TE WHARE WĀNANGA O
AWANUIĀRANGI

A KAUPAPA MĀORI ANALYSIS OF TRADITIONAL MĀORI HEALING: ROMIROMI

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Declaration

To the best of my knowledge and belief this thesis contains no material previously published by any other person except where due acknowledgment has been made.
This thesis contains no material that I have submitted towards the award of any other degree or diploma in any other university or other institution.

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Katherine Charlotte Mildon

Signature: *C Mildon*

Date: 2 March, 2023

HE PEPEHA - connections to the ancestors of nature

Tēnei te mihi matakoakoa, matakuikui hoki ki a koutou katoa

He uri ahau o ngā Maunga tapu o Rongokako me te Whakapunake hoki

I tipu ake ahau i raro i te maru o enei tupuna

Ko te Wairoa hopupu honengenenge matangirau me Tutaekuri oku awa

Ko Ngāti Ruapani, Porou, Rongomaiwāhine, Kahungunu oku iwi

Ko Ngāti Maahu rātou ko Ngāti Hinepare, ko Ngāti Hinganga oku hapū

Ko Hamuera Moteo rāua ko Puutahi ngā marae

Ko Tamatea-Ariki-Nui te Tangata

Ko Ruawharo te Tohunga

Ko Ruamano te Taniwha

Ko Hine-Korako te Tipua

Ko Takitimu te waka tapu

Ko Rongomaiwāhine te Rangatira

Ko Charlotte Mildon toku ingoa

No Heretaunga ahau

No reira, tēnā koutou, tēnā koutou, tēnā tātou katoa

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Uea ki ngā tamariki o Papa me Rangi hoki
Tēna tātou katoa e whai nei i ngā tapuwae o ngā tūpuna.
Ki ō tātou tini mate, e tangihia ake nei, e mihia ake ana.
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ABSTRACT

Cram (2010) identified Māori as being amongst the highest negative health statistics in the world and rising (Hamilton-Pearce, 2009). At the same, the research problem acknowledged the dearth of traditional Māori healing romiromi (ancient processes of Māori healing) knowledge in Māori health services in Hawkes Bay. My doctoral thesis proposed to address the marginalisation of Māori healing romiromi knowledge in the community. Two questions are presented to define romiromi and explore whether there are potential links between romiromi and the wellbeing of the whānau.

A kaupapa Māori research theory that is for, by and with Māori, informed the methodology to support Māori participants throughout the entire research process (Smith, 1999). A qualitative approach enabled participants to share their experiences through pūrākau storytelling which provided the groundwork for case studies (Lee, 2009). An archival analysis approach was used for records collated before the doctoral study time-frame. The literature review examined prior studies of romiromi, matekite (spiritual sensory perception used in romiromi), Tohungatanga (traditional Māori healing), the history of the Tohunga (healing priests/priestesses) and contemporary rongoā Māori (natural healing and medicine), as relevant aspects of romiromi Māori healing.

In an analysis of the research data, the results were colour coded and shared themes emerged. The transmission of romiromi knowledge through kaitiakitanga (guardianship) was a key finding. Four key findings were triangulated that defined romiromi as a deep spiritual Māori healing experience, a way of living, a deep tissue massage and a te ao Māori (worldview) of whakapapa (layers of genealogical links) that weaves whānau (family) back to the ancestors of old.

The recommendations of the study are to do further research to challenge the District Health Board funding policies that disregard romiromi practices in the Māori health funding criteria and misinterpret traditional Māori healing and Hau Ora in Hawkes Bay. Further recommendations are to gather more research evidence to identify any shifts in awareness of the potential links that romiromi has had in the wellbeing of the whānau in the wider community of Hawkes Bay.

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CHAPTER ONE

1.0 Introduction

This chapter introduces the topic of traditional Māori healing romiromi (ancient healing processes) and the link it has with the work of the Tohunga (healing priest/priestess) who perform romiromi. It describes some of the underlying philosophies of Tohunga who have practiced and performed romiromi for most of their lives both nationally and internationally. An explanation of the generational oppression of Tohungatanga by the en masse of Christian colonisers provides some context to the Tohunga romiromi for this study. Acknowledging the bias of the literature written about Tohunga dating back to the 1800's gives some valid reasons why romiromi is still not readily accepted and has not yet been funded in the Western health system. Sharing my own experiences of working in a Western health setting in the role of a Māori healer and romiromi practitioner, explains how the topic of my doctoral study has evolved over the years.

The lack of traditional Māori healing knowledge and romiromi practices in the Hawkes Bay community is at the core of the research problem for this study. The deficit of romiromi knowledge, philosophies, rituals, and practices in academia is the rationale for my doctoral research more especially in this case, from the perspective of an experienced Māori romiromi practitioner. The purpose of my doctoral study is to build on the aspirations of whānau Māori seeking wellness in my community, bringing to the fore romiromi, rongoā Māori (healing techniques and natural remedies) and knowledge specific to Tohungatanga (the work of the Tohunga). An epistemological position of my training in mātauranga (knowledge) Māori and indigenous studies is shown as being the basis upon which I examine relevant philosophies of romiromi. Lastly, the chapter provides an overview of the thesis and explains the use of macrons and tribal translations of kupu (words) Māori.

1.1 My perspective of the worldview of the Tohunga

The depth, width, and breadth of the topic of Tohungatanga is quite complex and so it is with an awareness of this complexity that I declare that my interpretations of this topic may not always be easily understood. Using language that is easy to understand to interpret metaphysical knowledge, requires a certain type of skill that has been challenging for me

throughout my doctoral journey. Translating the te reo (language) that Tohunga (priest/priestess) use in their work has at times been problematic for me because some of the words are not found in the modern dictionary. As well, Tohunga often spoke to me in metaphysical riddles or translated an ancient form of te reo Māori into a style of grandiose English that was also difficult to interpret. Wānanga (cultural way of learning as a collective) with Tohunga was therefore vital for me during my doctoral study to make sense of the context of what each Tohunga was meaning. However, without an in-depth knowledge of the worldview of the Tohunga, an interpretation in English poses problems. Mainly because the symbols and imagery in oral romiromi literature reflect the personification of the natural and spiritual phenomena known as ancestors in the Māori culture.

My academic studies and personal wānanga experiences with Tohuna, (wisdom keepers born with the celestial knowledge), Tohunga (priest/priestess trained from an early age) and Tohunga Ahurewa (priest/priestess of a higher order) over the last 15 – 17 years, have contributed to the choice of topic for my doctoral study. During this time, I was dismayed that the role of the Tohunga and their healing practices were no longer an everyday part of family life today (Durie, Potaka, Ratima & Ratima, 1993). In my upbringing, I was not aware of the healing skills of the Tohunga (healing priest/priestess) or the Tohunga Ahurewa (healing priest/priestess of a higher order). Only once did my mother talk about a time when her mother sent for the male Tohunga because her teenage sister went into labour at their home in Moteo. It was not until I began to study at university that I discovered how many generations of colonization were responsible for the work of the Tohunga being relatively unknown in the cities. As well, the urbanization of Māori saw whānau moving away from the rural marae (cultural meeting places) in search of work in the cities, and so some urban Māori became estranged from their tribal specific healing rituals. Consequently, in time, there was not such a demand for the Tohunga in the urban communities.

However, in certain rural areas of New Zealand, the Tohunga (priests/priestesses) continued to practice romiromi. Some Tohunga taught their children about the healing lore and traditions in the midst of Papatūānuku (Mother Nature and all her progeny) through role modelling, taking responsibility for the transmission of healing knowledge to mokopuna (grandchildren) Māori (Moon, 2003; Melbourne, 2009). My Aunties from Wairoa talked

about a time when each family had their own healers who had the ability to diagnose illness intuitively, perform remedial bodywork and make natural medicine. In those days, my Aunties described how Māori had an inherent awareness of mental, physical, social or spiritual wellbeing. These Aunties described how fresh organic fruit, vegetables and different types of seafood could be specific to healing ailments and were often used as a preventive measure to sustain the wellbeing of the whānau (family).

After many generations of colonisation, some whānau Māori identified how disconnected they had become from their identity, te ao Māori (the Māori world), their whakapapa (genealogical links) to Papatūānuku to sustain the future wellbeing of whānau (Renata-Kokiri, 2019. Kiana Ria Renata-Kokiri explains how she as a Māori woman must walk in two worlds:

> I believe that going back to learning like those of our old people is the way … learning for tauira Māori (Māori students) should look like. This … will connect us to our identity, understanding who we are and where we come from. Knowing our place in the world so we can stand confidently as tangata whenua (people of the land). Enabling us to live in today's society in our difference, our strength and in ourselves as Māori. Developing ourselves to ensure (the) sustainability for our future. This is what is necessary to be able to walk confidently in both worlds. But most importantly, so that we can say "He Māori au, e noho Māori nei i toku ao Māori — I am Māori, and I live in my Māori world" (2019).

Stevenson, (2001), interprets the worldview of the Tohunga Māori with a focus on spirituality:

> The whakapapa of Māori connects them to ngā Atua and the sea of life within all Māori that originates from this supreme supernatural influence… this aspect of health does not fit well with the Western deterministic models of health … there is no scale with which to measure Māori spirituality, nor could such a measure be easily isolated … a person strong in their sense of identity will have a strong sense of their spiritual identity – their taha wairua (spirituality) (Henare, 1988; Stevenson, 2001. p. 16).

As the receptacles of metaphysical knowledge, rituals, philosophies and practices of romiromi Māori healing, the Tohunga romiromi are the traditional keepers of the tribal whakapapa lines that descend back to Papatūānuku – mother nature and all of her progeny (Graham, 2005; Nikora, Te Awekotuku & Tamanui, 2013; Keane, 2017). The world of Māori spirituality is an integral part of Tohungatanga that links the lives of human beings to the

ancestors, both the living and the non-living, the tangible and the intangible, walking beside and working through each person on a supernatural level:

> We must awaken to our oneness with everything that exists, including Papatūānuku our Earth Mother, and cherish her, as she does all of us. We need to help our Earth Mother return to … perfection (Pere cited in Ofsoske-Wyber, 2009. p. 20).

The expertise of the Tohunga romiromi (healing priest/priestess who perform romiromi) is based on an ability to be interconnected with every living and non-living being in the universe (McLenan, 2010; Nikora, Te Awekotuku & Tamanui, 2013; Spiller, Erakovic, Henare & Pio, 2011; Whitt, Roberts, Norman & Grieves, 2001). The Tohunga romiromi therefore becomes the medium through which whānau could communicate with the ancestors of the air, the mist, the elements, the waters, the stars, the galaxies, the trees, the birds, the insects, the animals and the mammals in the ocean and many others (Keane, 2017).

O'Connor (2007) identified how Māori healers and Tohunga employ the spiritual healing tradition Te Oomai Reia romiromi, an ancient process of Māori healing taught by the late Hohepa De La Mere:

> The introduction of Western medicine and Christian faith caused Māori to have less confidence in tohunga and in Māori social, cultural, medical and religious systems. This was partly due to Western introduced illnesses which tohunga were unable to treat, and the spread of religion by the missionaries where disease was attributed to a lack of faith in Christian religion. These two factors contributed to changes in Māori belief in tohunga who were no longer seen as holding exclusive domain over health treatment and the spiritual realms. However, Māori people never completely accepted the influx of Western knowledge on medicine and religion and did not fully lose their belief in Māori healing or healers (Jones, 2000 cited in Mark, 2012. p. 33).

Consequently, the role of the Tohunga who performs romiromi in contemporary Māori society may be decidedly different from its original role pre-European arrival.

1.2 The Colonisation of Tohungatanga

Over many generations, the loss of traditional Māori healing knowledge was magnified by academic writers infected by the colonial gaze. The colonisers set out to annihilate the Tohunga, ignorant of the consequences this could have on the holistic health of the Māori

people and their environment, in times to come. Because of this oppression, the Tohunga guarded the sacred knowledge even more closely, which forced wānanga (tribal learning) underground, behind the closed doors of the whare-nui (meeting house) at night (Aranga, 2002). Aranga claims that the implementation of Western patriarchal Christian values contaminated the cultural beliefs and values pertaining to mātauranga (knowledge) Māori.

European ethnographers and academics in the early 1800's and 1900's had very little experience in the work of the Tohunga of old, let alone understand the metaphysical philosophies of Māori healing. The tangata whenua (people of the land of Aotearoa) had an oral culture so Māori academics versed in mātauranga Māori were very rare in those days. The academic definitions of Tohungatanga dating back to the 1800's and the 1900's were important to consider as a base for this study because male academics were well respected so their opinions about Māori and their culture carried much weight in New Zealand. The worldview of the European authors reflected a different lifestyle to Māori and so their interpretations of Tohungatanga were quite mono-cultural.

For example, Samuel Marsden, an ethnographer and missionary, described the Tohunga who practised Māori spirituality through a Christian lens in 1808. The choice of words he used did not acknowledge the Māori culture or the holistic worldview of Māori:

> I knew that they were cannibals...a savage race, full of superstition, wholly under the power and influence of the Prince of Darkness; and that there was only one remedy that could effectively free them from their cruel spiritual bondage, and misery; and that was the Gospel of a crucified Saviour (cited in Salmond, 1997, p. 405).

In the body of mātauranga Māori, a Prince of Darkness does not exist and neither does a crucified savior. Marsden's idea that Māori were bound by superstition and spellbound by the power and influence of a cruel spiritual bondage and misery is in complete contrast to the Māori worldview of being at one with mother nature Papatūānuku and all her progeny. These differing world views are further sanctioned almost a century later when Goldie, a well-known artist in the history of New Zealand also dismissed the healing expertise of the Tohunga with a negative guise:

> Knowing, as we do, the Māori to be an extremely superstitious people, it is not surprising that they have made little progress in the inquiry as to the cause and cure of disease; indeed, their treatment of disease lay in the sphere of magic and shamanism (Goldie, 1904, p. 2).

It was not only the European academics who oppressed the work of the Tohunga as Māori politicians also played a key part.

The Tohunga Suppression Act 1907 was initiated by Rangatira (elected by the people to work for the people) Māori (Durie, 1994b). Apirana Ngata, a Māori historian and politician, knowledgeable in the culture, philosophies and the issues Māori were facing in the early 1900's, supported Maui Pomare, a Māori doctor, who was also appointed to assist Māori, with the Tohunga Suppression Bill (Waitangi Tribunal, 1997).

> Professionally trained Māori such as Pomare and Buck supported the Tohunga Suppression Act believing in the advantages that medical science could offer Māori and believing tohunga to be ineffective in dealing with the health of Māori (Durie, 1998). It was argued that Māori health and well-being must be protected against tohunga who claimed the ability of supernatural power to cure disease (Voyce, 1989 cited in Mark, 2012, p. 33).

The male politicians and leaders of Māori communities supported the Tohunga Suppression Act. Although Maui Pomare led the initiative, Te Rangi Hiroa (Peter Buck), James Carroll (Native Minister), Hone Heke (Northern Māori), Henare Kaihau (Western Māori), Apirana Ngata (Eastern Māori), Tame Parata (Southern Māori), Wi Pere (Legislative Councillor), Mahuta Tawhiao (Legislative Councillor), Potatau te Wherowhero (Legislative Councillor) were all party to its implementation (Waitangi Tribunal, 1997).

The Māori politicians at that time were carving careers in government with all intentions of serving their people as best they could. The dominant race in New Zealand in these times worked in the roles of economists, politicians, scientists, doctors, bureaucrats and philosophers, who were already failing Māori (Smith, 1999). Some authors argue that the Tohunga Suppression Act was set in place to reduce the influence of Rua Kenana, a Tūhoe Tohunga, healer, prophet and activist, in his community at Maungapohatu (Binney, 2010; Binney, Chaplin & Wallace, 2011; Waitangi Tribunal, 1997; Woodard, 2014). Existing

Māori systems that were in place prior to the early 1900's, informed the spiritual values, economy, education, and governance of the Māori people. Instead, Western social structures implemented Europeanized policies on behalf of Māori in education, politics, science, health and law on the basis that Māori did not have any existing structures or institutions (Hudson, 2004).

> While the Tohunga Suppression Act weakened confidence in Māori approaches to healthcare, tohunga represented a link with the past with the authority of tradition behind them and Māori continued to consult tohunga, although in a greatly reduced role of healing (Lange, 1999) … The status of Māori healers has now changed from having a central role in society, such as the tohunga, to being a secondary and alternative form of health treatment in Māori society where the Western medical system now provides the main form of health treatment for Māori (Durie, 2001 cited in Mark, 2012. pp. 33, 34).

Linda Smith (1992) cited the preamble of the Tohunga Suppression Act to demonstrate how the scientific frameworks of Western thinking, legitimized and endorsed the integrity of Western knowledge (Irwin, 1994) which consequently discredited the indigenous knowledge base of traditional Māori healing romiromi:

> Whereas designing persons, commonly known as Tohungas, practise on the credulity of the Māori people by pretending to possess supernatural powers in the treatment of cure of disease, the foretelling of future events, and otherwise, and thereby induce the Māoris to neglect their proper occupations and gather into meetings where their substance is consumed and their minds are unsettled, to the injury of themselves and to the evil example of Māori people generally (New Zealand Government, 1907).

This point in time marked the beginning of the loss of mātauranga (knowledge) Māori and an annihilation of Tohungatanga that is relevant to the lack of Māori healing romiromi knowledge today. Following European contact, Māori cosmogony that had links with Tohungatanga, was adulterated with Christian values and retold by non-Māori academics (Aranga, 2002; Jones, 2000; Tau, 2003).

The intention of the Tohunga Suppression Act was to inspire Western colonial men of science to provide adequate medical services to Māori. Chapter 7 of the Rongoā Māori Waitangi Tribunal Report supported the Wai 262 claim and stated that the Tohunga Suppression Act was a measure to improve Māori health with acceptable Western health services (Waitangi-Tribunal, 1997). The implementation of the Tohunga Suppression Act in

1907 made it illegal for anyone to take the leadership role of a Tohunga in New Zealand (Waitangi Tribunal, 1997). After all, Tohunga Māori in the early years of the twentieth century were considered natives from an uncivilized dying race (Pool & Kukutai, 2011). This Act was not repealed in New Zealand until 1962, ensuring the repression of two generations of healing Tohunga (Gemmell, 2013). Tohunga who were caught as offenders were punished with imprisonment and the government forces in the Wairoa region killed their whānau (family) and burned their villages (Gemmell, 2013). Having personally attended the Waitangi Tribunal hearings in Wairoa, the stories from whānau as witnesses provided evidence of the historical oppression of Māori at that time.

The detachment of Māori from Tohungatanga, spiritual healing romiromi rituals and natural rongoā medicinal remedies, in this study has links to the current negative Māori health status and the high adverse mental health statistics of Māori today (Cram, 2010; Cunningham & Stanley, 2003; Hamilton-Pearce, 2009; Montenegro & Stephens, 2001; Gorman, Nielsen & Best, 2006).

1.3 Romiromi and the Western Health system

After a century of normalising the oppression of traditional Māori healing romiromi and the Tohunga, romiromi is not accepted in the Western health system in New Zealand and Tohungatanga is even more removed than ever from its original context:

> … visible culture is what we see, hear, taste, touch and smell. Invisible culture is our attitudes, values, beliefs and assumptions (Magee, 2011. p. 6).

Māori are amongst the highest users of health services in New Zealand yet Māori at grass roots community level, have not been invited to participate in the decision-making processes for healing or health services for their whānau. The suppression of Māori healing practices like romiromi has meant that Western health services and programs were, and still are, proposed on behalf of Māori. Executive, educated Māori, represent Māori on health boards, and more than often, the expertise of the Tohunga Māori in the community is not represented. Many Western medical professionals focus on the physical and mental materiality of health and currently measure Māori health through physical wellbeing alone but this fails to acknowledge the indigenous Māori culture that is in essence, deeply spiritual.

In 2005, my involvement with the Western approach to Māori health began when my charitable trust became a health provider for the Primary Health Organisation in Wairoa. The charitable trust was set up to offer low or no cost Māori healing romiromi services for Māori in impoverished areas and provided opportunities for Māori to learn romiromi through wānanga (an intergenerational style of teaching and learning using Māori pedagogies in a culturally appropriate environment). My work in the community led to a critical analysis of the ongoing oppression that Māori healers face in the Western health system. As well, I discovered there was no funding criteria in the Western health system for romiromi services or romiromi wānanga. Yet Jones (2000) argued that:

> … socioeconomic, cultural and environmental factors will primarily determine Māori health development, and traditional healing will have the most to offer in terms of heath gain as part of a wider movement towards Māori self- determination (cited in Ahuriri-Driscoll, Baker, Nepi & Hudson, 2008).

My contract to work with Māori in the Māori mental health system through the Primary Health Organisation in the Horowhenua region, was categorized as a massage therapist not as a Māori healer. Alternative and complementary healing services like hypnosis, equine therapy, Japanese Reiki energy therapy, pedicures and Swedish massage therapies were all funded in the Western health system in New Zealand but not traditional Māori healing romiromi.

In Hawkes Bay, the director of health at Ngāti Kahungunu Incorporated society organized monthly rongoā hui that was open to tribal members to attend. Even though requests were made, the director at that time was not able to fund or support community aspirations of romiromi wānanga in the Hawkes Bay community. Consequently, my doctoral research sought to identify the dearth of Māori healing romiromi knowledge in academia in the hope of making changes in the policies of the health system in the Hawkes Bay community:

> … enshrined as a civil, political, economic, social and cultural right in several international covenants (HREOC, 2002), there is evidence that possessing capacity for self- determination can have positive implications for indigenous peoples' health, wellbeing and sense of identity (HREOC, 2002 cited in Ahuriri-Driscoll, Baker, Hepi & Hudson, 2008).

The dependence of Māori on the current health system is critical with Māori being amongst the highest groups of users. With a national health budget of $568 million (Davidson, 2016) in New Zealand there was and still is no funding criteria for traditional Māori healing romiromi even though new initiatives to improve the future health and wellbeing of whānau (family) Māori in New Zealand are timely. Article 2 of the Tiriti o Waitangi, confirms and guarantees the chiefs te tino rangatiratanga – the exercise of chieftainship – over their lands, … and taonga katoa – all treasured things (Orange, 2015; Orange, 2012; Johnston, 2013; Waitangi Tribunal, 2011).

