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**Homai Raa. Kia Purutia, Kia Hereherea, Taawhiwhi Taamau. Ka Pai.**  
**Taawhiwhi Taamau, He Tauria Waiora a Waikato:**  
**THE CREATION OF A WAIKATO-SPECIFIC MAAORI HEALTH MODEL**

A thesis  
submitted in partial fulfilment  
of the requirements for the degree  
of  
**Doctor of Philosophy in The Faculty of Maaori and Indigenous Studies**  
at  
**The University of Waikato**  
by  
**MARRIN BRIAN PIKITAWHAKI HAGGIE**



THE UNIVERSITY OF  
**WAIKATO**  
*Te Whare Wānanga o Waikato*

2021

## ABSTRACT: TE TUHINGA WHAKARAAPOPOTO

Kaakaariki, Poohoitere	Parroquet, Parroquet
Kotia te puu, waiho i konei	Cut off the butt and leave it here
Kotia te kaauru, waiho i konaa	Cut off the crown and leave it there
E ai ra te umu-tuhi	According to the omens of the oven
Kiihae i tae ki ngaa puu	The source were not reached
Kii ngaa take, kii ngaa waananga	Nor the bases, nor the esoteric knowledge
Kii ngaa tauira mai ee, aa	Nor the skilled ones
Patua a kurae, patua a whao	Struck by kurae, struck by chisel
Patua te toki na Tai-haruru	Struck by the adze called Tai-haruru (Sounding Sea)
Piki ake ai au ki runga nei	I will climb up here
Ki te whare hukahuka no Tangaroa	To the foam house of Tangaroa (Sea God)
Tangaroa i awhitia mai nei	Tangaroa embraced
E Nuku-tai-maarooroo	By Ebb-tide-beach
Oro te toki na Hine-tu-na-hoanga	Sharpen the adze with the Sandstone-maid
Kaaore koa, ko au e kimi ana	Behold, I seek
E haahau ana ki te whaanau a Rata	And search for the children of Rata
Ko Rata i mate atu nei	Rata who died
Ki Pikopiko-i-whiti	At Pikopiko-i-whiti
Whano! Whano! Hara mai te toki!	Go! Go! Fetch the axe
Haumi ee, hui ee, taaiki ee!!	Haumi ee, hui ee, taiki ee!!

(Jones & Biggs, 1995, pg 18-21)

This Doctoral rangahau (research) sought to create a Maaori (Indigenous people of New Zealand) health model specific to the health needs and desires of the people of Waikato (The collective name of the tribes of the Waikato basin). Globally, minority populations (including Maaori) are consistently and disproportionately over

represented in many health, education and incarceration statistics. Colonisation, oppression and racial prejudices have been identified as the root causes for the statistical imbalances prevalent in society. Indigenous populations have endured suffering caused by disconnection from heritage, traditional practices, ancestral beliefs and the natural environment. All are consequences of legislative enforcement and an oppressive, colonialist attitude that patronises indigenous populations (i.e., that assumes the coloniser knows what is best for the colonised).

For the majority of colonisation, the health models and frameworks intended to benefit indigenous peoples, yet designed and implemented by colonial based, oppressive governments and by institutions rooted in colonialist ideals, have consistently failed to provide and deliver health and wellness for indigenous peoples. The fact that indigenous peoples' health continues to be poorer than their non-indigenous counterparts, in the majority of health measures, suggests models and frameworks designed by non-indigenous people do not work for indigenous populations. This has led to an emergence of indigenous and minority populations' movements seeking to emancipate themselves from the shackles of colonial oppression.

Pioneering health models and frameworks designed to counter the failures of those designed by the oppressor have provided salvation for indigenous peoples and have allowed the voices of minority populations to be heard in the health and wellbeing context; however the majority of these models have been overly generic. Yet, they have provided foundations that now must be built upon to enable a focus on what specific populations require to ensure their health and lifestyle ideals are supported and strengthened.

As whaanau (family), marae (place of gathering and belonging for interrelated families), hapuu (subtribe), and as an iwi (tribe), Waikato have a responsibility to our taiao (natural environment), ourselves and to future generations to ensure the health of Waikato and that Waikatotanga (Waikato culture and practice) continues to grow, prosper, and flourish. Therefore, as a polity we must assert the control and direction of our iwi by determining and creating our own models and frameworks to ensure the survival, the growth, and the success of our people.

This Rangahau Kaupapa Waikato (Waikato focused research) is centered on the question 'What elements must be considered in the creation and the application of a Waikato-specific, Maaori health model?' Contemporary literature and research regarding health and the impacts on Indigenous and Maaori health specifically, was used to review the successes and failures of contemporary health models.

Supported and framed by a Rangahau Kaupapa Maaori (Maaori focused research) approach, this Rangahau Kaupapa Waikato utilised Waikato koorero (stories), beliefs, practices and methodologies, interspersed with Qualitative Methodology and Thematic Analysis. Fourteen semi-structured interviews with tribal leaders and holders of tribal knowledge, referred to as taniwha, were conducted. Each taniwha shared their knowledge, understandings, and experiences to inform and contribute to the creation of a holistic health model specific to the iwi of Waikato.

The findings illustrate continued connection to the Waikato awa (river), the taiao (natural environment), wairuatanga (spirituality), ancestral knowledge and practices,

the Kiingitanga (Maaori King Movement) and to the iwi itself are critical to the perpetuation of the waiora (health) of the Waikato iwi and of Waikatotanga in its multiple forms.

The model created as the primary outcome of this research, The Taawhiwhi Taamau Model of Waiora (Taawhiwhi Taamau), was designed to act as a vehicle which seeks to enable individual iwi members, and the polities that they belong, to achieve Mana-motuhake (autonomy) and self-determination of their own health. Taawhiwhi Taamau seeks to inform its adopters that Mana-motuhake can be achieved without having to compromise any of the tikanga (protocol) and kawa (custom) of our iwi and of our ancestors in favour of colonial government introduced, western ideals. Thereby removing the oppressor from the implementation and application of health.

Taawhiwhi Taamau is a health model entrenched in Waikatotanga that utilises the beliefs and practices of our ancestors, and subsequently, our iwi to facilitate Tupuna (ancestor) Guided Living. The model encourages the individual iwi member to build solid foundations of waiora, seek knowledge and understanding of our tupuna, and use the experiences in life to act as taniwha for others seeking guidance, knowledge, connection, understanding and waiora.

The adoption and practice of Taawhiwhi Taamau suggests individuals will find a new, refreshed connection to tupuna, maatauranga (wisdom, knowledge), wairuatanga and Waikatotanga, therefore, increasing waiora. Increased waiora of the individual increases the waiora and the capacity of one's whaanau, marae and hapuu thereby increasing the waiora and the capacity of the iwi. Increased waiora and capacity of the

iwi increases the likelihood of Waikatotanga, maatauranga, wairuatanga and, thus, the perpetuation of Tupuna Guided Living. Consequently, encapsulating the essence of Taawhiwhi Taamau as a model and as the lesson learned in the Pai Maarire Te Kura o te Ahiahi, 'Homai ra, kia purutia, kia hereherea, taawhiwhi taamau. Ka Pai'.

## **HE PUNA AROHA:**

Teeneki te mihi ki a koutou, ngaa kaihaapai te rama, me ngaa moorehu nui tonu i runga anoo i te tuku na lo-matua-kore, a lhoa-o-ngaa-mano, me ngaa mana atua, e arataki, e whakahaumaru nei i a taatou te iwi taangata. Teeneki anoo te mihi ki te Matua, Tama, Wairua Tapu, ngaa Anahera Pono, me te Maangai hei tautoko mai, aiane, ake nei, Ae.

Ki a Kiingi Tuuheitia, Pootatau Te Wherowhero Te Tuawhitu, teeneki te mihi ki a koe. Naau ahau e tautoko mai i teeneki mahi maa toou iwi. Koorua, ko te Makau-ariki, me aa koorua tamariki, mokopuna, Pai-maarire ki a koutou katoa.

Ko te tini mano, ka huri atu ki te wahanguu o te mate, kei te whatumanawa e pupuru ana inaa, te ranga kei tua o pae maumahara mai uta, mai tai, kei ngaa waahi katoa. Haere oti atu raa, kaati mo aitua, aue taukiri e, ka huri.

Teeneki te mihi ki te rangi, te whenua, ngaa maunga, ngaa awa, ngaa moana, me ngaa Taniwha kei roo. Naa koutou ahau e whakahaumaru, e manaaki, e arataki mai i ngaa waa katoa. Teeneki te mihi, teeneki te mihi, teeneki te mihi.

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Heei anoo, ko teeneki te mihi e kore e mutu ki ngooku whaanau me ngooku hoa. Naa koutou ahau e aawhina, e poipoi, e whakakaha nei ki ahau ki te whaaia i teeneki huarahi, ki te rangahaua teeneki kaupapa. Noo reira ki ngooku whaanau, me ngooku hoa katoa, teeneki te mihi aroha ki a koutou katoa.

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that I strive to better myself and why I do what I do. It is so you can reap the rewards of the fruit this mahi will bear. Paapa always loves you. Don't forget, eh?

Rire, rire, hau. Pai maarire.

## **DEDICATION:**

**Moo tooku whakapapa, ngooku tuupuna me tooku iwi teeneki tuhinga  
whakapae.**

This thesis is dedicated to those of whom I share whakapapa links, to my tupuna and to my iwi. The seven generations of our iwi from Te Wherowhero to Tuuheitia proudly and courageously stayed resolute in their tikanga, their beliefs and their Waikatotanga despite the challenges, obstacles and atrocities they experienced. They stayed resolute so that those of us from the time of Tuuheitia and beyond will grow, prosper and flourish. Ka wheeke, ka wheeke, ka wheeke.

**ATTESTATION OF AUTHORSHIP:**

I, Marrin Brian Pikitawhaki Haggie, certify that all work, investigation, data collection, analyses, discussion and conclusions reported in this thesis are entirely of my own effort, except where otherwise acknowledged. I also certify the work is original and has not been previously submitted for any other award.

18 March 2021

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**Homai Raa. Kia Purutia, Kia Hereherea, Taawhiwhi Taamau. Ka Pai.**

**Taawhiwhi Taamau, He Taurira Waiora a Waikato.**

**CHAPTER ONE: TE TIIMATANGA KOORERO**

Noo whea te waka?	From whence cometh the canoe?
Noo te nehenehenui!	From the far stretching forest
I kimihia,	Searched for and sought after
I hahautia	It was found
Koiraa ka kitea	Among the sacred trees of the land
Ngaa raakau o te whenua	I now raise aloft mine axe
Kia amo ake au i taku toki	Tis Te Aawhiorangi
Ko Te Aawhio-rangi	(the Whirlwinds of Heaven)
E ngau taku toki	Let this my axe bite
E ngau ki te tumu o te raakau!	Yea, let it bite deeply
E uru taku toki	Into the base of this tree
E tere taku toki	Let my axe enter
Kei te kotikoti ahau	Let my axe hasten
I ngaa uaua o Papa-tuu-aa-nuku	As I proceed to sever
I nga taaero o Tainui	The sinews of Papa-tuu-aanuku
I ngaa tau-roorii o Hinekura	The bindings of Tainui
Ka riro i te wheenako	And the knotted strands of Hinekura
Kia whakatupetia	Like a thief I will bear it away
Takoto ana i te whakatapairuariki	And deprive it of its sacredness
Ki Otuutaia	Soon it will lie prone
Ka whatiwhati anoo iwi!	Like the prostrate born high maiden
	In the vale of Otuutaia
	With all its limbs apart!

(Jones, 2013, pg v-vi)

## **1.1: He Kupu Arataki**

Maaori are the indigenous people of Aotearoa (New Zealand) and have continually lived and occupied Aotearoa since approximately 1350AD when a large fleet of waka (ocean voyaging vessels) left a homeland only known as Hawaiki (Ancestral homeland of the Maaori people) due to what is believed, by some, to be warfare. However, others believe our ancestors were fuelled by desires to explore the vast Pacific Ocean and to establish new homes (Jones & Biggs, 1995; Anderson et al, 2006). There is much conjecture over the exact location of Hawaiki, the reasons for leaving Hawaiki, and the exact date of when Maaori arrived, however what is known is that Hawaiki is either one or a range of islands located in Central to Eastern Polynesia, and that Maaori arrived in a series of voyages between 700 to 1200 years ago (Anderson et al., 2006).

Many onboard each of the waka had never sailed to Aotearoa before and relied on oral traditions, karakia (prayer, incantation), knowledge of winds and ocean currents, and knowledge of the positioning of the stars to find the land that the ancestor, Kupe, had discovered many years before (Jones & Biggs, 1995). Upon arrival each waka laid claim to different geographical areas throughout the country and, for the most part, remained in those areas to grow and develop their different iwi and hapuu. Maaori have retained these societal structures so as to allow individual members to retain their identity and for both inter-tribal and intra-tribal engagement and communication.

## **1.2: Te Waiora**

The health of Maaori, and of Waikato, is both complex and simple. The complexities of Te Ao-maaori (The Maaori World) and of Maaori health have confused many, to whom the Maaori worldview and the Maaori way of life are an abstract concept. Such

perception has often led to Maaori systems, Maaori lifestyle and Maaori customs being dismissed as either myth or primitive due, primarily, to negligence, a lack of understanding, and/or some form of perceived incongruity with dominant forms of knowledge underpinned by western science or belief (Smith, 2013). To Maaori, their worldview and their position on health is simple. The health and the condition of the taiao is paramount and reflects the health and condition of the people (Samson, 2019). Accordingly, the health and wellbeing of the individual and of the people is ultimately determined by the health of the societal and environmental elements that the person and the people are products of (Roa, 2019). The taiao, societal structures, belief systems, connection to ancestors and the Kiingitanga are, for Waikato, some of those major elements.

According to the Maaori beliefs concerning the creation of the world, the children of Ranginui (the sky father) and Papa-tuu-aa-nuku (the earth mother) are the deities and ancestors of the different aspects of the world we inhabit. The winds, the seas, the forests, foods, animals, insects and fish are progeny of deities that are responsible for their existence and condition (Heke, 2016). The creation of humans occurred well after the world was formed; humans were created to live in a world already formed by the gods themselves.

The seas, the forests, the cultivated foods, the uncultivated foods and, of course, the winds and air of Tangaroa (Deity of the Seas), Taane-mahuta (Deity of the Forests and Birds), Rongo-ma-taane (Deity of Kuumara (Ipomoea batatas) and of Cultivated Foods), Haumie-tiketike (Deity of Uncultivated Foods), Taawhiri-maatea (Deity of the winds, clouds, rains, storms and snow) and each of the offspring they produced all

provide life, health and wellbeing for people, who are dedicated to Tuu-mata-uenga (Deity of War and Man). It is the condition of those realms that determine the health and the wellbeing of humankind (Grey, 1956; Roberts et al., 2004)

As water is a predominant characteristic of the makeup of human beings, it is an element critical to the health and wellbeing of humans. To the people of Waikato, the Waikato awa and each of its tributaries are important to the health and wellbeing of the people. The river and its catchment have, for centuries, brought health and wellbeing to the iwi. The awa was used to irrigate crops, it was used for cooking and drinking, it was used for transportation, it provided fish and shellfish, it is used in toohi (baptism) and karakia, and is home to the Taniwha that have guided and protected the people since before Tainui Waka (Tainui Canoe) first sailed to Aotearoa from Hawaiki (Papa, 2019; Roa, 2020).

The traditions, histories and practices of our ancestors aboard Tainui Waka had been passed from generation to generation. Each successive generation added to the richness of the koorero (story, to speak), and to the puna koorero (source of stories) of the feats and experiences of our ancestors. The rites of passage, the knowledge of karakia, and the practices of life and wellbeing were carefully taught by one generation to those that followed to ensure the survival of bloodlines, the whaanau, the hapuu and the iwi. This knowledge was encapsulated in the fora of koorero, waananga (discussion, educational forum), haka (vigorous postural dance), waiata (song) and mooteatea (song of lamentation) as methods of ensuring the survival of the knowledge itself and, consequently, the survival of the people in perpetuity (Grey, 1956; 1971).

The stories and the knowledge passed to us by those of our parents' and grandparents' generations allow us to connect to those who have gone before us and provide opportunities to build connections with those still to come. The belief that connection and communication to those who have passed on is a trait of many indigenous cultures. To Maaori, maintaining the health of one's wairua (spirit) is considered one of the most important cornerstones to maintaining the health of the individual (Durie, 1985). We are made up of the stream, or wai (water), of our mother and the stream of our father, it is these two streams that have given us life.

At the point of conception the two streams bind together to form a singular wairua. The wairua is formed before the body of the foetus took shape. It is the wairua that will continue well after the tinana (body) has served its purpose in Te Ao-kikokiko (the physical world). Therefore, the wellbeing of our wairua is to be nurtured here in Te Ao-kikokiko before it journeys to Te Ao-wairua (the spiritual world) (Henare, 2001; Totorewa, 2019).

The connection and communication with tupuna, tipua (supernatural beings), kaitiaki (guardians) and atua (gods, deities) in their many different forms is vital to the wellbeing of the individual and to the iwi as a collective. To advance the notion of the wairua connection being vital to the individual, the knowledge and practice of karakia and communication with tupuna and atua must be shared to allow that knowledge to survive and for the wellbeing of the wairua of the individual to be nurtured, ergo nurturing the health and wellbeing of other individuals within the iwi (Henare, 2001).

Collective health and wellbeing is not exclusively a Maaori belief, nor is it a contemporary belief. For centuries, peoples from across the globe have utilised the strength in numbers approach to increase chances of survival by utilising the knowledge, skill and expertise of each individual as a means of contributing to the collective wellbeing. For Maaori, the social constructs of whaanau, marae, hapuu and iwi have been utilised to ensure survival of the people and of customs, traditions and practices. Connected by common ancestry, these constructs allowed for resources to be shared in times of both peace and war. Large, shared land-interests enabled the people to grow, catch and collect a range of foods, whilst further enabling the collection and manufacture of resources to assist in daily activities, commercial activities, and religious practices. These practices served to unite whaanau, marae, hapuu and iwi under a common cause (Kincheloe & Steinberg, 2008).

The establishment of the Kiingitanga, in 1858, formally unified the majority of iwi of Aotearoa (Ballara, 1996). The Waikato people have, for over 160 years, upheld the position of kaitiaki (guardians) of the Kiingitanga and consider it synonymous with Waikato as an iwi. Practiced and promoted by the iwi, the principles upon which the Kiingitanga was established promoted and promotes love and compassion, unity, humility, collaboration, peace, faith and care for one another (Te Hurinui, 2012; Kirkwood, 2000). The teachings and lessons of the different heads of the Kiingitanga, and the taatai rangatira (chiefly ancestral lines) of which they are descendants, are valued by the iwi and are still used to guide the iwi today. The circumstances which led to Te Wherowhero of Waikato being uplifted as Pootatau Te Wherowhero, the first Maaori King, in May 1859 (Jones, 1959) and the responsibility of the Waikato people are remembered, practiced and valued today during the time of Kiingi Tuheitia,

Pootatau Te Wherowhero te Tuawhiti (King Tuuheitia, Pootatau Te Wherowhero VII) (Papa, 2019). It must be noted that Kirkwood (2000) posits the raising of Pootatau Te Wherowhero as King in 1858. This is on account that there were numerous meetings, discussions and ceremonies held at different locations to confirm hapuu support for Pootatau Te Wherowhero to be raised as King.

The leaders of the Kiingitanga, and other members of the Kaahui Ariki (Chiefly Family), have each left tongikura (prophetic sayings) and whakataukii (proverbs) to guide and uplift the people in times of need. These enduring statements have been heeded by the iwi and the different hapuu, marae and whaanau and provide pearls of wisdom for the people many generations after they were first uttered. The resourcefulness of our tupuna is evident in their descendants today, as our people still use the messages of our past leaders to guide and determine the pathways they forge in many different contexts today (Kirkwood, 1999; 2000; King, 2013).

Regardless of the multiple pathways and contexts that our people forge and engage with, fortitude of the mind and of the body is required to allow the gifts passed to them from our tupuna, the atua and the environment to flourish. The resistance and perseverance of the mind can only be attained by a healthy and strong body to actualise the genetic potential passed-on by multiple generations. Optimal nutritional intake, correct, diverse and regular human movement, and knowledge of each of the foundations of these, elements will help to increase the likelihood of maintained physical wellbeing.

### **1.3: Te Hua Matua o Teeneki Rangahau Kaupapa Waikato**

The Taawhiwhi Taamau Model of Waiora is a Maaori health model designed specifically for the people of the Waikato iwi. It aims to assist adopters of the model to seek, build and develop their own waiora (health) and the waiora of those within the social constructs they belong. Taawhiwhi Taamau encourages people to connect with health and wellbeing in the manner of our tupuna. As practiced by our tupuna, Taawhiwhi Taamau establishes that health and wellbeing is not individualistic; nor is it determined by statistics, and western norms designed and implemented by a system that cannot and does not comprehend Maaori positions of health and wellbeing.

Infused with the beliefs, practices and tikanga of our tupuna, and elements of other Maaori and indigenous health models, Taawhiwhi Taamau was designed to incorporate the contemporary needs of the people so as to achieve the outcomes desired for us by our forebears. Taawhiwhi Taamau, as a model of waiora, seeks to disengage with the negative Maaori statistics elicited by the coloniser, which only serve to reinforce the perceived failure of Maaori to adapt and achieve, whilst largely failing to acknowledge that these statistics derive from a system designed by non-Maaori, for non-Maaori and, therefore, are devoid of Maaori belief, custom and practice. Rather, Taawhiwhi Taamau seeks to provide a model of living and a way of connecting with what we deem important to us as an iwi. Taawhiwhi Taamau becomes a way of living by reversing the deficit based thinking approach and resisting the whakaaro that the colonial health and knowledge system provides the only valid approach to health and wellbeing. The intended outcomes of living as our tupuna did is the people, as a collective, will be better connected to our taiao, our awa, our tupuna,

our atua, our Waikatotanga and each other. Thereby rendering better health and wellbeing as but one outcome of Tupuna Guided Living.

The desired outcomes of engaging in the Taawhiwhi Taamau model of health can be determined by the individual, the whaanau, the marae and the hapuu. Thus, allowing each iwi member the opportunity to determine their own Mana-motuhake and establish waiora in a manner that is specific to them, their needs and their desires.

#### **1.4: Ko Teetehi Mokopuna o Waikato, e Nguunguru Nei**

This subsection will describe the motivation and the inspiration for this rangahau, the aims, purpose, objectives and structure of this thesis.

Whilst being acutely aware of my fair complexion, I have always known that I am a mokopuna (descendent) of Tuurangawaewae marae. My great-grandmother, Te Aumihi Haggie (nee Pinga, originally Pingareka) is of Ngaati Mahuta, Ngaa Puhi and Ngaati Patu-poo lineage. Along with my great-grandfather Charles Rangipahu Haggie (Ngaati Pikiiao, Ngaati Whakaue, Ngaati Raukawa and Ngaati Rangiteaorere), her siblings and elders of the time, she heeded the call of Te Puea Herangi to relocate to Ngaaruawaahia from Te Paina (Mercer), to build what would eventually become the realisation of Te Wherowhero's whakataukii, "Ko Ngaaruawaahia tooku tuurangawaewae (Ngaaruawaahia is my footstool)", and the home of the Kiingitanga. My paternal grandfather, Piki Tawhaki Haggie is the youngest child of Te Aumihi and Charles.

I am also a mokopuna of Waingaro paa. Another great-grandmother Ngaakei Duffull (nee Campbell) is of Ngaati Apakura and raised her tamariki (children) in the Waingaro, Glen Massey and Ngaaruawahia areas. She did some of this as a widow following the passing of my great-grandfather, Cyril. It is in Ngaaruawaahia that my grandparents met, my parents met and where homes for our whaanau were made. My paternal grandmother, Toia Pamela Janet Haggie (nee Duffull) is one of Ngaakei and Cyril's children.

My hononga (connection, union) to Waikato, to maunga (mountains), awa, moana (oceans, lakes) and whanga (harbours), and a whaanau instilled obligation and desire to serve our iwi, which consequently inspired me to pursue this rangahau (research). A background in health and fitness and an unshakeable desire to continue to understand more about our iwi have culminated in this maatauranga waiora gathering experience; an opportunity to build a waka for our people to use on their own journey of discovery of waiora and Waikatotanga.

I am also a mokopuna of Ngaati Tuuwharetoa, Ngaati Apa, Ngaati Uenuku and of Te Aatihau-nui-a-papa-rangi. The maunga of Tongariro and Ruapehu and the rivers and streams that flow from them have also helped to mould and shape who I am. As the Waikato river is a living, flowing connection between the maunga and Taupoo-nui-a-tia (Lake Taupoo) of Te Puku-o-te-ika-a-maui (The Central North Island) with Taupiri and the fertile plains of the Waikato valley, my siblings and I are but a small number of people who whakapapa (genealogy, genealogical connections) to Taupoo-nui-aa-tia and to Waikato; human representations of the river.

Therefore, as a mokopuna of Te Kaahui Maunga (The Mountains of the Central Plateau), Waikato Awa and the harbours of Te Moana-taapokopoko-o-taawhaki (The Tasman Sea), where the waters ultimately flow, the waters of my iwi have gifted me life, vision and spiritual sustenance. It is of little coincidence and no mistake that through the assistance of the Taniwha who graciously shared their knowledge and opinion, and the koorero left for us by our tupuna that Taawhiwhi Taamau is derived from wai and from wairua. My maternal grandmother, Pauline Matewai Harper (nee Te Waewae) is the only child of Pura Kahukura Taiaroa and Paul Raymond Hamuera Te Waewae.

It would be remiss to not acknowledge my paakehaa (European) whakapapa, which heavily influences my, aforementioned, fair complexion. My Great-grandfather Cyril Duffull is a second generation New Zealander. His grandparents arrived from England and established themselves in Ohoka, in Te Wai-pounamu (The South Island). Another Great-grandfather, Sir Arthur Harper (KCVO [Knight Commander of the Royal Victorian Order] (1959), CVO [Commander of Royal Victorian Order] (1954), CBE [Commander of the Most Excellent Order of the British Empire] (1954), JP [Justice of the Peace]), is of Irish and Scottish descent. He and my Great-grandmother, Lady Hilda Harper (nee Evans), who is of Welsh descent, lived in Wellington, where Sir Arthur worked for many years as the Secretary of Internal Affairs. My maternal grandfather, Brian Harper, is the eldest child of Sir Arthur and Lady Hilda.

A major influencing factor of this rangahau was to compose a document that, one day may inspire or motivate my tamariki, Kaelan Charles Pikitawhaki, Kamaile Arna Te Whetuu Maarama and Caya Kirioho Morekura to further connect with and nurture their

taiao, their awa, their wairuatanga, their tupuna, their Waikatotanga, and their own waiora. This document and Taawhiwhi Taamau may act as an enduring connection between myself, my tamariki and any mokopuna they may bless, their mum, Megan Leanne (Ngaati Raukawa, Ngaati Huia, Ngaa Puhi, Ngaa Takoto) and I with.

In addition, the completion of this thesis stems from an urge or an innate obligation to our people. As my tupuna were people of service to their respective iwi, cultures and societies I have come to realise that service to one's people in-order for the collective to advance and succeed is of greater honour than individual gain. This rangahau and the hua (product) of it are intended to assist in the survival, growth and success of those of us who connect to the Waikato iwi and the generations that will follow.

### **1.5: Ngaa Whaainga Matua**

The major purpose of this rangahau was to engage with iwi leaders and holders of tribal knowledge to create a Waikato-specific Maaori health model. The Waikato leaders and holders of tribal knowledge were engaged to ascertain their thoughts and opinions of what such a model should entail and to ascertain what elements, if any, of Waikato kawa, tikanga, koorero and beliefs must be included. This study aimed to delve further beneath the thought and opinion of contemporary society, regarding the negative health and wellbeing statistics that represent Maaori and the deficit based approach prevalent in current healthcare systems. Instead, this study sought to unveil the waiora aspirations of the people and allowed for their desires, and what they value to inform what a bespoke health model must entail.

## **1.6: Te Urutomo ki Waikato**

The arrival of paakehaa, in particular the British, onto Waikato lands following the signing of Te Tiriti o Waitangi signified a key milestone in the history and ultimately the lives of Waikato Chieftain, Te Wherowhero, his people and the generations that followed. For many years the British lived harmoniously with Maaori and with Te Wherowhero's people.

Tensions among British settlers and a small contingent of hapuu and iwi resulted in Te Wherowhero and his people acting as guarantors for the safety of the British settlers who, with their leader, Governor George Grey, began to multiply and turn the small town of Auckland into a bustling hive of activity and economic growth (O'Malley, 2016). The growing populace required resources to maintain an ever increasing demand for homes, employment and municipal services that the settlers were accustomed to. Settlers also required food. Te Wherowhero and the people of Waikato, again, catered to the needs of their friends by trading and selling foodstuffs, timber and other resources to satisfy the requirements of the growing city (O'Malley, 2016).

Te Wherowhero and Grey enjoyed a healthy friendship of reciprocated learning, healthy discussion and a mutual understanding that each would ensure that no harm befell the others' people at the hands of those of whom they led. Grey even convinced Te Wherowhero to allow the latter's son, Matutaaera, to live with him for a period of time following a transgression committed by Matutaaera. Had this not occurred, Matutaaera would have almost certainly received a severe punishment at the hands of Te Wherowhero (Jones, 1959).

As more and more settlers arrived in Aotearoa, the discontent amongst them increased. They desired space to build homes, farms and businesses. They witnessed the bounty of food and resources arriving in Auckland almost daily from areas to their immediate south. Soon afterward discontent turned into jealousy, and then anger that their investment to emigrate to New Zealand was not paying the dividends promised (Te Hurinui, 2012; O'Malley, 2016). Rather than adhere to and honour the articles of Te Tiriti o Waitangi and his friendship with Te Wherowhero, Grey concluded the fertile lands of Te Wherowhero were what his own people required and set about to acquire the Waikato land. The series of events that occurred following Governor Grey's decision to cross the Mangataawhiri Stream devastated the people of Waikato. Tribal estates were unlawfully confiscated resulting in the iwi's connection to the natural environment, traditional ways of living, traditional knowledge, traditional methods of knowledge transfer and tribal identity being forcefully removed from the people. The major consequence has been seven generations of disconnection, loss of identity, loss of traditional knowledge, loss of culture, and poor health and wellbeing (Te Hurinui, 1959; O'Malley, 2016).

This research seeks to create a model of engagement in health, wellbeing and Waikatotanga to help restore the waiora for those who choose to take up the model; a model that aims to build, strengthen and maintain one's connection to Waikato iwi, culture, knowledge, practices and ways of living. It is intended that the model created will minimise the ongoing effects of lands and estate confiscation and provide practitioners an avenue to achieve waiora and connection to taiao, Waikatotanga and to those things deemed valuable to them as promised under Te Tiriti o Waitangi.

## **1.7: Ngaa Wahanga o te Rangahau Kaupapa Waikato Nei**

This thesis, “Homai Raa, Kia Purutia, Kia Hereherea, Taawhiwhi Taamau. Ka Pai”, comprises six chapters. Each chapter is viewed as a component of a journey of discovery to build a new waka of moohiotanga and maaramatanga for the iwi on their own haerenga (journey) to attain improved waiora. As such, preceding each chapter is a karakia to begin a new section of the thesis. Each karakia is connected to the creation, the launch and the sailing of the waka, Tainui, that left the ancestral home lands of the Maaori, Hawaiki, and sailed to Aotearoa in search of a new home and a new way of life. As this rangahau is likened to the creation of a vessel of life and wellbeing for the people of the Waikato iwi, as was Tainui waka, it is only right that traditional karakia be utilised to guide this rangahau and this thesis.

The following is a summation of the remaining chapters that comprise this thesis:

### **Chapter Two: Te Kohikohi Moohiotanga**

The initial phase of creating a bespoke model of health for the Waikato iwi began with a review of the current literature. This chapter identifies, describes and illustrates a variety of health models which have been utilised to improve health and wellbeing in a variety of community settings and groups. The review discusses a selection of conventional, Indigenous and Maori health promotion models that have been designed and utilised to improve health outcomes.

### **Chapter Three: Ngaa Waananga i te Rua Taniwha**

Chapter Three illustrates the methodologies employed to seek the moohiotanga, maatauranga and maaramatanga of tribal leaders and holders of tribal knowledge required to design a bespoke model of health. A series of interviews were held with a

selection of iwi members of varying backgrounds, and from different locales within the iwi to achieve a cross-section of opinion, knowledge and input. The interviewees have been described as Taniwha. Like the many Taniwha of the iwi who have guided and protected our iwi for hundreds of years, the Taniwha interviewed have guided this research and the creation of Taawhiwhi Taamau. Literature, archival footage and files were also used to support and add to the knowledge and opinion shared by the Taniwha.

#### **Chapter Four: Te Reo o te Iwi, Ngaa Whakaaro o Ngaa Taniwha**

The interviews with the Taniwha unveiled many consistent themes. Chapter Four presents the consistencies elicited between Taniwha and also presents various elements unique to the Waikato iwi and Tainui waka. The consistent themes were utilised to inform the design and creation of the model. The elements unique to Waikato and to Tainui waka, and taonga (valued treasure) from both literature and tribal archives were discussed and employed to add further character to the model and eventually inform the intricacies of Taawhiwhi Taamau.

#### **Chapter Five: Taawhiwhi Taamau, He Tauria Waiora aa Waikato**

The Taawhiwhi Taamau Model of Waiora is officially presented in Chapter Five. The pictorial illustration of the Taawhiwhi Taamau is introduced in addition to in-depth explanations of the multiple layers of the model, referred to as paparanga (layers), and the finer details of each layer. Chapter Five discusses how each paparanga contributes to the waiora of the iwi and to the waiora of Waikatotanga in its entirety. This chapter explains the rationale for each element of the model and makes links to tribal koorero, beliefs, tikanga and values.

## **Chapter Six: Te Whakakapinga**

Chapter Six concludes the research and this thesis by summarising the intent and the outcome of this Rangahau Kaupapa Waikato and introducing the concept of *Tupuna Guided Living*. A concept of using the lessons, the knowledge and the understandings of our ancestors to inform our way of living and to re-connect us with our Waikato selves. Re-establishing connection to our lands, our bodies of water, our natural environment, our tikanga, our stories and ourselves.

### **1.7.1: Te Reo-aa-tuhi**

The writing style adopted by the researcher to present Te Reo-maori (The Maaori Language) in this document is consistent with various tribal and academic policies regarding the written Maaori word. The researcher has chosen to utilise the style of “double vowels” (Maaori) to illustrate the long vowel in certain words, as opposed to using the macron (Māori), the diaresis marker (Mäori), the accent marker (Máori) or no symbol at all (Maori).

During his tenure as the Chair of Waikato University’s Centre for Maaori Studies and Research, Sir Robert Mahuta introduced this writing to style to the centre to ensure words were written in a way that ensured correct meanings were maintained without the reliance of macron, diaresis or accent markers. Failure or negligence to use such markers, which was, and still is, commonplace throughout New Zealand, would almost certainly alter the meaning of words thereby changing the meaning and intent of the what was written.

Dialectal differences exist between the multiple iwi across Aotearoa. The use of the double-vowels can be described as a dialectal convention of the written word of the Waikato iwi. As the kairangahau (researcher), I am writing this thesis as a doctoral candidate from the University of Waikato's Faculty of Maaori and Indigenous Studies. It is only right that this rangahau, being considered Rangahau Kaupapa Waikato, and conducted within the Faculty that is a modern version of the Centre for Maaori Studies once chaired by Sir Robert Mahuta, utilises this writing convention.

**“Te ohonga ake o taku moemoeaa, ki te puaawaitanga o ngaa whakaaro”**

**“I awoke from my dream, to the blossoming of my thoughts”**

Te Puea Herangi

## CHAPTER TWO: TE KOHIKOHI MOOHIOTANGA

Tiikina ki te wao-tapu, Tootookia mai ai te whatu. Maatakataka tuu mai, Oroia ki te toki! Aitu, Aitu!	Fetches from the sacred forest, Fetches hither the stone. Crashing hither, Ground against adze! Misfortune, misfortune!
E tapu takahu, e tapu takahu. Koia te whetuu, te whetuu Te marama, te marama Tangaroa, puta i te whana-putuputu! Tautika, tau tonu te ara, E Taane, ki a Papa-te-rangi. Ka kau tuu, ka kau tuu, Ka kau horo, ka kau horo. Te mate o koutou, ee	E tapu takahu, e tapu takahu. Here is the star, the star The moon, the moon Tangaroa, appears in the heaped seas. Set straight and true, your path, Oh Taane, to Papa-te-rangi. Sailing upright, upright, Then descending, descending. To your deaths.
Ka wheeuru, ka riro ki te uru No Rangi-tuu-mai me ana hara. Takitakina te waka, Ka tere - hii haa! Ka tere te waka. Ka tere na tai.	Westerly, disappearing in the west Of Rangi-tuu-mai in sin. Launch the canoe, It floats - hii haa! The canoe floats Floated by tide
Tuutaki ake ki te heke nui no Tukurangi, Waiho kia kau ana, Waiho Kiore kia kau ana. Ka maawhetewhete i te whiti, Ka maataratara i te hara I te whakarotu o Taane. I eke ai te Whita.	Meeting the great migration of Tukurangi, Leave it to swim, Leave Kiore to swim. Casting off entanglements. Unbinding wrong doing, By means of Taane's spells. The binding was achieved.

Koukou mai te manu ki raro mea  
 Ka taatai aromea, me he oromea.  
 Te rukutia ki pou mua o taku Manawa  
 Kaaore ra, ko au e tatari atu ana  
 Kia murimuri awa te here  
 A ngaa taangata i te maire tauhua  
 Kura nui! Kura nui! Kura nui!  
 Awheawhe taku kura,  
 Whakaapa ki Tahatuu-o-te-rangi!  
 Taku tama e uaia te ua,  
 Ka rotua e te matangi.  
 Teenaa e Rata, kei uta, kei tai,  
 Kei te whata o te matakū,  
 E tau ana i Whanga-marino.  
 Piki ake au ki runga o Tarawera.  
 Ka taatai poko,  
 Ka huaia, ka huaia, ka huaia  
 Ka reretia, ka reretia!  
 Whaano! Whaano! Hara mai te toki!  
 Haumi ee, hui ee, taiki ee!

The bird calls below  
 Ka taatai aromea, me he oromea.  
 Bound to the front post of my heart  
 Behold, I am waiting  
 Kia murimuri awa te here  
 A ngaa taangata i te maire tauhua  
 Precious plumes, precious plumes,  
 My precious plumes stir,  
 Are heaped up at the horizon.  
 My child, rained upon by the rain  
 Lulled to sleep by the breeze  
 There, Rata, on land and sea,  
 On the perch of the Heron  
 Now floating at Whangamarino  
 I climb to the top of Tarawera  
 Ka taatai poko,  
 Dig in, dig in, dig in.  
 Now feather, now feather  
 Go! Go! Fetch the axe!  
 Haumi ee, hui ee, taiki ee!  
 (Jones & Biggs, 1995, pg 22-25)

## 2.1: Models of Health

Models of health exist as frameworks or analytical processes utilised in health programmes, particularly during their planning phases, to assist practitioners achieve a greater understanding of health and behaviours associated with health. These models and frameworks act as guides in the identification of approaches and strategies for health promotion and, in some cases, disease prevention programmes (Sallis, Owen & Fisher, 2015). Worldwide, a variety of health models have been

designed, introduced and implemented in an attempt to better cater to the health needs and the health aspirations of a variety of populations (Bakas et al., 2012; Sorenson et al., 2012).

This review of literature will identify a variety of health models that have been designed and implemented to achieve positive health outcomes. The review will also discuss a range of health models that are considered prominent models commonly utilised in health promotion and disease prevention. This review will also focus on a selection of models used in indigenous and Maaori health promotion that have been adopted, in practice and in education, by Maaori health practitioners that promote a Maaori worldview and empower Maaori success in health. The purpose of discussing a range of non-indigenous health models and indigenous health models is to contextualise this research for the reader and to illustrate the various types of health model that exist which can be used as guides and to inform the design of an iwi-specific health model.

The western 'Medical Model', employed in current medical practice, was developed in the 18th century at a time when the traditional natural sciences were increasingly accepted and utilised in both medical and academic practice (Community Development and Health Network, 2018). The thinking that emerged, since the development and the subsequent utilisation of the Medical Model by medical and academic practitioners, was that health is an attribute of one's condition determined simply by assessing for the presence of disease. Thus, perpetuating the notion that science could detect and cure illness and disease.

The Biopsychosocial Model examines various biological factors, psychological factors and sociological factors that impact one's health. Age, gender and the illness history of the individual combined with their beliefs, perception, understanding, and both the presence and quality of interpersonal relationships are all elements considered to affect one's health (Engell, 1997). Supported by the arguments that humans do not exist in a biological vacuum, and that health and the health of our total planetary biodiversity are inseparable, the Ecohealth Model emphasises human health's interrelatedness with the health of the natural environment (Hancock, 1990). Rather, we live in an interdependent existence with the entire living world, therefore, one cannot be healthy in an unhealthy society. Land use, population growth, pollution, urbanisation and resource depletion have led to climate change and the loss of biodiversity. Consequently, harming humankind, animals and wildlife, the oceans and the forests. Humankind has challenged itself to rethink and redesign our relationship with our ecosystem to ensure survival of our, and other, species of our planet (Levins & Lopez, 1999).

The Population Health Model (POHEM) was designed and introduced as a means to better describe health outcomes, such as the incidence of disease, life expectancy, health-adjusted life expectancy, quality of life and the cost of healthcare (Hennessy, et al., 2015). In addition, the model was equipped to assess the impact of policy and programme interventions. POHEM simulates a variety of factors, such as health and disease state, the risks and determinants of health and disease, and uses the empirical data to describe and project health outcome, disease prevalence, life expectancy, health related quality of life, and healthcare cost. As a microsimulation model, POHEM enables policy and decision makers to better predict the outcomes of

interventions and programmes before large scale investment is made into programmes and interventions using evidence based comparative analysis and evaluation (Hennessy et al., 2015).

The Community Organisational Model utilised social planning and social action to increase the outcomes of communities and localities. It engaged public and community health workers and practitioners to identify the health and social issues within the communities they service. Discussion, analysis and evaluation of the issues and aspirations of the community was facilitated with key individuals and stakeholders within the community. Paramount was the visibility of key individuals in the communities being serviced who were of good moral and community-standing. With the key individuals, health practitioners sought to plan and implement strategies and frameworks to address the health needs and aspirations of the community (Rural Health Information Hub, 2018).

The Model of Wellbeing (Figure 1) considers the interaction between mental health and public health in relation to the positive and the negative social and economic factors, and the impact these have on health and wellbeing. For example, many physical health ailments are underpinned by poor mental health. This perceived insufficient level of mental health has been considered as the root cause for negative health behaviours such as smoking, alcoholism, substance and drug abuse, sedentary lifestyles and poor nutritional habits (Campion & Nurse, 2007).

Campion and Nurse (2007, pg S24) stated, “despite evidence supporting the importance of the relationship between mental health and public health, this has been

neglected in practice”. This suggests that this sub-sector is under-resourced or little is being done to accommodate the demands associated with it. The relationship between mental, physical and social health and wellbeing is well documented (Phelan, 2001; Keyes, 2004; Weitoft & Rosen, 2005). Mental illness increases the risk and likelihood of one suffering from heart disease, diabetes and respiratory disease and infections (Phelan, 2001; Keyes, 2004). Poor mental health condition also increases the likelihood of poor physical health and, as a consequence, premature death (Phelan, 2001). Other ailments or diseases linked to poor mental health and mental illness include cancer and depression (Keyes, 2004). These factors combined with increased likelihood of depression and anxiety in addition to the current social stigma attached to mental illness may result in social exclusion, discrimination and inequality (Campion & Nurse, 2007). Combined, these factors then place greater pressure on public health systems and services which are already either financially under-resourced or ill equipped to cater to the needs of those affected by poor mental health. (Campion & Nurse, 2007).

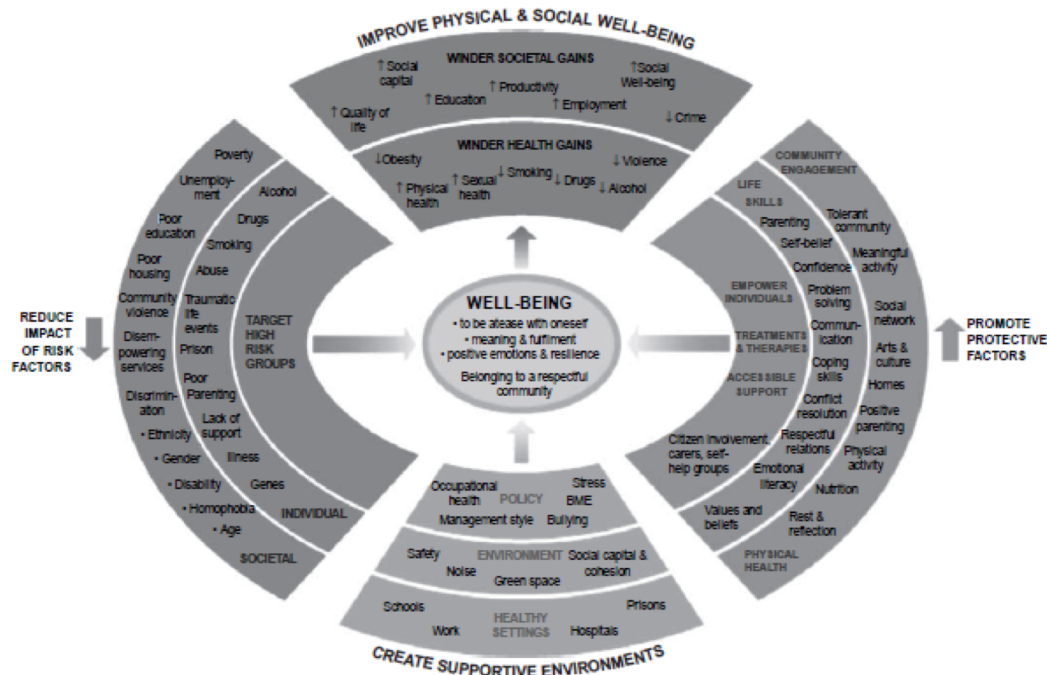


Figure 1: The Model of Wellbeing

Campion and Nurse (2007) assert that three major influences exist which contribute to wellbeing; genetics; life circumstances; and the involvement in active pursuits or special interests. Genetics accounts for 50% of the variation in personal happiness, life circumstances accounts for 10%, and the active engagement in intentional activities such as social interaction, exercise, culture and working toward personal goals accounts for 40%.

Other health models, although public health models in nature, target very specific subsections of the population. The Fenway Community Health Model seeks to increase expertise and cultural competency to better address issues and concerns regarding domestic violence, homophobic violence, substance abuse and parenting issues for members of the lesbian, gay, bisexual, transgender and queer (LGBTQ) community (Mayer et al, 2001). The Fenway Community Health Model also seeks to enhance the physical and mental health of communities as a whole, however greater emphasis is placed on LGBTQ member service and wellbeing. This model paved a way for the emergence of unique community health programmes, education, promotion and community-based research (Mayer et al, 2001).

Robinson and Cheng (2014) discussed a model that examined the relationship between social determinants (socioeconomics, structural factors, community factors and individual factors) and the health outcomes of Americans of African descent. The Social Determinant Model illustrated the high correlation between socioeconomic and structural determinants and the health outcomes of those investigated. Empirical evidence unveiled low housing quality and low financial income correlated highly with

lower health outcomes, declaring that if health outcomes are to improve, programmes that provide those affected by poor housing and low income require greater housing quality and interventions, such as education and training that increase employability (Williams & Collins, 2001; Wen, Browning & Cagney, 2003; Xanthos, Treadwell & Holden, 2010).

The Hennepin Health Model utilised holistic treatment and medical and social services, relating to individual patients to not only improve health outcomes but to also reduce the cost of healthcare for the financially disadvantaged (Blewett & Owen, 2015). This model used an integrated approach to medical and social services for low income patients with complex health and social needs. Evidence indicated that the practice of technology and data sharing across services reduced cost, increased efficacy and increased the access to medical and social services of the individual. As a consequence of the combined focus of prevention, coordination, and the collaborative approach to care, emergency medical treatment incidences have decreased and outpatient primary care has increased.

The Holistic Self-Management Education and Support Model was proposed by Kanchense (2006) who sought to improve the health of women living in Zimbabwe. Mapanduka Syndrome is loosely defined as the hostile attitude of men toward the empowerment of women that is pervasive in current Zimbabwean culture. This includes, but is not limited to, the obstetric rights and care for women and holistic care across the entire life span. For this model to be effective Kanchense (2006) asserted that Zimbabwean women required a definition of health that included many other factors that perpetuate Mapanduka Syndrome to be recognised as health factors such

as poverty, gender inequalities, violence in all its forms that effect women and children, HIV/AIDS, and the many occupational and socioeconomic conditions and hazards prevalent in Zimbabwean society. Although it was not explicitly mentioned, behaviours like Mapanduka Syndrome were identified in the Bangkok Charter (Tang, Beaglehole & de Leeuw, 2006). It was recognised that some of the adverse social factors were the differences in health between men and women and the vulnerability of children in many developing and male dominated societies.

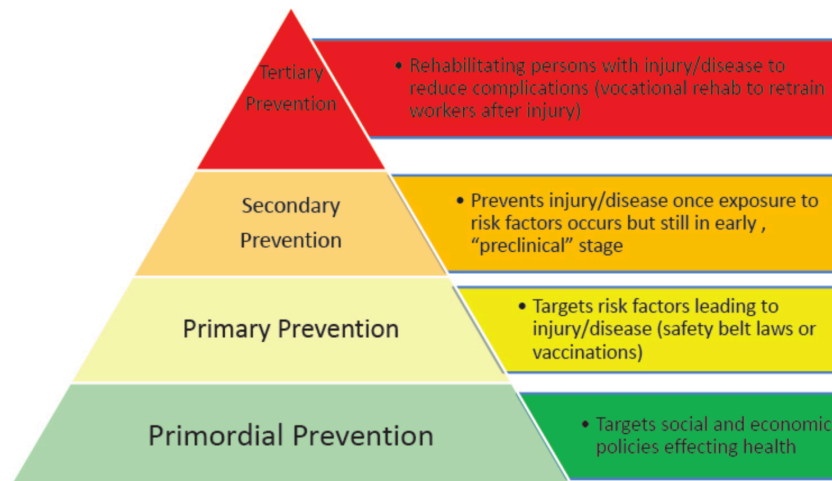
## **2.2: Health and Disease**

The definition of health, first introduced by the World Health Organisation (WHO) in 1948 and still accepted by many today, described health with as ‘a state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity’ (World Health Organization, 2021). However, this meaning of health has been challenged with a new understanding of what health is to include the current knowledge and understandings of disease at molecular, individual, and societal levels (King, Smith & Gracey, 2009).

The French physician, Georges Canguilhem, determined that health isn’t a fixed entity but is personalised (i.e., dependent on each person’s context and circumstance). Canguilhem (2012) perceived health as one’s ability to adapt to their environment according to their functional needs. Canguilhem's definition of health considers the entire environment as well as the physical, mental, and social dimensions of human life and allows science and medicine to respond to the changing face of health and disease globally and consider the evolving context of conditions in a particular place, and over time.

The United States Centres for Disease Control and Prevention (CDC) (2016) suggests a four step plan in the implementation of a public health approach to address health threats. The suggestions include defining the problem or threat using reliable data to monitor each aspect of the determined problem. The understanding of who is most effected by a problem or risk, what the level of the problem or risk is, when it is likely to occur, and where the risk or problem is likely to occur provides an increased level of clarity and precision about the issue. Allowing for focussed preparatory measures to be implemented with greater likelihood of successful monitoring.

The second step is identifying both the risk and protective factors that should be avoided or encouraged, respectively, at personal, community and national levels that contribute to or hinder the safety of a particular community and increase the susceptibility of others to high levels of risk. Once these steps are implemented, the development and validation of interventions using a four tiered approach is required using the knowledge acquired about the identified problem and the factors that both support and inhibit the problem from eventuating. However, it must be noted, that thorough, formal evaluation of the intervention must be conducted to ascertain if the outcome, positive or negative, is precipitated by the intervention or not. Formal evaluation of the intervention itself and the framework employed measures the success of the intervention as a preventative or alleviating measure of health risks and problems (United States Centers for Disease Control and Prevention, 2016).



