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Te Umutaoroa – A Patuheuheu Research Model

Introduction

This article describes a Māori world view, and contrasts it with a Pākehā world view in order to demonstrate how cultural norms influence the way in which a person views the world. This article will explain the notion of Kaupapa Māori ideology, which is supported by the Māori world view. The Rangihau model, which places the Māori world view at the centre and locates the Pākehā world view on the periphery, will be used here to illustrate Kaupapa Māori ideology. One of the features of the Rangihau model is the cultural notion of whenua, which is used as a portal through which to access a new research model. This model can be used as a methodological basis for research pertaining to Patuheuheu hapū – a subtribe of Ngāi Tūhoe.

Māori world view

A world view is the lens through which one sees and interprets reality. World views are organised around notions of time, relationships between people and nature, human activity and relational orientation (Jensen, 1997; Lock, 1981; Mkhize, 2004; Sue & Sue, 1999). Mkhize (2004) defines world view as a “...set of basic assumptions that a group of people develops in order to explain reality and their place and purpose in the world. World views shape our attitudes, values and opinions, as well as the way we think and behave” (p. 25). World view is defined by Marsden and Henare (1992) as:

Cultures pattern perceptions of reality into conceptualisations of what they perceive reality to be; of what is to be regarded as actual, probable, possible or impossible. These conceptualisations form what is termed the **'world view'** of a culture. The world view is the central systemisation of conceptions of reality to which members of its culture assent and from which stems their value system. The world view lies at the very heart of the culture, touching, interacting with and strongly influencing every aspect of the culture (p. 3).

The world view of a particular culture is the lens through which individual members of that culture view reality; meaning that members of different cultures see the world in very different ways. A powerful example of how a world view filters a cultural group's view of reality can be found in the differences between Pākehā and Māori views of the geography of Aotearoa New Zealand. Māori did not draw up or use maps in pre-colonial times, and so the purpose of using maps here is to illustrate the differing world views.

The following map shows the dominant Pākehā world view of the layout of New Zealand.

Image 1: Pākehā world view informed map

(Ka'ai-Mahuta, 2010, p. 14)

In the next map the Māori world view of Aotearoa is revealed. The general Māori world view of Aotearoa New Zealand could not be more different from the Pākehā world view; in fact, it is the complete opposite. Highlighting the inherent nature of world view, regarding the map informed by the Māori world view, Ka'ai-Mahuta (2010) states:

According to a Māori world-view, the direction North is 'down' and South is 'up'. At first, the image of 'upside-down' Aotearoa/New Zealand can be quite confronting to people from outside of the

Māori culture, as they are presented with something that goes against everything they have come to accept as the norm up until that point (p. 13).

Image 2: Māori world view informed map



(Ka'ai-Mahuta, 2010, p. 14)

The differences between the Pākehā and Māori world views expressed in the above maps are an indication of the huge differences that exist between Māori and Pākehā culture.

Māori culture lies at the centre of the Māori world view. Jackson (1987) states that “[n]o members of a culture can be understood in isolation from the cultural forces which shape them, and no culture can be understood unless account is taken of the attitudes, expectations, beliefs and values on which it is based” (p. 25). Therefore, to understand the Māori culture, which is necessary to carry out Māori research, an understanding of the Māori world view is essential. The Māori world view draws on the concepts which make up the Māori world, such as tapu, noa, mana, whānau, hapū, iwi, whakapapa and many others.

World views, however, are not static. The impacts of colonisation on Māori mean that a Māori world view that existed 150 years ago may not be the same as a Māori world view in 2015. While many important aspects of the Māori world have survived, there have, for all Māori, been changes to their world views. For example, tikanga at some marae, such as those practices seen on Tūhoe marae, include some nineteenth century additions that are still in use today and will probably remain in use for the foreseeable future. These include: the raising of flags (most often the New Zealand Red Ensign with an ancestral name stitched on to it); the ringing of bells to indicate the commencement of Ringatū (as well as other denominations’) church services; and the wearing of black, particularly by the women, during mourning and pōwhiri proceedings (see Tamehana, 2011, pp. 42-59). There are also many world views within the Māori world view that correspond with whānau, hapū and iwi perspectives. Equally, there are many theoretical perspectives within the Pākehā world view; the capitalist world view, for example, being the dominant ideology of the world’s economies.

