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# **Māuipreneur: understanding Māori entrepreneurship**

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## **Abstract**

Traditional stories with entrepreneurial role models have existed since the beginning of time. However, little recognition has been given to these role models when acknowledging and encouraging entrepreneurial activities within indigenous communities. This paper develops a model that places traditional stories at the centre of an inquiry into indigenous entrepreneurship. In particular, we build a model of Māori entrepreneurship based on the ancestor hero Māui. The theoretical foundation of this model is the economic theory of entrepreneurship offered by Israel Kirzner (1973). Alongside our economic understanding of entrepreneurship we draw on discourse analysis, more specifically an analysis of the metaphors and narratives of Māui to build a

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model around the concept of Māuipreneur. Finally, we discuss how this model is being used to encourage Māori youth to embrace entrepreneurship.

## **Introduction**

Entrepreneurs have existed since the beginning of time, and traditional stories abound with entrepreneurial role models. In Aotearoa New Zealand we have Māui who figures in stories throughout the Pacific; the Greeks have Hermes (Neville, 2002), Yoruba have Tortoise (Sekoni, 1994), the Native Americans have Coyote and Thunderbird (Mizrach, 2006; Archibald, 1977; Tidwell, 1997). These are the mythical gods and ancestor heroes who saw opportunities and took advantage of them.

However, little recognition has been given to these traditional role models when acknowledging and encouraging entrepreneurial activities within indigenous communities. The purpose of this paper is to develop a model that places traditional stories at the centre of any inquiry into indigenous entrepreneurship. In particular, we will build a model of Māori entrepreneurship, based on the ancestor hero Māui. The theoretical foundation of this model will be based on the economic theory of entrepreneurship offered by the Israel Kirzner (1973); the entrepreneur is alert to opportunities and takes action to make things happen. Alongside this economic understanding of entrepreneurship we draw on discourse analysis, more specifically an analysis of the metaphors and narratives of Māui.<sup>1</sup>

This paper has two sections: the first provides a working definition of what we mean by entrepreneurship and then discusses rhetoric as a means of exploring Māori entrepreneurship. The second section elaborates a model based on the traditional stories of the ancestor hero Māui and how these can be interpreted in an entrepreneurial context. We conclude by providing an illustration of how this model has been used with youth entrepreneurs.

## **Section One: Theoretical Context**

### *Defining Entrepreneurship*

Entrepreneurship as a scholarly field of research seeks to understand how gainful opportunities are identified and developed (Venkataraman, 1997). The entrepreneur is ‘a decision-maker whose entire role arises out of his alertness to hitherto unnoticed opportunities’ (Kirzner, 1973, p. 39). For Kirzner, entrepreneurial alertness is a discovery process. The entrepreneur is able ‘to identify which ends to strive for and which means are available’ (Kirzner, 1973, p. 34). It is the perception of the ends-means framework that is central to this behaviour. Building on the Misesian notion of human action, Kirzner reminds us of a key insight – that any end-means framework has ‘itself been actively

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<sup>1</sup> Discourse is defined as the use of language seen as a form of social practice (Fairclough, 1995, p. 7). For the purposes of this work, the practice is that of economics, more specifically theorising about entrepreneurial behaviour in indigenous communities.

chosen' (1992, p. 131). Entrepreneurial decisions are thus non-optimising decisions requiring the formulation of new means-ends frameworks for the buying, selling or transforming of resources (Shane, 2003). Entrepreneurial alertness 'expresses and reflects the entrepreneur's dreams, aspiration and imagination, his expectations and his knowledge, his hunches and his biases' (Kirzner, 1992, p. 131). Thus for the purposes of this paper we understand the entrepreneur to be someone who is alert to opportunity for gain and who then acts to 'make things happen' (Woods, 2002).

### *Rhetoric and the Entrepreneur*

Rhetoric is usefully understood as persuasive discourse (McCloskey, 1983).<sup>2</sup> McCloskey argues that, whether we are aware of it or not, we use the full rhetorical tetrad of metaphor, narrative, fact and logic when engaged in reasonable and rigorous argument. To understand more fully how we converse, McCloskey urges that we need to reflect on the use of the whole of the rhetorical tetrad and not privilege logic and fact. The literary aspects of narrative and metaphor need to be explored.

