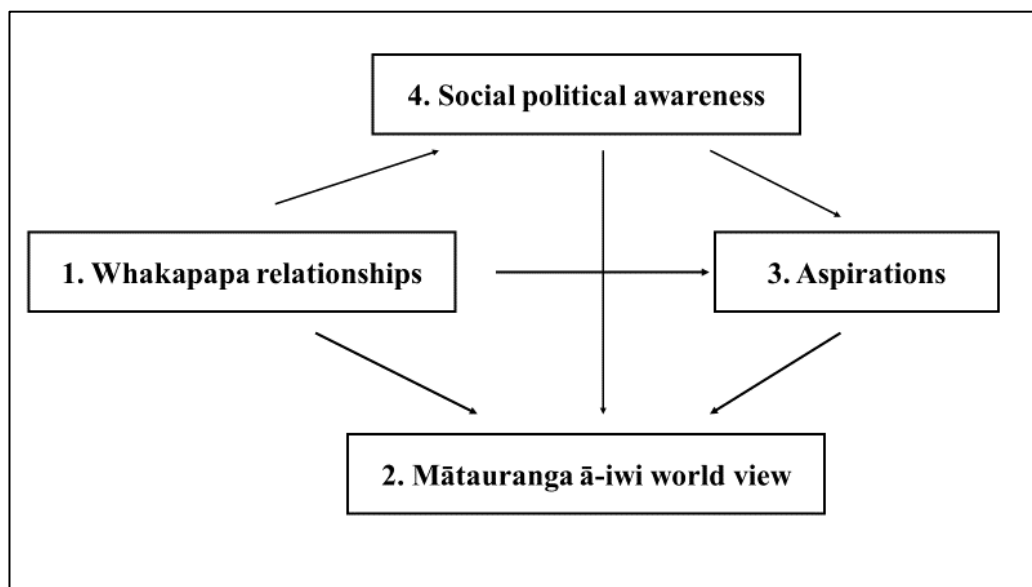
To check for accuracy, note the in and out value on the IRD. It should correspond with the number of actual in and out arrows.

### 4.2.5 Systems influence diagram – removing redundant links

According to the delta in the IRD table and SID assignment redundant links are removed. If there is a path between two deltas other than the direct link then the direct link can be removed. A SID that is linked to all affinities is known as a 'cluttered' link. Whilst it may identify comprehensive and rich data it is also difficult to interpret, hence the process to 'unclutter' the links for friendly interpretation presented in a simple form

Tabular IRD – Sorted in Descending Order of Δ							
	1	2	3	4	OUT	IN	Δ
1		↑	↑	↑	3	0	3
4	←	↑	↑		2	1	1
3	←	↑		←	1	2	-1
2	←		←	←	0	3	-3

Tentative SID Assignments	
1	Primary Driver
4	Primary Outcome
3	Secondary Outcome
2	Secondary Driver

Removal order (1)1 – 2, (2) 1 – 3, (3) 1 – 4, (4) 4 – 2, (5) 4 – 3, (6) 3 – 2

Whakapapa 4: Cluttered SID with connecting
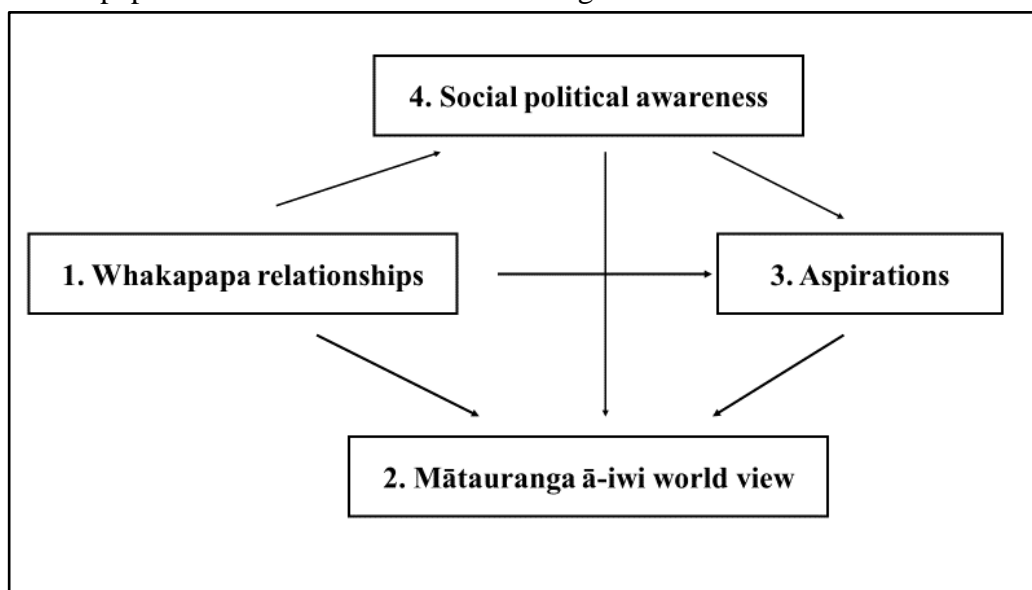
Removing redundant link as per removal order