Funding opportunities for my tribe Ngāti Kahungunu to learn traditional Māori healing on marae, exercises tino rangatiratanga of all treasured things for the tangata whenua (people belonging to the land) because:

> … as a process for the achievement of human security and the fulfilment of human needs, self-determination equates with the community development notion of empowerment, in terms of individuals and communities having access to and control of resources for health/development (for example, knowledge, skills, power and money) (Ahuriri-Driscoll, Baker, Hepi & Hudson, 2008).

In the Hawkes Bay region Māori youth suicide rates are at a critical level in New Zealand which reiterates how the wellbeing of the whānau Māori is a taonga (treasure) for mokopuna (future generations of grandchildren) Māori (Fleming, Merry, Robinson, Denny & Watson, 2007; Hunter & Harvey, 2002). This study proposes that to make changes in the wellbeing of my local tribe, it is time to challenge the status quo of Western frameworks of Māori health strategies and policies that do not recognise Māori healing romiromi wānanga as an appropriate intervention for whānau Māori.

1.4 A Māori healer in a Western Health setting

Since 2010, I coordinated a series of Māori healing romiromi wānanga initiatives in Hawkes Bay and in the lower regions of the North Island. A core group of students continued to follow the romiromi wānanga with the internationally renowned Māori healers, Ngāti Kuri Tohunga (priestess) Atarangi Muru and the Ngaapuhi Tohunga Ahurewa (priest of a higher order), Manu Korewha. I was privileged to work alongside Tohunga who were living experts

in romiromi and so travelled with the Māori healers from 2006 right through to 2018. However, the Te Oomai Reia style of romiromi taught to me by Papa De La Mere in 2003 was different from the romiromi work of Manu Korewha and the romiromi style of Atarangi was distinctively feminine.

My first introduction to romiromi was at the Wairoa hospital where I was based as a massage therapist and Māori healer. The Māori nurses came to tell me how wonderful their experiences were with Papa De La Mere, a visiting Tohunga from Auckland, who was performing romiromi with a group at addiction services in Wairoa. The nurses showed me bruises on their stomach that concerned me as I believed it was unprofessional to bruise clients in massage therapy. Yet these nurses were feeling liberated and free, as though they had been re-born through their romiromi experience. Because I had had a Christian upbringing, I was frightened of Tohungatanga (the spiritual expertise of a traditional Māori healing priest or priestess) and had been conditioned to believe that Māori spirituality was 'spooky'. I refused even to consider the experience of romiromi at that time.

On reflection, I realised that my negative reaction to romiromi was the result of the Christian influences in my upbringing. Many Māori and non-Māori alike, do not have an in-depth understanding of Māori spirituality or Tohungatanga and so accept the doctrines of the Christian worldview without question. For centuries Christianity was accepted and normalised in the community and in contemporary Māori society whereas Māori spirituality and the work of the healing Tohunga romiromi was not. For example, all our government systems in New Zealand are based on Christian values and beliefs as well as our schools. As a result, Māori are subliminally conditioned by the state system to be suspicious of Māori spirituality and Tohungatanga.

In an attempt to learn more about Tohungatanga and Māori spirituality, I completed a Bachelor's degree in Māori studies at Te Wānanga o Raukawa that had a component of iwi (tribal) and hapu (wider family) research. Through my study, I discovered that among the prior generations, both my parents had Tohunga in their whakapapa (genealogy) as well as rongoā Māori (natural forms of healing and medicine), some of whom were ministers in the Ringatu faith.

Being raised in the Jehovah's Witness faith, an American Christian religion, my parents followed the guidance of the non-Māori elders of the church. Tohungatanga and all of the other spiritual rituals that Māori practiced on the marae were condemned by the church as black magic and evil – so as children, we were not allowed to go to the marae. Anything to do with Māoritanga (spiritual practices and beliefs pertaining to the culture) was banned in our home even to the point of having no greenstone or carvings in our possession. Speaking te reo (language) Māori was also discouraged by my father (Welsh, Irish and Māori) because he believed that we would go much further in life, if we left all those Māori things behind. My father's generation had also turned away from his mother's Ringatu beliefs that had a mix of Christianity and Māoritanga. As a result, I grew up thinking there was something wrong with me and that I must be cursed because I possessed certain spiritual abilities that I could not explain.

1.5 An introduction to romiromi wānanga

In 2003, I was privileged to attend wānanga with the late Papa Hohepa De La Mere, a Tohunga Ahurewa who was of Te Whānau Apanui descent from a rural township called Whitianga. Papa De La Mere was a healing priest of a higher order and a master in a unique form of romiromi taught to him by his elders called Te Oomai Reia. He delivered his wānanga in an older form of te reo (language) Māori just as he had been taught as a child (O'Connor, 2007). Not being a native speaker myself, at times during the romiromi wānanga, I struggled to comprehend all the spoken words. Many of the words he used could not be found in the modern Māori dictionaries yet the fundamental transmission of "systems of talk, more or less formalized, more or less direct, (were) more or less freighted with power" (Ventresca & Mohr, 2002. p. 3). These romiromi wānanga were always whānau orientated so no matter which marae we went to, we all helped with the cooking, the cleaning and doing the dishes as a whānau. We also shared notes with one another, sang together, ate together, laughed together and cried together as a whānau. It was at a marae in Whitianga that I first experienced other people having a romiromi experience. People were screaming and crying while they were being worked on and it looked painful. Some practitioners would sing during the romiromi session and the spiritual energy from these songs somehow made me want to cry with no explanation. When I first witnessed people receiving romiromi, I became unwell. Papa De La Mere bought it to my attention that my sickness was fear based and stemmed from my religious conditioning as a child.

It was at the next romiromi wānanga at a rural marae in Auckland that I first experienced romiromi for myself. Papa De La Mere had driven to Whangarei for the morning and some his students asked me if I wanted romiromi. Because I didn't understand what was happening, I started to fight them while they were working me and so it took about six people to hold me down on the table. These romiromi students worked my legs with their elbows and only in childbirth had I experienced a comparable agony that was way out of my control. At one point when I was placed in a hold, I asked them to stop because I couldn't breathe but someone asked me why I was I talking, if I couldn't breathe. At that point I understood the sense in that question and stopped fighting, trusted the people working me and let go. When I got off the table, I couldn't walk and just fell over. Someone gave me a blanket and I just sat there crying, trying to make sense of what had just happened. When Papa De La Mere returned and started the wānanga, I had to go and lie down in the wharenui (sleeping house) because I suddenly felt quite overwhelmed by the whole experience. Papa De La Mere stopped the wānanga and joined me on a mattress nearby. Unbeknown to me at the time, he was working me spiritually on other levels to rebalance my equilibrium.

For the next six months of romiromi wānanga, every weekend Papa De La Mere would ask me to get back on the massage table so the group could romiromi me. I never refused because the transformations I had experienced since my first session was evident in my mental, physical and spiritual awareness. Even though each time I was worked was so incredibly painful that I would scream and cry. I had experienced many different forms of bodywork in my lifetime but after romiromi, I understood that those modalities only touched the surface and did not go into the depth of emotional release that was being carried in the body.

After experiencing romiromi, I became aware that I could hear the sounds of nature like never before. I felt so much lighter after each session and as the months of wānanga passed, I came to realize that I had taken on the energy of all the people I had body worked over the last 20 years. My eyes started to shine and I became aware of the release of negative energies and entities from my body. It was a huge relief to let go of these energies even though my romiromi sessions continued to be very painful weekend after weekend. As a result of these romiromi sessions, I had become so attuned to my mind, my spirit and my body, that I learned to enter the deep meditative state of the delta brain wave (Wise, 2002; Wise, 1995).

Accessing the delta brain wave, requires a focus on your breathing until the heart slows to the point, that the subject enters a state of deep semi-consciousness similar to sleep, but with no loss of consciousness (Wise, 2002; Wise, 1995). Acquiring this skill after 6 months required practice but after going into the delta brain wave during a session, the practitioner was dumbfounded because I no longer reacted in any way to the pain during the romiromi session. No matter how heavy the practitioner applied pressure, there was no reaction, no flinching and no sound from me on the massage table. From that point on, only Papa De La Mere performed romiromi on me, mostly using takutaku (chants to invoke the phenomena of nature) to shift and rebalance my energy.

Throughout the romiromi wānanga with Papa De La Mere during 2003, we as students received an oral transmission of knowledge through pūrākau (storytelling), takutaku (chants to invoke the phenomena of nature), kapa haka (songs with actions), te reo Māori (the spoken language as well as the unspoken voices of nature), and whakatauki (proverbs that teach values). The wānanga made me aware that coming together on the marae, created opportunities to build on new research ideas that could revive and reclaim ancient forms of oral mātauranga (knowledge) Māori (Pihama, 2012). Papa De La Mere also used life size charts to illustrate various haemata (master points on the body) that opened and released emotional experiences from the cellular memory of the body (O'Connor, 2007).

1.6 My community involvement as a romiromi practitioner

The chronology of the next ten years of working experience as a Te Oomai Reia romiromi practitioner provides more context to my choice of topic for my doctoral study. I had worked with many whai-ora (people seeking wellness) who suffered from mental health problems over this time. In my experience, Māori people in mental health were able to relate better to Māori healing philosophies and practices. Gorman, Nielson & Best state that:

> … the likelihood for health gain is increased with the utilisation of practices that fit logically with people's beliefs about the causes, effects and treatment of illness: these services will be more acceptable to them, and therefore more likely to be effective (2006).

I had an opportunity to provide cultural supervision using romiromi, to some of the staff and clients at Whatever It Takes in Hawkes Bay, the largest private mental health service

provider in the area. Over a third of the staff and clients were Māori who used my services for healing. Doug Banks, the manager of WIT services in 2007, commented how he and his staff still talked about some of the results:

> … in one instance, a client who had used intensive inpatient services for decades was able to resolve issues round sexual abuse. The client was using intensive resources [of] … many organisations. After Charlotte's treatments, the woman moved completely away from mental health services and has been stable since. Interestingly, she was not Māori, which gives evidence that Charlotte's treatments are cross-cultural (Doug Banks. Personal communication. Hastings. 2007).

In the hope of promoting the value of traditional Māori healing romiromi, I applied for a three-year term as a member of the Hawkes Bay Health Priority Populations Committee that had a special focus on Māori and Pasifika peoples. The purpose of the committee was:

> … to support the Board of Health Hawke's Bay in its responsibility for improving health outcomes for Māori, Pacific and quintile five communities through the development of innovative strategies and health services in order to address known health disparities" (Health Hawkes Bay, 2014. p. 31).

The committee was made up of professional advisors:

> … the representation … includes a current service member of the Māori Relationship Board, and may include community representatives, Māori, Pacific Island representatives, primary health care nurse, General Practitioner representatives and other representatives as deemed necessary from time-to-time by the committee Chair (Health Hawkes Bay, 2014. pp. 33, 34).

The advisors on the committee worked with integrity for the good of the people but I soon discovered that my world view was very different from many of the other professional advisors on the committee. It was a useful experience for me though to get an inside view of the policies and protocols of the health system as well as have access to the latest District Health Board literature for my doctoral study.

Being involved with the Priority Populations Committee (PPC) was a way for me to meet some of the key health authorities who had to report Māori health strategies they were implementing in the Hawkes Bay district. As a PPC member, I became more familiar with

some of the terms of reference. With my doctoral study in mind, I wanted to make the point that solutions for Māori health were proposed for people at grass roots level in the community not only with the PPC but with other funded Māori health boards and organisations in the area.

After the three-year term, I was invited to apply for a position on the Health Literacy (PHO) board that focused on the culturalisation of a Stanford health program, proposed for Māori people who had long term critical health problems (Health Hawkes Bay, 2014). Hawkes Bay Health stated that an American program could "culturalise the current international intervention tools for the Stanford model and kaupapa Māori-based stress reduction, so that it is fit for Māori community leadership" (Health Hawkes Bay, 2014. p. 2). In my experience, a traditional Māori healing program or romiromi Māori healing initiative for Māori with long term critical health problems in the Hawkes Bay region was more appropriate. Nonetheless my initiative could not be considered because of the lack of academic research evidence to prove its effectiveness.

After an exhaustive effort to explain the many benefits of indigenous kaupapa Māori healing practices that are for Māori, by Māori and with Māori, I had to accept that there are some health professionals who could not understand the benefits of Māori healing romiromi (Bishop, 1996; Hohepa, 1999; Mane, 2009; Mead, 1996; Nepe, 1991; Pihama, 2012, 2010, 2001; Pohatu, 1996; Smith, 1997, Waitere-Ang, 1999). Over that time frame I continued to quietly challenge the Western framework of health services on the Priority Populations Board, recommending that rongoā (natural Māori medicine) Māori, mirimiri (spiritual manipulation of energy) and romiromi (a deeper spiritual healing bodywork process) were more culturally appropriate for whānau Māori.

As a result of my work with the Hawkes Bay Health committees, I was contracted under the umbrella of the Harata Meretana Ma Charitable Trust to be the research project manager of an evaluative summary of a hauora (Māori health provider) service in the region (HMMC Trust, 2016). This was of interest to me because I was also aware that Health Hawkes Bay was funding this hau ora (Māori health provider) to perform mirimiri that was in fact Māori practitioners performing Western massage therapy. The key findings of the research

described how the hauora staff treated the whai-ora (people seeking wellness) like whānau members, yet they observed how the staff were overworked and underfunded because of the long lines of whai-ora (people seeking wellness) waiting for bodywork. An evaluative summary clearly distinguished the difference between Māori practitioners performing a range of Western massage modalities and traditional Māori healing romiromi; the work of an expert Tohunga trained in the lore of Māori healing.

The national health policies and procedures of accountability as outlined by the local District Health Board (DHB), defined the Māori hauora staff as traditional Māori healers. The Hawkes Bay Health Primary Health Organisation (PHO) board also defined massage services of the hauora as traditional Māori healing when in fact it was not. Western certification in the form of a diploma of Massage therapy was the requirement for Māori healers to be funded by the Hawkes Bay Health PHO (Primary Health Organisation) and the District Health Board. One staff member worked as an administrator and the other two were qualified in Western therapeutic massage. One of the practitioners made rongoā creams from plants and gave them to the hospital staff because was not permitted to use or administer rongoā Māori with whai-ora (people in the community seeking wellness) under the Ministry of Health contractual requirements. These experiences added to the research problem for my doctoral study.

1.7 The research problem

The legitimacy of Māori knowledge in academia and the marginalisation of romiromi in the Western health system and local Māori health and iwi (tribal) services in the community is identified here as a major part of the research problem. In my community, there are a number of Māori health providers who offer Western health and education services to Māori, by Māori and for Māori. However, there are no romiromi Māori healers or Tohunga (priest/priestess) who are funded to provide spiritual healing mirimiri, romiromi or rongoā Māori services for tangata whai- ora (Māori seeking wellness). Even though the Doctors at the local Hau Ora continue to ask for traditional Māori healing services on behalf of Māori whai-ora, there is no funding criteria allocated by the District Health Board. Using a business model, the local Hauora at Te Taiwhenua replicate Western health services but with staff who are predominantly Māori, so the services are funded as traditional Māori healing but they are in all reality, only Māori friendly.

Sir Mason Durie, a professor of Māori studies with a Bachelor of Medicine, Bachelor of Surgery and a Post Grad Dip in Psychiatry, described how the inequities and disparities that exist in indigenous health services require a cultural revitalisation to better reflect an indigenous Māori worldview (2003; Ahuriri-Driscoll, Baker, Nepi & Hudson, 2008; Ahuriri, Hudson, Bishara, Milne & Stewart, 2012; Cram, 2010; Jones, 2000). Professor Durie (2003) believed that Māori healing in contrast to Western medicine, had a concept of wellness that is holistic with an intergenerational approach to spiritual and environmental healing. He also explained how natural rongoā medicine had much to offer Western health services especially in terms of an effective and culturally appropriate delivery of services.

All the same, the local DHB and the New Zealand Ministry of Health who fund Māori health, showed very little evidence at the time of this study, of promoting or initiating any strategies for the inclusion of traditional Māori healing knowledge or romiromi practices. Even though my local community of Māori people descend from the Takitimu waka with strong connections to Tohungatanga (the work of the expert healing priests/priestesses).

The sacred Takitimu waka (canoe) was not only responsible for carrying the Tohunga (priests/priestesses) but all the spiritual treasures and healing lore of Māori to Aotearoa (Mitchell, 1944). Utilising the traditional healing lore of the Tohunga (priests/priestesses) in romiromi (ancient Māori healing processes) and mirimiri (spiritual manipulation of energy) could be potential healing tools for hauora Māori, education programs for the rangatahi (youth) and mental health day rehabilitation program participants.

Janette Hamilton Pearce, a past lecturer from Te Whare Wānanga o Awanuiārangi, once asked me when the tribal descendants of the Tohunga stopped being born. At the time, as a lecturer assessing early childhood teachers in local early childhood centres, I came to the realisation that these children continued to be born in our tribe every day because this was their ancestry as descendants of the Takitimu waka. Without the necessary guidance and mentoring of their spiritual gifts, our tamariki (children) and rangatahi (youth) are at risk of spiritual imbalances because they are not being mentored in Tohungatanga. The numbers of rangatahi in our tribe being diagnosed with drug and alcohol addictions and being at risk of suicide and mental health problems is rising and these issues are indicative of spiritual

imbalances (Beautrais, 2003). An awareness of the spiritual healing gifts our mokopuna (grandchildren) inherit as descendants of the waka Takitimu, may very well contribute to the holistic wellbeing of the future generations of the Ngāti Kahungunu tribe.

In 2018, Te Taiwhenua o Heretaunga, a hauora (Māori health provider) in Hastings, offer "a range of kaupapa Māori hauora services to improve the health status of Māori in Heretaunga (with a) … vision … to develop, extend and deliver services targeting identified Māori health priorities, and to ensure whānau receive high quality, effective, timely, affordable, accessible and culturally appropriate services" (Ministry of Health, 2013). The health and disability services offered are:

- Hauora Heretaunga – GPs, practice nurses
- Oranga niho – dentists, dental therapists, dental education
- Community health – whānau ora, tamariki ora (child health), Māori disability support, school-based nursing, palliative care, safer environments for whānau
- Te Whare Oranga – exercise and nutrition, Aukati Kai Paipa – stop smoking
- Kaumātua services – taikura, health checks, kianga tautoko – elderly support
- Hinengaro (mental health) – ngā oranga o te rae, day rehabilitation programme, residential

The environment at Te Taiwhenua is Māori-friendly with Māori music playing in the background. The services extend from community services, clinical medical services, social services, mental health services – rehabilitation day program and residential mental health care, early childhood education and rangatahi (youth) services for Māori youth (Te Taiwhenua o Heretaunga, 2009). Transport is provided for whai-ora (people seeking wellness) and lower charges for medical appointments made the services more cost effective for whānau. With a $10 million annual budget, however, Te Taiwhenua o Heretaunga do not provide any traditional Māori healing romiromi, mirimiri or rongoā Māori (natural healing medicine) services (Kire, personal communication. Hastings 2017).

The Ngāti Kahungunu Iwi Incorporated (NKII) annual objectives for 2017 – 2018 included a Te Ara Toiora o Ngāti Kahungunu wellbeing strategy to "progress the wellbeing initiatives and strategies to progress and enhance whānau and hapu wellbeing" (NKII, 2015). One advancement noted in the strategy, identified the revitalisation of Kahungunu rongoā for

rongoā practitioners in the Hawkes Bay area, that is - until the Ministry of Health stopped the national funding. In 2016, the Toi Ora (director of rongoā) for Ngāti Kahungunu Iwi Incorporated (NKKI), organised a wānanga learning experience based on 'The lore of the Whare Wānanga' written by Percy Smith in 1913 (Whatahoro & Smith, 2011). Smith was a Pākehā ethnologist who researched the philosophy of the kauae runga (celestial knowledge) and the kauae raro (earthly knowledge) in the early 1900's by interviewing Whatahoro, a Ngāti Kahungunu Tohunga from Wairarapa. NKII funded a hundred copies to be re-printed for these wānanga participants. My main concern, which I expressed to the Toi Ora director a year after the wānanga, was how the kauae runga, kauae raro wānanga had contributed to the holistic wellbeing of whānau in our community. The wānanga and the funding of a re-print of a book from the 1900's made no changes to the current Māori health status or Māori perspectives of health in our area.

The Māori Relationship Board are an executive group funded by the local DHB in Hawkes Bay with the role of setting the strategy for the health sector and monitoring health outcomes for Māori (Hawkes Bay District Health Board, 2016). "Transform and sustain" was the strategic direction of the Māori health annual plan 2016/2017 that the Māori Relationship Board worked with in terms of Māori health. According to the 2016 Chairperson's report, the Board considered tobacco control plans, Māori nursing recruitment, health literacy frameworks, suicide prevention plans, annual Māori health plans, rheumatic fever prevention plans, obesity strategies, alcohol and drugs, fetal alcohol spectrum disorders, bi-lingual signage and living wages in the Hawkes Bay District Health Board. The agenda has more of a Western approach with a focus on interpreting Māori health statistics from a deficit model. It shows no awareness that indigenous forms of Māori healing romiromi and rongoā (various means of natural healing) wānanga exists as a Māori strengths-based model that offered a more culturally aware perspective of Tohungatanga (the expert practices and rituals of the healing priests/priestesses).

In 2011, Te Puni Kokiri (TPK) in Hastings, approved funding for a romiromi wānanga series in Flaxmere however only one romiromi wānanga was held because no further funding was allocated. However, TPK was restructured that year; the funding policies were changed, and no further funding allocation was made for romiromi wānanga in Hawkes Bay.

Te Kupenga Hauora, a Māori health organisation in Napier, sought to "fund and provide a broad range of health, education and social services based on kaupapa Māori practices within New Zealand" (Te Kupenga Hauora, n.d.). In particular, the services were for the people of Ahuriri (Napier) and broader Ngāti Kahungunu boundaries, with a particular emphasis on "meeting the specific needs of Māori". A Tohunga rongoā began working at Te Kupenga Hauora for one day a week in 2016. The Tohunga rongoā was a kuia (knowledgeable grandmother) who had expertise in intuitive diagnosis, mirimiri – spiritual manipulation of healing energies with the ability to prescribe and make rongoā (natural healing medicine) for whai-ora. This Tohunga had looked after a number of kaumatua (elders) throughout the whole Hawkes Bay region over the years. Te Kupenga Hauora did not advertise the availability of rongoā on their website because the Ministry of Health does not allow rongoā to be administered in any funded Māori health service in New Zealand.
Ahuriri District Health (ADH) in Napier have a DHB contract for what they call mirimiri and is categorized as traditional Māori healing but, in all reality, offer Western therapeutic massage services and ear candling, performed by Western certified massage practitioners who are Māori. To date in 2017, Ahuriri District Health has no funding criteria for romiromi services, rongoā or romiromi wānanga because the DHB will only fund Western health services for Māori delivered by Māori.