**Figure 2: The Tiered Model of Public Health**

The CDC (2016) investigated the Tiered Model of Public Health (Figure 2), which includes four levels (Primordial, Primary, Secondary and Tertiary) of prevention strategies. Some versions of the model do not include the primordial prevention level but the CDC (2016) argues the need for the model to include the level that holds public policy and public policy makers accountable for the prevention of risk, health threat and disease. It requires governments, at the regional and national levels, to engage in the prevention of illness and disease. It also provides evidence that the goals of the Ottawa and Bangkok Charters are prioritised (WHO, 2005; Tang et al., 2006).

Measures such as plain packaging and health warnings on tobacco packages, the minimising of alcohol related advertising in sport, restrictions on foods laden with sugar, eradicating unhealthy foods as fundraising mechanisms, and the availability of fruit, vegetables and milk to primary school children in New Zealand are examples of primary prevention strategies (Ministry of Health, 2019). Primary prevention endeavours to confront the risks and health threats at the fundamental levels before disease, illness or injury occurs, including reducing the exposure to risk factors and

hazards and also seeking to increase public knowledge of and exposure to the protective factors that minimise risk of illness and disease (CDC, 2016).

Secondary prevention strategies seek to address illness or disease that have manifested, including utilising techniques to detect and treat an illness or disease, preventing recurrence or minimising the progression of the condition. Examples of the secondary level include smoking cessation programmes, injury rehabilitation and strengthening programmes, working with diabetic patients to control and manage their conditions, and providing exercise care and supervision for obese and aged individuals (CDC, 2016). Tertiary prevention strategies aim to reduce the effects of an illness, disease or condition that is ongoing. Medication or rehabilitative therapy of an individual chronically effected by an illness or disease are modalities by which tertiary preventative strategies are employed. The major outcome sought from the employment of such strategies is to improve the individual's function, quality of life and their life expectancy (CDC, 2016).

The Tiered Model of Public Health (Figure 2) seeks to improve health by providing sound structure at initial levels so as to decrease the burden on levels that follow. The investment and financial costs for individuals and governments is minimal at the primordial and primary levels and increases as the level ascend. However, if these strategies fail and the need for greater individualised care is required in the secondary and tertiary levels, the result is an increased cost and financial burden on public health systems (CDC, 2016).

The fourth and final step reported by the CDC (2016) included assuring that the model is adopted by those for whom it was intended, continued evaluation, and training and technical assistance was afforded to the champions and the key stakeholders in the public health system. Educating the public, the public health sector and healthcare workers was viewed as critical to the uptake of the model. Enforcing and reinforcing key messages and ideas of the model was critical in the success of the strategies employed.

## **2.3: Internationally Renowned and Adopted Models of Health**

### **2.3.1: The Trans-theoretical Model of Behaviour Change**

The Trans-theoretical Model of Behaviour Change (TTM) was designed to support and facilitate changes in the behaviour of individuals to prevent illness and disease and has since set the foundation for programme design and development, and the interventions that promote behaviour change (Prochaska & DiClemente, 1983). It utilised intentional, conscious changes in behaviour that focused on an individual's decision making abilities by identifying problem behaviours and actioning positive behaviours to achieve an intended outcome (Lenio, 2006). The TTM involves emotion, cognition and behavioural recognition during six stages that an individual will experience whilst attempting to modify behaviours (Velicer, Prochaska, Fava, Norman and Redding, 1998). Common behaviour modification attempts have been reported to include stress management, exercise, diet, smoking cessation, alcoholism, drug use, safe sexual practices and medical compliance (Velicer et al., 1998).

The six stages of change the TTM deploys as its main construct suggests that change occurs over time rather than being instantaneous (Prochaska & Velicer, 1997).

Instead, the TTM implies that each stage is distinct and is different to those preceding and following it (Prochaska & DiClemente, 1983). It also proposes individuals can either progress through each stage in a dynamic and organic manner resulting in positive thought and action, or they might regress as a consequence of negative thought and action (Lenio, 2006).

The initial stage of the TTM, the Pre-Contemplation stage, assumes the individual is unaware of the negative behaviours being elicited, is unaware of the consequences of the current behaviours and/or does not intend on making any changes to behaviour within the foreseeable future, usually considered the next six months (Prochaska & DiClemente, 1982; Prochaska & Velicer, 1997; Velicer et al., 1998). It is possible that individuals in this stage may have attempted to change the identified behaviour in the past but are reluctant and resistant to attempt the process of modifying the behaviours again (Lenio, 2006). The individual may have become demoralised from the failure of a previous attempt to change and may tend to avoid activities including reading, thinking and talking about the high risk behaviours. (Prochaska & Velicer, 1997). It is recognised that for an individual to progress from this stage to the Contemplation stage, cognitive incongruity and tension must be experienced to initiate acknowledgement of the issue (Lenio, 2006).

The Contemplation stage of the TTM is characterised by the individual having an increased awareness of their current behaviours and both the advantages and the disadvantages of modifying them. It is the conscious contemplation and ruminating of the advantages and disadvantages that will determine the period of time in which the individual will remain in the contemplative stage (Prochaska & Velicer, 1997).

However, it has been quantified that if the individual genuinely intends to make change they will do so within the next six months (Velicer, et al., 1998). Constant immersion in the Contemplation stage for long periods of time, characterised as chronic contemplation or behavioural procrastination, has been attributed to fear and anxiety of impending change that creates internal conflict resulting in stagnation (Lenio, 2006; Velicer, et al., 1998). While some will attempt to maintain current behaviours but attempt to decrease the effects of the consequences, individuals will only progress to the next stage if the magnitude of the motivation is strong enough for the individual to concede that the advantages outweigh the disadvantages of change (Lenio, 2006).

The Preparation stage of the TTM is identified as when the individual is planning to take action and make behavioural changes in the immediate future, usually within the next month (Prochaska & Velicer, 1997). During this stage, individuals may continue to engage in high risk behaviours but are actively preparing to change. It is common for those in this stage to be unaware of how to proceed and may be hesitant or unconfident in their own ability to take action (Lenio, 2006). However, individuals within this stage, who have made the conscious decision that the advantages outweigh the disadvantages, will develop a plan to action changes in behaviour. This plan will establish processes to eliminate and/or minimise the behaviours they seek to change, and will have potential solutions in place such as classes, programmes, counselling, or a self-change approach to support their endeavour to change (Prochaska & DiClemente, 1982; Prochaska & Velicer, 1997; Velicer et al., 1998).

When the individual is confident in the preparatory steps they have taken, believes the plan of action they have designed is sufficient and they are confident in their own

abilities to execute the plan they will then enter the Action stage of the TTM (Lenio, 2006). Described as, “the stage in which people have made specific overt modifications in their lifestyles within the past six months”, individuals will have committed to implementing the plan and will be consistently finding healthy alternatives to problem behaviours, remaining focussed on the benefits of change and finding solutions to complex issues relating to risks and regression (Prochaska & Velicer, 1997). Transition from this phase to the next requires evidence of performance and improvement. Individuals will commit significant periods of time and place high amounts of effort into actioning the plan that has been formulated to achieve the desired outcomes. In many cases it is this subsection of the Action stage where significant others recognise the efforts to change that, in turn, may validate the individual’s decision to change (Prochaska & DiClemente, 1982). It is common for individuals to receive recognition and praise from peer groups at this stage due to the visibility and commitment to action (Lenio, 2006). However, Lenio (2006) cautions the act of attempting to change must not be misconstrued as change itself because actual change has been effected when identified criteria have been met (Prochaska & Velicer, 1997).

The ambiguity of the criteria of the Action phase has resulted in timeframes of six months to five years being proposed as the period where the Individual will remain in the Maintenance stage of the TTM (Prochaska & Velicer, 1997). Despite the ambiguity of the criteria of the Action phase, the Surgeon General’s report (1990) illustrated that 12 months of continuous abstinence of smoking tobacco, relapse occurred in 43% of participants of a smoking cessation programme compared with 7% who abstained

over a period of five years. Suggesting that the maintenance phase could indeed consist of a period in excess of 12 months.

The Maintenance stage is defined as the period where an assiduous effort and focus is made to prevent relapse and return to the problem health behaviours (Velicer, et al., 1998). This stage encourages the individual to re-evaluate and adjust the original plan of action to allow for the rectification of mistakes that may have occurred during the action phase as they arise during the maintenance phase. Individuals in this stage are more likely to possess greater levels of confidence in their own abilities to maintain the changes in behaviour and are less likely to relapse compared with any of the other previous stages of the TTM (Prochaska & Velicer, 1997).

The final stage of the TTM is Termination. Individuals in this phase will distinctly have no temptation, want or urge to relapse into the problem health behaviours (Prochaska & Velicer, 1997). Individuals who successfully completed behaviour change have described the sensation of reaching the Termination stage as identical to before the behaviours were initiated and as if the behaviours had not occurred at all. However, Prochaska and Velicer (1997) have briefly mentioned that this phase may not eventuate for many and they will remain in a constant state of maintenance. The TTM also recognises that relapse may occur. Relapse is not identified as a stage it is a form of regression from one stage, typically Action or Maintenance, to a prior stage (Prochaska & Velicer, 1997). The majority of individuals who do relapse tend to transition to the Contemplation and Preparation stages in an attempt to reattempt action.

The TTM has been utilised as the foundation of a variety of health promotion programmes, behavioural modification frameworks and has informed public policy (Velicer et al., 2000). However, many health issues are public in nature and individual approaches can be isolating and time-consuming, resulting in government funding being allocated to programmes with the greatest impact on the greatest populace.

### **2.3.2: The Ottawa Charter**

The Ottawa Charter of Health Promotion (Ottawa Charter) was designed, drafted, introduced and subsequently implemented following the First International Conference on Health Promotion hosted by the World Health Organisation (WHO) in Ottawa, Canada in 1986 (Hancock, 2011). It is reputed as the founding document of international health promotion and was embraced by health practitioners, researchers and policy makers as a vehicle to achieve the key goal of “Health for All” by the year 2000 and beyond (Potvin & Jones, 2011). This goal, however, was not set at WHO’s conference in Ottawa, the Ottawa Charter was merely reinforcing the goal of the Declaration of Alma Ata, that had been signed eight years prior at the Alma Ata Primary Healthcare Conference ([World Health Organisation](#), 2000).

The Ottawa based conference was organised in response to a public health movement that had emerged. The movement was a reaction to a public model that, at the time, was based too heavily on the medical model and its orientation toward infection and disease, relied heavily on individual behaviour change, failed to comprehend the politics of health, and was ill equipped to resist the environmental, economic and social challenges to holistic health (Hancock, 2011).

Conference participants supported the WHO position that the responsibility to pursue “Health for All by the Year 2000” belonged to all nations due to the unanimous belief that health was a fundamental human right (Potvin & Jones, 2011). Therefore, governments were challenged to reduce the inequities of health between the different subsections of society. One of the major outcomes of this conference was the drafting of a document (the Ottawa Charter) that provided individuals, organisations and key stakeholders, worldwide, with a set of guidelines to assist in the development of health promotion strategies, policies and campaigns (Hancock, 2011).



**Figure 3: The Ottawa Charter**

The Ottawa Charter aligned public health action toward health equity and toward people’s domestic living situations as health was viewed as a product of daily life. It also identified peace, shelter, education, food, income, a stable ecosystem, sustainable resources, and social justice and equity as fundamental conditions and the prerequisites for health (World Health Organisation, 2008)

The Ottawa Charter (Figure 3) determined that in order to enhance public health, to build healthy public policies, and to achieve the major goal of “Health for All”, government and health promoters needed to be prioritise three key strategies and five action areas. The strategies were identified as: advocate, mediate and enable. The actions were: build healthy public policy, create supportive environments, develop personal skills, strengthen community action, and reorient health services. Each of these strategies and actions were designed to support, build and empower individuals and communities to take charge of their health, to set their own agendas and to protect the natural and cultural environments already conducive to optimal health and human development (Potvin & Jones, 2011; Hancock, 2011; World Health Organisation, 2008).

### **2.3.3: The Bangkok Charter**

Since the development of the Ottawa Charter many organisations and institutions have, with the key goals of the Ottawa Charter in mind, developed health models to cater to the health aspirations of various groups of people. Some of these groups are broadly classified and cater to a large population while others are very specific in the categorisation of the target audience (Dooris, 2006). As an example, during the 6th Global Conference of Health Promotion in Bangkok, Thailand in 2006, the Bangkok Charter emerged to support and build on the strategies of the Ottawa Charter. It affirmed that in order for international and national development to occur, the empowerment of communities to improve health and health equality must be the focus of policy and partnership (Tang et al., 2006). The views and opinions of the experts and participants of that conference were considered when the charter was drafted. The participants’ intention was that the charter would be received by key figures in

health promotion and health achievement such as governments and policy makers, civil society, the private sector, national and international organisations, and the public health community (Tang et al., 2006).

The Bangkok Charter recognised the value of the Ottawa Charter and how it had helped to shape the field of health promotion and then further committed to “Health For All” by outlining its own four key actions of health promotion. It asserted that health promotion must be central to the global development agenda, a core responsibility at all levels of government, a key focus of communities and civil society, and that health promotion is promoted as a requirement for good corporate practice (World Health Organisation, 2008).

The Bangkok Charter also realised that health and health promotion had changed and evolved and were now influenced by a variety of factors and affected by new challenges (World Health Organisation, 2007). In the 20 years since the Ottawa Charter was drafted, new trends and patterns of consumption, communication and commercialisation had emerged. Urbanisation and the changes occurring in the global environment had also affected health and wellbeing of people across the world, including increasing health inequalities and differences in health outcomes both within countries and between countries (McMichael & Butler, 2007).

The Ottawa and Bangkok charters were attempts to encourage international collaboration in health promotion and were direct attempts by the participants of the two conferences to rally governments to take responsibility for the health of their entire populations. The inclusion of and the consultation with the participants of both

conferences also meant that health practitioners and health promoters worldwide would have greater acceptance of the charters and the inherent goals of them (de Leeuw et al., 2006). Government and foreign policy would then need to ensure that current health models would have an increased efficacy (Fidler, 2007).

#### **2.4: Indigenous Health Models**

Indigenous Health models are intended to provide guidance, support and frameworks for health promoters and practitioners when engaging with indigenous patients and clients. The Know-Do Gap is a term used to assess the differences that exist regarding what is currently known about a particular issue of health and what is currently being undertaken in the field of health promotion and disease prevention (Davison, Ndumbe-Eyoh & Clement, 2015). In addition, the Know-Do gap identifies and illustrates what is not being achieved in the public health sector to improve health equity for disadvantaged populations disproportionately represented in negative health statistics, such as Maaori and other indigenous populations (Gracey & King, 2009; King, Smith & Gracey, 2009). Knowledge to Action is the process of using models to bridge the Know-Do gap.

The Knowledge Brokering Framework is a knowledge to action model that explicitly supports the inclusion of key community members and stakeholders during the conceptualisation stages of knowledge and the application of that knowledge (Oldham & McLean, 1997). As an example, Arredondo and Orozco (2012) applied the Knowledge Translation and Exchange Model when working with aboriginal communities, establishing trust, rapport and partnership among members of the community. They also engaged members of the community in the research process,

beginning at the conceptualisation stages and collaborated with them throughout planning stages, data collection and analysis stages, the interpretation of the data, and the dissemination of the findings. Part of the collaborative approach utilised by Arredondo and Orozco (2012) included ensuring the ethical, cultural and spiritual elements of the gathering, translation and dissemination of indigenous knowledge were considered and addressed due to the sensitive nature of working with traditional knowledge and practices. It has been emphasised that this approach promotes engagement with communities that is both meaningful, for all parties, prolonged and sustained (Davison et al., 2015).

The health disparities between indigenous and non-indigenous peoples have been well documented (Anderson, Creagle, Kamaka, Chen, Palafox & Jackson-Pulver, 2006; Davison et al., 2015; Waterworth, Pescud, Braham, Dimmock & Rosenberg, 2015). These disparities and often lopsided statistics have led to the development of models of health that are targeted at indigenous people. The healthcare facilities and services afforded to non-indigenous peoples are oftentimes not available nor offered to those of indigenous heritage (Hirsch, 2011). In addition, it has been stated that indigenous people are subjected to discrimination, institutionalised racism, and practices, services and frameworks that are neither culturally appropriate nor culturally sensitive (Waterworth, et al., 2015). Such services and frameworks resulted in indigenous peoples' perceptions of being confined within the healthcare system, and lacking control and sovereignty over their own health and wellbeing. In turn, such perceptions led to disengagement with and underutilisation of health services by indigenous people, further leading to increased risks of disease and illness.

It is now commonly understood that normative based mainstream models do not serve or meet the needs of indigenous populations (Chino & DeBruyn, 2006). As a result, indigenous health models and frameworks have been designed and introduced in an attempt to minimise the differences in health statistics and to dissipate the inequities of health between indigenous and non-indigenous people (Davy, Harfield, McArthur, Munn & Brown, 2016; Chino & DeBruyn, 2006; Coronado, 2005; Hirsch, 2011). An issue that is presented by such practices is the focus is placed on minimising equity of health rather than improving indigenous health.

Oftentimes, indigenous health models are products of conflict between two systems of thought, knowledge and values. The first of these systems has its roots firmly planted in the hegemonic Western model of health and medicine, which is considered superior and legitimated by the greater majority of society and by western practitioners who hold power. The other is the indigenous system, often regarded by those entrenched in the thought, knowledge, values and practices of the western model of health, as an inferior system that does not possess the requisite knowledge or means to actually improve the health of the very populations that follow these cultural practices (Coronado, 2005).

The unyielding attitude to accept conventional western practices instead of traditional, indigenous medicine is a counter-productive problem that public health systems need to overcome. It adds to the failure rate of programmes and initiatives targeted at indigenous peoples (Coronado, 2005). Conversely, it is the belief and opinion of traditional medicine practitioners that hegemonic western medicine practitioners and the models of practice employed lack cultural sensitivity which, as a consequence,

reduces the trust of the indigenous population resulting in lower uptake, engagement and increased failure rates in western treatments, adding to the perception of Western practitioners that indigenous people are, indeed, the problem as opposed to the models of practice themselves (Murphy et al., 2003; Hirsch, 2011). The failure of these practices, models and frameworks is, however, unacceptable. Despite the Ottawa and Bangkok Charters' key outcomes of increasing worldwide health and reducing health inequities, the health statistics of indigenous peoples worldwide are still poorer than those of the colonisers (Davison et al., 2015).

Centuries of colonisation, the confiscation of indigenous lands and waterways, and the subsequent industrialisation and urbanisation of those areas has heavily impacted indigenous peoples (Kryzanowski & McIntyre, 2011). The oppression of indigenous peoples by colonising governments, and the alienation from traditional tribal lands and waterways has resulted in many catastrophic consequences. For many indigenous peoples their cultures, heritages, histories and traditional ways of living have been almost eradicated and/or are far less widely practiced (Davy et al., 2016).

Importantly, cultural identity is increasingly viewed as a psychologically protective agent that promotes better health behaviours in the wake of colonisation (Waterworth et al, 2012). The confiscation of land and tribal territories, alienation and, in some cases with indigenous people, policy driven segregation and assimilation, were key factors in the loss of tribal and cultural identity (Reynolds, 1982). These factors and institutionalised prohibition of speaking one's native language and learning of tradition, culture and heritage contributed to the decline in cultural practice and identity (Pascoe, 2012). Instead forced assimilation required indigenous peoples to adopt the

coloniser's means and ways of life, work, education and cultural practice. Failure to comply usually resulted in violent repercussions, prison sentences and the confiscation of children (Broome, 1982; Broome, 1994). Those practices all accelerated the decline in cultural practice and identity among indigenous people. The atrocities that befell indigenous populations were then perpetuated and inherited by their descendants (Waterworth et al., 2015). As a result, indigenous populations were unable to call upon traditional practices and means to teach the next generations, as they were taught by their forebearers thousands of years prior. Instead they were forced to raise their children, and the generations that followed, using foreign techniques and technologies in strange environments, whilst continually effected by the initial tragedies, starting the cycle of trans-generational suffering, discrimination, socioeconomic disadvantage and poor health (Broome, 2002).

That decline in cultural identity and practice gave way to increased engagement in negative health behaviours such as smoking tobacco and the misuse of alcohol and illicit drugs, which have contributed to the poor health of indigenous peoples (Waterworth et al, 2015). For many, tribal identities have been lost and traditional practices have given way to lives marked by increases domestic violence and premature death (Waterworth, et al., 2015). Suicide rates among indigenous populations are double that of non-indigenous peoples, and the prevalence of noncommunicable diseases, such as cardiovascular disease, diabetes, cancers, liver disease, respiratory disease and mental disorders, are between two and six times that of non-indigenous people (Waterworth et al, 2015; Napoli, 2002).

The Conceptual Framework for Causes of Indigenous Ill-health (Figure 4), presented by Hirsch (2011) identifies three separate levels of causes that contribute to poor health outcomes. Each layer precedes the layer above it to be effected. The root causes allow for the underlying causes to exist. The direct causes exist because of the underlying causes, and illness is apparent due to being underpinned by the direct causes. It is the level of reinforcement of the layers below that determine whether or not illness and poor health will materialise.



**Figure 4: Conceptual Framework for Causes of Indigenous Ill-Health**

The model suggests that if root causes are addressed and problems rectified at that level, then the issues that occur in the levels above are eliminated and poor health is, as a result, eliminated also. A root cause has been identified as the long-term effects of colonisation on indigenous peoples and communities and the effect it has had on the fundamental social structures within indigenous peoples. However, colonisation

itself and the effects legislative Acts, implemented by colonial governments, negatively impacted the health and wellbeing of Maaori, and of other indigenous peoples.

Maaori tribes from Aotearoa New Zealand have sought redress from the British Crown for the atrocities of land confiscation, alienation from traditional lands and attacks on villages that led to the killing of tens of thousands of people (Belich, 2013; Orange, 2015). This redress has come in the form of the returning of some tribal lands and fiscal reparation for damages caused. However, undoing the damage of almost 180 years of oppression, alienation and injustice is a process that will take time.

#### **2.4.1: Te Tiriti o Waitangi**

Akin to many other indigenous peoples when the different iwi of Aotearoa were colonised, this heralded an insurmountable degree of suffering. Maaori were subjected to many losses as land was confiscated, people were marginalised in their own homeland, alienated from traditional lifestyles, enslaved into a foreign lifestyle to which they were ill equipped to survive, and traditional cultural practices were legislated against (Kingi, 2007). The loss of land resulted in tribes being removed from their tribal and economic bases and were compelled to living a life foreign to them devoid of any tribal and ancestral knowledge and custom, that they had so heavily relied upon for centuries (Harmsworth & Awatere, 2013). The loss of sovereignty, the alienation from land and the decline in traditional lifestyles effected the holistic health of Maaori peoples' health and wellbeing, the effects of which are still experienced by the descendants of those first effected (Palmer, 2004).

The tribes of Aotearoa expected Te Tiriti o Waitangi, as one of two founding documents of New Zealand, to protect them from the devastation that in reality actualised at the hands of the British colonial forces. It was signed by Maaori chiefs and leaders on behalf of their people on the understanding that the Treaty would protect Maaori interests from the inevitable British settlement, allow for the establishment of a settler's government, whilst still ensuring Tino Rangatiratanga (absolute chieftainship) over lands, villages and all things deemed valuable and treasured by Maaori and their iwi (Orange, 2015). Te Tiriti o Waitangi guaranteed the Queen's protection, the same rights and privileges of British subjects and continued land ownership for as long as it was wanted by Maaori. Maaori guaranteed pre-emptive rights to the Queen and the British crown should they want to sell their lands (State Services Commission, 2006).

Maaori were failed by the British crown in the years following its signing however. Maaori interests were not protected, warfare erupted, land was confiscated to cater to the housing and economic needs of an increase of British settlers, chiefly authority was stripped, valued and treasured items, practices and rights were taken, and the guaranteed protection of Maaori, as afforded to British subjects, did not eventuate (Kingi, 2007). Health, land, language, culture and custom were treasured and valued by Maaori yet they were left destitute, landless and facing extinction within mere decades of signing a document that was supposed to have united two nations in a South Pacific utopian setting.

The British crown, by way of the New Zealand government, was supposed to have ensured Maaori people remained healthy, strong in culture, land, possessions and

thriving as they were before the signing of Te Tiriti o Waitangi. Maaori were supposed to have been afforded the same rights and privileges of the British settlers but found themselves being forced to live in areas not conducive with healthy living. It was the acts of the British authorities that created a distrust of Maaori for government entities and paakehaa (New Zealander of European descent) practices and practitioners (Belich, 2013).

The failure of the established systems and subsequent governments to adhere to Te Tiriti o Waitangi and to its predecessor, He Wakaputanga o te Rangatiratanga o Niu Tireni (The Declaration of Independence of the United Tribes of New Zealand) led to distrust and resentment of Maaori toward Paakehaa governments. Dr. Manuka Henare, described the position of Maaori, at that time, as being subjected to forced poverty due to government derived policy to strip Maaori of their assets (Henare, n.d).

The establishment of a government system based on that of Britain did not provide Maaori a strong and equitable voice to ensure the needs of Maaori were heard. Instead, Paakehaa politicians and policy makers set about to strip Maaori of what was guaranteed under both He Wakaputanga o te Rangatiratanga o Niu Tireni and Te Tiriti o Waitangi. Lands, lakes, rivers, forests, mountains and harbours which were all valued as taonga and considered under chiefly title were taken, often by force. As a consequence, the inability to live as they had for hundreds of years, the inability to maintain the commercial and economical outputs that had been created since the arrival of the settlers, and the inability to maintain the returns that the confiscated lands and waterways provided resulted in Maaori becoming destitute. As a consequence of

confiscation and the destitution experienced, Maaori become malnourished and their health rapidly declined (Henare, 2015).

The decline of Maaori health and living conditions and the confiscation of land and lifestyle bred a distrust of Maaori toward Paakehaa and a discontent of Paakehaa establishment. This distrust of a system forced upon them, once again, perpetuated the negative perceptions of an indigenous people of the coloniser. This distrust and the subsequent frustration of incompatible systems, practices and processes, eventually, led Maaori to create their health frameworks and models.

#### **2.4.2: The Tohunga Suppression Act**

The Tohunga Suppression Act (1907) was intended to cease the use of traditional Maaori healing practices, particularly those which included supernatural or spiritual components in the practice (Newman, 2006). It was the view of government officials, of the time, that the practices of tohunga (Maaori healers, Maaori experts, holders of Maaori knowledge custom and practice) were dangerous, contributed to the increases in Maaori deaths, and did not halt the spread of disease and illness. The Act stated that those who professed to cure illness and disease by the use of supernatural powers, the engagement in clairvoyant practice, or practiced superstition was liable for prosecution (Stevens, 2001; Newman, 2006; Durie, 2007). The Act also repealed a subsection of the Maaori Councils Act which enables Maaori councils to license tohunga. Members of parliament argued the Act was necessary to protect Maaori from introduced illnesses such as smallpox and influenza that, it was perceived, were impervious to the healing practices of Maaori. Prominent Maaori politicians like, renowned lawyer, Sir Aapirana Ngata and Dr. Maui Pomare supported the Act by

declaring that some tohunga of the time were not of the ilk of the traditional tohunga, did not possess the knowledge or abilities of traditional tohunga, and were preying on local superstition for their own personal gain. Therefore, to ensure no “quackery” occurred, the Act applied to all tohunga, legitimate and illegitimate (Walker, 1990).

The Tohunga Suppression Act was intended to subdue and restrain the supernatural and spiritual healing practices of tohunga (Stevens, 2001). However, as a consequence many tohunga ceased all practice and refused to pass on the oral knowledge and traditions resulting in Maaori remaining bereft of traditional knowledge and practice. Reasons for this include fear of prosecution and imprisonment but also the tohunga were unable to separate that particular element from their practice because the elements of their practice were inseparable due to the holistic nature and approach to all aspects of life by Maaori (Walker, 1990). As a result, when those particular experts passed away, the oral traditions and practices were not shared with a successor or a group of successors. The consequence was the loss of knowledge of rites, sacred rituals, sacred knowledge, medicinal knowledge and histories.

Maaori leaders and people, both Maaori and non-Maaori, who were opposed to the Tohunga Suppression Act viewed the Act as a means to target rebellious Maaori leaders and individuals deemed difficult by the government, such as land rights activists and disestablishment proponents protesting the New Zealand government (Newman, 2006). It was viewed as a legal mechanism to prosecute and imprison these individuals and to bring order to an often volatile political atmosphere. Others viewed the Act as a means to prohibit the practice, and subsequently the influence, of cultural and spiritual leaders to hasten the assimilation of Maaori into New Zealand society,

and to pave the way to a New Zealand that was 100% owned by the British Crown (Durie, 2007). Regardless of the initial intention, the Act occurred in unison with the decimation of the Maaori population and the rise, and subsequent acceptance, of ill health and poor lifestyles of Maaori people. When the Tohunga Suppression Act was repealed by the Maaori Welfare Act in 1962, for the preceding 55-years, Maaori had experienced intergenerational ill health, poor lifestyle and loss of land, language, customs and culture. (New Zealand Legislation, n.d; Durie, 2007).

Some tribes that have settled with the British Crown have, attempted at least, to utilise the compensation packages to rebuild and redevelop their tribes to achieve better health, education, social and political outcomes for their people and to reverse the negative statistics that all indigenous peoples are experiencing regarding health and health outcomes (New Zealand History, 2018; Waikato-Tainui, 2021; Te Runanga o Ngai Tahu, 2021).

## **2.5: Maaori Health Models and Frameworks**

This sub-section seeks to identify and discuss a selection of Maaori health models and frameworks that have been utilised to address Maaori health needs. Te Whare Tapa Whaa, Te Wheke, The Meihana Model, and the Atua-Matua Maaori Health Framework are all examples of models that have attempted to address the health of Maaori people in general.

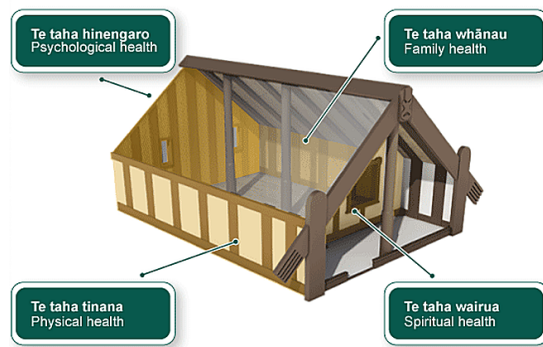
Maaori comprise approximately 15% of the New Zealand population, with the majority of Maaori being under the age of 25 years. It is predicted that the Maaori population will increase significantly in the next 30-50 years, thus increasing the percentage of

individual and public funding being spent on this demographic, especially in the health sector (Stats NZ, 2018).

WHO (2001) has recognised the potential for traditional knowledge of health and healing to improve the accessibility and quality of healthcare and ultimately the health outcomes for indigenous peoples. Traditional healthcare practitioners and holders of traditional knowledge are identified as key components and personalities in the development of holistic health models and frameworks as mechanisms of promoting and increasing indigenous health outcomes. The traditional belief of Maaori health recognised an inseparable link between the mind, the spirit, the human connection with family and friends, the environment and the physical world. The introduction and adoption of western medicine and the Medical model (Community Development and Health Network, 2018) overlayed an entirely different worldview that typically separated these components, which further determined an ignorance of and negligence towards Maaori health conceptions by colonial health practitioners and, in turn, the mistrust of western medicine by Maaori.

Maaori academics and Maaori leaders in the health field have made valiant and successful attempts to address the historical, root causes of the decline in Maaori health. The attempts have resulted in the design and introduction of various Maaori health models. The models have, ultimately, enabled Maaori to reclaim Mana-motuhake over their holistic health and wellbeing, and have provided health practitioners with successful tools for engaging with Maaori, using traditional Maaori concepts.

### 2.5.1: Te Whare Tapa Whaa



**Figure 5: Te Whare Tapa Whaa**

Te Whare Tapa Whaa (The Four Walled House), developed by Durie (1984), is a conceptual model of health that utilises four cornerstones, or walls, to illustrate a holistic approach to Māori health. Durie (1984) used the concept of the whare (meeting house) as a metaphor for health. The model is predicated on the notion that the whare has four equal sides, each with its own strong foundations, that all contribute to the whare remaining upright. The whare itself is a metaphor for the health of the individual, and each wall represents one of four elements of health deemed crucial by Durie (2004) in maintaining the health of the individual. Should an individual become unwell Te Whare Tapa Whaa asserts there is an element of health, or at least one of the walls, that is misaligned. The result of this misalignment is the overall health of the individual becoming compromised, increasing the risk and chance of ill health eventuating (Manna, 2002). Similarly, with the structure of the whare (house), should one wall of the house be weak and unable to support itself it would collapse causing the whole whare to collapse. It is understood that each of the interconnected cornerstones are all essential elements to the maintenance of health and wellbeing (Pitama et al, 2007). The four walls of the whare that represent the immediate effects

on the individual are; Taha Whaanau (family or social health), Taha Hinengaro (psychological health realm), Taha Tinana (physical health) and Taha Wairua (the spiritual health realm) (Glover, 2005).

Humans are social creatures who require social interaction and Te Taha Whaanau is an expression of an individual's sense of kinship, belonging and membership within familial and social groups. The recognition of an individual's identity is pertinent to their health and wellbeing (Manna, 2002). It is recognition of the individual as part of a collective such as an individual's iwi, hapuu, marae and whaanau are all elements of Te Taha Whaanau. Te Taha Whaanau also includes the personal friends, and acquaintances they have. Te Taha Whaanau reflects an individual's ability to care and to share, and to be cared for and shared with. It is the recognition that they are part of wider social systems.

Elements that constitute these social connections are also embedded in the terms Maaori use for certain physical structures and functions of the tinana. The act of giving birth or being born is also referred to as whaanau, which recognises that an individual is being born into a family. When a woman is pregnant she is hapuu. The hapuu is also the primary political unit in traditional Maaori society made up of closely related, wider whaanau groups. A pregnant woman is considered to be adding to the hapuu. A collection of hapuu, whom generally share adjacent tribal territories and a looser tribal affiliation form an iwi.

The iwi are descended from a common ancestor and are associated with a distinct territory. The descendants of that ancestor are known as their kooiwi. Kooiwi has

another meaning in Maaori which is bones (Keelan & Woods, 2006). One can then deduce that those of the same iwi have the same bones as they all descend from a common ancestor. It is imperative that the importance of whaanau and the social relationships are understood and the contribution to health and the restoration of health are fundamental to the holistic view of Maaori health (Smith, 2005; Keelan & Woods, 2006).

Te Taha Hinengaro is grounded in the belief that the mind and the body are inseparable. It acknowledges that the ability of the individual to communicate, to think and to have emotional feelings are integral components of the body and soul. Expression of those thoughts and feelings makes up the principle tenet of this cornerstone of health. Unspoken expression of feelings and emotions are often valued more by Maaori people than the spoken word. The physical expression of emotion is as impacting on Maaori as the spoken word. Kanohi-ki-te-kanohi (face-to-face) communication allows for unspoken, physical expression, or body language to illustrate an individual's emotion and or message clearer (Durie, 1998).

Te Taha Hinengaro encompasses the individual's perception of themselves as part of the earth and the universe, their interaction with what is quintessentially Maaori, their perception of others and how others perceive them in return. Te Taha Hinengaro also acknowledges the psychological damage and emotional toll caused by land confiscation, alienation from tribal properties, alienation and the stripping of culture and language, and the long term effects of racism in all its forms. These factors are recognised as agencies of emotional stress that leads to ill health and the systematic acceptance of ill health of Maaori. Te Taha Hinengaro also recognises the mental and

emotional toll placed upon an individual and their family during times of illness and disease (Rochford & Signal, 2009).

Te Taha Tinana represents the physical element of health. It encompasses the physical manifestations of good health and ill health, both internally and externally. Regular physical activity and maintaining a healthy diet are factors that contribute to strengthening the Taha Tinana “wall” of the whare. It is representative of the capacity of physical growth and development and the role that the physical condition of the body affects and is effected by health. It also reflects the need to build and maintain a level of physical health to minimise the effects of sedentary lifestyle choices, poor nutrition or both (Durie, 1998).

Te Taha Tinana recognises the body as tapu (sacred, special) and that different parts of the body are very tapu. Durie (1998) explained that the acts of eating, drinking, breathing, sleeping and thinking are functions that occur at the head and face illustrating the importance of that particular area of the body, hence it being considered tapu. The reproductive organs are also considered tapu because it is in those areas that the ability to create human life occurs. Especially the whare tangata (the womb), the “house of humankind”. It is there that an individual first grows and develops as a human and is nurtured until being born (Durie, 1984; Rochford & Signal, 2009).

Te Taha Wairua, represents the function of spirituality and how it affects an individual's health. It is an element of health often under recognised by many modern health services. However, many Maaori perceive it to be the most essential requirement of holistic health (Durie, 1998). Te Taha Wairua represents an individual's capacity for

faith and wider connection with a deity or deities and is related to unseen and unspoken energies. It suggests the individual possesses the capacity to comprehend the links between humankind, the environment and the greater beings of the spiritual dimension (such as gods). This then suggests that the inability to comprehend and connect with the spiritual dimension is unhealthy and makes the individual susceptible to ill health and misfortune.

The connection to the spiritual dimension does not simply imply an affiliation to a particular religious denomination. Although, spiritual connection can be encompassed by this notion, it also includes spiritual practice and connection through other, traditional mediums. The wairua connection could, from time to time, be to any or all of Io-matua-kore (The Supreme Being, God, The Parentless Deity), Ranginui and Papatuanuku (the sky father and earth mother) and any of their multiple children, whenua (land), wai (bodies of water such as rivers, lakes and oceans), whetuu (stars), maunga (mountains), tipua, and kaitiaki (guardians, some who take the form of animals) (Durie 1998; Heke, 2016).

The Te Whare Tapa Whaa model illustrates the holistic perception that Maaori have regarding health and the interdependence that each element, or wall, of the whare has with the other walls. This interdependence, then illustrates the need for balance and stability lest a breakdown of health and harmony of the entire whare occurs (Glover, 2005).

The success of this model, its application and its recognition of holistic Maaori health elements resulted in many national policies, health delivery frameworks and health

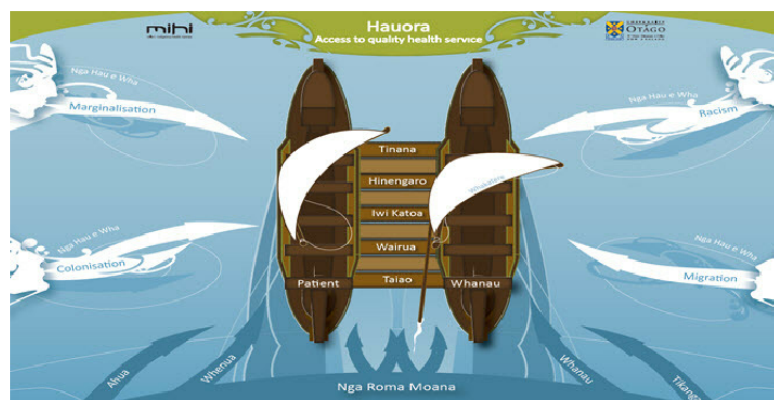
providers employing it (Ministry of Health, 2002; Maaori Health Committee 2001, Health Research Committee, Canterbury District Health Board, 2003; Public Health Advisory Committee, 2003). The model itself has been implemented in an array of health settings involving Maaori, including programmes and policy due to its metaphorical resonance with Maaori and the Maaori worldview (Glover, 2005).

### **2.5.2: The Meihana Model**

The Meihana Model (Pitama, Robertson, Cram, Gillies, Huria & Dallas-Katoa, 2007) took the four cornerstones of the Te Whare Tapa Whaa model (Durie, 1984) and added other elements to evolve into a Mental Health framework. The introduction of Taiao, identified as the physical environment, and Iwi Katoa, identified as services and systems that provide support for the individual and their whaanau within the health system, established this model as a more practice focussed model in clinical psychology (Pitama, Huria & Lacey, 2014). It positioned the whaanau as an integral component of clinical psychology assessment and intervention. It established that the individual is part of a collective, within an organic and changing physical environment and within a healthcare environment that may or may not cater to all the holistic healthcare needs of the individual. The Meihana Model then challenged the practitioner to take that view and involve the whaanau intimately in the health assessment process and throughout any subsequent intervention (Pitama et al., 2007). Each element of the central figure of the Meihana Model needed to be addressed sufficiently to ensure the best quality outcomes for the individual.

Although elements of the Meihana Model were similar to those of Te Whare Tapa Whaa, the visual representation of the models differed. The Meihana Model was

visually presented as a Waka Hourua (double hulled canoe) (Figure 6) sailing the ocean whilst being affected by Nga Hau e Whaa (the four winds) and Nga Roma Moana (the ocean currents) (Pitama et al., 2014). As the ancestors needed to when they left Hawaiki for Aotearoa the individual, the practitioner and the whaanau need to understand the winds and the currents that affect them and their mental health. These elements present their own challenges and/or opportunities that could either destabilise the waka and prevent it from making landfall or be utilised to assist in the attainment of greater health and support for the individual and their whaanau (Pitama et al., 2007).



**Figure 6: The Meihana Model**

The challenges and opportunities all impacted the journey of the waka toward greater health. The four winds of colonisation, racism, migration and marginalisation represented the societal influences that, for multiple generations, have impacted and continue to impact Maaori people. Knowledge of these winds provides insight to the individual, their whaanau and the practitioner in selecting and providing the most appropriate care and intervention, and how those selections and experiences will influence their involvement within this context in future (Pitama et al., 2014).

The Meihana Model also acknowledges the influence ocean currents have on the journey of a waka. Pitama et al. (2007; 2014) made reference to the four major currents of the waters surrounding Aotearoa and how each of them would have affected the waka that migrated to Aotearoa from Hawaiki. Accordingly, the four currents were represented in the Meihana Model as Ahua, Whenua, Whaanau and Tikanga to represent the currents that can influence an individual. These reflect an individual's personal indicators and connection to Te Ao Maaori, specific genealogical and spiritual connection to whenua and tribal landmarks, relationships and roles one has within Maaori societal constructs, and the influence on Maaori cultural principles.

Pitama et al. (2014) include each element's relationship and application to clinical assessment and practice. Thus, informing the practitioner of each element's importance to both practice and patient thereby increasing the usage, the efficacy and the success of the model and the practice employed.

### **2.5.3: Te Wheke**

Other Maaori health models have utilised concepts of Whaanau, Hinengaro, Tinana and Wairua. The Te Wheke (Octopus) model (Pere, 1984) is one such model that recognises the four cornerstones of health illustrated in Te Whare Tapa Whaa but, like the Meihana Model, introduces other elements to illustrate an alternative perspective of holistic health. Te Wheke includes other concepts of holistic health, and extends on the Whaanau element of holistic Maaori health. The Wheke, at its core, symbolises the total and holistic waiora of the individual and the familial and social groupings the individual belongs to (Love, 2004). It depicts the belief that an individual's wellbeing is inseparable from the health of the whaanau and, likewise, the health of the hapuu is

indivisible from that of the iwi. The Te Wheke model, although esoteric to some, is simple and easily understood by others.

Waiora is, by definition, health (Roa, Papa, Boon and Papa, 2019). The word itself is a compound word comprising of wai and ora (life, wellness, vitality), and can mean both, the water of life and vitality. Waiora is also water in its purest form. Water is used by Maaori in rituals of purification, sanctification and in the removal of tapu (curse, prohibited, sacred, restricted) from certain people, objects and areas in a manner not dissimilar to that of christian practices of sanctification and consecration.

Henare (cited in Love, 2004), described Waiora as the genesis of life, wellbeing sustainer, and a preventer of evil. Physiologically, water plays a critical role in many human functions. It is, according to Marieb and Hoehn (2010), the most abundant chemical substance in the human body. Water is used as a transporter of nutrients and gases, a lubricant of joints, a protector of organs, a moistener of surfaces and a major factor in maintaining homeostasis (McArdle, Katch & Katch, 2015). This substance accounts 60-80% of an individual's mass, permeates all cells, and without regular ingestion death would occur in days (Marieb & Hoehn, 2010; McArdle et al., 2015).

Te Wheke, symbolises health by introducing the Octopus to represent the social and familial groups of whaanau, hapuu, and iwi. The head of the Octopus symbolises the whaanau and the eyes represent the total waiora of the individual and the family as a whole (Pere, 1984). Each of the Octopus' eight tentacles symbolise an aspect of individuality which contributes to health. As an octopus has numerous suckers within

each tentacle, each sucker depicts the many features of that aspect of health. The tentacles of the Octopus that represented an aspect of health are:

Wairua	Spirit
Mana Ake	Unique identity of the individual and the family
Mauri	The life force in people and objects
Whanaungatanga	The extended family, and social groups
Tinana	Physical wellbeing
Hinengaro	The mind and mental health
Whatumanawa	The open and healthy expression of emotion
Haa aa Koro maa, aa Kui maa	The breath of life from forebears

The symbolism of the Octopus is analogous to that of a human. Te Wheke suggests that each tentacle must be sustained, nourished and maintained in order to remain healthy and contribute to the overall health of the Octopus. The eyes of the Octopus depict the amount and quality of the sustenance that each tentacle contributes to overall health of the Octopus, and likewise with people. The contribution of each of the aspects of health will be reflected in the overall health of the individual and, consequently, the whaanau, hapuu and iwi (Love, 2004).

Each aspect must contribute equally for optimal function, lest an imbalance arises. As people can survive and function in a sub-optimal state, an Octopus can survive and function deprived of the use of a tentacle. But, like people, function will be less than optimal, which increases the risk of becoming the preyed upon. Should an aspect of

an individual's health be compromised, their function and development will be diminished leading to an increased risk of illness and disease (Pere, 1984; Love, 2004). Furthermore, an individual's whaanau, hapuu, and iwi require all aspects to be properly functioning to better contribute and to increase the possibility of growth and development (Pere, 1984).

The ability of an Octopus and of a human to navigate their natural environments freely is largely dependent on the condition they are in and the perceived level of safety and of threat. When the Octopus is threatened it will emit black ink in the direction of the threat to protect itself and provide an opportunity for escape. In threatening situations the perceived threat to humans typically results in disengagement, barriers and/or mistrust from the individual effected. When removed from the natural environment, the Octopus will instinctively seek water, by using its tentacles, as its natural and preferred habitat. Thus, placing greater emphasis on it possessing strong, healthy tentacles (Pere, 1984; Love, 2004).

Humans require strong, healthy and well developed abilities to navigate through unfamiliar surroundings and situations. It is the formative experiences they utilise to survive in the surroundings or the situation or to navigate themselves to a place, physical and psychological, where they are comfortable and unthreatened (Love, 2004).

#### **2.5.4: Te Pae Mahutonga**

Another Maaori health model that utilised symbolism to illustrate Maaori health is the Te Pae Mahutonga Model introduced by Professor Sir Mason Durie (1999). Te Pae

Mahutonga is the Maaori name for the constellation of stars commonly referred to as the Southern Cross (Crux Australis) (Durie 2004). This constellation of stars comprises four central stars (Alpha Crucis, Beta Crucis, Delta Crucis and Gamma Crucis) that form a cross like shape, as illustrated on the New Zealand flag, and two “pointer” stars (Alpha Centauri and Beta Centauri) (Durie, 2004; Hyde, 2003 [in Durie 2004]). It is the Te Pae Mahutonga constellation that was used by the first Maaori people to arrive in Aotearoa as a central navigational aid to discover Aotearoa and has been introduced by Durie (1999) as an instrument to guide and navigate patients and health staff alike through the multi-layered dimensions of health and health promotion.

Again, this is a concept based model that reinforces the essence of the model through the use of visual representation and metaphor to emphasise the aspiration for greater health and health promotion. The stars of Te Pae Mahutonga represent key elements of health and health promotion. The two “pointer” stars represent two essential competencies required for the advancement of holistic Maaori health: Ngaa Manukura (effective leadership) and Mana Whakahaere (autonomy). The stars of the cross or diamond shape of the constellation are representative of, what Durie (1999) posits as the key elements of Maaori health. These being: Mauriora (Cultural Identity and access to the Maaori world), Waiora (Environmental protection), Te Oranga (Full participation in Maaori society) and Toiora (wellbeing and healthy lifestyles).



**Figure 7: Te Pae Mahutonga**

The star representing Mauriora illustrates the expression of a secure cultural identity of being Maaori and having access to their indigenous world (Te Ao Maaori). Durie (2004) insists that optimal health is dependent on a range of elements, however it is the element of cultural identity that is a fundamental prerequisite. Durie (2004) postulates the causal effect between colonisation and subsequent indigenous 'deculturation' with poor indigenous health and wellbeing. Conversely, 'acculturation' can have the opposite effect of improving indigenous health and wellbeing. It is critical that one of the major goals of health and health promotion, according to Durie therefore, is to ensure that indigenous cultural identity is secure.

This logic suggests that for Maaori and other indigenous people to be healthy, accessibility to their indigenous cultural world and identity is critical. The cultural world may include tribal estates, tribal language, tribal practices, tribal heritage, culture, and societal networks such as whaanau, hapuu, iwi and the leaders within those societal constructs (Durie, 1999; Durie, 2004). Durie (1999) disclosed that perhaps this access was limited to less than half of all Maaori people and lamented that language fluency

was limited to a small minority and the alienation of tribal estates was a common occurrence that lead to the cultural estrangement.

An objective of health promotion then must be to facilitate access to Te Ao Maaori to allow for greater connection to the cultural, social and economic resources. This greater access to language, customs, knowledge inheritance, culture, estates and social groupings would accelerate the improvement in the health of the individual and, consequently, their whaanau (Durie, 1999). Rochford (2009) continues this notion by asserting that health practitioners and tribal leadership must seek to recognise the needs of iwi members that are disconnected to provide avenues for reconnection and to increase the holistic health of iwi members. It is imperative, therefore, that individual members and the collective of the Maaori community have unobstructed access to cultural centres, such as marae, and that there is an avenue for the learning and up-skilling of the language of one's ancestors. The learning of language and accessibility to marae will assist in the reversing the effects of deculturation and forced assimilation and, as Roch (2009) and Durie (2004) postulate, will add impetus to the goal of improving Maaori health.

As the Mauriora star represents the necessity of an individual's secure cultural identity the star representing Waiora reflects the connection to the natural world and the individual's sense of spirituality that binds them to, what Durie (1999) classifies as, the cosmic, terrestrial and water environments. The indigeneity of a people is associated to the bond they have to the natural environment, such as land, mountains and bodies of water. In addition, the holistic health of an individual is also dependent on a spiritual connection to the different deities and guardians that preside over the natural

environment (Heke, 2016). Durie (1999) asserts that optimal health is jeopardised if the natural environment such as airways, waterways or natural light sources are polluted or obstructed. Should the natural environment be overwhelmed by pollution, the waterways contaminated, sunlight impeded by smog, moonlight saturated by neon lighting, or the natural sounds of the land, birdsong or flowing water be overtaken by steel on steel crashing, the crushing of concrete, drilling, or the continual hum of traffic and commercial development the wairua (spiritual) connection the individual has to the environment is diminished.

The initial mass disconnection of Maaori and the natural environment that occurred in the latter half of the nineteenth century due to land confiscation was followed by environmental degradation, pollution and devastation of food sources, resulting in the poor health statistics afflicting Maaori society today (Rochford, 2009). Durie (2004) thus stipulates that health promotion must include not only a strengthened connection with the natural environment but must consider the quality of interaction of individuals and the natural environment. Humans must ensure the wellbeing and sustainability of the natural environment is maintained when developing land for agricultural, communal, industrial and municipal use.

Health Promotion must also recognise that the human condition and characteristics essential to human existence including, birth, growth, development, aspiration, success, conflict and mortality, are innately connected to the domains of Ranginui, Papa-tuu-aa-nuku and their offspring (Durie, 2004). Therefore, the promotion of health must seek to bring balance and congruity to the individual with their environment whilst

actively promoting the indigenous values and experiences that supported and underpinned Maaori existence prior to the confiscation and alienation of tribal estates.