Traditional stories are of particular relevance to indigenous communities and provide one site of traditional knowledge. We suggest that the ancestor hero Māui is an exemplar of entrepreneurial behaviour. According to Frye's (1957) classification of narrative, Māui is both a mythical and romantic figure: mythical through the sacred, traditional stories told by Māori and romantic as a protagonist superior in degree to others and to his environment. He is an ancestor hero, a mischief-maker of Pacific and Māori storytelling (Erlbeck, 2000; Hyland and Puru, 2003; Orbell, 1995; Reed 2004; Winitana and Reisinger, 2001). The stories of his adventures are found in almost every Pacific culture thus making any model developed from the stories international in its origin. If Māui provides us with an appropriate narrative context, what metaphor can serve to highlight key aspects of Māori entrepreneurial activity? How can the stories of Māui be used to form metaphors that allow us to understand and provide a platform for understanding and encouraging entrepreneurial behavior in Māori communities?

A metaphor is a deviation from the literal meaning of a word or phrase; it suggests new ways of comprehending which are absent in a literal definition. Two 'apparently unrelated domains' interact to create new meanings or insights that did not exist before the metaphor was encountered (Klamer and Leonard 1994, p. 27). For example, the metaphor of "captain of industry" combines the military domain with that of commerce. Before encountering this metaphor one may not have thought of the entrepreneur as engaged in a battle. The insight gained is to see the entrepreneur as a leader engaged in war-like competition. Such a metaphor may extend the way one thinks about the entrepreneur and the military, as well as influencing the perception one has of 'the world beyond the concept' (Klamer and Leonard, 1994, p. 30).

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<sup>2</sup> The terms discourse and rhetoric are often used interchangeably (McCloskey, 1983, 1990; Samuels, 1990, 1992). For the purposes of this work, rhetoric is viewed as part of discourse analysis, which also includes narrative theory and linguistics.

Given this general description, there are three levels of metaphor. Residing at the lowest level of scientific discourse are pedagogical metaphors. These simply clarify an idea and can be omitted without affecting a line of argument. A more influential class of metaphor is the heuristic, or “thought–propelling” metaphor. The entrepreneur as the driving force of the market process is an example of a heuristic metaphor. This metaphor can stimulate new thinking when examining how the entrepreneur interacts in an economy. Further elaboration of the metaphor is required, but it serves as a useful starting point. The third type of metaphor used in economics is the constitutive metaphor. These are the metaphors that ‘determine what makes sense and what does not’ (Klamer and Leonard, 1994, p. 40). They operate at an ontological level, framing our thinking and informing the heuristic metaphors used in the development of theory. They allow new perspectives on the world to come to light.

Having defined the types of metaphors and stories that we wish to use we now turn to explore how stories and metaphors about Māui could be used to provide a platform for understanding and encouraging entrepreneurial behavior in Māori communities. We suggest that one metaphor is “Māuipreneur”. The following section provides an elaboration of this metaphor at the constitutive, heuristic and pedagogical levels drawing on traditional Māui legends.

## **Section Two: Understanding the Māuipreneur**

The two unrelated domains that we bring together in this paper are Māui and entrepreneur. As stated above, the entrepreneur is someone who is alert to opportunity and Māui is a trickster ancestral hero whose adventures have served to carry traditional knowledge across generations. The focus of the section below is to explore how the metaphor Māuipreneur can convey knowledge about entrepreneurial behaviour consistent with the Māori worldview

### *Constitutive metaphor: The Māori Worldview and the Māuipreneur*

Te Ao Hurihuri (the Turning World) informs us that the Māori world view is not static. It embraces change thus signifying that development is an ongoing process with no finite end. “People are (sic) integral to the world with humans having a seamless relationship with nature which includes seas, lands, rivers, mountains, flora and fauna.” (Cunningham and Stanley, 2003, 2). Additionally, the spiritual world influences that world view (Ministry of Justice, 2001, 1). There is no separation of the spiritual and the physical but rather the two are inextricably inter-linked. Such a world view means there are tribes whose genealogy will include seas, lakes, rivers, mountains, flora, fauna and individuals, who in another world view, are termed mythical heroes. Thus the people of the Ngati Porou tribe can trace their genealogy to the ancestor hero Maui. His inclusion in their genealogy brings him from the realm of fantasy to the realm of reality. In this way therefore, Māui becomes a role model of form rather than one of myth.

### *Māuipreneur as an heuristic metaphor.*

The heuristic metaphor serves as a useful starting point in developing an analogical system or model. We need to explore more fully the narratives told about Māui and develop a model encompassing both our understanding of entrepreneurial behaviour as well as the Māui narratives within a Māori world view.

