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**Whakapapa Ora:
An exploration of Māori Identity
through Whakapapa**

A thesis

submitted in fulfilment

of the requirements for the degree

of

Master of Māori and Pacific Development

at

The University of Waikato

by

Rauna Ngawhare

(Taranaki, Ngāti Kahungunu ki Heretaunga, Te Whānau-a-Apanui,

Ngāti Porou, Ngāti Tūwharetoa)



THE UNIVERSITY OF
WAIKATO
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2019

TUHINGA WHAKARĀPOPOTO | Abstract

This thesis set out to explore Māori identity through access to whakapapa. As whānau, hapū, and iwi, we have a responsibility to future generations to ensure access to whakapapa is inclusive. Therefore, access to whakapapa in today's world must also consider contemporary approaches, including the use of technology to engage the next generation in learning about, and connecting with, whakapapa.

The research is centred on the question *'How can whakapapa be accessed safely in culturally appropriate ways that evolve with twenty-first-century systems?'* I use contemporary pūrākau to review traditional access to whakapapa, supported by a Kaupapa Māori approach to frame the research. Kaupapa Māori Theory, Ngā Takepū, and Pūrākau Methodology (underpinned by Qualitative Methodology and Thematic Analysis) give an overview of the methodologies and methods used herein. Five semi-structured interviews with whānau affiliated to Ngāti Kahungunu ki Heretaunga and Taranaki iwi were conducted. Each share their lived experiences as Māori to support an understanding of identity through whakapapa.

The results suggest whānau Māori who access whakapapa (in its many forms), will undergo a process of decolonisation. This requires adequate support in the form of kaitiakitanga, necessary to gain a better understanding of Te Ao Māori tikanga and kawa. Whakapapa access develops this process. However, further research is required to fully appreciate 'Whakapapa Ora' as a foundation for safe access to whakapapa in the twenty-first century.

Mihi | Acknowledgements

To my Tūpuna, your lived experiences make up my memories, my whakapapa, and my world. This work began with a road trip to revisit our tūrangawaewae. I see you now.

To the whānau participants from Taranaki and Ngāti Kahungunu ki Heretaunga, your words have become timeless; thank you for sharing your pūrākau. I am indebted to you.

Thank you, Dr Donna Campbell and Hineitimoana Greensill for your supervision. You started and ended my journey with enthusiasm. It has been a tough journey, and I appreciate your investment of time and knowledge!

And, to Karlo and Gaylene, you created the spark I needed, the ideas, and the conversations to help me through the confusion. Ngā mihi kōrua.

Te Wānanga o Aotearoa, thank you for the push into higher education, especially the guidance from Dr Dennis Ngāwhare-Pounamu. I appreciate your passion, Dennis, and your library!

To Paraninihi ki Waitotara Trust and the University of Waikato, Ngā mihi nui ki a koutou, thank you for the scholarships, the writing retreats, and for giving me time with like-minded people battling together to achieve one purpose, creating a difference.

Where would I be without my whānau, my friends, and colleagues? You are the necessary people who made my life feel balanced. Just listening and hearing my voice and spending quality time with the moko to ground me. The 'Girls' Weekends' together, the quality time, walking and talking, the food, and the words of encouragement. You know who you are.

Finally, to the man in my life, Brent Richardson. Thank you for looking after me, for being patient, and for understanding this road trip. It has been wild and demanding at times, but we have persevered. You are my heart.

*For Māmā and Pāpā,
our whānau, hapū, and iwi,
and the generations that follow.*

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CHAPTER 1: Introduction | Launching ‘Whakapapa Ora’

Introducing ‘Whakapapa Ora’

‘Whakapapa Ora’ is an exploration of Māori identity through access to whakapapa. The pūrākau within this thesis are an expression of how whakapapa is valued and seeks to build a foundation of Whakapapa Ora, as expressed through the whakataukī ‘Mā ngā pakiaka e tū ai te rākau’¹:

A person cannot stand if there is nothing there supporting them. We need to know where we are from, where our roots are and to maintain those ties to whānau, hapū, iwi to enable us to ensure strong connections for current and future generations. (Pihama, Greensill, Campbell, Te Nana & Lee, 2015, p. 4)

Those pakiaka, or roots, referred to in the whakataukī can only be strong when one is aware of their whakapapa. This foundation lies at the centre of this thesis, and of what I refer to here as Whakapapa Ora. In the sections that follow, I describe my motivation for this rangahau, the aims, purpose, objectives and structure of this thesis. A brief overview of the colonisation of whakapapa gives further context for the research, as does my pūrākau, written here to locate my position as a wahine Māori exploring Māori identity.

The Cultural Mask of Identity

Once upon a time, I used to wear a mask of cultural identity to protect me from the missing pieces of my whakapapa. A cultural mask of identity built my confidence to address my language inadequacy where a head nod or one-word response would see me through a conversation in te reo Māori. My cultural mask protected me from growing up without my language, with fragments of my whakapapa. My Māori identity or cultural integrity never fell into question or disrepute while wearing this mask. There are others like me, searching for answers, so we explore our whakapapa to help us unmask.

¹ Translation: ‘With strong roots a tree will stand.’

Whakapapa, however, is elusive. My motivation to unmask has evolved with time. The decolonisation of my life experiences is a goal to improve my cultural position as a wahine Māori of various iwi. From my beginning, whakapapa started weaving into the pūrākau that is my life. When I share my pepeha with others, I open a doorway to whakapapa. I welcome the many faces and places generationally intertwined, whānau, hapū, and iwi of my cultural identity. They are present, through whakapapa. It is with this understanding that I explore whakapapa as a solution for whānau Māori struggling to identify as Māori.

Professionally, I have experienced numerous whānau Māori searching to understand their identity or their whakapapa. My professional responsibility is to support whānau Māori stuck in the unjust social systems within Aotearoa. As a social worker, educator, and whānau member, I too have struggled to access whakapapa for whānau Māori who ask “ko wai au?” My disappointment, evident in the number of whānau I could not help answer this question. My strongest motivation, therefore, to answer the question ‘*How can whakapapa be accessed safely in culturally appropriate ways that evolve with twenty-first-century systems?*’ This question guided the research process by looking at the past and current practice of whakapapa access. I commence with my return home.

Hoki ki te kāinga, My Return Home

Ko wai au?

This pūrākau is about whakapapa — a story of profound loss taking thirty years to reveal its true meaning. Thirty years of confused, wanting and longing disguised in a cultural mask of identity, thirty years peeled back layer by layer, year by year. This knowing of unknowing has shaped my worldview of being Māori.

Ko Taranaki te iwi

Taranaki is my tūrangawaewae, a place to stand, the home of my father’s people Ngā Mahanga-a-Tairi, my people. My connection to Taranaki is ancient and holds history in whakapapa. Te-Toka-a-Rauhoto sits outside our papa kāinga, Puniho. Rauhoto anchors Koro Taranaki, but she is also there to guide, to provide dignity,

a necessity that allows him to preserve his mana. Te-Toka-a-Rauhoto has provided this support to various whānau over many years. She has weathered the storms that urbanised my whānau, seen the development of our papa kāinga, allowed the mokopuna to dance across her base, and felt the movement of fingers trace the moko that have gradually deteriorated with age. She has always been there, providing manaaki to those who need guidance in some shape or form. Te-Toka-a-Rauhoto was my father's anchor and carried him home when he was ready to return.

My father was the tuakana, the eldest male of his whānau. This proud man was a perfectionist, self-taught in te reo Māori. My Kuia died at 39, after birthing nine children, six of whom survived. Some whānau in Taranaki know I am her mokopuna because I am her reflection; others have no idea. I never knew my Kuia. She was a whāngai taken from Ngā Rauru and given to Taranaki. Her father was of Taranaki descent, and her mother was from Muaūpoko. They just happened to be living in Pātea, Ngā Rauru, where whānau remain settled. Sometimes whakapapa becomes confusing, for now, whakapapa means their stories are now my stories, and this familiarity of knowing will pass on to the next generation. My first school, days at the beach, kaimoana, birthdays, my Koro (paternal grandfather), life at the pā, the animals, dairy cows, rural living - all these memories and stories paint a picture of Taranaki through my childhood eyes.

Like many children, I am a product of a love gone wrong. After the separation of my parents, my siblings and I returned to Heretaunga, where whānau embraced us to soften the hurt felt leaving our father behind, our tūrangawaewae, our whānau, Koro Taranaki. This transition was tough for a five-year-old in love with the tranquillity of Taranaki, the vast ocean, the green and gold landscapes, and the majestic mountain, our Koro Taranaki, that filled the backdrop of our marae, our papa kāinga. Taranaki was peaceful, loving, and the last place my parents were together as one. My relationships were not just with my whānau, hapū, and iwi, it was with Papatūānuku, Tangaroa, Koro Taranaki, and Ranginui who nurtured me within the boundaries of Taranaki. Leaving Taranaki severed my relationships with

them also. However, this loss granted access to whakapapa belonging to my mother and I.

Ko Ngāti Kahungunu ki Heretaunga te iwi

Ngāti Kahungunu ki Heretaunga is where my mother was born and raised, and where I struggled culturally as a child of Taranaki. My mother is one of six, a teina with a voice and not afraid of anyone. She became the sole parent that struggled to provide. The urban shift removed traces of my freedom in open space. Glimpses of this life were recovered through weekends at my grandparents, working in the paddocks docking lambs, shifting cows, cutting thistles, planting, harvesting, and cleaning the marae. Numerous huts littered my grandparents' property, built on the papa kāinga passed down through my Pā (grandfather) of Ngāti te Whatu-i-apiti, Ngāti Kahungunu, Ngāti Hawea, Ngāti Hori and Ngāti Te Rehunga. My siblings, cousins, and I entertained my grandparents regularly with kapa haka performances in their lounge, my grandfather's voice encouraged us to sing louder so he could hear in his right ear. We memorised waiata that thundered through the house, songs by my Pā, who fought as a soldier in the Māori Battalion.

My Pā was the life and soul of the whānau. A man loved by my Nan (maternal grandmother), and his whānau, hapū, and iwi. My Pā was the saviour, alongside my Nan. My mother could always rely on her parents. At one point in my mother's life, she went to my Nan's people, where whakapapa allowed her to experience a different life. My mother lived with my great grandmother for several years, where te reo Māori was her first language. My mother's recollection of whakapapa is vivid, but her understanding of reo is dubious, however, understood. Te reo, though, does not come easily for my mother. At the age of six, my mother returned to Heretaunga, to her parents, her siblings, and her cousins whom she battled with regularly. This wildness was part of who my mother is, an inherited trait contained within her genealogy. Te Whānau-a-Apanui and Maraenui acknowledged another side to me, to my whakapapa.

Ko Te-Whānau-a-Apanui te iwi

Nan was tiny, timid, only feisty when necessary. She was fluent in te reo Māori, a native speaker raised in Maraenui, Te Whānau-a-Apanui. My mother would say tears flowed whenever my Nan had the first glimpse of the marae, and the homestead in Maraenui built by my great-grandparents and great-granduncle. Both my great-grandparents were from this area. My only childhood memory of Maraenui was the tangihanga of my great grandmother, the last of the morehu. I had little knowledge of my whakapapa then. Now I reflect as my Nan once did. My Nan, she once watched, provided, and gave me the comforts I could not have within a solo-parent home.

As an adult, my siblings and cousins reconnected to Maraenui through a wānanga in 2006. My Nan was one of twelve, and my siblings and I were the largest whānau in attendance. Our second cousins shared their stories of growing up in a place where the marae sits firmly behind a lonely tree, protecting it from the Pacific Ocean metres from the wharenuī. We learnt to fish with a handline, smoked fish, bottle fish, and eat fish using traditions handed down the generations of whānau connected to this land. Whakaari sleeps in the distance, while the ranges behind Maraenui hold the cliffs firmly in place as coastal waters continuously breach the rocky shoreline of Te-Whānau-a-Apanui. This shoreline twists and bends further around the East Coast, to greet the tūrangawaewae of my great maternal grandmother, Tokomaru Bay.

The sensations of leaving Te-Whānau-a-Apanui, my whānau, my whakapapa, were bound up in the memories of my Nan and the life she experienced in this coastal retreat. I recall tears blurred my vision as I said goodbye after the wānanga. I have a new fondness for Maraenui, a place that triggered heartbreak for my Nan when she said goodbye, or a smile to my mother's face when memories from her childhood are shared. This bond of shared memories has been banked into my whakapapa, ready to divulge when necessary. Whakapapa can reintroduce you to distant cousins, whānau associated through generations of history. The

relationship between Te Whānau-a-Apanui and Ngāti Porou is centuries old, a connection you cannot deny through whakapapa.

Ko Ngāti Porou te iwi

I know little about my great maternal grandmother, Nani Nan. She lived for many years and died when I was a teenager, not long before my great grandmother from Maraenui passed. My Nani Nan left Tokomaru Bay at a young age when she wed my great grandfather, who was some years older than her. Nani Nan was a quiet, gentle, old soul, with the softest hands. I was fortunate to have had moments with her as a child. My mother carries her name because my Pā adored his mother. My Pā was one of eight and held many responsibilities that were whānau, hapū, and iwi based. As the youngest male, he looked after my Nani Nan with great care and made sure she remained within her whānau home until she passed in 1984.

Tracing whakapapa back to Tokomaru Bay through my Nani Nan involved a bus trip back to her tūrangawaewae in 2010. My sister and I joined members of our hapū and took a slow drive back to the East Coast to feel the wairua that links us with our ancestors. We received manaaki at Pakirikiri marae, just down the road from our whānau marae, Te Ariuru. Through this journey, we learned waiata, listened to stories significant to our whānau there and remembered that we had a responsibility to return to this land. Today's society controls this agenda, causing grief when decisions to wānanga like that above, come when time, money, and responsibility allow.

Ko Ngāti Tūwharetoa te iwi

Taupō-nui-a-tia is a connection I knew existed, but the narrative has always been empty. Opportunity only existed when the opportunity presented. So, one weekend, I had the time, money, and a responsibility to meet my mother and sister at a wānanga. Taupo allowed me to connect with the grandmother of Pā from Ngāti Tūwharetoa. This wānanga opened another door, another connection. The manaaki was a relief. My whānau knew who we were through the recollection of whakapapa. I was too young to go there as a child, but my eldest sister was

lucky enough to travel back with Pā and participated in secretarial duties. For me, it was the first experience I had exploring this relationship. The manaaki made me feel at peace, at home with the landscape and the grandeur of the lake. Such emotions attracted a new understanding of what it meant to have lived and breathed in the footsteps of my tīpuna, my great-great-grandmother, and her people.

This whakapapa, my understanding of my Pā and his grandmother is surreal. The life she breathed into the lineage of who I am, the connection provided, the creation story following the whakapapa lines of identity. She was the woman who provided an heir; therefore, she preserved this whakapapa. My knowledge of her is limited. She was a leader, someone who could whaikōrero on the marae, and was a part of the Kotahitanga movement. This woman had mana, recognised within her tribe. The union between my great-great-grandmother and my great-great-grandfather sealed a relationship of power and resource, evident in the lands inherited and the knowledge passed down to successive generations.

He Māori ahau – I am Māori

Recapturing an understanding of Māori identity, in this story, is about whakapapa and all that encompasses. The ability to breathe the same air, gaze upon the surroundings, and memorise the landscape to create this pūrākau, allowed me to be at one with my tīpuna. Memories of my elders, physically gone but forever present, validate whakapapa. Intentionally I awake to whakapapa and express this because I belong. I belong to a broader network of whānau, hapū, and iwi, and recall pūrākau based on whakapapa. The relationships are real and serve a purpose through whakapapa, the chronicles intergenerational. There is much to learn about whakapapa, and the feelings it can arouse. It is essential to understand, to belong, and to know clarity. Whakapapa was able to bring this to the fore, for me, and reaffirm that Māori identity, and what this means in terms of cultural connection, is paramount in the current world we live in today.

Despite the time-conscious society we live in today, I have revisited these spaces where my cultural identity is the strongest. Whakapapa has rekindled the

relationship I have with my tūpuna of the past. I walk freely without the physical presence of whānau because their wairua is always present. The more I return, the stronger the relationship. I take with me this feeling of belonging, social security, and Māori identity.

Te-Toka-a-Rauhoto

Thirty years has led me back to Taranaki, where this pūrākau began. Te-Toka-a-Rauhoto has done her job, like others who claim Taranaki as whakapapa, her calling has guided me back to the familial plains that hold the bones of my bones. The longing and belonging of cultural identity, and Māori identity awoke in me a desire to return home, to the land of my father's people. This land called the most, to the heartbroken young girl, now a woman, my memories are still vivid. Our whenua is our life and generates hope for the following generations. My return home shifted a cloud of doubt that nagged at my mauri. I had created a temporary shelter for 25 years where whānau and friends centred my world but did not provide the whakapapa I craved.

Returning to Taranaki has stopped the cravings, the wondering, and the hopelessness. I am restoring my parent's paradise, along with my whānau, now our paradise. The former uneasiness has subsided. Koro built this home 55 years ago. The only house down a long stretch of road bearing a whakapapa name – Komene. This name belonged to my great grandmother, mother to Koro. It is her name I see when I turn down this road. It leads to the vast ocean, where the westerly winds smash against the black iron sands, a daily rhythm you hear standing within my paradise. There are countless footsteps hidden under the tar-sealed road, footprints that belong to me, my tūpuna, my whakapapa. As children, my siblings and I walked to and from the school bus on this road. I passed the paddocks full of dairy cows that cried out for attention. I counted the lone chimneys randomly located in various paddocks. This included the fireplace that belonged to the original homestead, where my Kuia (paternal grandmother) lived

with my Koro. I counted with each step, watched by Koro Taranaki. It is the same road I travelled on my return home.



Figure 1. Florence, P. (2016, August 7). *Okato* [Digital Image]
Retrieved from <https://www.photoflo-photography.nz>

Komene Road looks, smells, and feels the same. It summons honest emotions of a five-year-old, now empty and full of mystery. This emptiness has a whakapapa. The chimneys validate other whānau lived there, down Komene. My paradise replicated elsewhere, in thought and emotion, the only difference, our whare still stands. Alone but no longer empty. It is a survivor of the southwesterly winds that freakishly appear during any season. Our Homestead (Figure 1), forever captured in its dilapidated state,² screams abandonment. It reminds me of the isolation and leaving Taranaki. Here was our whānau home void of the whānau that once lived here. When I turned down Komene Road, I knew my days here would mean rewriting the symbolic emptiness the chimneys and our whare represented.

Our whare is the legacy my Kuia left for us, my whānau. The land has passed down to us through whakapapa. I often reflected on the aroha, the love my Koro had for this woman. It reads like a romance novel but ends in tragedy. My Kuia died at 39.

² Peter Florence (2016, August), Taranaki photographer. Permission obtained for reproduction of this image.

My Koro found happiness in the arms of a distant relative, whom we referred to as our aunty. This union brought three more children, two survivors who I relate with on many levels. My father was like my Koro, hard, rugged, and a perfectionist too. Whakapapa perhaps is the reason for this. Or not. My mother received many growling's from the 'old man' (my Koro) because she was young and naïve to the rural life of Taranaki. Milking was not a part of her whakapapa before meeting my father. When my parents exited the army, my Koro returned to the papa kāinga, to Puniho Pā. It is the permanent setting of Te-Toka-a-Rauhoto, our sacred stone.

Te-Toka-a-Rauhoto is a prominent feature of this whakapapa. She has watched generations come and go and holds whakapapa of her own. She too has secrets. The mysteries of the facial spirals provoke different stories for different ages. Te-Toka-a-Rauhoto is considered tapu, and my people say she used to travel to various locations without aid. This kōrero is why Te-Toka-a-Rauhoto remains fixed in concrete to keep her grounded to secure Koro Taranaki (Ngāwhare-Pounamu, 2014). Kaitiaki were assigned to watch over her. People like Minarapa and Te Ao Marama, once prominent tohunga within Taranaki (Ngāwhare-Pounamu, 2014). These are stories before me, stories claimed through my whakapapa into this space, stories I continue to hear through whānau.

Undeniably, access to whakapapa reclaimed my birthright, provided clarity, and granted reconnection to my whenua. There had been a consistent nagging that my worldview may have been different if access was more open, with fewer barriers. This renewed confidence to participate in te ao Māori is a reaffirmation of my identity. Still, it almost always is a continuous internal fight for comprehension of our ancestry knowledge denied at birth.

Aims and Purpose

This thesis aims to engage with whānau who accessed traditional whakapapa that explored their cultural heritage and developed their understanding of Mātauranga Māori. I believe whakapapa tradition is the backbone of Māori identity, a cultural foundation securing whānau, hapū, and iwi life processes. I accept whakapapa maintains collective integrity to build confidence for future generations. My

exploration of whānau lived experiences was to learn from their past and current realities to address traditional whakapapa access in the future. This thesis also explored changing attitudes toward whakapapa access in the twenty-first century with the ultimate goal of enhancing Whakapapa Ora.

Whakapapa Ora also implies a healthy and strong access to whakapapa, thereby sustaining a healthy and strong identity. Therefore, this rangahau assessed if Whakapapa Ora does indeed promote a collective approach to Māori identity that reaffirms cultural self-confidence and cultural self-assuredness. Whakapapa is a connection to Te Ao Māori. This thesis argued a limited understanding of whakapapa connection creates confusion and encourages colonisation of access to whakapapa. I base my concerns on the questions I ask of all whānau, hapū, and iwi now and into the future. Will access to whakapapa continue to exist in its traditional form? How will whakapapa remain protected in the changing climate of contemporary systems? Will our mokopuna even understand the importance of whakapapa? Moreover, how will they access this knowledge? By asking whānau to share their challenges, perceptions, and changing behaviours to access, I hope to gain clarity about the impact of access to whakapapa in the twenty-first century.

Objectives

The following summary reviews the objectives of this thesis:

1. To obtain an understanding of what whakapapa is and how it is accessed.
2. To identify gaps within similar research about whakapapa and identity.
3. To obtain an understanding of whakapapa experiences of whānau.
4. To discover challenges to, and future influences on, whakapapa access.
5. To start a conversation on Whakapapa Ora as a framework for Māori identity.

These objectives align with the aims and purpose of the rangahau.

The Colonisation of Whakapapa

Through the process of colonisation our language, education, customs, the traditional systems within systems we had (and still have), and our values and beliefs, forcibly demoralised (Keddell, 2007, 2019 August 27; The Hui, 2019). The

colonisation process rapidly destroyed our cultural awareness of Mātauranga Māori, our identity, and how we accessed whakapapa (Anderson, Binney & Harris, 2015; Walker, 2004). The method of colonisation is deliberate and assimilates societies using the hegemonic power of the colonising state. At the time, this included the government, religious leaders, and colonising settlers (Anderson, Binney & Harris, 2015; Walker, 2004). Acculturation persists, stripping away the mana of Māori, the mana of whakapapa (Mikaere, 2011; Mikaere & Kahukiwa, 2017). Resulting in many descendants either naïve or in the dark about whakapapa (Lilley, 2015, 2018). Cultural identity is potentially absent.

Historical: Land Separation and Urbanisation

Land appropriation demonstrated through The Native Lands Act of 1865 (Walker, 2004) and the Native Land Act of 1873 (Walker, 2004) forced the separation of mana whenua from their tribal lands (Cheyne, O'Brien, Belgrave, 1997). Departure for whānau, hapū, and iwi enabled colonisers to obtain large quantities of land using legal systems to appropriate land (Walker, 2004). Tikanga and Māori law replaced with hegemonic practices of the west (Jackson, 1998) reshaping the collective identity of Māori (Faircloth, Hynds, Jacob, Green, & Thompson, 2016; Fox, Neha & Jose, 2018). The land had to be formally purchased using individual title through the Native Land Court (Walker, 2004), an unforgiving system that required money, presence, and comprehension of a law system that ignored Māori law (Jackson, 1994; 1998). Successive governments continued (and continue) land appropriation (Cheyne, O'Brien, Belgrave, 1997; Kidman, 2012; Pihama, 2001) leaving whānau, hapū, and iwi devoid of the memories associated with whakapapa kōrero (T. Smith, 2000). Most are now manuhiri rather than haukāinga.

The rural locations of papa kāinga that survived the land acquisitions of the mid-1800s, eventually fell victim to urbanisation (Kidman, 2012; Walker, 2004). The period between the 1950s and 1960s hastened urbanisation, subsequently changing Te Ao Māori principles to incorporate the ethical values and lifestyles of Pākehā (Harris, 2007; Hill, 2009; Morrow, 2014; Walker, 2004). The underrated

dream of “work, money, and pleasure” (Walker, 2004, p.198) sold a convincing story to Māori, so those people who ‘kept the home fires burning’, joined the masses chasing the dream of city living (Hill, 2009, 2016). Urban Māori had to reposition their worldview to reflect the cultural identity associated with their urban environments. Consequently, whakapapa knowledge became distant knowledge (Harris, 2007; Morrow, 2014; Walker, 2004).

Urbanisation continued to distance whānau, hapū, and iwi from traditional papa kāinga of evolving bicultural realities. By the 1970s and 1980s, the cravings for familiarity, home, and Te Ao Māori principles prompted action from prominent Māori groups (Māori Women’s Welfare League and others) to return to traditional tikanga and kawa shaped within the boundaries of conventional papa kāinga (Harris, 2007; Meredith, 2006). Urban Māori adopted makeshift tūrangawaewae to reduce the loneliness associated with leaving the papa kāinga. All this effort to replenish the dwindling tikanga of Te Ao Māori neglected within rural marae.

Historical: The Integration of Language in Education

Language loss occurred with the integration of whānau, hapū, and iwi into the school system during the 1800s resulting in their punishment for speaking te reo Māori (Selby, Moore & Mulholland, 2010). The initial Native Schools Act (1858), and subsequent Native Schools Act (1867) stipulated teaching was to be conducted in English only (Walker, 2004). This forced Māori to read, write, and speak English within the school’s grounds. Punishment occurred if children spoke te reo Māori. Corporal punishment remained entrenched in state schooling for over 100 years, outlawed as recently as 1990. Language degradation was State-driven and forced Māori to comply with the education systems. Over 100 years of abuse and manipulation ended during the welfare reforms of the 1980s (Cheyne, O’Brien, Belgrave, 1997). The integration process had successfully removed te reo Māori as a first language (McRae, 2017) for most children schooled within these systems. Language loss separated Māori from the customs of whakapapa (Lilley, 2015, 2018).

The consequence of Marginalisation

The history of Māori language and education (J. Lee, 2009; G. Smith, 2003; L. Smith, 1996), illustrates the deprivation of taonga irreplaceable to Māori. The succession of marginalisation has therefore starved the mauri of whakapapa, creating confusion of cultural identity, awareness, and reassurance of Māori identity (Ormond, Cram & Carter, 2006). Whānau who developed within urban societies, think, behave, and speak comfortably from within their urban jungles. However, the moment they step onto the marae ātea, the anticipation of fear of traditional engagement presents. There is little understanding of tikanga, kawa, whakapapa, or te reo Māori, the cultural paradigms of their ancestors (Cram, 2004; Ormond, Cram & Carter, 2006). They become marginalised within their tribal homelands (Cram, 2004; Ormond, Cram & Carter, 2006). This process is the process of acculturation, where the past is ignored or denied, and the present is painfully ignorant.

Structure

‘Whakapapa Ora’ consists of six chapters. The following section summarises the content of the thesis, commencing with Chapter Two.

Chapter Two: In the Pursuit of Whakapapa

My perception of whakapapa begins with the question ‘What is Whakapapa?’ This question helps to familiarise me with the aims, purpose, and objectives of the rangahau, and review of whakapapa. By gaining insight into traditional whakapapa access, trends emerge from academic studies, which also unpack whakapapa (dis)connection and (re)solutions. This rangahau (re)affirms ‘Whakapapa Ora’ connectedness to improved Māori health and wellbeing. Traditionally, access to whakapapa is a shared experience, that comes with its own support systems, a natural process of tikanga. The literature also considers the contemporary approaches to whakapapa access, including technological systems that may (or may not) impact what legacy Whakapapa Ora produces in the future.

Chapter Three: Methodologies and Method

In this chapter, I give an in-depth review of the methodologies used to frame this research. I use a Kaupapa Māori approach to justify the theoretical tools employed, which include Kaupapa Māori Theory and Research (underpinned by a Qualitative Methodology), and Ngā Takepū applied principles. The Method details how I went about this research, reviewing the participant selection, engagement, interview structure, ethical approval, interview questions, cultural safety, and secondary sources. I round off the chapter with the Analysis of Data, namely my use of Pūrākau Methodology and Thematic Analysis as research tools to review my findings. I also include personal reflections and challenges about the methodologies employed.

Chapter Four: Ngā Pūrākau o te Iwi | The Voices within Iwi

Ngā Pūrākau o te Iwi will authenticate the lived experiences of my whānau. I share five contemporary pūrākau which will discuss whakapapa access. Each whānau participant has a pseudonym name that emphasises his/her birth order. This chapter is the whakapapa that represents the layers within each pūrākau, the layers linking us as whānau, and the layers within the thesis. 'Hoki ki te kāinga' (located in Chapter One), is an extension of this chapter which establishes the kaupapa in this thesis. The pūrākau comprise of 'Mātāmua, the First Voice', 'Tuakana, the Firstborn Son', 'Teina, in Search of Knowledge', 'Pōtiki, the Mana of Whakapapa', and 'Huatahi, the Lone Leader'. The participants generous kōrero brings depth to the kaupapa 'Whakapapa Ora' simultaneously honouring their pūrākau and their whakapapa.

