



<http://researchspace.auckland.ac.nz>

*ResearchSpace@Auckland*

### **Copyright Statement**

The digital copy of this thesis is protected by the Copyright Act 1994 (New Zealand).

This thesis may be consulted by you, provided you comply with the provisions of the Act and the following conditions of use:

- Any use you make of these documents or images must be for research or private study purposes only, and you may not make them available to any other person.
- Authors control the copyright of their thesis. You will recognise the author's right to be identified as the author of this thesis, and due acknowledgement will be made to the author where appropriate.
- You will obtain the author's permission before publishing any material from their thesis.

To request permissions please use the Feedback form on our webpage.

<http://researchspace.auckland.ac.nz/feedback>

### **General copyright and disclaimer**

In addition to the above conditions, authors give their consent for the digital copy of their work to be used subject to the conditions specified on the [Library Thesis Consent Form](#) and [Deposit Licence](#).

**Mātauranga Tūhoe:  
The Centrality of Mātauranga-a-iwi to Māori Education.**

**Mātauranga Tūhoe:  
The Centrality of mātauranga-a-iwi to Māori Education.**

By  
William Doherty

*A thesis submitted in fulfilment of the requirements of the degree of Doctor of Philosophy in  
Education University of Auckland, New Zealand*

*August 2009*

## Abstract

The general aim of this thesis is to improve understanding about the place of mātauranga-a-iwi in the education system. In the modern education system, the linked terms mātauranga-a-iwi, mātauranga Māori, and kaupapa Māori theory are used to define Māori identity and Māori knowledge. But this thesis argues that these concepts *must* be grounded in a ‘real’, environmentally-located knowledge within tribal lands. It follows that mātauranga Māori, and kaupapa Māori theory, with their roots in mātauranga-a-iwi, must ultimately be understood as a relationship between the tribal environment and its people.

The tribal environment, or rohe, of Tūhoe is the illustrative site of mātauranga-a-iwi for this thesis. The rohe for Tūhoe is Te Urewera. The relationship that exists between Tūhoe and this landscape is outlined mapping this intimate relationship (chapter 2). The thesis does the work of explaining what mātauranga-a-Tūhoe is, and how it has developed through a series of historical engagements. These things were learned by me at the feet of my grandmother (chapter 1). The engagements include: iwi interactions (chapter 6), Pakeha and Crown engagements (chapter 7), with more recent economic realities (chapter 4), and education (chapter 5).

The key concepts of mātauranga Māori, kaupapa Māori theory, and mātauranga-a-iwi, as well as being grounded in a ‘real’, environmentally-located base, must be viewed as inseparable strands working collectively to enhance the understanding of the other. The indivisible strands are presented in a diagrammatic form (chapter 3).

By mapping the complexities of what is mātauranga Tūhoe (chapter 8) this thesis illustrates the level of detailed understanding that needs to be included in the education system in order for mātauranga-a-iwi and kaupapa Māori theory to be properly understood and engaged for Māori educational success.

## Acknowledgements

This thesis is a culmination of a life's work to date. In time more work will be added to this story. This thesis captures thoughts, trends and shifts that are relevant and important to me. As life continues, exposure to other notions will occur which will result in additions to this body of knowledge.

As with major achievements; they are not achieved without the support and dedication of people who have believed in me; my ability and my story.

The genesis of this thesis has two main components to it; first; after completing undergraduate programmes at the University of Waikato, I completed an honors year which enabled me to spend a great deal of time with my cousin the late Dr Hirini Melbourne. Hirini helped to shape my thoughts and ideas and at that time encouraged me to consider enrolling in a Masters of Philosophy. During this time a great deal of thinking and shaping occurred in the exploration of potential topics that touched on notions of Tuhoe identity. These early discussions with Hirini are interwoven and taken further in this thesis.

Thank you Hirini, you helped to start it all.

The second occurrence emerged out of a meeting with husband and wife Professors Linda and Graham Smith while I was involved as a Senior Manager of a Maori Boarding School, St. Stephens School – Tipene, which was going through a very public closure. These two inspirational Maori academics continued the work that Hirini had begun introducing me to the concept of engaging in doctoral study.

The support and guidance offered to me by the Smith family in preparing and writing this thesis has been remarkable; enabling me to travel to conferences; supporting and providing accommodation while Graham was at the University of British Columbia; offering support and guidance - shaping an idea; a dream, a passion. The support remained ever constant and consistent.

In addition to their support, I have been introduced to their colleagues and have formed relationships with an indigenous network of academics that span the world.

Graham and Linda, so much of this thesis is owed to both your support, dedication and belief in me, thank you. Much will continue to be written about the contribution made by you both in supporting and bringing people together who have a passion in growing and adding to the Maori academic body of knowledge.