Māui is variously described as wise, deceitful, courageous, a demi-god, an adventurer, reckless, mischievous, devious, lazy and latterly, misogynistic. Certainly when reading the stories, these words are often used to describe him. It would seem unlikely that he should be promoted as a role model for Māori entrepreneurs to aspire after. It is useful therefore to turn these negatives around and consider the positive aspects of his behaviours and their outcomes.

Māui would see an opportunity where others would accept the status quo. He would then take advantage of that opportunity and take some form of action. That action in some cases appeared to be detrimental to others. However, on reflection, it is clear humankind in general often benefited from his action. An example of this was when he asked others why the sun travelled so fast across the sky. Generally they replied that it always had. When he asked whether anyone had tried to change that situation, the reply was that no one had because it was the way things were. In this case Māui saw an opportunity (to slow the sun's progress across the sky), considered what needed to be done (planned) and took action. In the process of planning he considered the risks and how to manage them, and the technology required and invented new technology to achieve his ends.

The Māuipreneur model was arrived at by analyzing different versions of fifteen Māui stories for the key concepts they contained; appropriate tikanga (customary) principles were sought under which these concepts could be organized. The model is taken from the letters of the first part of Māui Tikitiki-a-Tārangā's<sup>3</sup> name, Māui. There are three reasons for this. First is the celebration of the individual. Second is the acknowledgment of the Whānau (family). Māui was not the only carrier of the name Māui; his brothers also carried this name. Usage of the name in this way acknowledges that underlying the model is the whānau. Third his family and the community of humankind were major beneficiaries of the outcomes of his adventures.

We first explore the meaning of his name MA-UI in more detail by drawing on our understanding of entrepreneurial behaviour as involving alertness to opportunity. MĀ can mean to free up from tapu (a state of the profane or sacred) thereby creating a window of opportunity. UI is to ask, question, enquire (Williams, 1985). The model is expanded by exploring four appropriate tikanga (customary) principles that begin with M and A; these are then elaborated by application of the tikanga principles that build on the two letters U and I as hoa-haere (companions) that give depth when applied to the principles. This arrangement grounds the MA (sacred and profane: theory) by UI (questioning: application).

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<sup>3</sup> Although known as and referred to as Maui, his full name was Maui-Tikitiki-A-Taranga. This is reference to the fact that Maui was born premature. Thinking that he was dead, his mother Taranga, cut off her hair and wrapped her child in it before throwing him into the sea. His name signifies that he is Maui who was wrapped in his mother Taranga's hair.

Figure 1: Relationship of Tikanga and Hoa-haere

<b>Tikanga (Customary Principles)</b>	<b>Hoa-Haere (Companions providing depth in application)</b>
Mauri – Life force or energy	Ū – Resources and Resolve Iwi – People and community
Mana – Relationships determining behaviour and authority and control	Ū – Resources and Resolve Iwi – People and community
Āta – Planning and Research	Ū – Resources and Resolve Iwi – People and community
Arataki – Leadership	Ū – Resources and Resolve Iwi – People and community

### **Mauri**

Mauri is usually interpreted as the life principle, force or energy (Durie, 2001; Pohatu, 2004; Royal, 2003; Palmer, 2005). The belief is that everything has an energy that keeps it alive. Entrepreneurial activity has its life force because of the energy of the person or people who are making it come alive. They drive it and sustain it with energy, attention to detail, knowledge and skills. It is these things that are needed to ensure that the life principle does not disappear or dissipate.

In each of the Māui stories it is the will and energy of Māui that keeps the central theme of the story alive. For example, it is Māui who notes the pace at which the sun moves across the sky and questions why this is so. He then sets out to slow the course of the sun and spends time planning how this should be done even when others around him say that it cannot. He executes the plan and is successful with the help of his brothers. The sun is subdued and humankind has time to undertake the tasks necessary for their survival. Mauri however, can be affected by external forces e.g. the bank declining to invest by way of a loan. Again these are actions linked to people.

The key concepts from the stories that quantify Mauri as a core element are:

Figure 2: Mauri: Key Concepts and Stories.

<b>Key Concept</b>	<b>Story</b>
Curiosity	Events at Māui’s Birth Descending to the Underworld with Tāranga
Planning	Māui Snares the Sun
Honesty	
Design and design features are important.	Māui invents the Barbed Hook and Spear.