Chapter Five: Te Manawa o Ngā Hapū | An analysis of the Kōrero

Te Manawa o Ngā Hapū contains the analysis and discussion, written in two parts, following the relaunching of the kaupapa 'Whakapapa Ora'. Within Part I, the analysis of the key themes includes Te Ao Wairua, Tino Rangatiratanga, Mātauranga Māori, Tūrangawaewae, Kanohi ki te Kanohi, and Hangarau. This section brings to the fore the similarities and contrasting behaviours of life experiences that focus on whakapapa access. Again, layers of narratives reflect

across the generations of the participants, with unique preferences that examine traditional and contemporary views. Part II, discusses the kōrero, the broader context of cultural and political paradigms, including Decolonisation, Kaitiakitanga, and Te Ao Māori, which developed from the key themes. This section is a summary of the analysis and presents the findings of the rangahau that provides a glimpse into Whakapapa Ora as a potential framework.

Chapter Six: Conclusion | Whakapapa Ora, The Next Chapter

The conclusion sums up whether this thesis, and the rangahau addressed, has met the aims, purpose, and objectives of 'Whakapapa Ora'. The results are reviewed as a potential framework that visualises 'Whakapapa Ora' considered chapter to chapter. The limitations, and the recommendations concerning close the discussion with a question for further research.

A summary of the Launch

The kaupapa 'Whakapapa Ora' has launched building a foundation of what to expect from the understanding of whakapapa access, and potential reaffirmation of Māori identity. To create this foundation, I unmask personal motivations behind the kaupapa and share my journey home as the first pūrākau of ngā pūrākau o te iwi. The aims and purpose, objectives, and structure have provided an overview of the thesis, integration of literature, theory, method, pūrākau, analysis, and discussion. While the colonisation of Whakapapa (or systems) gives context to the rangahau. Access to whakapapa is a reminder we have responsibilities to nurture the future of our iwi. This reminder is addressed in the next chapter, beginning with the question, '*What is Whakapapa?*'

CHAPTER 2: In the Pursuit of Whakapapa

Introduction

In this chapter, I begin by considering the question ‘What is Whakapapa?’ through engaging with the work of several scholars who have made useful contributions, in response to this question. I then examine the literature related to traditional access to whakapapa, before some discussion of Whakapapa (dis)Connection and (re)Solutions. In progressing these discussions, I consider the place of whakapapa in relation to Māori models of health and wellbeing. The final sections of the chapter provide a glimpse into the future, gesturing toward some ways in which whakapapa access is changing through the use of technology.

This chapter aims to understand how whakapapa is defined and how this reflects my personal experiences. My exploration of whakapapa informs how this concept has been interpreted from generation to generation. The question ‘What is whakapapa?’ snowballed into several questions (see Figure 2). As I review the literature, I will attempt to answer these questions by sifting through numerous interpretations of whakapapa.

To process this information, I needed to deconstruct the traditions associated with accessing whakapapa by reviewing my beliefs and understandings of traditional access to whakapapa. The literature reviewed for this thesis allowed me to explore what it means to feel disconnected from whakapapa. Also, how this might impact on one’s identity, as well as contemplating the positive effects that access to one’s whakapapa might have, particularly about Māori health and wellbeing. By completing this thesis, I hope to understand the layers upon layers explored by Sir Mason Durie (2001) and others that describe the nature of whakapapa in Te Ao Māori.

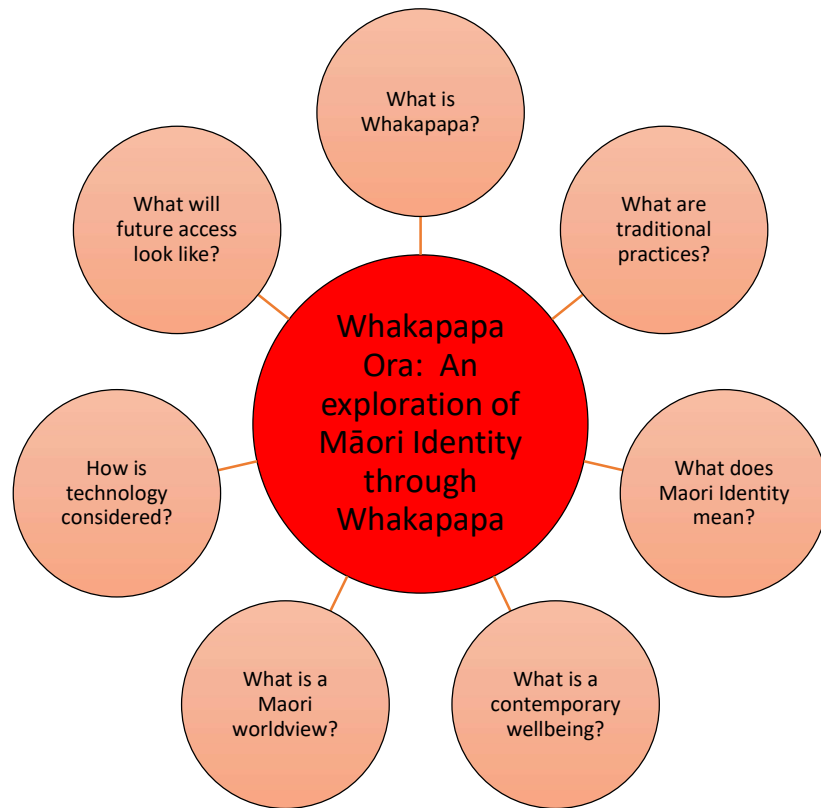


Figure 2. What is Whakapapa? A focus on the literature explored.

What is Whakapapa?

‘Layer upon layer’ is how Durie (2001), Ngata and Jones (2006), and Walker (2004) describe whakapapa, meaning successive generations and the existing relationships between each layer. Generations like those of my mother, my grandmother, and great-grandmother, the heart of my foundation. Much of my professional development is influenced by Taina Pohatu who spoke of “genealogical/ geographical hearts and their interconnections” (2004, p. 7). This form of language spoke to me, a reflection of my decision to return home, all heart! Pohatu (2004) suggests whakapapa motivates passion and love for the generational knowledge-based systems whakapapa reveals.

Roberts (2013) teases out the ‘layer by layer’ interpretation through her explanation of what whakapapa represents. For example, she states;

As a genealogical framework upon which knowledge is situated; i.e. it is not of itself 'knowledge,' but the repository of information about the world. Names provide additional information, and when organised (classified) into lineages vertically and horizontally, the narrative(s) then add 'flesh' (knowledge) to the 'bones' of this skeletal framework. (Roberts, 2013, p. 107)

Roberts believes whakapapa actively shifts knowledge of the changing world, in addition to names that ascend and descend (layer upon layer) through existing relationships. Whānau demand more once a connection is established (the layers keep building). 'Names and narrative(s)' are clear indicators that support my narratives of whakapapa, more so from a professional social work perspective. Listening to the narratives of whānau who struggle to connect to whakapapa begin here. Roberts (2012, 2013) explores whakapapa from a genealogical framework for Mātauranga Māori.

Roberts (2013, 2014) maintained the whakapapa act as 'windows' where information flows in both directions. My personal and professional experiences validate this argument. For example, I recall the taukumekume³ (Pohatu, 2008) felt, looking through the marae window at Tokomaru Bay. A nothingness existed. My whānau absence represented the missing 'narratives' visually similar to the concept Roberts (2013, 2014) implies. Whakapapa, therefore, is allusive where "meanings may be perceived, constructed, and adapted according to geographical place, environmental, and social dictates" (Roberts, 2013, p. 112). Whakapapa is potentially the tikanga that restores tapu and noa, an extension of balance in how one perceives knowledge, time, and location through their connection to pūrākau tūpuna, and whenua.

Restoring the balance of tapu and noa in the political arena is how Moana Jackson (2007, 2010a) understands whakapapa. His contribution to strengthening whakapapa evolved with his commitment to Te Tiriti o Waitangi and the institutional rights of indigenous people recognised nationally and internationally. Jackson's passion for whānau, hapū, and iwi wellbeing addresses the inequalities

³ Viewing the positive and negative aspects of any kaupapa.

through his written word and media challenges (Jackson, 1994, 1998, 2007, 2010a, 2010b, 2016). Characteristically, Jackson (1998) uses a whakapapa of personal life experiences to give context to the taukumekume that often presents in his line of work. His objection to the Foreshore and Seabed (2004) legislation (repealed in 2011), his vocal opposition against the Tūhoe Police Raids (Roa, 2017), and subsequent resignation from the Ministry of Justice as the Patron of the Royal New Zealand Police College (Ngāti Kahungunu Iwi Incorporated, 2007) both examples of taukumekume. These examples represent ‘layers upon layers,’ of injustices indirectly tied up in the trauma of whakapapa disconnection. When Jackson (2010a) utters the statement “a series of never-ending beginnings” (p. 27), his reframing of whakapapa recognises the good and the bad in any situation and recreates new stories that extend from the tikanga of tapu and noa, and restoration of balance necessary to achieve mauri ora.

More recently, I took notice when Jackson stated the children and young person’s welfare reforms (of 2016) are “an attack on whakapapa, and...the fundamental Treaty right that *we have the authority to care for our mokopuna [emphasis added]*” (Te Karere, 2016). In 2019, Ngāti Kahungunu iwi leader Ngahiwi Tomoana echoed this proclamation in a televised interview, “Not one more baby from his iwi would be taken into care” (The Hui, 2019). Tomoana responded to whānau Māori being subject to the state removal of a newborn child located within the Ngāti Kahungunu tribal area (Keddell, 2019, August 27). Jackson’s reference to the states ‘attack on whakapapa’ is still relevant. Here we see another layer, state interference and the impact on whakapapa, citing multiple reasons for the disconnection of tangata whenua from Te Ao Māori. Puaoteata-tu (Rangihau, 1986) challenged state law interference with whakapapa. The rationalisation used by the state back then is significant now. The message is clear; iwi can look after iwi. The layer upon layer of colonisation trauma has damaged our whakapapa systems. Whakapapa is the only (re)solution to (re)claim our rights. Whakapapa undoubtedly is a whānau, hapū, and iwi, hāpori responsibility. We must protect our tamariki and mokopuna, our taonga, guaranteed to us under Te Tiriti o Waitangi.

Ani Mikaere (2006) vehemently defends the rights of whānau, hapū, and iwi in the varied roles she is employed, including a barrister, solicitor, kaiako, activist, and wahine Māori. She has written extensively on colonisation and Te Tiriti o Waitangi (Mikaere, 2011; Mikaere & Kahukiwa, 2017). Social justice is an area I am very familiar with as a social worker and educator, so wāhine toa such as Mikaere resonate with me as Wāhine Māori advocating on behalf of other whānau Māori. When Mikaere spoke at the conference proceedings of Te Wānanga o Raukawa ‘Puna Maumahara: Rōpū Tuku Iho Repositories’, she talked about ‘Whakapapa and Taonga: Connecting the Memory’. Mikaere (2006, p.291) speaks about whakapapa as:

A kind of lens, determining the way we view the world. We understand for instance, that everything has a whakapapa. Nothing stands in isolation, and all things have a history as well as a present and a future.

Whakapapa is the joint resolution to ‘isolation’, a process I am accustomed to in my pursuit of social justice for others. Our connection binds us to each other, to Papatūānuku and to others. Whakapapa, therefore, is a “living history” (Matunga as cited in John, 2018, p. 148). It must remain fluid, so messages flow back and forth (Roberts, 2012, 2013) between generations.

Whakapapa preserves the memories of our elders; however, in Te Ao Māori, our elders continue to walk alongside us. Tipene O’Regan (as cited in John, 2018, p. 150) embodies this understanding with the following expression “My tūpuna may be dead but they are also in me and I am alive. To know them, you must know me!” This proclamation reminds me of the kaitiaki in my past, and the link that binds us through whakapapa to “*te taha wairua* (spiritual aspects) and *te taha kikokiko* (physical aspects)” (Ka’Ai, 2008, p. 58). Our connection to whakapapa moves fluidly through different realms, linking us through memories, spiritual encounters, and the natural elements, in some way, shape, or form.

Lesley Rameka (2017) asserts “*Wairuatanga* and *whakapapa* are intimately related” (p. 388) in her article ‘*Kia whakatō te haere whakamua: I walk backwards into the future with my eyes fixed on my past*’. Rameka (2017) uses whakataukī to

express her view on the collective responsibility we have as whānau, hapū, and iwi, to nurture and prepare our children for a culturally acceptable world where they belong. Rameka stresses cultural belonging, for whānau Māori, must include an understanding that our ancestors walk beside us, with us, teaching us lessons of the past to prepare our future for our children. In my realities, giving my child an understanding of Te Ao Māori began with kōhanga reo. Having my tūpuna walk alongside us, opened up my world to whakapapa.

Whakapapa holds meaning in various ways. My examination of layer upon layer provides a clearer picture of what whakapapa offers, and some avenues that bind us, whānau, hapū, and iwi, as a people. Our pūrākau, history, and ancestors, reaffirm identity, culture, and traditions all accessible through whakapapa.

Traditional access to Whakapapa

In this section, I explore traditional access to whakapapa and consider this with personal contemporary examples. At the tangihanga of a relative, the chanting of whakapapa engaged whānau to ease the grief of losing a whānau member. This tangihanga was different, and it was broadcast live from Australia back to our marae in Aotearoa. It was also recorded, and distributed by disc for whānau unable to attend. My point, whakapapa had been shared traditionally but accessed using contemporary methods.

Scholars agree that the traditional presentation of names and unions (via whakapapa) took several days to complete, much like my own experience of listening to our whakapapa at the tangihanga. This process provided multiple connections to generations dating back to our creation story. The relationships between each whānau member give context for ceremonies such as tangihanga, pōwhiri, and whare wānanga (Anderson et al., 2015; Mahuika, 2012; Mead, 2016; Walker, 2004).

Other examples of whakapapa chronicled in the history of whānau, hapū, and iwi are securely preserved in karakia, waiata, mōteatea, and haka to name a few (Mahuika, 2012; Ngata & Jones, 2006; Salmond, 2013; Salmond & Salmond, 2004;

Tau, 2003). Traditional whakapapa pre-colonisation demonstrated an unwritten source of life experiences and historical events that strengthened the collective existence and purpose of tangata whenua. Today I see these rituals continued through television broadcasts of competitive kapa haka, subsequently recorded, then accessed through the internet at a later date. Traditional access to whakapapa continues to flow from generation to generation, but with multiple access points.

By multiple access points, I refer to the visual creations of tā moko, whakairo, whatu, and raranga for instance (Hakiwai, Smith & Museum of New Zealand, 2008; Salmond, 2013; Salmond & Salmond, 2004). These art forms visually capture pūrākau that retain the whakapapa of tūpuna, immortalising another lifetime shaped and etched into wood, stone, bone, greenstone, or weaved from harakeke (Hakiwai et al., 2008; Mahuika, 2008). Through personal experience, tā moko and raranga emphasise the connection I have with whakapapa. Contemporary studies underpin the visual representation of whakapapa that sits at the core of Māori identity (see Cairns, 2003; Te Awekotuku, 2003). The longevity and access of whakapapa provide a unique and symbolic representation of cultural identity.

Tohunga are considered the traditional keepers of Mātauranga Māori, and experts in their ability to retain whakapapa through memory retention (Mahuika, 2008, 2012; Te Rito, 2007; Waikari, 2012, April). In the absence of this kind of expertise in my whānau, the little knowledge I had, I received through books or the internet. According to Anderson, Binney, and Harris (2015), Mahuika (2008), Mead (2016), and Waikari (2012, April), anyone who showed potential in preserving detail, became the chosen ones to learn the ancient practice of whakapapa. Almost like quality control to guarantee data security. Accessing whakapapa from memory provided a strong foundation of whānau, hapū, and iwi identity (Edwards, 2009; Roberts, 2012). Tohunga were therefore considered tapu because of the competencies each demonstrated in diverse subjects, and equally crucial access point to whakapapa retention, and protection of knowledge (Barlow, 1991; Edwards, 2009; Mead, 2016; Walker, 2004).

The practice of whakapapa retention also occurred through wānanga, a space reserved for tohunga to share their skills, knowledge, and expertise in various fields (Anderson et al., 2015; Edwards, 2009; Mahuika, 2008; Mead, 2016; Robinson, 2005; Walker, 2004). Whare wānanga, at the time, were considered tapu because of the concentration, time, and dedication needed to absorb traditions, and historical knowledge of tikanga and kawa (Barlow, 1991; Mead, 2016, Robinson, 2005; Walker, 2004). Contemporary wānanga today operate differently to traditional whare wānanga. Personal experience as a tauira and kaiako within Te Wānanga o Aotearoa support this understanding. The tikanga and kawa are less stringent, and the tapu that our traditional whare wānanga embraced, is more relaxed. Te Wānanga o Aotearoa, Te Wānanga o Raukawa, and Te Whare Wānanga o Awanuiarangi also maintain a relationship with the government. Therefore, each wānanga is subject to funding criteria (Education Act, 1989). Although there are differences between contemporary and traditional versions of wānanga, the intent is the same, to provide an opportunity to learn traditional knowledge secured through whakapapa access.

Whakapapa access also comes by way of birth, and the rights or privileges you receive the moment you are born. In my whānau, these characteristics are a reflection of our identity as Māori, the eldest has the final say, the youngest wants the final say, and the middle siblings (myself included), are the mediators. So how does this influence whakapapa? Mead (2016) discusses birthright as an expected inheritance. He says defining characteristics of the same presents a predetermined destiny, an estate of kaitiaki roles and responsibilities. Nepe (as cited in J. Lee, 2008) writes explicitly on birthright, focusing on 'identity and security'. The relationship between whakapapa and tamariki as taonga is a strategy used to emphasise the development and growth of whānau, hapū, and iwi. So, the status and expectations for mātāmua (firstborn), tuakana (firstborn male/female), teina (middle child), and pōtiki (youngest child) involve reciprocal processes of ako, as defined by Jenny Lee (2009).

Whakapapa names are an extension of birthright and birth-order. Tikanga significant to the naming of a child involved karakia, whānau kōrero, and the

continuation of whakapapa lineage (Barlow, 1991; Mead, 2016; Seed-Pihama, 2017). I am fortunate to carry a whakapapa name, as are my siblings, so we link to whakapapa through blood and name. According to Mead (2016), the gift of a name generally followed an event or the passing of a relative. In my whānau situation, my brother follows the tuakana line; therefore, he holds a tīpuna name tracing back five generations. My younger sister is fortunate to have our maternal grandmother's name. Because both siblings were born in Taranaki, they both received whakapapa names from Taranaki iwi. The act was deliberate, a process designed to provide a secure foundation, a direct link back to our tūrangawaewae.

The purposeful act of naming is a practice founded in Mātauranga Māori tradition. Another way to describe this practice is “nomenclature” (Whaanga, Papa, Roa, Wehi, 2013, p. 79) meaning ‘to name’ every living being, object, natural or unnatural. It is also another approach to simplify the complex relationships steeped in whakapapa (Mead, 2016; Walker, 2004). Joeline Seed-Pihama (2017) wrote about traditional names in her thesis ‘Ko wai tō ingoa? The transformative potential of Māori names.’ Seed-Pihama argued, “Ingoa tangata (personal names) is an expression of te reo Māori, Māori identity, and tino rangatiratanga (self-determination)” (p. i). The intervention of reclaiming whakapapa names is a process of decolonisation and provides security linking age-old traditions weaved into the naming of a child. This process extends further to our relationship with the natural elements.

Our ability to move beyond human connection begins with our relationship with Papatūānuku and the natural world around us. According to Barlow (1991) and Royal (2005a, 2005b, 2005c), whakapapa engages the natural, mythical, and celestial realms. Royal (2005a) states that whakapapa is a way to express relationships between land, animals, forests, and spirituality. Similarly, Barlow (1991) refers to kaitiaki or guardians in the form of ‘birds, lizards, or animals.’ Comprehension of a Māori worldview is crucial, so connections between worlds provide clarity through a different lens (Alford, 2018). Royal (2005b) for example, refers to whakapapa that gives some insight into the creation story as seen by Māori:

Te Pō (night, darkness)
Te Ata (dawn)
Te Ao (light, world)
Te Ao-tū-roa (long withstanding world)
Te Ao Mārama

All relationships have a narrative, and this is the beginning of whakapapa from whom all Māori descend (Roberts, 2013; Royal, 2005a, 2005b, 2005c).

Pūrākau are the “never-ending beginnings” that Jackson (2010a, p. 27) alludes to in his description of whakapapa, the two are inseparable. Ngā pūrākau are our filtered stories linking whānau, hapū, and iwi with pepeha, marae, and our heartfelt connections to whenua, awa, and maunga. This thesis is a pūrākau of discovery linking tradition to contemporary forms of whakapapa access. Academics such as Linda Smith (1996, 2012), Leonie Pihama (2001, 2012), Jenny Lee (2008, 2009) and others have paved the way for Decolonising Methodologies, Kaupapa Māori Theory, and Pūrākau Methodology, also paving the way for the regeneration of whakapapa. Pūrākau will continue to be, as Taina Pohatu would say, the “hoa-haere” (Pohatu, 2003, p. 6) to whakapapa and vice versa.

Whakapapa (dis)Connection and (re)Solutions

Whakapapa (dis)connection and (re)solutions continue to shape how tangata whenua identify as Māori. Cultural strategies to reaffirm Māori identity are developing as whānau, hapū, and iwi embrace the simple, yet effective ways to connect to whakapapa. Pepeha is one such example (Haami, 2004). To elaborate further, Moeke-Pickering (1996) describes pepeha as “tribal structures, descent, and cultural practices provide integral pathways through which whānau and Māori identity can be developed and maintained” (p. 12). For the most part, pepeha may be considered a roadmap to the ‘integral pathways’ Moeke-Picking (1996) refers to, an interpretation of whakapapa access. Pepeha embraces everyday access to whakapapa that strengthens identity and culture.

In a similar vein, Love (2006) argued, “Through separation from their whakapapa or contextual base, Māori language and culture become lifeless and empty. The result is a loss of mauri or life force and strength within the words and concepts”

(p. 251). Like Moeke-Pickering (1996), Love argues whakapapa is the anchor of Te Ao Māori, a source that feeds the mana of our 'language and culture'. Whānau who struggle to locate whakapapa, struggle to retain their identity as Māori. Whakapapa holds many meanings for Māori, maintaining a comprehensive network of relationships designed to establish a Māori worldview. Without this connection, some might argue that whānau Māori fade from a collective strength, a collective identity, and the cultural positioning that binds them to Te Ao Māori.

As professionals, we actively encourage tino rangatiratanga, so whānau Māori trapped between knowing, and not knowing what their cultural identity or affiliations represent, are better informed. Legal experts Jackson (1998) and Mikaere (2006) describe the broader community of whānau, hapū, and iwi. They have defended our constitutional rights of tino rangatiratanga, fighting to represent Te Tiriti o Waitangi reasonably within legislative (and other) policy. Whakapapa has exemplified this right, providing awareness, purpose, and mana for whānau Māori who culturally define their lives within a Te Ao Māori environment (Berryman, 2008; Durie, 1995).

For example, Carter's (2003) review on 'Whakapapa and the State' looks at State intervention on whānau, hapū, and iwi groups, and Clarke (2006) explores 'The Bureaucratisation of Whakapapa'. Both Carter (2003) and Clarke (2006) focused on the disregard of tino rangatiratanga in New Zealand policy. Their research highlights the marginalisation of whakapapa, resulting in whānau Māori struggling to retain or regain autonomy over their taonga (whenua, awa, and maunga). The taonga in question is a direct link to whakapapa (see also Durie, 1995, 1998; Jackson, 2013; Paora, Tuiono & Flavell, Hawksley & Howson, 2011). Despite the challenge of bureaucracy, whānau, hapū, and iwi are gathering strength through post-treaty settlements (Mika, Smith, Gillies, & Wiremu, 2019).

Substantial rangahau has improved awareness of tangata whenua rights and continues to strengthen our identity as Māori. Awanui Te Huia (2015) concludes in her research that access to whakapapa reinforces a positive Māori identity. According to Te Huia, access occurs if the environmental conditions must support

the cultural needs of Māori. Access would be ideal if whānau Māori had better processes for these systems, as argued earlier by Clarke (2003) and Carter (2006). Te Huia (2015) also contends Māori continue to live in environments devoid of whakapapa foundation. Despite our improvements in Māori development, we are still enduring the same argument as articulated by Moeke-Pickering (1996) and Love (2006). It is a subtle reminder to achieve positive change. Whānau, hapū, and iwi must review change as it occurs, and assess how these changes (if any) have improved our situation.

In 1995, Nin Thomas reported the foundations of whakapapa and land integral to Māori identity. Nin declared “...the whakapapa (ancestral) link to ancestral land still prevails as the principal identifier of who is Māori” (as cited in Clarke, 2006, p. 143). The distinction between one or the other is absent because they co-exist, suggesting Māori have a unique understanding of being Māori because of their relationship with whakapapa and land. Similarly, Te Rito (2007) describes this relationship by referring to tangata whenua as “people of the land – who have grown out of the land” (p. 4). Te Rito believes whakapapa mātauranga provides a solid foundation to Papatūānuku. Again, the relationship between whakapapa and land hold a significant purpose - to strengthen the collective identity as Māori. I believe the strength of the relationship remains, despite our history of colonisation. Our systems within this area require further exploration.

For example, Aroha Harris (2007) in her report on ‘Concurrent Narratives of Māori and Integration in the 1950s and 60s’ draws on narratives to shed light on the urban experiences of that era. Harris (2007, p. 153) writes:

Māori narratives provide important understandings of Māori-state relations ...They allow consideration of a history that occurs in the gaps between policy and people, in the tensions between continuity and change, and in the engagements between Māori and western scholarships.

Harris found that many urban Māori retained their Māori identity because of their knowledge of cultural tradition, and the ability to socially interact with whānau, hapū, and iwi from other tribal areas. Access to whakapapa, despite the

hegemonic policies of the time, retained a natural flow of Mātauranga Māori that reinforced Māori identity for those living within urban spaces.

Reid, Varona, Fisher, and Smith (2016) found the trauma experienced by Māori through land loss, resulted in grief through separation caused by a relationship breakdown. Colonisation ripped apart centuries of careful planning and nurturing of the relationships Māori had with whakapapa and whenua (Reid et al., 2016). The loss of land translated to the loss of mana, subsequently a loss of identity. Marginalisation, detachment, and intergenerational, systematic abuse stemmed the flow of mauri ora, the life force of good health and wellbeing. Rather than focus on the trauma and marginalisation Māori have experienced as a people; I intend to reposition our thinking and focus on what is achieved through these experiences, to enable positive reflection with positive solutions.

Solutions to whakapapa involve ethical decisions which impact the core of identity. Whāngai is one such example. The literal translation of whāngai is 'to feed or nourish' (Mead 2016; McRae & Nikora, 2006). Whāngai is a form of customary acceptance of whānau members raised away from their birth parents, but within the same hapū or iwi, practised by Māori pre-colonisation and currently. McRae and Nikora (2006) reviewed the customary practice of whāngai in 'Whāngai: remembering, understanding, and experiencing. According to their research, whāngai may retain their original birth name and knowledge of their birth parent(s). However, this is a personal arrangement between whānau members involved. The philosophy of whakapapa maintains blood connections (Bradley as cited in McRae & Nikora, 2006). Those individuals who become whāngai, also have the security of knowing and understanding Māori identity, if this is what their whāngai whānau encourage.

Collectively, the literature discussed so far represents Whakapapa (dis)Connection and (re)Solutions as discussion points within this thesis. An exchange of whenua, whakapapa, and identity philosophy. Professionals and academics alike continuously look for answers to the many unresolved questions that influence

our world. The emphasis here is to develop an understanding of why access to whakapapa holds solutions for those disconnected from whakapapa.

Māori Health and Wellbeing

The existing literature has seen solutions developed by Māori for Māori to reverse the harsh realities of post-colonial hegemonic policy. Māori health and wellbeing are an extension of this philosophy. Whakapapa is accessed by health professionals, including myself, to improve the life experiences of tangata whenua. It also represents a stable and safe environment from which to develop, learn, and understand holistic health and wellbeing.

In describing the nature of Māori wellbeing and identity, Sir Mason Durie (2006) respected health professional and advocate for tangata whenua states:

A secure cultural identity results from individuals being able to access te ao Māori and to participate in those institutions, activities, and systems that form the foundations of Māori society. Over time those institutions have changed so that the marae is not necessarily the critical cornerstone of Māori society for all Māori. However, other institutions are identified as agents that contribute to the development of a secure cultural identity. (Durie, 2006, p. 7)

His research defined how Māori Wellbeing can be measured, considered, adopted, and implemented by Māori for Māori. It is critical non-Māori respect and applies the principles, outcomes, and measures to understand and recognise Māori wellbeing. Such considerations enhance the cultural competence and potential comforts of all involved. Whakapapa access is therefore reliant on how well these systems perform based on the quality of service delivery, and whether whānau, hapū, and iwi actively participate and accept these systems as positive ways to enhance their health and wellbeing (Durie, 2006).