Māori ways of romiromi healing are not accepted as a mainstream service for Māori even though Māori are the highest users of health services in New Zealand. Those who refer Māori to Tohunga Māori (priest/priestess) in the community, know that they have very little resources and accept a koha (gift) of bread, food, or money. The problem is that the District Health Board manages an excessive budget for a health system that fails to acknowledge the value of Māori healing for Māori. The issue that the Western health system in New Zealand does not recognise is that funding Māori healing romiromi wānanga (teaching and learning on a culturally appropriate environment as a whānau) for whānau (families) Māori, supports Māori to heal themselves and their families using ancestral healing rituals and practices. Consequently, the following research questions sought to collect data about romiromi and explore the definitions from Tohunga as well as whānau who have experienced romiromi:

1. Explain what romiromi means to you.

2. Are there potential links between romiromi and the wellbeing of your whānau?

1.8 The purpose of the research

In the local health services there are a number of inequalities identified that contribute to the purpose of my doctoral research. The Hawkes Bay Māori Health Plan 2013 confirmed three features in the health status of Māori as recognized inequalities:

- There are persistent and pervasive inequalities in health status in Hawke's Bay [and] much of this is linked to socio-economic status.
- Māori and Pacific people tend to have worse health than non-Māori non-Pacific people.
- Growing numbers of older people with age-related health issues will increase the numbers needing and accessing health services, both primary and secondary care (Hawkes Bay Māori Health Plan, 2013).

The Hawkes Bay Māori Health Plan 2013 was written without consultation with the group of people it affected. It is my belief that a theoretical model can be very different to the actual hands-on practice and implementation of strategies around whānau ora (the wellbeing of the family). This plan however, had no strategies to include the education of traditional Māori healing romiromi or rongoā Māori.

The Hawkes Bay Māori Health plan (2013) had two recommendations designed to support rongoā Māori. The first recommendation was to support the Ngāti Kahungunu Toi Ora Director mentioned earlier in this chapter. The second recommendation was to support the hauora that I was contracted to research, in order to evaluate the service. In conducting the research, I discovered that the hauora that performed Western massage therapy were not permitted to use rongoā Māori. The Turuki Māori Health Workforce Strategy 2011 – 2014 that worked in partnership with the Māori Relationship Board and the Hawkes Bay DHB had no mention of rongoā Māori, romiromi or mirimiri (HBDHB, 2011). The Turuki Māori Health Workforce Strategy 2014 – 2019 offered no strategies to support Māori in the community with traditional Māori healing rongoā, mirimiri or romiromi (HBDHB, 2014).

The following figure is a theoretical framework that provides an analysis of a theory of the determinants of Whānau Ora (the wellbeing of the whānau):

> … the Reducing Inequalities Intervention Framework outlined in Tu Mai provides a structural analysis of the determinants of Whānau Ora (see Figure 1). The constructive relationships established by HBDHB with local and national government, as well as Iwi and communities, are critical to the reduction of Māori health disparities. HBDHB continues to strongly support a whole-of-government/community approach to health and wellbeing (Hawkes Bay Māori Health Plan, 2013. p. 7. Figure 1).

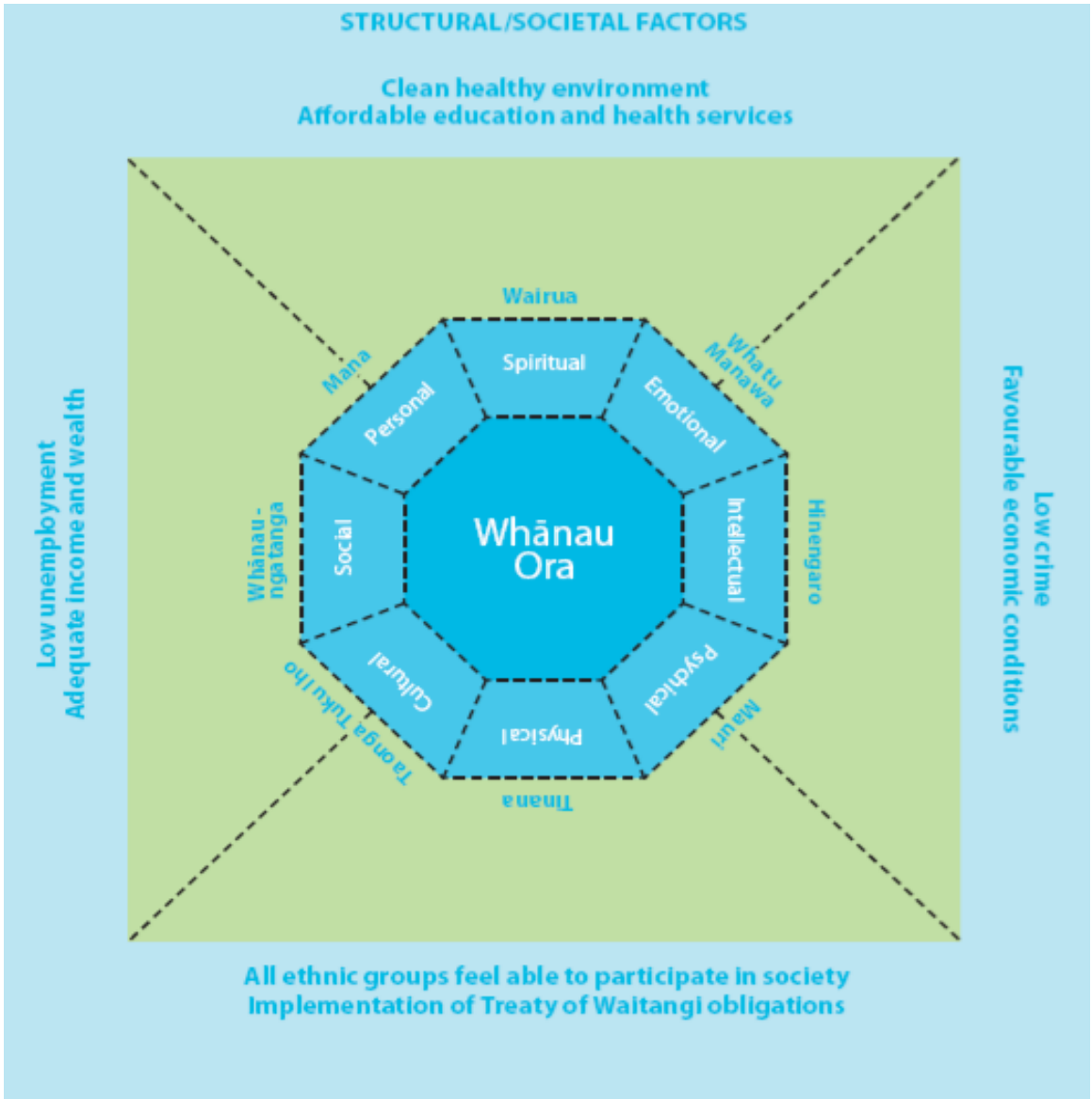


Figure 1. Structural/Societal Factors HBM Health Plan

The revitalization of mātauranga (knowledge) romiromi plays an important part in the tino rangatiratanga (self-determination) of whānau Māori privileged enough to have experienced some of the philosophies of romiromi. Ellerby's study of Spirituality, Holism and Healing among the Lakota Sioux supports an indigenous approach to wellbeing:

> … that which makes indigenous healing systems truly unique cannot be grasped through an evaluation of the practices and procedures employed. Ethnographic methodologies and materialistic science are generally unsuitable epistemologies for the comprehension of indigenous healing, because indigenous healing is about a way of life, a lifestyle and belief system. In order to understand indigenous healing, it is essential to understand the philosophy that lies behind the procedures, practices and practitioners (2000. p. 5)

Bridging between the Western approach to research, with a qualitative inquiry approach, and traditional Māori ways of transmitting knowledge, presents many challenges but the research seeks to examine romiromi knowledge from experts in the field of Māori healing.

From my own observations at the Wairoa and Hastings hospitals in my community, Māori healing Tohunga and Tohunga rongoā were not invited into clinical spaces like hospitals, doctor's surgeries, or mental health institutions. According to Pamela Anderson, a staff member at the PHO in Otaki, the Western biomedical health system seemed superior with its technological advances and scientific medicine, yet Māori were dying at first point of contact in the hospital (personal communication, Otaki Primary Health Organisation, 2010).

There has always been speculation amongst Māori healers about the compatibility of traditional healing practices and western health services. Dr Rhys Jones, a Public Health Physician and Senior lecturer at Te Kupenga Hauora Māori at the University of Auckland, stated that rongoā Māori healing and Māori health could complement one another but the Western health system has not shifted since then (2000). In 2018, authentic traditional Māori healing romiromi had still not been accepted. Professor Durie proposed that Māori taking responsibility for their own healing could further enhance the scope of mainstream health services:

> Ultimately linked to their historical, social, cultural, economic, political and environmental circumstances…health initiatives must incorporate a holistic definition and approach…. In doing so, Māori people would like to define health for themselves… take responsibility for their own health; be involved in their own health care (1994. p. 77).

Professor Durie strongly believed in transforming the cultural space for Māori to have their own autonomy in terms of the inclusion of Māori health services in mainstream health.

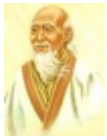
> … at the highest level, retention and utilisation of traditions and practice (including those related to healing) is part of indigenous peoples' pursuit of self-determination. Self- determination and autonomy is central to contemporary conceptualisations of indigeneity; the concept itself has been defined as "the freedom for indigenous peoples to live well, to live according to their own values and beliefs, and to be respected by their non-indigenous neighbours" (Human Rights and Equal Opportunity Commission, 2002 cited in Ahuriri-Driscoll, Baker, Hepi & Hudson, 2008).

The clinical environment of Western health in New Zealand that has a focus only on physical and mental health, is foreign to Māori just as the Western health approach does not understand the collective consciousness of whānau wellbeing and indigenous romiromi healing practices.

Māori are recorded as having the poorest health status of any ethnic group in New Zealand (Ministry of Health, 2014). The disconnection of whānau Māori from their natural environment and cultural ways of holistic wellbeing has had negative impacts on the holistic health of the indigenous Māori people (Cunningham & Stanley, 2003; Montenegro & Stephens, 2001; Gorman, Nielsen & Best, 2006). The Māori people have long been a culture with strong cultural links to the living and non-living ancestors of nature (Royal, 1998). Many Māori healers turned to alternative healing modalities from other cultures because traditional Māori healing was not readily available to learn in their communities.

Over the years, I had opportunities to coordinate wānanga for whānau Māori to learn romiromi in an environment that was conducive to Māori ways of learning. I received numerous emails daily where people in the community were asking for romiromi services or romiromi wānanga in their area. People wanted more knowledge about traditional Māori healing. If whai-ora (people seeking wellness) had a sore shoulder or leg, then I would refer them to a massage therapist. Depending on the circumstances, if there was no-one to refer them to in the area that they lived then I would travel out to them. If there were spiritual imbalances that made no sense or the whai-ora was suicidal from having spiritual visions they could not control, then again, I would travel out to see them. Upon arrival there was usually a group of people who also wanted romiromi. This approach was hard work for me though and there was often very little or no funding available for travel or the service offered.

In my doctoral study, I wanted to explore different definitions of romiromi to legitimize the funding of traditional Māori healing romiromi services and wānanga.



When the student is ready the teacher will appear. When the student is truly ready... The teacher will disappear - Lao Tzu (Goodreads Incorporated, 2017).

1.9 The researcher's epistemological position

In the year 2002, I was invited to learn from the Tuhoe Tohuna Tipua (tribal sower of the seeds of ancient healing wisdom), Dr Arikirangi Turuki, Rangimarie, Rose Lambert-Pere, at her home in Tuai, a rural place in Waikaremoana. In those days, Māori healers came from far and wide to attend the healing gatherings to share their spiritual healing gifts and to send healing energy to Papatūānuku - Mother Earth and all her progeny. During this time, I began studying for a Bachelor's degree in Māori Studies which included Tohungatanga, so I was able to apply some of the teachings of Dr Pere to some of my assignments.

Dr Pere taught me that the traditional Tohuna was a wisdom keeper who sowed the seeds of wisdom so people could come into their own healing power and wisdom (Ofsoske-Wyber, 2009; Day, 2011). Being mentored by Dr Pere made me focus on coming to terms with my own understanding of the spiritual gifts I had, caring for my own spiritual wellbeing, putting clear boundaries in place and 'walking my talk' as a Māori healing practitioner. Together with the male teachings of Papa De La Mere, the female energies of Dr Pere provided a balanced synchronization of both the male and female teachings in Māori healing.

However, sometimes the healing theories and philosophies that I learned from Papa De La Mere as a Tohunga Ahurewa (priest of a higher order) were in complete contrast to the teachings of Dr Pere. In the end, I concluded that I would have to trust in my own intuitive wisdom to guide me to work with whatever came up for the uniqueness of each individual. I discovered that the healing Tohunga and Tohuna had access to the epistemologies, rituals, spiritual practices and deep metaphysical theories and philosophies of romiromi from having been trained by their elders from birth (Day, 2011; Moon, 2008).

The students who worked with Papa De La Mere in Auckland shared with me that he held a vast knowledge in Tohungatanga (ancient Māori healing philosophies and practices), whakapapa (genealogy), takutaku (chants to invoke the phenomena of nature), cosmology (universal dimensions), astrophysics (astronomy and physics), psychology, engineering, haputanga (midwifery), mirimiri (spiritual manipulation of energy) and romiromi (deep physical spiritual healing processes). My academic studies with Te Wānanga o Raukawa (Māori University in Otaki) enabled me to meet students from tribes that extended right throughout New Zealand so the sharing of various aspects of Tohungatanga and the metaphysical epistemologies of Tohungatanga continued to evolve as my knowledge increased (Moon, 2008; Robinson, 2005). Having learned from Papa De La Mere prior to studying in an academic setting, I also discovered that there were huge differences between the theory and philosophy of an academic Māori lecturer and the traditional Tohunga. The Tohunga were trained from birth whereas a lecturer was university trained as an adult.

It was difficult to focus on just one aspect of Tohungatanga because all the different parts were so interconnected. I was faced with the dilemma of a deficit of published Māori healing knowledge in academia because traditionally, the Māori people were an oral culture and stored knowledge in whakatauki (proverbs), moteatea (historical songs), whakapapa (genealogical lines), pūrākau (storytelling), takutaku (chants to invoke the phenomena of nature), carvings and artwork (Lee, 2009; Salmon, 1997).

In my own whakapapa, oral literature in the form of a waiata identified my connection to my spiritual healing guardians, Ruamano the whale and his sister Hinekorako the rainbow, who were both children of Tangaroa, the grandfather of the Sea and Hinemoananui, the grandmother of the ocean (Appendix 2). Stories as forms of oral literature of both these guardians were spoken about by the local residents because they had been known to reside in the Wairoa district over many generations (Mitchell, 1944). Jack Mitchell described stories of Ruamano and Hinekorako as being on either side of the Takitimu waka (canoe) guiding it on the voyage that carried the Tohunga Māori back to Aotearoa. The wider whānau concept therefore was far wider than the concept of the nuclear family because it aligned with ancestors who were a part of the spiritual philosophy of Tohungatanga (Royal, 2009; Nikora, Te Awekotuku & Tamanui, 2013; Whitt, Roberts, Norman & Grieves, 2001). As a

contemporary romiromi practitioner, I was not trained from birth like the Tohunga, but I soon learned from my whakapapa that I came from a long line of Tohunga. The following section provides an overview of the thesis.

1.10 Thesis overview

Chapter One introduced the research topic of traditional Māori healing romiromi. It provided my perspective of the worldview of the Tohunga who perform romiromi. The colonisation of the work of the Tohunga and the Tohungatanga knowledge base was presented to provide some background in the history of romiromi. Issues around the legitimisation of romiromi knowledge and my work as a Māori healer in the Western health setting were disclosed. The chapter described my introduction to first learning about romiromi on the marae with Papa De La Mere and then went on to discuss my involvement as a romiromi practitioner thereafter. The research problem identified the disconnection of Māori from indigenous Māori healing in my local community and the research questions were presented. The rationale of the research recognized the current deficit of Māori healing knowledge in the Hawkes Bay region. As a result of this dearth of information, the chapter acknowledged the purpose of the research that was to build on the community aspirations of whānau wanting to learn about Māori healing romiromi. The epistemological position of my academic experiences as a student and doctoral researcher were discussed alongside an account of my personal experiences with Tohuna and Tohunga over the duration of my doctoral study. An overview of the thesis was presented and the use of macrons and kupu (word) translations in brackets will conclude the first chapter.

Chapter Two will explain the qualitative research method design used for the research project. The research design will be described as a transformative research inquiry that focuses on the social oppression of Māori health practices with an agenda for political change. The design will challenge the norms of the Western research frameworks and the bias that researchers may be unaware of in the marginalization of Māori knowledge through media, legislation, academia, education, health systems and peer pressure.

The kaupapa Māori theory and principles will be explained; the research thus being for, by, with and about Māori (Smith, 1999). The theoretical framework for the kaupapa Māori methodology will be shown to have guided the research design and supported the research

participants in the gathering of information. The research will be seen to be culturally appropriate with all intentions to maintain the dignity of those being researched. A description of the research sample will be provided.

The research methods that will be presented include the pūrākau (storytelling) method, a literature review, and the case study method. The role of case studies will be recognised as a valuable tool, especially with community-based health or education problems that will portray an in-depth multidimensional investigation of romiromi (Hartley, 2004). An archival analysis approach will prove to be relevant to the examination of documents from romiromi wānanga with Papa De La Mere as a foundation upon which to analyse other perspectives of romiromi (Hill, 1993). Comparing and contrasting the different perspectives of the interviews with the archival documents will assist in the validity of the research (Yin, 1994). Lastly, an outline of the ethical considerations will present an acknowledgement of important issues of confidentiality, intellectual property rights, consent forms, cultural sensitivity and tikanga Māori that were adhered to throughout the research process.

Chapter Three will provide a review of literature to define romiromi. The different processes of Te Oomai Reia romiromi Māori healing will outline the whatumanawa (eye of the heart), mirimiri (spiritual manipulation of energy), taa miri (intuitive diagnosis), koo miri (the shifting of energy through sound) and romiromi (Māori healing). Published and unpublished literature will provide a framework of the metaphysical expertise of Tohungatanga in terms of traditional Māori healing. Tohungatanga and the historical role of the Tohunga who perform romiromi will further explain how Māori became disconnected from their natural environment and their own ways of healing (Hart, 2003). The spiritual aspects of traditional Māori healing, rongoā and wairuatanga (spiritual phenomena) will be used to examine the depth, width and breadth of the philosophical traditions and will demonstrate how they each relate to the deficit of Māori healing knowledge in academia (Hart, 2003). To provide some context to the potential link that romiromi has to the holistic wellbeing of the whānau, relevant documents provided will illustrate a Māori worldview of the wider concept of whānau with the ancestors at the source of indigenous Māori healing.

Chapter Four is a case study of the late Papa Hohepa De La Mere, as a Tohunga Ahurewa whose life mission was to teach Te Oomai Reia romiromi philosophies and the processes through romiromi wānanga. Although these wānanga were outside the doctoral time frame, an archival analysis will be used to legitimize the notes and records from romiromi wānanga to answer the research questions. The chapter will seek to validate the transmission of romiromi theories, philosophies, rituals, and practices within the body of mātauranga (knowledge) Māori to define romiromi. The pūrākau storytelling research method will be used in the interpretations of my research experiences as a student of Te Oomai Reia romiromi with Papa De La Mere (Lee, 2009).
Chapter Five presents a case study of the philosophies of romiromi by Manu Korewha, a Ngaapuhi Tohunga Ahurewa. The pūrākau storytelling research method was used to collate information to best explain his definition of romiromi as well as determine what possible links there may be between romiromi and the wellbeing of the whānau (Lee, 2009). The study described the challenges involved during the interview process with Manu and examines the range of metaphysical theory that moulded his lifetime practice of romiromi. It also presents the many 'bows' of the work of Manu that supported his philosophy of romiromi and his aspirations to mentor future generations of Tohunga.

Chapter Six is a case study of Atarangi Muru, a Ngāti Kuri Tohunga from Kaitaia. The chapter used the pūrākau storytelling research method to collect data from interviews and emails to define romiromi (Lee, 2009). The chapter will explore the fluidity of her romiromi practice and the vast theoretical knowledge of romiromi evident in the principles she provided. As a Tohunga Māori who was taught romiromi from birth, the traditional intergenerational transmission of romiromi knowledge is evident, and explains how she taught her own son and her grandson from birth. The chapter will trace the transmission of knowledge between generations of grandmothers, grandfathers, mother figures, aunties, and uncles; all of whom had a wealth of healing knowledge that contributed to the wellbeing of the whānau of Atarangi.

Chapter Seven is a case study of a group of romiromi wānanga students, both men and women, who studied romiromi under the tutelage of Atarangi Muru and Manu Korewha. An explanation of how and why the sample of students were chosen will be provided. The

research questions will be answered by employing the pūrākau storytelling research method (Lee, 2009). The stories of the lived experiences of romiromi will provide examples of how the theories, philosophies, principles, rituals, and practices of romiromi were applied to the student's professional lives, and whether or not there were potential links between romiromi and the wellbeing of their whānau.

Chapter Eight is the concluding chapter of the thesis. It will examine the research data from the literature review and the case studies. Through a comparative analysis of the research data, some shared themes and findings emerge (Jackson & Verberg, 2007). The reasoning behind a thematic analysis of the research data will be explained. Some academic definitions of romiromi in the literature will provide evidence of marked differences between theory and practice (Gilham, 2000; Jackson & Verberg, 2007). The distinction between my research, from an insider view where I have experienced romiromi as a way of life, and an outsider academic theoretical definition of romiromi, will be discussed in an analysis of the research data (Smith, 1999). Other common themes in the literature will highlight the relevance of unique tribal knowledge bases and personal reflections on prior life experiences. The triangulation of the overall key findings that define romiromi will validate the research hypothesis (Hartley, 2004). The strengths and weaknesses of academic research and the scope of vision that arose from the doctoral study will be described. The thesis will conclude with recommendations for future directions for research with active participants in romiromi wānanga studies, to ascertain any resulting shifts in awareness or any change in perspectives about the wellbeing of whānau. The chapter will propose that whānau Māori could take responsibility for their own health and wellbeing outcomes by aspiring to the sharing of romiromi Māori healing knowledge in the community.