My arrival at the University of Auckland coincided with an initiative by Graham and Linda to support Maori and Indigenous students into and through a PhD program known as MAI. I became an active member and participated in the monthly meetings shaped around conversations over Saturday morning lunch. Never before had I been a part of an organisation of so many talented people, who regardless of the topic could constructively contribute, challenge and help me to flesh out many ideas.

In acknowledging all of the MAI participants I also acknowledge Dr Adreane Ormond as the convenor of the project; that I would later succeed as the MAI convenor. Thank you to the wider University of Auckland staff who all openly gave of their time to come and speak to the MAI participants; this provided a huge insight into University academic career pathways. In thanking the staff who attended, thanks must be given to fellow MAI participants over the years who have added to the vibrancy of study and research; these initial connections have developed into genuine friendships.

Dr Jenny Lee whom co-presented on numerous occasions thank you for the support in the wide and free discussion on pedagogies of teaching to notions of positivism.

Professor Alison Jones, thank you for the time and energy spent in the final stages of getting this document ready for examination. Your expert guidance and direction over the final months of this thesis was significant, thank you. Without you and Peter's support this thesis would not have been completed.

Before I move on from acknowledging University of Auckland staff I need to pay particular attention in acknowledging the support of Dr Te Tuhi robust. Tuhi along with the Smiths put the human touch to Auckland University. Te Tuhi your support in the enrolment process; and while I was convener of the MAI programme is very much appreciated. Many thanks to you Tuhi and Rosalind for the support and care taken to ensure I did complete this thesis, I look forward to the many discussions and work that you and I will continue 'Mate'.

To my secondary supervisor Professor Taiarahia Black; thank you Tai for your time, clarity and direction; after each of our sessions I always left inspired and clear on what the next section required. I'm excited about the potential of possibility that lingers in the work and discussion yet to be had.

To my past colleagues from Manukau Institute of Technology, Te Tari Mātauranga Māori Staff, Danny Hona who took over the acting Head of Department Māori while I was on leave, thank you for the support and steady voice of reason. To my fellow members of the Executive thank you for the support and understanding afforded in order that I complete this thesis. To my executive assistant Arlene Juventin; thank you for the time spent in collating this document into its final format.

During the final stages of this thesis I had shifted jobs moving from Manukau Institute of Technology to take up a head of School position at Te Whare Wananga o Awanuiārangi. To

my new work colleagues thank you for affording me the time to complete this thesis. To my acting Head of School, Darren Toy, who always freely stepped in to do the things that required a Head of Schools attention. Your support and dedication will not be forgotten, thank you Darren. Eneta Mason my personal assistant thank you for your time and energy in helping me to get this document ready, thank you for printing and binding this document. To the Chief Executive, Distinguished Professor Graham Smith, thank you for allowing me the time away from work to complete this thesis. I started this thesis under you as a student, and complete this thesis as a work colleague, as a part of your senior management team at Te Whare Wananga.

Turning now to focus on the numerous family members who at different times have helped and supported me through this journey, I take this time to pause and acknowledge the support you have all given me.

John and Jean Ashby, my wife's parents who took the brave step and supported their youngest son Hoani through Kohanga and Kura Kaupapa schooling at Hoani Waititi Marae, who I view as role models in supporting Kura Kaupapa. Thank you for the support and understanding my absences from family gatherings.

To my family thank you for the support and the excitement shared in completing this thesis. Thank you for understanding my absence from family functions, towards the end of this thesis there never appeared to be enough hours in the day. To my older sister Hinerau Doherty thank you for the discussions in the final stages of this document. Thank you for the time you freely gave reading and checking content. You are as always a mountain of support, thank you "e Rau". To my mother Hirani; even though the decision to leave me from three weeks of age to be raised in Ngaputahi Te Urewera, may have been difficult, thank you. The hills and valleys of Te Urewera have and continue to be my muse, solace and inspiration.

My grandmother *Mum* Te Kahui, thank you for giving me Māori as a first language, and the drive to continue in education, you often leave me in awe as you engage with this modern world so different from where you were born in Te Hanehane, in the upper reaches of the Whakatane River, where today no signs of occupation are visible under the mature Tawa, Matai and Miro.



## Acknowledgement

---

To my girls Te Amorangi, and Te Hirea, whom I hope, least I do is instil a love and passion to learn and engage with education.

To my wife Tania, my true friend, thank you for the hours spent proof reading between the many school reports you were always doing, thank you for believing in me and for giving me the confidence to carry on whenever I would question my ability to undertake doctoral studies.

To my wife and my girls thank you.