Māori models of health are derived from Mātauranga Māori and inform Māori wellbeing, indirectly providing access to whakapapa. Te Whare Tapa Whā (Durie, 2001), Te Wheke (1988), and Pōwhiri Poutama (Huata, as cited in T. Smith, 2000), are Māori models of practice implemented in community and health organisations. Māori models help practitioners assist Māori to reconnect to their

whakapapa, and nurture their wellbeing using customary traditions. The discourse associated with adverse outcomes for Māori is beyond this review. However, the need to consider such models recognises whānau, hapū, and iwi systems designed by Māori for Māori are at the forefront of a positive and productive Māori society. Health and wellbeing solutions continue to develop the worldview of Māori. Whakapapa has a unique lens and provides a natural healing source to restore Māori wellbeing (Wirihana, 2012).

To elaborate further, Te Whare Tapa Whā (Durie, 2001) visualises the wharenuī (meeting house) to describe the foundations of positive health and wellbeing for Māori. This model includes Taha Tinana (the body), Taha Wairua (the spirit), Taha Hinengaro (the mind), and Taha Whānau (the family) to figuratively define an individual or whānau mauri ora (Durie, 2001). Te Wheke is similar in concept where the symbol of the octopus required careful reflection before implementation (Pere, 1988). Poutama Pōwhiri combined two customary bodies of knowledge, including the pōwhiri process and the poutama (or stairwell) of ascent to achieve goals that could shift at any time during the engagement process (Huata, as cited in T. Smith, 2000). These models share traditional values and knowledge reframed in the 1980s and 1990s to improve the realities of urban Māori.

By the year 2000, the creation and implementation of holistic Māori health models increased the knowledge of Mātauranga Māori available to tangata whenua. Contemporary solutions to address health concerns for Māori included the 'Meihana Model' (Pitama, Robertson, Cram, Gillies, Huria & Dallas-Katoa, 2007), the 'Pūrākau Model' (Elkington, 2011), and the 'Pūtaketanga Model' (Waretini-Karena, 2019a) among others. These health solutions developed the foundational blueprints introduced in the late 1980s by Durie (2001), Pere (1988), and Huata (1997) (as cited in T. Smith, 2000). As a people, whānau, hapū, iwi have adapted and redefined solutions to comprehend the systems, structures, policies, and procedures that influence the social demands of each era. Holistic health models are part of this evolutionary process. The key characteristics of each contemporary model introduced above have maintained

some form of the traditional knowledge obtained from health solutions created in the past.

Kaupapa Māori health models have a whakapapa, and progress with time to cope with changing societies. Connection and access to whakapapa vary, as seen in the examples discussed. To elaborate further, the Meihana Model (Pitama, Robertson, Cram, Gillies, Huria, and Dallas-Katoa, 2007) is a clinical assessment model that assists practitioners and whānau in the field of mental health. The essence of the model addresses “whānau, wairua, tinana, hinengaro, taiao, and iwi katoa” (Pitama et al., 2007, p. 118). In contrast, the Pūrākau Model (Elkington, 2011, p. 30) focuses on whakapapa to address seven “stages of life before, during, and after earth.” According to Elkington (2011) ‘wairua’ is a whakapapa trait that should be acknowledged and used during the engagement. Pere (1984) and Durie (2001) established this understanding in the 1980s.

The Pūtaketanga Model (Waretini-Karena, 2019b) is a counselling model that investigates the root cause of the issue, reviewing the ‘ripple effect’ of post-colonial systems, legislation, and subsequent results of trauma centred on criminal statistics. Waretini-Karena argues “whakapapa and pūrākau are fundamental for establishing and maintaining a cultural identity” (2019, p. 312). Therefore, the historical underpinnings and causes assessed through the Pūtaketanga Model provide a platform for professionals to work with whānau to achieve mauri ora. The aforementioned Māori health models reflect modern practices of knowledge from the past, much like how Māori accesses whakapapa and sees the world. I see the relevance in reviewing Māori models of practise for two reasons; first, it provides a link to potential solutions for Māori identity, and secondly, there is no need to recreate the wheel. This research is looking to provide direct access to whakapapa that engages āhurutanga and respects the mauri of Mātauranga Māori already espoused.

The following passage by Berryman, Bateman, and Cavanagh (2010) promotes contemporary solutions for indigenous knowledge and how this impacts a Māori worldview. Berryman, Bateman, and Cavanagh (2010, p. 132) argue:

Māori identity is defined not only by one's blood links and links to important ancestors from the past but also by contemporary links with people to whom one is whānau or hunaonga (where relationships are through marriage). Attachments to waka, iwi and hapū are therefore deeply important to defining one's identity as Māori and subsequently to one's spiritual, intellectual, social and emotional wellbeing.

Their solution, perhaps current generations need to acknowledge whakapapa for a healthier identity. Being Māori, behaving Māori, and walking within the Māori world will always be a holistic production of character, a focus that has remained consistent since the 1980s health solutions. Now we see a very different culture emerging from the traditional cultural values of our tūpuna.

Urban Māori have developed an urban culture; therefore, health solutions are beginning to reflect this trend. The research focus considers the changing identity of urban Māori and how this impacts traditional whakapapa access. Because the environment distorts Māori values, the landscapes of Māori communities adjust accordingly to this new life. Perhaps this behaviour is a reflection of twenty-first-century Māori worldviews.

Being Māori in the twenty-first century is acknowledging the past while grappling with changing attitudes, behaviours, and environments. Carter (2003) discussed the survival of whakapapa in the transformation of Māori societies. Carter's argument presented the difficulties Māori had maintaining traditional values in the retention of whakapapa, the cause, state policy and intervention. Various case studies support her discussion, validating whakapapa as a changing discourse.

New research pertinent to whakapapa access is that which centres around urban Māori societies, and the impact urban culture has on whānau Māori. Lilley (2015, November) focuses his research on rangatahi and their accessibility to whakapapa (genealogy). He draws attention to the financial gains of a post Treaty settlement. To explain further, Lilley (2015, November, p. 31) writes:

The desire to identify whakapapa is more linked with legitimising one's Māori identity, and as such, this includes active cultural and spiritual elements. By knowing their whakapapa, an individual will have a better understanding of where they fit in a Māori world. Failure to

understand or know whakapapa can seriously disadvantage an individual as it effectively disenfranchises them from the benefits of belonging to a hapū and iwi, as well as connections to land and other assets. In a cultural sense, a lack of knowledge about your whakapapa can lead to a loss of mana, and severely limit broader participation in Māori social and cultural activities.

Because most students accessed whakapapa through whānau, hapū, and iwi members, Lilley found a minority group not able to recognise their iwi, or their ancestors (grandparents and great grandparents), impacting the 'mana' of the young person. In reality, most rangatahi unaware of their whakapapa connections will most likely have no understanding of mana either, especially in today's social and cultural environment.

Mana, according to Mead (2016), is considered by way of whakapapa. It is what the child inherits (this can include but is not limited to whakapapa names, ancestral lands, and cultural competency). Mead explains the mana of the child is a reflection of the parent(s) mana; therefore, their position in society and their achievements (or lack of) are that of the child. Lilley (2018) reiterates the mana of whakapapa should be reviewed, restored, and rejuvenated to ensure rangatahi today are confident in the representation of their Māori identity.

When Lilley (2018) refers to the mana of whakapapa, similarities can be drawn from recent studies by Fox, Neha, and Jose (2018). In their longitudinal study, they discovered rangatahi maintained a secure identity through "Māori Cultural Embeddedness" (Fox, Neha & Jose, 2018, p. 19). Māori cultural embeddedness specifically looks at rangatahi who have a keen appreciation of "Māori cultural identity, achieved through engagement with the core features of Māori culture, namely: fluency in, and appreciation of, te reo Māori" (Fox, Neha & Jose, p. 19). Fox, Neha, and Jose (2018) concur with Lilley (2018), rangatahi have healthier lives if culturally embedded into societies that celebrate, and actively participate in being Māori. Whakapapa connections are more likely to occur in environments that reflect the ever-evolving modern-day Māori identities of contemporary Aotearoa.

Whakapapa and Technology

Keyboards, screens and virtual realities are one way I would describe the new pathway to access whakapapa - access by technology. Whakapapa is globally active, driven by twenty-first-century technology converting the familiar settings of kanohi ki te kanohi to keyboards and screens, and virtual realities (Keegan & Sciascia, 2018; Kennedy, 2010; O'Carroll, 2013a, 2013b, 2013c, 2015; Salmond, 2013, 2014; D. Smith, 2016; Snipp, 2016; Tano, 2006; Waitoa, Scheyvens & Warren, 2015; Wilson et al., 2017). Māori have become more adept at accessing whakapapa globally, their practice and retention of whakapapa advancing on the universal exchange of instant knowledge. The post-settlement method has seen more iwi develop systems, generated by websites, and governed by Māori for Māori to reinforce cultural practices. Without doubt, access to whakapapa is a priority for most (Hudson, Farrar & McLean, 2016; Salmond, 2013; Waitoa, 2013; Wilson et al., 2017).

With the development of technology and the rapid interest in whānau Māori seeking answers from (Doctor) Google, academic interest in the same space has developed. In 2009, Cullen studied the cultural benefits of Pacific Nations internet access to personal information. Cullen's research concluded the cultural identity of each cohort required more robust systems and policies to protect cultural positioning and tradition. Therefore, governments have a responsibility to ensure the integrity and cultural interests of material accessed remain protected. Firstly, to safeguard the interests of the people, secondly to minimise harm, and finally, to prevent potential misappropriation or abuse of any data obtained unlawfully through the internet. Such trends corroborate a need to rethink conventional approaches to whakapapa.

For this reason, we see whakapapa access has more involvement by innovators in technology. For example, Keegan and Sciascia (2018) champion the technological revolution in 'Hangarau me te Māori: Māori and technology'. The focus, how Māori have adapted and adopted technology as it has evolved with humanity, and the potential changes for Māori in the future. Keegan and Sciascia consider the

following themes; Historic Māori Technology, Māori Literacy and Innovations in Media, Māori Adoption of Internet-based Technology, Māori and Social Networking Sites, and Te Reo Māori and Technology. Essentially, this timeline of technology and Māori development provides an overview of how and why Māori are indigenous 'innovators of technology'. Finding evolutionary pathways for the cultural wellbeing of its people is progress. Whakapapa, in particular, has become a beneficiary to this progress, allowing whānau, hapū, and iwi to connect using technology "in a virtual state of kanohi ki te kanohi" (Keegan et al., 2017, p. 365).

Reflecting on kanohi ki te kanohi and access to whakapapa through technology changes how we see the world. In this instance, I refer to social media and our ability to communicate using the internet. Wilson, Carlson, and Sciascia (2017) completed research with a specific focus on indigenous responses to social media from a global perspective. Examples demonstrate how indigenous peoples (including Māori) are using the social media platform to 'rise-up' in a counter-offensive attack against colonialism. The dramatic influence of twenty-first technology has transformed political protests on the frontline to political demonstrations online.

Vivienne Kennedy (2010) and Maryann Lee (2018) also refer to social media as opportunities that represent various cultural, political, and social preferences of the burgeoning internet. Social media has changed how indigenous peoples, including Māori, engage (Kennedy, 2010; M. Lee, 2018). Positive and negative examples validate the reasoning, again warning Māori to take caution in the rapid progression of keyboards, screens, and virtual realities. Wilson, Carlson, and Sciascia (2017) along with Maryann Lee (2018) reiterate social media demands attention if tangata whenua start investing in systems of direct access to whakapapa.

At the outset of this thesis, I looked at traditional systems of whakapapa access, including our taonga linked to the past, including whakairo and raranga. Anthropologist Amiria Salmond (2013, 2014) discussed the transference of whakapapa of this kind (and more) into a digital format in 'Transforming

Translations (Part 1 and 2) “The owner of these bones””. The deliberate move to locate whakapapa into a digital space was a combined effort between ‘the owner of bones – Te Aitanga a Hauiti’ and ‘translators – technical developers and scholarly collaborators (anthropologists and art historians)’ (Salmond, 2013). Te Aitanga a Hauiti iwi, based in Tolaga Bay, Aotearoa, is highly invested in future-proofing whakapapa via digital transformation (Salmond, 2014).

This transformation required a coordinated effort that honoured the whakapapa of Te Aitanga a Hauiti. The enormity of the project and the challenges endured were equally demanding (Salmond, 2013). Salmond (2013, p. 9) detailed what this entailed for all parties:

The problem that became the focus of the workshop was how to translate Hauiti’s *whakapapa* into a relational database scheme, which would ultimately be rendered in the binary logic of code. The developers were being asked to perform a complex feat of ontological articulation – to write software that would reproduce and extend the ontology of Hauiti’s *whakapapa*, allowing it to encompass and continue to generate novel (in this case, digital) forms.

Transforming whakapapa, as evidenced by Salmond (2013, 2014), is a difficult task to achieve for any iwi. The whakapapa of the future extends beyond traditional methods of access (Salmond, 2013, 2014; McLaughlin, 2015). It also includes our taonga culturally appropriated by foreign countries. Slowly we are reclaiming the mana and the identity of each using a computer-generated world.

Living in a computer-generated world has rocked the traditional foundations of whakapapa, and our understanding of access. Global access to data sovereignty is a growing concern within indigenous nations (Hudson et al., 2017; Hudson et al., 2016; D. Smith, 2016; Snipp, 2016). ‘Data Sovereignty’ explicitly looks at the relationships indigenous nations have with government policy, process, and the transference of digital data (Snipp, 2016). On the other hand, D. Smith (2016, p.132) argues the “rights and intellectual properties” of indigenous peoples are within the highways of the internet. D. Smith (2016) also suggests access to information can either benefit or impact indigenous peoples; therefore, such challenges ought to address, acknowledge and respect indigenous rights. Hudson,

Anderson, Dewes, Temara, Whaanga, and Roa (2017) agree with D. Smith (2016), however, their focus is local, addressing 'Māori Data Sovereignty' and the discourse associated with who and how people access culturally sensitive data. Global access to information serves a purpose for tangata whenua to obtain whakapapa. Nonetheless, processes need management structures that secure data, which also adopts tikanga and kawa implemented by tangata whenua.

Having traversed the internet highway of whakapapa and technology, I have established (through the literature reviewed) that keyboards, screens, and virtual realities are beginning to take shape, moulding a new world of access to whakapapa for the next generation.

Whakapapa Ora, into the Future

Whakapapa access is now global. There is no denying change is upon us. We now know whakapapa has been reimagined, shared, misused, rewritten, and shared again because of modern technology (Keegan, et al., 2018; K. Lee et al., 2019; McLachlin, 2015; Ngatuere, 2003; Tau, 2003; Whaanga, Keegan & Apperley, 2017; Whaanga, Simmonds & Keegan, 2017). The birth of the world-wide-web has altered the Māori worldview, what we see, how we see it, our interpretation, and the connection this resource provides. The acceptance and use of technology by whānau, hapū, and iwi is evident in the number of websites Māori access through the internet to communicate, register, and stay informed about iwi affairs. Te Kāhui o Taranaki Iwi, Ngāti Kahungunu Iwi, Te Runanganui o Ngāti Porou, Te Runanga o te Whānau-a-Apanui, and Tūwharetoa Māori Trust Board, for instance, are fully accessible through the internet. Each iwi holds a register for whakapapa. However, access is restricted to conform to privacy laws within Aotearoa (Privacy Act 1993). Confidentiality of personal information is a must and provides an extra layer of security for iwi, as well as whānau, setting tikanga and kawa founded in a western worldview, for someone in search of this information.

Alternative solutions to iwi whakapapa databases have developed different ways for whānau to communicate using social media. Several studies echo the influence social media has on how people interact (Kennedy, 2010; O'Carroll, 2013c; Waitoa,

Scheyvens & Warren, 2015). For instance, Facebook (2019), Tinder (2019), Instagram (2019), Twitter (2019), YouTube (2019), Messenger (2019), WhatsApp (2019), and various other social media avenues support indigenous cultures to reaffirm identity and cultural practices (see M. Lee, 2018; O’Carroll, 2013a, 2013b, 2013c; Wilson, Carlson & Sciascia, 2017). Global search engines work much the same way, Ancestry (2019), MyHeritage (2019), FamilySearch (2019), TribalPages (2019), 23andMe (2019), and FamilyTreeDNZ (2019) provide tangata whenua with solutions to whakapapa access or DNA testing. These websites are global businesses based outside of Aotearoa. Sites that endorse whakapapa searches of Māori descent locally include Whakapapa Club (2019), Tuhono (2019), FamNet (2019), and the New Zealand Society of Genealogists (2019). In most situations, these local websites divert you back to the global search giants as previously discussed.

The fight to become global internet providers of family and genealogy search machines is evident in the number of websites that have evolved in the Digital Age. In Aotearoa, the right to govern cultural and intellectual property is becoming more apparent with sites aiming to cater to the needs of Māori from a kaupapa Māori perspective. ‘Āhau | I Am’ is a website operated by Āhau New Zealand Limited, currently under construction to service “data management for tribe’s communities, and individuals” (Āhau, 2018) with a focus on data sovereignty. Data sovereignty is a commitment to Te Mana Raraunga (2017), the Māori Data Sovereignty Network.

The purpose of this website to maintain data integrity, which reiterates:

1. Asserting Māori rights and interests in relation to data,
2. Ensuring data for and about Māori can be safeguarded and protected,
3. Requiring the quality and integrity of Māori data and its collection,
4. Advocating for Māori involvement in the governance of data repositories,
5. Supporting the development of Māori data infrastructure and security systems, and

6. Supporting the development of sustainable Māori digital businesses and innovations.

Āhau is an example of potential access to whakapapa designed to respect the integrity and source of Māori intellectual property. Websites that offer services on cultural identity face new challenges that are technologically defined. Nurturing whakapapa from the traditional ways of access, into the technological strength of the internet requires specific needs. Access to whakapapa is rapidly changing the requirements of tangata whenua in search of identity. Whakapapa begins and ends within the maze of data streaming that is specific and time conscious.

The evidence presented here suggests the future of whakapapa is transitioning into a new era where technology will potentially dictate how the next generation accesses whakapapa. The door to Whakapapa Ora could be a virtual existence, only just beginning to open.

Summary

This chapter began with the question ‘What is Whakapapa?’ The answers were broad and varied, initiating the first layer of many that laid the foundation of relationships and generational bonds between toto, whenua, and wairua. This layer provided some clarity around understandings of whakapapa in Te Ao Māori. A review of traditional access to whakapapa explored insight into a history of whakapapa culture. Contemporary life experiences weaved into the literature also discussed. Some might consider traditional whakapapa an emotional journey of discovery, where the cultural experience is bound to traditional oratory, tikanga, and kawa. The layering of wānanga and identity through name, birthright, and birth order are an extension of the relationships maintained through pūrākau and whakapapa.

I reviewed the Whakapapa (dis)connection and (re)solutions. The literature fades in and out of whakapapa access, into positive and negative trends that have impacted on our worldviews as Māori. It starts with pepeha and possible concerns if separation from the sanctuary of a Māori worldview is experienced, leading into

the rediscovery of tino rangatiratanga, and what this looks like when state policy impedes the rights of Māori. The literature also considers urban Māori and the marginalisation most experience in this space.

Interestingly, a connection is vague, yet familiar between whāngai and urban experiences of whakapapa disconnection. Māori health and wellbeing focus explicitly on health systems and models of practice that encourage positive wellbeing. The literature found that concurrent systems had been derived from traditional methods of whakapapa access to cope with the mass policy impact on Māori identity. Māori health models, in particular, shed light on systems currently in use by practitioners located within the health, mental health, and social service sectors. The general direction of the literature points toward the evolution of Māori health systems where change is inevitable.

The most substantial focus on change is through technology, which is where the discussion heads. Whakapapa and technology surf the highways of the internet, looking at trends which identify access, and potential access to whakapapa. Here we see more interest in what the internet can do, and currently is doing for whānau, hapū, and iwi. The literature suggests tangata whenua are open to change; however, caution takes precedence despite the growing trends of kanohi ki te kanohi through social media. Iwi have started to refurbish their communication needs online, post-settlement. This form of management comes at a price where traditional sacrifice is required. However, this area is also part of the evolution of whakapapa. Data sovereignty offers the protection we are looking for as Māori aware of the need to protect our cultural and intellectual property and how this translates to tino rangatiratanga within a cloud-based system.

Whakapapa Ora, into the future, brings to a close the literature and systems reviewed herein. The information considers the current trends that are related to whakapapa online, what is currently happening for whānau, hapū, and iwi, and what strategies we are using to adapt to change, as change occurs. So how do we manage these changes in a time where technology has become a priority? What will happen to our traditions? Moreover, who will oversee these changes, so we

do not forget, our children do not forget, and our moko do not forget the systems of our tūpuna? These ideas (and more) are relevant to the research presented herein because we are opening up new pathways to make way for new traditions. The following chapter will review the methodology and methods used to explore whakapapa access, and the questions that continuously flow as we move into the depths of the rangahau.

CHAPTER 3: Methodology and Methods

Introduction

Returning to Taranaki became a trigger that progressed into concerns about whakapapa, access, and feeling safe about exploring this space. This chapter continues to unpack these concerns by examining a Kaupapa Māori approach grounded in Kaupapa Māori Theory and Research. I use varied methodologies in support of the research design, including Qualitative Methodologies, Ngā Takepū, Pūrākau Methodologies, and Thematic Analysis. This mixture of theory, practice, and cultural consideration combine to reaffirm my position as a wahine Māori, a practitioner, a whānau, hapū, and iwi member asserting tino rangatiratanga in the framing of this kaupapa. The adoption of these methodologies extends further into the rationalisation of, and access to Mātauranga Māori, theories and knowledge that have passed down through centuries of whakapapa engagement. As such, I have created a cultural safety net to frame this thesis, to reaffirm the Māori identity of whānau engaged in the kaupapa 'Whakapapa Ora'.

A Kaupapa Māori Approach

A Kaupapa Māori approach underpins the methodologies used in my research. This approach seizes an opportunity to expand on the whakapapa of Mātauranga Māori. I also share ideas, opinions, and experiences essential to the questions I have about whakapapa access. More importantly, it grants permission for me to discover answers as a wahine Māori, mother, daughter, niece, and descendent of various iwi, to revel in academic scholarship grounded in Mātauranga Māori. My worldview. I am open to engage, interact, and redefine the knowledge within this study, validating my experiences and the experiences of others, giving it meaning based on the history, background, education, and identity we have as Māori.

A review of thesis questions required further analysis, how it should progress, what needs consideration, who I am responsible for, and why, and how I should present this work to others. I also wanted to honour the traditions of my whānau,

hapū, and iwi; therefore, I needed to respect the mana of the process, the people involved, and the kaupapa of whakapapa. By choosing a Kaupapa Māori approach, I am consciously choosing familiarity that embodies Kaupapa Māori principles (G. Smith, 1997, 2003). These questions required a holistic approach (underpinned by qualitative methodologies) that contributes to existing scholarship. Within this body of knowledge, I can explore access to whakapapa.

To explore whakapapa further, I examined pūrākau within and how this information was gathered and maintained. Our tūpuna have given whakapapa life, therefore our pūrākau move with time. Whakapapa, in this context, is not quantifiable. Quantitative methodologies define hard truths, a realist position, where reality remains unchanged based on such facts. The information gathered here is a shared collective of intellectual thought grounded in cultural understanding and in-depth conversation that aligns with our collective history. For me, whakapapa knowledge flows like an awa, collecting memories as it rides the rocks, departing into the ocean like our ancestors who departed their physical being, leaving behind ripples that have slowly faded. Adopting a Kaupapa Māori approach, derived from Kaupapa Māori Theory provides clarity of concepts derived from a Māori worldview.

Adopting a Kaupapa Māori approach involved the fluidity of qualitative methodology that is exploratory. To understand qualitative methods, I focused on “the interpretative link between how knowledge is defined and understood” (Smith, Maxwell, Puke & Temara, 2016, p. 140). The information I gathered concentrates on quality information through interviews and narratives. For this reason, my investigation into whakapapa access is an interpretation of current practice and lived experiences. In gathering the pūrākau, the cultural perspectives of each participant are deliberate, designed to expand ‘power-sharing’ among the collective. These qualities are reminiscent of Kaupapa Māori Research (Kana & Tamatea, 2006).

Kaupapa Māori Theory and Research

Kaupapa Māori Theory frames this thesis therefore, it is Kaupapa Māori research-focused. In completing this research, I have joined other Māori academics to retain, reclaim and rename how we approach, and participate in rangahau underpinned by a Māori worldview (see Ahuriri-Driscoll, 2005; Emery, 2008; Haenga Collins, 2011; Rameka, 2017; Seed-Pihama, 2017; G. Smith, 2003; L. Smith, 2012; Wirihana, 2012). Kaupapa Māori Research has a whakapapa of its own, morphing as each generation breaks free from the dominant cultural epistemologies, taking flight from the cocoon of western ideologies announcing as Māori, we have emerged (L. Smith, 2012). These changes have rebounded into the minds and lives of many Māori in search of Mātauranga Māori, righting wrongs with their voices, their lived experiences, and their truths. As an inside-researcher, my honesty gives first breath to this thesis, remaining a part of what defines Kaupapa Māori Research.

Kaupapa Māori Theory embodies a tangata whenua perspective, exemplifying principles that provide a foundation to Kaupapa Māori Research. Although Kaupapa Māori Theory appreciates western epistemologies, I recognise it as a 'renaissance' (Pihama, 2001) that commands indigenous rights for Māori (Pohatu, 2005; G. Smith, 1997). I have argued that Kaupapa Māori Theory claims a space uniquely Māori, whereby culturally invested research and education removes outside influences, censoring the need (or purpose) for western ideology within a Māori kaupapa framework (G. Smith, 1997). In creating this space, Māori can critically analyse a society shaped by colonialism (Mahuika, 2008; Pihama, 2001, 2012; G. Smith, 1997; L. Smith, 1996; Smith, Maxwell, Puke & Temara, 2016). This analysis provides me, and other Māori academics' who generate literature grounded within Kaupapa Māori Theory, a space to create social transformation as we should. By embracing the natural, raw state our kaupapa offer, I can take back power and control through Kaupapa Māori research. I have purposefully grounded this kaupapa of whakapapa access, in the safety and knowledge developed by my tūpuna. Is there another way to approach this kaupapa? Culturally or academically, for me, the answer lies within the pūrākau.

Pihama (2012) debated Kaupapa Māori Theory was ‘work in progress,’ a movement to remove racially driven barriers within Aotearoa education systems that prevented Māori from operating within a Kaupapa Māori framework (2001). I agree wholeheartedly. The impact of indigenous theories and movement is global (Pihama, 2001; L. Smith, 2012). I have argued Kaupapa Māori Theory has allowed Māori to locate their position based on age-old traditions of Mātauranga Māori (Ahukaramu & Royal, 2012). Mana Wāhine Theory (Pihama, 2001), Pūtaketanga Theory (Waretini-Karena, 2019b), and Kaupapa Kōrero (Ware, Breheny & Forster, 2018) exemplify theories underpinned by Kaupapa Māori Research and Theory which have shifted systems planted in imperial knowledge. By framing this thesis in Kaupapa Māori Theory, I have begun the process of decolonisation through academic scholarship.

The process of decolonisation is a form of empowerment that discards the influence of colonising nation-states. Decolonisation in the words of Ngūgĩ wa Thiong’o (Louisiana Channel, 2015) is the refutation of colonial languages that “enslave.” Expression of speech acts as “the gatekeeper of memories” now, history, knowledge, and power are associated with our ability to remember through our native language. Linda Smith (2012) reiterates this position encouraging us to write our memories using our voices for our future.

So far, I have provided information that looks at whakapapa access and what this entails, from a Māori perspective. Whakapapa has been discussed in the literature previously explored. Whakapapa is a cultural taonga, defining layers that are seen and unseen. There is a need to preserve whakapapa. I have argued rangahau in this area is reflective of the Kaupapa Māori principles outlined in Kaupapa Māori Theory (Pihama, 2001; Pohatu, 2005; G. Smith, 1987; L. Smith, 1996, 2012). Collecting the thoughts, ideas, and memories of whānau who openly shared their lived experiences informs a Māori worldview. Whānau time and energy committed was a personal journey. Still, these stories will contribute to a broader body of knowledge to benefit other whānau unsure of whakapapa access, what it is, and the caution required when engaging in such a kaupapa. The rangahau also considered the question of accountability - how are whānau, hapū, and iwi

accountable to the systems we are subject to but also operate as a culturally driven society? This rangahau intended to question how we can access whakapapa without compromising the traditions we have and determine if there is indeed a need for Māori to consider better systems than what is currently available. Māori have a social responsibility to maintain our taonga. This responsibility includes whakapapa and ALL interpretations of what this entails for successive generations, forever and ever.

Ngā Takepū

Ngā Takepū uses applied principles to guide the ethical approach we have when addressing any kaupapa (Pohatu, 2004; Pohatu & Tīmata, 2008). Pohatu (2004) brought to the fore traditional practices diluted over time, an affirmation of the cultural status and significance of being tangata whenua. Ngā Takepū are used to enhance the ethical obligations of social service and social work practitioners educated within Te Wānanga o Aotearoa. Ngā Takepū focuses on engagement, practice, and theory. It is a guide to regulate practice similar to the Code of Conduct issued by the Social Work Registration Board (Social Workers Registration Board, 2018). In my professional career development, I worked with Ngā Takepū daily to inform my practice as a social worker and an educator. In this context, Ngā Takepū has underpinned the engagement of participants interviewed, enhancing the ethical approach used to gather Ngā Pūrākau o te Iwi, stories that respected a space familiar to the ideologies of tangata whenua.

In this rangahau, Ngā Takepū are crucial in the process of ethical obligations. Whakapapa is not an easy kaupapa to address. Therefore, Ngā Takepū helped set the boundaries, tikanga, and kawa, and allowed the exchange of information to emerge at a pace that promoted cultural safety. Table 1 summarises Ngā Takepū as defined by Pohatu (2004, p. 1), adapted with questions I needed to consider before, during, and after the interviews completed.