Be aware of impact	Taking fire from Mahuika
There are consequences.	Māui and Rohe
Sometimes there is failure.	Māui, Tangaroa and Te Mokoroaiata
Sometimes good arises out of adversity.	Taking fire from Mahuika Māui, Tuna and Hina
Give thanks.	Every story
Know the opposition.	Māui and Hinenuitepo

If Mauri is about the life force or energy generated by an idea or concept then curiosity is one thing that keeps it alive. By curiosity we mean the desire to know and explore. Through exploring, and thereby being informed and having knowledge, there is room for planning. Included in planning are design and design features. However, all the knowledge in the world does not mean there will never be failure. As the Māui stories demonstrate, sometimes there is failure and it has consequences. Likewise, success has consequences and good planning will take the possibility of failure and success into consideration. All of these have an impact on the Mauri of an entrepreneurial activity.

### Mana

In hierarchical Māori society, mana is often referred to as an ascribed state of being; that is, one is born with mana. Mana however is dependent upon other factors namely the status of one's parents and the mana they have accrued through their service to their whānau and wider community (Mead, 2003) and one's position in the family e.g. the mana of the eldest child will always be greater than that of the younger siblings. This state of mana can also be increased by one's own achievements (King, 1975). Mana has also been described as being authority 'delegated by the gods to their human agent to act on their behalf and in accordance with their revealed will' (Royal, 2003). Finally, Durie has referred to mana in the context of Māori development as authority and control (1998).

Mana in the Māui framework describes 'relationships that determine behaviour' and 'authority and control' and how these are maintained. In this sense, a Māori entrepreneur's mana is dependent upon three things: first, the relationships that are engaged in the process of establishing an entrepreneurial activity; second the behaviours that are engaged to maintain or discard those relationships; and third, the authority and control that are exercised in managing and governing. It is interesting to examine Māui's behaviours in the context of these three points.

The key concepts from the stories that quantify Mana as a core element are:

Figure 3: Mana: Key Concepts and Stories

Key Concepts	Story
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Identity	Māui the Dart Thrower Descending to the Underworld with Taranga
Honesty is important	Māui the Dart Thrower
Exert control over situations	Māui and Irawaru
Be aware of impact.	Māui and Irawaru Māui and Rohe
Be aware of reputation.	Māui and Niniwa-I-Te-Rangi
Appearance does matter.	Māui and Niniwa-I-Te-Rangi
Resolve differences.	Māui and Maru
You have to work to achieve.	Māui hauls up Land from Ocean Depth
Share.	Māui Invents the Barbed Hook and Spear Māui and Irawaru Māui hauls up land from Ocean Depth
Give thanks.	Every story
When instructing, set conditions.	Māui and Hinenuitepo Māui Hauls up Land from Ocean Depth
Choose the right companions for the task.	Māui and Hinenuitepo
Keep things simple.	Māui and Hinenuitepo

Mana is very dependent upon one's relationships with others and each of the behaviour determinants above are about relationships. Identity is about how the person sees themselves in relation to others whether as the child, the sibling, the peer, the follower or the leader. In the context of entrepreneurship, identity can be about relationships with business partners, with (professional) advisors and mentors, with family members and with others in the same industry. If the entrepreneur does not clearly identify her/his place and role in relation to others, then there is the need to be honest about their intentions because all relationships have consequences. An entrepreneur must therefore



be aware of the impact of actions taken and when and where necessary to resolve differences.

Relationships require work so it is important to choose one’s companions wisely for the task and to delegate tasks with set instructions that provide guidelines on what needs to be done, why and a timeframe in which they need to be completed. To maintain one’s mana it is important to share knowledge and outcomes. Put simply, sharing increases mana as does the actions one takes. Even failure can increase mana. The best example of this in the Māui stories is the last where Māui sought to achieve immortality by slaying Hinenuitepo the Goddess of Death. During this quest, Māui is slain instead. His death however only adds to his mana. Likewise failure in the entrepreneurial context can add mana because the entrepreneur has in the vernacular “given it a go” and learned in the process.

**Āta**

Āta focuses on people and their relationships, boundaries, safe space and corresponding behaviours. It conveys respect, reciprocity, and reflection. The context here is one of deliberation. This does not mean to slow down but rather to exert control over the processes involved in a venture from planning through to the execution and then in the ongoing management and development. So Āta is about planning and management. Āta also reinforces the notion of relationships.