The Te Toiora element of the Te Pae Mahutonga model recognises the importance of personal wellbeing and of healthy lifestyles. Durie (1999) explained the propensity for Maaori to engage in high risk behaviours and lifestyles. The risks and risk factors are numerous and multifaceted that include, but are not limited to, poor dietary behaviours, the use and overuse of tobacco, alcohol and drugs, sedentary habits, poor motor vehicle use, unprotected sexual behaviours and the disregard for the wellbeing of others. Rochford (2009) supported Durie's (1999; 2004) statements that these risk taking behaviours were more likely to ensue as a consequence of low economic status and poor health, and that many of these behaviours were an advent of colonisation.

Durie (2004) suggested that although Te Toiora is a recognition of personal choices and behaviours that the level of risk avoidance is highly correlated to the level of poverty the individual and their kinfolk are experiencing. In addition, should high risk behaviours be role modelled and considered "normal" or acceptable in a given whaanau or community, the likelihood that these behaviours will be replicated by rangatahi (youth and adolescents) within those social settings is high. It has been suggested that the movement from high risk behaviours toward healthy behaviours requires action at a range of societal levels. Elements such as risk management, harm minimisation, targeted interventions, positive development and cultural relevance must be considered, as well as whether or not a situation or behaviour is tapu (unsafe) or noa (safe) as a starting point to modify and change behaviours (Durie, 1999; 2004).

The Te Pae Mahutonga model's fourth element introduced by Durie (1999) is that of Te Oranga (Participation in Society) and concerns the level of participation in society and the magnitude of that participation by Maaori. A consequence of the colonisation of Aotearoa New Zealand was the ill treatment and marginalisation of Maaori in the civil and municipal environment (Rochford, 2009). Te Oranga compels greater society to allow for equitable Maaori participation in society and implores greater accessibility to good health services, personal services, education, sport and recreation, meaningful employment and governance (Durie, 2004).

In this regard, the disparities of Maaori and non-Maaori are, according to Durie (1999), evident in the majority of social indicators. Maaori, not unlike other indigenous peoples, have lower documented participation in wider society. The decisions on the types of goods and services accessibility to them are made at levels of society where Maaori are under-represented. The Maaori voice on wider societal issues tends not to be heard resulting in decisions being made for Maaori by non-Maaori. Maaori are, however, over represented, in the statistics illustrating the poor, homeless and the powerless in addition to lower levels of educational achievement (Horton, 2006). Health promoters are implored to examine strategies to increase Maaori participation in society and how the Maaori voice can better inform the decision making process concerning the economy, health, education, employment, knowledge and decision making aspirations of wider society (Durie, 2004).

The advancement of Maaori holistic health is represented in Te Pae Mahutonga by two "pointer" stars. Durie (1999) remarked that although health promotion is the responsibility of the collective and each situation will require its own action, leadership

and autonomy are prerequisites to ensure efficacy of practice. The first of those particular stars represents Ngaa Manukura. It is acknowledged by Durie (1999) that leadership will present itself in many different forms. Leadership in health promotion may manifest itself regardless of formal, professional qualifications or technical competency. Regardless, it is paramount that local leadership remains at the forefront yet, often, external health professionals and agents assume the leadership on behalf of the communities they purport to represent, resulting in a variety of unforeseen and unintended consequences (Durie, 2004) such as poor engagement by indigenous communities. Alternatively, these practices lead to the dependency of the indigenous communities on the external health professionals which then resulted in a form of assimilation of the indigenous community, once again undermining indigenous culture, knowledge and leadership (Durie, 2004). Ngaa Manukura reiterates that Maaori communities and those within the community who accept and assume positions of leadership must take responsibility for the health status of the collective. Leaders must understand the current health status, the envisaged health status and understand the risks, opportunities and responses to situations that may arise (Rochford, 2009).

Health professionals must recognise the critical role of Maaori communities and leadership in the design of health promotion models, frameworks and services. Where tribal and community leaders may lack the technical knowledge and skill of medicine and health, an intimate understanding of the people and the community, behaviours and communicative methods are the strengths they bring to the design process (Durie, 2004). Therefore, health promotion leaders, tribal leaders and holders of knowledge and expertise alike, must collaborate to inform and design the models, frameworks and initiatives that will be implemented with and by Maaori communities (Durie, 2004).

The collaborative approach in leadership to health promotion must ensure community leadership, health leadership, tribal leadership, communication, and alliances between leaders and groups are formed and maintained throughout to ensure success (Durie, 1999).

Genuine leadership of Maaori communities must be internal to the community and must be sustainable. Sustainability requires that Maaori must be afforded Te Mana Whakahaere (Autonomy), as the final element of Te Pae Mahutonga (Durie, 2004), in addition to Maaori community structures and practices being supported and maintained (Rochford, 2009). This recognition will empower Maaori in decision making, priority setting, policy writing, and the design and delivery of programmes, described by Rochford (2009), as the authentic embodiment of power and authority over one's affairs. Durie (1999) remarked that health promotion programmes will struggle to make progress if legislation and policy are imposed on communities where they feel they have little or no ownership or control. Indigenous forms of governance and autonomy were often overridden and undermined by oppressive colonialist regimes that often created dependency and marginalised the indigenous people, which have since been reported to be not conducive to either good health or human dignity (Durie, 2004). Therefore, the promotion of health among Maaori communities requires there to be an autonomous element afforded to the community that supports the aspirations of all its members. It must be clear that governance and authority, the measures of outcome, and the direction of the programmes must be determined by the community themselves (Durie, 1999).

### **2.5.5: The Atua-Matua Maaori Health Framework**

The Ecohealth model (Hancock, 1990) outlines how the health of humans, other species of fauna and flora, and the health of the natural environment are interrelated components of ecosystems. Arredondo and Orozco (2012) utilise this thinking and apply it to the Knowledge to Action model by engaging knowledge specialists within the community, research specialists and other key stakeholders and decision-makers in the research process to assist researchers and practitioners create meaningful programmes for the target audience. The Atua-Matua Maaori Health Framework (AMMHF), is one such model that endeavours to bestow and advance, “a set of environmentally-based Maaori health concepts to help Maaori move from ineffective mainstream models to a Maaori ancestral framework” (Heke, 2016).

The AMMHF seeks to support Maaori, and other adopters of the model, in acknowledging their historical and whakapapa (genealogical) connections to the natural environment. It provides an avenue for the adopters to either connect or re-connect with belief systems and practices that sustained their Maaori ancestors for centuries up until colonisation occurred (Lange, 1999). These practices included the continued acknowledgement of the whakapapa connection people have with the environment. Furthermore, it acknowledges the deities who preside over the different elements of the natural environment, recognises that humans are a product of the natural environment and consequently people and people’s health is affected by each of these deities (Harmsworth & Awatere, 2013).

The AMMHF encourages it’s adopters to understand the deities, the environments and the realms they preside over and how these affect the health of the individual and of

the collective through a Maaori worldview. Heke (2016) insists this then requires the individual to put the environmental knowledge (both physical and spiritual) and wellbeing before their own wellbeing to better understand health, then that of the individual with health and physical activity, and the health benefits of such behaviours and activities, becoming incidental outcomes of environmental knowledge. The engagement in physical activity will help to both address and contribute to the taha tinana element of an individual's health. However, the presupposition that the individual connecting with the environmental deities increases the taha wairua element of holistic health and the confirmation that the individual is actively engaging with their taha Maaori (Maaori view and position) may increase the chances of improving one's taha hinengaro (Heke, 2016).

The AMMHF was designed to recognise traditional Maaori knowledge and the connection Maaori have with the environmental deities and their ancestors. It seeks to connect modern-day Maaori with the deities and their ancestors via the traditional fora of sharing information. These fora include koorero pakiwaitara (stories), haka, waiata, mooteatea and whakataukii. The knowledge and understanding gained using these fora is then strengthened and embodied in the form of physical activity as a reflection of the environmental awareness.

The AMMHF allows the health practitioner and promotor the opportunity to include tribal specific information, regarding the environment and traditional fora, and interpret and apply that information in a manner that increases the engagement of individuals and clients in physical activity. This practice has been deemed by Heke (2016) as an avenue for tribes to increase their tino rangatiratanga (self-determination) and to share

traditional knowledge, stories and histories with their descendants. It allows for tribal differences and interpretations of koorero pakiwaitara to act not as barriers or as points of contention, but as catalysts to learn and understand the interpretations of other tribes, thus sharing knowledge and understanding to promote kotahitanga (unity) between tribes.

The AMMHF can also secede from its position as primary model and framework and act as a support mechanism for the current models employed by individuals and practitioners. Connection of the individual, the practitioner and the whaanau as a unit to the atua (environmental deities) actively and consequentially strengthens the walls of Te Whare Tapa Whaa (Durie, 1984), utilises many elements of Te Wheke (Pere, 1984), reflects the whetuu of Te Pae Mahutonga (Durie, 1999), and addresses many of the elements of the Meihana model (Pitama et al., 2007). Thus, revealing the AMMHF as both Tuakana and Teina, allowing it to simultaneously lead and support others when employed (Heke, 2016).

Many of the Maaori health models discussed (Te Whare Tapa Whaa, Te Pae Mahutonga, Te Wheke, The Meihana Model) are conceptual models that utilise a schematic representation of the theories and concepts to reinforce their essence and content matter. However, each of the models acts as heuristic mechanisms to provide better understanding for the practitioner and the targeted audience. This may be deliberate in some of the models and unintentional in others. Regardless, it is a strength that each model shares. Maaori traditionally had no written form of their language so knowledge was shared in Waananga (open verbal fora of learning) or as carvings. Each of these models employs either the schematic and pictorial element to

engage the individual or it encourages further learning or discussion to provide further understanding of each model's concepts and elements.

## **2.6: Indigenous Health Statistics and Behaviours**

Literature that has reviewed the risk factors for diseases that indigenous peoples are commonly afflicted by has unveiled striking commonalities between indigenous peoples (Anderson et al., 2006; Gracey & King, 2009). There are in excess of 370 million indigenous people worldwide who have elicited considerable variation in education, socioeconomic status, living conditions and characteristics of family and kinship. However, the health status and life expectancy of indigenous peoples has been reported to be consistently inferior to that of non-indigenous people living in the same country (Hirsch, 2011).

The literature reviewed comparing the cardiovascular disease risk factors of indigenous and non-indigenous people of Australia, New Zealand the United States of America illustrates the discrepancies (Lucero, et al., 2014). The indigenous peoples of these three nations all demonstrated higher levels of tobacco smoking and dangerous alcohol consumption patterns in addition to lower intake of fruits and vegetables. These factors, although not solely responsible, were contributing factors to the higher prevalence of cardiovascular disease (CVD) in each of these indigenous peoples (Lucero et al., 2014).

CVD is regarded as the principal discriminating factor in the life expectancy disparities between indigenous and non-indigenous people. CVD includes all conditions and ailments of the heart and blood vessels such as stroke, coronary heart disease (CHD),

heart disease and peripheral vascular disease (PVD). In recent times CVD has caused the most annual deaths worldwide, with indigenous peoples being disproportionately represented in this statistic. The largest risk factors of CVD related deaths are high blood pressure, obesity, high cholesterol, physical inactivity, poor nutritional intake and tobacco consumption (King et al., 2009; Lucero et al., 2014).

CVD rates for indigenous Australians (ATI), which includes both Aboriginal people and Torres Strait Islanders, were reported as 30% higher than non-indigenous Australians and CVD related deaths 3 times higher. Indigenous American (First Nations) people reported CVD rates of 23% compared with 21% of their non-indigenous peers, however indigenous New Zealanders (Maaori) reported almost double the CVD rates of their non-indigenous peers whose CVD related deaths have fallen by over 60% in nearly 40 years (Lucero et al., 2014). Despite the 60% decrease in CVD mortality rates nationwide, Maaori only elicited a 43% decrease compared to a 65% decrease in non-Maaori. WHO have reported that hypertension is the leading risk factor for all causes of mortality worldwide, primarily due to its prevalence and poor management of it. ATI rates of hypertension are 50% greater than that of non-ATI, and Maaori are 26% more likely to be diagnosed with hypertension than non-Maaori (King et al., 2009; Lucero et al., 2014).

In addition to hypertension, other modifiable cardio-metabolic risk factors such as obesity, diabetes and raised blood cholesterol levels contribute to the lower life expectancy rates of indigenous peoples. As previously discussed, CVD is a major cause of health related mortality worldwide. CVD risk increases by 46% and 64% for obese men and women, respectively. ATI, Maaori and First Nations people all reported

obesity statistics of 62%, 42% and 42%, respectively, compared to 51%, 24% and 31% compared to their peers of European descent from their respective countries (Lucero, et al., 2014).

Obesity exacerbates many other health issues and is a risk factor for the onset of diabetes mellitus (diabetes). Considered a metabolic condition, it is the result of the body's inability to produce and secrete enough insulin, an ineffective insulin action or both, causing hyperglycaemia (Marieb & Hoehn, 2010; McArdle et al., 2015). Type 1 diabetes is an autoimmune deficiency that commonly presents in the early to teenage years of life. However, type 2 diabetes, which accounts for upward of 85% of diabetes cases worldwide, is related to modifiable lifestyle factors that can be prevented and sometimes reversed if identified in the early stages of onset. Indigenous statistics of diabetes for ATI, Maaori and First Nations peoples 12%, 8% and 15%, respectively (Lucero et al., 2014). These figures are double that of the national statistics of these countries, and in the case of the ATI are three times that of the reported Australian rates of diabetes (Lucero et al., 2014). Diabetes, left untreated or poorly managed, leads to amputations of the lower limb, blindness, renal failure and death.

Raised blood cholesterol levels also increase the risk of developing CVD. The blood lipids, cholesterol and triglycerides are transported by lipoproteins. The key lipoproteins are low density lipoprotein (LDL) and high density lipoprotein (HDL). Both of these transport cholesterol in the blood stream, however high concentrations of LDL have been shown to cause atherosclerosis, which can then lead to hypertension (McArdle et al., 2015). On the contrary high levels of HDL are associated with a decreased risk of CHD related death and morbidity. Low levels of HDL increase the

risk of CHD. Although the statistics for Australia and New Zealand illustrate little differences between indigenous and non-indigenous people (0-1%), first nations people elicited statistics of 31% compared with 17% of non-indigenous Americans (Lucero et al., 2014).

Poor dietary habits, including the over consumption of alcohol, effect the risk factors of CVD. Whilst moderate consumption does reduce the risk of CVD, overconsumption increases the risks of cardiovascular events and mortality. Cardiovascular event risk is increased if dietary intake does need adhere to the recommended “5 or more daily servings of fruit and vegetables”. It has been reported that 78% Australians consume at least 2 servings of vegetables daily and 53% consumed at least 2 servings of vegetables daily. Although not ideal, daily consumption by ATIs of 43% and 26% of vegetables and fruit, respectively, lowers the national statistic. The ATI statistics were exacerbated further, when it was reported that 15% and 20% of ATI respondents residing in remote areas reported no consumption of vegetables and fruit, respectively (Nanayakkara, 2013; Lucero et al., 2014).

The ATI's indigenous peers, the Maaori, in New Zealand reported consumption of vegetables and fruit was 62% and 56%, respectively. However, the consumption levels of Maaori were again lower than that of non-Maaori (67% and 63%). However, Americans in general and subsequently, First Nations peoples' statistics regarding vegetable and fruit consumption were lower than both the indigenous and non-indigenous peoples of Australia and New Zealand. Reports have suggested that 23% of the American population consumes the recommended five or more servings of vegetables and fruit daily, compared to 18% of First Nations people. Indigenous

people have consistently demonstrated lower vegetable and fruit consumption levels compared to others in their respective countries. Suggesting, that increased consumption will lower the risk of CVD and cardiovascular events occurring (Lucero et al., 2014) .

Having been established and confirmed as a risk factor of CVD for almost eighty years, tobacco and cigarette smoking still kills more than 5 million people worldwide each year. In Australia, New Zealand and the United States smoking levels, nationally, have decreased. Indigenous people's tobacco usage has also decreased, lowering the risk of CVD as research has shown that smoking cessation decreases the risk of CVD and mortality. However, by comparison the indigenous peoples in any of the nations studied demonstrated greater tobacco usage than non-indigenous populations. In Australia, the prevalence of tobacco usage in ATI populations is more than double that of non-ATI (46% VS 21%), Maaori people's usage was twice the national level (38% VS 19%) and 31% of those of indigenous heritage in the United States used tobacco compared with the national tobacco usage level of 21% (Lucero et al., 2014).

Daily physical activity levels of 30 minutes performed at a moderate intensity a least five days per week are recommended by the American College of Sports Medicine (ACSM) (American College of Sports Medicine, n.d). Physical inactivity and a sedentary lifestyle are major risk factors of CVD and increase the risk of cardiovascular events. 33% of all Australians, 15% of New Zealanders and 39% of all Americans self-reported to live sedentary lifestyles, contributing 12% of the global burden that physical inactivity is responsible for. 51% and 40% of indigenous Australians and Americans reported sedentary behaviour. Although there was no significant difference in the

physical activity levels between Maaori and non-Maaori of New Zealand, the physical activity levels of Maaori (especially males) decreases dramatically after the age of 30-35 (Lucero et al., 2014).

Health and wellbeing comparisons between indigenous and non-indigenous peoples are overwhelmingly asymmetrical. Indigenous peoples are disproportionately represented in the negative health statistics and consistently elicit lower life-expectancy levels than non-indigenous people. Factors for this include lower socioeconomic status, and higher risk of CVD, CHD, PVD, cancers, diabetes, mental illness, and suicide.

## **2.7: Creating and Developing Health Models for Maaori and Indigenous People**

*“A state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity. The enjoyment of the highest attainable standard of health is one of the fundamental rights of every human being, without distinction of race religion, political belief or social economic conditions”*

World Health Organisation (1948)

The consistently inferior levels of health and wellbeing elicited by indigenous peoples highlights the systematic failure of numerous governments to address and rectify the health needs and issues of indigenous people (Anderson et al., 2006; Gracey & King, 2009; Nanayakkara, 2013). It also highlights a blatant failure of nations to adhere to the WHO's definition of what health is. Many of the western models discussed in this chapter stem from a viewpoint that is deficit based and rely on poor health and disease to be present before engagement by people in the model is required. Many of these

models have been designed with the sole purpose of reducing health statistics of indigenous people rather than increasing health and wellbeing. This reflects an “ambulance at the bottom of the cliff” mentality.

In addition, many of the models have been designed by the oppressor, without consultation with indigenous leaders, elders and those whom the models purport to target. The consequences of little or no involvement from the people and/or leaders of these targeted populations has resulted in poor engagement with the models, perpetuating the original issues of poor health, thus magnifying the failure of governments to adhere to Charters of which they are signatories (Smylie, Anderson, Ratima, Crengle & Anderson, 2006; Anderson et al., 2006; Gracey & King, 2009; Nanayakkara, 2013).

Lucero et al (2014) have stated that “the preponderance of the literature on the health of indigenous populations is focussed on describing or understanding problems rather than on testing the effectiveness of different solutions therefore “It is time for indigenous people not only to develop tribal programs but also to define and integrate the underlying theoretical frameworks for public health application” (Chino and DeBruyn, 2006). Yet, current indigenous and Maaori health models have only experienced mixed success in reducing health inequalities (Warbrick, Wilson & Boulton, 2016). Health models must be specific to the population targeted and must be holistic in nature.

The United Nations Permanent Forum of Indigenous Issues (UNPFII) have emphasised and have been outspoken in promoting the right of indigenous peoples’

participation in the decision making processes on issues that affect their lives, access to social services and to preserve their heritage for the sake of future generations (Horton, 2006). “Strategies to promote lifestyle change must be specific to a specific group, not to the population as a whole” and “research must be sensitive to differences in culture between indigenous groups within a country” (Lucero et al, 2014). Such strategies should incorporate indigenous and cultural beliefs and practices to increase the likelihood of success (Horton, 2006). Before attempting to create indigenous models of health, one must first understand the indigenous context of health and through the context understand what health means to indigenous people.

The Cambridge dictionary definition of “the condition of the body and the the degree to which it is free from illness, or the state of being well” differs from the WHO (1948) definition (Cambridge Dictionary, n.d). Indigenous perceptions and definitions of health differ significantly to the contemporary, westernised definitions of health. Indigenous definitions of health are comprehensive, multifaceted and include the physical and mental elements of one’s health but also include social, cultural, emotional and historical elements (Hirsch, 2011). The wellbeing, treatment and healing of the individual must consider simultaneously acting upon and attending to the physical, emotional, mental, social and spiritual elements that foster and enhance the indigenous worldview. That worldview will vary from indigenous nation to indigenous nation but common elements include those mentioned and the connection to the geographic features of where they are from and a connection to deities, guardians and ancestors (Heke, 2016; Coronado, 2005; Keelan & Woods, 2006).

The self determination of indigenous peoples to improve lifestyle, circumstances and health must be supported both from within the people and externally at a civic and government level. If the support is strong enough, indigenous peoples will prove they possess the potential to improve themselves and improve the outcomes of their respective nations as a whole leading to greater outcomes for all (Kilcullen, Swinbourne & Cadet-James, 2016). These outcomes will bring forth indigenous theories and ways of knowing and understanding to assist in the analysis of how indigenous people navigate through the indigenous and non-indigenous worlds they live in. Research, knowledge to action frameworks and knowledge translation practices with indigenous communities regarding their health and wellbeing considers specific sensitivity such as ethical, cultural and spiritual elements (Davison et al., 2015). Funding for such research that will achieve greater understanding and comprehension of indigenous practices must be increased to achieve greater levels of indigenous health and to allow indigenous thought, views, ways of living and methods of knowledge transfer to flourish thus increasing the holistic wellbeing of the people (Hirsch, 2011).

### CHAPTER THREE: NGAA WAANANGA I TE RUA TANIWHA

Hiaroa! Hiaroa!	Hiaroa! Hiaroa!
Tapotu ana te ngaru ki taatahi	The waves break on the shore
Ma wai e too?	Who will haul?
Ma te whakarongo ake e whakarongo nei	Those who listen, listen here
Ki te taha o te rangi	To the far horizon
He tarawai nuku, he tarawai rangi	Quarrels above, quarrels below
Puhia te ahi e-e	Blow upon the fire
Nau mai, Taane	Welcome, Taane
Ka kau taaua i te wai	We two will swim on the water
Kia maatakitakina taaua	That we may be seen
E te tini, e te mano	By myriads, by multitudes
Miiroi, e Taane	Miiroi, oh Taane
Koikoi, e Taane	Rejoice, oh Taane
Ka turuturu haere te wai	The water drips
O te hika o Maahu-rangi	From Maahu-rangi's person
Patua ana mai	And is blown hither
E te koomuri hau	By the wind
Na runga ana mai	From above
O Wai-hiihii, o Wai-haahaa!	Wai-hiihii and Wai-haahaa
Turuki, turuki!	Heave her, heave her!
Paneke, paneke!	She moves, she moves!

(Jones & Biggs, 1995, pg 24-27)

**“Mahia te mahi, hei painga mo te iwi”**

**“Enact what must be done, for the betterment of the people”**

Te Puea Herangi

This section will outline and discuss the rationale for the methodologies and the research procedures underpinning this thesis and specifically in relation to the design of a Waikato-centric Maaori health model. Kaupapa Maaori research theories and methodologies will be discussed and how they were utilised alongside a Waikato worldview to design a Waikato-centric Maaori health model. The chapter also discusses the traditional/conventional research theories and methodologies employed in literature before illustrating how the aforementioned methodologies were intertwined to produce a novel, iwi-specific health model.

### **3.1: Kaupapa Maaori Research**

The Kaupapa Maaori research methodology has its foundations set in critical theory whereby Maaori beliefs, values and practices are emphasised and the Maaori worldview is considered in the application of knowledge, discourse and methodological practice (Rolleston, Doughty & Poppe, 2016). Kaupapa Maaori methodologies emerged as the favoured modus operandi when engaging Maaori in research. The field of Maaori and Indigenous Studies has, over the past 20-30 years, facilitated the introduction and the acceptance of Kaupapa Maaori research methodologies into a range of sectors within Aotearoa-New Zealand, including architecture, law, politics, academia, education and health (Hoskins & Jones, 2017).

The discourse of theory and practice that has emerged and evolved over that time period has increased the awareness of Maaori people regarding the political and social landscape of which they are occupants. The awareness of the inequities of the health, education, political voice and economic status has promoted the desire for equality and the revitalisation of culture, cultural practices, philosophies, language and health

(Bishop, 2008). Durie (2017) has stated that Kaupapa Maaori research and practice has contributed to a change in societal thinking toward Maaori and consequently how industries approach workplace practice.

The term Kaupapa Maaori, when it was initially introduced, was perceived to be primarily concerned with Te Reo Maaori and its introduction into societal and industry practice. However, Kaupapa Maaori was viewed by pioneering Kaupapa Maaori proponents as being more concerned with the much broader issue of culture, its expression, Maaori values, beliefs and ethics (Durie, 2017). It was also considered as a political tool acting as a catalyst of change in other areas of Maaori and New Zealand society, including health (Rolleston et al., 2016). Kaupapa Maaori research and practice has since been well discussed and implemented in a vast array of settings including health, education and research consequently elevating it to be considered 'conventional' when Maaori people and or concepts are involved, particularly in research (Elder, 2012; Smith, 2013).

Kaupapa Maaori research, or Rangahau Kaupapa Maaori, is a change from the traditional model of research on Maaori participants that saw the non-Maaori researcher identify problems, research the problems, present the findings and suggest solutions posited from a non-Maaori worldview. This practice created and perpetuated the mistrust of Maaori toward non-Maaori researchers instigating the development of this method of research (Rolleston et al., 2016).

Kaupapa Maaori research was simplified by Elder (2012) as 'by Maaori for Maaori'. It entails research where the purpose, subject and/or agenda is Maaori specific,

conducted by a researcher who identifies as Maaori, utilising Maaori methods to improve outcomes for Maaori people. Smith (2017) then asserts that any research facilitated by a Maaori researcher who is anti-Maaori cannot and must not be defined as Rangahau Kaupapa Maaori. Nor can research be classified as Rangahau Kaupapa Maaori if the researcher or one of the researchers involved only happens to be Maaori. The research must be culturally safe, related to being Maaori, utilises Maaori principles and philosophies, is cognisant of the validity and importance of Tikanga and Te Reo Maaori, and sets to promote and support Maaori autonomy of their lives and their wellbeing (Smith, 2017).

### **3.2: Te Puku o te Mahi**

The research methodology employed in the current study to create a Waikato Iwi specific health model consisted of interviews with tribal leaders and holders of tribal knowledge, and heeded recommendations made by literature. Investigation of tribal knowledge was performed using conventional research methods studying literature and tribal archives and by taking a Kaupapa Maaori approach to research.

Interviews with tribal leaders, elders, and holders of tribal knowledge regarding histories and traditions were conducted to garner a wider understanding of tribal knowledge and to ascertain the goals and aspirations of tribal members regarding holistic health and wellbeing. Tribal leaders and elders from a variety of geographical areas within the Waikato tribal boundaries were consulted and interviewed in either a group setting (waananga) or as individuals.

The researcher initially met with Maaori King, Kiingi Tuuheitia Pootatau te Wherowhero te Tuawhitu, during the conceptual stages of the rangahau to both inform him of the intent to undertake rangahau with the purpose of creating a health model for his iwi, and to seek his permission to do so. During the initial meeting the names of prospective interviewees from each of the different areas and locales throughout the iwi were presented to Kiingi Tuuheitia and discussed. The discussion concluded with the final selection of tribal members, with varied skillsets, identified by Kiingi Tuuheitia and the researcher as the tribal members to be approached to be interviewed. Interviewees were identified, selected and approached to inform this research based on their tribal standing, knowledge base and their expertise in their respective fields. Others were excluded because their skillsets and/or expertise were deemed too similar to other already selected interviewees and to maximise the geographical spread of where interviewees were from.

The interviews sought to ascertain each interviewee's worldview, knowledge of tribal beliefs, customs, history, culture, symbolism, protocol, proverbs, geographical and environmental features. The interviews also sought to ascertain each interviewee's opinion of what a Waikato iwi centric health model should comprise, which of the aforementioned elements should be incorporated into the model itself, and their aspirations, as individuals, for the holistic wellbeing of the Waikato iwi. The knowledge shared and the findings of the interviews assisted in the design of the model and the evaluation procedures to determine the model's efficacy as a framework for tribal members to engage in as a vehicle for health and wellbeing.

The practice of semi-structured interviews was employed to capture the knowledge, beliefs, thoughts, and opinions of the interviewee. This style of interviewing has been selected to allow for a more organic conversation between the researcher and the interviewee rather than a structured, deliberate interview that places the researcher, as the interviewer, in a position of dominance over the interviewee. Semi-structured interviews were selected with the intention of allowing the interviewee to feel at ease within the interview, allowing for greater engagement and sharing from the interviewee. The researcher endeavoured to ensure the interviewee felt supported whilst they shared their knowledge, beliefs, thoughts, opinions and aspirations. This process was also selected to minimise the opportunity for the researcher to assert any type of dominance over the participant or place the interviewee in a subordinate position (Hokowhitu, 2002).

### **3.3: Te Rangahau Kaupapa Waikato**

The Waikato specific approach to the methodology then alters the classification of the methodology employed from Rangahau Kaupapa Maaori to Rangahau Kaupapa Waikato. This is evidenced by the researcher and each of the interviewees being of Waikato, and the focus of the research being concerned with positive outcomes for Waikato. Furthermore, the purpose of this study was to research elements of Waikato iwi structure, histories, customs and geographies with tribal leaders and health practitioners to create a model specific to the Waikato people. These practices align with Elder's (2012), Durie's (2017) and Smith's (2017) descriptions of what Rangahau Kaupapa Maaori is, the only difference being that the present research is nuanced and focused on the wellbeing of Waikato specifically. Therefore, it is only right and

respectful to the Waikato iwi that the classification of the research methodology be altered accordingly.

### **3.4: Ngaa Taniwha o Waikato hei Arahina, hei Tautokohia te Rangahau**

At the meeting of the great chiefs of Aotearoa in 1856, 'Hiinana ki Uta, Hiinana ki Tai' (Search the Land, Search the Sea) at Puukawa on the shores of Taupoo-nui-aa-tia. The idea of establishing a Maaori King movement was discussed (Jones, 1959). The movement was to be a kaupapa (purpose, initiative, theme) that would unite the iwi of Aotearoa with the collective understanding and commitment to cease confiscation of their lands by the British Crown and the many settlers that had arrived in droves since the signing of the Treaty of Waitangi (McCan, 2000).

During discussions regarding who the most suitable candidate for the role as leader of the movement was, Ngaati Tuwharetoa Paramount chief and host of the meeting, Iwikau Te Heu Heu, who attempted to convince the other chiefs that Te Wherowhero of Waikato was the strongest candidate to be uplifted as the first Maaori King (Ballara, 1996). In addition to the strong whakapapa links Te Wherowhero had to all iwi, he was also rich in many of the resources deemed valuable by the collective. To support his case, he uttered the kiiwaha 'He Piko, he Taniwha, he piko, he Taniwha, Waikato Taniwharau' (Te Hurinui, 2012). This kiiwaha, loosely translated as 'At every bend a chief, Waikato of multiple chiefs', is now synonymous with the people of Waikato and still used to describe and identify Te Wheorwhero's people. The poetry used by Te Heuheu to illustrate the mana of Te Wherowhero was the ultimate tribute to him and his people. The metaphor used acknowledged the extensive support Te Wherowhero had from the other leaders who lived along the banks of the Waikato river. Leaders

who were skilled and knowledgeable in a multitude of areas, and leaders who guided their people with mana (authority, prestige, power, influence, status) whilst upholding tikanga and traditional values.

The interviewees consulted during the present Rangahau Kaupapa Waikato, have been likened to their ancestors that Te Heuheu spoke of. Each of them, from various piko (bends), or sections, of the Waikato area have been considered by the researcher as Taniwha. Taniwha in the sense that, like their ancestors before them, when approached they were accommodating and more than willing to contribute and share their whaakaro (thoughts) for this kaupapa, and very supportive of the rangahau being undertaken. The interviewees have also been likened to the Taniwha of our iwi who guided Tainui waka to Aotearoa and have continued to guide and protect the descendants of Tainui waka since.

The interviewees have guided this Rangahau Kaupapa Waikato process and the researcher throughout the duration of this rangahau. It is the hua (fruit, products) of their whakaaro and their koorero that will once again guide the people of Waikato-Tainui. The support of the Taniwha for this Rangahau Kaupapa Waikato was extended by each of them permitting their identification as contributors; a practice that is rarely utilised in conventional research. This practice illustrates not only the passion and the aroha they have for their iwi, but that each of them are people of mana, of integrity, and support their kupu (words) and their whakaaro shared.

### **3.4.1: Te Waananga aa Waka**

The interview process employed by the researcher during this Rangahau Kaupapa Waikato is depicted as a journey by waka (canoe) to koorero and waananga with Taniwha of the different piko of the Waikato iwi. The waka embarked on the journey beginning at the iwi's southern border, using the current of the river to propel the kairangahau and the waka north. The waka visited the Taniwha at various points of the awa, even heading upstream along the gently flowing Waipaa river to gauge the thought and opinion from Taniwha of the Waipaa awa. As Waikato are also a coastal iwi, Taniwha of the west coast harbours were also consulted during this rangahau.

#### **3.4.1.1: Karaapiro**

The waka commenced its journey with a waananga with a representative of Ngaati Koroki-Kahukura and from the greater Karaapiro section of the Waikato river. Raahui Papa, who is also of Ngaati Mahuta, is considered one of the Waikato iwi's foremost historians and an esteemed holder of a wealth of tribal knowledge, tikanga, kawa, reo, karakia, mooteatea, haka and waiata. Alongside his siblings and whaanau, he has supported and served the Kiingitanga and the Waikato people since before he can remember. In addition, he is a former Chair of Te Arataura, Waikato-Tainui's executive governance board, current chief negotiator for Waikato-Tainui with the Crown, and has, on many occasions, stood as maangai (speaker) for the Kiingitanga and for Waikato-Tainui at hui (meetings, gatherings) and events within Waikato, across Aotearoa and, from time to time, internationally.

### **3.4.1.2: Ngaati Hauaa**

Following the waananga with Mr. Papa, the waka then headed downstream toward Kirikiriroa (Hamilton). The next waananga was with uri from Ngaati Hauaa, Denise Kingi and Gail Poihipi. Both wahine have connections to each of the Marae of Ngaati Hauaa and, in addition, are executive and senior members of the team at Te Koohao Health, situated at Kirikiriroa marae. Te Koohao Health is a Maaori health organisation that caters to the holistic health needs of many Maaori people in the Kirikiriroa area. Te Koohao Health offers a wide range of services for its clientele from a conventional, western style medical clinic and chemist, to health promotion services, health programmes, mirimiri (massage), rongoaa Maaori (Maaori medicine) and, more recently, a hyperbaric chamber. Both of the maareikura from Ngaati Hauaa are deeply passionate about and highly experienced in the industry of Maaori health and Maaori health promotion. They were approached to offer their insights and whakaaro, from not only a Ngaati Hauaa perspective, but also from a Maaori health practitioner's lens.

### **3.4.1.3: Te Koopuu Maania o Kirikiriroa**

The waka then travelled a short distance to hui with Hamilton City Council and Waikato Institute of Technology Kaumaatua (Elder Statesman), Tame Pokaia. Papa Tame, as he is affectionately known, provided insight standing upon Te Koopuu-maania-o-kirikiriroa Marae. Mr. Pokaia is, again, an individual who has a wealth of knowledge regarding Waikato and Tainui koorero, tikanga, kawa, reo and karakia. He has also served Waikato and the Kiingitanga since his childhood. As a representative for Kirikiriroa for the purposes of this Rangahau Kaupapa Waikato, it is only right that his whakapapa connection to Tuurangawaewae marae and both Aotea and Kaawhia Harbours be acknowledged. Mr. Pokaia, like many other Taniwha, is connected to

more than one piko of the Waikato rohe, adding to the value of his contribution to this Rangahau Kaupapa Waikato.

#### **3.4.1.4: Ngaati Wairere**

Although remaining within the contemporary boundaries of Hamilton City the haerenga of the waka continued downstream to engage in conversation with Ngaati Wairere and Hukanui Marae academic Dr. Ihirangi Heke. Dr. Heke has, for over 30 years been involved in the health and fitness sector, has created frameworks for Maaori engagement and knowledge building with the taiao through the medium of physical activity in an outdoor setting. Whilst having much success as an academic writer with numerous publications in peer reviewed journals, Dr Heke has collaborated with individuals and organisations in a wide variety of settings on a range of initiatives, including works with Recreation Aotearoa ([www.recreationaotearoa.org.nz](http://www.recreationaotearoa.org.nz)), Toi Tangata ([www.toitangata.co.nz](http://www.toitangata.co.nz)) and the prestigious Johns Hopkins University ([www.jhu.edu](http://www.jhu.edu)) to name but a few.

#### **3.4.1.5: Ngaaruawaahia**

The waka then travelled to the junction of the Waikato river and its largest tributary, the Waipaa River, at Ngaaruawaahia. It was there that Tuurangawaewae Marae mokopuna and current Waikato-Tainui Chief Executive Officer (CEO), Donna Flavell, shared her whakaaro and provided insight from the lens of the business and development arm of the iwi. It must also be noted that Ms. Flavell is also of Taahunakai-toto Marae of Te Maanukanuka-aa-hoturoa (Manukau Harbour). Ms. Flavell has

an extensive record of service to Waikato and the Kiingitanga. She has held a variety of positions within what is now Waikato-Tainui including serving an internship under the guidance of the likes of Sir Robert Mahuta and Dr. Hare Puke before, during and after the Waikato Raupatu Land settlement with the crown in 1995. As a mokopuna of Ngai Tahu Ms. Flavell served her people from Te Wai-pounamu (The South Island) in a General Manager's capacity before returning to Waikato. Having both been involved with the tribe pre-raupatu settlement and in the formative years of the new-look iwi post-settlement, her insight from working with another side of her whakapapa, to now leading Waikato-Tainui, again, this perspective and insight is crucial to the design and development of an iwi specific health model.

#### **3.4.1.6: Waipaa - Ngaati Maahanga**

At Te Huinga-o-ngaa-wai (The Meeting of the Waters), the junction of the Waikato and Waipaa rivers, the waka turned to the south-west into the Waipaa river and travelled upstream toward the rohe (area) of Ngaati Maahanga. It was in this rohe that koorero was held with Parekaawhia McLean, a mokopuna of Te Papa-oo-roto marae. Ms. McLean is the current chair of the Waikato-Tainui governance body, Te Whakakitenga-o-waikato, the former CEO of Waikato-Tainui, and currently employed in a managerial capacity for the Counties Manukau District Health Board (DHB). Counties Manukau is the second largest district health board in the country, serving in excess of 500,000 constituents. A large population of registered Waikato-Tainui tribal members live in the Counties Manukau DHB area, which includes many Marae of the Te Puaha-o-waikato (The River Mouth of Waikato) section of the river. It is due to Ms. McLean's knowledge, leadership, experience and the roles she serves, both directly and indirectly, for our people that she was approached to contribute to the design of a

Waikato specific health model. Like all of the Taniwha, the perspective she offers from a range of contexts is invaluable to this rangahau.

#### **3.4.1.7: Waipaa - Te Haaona-kaha**

From the Ngaati Maahanga section of the iwi, the waka continued upstream to the Te Haaona Kaha (The Source of Strength) section of the rohe at Pirongia. Esteemed Waikato academic, historian and holder of tribal knowledge Dr. Tom Roa, of Ngaati Apakura, generously provided his context and insight into what he thought a Waikato iwi specific health model should entail. Dr. Roa is also a former Chair of Te Kauhanganui and a former member of Te Arataura. As a person of great esteem within Waikato, Ngaati Maniapoto and the motu, Dr. Roa's expertise in reo, tikanga, maatauranga, koorero, whakapapa and kawa made him an obvious Taniwha to approach. As Waikato-Tainui's former Chief Negotiator with the crown, and the current negotiator for Ngaati Maniapoto his knowledge is extremely valuable to this rangahau. Dr. Roa is another who is considered to be at the forefront of tribal knowledge and history.

#### **3.4.1.8: Raahui-pookeka**

From the foot of Pirongia maunga, the waka then turned back toward the Waikato river and headed to the foot of Taupiri maunga. At Taupiri maunga a brief stop was made to mihi to Taupiri Maunga, herself, remember the events that led up to the passing of Waikato Rangatira (Chief), Te Putu, and of Ngaati Raukawa Rangatira. Ngaatokowaru, and to pay respect to the many Waikato tupuna buried there.

The waka then continued to Raahui-pookeka (Huntly). It was there that rangatahi leaders, Jason Kereopa and Mahana Toka of Waahi Paa, shared their koorero and whakaaro on what a health model for Waikato should comprise. Both these Taniwha are very knowledgeable in reo, tikanga, koorero and kawa of Waikato and spoke from the perspective of rangatahi and as accomplished educators. Jason and Mahana are both employed directly by Waikato-Tainui and are responsible for continuing the quest to provide further resources and continued development of the iwi. Their grounding in Waikatotanga and Kiingitanga, in addition to their standing amongst the marae and community of Raahui-pookeka, are but a few reasons why they were approached to contribute to this rangahau.

#### **3.4.1.9: Rangiriri**

The waka continued downstream toward the lower Waikato River catchment in search of further whakaaro, moohiotanga and maaramatanga. It was at Rangiriri where Brad Totorewa and Moko Tauariki contributed to the kete rangahau (research basket) that was quickly filling with taonga of those who had been visited prior. Both Taniwha are of the Ngaati Naho hapuu and are extremely knowledgeable in a range of kaupapa. Both have represented Maurea marae on Te Whakakitenga-o-waikato and share a deep passion for Waikato, the Kiingitanga and for Waikato koorero. In particular, both men play an active role in ensuring the atrocities that occurred at Rangiriri, when Crown forces crossed the Mangataawhiri stream, are remembered. Mr. Totorewa currently holds the positions of Te Toki-o-te-kiingitanga (The Adze-of-the-kiingitanga), the chair of Ngaa Marae-toopuu and has an impressive leadership resume that includes being the regional manager of Tainui rohe for Te Waananga o Aotearoa as but one of the roles he has held. Mr. Tauariki is highly sought after by Maaori and

Paakehaa alike for his deep knowledge base and his impressive skill set, and like Mr. Totorewa is an avid proponent of all things Kiingitanga and Pai Maarire (Principal Faith of the Kiingitanga).

#### **3.1.4.10: Te Puaha-o-waikato**

The Taniwha of Te Puaha-o-waikato interviewed was Hemi Rau. An impressive leadership resume that spans almost 40 years in the education sector and within Waikato-Tainui as an entity are reasons why this Taniwha of Te Kotahitanga Marae was approached. Mr. Rau has held the position of CEO for Waikato-Tainui, is a long serving member on Te Whakakitenga-o-waikato for his marae, and is currently a member of the tribal executive board, Te Arataura. Mr. Rau is also a director of the Kia Atamai education trust, which has for many years served students, teachers and whaanau in their aspirations within the field of education. Mr. Rau currently holds the position of co-principal, with his wife Cath (Ngai Tuuhoe) for a Maaori Charter School, Te Koopuku High, established by Kia Atamai.

#### **3.4.1.11: Whaaingaroa Moana**

The waka then exited Te Puaha o Waikato, it left the calm flow of the Waikato river and entered into Te Moana-taapokopoko-o-taawhaki. The waka headed south toward the area of Tainui-aa-whiro and entered Whaaingaroa harbour to visit Heremia Samson of Ngaati Tamainupoo and Waingaro Paa. Mr. Samson is currently the Koiora General Manager at Waikato-Tainui. He has a wealth of knowledge and experience in the health and wellbeing sector having been, previously, employed by Ngaa Miro Health and Sport Waikato. These roles and his current role have resulted in Mr. Samson having rare insight into the health and wellness sector. He is positioned as a

Kaiwhakaihūwaka (Leader, advocate, champion) of health and wellness in the Waikato-Tainui space but also understands the space and point of view non-Māori within the sector have.

#### **3.4.1.12: Aotea Moana**

The waka then exited Whāiaingaroa and continued south to Aotea Harbour. It was at Aotea that reo, tikanga, kawa, karakia, koorero, haka and mooteatea knowledgeable Taniwha, Pita Te Ngaru, and the kairangahau engaged in waananga regarding the Rangahau Kaupapa Waikato. Mr. Te Ngaru has a deep knowledge and understanding of many elements pertaining to Waikato and many facets regarding Aotea Harbour and the surrounding areas, particularly those of his hapuu, Ngaati Patu-poo. Mr. Te Ngaru has often been sought after for his rare skillset in history, koorero and oratory and has on numerous occasions guided groups of people on historical trails throughout various areas within the Waikato boundaries. Mr. Te Ngaru is also positioned as a Ngaati Patu-poo negotiator with the crown regarding the Ngaati Patu-poo claim to areas of Aotea harbour.

#### **3.4.1.13: Kaawhia Moana**

The waka then left Aotea harbour and made a short journey south. As Tainui waka had done 700 years earlier, the waka entered Kaawhia harbour. Like Tainui waka it is at Kaawhia where the waka will rest. Lloyd and Hinga Whiu are a husband and wife combination well versed in koorero, tikanga, reo and kawa. Their knowledge of Waikato and many matters pertaining to Kaawhia as the home of the Tainui waka is impressive and are reasons why these Taniwha were approached to contribute to this Rangahau Kaupapa Waikato.

#### **3.4.1.14: Ko Kiingi Tuuheitia, Pootatau te Tuawhitu**

Although, the waka had come to rest in Kaawhia. The kairangahau then journeyed inland, just as many Waikato tupuna had done centuries before. The kairangahau returned to Tuurangawaewae for the final koorero with Kiingi Tuuheitia. If one is to koorero with leaders of the iwi, e kore he Rangatira e tuu atu i te Kiingi, there is no leader that stands above the King. Kiingi Tuuheitia has shared his thoughts, his opinions and his aspirations for the overall holistic wellbeing of our iwi and, te iwi Maaori. He has given many whakataukii to the people as words of encouragement and guidance. As is tikanga of poukai and of many other kaupapa, Kiingi Tuheitia speaks last. Once the King has spoken, kua oti (the process is complete) and mahi commences. I would like to sincerely thank Kiingi Tuuheitia for endorsing this rangahau. E te Kiingi, e kore e mutu ngaa mihi ki a koe mo tou tautoko mo teeneki rangahau.

#### **3.5: Te Titongia o te Tohu Waiora Waikato**

The mahi, as far as this Rangahau Kaupapa Waikato was concerned, was the process of designing and developing a Waikato-centric Maaori health model. The process, initially, consisted of the transcription of all interviews and translation, in some instances, conducted by the kairangahau. The data was then cleansed to remove any verbal particles such as “umm”, “ahh” and any profanities that were uttered, to allow for an easier reading experience. The interview transcriptions were then utilised by the kairangahau as a platform to identify key themes and consistent messages shared by the interviewees as a collective.

The messages, thoughts and opinions of the interviewees and the data and information collated from literature and tribal archives have informed the design of the Waikato-centric Maaori health model. The Waikato specific Maaori health model was designed by utilising the information gathered during the interviews, regarding tribal histories, structure, knowledge, symbolism, beliefs, geography and aspiration. Published and non-published works of tribal historians was also consulted to inform the design and composition of the model.

The kairangahau endeavoured to intertwine Maaori and Non-Maaori beliefs of health to act as a guide for users of the model to achieve better health, to connect or reconnect with Waikato iwi and strengthen their own tribal affiliation. Elements of Maaori societal structure, Maaori health, Maaori beliefs, Waikato culture, Waikato history, Waikato customs, Waikato symbolism, Waikato proverbs and geographic and environmental features of the Waikato Iwi were used as features of the model.

The recommendations made in the literature reviewed regarding knowledge to action, public health, indigenous health, and Maaori health models and frameworks were considered in the design and function of the Waikato-centric Maaori health model (Davison et al., 2012).

It is the intent of the kairangahau that the model will function as a vehicle of engagement in holistic health but will seek to increase an individual's own knowledge of their iwi, hapuu and where possible marae. The model is holistic in nature and addresses the many facets and elements of health collectively, as evidenced in other Maaori health models (Durie, 1984; Pere, 1984; Durie, 1999; Pitama et al., 2007).

**“Mehemea he mahi pai mo te iwi, mahia”**

**“If it is good for the iwi, do it”**

Kiingi Koroki

## CHAPTER FOUR – TE REO O TE IWI, NGAA WHAKAARO O NGAA TANIWHA

Tooia, Tainui	Haul Tainui
Tapotu ki te moana	Down to the sea
Mai wai e too?	Who will haul her?
Maaku e too, ma Whakatau e too	I will haul her, Whakatau will haul her.
Whakarongo ake au	I listen
Ki te taha o te rangi	To the side of the sky
He tarawai nuku	Trouble on earth
He tarawai rangi	Trouble in the sky
Puuhia te ahi, e	Blow on the fire
Nau mai e Taane!	Come then, Taane
Ka kau taaua i te awa	We two will swim the pass
I Pikopiko-i-whiti	At Pikopiko-i-whiti
Kia maatakitakina koe	So the you may be seen
E te tini, e te mano	By the crowds, by the multitudes
Naaku koe i tiki atu	I fetched you
Ki te Wao-nui-a-Taane	From Taane's great forest
Miiroi, e Taane	Miiroi, oh Taane
Koikoi, e Taane	Rejoice, oh Taane
Turuturu haere ana te wai	The water drips
O te hika o Maru-a-nuku	From Maru-a-nuku's person
E patua mai ana	And is blown
E te koomuri hau	By the breeze
Na runga ana mai	From above
O Wai-hiihii, o Wai-haahaa	Wai-hiihii and Wai-haahaa
Te iringa teenaa o Tainui	That was the launching of Tainui
Ura te raa, wewero te raa	The glowed, the sun stabbed
Ngaa taangata i whakaririka	The men were apprehensive
Mamau ki te tau taura	Taking hold of the ropes
Kia tuu maataa-toro	To stand maataa-toro atu
Taku tuu maataa-toro	Taku tuu maataa-toro

Ihu waka  
Turuki, turuki!  
Paneke, paneke!

In the bow of the canoe  
Turuki, turuki!  
Paneke, paneke!  
(Jones & Biggs, 1995, pg 26-29)

#### **4.1: Te Puku o Te Mahi**

The primary purpose of this research was to create a Waikato-specific Maaori health model. I, the kairangahau, sought to collect information and data from a variety of sources. Literature and knowledge, both published and unpublished, combined with archived film footage, were utilised as sources to obtain moohiotanga and maaramatanga to create a Maaori health model designed specifically for the people of Waikato. To ensure the process of research maintained the integrity of Rangahau Kaupapa Maaori, the major method of obtaining the data was by way of interviews, or waananga, with tribal leaders and with holders of tribal knowledge of the Waikato iwi. This chapter presents data gathered from the interviews conducted. As a technique of validating the data presented and the information shared, information presented in this chapter is supported by literature or archived files. This technique was employed to ensure inter-tribal member consistency and accuracy of the knowledge, stories, histories and understandings presented.

The waananga process with leaders and holders of tribal knowledge elicited a number of consistent themes and opinions that are presented and discussed in this chapter. To determine the consistent themes, the transcripts of the waananga were analysed using a process influenced by the Qualitative Analysis Guide of Leuven (Quagol) (de Casterle, Gastmans, Bryon and Denier, 2012). This process included multiple and thorough re-reading of each transcript, summarising a narrative of each waananga

and converting the thematic of each waananga into bullet points. Bullet points across all waananga underwent an iterative process to make comparisons across all interviews and determine consistent bullet point topics across transcripts. The bullet point topics that were evident among the majority of waananga were considered consistent themes. Key quotes were identified and, again, iterative processes were employed to determine meanings of quotes against waananga narratives, bullet points and consistent themes.

The consistent themes which emerged from the waananga process include; the Waikato awa, the taiao, tribal lands and interests, whakapapa, the Kiingitanga, the ways the ancestors lived, the connection to gods, deities, tipua and kaitiaki, the reo, tikanga and kawa of Waikato, and, the interrelated social constructs of whaanau, marae, hapuu and iwi. During the waananga process it was not uncommon for the themes to be mentioned and spoken of in conjunction with one or multiple other themes. Therefore, although the themes have been allocated their own individual subsections below, some themes will be spoken of in conjunction with others to illustrate the interconnection between the themes presented.