Each time engagement with self and others occurs, Mauri Ora takes precedence as most people are striving for success, happiness, and longevity of life. Mauri ora

becomes a constant companion in mind, body, and soul (Durie, 2006; Pohatu, 2004; Pohatu, 2008; Pohatu & Timata, 2008) while implementing other takepū.

Table 1.

Ngā Takepū Principles adapted to include Questions for Consideration

Takepū	Translation	Questions to consider
Mauri Ora	Pursuit of Wellbeing	<ul style="list-style-type: none"> ✓ How are they feeling beforehand? ✓ Do they feel good about the kaupapa? ✓ Have they been informed of the process? ✓ Are they happy with the process? ✓ Do they want to proceed with the wānanga? ✓ Do they need to make any changes? ✓ Are they happy with their kōrero? ✓ Have I checked in with their mauri?
Āhurutanga	Safe Space	<ul style="list-style-type: none"> ✓ Where will the meeting take place? ✓ Who will make this decision? ✓ Is this a safe place for all involved? ✓ Will the environment influence the kōrero? ✓ Am I prepared physically, mentally, spiritually? ✓ Have I checked in with their mauri?
Tino Rangatiratanga	Absolute Integrity	<ul style="list-style-type: none"> ✓ Have I done what I said I would do? ✓ Have I followed cultural tikanga and kawa? And the ethical process? ✓ Have I communicated consistently throughout the process? ✓ Has the information been presented promptly? ✓ Have I checked in with their mauri?
Te Whakakoha Rangatiratanga	Respectful Relationships	<ul style="list-style-type: none"> ✓ Have I respected their space? ✓ Have I heard their voice? ✓ Have I treated them respectfully? ✓ Have I checked in with their mauri?
Taukumekume	Positive and Negative Tension	<ul style="list-style-type: none"> ✓ Does the participant understand the question? ✓ If not, how can this be better understood? ✓ Have I asked the right questions? ✓ Have I communicated this information? ✓ Have I checked in with their mauri?
Kaitiakitanga	Responsible Stewardship	<ul style="list-style-type: none"> ✓ Have I looked after the kōrero? ✓ Have I given them time to reflect on the information? ✓ Have I treated them with manaaki? ✓ Do they need any support throughout this process? ✓ Have I been attentive to their needs? ✓ Have I checked in with their mauri?

For example, the principle of Āhurutanga would respect the mauri ora of self and others, so everyone involved feels comfortable, safe, and reassured to share his/her story without interruption (Pohatu, 2004). The central focus is on that person; however, consideration must also reflect the emotion, feelings, and sensitivities of the kaitiaki (the person conducting the interview). Similarly, tino rangatiratanga could adopt strategies or tools to enhance this practice, therefore maintaining tikanga or kawa, standards in various situations develop into expected behaviour (Pohatu, 2008; Pohatu & Timata, 2008). The ability to connect and establish strong relationships with others is entirely dependent on your ability to implement Ngā Takepū without compromising the relationship.

Other examples include your ability as a practitioner to preserve the integrity and respect of the other party, or, te whakakoha rangatiratanga. The ideologies of others influence most people. Hence, your ability to engage as a practitioner while maintaining te whakakoha rangatiratanga demonstrates kaitiakitanga. You manage your kaitiakitanga, and the kaitiaki of others due to a responsibility to uphold the stability of the relationships (Pohatu, 2004) based on the many skills, experience, and knowledge gained in practice. In this instance, kaitiakitanga is nurturing the relationship to capture relevant material for whānau, hapū, and iwi, who recognise their experiences through their journey of whakapapa access. Will there be controversy? Definitely! Such challenges describe taukumekume, and what this means in terms of sustaining traditional knowledge, and also accepting contemporary philosophy (Pohatu, 2004). You cannot appease every emotion, desire, and want of the people involved, but you can achieve positive outcomes of the person sharing the story he/she has, with mana. All findings are significant during the engagement process of any kaupapa.

To elaborate further, Pohatu (2004) states the English translation of its meaning does not define Ngā Takepū. Instead, Pohatu believes it is our actions and behaviours that govern the interpretation. Each principle, therefore, has multiple definitions based on how we choose to act or behave (Pohatu, 2004). In this situation, the mana of each participant took precedence throughout the entire engagement process. Ngā Takepū aligns with Kaupapa Māori Research (Pohatu,

2008; G. Smith, 2012), principles that sit within a Te Ao Māori paradigm. Graham Smith (2003) argued Kaupapa Māori Research is a “transformative praxis” (p. 12) that knowingly informs transformation. By actively using Ngā Takepū to assist in whānau participant interviews, I am deliberately using a transformative process to engage from within a Māori worldview.

Method

The following method gives insight into my practice of data collection. It includes how I chose the participants, how I engaged each with the kaupapa and the way I structured the interviews. The ethical approval provides detail on the paperwork in addition to how confidentiality is maintained. My interview questions give context to the kaupapa, while the cultural safety addresses some of the skills used in obtaining the pūrākau. The secondary sources acknowledge the use of additional information to support the findings within.

Participant Selection

The selection of participants revolved around their whakapapa-links to Taranaki and Ngāti Kahungunu ki Heretaunga, two of the tribal affiliations within my whakapapa. Janke and Gillies (2012) state this form of engagement (whānau to whānau) holds ‘credibility’ creating recognition and trust when based on existing relationships. According to Kana and Tamatea (2006), our kaitiaki responsibilities to whānau, hapū, and iwi must retain and preserve ‘transparency’ throughout the engagement process. Iwi leaders personally known, required personal contact to seek out potential recipients interested in this kaupapa. I made initial contact by phone or email, followed up with a discussion regarding the rangahau, and possible referrals for the kaupapa. The best method of communication was to meet face to face or kanohi ki te kanohi. As long as participants were familiar with te Ao Māori customs and traditions, understood the value of whakapapa, and met the age and iwi criteria, they willingly contributed to the kaupapa.

Undoubtedly, Iwi leaders have a responsibility to uphold the mana of the people, and most often are in high demand. Their knowledge is broad, and their

understanding of whakapapa connections informative and resourceful to whānau, and the wider community. Consequently, access to iwi leaders created limitations due to location, time constraints, and availability. I experienced challenges because one on one interviews were implemented, rather than focus group discussions. I deliberated over an opportunity to engage whānau through a hapū wānanga. However, this conflicted with the ethics application which outlined the tikanga and kawa of engagement processes. A hapū wānanga did not feature as a primary engagement strategy. The missed opportunity to gather additional pūrākau from other participants was regrettable. Unlike other researchers (for example, Simmonds, 2014), I should have listened to my heart rather than my head. The decision to find 'active agents' (Janke & Gillies, 2012) outside the above processes, relied on my ability to connect with whānau who met the criteria, yet, this type of recruitment is potentially bias. Regardless, the outcome of this rangahau is a whānau contribution to social change (Jahnke & Gillies, 2012; Kovach, 2000); for that reason, participant selection retained a Kaupapa Māori approach.

Engagement

Gaining perspectives from various ages was a priority, a way to ascertain if all generations accessed whakapapa similarly. Six to ten individuals, aged between 25 and 70, and descendants of both iwi was my ideal number and cohort to select from in three months. Five participants agreed to contribute their stories (four male and one female). The participant selection was more about tribal affiliation and age. While gender was not a requirement, some may see it as being just as relevant. Again, this could be seen as bias as wāhine Māori have very different experiences to tāne Māori. In this context, pūrākau has been a reflection of those willing to share their worldviews despite the storyteller.

Each person interviewed was familiar with the cultural formalities of Māori tradition. In all occurrences, most were fluent, or partially fluent in te reo Māori. As a wahine Māori, with an insider's perspective, the possibility of barriers, including past historical experiences and authenticity of the rangahau is a familiar

territory to cover for a Māori researcher (Pihama, Tiakiwai & Southey, 2015). The participants' pūrākau are sealed within this kaupapa, flowing outward to reach Māori who may seek to find the answer to 'ko wai au?' Authenticity governs the validation of each participant's voice. Gaining alternate views was one way to take a snapshot of whakapapa access from two different locations, which also endorsed the cultural intelligence that resides within various generations. In my deliberate move to collect unique pūrākau, it is also a reflection of participant engagement, their abilities to link to whakapapa, and their motivation to be involved in a kaupapa significant to their identity as Māori.

Interview Structure

Semi-structured interviews completed the kanohi ki te kanohi interviews with each participant. Face to face contact rekindled familiarity between the participants and I. This process involved an uninterrupted contribution (in most cases) of in-depth cultural discussion, exploring lived experiences resulting in the pūrākau presented (Kana & Tamatea, 2012). Semi-structured interviews, according to McIntosh and Dukes (1997) provide 'flexibility' to allow participants to answer questions in their own time. The interview questions (Appendix B) supported an approach that relieved unnecessary pressure regarding the content they wanted to share. However, this fluctuated with each meeting. I sent the questions to participants before the scheduled interview date, which I reviewed again before each meeting commenced. I suggested a one-hour interview time to inform whānau what to expect. Still, the timeframe varied between participants. The most extended interview took three days to record (intermittently), the shortest approximately one hour; all verbally recorded using a Samsung Voice Recorder application. Each participant chose the interview location.

In most cases, the whānau home created the ideal space for interviews because the environment was comfortable; it represented āhurutanga and a further extension of their identity. One meeting was conducted over the phone due to the global location of the participant, while another participant chose a work office based on convenience. In each situation, the dialogue was recorded and

transcribed by me and returned to the participants for review. Each participant had an opportunity to review the pūrākau created from their transcript, alongside the interview transcript. This process was followed up with a kōrero where whānau had a chance to clarify details in the pūrākau and transcripts. The finalised pūrākau was a collaboration between the participants and I. Continued discussions were had each time changes to the pūrākau occurred. All participants received the final pūrākau before publication by email. The approval of each pūrākau ensured transparency, but also provide added protection regarding the mana of each person.

Ethical Approval

Ethical approval gained through the Faculty of Māori and Indigenous Studies at the University of Waikato endorsed this rangahau. The engagement letter to whānau, hapū, and iwi was forwarded to participants upon receipt of verbal acceptance to participate in the study. The letter contained information to be discussed (Appendix A), the consent form (Appendix C), and interview questions (Appendix B). The rangahau also included the aims and ethical requirements of the rangahau for transparency. The same information verbally discussed pre-interview, gave clarity and provided context to the kaupapa. Confidentiality was paramount. I gave each participant a pseudonym name to maintain confidentiality. Pseudonym names were chosen based on their birth status within their whānau, for example, Mātāmua (the eldest child), Tuakana (the firstborn male), Teina (the middle child), Pōtiki (the youngest child), and Huatahi (an only child). There is one exception where the participant chose to disclose personal details. This disclosure gave context to the kōrero provided. Whakapapa kōrero directly associated with the participants, in most cases, are also removed for confidentiality purposes. Whakapapa disclosure can extend beyond the immediate and extended whānau members. In more than one instance, whakapapa names three or four generations removed, have been included in the kōrero at the request of the participant.

Interview Questions

The interview questions also reflected the knowledge of whakapapa. The first two questions introduced participants to the kaupapa and explored traditional access through their eyes. Questions 3 and 4 revisited the past and how the knowledge of whakapapa was reflected in their lives. These questions also address whether this was consistent with their thoughts on traditional approaches to whakapapa access. The next two focused on challenges (if any), and whether they would use alternate solutions to access whakapapa based on their own experiences. Questions 7 to 9 asked whether they would want a different pathway for their tamariki or mokopuna, again, referring back to their own experiences of access. Quick access to whakapapa asked the recipients to define what this looked like to them. The final question revisits 'Whakapapa Ora', and their immediate thoughts on what this looks like today, and in the future.

Cultural safety

This rangahau was also personal, therefore subjective and culturally bound. In my role as a wahine Māori, I am also grounded in social work theory and practice; consequently, the interviews implemented Ngā Takepū. These principles governed the tikanga and kawa before, during, and after each meeting (Pohatu, 2008). The use of Ngā Takepū is a reflection of cultural safety within Te Ao Māori, therefore practise of these principles was well-established (either consciously or sub-consciously) before the research began. I refer to well-established because of the educational, cultural, or foundational practices each participant was privy to throughout their lives.

The ethical requirements, however, also made the research seem clinical. The formalities of paperwork, review of the process, and recording kōrero are not what you expect when whānau visit. This 'clinical' feeling symbolically chilled the room, removing the warmth usually afforded to whānau during whanaungatanga. This feeling changed the mauri of the space, potentially creating invisible barriers that may have influenced the flow of kōrero (Pohatu & Tīmata, 2008). Manaakitanga and the sharing of kai was an essential way to manage these ethical

necessities. The use of Ngā Takepū ethically strengthened the position of Kaupapa Māori Research within this thesis, giving mana to how we engage with our cultural selves.

Secondary sources

Secondary sources support the findings contained herein. This process included several studies completed in the field of whakapapa, in addition to websites, articles, peer-reviewed journals, newspapers, books, conference proceedings, and the vast amount of academic works incorporating the primary focus of the thesis (Barnes, Gunn, Muriwai, Wetherell, Mccreanor, Brannelly...Edwards, 2017). Various studies completed in the last twenty years have a whakapapa focus that contributes to Kaupapa Māori Research (see Carter, 2003; Cunningham, 2018; Edwards, 2009; Evans, 2012; Haenga Collins, 2011; Lilley, 2015, November; Ngatuere, 2003; Mikaere, 2006; Roberts; 2013; Roberts et al., 2004; T. Smith, 2000, 2008, 2010; Te Rito, 2007). The results revealed in the report of Ngā Pūrākau o te Iwi, the voices within Iwi (primary sources), are discussed in Chapter Four.

Analysis of Data

I have used Pūrākau Methodology and Thematic Analysis to support the analysis of the kōrero. I begin with Pūrākau Methodology as it maintains 'Ngā Pūrākau o te Iwi, the Voices within Iwi'. The next section is an overview of Thematic Analysis, a process used to manaaki the pūrākau through an analytical process.

Pūrākau Methodology

Pūrākau Methodology is a Kaupapa Māori focused methodology centred on the natural process of storytelling, an essential part of the cultural make-up of Māori (J. Lee, 2008, 2009). Jenny Lee (2008, 2009) defined Pūrākau Methodology to acknowledge cultural narratives weaved into Te Ao Māori. Pūrākau is another way to define methodologies implemented by indigenous peoples, therefore contributing to the global recognition of indigenous cultures. Pūrākau endorses indigenous methods as the preferred approach to obtain cultural knowledge while maintaining the integrity of those involved in the rangahau.

The use of pūrākau also removes challenges experienced by Māori involved in research framed within a western paradigm (J. Lee, 2008, 2009). It was a 'natural process' for me to gather whānau stories centred on their cultural identity, rather than use a concept foreign to their understanding. Stories replicate the imagery of whakapapa, historical and mythical, a reflection of the relationship between both. Pūrākau Methodology allowed whānau participants to sit and reflect on their life journey about whakapapa access, what this looked like, and each story associated with assorted memories, and how this information related to their personal development.

Whakapapa is full of pūrākau, stories that connect whānau, hapū, and iwi. Pūrākau fill your heart with verbal reminders about life. Whakapapa provides a visual reminder about our connection to the land, the river, oceans, and the relationships maintained with each. What better way to summon our kaitiaki responsibilities, to share, discuss, argue, and laugh about our stories so future generations can enjoy a precious resource of cultural history, retold again and again (J. Lee, 2008, 2009; Mita, 2000). These stories influence the growth, learning, and education of Māori who have an understanding of whakapapa based on their access.

Pūrākau Methodology provided an opportunity to listen, learn, and understand the stories of others. This opportunity deserved time and respect, to digest and to recognise the quality information contained within each kōrero. By collecting whakapapa pūrākau, I retain the voice of the participant through a 're-presentation' of the kōrero (J. Lee, 2008). Participant stories are captured and memorialised in pūrākau through a collaborative effort that achieves a unified Kaupapa Māori approach (J. Lee, 2008). My background and training as a social worker adopt anonymity to maintain client confidentiality as a means to guarantee safe practice. Pūrākau Methodology is a way to create smooth kōrero that does not inhibit the knowledge of whakapapa shared. Pūrākau Methodology aligns with Kaupapa Māori principles, in addition to the oral transformation of whakapapa knowledge. Therefore, it made sense to analyse data that is less obtrusive and valued within Kaupapa Māori research.

Thematic Analysis

Thematic Analysis captured dominant themes from within Ngā Pūrākau o te Iwi, “identifying, analysing, and interpreting patterns of meaning” (Clarke & Braun, 2017, p. 297). The use of thematic analysis provided a platform to portray the similarities, the differences, and the uniqueness of whānau kōrero. It was essential to capture the authenticity of the whānau voice; however, equally important was the audience interpretation of hidden meanings within the pūrākau. Thematic analysis created the freedom to do this, providing flexibility where flexibility was needed. Clarke and Braun (2017, p. 297) suggest “flexibility” includes fluidness in how we approach the data, a necessary choice considering Kaupapa Māori Theory, and Pūrākau Methodology derive from Te Ao Māori. This rangahau needed flexibility and academic freedom to reach its full potential.

The incorporation of thematic analysis also changed my perspective of pūrākau, adding layers to layers, similar to how Walker (2004) defined whakapapa. Braun and Clarke’s (2006) six-phase guide to thematic analysis assisted the analysis of whānau kōrero. Because I transcribed all the interviews, each pūrākau became ‘familiar,’ and the beginnings of critical themes started to develop. By reading and rereading each transcript, the pūrākau had evolved, transforming from one to several topics by way of code. I favoured Excel spreadsheets over Word documents to analyse the kōrero, sorting by theme and participant using filters. Once the coding was complete, adopting themes for analysis created space for discussion, always referring back to the additional layers within the pūrākau. Eventually, this transformed into an excel library of whānau kōrero.

Reflections on Methodology

The decision to embrace Pūrākau Methodology reflected a need to understand whakapapa access through customary practice by considering the various experiences of kaumatua and pakeke from within my iwi. Their stories are the centre of this thesis and have provided me with critical insights grounded in knowledge and expertise. In this thesis, I argue that the relationship between pūrākau and whakapapa are inseparable, stories retold by multiple generations

creating more profound layers of whakapapa knowledge (Jackson, 2010a). The oral traditions of our people open the mind, the heart, and the values of whānau, hāpū, and iwi (Carter, 2005; Mahuika, 2008, 2012; McRae, 2017; Mead, 2005; Royal, 2005c; Tau, 2003). By listening to and presenting the pūrākau of my whānau, I have carried on the tradition of knowledge transition. It also allows whānau, hapū, and iwi to gain perspective, and to improve and grow our knowledge of Mātauranga Māori (Hapeta, Palmer & Kuroda, 2018; J. Lee, 2008, 2009). Pūrākau Methodology supported my worldview as a Māori wahine, validating tino rangatiratanga (Durie, 1995; L. Smith, 2012). This methodology allowed me to think, behave, and be Māori in an academic world where western paradigms dominate ‘the thinking and the doing’ (Pihama, 2001; G. Smith, 2003; L. Smith, 2012). Pūrākau Methodology just made sense, transforming lived experiences into lived realities for the next generation (J. Lee, 2008, 2009).

Pūrākau Methodology is continuing to develop in Kaupapa Māori research. The use of story-telling as a cultural preference for rangahau replicates decolonisation processes that provide authentic and secure movement toward Māori identity. Given the continued development of this methodology and its many functions, questions overwhelmed my comprehension. I often wondered, ‘Is this interpretation tika and pono?’ In my reality, the pūrākau created the foundation of this thesis, just as whakapapa, for me and many others is a foundation to Māori identity (Ngaha, 2014). According to Ware, Breheny, and Foster (2018) “Pūrākau provides depth to an idea, inspires or issues a caution, and can not only encourage an intellectual response but also provoke emotional, spiritual and physical reactions and should stimulate reflective thinking” (p. 48). Reflection in this space provided clarity. My ‘wondering’ became validated in a robust discussion on the adoption of Pūrākau Methodology. More specifically, Pūrākau Methodology reaffirmed my ideal choice to reflect whakapapa access, based on the multiple storyline’s whakapapa contains.

The Challenges

Like any kaupapa where our lives and responsibilities intersect with the complex and busy lives of others, there will always be challenges. Sometimes the challenges that arise may be more to do with one's internal struggles and feelings of inadequacy. I have indeed found this to be the case for this thesis.

In undertaking the interviews, access to whānau through location delayed the process. Returning to Taranaki meant I was further away from Kahungunu country, a five-hour road trip. The distance, not an issue. The ability to drive, a significant problem! Driving was an unforeseen health issue, so my capacity to travel independently delayed scheduling interviews. The interview schedule revolved around the driver and the participant. The window to meet and record interviews put pressure on the participant to stay within the suggested allocated time of one hour. Culturally, this was difficult to do if you want to provide a space that delivers āhurutanga, whanaungatanga, and tino rangatiratanga. As discussed earlier, interview times varied between participants. For the interviews held in Heretaunga, the expectation to offer flexibility, delivered at a pace comfortable for them, was questionable. There was no indication of this, but, unconscious awareness of this factor may have been present. Better time management would have avoided this situation.

Locating myself in te reo is not a current strength. Engaging with whānau who were proficient in te reo Māori revealed my apparent weakness, which may have hindered the interview process. Asking for translations meant unnecessary interruptions and unavoidable queries around clarity. My inability to speak te reo Māori with whānau who were proficient in their language skills, created a personal vulnerability consistent with the hegemonic practices of the 1970s and 1980s. I am a product of colonisation processes. Although I am becoming more culturally aware of my identity, there are still pieces missing, so my cultural mask of identity is convenient in situations like these. Sir Timoti Kāretu once stated "If you do not have te reo, you are not Māori," a lesson passed on from Sir Apirana Ngata (Wakahuia, 2017). This statement is a reminder of my inabilities, but it does not

stop me from identifying as Māori. Whakapapa will always be the foundation of my being and knowing, not the greenness of my language. Te reo is a work in progress, unlike whakapapa. The urban jungle of Western domination was my playground; therefore, my language is the same. It continues to inhibit my life daily (for now). The acknowledgement of te reo (and lack of) was an inconvenience. Still, participants actively used te reo Māori to authenticate their level of comfort they had to express themselves as Māori. Using a Kaupapa Māori approach enabled this form of manaakitanga to exist between myself and various participants.

Pūrākau Methodology is a Kaupapa Māori methodology, used to authenticate our worldview. What makes this methodology authentic is our ability to use pūrākau to inform and grow our ways of knowing without the intrusion of other worldviews. Therefore, the use of thematic analysis as additional support to unravel the 'pū,' initially made the pūrākau feel fraudulent and less authentic. Despite these initial anxieties, I found coding themes generated other layers reminiscent of pūrākau and whakapapa, as discussed earlier. The complexity of 'layers upon layers' initiated a struggle that plotted theme against theme, or simply put, what kōrero to include or not to include. Rather than opt to exclude information, I chose to use both Pūrākau Methodology and Thematic Analysis to cope with the decision of 'not making a decision.' Like other academics who have faced this same dilemma (see Seed-Pihama, 2017), I also presented the full pūrākau of each participant in a separate book, created as a memento for their participation in this study. Although it is not what I initially envisioned, it helped me process the thought of not being authentic to Pūrākau Methodology. Authentic (or not), the use of thematic analysis redefined Ngā Pūrākau o te Iwi, providing another layer of whānau kōrero that supported Pūrākau Methodology.

The range of questions helped to conceive the layers within this rangahau. Although broad, they were at times repetitive for some participants suggesting this area needed improvement. The interview questions had been dispatched pre-interview due to time constraints, so participants already knew what to expect. Transparency was critical throughout this process, so therefore I felt ethically

responsible and tried to maintain accountability in the rangahau space despite my familiarity with whānau participants. Trust also required attention to keep existing relationships healthy. To flip this decision may have compromised the kōrero itself. I chose to remain tika and pono to the process. My decision may have been challenging for whānau struggling to share their pūrākau, to meet the needs of the rangahau and what they wanted to say.

“A mismatch of worldviews” (Cram, Pipi & Paipa, 2018, p. 64) is how best to describe the personal conflict experienced during this research. The western constructs of academic requirements dominated questions around the validity and robustness of my research. Simultaneously, questions on my interpretation of a Kaupapa Māori approach clashed with the representation of the pūrākau. Eventually, these questions dissipated, but not without doubts as to whether this study would meet the requirements imposed within the scientific world of academic scholarship. The strength of a Kaupapa Māori framework reaffirmed my worldview and the worldview of the participants. Therefore, the purpose and use of a Kaupapa Māori approach is deliberate and necessary to support the decolonisation of methodologies, to trust the theories that make up my worldview, rather than that of others.

A summary of the Methodology and Methods

This chapter provided an understanding of the methodology and methods framed within a Kaupapa Māori approach. It told a story about the ‘thinking behind the doing,’ providing a reason to address and comprehend whakapapa access, and the behaviours we have inherited. I submitted an outline of Kaupapa Māori Theory and Research underpinned by qualitative methodologies to validate my methodological positioning. The undercurrents of decolonisation moved silently between each, like the rocky formations that inhibit the needs of Māori identity.

Ngā Takepū formed the swinging bridge between ethical practice and Te Ao Māori, allowing engagement with participants to sway back and forth between my world and the world of others. The method defined the detail, stepping stones almost, to an overview of the participant criteria and selection. It discussed my

engagement processes with the rangahau and participants, explained the questions, and the ethics within. Cultural safety demonstrated my accountability, and access to secondary sources extended my knowledge on this kaupapa. The development of Pūrākau Methodology dived deep into an age-old tradition of narration, and Thematic Analysis generated themes originating from the pūrākau expressed. The challenges swallowed up in a rush to reflect, critique, and reason with the information gathered, always defined by the strengths and weaknesses throughout my journey. Ngā Pūrākau o te Iwi is where the depth of the kōrero sheds light on the framework reviewed discussed in Chapter Four.

CHAPTER 4: Ngā Pūrākau o te Iwi | the Voices within Iwi

“Stories remind us of who we are and of our belonging.”⁴

Introducing ‘Nga Pūrākau o te Iwi’

This chapter presents the pūrākau of five whānau participants, voices within my iwi Taranaki and Ngāti Kahungunu ki Heretaunga. Each pūrākau contributes to a collective of lived experiences through their access to Mātauranga Māori, namely, their access to whakapapa. As their experiences unfold, the key themes slowly take shape. I begin the chapter with an introduction to the whānau participants, followed by each pūrākau under separate titles. The pūrākau italicised, indicates a departure from the academic tone that characterises the rest of the thesis. Within these pūrākau, my voice interspersed between the voices of my whānau. Each pūrākau is designed to be read as one seamless text with the participants’ voices set apart from mine by using double quotation marks with each of their contributions to the text. The summary of the chapter gives an overview of the key themes threaded through each pūrākau, which will also form a part of the analysis discussed in Chapter Five.

Pūrākau: Mātāmua, the First Voice

Mātāmua shifts emotions as the first voice, the kaikaranga, the eldest female within her whānau. In this context, she must be considered all that, and more. Gifts of leadership, guidance, and responsibilities are hers because this is the legacy she received. Mātāmua is a wahine that has been guided by wairua, healing, and the spiritual realm. Whakapapa has played a leading role to help her comprehend the gifts she has inherited. She has strong beliefs in her tūpuna knowledge and guidance, but others fear this knowledge. Mātāmua shares the mysteries of whakapapa access positioned within her world.

⁴ Kovach (2000, p. 94)

The Vision of Home

The vibration of karanga excites the ideas, dreams, and realities of this unique wahine, Mātāmua, who celebrates spirituality as a healer connecting her to Papatūānuku through the vibrations of wairua. The natural calm heard within her voice directs many to seek solitude in the dulcet tones that sing out as the first voice. Cultural connections such as this delay the harsh realities of people stuck between the living and the dead. Mātāmua has a special relationship with her tūpuna; unlike others, she converses and sees people who have moved into the realm of Hine-nui-te-pō. Curiosity provided clarity and solutions that lead Mātāmua back to the marae ātea, back to the beginning as the eldest child of all mokopuna, tracing her line of whakapapa descent. Mātāmua has inherited her birthright, the karanga, handpicked because she is the mātāmua. Traditionally fortunate. Fortunate because it opens up a pathway to welcome our tūpuna, current and passed, to sit amongst us and be present.

The setting sun touches the summit as the evening breezes swallow up the nightfall. Ngāti Rangi sits under the āhurutanga of Koro Ruapehu, far enough away to retain rangatiratanga, and close enough to enjoy the shared grandeur of Whanganui. “Ko au te awa, ko te awa ko au”, acknowledges the ancient whakapapa between maunga, awa, mother, and daughter. The river bends and twists as a living being, a kaitiaki providing access to the far reaches, ngā marae becomes a focal point along the awa, acknowledging generations of tino rangatiratanga. Tirorangi is the marae of Mātāmua’s mother. Tirorangi holds fond memories for Mātāmua; each return visit replenishes her wairua. Her Māmā’s photo sits on the wall of the wharenuī, majestic like the smile on her face. These walls reserved for whānau who have passed into another world. Māmā sits amongst her whānau, forever linked to her people. Each visit is a reminder of the happier days of Whanganui, the awa, and Māmā.