1.11 Translations in an academic context

In this section, it is relevant to provide an explanation of my own tikanga (correct Māori protocols) of how and why I have intentionally translated kupu (words) Māori to English in brackets and why I have not used macrons in some places. Although there is a glossary provided at the end of the thesis, there are many words in the ancient takutaku and karakia that have no translation in the modern Māori dictionary. Although I had been through some of the takutaku with Tohunga, the words were not always translated word for word because

they may have a different context in one sentence from the next. As a result, I cannot translate some of the words in the old te reo (language) Māori therefore it is noted that some of the words that are in this document will not appear in the glossary.

The differences in translation and interpretation can also be tribal dialects and differing worldviews so translating my interpretation beside the kupu (words) ensured the correct context for that particular idea. In some places, the same word may have had a different definition because this was the context in which it was being used. For example, one Tohunga uses the word kare putoro while another uses karaputoro which in practice means 'first thought' but each came from different tribes. Similarly, with the word whakapapa that is used in my tribe but another tribe may say akapapa and miss the letters wh.

The word Pākehā in my thesis has two meanings. One translation of Pākehā my mother shared with me is that it means 'flea bitten' which is what Māori called the European missionaries when they first arrived in Aotearoa. Another more contemporary translation is that Pākehā means 'white man' or 'non-Māori'. My paternal grandfather was of Welsh descent while my great grandmothers on both sides of my parents were of Irish descent. When I began using the term 'non-Māori', a Pākehā supervisor told me to use the word Pākehā. To me, Pākehā merely means 'non-Māori'. I am both Māori and Pākehā because there is Irish blood on my mother's side and Māori, Irish and Welsh on my father's side so I have no intention of being derogatory when I call someone Pākehā in this doctoral thesis.

1.12 Conclusion

This chapter has provided a background to the study to show how the topic of the research evolved over time. The research problem, the purpose of the research was described, and the research questions posed a hypothesis to test whether there are potential links between romiromi and the holistic wellbeing of whānau Māori. My epistemological position as both a romiromi practitioner and an academic researcher of Tohungatanga was covered in detail. Lastly, an overview of the thesis was provided.

Chapter 2 will describe the research design, the theory, methodologies, and methods that were used throughout the study.

CHAPTER TWO – KAUPAPA MĀORI

2.0 Introduction

The last chapter introduced my research topic, described my personal journey in traditional Māori healing and related some of my experiences of Te Oomai Reia romiromi wānanga. The chapter identified the deficit of traditional Māori healing romiromi knowledge in District Health Board literature which led to posing the research questions that were used to collect the research data for my doctoral study.

This chapter provides an explanation of the founding theories, philosophies and concepts of kaupapa Māori that informs the research design used for this study. The critical argument focuses on the use of Māori research theories, philosophies and concepts that affirm the indigenous Māori people and their culture. As well, an explanation of the research sample is provided. Using a transformative approach, the chapter sought to address the discrimination and marginalisation of traditional Māori healing knowledge. In answer to this, the kaupapa Māori research theory, the research methodology and culturally appropriate research methods are described. An archival approach for one of the case studies is also presented. The chapter also discusses the ethical considerations that maintain the integrity of the research process between the research participants and the researcher. As well, as any ethical concerns around a conflict of interest between research participants and the researcher are explained. The chapter also considers how confidentiality and intellectual property rights are important in this study. Lastly, the chapter gives reasons for how the research design supports the research inquiry and the audience for whom the thesis was intended (Creswell, 2014).

2.1 The research design

An indigenous Māori research approach must focus on affirming the worldview of the indigenous Māori peoples. Planning a research design for this study required an inquiry that would deepen the understanding of the topic with a critical argument based on a wider context of Māori research theories, philosophies, and concepts. A research design that is specific to an epistemological approach, must shape and mould a project "beginning with what is deemed worthy of researching, what questions are asked, how they are asked, and how the 'data' is analysed" (Smith, 1999 cited in Lavallee, 2009, p. 22).

The research design focused primarily on a transformative worldview that addressed issues of power, social justice, discrimination and the marginalisation of Māori healing knowledge and practices (Creswell, 2014). This transformative research inquiry sought to confront the social oppression of Māori health practices at policy level, to provide an agenda for political change in my community (Mertens, 2010). The research therefore adopted an action agenda to reveal the changes brought about through romiromi in the personal and professional lives of the research participants (Creswell, 2014).

A review of Māori health literature raised a number of political issues, especially in relation to the assimilation of Māori into Western health services. My own experiences as a Māori healer, supported some of the findings in the literature review and revealed a number of social issues for Māori in the public health system. Issues like for example "inequality, oppression, domination, suppression and alienation" affect Māori in the public health system (Creswell, 2014. pp. 9-10). A transformative research approach examines the power relationships between Māori and the Western Māori health system that is proposed on behalf of Māori and fails to recognise the value in Māori healing romiromi for Māori (Creswell, 2014).

A qualitative research method design included open ended questions, interview data, themes, patterns and interpretation (Creswell, 2014). Taking a qualitative approach enabled insights from the researcher's life experience as a romiromi practitioner to add to the stories of the research participants resulting in the building of collaborative narratives. According to Kirk & Miller (1996) and Marshall & Rossman (1989) "a qualitative research paradigm is rooted in cultural anthropology … and entails immersion in the everyday life of the setting chosen for the study; the researcher enters the informants' world and through ongoing interaction, seeks the informants' perspectives and meanings" (cited in Creswell, 2014. p. 205). With an understanding that the Māori culture is traditionally an oral culture, a qualitative design embraces storytelling and narratives for this research inquiry. Qualitative interpretative research ensures that "the inquirer is typically involved in a sustained and intensive experience with [the research] participants" (Clandinin & Connelly, 2000; Creswell, 2014, p. 187). For example, a narrative research design used stories to describe the romiromi

experiences of the research participants and proved to be a resource to evaluate how these experiences influenced their lives (Riessman, 2008; Creswell, 2014).

2.2 What is counted as research?

Māori health research seen through the dominant Western world view, can appear to be somewhat negatively biased towards an indigenous Māori world view. Linda Smith (1999) argues that research and what counts as research is a contested notion. She also believed that research is academic knowledge, and that knowledge is power. Waitere-Ang & Johnston (2000) relate how indigenous peoples were often considered by colonists to be a primitive people who needed to be civilised, heathens with no religion, illiterate natives with no education systems and savages with no justice systems.

Patricia Grace argued that the clinical findings of some health researchers has failed to reinforce the values and identity of the culture under study (cited in Irwin, 1994). Modern Māori health research that is immersed in Western values, has views that stem from colonial beginnings (Smith, 1999). In an assimilation process the Western research frameworks worked forcefully to abolish a culture through academic research findings. This process endorsed the imperialist and colonialist world views and displaced the dignity of indigenous Māori worldviews. The exclusion of Māori from any decision-making processes together with consistent, negative, insensitive assumptions that stigmatise Māori, served to reinforce prejudice and stereotypes of Māori (Irwin, 1994).

Research has therefore been used by dominant cultures as one of many tools to colonise indigenous peoples. Research methodologies in New Zealand have been controlled and driven by the dominant Pākehā culture with very little concern for cultural ethics or indigenous codes of conduct (Kennedy & Cram, 2010). The norms of Western research frameworks are founded on scientific rationales that remained unchallenged and are accepted as objective, neutral and unbiased. The outcomes of Western health research have reinforced the belief in scientific rationality and debased the methodologies of the indigenous groups (Waitere-Ang & Johnston, 2000). These outcomes are especially questionable when researchers' 'unconscious bias' has used the power of suggestion to influence the reader to reflect their own opinion (Smith,1999). The term unconscious bias uncovers the bias that we may not have been aware of, resulting in judgements of people who have dissimilar cultures

or life experiences. Shavers, Klein & Fagan believe that ‘our unconscious biases reflect our attitudes, beliefs, stereotypes and prejudicial associations we have for particular groups’ or racial ethnicities (2012).

If indigenous researchers are grounded in the identity, beliefs, values, and practices of their culture and maintain ethical intentions towards the empowerment of the communities they are researching, they can rewrite or ‘re-right’ their own histories (Smith,1999; Bishop, 1999; Bishop & Glynn, 1999; Bishop, 1998). Some indigenous Māori researchers are on the inside looking out, with knowledge of cultural traditions and rituals, whereas a non-indigenous researcher with very little knowledge of the culture can be seen as being on the outside looking in (Johnstone, 1998). This results in being prone to misinterpreting information and will be more likely to have a culturally insensitive approach (Johnstone, 1998). The Western culture in New Zealand has dominated the Māori culture to such a degree that Māori and non-Māori are unconsciously controlled by the structures of colonisation, media, legislation, academia, education, health systems and peer pressure.

Marginalising knowledge does not empower the indigenous people of New Zealand. Academic research written through the lens of the coloniser has painted a bleak picture of Māori which has continued to affect how Māori are portrayed in New Zealand society today. For example, a well-meaning German researcher described internationally renowned Tohunga Māori (healing priests/priestesses) as “wonderful garbage collectors” to describe their expertise in releasing unwanted spiritual energies (Loesel, 2006. p. 17). Colonisers have also used derogatory terms and descriptions in their narratives of indigenous peoples, based on their own interests, biases, attitudes and experiences (Sabbioni, 1996). Another example is how Sanson (2012), defined the author of the book ‘Tohunga: the revival; an ancient knowledge for the modern era’ written by Samuel Robinson, as a ‘Tohunga-shaman’. By replacing the Māori word tanga in Tohungatanga and adding ism to the word Tohunga to Tohungaism, Sanson has not only devalued the culture but has bastardized the Māori language.

Imperialism and colonisation have served to destroy the dignity of the tangata whenua (people of the land) in New Zealand. Colonisation has infected and ravaged the indigenous Māori culture with disease, individualism, Western religion, and government-driven mono-

cultural health, housing, education, justice, and social systems (Smith, 1999). Layer upon layer of imperialist structures have forced Māori to cast aside their language, spirituality, culture, and ways of being, with an assumption that the Pākehā world view is deemed to be superior (Johnstone, 2001).

Pineaha Murray, a Ngāti Kuri Tohunga, related how the European religion in the early 1900's looked far superior to that of our traditional Tohunga, especially with the introduction of modern technology and medicine in the hospitals (personal communication. Hastings. 2012). As a doctoral student and an indigenous researcher with Te Whare Wānanga o Awanuiārangi, I have had many years of training in the analysis of literature that generalize definitions of Māori healing romiromi in academia. As a romiromi practitioner who has experienced oppression working in the Western health system, it is timely to now challenge that romiromi is not recognized, nor funded, as a culturally appropriate healing modality for Māori. The kaupapa Māori research theory that has been adopted for this research, informs a re-righting of history to provide a true rendition of the story from a kaupapa Māori perspective (Smith, 1999).

2.3 The Kaupapa Māori theory

Kaupapa Māori processes involve change in academic research, as the 'researched' are empowered to become the 'researchers'. Such an approach has enabled indigenous Māori researchers to create theories and methodologies to interpret findings about Māori that are positive and uplifting (Irwin, 1994). Prior to this, researchers have labelled Māori as disadvantaged deviants using a deficit approach. Irwin proposed that the Māori world view stemmed from te reo (language) and tikanga (correct protocols) and so the kaupapa Māori theory encompasses the te ao (worldview) Māori in support of decolonising Māori knowledge to restore power to the tangata whenua of New Zealand. Waitere-Ang & Johnston (2000) believe the kaupapa Māori theory that uses cultural values and guidelines for research is more than simply legitimating the 'Māori way' of doing things. The impetus therefore is to create moral, ethical conditions and outcomes that allow Māori researchers to assert greater cultural, political, social, emotional, and spiritual control over their lives and in their research (Waitere-Ang & Johnston, 2000. p. 274).

The Kaupapa Māori approach takes a political stance, challenging the structural factors, unequal power relations in decision-making and the exclusion of community consultation and Māori ways of healing in the Western Māori health system (Bishop, 1996, Hohepa, 1999; Mane, 2009; Mead, 1996; Nepe, 1991; Pihama, 2012, 2010, 2001; Pohatu, 1996; Smith, 1997; Waitere-Ang, & Johnston, 2000). Woller (2013) identifies "the philosophy of skepticism and objectivity that denotes the large chasm between mātauranga Māori (knowledge) and Western science so the traditional healing methods of Māori are at odds with current Western scientific methodologies" (Durie, 1996, p. 290). The kaupapa Māori theory challenges the lens of Western science and calls for a research approach that is immersed in the language, spiritual rituals, culture and values of Māori. It is through Māori rituals that the dynamics of two peoples, both Māori and Pākehā, are recognized instead of just the dominant Pākehā worldview that is normalised in New Zealand. Bi culturalism therefore ensures that the research participants become one whānau to explore the kaupapa of the research (Irwin, 1994).

Kaupapa Māori research practices have a focus on enhancing the people being researched so that the position of the subjects is improved. It is unequal power relations engaging with professional advisors who propose solutions on behalf of whānau Māori without engaging with them and without providing culturally appropriate ways of healing Māori for the local community. My doctoral study argues that the kaupapa Māori theory (Smith, 1999) is a tool for iwi Māori to reclaim the tino rangatiratanga (absolute sovereignty) of the whānau. As a Māori researcher who is a mother and a grandmother, the kaupapa Māori theory validates my position in my research being for Māori, by Māori, with Māori and about Māori. It has always been predominantly the responsibility of women in the Māori culture to feed, guide, heal, educate and nurture the wellbeing of future generations of iwi Māori (Pihama, 2001).

The kaupapa Māori theory (Pihama, 2001; Smith, 1999) provides a basis upon which to restore the ultimate principle of the uha (female essence) by identifying the role of Māori women as the leading educators and healers of their whānau. The larger concept of the whānau in the Māori culture identifies whakapapa (genealogy) as being at the core of the kaupapa Māori theory because it connects us all as whānau Māori with everything that exists in the universe. It is firmly grounded in the body of mātauranga (knowledge) Māori because

it embodies the interconnection of all things living and non-living (Kennedy & Cram, 2010; Royal, 2009). This interconnection of all things living and non-living is the worldview of Tohunga who perform Māori healing romiromi and teach romiromi in their communities.

All the research participants in my study were Māori and the research ethics and codes used were developed by me as Māori. For Māori, the values of kaupapa Māori research may be taken for granted and seem common sense because they create a deeper sense of respect for the people and their spiritual culture (Valentine, Tassell-Mataamua & Flett, 2017). With this in mind, I was able to ensure that the cultural rights of the research participants were respected and not damaged by misinterpretations and misappropriations (Kennedy & Cram, 2010). To achieve this, I used the exact words and their interpretations of the research participants, not mine because the interpretation of other peoples' words can become clouded by the researcher's cultural values and intentions.

Even though we may all be Māori and from the same tribes does not mean that we share similar life experiences. Our unique life experiences are what influence the research lens that we use to interpret data. Some of the Māori values may be foreign to non-Māori researchers and can be seen in the way they interact with one another. Examples of kaupapa Māori practices may seem unfamiliar to Western researchers especially where formal speeches are indicative of having a high regard for visitors, or ensuring that it is customary to provide food after an interview.

Smith (1999) created researcher guidelines that identified the cultural values pertaining to kaupapa Māori research with examples as found in the following table.

Table 1. Kaupapa Māori Researcher Guidelines

Aroha ki te tangata	**Respect for the people**
Kanohi kitea	**Face to face**
Titiro	
Whakarongo	
Kōrero	**Look, listen, and then maybe speak**
Mana ki te tangata	**Sharing, hosting and being generous**
Kia tūpato	**Be cautious, politically and culturally safe, Protect insider/outsider status**
Kaua e takahia te	
Mana o te tangata	**Do not trample on the Mana or dignity of a Person**
Kia māhaki	**Be humble. Don't flaunt your knowledge and find ways of sharing it**

(Smith, 1999)

The kaupapa Māori theory thus calls for the emancipation of the people of the land and informs the research methodology.

2.3.1 The Kaupapa Māori methodology

The kaupapa Māori methodology sets the initial direction of the research; the lens through which the research was interpreted and the recommendations that arose as a result of the research findings. The methodology provided valid reasons for the researcher's choice of literature, the language used, the theories and the tikanga (correct protocol) to be used throughout the research. It also explained the reasons behind the selection of research participants and prescribed the analysis of the research data. In this study, the interpretation of the data was based on an awareness of tikanga Māori (correct protocols), mātauranga (knowledge) Māori and Māori ways of healing.

Kaupapa Māori research methodologies carefully consider the gathering of information, so that questions are culturally appropriate and not offensive to those being researched. When philosophies of the Māori world view are considered, strategies can be implemented to maintain the dignity of those being researched (Smith, 1999). The philosophy that

underpinned the research was dependent upon the values, actions, customs, culture, and identity of the researcher, so the facts that were analysed and interpreted became a reflection of the researcher's world view (Irwin, 1994).

The kaupapa Māori methodology in this study has had a specific emphasis on ensuring that the gender balance is maintained throughout the research process (Hamilton-Pearce, 2009; Pihama, 2001; Smith, 1999). It has also had a strong focus on ways to re-write, 're-right' and 're-vive' the synchronicity of the male and female energies that are at the source of romiromi Māori healing knowledge. It sought an emancipatory framework for the female element in the Māori culture to restore the balance of the genders in the body of mātauranga Māori. The methodology demystified the matriarchal leadership role of healing the family and decolonised the European-style patriarchal domination of Māori women in Māori society today (Evans, 1994; Hamilton-Pearce, 2009; Mikaere, 2003; Mildon, 2012; Smith, 1999; Yates-Smith, 1998).

Evans (1994) has asserted that the female aspect exists in almost every area of women's lives, including our experience of the landscapes, the mountains, the seas, the stars, the moon, the darkness, the forest, the mist, the rainbows, the latter of which are taniwha (supernatural phenomena) and tipua (natural phenomena) to whom we whakapapa (have genealogical links) to as Māori. In support of this, Irwin in Bunkle et al, (1992) believed that it was time for Māori women to take a stand and decolonise our narratives so that we can give and receive like our ancient foremothers:

> … we don't need anyone else developing the tools which will help us to come to terms with who we are. We can and will do this work. Real power lies with those who design the tools – it always has. The power is ours. Through the process of developing such theories, we will contribute to our empowerment as Māori women, moving forward in our struggles for our people, our lands, our world, ourselves (p. 233).

The kaupapa Māori methodology challenges the patriarchal ideologies that make Māori women's spiritual leadership in healing invisible and gives Māori women an opportunity to assert their own sites of struggle, beside their male counterparts (Hutchings, 2005). The methodology explored the patriarchal domination of mātauranga wāhine (Māori women's

knowledge and epistemologies) within the body of mātauranga (knowledge) Māori (Yates-Smith, 1998; Hamilton-Pearce, 2009; Evans, 1994; Smith, 1999; Mikaere, 2003). Accordingly, Māori women are rewriting and re-righting their history, asserting their Atua wāhine (divine feminine) heritage into the infrastructure of Māori society to empower and reclaim the birth right and equal leadership of both genders in the spiritual healing roles of Māori (Hamilton-Pearce, 2009; Hutchings, 2005; Pihama, 2001; Smith, 1999; Yates-Smith, 1998).

Aroha Yates Smith asserts that the existence of the Atua wāhine (divine feminine) in romiromi Māori healing has survived unscathed by the colonial lens of the male ethnographers of yesteryear (1998). The Māori tupuna (ancestors) took great care to protect the divine feminine principle:

> Aroha Yates-Smith's research regarding Atua Wāhine calls into question the ethnographer's obsession with Māori male figures as the primary figures in Māori society ... evidence from karakia, waiata, kōrero, mōteatea and a range of oral accounts from tribal authorities highlight the presence of Atua Wāhine as critical in understanding Māori worldviews... all too often those genealogical tables contributed to the invisibilisation of Māori women ... renders invisible the role of the feminine ... interpreted by Pākehā men, thereby being relocated within colonial notions (Pihama, 2001. p. 267).

A kaupapa Māori methodology acknowledges the female principle working in perfect synchronicity with the male principle; not one above or behind the other, just as it is in the spiritual realms of traditional Atua Māori (Gods and Goddesses). The need for the restoration of the feminine energy in contemporary Māori society challenges us as Māori women to go back to the essence of who we truly are in order to decolonise our lives and our roles in the healing of our families (Hamilton-Pearce, 2009; Irwin in Bunkle et al, (1992); Pihama, 2001; Smith, 1999). Irwin (1994) cited in (Pihama, 2001) states that theory is:

> … a powerful intangible tool, which harnesses the powers of the mind, heart and soul. It has the power to make sense of a mass of ideas, observations, facts, hunches, [and] experiences. With the right theory as a tool, we can take the right to our tino rangatiratanga, our sovereignty as Māori women, to be in control of making sense of our world and our future ourselves. We can and must design new tools – Māori feminist theories, to ensure that we have control over making sense of our world and our future. This is a feminist position in which the artificial creation, inflation and maintenance of male power over women is unacceptable (p. 233).

To keep the sovereignty of Māori women at the forefront of this research, the majority of the research sample were Māori women.

Academic definitions of romiromi have not yet been discussed from the perspective of a Māori female romiromi practitioner. Prior interpretations of romiromi by academic researchers are written from the outside looking in rather than from actual experience and so these interpretations are speculative (Smith, 1999). Likewise, the research sample speak from their own healing experiences as having once been whai-ora (people seeking wellness) as well as becoming romiromi practitioners.

2.4 The research sample

The Ngāti Kuri Tohunga Atarangi Muru and the Tohunga Ahurewa (priest of a higher order) Manu Korewha were chosen for my case studies because they had supported me on my learning journey in romiromi since our first meeting in 2003.

The sample that formed the basis of the research originated from a larger group of romiromi participants who had attended wānanga held in various areas of the North Island. This core group of students had continued to attend romiromi wānanga and were able to articulate their learning journeys of romiromi clearly. The majority of the research participants who agreed to participate in my doctoral study were women but two men also agreed to participate. Nearly all of the sample could whakapapa to the researcher and this aligned with some of the ethics of romiromi healing whereby people are sometimes guided to return to their own tribal healers for healing. The reasons being, the spiritual guardians and ancestory link them together for the healing kaupapa (purpose). The research methods that were used to collate the data for the research were informed by the kaupapa Māori methodology.