#### **4.2: Ngaa Iwi o Tainui Waka - The People of Tainui Waka**

The Waikato people are one of four major iwi, located in the west of Aotearoa New Zealand's upper-central North Island who descend from ancestors that migrated to Aotearoa from central-eastern Polynesia, known as Hawaiki, in the early to mid-14th century (O'Malley, 2016). The ancestors of the four iwi sailed to Aotearoa New Zealand on the waka, or ocean going vessel, named Tainui. It must be acknowledged that there are iwi and hapuu who descend from those aboard Tainui waka that

established themselves in other locales within Aotearoa New Zealand, not situated in the aforementioned area (Jones & Biggs, 1995).

The iwi of Waikato descend from ancestors who used knowledge of the stars, their karakia, their tikanga, their connection to the environment, an unshakable belief in the lessons taught to them by their ancestors, and in their own abilities to sail from isles in the eastern Pacific Ocean to a foreign land in the south. A land spoken of only in stories of Maui who had fished up one of the Islands, and of Kupe who had observed the Piipii-wharauoa (Shining Cuckoo) flying south. Kupe knew the Piipii-wharauoa was a land bird and concluded that there must be land in the direction of the bird's flight (Jones & Biggs, 1995). Jones and Biggs (1995) also commented that the supreme god, Io-matua-kore, came to Kupe in a dream and instructed him to cross Te Moana-nui-aa-kiwa (Pacific Ocean) to Tiritiri-o-te-moana where he would find a damp land, with sweet-smelling soil, blanketed in mist. The land revealed to Kupe was also vividly dreamed of by Whakaoti-rangi, the high-born wife of Hoturoa, some 200 years later, who would one day become the eponymous ancestor of thousands, if not millions of us who proudly claim we are of Tainui waka descent (Papa, personal communication, 2019).

Left to the generations that followed him, Kupe's detail located Aotearoa to the right hand side of the sun, the moon and of Koopuu (the morning star, Venus) on high. Approximately 200 years after the journey made by Kupe, our tupuna aboard Tainui waka, like the tupuna of many other iwi aboard their own waka, embarked on the journey south; an emigrational journey that would ultimately result in the establishment of life and community in Aotearoa (Jones & Biggs, 1995).

Our tupuna brought with them knowledge of the spirit and physical worlds. They brought tikanga, kawa, reo and an innate ability and desire to overcome obstacles in order to survive and flourish in the new world. The new world, has over the centuries, been the theatre of numerous challenges and obstacles for each generation since Tainui waka first made landfall at Whangaparaoa. However, the new world from Puukorokoro to Karaapiro and Maungatautari, from Maungatautari to Tahaaroa and the West coast harbours, Tahaaroa to Taamaki-makaurau, Taamaki-makaurau to Puukorokoro, and all of the maunga, puke (hills), awa, manga (streams), roto (lakes), ngahere (forests) and whenua in between is our home. Our place of belonging, and our place of well-being (Papa, Personal communication, 2019).

#### **4.3: Te Awa o Waikato - The Waikato River**

During the waananga process each interviewee, considered as Taniwha, mentioned the Waikato River as being a key element of what identifies and symbolises who Waikato are, as an iwi. Therefore, the Waikato awa must be recognised in a model of holistic health for the Waikato iwi, as explicitly mentioned by Raahui Papa in the interview with him.

During the interviews with the Taniwha of the Waikato iwi, the awa itself was often referred to as the tupuna awa of the Waikato people. However, during the interview with Dr Tom Roa (personal communication, 2019), he added to that when he described the river as a Tupuna-aa-awa, during the interview process. The term Tupuna-aa-awa was used to elevate that mana of the tupuna awa to beyond being merely an awa and merely a tupuna, but to being more than both, thereby elevating

the mana of the awa. The term further endears the Waikato awa, herself, to her people which enhances their connection to her. Although, the people are not direct descendants of the awa, the awa nurtures and cares for the people, and the people care for the awa. Just as one would care for their own grandchildren or grandparents, thus linking the people and the awa and promoting the belief that, 'we belong to Waikato as Waikato belongs to us' (Roa, personal communication, 2019).

That connection of awa and iwi is again enhanced by the numerous kiiwaha and whakataukii uttered by many, within and external to the iwi, to describe both the river and the people. Whereby, when a kiiwaha or whakataukii is describing one, it is also describing the other. Thus rendering the river and her people inseparable (Roa, personal communication, 2019).

The kiiwaha initially spoken by Iwikau Te Heuheu, the paramount chief of Ngaati Tuuwharetoa, 'Waikato te awa, he piko he Taniwha, he piko he Taniwha, Waikato Taniwharau', automatically conjures thoughts and opinions of the physical beauty of the Waikato River, her banks and the many tributaries that flow into her. It reminds the people of the metaphor used by Te Heuheu, who admired the of the ability of Te Wherowhero to effortlessly call upon his many people to support the kaupapa of the Kiingitanga. Yet, it also reminds Waikato of their kaitiaki, their guardians, living within the awa in the form of Taniwha, that they are never alone and are guided by that iwi wairua (Te Hurinui, 2012).

Kiingi Taawhiao, the second Maaori king, reiterated Te Heuheu's sentiments when he expressed his adoration for his iwi and his lands with the whakataukii, 'Tooku awa

koiora me ngoona pikonga, he kura tangihia o te maataamuri' (my river of life, each curve more beautiful than the last). This line is in the lament, Te Maimai Aroha o Taawhiao, which he expressed while being exiled from his lands as the British crown forces invaded Waikato and forcefully removed lands, rivers, mountains, and harbours. Taawhiao expressed his love of his domain, and his affection for the awa and of his people. The awa, the land and the people were, in his eyes, his driving force and had unmatched beauty, value and purpose to him and the iwi as a collective (Kirkwood, 2000; Papa, personal communication, 2019).

Life for Taawhiao, his people and the generations before them was centred around the waterways. The awa, and the many tributaries that feed her, were used as the primary passage for transporting goods, people and kai to other areas of the iwi. The awa herself contained many forms of aquatic life, in the form of fish, eels, crayfish, whitebait and shellfish, used to sustain the people directly or used to trade with other iwi and hapuu for other foods, or goods and services (Papa, personal communication, 2019). The water from the awa contained foods, such as watercress, growing in it but was also used to irrigate land based crops. It was used for cooking and used to hydrate the people at a time when water could be consumed directly from the awa. The awa kept the lands fertile, the fertile lands allowed for bountiful food crops that then maintained the health of the people. The swamps and creeks also contained wildlife such as birds, their eggs, and other forms of fish to sustain the nutritional needs of the people (Roa, personal communication, 2019).

During the interview process, Raahui Papa expanded on the importance of the waterways by stating that it is imperative that the health of the creeks, streams, rivers

and harbours be returned to what they once were so they are once again teeming with life. When the awa is returned to the state it was once in, our children, grandchildren and the generations that follow will benefit from the nutritional and physical sustenance offered by the awa. The activity of reaping kai from the awa will bring them closer to their tupuna, by not only catering to their physical health by way of nutritious, natural foods but also their spiritual and emotional health through the engagement of traditional activities within the taiao (Heke, 2016; personal communication, 2017). Therefore, the waterways must be cleaned and returned to the pristine state they once were. Clean waterways result in greater stocks of natural kai. More natural kai supports the wairua, the hinengaro and the tinana of the individual and the whaanau.

The awa was used to sustain the physical, the mental and the spiritual health of the people. 'Ki te mate koe, haere ki te wai (if you are unwell, go to the water)' was often used to remind people to take their ailments to the awa and she would wash them away. Such was the healing power of the Waikato awa (Papa, personal communication, 2019; Roa personal communication, 2019). Water was consumed, or sprinkled and splashed over anyone who was afflicted with an illness or ailment. This practice was accompanied by karakia to summons the wairua of the awa and to incite the healing properties to take effect.

The healing power of the awa was bestowed upon her when she was formed. An unwell Taupiri maunga had sent a message to her brother, Tongariro, of her affliction seeking assistance to rid her of her ailments. In return, Tongariro, initiated the flow of water from his body and created the stream now known as Waikato-iti. Once Waikato-iti filled the lake now known as Taupoo-nui-tia, the water poured out over the north-

eastern embankment at, what is now named the Waikato river, and made its way toward Tongariro's ill sister. The young river rapidly began to make its way north. As the awa started to veer toward, what is now, the Coromandel Peninsular, it was guided back toward the North-West to Waikato. Some accounts claim Tongariro had sent a dog to guide the awa toward its eventual pathway, others say it was karakia chanted by both Tongariro and Taupiri to Ruaimoko, the deity of earthquakes, who guided the awa on the path it flows today. Irrespective of the narrative adopted, the awa was sent to Taupiri for her to cool her feet, bringing her better health, and to alleviate her ailments (Roa, personal communication, 2019).

The current of the awa allowed it to flow swiftly from Taupoo-nui-a-tia, through the area of Ngaati Raukawa, then onto the domain of the Waikato people into the areas now known as Karaapiro, Kirikiriroa, Ngaaruawaahia then on to Taupiri. Once the awa arrived at Taupiri's feet the current slowed to allow the healing properties of the water to free Taupiri of her ailments. Taupiri knew the healing qualities of the awa were a taonga and that she must not hold onto it herself but she must share the taonga. As a result, the awa widens and continues to make its way north, at a slower pace, taking illness away and bringing health to those with whom she touches (Papa, personal communication, 2017).

#### **4.3.1: Te Tapaina o te Awa - The Naming of the River**

Hoturoa and his people on-board Tainui waka first made landfall in Aotearoa, at Whangaparaoa on the East Coast of Te Ika-a-maui after having set sail with several other waka from Hawaiki in approximately 1350AD. Hawaiki, is understood to have been an island, or a group of islands in the eastern Pacific, in the vicinity of modern

day French Polynesia (Jones, 2013). Renowned Tainui academic and scholar, the late Professor Pei Te Hurinui Jones identifies the original name of whence Hoturoa and the people aboard Tainui waka set sail as Otuutaia (Jones, 2013).

Tribal koorero also speaks of the Hawaiki Tainui sailed from as being synonymous with Rangiaatea, which is believed to be the island of Raiatea, located in the archipelago of French Polynesia (Papa, personal communication, 2019; Evans, 2018). It is reported that Hoturoa's father lived on the island of Taha'a, which is the island to the immediate north of and less than 5 kilometres away from Raiatea (Papa, personal communication, 2019; Evans, 2018). This notion is supported by descriptions of a location near the point of embarkation being Taputapuatea, a site located at the south eastern coast of Raiatea.

Upon arrival to Aotearoa, the people of Tainui waka gave thanks to the Gods for providing safe passage by erecting a tuuaahu (altar) and offered karakia at various sites. However, the purpose of their journey had not yet been completed. Whakaotirangi, who was Hoturoa's senior wife, had dreamed, many times, of a place that she and her people would one day inhabit. It is believed that because she was of a high born ranking, it was her status and mana that prompted her husband, also high born, to seek new dominion for his people (Jones & Biggs, 1995).

From Whangaparaoa, Tainui sailed westward searching for the location Whakaotirangi had envisioned. The crew of Tainui sailed her along the coast of what is now the Bay of Plenty region, the Coromandel Peninsular and into the Hauraki Gulf. Tainui waka stopped at numerous locales in search of the new homeland vividly dreamed of

by Whakaoti-rangi. At different locations on the journey, a small contingent of the crew aboard the waka alighted, for various reasons, but Hoturoa, Whakaoti-rangi and others continued (Jones & Biggs, 1995).

At Oo-taahuhu (Otago) scouts were sent ashore to search for anything that resembled the landmarks Whakaoti-rangi had described. The scouts returned with news of another harbour only a short distance away. Tainui waka was then brought ashore and dragged over, what is now, the isthmus, Taamaki-makaurau, into Te Maanukanuka-aa-hoturoa. Upon exiting Te Maanukanuka-aa-hoturoa, Tainui sailed south past Te Puaha-o-waikato. Whilst sailing past the great river mouth, it is believed that Hoturoa could feel the flow and current of the awa on one side of the waka and the push of the sea on the other which led him to make the description 'te wai e katokato mai nei (the current of water flows here)'. Hence the name, Wai-kato, or the flow of the water (Papa, personal communication, 2019).

At a similar time to when Hoturoa made his description, Taikehu, who had alighted from the Tainui waka for a short period, had ventured on foot and first viewed the awa whilst standing upon a hill. In his admiration for the awa, and believing he was the first to lay eyes on it, he extended his arm toward the awa and named it Te Awanui-a-taikehu, The Great River of Taikehu. This was a name the awa, or at least a section of it, was referred to by many. Raka-taaura, the tupuna credited with building Tainui Waka at Hoturoa's request, had also alighted from the waka and arrived at an area of the awa which he named Horotiu. His remark of 'Ko horotiu teenei (this area is swift)', described the swift and powerful current of the river, and that section is still known as

Horotiu today (Jones, 1959; Jones & Biggs, 1995; Papa, personal communication, 2019).

Another version of the naming of the river refers to the baptism of Wairere. Many years, after Tainui waka had landed at Kaawhia and was buried, the great warrior Tamainupoo is said to have performed the rites of baptism for his son at Taipouriri, an island in the middle of the river just north of Raahui-pookeka (Huntly). The scooping action, the kato, of the wai and subsequent pouring of the water over the baby's head during the baptismal ceremony that led to the awa being named Wai-kato (Jones & Biggs, 1995; Papa, personal communication, 2019).

Despite, the many names of the awa and the various versions of how the awa was named, it remains an integral part of the wellbeing and the lifestyle of the iwi that connect to her. Therefore, it is imperative that an iwi specific, iwi-centric Maaori health model must include the Waikato awa, its waiora and its value to the people as a symbol of waiora for the people.

The full story of how the awa was named may never be known, but what is evident is the iwi have now named themselves after their river that has provided life, sustenance, protection and solitude. It is the aroha that the iwi have for their awa that led to each Taniwha speaking fondly of her during the interview process and stating that the awa must be a central element of any health model created for the iwi.

#### **4.4: Te Taiao - The Natural Environment**

As each Taniwha spoke of the awa, koorero of the taiao soon followed. The Waikato belief that humans are merely a part of the environment rather than in control of it was evident during the koorero and waananga with the Taniwha (Samson, 2019). During the interview, Heremaia Samson expanded on that whakaaro by illustrating the connection Waikato, like other iwi, have to maunga, roto, and waahi tapu (sacred places). The illustration was expanded further by commenting that the whole environment is considered as a singular ecosystem that humans are but a part of. Before any activity was undertaken by the people the environmental impact was always considered and whether the activities would negatively impact the natural cycle of the taiao. The ecosystem required balance, and for all that dwelt within it to be also in balance. Optimal health of the people of Waikato requires the taiao of Waikato to be in optimal condition. Realigning with the taiao will aid in the people realigning their wairua, their hinengaro with the mauri of their tinana (Samson, personal communication, 2019).

Imbalance and misalignment has occurred throughout the last 160 years since tribal estates were confiscated by the British crown in the 1860s. The people of Waikato believe that the health of individuals, families and of the whole iwi declined when they were alienated from their lands, their waterways, their forests, their waahi tapu, and as a result of the raupatu of these areas, their traditional ways of living (King, 1977; McCan, 2001). It is both the physical and the spiritual connection of the people to their estates that determines the health of the iwi. In the interview with Parekaawhia McLean (Personal communication, 2019), she reiterated this whakaaro when she spoke of the relationship between the awa, the taiao and the health of the people.

When the people were either forced into exile or forcibly removed from the whenua and waterways, it resulted in the decline of health, our way of living and of our Waikatotanga, of which, none have fully recovered. It is the view of the Taniwha that the reconnection, not only the physical, but the kaitiakitanga of the taiao be restored to regenerate the health of the people, Waikatotanga and the taiao itself. The waananga process unveiled the whakaaro among Taniwha, and the people of Waikato, that the health of the taiao and the awa are synonymous and reflect the health condition of the people whom have a wairua connection to both.

#### **4.4.1: Te Mate a Kahupeka - Kahupeka's Illness**

References to the taiao as a generator of health were made by both Tame Pokaia (Personal communication, 2019) and Dr Tom Roa (Personal communication, 2019) in the interviews had with each of them. They both spoke of the time when Kahupeka, a descendent of Raka-taaura, used the taiao to better her emotional health following the passing of her husband, Ue, a descendant of Hoturoa (Jones & Biggs, 1995). At a time when many of the people of Tainui waka still lived in the areas surrounding the West Coast harbours, the recently widowed Kahupeka trekked inland as a method of managing her grief. Raka-maomao, Kahupeka's son, went with his mother as a travel companion.

On their travels she named multiple sites across Waikato and Tainui waka lands. The grief and emotional stress caused by Ue's passing had manifested into a stench emanating from her body. Pirongia-o-te-aroaro-o-kahu (Pirongia maunga) was named by her as part of her accepting her physical condition was a result of her emotional situation. As she descended Pirongia-te-aroaro-o-kahu she began to hastily make her

way toward the east. When Raka-maomao queried her haste she replied, 'kua paa mai te hou mataaho o te wai ki aku taringa (the clear sound of water has touched my ears)' ([waipadc.govt.nz](http://waipadc.govt.nz), 2020). Upon hearing the 'pah, pah' sound of a river in the distance hitting its banks she ran toward the sound and named the awa, Wai-paa (Roa, personal communication, 2019).

Kahupeka continued over land naming many other landmarks, Kakepuku-te-rerenga-o-kahu (Kakepuku), Te Manga-waero-o-kahu (Mangawaero), Te Whakamarumaruo-kahu (Whakamaru) and Te Aroha-o-kahu (Te Aroha) to name but a few (Jones & Biggs, 1995). During her travels she also collected many herb plants in the forests, on the plains and at river's edge. She established a kaawa, or herb garden, at the place now known as Te Kaawa, containing many of the medicines she used to assist her with her ailments. By immersing of herself into the taiao, Kahupeka identified that it was a means of addressing the decline in her emotional health (Roa, personal communication, 2019).

The immersion of oneself into the taiao being used as a form of medication has been continued by the people of Waikato. The knowledge of herbs, berries and even water as forms of medicine to be consumed was passed from one generation to the next. However, during the interview with taniwha of Ngaati Naho, Moko Tauariki (Personal communication, 2019) shared his learnings and realisations when he suggested the immersion of the person into the different domains of the taiao, such as the awa, the forests and the ocean. The practice can assist in reinvigorating, if not helping to heal, the wairua of the person and the whenua. In the interviews with Ngaati Hauaa representatives, Denise Kingi (Personal communication, 2019) added the taiao, in all

its forms, must be protected and cared for. By doing so it protects Waikato history, Waikato knowledge and what is sacred to Waikato; by protecting what is sacred we, as Waikato, are protecting ourselves. Waikato health, therefore, will be determined by the care and protection of the taiao and, in turn, the history, knowledge and what is sacred.

#### **4.5: Whenua - Tribal Lands and Estates**

The connection to Waikato land, and maunga, was also identified as a critical element of the health and wellbeing of Waikato. The lands and estates that, since the arrival of the ancestors aboard Tainui waka, have nourished, housed and protected tribal members.

The geographical boundaries of Tainui have been described by O'Malley (2016) as fluid, and included the land from Mookau to Taamaki Makaurau, as expressed in the koorero ngaki mate (Words of Vengeance) 'Ko Mookau ki runga, Taamaki ki raro'. Raahui Papa (Personal communication, 2019) has explained that this was to remind the people of the unavenged deaths of Maniapoto's son, Te Kawe-irirangi, and grandson, Runga-te-rangi, who were killed at Te Waiohau, in the Taamaki-makau-rau area, and Mookau respectively. It is between the areas of the King Country and the Waikato Heads that the people and descendants of Tainui waka have the strongest influence (O'Malley, 2016).

The conscious decision of the people to unite during the confiscated land claims process resulted in Waikato becoming recognised as an iwi unto itself: "The area from Puukorokoro, on the shores of the Hauraki Gulf, down to Karaapiro, across to

Maungatautari, out to the West coast harbours of Kaawhia, Aotea and Whaingaroa, up to Taamaki-makau-rau then across to Puukorokoro, again” were described by Raahui Papa (Personal communication, 2019) as the heartland of Waikato. Meaning, the majority of the iwi who lived within this geographical location had united together in the land claims process for the Waikato area. The shared ancestry and ‘power in numbers’ approach were viewed as ways to actualise King Te Rata’s whakataukii, ‘I riro whenua atu, me hoki whenua mai, as land was taken, it must be returned’ (Fisher, 2016).

In his Maimai Aroha, Kiingi Taawhiao stood atop Pirongia-te-araro-o-kahu and expressed his love and affection for the Waikato valley laying below him. He marvelled at the beauty of the fertile lands, the other mountains of the area and the rivers and streams that his whenua and dominion comprised. It is this waiata, among many others, that the people of Waikato remember and continue to reference when describing their connection to their homeland. The poetry and metaphor used also likened the whenua to a woman, a woman that had lovingly, nurtured her children (Cook, Puke & Valentine, 2011).

The nurturing qualities of the whenua manifested as the fertile lands perfect for crop growing, forests full of bird life and wild foods easily accessed to nourish and sustain the people. The whenua ensured the physical sustenance of the people was maintained, and the wairua connection of the individual could be harnessed and developed. The spiritual connection of the individual to the whenua is considered critical to the health and wellness of the wairua. The connection to whenua also allows the individual the opportunity to connect to atua and to tupuna who had once lived

upon the whenua (Papa, personal communication, 2019; Pokaia, personal communication, 2019; Roa, 2019; Whiu, personal communication, 2020).

A critical element in the recent history of the Waikato people is the illegal confiscation of 1.2 million acres of land by the Crown forces. Led by Governor George Grey, the colonial forces erroneously determined the newly established Kiingitanga as a threat to the Crown. The establishment of the Kiingitanga was actually initiated by Queen Victoria herself. She had already discussed with Governor Grey who, of the many chiefs of Aotearoa, he believed was the most influential and could be installed as King (Te Hurinui, 2012). She had also instructed Tamehana Te Rauparaha to return to Aotearoa select a King from among the Chiefs of the land. The Kiingitanga was established to bring peace, not as a threat to the British Crown, of whom they had signed a treaty with (McCan, 2001; O'Malley, 2016).

#### **4.6: Whakapapa**

Many of the Taniwha interviewed identified whakapapa and shared ancestry as a fundamental connector for the people of Waikato. In the almost 700 years since the ancestors aboard Tainui waka alighted at Kaawhia, the generations that followed ventured inland forming new settlements, hapuu and iwi.

Jones and Biggs (1995) identify 41 ancestors, whose names have been remembered, aboard Tainui waka when she initially left Hawaiki. It is the descendants of those on board Tainui waka that formed the iwi of Te Torere-nui-a-rua, Ngaati Raarua, Ngaati Kooata, Ngaati Toa, Ngaati Whakatere, Ngaati Paaoa, Te Kawerau-a-maki, Ngaati

Manuhiri, Ngaati Raukawa, Ngaati Rereahu, Ngaati Maniapoto, Ngaati Hikairo, Ngaati Apakura, Hauraki and Waikato.

During the interview with Pita Te Ngaru (Personal communication, 2019), he asserted there is no iwi if there is no whakapapa. Without ancestors, there are no people, and it is of people that the iwi is comprised. Therefore, it is whakapapa that binds the people, it is whakapapa that binds one generation to another. Pita Te Ngaru also reminded the researcher that “we are a chiefly iwi, a chiefly people” and it is a chiefly whakapapa that binds the iwi.

Te Wherowhero understood it was because of his strong whakapapa connections to each of the waka that sailed to Aotearoa, and the other iwi throughout the land, that he was nominated and considered the strongest candidate to be king. After much discussion and many hui, he consulted with his elders of Ngaati Maniapoto and sought their advice on whether or not he should accept the role as King. Pita Te Ngaru (Personal communication, 2019) asserted it is because of Te Wherowhero’s strong whakapapa connections to Ngaati Maniapoto, that he consulted with Ngaati Maniapoto elders and chiefs.

In addition to the bloodlines that tie us to each other, being vulnerable to Ranginui, Papa-tuu-aa-nuku and the domains of their tamariki brings us closer to our ancestors and to the deities that protect us. The creation of the world, lands, waters and all animate and inanimate objects have whakapapa that influence our health and wellbeing. Dr Ihirangi Heke (Personal communication, 2019) speaks of whakapapa of

the Atua and of the taiao as being opportunities for us as humans and as Maaori to better understand our connection to the environment and to ourselves.

During each of the waananga with Pita Te Ngaru, with Raahui Papa and with Brad Totorewa, all taniwha mentioned the whakapapa connections we have to the ancestors on board Tainui waka and the other iwi that we as Waikato must consider in relation to health. The understanding of one's connection to whaanau, marae and hapuu assists in the spiritual grounding of the individual, therefore contributing to health and wellness (Totorewa, Personal communication, 2019). Contemporarily, however, many people, for various reasons, have moved away from their uukaipoo (source of sustenance, one's true home) and even away from Waikato, thus, the connection we have to each other is often unknown.

The sentiment of understanding one's whakapapa connection to another was perpetuated by Gail Poihipi (Personal communication, 2019), in the interview with Ngaati Hauaa taniwha, when she illustrated her point of view in a professional capacity. Understanding another's whakapapa is crucial to building working relationships with Maaori. That understanding assists in the removal of any psychological barriers and any apprehension that may be present. In the capacity of health and wellness, the removal of such obstacles will allow for deeper and more meaningful conversations which, subsequently, may result in the health professional better understanding the individual or individuals they are working with. That understanding can lead to greater care and, ultimately, greater states of health and wellness.

#### **4.7: Reo, Tikanga and Kawa**

A deep desire to ensure Waikato dialect, tikanga and kawa are maintained and perpetuated were identified by the Taniwha of this research as elements that should be considered in the design and make up of a Waikato-centric Maaori health model. Over the past 40 years in particular it has become increasingly accepted that colonisation was the root cause of the decline in the health of tribal taonga such as dialect, koorero, tikanga and kawa among tribes.

Holding fast to reo, tikanga and traditional practices of our tupuna were identified, across the waananga, as important to the people and critical to the health and wellbeing of the iwi. The practices of our ancestors involved sharing histories and koorero of those who had gone before them. Koorero that showcased the resilience and the perseverance of those whose genetics and whose blood pulsed through their veins as a means of reminding iwi members of their genetic potential and of their responsibilities to each other.

The koorero shared were also used as a platform to share maatauranga and moohiotanga of the iwi with younger generations and with other whaanau. These practices, in turn, afforded those koorero an opportunity to survive and continue to educate generation after generation. The incorporating of koorero and histories or, at least, the platform for these practices to be both maintained and elevated, ensures the legacy left by our ancestors is maintained.

The intertwining of tikanga, lessons and practices of our ancestors in the past must be heeded to illuminate the future for our descendants. The many experiences spoken of

and passed from one generation to the next and the multiple kiiwaha, whakataukii and tongikura must serve as guiding templates for ourselves and as lessons for us to pass to our tamariki and mokopuna. Each Taniwha spoke fondly of the feats and the successes of our tupuna, but also used the challenges and perils faced by them as points of learning for us to heed.

The decimation of our people, of our tikanga and of our reo under the Tohunga Suppression Act (1907) and the New Zealand Settlements Act (1863) continues to impact our people today, many decades after the Acts were repealed. Despite many iwi accepting compensation for the atrocities committed, the damage caused is ongoing. Only a small percentage of the whenua and the natural environment was returned to Waikato when Te Arikinui Dame Te Atai-rangi-kaahu and Sir Robert Mahuta co-signed with Douglas Graham and, then Prime Minister, Jim Bolger the Waikato Raupatu Settlement. As quickly as land and compensation was transferred, the health of the people, of tikanga and of reo could not be returned with the stroke of a pen.

In an effort to halt the effects of land and property confiscation under the New Zealand Settlements Act (1863), of the Tohunga Suppression Act (1907) and the subsequent atrocities that befell Maaori across the country, Waikato-Tainui and Waikato-Tainui Te Kauhanganui (now Te Whakakitenga-o-waikato) established Whakatupuranga Waikato-Tainui 2050 ([www.tgh.co.nz](http://www.tgh.co.nz), 2019). Whakatupuranga 2050, as it is commonly referred to, is a strategic plan intended to guide Waikato-Tainui whaanau, marae and hapuu to build social, economic and cultural capacity.

The Whakatapuranga 2050 strategy includes three core elements that have been identified as critical to ensure our iwi members, whaanau, marae and hapuu are equipped to navigate and succeed in an ever changing world whilst remaining connected to who we are, fundamentally, as an iwi. Tribal identity and integrity, educational success and diligence, and self-determination for socio-economic independence are the three core elements of future tribal success as identified by tribal leaders ([www.tgh.co.nz](http://www.tgh.co.nz), 2019).

Four strategic objectives (Kiingitanga, Tribal Identity and Integrity, Tribal Success, and Tribal Social and Economic Wellbeing) and 10 sub-layers within those objectives were established to enable personal and collective growth. Thus, building the capacity of the iwi as a collective. The intent of the strategy is to continue to build upon the metaphorical house Kiingi Taawhiao illustrated in his whakataukii, “Maaku anoo e hanga tooku nei whare, ko ngaa pou oo roto, he Maahoe, he Patatee ko te taahuhu he Hiinau. Me whakatupu ki te hua o te Rengarenga me whakapakari ki te hua o te Kawariki”. Kiingi Taawhiao’s whakataukii was loosely translated as, “I shall build my own house, the ridge-pole will be of Hiinau and the supporting posts of Maahoe and Patatee. The people will be raised with the fruit of the Rengarenga, and strengthened with the fruits of the Kawariki”. The desired outcome of the strategy is to grow, to prosper and to sustain economic, cultural, environmental, and educational successes that have occurred whilst maintaining and further developing tikanga, Waikato dialect, tikanga, traditions and our role of being kaitiaki of the Kiingitanga ([www.tgh.co.nz](http://www.tgh.co.nz), 2019).

Tikanga is a customary system of values, practices and protocols followed by iwi to maintain practices to remain connected to our ancestors and to our atua. Tikanga, fundamentally, means to do what is right. It encompasses doing what is right for others, one's self, the taiao and for the continuation of moohiotanga and maaramatanga to be shared. In essence, there is a relationship between the Maaori lens of holistic health and tikanga. Holistic health, from a Maaori worldview, includes the upholding of traditional knowledge and practices, therefore tikanga is a critical element of the health and wellbeing of the people (Durie, 1998; Tapsell, 2018).

Whakatupuranga 2050 utilises tikanga to ensure tikanga is maintained. It is an official, written document composed to transfer the guidance and knowledge of our ancestors passed to us to inform and guide our descendants. Thus, ensuring we are meeting the obligations our ancestors entrusted us to fulfil.

#### **4.8: Whaanau, Marae, Hapuu and Iwi**

The waananga process with Taniwha of Waikato unveiled the societal constructs of whaanau, marae, hapuu and iwi as critical elements to the Waikato iwi structure and to the wellbeing of the people. These constructs, traditionally, are responsible for the wellbeing of each member within. Wellbeing includes, but is not limited to, one's connection to the natural environment, the spiritual health of the individual, the ability of knowledge to be transferred from one individual to another, the health of each individual, the health of the whaanau and the health of the wider iwi.

The concepts of whaanau, marae and hapuu were considered in an iwi model to help determine the health and the wellbeing of the iwi as a collective. It was identified during

the waananga process that each of the individual concepts have different needs but remain connected. The connection between concepts is paramount to the continued growth and development of the iwi as a collective whilst simultaneously allowing each of these constructs to determine and achieve their own outcomes.

Tame Pokaia's (Personal communication, 2019) statement "... it still comes down to what's happening in the whare. Health starts in that whare", implies the responsibility of health and wellbeing lies, initially, within the whaanau. This includes the wairua and hinengaro elements of health, and teaching those within the whare about the importance of engaging in healthy habits such as proper food choices and regular physical activity. Tame Pokaia supported his own statement by sharing advice shared to him, and others, by Te Arikinui Te Ata-i-rangi-kaahu. The essence of her advice was to ensure your whare is looked after, make sure your whare is warm and it has aroha. 'Don't come and help here [at the marae] if your whare is broken and your tamariki are hungry. Make sure your whaanau is good'.

The wellbeing of the individual and each individual within the whaanau must be nurtured primarily within the whaanau setting. It is critical that whaanau and whanaungatanga are the foundation of anything we do. Guidance, aawhina (support), manaaki and ultimately, aroha, will initially come from within the whaanau. So we, as whaanau, must support and guide our whaanau members in their growth and development to give them the skills they need to grow and develop in the world or at least allow for an environment to exist where their growth and development has ample opportunity to flourish.

The raising and development of tamariki and rangatahi occurs within the whaanau setting and in the marae setting. The teaching, learning and sharing of knowledge can be shared among the closely connected whaanau of each marae with each other. Elements such as fundamental practices for the sustenance of life and marae, hapuu and iwi specific practices can all be taught within the safety of the marae to younger members by those with greater knowledge and experience.

The health of the individual and the social constructs can be furthered on the marae. Imbedded in the whakairo on the marae are the histories and stories of the marae, the hapuu and the iwi. Tame Pokaia (Personal communication, 2017; 2019) added that the marae is a space where whakapapa is taught and familial connections are made. It is a place where whaikoorero (formal speech), karanga (ceremonial welcome call), waiata and haka are learned, and it is where the concepts of mana, tapu and noa that were learned, or in some cases not learned, in the home are furthered and the understanding of these concepts is increased. The marae provides an environment for connection to other whaanau, marae, the hapuu and the iwi. Consequently, addressing the wairua and the hinengaro elements of health and ensuring the health of all constructs is kept alive within the individual.

As an organisation and iwi authority, Waikato-Tainui is a collective of 68 marae and 33 hapuu that united under the banner of, what was, the Tainui Maaori Trust Board (TMTB) and fought for the return of the lands and estates forcibly taken by Crown forces in the 1860s. The 1995 settlement with the crown paved the way for the iwi to begin to reverse the effects of land confiscation, alienation and the subsequent political atrocities that have occurred.

The four different, but ultimately connected, entities of Waikato-Tainui are the Waikato Raupatu Lands Trust, the Waikato Raupatu River Trust, the Waikato-Tainui Endowed College and Tainui Group Holdings, sit under the governance of Te Whakakitenga-o-waikato and Te Arataura. These entities work both separately and collaboratively to restore Waikatotanga, the taiao, develop and support marae, support iwi members, educate the people, share knowledge and experience, expand tribal business and estates, and continue to uphold our obligations as kaitiaki of the Kiingitanga.

Ultimately, enabling the people to determine their own health, wellbeing and wellness aspirations, as individuals, as whaanau, as hapuu, and as an iwi is paramount. Irrespective of the context that positions each individual, whaanau and hapuu within the iwi, Waikato-Tainui and it's governing bodies and subsidiaries are continuously striving to achieve excellence for all tribal members. This includes the health and the wellbeing of all individuals, whaanau, marae and hapuu.

#### **4.9: Atua, Kaitiaki and Tipua**

The connection to Io-matua-kore and to the different atua of the Maaori world and the domains they hold dominion in is an important component to the health and wellbeing of Maaori and of the Waikato iwi. There are numerous karakia that were chanted to Io-matua-kore and the deities of the universe. Each was performed to pay homage and respect, give thanks and to seek guidance, solitude and assistance in a number of areas. Our ancestors understood the roles of the atua and the realms for which they were responsible. The relationship and knowledge of our tupuna with the realms of

the atua were excellent and allowed for balance between Te Ao-wairua and Te Ao-kikokiko (Heke, Personal communication, 2020).

Part of that relationship was an understanding of the taiao. However, the effects of raupatu, unfortunately, meant our people were no longer living on their lands and utilising the wai and the whenua in ways our ancestors did, therefore removing them from the relationship that had been nurtured for many generations. That balance must be restored to allow reconnection with their whenua, the lands of their tupuna, and so they can live as their tupuna did. Optimal health for the iwi requires the restoration of balance to realign the mauri of our hinengaro, wairua, tinana with the atua and the elements of taiao they hold guardianship and dominion over.

The connection with and understanding of the deities and their offspring was spoken of by Dr Ihirangi Heke (Personal communication, 2019) during the interview conducted with him. Dr Heke specifically spoke of the impact of atua, kaitiaki and tipua of the natural environment on humans and how humans live. Human beings are products of the natural environment, therefore greater knowledge of the taiao and how it impacts us will enable us to have a greater understanding of our own wellbeing. Knowledge of the origins of water, land, trees, mountains and the skies will enable us to better understand how to exist and survive in those environments, whilst providing a deeper appreciation of the wairua connection to the deities, the guardians and supernatural beings of the taiao.

Connecting to atua, kaitiaki and tipua through the learning and chanting of karakia, seeking moohiotanga, and obtaining maatauranga allows an individual to further

understand themselves, the iwi and the world around them on various levels (Heke, 2016: Personal communication, 2019). These practices provide opportunities for a greater wairua connection with lo-matua-kore and the multiple guardians of the many realms of the world. According to Jones (1959), greater spiritual enlightenment achieved on earth in Te Ao Kikokiko strengthens and enhances the mana of one's wairua when the soul leaves the body and travels to Rarohenga (The World Below). Jones (1959) illustrated that prior to passing, Te Wherowhero did not fear death. He had been taught by his elders and was a High Priest of the Whare Waananga. The knowledge had been passed from generation to generation to ensure understanding and awareness of the esoteric law was maintained.

Those who had been taught the laws and ways of the Whare Waananga understood the journey one's wairua would take once leaving the body. The wairua would travel to Te Hono-i-wairua (The Gathering Place of Spirits) to the Temple of Hawaiki. The journey begins after the wairua leaves this world on Te Poo-kumea (The Vertiginous Night). The five separately named Poo (Nights, or Epochs) occurs after the wairua is taken in Te Au-terenga (The Steady Current) and on to Te Au-kuumea (The Dragging Current), suggesting that the individual's wairua is returned to wai of some sort. Te Poo-tee-kitea (The Hidden Night), Te Poo-tee-whaaia (The Pursuit-less Night), Te Poo-tee-wheau (The Undeviating Night), Te Poo-tangotango (The Night of Utter Darkness) and Te Poo-tee-whaawhaa (The Inert Night) are the first of many stages the wairua will take to get to Te Hono-i-wairua, to Rarohenga (The World Below) and on to Tikitiki-o-Rangi (The Uppermost Heaven) by way of Ngaa Rangi-tuu-haahaa (The Be-spaced Heavens) (Jones, 1959).

Some wairua may go by way of Te Ara-tiatia (The Stepped Way) others by way of Muri-wai-hou (The Place of the Purifying Waters of the Hereafter). After Muri-wai-hou, the pathways diverge into Angi-tama-taane (The Skyway of the Male) and Angi-tama-wahine (The Skyway of the Female). From these points the journey is individual specific. Dependent on the deeds of the individual, such as any atrocities committed or wrongdoings against humankind, the length of the journey through this point will vary from individual to individual. Ultimately, the quest for the wairua is to enter Tiritiri-o-matangi (The Sanctified Heaven of Fragrant Breezes) where Apa-puhirangi (The Spiritual Beings honoured in heaven) and Apa-kahurangi (Spiritual Beings with Heavenly Raiment) conduct the arrival processes to Te Wai-o-rongomai (The Tranquil Waters of the Peace to Come). Those who have lived a spiritually harmonious life in accordance to the instruction and command of Io-matua-kore will reach this location earlier than those who didn't (Jones, 1959).

Ceremonies in the three temples of Tiritiri-o-matangi, Matangi-nui (The Renowned Temple of the Fragrant Breeze), Matangi-naonao (The Temple of the Blossom-laden Fragrant Breeze) and Matangi-puhi (The Temple of Precious Fragrant Breeze), are conducted to prepare the Wairua of the individual for the final stages of its journey. At Tikitiki-o-rangi, also known as Te Toi-o-ngaa-rangi (The Innermost of the Heavens) various other acceptance and purification ceremonies are conducted at different locations within Tikitiki-o-rangi before passing the courtyard (Te Rauroha, The Limitless and Widespread Bounds of Space) of Io-matua-kore's house, Matangi-reia (The Much Sought for Fragrant Breeze). Until summonsed by Io-matua-kore to Te Rauroha, the wairua will stay temporarily with the Gods Ruatau, Aitupawa, Rehua and Puuhaorangi in their whare Whakamoe-ariki (The Sleeping Place of High-Chiefs)

where they reconnect with the Atua and their tupuna, whaanau and colleagues already passed into Whakamoe-ariki (Jones, 1959, pg352).

Ihirangi Heke (2020b) stated that in order for one to understand the role and influence of the Atua, the kaitiaki and the tipua, one must actualise it by being immersed in karakia. One must be willing to open one's mind and heart to accept the wairua of the metaphysical beings as guardians and protectors of ourselves and of our world. However, Heke (2020b) also states that karakia is but one method of connecting to the Atua, kaitiaki and tipua. The tohu (signs) provided by the whetuu regarding the planting, harvesting, gathering and hunting of the different food sources were followed by our ancestors, but also connecting to the taiao and the deities by way of physical activity is another method of engagement.

#### **4.10: Pai Maarire**

The theme of the Pai Maarire faith was often spoken of in the interviews with Waikato Taniwha. The Pai Maarire faith, and its karakia, were also identified as part of the belief system of Waikato that should be utilised in some format to inform a health model specific to our iwi. The wairuatanga (spirituality) specific to our iwi considered one of the threads of Waikato. The Pai maarire is considered integral to achieving and maintaining iwi members' connection to atua and to tupuna (Tauariki, Personal communication, 2019; Totorewa, Personal communication, 2019).

The Pai Maarire faith was originally gifted to Taawhiao when he connected with Te Ua Haumeene of Aotea waka. Impressed by Te Ua Haumeene's qualities and his search for peace, Taawhiao spent time getting to know the spiritual leader of the Taranaki

people and the messages he preached. He then used the teachings of Te Ua Haumeene, combined them with the Anglican, Wesleyan and Catholic teachings of the missionaries, and with the esoteric learnings and knowledge of his tupuna, taught to him by his father, and created the Tariao version of the Pai Maarire preached by Waikato and other iwi today (Kirkwood, 2000; Poutapu, 2013).

Brad Totorewa (Personal communication, 2019) mentioned the faith and its practices are integral parts of our iwi tikanga, kawa and the makeup of the iwi itself. In addition, Totorewa (2019) asserted that a model of Waikato health and wellbeing must support and be supported by the Pai Maarire. Pai Maarire is integral to our holistic health and wellbeing. Raahui Papa (personal communication, 2019) spoke explicitly about the messages within the Pai Maarire karakia and how the knowledge and understanding of the messages impacted the spiritual, physical, environmental and cultural health of the people. In addition, the whiti (stanzas) within the karakia illustrate, on multiple occasions, connections to the whakapapa of the Tainui people (Te Hurinui, 2012; Jones, 2013; Poutapu, 2013).

During the waananga process it was made evident to the kairangahau, by the taniwha, that Pai Maarire is a part of our kawa, our tikanga, our Waikatotanga and is something that must be cared for in order to maintain and uplift the spiritual health of Waikato. However, one must understand the intent of the Pai Maarire and each raarangi, believe in what is being chanted and then apply the understanding of the karakia into daily life. It is not an exercise for one to then say they can takitaki te karakia (recite the karakia), they must live the Pai Maarire and the teachings imbedded within it.

The karakia itself contains whiti such as, 'Taawhirimaatea te tangata tuuturu o te motu' (Taawhirimaatea is the most important deity of the land) and 'Waahia te uru tapu nui o Tuumatauenga' (Clear the sacred grove of Tuumatauenga) to identify but only two. The first of these two whiti acknowledge the role of Taawhirimaatea in the flow of air from the environment into the lungs of humans and to keep all other living beings alive. Thus, acknowledging the connection of the atua to physical health. The sacred grove of Tuumatauenga is considered the mind. The karakia encourages adopters of the karakia to clear their minds so as to harness a greater connection to Io-matua-kore, the deities and to our ancestors.

#### **4.11: Te Kiingitanga**

The institution of the Kiingitanga is considered by many within Waikato, and by the taniwha interviewed, an integral element of Waikato. As guardians of the institution, the Kiingitanga and its foundations are, therefore, important to Waikatotanga. The lessons and guidance provided by the various heads of the Kiingitanga and other Kiingitanga leaders have been heeded by the people in the more than 160 years of the institution's establishment.

Various taniwha shared their experiences and the lessons they have learned from the many leaders within the Kiingitanga. It is not uncommon for iwi members to heed the words, the sayings and the metaphors of the Kiingitanga leaders irrespective of if the leader was alive during one's lifetime or if they had long passed. The majority of the taniwha interviewed spoke the kiiwhaha and whakataukii of the leaders of the Kiingitanga and shared contextual meanings and applications of those sayings in the interviews.

The taniwha interviewed in some way, spoke of the importance of the Kiingitanga or the influence of the Kiingitanga on the iwi. Brad Totorewa (Personal communication, 2019) directly spoke of the responsibility Te Wherowhero subjected his iwi to not only in the days of his tenure as the head of the institution but in the days of the multiple successors to the mantle that would eventually follow him. Although he declined the role many times, he understood the background mahi and koorero that had taken place and the importance of the institution in the survival of all iwi across Aotearoa (Totorewa, Personal communication, 2019).

Many years prior to Te Wherowhero being raised as King, Hongi Hika visited England in 1820 and witnessed the institution of the British Monarchy and its power. Piri Kawau of Te Ati Awa, also marvelled at the absolute command the head of British monarchy had over its subjects and soldiers during his visit in the early 1840s. Both men returned to Aotearoa expressing a desire to establish an institution similar to that of the British Monarchy for Maaori. Queen Victoria, herself, had asked Governor Grey which chief, in his opinion, yielded the most power. When his reply indicated that Te Wherowhero of Waikato was the chief with the most power, he was instructed to make haste in making movements to establish him as King of Aotearoa (Te Hurinui, 2012).

However, as history would reveal, Governor Grey did not heed the words of his superior and it was not until Tamehana Te Rauparaha, the son of the famous Ngaati Toa chief, Te Rauparaha, returned from England after visiting Queen Victoria that momentum to establish such an institution increased (Winitana, 2019; O'Malley, 2016). Queen Victoria's instruction to select from the many Chiefs of Aotearoa a King

with whom she would liaise was the impetus of Tamehana Te Rauparaha's journey to search for a King (McCan, 2001; O'Malley, 2016).

Initially, Tamehana Te Rauparaha desired the position of King, but the words of his father 'E tama, he manene kee koe i roto i toou whenua. Titiro ki Kaawhia he tangata anoo kei reira' (My son, you are a stranger in your lands, look to Kaawhia where there are others) (Te Hurinui, 2012). The intent of these words were to humble Tamehana Te Rauparaha, by referring to the incident where Te Rauparaha himself, due to a series of revenge killings, mischievous deeds and his own misgivings, was forced out of Kaawhia. Also, however, to remind him of whakapapa lines, from Tainui waka, that were senior to the whakapapa lines of which they descended (Jones, 1959; Morgan, personal communication, 2019)

Although disappointed in the realisation he was not fit to be King, Tamehana Te Rauparaha was undeterred and maintained his ambition to establish an institution for Maaori that was equal to that of the British. He, along with Matene Te Whiwhi, set out on foot to find a King for the Maaori people. Beginning in Taranaki, the pair met with many of the great chiefs of Aotearoa so as to encourage discussion of establishing what would become the Kiingitanga. The chiefs visited included Topia Turoa of Ngaati Apa, Te Heuheu of Ngaati Tuuwharetoa, Te Amohau of Te Arawa, Te Hapuku of Ngaati Kahungunu and Te Kani-a-takirau of Ngaati Porou. Each chief respectfully declined the offer of King. Some citing the heavy burden such a responsibility would place upon their people, some were content with being chief of their own iwi, and others acknowledged the senior whakapapa lines of other chiefs.

Although, he had declined the position of King, Te Heuheu did support the establishment of the Kiingitanga and offered to host a hui of all chiefs to determine who should be raised as King. The meeting known as 'Hiinana ki uta, hiinana ki tai', was held two years after Tamehana Te Rauparaha and Matene Te Whiwhi initially began the journey to engage chiefs in discussion and to unite the tribes of Aotearoa.

'Hiinana ki uta, hiinana ki tai' (Search the land, search the sea) referred to the purpose of the hui, search all areas of the land for the most appropriate candidate; a candidate who was to lead and unite the iwi of Aotearoa. The iwi were to unite under the auspices of three key concepts; cease bloodshed and intertribal war; hold onto and preserve land; and the unification of all iwi (Winitana, personal communication, 2019; Morgan, personal communication, 2019).

Prior to the mass arrival of paakehaa to Aotearoa the model adopted by the people was tribalism. Iwi and hapuu were self-ruling, self-governing, and led by chiefs of noble lineage. Land was not owned by a single person but was the property of the entire hapuu. Naturally, skirmishes and war would break out between iwi and hapuu, often resulting in the taking of people, possessions and sometimes land. The arrival of the British proved to be a threat to iwi and hapuu and the way they conducted themselves, necessitating the unification of iwi. The British empire had reached the shores of Aotearoa at a time when its force and power was at its peak and was arguably the greatest empire the world had seen since the Roman empire and was hungry to increase its estate (O'Malley, 2019).

The key objective of the British colonial government was to acquire land for British settlers and to establish an economy to grow and sustain the colony. Maaori, and Waikato in particular, already had a thriving economy and saw no need to sell their lands, yet, the hunger and desire of the British to grow the empire eventually became apparent. Due to Maaori desiring to maintain their lands and interests, land needed to be taken. Land was illegally acquired through deceptive and fraudulent means, and often by force (O'Malley, 2019).

The Paakehaa appetite for land did not go unnoticed by Maaori, hence the hui to discuss the potential unification under the mantle of a singular Rangatira, or King. The 82 chiefs and approximately 4000 men and women in attendance discussed the suitability of each chief to be King. The agreed criteria of the suitable candidate were:

- i) The person was to possess mana and prestige in all the land
- ii) The person possessed mana of the people of Aotearoa
- iii) The person would murua te toto (cease the blood flow) between tribes
- iv) The person's title would be that equal to Queen Victoria with god above them both.

(Jones, 1959)

The discussions of candidate suitability continued for a number of days and each chief's suitability was determined by the collective. Many chiefs were offered the role but all declined. Te Heuheu had previously leant his support for Te Wherowhero of Waikato to be king. He spoke the words;

Ko Taupiri te maunga

Taupiri is the mountain

Ko Waikato te awa

Waikato is the river

Waikato Horopounamu	Waikato, the swallower of greenstone
Waikato Taniwharau	Waikato of a hundred Taniwha
He piko he taniwha,	At each bend a taniwha,
He piko he Taniwha.	At each bend a taniwha.

The words uttered by Te Heuheu were spoken as a compliment to Te Wherowhero. They illustrated the mana, the might and the power possessed by Te Wherowhero and his people. The Taniwha were a reference to the many powerful chiefs of Waikato and Waikato Horopounamu referred to the trophies of war won by Waikato in many battles (Te Hurinui, 2012).

The collective were of the opinion that Te Wherowhero of Waikato was the most suitable candidate to be king. However, he was not present at the hui. Te Wherowhero is said to have sent Taieti in his place after injuring himself falling from his horse whilst travelling to Puukawa. Iwikau Te Heuheu, as host of the meeting, was afforded the last speaking rights and confirmed that, despite him not being present, the collective unanimously agreed that Te Wherowhero of Waikato was selected and named King (Jones, 1959).

It was then decided that Taieti would return to Waikato and inform Te Wherowhero of the decision. Being unwilling and unprepared to accept the position, a meeting with his elders of Ngaati Maniapoto was held at Haurua to determine if he had the support of his own people. That meeting is now known as Te Puna-o-te-roimata (The Wellspring of Tears). After a series of discussions, the Ngaati Maniapoto chief, Tanirau, proclaimed Te Wherowhero will be King. In a final effort to deny himself of

the role Te Wherowhero, realising he was an ageing chief, said “Ka too te raa i ahau” (the sun is about to set on me) which brought the retort, ‘E too ana i te ahiahi, e ara ana i te ata (The sun sets in the evening to rise again in the morning). E tuu hei Kiingi, Now rise as King’, was uttered (Jones, 1959, pg. 267). Tanirau’s words illustrated that Te Wherowhero had sons that could take his position when the sun would eventually set on him.