Patuheuheu hapū world view

Patuheuheu is a hapū of Ngāi Tūhoe based in Waiōhau in the eastern Bay of Plenty. Within the Māori world exist iwi, hapū

and whānau perspectives and world views. These perspectives and world views reflect the beliefs and practices of iwi, hapū and whānau that stem from their unique histories and interactions with their environments. For example, the Patuheuheu hapū maintains a deep connection with the Horomanga, where they lived in the 1830s under the leadership of the author's ancestor, Koura (Mead & Phillis, 1982; Waitangi Tribunal, 2002), and with Te Houhi, the village where they built their homes and a wharenuī dedicated to Te Kooti (Binney, 1995, caption, plate 2; 2001b; Neich, 1993). The researcher's late great-grandfather, Hāpurona Maki Nātana, had an intimate knowledge of the Horomanga and would often talk about its history, some of which was considered tapu.

Within the Patuheuheu hapū world view exist the unique perspectives of the whānau that make up the hapū. The researcher's views on Patuheuheitanga are informed by the kōrero espoused by his great-grandfather, Hāpurona. A Maki Nātana perspective involves specific interactions with the environment that include particular relationships with the ngahere, awa, and the birds, fish – such as the tuna – and reptiles like the mokomoko, which reside therein. The Maki Nātana whānau have kaitiaki who reside in the environment in which the whānau lives; these relationships are unique and shape the whānau's perspectives and thinking around whenua, mana whenua, and geographic and cultural locatedness.

A writer's perspective is saturated with preconceived ideas and biases that filter what the researcher sees and, in turn, carries out research. According to Popper (2002 [1963]):

Observation is always selective. It needs a chosen object, a definite task, an interest, a point of view, a problem. And its description presupposes a descriptive language, with property words; it presupposes interests, points of view, and problems (p. 61).

The researcher is influenced by the experiences of his upbringing as a mokopuna, raised by great-grandparents, grandparents and parents in the Murupara and Waiōhau communities, located within and connected to an intricately woven Patuheuheu, Ngāti Manawa and Ngāti Whare cultural context. In terms of this work, this experience and these connections make the researcher an insider researcher. As Ka'ai-Mahuta (2010) asserts:

The world-view of the researcher is intrinsic, and therefore, it affects their research in every way. The challenge lies in the search for a model, or method, that accepts the filtering nature of a world-view and therefore, accommodates the world-view of the researcher in the research method (p. 16).

Kaupapa Māori ideology

This research is anchored within a Kaupapa Māori ideological construct. Kaupapa Māori is a Māori-centred theoretical system of epistemologies, ideologies, tikanga and knowledge, providing the tools for critically analysing the world from a Māori perspective (Ka'ai, 1995; Nepe, 1991; Smith, 1999). According to Ka'ai (1995), Kaupapa Māori is dedicated to emancipation, radical consciousness, and positive action for the benefit of Māori. As a framework deep-rooted in Aotearoa New Zealand, aware of Māori history and culture, and powered by whānau, hapū and iwi, Kaupapa Māori is also a set of analytical tools derived from Māori concepts consistent with, but not dependent on, strategies derived from critical theory (Pihama, 2001).

The late Tūhoe rangatira, John Te Rangianiwaniwa Rangihau (1919-1987), who was Patuheuheu, created a model that placed Māoritanga, or the Māori world view, at the centre, with Pākehātanga, or the Pākehā world view, located on the periphery.

Image 3: John Rangihau

(Dominion Post, 1984, Alexander Turnbull Library,
EP/1984/5164/21a-F)

In his model there is an avoidance of the use of specific unique tribal terms and metaphors, meaning that the model can be applied to all Māori (Ka'ai & Higgins, 2004). Regarding Rangihau's model, Ka'ai and Higgins (2004) state:

It is a widely held view that Te Rangihau, in his powerful delivery of his conceptual model, was a catalyst for social change in New Zealand. Te Rangihau made the Pākehā aware of the Māori world-view and revolutionised the rights and status of the Indigenous people of New Zealand.

