

# **Te Whanau o Te Maungarongo Hikoi: Maori Practice in Motion (3 July 2006 to 9 July 2006)**

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## **Whakataki - Introduction**

What you are about to read is, in the main, a narrative. This narrative is designed to do two things. On one level it simply provides an explanation of how Puti and John Snowden used the funding received for this project. This document is therefore a demonstration of their accountability for the monies received. On another, far deeper, level this document operates to demonstrate to the reader the real power of the traditional concepts of whanaungatanga, whakapapa, tikanga, wairua, and manaakitanga. The adults, youths and elders who embarked on this journey had experiences that are not easily explained in written form. This document must try to achieve this task, and only a narrative that attempts to show these traditional concepts in action can do it.

All of the participants in this Hikoi learnt more about themselves and their identities as Maori, by undertaking this Hikoi, than they could have achieved by another means. It is not enough to merely know the names of your river and your mountain, although for many Maori today, that is all we have. The participants on this Hikoi were able to physically touch and experience these things, to sleep on their marae, visit their dead, and tread their waahi tapu. For most of the young participants who are urban Maori this was the first chance they had to ever do these things. For those young participants who had been to these places before perhaps once or twice, it was the first time they had had adults explain to them the significance of these places. For the adults, the Hikoi provided an opportunity to “recharge batteries” and simply to remind them why they do

the work they do. Of more importance was that each marae visited, each urupa, each wahi tapu, each face seen established or re-established a connection between the adults and youths themselves, and between the adults and the home peoples. Those connections are critical to enabling the adults to be effective Maori therapists on a day-to-day basis. The establishment of connections with the people they see is of paramount importance if any headway in therapy is to be made.

Whakawhanaungatanga, the art of establishing connection, is one of, if not the most important tools in the kaupapa Maori therapist’s toolbox. Without it, the kaupapa Maori therapist cannot fully understand where the person he or she is dealing with comes from, the steps that person has taken, and the context from whence that person has sprung. On our Hikoi, the elders protected and instructed us in how to do what we did in the right way. Without their guidance this journey would have been ineffective. The young participants and the adult participants needed the elders to show us the right path, the best way in which to show respect, the right way to be. That is what tikanga is.

We welcome you, as the reader, to share something of our Hikoi with us.

## **Tute - Impetus**

The impetus for this Hikoi came from John and Puti Snowden. They reported one evening in supervision during the summer of 2005 that they had been fortunate to receive funding to attend a conference overseas or to undergo training.

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Instead of going overseas to attend a world-renowned conference in the field of social services and/or counseling they decided to use the funding to take members of and those associated with Te Whanau o te Maungarongo (hereafter, TWOTM) on a “Hikoi” around Aotearoa to our respective iwi.

The aim of the Hikoi instead of John and Puti going overseas to attend a conference themselves was for the following reasons:

- Whanaungatanga: It would enable everyone associated with TWOTM to be together, have some time away from mahi and to be able to visit our respective whenua, maunga, awa, moana and learn how we are all related;
- Whakapapa: It would enlighten each of us, our respective tupuna and enable us to pay respects to them at our respective urupa;
- Tikanga: We would be putting into practice Tikanga Maori, that is Maori practices at the respective marae we visited and also learn about some of the “Tikanga” and ways the Tangata Whenua behaved on their marae;
- Wairua: We would be able to “recharge our batteries”, that is, recharge our wairua by visiting different marae and wahi tapu;
- Manaakitanga: We would be placed in a position to awhi and support each other as we traveled and learn more about who we are.

The Hikoi would essentially be a process in which we would be validating who we are and how we are connected through the whenua and our respective tupuna.

The writer was also fortunate to be supported by his work, Rangataua Mauriora, for going on and supporting this kaupapa.

### **Whakatau - Preparation**

Once the idea had been mooted, discussed and supported by TWOTM now came the time to see

who was available to come on the dates chosen. (The reader is referred to the Appendix to see the itinerary for the Hikoi).

### **Hikoi**

*Day One: Sunday: 3 July 2006: Ngati Kahungunu, Te Hauke, Kahuranaki Marae*

After karakia we left on a clear beautiful morning from the Hutt Valley. Our Hikoi was made of three kaumatua, eight pakeke, four rangatahi and three mokopuna. We drove to Te Hauke via Masterton. When we stopped at Masterton we swapped waiata tapes and then drove to Kahuranaki Marae, Te Hauke.

Unfortunately, as we did not make our 2pm rendezvous with the Tangata Whenua of Kahuranaki Marae we traveled on to Hastings and were welcomed to Toa Tuhi’s sister’s and husband’s home.