Many of the Māui stories show the elements of planning and management. When Māui exerted control over the pace of the sun’s journey across the sky he spent time planning on how he would do this. He managed the process by planning and included the involvement of his brothers. He also took into consideration the risks involved. He then put into place his risk management plan; he knew that he and his brothers could very easily be destroyed by the rays of the sun and intoned karakia to provide protection for them. He also directed his brothers to take shelter behind rocks. At no time did Māui behave irrationally. Each action was taken after a period of deliberation during which he gathered information, decided on the action to be taken and then planned how best to execute that action. An entrepreneur can affect this element of the model simply by taking the time to plan.

The key concepts from the stories that quantify Āta as a core element are:

Figure 4: Āta: Key Concepts and Stories

Key Concept	Story
Observation	Māui the Dart Thrower Māui Invents the Barbed Hook and Spear
Practice, test equipment	Māui the Dart Thrower
Competition, know the	Māui the Dart Thrower

opposition.	Taking Fire from Mahuika
Caution	Māui the Dart Thrower
Planning, plan for all possibilities, have a contingency plan, preparation.	Descending to the Underworld with Tāranga
Learn, seek understanding.	Descending to the Underworld with Tāranga
Reflection	Descending to the Underworld with Tāranga
Look for examples.	Māui snare the Sun
Be aware of impact, there are consequences.	Māui, Tuna and Hina
Be aware of reputation.	Māui and Niniwa-i-te-rangi
Keep things simple.	Māui and Hinenuitepo

The behaviours consistent in Āta are those identified with caution and are specifically about planning, seeking information and knowledge and being aware of the consequences of action. Planning requires reflection because out of reflection comes knowing and understanding that can lead to clarification when seeking direction. With planning comes the need to consider the resources necessary for the development of an idea into a venture. These include human resources and the relationships therein.

### **Arataki**

There are always great debates about leadership in the context of the Māori worldview. There are those who accord leadership to Māori men only. However, this does not take into consideration that there are many examples of Māori women who have made their mark as leaders throughout the centuries. Mahuika (King, 1975) presents the case of the Māori woman leader from Ngāti Porou as the basis for his argument that Māori women leaders were always present in Māori society. Like any tradition, Māori tradition accorded leadership to those who were born from rangatira genealogies or in the words of Hirini Mead “He moenga Rangatira: the chiefly marriage bed” (2003, p. 38). The assumption was that anyone born into a chiefly genealogy was automatically a leader. Add to this their mana (depending upon where they were placed in the genealogy) and the assumption of their ability to lead was even greater. However, leaders could always demonstrate leadership ability through their deeds.

Māui was a leader even though he was the youngest of the brothers. In the different iwi, there is a specific name for the oldest, mātāmua and the youngest, pōtiki, in each whānau. The names were an indication not only of their position in the family but also of the sets

of behaviours expected of them. Pōtiki surface in stories as being those most likely to challenge authority and often feature in stories of leadership taken by someone not necessarily born to the role in a society that was hierarchical. Māui did not let his position as the youngest prevent him from taking the leadership role when and where necessary. He did this even when it meant undermining the role and status of his older brothers. So Ārataki is about exercising leadership.

The key concepts from the stories that quantify Arataki as a core element are:

Figure 5: Arataki: Key Concepts and Stories.

Key Concept	Story
Curiosity	The Events at Māui’s Birth
Take advantage of opportunities	The Events at Māui’s Birth
Nurturing, Mentoring.	The Events at Māui’s Birth
Observation	Māui the Dart Thrower Descending to the Underworld with Tāranga Māui Invents the Barbed Hook and Spear
Identity	Māui the Dart Thrower Descending to the Underworld with Tāranga
Planning	Descending to the Underworld with Tāranga
Seek understanding	Descending to the Underworld with Tāranga
Adopt roles	Māui and Irawaru
Appearance does matter	Māui and Niniwa-i-te-rangi
Failure may sometimes seem inevitable	Taking fire from Mahuika
Learn from failure	Māui, Tangaroa and Te Mokoroaiata
Resolve differences	Māui and Maru
Work to achieve	Māui the Dart Thrower

Know your limitations and when to ask for help	Taking Fire from Mahuika Māui Hauls up Land from the Ocean Depths
When instructing, set conditions.	Māui Hauls up Land from the Ocean Depths
Share	Māui Invents the Barbed Hook and Spear
Give thanks by celebrating.	Every story
Choose companions for the task.	Māui and Hinenuitepo
Keep things simple.	Māui and Hinenuitepo