The open spaces of Heretaunga are vast in comparison to the winding awa of Whanganui. Kahungunu is a ‘heart connection as a child’ home to a multitude of

marae set in the small town of Pakipaki⁵. The mātāmua has many responsibilities triggered as the firstborn, the first to experience the cultural traditions of any iwi. Life as the mātāmua is privileged, subject to kaitiakitanga of the next generations first. Pakipaki provided foundational ‘relationships with cousins who felt like brothers and sisters. Such experiences were consistent in a childhood governed by a grandmother ‘always available to spend that time, every school holiday and every Christmas and New Year’. Returning home to Kahungunu translated into a love provided by a grandmother. This journey is where it begins — access to whakapapa.

The richness of whakapapa provided by aunts and uncles in Kahungunu was the anchor points into a world of tradition and culture. Waiata, mōteatea, pōwhiri, all connected to whakapapa. Without realising it Mātāmua soaked it up listening to the language of her tūpuna without comprehension, a skill rectified later in life. The beauty of such encounters became a natural part of her world, including moments where gatherings meant a room full of whānau connecting. Observations of this calibre continued to build a foundation of knowledge and capture the pūrākau, the heart of a people associated with Mātāmua. Meaningful relationships established fondness with the elderly, more so because of her affection for a grandmother, or memories of an absent Māmā. Mātāmua realised this comfort, safety, and knowledge were central to her as a young rangatahi growing up in a small rural town.

In Search of Answers

Parenting was a release for Mātāmua, where access to the knowledge sustained as a child poured into her children. Te reo Māori became a priority and shifted the perspective of a single parent practising Christianity. A spiritual journey intertwined with the knowledge of a woman in search of answers. Te reo Māori validated her worldview, where pepeha ‘made sense.’ Singing waiata, performing

⁵ “Small town located 8km south-west of Hastings, Aotearoa. Pakipaki is an abbreviation of Te Pakipaki-o-Hinetemona: Hinetemona, the grand-daughter of the Chief Ngarengare” (New Zealand History, 2019).

kapa haka, the pedagogy of Māori, timeless. A period in Mātāmua's life that lay dormant, beating to a tempo of existence, suddenly 'woke up.' Mātāmua found answers in 'education and prominent Māori.' Their voices mattered, their comprehension and experiences paved a new path for Mātāmua into a world of academia.

The academic study laid another whakapapa. Whānau were on a similar journey. Together they travelled to Tauranga to complete their prospective degrees. Tauranga was a whakapapa link; therefore, Mātāmua hoped to expand her networks. Driving through Taneatua was like 'driving into a cultural bubble,' captured by overwhelming feelings of wairua. For Mātāmua, a spiritual healer, a person who sees the past and the present, recognised an 'awakening to wairua.' Mātāmua was oblivious to this transition; only upon reflection did the journey reveal itself. Mātāmua's spiritual encounters married with academic knowledge prompted the search for answers, to understand her identity, and how whakapapa contributed to these burning questions.

Wairua, Feelings of Home

Mātāmua felt different experiences in different locations, connections with diverse landscapes. Sensing it before knowing it became a recurring sensation. The occupation at Pakaitore, Whanganui, was an example of this experience. Whānau stopped in to see Mātāmua's father before heading to Pakaitore. During their visit, they left 'two whakapapa books.' Whakapapa was never a curiosity for Mātāmua's father like it called to Mātāmua. These books became Mātāmua's because of a drive to find answers. The Ruatoki visit finally put into context. A Tūhoe woman who asked of her whakapapa suggested a strong resemblance. The feelings of home in a land foreign to Mātāmua as a child reconnected the missing pieces of whānau, hapū, and iwi. Since this encounter, Mātāmua has retraced whakapapa back to Te Kani, through wairua.

"A very strongly lead wairua journey" is how Mātāmua described her whakapapa journey. To travel nowhere, yet somewhere, the destination always dictated by wairua. Mātāmua found her grandfather's land this way, recognising the feelings

of home each time she traversed the homelands of her people with no knowledge that this indeed was the land of her people. "Being led by what I feel is right, this is home" described such encounters experienced by Mātāmua. In this context, 'whakapapa, ourselves, and our knowing' informs the quest for knowledge. Trust and intuition have served Mātāmua's instincts well. Therefore, access to whakapapa, coupled with fascinating stories with wairua guiding whakapapa access.

The Hīkoi

Wairua has become a beacon, a light that shines bright, pulling Mātāmua in a direction that leads to some connection or another. One particular journey was dreamlike, surreal for most. It began with the hīkoi, a walk, an initiation into a country of ancient people, Aboriginal People. The hīkoi was for their young people 'a process that teaches them about who they are.' Mātāmua explained to an aunt her hīkoi intentions, to experience a space governed by the indigenous people within Australia. Inside a week the aunt returned with whakapapa, connecting Mātāmua back to the Pallawah Nation of Tasmania Australia. Her aunt's explanation, "I felt like I needed to give this to you." The connection was a woman. During the hīkoi, Mātāmua felt the presence of this woman. She was there to help her understand the initiation.

The hīkoi involved unbearable heat, a sweltering 48 degrees. Mātāmua argued with this woman "As a Māori wahine, I'm not used to this weather here, this is beyond my ability to cope." The unknown woman replied, "This is what we would do, women would walk miles and miles to meet and gather, and this is part of your initiation." With defiance, Mātāmua responded, "Why is this happening? I know that you're in my whakapapa, you need to help me access that, to get me back up the hill." The heat had taken a toll on Mātāmua, after walking in silence, her partner watching closely, she had nothing left to give. The whakapapa connection became real, and access to 'cellular memory' transformed Mātāmua from a heat exhausted, struggling to move position, to someone of strength. Mātāmua felt the

woman's presence in mind and body because her physical state would change, noticed by a caring partner.

“Whakapapa is more than just a head experience. There are much deeper levels of access. In a Māori world view from ā-wairua perspective, there's another journey that happens within us, and it's acknowledging those before us that are also in us.” Mātāmua had the firsthand meeting with her tūpuna of Aboriginal ascent, the unknown woman who helped her complete the hīkoi. Having access to whakapapa ā-wairua, through spirituality continues to excite Mātāmua. Not everyone is 'lucky' to have this opportunity.

Ngā taonga tuku iho

Mātāmua talked about traditional whakapapa access through the collection of “the kupu, the mita, the pace of the waiata, or the change in vibration achieved through the wiriwiri. The ihi, wehi, wana felt through the body when you hear the rangi [because] everything has a connection back to the elements, like the water, Papatūānuku, the atua. Historically Māori had a metaphysical or cellular knowledge, a DNA programmed through repetitive waiata and pūrākau that allowed us to relive the past, and remind us of who we are as a people. Karanga, for example, and the wiri is all about vibration and the energy you put out. Another example of being catapulted into that space of whakapapa in action.” The passion in Mātāmua's voice excites the enthusiasm of sound spilling into the air.

Mātāmua reflects on a time where her whānau were influential in her understanding of whakapapa, a space that will be replicated within her children when they are ready to take on that journey. Mātāmua is aware of her ancestors, 'privileged' to walk alongside and amongst her elders. There is hope that one day, because of her abilities now her mokopuna may experience her 'essence.' Mātāmua firmly believes wānanga exposes children to 'their cultural foundations.' Every ounce of knowledge is soaked up by 'osmosis.' Trusting this process will guarantee their return to the papa kāinga. If one is to experience whakapapa knowledge, traditionally, then one will need to be present physically, spiritually, and mentally to have a full understanding of whānau. Mātāmua remembers her

upbringing gathering at the marae with whānau and the impact of these memories.

The Puna of Technology

Mātāmua considers the challenge of unknown identity in the age of technology to be “much like a blending in coming together” and having access to “different puna” or “contemporary puna.” The introduction of new “mediums and media” that respects “traditional spaces.” Mātāmua refers to her teaching experience “I trust the process because wānanga does not stop when you have left the marae.” The connection will always be there, a ‘heart journey’. In Mātāmua’s view, the significance of identity triggers a search shrouded in mystery and intrigue; she has witnessed this first hand. “I’ve seen it where people have absolutely no knowledge of who they are, do not know where they come from, then all of a sudden they are at the front of the waharoa on the marae. The experience’s an emotional connection.” It starts with a simple search online, then ‘other stuff unfolds,’ getting connected, feeling disconnected, and finding a resolution. Such challenges are confronting, real, and a struggle to overcome.

Mātāmua leads her thoughts to focus on the future leaders of tomorrow. Kaitiakitanga is giving voice to the younger generation; the ‘older ones need to step back’ and allow ‘rangatahi to step forward.’ The future is working with the next generation, mentoring, and letting them guide the next part of the process using technology that can build ‘leaders.’ Mātāmua, in her experience as a kaiako and a social worker, shares her views. Young people are the foundation and future of whakapapa, framed in a language they are familiar with “I see movements and transition amongst young people, I think it’s really important in a contemporary space.” There are different challenges for different generations, evident in Mātāmua’s summary of how rangatahi can sustain whakapapa now and into the future.

A Forever Journey

Mātāmua struggled to ascertain ever 'being challenged' to access whakapapa, the most obvious 'trying to link up with the right people,' the only resolution was to 'return home.' This journey was a forever journey. Whakapapa Ora is "the past coming into the present, and then what does it look like in the future." Planning, creating "moemoea as a hapū" and looking at the collective identity is how Mātāmua summarised a potential future. Always one question on her mind, "What do I want for my mokopuna?"

Summary of Mātāmua

Mātāmua has called out as the first voice, her kōrero discussing visions of home, where much-needed answers of whakapapa access, eventually contextualised in the pūrākau. Wairua brings forth spiritual connections, or feelings, amplified in spaces where whakapapa is significant like the hīkoi Mātāmua completed. In other areas, Mātāmua values her access to ngā taonga tuku iho, access to te reo Māori and kapa haka, and whenua created the links that enhanced her cultural wellbeing. Mātāmua shifts technology into a familiar space, likening this change to traditional puna, as a source of enlightenment for the next generation. Whakapapa access plants the fruits for the next generation, a forever journey for Mātāmua, and the layers of generations that follow.

Pūrākau: Tuakana, The Firstborn Son

Tuakana holds the power of the firstborn son. It is he who inherits the land, the name, the hopes and dreams of whānau, hapū, and iwi. The kaitiaki responsibilities are bestowed upon the tuakana because he is the first, the one to receive all the knowledge, guidance, and the privileges afforded to the firstborn male in his whānau. Traditional whakapapa practices nurtured the tuakana to receive the wisdom of his kaumatua, his elders. In this context, Tuakana represents a firstborn son, who has inherited a colonised name. The impact is formidable, the trauma real. This story is about reclaiming identity in the hunt for whakapapa knowledge.

A Place of Learning

Kaikapo, a place of learning significant to Tuakana born and raised in South Taranaki, a colonial time warp where whakapapa began with the mysteries associated with a name. Tuakana is the firstborn, the eldest son, raised in a world of mispronounced Māori and a name that did not belong. Tuakana unraveled his identity, what his name meant, and his challenges to access whakapapa. Despite his turbulent lifelong journey, Tuakana is motivated to share knowledge as an educator, koro, father, and whaiāipo. He lives in Te Ao Māori, where a decolonised version of himself is now partially fluent in te reo Māori. The comprehension of his journey into whakapapa mirrors the boundaries of Te Kore, Te Pō, Te Ao Mārama.

Tuakana begins with a contextual lesson on Te Kore, Te Pō, Te Ao Mārama. What am I asking, what should he share, and how he should do this? Tuakana's perception of the question is different from mine, and we get caught in a state of Te Kore. Tuakana describes this as "floating around until something happens." I am confused. Tuakana explains, "Te Kore, Te Pō, Te Ao Mārama helps transformation." I understand. Tuakana has reenacted the experiences, emotions, and feelings of what he felt at the beginning of his journey into whakapapa, recognising his name.

Te Kore

We are still floating together. "In the state of Te Kore I had no identity, I had a colonised name (not my birth name), and so I didn't know I was lost. It didn't occur to me; my colonised name was not my birth name. I was 33 when I found out; I never thought to look at my birth certificate. It was strange and difficult to change to my birth name. It took a few years to get used to it." The discovery of his true identity directed Tuakana to review his life, to reassess the subtle hints presented to him over a lifetime. There is a change, a senseless urging, Tuakana is teaching me another lesson.

Te Pō

*Tuakana describes his shift from Te Kore into Te Pō. “It was an emotional transformation, difficult to deal with. I was not used to the sound of it, rather like being **born again**. Te Pō was the **struggle** to find me again and to accept it. That was a timeless thing, a spiritual and mental journey. Time was the healer. I had to discover me again. To not accept my colonised name, and at the same time transform into my birth name was a hell of a struggle to reconnect to me.” The betrayal is evident in the description Tuakana provides, brutal for a man trying to reconcile with a significant part of his identity. Te Pō represented the darkness that needed clarification.*

Te Ao Mārama

The darkness Tuakana describes exists metaphorically. The state of Te Ao Mārama reveals clarity. Tuakana explains, “After some time I used my birth name and eventually accepted it in terms of who I was and who I am. I just found out a bit more about the meaning, that it was the name of a whare wānanga, its contemporary use being a ‘place of learning.’ The whare wānanga was at the back of Hāwera where the present Patea dam is now. One of my aunties said young kids, 7 to 9 years of age went there for about seven years. They learned knowledge of a terrestrial and celestial nature known as ‘te kauwae runga and te kauwae raro,’ taught by tohunga to young boys from sunup to midday, and from midday to sunset. There were several tohunga who came from various parts of the country.” The more information Tuakana acquired, the easier his name transition from one to the other. His whakapapa emerges.

Returning Home

The whakapapa of Tuakana’s name is powerful. Tuakana attended a family reunion hui while he was the chair of the Ngāti Ruanui Runanga. Names spoken aloud connect the whakapapa of Tuakana, his father, mother, grandfather, grandmother all related by blood. Tuakana’s name belongs to his father, his grandfather also. The connections to Te Awa Iti, Puniho Pā, Okaiawa distinct in this

pūrākau. The family reunion returned Tuakana home, he smiles, “I was given a leadership role without my knowing, maybe it’s the name?” Tuakana is suggestive; his name meant more than just a name. It included the mana of his whakapapa; his name alone tells a story.

Tikanga

The rhythm of kōrero swayed back and forth, tikanga addressing the issues that Tuakana had with an old name that was now new. “Like anything in Māoridom, there is always more than one meaning to something. If you ask ‘What does my name mean?’ You will get 100 different answers. Ask me, and you will always get one answer. People say all kinds of things, chop up my name. Dissecting names is ignorant. You would expect this from Pākehā, but some Māori are the worst.” Tuakana understands the mana of a name is essential; his own experiences littered with mispronunciation and misinterpretation. This kind of response left a sour taste in the air. I know it because I have lived my battles of name shame.

Academic Journey

During the years of Te Ao Mārama, Tuakana hesitantly completed his educational journey. “I was about 33 years of age when this guy says to me, ‘Why don’t you go to Massey University?’ I said, ‘you got to be kidding!’ My world, my conceptual paradigm was the TAB. No one could change me either way, let alone go to Massey University. I tried to get rid of him, and the only way was to say yes. My academic journey began. I realised I had made a connection with my birth name.” Despite the hesitation, Tuakana felt his birth name, his inheritance, was the driver to be an academic. It also meant he was reentering the space of Te Pō.

Self-doubt, hesitation, anxiousness, the first year of Tuakana’s academic journey meant confrontation with the unknown. Tuakana recalls the pressures of a first-time student, the language, writing, and reading. It was all foreign. Tuakana gave up, the burden too demanding, a disappointing start that presented new challenges and new questions. “Why did I take philosophy papers? I could have taken any other paper, but no, I had to take philosophy papers. I couldn’t

understand it, even though it was in English.” The disbelief and regret heard in Tuakana’s voice. The insight is sobering.

Tuakana thinks back to his teenage years’. There was always a curiosity to study Plato and Socrates. Perhaps this was a reason to choose philosophy as a subject. He explains “I was hoping to do something on Māori culture but to read about it academically, the words!” Tuakana is honest about his learning; it was challenging. “I knew no clue about different degrees; I was taking papers. I never thought to get someone to explain it to me, or what to study. I came up to Auckland and eventually completed my Masters. It just made sense to go on. I also completed a Certificate in Mental Health and a Diploma in Business Administration. Without me knowing, I was following the meaning of my name – a place of learning.”

In Search of Whakapapa

Tuakana reminisced about his childhood experiences. At this stage in life, Tuakana did not know his birth name. His whakapapa is a reflection of Te Kore, “I remember saying to myself, why me? I would have been in high school. Why would I say such a question? I can tell you; it was too much hard work.” As Tuakana developed, his search parameters developed. Tuakana recalls travelling by bus, ‘here and there’ never knowing the destination. One trip to Rotorua by bus was a search for whakapapa. On arrival to the house, Tuakana advised he was looking for family connections. The person said they knew someone was coming because ‘their taiaha fell off the wall.’ There was no connection. Aimless wandering led him in various directions, meeting several people with different agenda. Tuakana recalls the ‘loneliness, hard work, and his agenda.’ Searching for whakapapa was a serious kaupapa.

The First Wānanga

Wānanga was foreign to Tuakana. The first wānanga Tuakana experienced was in Tauranga. Tuakana talks about this experience “I would have been 30. I quite liked learning all these things Māori. There was a decolonising process happening. I must have gone to three or four wānanga. I loved them. Traditional knowledge

hooked me, karakia, mōteatea, the celestial, and terrestrial stuff. However, I was still in the Pākehā world, so my brain was still adjusting.” Tuakana expresses his frustration around the transformation from a Pākehā world, into Te Ao Māori.

Despite having a better understanding of ‘being Māori,’ Tuakana grappled internally over his lack of Māoriness. “Arguing with myself was ongoing for years — that kind of struggle, new knowledge, new information. Not knowing there was this process of decolonising, even to the process of the pronunciation of Māori words. We were all talking like Pākehā back then when using Māori words. Tuakana deliberately mispronounces ‘Hāwera’ to demonstrate his point. “When I heard the Māori language, I thought ‘they can’t speak Māori properly.’ It was me who couldn’t speak Māori properly.” Embracing Te Reo Māori was the transition Tuakana needed to fill a void of nothingness that existed in Te Kore.

Tuakana revisits Te Kore to help me comprehend the feelings he had about whakapapa. “You know to me it’s just a **dream**, whakapapa. You can leave it there in a state of Te Kore and do nothing with it. But, be prepared for conflict, struggles, humiliation, and oppression, be prepared for all those things.” Tuakana warns about the dangers, the learning, the self-doubt, the potential good, and bad, struggles, and barriers, all designed to question motivation or agenda. Tuakana believes every question is a test “If you can research with humility and dignity and put up with the hurt, then it is meant for you.” Tuakana now knows his name but has suffered to understand it. Tuakana is unsure where the urge to search his whakapapa comes from, ‘it just comes to me.’ The sentence is left dangling much like the unanswered questions Tuakana has about whakapapa.

Whāngai Parents

Tuakana talks about his mokopuna, the idea of whakapapa and discovery in who they are. Tuakana responds, “I can only tell my mokopuna about my journey, to understand. I had a brother given to another family. They had no kids. My brother didn’t want to go. I remember watching him come back home. My father would chase him down the road, chase him back. My brothers and I would watch through the window, father chasing my brother to his new parents who lived down the

road. I felt sorry for my brother because he was lost, disconnected from us.” Tuakana’s confusion as a child incomprehensible, painful and sad. There was no recognition at the time why his brother had to leave.

Losing a brother through whāngai mirrored the heartache Tuakana felt as a father. Tuakana’s sorrow is palpable, “I had a son. I named him after my lost brother. There is a connection, my brother, my first son, same name, same situation. So, I had a **loss** there — a brother, then my son. Reflecting, I was **angry** because no one told me directly. Irrespective, I’m talking about the similarities. There is a **loss** of my identity, my riri riri my **hurt**, and how I dealt with it in my own private and personal way. I thought ‘how can I stop thinking about the loss,’ it was tearing me apart aye. I thought, ‘I have to let it go.’ That took a while.” The heartbreak was real at the time, Tuakana had little choice but to diffuse the anger in both situations. The recollection of memories, loss, and comprehension of these experiences attached to Tuakana’s whakapapa.

Whakapapa Ora

Tuakana’s lessons are ongoing. Whakapapa Ora means many things. Tuakana applies the same concept of Te Kore, Te Pō, Te Ao Mārama to Whakapapa Ora using Whakapapa Moe, Whakapapa Oho, and Whakapapa Ora, a transformative idea of whakapapa. Tuakana likens this to ‘whare pātaka’ or the ‘three houses of learning that contain several realms of activities or actions.’ Tuakana explains further:

Whakapapa Moe like Te Kore may be said to represent a loss of identity, a loss of direction, and not knowing what one’s purpose in life is. Here one’s energy is floating around, or one’s awareness is unknown at this stage.

Whakapapa Oho like Te Pō may represent the wakeup call or an awareness of the purpose of the kaupapa. This space is a state of timelessness, where there is no time. One’s energy or awareness is starting to activate, but there are all these things happening, the trials and tribulations, the struggles, the pain, the turmoil, the loneliness, redemption, forgiveness, the grasping for understanding, and the pursuit of truth. After years of ups and downs, there is Māramatanga or enlightenment, somewhere near the end of it all.

Whakapapa Ora the state of enlightenment which is the state of always maintaining and pursuing the truth, that state of never-ending. Even in this state, there are many actions to be carried out daily, so one tries not to take life for granted. Every moment in time, every success, every loss is only temporary as the concept of whakapapa ora is continuous and ongoing, as the universe is forever evolving, so do we as human beings.

The information and knowledge Tuakana accumulated over four decades have come together. Tuakana allowed me to shrink back into the comfort of the sofa, to listen, and to learn. This space is no longer shifting with the history of a man lost in the Pākehā world, but a man who has embraced Mātauranga Māori. Tuakana ends his pūrākau with a quote from Rudyard Kipling:

“If you can meet with triumph and disaster, and treat those two imposters just the same, yours is the world.”⁶

Summary of Tuakana

Tuakana tells a tale of liberation. His access to whakapapa begins with a name, and a contextual lesson grounded in Te Kore, Te Pō, and Te Ao Marama. There, his identity struggle represented through these realms. By returning home, Tuakana sought further clarity about his name, alongside the tikanga he developed at various wānanga. Academically, Tuakana strengthened his worldview, finding peace through wairua, wānanga and life experiences of trauma. The loss of his name, a brother by whāngai, and then a son the same way, contributed to his access of whakapapa. Such life experiences indicated whakapapa had not been easy. His reflection of Whakapapa Ora, also shared similarities with Te Kore, Te Po, Te Ao Mārama, except Tuakana changed this understanding to Whakapapa Moe, Whakapapa Oho, Whakapapa Ora. Tuakana now represents a confident Māori man comfortable to share his name and whakapapa.

⁶ Poetry Foundation. (2019). *If – Rudyard Kipling*. Retrieved from <https://www.poetryfoundation.org/poems/46473/if-->

Pūrākau: Teina, In Search of Knowledge

Teina is an advocate for education, a fighter for Māori rights, and an activist with a pen. He sits between his siblings but has the loudest voice. The search for knowledge and whakapapa now anchors him to Taranaki where he continues to soak up Mātauranga Māori. Teina fights to achieve his goals through sheer will and gut determination, characteristics familiar of a middle child screaming for attention. Teina continues to advocate for and on behalf of Māori. He loves to share the knowledge received from whānau, hapū, and iwi. Hear his voice.

Taranaki Tūturu

Teina sits behind his desk, his dedication to education evident in the degrees proudly displayed on the wall. Teina's journey into whakapapa stretches over twenty years, shown in his commitment to the whānau, hapū, and iwi of Taranaki. Our kōrero begins with a karakia. Teina is relaxed, the room warm, heated by the sun rays streaming through the window. Teina shares his memories of early life in urban Auckland, away from the papa kāinga, knowing little about his whakapapa other than his name. Significant whānau lived nearby, from Puniho, whānau easily accessible and trustworthy. The search began with the name of his hapū, a name that alluded Teina for years. Because his father was the pōtiki, information to him was limited, which filtered into Teina's generation. Despite the disconnection, Teina was 'proud to be from Taranaki.' Education in Te Ao Māori began in his teenage years at 'high school' where 'te reo and kapa haka' were essential in his journey. Whakapapa was a natural progression from his teenage self, a world that gave insight to Teina, an insight into his ancestors.

The Name

Teina recalls asking permission from his father to use an ancestor name shrouded in mystery because it is forbidden. Teina got permission to use the name, but it came with conditions where 'obligations and responsibilities' were necessary because 'it's a heavy name.' The message was unmistakable 'disrespect it, bring it into disrepute, it will get taken.' The tikanga was visible to Teina, kōrero with the

correct people, his father, his aunty, and get approval. This part of his identity ‘was something extra needed’ to provide a reliable link to other whānau who shared the name. The curiosity of a name grew to questions “Where did we come from? Why were we given that name? Who held it? It was that kind of fascination that I wanted to know.” The pace of Teina’s voice pushing, surmising his curiosity for knowledge.

Parihaka

The search for knowledge sent Teina to Parihaka. The memories unfurl as he recalls his first encounter with Parihaka through the book ‘Ask that Mountain.’ The second encounter, through an aunt who took him to the 18th and 19th celebration. Teina shared his pepeha and was nicely surprised, ‘they knew me, they knew who I was, knew my family,’ therefore his fascination increased. The discovery of a name, an ancestor, a connection back to Parihaka was the beginning of a journey that sent Teina on a lifelong pursuit for Mātauranga Māori. Parihaka, exploration of the beach, and the connection to the awa allowed Teina to connect with his people’s land. Reconnecting this way allowed Teina to understand his ‘whakapapa.’ The emotional pull is heard clearly in Teina’s voice, “just reconnecting again, it was really powerful, really powerful.”

Mātauranga Māori

Networking with prominent experts enhanced Teina’s knowledge of Mātauranga Māori. One whakapapa expert shared stories and lessons with Teina. He asked Teina “how do you know your pepeha if you haven’t walked your rivers if you haven’t climbed your mountain if you haven’t gone to your marae if you haven’t been in your meeting house, how do you know your pepeha? It’s just words.” Such advice struck a chord with Teina, a ‘challenge’ to learn all his rivers, and mountains. Moving back to Taranaki in 1999 was the real beginning of whakapapa pursuit. Teina is very clear “It’s always been my strongest passion, to understand our whakapapa.” The move back to home allowed Teina to rebuild an identity that recognised the landscapes associated with his whakapapa.

The marae, carvings, and photos are where Teina started researching his whakapapa. The 'connection, genealogy, relationships' of his tūpuna. Whakapapa Ora, Teina believes "is a living genealogy," a place to remember the ancestors and keep their legacy alive by speaking their names, 'recording, and remembering.' The integrity of whakapapa is about "Māori knowledge and Māori Identity." Teina represents Taranaki; therefore, his whakapapa is where he stands. The mystery of whakapapa slowly quenched a thirst Teina knew too well.

'Bits and pieces' is how Teina describes traditional whakapapa access, information that had to be earned through years of research, verified by people who had passed. Teina revealed his self-proclaimed stubbornness, a family trait perhaps. "Resemblance" and "Characteristics." Teina felt these traits filtered down through whakapapa looks as well as behaviours. Therefore, whānau were able to see and understand the descendants of particular whakapapa lines. There is a deliberate momentary pause. Tracking family traits provided another avenue for Teina to access and research whakapapa. The fighting, the suffering, the satisfaction of a clue, all in appreciation of what is handed down. Teina inherited a whakapapa trait that demonstrated a determination to absorb old and new information.

The fight for whakapapa brought about certain emotions. 'Secrecy' invoked 'anger' which Teina struggled to understand. 'Taranaki history, dirty dealings, misuse of whakapapa, people dying, people moving' all contributed to a raft of feelings that shut down whakapapa access. This movement of knowledge (or lack of) created additional questions; often, the answers met with another query or naivety. Traditional access kanohi ki te kanohi was also a struggle. Different people always challenged the information within the hapū or iwi. Teina experienced "gatekeepers or people who just don't know," his solution was to "journal, write it down, remember, and recall." Such behaviours used by other whānau. Finding a way to access whakapapa meant finding alternative solutions to the struggle Teina came up against each time he had a question about whakapapa. Secrecy was not a deterrent, if anything, it was a beacon to remind Teina that knowledge withheld was for a good reason.

Teina explores the secrecy of whakapapa further. “Negative kōrero” such as “fights and battles between whānau” was suppressed to retain the mana of the hapū. Negative kōrero had a damaging effect on whakapapa. An eeriness shimmers in the room. Teina recounts a story shared about “an older man who returned to the Pā. He was a child when he left. His father had killed someone at the Pā, and so his father was banished. His father never returned, never came back. It was the same for his descendants, until the return of the older man, a child no more. It took him decades to return to his tūrangawaewae”. Teina ends his story by reflecting on “purposeful forgetting” a means to “heal from whakamā, from mamae.” We both agree; our ancestors were not ‘all admirable’ and ‘lived a different world.’ Secrecy, according to Teina, is also about the protection of knowledge by whānau, hapū, and iwi based on the different worldviews within different Māori societies.