    1. There is a path from 1-4-3. Therefore remove 1-2

    2. There is a path from 1-4-2. Therefore remove 1-3

    3. There is no other path therefore 1-4 remain

    4. There is a path from 4-3-2 therefore remove 4-2

    5. There are no other path therefore 4-3 remain

    6. There are no other path therefore 3-2 remain

4.2.6 Uncluttered SID

Figure 3 Uncluttered SID can be represented with all cluttered links removed consistent with all the affinities relationship recorded on the IRD table
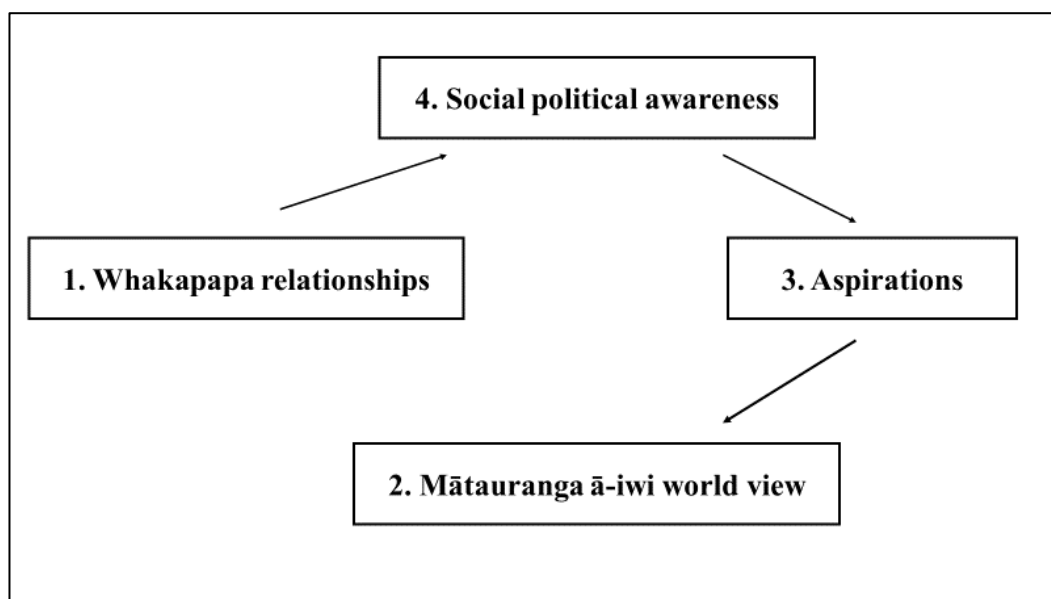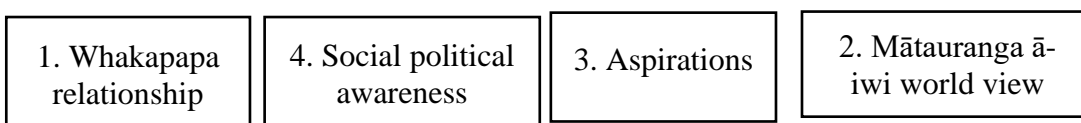

Figure 5: Final SID

1. Whakapapa relationship	4. Social political awareness	3. Aspirations	2. Mātauranga ā-iwi world view

4.2.7 Interpretation of the final SID depends entirely on the uncluttered SID

'If you could change the structure of a governance then how would that look? The final SID 1-4-3-2 suggests where whakapapa relationships being the primary driver to our primary and secondary outcome of social political awareness and aspirations then it is guided by the secondary driver which is mātauranga ā-iwi.

Ahurutanga means our papakainga is a place of gathering where our kids are safe, and everyone looks after everyone with tuakana/teina roles supporting our rangatahi regarding the land allows their voices to be heard in upholding the integrity of our tipuna. Succession planning in maintaining our beliefs, values, using them to our advantage is taking pride in what we are doing by using our natural resources to create employment and business opportunities. Ahurutanga is being proud of our heritage.

Growing up with karakia and using that in everything that we do with principles handed down from our tipuna where whenua and tangata are the same, we have co-existed with the whenua maintaining everything to the values of our ao Māori.

Summary of Interactive qualitative analysis application

Analysing and reporting the raw data or unprocessed data was driven by understanding a method that could be utilized to capture the meaning of whānau experience and knowledge. The raw data unfolding into this robust collection of whānau experience processed meticulously by analytical and systematic methodologies was able to produce this comprehensive and rich verifiable report thus complimenting Mātauranga ā-iwi research model.

Figure 4; 'Please respect our whenua tapu' was the preferred message from the usual signs dotting countrysides, 'Keep out' or 'Trespassers will be prosecuted'. It is received with positive reactions from locals and daytrippers.

4.3 Trustees workshop

Trustee hui scheduled one (1) week after the AGM. Conducted in Waiohau. Due to new trustee membership, the introduction of a SWOT and SMART analysis, is necessary to identify the skill contribution new trustees bring to the management of the Trust. Its an assessment tool applied to assess trustees' capabilities in assisting with deliverable outcomes of the AGM governance workshop.

4.3.1 S.W.O.T Analysis

The raw data of 5 participating trustees have been synthesised to respective themes of SWOT. Researcher facilitated the process.

STRENGTH

Practitioner, tele-communication, administration, communicating, people person, contact with some key people, funding, shopping, good at managing, knowledge of locals, communications, brain storming, people's skills, people communications, team player, access to building material contacts. Have different licenses, DG Driving, Full licence, gardening skills, gardening, working with my hands, welding

WEAKNESS

Care too much, impatient, transient, living faraway, loner, Te reo Māori, Public speaking, speaking the reo, understanding the reo, some computer skills

OPPORTUNITIES

Go back to our papakainga for our mokos and our next younger generation to enjoy, hauora wānanga, tiaki whakapapa, access consciousness skills, whānau returning, whānau camping, kōrero wānanga, self-pride, inclusive of all whānau to meet, own management, get rangatahi group involved, wananga for the rangatahi and whānau members, form a working rangatahi group. Database collection. Strengthening whanaungatanga, strengthening the skill base that we have, strengthening our whakapapa, don't know all the whānau

THREATS

Not on the same page, personal issues, Facebook wrong communication, Facebook, whānau not in the know with what's happening, communication. going on different land – not your own, Māori land court reform act, Wai-o-te-hau - based around our not having a director on their anymore, upskilling, trustee training, legal obligations.

Summary

SWOT analysis tool to assess trustees' capabilities in assisting with deliverable outcomes of the AGM governance workshop identified required strengthening the relationship between the trustees in supporting each other in confidence building and various wānanga with effective communication skills. Future wānanga to be inclusive of whānau to support succession planning. Identified are the following wānanga

      a) Te Reo wānanga to encourage use of language through whakapapa and waiata.

      e) Hauora wānanga to nurture mental, spiritual, physical and emotion wellbeing.

      i) Rongoa wānanga based on local knowledge

      o) Kaitiakitanga wānanga incorporating old and new knowledge deliverables implementing Te Kawa o Te Urewera and Rangitaiki River Document.

4.3.2 S.M.A.R.T Analysis

The SMART analyse helps to structure goals and projects. It helps to understand whether projects are feasible and keep projects in a structured timeframe. Once identified, then the project may be placed in category of short- or long-term plans.

Te whenua tapu:

	TE WHENUA TAPU	FUNDING	REUNION	RANGATAHI ROOPU
SPECIFIC	X	X	X	X
MEASURE	X	X	X	X
ACHIEVABLE	X			X
REALISTIC	X		X	X
TIMEBOUND	X	X		

Table 6: X indicates a positive response for 'Te whenua tapu'

Specific: Maintenance of 'te whenua tapu'. Weeds, mowing and spot spraying.