2.5 Research methods

Three research methods were used to collect the research data. Māori research methods have certain rituals that are inclusive of the research participants and require an active engagement in the decision-making processes of the research (Kepa, 2010). The pūrākau (storytelling) research method aligns with the oral culture of Māori where knowledge has been transmitted through the telling of stories (Lee, 2009). The case study research method gave some of the research participants an opportunity to provide their own unique perspectives on romiromi as

taught to them by their tribal elders. An archival approach was used in one case study to include some of the teachings gathered during wānanga prior to this study from the late Tohunga Ahurewa Papa De La Mere. The literature review examined past academic studies that were relevant to romiromi knowledge.

2.5.1 The literature review

The literature review considered other studies of traditional Māori healing: Tohungatanga, wairuatanga (spirituality) and rongoā (natural ways of healing) to provide some context to my study of romiromi. The review of these scholarly works argued that prior definitions have interpreted romiromi Māori from a Western worldview (Creswell, 2014). The intention of the research enabled the researcher to build bridges between these related topics to integrate prior definitions of romiromi. The literature review "provide[d] a framework for establishing the importance of the study as well as a benchmark for comparing the results with other findings that were a result of the qualitative study" (Creswell, 2014. p. 28).

The aim of the literature review was to fill in some of the gaps in some of the definitions of romiromi and extend on prior academic studies related to the research topic (Creswell, 2014). Chris Hart (2003) observes that:

> challenging an established position – a position many other theorists take for granted – is not something that is done lightly. It requires a thorough ability to construct carefully reasoned argument. But having produced this kind of map you will be able to see more clearly, in global terms, the concepts you are using … because you will have analyzed how others have defined and operationalized the concept in their studies' (p. 127).

The next research method uses storytelling as a more culturally appropriate to Māori.

2.5.2 The pūrākau research method

The transmission of the values and beliefs of Māori in this study were carried out through pūrākau as a social learning process throughout the research data gathering process. The pūrākau research method in this study positions the researcher within her own culture to interpret narratives and make sense of the learning experiences about kaitiaki and their role in romiromi (Lee, 2009). Telling stories has long been a learning experience for whānau (family), hapu (sub-tribe) and iwi (tribal) Māori and is a joint construction of meaning

because traditionally, knowledge was passed down orally through many generations. Pūrākau storytelling was traditionally a valuable learning tool in the learning and teaching of the different philosophies and aspects of Māori healing from the Tohunga. In the Māori culture, the knowledge of kaitiaki specific to the tribal areas were passed down by means of pūrākau within the tribe (Lee, 2009). The ancestors therefore were responsible for handing down the healing wisdom through pūrākau to future generations (Mitchell, 1944; Yates-Smith, 1998). The transmission of spiritual healing knowledge is also likened to taonga tuku iho (spiritual treasures descending down through the generations) (Pihama, Cram & Walker, 2002) shared by means of pūrākau (storytelling) (Lee, 2009).

The sharing of ancestral stories through pūrākau can describe tribal-specific kaitiaki (spiritual guardians) that allow the whānau concept to be much wider by connecting the tangible and the intangible spiritual phenomena as one. The relationship between the spiritual teacher and learner in turn linked the learner with the spiritual guardians associated with the learner through tribal whakapapa (genealogy). It is a surreal notion to learners unfamiliar with the Māori culture, that the learner can link into the spiritual guardians from a time and space that is beyond their own lifespan (Royal, 2009). Yet the transmission of romiromi healing knowledge through pūrākau (storytelling) exists not only in relation to the wider concept of being a whānau (family, in the physical sense), but also to a universal whānau who are one with Papatūānuku - Mother nature and all her progeny (in the spiritual sense) (Furbish & Reid, 2003; Mark & Lyons, 2010).

The pūrākau method was a traditionally-used means of co-constructing knowledge and its meaning between the Tohunga, the Tohunga Ahurewa, the romiromi students and the researcher (Bishop, 1996). Pūrākau of my own lived experiences of Māori healing romiromi wānanga have shown the relevance of the Tohunga and Tohunga Ahurewa roles and the importance of researching the transmission of traditional Māori healing knowledge (Casey, 1996; Lee, 2009; Mukherji & Albon, 2014). The kaupapa Māori research theory informed the pūrākau storytelling method in the co-constructing of knowledge and a strong focus on power sharing so that the direction of the research interviews was led mainly by the participant (Casey, 1996, Smith, 1999). Throughout the research process, the research participants were therefore encouraged by the researcher to share informally so as not to control the direction of the interview in any way.

In the interviews, there were no expectations of the research participants and the power between the researcher and the research participant was shared (Smith, 1999). Using a semi-structured framework for the interview, the participants were free to give their viewpoints uninterrupted – so as not to manipulate or coerce the research participant in any way (Leech, 2002). With no explicit control over the direction of the interview, the researcher had to remain unbiased in the collection of data, to ensure the researcher was interpreting the dynamics correctly and observing the direction of the sharing in its natural context (Teinakore-Curtis, 2015). In fact, in most of the interviews, the research question was not even asked as the research participants were given the freedom to move in whatever direction of narratives that they chose without any particular structure.

Some of the kaupapa Māori principles were in accordance with the pūrākau research method and were applied throughout the research process (Lee, 2009; Cram, 2010; Smith, 1999). To honour the research as Māori; before starting an interview, some of the research participants stood to sing traditional songs, perform karakia (incantations to evoke the spiritual and natural phenomena), chant an ancient whakapapa (genealogy) of healing, relate whakatauki (proverbs) and chant tauparapara (chant that has the genealogy of romiromi). These oral forms of literature were unique forms of pūrākau because they demonstrated the participant's understanding of the foundations of traditional forms of ancient romiromi healing knowledge, with the intention to honour both my work and the shared tribal connections.

Following the Māori tradition, when the mihimihi (acknowledgement) was completed, it was necessary for me to stand and reciprocate using my own forms of oral literature. In my response, it was important for me to acknowledge the spiritual guardians and ancestors of my own tribes and in turn greet the personified mountains, waters, and the eponymous ancestors of the local tribe to show my respect and to uplift the mana (pride, prestige) of both of our tribes. Such an exchange is a classic example of whakawhānaungatanga: relationships that are inclusive of the wider concept of family togetherness, the tangible and the intangible being together as one whānau.

Looking and listening intently showed my appreciation kanohi ki te kanohi (face to face) as a means of reciprocity because I knew that the research participants were showing me the utmost aroha (respect and love), having acknowledged me as an important part of our

romiromi whānau (Cram & Pipi, 2000; Cram, 2010; Smith, 1999). As a result, the roles of the teacher and learner were reversed at times and fluid throughout the research process as it reflected the pūrākau research method (Lee, 2009). Using listening skills and clarifying my understanding with questions or repeating key words and phrases back to the research participant during interviews was a respectful way to show the interviewee that I was fully engaged with them.

As a qualitative researcher, being in an insider position as a researcher, the participants were aware of this while using a storytelling approach (Blythe, Wilkes, Jackson & Halcomb, 2013). My interactions with the research participants required me to move in and out of the roles of the researcher and the romiromi practitioner. Morehouse & Maykrut (2002) described how 'the qualitative researcher's perspective is perhaps a paradoxical one: it is to be acutely tuned-in to the experiences and meaning systems of others—to indwell—and at the same time to be aware of how one's own biases and preconceptions may be influencing what one is trying to understand' (p. 123).

Māori cultural values reflect the pride of the people and were not taken lightly in my research because the research participants were sharing sacred pūrākau were very close to their hearts (Lee, 2009). In particular, some of the research participants disclosed experiences of sexual abuse that was mamae (painful) in their childhood. Being a Māori woman, a trusted friend and an indigenous researcher, I used the 'look, listen and then speak' kaupapa Māori principle to not only be aware of cultural safety (kia tupato) but to ensure that I adhered to kaua e takahia te mana o te tangata – 'do not trample on the mana of the person' as seen in Table 1 (Cram, 2010; Smith,1999). Table 1 also identifies the cultural value of humility (kia māhaki) so it was sometimes important to lower my eyes while listening to some of the private disclosures, as this is a culturally appropriate way of showing loving respect (aroha ki te tangata) in the Māori culture. As a researcher, it was necessary to use all of my senses to hear and feel what the research participants were sharing, instead of talking, which not only showed respect for Māori but honoured the tapu of their contribution to my doctoral study.

The pūrākau research method empowered the research participants especially when reliving the sacred sadness of their romiromi healing journeys. Some of the stories were explicit in describing violence experienced in their childhood or past relationships to explain the context

of their initial romiromi experience many years prior to the interview. Being a Māori researcher equipped me with the right skills to listen, engage and be present with them in a supportive role during and after the interview (Smith, 1999, Cram, 2010). With less formal conversations in the sharing of kai (food) and the manaakitanga (caring and sharing) afterward the interview, even more information was revealed because the research participants were more relaxed. The sharing of kai while reminiscing over some of the special memories of being in romiromi wānanga together in the different regions allowed the tapu to become noa (make normal) again (Barlow, 1991; McManus & McCreanor, 2005).

I experienced the reciprocity of pūrākau myself when the Tohunga and Tohunga Ahurewa expanded my consciousness as a student of romiromi and a researcher (Farrelly & Nabobo-Baba, 2012). There were times when we would exchange information through pūrākau, and the Tohunga or Tohunga Ahurewa, would become aware of his or her own reflection in my story, which would shift the roles from learner to teacher (Vaioleti, 2013). For example, the topic of my unplanned questions was sometimes a prompt from the Atua (divine beings) requiring the teacher to reflect upon his or her own experiences and share pūrākau accordingly (Glynn, 2015). The role of teacher and learner through pūrākau was therefore reciprocal (Elliot, 2003). From an indigenous Māori worldview, the method or process of teaching and learning also reflected a relational concept of tuakana teina, where a more experienced person might share their stories with someone less experienced (Tangaere, 1997; Salter, 2000).

The romiromi students may have considered me as the researcher to be the tuakana (more experienced person) because I had first performed romiromi on them many years prior to my doctoral study. My role in the romiromi wānanga over a four-year time frame was also in the capacity of a supportive role. The positive aspect of this was that some of the students felt more comfortable with me than they might have done with another researcher in terms of telling their stories. As well, some research participants explained how they had applied some of the philosophies of romiromi within their professional practice and within their own personal family lives. Some participants retold the stories of what happened immediately after their own initial romiromi healing session many years prior, as they felt prompted to support their definitions of romiromi with real life examples. The underlying reciprocity of

learning and teaching in the research process was based on the cultural values of the kaupapa Māori theory and so by using humility and aroha, the research was positive and uplifting (Smith, 1999; Cram, 2010).

During some of the research interviews with the romiromi students, we recalled some of the emotionally charged moments of during romiromi wānanga when the room was instantly hushed to silence. Some of the romiromi students shared their memories of Manu, the Ngaapuhi Tohunga, singing ancient forms of takutaku (chants to invoke the phenomena of nature), during romiromi wānanga. The interpretation of these takutaku stirred something deep within, similar to the experience of an old kuia performing a karanga (spiritual calling ritual) on the marae (meeting place) that makes the listener want to cry without understanding why. Remembering the cry of deep emotional sadness being released by some of the whānau experiencing romiromi bought back memories of our own healing journeys of romiromi. The experience of romiromi is not easily described, as much of the experience does not make sense at first. It is necessary to go through the romiromi experience in order to understand what it was, and this in effect is the participant's very own wānanga.

The storying of the romiromi healing experience during my research was a very personal learning experience where the students of romiromi continued to make sense of and come to realisations around the progress in their wellbeing. It was important for me during some of the interviews, to move in and out of the roles of the researcher and the romiromi practitioner. Sometimes it was necessary to become the romiromi practitioner at the request of the research participants during the research interviews. The sharing of tapu and the depth of sadness being released might not have been able to be facilitated by a researcher who was a stranger or who may have had a limited understanding of romiromi. The relationships of sharing pūrākau stories was because of many years of aroha (unconditional love), whakawhānaungatanga (relationships) and manaakitanga (caring for one another) shared in earlier wānanga and this was one of the main reasons for choosing a case study research method.

2.5.3 The case study method

The case study research method was used to examine some of the life experience stories from the interviews, emails, archival records and exchanges collated during the series of romiromi wānanga. In an effort to gain a deeper and truer understanding of everyday human experiences as a lived experience or romiromi, the data from the interviews formed the case study to capture the essence of each research participant's pūrākau (Lee, 2009; Jackson & Verberg, 2007). "A case study … examines a unit of human activity embedded in the real world, which can only be understood in context" (Teinakore-Curtis, 2015, p. 58; Gillham, 2000). The narratives shared enabled the research participants to relive and re-story their everyday, natural experiences of romiromi in the case studies (Feagin, Orum & Sioberg, 1991). The multiple realities of romiromi healing within the social context of each research participant reflected each individual's life experience, intuition and spiritual abilities (Jackson & Verberg, 2007).

The interpretation of the differing worldviews became evident in the case studies even though all of the participants were Māori. The case studies revealed how each person possessed an innate awareness of Māori spirituality based on their life experiences. Many of them saw themselves as the human being who was part of everything that existed in the world, as opposed to just being in the world (Jackson & Verberg, 2007). The research participants' stories joined them together as a part of a collective consciousness to define romiromi, even though each explanation came from an individual perspective of personal recollection. Drawing the stories together and yet forming separate case studies provided an in-depth multidimensional investigation of romiromi. The case studies were recognised as a valuable tool for understanding community-based health or education problems that were shared by many of the Māori research participants (Hartley, 2004). The case studies also provided different hierarchies of knowledge.

The first case study was about a unique philosophy of romiromi founded by a master Tohunga Ahurewa, Papa De La Mere. The case study of Manu, the Tohunga Ahurewa was seen as the tuakana (more experienced elder) in terms of the mātauranga (knowledge), who could channel from the spiritual realms. The next level of case study provided stories from a Tohunga who had been raised in the philosophies and teachings of romiromi from birth. As a female Tohunga, she had a different kind of expertise and responsibility around the

transmission of healing knowledge to children by her foremothers. The case study of the romiromi students was already being passed down to future generations of their whānau because the research participants were doing their own healing with their whānau. An archival analysis approach was only used for the first case study.

2.6 An archival analysis approach for a case study

An archival analysis approach investigated the work of Papa Hohepa De La Mere. There were narratives, texts, films, digital movies, electronic recordings, emails, web pages and discussions recorded from Te Oomai Reia romiromi wānanga that were created almost ten years prior to my doctoral research. Such an approach provided access to information about some of the members who were part of the social structure of these Te Oomai Reia romiromi wānanga and the events that occurred during that year we studied together (Scott, 2001 cited in Ventresca & Mohr, 2002).

The members of the Te Oomai Reia wānanga were romiromi students who came from various parts of New Zealand. The tikanga (correct protocol) on each marae (Māori meeting house) used for the romiromi wānanga ensured that the students became a whānau (family) with the hau kainga (people from that area). Being a whānau was a culturally appropriate Māori social structure, to maintain relationships that were conducive to the learning environment of romiromi Māori healing activities and techniques.

Many romiromi wānanga were held throughout the year of 2003 and the researcher took notes, films, emails, pictures and recordings. These records formed the archival notes that much later became a part of the research inquiry. It was no longer possible to ask Papa De La Mere the research questions, but the scope of detail and the information about romiromi that was collected during 2003 was extensive.

The archival records provided resources for an in-depth analysis of the teachings of Te Oomai Reia and were specific to the first research question – providing a definition of romiromi from the worldview of this master Tohunga Ahurewa. The theoretical topics provided a systematic examination of philosophies and theories that were interpreted through my own lived experiences of romiromi. A certificate of learning was requested by one of the students in 2003 to prove that the romiromi student did in fact learn Te Oomai Reia from

Papa De La Mere as there are some practitioners who say they did study with him but didn't (appendix five).

The archival material was written in an old style of reo (Māori language) and used words that could not be found in the contemporary Māori dictionary. The poetry, symbols and metaphors in this archival oral literature were studied in depth with the master Tohunga Ahurewa, who assisted with the interpretation so that the content was in the correct context. Papa De La Mere observed with me during wānanga that one word spelt wrong or in the wrong place could change the entire context of the takutaku (chants to invoke the phenomena of nature) and so the Tohunga Ahurewa (priest of a higher order) took great care to keep them in their original form.

Every day of the romiromi wānanga in 2003 started with the translation of a takutaku. It was written up on a board and the translation and interpretation of each symbol and metaphor was studied line by line. One of the main lessons I recall is Papa De La Mere assuring us that in order to find clarity, you must go through chaos. At times, I felt as though we as students were overloaded with information, but Papa De La Mere reassured us that all of the information was going into the cellular memory of the body until we were ready to access the knowledge.

An investigation was made of the methodological practice of historiographic strategies and tools that the romiromi practitioner was taught to use during wānanga. For example, the different aspects of personified ancestors in nature are likened in the archival records to a wider concept of whānau – a whakapapa (genealogy) that the practitioner had access to through takutaku. To validate the metaphysical history of the people, links between texts – in this instance archival records - were necessary to satisfy academic requirements. Knowledge is power, but without written texts, these oral forms of literature about traditional Māori healing have very little power in the academic world. The written word has long been associated with forms of power especially in the control of human ways of living and being (Giddens,1987).

Once the notes of the romiromi wānanga had been written, the expression of each member of the Te Oomai Reia romiromi wānanga could have a unique interpretation. The life experience of each member had the potential to influence the interpretation. Although some members of the wānanga were practising within the confines of the organisational philosophies of Te Oomai Reia, so to speak, their practice might "take on … the credibility, new dimensions of veracity, credibility, and efficacy … an authoritatively instrumental life of its own … often travelling well beyond the intent or expectations of the original teacher" who in this case was Hohepa De La Mere (Ventresca & Mohr, 2002. p. 3).

I observed that the spiritual practices and techniques of Te Oomai Reia romiromi evolved over time as do many social organisations (Ventresca & Mohr, 2002). When Papa De La Mere died in the year of 2008, the members who worked with him as a group disbanded, as did the social organisation of Te Oomai Reia. Kieser believed that an investigation of practices as they occurred in a different time, permits an added sense of understanding of the quality or character of a social organization (1989; 1994). As a result of my study of romiromi, the ahua (appearance), the quality or the character of Papa De La Mere's philosophy of romiromi was evident to me in his students' work or promotional literature. The archives of the work of Papa De La Mere therefore provided a basis for the key research question and established a base of evidence to support or debate certain definitions of Te Oomai Reia romiromi (Zald, 1993).

The archival analysis of the data collected in the case study of Papa De La Mere allowed the researcher to present data collected from the romiromi wānanga and draw conclusions as to the definition of romiromi and what possible links romiromi had with the wellbeing of whānau Māori. The practices, ideologies and philosophies of Te Oomai Reia were therefore better understood "by exploring the origins [which] Piore and Sable (1984) describe as the key historical branching points or path dependencies" (Ventresca & Mohr, 2002. p. 4). The changes in the organisation of Te Oomai Reia over time resulted in the evolution of romiromi processes and practices which could only be documented using archival information. The ethical considerations of the research were relevant to me as a researcher and to the whānau who participated in the study.

2.7 Ethical considerations

Ethical considerations were important to maintain the integrity of the researcher and the research process. Qualitative research with Māori requires ethics that recognise the culture of the people so that the research is culturally safe and legitimate (Denzin, 2008; Mahuika, 2011; Pere & Barnes, 2009; Smith, 2006). The use of Māori protocols when conducting qualitative research with Māori in Aotearoa, aligned with the principles of the Treaty of Waitangi (Hudson & Russell, 2009). Another consideration for ethical research is the use of culturally appropriate values that are immersed in mātauranga Māori like for example whakapapa, aroha and manaakitanga (Ahuriri-Driscoll, Hudson, Foote, Hepi, Rogers-Koroheke, Taimona & Symes, 2007; Henry & Pene, 2001; Hudson, Ahuriri-Driscoll, Lea, & Lea, 2007)

As per the ethics requirements at Te Whare Wānanga o Awanuiārangi, the information collected from all the research participants was stored in a locked filing cabinet (notes) in an office and stored on a computer with password protected log-on access for five years. Similarly, the electronic storage of the consent forms were on a password secured laptop computer and external hard drive at my home. A member of Te Whare Wānanga o Awanuiārangi would be responsible for the disposal of these forms.

Confidentiality and intellectual property rights were ethics that were strictly adhered to during the research process, to ensure the privacy of all these participants. Acknowledging these two points as ethics ensured that health research with Māori maintained respect, integrity and honesty (Hudson, 2004; Mataira, 2003; Sporle & Koea, 2004; Pere & Barnes, 2009). To align with the kaupapa Māori theory, all research data went back to the participants to edit and change until they were satisfied with what would appear in the thesis. Most of the research participants wanted to use their own names. One of the research participants wanted the option of remaining anonymous, but chose to use only her first name.

2.7.1 The Ethics of the Tohunga

It was many years after learning romiromi from Papa De La Mere in 2003 that I began my academic study researching the oral literature of iwi (tribe) specific Tohungatanga (traditional Māori healing) and mātauranga (knowledge) Māori at Te Wānanga o Raukawa (Māori

university of higher learning). Having studied these topics in-depth and having experience in this field met the ethical requirements of conducting research that was culturally legitimate and culturally appropriate (Ahuriri-Driscoll, Hudson, Foote, Hepi, Rogers-Koroheke, Taimona & Symes, 2007; Henry & Pene, 2001; Hudson, Ahuriri-Driscoll, Lea, & Lea, 2007; Mahuika, 2008). My Master's degree followed the same direction and examined the feminine epistemologies of Māori healing and the roles of the female Tohuna (wisdom keeper) and the Tohunga (Māori healing priestess) so my academic experiences were in line with the ethical principles, process and applications of my doctoral study of Māori healing romiromi (Walker, Eketone & Gibbs, 2006). My personal experiences of romiromi wānanga Papa De La Mere also contributed to my doctoral study even though at the time, I did not realise that the information collated would be used as archival research nearly ten years later.

My doctoral research determined ways of reclaiming the indigenous Māori healing wisdom of romiromi by collecting the pūrākau (storytelling) from the Tohunga. The aim of the project as expressed in my ethics application was to explore the practices and rituals of romiromi Māori healing in academic literature as well as from expert practising Tohunga romiromi. For over twelve years I coordinated romiromi wānanga in New Zealand and travelled overseas working with Tohunga and Tohunga Ahurewa performing romiromi based on the work Papa De La Mere had taught me. During this time, I was exploring the definitions of romiromi from expert Tohunga Māori who had been practising from a very early age, each of whom had their own set of ethics in romiromi. My personal research with these Tohunga gave a more distinctive perspective of romiromi rather than a definitive opinion.