Te Reo Māori

The academic world shifted the search for Mātauranga Māori into another gear. Teina became immersed in Te Reo Māori, which contributed to his journey as an educator, researcher, and whānau member. Teina deliberates on this journey. Information located on a ‘webpage or in a book’ held relevant knowledge. However, the interpretation belonged to someone else. Te Reo Māori is the driver and gives access to ‘deeper knowledge’ within manuscripts. “Figments and fragments” have allowed Teina to sift through the pūrākau to interpret “coherent narratives.” Fifteen years of “studying, reading, visiting, and talking” has resulted in two post-graduate degrees. But, more importantly, it has improved Teina’s abilities and confidence to share hapū knowledge on whakapapa. Teina has distinctive beliefs regarding whakapapa access, the information he has sought out in his research. His accumulated experience evident in pūrākau, Teina can recall at pōwhiri or behind a podium. Teina repeats the importance of sharing whakapapa, the ‘struggle’ apparent in his reflections.

Tikanga and Kawa

Sharing whakapapa is one aspect for Teina; the second “it has to be earned.” Teina believes Mātauranga Māori has tikanga and kawa, rules that prevent the “misuse

and abuse” of the knowledge that is shared. Whakapapa sits within the space of “tapu and noa.” Being naïve can be ‘dangerous’ based on the spiritual aspect of taha Māori, which according to Teina is ‘not often talked about.’ Access to whakapapa requires expert knowledge, preventative measures, and someone aware of the ‘dangers.’ Having regular access to wāhi tapu sites, urupā, for example, needs to follow tikanga and kawa. Teina has seen ‘things happen’ where āhurutanga ignores tikanga. Teina’s approach to accessing whakapapa has been based on advice, research, and lived experiences.

Pūrākau

Teina reverts to a pūrākau he had heard concerning traditional access to whakapapa. “At Parihaka, iwi would come. Te Whiti had a council of kaumatua whose job it was to remember whakapapa laid out in the kōrero. Their job was to listen and to remember, then to share it, and repeat the whakapapa connections. Everyone had to know their whakapapa. The tohunga then had to remember everyone’s whakapapa, their eponymous ancestor, and how that ancestor connects to all the other ancestors within the iwi, and another iwi”. Traditional guidance to access information has been a part of Teina’s learning, to unpack the mysteries of the old ways, before the internet governed time. Teina’s recollection of the old ways continue. Wānanga was about “the process of discussing and disseminating information.” Traditional access to whakapapa must consider conventional methods of being according to Teina.

The Internet as a Resource

Looking into the future, Teina speaks of access through the internet. All ‘resources’ are essential to locate whakapapa; this includes ‘google, iwi webpages, books, and manuscripts.’ Teina ponders on the question of ‘Whakapapa Ora’ and what that potentially means for Māori searching for whakapapa. Without hesitation, Teina repeats “Whakapapa Ora is a living lineage, a living genealogy”. A living genealogy is about giving “Mana and pride” but also “allows a connection” that “revisits pepeha, land, and whānau.” The internet does not allow you to retrace those steps. Teina summarises his journey into whakapapa by reviewing the whakapapa of

Kurahaupo waka, revisiting names and places that traverse the ravines of Taranaki, a link that combines us. Some names are familiar, some unheard. The pūrākau are complete with a karakia, a ritual summary we are subject to as whānau, hapū, and iwi.

Summary of Teina

Living and breathing whakapapa summarises how Teina accessed whakapapa, having grown up away from Taranaki, the marae, and extended whānau. Returning to Taranaki showed Teina a connection through name, whenua, and Mātauranga Māori. This information presented a treasure trove for Teina, reconnecting to Te Ao Māori through his physical presence. Access to whakapapa also advanced his knowledge of te reo Māori, tikanga, kawa, and pūrākau significant to Taranaki. Teina extended his expertise of whānau, hapū, and iwi because he returned home to explore the surroundings of his whakapapa.

Pūrākau: Pōtiki, the Mana of Whakapapa

Pōtiki holds the mana of whakapapa through his voice. Pōtiki is the pēpē within whānau, the most vocal, the one who strives to be the boss, the ‘nosey one’, and the sibling who most likely had everything passed down without issue. This pūrākau is different. Pōtiki sits on the paepae and speaks to the mana of whakapapa. Pōtiki weaves stories together to form a connection between haukāinga and manuhiri, the practice of a dying art based on age-old traditions. Pōtiki has created his journey of whakapapa access into kanohi ki te kanohi lessons and observations.

The Connection, the Beginning

The silence breaks the humble beginnings of a whakapapa that connects Rangī and Papa with atua, waka, and tūpuna through the man who sits in front of me, tired from a long bike ride home. We are connected, this man and I, with a shared whakapapa that captures my heart as I listen to the deep tone of repetitious chant for the second time in my life. Thought-provoking creases etch into his forehead,

lines that define the pūrākau espoused in the airiness of a home surrounded by books of Māori history. Pōtiki is the youngest of his siblings guided by a humble approach to whānau, hapū, and iwi knowledge through natural curiosity. Challenged by the need for answers, Pōtiki developed his inquisitiveness over several years 'growing up around the marae'. Access to Mātauranga Māori was a gateway acknowledged and appreciated by his whānau, invested in Pōtiki by choice, an interest triggered as a young boy. In Pōtiki's words "he was just nosey," often searching for information within his father's study, a space that had opened up access without boundaries.

Pōtiki speaks highly of his father, a man who felt strongly that mainstream education, a trade, or the army was the best future for his children. Pōtiki followed his nose and had, had unique experiences based on an open-door policy within the whānau home. Access to whakapapa "was always there." Hours spent with his father's books, a library that nurtured Pōtiki's interest. "Whakapapa was like a puzzle; always, there never denied nor given." This memory is the vivid recollection of how Pōtiki satisfied his curiosity. The dedication and hard work shown by a father's pursuit of Mātauranga Māori left a lasting impression. Pōtiki questioned if access to his father, or his library, was a tradition. "If you pick up one end of the candle, you have to pick up the other as well,"⁷ a father forewarning Pōtiki. "Accessing whakapapa is about being given the opportunity," these words linger as Pōtiki considers his opportunities, his achievements. Whakapapa is hard work. Traditional access to whakapapa is like the old saying, "The more you find out, the less you know."

Tangihanga

A seriousness enters Pōtiki's tone as he refers to tangihanga. "Whakapapa comes in handy," the words soften as Pōtiki recounts a time where he attended a tangihanga flanked by the children he teaches. A tangihanga to farewell to his own

⁷ Goodreads. (2019). Stephen R. Covey Quotes (Author of the 7 Habits of Highly). Retrieved from https://www.goodreads.com/author/quotes/1538.Stephen_R_Covey?page=5

children's uncle was difficult. Pōtiki filters his memories as he ponders, and reimagines the connections made during the service. "They opened 'he whakapapa patai.' What they did was allow access to whakapapa, using whakapapa." The whakapapa spoken presented Pōtiki an opportunity to a forgotten whakapapa. Pōtiki explained, "It was a beautiful connection" whakapapa names fill the room, "...coming right down to Takamoana Meeting House that opened it up. I opened with a haka that Takamoana had sung. Whenua Nikera wrote at the opening of their meeting house." Pōtiki reflected on the responses. "I connected us, brought it right down and told them that Takamoana's son wrote my opening haka, and it was written for when Ngāti Hāwea ki Heretaunga, the kapa haka group from Waipatu took with them to celebrate the opening of the meeting house at Te Reia. Whakapapa first." Pōtiki breezes in and out of different whakapapa links, stories significant to why whakapapa always comes first.

One particular story challenged Pōtiki, the memorable kind ending with a lesson. Pōtiki had a surprise visit where his expertise in whakapapa was required. "Why are you asking me?" the response "Because you do whakapapa." With whakapapa comes kaitiakitanga. Pōtiki set the scene at the tangihanga, relaying the pūrākau of Rakaihikuroa, his migration and the continuous battle for women and land between two rival hapū. His father cautioned Pōtiki, "you be careful how you present your whakapapa," "but they asked me," again his father stated, "don't be a know-it-all." Pōtiki failed to listen, "I was a know-it-all, and I got a verbal hiding. I took a shortcut, and the shortcut was wrong, those are the challenges. If you're the only one reciting whakapapa, it's easy to be challenged." Learning the hard way was a defining moment for Pōtiki. Years later Pōtiki returned to Houngarea where he listened to the whakapapa of Pāpāumu. Pōtiki approached him and asked why he used Pāpāumu, his response, "Why not?" "I got the bash for bringing that whakapapa here." Soon after this discussion, that koroua stopped reciting whakapapa.

Respecting Whakapapa

Pōtiki reflected on different experiences throughout his whakapapa journey. His first speech at Waipatu Marae was at the Scouts Jamboree, 1983. The koroua told Pōtiki “you get up, you’re it,” and that’s how Pōtiki got introduced to the paepae. Pōtiki believes “lessons in terms of genealogy [is] trying to get it right. A lot of people don’t whakapapa because they’re scared of making mistakes.” Every opportunity is a learning opportunity; mistakes too. Pōtiki accepts the multiple errors he has made, but he continues to share whakapapa based on his passion and hunger to learn more. Pōtiki is mindful of whakapapa abuse “people can see if you’re abusing whakapapa, they can feel it, they can see it, and if you’re belittling and putting somebody down.” The distinguishing of siblings, according to Pōtiki, can mislead and offend if referring to different lines of descent. Significant whakapapa experiences have taught Pōtiki to respect whakapapa.

The sharing of whakapapa is important to Pōtiki, “archiving it, collecting it, that’s good, but the information is no good if you don’t put it into a domain.” Pōtiki considers a school trip to Samoa where his students were researching the waka Takitimu. The ‘welcome home’ from a significant koroua was a greeting Pōtiki did not forget. The schooling of the history of the people and the waka was enlightening. Their account is different; the names are varied. “They did not know the Takitimu waka, it was all in one village, one fella. When you don’t know whakapapa, you make serious judgements.” The whakapapa of the waka died along with the one man who held that knowledge. Pōtiki stated, “There are people who have the knowledge and keep it, and there are people who have whakapapa who share it.” Sharing and verification of whakapapa come directly from the source “kanohi ki te kanohi,” approaching others, checking and confirming if the information is correct.

The Contemporary of Technology

Whakapapa and technology raised similar access issues. “There is a lot of whakapapa on the website, technology has made it easier to access, but it still has to be cross-referenced and checked.” Some people are opposed to this form of

access, which can cause whānau disputes. Pōtiki had whānau release whakapapa into the Mormon Church “her brothers didn’t like that, they didn’t talk to each other for a long time, that was one of the reasons they fell out.” Pōtiki felt this information was another way to access whakapapa, but the safest way is ‘face to face.’ “When we talk about access, who would we give it to, where would we get it? Those are the things that we had to research and cross-reference, so the safest way to get whakapapa, to secure whakapapa is face to face, and then using technology to advance it forward. I’m sure if they [tūpuna] had computers, they would have used it.” The point of difference, the information should always be validated. Pōtiki is aware the internet is another ‘source of information.’ Technology has introduced a change in the way we think and behave around whakapapa. Pōtiki expects any information shared, are referenced.

Contemporary access is no different. Pōtiki recalled a young man who used his phone to provide answers for an interview. Behaviours Pōtiki is familiar with on the paepae. “Cellphones on the marae, for kōrero, waiata, and karanga.” It’s the same with young people, using modern ways to deliver whakapapa. “If that’s the way young people, the rangatahi see themselves, rapping their songs, rapping their haka, then what’s wrong with that? The whakapapa are being revived and delivered. Access to whakapapa, using whakapapa, delivering whakapapa, using whatever means to promote whakapapa, the linkage. It’s not going to be without problems [but] it has potential. As long as the quality of the language, the quality of the information is true and correct.” Pōtiki recognises Facebook and whakapapa as another way of receiving and delivering information. “How you share the whakapapa genealogy is important, verbally, orally, website, skype, when you deliver something on TV or Skype, you are exposing yourself to be critiqued. It’s all part of the training. It’s a never-ending journey.”

Pōtiki summarises what he has shared, reviewing every aspect of traditional and contemporary access to whakapapa, his learning, his views and what he has accumulated in whakapapa knowledge in over forty years of standing before the paepae, before his whānau, hapū, and iwi. “The beginning with the end in mind is so important, you begin with the end in mind, and what’s the end of mind – sharing

not gatekeeping.” Traditional access was “because you demonstrated abilities, memory for a start, they would give it to a person that had those abilities, to remember.” Pōtiki has received whakapapa from different uncles from Ngāti Porou, Whakatohea, Te Whānau-a-Apanui. “True power is shared power; true knowledge is shared knowledge. Whakapapa is no different because the more people you can link to, the more it can take you places.” Pōtiki is still learning, still sharing. The kōrero ends, a karakia helps with the “Thought before creation, ngutukura tohi is about sending a child into the world.” The wānanga has ended, and Pōtiki embraces me, giving his approval to share his knowledge with whānau, hapū, and iwi.

Summary of Pōtiki

Pōtiki is generous with his knowledge, with one clear message. Whakapapa access must be tika and pono, validated, respected, and shared. Access to whakapapa for Pōtiki curiously claimed as a child, created a forty-year journey of discovering, learning, developing, and sharing whakapapa knowledge. The varied life experiences to access whakapapa, entwined in the pūrākau of Pōtiki. The majority of these responsibilities achieved while sitting on the paepae for tangihanga, pōwhiri, and various kaitiaki roles accomplished in his lifetime. Pōtiki believes access to whakapapa through technology is part of our evolution as tangata whenua, but the delivery should also be tika and pono, validated, and respected to reflect our language and processes appropriately.

Pūrākau: Huatahi, the Lone Leader

Huatahi, the lone leader is the story of an only child (for most of his life) by blood. Huatahi’s characteristics are typical of a firstborn, a teina, and a pōtiki developed into one individual. Therefore, whānau expectations of Huatahi are high. In this context, Huatahi is fully aware of the pressure to succeed and has developed leadership skills to enhance his ability to answer growing expectations. Huatahi has a personal hope that one day, his search for whakapapa will provide answers. For now, the best solution for Huatahi is to wait for technology to progress.

Beyond Aotearoa

What lies beyond Aotearoa is a current reflection of how this young Māori man in his twenties sees the world. It is the exposure that most rangatahi his age are desperate for, to explore the cultures beyond our seas. Huatahi has an excitement for adventure, was raised in a bilingual world where he can speak the languages of his tūpuna, Māori and Pākehā. Huatahi confidently wears a top knot, complemented by the tā moko that stretches across a chiselled forearm, announcing to the world “I am Māori, born and raised in Aotearoa.” The tā moko is the point of difference when questioned over the significance of its meaning. An in-depth conversation of whakapapa begins and ends with the tā moko, a way to example the mana Huatahi holds for whakapapa.

Bilingual Beginnings

Huatahi is the reflection of a generation born of the 1990s where a better understanding of what it meant to be Māori began. Mainstream schools were struggling to meet the demand of teachers able to deliver a bilingual curriculum, so bilingual units developed as the demand increased. Huatahi was fortunate to access his cultural roots through mainstream schooling, with the odd visit home, back to his papa kāinga in Taranaki and Heretaunga. Huatahi is the example of an urban Māori raised within the confines of a bilingual unit with shifting resources that barely supported each group. There were no barriers in this world for Huatahi, if anything, he thrived alongside his school whānau. This life formed a layer of whakapapa that helped shape a leader, a warrior, a man of significant whakapapa.

Kanohi ki te Kanohi

Huatahi describes whakapapa as a link back to “your whānau, your tūrangawaewae.” Huatahi is aware of tradition and custom; it is secure in his mind. Huatahi also acknowledges his kaumatua provide necessary whakapapa. The retention of whakapapa held by various iwi, such as Taranaki, Heretaunga, or Waikato, tūrangawaewae that Huatahi is familiar with as a descendant of several

iwi. Huatahi spoke about traditional access to whakapapa as “the olden days,” before the World Wide Web and global access to information available through the “Internet and Wi-Fi.” The internet is a “more modern way of accessing whakapapa.” Despite this distinction, Huatahi recognised oral forms of communication meant traditional access was about whānau having to “kōrero to each other.” Huatahi has no need to access whakapapa currently, but, past experiences guided Huatahi to meet ‘kanohi ki te kanohi’ with kaumatua as a personal preference to obtain whakapapa.

Huatahi experienced challenges to access whakapapa based on limited knowledge. Huatahi was unable to receive reliable information because his kaumatua could not provide the answers to his questions. Therefore, his access to information passed to another whānau member, who had a deeper understanding of whakapapa. Huatahi knows “the basics.” Exploring the world has created a different plan for Huatahi. However, it is this expedition of life outside Aotearoa that also reminds Huatahi of his cultural heritage, tūrangawaewae, and whakapapa.

Physical Absence

The physical absence of being away from Aotearoa leaves Huatahi to ponder on being alone, away from whānau, apart from his papa kāinga. Huatahi is realistic; travelling abroad requires sacrifice. “You are in a different country where people don’t have the same understanding as you do, about being Māori and being connected to the land.” The values instilled in Huatahi through kohanga reo and bilingual schools are a reminder that he has obligations to who he is as tangata whenua. Huatahi is adamant when he speaks his mind; being away is not permanent; it just means “you’re not involved; you’re not fully immersed.” These obligations will resurface one day when Huatahi feels the need to be ‘involved and immersed.’

Huatahi has been fortunate in his upbringing where his connection to whakapapa has provided the immersion a young Māori needs to reaffirm identity. The self-assuredness that Huatahi presents regarding challenges is minimal. “It’s never

been a problem accessing information,” specifically whakapapa because his kaumatua have always been close at hand. Confidence oozes from Huatahi. He explains that “a drive, a cup of tea, or talk” is all it takes to gain access to whakapapa. “What kaumatua is going to say no, they will willingly pass that information on so it stays alive.” The ease of whakapapa access may be challenging for some, for Huatahi, it is a simple process that requires time and protocol of who to ask and where to go.

The process is different for everyone. Huatahi implied process seemed natural in his candid approach to whakapapa access; however, this ‘ease’ was subject to conditions. Huatahi refined his understanding of ‘ease’ by stating, “It would be easy for me because I’m in a position where I’ve got no responsibilities, I don’t have kids.” Whānau connection is essential to Huatahi, and children mean commitment and ‘responsibility.’ Obtaining information on whakapapa takes time, as a parent, this process, in Huatahi’s opinion, will be harder to achieve based on the duties of a parent. As a young man without parenting commitments, Huatahi can roam freely to attain the necessary information desired. Huatahi recognises the importance of whakapapa processes and understands whakapapa calls to you when you are ready.

Modern Access

Modern access to whakapapa is looking at alternative approaches to kanohi ki te kanohi. Huatahi sees the internet as an alternative approach to access whakapapa. The internet and research are examples of modern access to whakapapa, according to Huatahi. ‘Modern’ or contemporary access to whakapapa would support a traditional approach of verbal communication with whānau first before any research. Huatahi insists “whānau first, kanohi ki te kanohi, followed by your research, then consult other researchers.” Huatahi believes the same opportunity should be given to all people to know and understand whakapapa. Limitations create barriers denying access to whakapapa. Open access to whakapapa information would need to be specific and designed in a way that would support traditional beliefs.

The design of and access to information would be 'massive' according to Huatahi. "You would have to go back to when the first waka landed, build a website." When asked about availability to information, and the potential challenges to access whakapapa from another iwi, Huatahi responded "Why that would be an issue?" Huatahi is proud to know and understand he is Māori. If iwi limited access, then Huatahi's solution would be to "find a different source," such as our iwi resources. Huatahi reiterates "To gain access to information from various stories of iwi whakapapa you would have to go through many different people, so one person would give you information and refer to the next person, and the next person, and the next person." If there were issues, Huatahi suggested a "gathering of iwi experts to speak to come together, to kōrero, to discuss options." The excitement can be heard in Huatahi's voice, the distance of the phone call reflected in the echo of an idea.

Bringing Tradition into the Future

The ideas continue to emerge from Huatahi, involving the Treaty of Waitangi, kōrero, whakaaro, and how to 'keep our whakapapa alive.' Huatahi has a good reason. The possible arguments between generations, recognising tradition, and incorporating contemporary resources are sound. His connection to whakapapa has moved beyond culture, the past, into the future. Whakapapa access through the internet would be a possibility if the right resources were available, in Huatahi's view. Another solution "ask one person from that region to bring forward something they have already created." The confidence oozes once again. Huatahi is assertive in his interpretation and understanding of whakapapa access.

Huatahi is an optimist, yet he is aware of comparisons between modern access and traditional access regarding whakapapa. When asked about the potential challenges, and how he would address these, Huatahi's response was contemplative. "Depends on what the challenges are. If it's against the tikanga, then I guess it's against our culture. There will always be opposition, that's the challenge, trying to keep whakapapa alive." Huatahi summarised his understanding of Whakapapa Ora as "keeping one's whakapapa alive." The

efficiency of the meeting was evident in how Huatahi talked about the access he had to whakapapa, a reflection of the time-conscious rangatahi he portrays.

Summary of Huatahi

Huatahi has expectations that traditional and contemporary forms of whakapapa access will merge into the global systems that recognise his uniqueness as Māori. Experiencing life beyond the borders of Aotearoa is a reminder, his home will always be home, and access to whakapapa is available when Huatahi is ready. Huatahi has strong beliefs that *kanohi ki te kanohi* comes before technology or modern access to whakapapa. However, Huatahi also believes access through the internet is about keeping whakapapa alive and bringing it into the future, a process that will take time and resources.

A summary of the Whānau Pūrākau

Ngā Pūrākau o te Iwi introduced the life experiences of Mātāmua, Tuakana, Teina, Pōtiki, and Huatahi (re)presented as pūrākau. Each pūrākau acknowledges a personal journey of whakapapa access and identity. ***Te Ao Wairua*** underpinned the first voice of Mātāmua. It is this spiritual world that reshaped her identity, vibrated her soul, and reconnected her to whakapapa. The pūrākau of Tuakana shared similar experiences. However, his pursuit of ***Tino Rangatiratanga*** is dominated by struggles to understand his birth name. ***Mātauranga Māori*** is how Teina understood his Māori identity; however, this also connected him to his ***Tūrangawaewae***. Teina's return home initiated access to his tūrangawaewae, his whakapapa.

Pōtiki holds the mana of whakapapa. Whakapapa pedagogy is his identity, an old soul who has accumulated copious amounts of Mātauranga Māori through traditional access - ***Kanohi ki te Kanohi*** where 'whakapapa always comes first.' Huatahi is the voice of the future, where access to whakapapa honours tradition and invites opportunity. Understanding ***Hangarau*** was a priority for Huatahi and recognised potential change and acceptance of the change. Collectively our voices capture points of interest that reflect the changing ways of our society. Key

themes (Figure 3) derived from each pūrākau are italicised in bold and indicates the relationships between each participant, the kaupapa, and their Māori worldviews. Further analysis of the central themes follows in the next chapter, Te Manawa o Ngā Hapū.

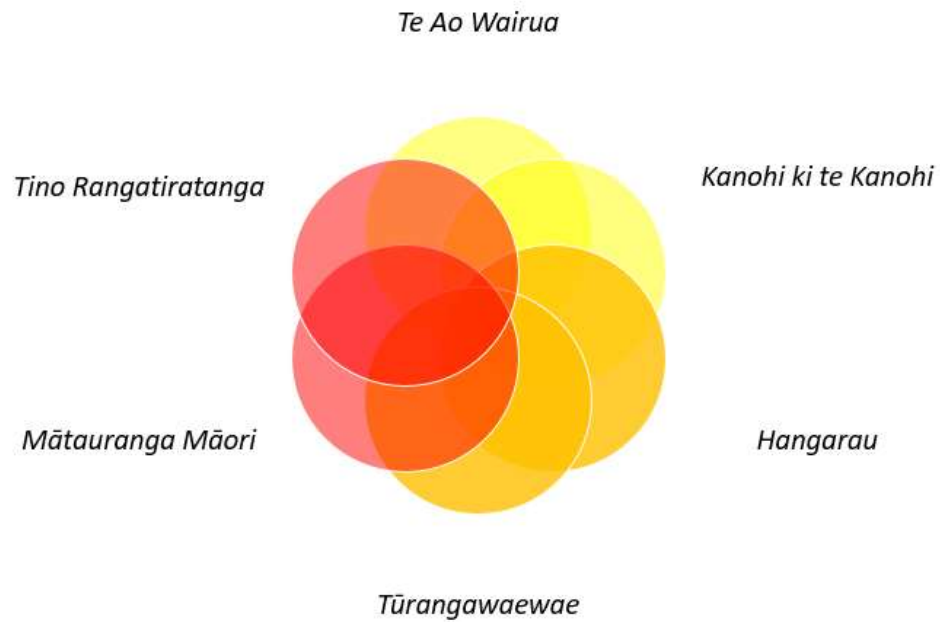


Figure 3. A Summary of Ngā Pūrākau o te Iwi Themes

CHAPTER 5: Te Manawa o Ngā Hapū | An analysis of Kōrero

Relaunching the kaupapa ‘Whakapapa Ora’

Te Manawa o Ngā Hapū is the heartbeat of this thesis recognising the kōrero of whānau, and assesses the current trends whānau adopt in search of whakapapa identity. Building on the previous chapter, I provide a detailed analysis and discussion of the six key themes that emerged from interviews with whānau participants. The participants varied based on their age, understanding, and experience in access to whakapapa. The common factors pre-interview included their affiliation to Taranaki and Ngāti Kahungunu ki Heretaunga iwi, and our whānau connection. Through the transcribed interviews, I captured similar experiences between participants, coding common themes by colour. Additional information pulled from the discussions are based on observation skills, grounded in social work practice, precisely, Ngā Takepū principals (Pohatu & Tīmata, 2008). The best form of access to participants included kanohi ki te kanohi, a whanaungatanga process founded in the cultural integrity of Kaupapa Māori Principles (G. Smith, 2003). Ethics approval gained further protection for participants in terms of maintaining their identity and keeping the information confidential.

PART 1: The Analysis of Themes

The themes identified here are a further analysis of the pūrākau discussed in Chapter Four. Each theme provides additional layers to the kaupapa that focuses on whakapapa access, and the impact this has on Māori identity. The six themes establish the similarities and contrasting behaviours of the participants, classified as the following ***Te Ao Wairua, Tino Rangatiratanga, Mātauranga Māori, Tūrangawaewae, Kanohi ki te Kanohi, and Hangarau.***

Te Ao Wairua

Wairua evolved as a theme from conscious experiences of spiritual influences, to unconscious experiences where participants were unaware of wairua as a

presence in whakapapa access. Wairua has many definitions; in this thesis, it covers all areas of a spiritual nature, an essence, a feeling, a notion of desire, a vision, or a conversation. Te Ao Wairua acknowledges the relationships we have with the spiritual world. Collectively, Māori sense wairua based on traditional methods of information transfer. Various health services in Aotearoa have incorporated holistic health models (Durie, 2001; Elkington, 2011; Huata, 1997; Pere, 1998; Pitama, Robertson, Cram, Gillies, Huria, & Dallas-Katoa, 2007; Waretini-Karena, 2019a, 2019b) to support the health and wellbeing of Māori and Pacific communities who access these services. Although it may seem these support systems address the holistic needs of Māori, in reality, expert kaitiaki or specialists are required in this space to facilitate interpretation, as identified in NiaNia, Mana, Rangi, Bush, and Epston (2017), much like language experts needed for Te Reo Māori interpretation, or sign language experts for signing. The rangahau herein is an example of the different levels of understanding wairuatanga. In my mind, this choice should be conscious, informed, and achieved through kaitiakitanga.

To understand, accept, or be invited involuntarily into Te Ao Wairua, the spiritual world, is to acknowledge wairua as a kaitiaki. Mātāmua identifies as a 'Ruahine' therefore her perception of wairua differs to other participants' because of her ability to see with her "Healing Eye" (Pere, 2007 as cited in Carey, 2016, p.172). The Healing Eye sees beyond the physical world. Mātāmua understands wairua as a living, breathing, soul-defining identity being Māori. In her words "discovering who I am has been ā-wairua journey" (Mātāmua, personal communication, November 6, 2018). Becoming a Ruahine was an involuntary role that puts Mātāmua into the unique space of living ā-wairua; therefore, her thirst for identity relayed in the question "What part did my whakapapa play in that?" (personal communication, November 6, 2018). Since her awakening to wairua, Mātāmua has strengthened as a spiritual healer, accepting the "privilege" that comes with wairuatanga (personal communication, November 6, 2018).

In other experiences, wairua provided a direct link to whakapapa through spirit. Mātāmua alone talked about discussions with her tūpuna in a spiritual sense,

always accompanied by “overwhelming feelings and sensations” (personal communication, November 6, 2018). Perhaps the acknowledgement is based on the knowledge Mātāmua has gained as a developing expert and requires further exploration. The most poignant experience was Mātāmua’s meeting of an Aboriginal ancestor who aided her completion of a hīkoi under extreme conditions using ‘cellular memory’. Cellular memory, according to Angeline Hoffman (2019), is “trauma [that] carries to succeeding generations” (p.79), a significant struggle experienced by the Apache Nation, and other colonised countries including Māori. According to Hoffman (2019), this form of trauma has been transferred across generations, an issue that both Pihama (2012) and L. Smith (2012) have discussed locally. In Mātāmua’s experience, cellular memory connected her to whānau spiritually. Rather than experiencing *trauma* through ‘cellular memory’, Mātāmua received *support* in her traumatic experience (personal communication, November 6, 2018). Talking ā-wairua with spirits provides a good argument for mental health intervention; it is an alternative interpretation of how we connect to whakapapa through different realms. Connections to and with tūpuna is a natural part of our existence as Māori, our traditional ways of knowing, therefore our access to whakapapa.