Measure: Maintenance of 'te whenua tapu' is crucial at these early stages of their planting and will be ongoing. Lack of maintenance increases pest plant competition for nutrients. Native plants without parent plants are vulnerable to nutrient competitions and need our assistance.

Achievable: A shared responsibility from whānau to put their names forward on a monthly calendar availability will reduce costings for the trust.

Realistic: Whānau provide own equipment and source building material through whānau Facebook page or contacts. It also encourages whānau to return and make it a whānau day outing.

Timebound: It has been identified that most of the maintenance will occur during the spring, summer and early autumn seasons. Grass growth slows in the mid-autumn and winter. The riparian management plan contract

with BOPRC assists our projects in term of timelines for plant releasing and spraying.

OVERVIEW:

Te whenua tapu is a small grassland wetland area at Waikokopu Stream within the boundaries of Waiohau A7B2 managed by Wire Papanui Mekore Trust. Te Punawai o Keira is a freshwater spring dedicated to our kuia Keira Teepa.

Funding

	TE WHENUA TAPU	**FUNDING**	REUNION	RANGATAHI ROOPU
SPECIFIC	X	**X**	X	X
MEASURE	X	**X**	X	X
ACHIEVABLE	X			X
REALISTIC	X		X	X
TIMEBOUND	X	**X**		

Table 7: X indicates a positive response for 'Funding'

Specific: Walkway beautification, picnic area and landscaping

Measure: Limited availability of Trust funds. Expect to receive revenue from another business in 2020.

Achievable: Dependent on the availability of people to apply for funds

Realistic: Dependent on people who know of funding opportunities and who know how to apply for funding.

Timebound: All funding opportunities are timebound as they can be opportunities missed.

OVERVIEW:

Form a funding committee. Treasurer is to overseer this project.

.
Reunion

	TE WHENUA TAPU	FUNDING	**REUNION**	RANGATAHI ROOPU
SPECIFIC	X	X	**X**	X
MEASURE	X	X	**X**	X
ACHIEVABLE	X			X
REALISTIC	X		**X**	X
TIMEBOUND	X	X		

Table 8: X indicates a positive response to 'Reunion'.

Specific: Landowners to activate a 'Taumata roopu' which would be inclusive of kaumatua and pakeke to begin processes and planning for Reunion 2018.   This process helps our whānau to become inclusive and participate in our projects.   Encouraging whakawhanaungatanga. Progress report to be discussed with Trustees.

Measure: 30 years since last reunion

Achievable: Dependant on how active Taumata roopu is?

Realistic: Reunion in 1988 included Wire Papanui Mekore whānau, Amokura whānau, and Ani Paora whānau. Discussion at AGM supported reunion of Wire Papanui Mekore and Keira Teepa descendants only as a realistic target.

Timebound: 2 years frametime will also be dependant on how active Taumata roopu is.

OVERVIEW

The previous projects will require the trustees full attention. As an induction to the new trustees, it is best to share the responsibilities. A new governance model from the AGM allows this to happen, where landowners can support the trustees to achieve goals through shared participation.

Rangatahi roopu

	TE WHENUA TAPU	FUNDING	REUNION	**RANGATAHI ROOPU**
SPECIFIC	X	X	X	**X**
MEASURE	X	X	X	**X**
ACHIEVABLE	X			**X**
REALISTIC	X		X	**X**
TIMEBOUND	X	X		

Table 9: X indicates a positive response to 'Rangatahi roopu'.

Specific: Trustees and whānau play a tuakana teina role in supporting our rangatahi in regards to the land and allowing their voices to be heard.

Measure: Educate our rangatahi to become great leaders for our whānau in upholding the integrity of our tipuna – Wire Papanui Mekore rāua ko Keira Teepa

Achievable: Support rangatahi by introducing guest speakers of their selection. i.e. Bill Kerrison is happy to meet with the youth and give a presentation on the roles of a Freshwater Fisheries. This aligns to the AGM workshop around protection of tuna, kokopu and koura.

Realistic: Trustees are solely responsible for the activities of the trust inclusive of any new roopu formed. We have to ensure we communicate with these roopu. We carry the legal responsibilities of the trust.

Timebound: Education is ongoing.

OVERVIEW:

Succession planning for our rangatahi needs the full support of the Trust. Kaitiakitanga practices in data collections are being supported by iwi-driven organisations and Fisheries New Zealand.

Summary of S.W.O.T and S.M.A.R.T analysis

The S.W.O.T analysis method originally created to investigate why many corporate companies of the mid 1940s and 1950s failed in corporate planning management is an effective tool in understanding internal and external risk factors of the Trust. The SWOT analysis was applied as a performance indicator to gauge the skills of each trustee member contribution to the development of the Trust. Identifying internal and external weaknesses and threats allowed the Trust to initiate intervention protocols and or implement professional development support systems for trustees.

S.M.A.R.T analysis gave a realistic overview of the projects in the development of the Trust. In achieving the aspirations of our landowners, projects are identified into short and long-term strategy plans allowing the Trust to work to a calendar year and monitor the progress of the project. Realistically, trustees will come and go, therefore the Trust needs a governance that is clear and effective.

The introduction of the S.W.O.T and S.M.A.R.T tools to the trustees was received with mixed views as it required a personal assessment of one's capabilities as a trustee and commitment required to deliver each project on a voluntary base. Therefore, a governance to portray these different dynamics need to be clear and effective to support the decisions required of trustees.

CHAPTER FIVE

5.0 Conclusion

The previous chapter applied Te Tangi tawhiti – research ethics model to demonstrate the combination of traditional song compositions with a supporting framework identified as Te Rākau-tūtaratahi which promoted tikanga and kawa conducted in a marae setting as portrayed within the meeting house Tama-ki-Hikurangi.

AGM group composition provided a safe environment for whānau to give an opinion or their thoughts around governance and relationship to the land. Utilising the two methodologies to analyse their response was in support of the knowledge base from whānau therefore applying Mātauranga ā-iwi model. The use of a Western analytical tool - the Interactive qualitative analysis model supported that Kaupapa Māori and Mātauranga Māori are not in competition with Western models. Forward thinking allowed Western models to be applied in this thesis as an example for our mokopuna and tamariki of today to have confidence to utilize all tools available for them to achieve positive outcomes based on all aspects of wellbeing.

This chapter takes it back from whence it began with our pepeha and through active engagement a sound decision to create a governance applicable to our Trust, can be delivered by Trustees and understood by landowners.