Although it was sad that we were unable to go onto Kahuranaki Marae, we paid our respects to nga mate in the urupa.

We were warmly welcomed by Toa’s whanau. They gave us lovely kai. We had boil up, hangi kai, kai moana and steam pudding. We were treated as Rangatira. Toa’s whanau truly demonstrated “Whakawhanaungatanga” in every sense of the word.

Following kai, Koro John Wharehinga opened the evening up with karakia and led our waiata for our poroporoaki. Koro John then arose to thank Toa’s whanau for their manaakitanga.

Koro Ngaone Tahere also arose to mihi to the home people for their aroha and manaaki of our roopu, as did other members of our whanau (the writer included).

John Snowden in particular arose to acknowledge and mihi our aroha to the Home People and also explain to them the reason for why we were on our “Hikoi”. He essentially reported that we were here to have some time together as a whanau, to have a break from our mahi and to also give the opportunity for the whanau to tread those wahi

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tapu, which have meaning for us.

Terry Torea also stood to share with the whanau his pepeha in regards to coming from the Cook Islands. He emphasized the kotahitanga of the whanau and likewise spoke of praise for Toa's whanau's aroha and manaakitanga to us. Toa's whanau and all participants appreciated his Cook Island waiata.

Toa Tuhi then arose to likewise mihi to John and Puti and us for organizing us to come on this Hikoi. He reported that he had known John and Puti for over 30 years and it was wonderful to finally have them and the whanau to come and visit and spend time, although brief, with his whanau. Toa also said he had felt some pressure with Ngati Kahungunu being our first port of call. Toa also acknowledged those TWOTM whanau who were not with us as well.

Toa's brother, James spoke and so did Nora his wife. James talked to us about their whanau and whakapapa. He spoke about the connections they have with Wairoa and Mahia and how they are still exploring these. He also said that the whanau still have areas to explore in regards to their whakapapa.

Nora spoke about her relationship with James and the whanau and the aroha they have for her and likewise she for them. She informed the whanau that she, likewise to Terry, comes from Mangaia. She talked about the challenge it is to keep her te reo Rarotonga, but also informed us how proud she is of her two oldest children who are doing well at university. They are also pleased with their youngest son too. She reported how she was placed into the "mother role" after her mother passed away and how she went about raising her siblings.

James and his whanau arose and sang a lovely waiata Maori and then James also sang a Rarotongan waiata for and behalf of his wife. Terry and Nora felt moved to get up and kanikani. The wairua was awesome.

*Day Two: Monday: 4 July 2006: Ngati Porou, Rahui Marae*

We arose, had parakuihi at approximately 7:30am and left Hastings prior to 9am. The day was again crisp, clear and beautiful.

We traveled to Gisborne, where Koro John Wharehinga, who is in his 60s, asked us if he could drop in to visit with his mother.

We stopped briefly at Tolaga Bay (Uawa) for a break and for some of us to visit wahi tapu.

We awoke Hemi when we caught sight of Hikurangi for him to see his maunga for the first time.

Prior to getting to Tikitiki we stopped briefly to pay respects to Whakawhitira. This was where Puti was born. She was the only member of her whanau to be born there. She showed us her family homestead.

We arrived at Rahui Marae in the evening. We were met and given a powhiri by Puti's whanau. We again enjoyed a lovely kai together and then Ned and Kura Tibble took us to visit their Whare Karakia, St Mary's Church across the road. We were honoured to be given the korero regarding this whare and also the whenua around the Whare Karakia. They talked about the whanau relationships with those who had passed away in the World Wars and also the carvings and other items that are in the whare. They gave a korero about one of their people being taken as a slave to Ngapuhi, while there, their tupuna was converted to the Christian church Ngapuhi were involved with. When he was released by Ngapuhi and returned to Ngati Porou he began to convert some of his people to this new gospel. It was a wonderful way of ending the evening.

*Day Three: Tuesday 5 July 2006: Rangitukia, Ohinewaiapu Marae, Te Whanau Apanui, Whakatohea and then Tainui*

We arose, had kai and then headed for the metropolis of Rangitukia. While there Bobby and whanau paid respects to his tupuna at Ohinewaiapu Marae.

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While traveling to Rangitukia, Hemi was also impressed with seeing his awa for the first time as well. After Bobby and whanau paid their respects at the urupa, Bobby had to push the van as it got stuck in the mud. Hemi ran away from Bobby to kindly inform us that Bobby needed help. While at the marae in Rangitukia we were also paid respects by Uenuku.

We stopped at Wharekahika, also known as Hicks Bay to pay respects to Tuwhakairiora Whare Runanga and leave a koha as the marae was in the process of preparing for their kaumatua, Rongo Wirepa, to return home to lay, as he passed away the day before in Lower Hutt. Tena koe te Rangatira, haere atu ra ki o tatou mate, moe mai.