The principles of Te Oomai Reia romiromi I learned from Papa De La Mere 15 years ago were deeply ingrained in the ethics and boundaries of my romiromi practice. These ethics were the spiritual and cultural lore of the Tohunga Ahurewa and I had a clear understanding of tapu (spiritual sacredness) that if I did not practice them then I would become imbalanced spiritually which would lead to physical unwellness and possibly the loss of integrity (Ahuriri-Driscoll, 2014; Mark, Chamberlain & Boulton, 2017). The risk of transgressing the spiritual ethics of romiromi could possibly result in the Atua (Gods/Goddesses) moving away and not working through the romiromi practitioner (Fraser, 2004). The philosophical ethics of Te Oomai Reia romiromi therefore had remained at the very core of my academic study as well.

My research did not seek clarification of the contextual knowledge of the Tohunga Ahurewa, the Tohunga nor the participants (romiromi students) to recognise knowledge that may be different with an ethical system that is specific to Māori healing (Smith, 2006). Instead, my doctoral research sought to record the proficiency in their Māori healing practices to legitimize Māori cultural ethics (Eketone, 2008). My study sought to understand the theory of their practice to determine whether or not romiromi had links with the holistic wellbeing of the whānau (family). While working with these Tohunga, it was my intention to support the promotion of the unique teaching strengths and personal teaching philosophies of the Tohunga romiromi.

Other ethical considerations involved the risks and benefits in conducting qualitative research with Māori (Hoskins, 2012). As a result of my study, portfolios of their work were created and used as a resource in event promotions for romiromi workshops that are held both in New Zealand and overseas. This was my way of acknowledging the mana of the Tohunga. The risks identified for the Tohunga was minimal as they chose to be my cultural advisers and guided me with aroha through all of the processes of my doctoral study. The Tohunga refused to sign an ethical consent form as they believed this was a Western construct and not at all tikanga (correct protocol) Māori. One of the Tohunga did not believe in confidentiality as his tikanga (correct protocol) in teaching was that the waka which in this context is the vehicle of healing, would look after itself whereby the student may not be able to retain the knowledge if it was not meant for them.

Whakapapa of the ultimate Atua Wāhine (divine feminine ancestor) Ko Rikoriko was shared in 2010 by the late Te Awhina Riwaka, a Tohunga rongoā from Wellington. Te Awhina invited me to study under her when I went to visit her for rongoā of an ailment I had at the time. Te Awhina was able to give me the pūrākau (storytelling) of the existence of Rikoriko who sits beside the ultimate male diety ‘IO Matua te Kore’. She also spoke of keeping the whakapapa (genealogy) of rongoā and healing knowledge safe from particular people for fear of their misusing it. Te Awhina refused to be interviewed by journalists or any other media.

Relationships between the researcher and the researched were a pre-requisite to the research as an ethical consideration that comes with responsibility of being a Māori researcher (Hoskins, 2012). The research question was specific to the learning experiences of Māori

healing romiromi. It ensured that the research was unstructured to encourage storytelling as a culturally appropriate approach to conducting research with Māori and as a reflection of te ao Māori. In answer to an ethical dilemma posed by the ethics committee for my Master's thesis, Dr Margaret Wilkie argued that the topic of this research was essentially:

> A critical approach to the epistemological foundations, scope, and validity of gender biased representations that virtually exclude Māori women as spiritual leaders. Charlotte proposes original research that considers the knowledge, 'nga taonga tuku iho' on this issue, from the literature and from Māori men and women who are acknowledged as kaumātua, spiritual leaders, Tohuna or Tohunga. Obtaining fully informed consent in Te Ao Māori requires expertise that far exceeds the scope of ethics for research in the Western academy and has potential consequences that may echo through the generations to come (Wilkie, personal communication. 2011).

2.7.2 The Ethical Considerations of the Romiromi Students

Within a tikanga (correct protocols) Māori worldview, relationships were essential in assisting with the ability to share and create knowledge. Relationships were imperative in the gathering of research data because my doctoral study recorded information that was of such a personal nature (Bishop, 1998; 1999; Henry & Pene, 2001; Walker, Eketone & Gibbs, 2006). The ethical concerns that could affect the validity of the research was related to the relationships that had been established over many years between some of the research participants and the researcher. The sharing of knowledge in this context was specific to the researcher and the research participants' links in whakapapa (genealogy) and established relationships. Up to the point of the formal research process, the sharing of stories between the researcher and some of the participants had only ever been voluntary. Over the years the researcher had provided romiromi healing to the students where and when necessary so there were established relationships between the researcher and the research participants. All of them shared the same ancestory as the researcher so had whakapapa (genealogy) links to the researcher. However, being related to all of the research participants by a common tribal whakapapa (genealogy) could be seen as a conflict of interest but the information shared could not possibly have been obtained by a stranger.

Similarly, Dr Aroha Yates-Smith (1998) recalled a koroua (elderly male) who would not give her the pūrākau (narratives) of Hinekorako (rainbow ancestress) the tipua (supernatural being) who lives in Te Reinga. The koroua explained to Dr Yates-Smith (1998) that he did

not know her and could not be certain that the information entrusted would be safe with someone of another iwi (tribe). The fact that Dr Yates-Smith was a scholar at the University of Waikato who had been researching the existence of the Atua Wāhine from rohe to rohe (district), was insignificant to him. Rather, his love for his tipua whaea (female supernatural being) was far more important (Yates-Smith, 1998). Dr Yates-Smith thus recognised that knowledge can only be shared when relationships are established to protect the knowledge from being misinterpreted (Yates-Smith, 1998).

Most of these romiromi students were wāhine (female) Māori and two research participants were male. Such an approach ensured a balanced waka (vehicle) to create an awareness of the gender imbalance, the shift that is needed for a praxis of transformation for Māori women and their whānau (family). The male Tohunga were known to me as the researcher but the knowledge base of the male romiromi student participants was unknown yet the researcher suspected the male students were receptacles of old knowledge about Māori healing. The participation of the men provided a balance of matriarchal and patriarchal leadership therefore maintaining the male and the female elements in traditional mātauranga Māori. The students of romiromi in this doctoral study agreed to sign consent forms many of whom were familiar with research ethics in academia. There were minimal risks to these research participants. None of the romiromi students had spoken to me about the research prior to the interviews.

Lastly, any information about local hauora in Hawkes Bay was taken from my personal experiences and from public websites.

2.8 Conclusion

The chapter has affirmed the reasoning behind the development of the research design and the epistemological approach that shaped the project. It proposed that a transformative research inquiry was more suited to confront the discrimination of Māori healing romiromi. It argued that research about Māori health and clinical findings have to date excluded Māori from decision making and reinforced prejudice stereotypes and negative, insensitive assumptions that stigmatize Māori. It supported the idea that the marginalisation of Māori knowledge requires the recognition of a theory and methodology that interprets research findings that are empowering and uplifting for Māori.

The chapter presented the kaupapa Māori research theory that informed the research methodology. The qualitative research approach validated the cultural appropriateness of narratives as a research method for the data collection the study. Examples of the pūrākau storytelling research method and cultural reasoning for the case study research methods were explained. An archival approach was described to clarify why some data was accessed from a time prior to the doctoral study time frame and examined the relevance of that data for the study. The 'ethical considerations' section examined ethical concerns from the Tohunga worldview and from the perspectives of romiromi student participants. The importance of relationships in the research was a vital focus in the ethical considerations throughout the research process.

The next chapter will review the topic of romiromi in academic literature.

CHAPTER THREE - LITERATURE REVIEW

3.0 Introduction

The last chapter presented the kaupapa Māori research theory, methodology, the qualitative methods and the archival analysis approach used to collect the data for the study. The research design, the reasoning behind the mixed gender research sample and the ethical concerns were also explained.

The literature review seeks to answer the research questions from a Māori worldview to define romiromi and establish if there are potential links between romiromi and the holistic wellbeing of whānau? The chapter provides a window into the knowledge base of the Tohunga who used their own natural environment as a resource for Māori healing. The lens through which the healing practices are interpreted in the accounts of non-Māori ethnographers, reveals how the stigma of the Tohunga was created in New Zealand. A historical chronology of the Tohunga demonstrates how their healing work was ostracized over the last century which resulted in the deficit of romiromi Māori healing knowledge today. The chapter provides a definition of whānau ora which in the context of this study is about the holistic wellbeing of the family. A much wider concept of whānau ora is portrayed in the literature review to align with the worldview of the Tohunga Māori where the human being is at one with everything that exists in the universe.

The chapter reviews academic literature to define romiromi, exploring the many different aspects of traditional Māori healing that are a part of these ancient healing processes. It analyses an academic study by Dr Tony O'Connor (2007) that researched Te Oomai Reia, a unique form of romiromi taught by the late Papa Hohepa De La Mere. Dr Iris Loesel's (2006) publication and Dr Ron Ngata's (2014) doctoral study were also included in support of the definition of the whatumanawa (the spiritual third eye) found in O'Connor's study. A comparison of romiromi to other healing therapies from different cultures shows the similarities and differences in bodywork, spiritual techniques and worldviews. Literature that focuses on some of the deep metaphysical philosophies of wairuatanga (spirituality), Tohungatanga (the work of the healing priest/priestess) and rongoā Māori (natural medicines) are incorporated to better understand some of the different aspects of mirimiri (manipulation

of spiritual energy), taa miri (intuitive diagnosis) and koo miri (the shifting of energy using sound).

3.1 Romiromi defined in Rongoā Māori, Wairuatanga and Tohungatanga

'Rongoā Māori' is a term in academia that has been used as an umbrella for different forms of traditional and contemporary Māori healing. Ahuriri-Driscoll, Baker, Hepi and Hudson (2008) produced a report that examined the future of rongoā Māori wellbeing and the sustainability of knowledge. The study set out to provide research evidence to justify the funding of rongoā Māori in New Zealand. However, the study focused more on the sustainability of rongoā rākau (natural medicine made from leaves and bark from the bush) than on any other forms of traditional Māori healing. The report (Ahuriri-Driscoll, Baker, Hepi and Hudson, 2008) defined mirimiri as massage which the Mirriam-Webster dictionary (1828) defines as 'the manipulation of tissues (as by rubbing, kneading, or tapping) with the hand or an instrument for relaxation or therapeutic purposes (or) to treat flatteringly'. The report also likened romiromi to physiotherapy which the English Oxford dictionary (2010) outlines as: 'the treatment of disease, injury, or deformity by physical methods such as massage, heat treatment, and exercise rather than by drugs or surgery'. Similarly, Durie describes romiromi as a method of "using the fingers to knead the muscles" and mirimiri as "various forms of stroking, kneading and stretching massage techniques" (1998, pp. 19 -20).

A scoping project in traditional Māori healing 'Ngā Tohu o te Ora', portrays the knowledge base and worldview of the Māori healers' in New Zealand as valuable 'intellectual property' (Ahuriri-Driscoll, Hudson, Bishara, Milne & Stewart, 2009. p. 11). The purpose of the Ngā Tohu o te Ora report was to create a wellness framework to measure health outcomes for tangata whai-ora (people seeking wellness) (Ahuriri-Driscoll et al, 2012). The project provided an in-depth analysis of some of the metaphysical definitions of healing through a spiritual inquiry. The research explained how some rongoā Māori healing practitioners performed karakia (chants to evoke the spiritual and natural phenomena), romiromi (deep spiritual Māori healing processes), mirimiri (spiritual manipulation of energy) and rongoā rākau (natural medicine). Dr Pere believed that the karakia (chants to evoke the spiritual and natural phenomena) that acknowledged the source of all healing in nature, would determine the potency of the rongoā specific to the intended person, rather than the plant itself (personal communication, Tuai, 2005). As a romiromi practitioner, I was invited to study with the late

Te Awhina Riwaka, a traditional Tohunga rongoā from Wellington, who also performed romiromi. I witnessed how versed she was in the old style karakia (chants to evoke the spiritual and natural phenomena) that could put me to sleep involuntarily within seconds. As a student, Te Awhina showed me the many marriages of Tāne with the feminine trees and the plants then described how the children of these lines, linked us as human beings to the natural environment to whom we whakapapa (genealogical links).

A review of rongoā Māori literature showed that until recently, rongoā rākau (natural medicine from the bush) had been predominantly written about and defined by European authors. Rob McGowan (2000), a retired Christian minister, was trained in rongoā Māori by a Māori kuia (elderly woman) in Wanganui. Pa Rob spoke fluent te reo Māori (the Māori language) and has much expertise in growing and maintaining rongoā in New Zealand (Tindall, 2017). However, Pa Rob does not profess to have an in-depth understanding of the metaphysical theory of mātauranga (knowledge) Māori and Tohungatanga (traditional Māori healing). He provides courses in Tauranga that are open to people of many different cultures who were not really aware of the difference between contemporary Māori healing rongoā knowledge and the body of traditional Māori healing knowledge held by the traditional Tohunga (priests/priestesses) rongoā. Pa Rob performed inoi (christian prayer in te reo Māori) rather than karakia Māori before going into the bush to collect rongoā and he is exceptionally gifted with the ability to converse with the plants in the bush.

Karakia was a relevant part of romiromi used by the Tohunga rongoā but the word seems to have been generalised in academia. For instance, O'Connor (2008), describes karakia as a Christian prayer to a male God but this does not align with the Māori worldview or te reo Māori me ona tikanga Māori (language and correct Māori protocols). The definition of karakia in contemporary Māori society had variations depending on its religious influences on the Māori culture (McNeil, 2009). For example, Hinematau McNeil (2009) analysed the generalization of karakia:

> … it has been established that the use of karakia (prayers/incantations) may be included 'as part of a spiritual intervention' strategy. But omitted from the description of the planned intervention is important contextual information, such as the type of karakia. Was the karakia an ordinary Christian prayer, recited in English? A Christian

> karakia recited in Māori, or a pre-European contact karakia invoking the traditional Māori atua (gods)? The cataloguing of the different origins of prayers also provides a more definitive representation of present day Māori life ways, where Māori are subject to different cultural influences (p. 105).

Dr Huirangi Waikerepuru, an academic and Tohunga Māori, explained how in recent times, the word karakia has been generalized as a Christian prayer and so in the process, the purpose of the karakia had lost its authenticity that connected Māori with the spiritual phenomena of our natural environment (personal communication, Christchurch, 2013). McNeil (2009) provides an illustration of the many different worlds that Tohunga could traverse, as shown in the following table:

Table 2. World Views used by Tohunga

Te Ao Whakanekeneke (Global world)

Te Ao Pākehā (European world)

Te Ao Hou (Synthesis of cultural elements from Māori and Pākehā worlds)

Te Ao Tawhito (Māori world –origins in pre-contact Māori existence)

(McNeil, 2009. p. 110).

The late Hohepa Kereopa, a Tohunga rongoā from Waimanawa, was well renowned for his knowledge of karakia that was needed for the picking, the cooking and the storage of the rongoā. He was also very knowledgeable in mirimiri (spiritual manipulation of energy) and romiromi that required for each individual whai-ora (person seeking wellness). McNeil (2009) shared an observation of his work:

> Hohepa Kereopa in his role as a tohunga was asked to lift the tapu (in this context malignant spiritual influence) from a Whakatane building. On the way to perform the ceremony he stopped at the bank to withdraw money. When he arrived at the building in question, he exchanged pleasantries with the Pākehā manager and other participants from the organisation. The ceremony began with a himene Māori, a Christian hymn that is sung in Māori. Hohepa began the cleansing ceremony with a karakia Ringatū that has origins in both Māori traditional beliefs and Christianity. As he moved around the building he began to recite karakia that pre-dates Christianity. When the ceremony was completed Hohepa returned home and logged onto the internet. Within the space of approximately six hours Hohepa had traversed all four planes of reality as depicted in the following table:

Table 3. Explanation of world views used by Tohunga

Ontology	Activity – select examples
Te Ao Pākehā	Use of bank facility
Te Ao Hou	Hymns, prayers and other rituals that contain Christian and Māori elements performed in the Māori language.
Te Ao Tawhito	Invoking Māori deities through the recital of ancient prayers and ritual. Māori language including ancient words that have lost meaning in the contemporary world.
Te Ao Whakanekeneke	Use of the world wide web

(McNeil, 2009. pp. 112-113).

To explain further, Te Ao Pākehā is the non-Māori Western world. Te Ao Hou was contemporary Māori society that combined Māori language with Christian beliefs. Te Ao Tawhito is the ancient Māori spiritual rituals and healing practices of the Tohunga which in this study is about romiromi. Te Ao Whakanekeneke is the global world that connected Hohepa electronically with other countries online.

One would think that researchers researching in the field of traditional Tohunga would seek the most prestigious experts to test their hypotheses and answer their research questions yet the expertise of the Tohunga was not sought after in the following studies of wairuatanga. For example, Dr Annabel Ahuriri-Driscoll (2014) presented an enquiry into the spiritual dimensions of rongoā research and chose to research academics who were experts in the public health system. As a result, her research defined "mirimiri or romiromi (as) physical touch or manipulation including massage" (Durie, Potaka, Ratima & Ratima, 1993 cited in Ahuriri-Driscoll, 2014. p. 34). The importance of spiritual inquiry in traditional Māori healing has been highlighted in academia for decades:

> …although an array of views is evident in publications to do with rongoā, there is a degree of consensus regarding its broad, holistic focus, the underlying spiritual element, and the importance of authenticity in definition and practice (Durie et al, 1993; Jones, 2000; McGowan, 2000 cited in Ahuriri-Driscoll, Baker, Hepi, & Hudson, 2008).

Another example is the doctoral study of Dr Hukarere Valentine (2012) who made correlations between wairuatanga (things that are linked with the spirit) and the rehabilitation of Māori in the justice system. Dr Valentine's research made a point of recommending culturally appropriate interventions that recognised and proposed that wairuatanga (Māori spirituality) should be used in the rehabilitation programs of Māori who are incarcerated. After being mentored by Tohuna and Tohunga for over 17 years, it was clear to me that Dr Valentine's research sample was not made up of expert Tohunga, the carriers of ancient Māori healing knowledge. The Tohunga and Tohuna often spoke in riddles because their knowledge was of a deep metaphysical caliber and was often complex to understand let alone translate into English. There were no traces of knowledge of this capacity in Dr Hukarere Valentine's study.

Each of these parts of rongoā, karakia, mirimiri, romiromi and wairuatanga are interconnected as an integral part of Tohungatanga (traditional Māori healing work of the Tohunga priests/priestesses). One of the most extraordinary masters in this work was Papa Hohepa De La Mere who could traverse many different worlds in his work: Te Oomai Reia romiromi.

3.2 Te Oomai Reia Romiromi

In 2007, Dr Tony O'Connor completed a doctoral study of Te Oomai Reia with the University of Auckland. He set out to research how well Te Oomai Reia met the needs of the clientele at the whānau resource center in Auckland where Papa De La Mere and a group of his followers provided a public romiromi service. It was not until after a year of observing the romiromi whānau that Dr O'Connor discovered that the romiromi service was not funded by the District Health Board and did not qualify for any state funding (2007). It was at this point that Dr O'Connor became dismayed that the Te Oomai Reia romiromi service was not accepted in the Western health system. As a result, Dr O'Connor changed his topic to researching the social order that shaped the knowledge, practices and experiences of Māori healing practitioners.

In his study, Dr O'Connor (2007) challenged the Government's commitment to the articles of the Treaty of Waitangi and called for the Crown to honour its bicultural partnership with Māori. He expressed the social justice issue of 'Māori people's health disadvantage' and the

colonial legacy of the government that resulted in the failure to fund traditional Māori healing services like Te Oomai Reia romiromi (O'Connor, 2007, p. 9; Durie, 1998). However, despite his own commitment, Dr O'Connor nonetheless expressed an uneasiness in being in an all Māori environment and explained how he felt out of his depth at times when being completely immersed in te ao (world) Māori (O'Connor, 2007). In addition, the main informant for his study, Papa De La Mere, used an old version of te reo (language) Māori to interpret Te Oomai Reia romiromi knowledge, with oral literature that cannot be readily found online, in the modern Māori dictionary, or in academia.

Dr O'Connor (2007) stated that academic literature had already defined traditional Māori healing from a Māori worldview. However, I was unable to find any examples in his research nor any other research that supported his claim. On the other hand, in one of his reflections, He noted that there was a dearth of information in academic literature about the whatumanawa (spiritual eye of the heart) (2007). His research focused on the way the practitioners were influenced by the socio-cultural forces that constituted the bi-cultural nation state:

> I show that at the level of perception, the categories and techniques used to make sense of the body emerge not only at the self or through whakapapa, which is what Te Oomai Reia schooling taught, but from the wider context of the nation-state. Hence, rather than describe the cultural content of a Māori healing tradition which is what much of the other literature on Māori healing does, I show that the political context of New Zealand's bi-cultural social order shapes Māori healing practitioners' knowledge, practices, and experience (p. 10).

Dr O'Connor did not consider that his research could bring new information to academia and add to the body of mātauranga (knowledge) Māori. Instead he perceived that other academic literature on Māori healing had already covered Māori healing traditions like Te Oomai Reia romiromi. However, Te Oomai Reia romiromi knowledge is unique to Māori, so prior to his study, the Māori philosophies of a Tohunga Ahurewa (priest of a higher order) who performed romiromi had not yet been researched.

Dr Iris Loesel, a German academic, conducted extensive explorations of the teachings of Japanese Reiki, Zen Buddhism and the Hindu Shaktipat forms of spiritual healing (2006). She also presented a study of the work of Papa De La Mere in her publication that did not

connect with the Māori culture and had very little, if any, mātauranga (knowledge) Māori content (Loesel, 2006). There were no references to takutaku (incantations that invoke the phenomena of nature), karakia (chants to evoke the spiritual and natural phenomena), or Māori philosophies and only a few kupu (words) Māori were cited. Yet Papa De La Mere was a Tohunga Ahurewa (Māori priest of a higher order) who performed traditional Te Oomai Reia romiromi internationally. Dr Loesel compared Western deep tissue massage to her experience of romiromi:

> … to call it deep tissue massage would be putting it nicely. They were removing the blocks of negative experiences that are stored in our bodies on a cellular level. They could have been from this lifetime or another. In other words, they squeezed and tore the hell out of me in the truest sense of the word. My experience of giving birth … had been a walk in the park compared to this. Oddly enough [though] when I left the treatment room, … I felt as if I was walking on clouds' (p. 8).