5.1 Thesis overview

Chapter One with its introductory pepeha identified the connection of whānau to Waiohau – being the centre of the universe. The foundation of governance from a Māori perspective was supported by the colloquial saying, 'Ko Waiohau te pito o taku ao'. Socio-political environments which continue to impact Waiohau via the two dams operational schemes became the obligated responsibility of the Trust to contribute active and ongoing engagements to the mitigate the effects of the dams.

The historical background of the land and the lives of Koro Wire Papanui 'Mekore' McCauley and Kuia Keira Teepa allowed our whānau to build principles based on the integrity of our koroua kuia tipuna. Therefore, the expansion of the Trust as an incorporated society allowed forward thinking in trying to understand governance and

its applications ensuring environmental protection, social responisbility, cultural authenticity and economic value factors considerations known as 'quadruple bottomline'.

Chapter Two literature review investigated the prospect of traditional Māori governance theory from cosmological beginnings when gods governed our world. Informing key fundamental roles within the Tāne pedagogies delegating shared responsibilities.   The physical projection of traditional governance theory was demonstrated in the customary practices of centralising a Tūhoe position around Tūhoe ethnography and traditional social structures reconfirming Te Ao Māori principles underpinning cultural morals of engagements. Whānau, hapū and iwi concepts informed a whole social system literally connecting people to the land as a birthright where whānau and hapū being the primary source of economic sustainability and political decision makers. Iwi re-enforced territorial lands to a common ancestor hence Te Urewera in which Tūhoe iwi occupies. Tūhoe leadership saw the return of Te Urewera to her people and recognising her as a living person with rights, power, responsibilities and liabilities governed by her people under legislation and management from Te Kawa o Te Urewera.

Introducing the Western perspective of governance from Plato Ancient 'Ship of State' as the original concept of governance theory from a Western viewpoint through to the trading empires of the Middle ages highlighted the historical establishments and dynamics of governance heightened from global terranny and conquest. The strength that arose from those destructive eras upon mankind itself and environmental assaults, produced international laws of engagement such as the Organisation for Economic Co-operation and Development (OECD) in assisting countries to develop good governance, improving economic policies and growth in promoting the wellbeing of its people across Europe. Working collaboratively with regulators, policy makers, industry leaders and key stakeholders to learn from each other, share ideas to develop policy guidelines, best practices and legal instruments. Today, corporate governance principles are clearly identified in the Financial Market Authority and New Zealand Stock Exchange from its historical beginnings.

Chapter Three described the application of Māori research methodology and applied methods employed within this thesis. New business opportunities for Wire Papanui Merkore Trust required a governance that retains cultural understandings while moving forward into the future with landowner's knowledge and aspirations. Code of honour was inspired by Te rākau-tū-taratahi and Te Tangi Tawhiti as an ethic research model emmersed in tikanga and kawa embracing 'aroha ki te tangata me tona ake ao' in life and in death.

A brief acknowledgement of Western research methodologies and western mediums of research highlighted an application tool for future generation to employ in data gathering as supporting evidence for kaitiakitanga practices. Interactive qualitative analysis model helps to engage with non-Māori researchers and determining the outcome of data. Introducing the historical origins of the S.W.O.T analysis and S.M.A.R.T analysis as performance tools gives an explanation to its purpose which is widely utilized in business framework.

Chapter Four collated the raw data into potential outcome for governance consideration applicable to Wire Papanui Mekore Trust. It reflected change with each generation allowing business development potentials. Ensuring maintenance of cultural heritage, the workshop engagement strengthens the visions of future landowner/leaders.

The process of wānanga sharing ideas and confirming treasured memories upholding the integrity of Koro Wire Papanui and Kuia Keira Teepa reconnected whānau who moved away from Waiohau but through treasured memories continue to be drawn back to the land. Photographs captured engagements of the wānanga informed visual communications with whānau of kaitiakitanga activities and various undertakings of the Trust. It allowed a sense of ownership to participation and responsibility.

In applying the ranga framework to interpret the responses of whānau confirmed knowledge base driven from lived experiences. Governance was seen as non-Māori coming from a non-Māori background. However, engaging in mātauranga ā-iwi governance within a mātauranga Māori perspective whānau were able to positively reflect on the tribal grounds in which they had grown up on.

Utilizing Western framework by analysing and reporting the raw data was driven by understanding a method that could be utilized to capture the meaning of whānau experience and knowledge. The raw data unfolding into a robust collection of whānau experience processed meticulously by analytical and systematic methodologies was able to produce this comprehensive and rich verifiable report.

The S.W.O.T analysis identified internal and external risk factors allowing the Trust to initiate intervention protocols and implement professional development support systems as performance indicators for trustees. The application of the S.M.A.R.T analysis identified the realities of project developments of the Trust in achieving the aspirations of our landowners. Realistically, trustees will come and go, therefore the Trust needs a governance that is clear and reflects generational developments and succession planning. A governance which portrays these different dynamics to support the decisions required of trustees.

5.2 Key findings
5.2.1 Celestrial and terrestrial connections
Understanding celestial and terrestrial genealogical connections of existence is crucial to understanding relationships to one's natural environment. To unlock hidden knowledge stored in traditional stories, proverbial sayings, colloquial song compositions supported by tikanga and kawa principles has seen the survival of whānau, hapū and iwi through the passage of time.

5.2.2 Strength of unity
The impact of colonisation did not deter Koro Wire Papanui or Kuia Keira to discontinue traditional practices but merely incorporate it through the changes of time promoting education and land development as a tool for sustainable livelihood. As the shifting landscape of Aotearoa utilized the law to its fullest extent to dismantle cultural existence, the law itself with the struggle of all iwi to challenge the Crown with an outcome through the Treaty Settlement Claims, ironically, implemented legislation to place legal protection around our 'taonga' like Te Urewera and her living systems.

5.2.3 Governance contextual framework

The literature review provided the context from which governance be drawn from an insight into specific knowledge that can only be captured from a Mātauranga ā-iwi world view. Professional development and alternative land use from a Mātauranga ā-iwi perspective supported by selected literature depicted cultural integrities of an ancient working organisational framework with a holistic approach to the wellbeing of both land and community of landowners supporting quadruple bottom line.