Despite his reluctance to be King, Te Wherowhero understood the wishes of the people were that he be the chief to unite the iwi of Aotearoa. He stood and said, ‘e pai ana’ or, ‘it is good’. It was at this moment that, according to Brad Totorewa (Personal communication, 2019), Te Wherowhero knew he had committed himself and his iwi to a role and a burden for eternity. That role is being kaitiaki of the Kiingitanga.

Upon delivering his koorero to ultimately accept the position, he sang his song of sorrow:

E noho ana au i te ranga maaheuheu	Of these times, in pensive mood, I sit
O te ngutu o te tangata	With thoughts heaped up
	Like the entangled weeds that do lie
E wani atu raa he taranga hau	Borne here and there with winds that blow
Ka haapainga ki te poti ngutu	My name now always on the lips of men
	As were a passing jest on frivolous lips
Hei hikihihi atu ki te pahii Taua ki te tonga	Tis carried even unto the distant south
Kei Repanga ngaa manu moohio	At Repanga, tis said, live two wise birds
Ko Mumuhau, ko Takeroto	Called Mumuhau and Takeroto
I tiirauau ko waiho te ngaki	And here I am like unto them
Titiro mai ka eke i Rua-hine	Pecked and agitated by all the land
Ka tokotoko ko te ripa tauaarai	Who will work and clear this weedy soil?

Ki ngaa mahi i kauhoe i taku ohinga  
Teenei tonu ka te heheu mai  
Ka hoki au ki te hine  
Ko aku rongu kia puaina te ripa ki Mauina  
E hara taaua i te taringa ki te whakarongo  
Whakamoohoutia ka waiho hei raru  
Ki ahau ee ii...

For look you, I am now grey and worn with  
years  
The last horizon has moved up quite close  
Youthful and zestful days are but a  
memory  
And my fretful soul is now at rest from all  
these  
Give me the life of a woman a-weaving  
As they gossip, and around them the  
children play  
Though my fame would then be environed  
By the peaceful shores of Mauina  
It would indeed be a joy for me and mine  
You and I have not heeded  
Which me thinks will lead to endless  
sorrow  
For me..... alas, ah me!!  
(Te Hurinui, 2012)

The kaitiakitanga of the Kiingitanga accepted by Te Wherowhero continues now, seven generations after being raised as Pootatau Te Wherowhero, the first Maaori King. His descendant Kiingi Tuuheitia, Pootatau Te Wherowhero Te Tuawhitu, continues to uphold the mana and the tapu of his tupuna and the institution he leads. Waikato and the Kiingitanga have had to bear the brunt of the British colonial forces, have endured land and estates being forcibly taken, have suffered a decline in health, wellbeing and lifestyle, and have experienced a decline in support of many. However, Waikato and the Kiingitanga have, in recent times, been at the forefront of redress and

negotiation with the crown. Waikato have been the leading force for other iwi to follow, as was the intention of establishing the Kiingitanga. Currently, many iwi throughout the motu have either settled with the crown, are in settlement negotiations with the crown, or are about to submit claims to seek redress for the injustices that have occurred to their people since the signing of Te Tiriti o Waitangi.

#### **4.12: Tupuna Guided Living**

Throughout the waananga process, references were often made to the activities and living practices of the generations before us. The connection to and the belief in karakia, waananga, Waikato awa, the taiao, whakapapa, the Kiingitanga, the ways the ancestors lived, the connection to gods, deities, tipua and kaitiaki, tribal lands and interests, the reo, tikanga and kawa of Waikato, and the interrelated social constructs of whaanau, marae, hapuu and iwi were all used as guides for how our forebears lived and conducted themselves. During each of the waananga, many of the taniwha interviewed spoke fondly of the living practices of our ancestors. Although the sentiment could not be accurately illustrated or reflected in the transcription of each of the interviews for this research, the researcher noticed a visible change in the expression and in the demeanour of the Taniwha when these times gone by were mentioned. It was almost as though there was a yearning for the days of their tupuna and the lifestyles they enjoyed.

The longing of the Taniwha to experience what their ancestors did was not lost on the researcher. It is not possible to travel in time to the days of the ancestors to experience what they did, but it may be possible to somewhat replicate the way they lived or at least be guided by the lessons and experiences they left for us. Therefore, the concept

of Tupuna Guided Living is introduced in Chapter 6 of this thesis as a concept and as an element of this research's primary output, the Taawhiwhi Taamau Model of Waiora, which is introduced in Chapter 5.

## CHAPTER FIVE: TAAWHIWHI TAAMAU, HE TAUIRA WAIORA AA WAIKATO

Ika! Waerea te one tapu	Fishes, clear the scared sands!
Ka hura taangata a uta	The men of the land set forth
Me turaki atu ki taangata a tai	To overthrow the men of the sea
Ka hura taangata a tai	The men of the sea set forth
Me turaki atu ki taangata a uta	To over throw the men of the land
Peeraa hoki raa te korepe nui	Such is the great splitting
Te korepe roa	The long splitting
Te waahi awa	Splitting of the passage
Te totoe awa	Rending of the passage
Whakamau, tama, i te ara!	Son, hold to the path!
Whakamau, tama, i te ara!	Son, hold to the path!
Ko Tuu, ko Rongo	Tuu, Rongo
Tama i aaraia te ara!	The son whose way is obstructed
Kauraka tama e uuhia	Do not hold the son back
Tukua atu tama kia puta	Allow him to go forth
I waho i te taawhangawhanga	Beyond the bay
He putanga ariki no Rongo	A setting forth of Rongo's noble chief
Ki te ata tauira mai, e	To the flashing morning
Mai ea, mai ea, te tipua!	Propitiate, propitiate the demon
Mai ea, mai ea, te tawhito!	Propitiate, propitiate the ancient power
I haramai raa koe i whea?	You come from whence?
I haramai raa koe i te whakaotinuku,	You come from the completion of earth
I te whakaotirangi	The completion of heaven
Ko to Manawa, e-e, ko taku Manawa e-e	Your breath and my breath
Taane ka irihia	Taane is raised up
Whaano, Whaano! Haramai te toki	Go, go! Bring hither the axe
Haumi ee, hui ee	Haumi ee, hui ee
Taiiki ee!!	Taiiki ee!!

(Jones & Biggs, 1995, pg 30-33)

The intent of this rangahau was to develop and create a holistic health model designed specifically for the Waikato iwi of Aotearoa, New Zealand. Interviews with tribal leaders and holders of tribal knowledge were conducted to ascertain what tribal members required of a bespoke, holistic health model. Additionally, literature and tribal archives were consulted and utilised to further inform the design of the model, and to support the opinion and understanding of those interviewed. Audio and video files were also utilised, to glean knowledge and understandings of other tribal leaders and holders of knowledge, both alive and deceased.

In this Chapter, the bespoke, Waikato-specific health model created, is introduced and expanded upon to inform the reader of this thesis and potential adopters of the model of the different layers and elements of the model. The different sub-sections of this Chapter will link the model to concepts, tikanga, practices and traditions of Waikato iwi and of Tainui waka relevant to the holistic health of iwi members and the model itself. Throughout this Chapter I purposely reiterate the information introduced in the previous Chapter. The purpose of the reiterative practice is to reemphasise the knowledge and understanding presented by the Taniwha interviewed and by other sources of knowledge from within the iwi, to explain why many elements of the model introduced are included.

### **5.1: Ko Waikato te Awa, ko Waikato te Iwi**

In this subsection, I return to discussing the importance of the awa as it is considered more than a just river to the people of Waikato, just as many other iwi and indigenous people consider their waterways. It is a river of immense iwi importance it has nurtured

and protected multiple generations of our iwi. The tribal boundaries and geographical features within are also briefly discussed in the subsection.

As outlined in Chapter Four, Te Reo o te Iwi, Ngaa Whakaaro o Ngaa Taniwha, Waikato iwi take our name, and confirm our identity, from the Waikato river. The river is fed by numerous tributaries, that carve through our ancestral lands. Lands and tribal boundaries that stretch from Karaapiro and Maungatautari in the south, Whaingaroa, Aotea and Kaawhia Harbours in the west, northward to Te Puaha-o-waikato and Taamaki-makaurau, then across to Puukorokoro, or Miranda, in the east, before returning south to Karaapiro (O'Malley, 2016; Papa, personal communication, 2019).

Within the boundaries of Waikato and the dominion of the Waikato people lay an abundance of resources required by the iwi to thrive. Prior to Crown forces illegally taking land and resources within the boundary, the tribal estate parcel was in excess of one million acres. The estate included some of the country's most fertile lands, perfect for cultivating food to sustain the people such as Kuumara (*Ipomoea batatas*), Taro (*Colocasia esculenta*) and Hue (*Lagenaria siceraria*). Piercing through the lands were clear rivers and streams, perfect for drinking and cooking, teeming with an abundance of freshwater fish, shellfish and other forms of aquatic life on or near the water to sustain the people (McCan, 2001).

The harbours and coastal areas of the west coast contained an abundance of saltwater fish and shellfish easily caught or plucked to feed individuals, whaanau, marae, hapuu and the iwi. The numerous, large, dense forests were full of birds, wildlife and uncultivated foods that were also caught and collected to nourish and

sustain the people. The forests also contained an abundance of food sources such as the edible ferns Mamaku (*Cyathea medullaris*) and Rarauhe (*Pteridium esculentum*), Aruhe (the roots of the Rarauhe), Maanuka (*Leptospermum scoparium*), Monoao (*Halocarpus kirkii*), Para (*Marattia salicina*, the tuber of a species of Orchid), Hinau berries (*Eleocarpus dentatus*), and Poohue (*Passiflora tetrandra*). In addition, the forests provided many other resources to allow the people to build homes, waka and sacred buildings. The people used the taonga provided by the forests to make clothing, tools, weapons, and many other resources required to survive, flourish and to continue tikanga, kawa and the ways of life passed to them by the generations before (Te Hurinui, 2012).

The Waikato river is considered, by the Waikato iwi, as an ancestor with its own mauri, or life force, and is respected and revered (Roa, Personal communication, 2019). The river itself is believed to have been a gift to Taupiri maunga from her brother Tongariro maunga to remedy an ongoing illness she'd been afflicted with. Tongariro's gift started as a small trickle of snow melt that he pushed forward from his body by smashing a rock on his back. The trickle of snow melt formed, what is now known as, Waikato-iti stream and filled Taupoo-nui-a-tia, or Lake Taupoo. From the north-eastern edge of Taupoo-nui-a-tia, a river formed which flowed north, quite quickly, toward Taupiri (Papa, Personal communication, 2019).

To guide the river, Tongariro had instructed Taupiri's servant, and dog, to ensure the river stayed its course and flowed toward Taupiri. As an excited juvenile the river began to move about erratically and started to head toward the north east in the direction of what is now known as the Coromandel Peninsular. The dog gently pushed

the river toward the west and redirected it toward Taupiri. An alternative belief among the people is, to help the new awa forge its eventual pathway, karakia were offered by both Tongariro and Taupiri to, the deity, Ruuaimoko (also known by some, as Ruuauumoko) asking him to move and roll beneath the surface of Papa-tuu-aa-nuku to allow the river to flow toward Taupiri (Muru-Lanning, 2018; Roa, Personal communication, 2019).

Upon reaching its destination, the current of the newly formed river slowed. It cooled the feet of Taupiri and eased her of her illness. However, Taupiri herself, knew that she must not hold the river. She was to let the healing qualities of the river flow for others to benefit from. It is after Taupiri that the Waikato river slows down and becomes wider, a suggestion that the river had fulfilled its purpose to bring health to Taupiri from her brother, Tongariro (Papa, Personal communication, 2018).

The people of Waikato have heeded the lessons and also seek health from the Waikato awa. As described in Chapter Four, the Waikato awa is central to the attainment and maintenance of health for the Waikato iwi. The kiwaha 'ki te mate koe, haere ki te wai, if you are unwell, go to the river' is a saying said by many within the iwi. It recognises the healing and life giving qualities of the Waikato river that Tongariro intended it to have and utilises those qualities to heal the people of their ailments (Papa, Personal communication, 2019).

**“Ki te mate koe, haere ki te wai”**

**“If you are unwell, go to the river”**

As previously mentioned, the Waikato awa is regarded as a source of life, that has provided sustenance in the form of food and fresh, clean water for many generations. Fish, shellfish and birdlife living in or near the awa, and its tributaries, were staple sources of protein for the people. The water was used to irrigate crops, for cooking and hydration. The Waikato awa was, from the time the iwi settled near her, the primary source of nutrition for the in-land descendants of the Tainui people (Roa, Personal communication, 2019).

The Waikato awa was more than a provider of food for the iwi. The awa played a critical role in the early forms of tribal commerce and economics. She was utilised as a major mode of transport before the arrival of British settlers in the first half of the nineteenth century. The finest produce of the area would be loaded aboard waka and paddled to other areas to trade for goods or other foods (Morgan, Personal communication, 2019). Eels, fresh water kooura (*Paranephrops planifrons*), flax, fruit and vegetables of the upper Waikato catchment would be traded for various forms of fresh and dried seafood, and other fruit and vegetables with the people of the lower Waikato catchment. The different hapuu within the iwi would also trade birds, snared by expert fowlers, with each other. Trades for different forms of timber to meet the requirements of those either upstream or downstream was commonplace among the people of the Waikato awa (Papa, personal communication, 2019; Roa, Personal communication, 2019).

The waters of Waikato were utilised for other purposes aside from nourishing the people and maintaining connection and ties between the different hapuu. Its sacred waters were used in karakia, to spiritually cleanse people and places when the need

arose, and during the baptismal process of children, as evidenced by Tama-inu-poo. Thus, rendering the awa a multi-faceted, multifunctional and critical component of the health and wellbeing of the iwi (Jones & Biggs, 1995).

The wairua, the protective power and the mana of the Waikato River is central to the relationship between the iwi and the awa. Hence, the reiteration of information and discourse regarding the awa and its role in the health and the self-identification of the iwi.

**“Noo taatou te awa. Noo te awa taatou. E kore e taea te wehe te iwi o Waikato me te awa. He taonga tuku iho naa ngaa tuupuna. E whakapono ana maatou ko taa maatou, hei tiaki i taua taonga moo ngaa uri whakatupu.”**

**“We belong to the river. The river belongs to us. The Waikato iwi and the awa are inseparable. It is a taonga passed onto us from our ancestors and we believe we must care for the taonga for the generations to come.”**

Throughout this sub-section I have returned to the information already identified in the previous chapter, Te Reo o te Iwi, Ngaa Whakaaro o Ngaa Taniwha, to reemphasise the centrality of the Waikato awa to the holistic health and wellbeing of the Waikato iwi. The kiiwaha, above, spoken by Sir Robert Mahuta reflects the philosophy of the Waikato iwi that the Waikato awa and the iwi are considered one and the same. The awa is thought of as a tupuna which has its own mana, its own mauri, which reflects the mana and mauri of the iwi. The mana and the mauri of both, therefore the waiora, are dependent on the iwi and the awa taking care of the waiora of each other.

As the Waikato awa has provided for and protected the people for centuries, she and her tributaries, have also provided dominion, shelter and solace for many of the Taniwha of the Tainui and Waikato people, and of other iwi too; Taniwha that guided and protected the people aboard Tainui waka on their journey to Aotearoa, and that continued to protect and remain as guardians for their descendants (Jones & Biggs, 1995).

The value of the awa to the people has been celebrated by the many haka and waiata composed in her honour. The haka and waiata recognise the waiora she gives the people and recognise that she is a critical component of Waikato tikanga, lifestyle and culture. Her value, beauty, and strength is evident in the many kiiwaha and whakataukii illustrating her synonymy with the Waikato people (Mead & Grove, 2004).

## **5.2: Waikato, Waiora**

To Maaori, the concepts of hauora and waiora are used interchangeably to mean health, whilst oranga is commonly defined as wellbeing. In *He Puna Kupu He Manawa Aa-whenua*, a text that highlights a collection of Tainui words and concepts, which are different to conventional Maaori vernacular used by other iwi, the term waiora is defined as “life giving water” (Roa et al., 2019).

The Waikato people have identified that the Waikato river, and its wai, are integral components of the lives, health and wellbeing of the people. The awa has for centuries brought health and life to the iwi and to Taupiri maunga (Kingi, Personal communication, 2018; Samson, Personal communication, 2018; Heke, Personal

communication, 2019; McLean, Personal communication, 2019; Roa, Personal communication, 2019; Tauariki, Personal communication, 2019; Te Ngaru, Personal communication, 2019; Totorewa, Personal communication, 2019; Toka, Personal communication, 2020; Whiu, Personal communication, 2020). Hence, the preference of the author and Taawhiwhi Taamau to maintain the connection with wai.

Dr Ihirangi Heke (Personal communication, 2020b) asserts the terms hauora and oranga, used as definitions of health and wellbeing in the contemporary context, do not accurately reflect the traditional concept of health to Maaori. He also asserts the terms were introduced as definitions of the current context of health in the 1960s during a period when a movement to increase health literacy in a Maaori context began, therefore adding support to the use of waiora as the term to define health and wellbeing.

The integral nature of wai to health is supported by Pita Te Ngaru's (Personal communication, 2019) explicit instruction to ensure a Waikato specific health model has wairua, spirit. The concept of wai-rua, two waters, reflects the joining of two separate fluids or streams of descent to form one spirit. In humans, this joining of two fluids is the coming together of wai-kahu, amniotic fluid, including the egg, and wai-uriuri, semen, at the moment of conception to give the foetus life and, concurrently, wairua (Totorewa, Personal communication, 2019; Heke, Personal communication, 2020b).

As this research is considered Rangahau Kaupapa Waikato, the researcher has, in consultation with some of the Taniwha interviewed, favoured waiora over hauora and

oranga to avoid confusion. This research, thus, promotes the concept of wai, wairua and waiora as interconnected in the context of health for the Waikato iwi. This thesis and the Taawhiwhi Taamau Model of Waiora (Taawhiwhi Taamau) will henceforth utilise waiora as the Maaori term to describe both health and wellbeing.

### **5.3: The Taawhiwhi Taamau Model of Waiora**

The Waikato-centric model of waiora, Taawhiwhi Taamau, comprises multiple facets each utilising elements that have been taken from Waikato stories, histories, beliefs and culture. The facets have been interwoven with other models of health and culture to form a health model for the Waikato people designed to increase engagement in health and health related behaviours. The model also allows the individual and their social groupings to connect with their ancestors, tribal lands, and the greater Waikato iwi itself. In turn, the increased connection uplifts the mana of the individual, their kin, their ancestors and the iwi as a collective.

The name, Taawhiwhi Taamau, has been given to the Waikato-centric Maaori model of waiora. Taawhiwhi Taamau is taken from the Pai Maarire Kura o te Ahiahi. As previously referred to, Pai Maarire (also known as Tariao) is the principal faith of the Kiingitanga Movement that was adopted by Kiingi Matutaaera (later to be known as Taawhiao) after requesting it from Te Ua Haumeene (The Rain and Wind Man, also known as Horopaapera Tuuwhakararo), of Taranaki. Matutaaera asked for the Pai Maarire Te Ua Haumeene preached, to add to the Christian faiths of the missionaries of which he was exposed to in his formative years and had an understanding of (Poutapu, 2013; Kirkwood, 2000).

The Pai Maarire Te Ua Haumeene preached combined the traditional beliefs and teachings of the ancestors, with elements of both testaments of the bible to preach messages of love, compassion and peace. Matutaaera took the teachings of Te Ua Haumeene, the teachings of the missionaries of the different faiths, and the learnings he'd received as part of his growth and development, as the son of the chief, from his father, Te Wherowhero, and developed a system of faith and worship that utilised the similarities and lessons of each faith as a model for his people. The belief system then developed by Taawhiao was to be known as the Tariao and, in Waikato, is used interchangeably with the name Pai Maarire (Poutapu, 2013; Kirkwood, 2000).

The enduring pursuit of the individual and of the collective to seek and attain knowledge, wisdom and waiora is reflected in the name Taawhiwhi Taamau. The essence of the whiti, or stanza, from which Taawhiwhi Taamau originates is;

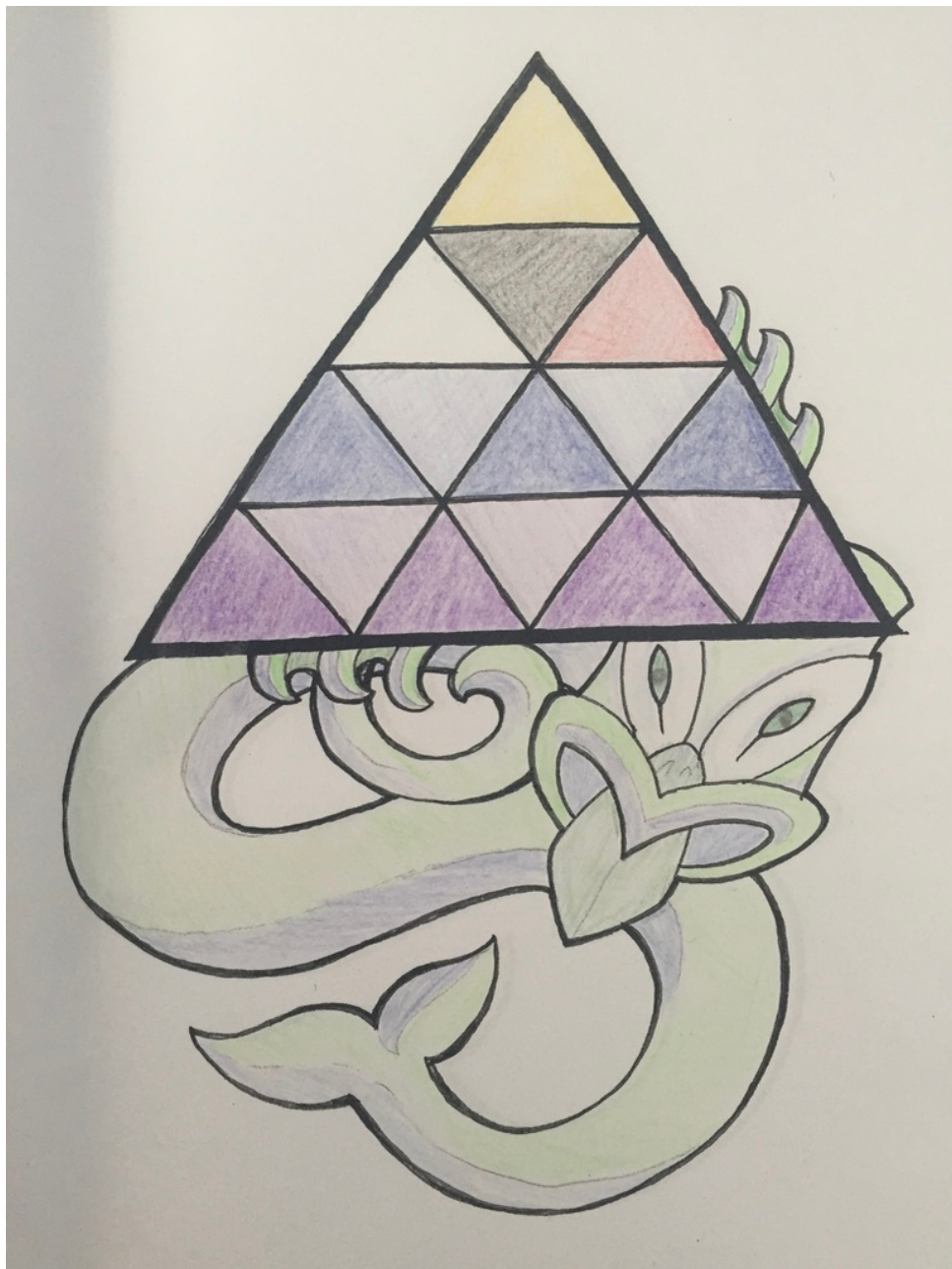
**“Homai raa, kia purutia, kia hereherea, taawhiwhi taamau, kaa pai”.**

(Poutapu, 2013)

When the whiti is recited, the individual is seeking blessings, learnings and well-being from the Atua. It is said that what is offered will be grasped onto, metaphorically tied to what is already possessed, and embraced forevermore. This is then reemphasised by saying that which is received will be retained.

As a holistic model of waiora, Taawhiwhi Taamau is Waikato specific and draws upon elements of Waikato tikanga, kawa, koorero, whakataukii, taiao and the Waikato way of living to illustrate and demonstrate how engagement in the model will lead to greater outcomes for iwi members, their families, marae, hapuu and the iwi has a collective.

Taawhiwhi Taamau refers to the continual process of the individual and the collective striving to achieve, to attain and to retain the moohiotanga and the maaramatanga that has been passed to them by their ancestors. The process is then continued and requires each iwi member to acquire new knowledge and techniques that will contribute to the continued growth, health and success of all iwi members. Taawhiwhi Taamau is representative of all elements of holistic health, to which each individual tribal member of Waikato has a birth right, and that was promised under Article Three of Te Tiriti o Waitangi (Orange, 2015). These elements include, but are not limited to the physical, emotional, spiritual, social, ancestral, environmental, cultural and celestial elements of health, as described in Te Whare Tapa Whaa, Te Pae Mahutonga, Te Wheke and the Atua-Matua framework (Durie, 1984; Durie, 1999; Pere, 1984; & Heke, 2016).



**Figure 8: The Taawhiwhi Taamau Model of Waiora**

The illustration/graphic of the model (Figure 8) consists of a Taniwha supporting a large triangle that consists of many smaller triangles. The larger triangle is known as the Niho Taniwha, the teeth of the beast. The Niho Taniwha is a symbol often used by

Waikato to describe and illustrate aspects of Waikatotanga and the thoughts, actions, values, tikanga and kawa of the iwi (Broughton et al, 2013).

### **5.3.1: Te Taniwha o Taawhiwhi Taamau**

The base figure of the model, is an illustration of a Taniwha, holding the Niho Taniwha aloft similar to how the Greek god, Atlas, has been depicted, holding the world on his shoulders ([theioi.com](http://theioi.com), 2020; [ancient.eu](http://ancient.eu), 2020). The image of the Taniwha holding the Niho Taniwha aloft represents the individual, as the Taniwha, upholding Waikatotanga, in its multiple forms, meanings, facets, and what they entail.

Pita Te Ngaru (Personal communication, 2019) asserts that the Taniwha are an iwi wairua. He also asserts that a health model that is Maaori, that is Waikato, must have wairua infused throughout. For if there is no wairua, waiora will not exist. If waiora does not exist in a health model the model is, therefore, rendered useless and inefficient for the target audience. Just as numerous other health models forced upon the oppressed, indigenous peoples worldwide are considered inefficient by the audiences they were originally designed for (Robinson & Cheng, 2014; Chino & De Bruyn 2006; Harfield, Davy, McArthur, Munn, Brown & Brown, 2018)

In addition, considering the Taniwha is representative of the individual, their waiora, and the role played by the individual in the waiora of Waikatotanga, Taawhiwhi Taamau imbeds the waiora of the Taniwha and the waiora of the individual, both, as integral elements of Taawhiwhi Taamau and are inseparable. Hence, they are represented by one of the two dominant figures of the model.

The inclusion of the Taniwha as one of the key elements of Taawhiwhi Taamau ensures that there is a visual representation of wairua included. This concept, at first, may present as a juxtaposition, considering the nature of wairua is that it is felt but unseen. However, Taniwha are predominant in Waikato tikanga, Waikato carvings and other pieces of Waikato artwork. Having a holistic health model for an iwi who have been complimented, metaphorically, with the whakataukii, “He piko, he taniwha, he piko, he taniwha, Waikato taniwharau”, therefore must include a Taniwha. Thus, aligning with the lens through which Waikato view themselves and by which other iwi view us.

### **5.3.2: Te Niho Taniwha o Taawhiwhi Taamau**

The Niho Taniwha has also been described as, *“the saw-edged pattern of tukutuku panels and in the taaniko weaving on the hems of cloaks. The principal motif that represents the realm of mythology and a chief’s lineage from the gods. Also, symbolises family houses within the tribe”* ([maoridictionary.co.nz](http://maoridictionary.co.nz), 2020).

As a pyramid is constructed, each level is reliant upon the strength and the quality of the level below to enable the structure to be self-supportive and free standing. Taawhiwhi Taamau illustrates that the larger triangle, the Niho Taniwha, is a metaphor for waiora. Each level of the Niho Taniwha is dependent on the strength and the support provided by the level below. The Niho Taniwha itself, is reliant on the strength and the input of the Taniwha. The Taniwha’s purpose is to uphold, promote and maintain waiora, for without waiora the Taniwha itself, will be compromised, unable to effectively fulfil its role as kaitiaki.

This concept is similar to how Maslow's hierarchy of needs is presented in the shape of a pyramid (Maslow & Lewis, 1987). Maslow's pyramid presents the fundamental needs of the individual at the base and the higher, less tangible needs in the upper layers. According to Maslow and Lewis (1987) the individual must address and fulfil the fundamental needs before ascending to the higher-level needs. However, Taawhiwhi Taamau does allow for interconnection between levels whilst maintaining the notion that the strength of one level is dependent on the strength of the levels below.

In addition, the image of Taawhiwhi Taamau illustrates that the Taniwha takes solace from the waiora provided by the Niho Taniwha. As much as the Taniwha contributes to the waiora of the Niho Taniwha, the Niho Taniwha allows the waiora of the Taniwha to grow and to flourish.

Taawhiwhi Taamau consists of the Niho Taniwha, comprised of multiple triangles that are referred to as Niho (teeth), forming four levels, a solid outside border, and the Taniwha. Each of these symbolise the many facets of waiora that Taawhiwhi Taamau addresses for Waikato and Waikato-tanga. There are multiple layers, or paparanga, of Taawhiwhi Taamau that will be introduced and elaborated upon throughout this document.

#### **5.4: Ngaa Paparanga a Taawhiwhi Taamau**

Holistic health is multifaceted and multifactorial. Sartorius (2006) has claimed there are three types of definitions of health utilised. Such definitions include the absence of disease or impairment, the ability to cope with the demands of daily life, and an

individual's state of equilibrium established within one's self, and between one's self, and both the social and physical environment.

The Six Dimensions of Wellness Model (Hettler, 1976) adds the emotional, occupational, intellectual, and spiritual elements of wellness to determine how health is defined. Current Maaori health models such as Te Whare Tapa Whaa, Te Pae Mahutonga and Te Wheke (Durie, 1984; 1999; Pere, 1984), akin to Hettler (1976), have established that health cannot be limited to one overarching spectrum that determines if one is healthy or not.

Canguilhem (2012) argued that health is not a fixed entity and argued against the notion that neither normal nor abnormal states of health exist, therefore health cannot be defined statistically or mechanistically. Canguilhem (2012) instead, established that health is determined by the individual themselves, according to their own functional needs and the role of the medical professional is to assist in the individual's adaptation to their own condition and position.

Taawhiwhi Taamau has adopted the notion that the waiora of the individual and of the iwi is multi-layered and that the individual themselves has the ability to determine their input and contribution to waiora based on their needs, and their levels of knowledge and expertise. Hettler (1976), Durie (1984; 1999) and Pere (1984) introduced multifaceted models of health that illustrated the importance of each facet to the health of the individual. Similarly, Taawhiwhi Taamau has introduced multiple layers of the Niho Taniwha that illustrates the different levels and factors that contribute to the waiora of the individual and of Waikatotanga.

Taawhiwhi Taamau acknowledges the intention of the multiple health models designed to address the health needs of many different populations and incorporates certain elements of them in a manner similar to that intended by the models' designers. It then utilises the learnings within and the contribution of tribal leaders and holders of tribal knowledge to present a multi-layered, multi-levelled, multifactorial model to address the multiple waiora needs and requirements of the Waikato iwi and of individuals within the iwi.

Each layer, introduced as Paparanga, directly addresses a particular element of waiora deemed central to the holistic health of the Waikato iwi. The waiora of the iwi, the Kiingitanga, the taiao, wairuatanga, and the tinana are introduced and addressed as individual layers, while other elements of waiora, such as emotional, intellectual, mauri and mana motuhake are infused into different layers.

The concept of individual Paparanga is intended to portray holistic health of the Waikato iwi similar to how the different walls of Te Whare Tapa Whaa, the individual stars of Te Pae Mahutonga, and the head and separate tentacles of Te Wheke symbolically illustrate the picture of holistic health to the Maaori people (Durie, 1984;1999; Pere, 1984).

### **5.5: Te Paparanga o te Iwi**

Te Paparanga o te Iwi is, in essence, the societal layer. The Maaori societal constructs of Whaanau, Marae, Hapuu and Iwi were identified, in the waananga conducted during the current study, as consistent and key concepts of how the people of Waikato

categorise themselves. From smaller groupings, made up of kinfolk, to the larger, collective grouping of Waikato as an iwi, each construct has its own mana and fundamental purpose in ensuring the health of each individual member and the construct itself is maintained.

The concepts of whanaungatanga and whakapapa were also identified as key elements of Waikato that needed to be included in a Waikato-centric Maaori health model. The identification of these is supported and affirmed by the Te Whare Tapawhaa, Ngaa Pou Mana, and Te Pae Mahutonga models of Maaori health and wellbeing (Durie, 1984; 1999; Le Grice, 2019). Taawhiwhi Taamau acknowledges the kinship of Waikato as being an integral element of Waiora with Te Paparanga o te Iwi, the societal layer. As an iwi and as a collective it is the shared whakapapa links and connection to each other that initially bring people or groups of people together. It is the maintaining and the building upon those relationships that allows the people to retain the connections first established by our ancestors many generations ago.

The niho within the Niho Taniwha of Taawhiwhi Taamau are clustered together to form four different levels. Taawhiwhi Taamau illustrates that the layers themselves are symbolic of the societal structure within the Waikato people. The seven niho of the base level, collectively, represent the whaanau or the family unit. This unit includes not only the immediate family, but the extended family members. The niho of the base level symbolise each individual within the whaanau, the qualities of each person and how each person contributes to the strength and the wellbeing of the whaanau.

The level above the whaanau represents the marae. As marae are comprised of closely related whaanau, each niho represents the different whaanau of the marae. Whaanau whose close whakapapa links are critical in the support of each other, the nurturing of children and ensuring the success of each whaanau of the marae.

Above the marae level is positioned the political unit of the hapuu. The hapuu is comprised of a collective of marae who all are descendants of a common ancestor. Traditionally, considered the most important political grouping in the Maaori societal structure, hapuu were viewed as independent micro-colonies with rights and control of various areas where food was sourced such as streams, rivers, lakes, forests and harbours (Durie, 1998).

The uppermost level, comprising a single niho, of the Te Paparanga o te Iwi layer, symbolises the iwi itself. The strength and the capacity of the iwi is directly dependent on the strength and the capacity of the constructs positioned below and of the individuals within those constructs. As the iwi acts as a beacon for its members, in return the members of the iwi must be strong, knowledgeable, capable and connected in order for the entire iwi to grow, to prosper and to flourish.

Taawhiwhi Taamau is fundamentally underpinned by the principle of the layers beneath are required to be strong enough to support those above. The waiora of the individual, each of the societal groups, Waikatotanga and the holistic wellbeing of the iwi has its foundations in the different levels of niho, and the Taniwha. If the taniwha or any of the niho are weak, lacking or compromised, it will jeopardise the stability levels above it, resulting in the entire iwi being compromised in its quest to move

forward. Therefore, it is the responsibility of the societal constructs that that particular niho is a part of to ensure the niho is sharp and both ready and able to bite when required. Ka ngau te niho o te Taniwha, ka mamae te tangata.

### **5.5.1: Whaanau**

During waananga with various Taniwha of Waikato, Kaumaatua Tame Pokaia (personal communication, 2019), discussed the notion of one's whare being within a whare. This implies that within a whare, one's whaanau may not simply comprise the nucleic core of two parents and the children of those parents (Kawharu & Newman, 2018). A whaanau comprises multiple generations where an individual could be a parent to one person, but a sibling, a child, a grandchild, a great-grandchild, an aunt or an uncle to others.

Although these individuals may not live within the one house, each individual home is part of a greater familial cluster of homes, united by ties of aroha, manaaki, and whakapapa. The majority of those within the whare are either immediately related by blood, are whaangai, have entered the whaanau by way of being in a relationship with a whaanau member, or have produced offspring that have contributed to the enduring whakapapa of the whaanau. The notion of the larger whare encapsulating the individual households of the whole whaanau conjure thoughts of unity, love, support and care.

Professor Sir Mason Durie's Te Whare Tapa Whaa Model of Maaori Health includes whaanau connection as one of the walls of health (Durie, 1984). Taawhiwhi Taamau has recognised and acknowledged the importance of whaanau by positioning the

whaanau as the foundation of societal wellness of the individual and of the collective. It is one's sense of immediate belonging that will enable the individual to flourish and interact with others in the iwi and with those from outside the iwi.

The whaanau are considered the primary support unit for Maaori. It is within the whaanau that the cultural, emotional, spiritual, physical, and educational care and nurturance is provided for any individual resulting in stronger mental health (Durie, 1994). It is where seeds are planted, lessons are learned, mistakes are made, and where moohiotanga and maaramatanga are attained.

The whaanau unit is where knowledge of culture, tikanga, kawa and lore are transferred organically to the younger, less experienced members of the unit by those of greater experience, knowledge and understanding. Life-skills such as food collection, harvesting, and preparation are learned and nurtured, along with a plethora of other generic and whaanau specific skills, in the primary political unit that is the whaanau (Kawharu & Newman, 2018).

It is within the whaanau that an individual learns, grows and begins to flourish as a human being, as a contributing member of society and, as Taawhiwhi Taamau posits, as a Taniwha of Waikato. It is within the whaanau that the individual will first seek advice and support when faced with trials and any type of obstacle. Durie (1994) insists turning to whaanau in times of need or trouble is symbolic of the strength and the supportive capacities of the whaanau, rather than it being a weakness of the individual, as posited in the ideals of other cultures.

The whaanau is responsible for imbedding healthy morals and positive values in each member. Family dysfunction and or disconnection are attributed to the prevalence of neglect, abuse and both violent and non-violent crime in many indigenous societies (Durie, 1994). Therefore, it is imperative the whaanau ensures a safe, supportive environment for each of its individual members.

Durie (1994) also insists that whaanau inter-dependence, rather than self-sufficiency, is a fundamental platform of whaanau waiora. This aspect of whaanau waiora allows for greater communication and greater engagement between whaanau members, thereby strengthening the whaanau as a collective and allowing that whaanau to strengthen the marae tier of Taawhiwhi Taamau.

**“Amohia ake te tau o te whaanau, e kookiri ai ngaa whiu o te ao”.**

**“Hold fast to the joys of family, and we will overcome any situation”.**

(Kiingi Tuuheitia, 2020)

Traditionally, each whaanau were tasked with and, ultimately, skilled at performing certain roles within the marae itself. Jason Kereopa and Mahana Toka (Personal communication, 2019), of Waahi Paa, shared the roles of individual whaanau that enabled the marae to function efficiently. There were whaanau who were highly skilled and well versed at specific tasks who, with the assistance of their own whaanau members and other whaanau of the marae, would ensure that the desired outcome was achieved at the time it was required. Then, in the interests of reciprocity, that whaanau would assist other whaanau when assistance was required.

This model of learning, sharing and interaction ensured that each whaanau had a role to play, felt valued as leaders in the role they played, and shared knowledge with other whaanau to help build their capacities within their own whaanau, in turn growing the individual, whaanau and the marae capacities and levels of expertise. The capacity of each individual contributes to the holistic health of the entire whaanau and provides value for the collective. In turn, the individual is valued as a member of the whaanau and of other social groupings, bringing mana to themselves and to the whaanau. As a consequence, the mental and spiritual health of all involved is increased.

### **5.5.2: Marae**

The Marae is a unique cultural and political institution that has its origins among the Pacific Island peoples. The first humans that sailed east from south-east Asia toward the Pacific Islands established the earliest forms of the marae as a vessel to retain familial ties, to share and retain ancestral knowledge, and to build and maintain a network of shared resources, both human and material (Tapsell, 2018). The marae acted as a manifestation of the unity and the collective of ideals, practices and mindset of the whaanau whom identify with the marae.

To its multiple, closely related whaanau, the marae is a familial social space underpinned by the values and practices of love and compassion (aroha), care and hospitality (manaakitanga), unity (kotahitanga), collaboration (mahitahi), reciprocity (kooatu koomai/utu), births, deaths, marriages, gift giving, and the transfer of hapuu and iwi knowledge, practices and custom. It is also used as the place where tikanga, kawa and other ancestral practices are learned, performed and maintained in a mass setting (Tapsell, 2018).

In addition to the learning of tikanga, kawa, lore and other ancestral practices, it is in the marae setting that genealogical knowledge, practice and beliefs are transferred from one generation to another. The model of transferring knowledge in this format has, according to Tapsell (2018), allowed Maaori custom, with its roots firmly planted in both Proto-Polynesian and Proto-Austronesian culture, to survive for almost 3000 years.

Due to having no written language the principal method of knowledge transfer between generations was through verbal communication in the form of storytelling, song, haka, oral practices surrounding carvings, karakia and other forms of direct, verbal lessons. The contemporary formats of written text, audio-visual recordings and the internet have increased the ease at which a marae can share knowledge with its whaanau and individuals. Many marae throughout Aotearoa have adopted the newer, contemporary forms of knowledge and information transfer to great success. Online activities, karakia waananga, reo waananga and various other lessons are but a few of the techniques employed by marae leaders to up-skill the individuals and whaanau of the marae (waikato-tainui.com, 2018).

Despite variations in the delivery of ancestral and tribal knowledge, the practice of knowledge transfer is still paramount to the holistic health of the individual, the whaanau, the hapuu and the iwi. The change in fora and platforms of knowledge transfer of the present time, has given Maaori a fighting chance to retain ancestral knowledge and to minimise any further losses caused by European invasion. The

empowerment of our people to seek knowledge and to determine their own mana motuhake is promoted by Taawhiwhi Taamau.

Taawhiwhi Taamau encourages the utilisation of the marae as both a formal and an informal place of learning for each of its individuals and whaanau. It is viewed as a place of belonging for whaanau and each individual within the whaanau, to learn and to share knowledge and understanding with other whaanau of the marae. The marae is viewed as a place of social gathering where kaumaatua, pakeke, rangatahi and tamariki are afforded opportunities to connect and maintain familial ties. It is within the marae setting that the wairua and waiora are nurtured to build the strength, capacity and waiora of the marae as a collective unit.

Marae are located as places of worship and where connection to the different atua and to Te Ao Wairua is learned. The different kura of the Pai Maarire are learned and practiced in the marae setting. The stories of the creation of the earth and the feats, battles and activities of the different deities and tupuna, although introduced in other educational settings, are taught further and contextually elaborated in a manner that is true and correct (Te Hurinui, 1959; Poutapu, 2013; Tapsell, 2018).

Taawhiwhi Taamau promotes the notion that the marae acts as a constant, stable location where members and whaanau can attain and maintain waiora. The marae enables individuals to culturally and spiritually ground themselves by practicing as their whaanau and ancestors have done for many generations, in a safe, secure environment (Tapsell, 2018). In addition to the cultural and spiritual sustenance enabled and facilitated upon the marae, connection with other marae whaanau is

maintained, established and, in some cases, re-established. Once again, increasing many elements of health and well-being of all involved. As a place of learning, the waiora of the marae and of Waikatotanga is maintained when such activities and practices take place.

There are 68 marae within the collective of Waikato-Tainui affiliated marae. Each marae is striving to maintain whare, whenua and waahi tapu in addition to tikanga, kawa, reo and the many other functions they each have. Taawhiwhi Taamau encourages each whaanau to continue to uphold the roles, traditions and obligations of their tupuna in order for the marae to flourish. As American President John Fitzgerald Kennedy mentioned in his own whakataukii during his inauguration speech, “Ask, not what your country can do for you, ask what you can do for your country”, whaanau may modify that and ask what they can do for their marae (Kennedy & Sorenson, 2007). The example set by our tupuna provided the template of each whaanau making a sustained contribution to ensure the marae remains the thriving centre of multiple-whaanau activities. This concept is epitomised in the whakataukii that I conclude this section with, which in essence is similar to the words of President Kennedy:

**“Noou te rourou, nooku te rourou, ka ora ai te iwi”**

**“With my food basket and your food basket, the people will be sustained”.**

### **5.5.3: Hapuu**

Most marae within a given hapuu resided in close geographical proximity to other marae of the hapuu. This allowed for the sharing of knowledge, food and other resources, the easy and sustained interaction between marae, and also afforded marae the ability to easily assist their hapuu relatives with specific tasks when required, or to provide support to resist an attack or a raid from an external party (Kawharu & Newman, 2018).

The ability of the hapuu to defend its resources and territory determined its viability. Hapuu were much larger than one marae and, further, to build alliances so as to assist in the defence of resources, marriages were often arranged with other hapuu. These marriages, often led to a pooling of resources and also avoided any potential conflict between the two hapuu ([teara.govt.nz](http://teara.govt.nz), 2020).

The pooling, and subsequent sharing, of resources resulted in marae having to formalise relationships with each other to determine, from time to time, a hierarchy of needs. A designated leader or leaders of a marae would be selected to hui and waananga with other marae leaders to determine the direction of the collective. Individual whaanau and marae were still afforded the luxury of determining their own mana motuhake on matters that were specific to them. However, issues that affected the collective were discussed in the hapuu leadership forum (Durie, 1998; Kawharu & Newman, 2018).

Hapuu were responsible for ensuring each internal marae's thoughts and opinion were heard and respected, and were also responsible for ensuring succession planning and

action occurred. Also, hapuu were required to guide and develop rangatahi and play a critical role in the development of future hapuu leaders. As the most important political grouping, the role of the hapuu was to ensure the hapuu itself, and consequently the iwi, would survive into the future by guiding the marae. Thus, perpetuating the value of reciprocity already present in the whaanau and marae constructs (Kawharu & Newman, 2018).

Taawhiwhi Taamau recognises that hapuu are supported by marae, and are key to the support of iwi as a whole. Each hapuu is encouraged to act as a conduit between the various marae they comprise and the iwi. Hapuu are encouraged to identify and select leaders and representatives from each marae to ensure marae leadership and hapuu collaboration is grown and maintained. Subsequently, the leadership group are encouraged to seek understanding of each marae's key skill sets, who key individuals are within each of the skill sets and facilitate the sharing of knowledge and teaching of skills to ensure individual and whaanau development is continued beyond the marae setting. The continued development of individuals within each whaanau and marae will ensure the strength of the hapuu is maintained, whilst allowing for the transfer of knowledge, key skills, and traditional practice to flourish.

Taawhiwhi Taamau reiterates the role of the hapuu as one of the key political units within the iwi. In times past, a positive relationship between the different marae and whaanau within the hapuu, increased the likelihood of the continued survival of all members, whaanau and marae. The relationships established ensured praxis of the hapuu survived and the different marae and whaanau maintained agreed upon, and often passed down, practices of engagement with each other. This approach ensures

the waiora, along with the mana and mauri, of the whaanau and of the marae are perpetuated throughout the generations. Continued mana and mauri of Maaori societal constructs ensures the waiora of the people is maintained.

#### **5.5.4: Iwi**

The apex of the Paparanga o te Iwi represents the Waikato iwi, or the tribe itself. This level, is underpinned by the strength, the capacity and of the unity of the people, whaanau, marae and hapuu of Waikato. That strength is determined by the traits and capacities of each individual, whaanau, marae and hapuu and, collectively our shared whakapapa.

Our whakapapa connections were established well before the sails of Tainui waka were unfurled and the charted pathway of the stars was followed to Aotearoa. Despite all descendants of Tainui waka being able to claim a link to one or many tupuna onboard as she departed Hawaiki, we are also descended from chiefs, gods, demi-gods, whetuu and atua (Jones & Biggs, 1995; Jones, 2013; Te Ngaru, personal communication, 2019; Papa, personal communication, 2019).