Leadership in this model combines adventurousness with the ability to plan, work hard, learn, nurture, share and give thanks. It takes from the adventurous spirit that was Māui; his ability to observe and learn from action and to use it in planning prior to taking further action. It also borrows from the fact that he adopted different roles and persona when setting out to achieve a goal. Māui always knew who he was and constantly sought to assert who he was e.g. when he introduced himself to his family. He wasn't always good at resolving differences e.g. his long battle with Maru in which they destroyed each other's crops. This teaches that unresolved differences can do a lot of damage and take a long time to fix; rather than drag them out it is better to find ways to resolve them. Here can be seen the value of relationships (Mana, Iwi) and resources (Ū). Where relationships are maintained and nurtured in a respectful manner, it should be easier to resolve differences.

### **Hoa-Haere**

Hoa-haere are the elements that are integral to the principles of Mana, Mauri, Āta and Arataki. They add depth and ground the principles in reality making the tapu or religious restrictions associated with the core elements noa or ordinary. In this way, the application of the core elements is normal rather than tied up with the rituals of ceremony and status.

### **Ū**

The interpretations of this word in the context of the model are those of "resources" and "to be resolute". The word resources is taken from the fact that Ū is breast milk, a life sustaining resource in an infant's growth. In our model the infant is the entrepreneurial idea or the new enterprise or social venture being undertaken. It has its own mauri because of the energy of the young people who make it come alive. Their energy and the impact of Te Ao Hurihuri will determine how it progresses and the resources required. Three aspects in relation to resources are identified: access, appropriateness and sharing.

For an entrepreneur to take an idea through to fruition there must be access to resources. While resources need to be appropriate for the particular venture, sometimes they may be used because they are the only things available at the time. Through the planning process the necessary resources and their location are identified. This makes accessing them easier to achieve. Sharing them and especially the outcomes of their application is important. Sharing is one way in which arataki can be realised because in any cultural context a good leader will also be willing to share. It is also a means by which mana is accrued.

Māui almost always spent time considering the resources available to him including those of an esoteric nature, the karakia. A good example is when he snared the sun to slow its progress across the sky. He gave thought to how he would do that and decided that he needed to make a net. However, he knew that it was not a simple matter of weaving any kind of net but one that would capture the sun and hold it in place. He decided that it had to be a net with square holes rather than any other shape. He also knew the net would need the added strength of the karakia. He invoked karakia prior to placing the net across the path of the sun. The one time he failed to give consideration to the resources available to him was when he sought to conquer Hinenuitepo in order to achieve immortality.

Māui shared the benefits of the outcomes with all of humankind. He did nothing for himself although some of his actions may have appeared so because of his perceived laziness and selfishness. Thus his leadership capability was demonstrated in ways other than planning and managing. He was willing to share the fruits of his endeavours. Each of these actions also served to increase his mana.

Another meaning of the word Ū is “to be resolute”. In the context of the model it is about staying with the idea. Others may abandon it or simply say that it won’t work. By remaining resolute the mauri of the project remains intact. Entrepreneurs need to be resolute as they bring their ideas to fruition. Māui’s brothers told him that he would not be able to control the sun. He was resolute in his conviction that he could; he planned and prepared for the demonstration of his ability and prevailed against all odds. By remaining resolute he was able to increase his mana.

### **Iwi**

In this word is the human element. It is taken from the word koiwi (bones). As a hoahaere, iwi adds depth to the model because a venture cannot be undertaken without relationships. They may be within the whānau or external to it. This is not a reference to the wider iwi that is known as the tribe. Rather it is to the wider community of humankind. It is from here that Māori can learn to manage the process (Mauri), assert control (Mana), access resources (Ū), seek guidance (Āta) and take leadership (arataki).

As already stated, Māui always considered the impact of his actions on others. Sometimes the impact was negative to the individual involved e.g. in his acquisition of fire he reduced Mahuika’s power source. However in doing so, he gave it to the rest of humankind for their use. Therefore iwi, in this context, is about how relationships are

built and maintained to nurture the Mauri of an enterprise and the Mana of those involved.

In most of his (ad)ventures, Māui involved his Whanau. Within the context of this model whanau is an essential ingredient, especially the immediate family, for it was the relationship that Māui had with his parents and brothers that most defines his activities and the Mana accorded to him as a result.