5.2.4 Reclaiming central periphery

Positioning whānau, hapū and iwi on the central periphery of knowing supported a Mātauranga ā-iwi thinking systems and its applications around traditional narratives. Karakia, whakapapa, waiata apakura, pūrākau as sound applications to create a theoretical framework to construct a Mātauranga ā-iwi governance structure to exist to serve the purpose in how the world is viewed, determined to validate a Mātauranga ā-iwi approach through Kaupapa Māori and Mātauranga Māori indigenous to whānau and hapū.

5.2.5 Potential for a Te Ao Māori governance framework

Two key findings that presented itself using the two data analysis Mātauranga ā-iwi model and Interactive qualitative analysis model was the reaction of whānau to the word 'governance' and its negative connection to 'British rule' with solid reasons.

However, if governance is to be created from a whānau base knowledge that is connected to treasured memories and land development, then Mātauranga ā-iwi is the appropriate tool to incorporate a review system of governance monitoring and management into the Trust governance. To support Mātauranga ā-iwi governance application, the interactive qualitative analysis model further validated the same data into a format that was quantified from a Western research application measuring whakapapa relationships as a main driver to primary and secondary outcomes of social political awareness and aspirations guided by the secondary driver being Mātauranga ā-iwi interweaving old and new knowledge.

5.3 Limitations

5.3.1 British rule

'British rule' syndrome is the deeply-rooted effects of colonial oppression experience by whānau, hapū and iwi which will never be forgotten. The reaction of the whānau to the word 'governance' alone is perceived as limitations to move forward because of emotional scars associated to its understanding.

5.3.2 Governance today

Engagement with external entities whose mindset is already determined from a historical established governance structure presents its limitations as the only blueprint in which engagements with indigenous group is possible. Therefore partnership relationship and co-governance group are unevenly measured with external entities having access to resource and legal authority while whānau, hapū iwi operate from a place securing funding from a pool allocated by government control.

5.4 Recommendations

If basic abilities and resources to create success were actioned proverbial of past, then those attributes are humbly acknowledged in the wellbeing of this present, of a future held in our hands. Whānau, hapū and iwi are in a position to promote indigenous cultural education and sustainability.

An attempt to incorporating the three baskets of knowledge as a potential governance structure for the Trust sets the directives of how one should conduct themselves in a professional manner without compromising our own cultural beliefs of whānau wellbeing and maintaining cultural balance and responsibility to Te Ao Māori principles identified in this thesis. Accepting who we are as a culture, as a multi-faceted indigenous nation, an expression of humility is entrenched within us as an industrious and intellectual culture.

5.4.1 Proposed Wire Papanui Mekore Governance framework

The following proposal is based from our Maori world view of how business have been conducted from the beginning of time to our present now and our future tomorrow.

A governance structure and how the Trust has implemented tikanga and kawa in its business understanding to make sound decisions is reflective in this proverbial saying, 'Mai te rangi ki te whenua, mai te whenua ki te rangi' reaffirming whakapapa relationships of the Trust

When asking for spiritual guidance through the practice of karakia, the late Hohepa Kereopa confirmed that karakia had to have a vision, a mission and objective. What is the purpose of the karakia?

> The vision statement:
> 'Kia puta te ira tangata mai te whei ao ki te Ao marama'.

To transfer from an individual state as a Land Trust to a collective state as Wai-o-te-hau Incorporated Society.

> The mission statement:
> Kia piki ake kia kake ake ki ngā Rangitūhaha ki te tiki i ngā kete o te wānanga

Taking those necessary steps through consultation processes and attendance of many hui to ensure an objective is achieved.

> Objective:
> Kia tiritiria, kia poupoua ngā hua o ngā kete ki Papatūānuku.

To make firm and plant the foundations of a new beginning for our tamariki and mokopuna to follow through in their lifetime through the knowledge contained within each kete

> Te kete tuauri contains the expert advice and our legal obligations - Tohungatanga

> Te kete tuatea contains business component of Wai-o-te-hau – Nga tohu

> Te kete aronui contains the aspirations of Waiohau – Kaitiakitanga

5.4.2 Te kete tūāuri

Te kete tūāuri ko ngā karakia o te tohunga mō ngā mahi whakahāere katoa e pā ana ki Ranginui, e pā ana ki Papatūānuku. Through the customary practices of karakia, the tohunga played a vital role in the wellbeing of our people in conducting the affairs between the realms of Ranginui and Papatuanuku whereby communication was and still is paramount.

As a trust, consultation with modern day tohunga being Te Tumu Paeroa, Te Manatū Ahu Matua, Kāhui legal ensured Wire Papanui Mekore Trust got to a stage of collectiveness, Wire Papanui Mekore Trust consulted with our own landowners and their knowledge which made them inclusive in the decisions that we arrived to as trustees.

Understanding that relationship management between landowners and trustees, trustees and other professionals AND accountability not only to landowners but also our obligations to legal requirements, keeps the Trust safe in its business dealings. Laws and Lores now confirmed, made resolute in Wire Papanui Mekore Trust orders and Limited Liability Partnership agreement documents.

5.4.3 Te kete tūātea

Ko te kete tuatea, ko nga mea kino o te ao, nga pakanga a te tangata ki te tangata, nga atua ki nga atua…

Identifying the internal and external risk factors through the SWOT analysis of knowing our weaknesses and threats and getting support around professional growth and development to strengthen our strategic direction.

Internal and external risk in understanding the dairy industry. For example, the author has no farming experience, but it doesn't stop our trustees from speaking to whanau who do or sort professional advice so trustees can make informed sound decisions and act on them.

Even in changing our organisational culture of how we conduct landowners meeting to build capital capacity by encouraging our landowners who are business minded or creative to participate in our hui as guest speakers. To start looking within our own talents. Taking hold of our strengths for a better outcome.

5.4.4 Te kete aronui

Ko te kete aronui: ko te aroha pūmautanga o tāngata ki te tangata me ōna ao tūroa

That cultural integrity and sustainability as ira tangata in identifying waahi tapu, identifying the impact of the dams to our flora and fauna, being conscious of our waterways, our wetlands and engaging expert advice as a mitigation strategy to environmental effects.

But too retaining the treasured memories of our community of what Waiohau use to look like and how bountiful our resources were. So, what happened? These places of great significance captivated in our whakapapa, waiata, nga pepeha, whakatauki, pūrakau.

We are duty-bound as trustees and landowners to the practice of kaitiakitanga because of deeds of our tipuna Tane-nui-a-rangi…i piki ake, i kake ake ki ngā Rangitūhaha ki te tiki i ngā kete o te wānanga kia tiritiria, kia poupoua ngā hua o ngā kete ki Papatūānuku, kia puta te ira tangata mai te whei ao ki te ao mārama.