## Mihi

Whakarongo, Whakarongo, whakarongo  
Whakarongo rā te taringa, Ki te hau taua e hau mai nei,  
kai te tai, kai te uru,  
Hurihia ki muri ki to tuarā,  
Tīkina taku ika, kei waho ki te moana nui, e takoto mai nei,  
He korōngo, He koronga nōku kia tae au,  
Ki nga uru kahika,  
Ki Ohui, Ki Ouama,  
Kia tangi noa mai,  
Te kīhīkhitara, Kōtipatipa  
e kikihi pounamu,  
E tangi ana ki tōna whenua ake,  
Ka tupuria nei e te maheuheu,  
Tangi kau ana te mapu e i e i e.

Ngā waha kākā tarahae, ngā pikinga kotuku kua whati,  
te hunga e tawēwē ana i te takiwā koinei te kupu  
whakamaui i a koutou;

Ngā herenga e piri nei i a tatou e whāia nei i tō tauira  
Pirita me to tamaiti a kareao hai here i a tatou  
ki a hou te rangi ki te whenua e pupurhia nei e Houhi.

He kohinga kōrero enei  
mai i ngā puna matau o te takiwa,  
koutuutuhia nōaiho wētahi, rukutonu atu etahi,  
hēoi āno, ahakoa te taumaha,  
kōre rānei, te mea nui i whakawāteahia ngā huarahi  
kia kore e uruuhia te huarahi ki ēnei huinga mātauranga.  
Enei whakaeminga kōrero hai whakanui i a koutou.

Kua whakaarahia Te Urewera me āna uri i roto i enei kōrero,  
ngā uri i whakatakoto kupu hai whakaaro; te Koroua Te Huriwaka Wharekotua Pahiri Te  
Waewae tēnā koe mō te hoki mai ki Ngāputahi;  
taku māmā i whakahokia au ki Ngāputahi Te Urewera tipu ai;  
anei ra!

## Table of Contents

<b>Abstract.....</b>	<b>3</b>
<b>Acknowledgements.....</b>	<b>4</b>
<b>Mihi.....</b>	<b>9</b>
<b>Table of Contents .....</b>	<b>11</b>
<b>Introduction.....</b>	<b>17</b>
Key Questions to consider.....	18
Methodological Comment.....	22
<b>Chapter One .....</b>	<b>24</b>
<b>Tūhoe Story: At the feet of my grandparents.....</b>	<b>24</b>
Childhood reflections: Ngāpūtahi te nōhanga o taku pito.....	27
Visiting the homestead .....	31
Pē Huriwaka: The eldest brother.....	35
Primary School: Te Whāiti.....	37
Secondary Schooling: Preparing for Tertiary.....	41
Leaving Ngāpūtahi: Tertiary.....	42
<b>Chapter Two.....</b>	<b>45</b>
<b>Tūhoe the People: Te Urewera the District .....</b>	<b>45</b>
Tūhoe te iwi.....	46
Toi: Te tini o toi.....	46
Ngā Pōtiki: The first.....	47
Mataatua waka.....	50
Te Urewera te rohe.....	52
Ngā Kāinga: Ngāpūtahi.....	56
Ngā Kāinga: Te Whāiti Nui A Toi.....	60
<b>Chapter Three .....</b>	<b>62</b>
<b>Ranga Framework – He Rāranga Kaupapa.....</b>	<b>62</b>
Ranga Framework.....	65
Mātauranga Māori.....	67
Mātauranga Māori and the Ranga Framework.....	67

Kaupapa Māori theory .....	68
Use of the term ‘theory’ .....	70
Ranga Framework: Kaupapa Māori Theory, Generic Knowledge Strand and Mātauranga Māori Strand .....	71
Ranga Framework: Kaupapa Māori theory, Mātauranga Māori and Mātauranga-a-iwi..	72
Mātauranga-a-iwi.....	73
Whakapapa .....	75
Identity and tūrangawaewae .....	77
Summary so far.....	79
Historical Context.....	81
Modern Context.....	83
Whānuitanga, Hōhonutanga me te Māramatanga: Professor Mead .....	87
Explanation of Ranga Framework.....	90
Ranga .....	91
Rangatahi.....	91
Rangahau .....	92
Mātauranga .....	93
Rangatira.....	94
<b>Chapter Four .....</b>	<b>99</b>
<b>Te Urewera: A Cognitive Shift 1970s – 1990 .....</b>	<b>99</b>
Employment: Ministry of Works.....	101
Employment: Forestry .....	101
Employment: Teaching.....	104
Employment: Urban Drift.....	106
Hui Ahurei .....	107
Domestic Violence .....	108
Permanent Shift from Te Urewera.....	109
Marae: A point of contact.....	110
Tūhoe tertiary education pioneers .....	111
Māori knowledge.....	114
Land struggles.....	119
<b>Chapter Five .....</b>	<b>122</b>
<b>New Zealand Mainstream Education.....</b>	<b>122</b>