Using the model he made Māori people aware of the value and status of te reo Māori and of Māori knowledge, customs and practices (p. 201).

Umutaoroa prophecy speaks of an earth oven that contains eight mauri, which correspond to the needs of Patuheuheu. The narratives that surround Te Umutaoroa and Te Houhi are about whenua and so it was only by passing through the whenua portal that the researcher discovered that he could use Te Umutaoroa as the model with which to carry out this research in line with both Kaupapa Māori ideology and Patuheuheutanga.

Te Umutaoroa research model

In 1886, Te Kooti Arikirangi Te Turuki delivered a prophecy of hope to a people who had lost their land due to the fraudulent dealings of one Harry Burt – a Pākehā who spoke Māori and was ostensibly a friend to Te Kooti. Te Kooti prophesied of a sacred umu which contained eight stones, each with a unique and particular mauri, which when revealed by his successor would bring healing and restoration to the people. He named the land upon which he had his prophecy, Te Umutaoroa – the slow-cooking earth oven. Te Umutaoroa is an important nineteenth century prophecy with particular significance for the Patuheuheu, Ngāti Haka, Ngāti Manawa and Ngāti Whare groups of the eastern Bay of Plenty. The eight mauri of Te Umutaoroa and their meanings are:

te mauri atua: the essence of spirituality; the belief in God

te mauri whenua: the life force of the land

te mauri tangata: the life force of the people

te mauri whakapono: the power of belief, or faith

te mauri whakaora i nga iwi: the power to heal the people

te mauri hohonu: the mauri [life force] of hidden wealth – minerals, gold, diamonds and oil (perhaps), which lie underground

te mauri arai atu i nga pakanga: the power to
return war from this land to other countries

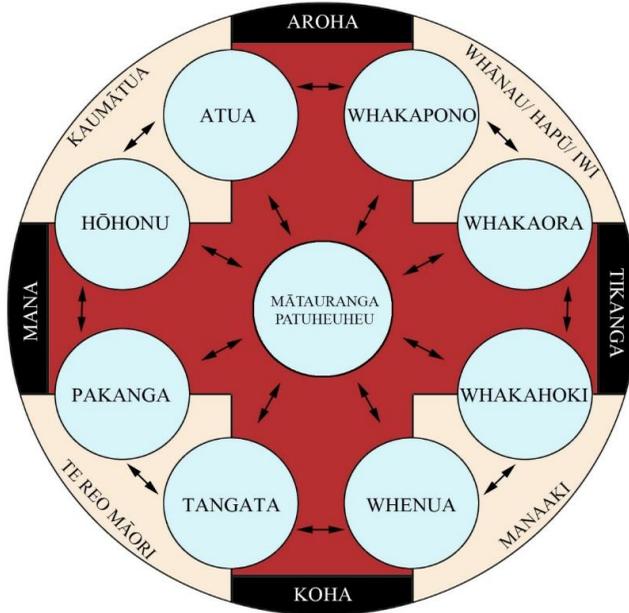
te mauri whakahoki i nga iwi: the power to
return people to their land

(Binney, 2001b, p. 158).

A Patuheuheu research model has been developed based on the Te Umutaoroa prophecy. Using the Rangihau model and specifically the cultural concept of whenua as a portal, Patuheuheu knowledge and philosophies have been harnessed to develop a research model called the Te Umutaoroa research model. This model draws on prophetic inspiration from Te Umutaoroa and discovers new meanings from ngā rā o mua.¹ Binney (2001a) opines:

The cycle of traditions about the people, land and events is dynamic, not static. For the Maori, the past is seen as that which lies before one, 'nga ra o mua', the days in front. It is the wisdom and experience of the ancestors which they are confronting and seeking to interpret (p. 4).

¹ The days in the past/the days in front.