5.4.5 Proposed Wire Papanui Mekore Governance structure

The Wire Papanui Mekore Ahu Whenua Trust acknowledges and recognises the following governance structure as the philosophical framework upon which we base all our business decisions:
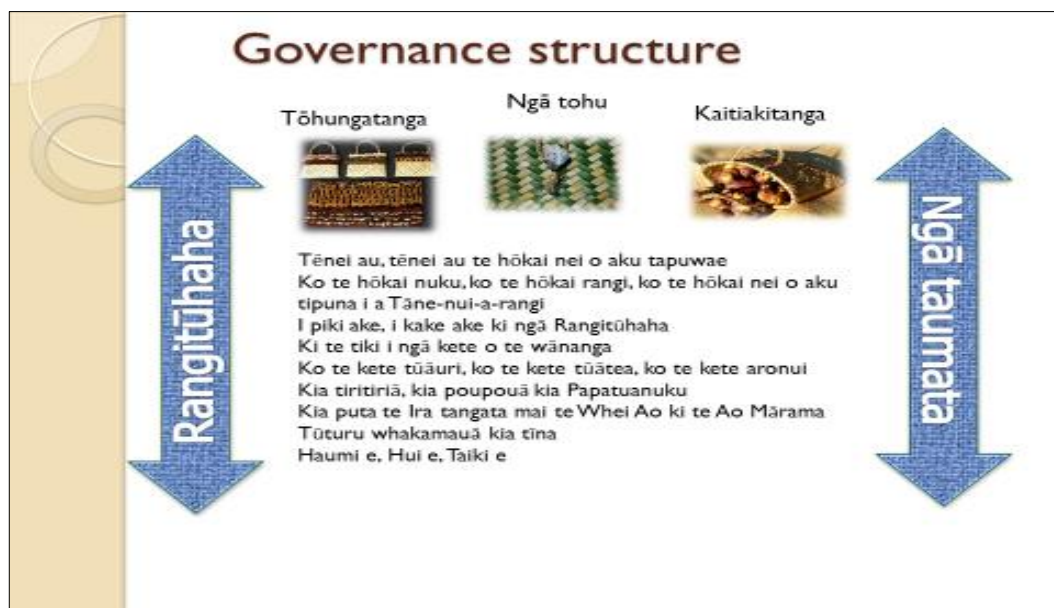
Tōhungatanga – this foundation principle underpins the expert advice and legal obligation faced by the trustees and landowners within any business decision of the Wire Papanui Mekore Ahu Whenua Trust through consultation processes and understanding relationship management of all parties involved and as mandated by its Trust Deed, Te Ture Whenua Act 1993, and the Trustee Act 1956 governed by a committee comprising the Chairperson, Secretary and Treasurer. All meetings are held with a full quorum of five members.

Ngā tohu – this principle represents the business component of the Wire Papanui Mekore Ahu Whenua Trust in identifying internal and external risk factors. Applying organisation change means business landowners become inclusive as guest speakers. The success of any business venture is dependent on its sound, robust management structure. The Wire Papanui Mekore Ahu Whenua Trust implements a governance structure that is accountable to its landowners and stakeholders.

Kaitiakitanga - an integral part of any structure is its cultural integrity and sustainability. This principle highlights and acknowledges that the Wire Papanui Mekore Ahu Whenua Trust is based on our ancestral connections not only to the land, but the many generations who worked tirelessly to ensure the current block formally known as Waiohau A7B2 are retained under the trusteeship of the landowners. The current landowners acknowledge the responsibility bestowed upon them to ensure that all business practices reflect the philosophies contained within this governance plan

5.4.5 Development of the proposed Wire Papanui Mekore Governance structure
Through the duration of this thesis, ongoing development of the Trust business arm has expanded which needs to be included in the structure. This thesis has the potential for future devleopment and to be theoritically tested as a Mātauranga ā-iwi governance framework to open an introductory portal of engagement with governmental industries and agencies. The effects of Hydro-Electric Power Stations along the Rangitaiki River will be a discussion held at governance level to discuss tuna passageway, flow variability and ramping rates which affects Waiohau community and as landowners living between the two dams.

The Biannual AGM held in 2018 presented a chairperson's report back to the landowners demonstrating the development of the Trust with quadruple bottom line characteristics (Appendix 6).

6.0 Where to from here?

This thesis started out with a confused perception and knowledge about governance application. The author does not claim to be an expert at governance but identifies further engagement with various co-governance group will heighten a level of experience and competency to ask the right questions. Ensure transparency and accountability are promoted and actioned.

For Wire Papanui Mekore Trust there is a lot of work of engagement with trustees and landowners. Potentially it provides an oppportunity to thoroughly test and develop this governance structure supporting whānau members capabilities to make sound decision based on solid ground reseaerch in upholding the integrity of our Koroua Kuia tipuna Wire Papanui Mekore rāua ko Keira Teepa.