Teina, for example, talked about his spiritual journey:

There are different ways that the path opens up...if you think everything falls into place if the people your meeting, your own family when you’re reconnecting, you know, these opportunities align, and that’s how it was for me. Everything was sitting there waiting for me. (Teina, personal communication, October 26, 2018)

In Teina’s experience, whakapapa access relied on the smooth transition of life considerations like managing commitments, which guided his thoughts, actions, and emotions. However, he did not frame this experience as ‘wairua’. Similarly, Tuakana could not identify or reason with some decisions made during his search for whakapapa. For example, “Sometimes I went here and there, and I didn’t even know where I was going. I went to a house, but always kept saying to myself, why am I going here?” (Tuakana, personal communication, August 17, 2018). Wairua

distortion reflected uncertainty for both, trying to bridge the gap between their physical behaviours, emotional responses, and thought processes.

Tuakana also talked about his mother, her abilities as a 'healer', or her haunted experiences of a 'gift'. Tuakana (personal communication, August 17, 2018) recalls his mother's struggles:

I remember an aunty telling me that they tried to get her [my mother] to go to a tohunga called Kapi Adams. She [My mother] refused. From what I can understand as to why she went there to Lake Alice was because she had a gift, but she didn't want to use. I suppose, at that time the locals didn't understand or couldn't manage her behaviour. They never had the resources to manage, so the easy way out was to admit her to a Pākehā mental institution.

The solution was both confusing and detrimental to a young child. Tuakana also referred to an aunty, a healer during the 1940s. Healing was a family trait inherited by different generations. Tuakana questioned his abilities based on his life experiences, referring back to the ancestral name passed down to him over three generations. (Tuakana, personal communication, August 17, 2018)

The connection between wairua and whakapapa hides in everyday occurrences. Pōtiki and Huatahi spoke less about wairua, but there is room for interpretation based on their kōrero. For example, Pōtiki had a "curiosity" (personal communication, November 6, 2018) to satisfy a need for knowledge. In contrast, Huatahi travelled to another country to comprehend the world of his Pākehā ancestors (Huatahi, personal communication, January 9, 2019). Viewing such experiences through a Māori lens suggests wairua is always present, our tūpuna are still with us, helping to guide our everyday decisions. They stimulate our behaviours, so each act becomes deliberate. The results demonstrate wairuatanga is limited knowledge. Therefore, our actions are sometimes unintentional rather than planned. How do we train ourselves to ensure this connection is informed? This question continues to haunt our belief systems based on wairuatanga.

Tino Rangatiratanga

Identity recovery featured prominently in pūrākau, as such strong desires to uncover characteristics, whānau traits, or knowledge influenced the worldview of the whānau participants. Tino Rangatiratanga opened a doorway to whakapapa, allowing an exploration of possible solutions to unresolved feelings of disconnection and longing. The desire to reclaim the denied history of most participants is shown in their active participation to access whakapapa using traditional methods, for example, te reo Māori, kapa haka, toi whakairo, raranga, karakia, and others. These actions, underpinned by tino rangatiratanga, demonstrate successful whakapapa access is achievable. Despite a fragmented history, most participants have influenced these behaviours in ways that strengthened their Māori identity.

Throughout our kōrero, we shared variations of the taonga inherited by blood and tradition. Access to whenua, names, birthrights, wānanga, among other areas, nurtured the process of tino rangatiratanga. Our environments become the blueprint for whānau in terms of identity, behaviours, knowledge received, and education denied. Our stories are unique to our characters, personalities, and love for cultural identity. Each story shared during the interviews articulated descriptions of access to whakapapa. 'Listening to kōrero on the paepae' implanted names and histories in our minds. 'Growing up around the marae' provided stability and a place to learn. 'Participation in kapa haka' connected us through the vibration of waiata and haka. 'Visiting and talking with kaumatua kanohi ki te kanohi' showed us the respect of our elders, carrying the taonga of whakapapa pūrākau. The kōrero discussed presented a pūrākau of whakapapa transition from traditional to contemporary ways of whakapapa access.

The effects of acculturation policies were consistently present in the narratives about access whakapapa. Seed-Pihama (2017) discusses how monocultural systems screened our ideology of whakapapa, then filtered down to subsequent generations through intergenerational trauma. The legacy of our ancestors stripped of their mana, all because of the trauma each experienced. Tuakana, for

example, had his whakapapa name replaced with a “colonised name” (personal communication, August 17, 2018). According to Seed-Pihama (2017) this form of ‘marginalisation was demeaning’, yet it was ‘normalised’ so whānau Māori sacrificed a part of their mana to ‘fit’ into a Pākehā society. Having a Pākehā name, without whakapapa recognition, shaped Tuakana’s image, worldview, and ways of thinking, speaking, and moving in the world.

In contrast, Teina had his Māori name shortened, changing the essence and value of the meaning it held. According to Teina “the Pākehā system of the time...abbreviated their names, hyphenated their names” (personal communication, October 26, 2018). The act of shortening a name led to misinterpretation and derogatory taunts in the playground as disclosed by Teina, who was “mocked” (personal communication, October 26, 2018) because of this ordeal. Tuakana and Teina felt a need to reclaim their whakapapa names because each represented a vital story significant in their whakapapa. Access to whakapapa assisted their transformation in understanding their full ancestry.

The internal conflicts Teina and Tuakana shared in the trauma of name colonisation, as Seed-Pihama (2017) notes, is an attack on whakapapa; therefore, an attack on our identity as Māori. Interestingly, Huatahi felt “isolated and different” from his whānau because his name concealed his identity as Māori (personal communication, January 9, 2019). WHY? The stark difference in ages and lived experiences replicate the effects of acculturation policies and decolonisation at the same time.

Mātauranga Māori

In the context of this research, Mātauranga Māori appeared to strengthen knowledge of, and access to, whakapapa. The majority of participants culturally thrived when involved with various forms of Mātauranga Māori (like te reo, toi whakairo, tā moko, and kapa haka), which included their ability to pass on their experience acquired over time. For example, Pōtiki teaches te reo Māori as a first language at a local kura kaupapa Māori school, where his son also attends (personal communication, November 6, 2018). Similarly, Tuakana developed his

Toi Whakairo skills as a carver, subsequently leading to teaching in the same area (Tuakana, personal communication, August 17, 2018). Their involvement with Mātauranga Māori, including teaching and learning te reo Māori and Toi Whakairo helped develop their relationships with whānau, and the wider community. With their accumulation of knowledge came kaitiaki responsibilities openly shared to encourage growth in the same areas.

Te Reo Māori has a success story in this rangahau; it guides the Mātauranga Māori each participant has pursued. Te Reo Māori was the primary language for most. Learning Te Reo Māori also removed barriers to ancient knowledge where participants could speak the language, read, and hear the history of our tūpuna. Every participant reclaimed Te Reo Māori to ensure better access to their taonga. Learning Māori assisted Pōtiki, Teina, and Mātāmua to become fluent, retaining Te Reo Māori as their preferred language. Becoming competent is still a goal for others, including Tuakana. The exception is Huatahi, who has been bilingual since birth.

Access to Te Reo Māori created positive changes for most participants, which lead to their enhancement of Mātauranga Māori. For example, Huatahi received a bilingual education based on the trauma of language loss experienced by his parent's generation. Access to Te Reo Māori swung open the gate to whakapapa knowledge spoken on the paepae, sung in waiata, chanted in mōteatea, and honoured in haka. Te Reo Māori consistently provided answers to whakapapa knowledge for Huatahi and other participants; they were able to gain an informed perspective of their cultural histories and legacies of tūpuna philosophy reflected in Mātauranga Māori.

Tuakana and Pōtiki found an alternative pathway to retrieve whakapapa knowledge through the medium of toi whakairo. Similarly, Huatahi gravitated to tā moko as a means of reconnecting to his whakapapa, etching generations of tūpuna onto his skin, telling his story about his whānau. This act of resurgence and reclamation of taonga Māori has also invited much curiosity from other cultures

unfamiliar with our creative forms of toi whakairo and tā moko. Huatahi spoke about his experiences as ‘interesting’, commenting:

Being in a European country... they ask me about my tā moko on my arm, and I tell them it's part of my whakapapa, it's part of my family...they're all fascinated with this. (Huatahi, personal communication, January 9, 2019)

Tā moko is intellectual property that holds value in our world. Whakapapa covers a broad spectrum of visual stimulation, linked to the mātauranga of our forebears. The maintenance and revival of toi whakairo, raranga, and tā moko share the histories and mysteries of whakapapa.

The art of kapa haka has long been a tradition passed down to successive generations that stimulated memory to retain whakapapa genealogy. Singing and performing kapa haka impacted the whakapapa retention of some and not others. For Mātāmua, various waiata culturally inspired her; however, she only realised this later in life. Mātāmua asserts:

I didn't know at the time as a young rangatahi the waiata they were teaching us was all connected to whakapapa. Then, it all made sense when I started doing the waiata [as an adult]. We were in the middle of doing kapa haka, and all the stuff that I had been taught as a young person on the marae started to make sense, you know because we were in that academic space too as well. (Mātāmua, personal communication, November 6, 2018)

The appreciation of the taonga received was evident in Mātāmua's learning as an adult. Teina, Huatahi, and I participated in various school kapa haka groups in different regions, as adults Teina and I continued to represent at regional competitions. Teina proudly presented for our iwi; however, in my situation, I had no tribal affiliation to the group or the region. Huatahi also had no whakapapa connection for his school kapa haka group. In contemporary times, kapa haka participation was for anyone interested, with no limitations, providing open-door access to whakapapa. The school or group governed the tikanga; therefore, access to Mātauranga Māori in these situations had fewer barriers.

Pōtiki spoke of contemporary uses of waiata, in particular, the form of delivery. As a kaumatua and kaiako, Pōtiki has witnessed a change in style, where:

Rangatahi chose a different genre of which to deliver their kōrero or sing their waiata, no matter the song they sing or the haka they perform, for me accessing that whakapapa, using that whakapapa, teaching that whakapapa, and delivering that whakapapa in a public domain in the classroom, as a wānanga, as a seminar, in the community, so long as the quality of the information is accurate and correct. (Pōtiki, personal communication, November 6, 2018)

Pōtiki had ‘no issue’ with the delivery or sharing of information, as long as the language was tika and pono. Concerns of language inaccuracy or information passed down to younger generations can be understood in light of government policies of assimilation (Keddell, 2019, August 27) and the subsequent loss of te reo Māori as a medium of communication for many Māori families (Lilley, 2015, 2018), including those in our community. In reclaiming our language, culture and whakapapa through waiata and kapa haka, it is also imperative we pay attention to the concerns of our kaumatua. Teaching waiata, in particular. Questions to reflect on include: Who performs what waiata, where this information is received, and how it is delivered? These questions potentially impede access to traditional and contemporary forms of whakapapa. However, it does not restrict or stop access entirely.

Wānanga held significance in the pūrākau discussed. All participants had a clear understanding of traditional and contemporary forms of wānanga, based on their interaction to learn Te Reo Māori. Tuakana and Pōtiki engaged in toi whakairo wānanga, which guided their pathway in understanding whakapapa connection in this education. Huatahi also felt familiar with these types of wānanga because it was foundational to his identity. Reunions, for example, are wānanga where whakapapa takes precedence. Tuakana discussed his “leadership role,” chairing the reunion hui for his whānau. In Tuakana’s words “he was lucky” (personal communication, August 17, 2018) because these occasions contributed to his learning of whakapapa and whānau.

Tūrangawaewae

Most participants who had access to the marae or the papa kāinga had a “heart connection” to our tūrangawaewae, a place to stand and acknowledge the natural surrounding we call home, as described by Mātāmua (personal communication, November 6, 2018). Some participants felt the need to return home, while others felt comfortable in their urban environments. Pōtiki, for example, opted to stay within his tūrangawaewae as a kaitiaki for his whānau, hapū, and iwi. The participants who longed to stand on their tūrangawaewae were subject to urbanisation. Their goal to reconnect with their marae or walk on their papa kāinga motivated them to create opportunities to return home. The discovery of tūpuna and whakapapa provided cultural clarity, a reaffirmation of being Māori. The participants seeking whakapapa knowledge and solutions elsewhere implied their lives had enough cultural stability based on their access to quality time with their whānau, hapū, and iwi at an early age. Pōtiki spent the majority of his life living on his papa kāinga (personal communication, November 6, 2018). His kaitiakitanga obligations are reminiscent of the kaitiaki who keep the home fires burning.

Intrigued by whakapapa at a young age, Pōtiki earned his knowledge over a lifetime. Becoming an “expert in whakapapa” (Pōtiki, personal communication, November 6, 2018) has defined him as a kaitiaki, a man forever searching for new and ancient knowledge. Pōtiki has been a kaitiaki responsible for whakapapa across Ngāti Kahungunu for decades, all from within his tūrangawaewae. Pōtiki described this as “our responsibility, to support the family, support the marae and hapū, and we try to inspire to go to a lot of marae by going with their whakapapa.” Pōtiki (personal communication, November 6, 2018) refers to ‘our’ as the haukāinga or ahi kā where āhurutanga exists in his support role. Whakapapa commitment, in Pōtiki’s view, connects whānau, provides security, and maintains existing relationships. Kaitiaki roles require sacrifice, time, energy, and resources to ensure kōrero delivered is ‘true and correct.’ A kaitiaki has many obligations. To look after whānau, the tūrangawaewae, the manuhiri, and to protect our place at home.

Most of us were urban kids, removed from our tūrangawaewae at birth or as innocent children caught in some form of ‘new beginning’. Urbanisation was the way of our world that disconnected us from our tūrangawaewae. Our new beginnings disguised in ‘pepperpot homes’ that assimilated ‘whānau’ into ‘the family’. The desire to return home was overwhelming for Teina. The transformative experiences received at the papa kāinga was what he needed most to shift his viewpoint. Teina exercised a right to return to his tūrangawaewae as an adult, reviving whakapapa connections to whānau, hapū, and iwi. Once rejected through circumstance, Teina is now a conduit for the immediate whānau to return home, to reconnect their children to their inherited whakapapa.

Meanwhile, Mātāmua and Huatahi had secure connections to their identity as children. There was no urgent desire to return to their tūrangawaewae because the cultural grounding received as children provided stability. However, Huatahi had distant whakapapa to chase taking him to another space, another country. Whakapapa is culturally diverse and includes all ancestors, ancestors who are also non-Māori. Huatahi’s whakapapa links him to the European continent. Despite receiving a healthy upbringing in a Māori cultural identity, Huatahi relied on instinct to investigate all his whakapapa connections. Our beliefs in Te Ao Māori warrant a holistic approach to whakapapa; an approach Huatahi has taken seriously. In his words “he is finding himself” (Huatahi, personal communication, January 9, 2019). Mātāmua discussed the soul connection her whānau provided, specifically her grandmother. As children, we are impressionable and soak up the knowledge we see and hear. In Mātāmua’s case, her connection to kapa haka, her environment at the marae, and her whānau provided the natural, heartwarming necessities she needed to secure her cultural worldview.

Pepeha also connects us in meaningful ways to our tūrangawaewae, our maunga, our awa, and other places of significance. The connections we make through our pepeha reinforces physical proximity to our tūrangawaewae. This understanding reflects how most of the participants felt. Teina, in particular, strengthened his relationship between whakapapa and pepeha through his physical connection with the land, stating:

It's like you have to go to those places to understand, your whakapapa, you get that feeling that resonates with you when you are walking upon the land that your ancestors walked on. Going down to the beach I know dad used to fish down there, koro was born down there and aunty, they use to live down there in the old batches. I remember going camping ...down at the mouth of the river. (Teina, personal communication, November 6, 2018)

By physically walking through his pepeha, Teina replaced the feelings of disconnection with memories shared by his whānau, firmly connecting him to the roots of his people.

Mātāmua understood pepeha as “a deeper connection [and] simple” a format to remind whānau of the relationships forged by our tūpuna (personal communication, November 6, 2018). Whereas Pōtiki emphasised tūrangawaewae was more about “whakapapa first” (personal communication, November 6, 2018), knowing and understanding how to interpret, share, and recall the correct pepeha to use when sitting on the paepae. How else can we establish and reestablish relationships if we have no understanding of whakapapa? Pepeha is a vital identity measure to support whānau to reconnect to their tūrangawaewae, an opportunity that only comes when whānau ‘hui or wānanga’ to achieve a common goal.

Kanohi ki te Kanohi

Kanohi ki te kanohi was the preferred method for participants to obtain whakapapa knowledge. Pōtiki repeatedly stated ‘kanohi ki te kanohi’ was the only way to validate the information you had. Without verification, you were creating “risk” for others to “challenge your whakapapa”, the only way forward was to “do your homework” (Pōtiki, personal communication, November 6, 2018). Pōtiki, however, was open to other forms of obtaining whakapapa through rangahau. Kanohi ki te kanohi must always begin the kōrero before rangahau. If challenges hindered the process, it was best to walk away from the kaupapa because “incorrect whakapapa was disrespecting whakapapa” (Pōtiki, personal communication, November 6, 2018). Pōtiki is the most experienced reciting whakapapa compared to other participants. Therefore, his kōrero exercised caution regarding the access and use of whakapapa. Surprisingly, Huatahi also felt

kanohi ki te kanohi was the best method to access whakapapa, despite the age and generation gap between him and other participants. “Sitting down with kaumatua over a cup of tea” is how Huatahi (personal communication, January 9, 2018) described this process. Whakapapa sits within a paradigm where the information needs to be transparent. The only way to achieve this, according to participants, is to have a face to face conversation.

The difficulty with kanohi ki te kanohi is trying to access the kaumatua or kaitiaki with whakapapa knowledge. For Teina, it was a struggle because of “gatekeepers [where] he had to earn [knowledge]” (personal communication, November 6, 2018) the rights to whakapapa, spending time with the old people, on the Pā committee, working at the marae, building relationships with his hapū and iwi because he never had the opportunity to experience the marae as a child. Rangahau continued the journey, where he spent years trying to ascertain if his whakapapa kōrero was tika and pono. Pōtiki accepts “sharing [is better than] gatekeeping” (personal communication, November 6, 2018); however, in his own experiences, confronting inaccurate recitation of whakapapa can also remove one’s confidence to stand and deliver whakapapa. In these situations, Pōtiki challenges whakapapa if the kōrero is incorrect. Pōtiki and Teina continuously sit on the paepae, so their perspective of whakapapa kōrero draws on ‘tapu and noa and the spiritual aspects’ of protection or āhurutanga.

Attending tangihanga allowed whānau to connect and reestablish whakapapa links kanohi ki te kanohi, however, attending tangihanga was not always possible. Participants who held kaitiaki roles within their whānau, hapū, and iwi boundaries, had the most access to whakapapa kanohi ki te kanohi. Participants living away from home were less likely to receive the same opportunities, so again there are limitations to access in comparison to ngā kaitiaki or ahi kā who remain homebound. Kanohi ki te kanohi also included tangihanga broadcasted live by video link. The delivery of whakapapa was tika and pono, and whānau who were not able to attend the tangihanga physically held a separate service at the marae. Whakapapa was recorded and captured, but the process of kanohi ki te kanohi allowed communication with whānau before and after the service. The question

to ask was whether this satisfied traditional understandings of kanohi ki te kanohi and tangihanga tikanga.

Hangarau

Most whānau participants agreed Hangarau holds a new position regarding access to whakapapa. Hangarau has changed how we access whakapapa and influences how we identify with our cultural heritage. Most whānau participants had interacted with technology during their engagement with whakapapa. Teina felt technology made whakapapa “easily accessible” (personal communication, November 6, 2018). As a researcher and a whānau member who regularly addresses whakapapa, this form of access suited Teina. Perhaps this has a lot to do with time and obligations outside of Teina’s kaitiaki responsibilities as ahi kā. However, Pōtiki felt that people today “have a different pathway to learning [whakapapa]” (personal communication, November 6, 2018). Seeing people “with their phones doing whaikōrero...singing waiata” is a familiar occurrence for Pōtiki (personal communication, November 6, 2018). Technology is a recurring theme that has underlined different methods to access whakapapa, parking traditional pathways to learn and comprehend whakapapa.

Most whānau participants had witnessed some form of whakapapa access through social forums, such as FaceBook (2019) or MyHeritage (2010). In various whānau experiences, exposure to whakapapa queries openly discussed in such forums occurred regularly. Hangarau has infiltrated our traditional and more modern resources to access whakapapa, such as kanohi ki te kanohi, kapa haka, and whakapapa books. However, it provides no validation or certainty that the information obtained is tika and pono. Access using social forums leaves whakapapa further exposed to defamation or appropriation. Pōtiki suggested we must “use it or lose it” referring to whakapapa kōrero as a specialised practice (personal communication, November 6, 2018). Social media provides alternative solutions to address this concern, although Pōtiki is very clear:

The safest way to get whakapapa, to secure whakapapa, is face to face, and then using technology to advance it forward. I’m sure if they

[tūpuna] had computers in the old days they [tūpuna] would have used it. (Pōtiki, personal communication, November 6, 2018)

Technology changed the perception of most whānau participants who accessed traditional whakapapa through kōrero, kapa haka, and kanohi ki te kanohi. However, their values and ideas are traditional, suggesting whakapapa access draws on the past to reaffirm present-day access, despite the development of technology.

Open access to whakapapa is how most whānau participants summarised whakapapa and technology. Huatahi represents the next generation within this thesis. Therefore, his experiences focus on a “more modern [perspective]” (Huatahi, personal communication, January 9, 2018). Using technology as a foundation to connect whānau to whakapapa, in Huatahi’s view, could hypothetically begin with collecting “various stories of iwi whakapapa” to “create a database” (personal communication, January 9, 2018). However, Huatahi also felt “different iwi members could gather the information using kanohi ki te kanohi and whānau discussion” (personal communication, January 9, 2019) before introducing technology. Perhaps Huatahi’s schooling and upbringing as bilingually confident set a precedent that other rangatahi his age are unlikely to share. Despite his beliefs, Huatahi’s understanding compared to other whānau participants represent a consistent viewpoint of technology and whakapapa. Tikanga and kawa must come first when accessing whakapapa.

In Mātāmua’s view, technology is relevant; however, it is our responsibility as kaiako, kaumatua, parents, and mentors to ensure rangatahi have support throughout this process. We are the kaitiaki, therefore “we have a responsibility for them to transfer whakapapa knowledge onto the next generations, we need to work with them, rather than stifling them” (Mātāmua, personal communication, November 6, 2018). Mātāmua is explicit in her explanation. In her view, we need to improve the ‘strategies’ used to ensure ‘movement and transition’ is deliberate, rather than what the ad-hoc approaches currently used. Access to Hangarau continues to influence growth in whakapapa access; however,

there is no real governance or kaitiakitanga as described by Mātāmua, within this space (Mātāmua, November 6, 2018).

PART II: The Discussion on ‘Whakapapa Ora’

Part II discusses the kōrero on the potential framing of Whakapapa Ora, and the broader context of cultural and political paradigms, including ***Decolonisation***, ***Kaitiakitanga***, and ***Te Ao Māori*** derived from the key themes. This section is a summary of the analysis and presents the findings of the rangahau, simplified to represent the ‘layers upon layers’ whakapapa suggests. It also provides a glimpse into Whakapapa Ora as a potential framework for Māori seeking information on their identity and whakapapa connections.

Decolonisation

Linda Smith (2012) argues, “Decolonisation must offer a language of possibility, a way out of colonialism” (p.204). This thesis showed that decolonisation impacted the lives of all participants through their actions and behaviours, to participate in Te Ao Māori consciously. Despite language (and other) challenges, decisions made were deliberate and presented possibilities through ***Tino Rangatiratanga***. This naturally occurring process, to seek out answers and engage in Te Ao Māori (in this context) suggests most whānau Māori are rejecting acculturation policies of the dominant society (Wirihana & Smith, 2019). Scholarship studies in Kaupapa Māori Research reaffirm this position (G. Smith, 1997, 2003). All but one had language barriers to access te reo Māori based on the bilingual schooling received. This finding suggests the historical education failings exemplify what Durie (2005) and others (J. Lee, 2009; G. Smith, 1997; 2003) have argued, culture is integral to Māori identity in the education system. Collective strategies to engage in ***Mātauranga Māori*** through our education systems exemplify tino rangatiratanga. Te reo Māori, toi whakairo, tā moko, and kapa haka have progressed whānau, hapū, and iwi tino rangatiratanga strategies. Decolonisation, as argued by others, is a mana enhancing process designed to consciously remove the tentacles of colonial manipulation (Mita, 2000; Pihama, 2001; Seed-Pihama, 2017; L. Smith, 2012).

Jenny Lee (2009, p31) described decolonisation as “continually seeking the ‘old’ ways of knowing in an effort to reach ‘new’ ways of understanding.” This thesis

argued that whakapapa is entrenched in tradition, supporting J. Lee's (2009) understanding of decolonisation. Most participants gravitated toward traditional methods to learn or practice whakapapa, as adults. Mātauranga Māori was the 'continuous search' to 'reach new ways of understanding'. A further extension of this knowledge included academic pursuits in other areas. The objective, to implement tino rangatiratanga, a strategy examined widely in theory and practice (Berryman, 2008; Durie, 2005; Erueti, 2017; Mikaere, 2011; Mikaere & Kahukiwa, 2017; Paora, Tuiono, Flavell, Hawksley & Howon, 2011; Pohatu, 2008; Pohatu & Tīmata, 2008). Decolonisation is a transformative process, undertaken by whānau, hapū, and iwi seeking confirmation of cultural identity, or reaffirming the same through traditional practice.

Kaitiakitanga

Kaitiakitanga refers to guardianship and guidance of people and resources (Hudson, 2014). To be a kaitiaki is to be obligated to yourself, to whānau, hapū, and iwi, to the whenua, to our tūpuna, and future generations (Mead, 2016; Royal, Selby, Moore & Mulholland, 2010). While *Tūrangawaewae* evolved as a theme, the people who returned home had to undergo a decolonisation process where *Mātauranga Māori* (predominantly language and education) encouraged *Tino Rangatiratanga*. Decolonisation requires time, healing, and connection to whenua, exemplified by returning to the papa kāinga. The theme *Hangarau* also confirmed kaitiakitanga held a significant position within the traditional home boundaries, in addition to the contemporary barriers of technology. Clear aspirations underpinned retrieval of whakapapa. We are guardians of Te Ao Māori, some with intent, others without realisation. Kaitiaki are obligated to provide expertise based on their skill and knowledge in Mātauranga Māori. In this situation, kaitiakitanga reflects the actions taken. Rather than allow acculturation to strip our mana further, we invested in ourselves as insurance policies to secure and endorse whakapapa.

Reoccupying tūrangawaewae reduced the effects of acculturation policies that deliberately interfered with the cultural positioning of tangata whenua. The fast-

moving pace of city life sacrificed, yet a vulnerability exists returning home. We judge ourselves internally for attempting to fit into a worldview that is rightfully ours. We bring our Pākehā worldviews with us and incorporate this into a modern interpretation of being Māori. We are judged by whānau, hapū, and iwi, on our return home because we are different. There is no understanding of tikanga or kawa, how things work at the marae, who our relations are and what they look like, or what should be said and done at a pōwhiri. Pepeha is a foreign concept, and Te Reo Māori is a foreign language. We are strangers, yet we are whānau. These experiences are what we are subject to, and what we should expect and endure as whānau raised away from tūrangawaewae. The choice to let go of urban life begins the process of decolonisation. It starts with the acknowledgement of whakapapa. This choice guides us as kaitiaki because the decisions we make are intentional. We become the kaitiaki of our cultural destiny.

Setting aside predominant Pākehā worldviews is undertaken with a renewed cultural intensity clawing at everything and anything representing whakapapa. Our tūpuna are present as kaitiaki who watch over us during this transformative process. The physical interaction with our papa kāinga, whenua, and tūrangawaewae develops kaitiakitanga further, reestablishing the relationship with Papatūānuku, and the natural surroundings that reaffirm pepeha. The decolonisation process is contagious; therefore, passion campaigns kaitiakitanga obligations. Kaitiaki roles held by whānau, hapū, and iwi committees share openly because this is Māoritanga. Collectively, ahi kā are the kaitiaki who educate from within the confines of our tūrangawaewae and beyond. This position is privileged. Time evolves around the kaitiaki roles of the ahi kā, the person who greets us, nurtures our greenness and develops our understanding of tikanga and kawa. Yes, they will also challenge to retain whakapapa from the traditional core of tangata whenua. The kaitiaki who keep the home fires burning is essential to our transformation process because they understand Mātauranga Māori from a Te Ao Māori perspective. Their obligations will become our obligations. Our life cycle is short; therefore, as kaitiaki, we must continually protect our tūrangawaewae from Pākehā systems and processes.

Hangarau systems have developed from a Pākehā worldview. There was a standard view among participants that hangarau had infiltrated marae, tikanga, kawa, Mātauranga Māori, whaikōrero, and how we access whakapapa. This finding was no surprise considering the global movement of 21st-century technology discussed in the literature review (Āhau New Zealand Limited, 2018; Keegan & Sciascia, 2018; McLachlin, 2015; D. Smith, 2016; Snipp, 2016). Most participants felt hangarau was a way to move whakapapa into the future because it was already occurring within Te Ao Māori (O'Carroll, 2013a, 2013b, 2013c; Sciascia, 2016). However, some participants felt whakapapa is too easy to access using technology. There is no form of kaitiakitanga to protect this process. Whānau Māori become vulnerable in a space where guidance is absent.