*Pedagogical application*

The metaphor of Māuipreneur is relevant and appropriate to use in a Māori learning context. It draws on traditional knowledge about the behaviour of Māui and allows a teacher to connect this behaviour to entrepreneurial activity: recognising, planning and seizing opportunities. It is a “Māori friendly” way of understanding entrepreneurship and acknowledging this as something that has always existed within Māori society.

Currently the model is being tested through a series of wananga (intensive learning sessions) with young Māori who are directors of Young Enterprise companies.<sup>4</sup> The wananga takes place over a weekend that the young participants choose to attend. They are teamed with a Māori business person who acts as their mentor. They spend time getting to know each other, identifying their business concept/idea and working on a business plan to present to a group of judges. In addition to the mentors, other resources are provided including: access to computers, the internet, technical support, printing, food and accommodation. The range of business opportunities presented to date include: property development, tourism ventures, clothing (baby clothes to streetwear), interior design, e-marketing, toy manufacturing, computing accessories and security. How the Māui model was applied at the wananga is presented in Figure 6 below:

Figure 6: The Māui Model in Practice showing Māui Principle and Wananga Activity.

MĀUI PRINCIPLE	WANANGA ACTIVITY
<p>MANA (Ū and IWI)</p>	<p>The ‘getting to know you’ process through the formal welcome ceremony and introductions establish sets of relationships. The result is a network of young Māori entrepreneurs and Māori in business.</p> <p>The youth participants have ultimate responsibility for presenting the</p>

<sup>4</sup> The Young Enterprise Scheme is managed and administered by Enterprise New Zealand Trust.

	<p>business plan.</p> <p>The presence of mentors to nurture learning.</p> <p>The availability of resources like the computer laboratory to enable the youth participants to deliver professional presentations; a technician is available to provide advice.</p> <p>The venue integrates the world of western knowledge (the university) and the world of Māori knowledge (the marae) affirming both worlds in which the young Māori participants move on a daily basis.</p> <p>An environment that encourages the participants to integrate Māori knowledge into their business idea, plan and presentation.</p> <p>The participants are ‘trusted’ to maintain ‘the rules’.</p>
<p>MAURI (Ū and IWI)</p>	<p>The programme makes good use of the time.</p> <p>Setting the scene for the wānanga e.g. going over the rules and presenting the scenario for the competition.</p> <p>Mentors to guide and nurture.</p> <p>Speakers to inspire.</p> <p>Access to computers, telephones and the internet for the purposes of gathering data and preparing material for presentation.</p>

	<p>Guidelines for the competition.</p> <p>Good food.</p> <p>Good accommodation.</p> <p>Rules for behaviour.</p> <p>A benchmark to compete against.</p> <p>Allocated time for rest and recreation.</p> <p>Prior knowledge - the knowledge participants bring with them.</p>
<p>ĀTA (Ū and IWI)</p>	<p>Time to plan.</p> <p>Knowledgeable mentors to guide participants through the planning process.</p> <p>Physical space in which to work.</p> <p>Technology to facilitate the access of information and then the presentation of the plan.</p> <p>Every company presents a business plan.</p>
<p>ARATAKI (Ū and IWI)</p>	<p>Opportunities through the allocation of tasks for each participant to demonstrate leadership abilities.</p> <p>An opportunity when presenting for each participant to demonstrate their ability to take the leadership role for a specific area of work.</p> <p>Mentors to nurture and monitor leadership skills.</p> <p>Mentors, speakers and other support personnel as role models.</p> <p>Providing feedback through evaluation.</p>



	Participants are trusted to maintain 'the rules'. No company deemed ineligible to compete.
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**Conclusion**

In this paper we have developed a model of Māori entrepreneurship based on the metaphor of Māuipreneur. The metaphor is informed by the narratives of Māui, a traditional entrepreneur whose behaviour, as shown through legend, is consistent with an understanding of an entrepreneur as being alert to opportunity and taking action to make things happen. Examples from Māui legends attend to his ability to recognise and develop opportunities through planning and leadership. We have used the principles of Mauri, Mana, Ata and Aratiki drawn from the Māori worldview to build our model and explored these through the lens of entrepreneurial behaviour. These principles are in turn supported by the elements of iwi and Ū. Finally, we have shown how the Māuipreneur model can be used for emerging Māori entrepreneurs.

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