7. Appendices

7.1 Waiohau located on Western boundary of Te Urewera
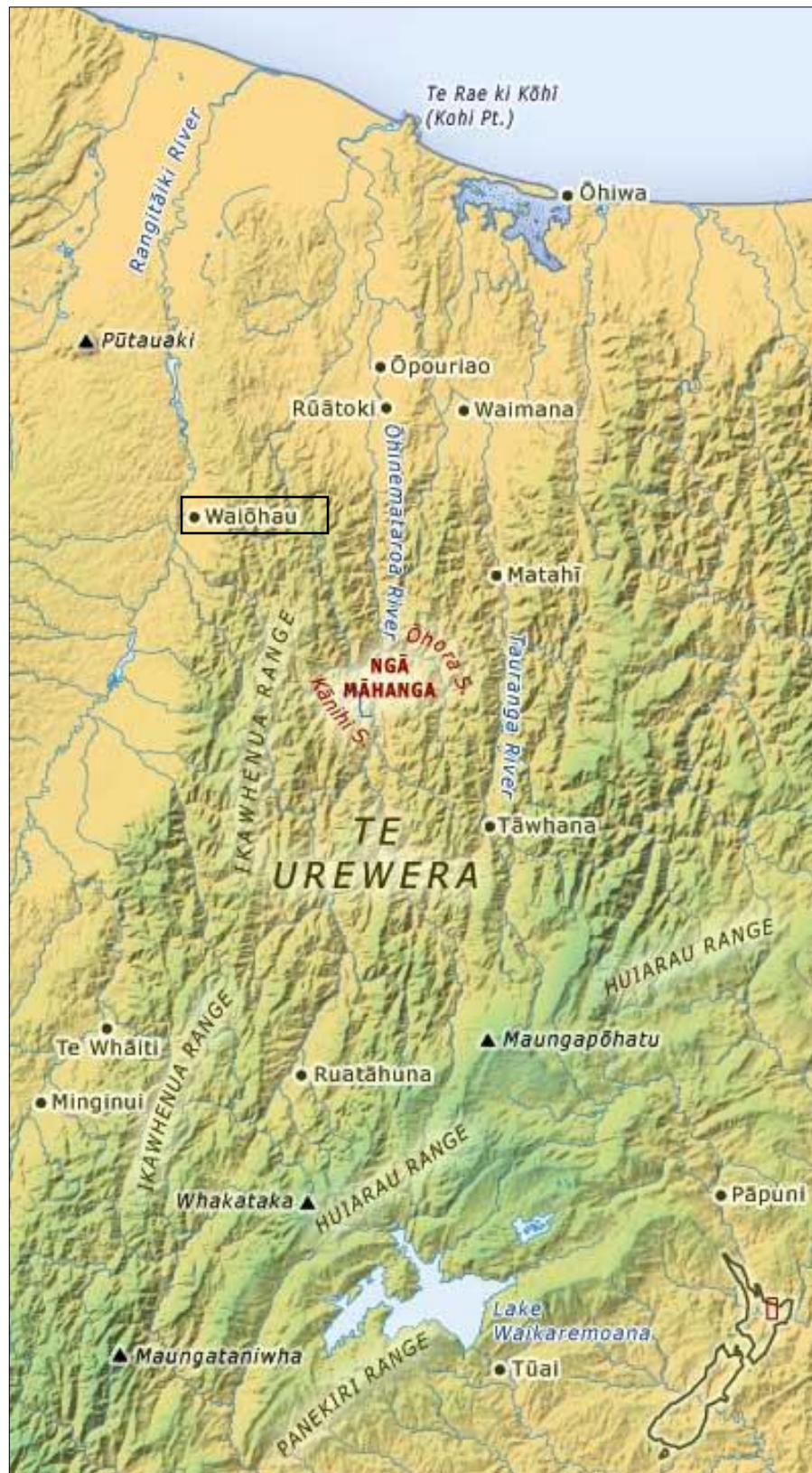
Appendix 1: Waiohau located on the Western boundaries of Te Urewera National Park and adjacent to the Rangitaiki River. *Source: https://teara.govt.nz/en/map/2707/tribal-area-of-ngai-tuhoe*

7.2 South Auckland ML 92172

Appendix 2: Parent map for Wire Papanui Mekore Trust surveyed by Chas W Reardon 15 December 1913. *Source: Land Information New Zealand*

7.3 Schedule list of ancestors to Waiohau No.1

Appendix 3: Scheduled list of ancestors to Waiohau 1 block. Whakapapa links identifies many tipuna on this list but for the purpose of this thesis, our tipuna Mohi Koura name (in the 4th column) gives our whānau legal status as ahikāroa (Opotiki MB1, p114-115). He is the son of Koura identified in provided whakapapa

7.4 Schedule list of ancestors to Waiohau No.2

Appendix 4: Penetito Hawea identified in 1st column (Opotiki MB1, p115)

7.5 Exchange of gifts between tribes of New Zealand

DISPOSITION OF
MAORI TRIBES
About the End of the Eighteenth Century
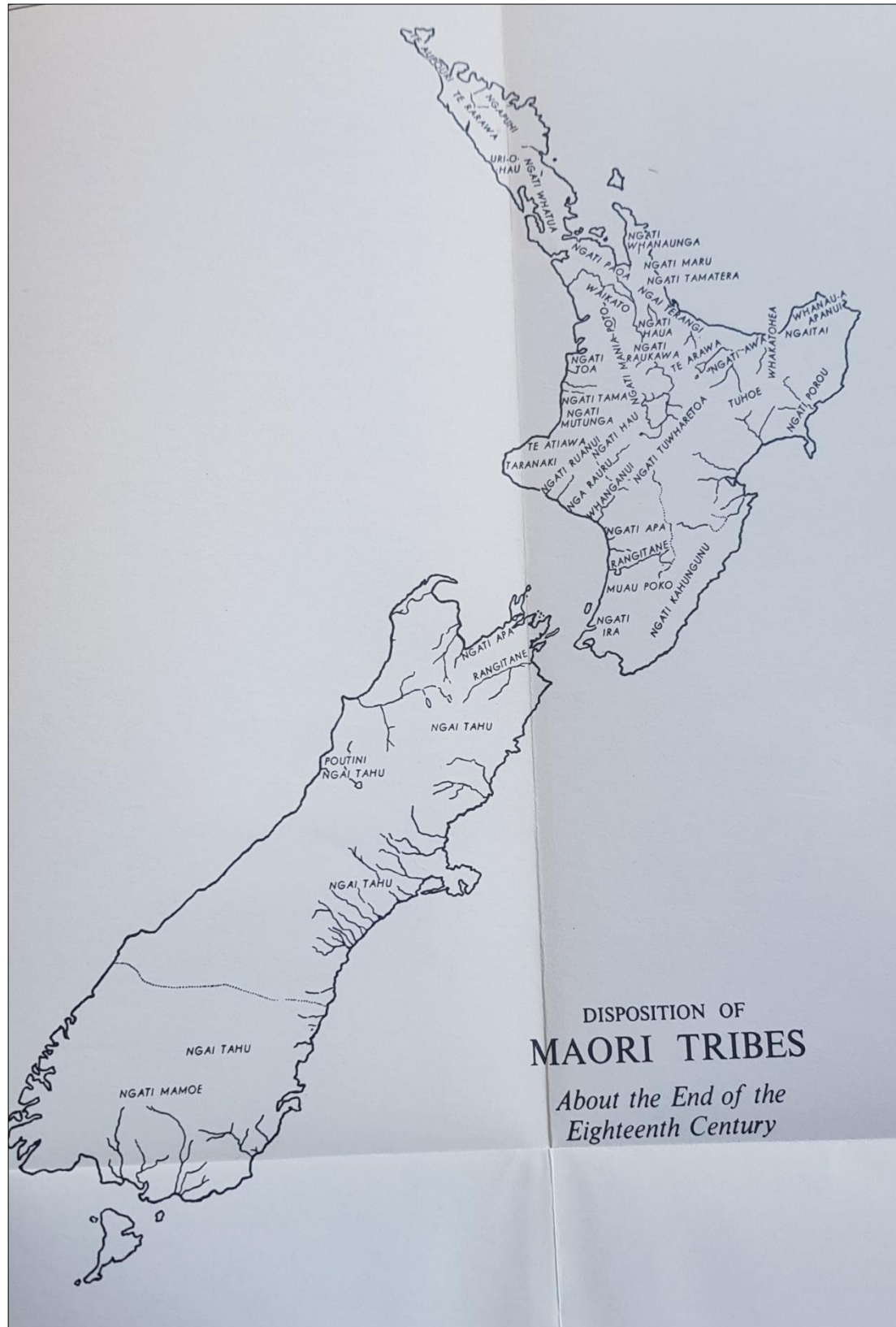
Appendix 5: Economic lore of tribal trading between North Island and South Island (Firth, 1972)