### Table 1: Te Whakapapa aa Hoturoa

<b>Te Kore</b>	(The Formless Void)		
<b>Kotahi-te-kii</b>	(The One-unspoken-word)		
<b>Kotahi-te-koorero</b>	(The One-spoken-word)		
<b>Kotahi-te-waananga</b>	(The One-sacred-assembly)		
<b>Te Kore-whiwhia</b>	(The Intangible-formless-void)		
<b>Te Kore-makiki-hii-rere</b>	(The Formless-void-pierced-by-a-line-extending-into space)		
<b>Maakaka</b>	(The Sacred Curve)		
<b>Io</b>	(The Supreme Being)		
<b>Te Whetuu</b>	(The World-of-stars)		
<b>Te Raa</b>	(The World of Suns)	=	<b>Tau-ana-te-marama</b> (Floating Moons)
<b>Ao-nui</b>	(The renowned Universe)	=	<b>Te Poo-nui</b> (The Renowned Night)
<b>Ao-roa</b>	(The Far Flung Universe)	=	<b>Te Poo-roa</b> (The Far Flung Night)
<b>Ao-papakina</b>	(The bitterly Cold Universe)=		<b>Te Poo-papakina</b> (The bitterly Cold Night)
<b>Ao-pakorea</b>		=	<b>Te Poo-pakorea</b> (The Shattered and Expanding Universe) (The Shattered and Expanding Universe)
<b>Ao-ki-tua</b>	(The Separated Universe)	=	<b>Te Poo-ki-tua</b> (The Separated Night)
<b>Ao-ki-roto</b>		=	<b>Te Poo-ki-roto</b> (The Inward Striving Universe) (The Inward Striving Night)
<b>Ao-ki-tawhiti</b>	(The Remote Universe)	=	<b>Te Poo-ki-tawhiti</b> (The Remote Night)
<b>Ao-ruru</b>	(The Brooding Universe)	=	<b>Te Poo-ruru</b> (The Brooding Night)

<b>Ao-aaio</b>	(The Becalmed Universe) =	<b>Te Poo-aaio</b> (The Becalmed Night)
<b>Ao-whereo</b>	(The Reddened Universe) =	<b>Te Poo-whereo</b> (The Reddened Night)
<b>Ao-maa</b>	(The Whitened Universe) =	<b>Te Poo-maa</b> (The Whitened Night)
<b>Ao-pango</b>	(The Blackened Universe) =	<b>Te Poo-pango</b> (The Blackened Night)
<b>Ao-whakarito</b>	(The Budding Universe) =	<b>Te Poo-whakarito</b> (The Budding Night)
<b>Ao-kuumea</b>	(The Perplexed Universe) =	<b>Te Poo-kuumea</b> (The Perplexed Night)
<b>Ao-i-runga</b>	(The Ascended Universe) =	<b>Te Poo-i-runga</b> (The Ascended Night)
<b>Ao-ki-raro</b>	(The Descending Universe) =	<b>Te Poo-ki-raro</b> (The Ascending Night)
<b>Ao-ki-katau</b>	(The Universe Turning Right)=	<b>Te Poo-ki-katau</b> (The Night Turning Right)
<b>Ao-ki-maui</b>	(The Universe Turning Left) =	<b>Te Poo-ki-maui</b> (The Night Turning Left)
<b>Rangi-nui-e-tuu-iho-nei</b>	=	<b>Papa-tuu-a-nuku-e-takoto-iho-nei</b> (The Earth That Lies Beneath)
(The Great Sky That Stands Above)		
<b>Tuu-mata-uenga</b>	=	<b>Hine-ahu-one</b> (The Earth Formed Maiden)
(The God of War and Man)		
<b>Aitu-a</b>		(The Unfortunate One)
<b>Aitu-ere</b>		(The Surprised Unfortunate One)

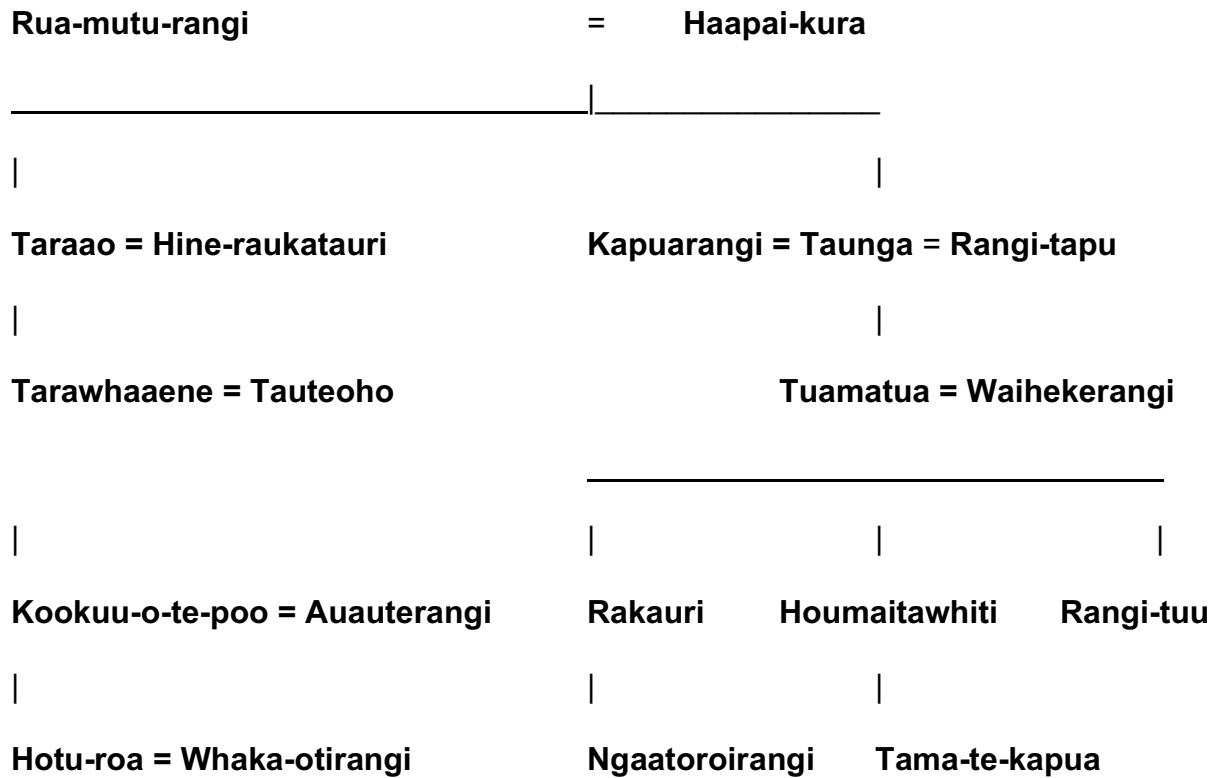
<b>Aitu-kikini</b>	(The Enfeebled Unfortunate One)
<b>Aitu-tamaki</b>	(The Deranged Unfortunate One)
<b>Aitu-whakatika</b>	(The Restored Unfortunate One)
<b>Te Kore</b>	(The Flaccid One)
<b>Te Kore-nui</b>	(The Deeply Flaccid One)
<b>Te Kore-roa</b>	(The Long-suffering Flaccid One)
<b>Te Kore-para</b>	(The Sapless Flaccid One)
<b>Te Kore-te-whiwhia</b>	(The Destitute Flaccid One)
<b>Te Kore-te-oti-atu-ki-te-poo</b>	(The Flaccid One Destined for the Realms of Night)
<b>Ngana</b>	(The Striving One)
<b>Ngana-nui</b>	(The Renowned Striving One)
<b>Ngana-roa</b>	(The Long Striving One)
<b>Ngana-ruru</b>	(The Impetuous Striving One)
<b>Ngana-maaoe</b>	(The Languid Striving One)
<b>Hotu-wai-ariki</b>	(He With the Urge to Conquer)
<b>Taa-paatai</b>	(The Questioning One)
<b>Tiki</b>	(The Purposeful One)
<b>Tiki-te-pou-mua</b>	(The Purposeful One of the Front Pillar)
<b>Tiki-te-pou-roto</b>	(The Purposeful One of the Inner Pillar)
<b>Tiki-ahu-mai-i-hawaiki</b>	(The Purposeful One of the Origin)
<b>Whiro-te-tupua</b>	(The Evil Spirited One)
<b>Toi</b>	(The Jaded and Tingling One)
<b>Haa-tonga</b>	(The Incoherent One)
<b>Raa-kei-ora</b>	(The Adorned and Exuberant One)

<b>Taha-titi</b>		(The Unsettled One)
<b>Tama-ki-te-rangi</b>		(The Son With the Heavenly Urge)
<b>Atiti-rauhea</b>		(The Love Distracted One)
<b>Piro</b>		(The Conquered and Evil-smelling One)
<b>Kaitangata</b>	(Consumer of Man)	= <b>Whaitiri</b> (The Goddess of Thunder)
<b>Hema</b>	(The Amorous One)	= <b>Uru-toonga</b> (The distractingly voluptuous one)

**Taawhaki = Haapai**

(The Radiant and Uplifting Maiden, 2nd wife)

<b>Matirehoahoa</b>	(The Enchanted Wand)	=	<b>Takateauru</b>
<b>Rutu-pahu</b>	(The Resounding Gong)	=	<b>Puteauru</b>
<b>Tangi-pahu</b>	(The Wailing Gong)	=	<b>Hinemumu</b>
<b>Ngai</b>	(The Panting Sob)	=	<b>Roko</b>
<b>Ngai-nui</b>	(The Loud Panting Sob)	=	<b>Nini Kara-a-rangi</b>
<b>Ngai-roto (Ngai-roa)</b>	(The Suppressed Panting Sob)	=	<b>Hoto</b>
<b>Ngai-peha</b>	(The Proverbial Panting Sob)	=	<b>Rangi Whakaata</b>
<b>Hauraki-ki-te-rangi</b>	(The Dry Heavenly Breeze of Summer)	=	<b>Toremaheikura</b>
<b>Mapuna-ki-te-rangi</b>	(1st Name) (The Pent Up Love of Heaven)		
<b>Te Kura-i-monoa</b>	(2nd Name) (The Much Desired Glowing One)		
		=	<b>Puu-hao-rangi</b>
			(The Celestial Being of the All Embracing Heavens)
<b>Ohomai-rangi</b>		=	<b>Miria-te-kakara</b>



(Kelly, 1949; Jones, 1959; Jones & Biggs, 1995; Te Hurinui, 2013)

Our whakapapa is what connects us. Our whakapapa is what has formed us and our whakapapa is what guides us. It is the shared ancestry we have that enables us to call each other whaanau, thus linking all levels of the paparanga. The lines of each niho within the Niho Taniwha connect each layer with the layers above and below and give shape to each individual niho, and what each niho symbolises. These lines that shape each niho are similar to the lines on an image of a family tree linking people and generations. The lines that connect us to our tupuna and to each other.

Because of our shared whakapapa we, as an iwi, are inseparable. Therefore, the strengths, the capacity, the potential and the ability we have must be shared for the betterment of the iwi. The connection and the unity of us as a people is symbolised by the solid outside boarder of the Niho Taniwha that brings the individual niho and each

of the different social constructs together. The solid border represents the unbreakable ties of whakapapa that we as individual niho, or members, of the iwi share.

**“Kotahi te kaakaaho, ka whati. Ki te kaapuia e kore e whati”.**

**“When reeds stand alone they are vulnerable, but bound together they are unbreakable”**

Kiingi Taawhiao

Taawhiwhi Taamau acknowledges the entire Paparanga o te Iwi as being the same as or similar to the Te Taha Whaanau wall of Te Whare Tapa Whaa. Each level of the paparanga and the paparanga itself encapsulates the societal structures the individual belongs to. Taawhiwhi Taamau acknowledges the interpersonal relationships that exist between individuals with other individuals, whaanau, marae and hapuu. Taawhiwhi Taamau encourages the individual to support and strengthen these constructs just as it encourages the constructs, and other individuals within those constructs, to support and uplift other individuals. Consequently, uplifting and upholding the mana of the individual, the iwi and their whakapapa.

The many tupuna of the iwi have upheld their obligations by striving to pass knowledge and information to their descendants. Contending with multiple external factors, throughout the centuries, has been a constant in the lives of the Waikato people. The obstacles have illustrated the enduring nature and the innate will of the people of Waikato and the descendants of Tainui Waka to survive.

**“Mahia te mahi hei painga mo te iwi”**

**“Enact what must be done for the betterment of the people”.**

Kiingi Korokii

The courage and the fortitude of our tupuna to leave Hawaiki and sail for Aotearoa guided only by the stars, karakia and the belief that a new home awaited is evidence we are descended from a people of mana who had faith in the practices of their ancestors. As an iwi, we must also act accordingly. The challenges and obstacles in Aotearoa, both natural and cultural, were unlike what had been experienced in Hawaiki. Having to adapt to the climate and environmental conditions presented both challenged and changed the practice of the people.

Pootatau Te Wherowhero's response to Governor Grey's thinly veiled threat to 'put away' the Kiingitanga is an example of the strength of our people, our iwi and our rangatira. Grey threatened to wage war, strip the iwi of resources, and then asked what the iwi would eat once the resources have been depleted, to which Pootatau replied 'You' (Te Hurinui, 2012, pg 258). Similarly, Taawhiao was threatened by Major Glibert Mair who spoke of his wave of strength that was going to flow over Pirongia and invade Kaawhia. To which Taawhiao replied;

**“Too moana, he moana kaha kore. Kei aa koe te paahuatanga i teenei raa, kei au aapoopoo. Ka wheeke, ka wheeke, ka wheeke”**

**“Your ocean has no strength. You may be the invader today, but I will never surrender. I shall be victorious, I shall be victorious, I shall be victorious”**

Kiingi Taawhiao (Papa, personal communication, 2019)

Although Taawhiao's words were in response to Mair's threat, the intent was to empower his people and to remind them to be strong, resolute and that the unity of

the iwi would overcome the force of the invader (Papa, personal communication, 2019). So too, were the words of Pootatau.

Taawhiwhi Taamau, encourages the learning of the lessons and the foundations laid by our tupuna. Once learned and applied, the lessons and foundations are then strengthened by us, and established as platforms for our uri to build upon to ensure their survival, growth, development and success in the future. The lessons and messages of our rangatira, our leaders and of our Kings and Queen remind us of the challenges experienced by them but also that collectively, we as an iwi, are descended from greatness and are survivors. It is the responsibility of all individuals and the collective to ensure the prosperity of all who are Waikato.

Currently Waikato-Tainui, the entity responsible for tribal development and tribal financial growth, is referred to by many as, 'the tribe'. However, although this entity do have responsibilities of their own, they are not solely responsible for each individual, whaanau, marae and hapuu. Their responsibilities are driven and guided by the people and the marae who select representatives to serve as members of an iwi governance council, Te Whakakitenga o Waikato. Each subsidiary of Waikato-Tainui is answerable to Te Whakakitenga o Waikato and an executive board that consists of 12 members from within, known as 'Te Ara Taura'. It is not the intent of Taawhiwhi Taamau to assert any directive toward Waikato-Tainui, the business entity and its subsidiary entities, Te Whakakitenga o Waikato or Te Arataura. Taawhiwhi Taamau was designed as a model of waiora and Tupuna Guided Living.

### **5.5.5: Te Taniwha o te Paparanga o te Iwi**

Taawhiwhi Taamau acknowledges the wairua, the contribution and the value an individual adds to each of the societal structures they belong to. Although the individual belongs to each of the structures within the Niho Taniwha, Taawhiwhi Taamau recognises the individual as being, to a certain degree, independent of the constructs within the Niho Taniwha.

It is acknowledged that each individual will possess their own skills, knowledge and understandings that will assist any or all of the societal constructs within the Niho Taniwha. Taawhiwhi Taamau also acknowledges the individual will have their own goals and aspirations for waiora, personal growth, development and success in a range of areas, sometimes outside of the goals and aspirations of the whaanau, marae, hapuu and iwi. However, despite this, the individual achieving personal success strengthens the Niho Taniwha and contributes to the potential of each level of the paparanga to grow and the potential of the wider iwi and, again, contributing to the holistic health and wellness of the collective and themselves. Healthy and well individuals are promoted by Taawhiwhi Taamau as Taniwha able to support whaanau, marae, hapuu and iwi members and ideals.

As is often mis-portrayed in non-Maori thought, story and publication, according to Te Ao Maaori the Taniwha is not considered a monster or a creature to be afraid of. Taniwha have guided the people of Tainui waka since before she arrived in Aotearoa and continue to look after the people. The multiple Taniwha within the Waikato awa and harbours are still respected and revered by the iwi. The synonymy with Waikato people and Taniwha is a concept and an honour highly valued by the iwi, themselves.

As Te Heuheu's kiiwaha, 'he piko, he taniwha, he piko, he taniwha, Waikato taniwharau' suggests, there are Taniwha, of many forms, within Waikato. Taniwha who are able to support, guide and protect others, whaanau, marae, hapuu and the iwi (Te Hurinui, 2012; Jones & Biggs, 1995). The Taniwha of Te Paparanga o te Iwi is considered as such. Each individual with their knowledge, skillset and abilities are recognised by Taawhiwhi Taamau as a leader and someone to guide the people when required. In each of the social constructs of Iwi each individual and whaanau would, traditionally, have held roles and positions. Although roles of individuals and whaanau have changed throughout the ages, Taawhiwhi Taamau illustrates that the concept of being able to lead and perform tasks and roles for the greater good of the iwi has not. Therefore, the Taniwha of Te Paparanga o te Iwi, the individual, is valued as a Rangatira and as a kaitiaki of the people.

### **5.6: Te Paparanga o Te Kiingitanga**

The Kiingitanga was identified by the people of Waikato, via the Taniwha interviewed, as an integral part of Waikato tikanga, kawa and whakapapa, and considered by the people of Waikato as synonymous with Waikatotanga. The lessons and learnings, the values, the practices, and the members of the Kaahui Ariki are held close to the hearts of Waikato whaanau. This affection is visible at each of the marae of Waikato with many whare, carvings and pieces of art dedicated to the Kiingitanga in addition to numerous photographs and oil paintings of many of the Kaahui Ariki.

The institution of the Kiingitanga was identified as a key component of Waikato, has been, and remains, a valued taonga by its people. As a key component of Waikato

and Waikatotanga, it was deemed critical in the design of a Waikato-centric Maaori health model. As Te Wherowhero understood the ramifications of accepting the role as leader of the Kiingitanga in 1856 and raised as King in 1858 (Te Hurinui, 2012), the people remain steadfast to the commitment made by him on behalf of the iwi. As such, the people require the Kiingitanga to remain a key foundation of the holistic health and wellbeing of Waikato, and to uphold the values of the iwi.

The establishment of the Kiingitanga as its own layer of Taawhiwhi Taamau illustrates the value and the commitment of Waikato to the Kiingitanga itself and Taawhiwhi Taamau acknowledges the Kiingitanga is a critical element of the waiora of the iwi. In addition, it is an outward expression of gratitude to the other iwi of Aotearoa for the honour and faith bestowed upon Waikato and Tainui waka, as kaitiaki of the Kiingitanga taonga, and reemphasises that the kaitiakitanga of the taonga is taken seriously and considered crucial to the waiora of the people of Waikato and Tainui waka.

Taawhiwhi Taamau acknowledges the synonymy of Waikato and the Kiingitanga by directly including the guiding principles of the Kiingitanga and a selection of whakataukii as levels and key components of the model itself. Acknowledgement of the Kiingitanga as a source of direction and guidance is made by the use of many other whakataukii in other layers of the model. These will be identified and discussed later.

### **5.6.1: Ngaa Maataapono o te Kiingitanga**

**“Ko tou hoa haere, ko te aroha me te rangimaarie”**

**“Let love and peace be your travel companions”**

Kiingi Taawhiao (Kirkwood, 2000)

The seven niho of the base level of the Kiingitanga layer each have their own purpose and meaning. They are Whakaiti (Humility), Whakapono (Trust, Faith and Belief), Rangimarie (Peace and Calm), Aroha (Love, Compassion and Affection), Manaakitanga (Care and Hospitality), Kotahitanga (Unity), and Mahitahi (Collaboration). These are the seven guiding principles, or maataapono, of the Kiingitanga, and the foundation on which this model is formed. It is the intent of Taawhiwhi Taamau that the health of people, as a collective, is underpinned by each of these values. Like other iwi, the Waikato people are very spiritual and social, these values were held by the ancestors in high regard and contributed to all people living, growing and flourishing together in health, peace and harmony with each other and the natural environment.

For many iwi of Aotearoa, the raising of Pootatau Te Wherowhero as King symbolised his equal standing with the Queen of England (Jones, 1959). In the present model, the layer of the guiding principles of the Kiingitanga is coloured purple, which is symbolically linked to royalty in many cultures. Despite Taawhiwhi Taamau being a Waikato, and Maaori, health model, the connection of Maaori people to our European ancestors and friends must also be acknowledged. This use of European symbolism to illustrate the Kiingitanga acknowledges further that the notion of one sovereign leader, such as a King, was a European construct adopted by te iwi Maaori.

The title of King was bestowed upon Pootatau Te Wherowhero and, importantly, the collective mana bestowed upon him by many iwi empowered him to stand among other Kings and Queens of the world. The colour purple within Taawhiwhi Taamau endorses the notion that the Kiingitanga is an institution highly revered, respected and honoured by Waikato and the other iwi of Aotearoa, as are the other royal institutions across the world. This includes the past Maaori Kings and Queen, the current King and those figureheads of the Kiingitanga yet to be appointed and to ascend to the mantle once held by their tupuna.

The location of the principles at this level is also symbolic of the Kiingitanga being established to provide foundational support for all tribes of Aotearoa New Zealand to grow, build and to succeed. This is viewed, by Taawhiwhi Taamau, as the Kiingitanga providing the foundation for all tribes of Aotearoa to use as a platform to reclaim their lands, possessions and taonga that were forcibly confiscated through the mid to late 19th century.

The Kiingitanga and its principal values are the foundation upon which the people of Waikato have built our iwi. As the image of Taawhiwhi Taamau illustrates, Aroha is located as the central piece of the layer. It is Aroha that binds us together, as humans and as an iwi.

**“Te aroha o te tangata ki teetehi atu, ki te whaanau, ki te marae, ki te hapuu, ki te iwi, ki te motu, ki te ao, ki te taiao, ki ngaa atua, ki a Ranginui me Papa-tuu-aa-nuku, ki a Io-matua kore”**

**“The love and the compassion for one another, for our families, for our marae, for our hapuu, for our iwi, for our country, for the world, for the environment, for the deities, for the sky father and the earth mother, for the supreme god”**

(Te Ngaru, Personal communication, 2019)

#### **5.6.2: Maaku Anoo Tooku Nei Whare e Hanga**

**“Maaku anoo tooku nei whare e hanga. Ko ngaa poupou oo roto he Maahoe, he Patatee. Ko te taahuhu he Hinau. Me whakatupu ki te hua o te Rengarenga. Me whakapakari ki te hua o te Kawariki”.**

**“I shall fashion my own house. The support posts will be made of Maahoe and Patatee. The ridge pole will be made of Hinau. The inhabitants will be raised on Rengarenga and strengthened by Kawariki berries”.**

Kiingi Taawhiao (Kirkwood, 2000)

The five niho of the next level of Te Paparanga o te Iwi represent a tongikura spoken by Tuukaaroto Matutaera Taawhiao Pootatau Te Wherowhero, commonly known as Kiingi Taawhiao, when he ascended to the position of Maaori King following the passing of his father, Kiingi Pootatau Te Wherowhero. The five niho represent each of the trees and plants, Maahoe, Patatee, Hinau, Rengarenga and Kawariki, spoken by Kiingi Taawhiao in the tongikura that begins this section. As already described in Chapter Four, Kiingi Taawhiao’s words have been translated as “I shall fashion my own house. The support posts will be made of Maahoe and Patatee. The ridge pole

will be made of Hinau. The inhabitants will be raised on Rengarenga and strengthened on Kawariki berries” (Kirkwood, 1999).

Kiingi Taawhiao’s tongikura was deeply metaphoric, and in it he illustrated humility as King. The house he spoke of, was the Kiingitanga. At the time, the Kiingitanga was still a fledgling institution and was establishing itself upon the foundations set by Pootatau Te Wherowhero, and the chiefs who supported him at the Hiinana ki Uta, Hiinana ki Tai gathering of chiefs at Puukawa in 1856 (Jones, 1959).

After the passing of Kiingi Pootatau there was a period of uncertainty regarding the survival and the ongoing strength of the Kiingitanga. As a reluctant King, Kiingi Taawhiao was well aware of both the support he had from within his iwi and of the different parties who despised the Kiingitanga institution. His tongikura illustrated his commitment to build an institution that would protect those people, whaanau, marae, hapuu and iwi loyal to the Kiingitanga and to those who had supported his father. His pledge included his desire to succeed using the resources he had available to him, whether they be many or few, strong or meek, he was determined to build an institution that would protect the people (Kirkwood, 1999; 2000).

This Tongikura by Kiingi Taawhiao was an announcement that he intended uphold the Kiingitanga, and what it stood for. The intention of those who anointed his father, Te Wherowhero, was that the role of King was hereditary, to a certain degree. Kiingi Taawhiao’s proclamation illustrated that, irrespective of how much support he had, he would fulfil the role. He understood that as leader of the Kiingitanga his iwi and the many other iwi were looking to him for guidance and direction. The supporters from

both within his own iwi and the other iwi form around Aotearoa did so because their survival and their existence was threatened.

The timbers Maahoe, Patatee and Hiinau mentioned by Kiingi Taawhiao in the tongikura are not timbers that one would necessarily use to build houses with. Instead the flora mentioned were used to symbolise his humility. Taawhiao was, again, illustrating the whare would be built using the resources he had available to him. The message Taawhiao was sending to his people was the journey and times ahead would be challenging and arduous. The carefully chosen words were to engender support and comfort for those who had put their faith in the Kiingitanga (Papa, Personal communication, 2019).

Like the sentiment relating to the timbers above, Rengarenga and Kawariki are not used, ordinarily, to feed people with. However, Taawhiao and his people were not in ordinary times. The continued arrival of European immigrants continued to threaten their very existence. Maahoe, Patatee and Hiinau are trees and bushes that provide great coverage from the elements when needed. Rengarenga and Kawariki are bitter tasting plants one would forage for on the forest floor when food sources were scarce or in times of famine. Nevertheless, they are still edible (Te Ngaru, Personal communication, 2019).

The metaphor used by Taawhiao, described the Kiingitanga as a humble source of protection for those within the whare. The genius and intellect of what Taawhiao was illustrating in his tongikura is that the timbers of Hiinau, Mahoe and Patatee when rubbed together make fire, and do it very quickly. The metaphor is evidence that

Taawhiao understood the efficiency of his people and, further, he comprehended that, like the fire producing qualities of these timbers, his people were very capable and a crucial element fundamental to building the institution of the Kiingitanga. He also understood it would be the inhabitants of the whare that would be the true strength of the Kiingitanga he was building.

The inclusion of this tongikura as an element of Taawhiwhi Taamau acknowledges the whare built by Taawhiao and his descendants. It also acknowledges the people of his time and the many descendants of those people who continue to support the Kiingitanga today. Acknowledgement is also given to the humility of the people, the struggle over many years for recognition from the crown and the New Zealand Government, and the continued fight for mana motuhake. Further, it recognises the waiora of Waikatotanga and of Waikato, the people, the culture and the environment.

This tongikura being utilised in Taawhiwhi Taamau is a reminder to the people of Waikato that, like our ancestors, we can overcome hurdles and obstacles that may block our progress. It is also a reminder that development, growth and success can be achieved simply. Taawhiao, in his time, had been stripped of his many resources and resorted to the simplest of means. Lands were confiscated and he was alienated from his source of strength, his homeland. Yet, it was his internal strength, his courage, his intelligence, his integrity and his support that allowed him to succeed. The tongikura provided the people, and continues to give us, motivation to overcome our own challenges and hurdles to better our health and wellbeing.

This illustrates to us, as the people, that we do not require ultra-modern or even an abundance of resources and technology. The traits and lessons passed to us from our ancestors, and the support of others, underpinned by the values of the Kiingitanga will allow us to grow, flourish and prosper. Waiora can be achieved and maintained in a variety of simple, yet effective ways. Kiingi Taawhiao's mention of flora is an illustration that one, and the collective, can utilise the tools and products of the natural environment are genuine sources of health. Health is not necessarily derived only from gyms, health clubs, sophisticated equipment, supplements and celebrity endorsed products and diets. Health and wellbeing can be simply achieved by living off the land, rivers, and oceans and being immersed in the natural environment.

### **5.6.3: Ngaa Miro me te Koohao o te Ngira**

The two uppermost levels of the Kiingitanga layer represent a whakataukii uttered by Pootatau Te Wherowhero shortly after being raised as the first Maaori King. The eye of the needle is represented by the niho atop the Niho Taniwha. The eye of the needle, metaphorically, represents both God and Christianity, and is acknowledged by the yellow-amber colour which, symbolically, is the light spoken of on the bible. It is a metaphor for god and the guidance and warmth he provides. The three niho below represent the white, the black and the red miro mentioned in the whakataukii. Pootatau Te Wherowhero's words illustrated that, irrespective of who someone is, all peoples are guaranteed spiritual salvation through Ihoa.

**“Ko toou koutou atua mai Hawaiki ko Uenuku-kai-tangata. Ko toou koutou atua inaianei ko Ihoa-o-ngaa mano. Kotahi anoo te koohao o te ngira, e kuhuna ai te**

**miro maa, te miro pango me te miro whero. Kia mau ki te ture, te whakapono  
me te aroha. Hei aha te aha, Hei aha te aha.”**

**“The god brought from Hawaiki was Uenuku-the-eater-of-people. From now on  
your god is Jehovah of the multitudes. There is but one eye of the needle that  
the white, the black and the red threads must pass. Hold fast to the law, to  
faith and to love. Nothing else matters, nothing else matters.”**

Kiingi Pootatau Te Wherowhero (Jones, 1959)

In the whakataukii, Pootatau instructed his people to relinquish the influence of the god, Uenuku-kai-tangata (Uenuku-the-eater-of-people, or Uenuku-the-cannibal), and uphold the faith and teachings introduced by the missionaries: “Having been initiated into the ancient Tainui priesthood and well versed in the esoteric teachings, Te Wherowhero, in accordance with the sacred and time-honoured custom of the Tainui and Arawa whare waananga, eschewed cannibalism” (Jones, 1959, pg. 61). As the Kiingitanga was installed to unite the tribes and to stop the bloodshed among all iwi of Aotearoa, Pootatau Te Wherowhero took the opportunity to denounce cannibalistic practice under the Kiingitanga. As cannibalism was primarily practiced to take the mana of the person being eaten, Pootatau understood that unity would not be achieved if people were still being killed and if mana was being consumed (Jones, 1959; Te Hurinui 2012).

The practices of Uenuku-kai-tangata had been upheld by some sections of society, but from that moment on, Pootatau proclaimed it must cease. The eye of the needle was God, the creator of all things, the Ihoa (Jehovah) preached by the missionaries and Io-matua-kore already known and understood by the Maaori. The threads are all

the people of the land regardless of iwi, race or gender. He then encouraged the people hold fast to the law, faith and love. There is ambiguity regarding the law and the faith he spoke of. Was it the law and faith of the paakehaa, or the ture and the whakapono passed to them by their tupuna?? However, aroha could not be questioned. Aroha is aroha; love, compassion and respect for each other. Hence, Pootatau mentioning it last emphasised the unity required by all to live peacefully and harmoniously in Aotearoa (Te Ngaru, Personal communication, 2018).

The custom and beliefs of those whom held the esoteric knowledge of the whare waananga and the beliefs of the Christian missionaries had now been given a genuine opportunity to co-exist under the support and the protection of the Kiingitanga. Additionally, Pootatau had acknowledged the value and achievements of the faith the missionaries preached. Pootatau had allowed missionaries to live alongside his people in the past and even encouraged his son, Matutaaera, later Taawhiao, to heed the missionary teachings as part of his development as a Rangatira for the iwi (Pokaia, Personal communication, 2018).

The whakataukii also illustrates that processes, both Maaori and Paakehaa, have been established and that the collective must adhere to them. Whether they be lore, law, tikanga or kawa they must be followed. Akin to other whakataukii and tongikura, the metaphorical essence and the ambiguity of Pootatau Te Wherowhero's words have allowed the people, seven generations after they were first uttered, to find meaning and comfort in what was being said. Like the Waikato river, the Waikato people can be fluid and adapt the meaning of whakataukii to suit the situation that is currently presented.

#### **5.6.4: Te Taniwha o te Paparanga o te Kiingitanga**

As is posited in other layers of Taawhiwhi Taamau, the Taniwha of the Kiingitanga layer represents the individual and symbolises the contribution made by all to supporting the kaupapa of the layer. In the case of Te Paparanga o te Kiingitanga, the Taniwha is an illustration of each individual's connection and support of the Kiingitanga. As Taawhiao understood, the strength and the wellbeing of the Kiingitanga lay in the strength and support of his people.

It is the responsibility of each of us to use our own individual strengths and capabilities to support and contribute to upholding the Kiingitanga, its values and its purpose to be the beacon of strength and of hope for not only our iwi but for all iwi of Aotearoa. Whether the contribution be made at Poukai (a Kiingitanga gathering established to support the widowed, the bereaved and the destitute), Riiketa (Regatta, specifically the Tuurangawaewae Regatta) or Koroneihana (Annual anniversary of the coronation of the head of the Kiingitanga) celebrations, or it be during tangihanga and other specialised and focussed initiatives and roles undertaken by the iwi and the Kiingitanga, each of us have a tupuna guided obligation to manaakitia te kaupapa o te Kiingitanga. The individual and collective responsibility of upholding Kiingitanga values and maintaining the integrity of the Kiingitanga movement, as a result, maintains the collective mana of the iwi. Maintaining Kiingitanga practice, values and integrity increases and maintains the mental and spiritual wellbeing of those iwi members involved. In addition, involvement in Kiingitanga activities promotes interpersonal wellbeing, cultural wellbeing and allows for individuals, whaanau, marae and hapuu to remain culturally well and culturally grounded in their Waikatotanga.

Our contribution and support toward the Kiingitanga and Kiingitanga initiatives will subsequently ensure we are maintaining our obligation as kaitiaki, but will also ensure these unique kawa and tikanga to Waikato are kept alive and we are allowing future generations the opportunity to manaaki our iwi and the other iwi of Aotearoa. Thus, validating Te Heuheu's position of nominating and supporting Te Wherowhero of Waikato and his people as kaitiaki of the Kiingitanga.

There must also exist a more positive attitude and an increased understanding of one's obligation and of the individual's role in the kaitiakitanga of the Kiingitanga. For various reasons, such as location, the pressures of modern life, inaccessibility to kaupapa, and lack of knowledge, confidence and connection, many of our iwi members do not, have not and/or cannot engage in Kiingitanga and iwi initiatives. The support and contribution by each individual among the multitudes of our iwi will ease the load placed upon the few who maintain the role of kaitiaki and uphold the values and purpose of the movement. It may also present opportunities to introduce others, both of Waikato and from outside of the iwi, in supporting the movement in ways not experienced before. Thus increasing connection, knowledge and expertise levels of individuals and of the collective. In this instance, increasing one's own contribution to the Kiingitanga to help lessen the burden of others is a method of helping other iwi members increase waiora.

Te Paparanga o te Kiingitanga acknowledges the role, the responsibilities and, as some have mentioned, the burden placed upon the head of the Kiingitanga movement. As the current head of the Kiingitanga movement, the Taniwha also represents Kiingi

Tuuheitia who is upholding the roles and responsibilities passed to him from his mother and his ancestors. The Taniwha is situated under the Niho Taniwha, which represents the raarangi kiingi and the chiefly line of which Kiingi Tuuheitia descends. Kiingi Tuuheitia, like any other human, has his own waiora that needs to be maintained, and Taawhiwhi Taamau encourages the iwi to also support the kaahui ariki and the leader of the Kiingitanga just as they support the Kiingitanga movement.



### **5.7: Te Paparanga o te Wairuatanga**

Te Paparanga o te Wairuatanga is the level of Taawhiwhi Taamau that specifically addresses spirituality. Te iwi Maaori, like many other indigenous peoples, are deeply spiritual, and are spiritually connected to both their ancestors and to the environment (Denzin and Lincoln, 2008). The reference of an individual's wairua as being their spirit may, to those with western and Eurocentric perspectives, conjure thoughts and images of ghosts and apparitions. However, to Maaori the wairua is the enduring soul of anything, animate or inanimate, that has had spiritual life instilled into it (Moorfield, 2004).

Inanimate objects such as whare, koowhatu, taonga and waka may have wairua, and also mauri, instilled into them by tohunga through karakia. As described in the previous chapter, the wairua of an individual begins its life at the point of conception when the wai-uriuri of the father has fertilised the egg in the wai-kahu of the mother. The joining of these two waters results in the formation of wairua. The wairua and the mauri of the individual have a whakapapa that can be traced to ancestors of the human form and the deities begat by Ranginui and Papa-tuu-aa-nuku (Smith, 1999).

Taawhiwhi Taamau, as a model of waiora, acknowledges that life, and subsequently, health, begins with wairua. It is the wairua formed by our parents' union and nourished throughout our experiences in life that will endure eternally after it has left the tinana for Ngaa Rangi-tuu-haa-haa, or the Bespaced Heavens. Taawhiwhi Taamau also acknowledges the wairua of all things and posits that wairua must be acknowledged as a critical element of waiora. The wairua of people, tikanga, kawa, taiao and of Waikatotanga must be represented in a model of health for the Waikato iwi.

The wairuatanga of Waikato has been and is still practiced in many forms. Upon arrival to Aotearoa, Hoturoa went about establishing Whare Waananga to teach his offspring in the sacred house of learning (Jones, 1959). The karakia and waiata to Io-matua-kore, Ranginui and Papa-tuu-aa-nuku, their children, and the different kaitiaki and tipua of the taiao are practices Hoturoa and other ancestors brought from Hawaiki. Again, I revisit this information already introduced in Chapter Four. The purpose of this is to emphasise the wairuatanga of our ancestors, and to further illustrate this traditional form of wairuatanga practice as a practice for our iwi as an element of Taawhiwhi Taamau. The karakia, waiata and practices remained as critical components of wairuatanga until the arrival of European missionaries. The different denominations brought by the missionaries, although not practiced by Te Wherowhero, were tolerated and granted permission to establish themselves within the Waikato boundaries (Te Hurinui, 2012). It wasn't until Pootatau Te Wherowhero was much older that he became more tolerant and open to the teachings of the gods that the missionaries preached. He encouraged Matutaaera, and the people, to communicate with the Jehovah of the missionaries and continue to uphold the teachings of Io-matua-kore and the whare waananga. Taawhiwhi Taamau encourages adopters of the model to find a balance and harmony of the different wairuatanga and religious practices of our tupuna as a method of determining what elements they would like to apply for their own spiritual wellbeing. It could be argued that could be a kind of Mana-motuhake for the waiora of one's wairua.

**“Kia mau ki te karakia hei korowai moou, moo te iwi.”**

**“Holdfast to the karakia as a cloak for you and the people.”**

(Papa, in Poutapu, 2013)

### **5.7.1: Te Niho Taniwha o te Paparanga o te Wairuatanga**

The Niho Taniwha o te Paparanga o te Wairuatanga represents the influence of faith and the spiritual teachings and learnings adopted by Waikato throughout the centuries. The connection established by our tupuna and taught to each generation over the many centuries and the influences of faiths brought from overseas are acknowledged in this paparanga.

Pootatau, in his address when raised and anointed as King, referenced the influence of Christianity. His son, Matutaaera, was raised understanding the teachings of the Whare Waananga and of the missionaries. Matutaaera, during peace talks with Taranaki at Ahipaipa, was impressed by Te Ua Haumeene and his party, who arrived armed with only wairua and mana to advocate for ongoing peace between the two iwi. Further discussion between Matutaaera and Te Ua Haumeene resulted in Matutaaera being baptised in the Inaha stream and renamed Taawhia-te-ao, Encircle the World (Poutapu, 2013).

**“Kiingi Ingiki Matutaaera. Teenei te tuku atu nei te taonga. Matutaaera i te rangi nei. Ka whakawaahia koe e hau ki te hinu. A muri ake nei ko toou ingoa, ko Taawhiao. E kore koe e peehia te hoariri. Ki mangungu a Hatana i aa koe. Ko Ihoa o ngaa mano toou hoa piripono i ngaa raa o te whakawai. Pai maarire.”**

**“King Inca Methuselah. I bestow on you this gift. I have this day Matutaaera, anointed you with this oil. After this your name will be Taawhiao. You will not be oppressed by the enemy, you will remove Satan. Jehovah of the multitudes will be your true friend in times of stress.**

**Peace be with you.”**

(Kirkwood, 2000)

The experience of Kiingi Taawhiao at Ahipaipa and Inaha had a great impact on him. As the bond between Taawhiao and Te Ua Haumeene grew, Taawhiao became indoctrinated into the teachings of Te Ua Haumeene. At some stage during their many times together Taawhiao made a request to allow him to obtain the Pai Maarire Te Ua Haumeene preached.

**“E Ua, ki te kapo o taku ringa ko ngaa taonga e toru, ko te Weeteriana, ko te Romana, ko te Ingarangi, ko taau ka whaa. Hoomai kia kotahi ai taku ringa hei puupuru i ngaa taonga.”**

**“Oh Ua, within the cup of my hand are three taonga, the Wesleyan, the Roman [Catholic] and the Anglican. Add yours, then there will be four.”**

(Kirkwood, 2000)

Te Ua Haumeene obliged and Taawhiao went about teaching his people of Ngaati Maniapoto and Waikato. The people utilised the Pai Maarire service in their daily rituals and practiced the teachings held within. However, in 1867, to his dismay, Taawhiao heard the people referring to him as the preeminent Prophet, the King of all Kings, and the people even made reference to him as being a god. This practice

prompted him to suspend all use of the karakia and ordering the people to not reach for it again until the Kiingitanga was in dire straits (Kirkwood, 2000).

With the knowledge of the Whare Waananga, the knowledge and the beliefs of the tupuna, the knowledge taught to him by the missionaries, and the teachings and learnings of Te Ua Haumeene, Taawhiao went about establishing a faith and a belief system by fusing elements of each of the belief systems he'd attained into one. The Tariao was formed as a culmination of some of the spiritual and religious teachings Taawhiao had experienced in his lifetime (Te Hurinui, 2012; Poutapu, 2013). Individual waiora can be achieved and maintained, according to Taawhiwhi Taamau, by learning and understanding the stanzas of the Pai Maarire karakia, and by understanding the intention and essences of the karakia of the faith based practices brought to Aotearoa by the ancestors aboard waka, like Tainui. The wairua connection to atua and tupuna, through the chanting and understanding of karakia, allows for an increased likelihood for cultural wellness, spiritual wellness and mental wellness.

### **5.7.2: Te Pai Maarire me te Tariao**

The base level Te Paparanga o te Wairuatanga is indicative of the place the Pai Maarire and the Tariao have within the Waikato iwi and, as what is considered, the faith of the Kiingitanga. Taawhiwhi Taamau posits this level as the foundation upon which wairuatanga of Waikato can be built. King Taawhiao, in his disappointment with being referred to as a god, ordered that the Tariao be put away until it was needed to strengthen the Kiingitanga. He had also said;

**“Ka whakahokia e hau te taonga nei ki te take o ngaa maunga takoto  
ana. Ka toimaha koe, tikina atu”**

**“I shall return this taonga to the base of the mountains to remain  
there. In time of need, fetch it”**

(Kirkwood, 2000)

Pai maarire and the Tariao are placed at the base of the Niho Taniwha in adhering to the tongikura Taawhiao left. As is posited in other paparanga of Taawhiwhi Taamau it is at that level where other integral and fundamental elements of Waiora o Waikato lay such as Whaanau, ngaa maataapono o te Kiingitanga, kai and whenua.

By positioning Pai Maarire and the Tariao at the base of the Niho Taniwha, this emphasises the position of the faith as a fundamental element of the Waiora of Waikato and of Waikatotanga. The Tariao, in all its value and beauty, is quintessentially of Tainui and of Waikato. Although the essence of the Pai Maarire was gifted to Taawhiao, he used it along with other faiths and spiritual beliefs to form the faith that is practiced by Waikato iwi members today.

The Tariao is positioned as an integral element of Waikato. It is used to open and close multiple formal hui, functions and events facilitated by the iwi, hapuu and marae. Individual whaanau and small groups of peers will also utilise this form of karakia in the home, prior to smaller events and before travelling to seek spiritual guidance and protection.

The Tariao being chanted is a uniquely beautiful sound synonymous with Waikato, Waikato tikanga and Waikato kawa. The continuation of this element of Waikato tikanga, the role it plays within iwi gatherings and perhaps, most importantly, the

spirituality of the Waikato people is paramount to the Waiora of the iwi. The establishment of a sound wairuatanga base for the current and coming generations lies in the Pai Maarire and the Tariao.

Taawhiwhi Taamau also illustrates the multiple niho reflect the multiple whiti and lessons concealed in each whiti. Furthermore, the individual lines and whiti of the Tariao make connections to stars, deities, whakapapa and the creation of the world (Jones, 1959). In a sense, the Tariao is a lesson or a collection of lessons and waananga within a series of different, yet similar, karakia. Evidently, the impetus of the Tariao was provided by Te Ua Haumene's Pai Maarire karakia. However, Kiingi Taawhiao amalgamated what he had learned from Te Ua Haumene, missionaries, religious leaders and what he had been taught in the ancient Tainui whare waananga to form a faith that became a composite of old and new beliefs, lessons and ways of living.

### **5.7.3: Ngaa Haahi Katoa o te Ao**

The level above the Pai Maarire and Tariao represents the many faiths and belief systems of Aotearoa and of the world. It is acknowledged that many Waikato people and whaanau are christened and baptised members of faiths whose roots are from outside of Waikato and outside of Aotearoa.

Taawhiao understood the position he and his people were in during his time as King. He also knew that there would be people from outside the iwi and from outside of Aotearoa that would help him and Waikato and that help would be reciprocated.

**“Teeraa anoo oku nei hoa kei ngaa toopito o te ao. Ko ngaa huumeke, ko ngaa parakimete me ngaa kaamura”**

**“My friends will come from the four ends of the world. They are the shoemakers, the blacksmiths and the carpenters”**

Kiingi Taawhiao (Kirkwood, 2000)

Although he specifically mentioned various trades and occupations of the working class proletariat, illustrating that his many friends from around the world had multiple skill sets, Kiingi Taawhiao's tongikura is understood to also be metaphor for the people from the different faiths he had encountered and befriended. But, Kiingi Taawhiao was more than a friend to his international visitors. He was a man of the people of Aotearoa, who understood the plight of the Maaori and of Waikato, of course. He was also a religious leader who, in his many roles, aspired to lead his people toward salvation (Kirkwood, 2000).

As a faith, the Tariao does not subscribe to the notion that it is at odds with other religions or the notion that it is superior to other faiths in any way. Rather it promotes the unity, harmony and love for and with other faiths. The Pai Maarire and Tariao seeks to uplift others and their systems of faith, as the multitudes of the other faiths have done for Waikato. By locating Ngaa Haahi Katoa o te Ao in the level above Taawhiwhi Taamau illustrates that other faiths do contribute to the Waiora of Waikato individuals, whaanau and as a collective iwi. It must also be noted that when raised as the leader of the Kiingitanga for the first time, Pootatau Te Wherowhero had a bible placed on his head, instead of a crown. That practice, with the same bible, continued with his

son and each of his uri who have ascended to the position of leader of the Kiingitanga (Jones, 1959; Kirkwood, 2000).

During multiple marae, hapuu and iwi kaupapa, religious leaders from a range of denominations actively participate and contribute to proceedings seamlessly with kaumaatua, tohunga and kaikoorero. Illustrating the unity and the fellowship encouraged by Waikato, the Kiingitanga and of the Tariao under the direction of Pootatau Te Wherowhero when he implored his people to hold fast to faith and to love. This proves the wairuatanga practices of our tupuna and the wairuatanga practices established in this country post-European contact can harmoniously co-exist. Taawhiwhi Taamau has recognised the unity between wairuatanga practices and has connected them in this paparanga to illustrate that iwi members can have dual or even multiple belief systems that contribute to spiritual and mental wellness.

**“Rahi atu taku hari mo koutou e uu ana ki ngaa whakahaunga tika a Te Atua, Te Ariki kaha rawa ko ia nei te kiingi korooria. Teenei ahau to koutou whanaunga, he hoa aroha ki ngaa iwi, ki ngaa haahi katoa.”**

**“I rejoice with you who are faithful to the will of God, the Lord Almighty, for he is the King of Glory. While I your kinsman, embrace all peoples and all religions”.**

Kiingi Taawhiao

#### **5.7.4: Ngaa Atua aa Ngaa Tupuna**

The next layer in ascension of Te Paparanga o te Wairuatanga represents the deities of Ranginui, Papa-tuu-aa-nuku and their multiple offspring. When the children of

Ranginui and Papa-tuu-aa-nuku debated whether or not to forcibly separate their parents, it was a period of upheaval for them being caught between the two masses of their parents. This period of time was the formative period of their personalities and, subsequently, the roles each deity would go on to play in the creation and continuation of life.

The winds and weather, forests, waterways, foods of the land, foods of the sea, uncultivated foods, animals, earthquakes, war and peace, intelligence and cunning, rocks and stones, and also people-kind are the result of the deities and their actions. Each deity claims responsibility as an ancestor or a god over different elements of our world (Heke, 2016). As such, Taawhiwhi Taamau recognises and promotes connection to the different atua as a critical element of waiora.

Taawhiwhi Taamau acknowledges the atua Ranginui and Papa-tuu-aa-nuku, their children and the multiple offspring that were formed and brought into the world following its creation. Each atua has enabled waiora and wairua to continue to flow throughout the world. The multiple tipua and kaitiaki who are offspring and descendants of the atua have protected the earth, the taiao and people-kind. They have helped people-kind establish tikanga and kawa for living harmoniously with each other and with the taiao.

During the period of the first night, Ranginui and Papa-tuu-aa-nuku were formed and their experiences are described from Te Poo-whaawhaa onward (Te Poo-whaawhaa is identified in the lo-matua-kore level of this paparanga). Papa-tuu-aa-nuku lay on her back, facing upward toward Ranginui, and lay with him as his wife. In their form,

Ranginui and Papa-tuu-aa-nuku held to each other in warm, continuous embrace. Their union resulted in upward of 70 progeny who knew nothing of the outside world until Uepoto was accidentally washed outside of the world created by his parents. Upon his return, he reported tales of a world of light to his siblings (Heke, 2020a; Heke 2020b).

Ranginui and Papa-tuu-aa-nuku had created a confined ecosystem within their embrace that allowed their children to live, but one that prevented light entering the realm. Uepoto's adventure had resulted in conversation and heated debate between the siblings of separating the parents, which ultimately led to the revolt of the children against their parents (Heke, 2020a; Heke 2020b).

Tuu-mata-uenga's desire to kill his parents was overruled by the majority of his siblings when they decided that separation was the best option. Each sibling took turns to push against the heavy body of Ranginui attempting to push him away from their mother. All who tried were unsuccessful until Taane-mahuta, who saw the futility in his brothers' efforts, lay on his back, placed his feet on the chest of his father and pushed with his legs, propelling his father skyward, until the Earth-mother and Sky-father were separated for eternity ([nzetc.victoria.ac.nz](http://nzetc.victoria.ac.nz), 2020).

As light entered the world, unrest between the brothers arose. Taawhirimaatea, had not agreed to the separation of Ranginui and Papa-tuu-aa-nuku, he warned his brothers of the shameful act of separating their parents. Nor did he agree to the idea of killing them, proposed by Tuu-mata-uenga, who would go on to become the god of war and of men (Reed, 1961).

Each of the siblings began to establish themselves in their new-look world as gods of their own domain. Taane-mahuta became the deity of trees, forests, birds and insects. Tangaroa became the god of the seas, the fish and reptiles. Rongo and Haumie-tiketike became the gods of cultivated and wild foods, respectively, and the unborn Ruu-ai-moko, would remain inside his mother as the god of earthquakes ([nzetc.victoria.ac.nz](http://nzetc.victoria.ac.nz), n.d).

Angry with his brothers for separating their parents Taawhirimaatea, who went on to become the god of wind and of weather, defeated the siblings he warred against, except for Tuu-mata-uenga. The god of war stood up to him and was not defeated. Thus, beginning the eternal battle of dominance between the two. Taawhirimaatea's rage continues as, from time to time, he sends wild winds and the weather to remind his brothers of their deeds ([nzetc.victoria.ac.nz](http://nzetc.victoria.ac.nz), 2019).

**“Ko Taawhirimaatea te tangata tuuturu o te motu. Ka Pai.”**

(Poutapu, 2013)

Taawhirimaatea is, in the Tariao, regarded as the deity of most importance. Without Taawhirimaatea, life on earth would cease to exist (Totorewa, Personal communication, 2019). As the deity of winds, he is therefore responsible for the air and oxygen we breath. The movement of air across the surface of the earth was harnessed by the ancestors of many peoples to sail across the seas to discover, and subsequently, settle many distant lands. Like the ancestors of centuries past, people-

kind still harness the winds for sailing and, more recently, have harnessed the winds as a clean, renewable energy source.

Flora and fauna require oxygen to be continually consumed to keep cells alive. Thus, necessitating the existence of Taawhirimaatea, his abilities, and his children, the different kinds of winds. Tuuaaraki (the north wind), Tonga (the south wind), Marangai (the east wind) and Hauaauru (the west wind) each assist Taawhirimaatea in his unrelenting attacks on his brothers for the part they played in separating their parents. His other children, including Ua-nui (Terrible Rain), Ua-roa (Long Continued Rain) and Ua-whatu (Fierce Hail-storms) continue to wreak havoc on the realms and offspring of his brothers. Other children and offspring recruited to continue Taawhirimaatea's onslaught include Apuu-hau (Fierce Squalls), Apuu-matangi (Whirlwinds), Ao-nui (Dense Clouds), Ao-pouri (Dark Clouds), Ao-pootango (Gloomy Thick Clouds), Ao-whetuuma (Fiery Clouds), Ao-whekere (Clouds Which Precede Hurricanes), Ao-kaanapanapa (Clouds Reflecting Glowing Red Light) Clouds of Fiery Black), Ao-paakinakina (Clouds Wildly Drifting From All Quarters and Wildly Bursting), Ao-pakarea (Clouds of Thunderstorms), and Ao-taakawe (Clouds Hurriedly Flying) (Grey, 1956; 1971).

Understanding the clouds and the ferocity they herald allows people-kind to be prepared for the onslaught of Taawhiri-maatea and the potential dangers that accompany them. The understanding of the clouds, the winds and the elements allow for a greater connection to Taawhirimaatea, and subsequently a greater wairua connection to the atua realm and the taiao.

Taawhiwhi Taamau establishes Ranginui, Papa-tuu-aa-nuku, their children and the multiple offspring that were born after the separation of the heavens and the earth as critical components to the waiora of the iwi and the taiao. Traditional Maaori beliefs, supported by Taawhiwhi Taamau, consider the deities, the kaitiaki and the tipua that dwell in the different domains of the world on earth, in the skies and in the heavens are critical to wellbeing. Individually and as a collective, the deities, kaitiaki and tipua uniquely impact the spiritual, the mental, the emotional, the environmental, the social and the physical wellbeing of the individual. Taawhiwhi Taamau posits this level, and the lo-matua-kore level as the two uppermost levels, recognising the position of the atua, the kaitiaki and the tipua as superior to humans.

#### **5.7.5: lo-matua-kore**

The uppermost niho of Te Paparanga o te Wairuatanga represents lo-matua-kore (lo-the-parentless), the supreme being. lo-matua-kore, often called lo, is the first being that created the world, the universe and the heavens as we know it.

The Maaori koorero of the creation of the world begins in Te Kore, the void, the nothingness, and progresses to Te Poo, the darkness, and on to Te Ao-maarama, the world of light and reality, the dwelling place of people-kind. From the nothingness that was Te Kore, Te Poo, the night, emerged and continued to evolve until light and life appeared.

**Table 3: Te Orokohanga**

Te Kore	The void, the nothingness, energy, potential
Te Kore-te-whiwhia	The void in which nothing is possessed
Te Kore-te-rawea	The void in which nothing is felt
Te Kore-i-ai	The void with nothing in union
Te Kore-te-wiwiā	The space with no boundaries
Te Poo-nui	The great night
Te Poo-roa	The long night
Te Poo-uriuri	The deep night
Te Poo-kerekere	The intense night
Te Poo-tiwhatiwhā	The dark night
Te Poo-tee-kitea	The night where nothing is seen
Te Poo-tangotango	The intensely dark night
Te Poo-whaawhaa	The night of feeling
Te Poo-namunamu-ki-taiao	The night of seeking passage to the world
Te Poo-tahuri-atu	The night of restless turning
Te Poo-tahuri-mai-ki-taiao	The night of turning toward the revealed world
Ki Te Wheiao	To the glimmer of dawn
Ki Te Ao-maarama	To the bright light of day
Tihei mauri-ora	There is life.