We then traveled through to Te Whanau a Apanui, stopping at Raukokore to pay respects to the Whare Karakia built there by Duncan Stirling and whanau. Terry commented that he had read Eruera Stirling's book and had been greatly moved by it and wondered where they lay. Little did he know he was standing right in front of Eruera and his whanau as he spoke these words.

We then traveled to Opotiki and stopped for lunch before moving to the rohe of Tainui.

We eventually arrived at a motel in Manurewa at approximately 9pm. Everyone was hungry and tired. After kai before we retired we were privileged to meet John and Puti's son, Norman and his partner, Cherish Herewini and their son, Faenza (1 year old). Ngawini (John and Puti's daughter) and her partner Pau also met with us, they went to stay with Norman and Cherish.

***Day Four: Wednesday 6 July 2006: Ngati Whatua, Ngapuhi, Te Iringa Marae***

We arose early, tidied up and then headed for the Manurewa Scottish restaurant McDonald's for parakuihi. After filling the puku and van's we headed for Dargaville, the heartland of Ngati Whatua.

We stopped for a break in Dargaville. While there Maynard and his crew visited a waka and spoke

with a Ngati Whatua wahine kaimahi who talked to them about their waka and mahi.

We then traveled towards Waipoua forest but then decided to take a shortcut to Te Iringa marae across the tahuu of Ngapuhi. This proved to be an interesting experience and demonstrated the "male ego" in process. The map-readers became stressed. The sightseers kept laughing and those anxious were beginning to have panic attacks as Te Po loomed on the horizon. It was a lovely journey through the backcountry of Ngapuhi and we all agreed there was a reason for us traveling through this whenua.

We arrived at Te Iringa marae at 5pm, in time for the powhiri by Koro Ngaone whanau. After the powhiri we were fed like Rangatira, our young taane were also happy to help in the wharekai. This was of course not influenced by the putiputi who were also working in there at the time.

We were privileged to be given whakapapa and korero about the marae and whenua of Ngati Tautahi. We happily retired with a full puku and thankful that we did not have to end up having to call the Westpac helicopter.

***Day Five: Thursday 7 July 2006: Te Rarawa, Korou Kore Marae***

We left Te Iringa marae at approximately 10am. Prior to leaving we were again visited by Uenuku. We then departed for Kaikohe.

While in Kaikohe we stopped off at the Warehouse for shopping and also paid our respects to Hone Heke at his reserve prior to heading for Opononi, Omaperere and Rawene.

We stopped at the heads of Hokianga to pay our respects to the harbour and its respective taniwha. We spent time at Rawene while waiting for the ferry. We arrived in Ahipara early. Subsequently, John took us for a tour around Ahipara. We first went to pay our respects to John's parents and whanau at his urupa and then went on to the whenua of Te Neke, Maynard and his Te Rarawa's princess's section.

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We arrived at Korou Kore marae at 5pm and were powhiri'd by John's whanau. Uncle Tame Mare and Buddy Nathan were the speakers for the Tangata Whenua. Koro and John Wharehinga spoke for our roopu. Again the kai was awesome. Unfortunately, due to the lack of kotiro in the kitchen we noticed that our rangatahi were absent too, unlike at Te Iringa marae. We were again privileged to have one of the locals, Uncle Tame give whakapapa, korero and pakiwaitara in regards to Te Rarawa and other hapu in particular, and about Korou Kore marae. This marae has a very close relationship with the Church of England. We again retired with full puku and smiles on our faces.

*Day Six: Friday 8 July 2006: Tainui*

We traveled from Ahipara to Hamilton today. We left Korou Kore marae at approximately 10:30am. We traveled through Kaitaia, and stopped briefly at Moerewa. It was here that Auntie Rita met her niece by chance. We then traveled on to Whangarei and continued through to Huntly. The traffic in Auckland was atrocious. We arrived in Huntly at their McDonalds near 6-7pm in the evening and had kai there. John, Puti, the mokopuna, Bobby, Carmen and Uncle John and Auntie Rita went to visit Puti's mother Auntie Mana while Maynard, Texas, Hemi, Terry, Toa, Tilly, Koro Ngaone, Daytona and Jarome went onto to pay our respects at Taupiri maunga and then to the motel in Hamilton East. We were all very tired and exhausted from traveling from Ahipara to Hamilton.

Ngawini and Pau caught up with us enroute to Hamilton and were with us for the remainder of our hikoi.