Trust was also a key motivator to ascertain whether you were ready, or even worthy to receive whakapapa information. Abuse and disrespect of whakapapa was a significant concern for most participants, especially access using modern technology. Tika and pono boundaries move within hangarau systems, a kaupapa debated within current studies of intellectual property and data security (Hudson, Farrar & McLean, 2016; D. Smith, 2016; Snipp, 2016). Our kaitiaki obligations to whakapapa access have developed alongside the development of technology, but more work is needed. Our care and concerns are valid. However, as kaitiaki, we also agreed and accepted that modern technology could support future access to whakapapa.

Hangarau access to whakapapa is the future, agreed to by most participants. However, this research suggests traditional forms of Mātauranga Māori persist in our development as Māori people. Some traditionalists are content to sustain tradition, rather than explore technology (in full capacity) and how this influences whakapapa today. Therefore, kaitiaki reactions reflect decisions firmly grounded within the culture of Te Ao Māori. The diversity of Mātauranga Māori and our cultural positioning may be rooted in tikanga, but there is movement between the past and the future.

Tangata whenua are actively seeking solutions for the longevity of whakapapa, through the introduction of technology-based identity preservation. Interestingly, the youngest participant agreed tradition remains a priority despite his youth and technological savviness. Kanohi ki te kanohi, in his opinion, must always occur before technology. The security of bilingual education and cultural competency suggests the decolonisation within education systems and implementation of kōhanga, kura, and wānanga have retained traditional values alongside the introduction of hangarau systems designed for global knowledge distribution.

Te Ao Māori

Whakapapa access grants access to Te Ao Māori. The ability to step into Te Ao Māori, for most, generated from a conversation with whānau *Kanohi ki te Kanohi* or activated by feelings substantiated within the realm of *Te Ao Wairua*. Persistency in whānau kōrero and gut instinct, desire, or passion provided outcomes where most felt connected to their cultural selves. It is no surprise traditional practice and retention of the whakapapa supplied continued whakapapa access today. Kanohi ki te kanohi is challenging to access. Kaitiaki who can authenticate detail requires skills in tikanga governing Mātauranga Māori. Equally challenging is the implementation and awareness of Te Ao Wairua. To be consciously aware, but not have full comprehension of what this means, or involves, further extends the *Decolonisation* process. The consciousness associated with *Tino Rangatiratanga* initiates a call to reinforce the needs of the haukāinga, whānau who maintain *Tūrangawaewae* for the mana of hapū and iwi.

This rangahau also suggests kanohi ki te kanohi kōrero is deliberate and conscious in the pursuit of whakapapa kōrero, reaffirming previous studies completed in kaupapa Māori research (J. Lee, 2008; Pihama, 2001; Seed-Pihama, 2017, L. Smith, 2012). Kanohi ki te kanohi govern tangata whenua rituals of engagement, as evidenced herein, a well-known tikanga is deep-seated in traditional access to whakapapa (Mead, 2016). Despite the conscious commitment of kanohi ki te kanohi illustrated by participants, most were open to kanohi ki te kanohi kōrero using alternative methods as long as it was tika and pono. Results echoed in recent

studies exploring technology as an alternative form of obtaining information (O'Carroll, 2013a, 2013b, 2013c; Kukutai, 2010; M. Lee, 2018). Whakapapa access is likely to morph from traditional practice within Te Ao Māori to kanohi ki te kanohi within forums governed by hangarau processes.

The methodologies commissioned within this thesis exemplify kanohi ki te kanohi tikanga. Several reports have shown this approach is the preferred option to retain the mana of the people involved (L. Smith, 2012; Pihama, Tiakiwai, Southey, 2015), further verified in the rangahau completed. However, sustaining this form of engagement is governed by circumstance. Participants who recite whakapapa, according to Te Ao Māori principles have a strong foundation in tikanga (Ruwhiu & Cone, 2013); therefore, kanohi ki te kanohi becomes a priority. But, in certain situations, kanohi ki te kanohi is challenging to entertain because the position, the environment, or the cultural positioning dictates the process to obtain information relevant to whakapapa. Planning for circumstance has led to innovative, yet accommodating ways to engage kanohi ki te kanohi with whānau, hapū, and iwi.

The veil Te Ao Wairua maintains is a result of past legislation and changing societies that hastened the assimilation process. Consequently, the results herein demonstrate there are confident practitioners of Te Ao Wairua because their whakapapa connections have guided this process, whereas others have destroyed confidence to consult or engage with specialists in this area because the whakapapa connection no longer exists. The literature suggests there is growth in this area (see Cunningham, 2018; NiaNia et al., 2017); however, the acknowledgement of Te Ao Wairua as an alternative method to access whakapapa, in general, is absent. The ideal situation is recognition of and acceptance to alternative healing using whakapapa ā-wairua. If widely understood, it may enhance the perspectives of Te Ao Māori. This thesis corroborates Te Ao Wairua is a direct connection to tūpuna ā-wairua. Perhaps contentious, however, put simply this form of access to whakapapa exists. Studies previously discussed substantiate this argument. Whakapapa ā-wairua holds potential in the future of whakapapa access.

A summary of the Relaunch

This chapter summarises the kaupapa ‘Whakapapa Ora’ in its entirety, from beginning to end, valuing the principles that are the foundation to Kaupapa Māori. My aim, to give the kaupapa ‘Whakapapa Ora’ context to the question ‘*How can whakapapa be accessed safely in culturally appropriate ways that evolve with twenty-first-century systems?*’.

In my analysis, I identified six culturally appropriate (Figure 3) ways to access whakapapa, including:

- 1. *Te Ao Wairua***
- 2. *Tino Rangatiratanga***
- 3. *Mātauranga Māori***
- 4. *Tūrangawaewae***
- 5. *Kanohi ki te Kanohi***
- 6. *Hangarau***

These culturally appropriate ways to access whakapapa have been extracted from the participants pūrākau in Chapter Four, weaved together to locate the whakapapa within this thesis. *Te Ao Wairua* addresses the spiritual connections we have to our tūpuna, direct access to whakapapa ā-wairua, and how this guides our approach, understanding, and cultural perspective. *Tino Rangatiratanga* exemplifies our commitment as Māori, to reconnect to anything and everything that reaffirms being Māori, including how we are named, who we interact with, our behaviours, and our ability to engage in a changing Māori society.

Mātauranga Māori embraces traditional whakapapa ways of knowing, including our ability to speak Te Reo Māori, and access to whakapapa through the arts, kapa haka, and wānanga. *Tūrangawaewae* grounds us to whakapapa through our whenua. A place to stand gives access to whakapapa because we are home. Decisions to return home, be at home, or come back, is a place to ensure the kaitiakitanga roles and responsibilities remain steadfast. *Kanohi ki te kanohi* dabbles with whakapapa access face to face. Whakapapa access kanohi ki te

kanohi, in this context, can challenge, is also a risk, and reminds us to respect our practices of whakapapa tradition. *Hangarau* is the final theme, which reviews contemporary access using the internet, an overview of what the rangahau found, rather than what is available.

In the discussion, I reviewed how these culturally appropriate ways to access whakapapa were achieved. The result, whānau have to undergo a process of ***Decolonisation***, where expert ***Kaitiaki*** must support the transition to participate in ***Te Ao Māori***. This summary is framed as the themes of Te Manawa o te Hapū (see Figure 4).

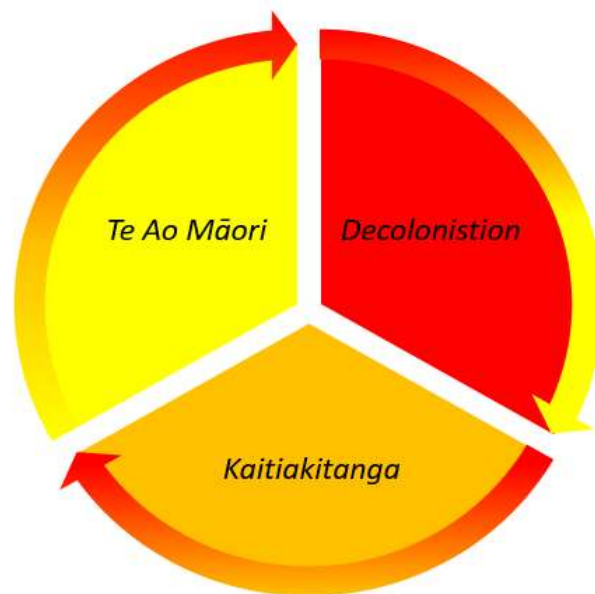


Figure 4. A Summary of Te Manawa o te Hapū Themes

Framing 'Whakapapa Ora' (Figure 5) started with *Decolonisation* or varied tino rangatiratanga processes used to gain access to Mātauranga Māori. These processes reflect the changing systems available to participants by Māori undergoing (or maintaining) a Māori identity. *Kaitiakitanga* proposes guidance is necessary when access to whakapapa includes returning to the Tūrangawaewae (papa kāinga). More whānau are needed as ahi kā to ensure the longevity of whakapapa access. *Kaitiakitanga* also suggests contemporary forms of access (such as the use of technology systems), defined here as *Hangarau* is rapidly

changing how we access whakapapa. Our traditional Māori support systems require kaitiakitanga within our contemporary systems to ensure access is safe, tika, and pono. Reflecting on the positions and relationships, we maintain; it is no surprise *Te Ao Māori* holds a place in this idea of Whakapapa Ora. Conceptual understandings of Te Ao Wairua and purposeful engagement with Kanohi ki te Kanohi enable access to whakapapa naturally based in the traditional foundations of Te Ao Māori.

CHAPTER 6: Conclusion | ‘Whakapapa Ora’ The Next Chapter

Introduction

‘Whakapapa Ora: An exploration of Māori Identity through Whakapapa’ began with the question ‘*How can whakapapa be accessed safely in culturally appropriate ways that evolve with twenty-first-century systems?*’ I struggled with this question in my personal and professional development as a wahine Māori confronting transformation in multiple ways. Too often, people like me wear cultural masks of identity, a form of āhurutanga used to protect the mana of our mauri. To resolve my concerns, I set out to hear the views of whānau who accessed traditional whakapapa while pursuing Mātauranga Māori. There is a need to understand and review traditional access, and challenges, based on our changing behaviours to access whakapapa today. The purpose here is to reaffirm Māori identity through access to whakapapa that is safe, secure, and achievable within the current technological systems.

Using a Kaupapa Māori Approach to frame this thesis reaffirmed my understanding of Kaupapa Māori Theory and Research (Pihama, 2012; G. Smith, 2003), and enhanced my theory and practice implementation of Ngā Takepū (applied principles) (Pohatu & Tīmata, 2008). Qualitative Methodologies also underpinned the semi-structured interviews, while Pūrākau Methodologies summarised the participants lived experiences holistically, captured kanohi ki te kanohi. Thematic Analysis supported Pūrākau Methodology, the “*hoa-haere*” (Pohatu, 2003, p. 6) in the presentation of key themes, refined from ngā pūrākau. I also discussed the methods used during the process of interviewing.

‘Whakapapa Ora’ as a framework

This research aimed to identify culturally appropriate ways to access whakapapa, relevant in a society that operates in the twenty-first-century. The findings have been summarised into a potential framework of ‘Whakapapa Ora’ (see Figure 5).

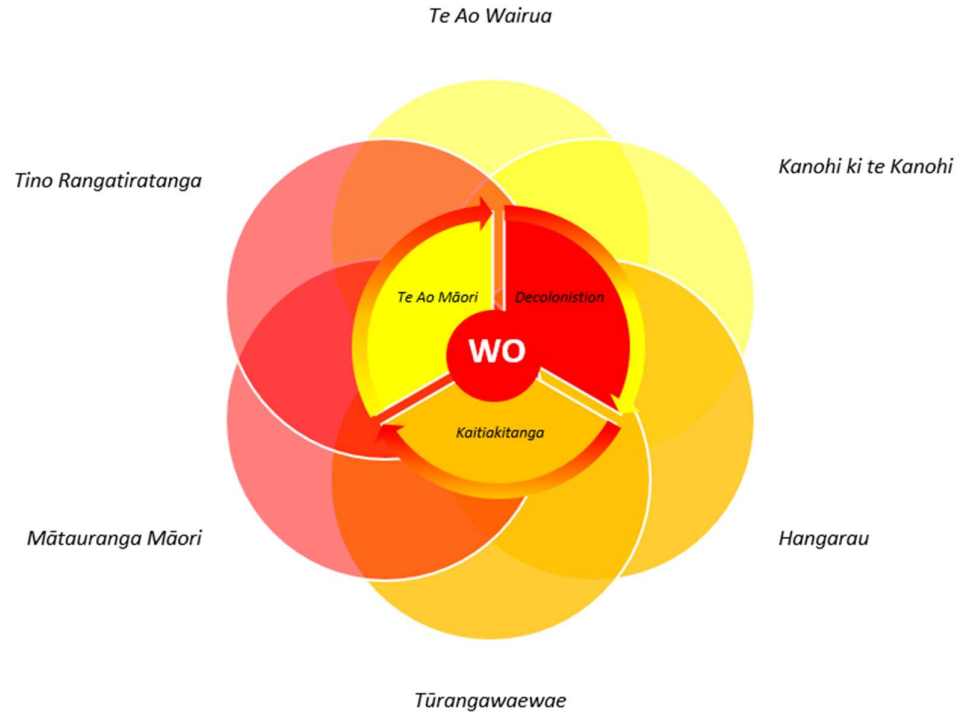


Figure 5. A Summary of the kaupapa 'Whakapapa Ora'

Based on the pūrākau analysis, the results conclude whānau Māori who access whakapapa (directly or indirectly) will go through a process of **Decolonisation**, hidden beneath layers of questions to obtain a better understanding of their Māori identity. **Kaitiaki** are the necessary experts required to guide this process, to reaffirm culturally appropriate ways to access whakapapa, and to nurture the development of **Te Ao Māori** tikanga for whānau, hapū, and iwi. Twenty-first-century systems are also an essential factor to consider alongside traditional knowledge if whakapapa is to influence a positive Māori identity.

Chapter Summaries

The introduction of 'Whakapapa Ora' provided a thesis outline, including a brief overview of whakapapa colonisation, in addition to my motivation to complete this kaupapa. Chapter Two explored whakapapa knowledge, traditions, and access, identifying academic scholarship similar to 'Whakapapa Ora', and the gaps associated with the same kaupapa. The literature found traditional whakapapa

continues to guide access to, and use of strategies related to Māori identity, and how this knowledge is developing within contemporary systems.

Chapter Three reviews the methodologies and methods used to frame the research, 'Whakapapa Ora'. A Kaupapa Māori approach, including Kaupapa Māori Theory and Research (underpinned by a Qualitative Methodology), Ngā Takepū, Pūrākau Methodology (underpinned by Thematic Analysis). A detailed explanation of the methods used also provides clarity and justifies the endorsement of a Kaupapa Māori approach. In Chapter Four, five contemporary pūrākau are shared, alongside my pūrākau (found in the Introduction). Pseudonym names are adopted to protect the identities of whānau members. The pūrākau described how whānau accessed whakapapa, and the influence this had on their identity and access to Te Ao Māori.

The analysis and discussion are held in Chapter Five. Part I reveals six key themes, including Te Ao Wairua, Kanohi ki te Kanohi, Hangarau, Tūrangawaewae, Mātauranga Māori, and Tino Rangatiratanga to access whakapapa (see Figure 3). Part II reviews the processes whānau underwent during their access to whakapapa. The results demonstrate access to whakapapa requires time process, includes including Decolonisation where Kaitiakitanga is necessary to support access to Te Ao Māori knowledge and tikanga (see Figure 4). The conclusion summarises the 'Layers of Kōrero' captured in 'Whakapapa Ora' (Figure 5), providing the results, contributions to Kaupapa Māori Research, and the limitations and recommendations.

Contribution to Kaupapa Māori Research

The results in this thesis have contributed to the changing needs of a Māori society by addressing issues of disconnection and alienation from traditional Māori worldviews. Whakapapa is the catalyst to reaffirm Māori identity that enhances cultural (re)connection. The concepts within Whakapapa Ora already exist as a body of knowledge within Kaupapa Māori Research; however, the framework Whakapapa Ora (as a work in progress) provides transparency for whānau, hapū, and iwi undergoing a transformative process of (re)connection and (re)affirmation

of Māori identity. Whakapapa Ora acknowledges twenty-first century systems for those individuals and practitioners who are confronted with limited access to whakapapa knowledge.

Limitations and Recommendations

The scope of the research is broad and based on current and past forms of traditional access to whakapapa. Rameka's (2017) use of the whakataukī '*Kia whakatō te haere whakamua* (I walk backwards into the future with my eyes fixed on my past)' is an adequate description to describe the diverse ways in which one can see the past. Because the research maintained a broad lens approach, it provides a foundational base for future research. However, this limited the scope to broad outcomes. Further exploration of each layer (see Figures 4 & 5) is required to address whakapapa access, and the processes involved to obtain Whakapapa Ora.

Recommendation: Complete additional research to support the findings within this study, including a detailed analysis of the processes in the summary of the kaupapa '*Whakapapa Ora*'.

Although participant ages are diverse, the study excludes participants younger than 25. The age restriction limited the interpretation of knowledge collected from rangatahi proficient in technology systems of the twenty-first century. The decision to restrict the age range was deliberate, considering participants had to have an understanding of traditional whakapapa access. However, this decision did not acknowledge rangatahi educated in kura kaupapa Māori language schools. Although the research captures relevant data specific to understanding traditional whakapapa access, it would be interesting to ascertain if tamariki raised with an awareness of conventional whakapapa knowledge and access, have the same outcomes as this study.

Recommendation: Complete additional research to support the findings within this study, including the collection of pūrākau from rangatahi younger than 25 years of age who have been educated in kura kaupapa Māori language schools.

Finally, this research considered personal and professional concerns about access to whakapapa, in particular, a social worker's ability to do this safely without undue harm or breach of professional boundaries. The study design targets how we access whakapapa, rather than how to achieve full access within a professional capacity, placing restrictions on the study outcomes. My obligations to tamariki and mokopuna are guided by a need to ensure they have an equal opportunity to achieve whakapapa access without challenges. Therefore, my professional responsibility is to continue research in this area.

Recommendation: Complete additional research to support the finding within this study, including the collection of pūrākau from social workers who are challenged by restricted access to whakapapa.

Time restrictions also placed limitations on the pūrākau collected, narrowing the information from which to conclude. The results of 'Whakapapa Ora' is a drop in the ocean, considering the vast knowledge contained within a Te Ao Māori perspective. Extra time to undertake the research could have provided an improved analysis of the kaupapa 'Whakapapa Ora' based on a broader collection of participants (or voices from within iwi). Despite this limitation, the pūrākau collected are varied and spread across different age groups.

Recommendation: Complete additional research to support the findings within this study that allows for wider participation of whānau, hapū, and iwi members, with better management systems that address time restrictions.

***I began this research with a question. I end it with another
'What is the next chapter for Whakapapa Ora?'***

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Kuputaka | Glossary

Te Aka Online Māori Dictionary and the Māori Dictionary support the kupu translations listed.

ako	to learn, study, instruct, teach advise
āhau	I am
ahi kā	Keep the homes fires burning
āhurutanga	safe space
anō	again, more of the same
Aotearoa	New Zealand
aroha	to love
ata	morning, dawn
atua	deities
au	I, self
awa	river
haere	to go, depart, travel, walk, continue
haka	Māori dance
hangarau	technological
hapū	sub-tribe/s
haukāinga	home, true home, local people of the marae, home people
hauora	be fit, well, healthy, vigorous, in good spirits
Hāwera	South Taranaki town
Heretaunga	Hastings
hīkoi	journey
Hokia ki te Kāinga	My Return Home
hunaonga	son-in-law, daughter-in-law
huatahi	only child
hui	meeting/s or gathering/s
hunaonga	son/daughter in-law
ihi	essential force, excitement, thrill, power

iho	in a downwards direction
ingoa	to name, acquire distinction
iti	be small, little, petite
iwi	tribe/s
iwi katoa	entire tribe
kaiako	Māori teacher/s
Kaikapo	A place of learning
kaikaranga	woman (or women) who calls/replies during a welcome
kaikōrero	speaker
kaitiaki	guardian
kaitiakitanga	guardianship
kanohi	face, sight
karakia	prayer
kapa haka	Māori song and dance
karanga	to call out
kaupapa	subject or purpose
katoa	all, every, totally, wholly, completely
kaumatua	an elderly person
Kaupapa Māori	Māori research method, theory
kauwae/kauae	jaw, chin, jawbone
kawa	marae protocol
kete	basket, kit
kikokiko	flesh, meat
koe	you (one person)
kohanga reo	Māori language preschool
kōrero	to speak, address
Koroua	to be old, elderly
korowai	cloak ornamented with black tags or thrums
kōrua	you two
koutou	you (three or more people)

kuia	grandmother
kupu	words
kura	school
kura kaupapa	Māori language school
manaakitanga	respect, kindness, or hospitality
māmā	mother
mamae	be painful, sore, hurt
mana	authority, control
manaaki	to support, take care of, give hospitality to
manaakitanga	hospitality, kindness, generosity
manuhiri	visitor, guest
marae	traditional Māori meeting area
Maraenui	Located approximately 38kms from Ōpōtiki, Bay of Plenty, Aotearoa
marama	understand
mātāmua	firstborn, oldest child
Mātauranga Māori	Māori knowledge, the body of knowledge originating from Māori ancestors, including the Māori world view and perspectives. Māori creativity and cultural practices
mauri	life principle
mauri ora	pursuit of wellbeing
mihi	greeting, welcome speech
moko	grandchild
mokopuna	grandchildren
moemoeā	to have a dream, have a vision
mōrehu	survivor, remnant
mōteatea	traditional song, chant
Muaūpoko	Tribe located in Levin, Aotearoa
nan	grandmother
Ngā Mahanga-a-Tairi	subtribe of Taranaki, Aotearoa
ngā takepū	applied principles

Ngāti Kahungunu	subtribe of Hawkes Bay, East Coast, Aotearoa
Ngāti Hawea	subtribe of Hawkes Bay, East Coast of the North Island, Aotearoa
Ngāti Hori	subtribe of Hawkes Bay, East Coast of the North Island, Aotearoa
Ngāti Porou	Tribe located in the East Coast of the North Island, Aotearoa
Ngā Rauru	Tribe located in South Taranaki of the North Island, Aotearoa
Ngāti Te Rehunga	subtribe of Hawkes Bay, East Coast of the North Island, Aotearoa
Ngāti te Whatu-i-apiti	subtribe of Hawkes Bay, East Coast of the North Island, Aotearoa
Ngāti Tūwharetoa	Tribe located in Taupo district of the North Island, Aotearoa
ngutukura tohi	the thought before creation
noa	normal
Ōpōtiki	town located in the eastern Bay of Plenty
paepae	orator's bench
Pākehā	White New Zealander
pakeke	to be grown up, adult, mature
Pakipaki	town located 8km from Hastings, Aotearoa
pakiaka	root (of a tree)
papa kāinga	homestead
Papatūānuku	Earth Mother, foundation
pātai	to ask, question, enquire
pātaka	storehouse raised upon posts, pantry, larder
pēpē	baby
pepeha	to say, exclaim, be the subject of a saying
pono	truth
pōtiki	youngest child
poutama	stepped pattern made from a traditional method of weaving
pōwhiri	formal Māori welcome

Pōwhiri Poutama	Māori health model of practice – visual Ascending Stairway
puna	spring (of water)
pūrākau	story, narrative, life story
Pūrākau Methodology	Māori research method, theory
pūtaketanga	root cause of the issue
rākau	tree, stick, timber, wood
rangahau	to seek, search out, investigate
Ranginui/Rangi	Sky father
rangatahi	to be young
raranga	weave
ripo	to be swirling around
riri	be angry, annoyed, enraged, furious
roa	to be long, tall, slow
rongoā	to treat, apply medicines
runga	the top, upper part, on, on top of, the top surface
taha kiko	physical aspects
taha hinengaro	intellectual aspects
taha tinana	physical aspects
taha wairua	spiritual aspects
taha whānau	family aspects
taiaha	long wooden weapon
taiao	natural world
takepū	applied principles
tamariki	to be young
tāne	husband, male, man
Taneatua	small town located in Bay of Plenty, New Zealand
tangata	to be a person, man, individual
tangata whenua	people of the land
tangi/tangihanga	Māori funeral

tapu	sacred
Taranaki	Tribal group located in the North West of the North Island New Zealand Paraninihi ki Waitotara which includes Taranaki iwi
taukumekume	positive and negative tension
Taupo	town located next to Lake Taupo, in the centre of the North Island
Taupō-nui-a-tia	great cloak of Tia
tautoko	support
tapu	sacred, restricted
Tauranga	City located in Bay of Plenty, New Zealand
te ao mārama	the world of light
Te Ao Māori	Māori worldview
Te Ao wairua	spiritual worldview
teina	younger siblings (of the same gender)
teitei	to be high, tall, lofty
te kore	the void
te pō	the darkness
te reo Māori	Māori language
Te-Toka-a-Rauhoto	Kaitiaki of Koro Taranaki located outside Puniho Pā, South Road, Warea
Te Whare Tapa Whā	Māori health model of practice – visual Whare
te whakakoha rangatiratanga	respectful relationships
Te Wheke	Māori health model of practice – visual Octopus
tikanga	Māori cultural practices, process
tinana	body
tino	importance, main, best
tino rangatiratanga	self-determination / absolute integrity
Tiroranga Pā	Marae located in Karioi, 16km southeast of Ohakune, New Zealand
tohi	to cut, divide, distribute
toi	tip, point, summit

tohunga	expert
Tokomaru Bay	small community located on the East Coast of the North Island, Aotearoa
Tolaga Bay	small community located on the East Coast of the North Island, Aotearoa
toto	blood
tuakana	firstborn son
tuku	to present, offer, presentation
tuohu	to stoop, bow the head, crouch
tūpuna / tīpuna	ancestor/s
tūturu	to be fixed, permanent, real, true
urupā	burial place
waharoa	entrance to a pā, main gateway
wāhi tapu	sacred place
wai	water
waiata	song
wairua	spirit, soul, spirit of a person which exists beyond death
wairuatanga	spirituality
waka	canoe
wana	to be exciting, inspiring, stimulating
wānanga	learning forums
wehi	to be awesome
whakairo	to carve, ornament with a pattern, sculpt
whakakoha	to be respectful. revere
whaikōrero	to make a formal speech
whakamā	shy, reserved
whakapapa	genealogy, to place in layers, to recite genealogies
whakataukī	proverb
whakawhanaungatanga	forging kinship relationships
whānau	family

whanaungatanga	relationship, kinship, sense of family connection
whare	house of dwelling
whare wānanga	place of higher learning, university
whatu	to weave (garments, baskets, etc.)
wharenuī	meeting house
whenua	land, placenta
wiri/wiriwiri	to tremble, shiver, shake, quiver

Tāpiritanga | Appendices

Appendix A: Research Information sheet

Appendix B: Questions for participants

Appendix C: Consent form for participants

Appendix A: Research Information sheet

Research Information Sheet

Te Kāhui Manu Tāiko
Human Research Ethics Committee
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THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Whakapapa Ora: An Indigenous approach to Māori Identity Research Information Sheet - Interview

Tēnā koe,

My name is Rauna Ngawhare. I am conducting research on Whakapapa Ora: An Indigenous approach to Māori Identity as a partial fulfilment of a Masters in Maori and Pacific Development. The aim of this research project is to identify past, present, and future processes used to obtain/access whakapapa knowledge to ascertain the best approach for whānau, hapū, iwi in search of this information.

As part of my research I am conducting interviews that will provide an overview of whakapapa knowledge, and how this information has been obtained. I would like to interview you for this project to discuss your thoughts on Whakapapa, and what it means to have an understanding of this kaupapa in the 21st century. 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 I 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 of this research to be a full and complete thesis based on my partial fulfilment of a Masters in Māori and Pacific Development. 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:

Rauna Ngawhare
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: raunangawhare@gmail.com
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NB. For students you will need to include details for your supervisor (e.g. see below)
For any queries regarding ethical concerns please contact my supervisor:

Te Pua Wānanga ki te Ao – Faculty of Māori and Indigenous Studies

Supervisor: Donna Campbell
Email: donna.campbell@waikato.ac.nz
Office phone: 07 837 9557

Te Kāhui Manu Tāiko – Human Research Ethics Committee FMIS
Version revised 10 April 2017

Appendix B: Questions for participants

Questions for Participants

Te Kāhui Manu Tāiko
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THE UNIVERSITY OF
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Te Whare Wānanga o Waikato

Whakapapa Ora: An Indigenous approach to Māori Identity

Questions for Participants

1. What is your understanding of whakapapa mean?
2. How do you feel about traditional access to whakapapa knowledge?
3. What knowledge has been passed down to you regarding your whakapapa?
4. How was this process undertaken? For example verbal, written, through questions?
5. What were the main challenges you had regarding access to your whakapapa?
6. Were there any challenges?
7. If you had quick access to whakapapa information, what would this look like?
8. If you have/had children, do you feel the process you undertook to obtain whakapapa knowledge was traditional? If not why not?
9. If whakapapa knowledge was obtained using modern methods, what would this look like?
10. When you hear "whakapapa ora" what are your immediate thoughts?

Appendix C: Consent form for participants

Consent Form for Participants

Te Kāhui Manu Tāiko
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THE UNIVERSITY OF
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Te Whare Wānanga o Waikato

Whakapapa Ora: An Indigenous approach to Māori Identity

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:

Rauna Ngawhare
Email: raunangawhare@gmail.com
Phone: 0273544288

Supervisor's Name and contact information: (if applicable)

Donna Campbell
Email: donna.campbell@waikato.ac.nz
Phone: 07 837 9557

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: _____