([maaori.com](http://maaori.com), 2019)

The teachings of the ancient Whare-waananga established by Hoturoa upon arrival to Aotearoa illustrate a slightly different, yet still very similar, depiction of the creation of the universe from Te Kore to Te Ao-maarama. The works of Jones (2013) provide a

detailed account of the sacred knowledge of the Tainui Whare-waananga. Jones describes, in-depth, the Thirty Nights of Creation and the processes within each of those nights that led to the formation of subsequent nights ultimately leading to Ka-maarama-te-ao. From Ka-maarama-te-ao emerged Io-matua-kore, the epochal periods of Io and the emergence of Rangi-nui-e-tuu-iho-nei and Papa-tuu-aa-nuku. Hani and Puna, who dwelt with Io at the time, are the essence of Males and Females, respectively (Jones, 2013).

Due to the sacred nature of the works of Pei Te Hurinui Jones (1959) and the knowledge within being, originally, set aside for the select few allowed to enter the sacred Whare-waananga, as the kairangahau, I have decided against itemising the Nights of Creation, the epochal periods and the various names given unto Io-matua-kore in this thesis. Instead, I and Taawhiwhi Taamau encourage members of the iwi to seek that which is hidden from them, by referring to Jones (1959), building relationships with whaanau, marae and hapuu members as posited in Te Paparanga o te Iwi, and engaging in waananga with knowledgeable tribal members connected with Io and the teachings of Io, to build their own knowledge base and to further their connection to Io-matua-kore.

In addition, the uppermost niho of Te Paparanga o te Wairuatanga represents the Koohao o te Ngira referred to by Pootatau Te Wherowhero, and introduced in Te Paparanga o te Kiingitanga (5.6.3). In his koorero to the people, he mentioned the one eye of the needle that the white, black and red threads must pass. That eye of the needle is, to the Christian, God. As God is the creator of the Heavens and the Earth, our ancestors quickly realised God and Io-matua-kore are the same entity. The three

miro, represented by the white, black and red niho, symbolise the people, the different faiths and the Maaori deities begat and created by Io-matua-kore. The whakataukii establishes that each of these different populations are all created by and answerable to the same entity and the wairua of God Almighty, Io-matua-kore.

#### **5.7.6: Te Taniwha o te Paparanga o te Wairuatanga**

The Taniwha of Te Paparanga o te Wairuatanga represents the individual and people-kind upholding and perpetuating the knowledge and koorero of karakia, faith and the connection to Te Ao Wairua, the spiritual realm. It is the responsibility of the societal constructs mentioned in Te Paparanga o te Iwi to instil this knowledge into the individual, and the individual is then obligated to pass their knowledge on to their own tamariki, mokopuna, whaanau, marae, hapuu and iwi members.

The individual has a responsibility to protect the Waiora of Wairuatanga by ensuring that the moohiotanga and the maatauranga are passed on to the generations that follow and the knowledge is shared and perpetuated throughout the generations. The arrival of the colonisers and the subsequent legislation against traditional language and practices exposed paakehaa intentions to undermine, discredit and ultimately destroy tikanga, reo and traditional Wairuatanga practices. As a Taniwha protects its realm and those of its realm, the individual is also responsible for protecting the Waiora of Wairuatanga. The individual has an ancestral obligation to ensure the Wairuatanga is protected against outside parties whose intentions are to diminish, discredit and destroy our Wairuatanga.

As we are all Wairua currently engaged in a human experience (Te Ngaru, Personal communication, 2019), our Wairua is deeply affected by the perception of what is witnessed, viewed, our thoughts and our emotions. The karu (eyes) and upoko (head) of the Taniwha represent the waiora of the hinengaro and the ihomatua, the emotional and intellectual health and wellbeing, of the individual. It is through the karu that the individual sees the world and it is through the upoko that thoughts and emotions are then perceived and processed. It is paramount that we continue to protect our own and each other's karu and upoko as these are two primary locations of perception. What the karu sees, the hinegaro within the upoko perceives.

In addition, it is important to ensure that certain members of the whaanau, marae, hapuu and iwi aren't exposed to elements that they are not emotionally and intellectually equipped to process correctly. Ensuring our tamariki aren't exposed to violence and illicit material, either directly or on-screen, will enable their Wairua to remain grounded and limit the potential for any emotional trauma or damage to be caused. Taawhiwhi Taamau supports the notion of wairua being protected in addition to being uplifted. Taawhiwhi Taamau insists, akin to already introduced Maaori models of health and some non-Maaori models, that wairuatanga and the waiora of one's wairua remain a central element of the waiora of Waikato. Individual waiora of the wairua leads to collective waiora of the wairua, resulting in an iwi being spiritually, mentally and culturally well.

### **5.8: Te Paparanga o te Taiao**

During the koorero and waananga process of this rangahau, it was identified by each of the Taniwha that the taiao, and the health of the taiao, was critical to the health of

the iwi. Therefore, the taiao needed to be included in the design of a model of waiora for the iwi. Te Paparanga o te Taiao, The Natural Environment Layer, was included in Taawhiwhi Taamau to recognise and address the centrality of the condition of the natural environment to the waiora of humans. It must be established that human health cannot be separated from the health of our total planetary biodiversity (Hancock, 1990). Human beings do not exist in a biological vacuum but live in an interdependent existence with the totality of the living world. Maaori, for many centuries, have understood that humans are merely one part of the environment and both their actions and inaction have consequences that effect their existence, the existence of other species in the world and the health of the taiao itself (Samson, Personal communication, 2019).

#### **5.8.1: Te Taniwha Me Te Niho Taniwha o te Taiao**

As previously described, the illustration of Taawhiwhi Taamau depicts a Taniwha holding a Niho Taniwha aloft. In the various aforementioned Paparanga, the Taniwha has represented the individual and the Niho Taniwha has represented the waiora of the paparanga discussed. Te Paparanga o te Taiao utilises a somewhat different approach to describe the environmental element of waiora. The Niho Taniwha represents the maunga within the Waikato rohe, the base of the maunga represents the whenua, and the tinana of the taniwha represents the streams, rivers and harbours that have flowed within our Rohe for centuries. This notion that the taiao is different to the other layers also acts as a reminder to the iwi and to people-kind, in general, that the we, as people-kind, are merely teina of the environment and our rules do not, should not and cannot apply to forces and powers greater than us.

### **5.8.2: Ngaa Maunga**

The large Niho Taniwha represents the many maunga within the Waikato boundary rising above the Waikato whenua. Taupiri, Pirongia, Karioi, Maungatautari, Kakepuku, Haakarimata and Maungakawa are examples of maunga which hold great significance to the hapuu, marae and whaanau of those areas. Tongariro and Ruapehu maunga are also represented and acknowledged, as the snowmelt from their slopes are considered as the origins of the Waikato river (Muru-Lanning, 2018).

The maunga are considered as being more than just mountains, they are considered living tupuna who protect the iwi. The maunga have their own mauri that gives them wairua. The maunga have their own unique relationships with each other and with the iwi they protect. In the years that preceded human occupation of the earth, the maunga moved forging multiple valleys, plains and rivers. Koorero of how some maunga fought ferocious battles with each other to win the heart of another maunga have been passed from generation to generation to ensure the mana and the mauri of the maunga remains alive within people-kind (Papa, Personal communication, 2018).

### **5.8.3: Te Whenua**

The base level of the Niho Taniwha in Te Paparanga o te Taiao symbolises the whenua and all that inhabit it to survive. Trees, birds, edible plants, fruit, vegetables, animals and people-kind are dependent on the whenua being healthy in order for them to maintain their own waiora and existence.

The whenua is the location that the many whaanau, marae, hapuu and iwi of Aotearoa have established homes, gardens and life. As the foundation of humanity, the whenua must be protected and be nurtured to enable life to continue. Continued industrial and commercial activities have polluted and damaged the fertile lands of Waikato that Pootatau Te Wherowhero and Taawhiao fought for. Legislative acts and paakehaa controlled initiatives in the name of economic advancement had all but rendered Waikato landless kaitiaki; an iwi whose pre-confiscation role and purpose was to protect and care for land.

#### **5.8.4: Te Wai**

Water flows in small amounts and volumes from the mountains, over land and eventually forms bodies of water such as creeks, streams, rivers and lakes, all influenced by Parawhenuamea (Table 4) (Heke, 2020b). The wai of Taawhiwhi Taamau flows from the maunga, over the whenua and forms the Taniwha of the Taawhiwhi Taamau Model of Waiora. The strong body of the Taniwha represents the rivers, streams, creeks, lakes and harbours of the Waikato iwi. The curving style of the Taniwha's body illustrates how the awa and manga of our iwi carves through the landscape, and how the water of the harbours gradually flows as the tide moves. The blue and green colours and the clear colourless component of the Taniwha's body illustrate the colours our waterways should be when they are all healthy. As an iwi, and as a nation we must strive to have our waterways returned to a state where they are clean, clear and drinkable and in the state that our grandparents and great-grandparents remember.

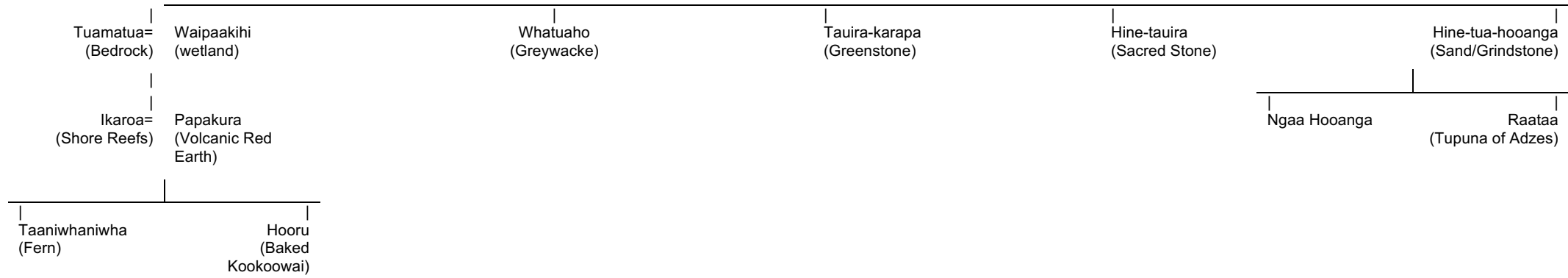
**Table 4: Te Whakapapa o Parawhenuamea**

Ranginui = Papa-tuu-aa-nuku

Taane-mahuta = Hine-tuu-pari-maunga  
(Mountains and Cliffs)

Parawhenuamea = Puutoto  
(Water that Springs from the earth)

Hine-uku-rangi = Rakatore  
(Clay Maiden)



(Roberts, 2013; Heke, 2020b)

**“Tooku awa koiora me ngoona pikonga, he kura tangihia o te maataamuri.”**

**“My river of life, each curve more beautiful than the last.”**

Kiingi Taawhiao

Within the clean and healthy waters, enjoyed by our great-grandparents, aquatic life was in abundance. Fish, eels and shellfish thrived in the clear waters. Aquatic plants and algae also thrived providing large amounts of oxygen needed for the multiple forms of life of the underwater ecosystem to flourish (Papa 2019; Roa, 2019).

Wai itself, is critical to the waiora of people-kind. To maintain basic physiological function there exists a need for continued, fresh, clean, water (Marieb & Hoehn, 2007). For the people of Waikato, the wai of the Waikato awa has provided for and nourished us since the arrival of Tainui waka (Roa, Personal communication, 2019; Morgan, Personal communication, 2019). The water has hydrated the people and has been used for both the cooking and irrigating of food. In addition, it was also utilised during blessings, the baptismal processes and when further spiritual sustenance and healing was required (Jones & Biggs, 1995).

The interview and data collection and analysis phases of this thesis established in previous chapters that within the wai exist many Taniwha. Taniwha who guided Tainui waka to Aotearoa and who have continued to guide and protect the people. Each Taniwha have their own realms and the hapuu and marae who are located near those realms carry with them the koorero of how the Taniwha has protected them and how the Taniwha have vanquished enemies. The nearly 80 Taniwha that accompanied

Tainui waka have dispersed themselves across the many areas that the descendants of Tainui waka now inhabit, continuing to protect the descendants of those they first protected (Jones & Biggs, 1995; Tauariki, Personal communication, 2019).

Taawhiwhi Taamau utilises the tinana of the taniwha as a representation of the wai due to the two being inseparable. The Taniwha guide and protect the people, they make their homes within the wai and travel within it. The wai nurtures, heals, sanctifies and sustains the people. As already established, it is wai that humans are made from and wairua that we, and the Taniwha, are comprised. The establishment of the Taniwha as a visual representation of wai recognises the importance and the congruence of both to the waiora of the Waikato iwi. In addition, this supports the notion of the person being considered a Taniwha in other Paparanga of Taawhiwhi Taamau.

#### **5.8.5: Te Taiao**

The taiao has, for centuries, provided and protected the people of Waikato. Life, tikanga, kawa and the sharing of moohiotanga and maatauranga has been determined by the Taiao. The contemporary, western philosophies of elements of the environment being viewed upon as commodities is contrary to indigenous and Maaori thought and practice. The contrary philosophies have resulted in the degradation of land, forests, water quality and of air quality (Muru-Lanning, 2018).

Many indigenous peoples, including Maaori, have been dispossessed of their lands and, as a consequence of the dispossession and disconnection, have suffered from physical, cultural, and emotional ill-health. The spiritual connection of indigenous

people to the natural environment has been an indicator of the health of the indigenous people of the area. However, paakehaa and colonialist based governments have largely discounted that causative explanation and attributed Indigenous ill health to poor economic conditions, low education and an unwillingness to adopt western philosophies (Smith, 2013).

The reliance on the environment and to the various atua, tipua and kaitiaki of the Maaori world had been established well before the arrival of paakehaa and their systems. Maaori had survived and flourished in Aotearoa for nearly 500 years before the British Crown decided to establish itself as the governing entity of this country. The connection to the environment and the guardians of the taiao has been prevented by paakehaa systems, resulting in the decline in waiora in all its forms (Heke, 2016).

The atua, tipua and kaitiaki have since the separation of Ranginui and Papa-tuu-aanuku, asserted varying degrees of responsibility and dominance over their own realms. Realms which have affected the Waiora of human-kind in multiple ways. However, the poor condition of the taiao has negatively impacted the wairua and waiora of the people. Taawhiwhi Taamau asserts that allowing the Waiora of the taiao to flow, as was intended by the atua will re-establish the balance required allow and enable the Waiora of human-kind to return to a state experienced by our tupuna only a few generations ago (Heke, 2016; 2019).

Taawhiwhi Taamau supports reconnecting to the taiao by assisting in the restoration of whenua, wetlands and forests will help to reclaim waiora of the people and of the taiao. In addition, the reconnection to the taiao will assist people-kind to reconnect to

atua, tipua and kaitiaki. The restoration of the taiao and reconnection to the guardian will ultimately lead to the restoration of the Waiora of the individuals and the iwi.

The reestablishment of the Taiao as a principle location of the holistic Waiora, as opposed to human-made locations, is not unique to Maaori. However, such changes in approach and philosophy will herald the return of natural medicines as a socially accepted form of medicine that can be used in conjunction with current medicines. Rather than it being viewed as witchcraft or labelled “Alternative Medicine”, a term used by paakehaa to discredit its validity and to, yet again, assert paakehaa dominance over another Maaori construct.

### **5.9: Te Paparanga o te Whakapakari Tinana**

Imbedded within the other layers of Taawhiwhi Taamau, already discussed, lies acknowledgement of the wairua, hinengaro and whaanau elements of health as introduced by Te Whare Tapa Whaa (Durie, 1994). Taawhiwhi Taamau directly addresses the tinana element with its own dedicated layer.

The wairua and whaanau elements of waiora have their own dedicated layers, as illustrated by Te Paparanga o te Wairuatanga and Te Paparanga o te Iwi. As also posited in Te Whare Tapa Whaa, Taawhiwhi Taamau recognises one’s ability to think, to communicate and express emotion as the waiora of the hinengaro.

Similar to how Pere (1984) positions wairua in Te Wheke, Taawhiwhi Taamau posits one’s wairua is reflected in the head, the eyes and the mouth of the Taniwha. The eyes and head (including the ears, nose and mouth) allow us to receive feedback of

the world we live in and make perceptions of and what is occurring in the world around us. The Maaori concept of the senses differs to the western concept. Maaori believe there are only two senses, titiro and rongo. Titiro is to see, whereas rongo is to hear, to taste, to smell and to feel. All which can technically be achieved at the head of the Taniwha. Hence, the head of the taniwha representing the emotional waiora of the individual. As these occur in this part of the anatomy they are recognised here, in this subsection of Te Paparanga o te Tinana.

The Whakapakari Tinana layer of Taawhiwhi Taamau, again, utilises the concept of the Niho Taniwha as the symbol of waiora of the tinana. The Niho Taniwha comprises four levels that need to be strong and well-formed to maintain the levels above. The Tinana layer establishes the human body as the vessel that carries the load of Wairua, Hinengaro, and Te Iho Matua; a vessel that must also be strong enough to enable the individual to contribute to the societal structures and to continue to pass ancestral knowledge on to their offspring and descendants. Thus, continuing the cycle of Taawhiwhi Taamau.

Taawhiwhi Taamau, and the Whakapakari Tinana layer, also establishes that Waiora must not be focussed on the wellbeing of humans alone. Although Te Paparanga o te Whakapakari Tinana focusses on building physical wellbeing and strength, complete Waiora is posited as the improvement and the increase of moohiotanga and maatauranga Maaori, and moohiotanga and maatauranga Waikato. Greater connection and understanding of the koorero of the world, the world from which we have descended, and how to maintain life within it will assist the following generations to understand what has been passed down. A strong, healthy and able tinana, along

with a healthy hinengaro and iho matua, will provide a stronger vessel to pass knowledge on and to also experience knowledge and connection to the world.

### **5.9.1: Ngaa Hua Maaori o te Taiao**

The foundational level of the Whakapakari Tinana layer, establishes nutritional intake as the base upon which all other levels of the layer are built. The consumption of whole, natural sources of energy, also known as 'Clean Eating' in the common, contemporary vernacular, establishes the molecular foundation for the body to function and provides the levels above with the foundational support to develop.

Clean Eating requires consumption of foods that are natural, unprocessed and without any added sugars, preservatives or additives. Clean eating includes the avoidance of foods containing sugar and that are flour based. Rather, the consumer is encouraged to consume clean, fresh fruit and vegetables, simple meat sources that have not been processed, and to drink fluids from natural sources. Current trends of plant-based vegetarian or vegan style eating, and the Palaeolithic diet are modifications of clean eating, with the addition of extra guidelines to ensure a purported increase in nutritional health of the eating style adopted (Evans, 2015).

The consumption of clean, whole and natural food types were the staple diet of our ancestors. Fish, birds, berries, fern root, wild foods, kuumara and the various forms of aquatic life were the staple diet of Maaori people before contact with Europeans and the subsequent introduction of mass produced, non-traditional food sources (Leach, 2003). Early European reports of the physical condition of our ancestors commented

on the remarkable physical condition of the people. This condition can be attributed to a diet of natural foods grown and foraged for in their natural environment.

Taawhiwhi Taamau encourages the consumption of *ngaa hua maaori*, or clean, whole foods, whilst avoiding the consumption of processed foods with additives and preservatives. The consumption of foods similar to the foods eaten by our ancestors is encouraged, so too is the methods of food gathering of the ancestors.

Whaanau based food growing and gathering practices allow for another method of connection with the ancestors and also the whaanau unit, as described in the corresponding level of the Te Paparanga o te Iwi layer. It is recognised by Taawhiwhi Taamau, that these practices are not always practical in some settings, however the basic practice of consuming foods similar to our ancestors is deemed critical by the researcher for Tinana waiora development.

To supplement the development and maintenance of optimal waiora of the tinana, and to maintain a Wairua connection with our ancestors, recognising the contribution of the atua to our holistic wellbeing is an important component of Taawhiwhi Taamau. The practice of recognising the wairua connection between the atua, food and people and the consumption of the foods provided by the atua is Maaori. The cultivated foods of Rongo-ma-taane, the uncultivated foods of Haumie-tiketike, the bird life of Taane-mahuta, and the fish, shellfish and fresh water of Tangaroa in their clean, natural state, were, as already mentioned, the food sources of our ancestors.

Taawhiwhi Taamau, additionally, encourages individuals and whaanau units to seek moohiotanga and maaramatanga of whence the foods they consume originate. This includes the sources from within the environment but, more importantly, the whakapapa of the food from the gods through to the kai unit, and the prime planting, harvesting and or gathering times for the kai.

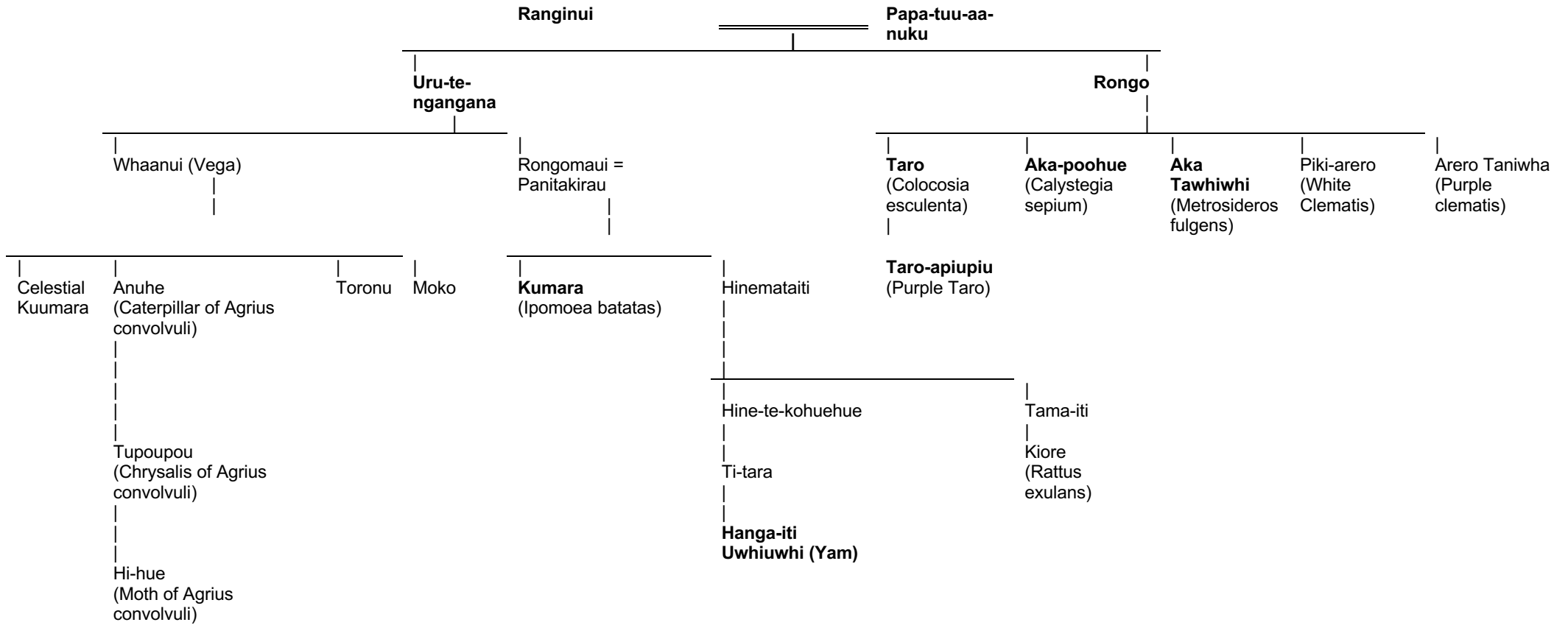
Our ancestors understood the importance of respecting the atua that their food sources were responsible for. They understood when the right times to gather and harvest foods were and, as importantly, they understood that they were merely a part of the environment they lived, not in control of it. Therefore, they understood that their actions impacted the environment, the environment that nurtured them, and did not over harvest or gather more food than what was required (Heke, 2020).

All foods that humans consume, animal, mineral and vegetable are considered offspring of an atua. Many species of fish and seafood are offspring of Tangaroa, the uncultivated foods are considered offspring of Haumie-tiketike, and many of the cultivated foods the offspring of Rongo-maa-taane. Birds and some plants are Taane-mahuta's offspring, so too is water. Parawhenuamea, the goddess of fresh water, is the daughter of Taane-mahuta and Hine-tuu-pari-maunga.

The offspring of the gods are, according to Tuu-mata-uenga, the spoils of war. His anger toward his brothers for refusing to assist him in his battle against Taawhirimaatea following the separation of their parents, Ranginui and Papa-tuu-aanuku, is eternal. As punishment, his descendants, people-kind, will consume the offspring of his brothers as sustenance and nourishment (Heke, 2020b). It was then

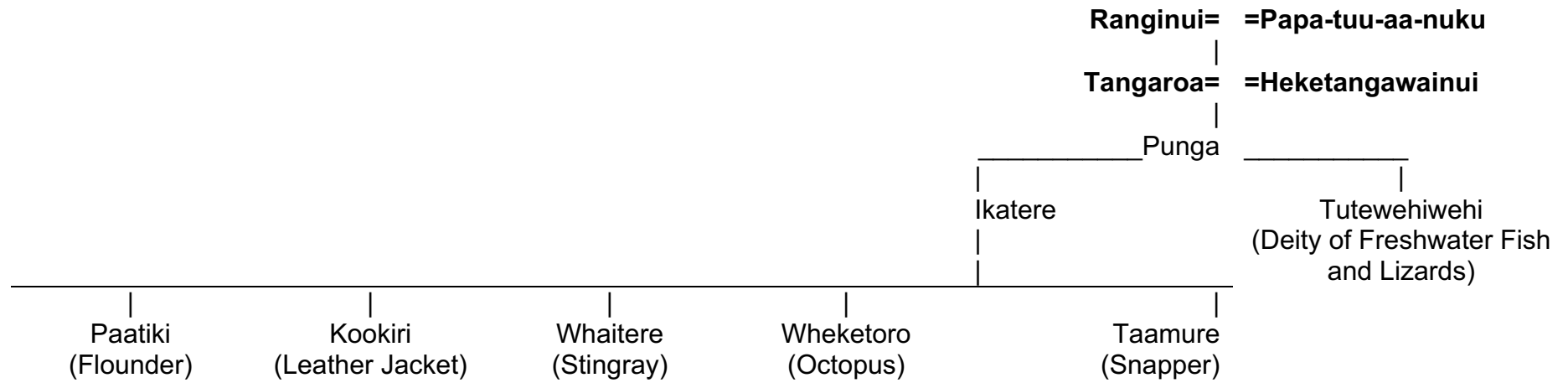
determined by Tuu-mata-uenga that the foods in Table 5, Table 6, and Table 7 (below) would be consumed by humans as food for their physical wellbeing. The foods also offer spiritual wellbeing as they bring us closer to Tangaroa whilst simultaneously bringing us closer to Rongo, Tangaroa and Haumietiketike. As acknowledgement to the deities we offer karakia thanking them for the foods they have sacrificed for our nourishment. The connection between this paparanga and Te Paparanga o te Wairuatanga provides dual opportunities to build and maintain waiora. Waiora of the tianana and waiora of the wairua are addressed when karakia practices are applied during the planting, cultivating, harvesting and consumption of foods.

**Table 5: Te Whakapapa o Rongo**



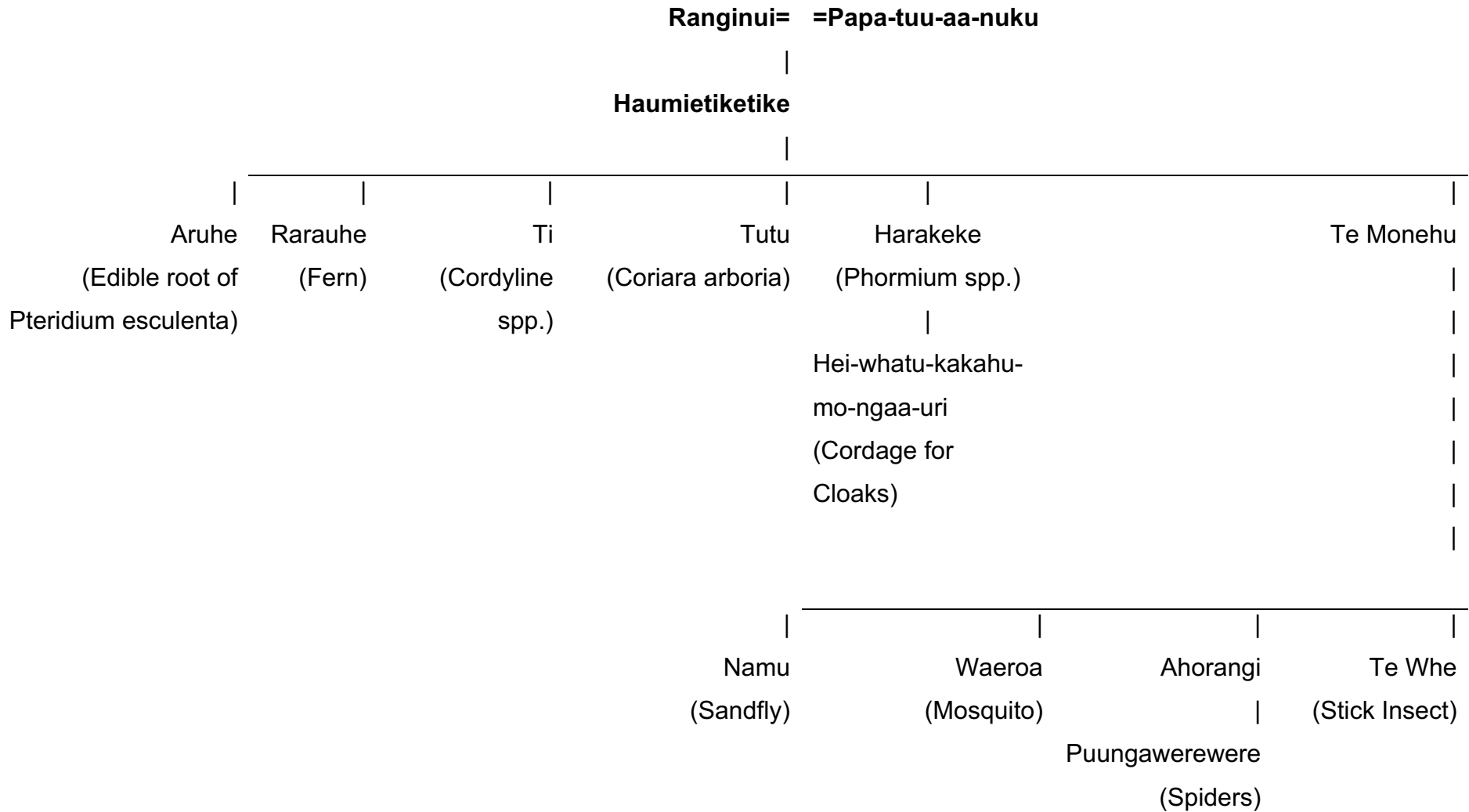
(Roberts, 2013)

**Table 6: Te Whakapapa o Tangaroa**



(Roberts, 2013)

**Table 7: Te Whakapapa o Haumietiketike**



(Roberts, 2013)

### **5.9.2: Te Kori Paakahukahu**

The next level of Taawhiwhi Taamau tinana waiora development, is Te Kori Paakahukahu, Metabolic Pathway Conditioning. This level requires the individual to utilise the sound nutritional foundations established to develop cardiovascular and respiratory function by engaging in vigorous and energetic movement. The function will be developed and improved using fundamental actions and movements performed at different intensities, using the three metabolic pathways.

The phosphagen (phosphocreatine), glycolytic (lactate) and oxidative (aerobic) pathways provide energy in the form of adenosine triphosphate (ATP). The efficiency of the pathways and the capacity of them to convert the macronutrients consumed, as food then available as or converted from glucose, glycogen or glycerol, into ATP are developed and improved by exercise training. The capacity of each of the pathways to provide energy corresponds to the quality and quantity of exercise training performed to develop and maintain them (Glassman, 2003).

Each energy pathway is the major contributor of energy to a particular type of activity and has a specific timeframe that the energy is produced (Phosphocreatine, high-powered, short-burst activities, <10 seconds; Lactate, moderate to high intensity activities, 30-120 seconds; Aerobic, low-intensity, >3 minutes) (Glassman, 2003).

Each of the metabolic pathways can be trained and stressed in isolation to build capacity, thereby requiring the individual to employ a methodology of meticulously planned sessions, intensities and rest periods. Alternatively, the metabolic pathways

could be stressed and trained collectively using methodologies such as High Intensity Interval Training (HIIT) and Supra-maximal Interval Training (SMIT).

HIIT and SMIT are both evolutions of Interval Training which is the practice of exercising at high intensities interspersed with short to moderate rest periods. HIIT and SMIT have now evolved into what could now be described as, a science on its own, with a multitude of researchers and authors having published many works attesting to its efficacy has a sport, exercise and health improving modality (Laursen & Jenkins, 2002; Gibala, Little, MacDonald & Hawley, 2012; Guiraud, Nigam, Gremeaux, Juneau & Bosquet, 2012; Kessler, Sisson & Short, 2012); Buchheit & Laursen, 2013). HIIT requires the individual to complete exercise at an intensity of >90% of maximal oxygen consumption ( $VO_2^{\max}$ ) with periods of low intensity, active recovery or, in some cases, periods of passive rest (Laursen & Buchheit, 2019). Similarly, SMIT requires exercise to be completed at intensities above one's  $VO_2^{\max}$  (Cicioni-Kolsky, Lorenzen, Williams & Kemp, 2013). The amount of repetitions and exercise sets completed the composition of the rest periods are dependent on the intensity of the exercise prescribed and performed (Laursen & Buchheit, 2019).

The all-out sprint type and high-intensity type exercises of HIIT has widely illustrated superior improvements in  $VO_2^{\max}$  when comparisons with traditional endurance training made (Tabata, Nishimura, Kouzaki, Hirai, Ogita, Miyachi & Yamamoto, 1996). The performance benefits of HIIT, in addition to the reported benefits of increased insulin sensitivity, decreased resting blood pressure, and significant reductions in intra-abdominal adipose tissue and blood cholesterol levels elevate HIIT to a position

where it must not be ignored as a method of improving physical condition (Gibala et al, 2012).

Additionally, HIIT and SMIT have elicited efficient and effective health benefits for adopters of both modalities and have been proposed as an alternative to traditional activities of moderate continuous intensity to improve general physical conditioning (Cicioni-Kolsky et al., 2013; Evangelista et al., 2017).

Taawhiwhi Taamau encourages adopters of the model to engage in Metabolic Conditioning at a range of time periods and intensities as part of cardiovascular and respiratory function development and to build the ATP providing capacities. Activities include, but are not limited to swimming, running, jumping, skipping, paddling, rowing, cycling, skating, and skiing at high, moderate and low intensities.

The development of the capacity to perform activities at a wide range of intensities, provide ATP and to recover from the activity performed in preparation for further activity builds on the foundation provided by Ngaa Hua Maaori o Te Taiao foundation and prepares the individual for life and further calisthenic based activity.

The Te Kori Paakahukahu level of the Whakapakari Tinana layer provides adopters of the model with a further opportunity to connect with atua. This form of exercise can be utilised to gain further understanding and appreciation of the atua contribution to exercise performance, the whakapaparanga of the activities and movements and also the tipua and kaitiaki of the taiao that are connected to the activity (Heke, 2016). The connections made and the knowledge gained will enhance understanding of the

human position in the environment and also the presence of wairua during the activities.

An example of this includes understanding the position Taawhiri-maatea holds in the control of the wind and air being inhaled and exhaled in addition to the role Tangaroa plays in the transportation of oxygen, carbon dioxide and other metabolites throughout the bloodstream, the body's internal waterways. Also the contribution of Taane-mahuta and the trees in the process of converting carbon dioxide into oxygen. Following on, there are the contributions of the offspring of each of these atua that affect the outcome of exercise performance but also the seeking and gathering of knowledge and connection to the taiao. This is one example of many connections that can be made. Discussion of these connections alone and how they affect exercise performance could be the subjects of multiple theses.

### **5.9.3: Te Tinana Paakahukahu**

The next level in ascension of Te Paparanga o te Whakapakari Tinana, requires the individual to build their physical capacities by employing own-body conditioning movements as the medium for further growth and physical development. Calisthenic training, commonly known as body weight training, flexibility training and Pilates are examples of exercise activities that utilise the individual's body as the primary form of resistance to achieve the desired movement outcome.

Calisthenic training requires the individual to manipulate their own body and use the body's mass as resistance to stimulate metabolic pathways, improve physical capacity

and, as a consequence, increase general physical condition (Chavez, Santos, Teixeira & Da Silva-Grigoletto, 2020).

Own-body calisthenic training is a simple and cost effective method of exercise training that, at a fundamental level, requires very little equipment and expertise to facilitate. The rhythmical and often cyclical movements employed (i.e. jumping, swinging, pushing, pulling, bending), when performed with vigorous intent improve various psychomotor capacities (balance, agility, coordination) and flexibility (Srivastava, 2015; Thomas et al., 2017).

The common movements of push-ups, pull-ups, squats, lunges, and sit-ups are commonplace in training and exercise regimes that employ calisthenic training concepts. Additional movements, such as dips, planks, leg raises, jumps and flutter kicks are, as are the movements previously mentioned, modified and progressed to allow each exercise, or a variation of them, to be performed by a large cross section of people regardless of age, gender and ability levels (Wade, 2012).

Flexibility, core strength and proprioceptive training methods such as yoga, pilates and other posture improvement regimes have also shown to be beneficial to the health, wellbeing and overall physical condition of the individual (Bavli & Koybasi, 2016; Lim & Park, 2019). Pilates utilises low-intensity flexibility, muscular strength and endurance movements to develop and maintain correct postural alignment, core strength and muscle balance. A Pilates training routine typically includes exercises that promote core strength and stability, muscular control and muscular endurance,

including exercises that stress proper posture and movement patterns and balanced flexibility and strength ([www.mayoclinic.org](http://www.mayoclinic.org), n.d).

The widely adopted exercise and routines of both Calisthenics and Pilates as training modalities used to develop physical fitness, and as major components of rehabilitation and sports training programmes. Both types of exercises are simple enough for a beginner to master in a relatively short period, yet can be progressed and varied to provide the necessary physiological stresses to enhance physical performance and develop movement mastery in experienced individuals (Wade, 2012; Kaya, Duzgun, Baltaci, Karacan, & Colakoglu 2012).

The employment of the tinana as a major contributor to its own development and maintenance of physical strength and capacity in Taawhiwhi Taamau is, as already identified in other layers and levels of Taawhiwhi Taamau, viewed as a progression of the levels below and as a foundation for the level above. The use of the tinana, in both Te Kori Paakahukahu and Te Tinana Paakahukahu levels depict an essence of Mana Motuhake of the tinana. In this sense the tinana seeks to use itself as a means and as a method of improving and self-maintenance minimising the dependency on an external source.

As experienced at Te Kori Paakahukahu level, seeking connection, moohiotanga and maaramatanga with the atua and the taiao can be achieved in the Tinana Paakahukahu level. Wade (2012) has lamented that, due to the misconception that calisthenics are considered movements that are performed to only increase muscular endurance, they are now secondary or supplemental options in exercise selection.

Taawhiwhi Taamau supports the position taken by Wade (2012), where with correct exercise prescription and exercise selection, calisthenic movements can develop functional, “real world” strength and power comparative to that elicited by exercise programmes, which employ conventional resistance training methods.

Taawhiwhi Taamau responds by establishing calisthenics and other own-body training movements, such as Pilates-style movements and flexibility exercises, as fundamental to the development of strength and mobility. This allows the individual to build physical capacity in a safer manner, concentrating on concurrent muscular and ligamentous development and coordination (Starrett & Cordoza, 2013).

The movement ethos of the Tinana Paakahukahu level enables the individual to develop their own proprioceptive capabilities such as balance, coordination and spatial awareness and utilise those abilities to underpin the movement requirements of the level above. The Tinana Paakahukahu level of Taawhiwhi Taamau asserts that in order for control and mastery of external objects to be achieved, the control and mastery of one’s own tinana throughout the different movement patterns must be achieved first. Failure to do so limits the potential of external object mastery.

The exploits and achievements of many Waikato ancestors is testimony to the genetic potential that resides within us all. The speed, power, strength and endurance qualities of tupuna like Hotumauea and Tamainupoo, live on within us all. It is possible to unveil those qualities that have laid dormant for many years and in some cases generations. Preparing ourselves physically will advance our quest to connect with our tupuna. It is

posited here that physical experience in conversation with the feats of our ancestors will lead to greater understanding and knowledge of waiora.

#### **5.9.4: Te Taonga Paakahukahu**

The apex of the Te Paparanga o te Whakapakari Tinana is the use and mastery of external weights and objects to develop and maintain te waiora o te tinana. The health and fitness benefits of contemporary techniques of conventional resistance training such as weightlifting and manipulating other functional pieces such as kettlebells, sandbags, weighted clubs, and of contemporary fitness training programmes have been well documented (Häkkinen, 1989; Baker, 1995; Baechle & Earle, 2008; McGuigan & Winchester, 2008; Shephard, 2009; Cormie, McGuigan & Newton, 2009; Baker, 2012; McMaster, Gill, Cronin & McGuigan, 2014; Haff & Triplett, 2015; Behm, Young, Whitten, Reid, Quigley, Low, Li, Lima, Hodgson, Chaouachi, Prieske & Granacher, 2017). Programmes and techniques such as these all offer individuals and groups the opportunity to increase physical fitness and wellness using a variety of easily accessed measures.

Strength and fitness programmes that utilise more natural objects such as rocks, stones, logs and branches have, in the last 10-12 years, experienced a revival in popularity as training modalities to increase physical wellness. Programmes of this type are purported to better simulate the training methods of prior generations, whilst allowing for an increased functional adaptation to the activities performed (Even-Esh, 2014).

The participation in activities promoting the displacement and manipulation of external, weighted objects is undoubtedly a pastime that has both increased in popularity and led to improvements in physical wellness (Starett & Cordoza, 2013). Taawhiwhi Taamau encourages the mastery of such activities under the guidance, coaching and supervision of suitably qualified exercise professionals who correctly prescribe proper and safe technique. In addition, Taawhiwhi Taamau also recognises and encourages the use, practice and mastery of traditional Maaori objects.

The mastery of poi, weaponry, tii raakau and other tools of our tuupuna should be prioritised by our people seeking to develop and promote waiora. The participation in such activities under the tutelage of recognised iwi experts proffer a mode of connecting with atua and tupuna, whilst maintaining kawa and tikanga, and ensuring future generations are afforded the same opportunities to connect with Atua and tupuna.

The battle, known as Moenga Toto, between Tuu-mata-uenga and his brother, Rongo, at Poohutukawa is an example of how adopters of Taawhiwhi Taamau and Te Paparanga o te Whakapakari Tinana can connect to atua, master external objects and connect with knowledge. As a result of their disagreement Rongo and Tuu-mata-uenga each sought a weapon to use in battle. Rongo asked Tangaroa for a weapon and was given Te Pihapiha-a-Tangaroa, a Whale bone patu. Tuu-mata-uenga approached Ruru-tangi-aakau and asked for a weapon. In response, Ruru-tangi-aakau presented his son, Akerautangi. Akerautangi's features included two fierce, protruding tongues, two mouths, two faces and four eyes on a single body. The weapon given to Tuu-mata-uenga was the first taiaha used in battle (Winiata, 2013).

The brothers battled yet a victor could not be found. As a result Rongo, receded into the whare at Poohutukawa, Moenga Koro, and Tuu-mata-uenga remained on the marae-aatea, Moenga Toto. It is in those two domains of the marae where they both remain. Ko Rongo ki roto, ko Tuu ki waho (Rongo inside and Tuu outside) (Winiata, 2013).

Taawhiwhi Taamau encourages its adopters to engage in the koorero such as the battle between Rongo and Tuu-mata-uenga as avenues to help our people understand where various practices originate. The engaging in knowledge of our ancestors has multiple benefits for us as an iwi. It allows us to connect with each other when the stories are shared, thus benefitting the whaanau and whanaungatanga element of waiora. The koorero help foster a greater connection to our tupuna and the gods themselves thereby addressing the wairua and whakapapa elements of waiora. The tinana elements of waiora are strengthened when the lessons are applied in a physical setting. However, each element is strengthened initially because the individual chose to seek and then engage in the knowledge passed to us by our ancestors.

#### **5.10: Te Whakamaaherehere aa Ngaa Rangatira**

An element of the leadership style of Waikato, and of other iwi, has been to speak prophetic words to guide, advise and encourage the people. The many rangatira, the Kings and Te Arikiniui, Te Atairangi-kaahu, have left uplifting words to support our iwi throughout the generations. Often referred to as proverbs, whakataukii and kiiwaha these phrases are still heeded and adhered to today. However, Mead and Grove (2003) have said that the word 'proverb' is an imperfect translation, lacking depth and

layers that the metaphorical sayings hold. Also referred to as pepeha, Mead and Grove insist the English definitions are too restrictive to encompass the entirety of each piece of oratorical beauty.

Whakataukii, kiiwaha, pepeha and tongikura, which are prophetic sayings of those from the kaahui ariki, are viewed as but one means to understand our tupuna (Mead & Grove, 2003). Throughout this thesis many whakataukii, kiiwaha and tongikura have been utilised as words of guidance shared with us by our tupuna. Some are general kiiwaha that are used commonly around Aotearoa, others have been spoken by our iwi leaders specifically to our iwi. Te Paparanga o te Kiingitanga specifically encompasses the tongikura that begin, “Ko tou hoa haere..., Maaku anoo tooku nei whare e hanga..., and Kotahi anoo te koohao o te ngira...” as kupu arataki (words of guidance) of our Rangatira to support us in our role as kaitiaki of the Kiingitanga. The whakataukii “He piko he taniwha..., Ki te kaakaaho ka whati, and Mahia te mahi hei painga mo te iwi”, promote leadership, unity and doing what needs to be done for the betterment of the entire iwi the essences of these sayings are infused throughout each paparanga of Taawhiwhi Taamau.

There have been many more tongikura and whakataukii uttered by our leaders that Taawhiwhi Taamau promotes as kupu arataki and as methods of engagement with our tupuna, tribal knowledge and tribal convention. Kiingi Tuuheitia has provided us with guidance of his own to encourage us as his people and as contributing members to society as a whole.

**“Taakina te kawa o te ora, taakina te kawa o te ao.”**

**“Navigating our way to global prosperity.”**

Kiingi Tuuheitia

Taakina te kawa o te ora, taakina te kawa o te ao, can be associated with each of us utilising the innate abilities instilled within us from our tupuna and the newer skills and lessons we have learnt from the tools of the paakehaa to lead ourselves to success in the field we desire.

**“Taaparatia te maahina, he puurangi, he maaneanea.”**

**“Let your light shine, let it shine bright to make the darkness fade away.”**

Kiingi Tuuheitia

As illustrated in Te Paparanga o te Kiingitanga, the upper most niho of the Niho Taniwha represents Io-matua-kore and the light, which is God, as told to us in the New Testament of the Holy Bible. The Kiingitanga is also a beacon of hope, leadership and guidance for the iwi. Taawhiwhi Taamau heeds the words of Kiingi Tuuheitia and encourages the iwi to use the Kiingitanga and Waikatotanga as avenues and platforms for each iwi member to share their unique taonga they have with the world, to make the iwi and, indeed, the world better and stronger.

**“Amohia ake te ora o te iwi, kia puta ki te whei ao.”**

**“To protect the wellbeing of our people is paramount.”**

Kiingi Tuuheitia

Taawhiwhi Taamau is, principally, a model that serves to uplift, preserve and promote the wellbeing of the Waikato iwi in all its forms and contexts. The waiora of the Kiingitanga; the waiora of the Taiao; the waiora of our tikanga, reo and koorero; the waiora of our wairuatanga and whakaponu; the waiora of the people; the waiora of the generations still to come. All that Waikatotanga encompasses are the driving force behind this model. Amohia ake te ora o te iwi, kia puta ki te whei ao accurately describes this kairangahau's intent and desire to serve the iwi. As the whakataukii, Mahia te mahi, hei painga mo te iwi instructs the people to do what is required for the benefit of the collective, this rangahau has heeded that and the kairangahau hopes that I mahia te mahi hei whakawaiora tonutia te iwi, a task has been performed to promote and continue good health for our iwi.

There are numerous whakataukii and tongikura that have been left to us by our tribal leaders. To incorporate each of them and illustrate their meanings would, in itself, be a thesis in itself. Works by Jones (1959), Jones and Biggs (1995), Kirkwood (1999; 2000), Mead & Grove (2003), Poutapu (2013) are but a small selection of published works that include explanation of the chiefly sayings. In addition, there are numerous audio and video files, and unpublished works by other leaders of within the iwi Te Arikinui Te Atairangi-kaahu, Te Puea Herangi, Sir Robert Mahuta, Pei Te Hurinui Jones, Henare Tuwhangai, Meto Hopa, and others that hold further depth of knowledge, understanding and guidance for our people.

**“Rapua te mea ngaro.”**

**“Seek that which is hidden”**

Kiingi Taawhiao

Iwi members and adopters of Taawhiwhi Taamau are encouraged to seek and uncover the knowledge that is held by members within their own whaanau, their marae, their hapuu and the iwi; the many published and unpublished works of tribal leaders, tribal members and holders of tribal knowledge. Like the enduring nature of the whakataukii and tongikura of our rangatira, the labours performed by our people and the many friends of the four corners of the earth, knowledge and understanding of our iwi is available for us. Our role is to uncover what is hidden to us. Once uncovered there exists new understandings, and new connections to our iwi, our tupuna, our taiao and our atua.

### **5.11: Taawhiwhi Taamau**

The Taawhiwhi Taamau Model of Waiora, its multiple layers, and each layer's levels and elements have been introduced and presented in this chapter as the primary outcome of this doctoral thesis. The layers themselves are referred to as paparanga and each contribute to the holistic waiora of Waikato iwi, its people, its customs and its traditions. The multi-dimensional approach utilising symbolism and imagery synonymous with Waikato and Waikatotanga reminds adoptees of the model and those analysing the model that waiora for our iwi can be and is both complex and simple.

The complexities lie in the different niho of the Niho Taniwha of each paparanga. Each niho, of each level, of each paparanga including the Taniwha upholding each paparanga, are all crucial to the waiora of Waikato. As an iwi of wairua, mana, and of rangatiratanga the waiora of the iwi goes far beyond the waiora of the individual.

Although each individual is regarded as critical to the survival and growth of the iwi, the iwi and all it encompasses must remain the focus.

The simplicities of the model lie in the unity and the shared responsibility of all iwi members to contribute to the waiora of the entire iwi. The obligation of an individual to learn, share and/or teach the knowledge and understandings of our ancestors is paramount. Knowledge of koorero, tikanga, karakia, histories, wairuatanga, the taiao, tupuna, ariki, rangatira, whakapapa, waiata, haka, mooteatea, kai, whakapakari tinana and waiora itself must be taught, shared and learnt for our iwi to survive, grow and flourish.

Each individual iwi member will, invariably, assume the role of leader to teach and to share, and of learner in any given space and any given forum. The sharing of knowledge, understanding and resources is a practice that has continued to shape our iwi since well before the sails of Tainui waka were first unfurled and set sail for Aotearoa. A practice that we, as an iwi, are obligated to continue to ensure the generations that follow us have the best chance to connect to Waikato, Waikatotanga, our whenua, our wai, our whetuu and our whaanau.

#### **5.11.1: Taawhiwhi Taamau as a Legitimate Model of Health**

As has been illustrated in the above sections, this research has utilised the moohiotanga and maaramatanga of our ancestors, and of current knowledge and practices of our iwi to develop and unveil a model of health and a model of living that is conducive and compatible with Waikato ideals. The connection of Taawhiwhi Taamau to other Maaori models and frameworks is evident and well-discussed (Pere,

1984; Durie, 1982; Durie, 1999; Durie, 2004; Heke, 2016). However, Taawhiwhi Taamau has also utilised the lessons, learnings and elements of other health models established outside of Aotearoa to ensure it is robust and elicits the validity of models already published and utilised.