Mark & Lyons (2010) defined romiromi as massage therapy to heal injuries and lesson tension. The definition of romiromi further describes the physical functions of bodywork as "deep tissue alignment, pressure points, nerve centers, and muscle tissue to aid the body to release and remove toxic build-up and waste, which helps relieve tension, stress, and pain" (Mark & Lyons, 2010, p. 1761). The study did not include any spiritual aspects of romiromi Māori. It did however provide an analysis of indigenous forms of healing from another culture and gave an in-depth analysis of the way spiritual diagnosis can be a channel for energy work in clearing emotional blockages and spiritual imbalances. The study identified how indigenous worldviews of holistic health and wellbeing acknowledged the relationship between spirituality, healing, and illness but romiromi Māori was not included (Young & Koopsen, 2005 cited in Mark & Lyons, 2010). The study also explored the healing practices of six Māori spiritual healers and the findings supported a more holistic concept of the mind, body, and spirit instead of the prevailing biomedical model of the mind and the body. An academic model was created to conceptualise the health of Māori for health care and policy that joined the five interconnected aspects of the land, the family, the spirit, the body, and the mind. While the different aspects of the model related to the philosophy of romiromi, the academic definition of romiromi in the study of Mark & Lyons focused only on the physical aspects of bodywork.

Dr O'Connor provided a definition of Te Oomai Reia romiromi from the whānau resource centre:

> Te Oomai Reia … can be gentle, rhythmic, light but often involves deep tissue massage using pressure points, nerve centers and muscle tissues to stimulate the internal organs, removing toxic wastes, tensions, pain and tiredness from the body and [replacing] … them with positive energy and vitality. It also increases circulation and improves muscle tone. The reprogramming of cellular memory to its original healthy balance assists the healing process within the individual (2007, p. 51).

An interviewee in the study of Dr O'Connor, a Māori healing practitioner, concluded that it was a "Māori intelligence from which you can derive a concept of this healing practice" (O'Connor, 2007. p. 51). Another practitioner defined Te Oomai Reia (romiromi) from the perspective of a therapist:

> Te Oomai Reia … is an attitude on the part of the therapist that one has to be clean and positive in mind, body & spirit when massaging another person; one is transferring positive energy to another where by healing is taking place before, during and after the session. One has to bear in mind that the healing process has already started within the person because he / she is reaching out for help. The individual trusts and believes the therapist can help and acknowledges that the healing comes from a Higher Power (O'Connor, 2007. p. 53).

Dr O'Connor (2007) did not specifically define Te Oomai Reia as a form of romiromi Māori healing but rather summarized the way Papa De La Mere believed that romiromi was the most fundamental healing method (p. 54). More specifically, Dr O'Connor defined Te Oomai Reia as "a Māori healing tradition [that] acknowledged social forms and health change through time" (p. 45). He continued to draw on other perspectives of Te Oomai Reia from the Māori healers who worked with Papa De La Mere. Dr O'Connor related the reasoning for his translation of Te Oomai Reia from the Māori dictionary and from his own personal observations:

> … based on observation, participation, wānanga instruction, conversation and dictionary based work (Williams 2003) I have arrived at the following carefully considered but admittedly contentious interpretation of the healing tradition's name.

- Te: "the"
- Oomai: not listed
- Oo: can mean "provision for a journey" and "of, belonging to"
- Mai: can mean "towards the speaker"
- Reia: not listed

- Rei: can mean “leap, rush, run”
- a: can mean “of, belonging to”, “when speaking of works accomplished or in progress”

To me, the phrase Te Oo Mai Reia invokes a sense of a personally involved movement of self (O’Connor, 2007. p. 52).

Defining Te Oomai Reia as invoking a ‘sense of a personally involved movement of self’ does not acknowledge how Māori do things as a collective whānau (Bishop, 1999; Henry & Pene, 2001; Holmes, 2007; Smith, 2003). The interpretation of the sense of the self, aligns more with a European concept of individualism.

In response to Dr O’Connor’s observation of Te Oomai Reia, Manu Korewha pointed out how Māori knowledge was continually being interpreted through a Pākehā lens, based on Pākehā knowledge, instead of using Māori knowledge to validate something that is Māori (personal communication, Mumbai. 2015). From the perspective of a romiromi practitioner, Te Oomai Reia romiromi healing focuses on becoming part of a collective consciousness with the ancestors which is in effect, self-less. Acknowledging this, Dr O’Connor (2007) did describe Te Oomai Reia healing as being beyond the individual, with a focus on being a wider whānau collective with the ancestors. In support of this concept, Dr Loesel (2006) described the work of Papa De La Mere and the Māori healers as universal:

> … the Māori are working in service to the Universe’s Evolutionary will; they are executors of the divine plan of wholeness/holiness. They are putting themselves out there to assist us all (xv).

The primary source of healing in Dr O’Connor’s research as identified by the practitioners was the spiritual energies sourced through karakia (incantations to evoke the spiritual aspects of natural phenomena) takutaku (chants to invoke the phenomena of nature) and kaupare (specific takutaku that were used to invoke the spiritual ancestors for protection) (2007). While the Tohunga were able to become one with the spiritual phenomena of nature (otherwise known as the spiritual energies of the Māori ancestors), the Tohunga had to first gain access through the whatumanawa (the spiritual eye of the heart).

3.2.1 The Whatumanawa – the third eye

The word ‘whatu’ means eye and ‘manawa’ means heart which informs the idea that the whatumanawa is the eye of the heart. Papa De La Mere, believed that the whatumanawa was

situated on the body in between the eyes, and was like an entrance to romiromi (personal communication, 2003). There are some similarities in various definitions of the whatumanawa in academia writing and some of the definitions are interpreted quite differently and can be quite complex. For example, the Williams (2003) dictionary defines the whatumanawa as the kidney; the seat of emotions, heart and mind, and the bowels of the earth (p. 492). Dr Rose Pere, a Tohuna (the sower of the seeds of healing wisdom), also interprets the whatumanawa as the emotions and senses that enables one to express emotion or feelings from the heart (Pere, 1991). Dr Catherine Love (2004) extended on Dr Pere's definition of the whatumanawa:

> … [the] whatumanawa refers to the emotional dimension and the need to experience and express emotions fully. In particular, deeply felt emotions such as grief, joy, anger and jealousy need full expression. In Māori terms, whatumanawa expression has as much validity as hinengaro or cognitive expressions. This is particularly demonstrated in common expectations in a counselling context that the expression of emotion should involve the cognitive process of 'putting feelings into words', 'naming' one's feelings, and 'talking about' how one feels (p. 75).

Because Dr O'Connor (2007) believed there was a dearth of information about the whatumanawa in academic literature, he drew on his own experiences:

> … it is difficult to compare how Māori healers schooled in other healing traditions understand and engage the whatumanawa compared to Te Oo Mai Reia healers. A reason for this relative absence of the whatumanawa in the literature may be that, in the context of Te Oo Mai Reia at least, it is a private act, involving few words, requiring little by way of explanation or dialogue. Hence my analysis of the whatumanawa draws quite heavily on my own experience (p. 139).

Professor Anne Salmond (1985), whose work in the history and anthropology of Māori, provides an analysis of the heart and the senses that aligns more with Dr O'Connor's idea of the whatumanawa being a gut instinct. However, he admitted that Salmond does not refer to the whatumanawa in her account of body-parts and their relationship to cognition and the senses:

> Salmond notes that ancestral knowledge was stored in the belly (puku), where the various organs of thought and emotion were located (Salmond 1985). She notes that the mind-heart (ngakau) received information about the phenomenal world through the senses (O'Connor, 2007. p. 139).

Browne (2005) shared an interpretation of the function of the whatumanawa when learning te reo (language) Māori from Liz Hunkin, a foundational member of Te Ataarangi, Teacher and Kahungunu Kuia (a revered tribal elder):

> … because it has to get into…your innermost … whatumanawa … words learnt are embedded into the subconscious minds of the students before new ones are introduced (Hunkin cited in Browne, p. 40).

The Tohunga interpretation of the whatumanawa (the third eye) has a different purpose in terms of vision because it is not physical like the eyes on the human face. The whatumanawa in the Māori culture does not know religious connotations from the Christian Bible but is more about spiritual vision. In romiromi, the whatumanawa is the platform that the Tohunga or romiromi practitioner use to access the infinite source of spiritual wisdom needed for healing.

As a state of being, the whatumanawa is considered to be an integral part of romiromi and is identified on the body by the select few who have the spiritual vision. Dr Ngata makes reference to the spiritual senses of matekite (spiritual vision) that described sensory perception:

> … the ability of an individual to be able to sense, to be able to see in a spiritual way, and to be able to feel things, and at the same time be able to offer some interpretation as to why that visitation or that vision or that whatever it is that they sense and see – to offer an interpretation as to the purpose of its appearance. And it's that part of it which separates someone who has a capacity to see and feel things but not know what to do with it, and those who know how to engage and use that for beneficial purposes and to help people out … the intuitive faculty and deals with sensing, seeing and feeling things that may not be perceptible to others … to interpret and receive, … through form of vision, moemoea (dreams), auditory, through sensory perception … primarily based on the faculty of sight, with some references to hearing supernatural sounds … (which) … may involve intuition working through all the five senses and also on levels akin to mystical experience and beyond … (of) a multi-sensory and multi-dimensional nature (2014, pp. 160 - 163).

Dr Ngata may not have been aware of the correlation between the whatumanawa and matekite at the time of writing his doctoral thesis. The whatumanawa is an integral part of mirimiri with the manipulation of spiritual energy and is also one of the processes of romiromi.

3.2.2 Mirimiri – the spiritual manipulation of energy

Various academics have described mirimiri as 'massage' which suggests that mirimiri is only physical bodywork. Jones (2000) and Durie (1998) define mirimiri as massage but Dr O'Connor (2007) terms mirimiri as a deep tissue massage but then O'Connor's study also outlines romiromi as deep tissue massage as well. In the healing methods of Dr O'Connor's study, romiromi and mirimiri share the same definition and he states that he often heard the romiromi healing practitioners "speak of mirimiri as romiromi and vice versa" (p. 54). With that in mind, he considered that mirimiri and romiromi were different words for the same thing and he even defined romiromi as a form of mirimiri:

> The healing methods most commonly employed by the Te Oo Mai Reia healers were mirimiri, romiromi (a form of mirimiri), … within the context of Te Oo Mai Reia, mirimiri, and romiromi included the application of pressure by elbow, knuckle, fingertip, the side of the hand or foot. The amount of pressure ranged from … the entire body weight of a large person … (and) the length of time pressure needed to be applied for depended on the healing required. Pressure could be applied to a huge number of pressure points all over the body, each of which had its own name and function/effect (pp. 50 - 55).

To interpret romiromi as a form of mirimiri is contrary to the definition of our Tohunga Ahurewa Papa De La Mere. On the contrary, Papa De La Mere defined mirimiri as one of the processes of romiromi. A certain degree of psychic abilities is needed in order to perform mirimiri (manipulate the spiritual energy) to open and clear any energy blocks in the body before moving on to romiromi.

Dr Leosel (2006) explains her observations of the context of mirimiri that the Māori healers used:

> … some of the energy blocks that our system holds as physical memory are not even from this life. The Māori say that a lot of diseases are cause by ancestral impacts, which are collected imprints that we [have]brought in from past lives and that we will certainly not remember consciously in this life. The Māori healers … will see the blocks in our systems where our life force has stopped its constant flow … and are able to unblock whatever is meant to flow, to be really alive, even if the blockages are from past lives. They can enter all of those invisible dimensions, invisible to us average human beings, and deal with our accumulated waste (p. 17).

Dr Loesel (2006) describes mirimiri through her observations of the Māori healers' work as "releasing our collected negativity, even extracting bad entities out of our bodies and freeing

us up again for a new life without heavy loads from the past" (p. 17). An additional variation of mirimiri is taa miri which is another vital process in the healing work of romiromi.

3.2.3 Taa miri – intuitive diagnosis

Taa miri is a spiritual experience where the practitioner can see psychic phenomena by accessing natural phenomena (O'Connor, 2007). Dr Ron Ngata states that matekite (spiritual visionary) was "well-known in traditional and contemporary Māori healing traditions" and this is especially relevant to taa miri intuitive diagnosis (2014. p. 169). Taa miri is a significant part of the healing process of Te Oomai Reia romiromi because intuitive diagnosis is often used to prescribe various rongoā treatments for mauiui (illness):

> … energy that formed matter was perceivable by the Te Oo Mai Reia practitioners. This energy was perceivable not because it had, but because it was, a reo, also termed a vibration. Whereas reo is commonly used to refer to language or voice, the term's meaning in the context of Te Oo Mai Reia extends to what is inaudible to the human ear. All reo takes the form of "vibrations" or "pulses" that originate from a core. The ultimate core is the beginning of time and the cosmos itself … Each human body (and mind and spirit) is a particular instance of reo that has always existed … The human body is but one example of how reo manifests as matter. In the context of the work of healing, reo could be perceived through a person's body-heat, texture of the skin, sweat and the sounds he or she made by breathing, panting, crying, screaming and yelling (O' Connor, 2007. p. 116).

Taa miri involves a scan of the holistic body within its environment to see where emotional experiences, spiritual energies, entities and/or sickness may be located in the body or in the environment (O'Connor, 2007). The body therefore is not seen as separate from the natural environment it lives in, nor is the body separate from the intangible ancestors of nature:

> … the land has supplied the medicine or food. There is reciprocity between man and the environment. When the language of the country is sung or chanted, the plant is revived, the land replenished. The heart, head, spirit, there is no separation, all is related, whole … it's not just about the people, it's about Papatūānuku [mother earth], the ngāhere (the native bush) (Ahuriri-Driscol et al, 2008).

Dr Ngata (2014) may have not been aware of how the Tohunga defined taa miri when writing his doctoral research about the spiritual vision of matekite. His research data describes some of the different aspects of taa miri in detail. Te Maru, one of the research participants in Dr Ngata's doctoral study, defines matekite as "kite - the perception of, and mate – illness"

explaining that there are two ways in which Te Maru viewed matekite; “there’s mate-kite being able to identify illness or see disease. Matekite therefore was to have knowledge of sickness or pain in others” (Ngata, 2014. p. 167).

Another example of using the spiritual senses was in a discussion between Te Maru and Te Ariki that explains how the matekite can detect sexual abuse through the sense of smell:

> Te Ariki: One of the things that I got pinged with was olfactory hallucinations— by smelling things. For me particularly, sexual abuse has a smell.
> Te Maru: Yeah, it has.
> Te Ariki: Really strong and/or evil things that have happened in houses or assaults - male-on-female assaults - have a smell.
> Te Maru: Different smell for each one, the perpetrator and the victim.
> Te Ariki: And you can be sitting in a Multi-Disciplinary Team and they'll be discussing, even bringing up a case and you'll smell it.
> Both he (Te Ariki) and another participant, Te Maru, are able to sense sexual abuse via the sense of smell (Ngata, 2014. p. 164).

Taste is another aspect of taa miri. Mauiui (sickness) can have a certain taste and some romiromi practitioners could also taste sexual abuse or other illnesses like cancer. At the Porangahau marae in 2011, Atarangi Muru, a Ngati Kuri Tohunga, asked if I could sense the metallic taste of cancer in the woman’s body but I could not. She told me to breathe deeply and clear my mind to access the whatumanwa and once I was able to do this, I could taste the cancer in my mouth.

Another one of Dr Ngata’s research participants, Tui, supported Te Maru’s definition of matekite in feeling other people’s pain either before they came near her, or while they were there, which is another aspect of taa miri in romiromi:

> … some participants also experienced seeing or sensing sickness in a person or feeling it directly through their own body, described by Tui as “sympathetic pains.” This is a very specific aspect of the experience of matakite where the person experiences or perceives aspects of an illness of another person. She spoke about how she distinguishes sympathetic pains from normal aches and pains: Tui: How I’ve been taught is it is usually the first thought to your head (2014. p. 167).

Hearing the voices of the ancestors was considered to be a spiritual gift rather than a mental illness in the Māori culture. The sense of hearing is also a part of the taa miri process. Hearing voices that were intangible is diagnosed by Western health professionals as schizophrenia or other mental illnesses (British Psychological Society, 2013). However, among Māori, exploring voice experiences is personally meaningful to some romiromi practitioners and can have an impact on the healing for whom the message is intended (Beaven, 2011). To understand the reality of who the voice was and the relationship of the person for whom the voice is intended, involves making some links between the relationships. In my own romiromi practice, for example, when a grandmother wanted to relay a message to her grandchild to provide some sense of understanding to their lives, the room could become very cold suddenly. The chill in the air was a sign to me that there was a spiritual presence in the room and so I would quietly listen to the message that followed. It did not need to make sense to me but it usually made sense to the person for whom the message was intended. Cram & Pipi (2000) state that healers:

> … use all their senses as complementary sources of information for assessing and evaluating the advantages and disadvantages of becoming involved" (cited in Cram, Pipi, Hawke, Hawke, Huriwai & Mataki, 2004, p. 146).

From another perspective, Dr Ngata (2014), provides a more clinical perspective of intuitive medical diagnosis that is very different from taa miri in Te Oomai Reia romiromi:

> … matakite abilities may be used as a resource for identifying issues affecting a person's wellbeing, whether the cause be physical, psychological, or spiritual. On an international level, such abilities are known, among other terms, as medical intuition. This field is being developed by physicians from various branches of medicine including neurosurgery and psychiatry, who are using their own heightened intuitive abilities in practice and who are working in partnership with gifted intuitives to explore the application of intuition in medical diagnosis (Myss & C Norman Shealy, 1988; Ngata, 2014. pp. 169 - 170).

Intuitive healing has been practiced in the form of Tohungatanga, shamanism, midwifery, and herbalism for many thousands of years (Zion, 2012, p. 8). There are some similar philosophies of Tohungatanga (the healing work of the Tohunga healing priest or priestess) and that of Shamanism (the spiritual work of the Shaman healing priests/priestesses):

> In … other indigenous epistemologies (Cajete, 2004 discussed in the following terms by Lavellee, 2009, p. 23), healers acknowledge the interconnectedness and

> relationship of physical, mental, emotional and spiritual aspects of individuals with all living things, the earth and universe, accept both physical and nonphysical realms as reality … that … [experiences] cannot always be quantified. Accordingly, converging perspectives from different vantage points over time (empirical observation), knowledge passed down (traditional teachings) and spiritual knowledge from the spirit world and ancestors in the form of dreams, visions and intuition (revelation) are key sources of knowledge (Cajete, 2004; Lavellée, 2009, p. 22 cited in Ahuriri-Driscoll et al, 2008).

In some cases, the whai-ora could be receiving messages and so the romiromi practitioner would have to mentor them to understand the experience to aid in their recovery. The messages, vibrations or pulses, were in fact the ancestors of old, trying to communicate with them. The transmission of spiritual healing knowledge from non-living ancestors is not accepted in the Western health system but it is a very real part of the indigenous Māori culture:

> The approaches of participating healers to their practice … are based on an indigenous worldview and agenda: a focus on relationships between human communities and the natural world, holistic knowledge and the revitalisation and rejuvenation of traditional knowledge bases (Royal, 2005).

Kovach describes how the indigenous ways of knowing accept the reality of both the physical and the non-physical worlds (2005). The relational nature of the earth, the universe, the waters and the world are an indigenous epistemology that meant that humans and all living things can communicate with one another. This concept is also relevant to the philosophy of taa miri:

> Traditional teachings encompass knowledge that has been passed down through generations. Knowledge acquired through revelation, such as dreams, visions, and intuition, is sometimes regarded as spiritual knowledge, which is understood as coming from the spirit world and ancestors. Such knowledge is sometimes called "blood memory" (G. Atone, personal communication, February 25, 2002; V. Harper, personal communication, April 12, 2002) because it is believed that thoughts, beliefs, and actions are conveyed from one's ancestors through the blood. Spiritual knowledge cannot be observed by physical means; therefore, as it cannot be measured or quantified, Indigenous spiritual ways of knowing are often dismissed by Western researchers (Lavallee, 2009. p. 22)

The blood memory referred to in this excerpt aligns with the philosophy that emotional memories are trapped in the cellular memory of the body - more especially in this context, in

the waters of the body. By connecting with the body using the spiritual senses, the practitioner could communicate to see where these experiences were and work with the person to release them.

Dr Ron Ngata describes an 'emotional residue' that can affect the health and wellbeing of the person and their environment:

> One of the ways that this phenomenon is being discussed in psychological literature is under the term "emotional residue". Savani, Kumar, Naidu, and Dweck (2011) explored beliefs that people's emotions leave traces in the physical environment, which can later influence others or be sensed by others. Their studies revealed that beliefs about emotional residue can influence people's behaviors and that emotional residue is likely to be an intuitive concept, one that people in different cultures acquire even without explicit instruction (2014. pp. 147 - 148).

Papa De La Mere introduced me to taa miri as an intuitive diagnosis of the mind, body, spirit and the environment through the whatumanawa (eye of the heart). By silencing the thoughts of the mind through a form of meditation, the romiromi practitioner could become one with the body and the spirit of the person he/she was working with (Francesconi, 2010). The meditative state enabled the romiromi practitioner to communicate mauri ki te mauri (life force to life force) and wairua ki te wairua (spirit to spirit):

> … traditional Māori healing is a system of healing that has developed out of Māori cultural traditions. Comprised of a range of diagnostic and treatment modalities, it reflects an approach to health that embodies wairuatanga as part of 'the whole', alongside physical, mental and social aspects (Ahuriri-Driscoll, Baker, Hepi & Hudson, 2008. p. 7).

The expert Tohunga (healing priests/priestesses) in romiromi could go in and out of the spiritual state of wairua (spirit) at will in a waking state of spiritual consciousness (Francesconi, 2010). The World Health Organisation provides an extensive definition of healing in the traditional Medicine Strategy 2002 – 2005:

> … [It includes] diverse health practices, approaches, knowledge and beliefs incorporating plant, animal and/or mineral based medicines, spiritual therapies, manual techniques and exercises applied singularly or in combination to maintain well-being, as well as to treat, diagnose or prevent illness (cited in Ahuriri-Driscoll, Baker, Nepi & Hudson, 2008).

One of the ways of clearing residue, whether emotional, spiritual, physical or generational, is through koo miri which is another aspect of romiromi that manipulates energy using sound.