Figure 2: Te Umutaoroa research model

The Te Umutaoroa research model provides the methodological framework for carrying out this research. Mātauranga Patuheuheu (Patuheuheu epistemology)² is located at the centre of the model, which mirrors the central positioning of Māoritanga in Rangihau’s ideological framework. The spheres that encircle Mātauranga Patuheuheu represent the eight

² Mātauranga Patuheuheu refers to the body of knowledge originating from Patuheuheu ancestors, including the Patuheuheu world view and perspectives, Patuheuheu creativity and cultural practices. Adapted from Moorfield’s (2011) definition of Mātauranga Māori.

mauri stones left by Te Kooti and have been interpreted and recast by the researcher as research principles as follows:

- **Atua:** Researcher respects wairuatanga or the spiritual dimension;
- **Whakapono:** Researcher acknowledges the power of belief, combined with action, as a critical part of hapū transformation and development;
- **Whakaora:** Research contributes in some way to a programme of social, cultural, spiritual and psychological healing for the hapū in relation to the various modes of oppression experienced and endured by Patuheuheu;
- **Whakahoki:** Research contributes in some way to a programme of restoration within the hapū in terms of reclaiming space, self-determination and positive transformation;
- **Whenua:** Researcher respects the physical, cultural and spiritual significance of whenua as a critical part of Māori identity (Cheater & Hopa, 1997; Durie, 1998; Smith, 1999), acknowledging that this construct is at once the expression for land and placenta, denoting perpetual whakapapa links to Papa-tū-ā-nuku – Earth Mother;
- **Tangata:** Researcher respects the mana or authority and prestige of the participants by demonstrating reciprocity, generosity and matemate-ā-one – a Tūhoe term signifying an intense connection of whānau, hapū and iwi to the whenua and to each other;³
- **Pakanga:** Research contributes to conscientisation, action and reflection and mirrors Freire's (1972) statement that the oppressed must participate in

³ This definition of matemate-ā-one was crystallised in a discussion with Wharehuia Milroy (personal communication, 6 July, 2012).

the practice of freedom as agents of transformation within the hapū and indeed, the world;

- **Hōhonu:** Researcher deeply, sincerely and critically reflects on the application and impacts of the research and considers how the research contributes to positive change within the hapū.

Located on the circumference of the model are research principles that have been adapted from an Indigenous research ethics framework developed by Ka'ai-Mahuta (2010, pp. 25-27). Her research principles both support and complement those derived from the Te Umutaoroa prophecy. The researcher has adapted and incorporated Ka'ai-Mahuta's (2010) principles in the following way:

- **Kaumātua:** Researcher consults with hapū elders and gains their approval;
- **Whānau/Hapū/Iwi:** Research must benefit the whānau, hapū, and iwi;
- **Aroha:** Researcher acknowledges that the opportunity to do the research is a privilege, not a right, and therefore demonstrates respect and care for the participants;
- **Tikanga:** Researcher follows Māori protocols when carrying out research;
- **Te Reo Māori:** Research informants have the opportunity to speak in te reo Māori and/or English;
- **Manaaki:** Researcher provides a hospitable and flexible context for research participation, realising that other whānau, hapū, iwi, or community events, may take precedence over research appointments;
- **Mana:** In order to increase the validity and quality of the research, the researcher must acknowledge

all sources of information in the text and in so doing, recognises the authority, influence and intellectual property of the research participants;

- **Koha:** Researcher shows appreciation for the informants with koha aroha, kai or taonga; as well as providing a copy of the research.

The red cross in the background of the model comes from an image of one of Te Kooti's flags. Te Kooti's flag features the waning crescent moon, which possibly represents a tohu of a new world; the red cross represents the fighting cross of the Archangel Michael; and the 'WI' represents the Ringatū faith (Binney, 1995).

Image 4: Te Kooti's flag captured at Te Porere, October 1869



(Binney, 1995, p. 201)

The Te Umutaoroa research model acknowledges Te Kooti and his prophecy, not only as a legacy to the people of Patuheuheu, who have been the guardians of this prophecy for over a century, but for its relevance in contemporary Māori society.

Summary

This article has contrasted the Māori and Pākehā world views to show that different cultures view the world in relation to their distinct cultural paradigms. By demonstrating this difference, this article established the authenticity of a Māori world view and how this connects with Kaupapa Māori ideology. The Rangihau model exemplified the Māori-centred thinking that is necessary for Kaupapa Māori research and it also provided the gateway through which the Te Umutaoroa research model was developed. This article explained the aspects of the Te Umutaoroa research model and how they relate to carrying out research from a distinctly Patuheuheu perspective.

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