*Day Seven: Saturday 9 July 2006: Pirongia, Purekireki Marae, Kawhia, Maketu Marae*  
Saturday morning we first met with Puti's mother and paid our respects to her father at his urupa in Ngaruawahia.

We then set out to travel to Kawhia, stopping first at Whatawhata for Carmen to pay respects to whanau there at her urupa.

We then traveled and stopped at Pirongia to pay respects to the maunga and have lunch.

Following kai we stopped at Auntie Mana's marae, Purekireki, at the feet of Pirongia.

We then traveled to Kawhia to visit Maketu marae and Puti's and Auntie Rita's whenua. Auntie Mana gave whakapapa and korero about Tupuna from Kawhia and the issues they had to traverse when the Pakeha first came to Kawhia.

Prior to leaving Kawhia Auntie Rita met briefly with a whanau who she knew from Waiwhetu.

Maynard and his crew also did a quick visit with his whanau in Dinsdale.

We had kai at the Hamilton Cosmopolitan Club and enjoyed watching the All Blacks beat the Australian rugby team.

*Day Eight: Sunday 10 July 2006:*

*Tamateapokaiwhenua Marae, Te Upoko o te Ika a Maui*

We tidied up and left Hamilton at approximately 10am to head for Mangakino. We arrived at the urupa on the outskirts of Mangakino at midday and paid our respects to Tupuna and respective whanau there. We then headed for Auntie Rita's marae Tamateapokaiwhenua.

During our Powhiri process we were honored to have Auntie Rita's whanau whaikorero. Uncle John replied for and behalf of us. Again we were given a lovely kai and korero by the whanau about their marae and whenua. (Sadly, on the 29 May 2007 at 7am this Wharenuui was destroyed by fire).

We left Mangakino at 2pm to stop in the middle of the Desert Road to play in the snow and then continued to head for home.

We arrived back at the office in Petone at 9pm to have our poroporoaki and karakia. Heart warming korero was given as well as waiata and haka.

Tears were shed, as thanks were given for our safe travel and whanaungatanga we shared.

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Everyone was thankful for having participated on the Hikoi and that we had had a safe and enjoyable journey.

### **Whakamutunga – Conclusion**

It's been 18 months since our Hikoi, yet the learning from this experience has been invaluable. The writer and members of TWOTMR have used the experiences from our Hikoi often when going through the process of whanaungatanga with whanau they have seen for therapeutic reasons. For example, the writer recently met a whanau from Te Iringa marae in Dunedin. When the writer informed him that he had dined at "his table" (eaten at his marae) he was surprised, as not many people he knows even know of his marae. This greatly assisted the whanaungatanga process and we were able to connect more fluidly and more quickly because of this experience. We could see

something of each other's context. The relevance of returning home is also important and the writer has also assisted other whanau in regards to their own Hikoi home as part of their therapy as well. For our rangatahi, we understood that a trip like this was not going to revolutionise their lives immediately. But we know that seeds have been planted in each of these rangatahi and they now have a positive wairua experience to associate with their identity as individuals and as members of their hapu, whanau and iwi. Where and how those seeds might flower we cannot yet know.

The writer has also put a slide show together depicting our Hikoi that again attempts to demonstrate the experiences our narrative, Maori practice in motion.

Tena koutou katoa

### **Tapiritanga - Appendix**

During this phase an itinerary was also developed. The itinerary was as follows:

- **Day One: Sunday: 3 July 2006:**  
Travel from Wellington to *Ngati Kahungunu, Kahuranaki Marae* and Hastings;
- **Day Two: Monday: 4 July 2006:**  
Travel from Ngati Kahungunu Hastings to *Ngati Porou, Rahui Marae*, Tikitiki;
- **Day Three: Tuesday 5 July 2006:**  
Travel from Ngati Porou, Tikitiki to Hicks Bay, then to *Te Whanau Apanui, Whakatohea and then Tainui*, South Auckland;
- **Day Four: Wednesday 6 July 2006:**  
Travel from Tainui to *Ngati Whatua*, Dargaville and then onto *Ngapuhi* to *Te Iringa Marae*;
- **Day Five: Thursday 7 July 2006:**  
Travel from Te Iringa Marae to *Te Rarawa, Korou Kore Marae* via Opononi and Omapere;
- **Day Six: Friday 8 July 2006:** Travel from Korou Kore Marae to *Tainui*;
- **Day Seven: Saturday 9 July 2006:**  
Travel to *Pirongia, Purekireki Marae* and *Kawhia, Maketu Marae*;
- **Day Eight: Sunday 10 July 2006:**  
Travel from Tainui to Mangakino, *Tamateapokaiwhenua Marae* and then returned to Petone, Wellington, *Te Upoko o te Ika a Maui*

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