<div align="center">

Wire Papanui Mekore Ahuwhenua Trust

Manaaki whenua – manaaki tangata

28 October 2018

</div>

Ka mate he tetekura
Ka ora he tetekura

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CHAIRPERSONS REPORT

</div>

The past two years have been saddened with the loss of whānau, only to be welcomed by our newborn arrivals who continues our whakapapa line of our koroua kuia tipuna Wire Papanui McCauley and Keira Teepa

I acknowledge you all for attending our AGM. We continue to maintain and progress forward with developing our trust and whenua. At the last AGM, landowners and whānau participated in a focus group interview which captured your aspirations and interpretations of governance. It was then celebrated with the planting of native trees down at Waikokopu Stream as a symbolism of remembrance to those we have loved and lost.

We continue to achieve our short and long-term strategy plan based on those aspirations. Your time and support are always appreciated.

Our whakatauki which guides us – 'Manaaki whenua – Manaaki tangata' is founded on the belief that if we take care of our whenua, our whenua will take care of us through kaitiakitanga practices.

The dedication of my fellow trustees to ensuring we keep on target with our strategic plan of development to our business and environmental arm validates that we are taking back ownership of our whenua for the present and future wellbeing of our tamariki and future generations.

WAIKOKOPU WALKWAY PROJECT

TE WHENUA TAPU UPDATE

Figure 5: Whare Nikau Aramoana watches her uncle Cody McCauley help plant her tii-kouka in 2016

Our trees are growing beautifully at Te Whenua tapu. The maintenance of the area has been through the dedication of Raymond McCauley, Stanisclause McCauley, our husband and wife teams Ivy and Harry Habib alongside Rangitōhia Rehe and Kingi Pakuria. Whānau, we still need your support when it comes to working bee activities. A calendar will be posted on our whānau facebook page with reminder notification

TE PUNAWAI O KEIRA

The contract for Te Punawai o Keira was released to Waiotehau Ltd as a whole package deal with Regional Council for restoration planting for all the restoration wetlands on Waikokopu whenua. It was a day of unity as our community, Te Kura Māori o Waiohau, Tama-ki-Hikurangi Kohanga Reo and whānau from Murupara community descended upon Te Punawai o Keira planting natives. Health and Safety applications from all parties were carried at 3 sites (1) From the kura o Waiohau to Waikokopu Stream (2) Waikokopu stream to Te Punawai of Keira (3) Te Punawai o Keira.

Figure 6: Community planting at Te Punawai o Keira on 17 June 2018

GROWSAFE CERTIFIED

Capacity building is about training support for trustees and whānau. In the development of our whenua being covered in wild willows, gorse and blackberry shrubs, there was a need for weed control. Growsafe training programmes deals with weed management control and poison chemicals. Our trust percieves to look at organic weed control management in the near future

Congratulations to our husband and wife team, Harry and Ivy Habib becoming certified sprayers. They are now able to supervise a spray team for working bee projects; ensure health and safety requirements are met; Fill out required documentations i.e. spray diaries, manifestos etc keeping records for our Trust. It also presents them an opportunity to contract their services out creating self employment.

WAIOTEHAU LIMITED LIABILITY PARTNERSHIP

We are in partnership with other land trusts; Nga tatai whetu Trust (Ruatoki) and Te Manawa o Tūhoe. The overall name of this blueberry entity we are under is Te Manawa Limited Partnership.

19th September 2018 we were finally able to see our blueberries on McDonalds Rd, Te Teko. One of our mokopuna Tamati Keepa Ratahi was fortunate enough to get a job there through his Koro Stan Ratahi from the Ratahi Trust – also one of many partners in this venture - Lucky Tamati. Thank you whānau, our visions are being achieved one by one.

Figure 7: Paki Nikora (Nga Tatai Whetu Trust), Tamati Keepa Ratahi, Tom Tupe (Whitiaira Trust) and Wire Papanui Mekore Trust members, Ngapera Rangiaho, Ivy and Harry Habib and Phillipa Moses

PAPAKAINGA SITE

Trustee workshop has been extensive around this kaupapa. There have been great ideas which have been presented back in landowners meeting for feedback. This will be ongoing. Any further questions, Trustee Rangitohia and Philllipa Moses will endeavor to answer them

.

REUNION WORKSHOPS

While this kaupapa was discussed two years ago, it was the recent loss of whānau members that this kaupapa was escalated to 'urgency' status. Congratulations to your new committee facilitating our McCauley reunion.

Chairperson: Aunty Kohe Toka
Vice Chair: Aroha Moses-Hudson
Secretary: Rangitohia Rehe
Treasurers: Angela McCauley and Kate Rangiaho

Figure 8: Reunion hui held at Te Teko Sports Pavilion on 28th September 2018

We look forward to hearing more from this committee and maybe it to become a permanent committee to drive landowners apirations supported by Wire Papanui Mekore Trust. Ka tuku ngā mihi kia koutou.

SIGN POSTS

'No unauthorized persons' signs will be posted on gates as a Health and Safety protocol. We need to be mindful that the block is being leased to Waiotehau Ltd and as such we need to respect that contract. Unfortunately contractors have been threatened by members of our whānau which was quickly doubt with by whanau concerned. Those actions reflect back on us all. As a descendant of our Koroua kuia tipuna, this goes against all that they believed in. We'll already making such positive progress with our Trust. Lets keep up the awesome work.

Ngapera Rangiaho

Chairperson

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