The Biopsychosocial Model (Engell, 1997) has illustrated that one's beliefs, perception, understandings and interpersonal relationships effect health and wellbeing. The different paparanga described in this research and the different elements of each paparanga have illustrated that Taawhiwhi Taamau has clear similarities to the Biopsychosocial Model.

The Ecohealth Model discussed by Hancock (1990), posits that human health and the health of the environment are interrelated. Levins and Lopez (1999) expanded on this position further by introducing the concept that people-kind had challenged itself to not only rethink about our relationship, but to redesign our relationship with the taiao. Such a change is encouraged to ensure that ours and other species survive and flourish. Maaori, and indeed Waikato, have for centuries known, believed and have not forgotten that we are products of and teina to the taiao. So much so that, our tupuna would constantly consider the impact cultural activity would have on the taiao (Samson, Personal communication, 2019).

Maaori have continuously fought government, policy and bureaucracy for almost 180 years to return to a simpler, more natural way of living. Primarily, addressed in Te Paparanga o te Taiao but also discussed as elements of other paparanga, Taawhiwhi Taamau explicitly encourages greater harmony and respect for the taiao, the land, the

waterways, the forests and the mountains. As Waikato, our iwi are named after the largest river in Aotearoa, a river that has nourished and nurtured our people for many centuries, just as a grandmother does her mokopuna (Roa, Personal communication, 2019). Now it is our responsibility to nurse our kuia, our tupuna back to health. Therefore, we must have the authority and autonomy returned to us to care for our awa so we can determine the health of our tupuna-a-awa and achieve the mana motuhake of our health and wellbeing.

This research and the process undertaken to design Taawhiwhi Taamau was similar to the approach utilised and encouraged by the Community Health Model ([ruralhealth.org](http://ruralhealth.org), 2018). Discussion with key individuals and key stakeholders occurred to address and ascertain the aspirations of the iwi. A selection of key individuals from various locales of the awa and the iwi were approached to contribute to the design of what was to become Taawhiwhi Taamau. Each Taniwha ensured all areas of the iwi were considered and a suitable cross section of contributors was achieved.

The Model of Wellbeing (Campion & Nurse, 2007) illustrates that both positive and negative social, economic and mental health factors impact one's health and wellbeing. Negative factors can heavily influence certain behaviours such as consumption and over consumption of drugs, illicit substances, tobacco and alcohol. Combined with physical inactivity and continued unhealthy nutritional practices, these can exacerbate already poor mental health levels and conditions.

Similarly, the Social Determinant Model (Robinson & Cheng, 2014) has reported a positive correlation between the quality of both housing and income with health and

education outcomes. Many indigenous peoples have endured poor housing, poor educational outcomes, low financial income and poor health due to lands, estates and ways of living being illegally and forcibly stripped from them as a result and consequence of colonisation. As a corollary, Maaori mental health declined. The decline has been exacerbated by substance use and abuse, poor living conditions and poor nutrition, which have then resulted in a poor physical condition of many Maaori (Durie, 1998).

The overwhelming evidence that suggests mental health issues increase the likelihood of heart disease, diabetes, respiratory illness, cancer, depression and physical ailments are reasons why Taawhiwhi Taamau was designed and introduced (Phelan, 2001; Keyes, 2004; Weitoft & Losen, 2005; Champion and Nurse, 2007). Each of these studies posited that rectifying mental health issues will decrease the incidences of the aforementioned conditions. For Maaori, many of the mental health issues are rooted in colonisation, systemic bias, and alienation of one's whenua and culture (Durie, 1998). The design, creation and introduction of Taawhiwhi Taamau is a strategy to disrupt the ongoing impacts of colonisation for our iwi.

To further compound the issues Maaori have had to encounter, colonial ideals of living, and a disallowance to use the skill set taught by our forebears to properly adapt to colonial rules of living, has led to subsequent generations of Maaori being ill equipped to adapt to and live in a system designed to suppress Maaori ideals. This has given way to confusion and a distrust of the oppressive system our forebears were forced to comply with.

The confusion and distrust has resulted in a decreased desire and motivation to engage in a system that has continually suppressed a Maaori way of life and discounted the Maaori world view. Such action and, in some cases, inaction has further compounded the mental, physical, cultural and social issues effecting Maaori. In many cases, those effected by such circumstance are often less educated. Lower education often results in lower levels of employability and lower financial incomes. Thus, continuing the cycle of depravity and poverty spoken of in the Model of Wellbeing and the Social Determinant Model (Campion & Nurse, 2007; Robinson & Cheng, 2014).

Colonisation, land and estate confiscation, and the subsequent crown and government insistence on decimating Maaori lifestyles and practices has led to multiple generations of mental, physical, spiritual and economic poverty, depravity and destitution (Durie, 1997; 1998; Smith, 2013). Taawhiwhi Taamau, through its multiple yet interconnected layers has the potential to minimise the effect of poor mental health, which has resulted from colonisation and policy designed to silence Maaori voices. Taawhiwhi Taamau seeks to reverse the consequences of 180 years of broken promises, partnerships and agreements and provide the Waikato iwi with a bespoke model of engagement to, ultimately, empower our people to realise and actualise mana motuhake for ourselves and our waiora.

Taawhiwhi Taamau seeks to empower the people of the Waikato iwi to regain the practices of our tupuna in an age where it is easier to connect and reconnect with one's culture than it has been in the past. The greater acceptance by the general public and the improved accessibility to knowledge and practice of traditional and indigenous

ways of thinking and being will allow iwi members to further identify as Maaori and as Waikato. Such changes in identity will, as asserted by Reynolds (1982), Waterworth et al. (2012) and Pascoe (2012), decrease mental health issues. Thus, offsetting many medical and physical ailments our people are afflicted with, in turn increasing the waiora of our iwi.

Taawhiwhi Taamau utilises a holistic approach to waiora and to attaining mana motuhake. By ensuring the fundamental elements of waiora are prioritised and established at the base of the Niho Taniwha, they form the foundations of waiora that have been deemed pertinent to the holistic waiora of the Waikato iwi. In addition, Taawhiwhi Taamau is supported by multiple health models utilised in Maaori health and in health settings internationally.

## CHAPTER SIX: TE WHAKAKAPINGA

Taku hoe tapu nei, ko Hauhau-te-rangi	My sacred paddle, Paddle-the-heavens
Whaaia Te Arawa, me kore e rokohina	Follow Te Arawa, to overtake her
Me kore e rokohina	To overtake her
Ka riro ia i te taarewa-putuputu	She has disappeared through the heaped up curtain
Whakapoi ake te kakau o te hoe	Ply the shafts of the paddles named
Ko Manini-tua, ko Manini-aro!	Manini-tua and Manini-aro
Ka tangi te kura, ka tangi te wawana	The sacred plumes cry out, fiercely they cry out
Ka tangi te kura, ka tangi te wiwini	The sacred plumes cry out, fearfully they cry out
E Riki, e Raka, nau mai!	Oh Lord, oh Raka, come
Te Haria te kawa a Taane ki uta	Carried is the freight of Taane to shore
	(Jones & Biggs, 1995, pg 34-35)

### 6.1: Te Koorero Whakakapi

The Taawhiwhi Taamau Model of Waiora was designed and created out of the author's perceived need for a tribal specific, holistic model of health and wellness. The introduction and subsequent adoption of western models of health was symbiotic with the catastrophic decline in Maaori health throughout colonisation and were ultimately unsuccessful in addressing the needs and desires of Maaori people. The introduction of many Maaori models of health served as wonderful beacons of hope and of potential for Maaori and our wellbeing. That potential cleared the pathway for an increase in health and wellbeing literacy of Maaori people. Greater health promotion practices and an increase in access to health promotion materials and research resulted in the current research project being conducted.

Chino and DeBruyn's (2006) statement that encouraged indigenous tribes to create their own tribal models and frameworks of health was heeded by the author which, ultimately resulted in the writing of this document. I also heeded the advice of Arredondo and Orozco (2012) and ensured tribal leaders and holders of tribal knowledge were consulted and their opinion sought to inform the design and make-up of the model. Adherence to the Knowledge Brokering Framework's (Oldham & McLean, 1997) instruction of including key stakeholders and community members during the conceptualisation stages, in addition to Rangahau Kaupapa Maaori principles and philosophies, were employed to seek knowledge and information from a variety of published and non-published sources of traditional and western knowledge.

The Taawhiwhi Taamau Model of Waiora was introduced in this document as a visual and cultural guide of waiora, primarily, for the Waikato descendants of Tainui waka. The term waiora was favoured above the common vernacular of hauora and oranga, which are all synonymous with health and wellbeing. Waiora was chosen as it resonated better with the iwi of Waikato as we are made up of wai, the wai of our awa sustains us, our ancestors travelled here over wai and, according to tikanga, we are all wairua.

Taawhiwhi Taamau introduced multiple layers, identified as paparanga, of health that were identified by the taniwha of Waikato as critical to the waiora of the iwi. Societal structure, the Kiingitanga, wairuatanga, the taiao and the waiora of the tinana were identified as elements critical to the waiora of the Waikato people. Each paparanga consisted of a Niho Taniwha and a Taniwha that contributed to the holistic waiora of

the iwi. Each paparanga was introduced and elaborated on to illustrate the connection of the paparanga to Waikato specific, and sometimes all Maaori, waiora.

It is the position of Taawhiwhi Taamau that the waiora of the Iwi, the Kiingitanga, Wairuatanga, the Taiao and the Tinana are each but one layer of waiora. Dr Ihirangi Heke (2019) and the Atua-Matua health framework (2016) extend this notion by stating that waiora must be more than being solely about the waiora of the individual, or even of the human being alone. Waiora also encompasses the seeking and attainment of knowledge and connection to the taiao and to Te Ao Maaori. Taawhiwhi Taamau is, at its core, a model of health and wellbeing for Waikato and all its elements.

The health and wellbeing, the waiora, of Waikato is multifaceted, as is Taawhiwhi Taamau. The waiora of Waikato includes the waiora of people as individuals, whaanau, marae, hapuu and as an iwi. It encompasses the waiora of the Taiao, the streams, the lakes, the rivers, the harbours, the plains, the valleys, the hills, the mountains, the forests, the skies, and the organisms that live within those locales. Waiora includes Waikato tikanga, kawa, values, reo, koorero, history, knowledge, karakia, beliefs, haka, waiata, practices and how each of these support Waikato people and the Kiingitanga. Waiora includes Whakapapa and our connection to Te Ao Wairua, the connection to our ancestors, to our atua, to our taniwha and kaitiaki, and to the wairua of the generations yet to come.

The change in lifestyle of the people of Waikato made in the time of Te Wherowhero and the atrocities inflicted upon our people in the time of Taawhiao, heralded a way of life not seen by our people before; a way of life disconnected from the taiao, from our

lands and our waterways; a way of life where traditional practices were made illegal by law; a way of life controlled by the fear, greed and lack of respect of an oppressive visitor who was once welcomed and protected from other iwi by Waikato; a way of life that decimated Waikato, of which our people have never completely recovered (O'Malley, 2018).

Taawhiwhi Taamau seeks to harness the resilience and the spirit of our tupuna who, from the time of Pootatau Te Wherowhero to the time of Te Arikinui Te Atairangi-kaahu were subjected to unprecedented struggle and oppression. The six generations before the current time of Kiingi Tuuheitia, illustrated the spirit and the genetic prowess of our ancestors to survive in a world, which could have led to the destruction of our iwi and of Maaori in general. They helped us to forge a pathway of living for ourselves in the time of Tuuheitia and the generations to come.

Although our ancestors fought hard to survive, to minimise the damage being inflicted and, eventually, having the atrocities committed recognised by the New Zealand Government and the crown, we must continue to strive for our Mana Motuhake in our tribal lands and the activities within our iwi domain. Such practices will initially include but are by no means limited to the return of control and care of the multiple rivers, streams, lakes, harbours, lands and forests to iwi and hapuu. As has been identified the multiple Taniwha interviewed, the health and the wellbeing of these natural resources and areas have a direct impact on the health of the people. Therefore, if iwi and hapuu have the Mana Motuhake of these taonga returned, the waiora of the iwi will naturally return. Thus, decreasing the total government health cost; an outcome desired by all political parties and citizens alike.

For Waikato, the restoration of all of our awa is paramount, especially the Waikato awa. Dairy farming, commercial enterprise, industrial activity and contemporary living practices have contributed to the decline in the waiora of all our awa. If the health of the awa is a direct indicator of the iwi, it is of little wonder that the iwi's health is suffering. Therefore, an obvious solution to increase the waiora of the iwi is to restore the condition of the awa to its former state. However, despite the narrative continually spoken by successive local, regional and national governments and councils, there remains an unwillingness to disengage from the mindset and praxis of continued commercial and economic gain in favour of improving the health of the environment and of the people.

The restoration of the Penobscot River in Maine, U.S.A, illustrates a willingness by government and council to recognise the atrocities enacted by their predecessors and to reverse the ongoing effects industrialisation has had on native practices and wellbeing. Industrial activity such as forestry, the damming of the river and continued polluting of the Penobscot severely damaged the health of the river (Frederick, 2006). Cultural practices, fishing traditions, health and both the psyche and cultural identity of the Aboriginal people of the Penobscot river area were diminished.

The restoration of the Penobscot River included the destruction of dams along the river. The destruction allowed water to flow freely and gave the river an opportunity to heal and restore itself. As a result many species of fish returned to areas of the river that were formally inaccessible followed by many other marine mammals not seen in the restored reaches of the river for many years (Schmitt, 2016).

The primary purpose of the Waikato awa was to carry waiora from Tongariro maunga to Taupiri Maunga and to remove ill health inflicted upon her. Kiingi Taawhiao lamented about his river of life when exiled from Waikato into the hidden lands of Ngaati Maniapoto. However, the life bringing qualities of the awa have been blocked by multiple dams situated at various sites along her. The river is also prevented from carrying ill health away for the same reasons (Papa, 2019; Roa, 2019).

Taawhiwhi Taamau implies that the Waikato awa can and will maintain the primary purpose of bringing waiora to the people should the iwi be given the authority over the Tupuna-aa-awa that they are guardians of. The example set by the Penobscot people and the changes made in their awa demonstrate how awa restoration enables waiora to return to those whose lives, cultural identity, cultural practices, wellbeing and connection to each other are effected by their awa.

## **6.2: Ngaa Tohutohu a Ngaa Tupuna**

Maaori in modern day Aotearoa are too often disproportionately over represented in many of the social and health statistics. Education, health, poverty, abuse and crime statistics negatively illustrate Maaori as failing in New Zealand society.

The systems and processes developed and employed by successive governments have failed to adequately address and adapt to meet the needs and requirements of Maaori to succeed. The systemic failure of the multiple New Zealand governments to provide all Maaori with the resources and opportunities to succeed has proven that the system is designed to not benefit Maaori, and does not respect the Maaori way of

living. Therefore, it is paramount that Maaori reclaim and redesign our ways of living in order for us, our practices and our natural ways of being are preserved, re-established and perpetuated throughout the generations.

Taawhiwhi Taamau introduces the concept of Tupuna Guided Living. According to Taawhiwhi Taamau, Tupuna Guided Living is identifying, understanding and applying the lessons, learnings and practices of our ancestors to guide and direct us in living our own lives. The author has chosen to use 'Tupuna Guided Living', as opposed to 'decolonisation', a term which has negative connotations to it and, despite the prefix being used, still contains the term colonisation. The term conjures negative emotion and thought, and inadvertently allows the coloniser to remain in the position of power in the minds of those adopting the term. Rangahau Kaupapa Maaori seeks to empower Maaori and seeks to enable us to break free of the shackles of colonisation that have been placed on us or the ones that we place on ourselves.

Tupuna Guided Living is the practice of connecting to our ancestors, their ways of living, the adoption, and in some cases the re-adoption, of traditional practices in our lives. Tupuna Guided Living heeds the lessons of our ancestors and what was learned in Te Ao-hurihuri, to guide how we live, survive, grow and flourish in Te Ao-tuuroa.

The practice of Tupuna Guided Living may be easy for some whilst being difficult for others to adopt. It essentially requires the adopter to first view the world and one's connections to it through a different lens. For the better part of the last 180 years we, as Maaori, like other indigenous peoples, have by choice, by necessity, or by force have adopted a way of living determined and controlled by paakehaa systems that are

not conducive to the ways our Tupuna lived. Rather, we have adopted a way of life that has its origins in capitalist, self-focussed ideals. Ideals that have perpetuated the dominance of one distinct grouping of people over others, have disconnected people, iwi and families, and continue to falsely assert people-kind's dominance over the environment of which we live.

We have been blinded by an ideology that sought to usurp the practices that, for centuries, had served our ancestors and allowed connection between multiple generations, the environments and the deities of the world to be maintained. In an attempt to "help Maaori see clearly" the metaphorical glasses prescribed allowed us only to see what was emphasised and what we were told was right in accordance with paakehaa ways. As a result we developed a reliance on them to continue to view the world as such. However, as Maaori have begun to do away with the glasses, our focus has readjusted, vision has returned and we are now seeing the value of how our Tupuna lived.

The maatauranga, moohiotanga and maaramatanga brought and maintained by our ancestors from Hawaiki had been passed on for generations and allowed us to survive, grow and flourish in our new home. Since, the arrival of the paakehaa and the subsequent decline in maatauranga, moohiotanga and maaramatanga practices our waiora has also declined. The practice of passing knowledge from one generation to another was forbidden and legislated against. However, due to the courage, fortitude and resilience of a small few, knowledge was preserved. It is the intent of Taawhiwhi Taamau to promote the passing of knowledge and understanding to those who seek

it, and to remove any residual stigma of engaging in traditional knowledge, practice and ideals in any non-Maori setting.

Tupuna Guided Living encourages its adopters to seek that which is hidden from them and to bring forth the knowledge to the world of light. The arrival of paakehaa, the raupatu of land, the subsequent atrocities committed by paakehaa toward Maori, particularly Waikato, unveiled and illustrated the magnificent leadership qualities and capacities of our many iwi leaders.

The many generations of leaders of Waikato have guided our iwi with prophetic sayings, such as tongikura. Multiple tongikura have left an indelible mark on our iwi and are heeded by the people today, many generations after being first uttered. The beauty and genius of the many tongikura as guiding words for the iwi is that they remain relevant for each generation. Each generation and each individual will find value and guidance from the one or multiple tongikura that they can use to apply to their own lives and contexts.

Taawhiwhi Taamau has used many tongikura as elements of engagement with the model. Taawhiwhi Taamau promotes the tongikura spoken by our leaders, past and present, as guiding words for the iwi of how to live life, how to navigate the obstacles they may face, how to connect with the environment and how to make connection with each other. Each of the tongikura were uttered at a time when the rangatira who spoke them felt the people needed to hear them. However, the prophetic nature of the tongikura, has enabled others to benefit from the wisdom. Appendix 1 of this thesis document includes a selection of tongikura spoken by the many leaders of Waikato,

particularly the ariki, that have been spoken to guide the multiple generations of our iwi.

Although not all tongikura included are explicitly utilised in the different paparanga of Taawhiwhi Taamau, the Taawhiwhi Taamau Model of Waiora does promote the usage and application tongikura of the different ariki and rangatira of the Waikato iwi, past, present and future. The purpose of the tongikura spoken by our leaders are to guide and to provide both comfort and encouragement for the iwi when needed, and in the different contexts iwi members experience. The notion that Taawhiwhi Taamau only promotes the tongikura used in the model itself is preposterous and short sighted. Taawhiwhi Taamau is a model for Waikato that promotes Waikato tikanga, koorero and histories. The tongikura are an integral part of Waikatotanga, therefore their use and interpretation is encouraged.

Tupuna Guided Living has the potential to transition our people from a state of being forced to live with and accept intergenerational trauma and the ongoing effects of it to a state of intergenerational healing, happiness, prosperity, peace, calm and harmony, and the benefits that they each bring. Essentially Tupuna Guided Living will enable the iwi to bring forth waiora in all its forms.

Tupuna Guided Living is essentially the attainment of Mana Motuhake. It is Waikato using our koorero, narratives, practices, tikanga, knowledge sharing practices, and the mahi of our tupuna to better influence the lives of ourselves and of our uri. Taawhiwhi Taamau provides a vehicle of connection and re-connection for the people of Waikato with our atua, tupuna, taiao, Waikatotanga and ourselves.

The Taawhiwhi Taamau Model of Waiora enables iwi members, their whaanau, peers and colleagues an opportunity to live and observe Te Ao-tawhito with Te Ao-hou. Taawhiwhi Taamau allows us, as an iwi wairua having a human experience, to intertwine the tikanga, lessons and practices of our ancestors to illuminate the the pathway for our descendants. The experience, the lessons and practices will also provide illumination for ourselves as humans and as beings of wairua. As humans, the knowledge and understanding gained will allow for a more fulfilling experience in Te Ao-kikokiko. When the wairua eventually leaves the tinana and departs Te Ao-kikokiko for Te Ao-wairua and Ngaa-rangi-tuuhaahaa, we leave knowing that we have sought and attained as much knowledge and understanding as we could have, and we have passed on as much as we could have to nurture the Wairua of our own descendants and the generations that will follow.

### **6.3: Limitations**

This Rangahau Kaupapa Waikato produced and unveiled a Waikato specific model of waiora. This rangahau took heed of the recommendations of Arredondo and Orozco (2012) and consulted tribal leaders and holders of tribal knowledge to inform the composition of Taawhiwhi Taamau. Despite that, the sample size is relatively small (n=18) when compared to the total population of registered Waikato-Tainui members (n>77,000). The limitation that is presented is the tribal leaders canvassed and interviewed are to be representative of the entire iwi. In an attempt to offset the limitation, to a degree, each of the Taniwha interviewed has whakapapa connections to various areas and sections of the iwi. Rendering each taniwha a representative of

the various hapuu and marae they are connected to, thereby concentrating each Taniwha's sphere of influence.

#### **6.4: Recommendations**

As a new and unique model of waiora for the Waikato iwi, the kairangahau suggests four primary recommendations to advance Taawhiwhi Taamau as a legitimate model of waiora for Waikato. These are:

- 1) Sharing Taawhiwhi Taamau with the Taniwha who contributed to its design.
- 2) Introducing Taawhiwhi Taamau to Marae via their Te Whakakitenga-o-waikato representatives.
- 3) Establish and facilitate waananga to allow the people to learn and understand Taawhiwhi Taamau.
- 4) Design and implement further research interventions analysing the validity and efficacy of Taawhiwhi Taamau and Tupuna Guided Living principles as genuine, meaningful lifestyles for iwi members.

The first recommendation is that Taawhiwhi Taamau is presented to each of the Taniwha who were instrumental in its design. Each Taniwha has shared their knowledge, their understanding, their dreams and their passion for the betterment of the iwi. It is only right that each Taniwha is afforded the opportunity to view and understand Taawhiwhi Taamau before it is unveiled to the iwi. It is only right that each of the Taniwha be informed of and be made familiar with the model of waiora they have contributed to. In addition, each Taniwha must be provided with an opportunity to further understand the model to a level where they are both comfortable and knowledgeable of what the model entails. This should be achieved by each Taniwha

being afforded the opportunity to ask questions of the researcher about the model and evidence of their contribution.

It is recommended that the Te Whakakitenga-o-waikato representatives of each of the 68 Waikato-Tainui affiliated marae be informed of the existence of Taawhiwhi Taamau and they too be afforded the opportunity to view and understand the model. As representatives, part of their responsibilities as marae representatives to Te Whakakitenga-o-Waikato is to feed back to their marae all activities they are involved with and any relevant information they receive that may impact or be beneficial to marae whaanau and individuals. Such sharing of knowledge and information allows for marae whaanau to remain informed of any information and events pertaining to the iwi as a collective.

As part of the sharing of information process, waananga and workshops should be organised and facilitated to allow tribal members, health promotion workers, academics and others whom may have an interest in Taawhiwhi Taamau to learn and understand Taawhiwhi Taamau and what it represents and recommends. This waananga could be marae and/or hapuu specific, facilitated at health promotion facilities and places of employment, part of a wider iwi initiative, or even with Taurahere-o-waikato members who live outside of Waikato and outside of Aotearoa.

From a research continuation perspective, the kairangahau recommends the design and implementation of iwi specific programmes of waiora that follow the principles and recommendations introduced by Taawhiwhi Taamau. These programmes could be specific to individuals, whaanau, marae and/or hapuu. The programmes could be

facilitated in the conventional style of kanohi-ki-te-kanohi and noho marae, be delivered on-line where attendance is enabled via the internet, or a microsimulation programme could be employed to gauge the efficacy of Taawhiwhi Taamau principles for a group of iwi members engaging in the model over a period of time. Alternatively, the programme could be App based allowing participants to gradually flow through the programme at a style and pace that is suited to them. Irrespective of the mode or modes that the Taawhiwhi Taamau based programme is delivered, assessments and analyses of its success and its efficacy must be conducted to determine the validity and viability of Taawhiwhi Taamau and Tupuna Guided Living as genuine and meaningful models of living and growing for various individuals, whaanau, marae, hapuu and groups of iwi members.

#### **6.5: Ngaku Mihi Whakamutunga**

E mihi teeneki ki a koutou kua paanuihia teeneki tuhinga whakapae. Nooku nei te hoonore nui kua rangahaua, kua akongia, kua waanangahia, kua noho, kua whakawhitiwhakaaro, kua rapua he paku moohiotanga ki teeneki mahi rangahau. E tino moohio ana ahau, e waimarie nei au kua rapua, kua whiwhia te moohiotanga i roto i teeneki tuhinga whakapae. Wheoi anoo, ehara nooku te katoa o te moohiotanga kei roo, naa taatou katoa teeneki. Ko ahau he waka noa iho, e kawea nei te moohiotanga mai i a raatou maa kua whetuorangatia, me ngaa Taniwha kua whakaingoatia hoki, maa runga awa, maa runga moana, maa runga whenua, maa runga i ngaa hau o Taawhirimaatea ki ngaa taangata katoa o tou taatou nei iwi.

Ko te tumanako, ka hiki te waiora o ngaa mea katoa, ngaa taangata katoa o Waikato, otiraa te iwi Maaori, teenaa pea ko ngeetehi o ngaa iwi taketake, nga iwi moutere o

Te Moana-nui-a-kiwa hoki. Ko Taawhiwhi Taamau nei, teetehi waka hei aawhinatia te iwi kia uu ki ngaa tai o te waiora.

Te Manu nui a Rau-kapanga e-e	Great bird of Rau-kapanga
Nau mai, kawea au ki uta	Come, carry me to shore
He aha raa te manu,	What is the bird,
Naana i takahi te taauru awatea?	That treads the west wind of the morning?
I roki ai taku manu?	Is my bird exhausted?
Ko ngaa manu kai takiwaa a Rangi	The birds that devour the heavenly spaces
Naana i takahi te taauru awatea	That thread the west wind of the morning
I roki taku manu	My bird is exhausted
E Hiki, e Rata, nau mai	Hiki, Rata, come hither
Te haria te kawea a Taane ki uta	The freight of Taane is carried to shore
	(Jones & Biggs, 1995, pg 34-35)

Rire, rire, hau. Pai maarire.

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## HE PUNA KUPU:

## GLOSSARY OF MAAORI TERMS

### KUPU MAAORI

Aawhina

Ahiahi

Aotea

Aotea

Aotearoa

Arataki

Aroha

Aruhe

Ata

Atua

Awa

Haerenga

Haka

Hapuu

Haumie-tiketike

Hauora

Hauraki

Haurua

Hawaiki

Hinana ki uta, hinana ki tai

Hinau

Hine-ahu-one

Hinengaro

Hononga

Horotiu

Hoturoa

Hua

Hue

Hui

Ihoa

Ihomatua

Io-matua-kore

Iwi

Iwi wairua

Kaahui Ariki

Kaawhia

Kahupeka

Kairangahau

Kaitiaki

### ENGLISH INTENT

Support

Afternoon, Early Evening

Canoe sailed by Turi and his people from Hawaiki to Aotearoa.

A west-coast Harbour of the Waikato people

New Zealand

Guide, lead

Love, compassion

Roots of the Rarauhe

Morning

God

River

Journey

Vigorous posture war-dance

Subtribe, pregnant

Deity of uncultivated food

Health, wellbeing

Tainui tribe of the Coromandel peninsula area

A location in the Ngaati Maniapoto area

Ancient homeland from whence the Maaori people migrated

Search the land, search the sea

Elaeocarpus dentatus

The Earth-formed-maiden

Mind, intellect, consciousness, awareness

Connection, union

An area located between Hamilton and Ngaaruawaahia

The Leader of the Tainui waka

Product, to bear fruit

Gourd plant, calabash

Meeting

Jehovah

Mind, intellect

The supreme being

Tribe, nation, people

Collective of Spiritual beings

Chiefly Family

The West coast harbour of Aotearoa where Tainui waka settled

The Ancestress who named many landmarks

Researcher

Guardian

<b>Kaitiakitanga</b>	Guardianship
<b>Kaiwhakaihūwaka</b>	Champion, advocate, leader
<b>Takepuku-te-rerenga-o-kahu</b>	Takepuku Mountain
<b>Kanohi-ki-te-kanohi</b>	Face-to-face
<b>Karaapiro</b>	Lake Karapiro
<b>Karakia</b>	Prayer, incantation
<b>Karu</b>	Eyes
<b>Kaumaatua</b>	Elder statesman
<b>Kaupapa</b>	Topic, agenda, purpose, issue
<b>Kawa</b>	Protocol
<b>Kawariki</b>	Coprosma grandifolia
<b>Kete</b>	Basket
<b>Kete Rangahau</b>	Basket of research
<b>Kiingitanga</b>	Māori King Movement
<b>Kiiwaha</b>	Colloquial saying
<b>Kirikiriōa</b>	Traditional name for Hamilton
<b>Kooiwi</b>	Bones
<b>Koopupu</b>	Venus, The Morning Star
<b>Koorero</b>	Speak, speech, story
<b>Kooura</b>	Crayfish, Paranephrops planifrons
<b>Koowhatu</b>	Stones, rocks
<b>Koroheke</b>	Elder gentleman
<b>Koroneihana</b>	Annual coronation anniversary celebrations
<b>Koroua</b>	Elder gentleman
<b>Kotahitanga</b>	Unity
<b>Kuia</b>	Elder lady
<b>Kupu</b>	Word
<b>Kupu arataki</b>	Introduction
<b>Kura</b>	Red or scarlet, school of learning, educated
<b>Kura-waka</b>	Gathering place of learning and enlightenment
<b>Kuumara</b>	Sweet Potato, Ipomoea batatas
<b>Maangai</b>	Breath, A speaker who acts on behalf of someone else
<b>Maanuka</b>	Leptospermum scoparium
<b>Māori</b>	Indigenous New Zealanders, natural
<b>Maaramatanga</b>	Understanding, enlightenment
<b>Maareikura</b>	Celestial female being
<b>Maataapono</b>	Principles
<b>Maatauranga</b>	Wisdom
<b>Mahitahi</b>	Collaboration
<b>Mahoe</b>	Melicytus ramiflorus
<b>Mamaku</b>	Cyathea medullaris
<b>Mana</b>	Authority, prestige, status, influence, power

<b>Mana Whakahaere</b>	Authority, governance, jurisdiction, mandate
<b>Mana-motuhake</b>	Autonomy, independence, sovereignty
<b>Manaaki</b>	Hospitality, take care of, protect, generosity
<b>Manaakitanga</b>	Hospitality, kindness, generosity
<b>Manaakitia</b>	Support, give hospitality to, take care of, protect
<b>Manga</b>	Stream
<b>Manga-waero-o-kahu</b>	Mangawaero Stream
<b>Mangataawhiri</b>	A tributary of the Waikato river in the North Waikato area
<b>Maniapoto</b>	A descendant of Hoturoa and ancestor of the Ngaati Maniapoto tribe
<b>Marae</b>	One's place of belonging. Formal courtyard.
<b>Matariki</b>	The Pleiades cluster of stars
<b>Maunga</b>	Mountain
<b>Maungatautari</b>	Maungatautari Mountain
<b>Mauri</b>	Lifeforce, essence
<b>Mauriora</b>	Healthy life force
<b>Mihi</b>	To acknowledge or greet
<b>Mirimiri</b>	Massage
<b>Miro</b>	Berry, Thread
<b>Moana</b>	Ocean, lake
<b>Mokopuna</b>	grandchild, descendent
<b>Monoao</b>	Halocarpus kirkii
<b>Moohiotanga</b>	Knowledge
<b>Mooteatea</b>	Lament, traditional chant, to grieve
<b>Motu</b>	Island, nation
<b>Ngaa Hau e Whaa</b>	The Four Winds
<b>Ngaa Manukura</b>	Leadership
<b>Ngaa Roma Moana</b>	The Ocean Currents
<b>Ngaaruawaahia</b>	Township Located at the convergence of the Waikato and Waipaa rivers
<b>Ngahere</b>	Forest
<b>Ngaki mate</b>	Vengeance
<b>Noa</b>	Unrestricted and free from tapu, safe
<b>Noho marae</b>	To stay overnight or for a period of nights at a marae
<b>Oo-taahuhu</b>	Otahuhu
<b>Oo-taahuhu</b>	Otahuhu
<b>Ora</b>	Alive, well, safe
<b>Oranga</b>	Health, wellbeing
<b>Otuutaia</b>	The name given to the original home of the Tainui people
<b>Paa</b>	Another term for a marae
<b>Paakehaa</b>	New Zealanders of European descent
<b>Pai Maarire</b>	Christain derived faith originally developed by Te Ua Haumeene
<b>Pakeke</b>	Adult
<b>Pakiwaitara</b>	Story

<b>Papa-tuu-aa-nuku</b>	Earth-mother
<b>Paparanga</b>	Layer
<b>Para</b>	Marattia salicina
<b>Patatee</b>	Schefflera digitata
<b>Patu</b>	strike, kill, hit, a handheld weapon
<b>Pepeha</b>	Formulaic expression of identifying where one is from
<b>Piipii-wharauoa</b>	Shining Cuckoo
<b>Piko</b>	Bend, corner
<b>Pirongia-o-te-aroaro-o-kahu</b>	Pirongia Mountain
<b>Poohue</b>	Passiflora tetandra Kiingitanga gathering established to support the widowed, bereaved and destitute
<b>Poukai</b>	Hill
<b>Puke</b>	Hill
<b>Puna Koorero</b>	Well spring of story and knowledge, source of stories
<b>Puukawa</b>	A location on the shores of Lake Taupoo
<b>Puukorokoro</b>	The original name for Miranda
<b>Raahui-pookeka</b>	Huntly
<b>Raarangi</b>	Line
<b>Raarangi kiingi</b>	The chiefly genealogical line of the Kaahui Ariki
<b>Raka-maomao</b>	Son of Kahupeka
<b>Rakataaura</b>	Tohunga of Tainui waka
<b>Rangahau</b>	Research
<b>Rangahau Kaupapa Maaori</b>	Maaori focussed research
<b>Rangahau Kaupapa Waikato</b>	Waikato focussed research
<b>Rangatahi</b>	Youth
<b>Rangatira</b>	Chief, leader
<b>Rangimarie</b>	Peace
<b>Ranginui</b>	Sky-father
<b>Rarauhe</b>	Pteridium esculentum
<b>Rarohenga</b>	The World Below
<b>Raupatu</b>	Confiscate
<b>Rengarenga</b>	Arthropodium cirratum
<b>Reo</b>	Language
<b>Riiketa</b>	Regatta (specifically the Tuurangawaewae Regatta)
<b>Rohe</b>	Area, district
<b>Rongo</b>	Listen, smell, taste, feel, percieve peace
<b>Rongo-ma-taane</b>	Deity of Kuumara and cultivated food
<b>Rongoaa</b>	Medicine, cure, remedy, treatment
<b>Roto</b>	Lake
<b>Ruaimoko</b>	Deity of Earthquakes
<b>Ruauumoko</b>	Deity of Earthquakes
<b>Ruuaimoko</b>	Deity of earthquakes

<b>Ruruhi</b>	Elder Lady
<b>Taamaki-makau-rau</b>	The Auckland area
<b>Taamau</b>	To fasten or secure,
<b>Taane</b>	Man, male
<b>Taane-mahuta</b>	Deity of forests and birds
<b>Taangata</b>	People
<b>Taaniko</b>	Weave, embroidery
<b>Taatai Rangatira</b>	Chiefly ancestral line)
<b>Taawhirimaatea</b>	Deity of the winds, clouds, rains, storms and snow
<b>Taawhiwhi</b>	To entangle, entwine
<b>Taawhiwhi Taamau</b>	The name given to a Waikato health model
<b>Taiao</b>	Environment
<b>Taikehu</b>	An ancestor aboard Tainui waka who named various locations The waka sailed by Hoturoa and his people from Otuutaia (Hawaiki) to Aotearoa
<b>Tainui</b>	
<b>Tainui-a-whiro</b>	The name given to the West Coast Area of Tainui
<b>Taipouuri</b>	An Island in the Waikato River north of Huntly
<b>Takitaki</b>	To avenge. To recite.
<b>Tamariki</b>	Children
<b>Tangaroa</b>	Deity of the seas
<b>Tangata</b>	Person
<b>Taniwha</b>	Water spirit, powerful creature, powerful leader
<b>Taonga</b>	Something which is valuable and treasured
<b>Tapu</b>	Sacred, curse, prohibited, restricted, unsafe Leaders of the Pai Maarire faith, an alternative name of the Pai Maarire faith
<b>Tariao</b>	
<b>Taro</b>	Colocasia esculenta
<b>Taupiri</b>	Taupiri Mountain
<b>Taupoo-nui-a-tia</b>	Lake Taupoo
<b>Taurahere</b>	Ropes that bind. Waikato-Tainui members who live outside of the Waikato-Tainui area.
<b>Taurahere</b>	
<b>Te Ao-hou</b>	The new world
<b>Te Ao-hurihuri</b>	The Changing World
<b>Te Ao-kikokiko</b>	The Physical World
<b>Te Ao-maori</b>	The world of the Maaori
<b>Te Ao-tuuroa</b>	World, earth, the natural world, the long standing world
<b>Te Ao-wairua</b>	The spiritual world and realm
<b>Te Ara Taura</b>	The Waikato-Tainui Executive Board The Waka sailed by Tama-te-kapua and his people from Hawaiki to Aotearoa
<b>Te Arawa</b>	
<b>Te Aroha-o-kahu</b>	Te Aroha Mountain
<b>Te Ika-a-maui</b>	The North Island
<b>Te Kaahui Maunga</b>	The Mountains of the Central Plateau

<b>Te Kauhanganui</b>	The parliamentary council originally established by Kiingi Taawhiao
<b>Te Maanukanuka-aa-hoturoa</b>	Manukau Harbour
<b>Te Moana-nui-a-kiwa</b>	Pacific Ocean
<b>Te Moana-taapokopoko-o-taawhaki</b>	Tasman Sea
<b>Te Pae Mahutonga</b>	The Southern Cross Maaori Health Model
<b>Te Puaha-o-waikato</b>	The area of the Waikato river mouth
<b>Te Puku-o-te-ika-a-maui</b>	The Central North Island
<b>Te Puna-o-te-roimata</b>	The Well-spring-of-tears
<b>Te Reo Maaori</b>	Maaori Language
<b>Te Tiriti o Waitangi</b>	The Maaori text of The Treaty of Waitangi
<b>Te Wai-pounamu</b>	The South Island
<b>Te Whakakitenga-o-waikato</b>	The Waikato tribal governance council
<b>Te Whakamaru-o-kahu</b>	The Area currently known as Whakamaru
<b>Te Whare Tapa Whaa</b>	The Four-walled house health model
<b>Te Wheke</b>	The Octopus health model
<b>Teina</b>	Younger sibling or cousin of the same gender
<b>Tii raakau</b>	Cabbage tree ( <i>Cordyline australis</i> ), a stick game
<b>Tikanga</b>	Correct procedure, protocol and custom
<b>Tinana</b>	Body
<b>Tino Rangatiratanga</b>	Self determination and autonomy
<b>Tipua</b>	Supernatural beings, demon, object of fear
<b>Titiro</b>	Look
<b>Tohu</b>	To guide, or direct. A sign or symbol.
<b>Tohunga</b>	An expert in ones field within traditonal Maaori society
<b>Toiora</b>	Wellbeing, welfare
<b>Tongariro</b>	Tongariro Mountain
<b>Tongikura</b>	Prophetic sayings uttered by Waikato ancestors and leaders
<b>Toohi</b>	The ritual of baptism and dedication of a child in water
<b>Tu-mata-uenga</b>	Deity of War and humans
<b>Tuahine</b>	A sister or female cousin of a male
<b>Tuakana</b>	Elder sibling or cousin of the same gender
<b>Tukutuku</b>	Ornamental lattice work
<b>Tupuna</b>	Ancestor
<b>Tuu-mata-uenga</b>	Deity of war and man
<b>Tuuaahu</b>	A tohinga's altar for ritual practice
<b>Tuuaahu</b>	Altar
<b>Tuungane</b>	A brother or male cousin of a female
<b>Tuupuna</b>	Ancestors
<b>Tuurangawaewae</b>	The principal marae of the Kiingitanga located at Ngaaruaawahia

<b>Tuurangawaewae</b>	Ones place of residence and standing.
<b>Upoko</b>	Head
<b>Uri</b>	Doffspring, descendants
<b>Utu</b>	Revenge
<b>Uukaipoo</b>	Source of sustenance. One's real home
<b>Waahi</b>	To break open or divide. A place. A Marae in the area of Huntly
<b>Waahi Tapu</b>	Sacred Place
<b>Waananga</b>	To meet and discuss. An educational seminar or forum
<b>Wahine</b>	Woman, women,
<b>Wai</b>	Water
<b>Wai-paa</b>	The Waipa river
<b>Waiata</b>	Song, sing
<b>Waikahu</b>	Amniotic fluid
<b>Waikato</b>	The Waikato river. The collective name of the tribes from the Waikato Basin.
<b>Waikato-iti</b>	A stream that flows from Tongariro to Taupoo-nui-a-tia
<b>Waikato-Tainui</b>	The business entity of the Waikato people
<b>Waikatotanga</b>	Waikato culture, practices, beliefs and the Waikato way of life
<b>Waiora</b>	Health, wellbeing
<b>Wairere</b>	Ancestor of the Ngaati Wairere hapuu
<b>Wairua</b>	Spirit
<b>Wairuatanga</b>	Spirituality
<b>Waiuriuri</b>	Semen
<b>Waka</b>	Vessel, canoe
<b>Waka Hourua</b>	Double Hulled Canoe
<b>Whaanau</b>	Family
<b>Whaangai</b>	To adopt, to feed
<b>Whaikoorero</b>	Formal Speech
<b>Whaingaroa</b>	Raglan
<b>Whakaaro</b>	Thought
<b>Whakairo</b>	Carve, Carving
<b>Whakaiti</b>	Humble, to be belittle
<b>Whakaoti-rangi</b>	The High-born and senior wife of Hoturoa
<b>Whakapapa</b>	Genealogy
<b>Whakapono</b>	Faith
<b>Whakataukii</b>	Proverb
<b>Whakawaiora</b>	To bring health and/or life to
<b>Whanaunga</b>	Relative
<b>Whanaungatanga</b>	Relationship
<b>Whanga</b>	Harbour
<b>Whanga-paraaoa</b>	Cape Runaway
<b>Whare</b>	House
<b>Whare Tangata</b>	Womb

<b>Whatukura</b>	Male supernatural being, male angel
<b>Whenua</b>	Land
<b>Whetuu</b>	Star
<b>Whiro-te-tipua (Whiro)</b>	Deity of Darkness, Death and Evil
<b>Whiti</b>	Line, verse stanza

## **APPENDICES:**

### **Appendix 1: Tongikura and Whakataukii**

**Kootahi anoo te koohao o te ngira e kuhuna ai te miro maa, te miro pango me te miro whero. I muri i ahau kia mau ki te ture, whakapono me te aroha.**

There is but one eye of the needle that the white, the black and the red threads must pass. After I am gone hold fast to the law, to faith and to the love.

Spoken by Pootatau Te Wherowhero when he was anointed as the First Maaori King.

**I riro whenua atu, me hoki whenua mai.**

As land was taken, then land should be returned.

Kiingi Taawhiao's koorero in response to the raupatu or illegal confiscation of 1.2 million acres (approximately 500,000 hectares).

**He piko, he taniwha, he piko he taniwha, Waikato taniwharau.**

At every bend there is a taniwha, Waikato of 100 Taniwha.

At every bend there is a chief, Waikato of 100 chiefs.

Spoken by Te Heuheu of Ngaati Tuuwharetoa to illustrate the abundance of support and resource available to Te Wherowhero from within his iwi.

**Waikato Horopounamu.**

Waikato the consumer of pounamu.

A whakataukii that illustrates the many battles that have been fought and won by the Waikato iwi. The whakataukii suggests that it is the Waikato river takes what is precious from other tribes, and is the Waikato Iwi's, seemingly unfair advantage.

**Ki te moemoea ahau ko ahau anake. Ki te moemoeaa taatou, ka taaea e taatou.**

If I am to dream, I dream alone. But if we dream together, we will succeed.

Spoken by Te Puea Herangi, emphasising collective aspiration and action.

**Kotahi te kaakaho ka whati, ki te kaapuia e kore e whati.**

When reeds stand alone they are vulnerable, when bound together they are unbreakable.

Spoken by by Taawhiao to emphasise unity and collaboration.

**Maaku anoo tooku nei whare e hanga. Ko ngaa poupou oo roto he Maahoe, he Patatee. Ko te taahuhu he Hinau. Me whakatupu ki te hua o te Rengarenga. Me whakapakari ki te hua o te Kawariki.**

I shall fashion my own house. The support posts will be made of Maahoe and Patatee. The ridge pole will be made of Hinau. The inhabitants will be raised on Rengarenga and strengthened by Kawariki berries.

Kiingi Taawhiao

**Te ohonga ake o taku moemoea, ki te puawaitanga o nga whakaaro.**

I awoke from my dream, to the blossoming of my thoughts.

Dreams become reality, when we take action.

Te Puea Herangi

**Mahia te mahi hei painga mo te iwi.**

Enact what must be done for the betterment of the people.

Te Puea Herangi

**Mehemea he pai mo te iwi, mahia.**

If it is good for the people, then do it.

Kiingi Koroki

**Kei aa koe te paahuatanga i teenei raa, kei au apoopoo. Ka wheekee, ka wheekee, ka wheekee.**

You may have won today, but I will be victorious tomorrow. I will never surrender, I will never surrender, I will never surrender.

**Aae, ko Hotu-mauea te tangata nei.**

Ahh, this man is a regular Hotu-Mauea.

Hotu-Mauea was a Waikato tupuna noted for his height and athletic prowess. Applied to a well-built man with physical prowess.

(Mead & Grove, 2017)

**He uri no Te Paki-wae-tahi.**

A descendant of Te Paki-Wae-tahi.

Te Paki-wae-tahi was an ancestor known for his speed. One termed a descendant is noted for their skill in running. A compliment used to a noted runner.

(Mead & Grove, 2017)

**Ngaa paenga rau o Waiwaia.**

The many resting places of Waiwaia.

Waiwaia is a Taniwha that takes form as a log. Waiwaia is known to have both travelled to and rested at many places up and down the Waipaa and Waikato rivers.

**Tooku awa koiora me oona pikonga, he kura tangihia o te maataamuri.**

My river of life, each curve more beautiful than the last.

Taawhiao's lamentation as he gazed upon the awa whilst going into exile to escape the invading colonial army.

**Ko tou hoa haere, ko te aroha me te rangimaarie**

Let love and peace be your travel companions.

Kiingi Taawhiao

**Amohia ake te ora o te iwi, kia puta ki te whei ao.**

To protect the wellbeing of our people is paramount.

Kiingi Tuuheitia

**Taapiritia te maahina, he puurangi, he maaneanea**

Let your light shine! Let it shine bright to make the darkness fade away

Kiingi Tuuheitia

**Taakina te kawa o te ora, taakina te kawa o te ao.**

Navigating our way to global prosperity.

Kiingi Tuuheitia

## Appendix 2: Documentation

### Participant Research Information Sheet

#### *Research Information Sheet*

*Te Kāhui Manu Tāiko*  
*Human Research Ethics Committee*

**Te Pua Wānanga ki te Ao**  
**Faculty of Māori and Indigenous Studies**

Private Bag 3105  
Hamilton 3240

Phone: 64-7-838 4737

E-mail: [fmis@waikato.ac.nz](mailto:fmis@waikato.ac.nz)



THE UNIVERSITY OF  
**WAIKATO**  
*Te Whare Wānanga o Waikato*

#### **The Development of a Waikato-centric Maaori Health Model**

#### **Research Information Sheet - Interview**

Tēnā koe,

My name is Marrin Haggie. I am conducting research on Maaori health. The aim of this research project is to create a Waikato-centric Maaori health model.

As part of our research, we are going to conduct semi-structured interviews to ascertain what the people of Waikato, the iwi and hapuu leaders, the holders of tribal knowledge and Waikato health practitioners think a Waikato based Maaori health model should entail. I would like to interview you for this project to discuss your thoughts on the Kiingitanga, our rivers and harbours, Waikato korero, history, tikanga our tribal structure, and how they may influence the design of such a model. Interviews would take about one hour and would be set at a time and place convenient for you. All information you provide in an interview is confidential and your name will not be used, unless indicated by yourself. If possible, we would like to record the interview on audio tape in order to develop clear and full transcripts of the interview. You have the right to among other things to:

- refuse to answer any particular question.
- ask any further questions about the study that occurs to you during your participation.
- withdraw your material and participation at any time.
- receive to change and comment on the summary transcript of your interview.
- be given access to a summary of the findings from the study, when it is concluded.

I expect the major outcome from this research to be a full and thesis and design of a Waikato-centric maaori health model. A summary of the research findings will be sent out to you.

Thank you very much for your time and help in making this study possible. If you have any queries or wish to know more please phone me or write to me at:

Marrin Haggie

Te Pua Wānanga ki te Ao - Faculty of Māori and Indigenous Studies

Te Whare Wānanga o Waikato - The University of Waikato

Private Bag 3105

Hamilton, New Zealand

Email: Marrin.Haggie@wintec.ac.nz

Phone:

For any queries, regarding ethical concerns please contact my supervisor:

**Te Pua Wānanga ki te Ao – Faculty of Māori and Indigenous Studies**

**Supervisor:** Brendan Hokowhitu

**Email:** Brendan.Hokowhitu@waikato.ac.nz

**Office phone:** 07 838 4975

## Participant Consent Form

### Consent Form for Participants

Te Kāhui Manu Tāiko  
Human Research Ethics Committee

**Te Pua Wānanga ki te Ao**

**Faculty of Māori and Indigenous Studies**

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THE UNIVERSITY OF  
**WAIKATO**  
*Te Whare Wānanga o Waikato*

#### *The Development of a Waikato-centric Māori Health Model* **Consent Form for Participants**

I have read the **Participant Information Sheet** for this study and have had the details of the study explained to me. My questions about the study have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I also understand that I am free to withdraw from the study at any time, or to decline to answer any particular questions in the study. I agree to provide information to the researchers under the conditions of confidentiality set out on the **Participant Information Sheet**.

I agree to participate in this study under the conditions set out in the **Participant Information Sheet**.

I would like my information: (circle option)

- a) returned to me
- b) returned to my whānau
- c) other (please specify) \_\_\_\_\_

I consent / do not consent to the information collected for the purposes of this research study to be used for any other research purposes. (Delete what does not apply)

Participant's Signature: \_\_\_\_\_

Participant's Name: \_\_\_\_\_

Date: \_\_\_\_\_

Researcher's Name and contact information:

Marrin Haggie.

[Marrin.Haggie@wintec.ac.nz](mailto:Marrin.Haggie@wintec.ac.nz)

Supervisor's Name and contact information: (if applicable)

Brendan Hokowhitu

[Brendan.Hokowhitu@waikato.ac.nz](mailto:Brendan.Hokowhitu@waikato.ac.nz)

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**Additional Consent as Required**

Examples:

I agree / do not agree to my responses to be tape recorded.

I agree / do not agree to my images being used

Signed: \_\_\_\_\_

Name: \_\_\_\_\_

Date: \_\_\_\_\_