Establishing the 1877 Education Act to the Secondary Schools Act .....	124
Kura Kaupapa .....	134
Tūhoe Education Authority .....	145
Iwi Partnerships .....	148
<b>Chapter Six .....</b>	<b>153</b>
<b>Tūhoe: Tribal Struggle .....</b>	<b>153</b>
Ngā Hapu o Tūhoe.....	154
Ngāti Pūkeko .....	158
<b>Chapter Seven .....</b>	<b>172</b>
<b>Tūhoe: Crown contact .....</b>	<b>172</b>
Relationships: Tūhoe and the Crown.....	173
New Technologies and Missionaries.....	173
Resident Magistrates.....	177
Kīngitanga .....	181
Ōrākau: Waikato Invasion.....	185
Paimārie and Tribal Conflict .....	196
Tūhoe confiscation .....	201
Te Kooti and Tūhoe.....	202
Te Whitu Tekau Council of Chiefs.....	208
Native Māori Land Court .....	210
Te Rua.....	212
Conclusion.....	214
<b>Chapter Eight .....</b>	<b>216</b>
<b>Mātauranga-a-iwi as it applies to Tūhoe. ....</b>	<b>216</b>
Whakapapa .....	220
Mauri .....	224
Ko Te Reo O Tūhoe: The Tūhoe Language .....	228
Formation of Tūhoetanga .....	229
Notions of Rāhui.....	230
Notions of Whakapapa .....	233
Ranginui and Papatuanuku .....	239
Conclusion.....	246

<b>Chapter Nine .....</b>	<b>252</b>
<b>Conclusion.....</b>	<b>252</b>
<b>Hai konei noho ake ai! .....</b>	<b>252</b>
Key Questions.....	253
Abstract Framework and Kaupapa Māori Theory .....	259
Mātauranga-a-iwi.....	262
Future Notions .....	263
<b>Glossary.....</b>	<b>266</b>
<b>Patere.....</b>	<b>266</b>
<b>Ngā Kupu: List of Terms used in the thesis.....</b>	<b>268</b>
<b>Bibliography .....</b>	<b>274</b>
Appreviations.....	274
Primary Sources.....	274
Books and Articles.....	275
Newspaper Articles.....	288
Theses .....	289
Presentations.....	291
Websites.....	291
Interviews .....	293
Diagram 1 Ranga Framework.....	66
Diagram 2 Ranga Framework, mātauranga Māori, mātauranga-a-iwi and generic knowledge. .....	73
Diagram 3 Ranga Framework, mātauranga-a-iwi.....	76
Diagram 4 Ranga Framework, Identity .....	79
Diagram 5 Ranga Framework, Multi – Māori and Iwi centric .....	81
Diagram 6 Ranga Framework, Historical Context .....	83
Diagram 7 Ranga Framework, Modern Context.....	86
Diagram 8 Ranga Framework, Historical and Modern Context.....	87

Diagram 9 Ranga Framework, Whānuitanga; Hōhonutanga.....	88
Diagram 10 Ranga Framework, Māramatanga.....	89
Diagram 11 Ranga Framework, Mead application.....	90
Diagram 12 Ranga Model.....	95
Diagram 13 Wampum belt.....	97
Diagram 14 Mātauranga Tūhoe.....	239
Diagram 15 Pumotomoto.....	243
Diagram 16 Mātauranga-a-iwi.....	247
Picture 1 Maungapōhatu.....	50
Picture 2 Te Whāiti Nui A Toi.....	61
Picture 3 Mairerangi ancient Ngāti Tāwhaki Wānanga.....	151
Picture 4 Ōkarea Palisades.....	165
Picture 5 Pukutawai.....	226
Picture 6 Tarapounamu.....	248
Picture 7 Huiārau Range.....	248
Picture 8 Paitini Wi Tapeka.....	249
Picture 9 Ōkahu Stream.....	249
Picture 10 Manawāhiwi Stream.....	250
Picture 11 Te Apu.....	250
Picture 12 Battle Site.....	251
Map 1 Te rohe o Te Urewera.....	52
Map 3 Te Urewera Region.....	53
Map 2 Te Urewera Native Reserve.....	53
Map 4 Ngāpūtahi.....	57
Map 5 Te Urewera: Pathways out of Ngāpūtahi.....	58
Map 6 Pāpōuri.....	156



## Table of Contents

---

Map 7 Te Haumingi	157
Map 8 Parakākāriki	160
Map 9 Te Umurākau	162
Map10 Ōkarea	164
Map 11 Maungataniwha	166
Map 12 The 1869 Invasion	204
Whakapapa 1 Maunga - Hinepukohurangi	26
Whakapapa 2 Te Tini o toi; Te Hapuoneone; Nga Potiki	49
Whakapapa 3 Tūhoe Potiki	51
Whakapapa 4 Ranginui rāua ko Papatuanuku	222