3.2.4 Koo miri – the manipulation of energy using sound

Koo miri was defined in this study as the manipulation of energy that uses vibrational sound to shift and change unwanted energy. It may be focused on the shifting of energy within the body or around the body. Sometimes the energy can be traversing right back through generations of tupuna (ancestral) experiences having descended right down to the present day.

> Other traditional healing systems have indicated the belief that illness can be passed down through generations (Tsou, 2001). This was reported as occurring when transgressions have been committed in a past generation that have not been corrected or healed and will be passed on to descendants (Burns McGrath, 1999) … Perhaps the notion indicated by Māori healers that illness that has been passed down generations can be healed is due to a Māori belief that time is a continuous stream of processes and events, rather than linear units of time (Royal, 2003). In additional literature on healing, the past, the present and the future are not seen as separate spaces of time, but are viewed as continuous and multidimensional (Loesel, 2006; Marks, 2006 cited in Mark, 2012. pp. 114 -115).

Some families have a history of cancer that has continued through many generations. The indigenous healer can link cancer with 'unforgiveness' (Barry, 2011; Harris & Thoresen, 2005; Romero, Friedman, Kalidas, Elledge, Chang & Liscum, 2006; Toussaint, Barry, Bornfriend & Markman, 2014, Toussaint & Cheadle, 2009; Worthington, Witvliet, Pietrini & Miller, 2007). The emotional residue of cancer can be linked with unforgiveness that could be carried through the generations through learned behaviour. For example, usually the parents, aunties and uncles, grandparents and great grandparents continue to unconsciously role model unforgiving behaviour to the next generation of children and grandchildren.

Māori chants in the form of takutaku (chants to invoke the phenomena of nature), open up the body, change the vibrations within the cells of the body and shift memories held in the DNA of the body (O'Connor, 2007; Loesel, 2006). The shifting of those memories in the body through sound and energy clear and cleanse old emotional experiences from the body (O'Connor, 2007). In Māori healing the clearing using sound is defined in the ancient te reo

Māori as purepure (O'Connor, 2007; Loesel, 2006). The shortening of the word 'purepure' to 'pure' was interpreted in the Māori dictionary as 'ritually remove tapu' (sacredness) (Williams, 2003). Another example of a takutaku shared by Dr O'Connor is found in an interview of a Te Oomai Reia romiromi practitioner (Peter) who considered takutaku to be a tool for his mirimiri:

> Io, let it be … the bones, sinews, ligaments, arteries that support the body, hold the body together / the blood, waters of the body that stretch back to the dawning of time/ the body's time that that which is fixed/strong presence in the body can be shifted/ located by using the voice/vibrations of the different levels/forces/forms of mirimiri (2007, p. 58).

As seen in this prior quote, the spiritual connotations of the takutaku (chants to invoke the phenomena of nature) encompass the physical organs, bones, blood and waters of the body that stretched right back to the dawning of time (O'Connor, 2007). A strong presence in the body that can be shifted – which is, once again, not only referring to a physical act of massaging the body organs, but rather using the voice/vibrations or energies that belong to different levels/forces or forms of koo miri.

In my experience as a kai- takutaku (person who performs incantations to invoke the phenomena of nature), koo miri uses the spiritual ancestors of nature to manipulate the energy in the body and the environment (Lavellee, 2009; Kovach, 2005). Dr O'Connor's interpretation of this takutaku alludes to the clearing, reawakening, opening and healing the spiritual and physical body:

> … repair/mend/remove malignant cells of the body… cut down at the source…By the pressure points of the body … Lay-open the human-soul/spirit ... the healing substances of the body… Re-awaken by spiritual communion ... the core of sensation ... clearing the mind … this is the driving force of mirimiri - long-established. Making wellbeing secure ... relieving pains … (2007. p. 58).

The takutaku called for the healing of the physical unwellness of the body by addressing the spiritual imbalances that were at the core of the healing substance:

> The universal energy, the driving force of mirimiri to; lay … open the human-soul/spirit … the healing substances of the body ... re-awaken by spiritual communion … implementing within the body/mind the universal energy needed to

> stand strong your mental/ physical/spirit ... lead by the heart … in possession of the sacred-breath (O'Connor, 2007. p. 58).

The source of healing for the body, Dr O'Connor argues, can be found in the ancient spiritual phenomena of nature which is explained by another practitioner who commands the spiritual ancestors, rather than petition with a Christian prayer:

> … arrogant with humility (Steve). Arrogant because they were not asking, but telling spiritual powers to do things; with humility because in doing so healers would acknowledge their place within the cosmic order of things and intend the betterment of others' (2007. p. 57).

Another aspect of koo miri is the use of kaupare which is a specific form of takutaku. Kaupare (protection) is a form of takutaku that can also manipulate spiritual energy. The purpose of the kaupare is to call to the energies of tribal kaitiaki (spiritual guardians) such as the tipua (rainbow) or taniwha (intangible ancient female or male spiritual ancestors who reside in various aspects of nature) to place a protective energy upon a person, a family or the environment in which they lived in. The Williams Māori dictionary defines kaupare as "the protective vest … thoroughly moistened so that the flax would expand, then it was excellent to ward off spears and darts" (2003). Dr O'Connor's observations of kaupare explains how it was "primarily about protection … could be spoken during a healing session … but sometimes they used their entire body – not just the mind and faculties for speech – to deliver … kaupare" (2007. p. 57). Takutaku, kaupare and karakia were grouped together in O'Connor's research and maybe this is because they are all spoken but each of these forms of romiromi are quite specific in terms of healing purposes.

Karakia as a form of koo miri is defined previously in this study as an incantation to evoke the spiritual phenomena. 'Incantation' is defined by the online Unabridged dictionary (n.d.) as meaning 'the chanting or uttering of words purporting to have magical power'. The online Unabridged dictionary (n.d.) also defines the word 'evoke' as meaning 'to call up, cause to appear or to summon'. The spiritual and natural phenomena used in karakia describes personified ancestors of nature like the kohatu (guardians in the rock), the ancestress of the sun, sky father or grandmother earth. In the context of this study, the karakia summons the Atua (divine ancestors of nature) by name because of their magical healing powers. The sea

is considered to have healing powers, stemming from grandfather Tangaroa and grandmother Hinemoananui. The powerful motion of the Tsunami, the smells and tastes of the salt water, the lull of the lapping waves, and the mammals who are the children of the sea; are all deemed to have natural and spiritual healing qualities.

It is important to further clarify the differences between evocations used in karakia and invocations used in takutaku. From a Māori worldview, there are clear differences in the action or the intention of the traditional karakia (incantations to evoke the spiritual aspects of natural phenomena) and the takutaku (chants to invoke the phenomena of nature), each of which have different functions. The online Unabridged dictionary defines 'evoke' as acknowledging or revering, which in this context refers to evoking the healing presence of the ancient ones of nature (n.d.). The karakia 'evoked' the magical power of the healing Atua or spiritual phenomena of nature, by calling or summoning them.

On the other hand, the concept of 'invoking' is to command the ancestors to clear, heal or shift energies to heal. The takutaku uses chants to 'invoke' the Atua (spiritual guardians or phenomena of nature) into the environment 'to cause or effect' some form of healing. The interpretation of takutaku in this context, is to chant to invoke (command to effect healing) the ancestors of the sea, the river, the wind, the mist or the rainbow and others, to do the healing; and once again this is a command, not a petition of prayer.

The takutaku have a traditional structure, symbols, ritual actions and images that are inclusive of 'the whole of the universe, the earth, sea, sky and beyond into the night' (Shirres, 1997. p. 62). The doctoral study of Dr Michael Shirres in Anthropology (Māori Studies) researched the acculturation of Jesus into the world of the Māori, and the interpretation of karakia was interwoven with the philosophy of takutaku (Shirres, 1994). His research describes three sections of the karakia. The first section is in the invocation of the Atua followed by a statement of intention (Shirres, 1997; 1994). The second section is in the loosing and binding ritual which releases any negative spiritual forces that bind the divine attributes or intrinsic tapu inherent within the subject. The last section is in the action of requesting the desired outcome with a statement that gave it sanction.

In my own experience, the definition of karakia in Shirre's study is explaining the structure of a takutaku. Papa De La Mere used a range of prescriptive takutaku chants for various healing purposes. Some takutaku were for purepure (cleansing and clearing), some were to call people back from the darkness of sadness, others opened up the senses and then there were takutaku that sent the energies of those who have passed to the other side. All of the takutaku in my collection from Papa De La Mere, invoke the spiritual phenomena of nature by incantation. The online Unabridged dictionary defines the word 'invoke' as a means to call forth or upon (a spirit), to cause, bring about or act on my behalf to heal on command (n.d.).

My first experience of invoking the spiritual phenomena of nature was at my first wānanga with Papa De La Mere in Whitianga in 2003. He conducted a purepure ritual in the sea that illustrated the precise structure of karakia as described by Dr Shirres, except that Papa defined takutaku as a traditional spiritual cleansing ritual of Te Oomai Reia romiromi. The first stage of the purepure ritual in the sea began with the arranging of the children in the middle of a circle of wāhine (women), surrounded by tane (men) who were in a wider outer circle around them in the water.

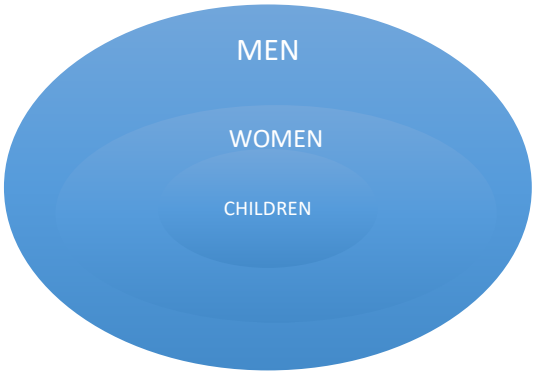


Figure 2. Illustration of the structure of a purepure ritual

Papa De La Mere began the takutaku chants by invoking IO (one of the ultimate deities in the Māori culture), and then summoned every other Atua (divine being) in the universe for the healing kaupapa (purpose) at hand. Four people were previously placed as pou (support) around the outer perimeter of the two circles of tane and wāhine around the children. Two

pou were in the water outside of the group of men, women and children. Two were placed on the sand, out of the water.

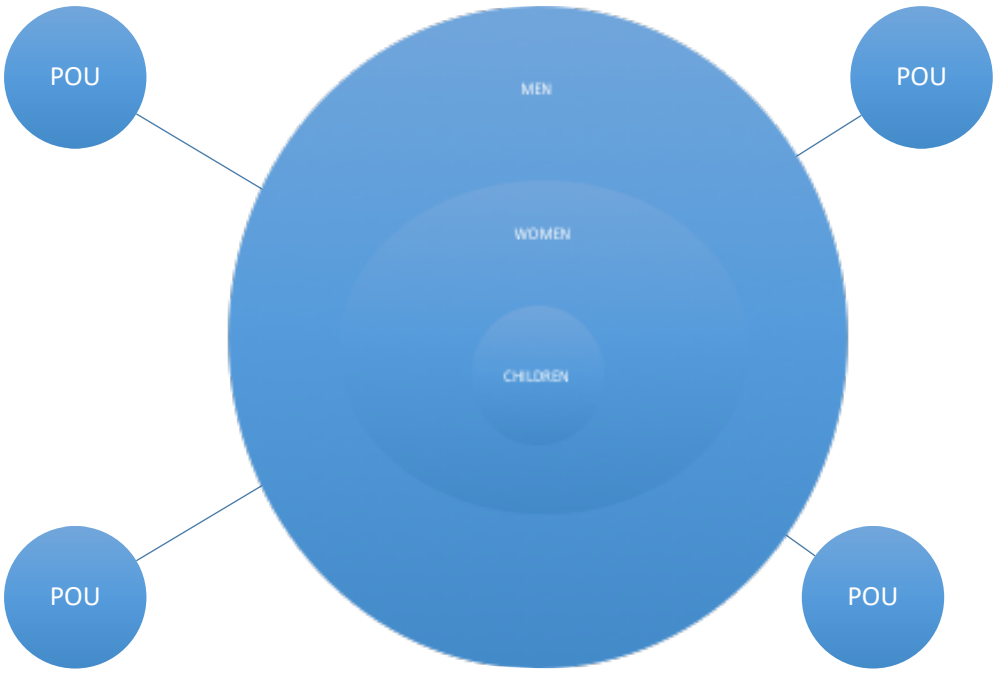


Figure 3. Illustration of the structure of the pou in a purepure ritual

The four people who were depicted as the four pou (supporting poles) of the universe. The pou were specifically chosen to hold the energy of the purepure participants (Shirres, 1997). According to Dr Shirres (1994; 1997), the four poles (in the structure of what he described as karakia), symbolised the pathways between the earth and heavens while ngā Atua (the male and female gods and goddesses) were being invoked to cause or effect healing through the karakia.

The second stage of the pure was the releasing of any negative forces while the positive energies were reaffirmed and reinforced. Dr Shirres (1994; 1997) spoke of this stage as the "loosing of any spiritual powers that were inimical (harmful) to the subject followed by the binding of those spiritual powers that were beneficial to the subject" (p. 73). While singing the takutaku to ngā Atua (ancient divine beings), Papa De La Mere splashed water on each person until the purepure process was complete.

After everyone had come back from the sea to the shore, Papa De La Mere performed a karakia at the final stage of the pure ritual to evoke the Atua (divine beings) and affirm the completion of the healing process and whakanoa (removal of the tapu to make things normal again) with their divine presence (Shirres, 1997, p. 78). Every member of the group came together as a collective whānau after this to acknowledge one another with a hongi (pressing of noses as a gesture of thanking each other for the support in healing) and then a waiata was sung to celebrate the completion of the healing process. At this stage, there was much laughter and gaiety. On completion of the waiata, everyone returned to a hakari (feast) at the marae (meeting place) to further remove the restrictions of tapu (spiritual sacredness) that were imposed by this spiritual cleansing ritual. The removal of tapu (sacredness) was known to be a mechanism of protection.

Elsdon Best (1976) describes how the actual powers of tapu (sacredness) emanated from the ancestors of old - kāwai tīpuna. He believed that if one was to do something in their lives that went against the lore of tapu then the spiritual protection could be withdrawn, resulting in the possibility of physical or spiritual destitution and even death. The Ministry of Health (1999) defines tapu as "a sacred condition affecting persons, places and things … arising from numerable causes … and tikanga encompasses amongst other things, karakia … wairuatanga (spirituality) (and) manaakitanga (caring for people)" (p. 11). Tikanga (correct protocols) Māori is defined as "patterns of appropriate behaviour including customs and rites. (Ministry of Health, 1999). Tapu is a strong control mechanism and acts as a "corrective and coherent power" (Ministry of Justice, 2001. p. 1; Shirres, 1994, 1997). Protecting a person's own tapu and respecting the tapu of others is an important part of sustaining the well-being of whānau Māori.

The infrastructure of Māori society is actually governed by the concept of tapu, beginning with the ancestors of old - kāwai tipuna - and all of the natural resources of the universe that were available to them (Ministry of Justice, 2001; Shirres, 1994, 1997). Te Ao Māori tawhito (the ancient Māori world) linked everything animate and inanimate through whakapapa (genealogical links) (Royal, 1998, 2009; Marsden, 2003). The activities of the ancestors of old - kāwai tipuna - determined norms or ways in which Māori society functioned or behaved to maintain social order.

Eldson Best (1976) reported that Māori claimed descent from supernatural beings, the forebears of whom were ira Atua (divine beings of life) and personified phenomena of nature. The basis of many Māori laws or Māori healing lore, is founded on the concept of oneness with one another and oneness with the ancestors of old (kāwai tipuna). The association of Māori with Papatūānuku, earth mother, is the crucial ancestral link that sustained the wellbeing of whānau Māori: "there is reciprocity between man and the environment … there is no separation, all is related, whole. It is not fragmented as with a western system" (Ahuriri-Driscoll et al, 2008). The work of koo miri was carried out by the kai-romiromi (romiromi practitioners) who were expert Tohunga (priests/priestesses) trained from an early age.

3.3 The Tohunga kairomiromi – the masters of romiromi

Tohunga Māori in the 21st century have a unique style of romiromi healing that has not yet been fully explored in academic research. Selwyn Katene (2010) reports that in traditional times, the Tohunga had a high status amongst the people and worked closely with the Rangatira (an elected leader of the tribe) and the Ariki (the first born). The Rangatira was selected and supported by the people, the Ariki was born into leadership through senior lineage while the Tohunga was trained from an early age to work very closely with both.

Prior to European arrival, the expert Tohunga (priests/priestesses) were renowned for playing various roles in the Māori healing systems and were recognised in their communities for their unique expertise. The status of the Tohunga was given to people in the community in recognition of the work they did in the community and was not something that was self-acclaimed (Korewha. Personal communication. Mumbai. 2015). The Tohunga uses oral forms of Māori literature to share the healing values of traditional Tohunga Māori and to sustain the knowledge, rituals and practices of romiromi Māori healing.

Māori dictionaries generally define the Tohunga as an expert, a priest or a healer but there is no measure upon which to base or define the spiritual connotations of this work (Moorfield, 2003). He interprets the word 'tohu' as to 'instruct, advise, save the life of, spare, show, indicate, point at, point out, guide, direct, instruct and appoint'. Even though a person may be able to perform romiromi, this does not automatically make him or her a Tohunga, but rather a contemporary romiromi practitioner. There is a vast difference between the two. Using the

many different senses, the Tohunga can inform, predict, intuitively diagnose or prophesy events that were about to happen.

Katene (2010) observes how male academics assume the role of the Tohunga for themselves, making the role male specific. Yet Manu Korewha believed that amongst various tribes, the Tohunga were both male and female, known by the calibre of work they did with the people so recommendations of their work were often by word of mouth (personal communication. Palmerston North. 2011). Nonetheless, both Māori and non-Māori are influenced by gender specific academic definitions of the traditional Tohunga.

Makareti Papakura, raised in Te Arawa – Rotorua in New Zealand, but a resident of England for much of her adult life, wrote from a patriarchal Christian lens (1938). As the first Māori woman admitted to Oxford University, a predominantly white patriarchal learning institution, the male influence was quite distinct as Maggie (Makareti) did not mention the role of the kuia (elderly woman) in the leadership of a high born Rangatira or the traditional Tohunga:

> He was expected to excel in all work games and war dances and in oratory he was expected to have great powers ... he learned these things before entering the whare wānanga at sixteen or seventeen … in the hands of the great Tohunga ... Māori is full of superstition from his infancy and all his life (pp. 128 - 155).

The late Hohepa Kereopa is one of the only male Tohunga recorded in academia as having described the female Tohunga in the history of traditional Māori healing (Moon, 2008). Paul Moon, a historian and professor who specialises in Māori history, wrote a biography of Hohepa Kereopa titled ‘Tohunga’.

3.3.1 The Female Tohunga

In Paul Moon’s book, the subject of the female Tohunga did not seem to warrant a heading of its own which showed that it was somewhat insignificant but still, it warranted a mention nonetheless. Moon (2008) explained how Kereopa defined the female Tohunga as the ultimate in the field of Tohungatanga and described them as being able to bring the dead back to life using a blade of grass and water. In the next breath however, Kereopa denied their existence in these modern times, somewhat unconvinced of what he was saying; “Most people don’t know today, but women are the most powerful Tohunga ... nowadays there are none... not really anyway...” (p. 28). His comments were surprising when Dr Pere, his cousin,

lived on the other side of the Urewera ranges in Waikaremoana and was living proof of the existence of the female Māori healing priestess.

As the new century progresses, ordinary mothers are learning to perform extraordinary healing deeds using the philosophies and practices of romiromi. Mikaere (2003) believes that women had long held the leadership position of the Tohunga in both traditional and contemporary Māori society. The matriarchal Māori leadership of the female Tohunga, became invisible to scholars after the arrival of the European culture. The female Tohunga has continued to work quietly behind the scenes for many generations, despite the failure of both Māori and non-Māori academics to acknowledge her. The role of the female Tohunga in the whānau was to raise the children, care for the elderly, tend to the garden as well as to perform and administer rongoā (natural medicine) Māori healing.

My Aunty Pauline Tangiora describes her own kuia (grandmother) as a Tohunga who used whānaungatanga (being a family) as a framework to nurture her strong matriarchal leadership:

> Aunty Sarah Tareha was a Tohunga Wāhine ... her whakaaro in whakapapa was strong. The women that I noticed in our communities were quiet women...even as I became a teenager, (they were the) silent women. They were caring, they were strong and they kept their gardens. They never had a lot to say but you observed the strength of those women and what they did. Often the men were with them ... she (Aunty Sarah) had a beautiful little garden at the end, you had to go and pick your tomato and eat it and your beetroot, you ate it out of the garden ... and our relations out in Te Hauke were the same. If you nurture a garden, you'll nurture a family. If you grow a tree and watch that tree grow, you will watch that child grow... It's ok to be a strong woman. Once or twice I've got up to speak on the marae because there were no men but I won't overstep my mark. I have spoken on the Ruawharo marae (personal communication. Te Mahia. 2012. Cited in Mildon, 2012).

As Tohunga in romiromi, many grandmothers continue to work tirelessly in their communities as role models in the spiritual lore and practices of Māori healing romiromi both nationally and internationally (Jones, 2000; Moon, 2008). Pauline Tangiora describes how the teaching of Tohungatanga to mokopuna (grandchildren) in contemporary Māori society was not something that was formally done:

> It wasn't about education. It was about absorbing spiritually those things you learn spiritually. I had a mokopuna who went to the tangi of Queen Te Atairangi-Kaahu and

> she sat all day at my feet. Somebody said to me, 'how did you teach that mokopuna at 12 years of age to not move'. I said 'I didn't teach her, she came to look after me'. You don't see that very often nowadays. When I asked my moko how she knew how to do that she said 'I didn't learn it Nan. I just observed. I knew that was my role.' The important thing that we have to do, is be always mindful of everything we do because our young people are watching us, it's not do as I say, its do as I do. So when our kids go off the rails, they've observed that behavior from somebody else. We haven't taught them that, they have observed that behavior and they put it into practice in their lives. There are some things you don't teach. There are things that you just learn (personal communication. Te Mahia. 2012. Cited in Mildon, 2012).

The womens' role in Tohungatanga as the healing priestess has gone relatively un-noticed in academia. Makuini Ruth Tai distinguishes the status of women and aristocracy quite differently with a special focus on humility:

> It is my opinion that we have to be wary of the term 'status'. Our history was first written by Europeans and their worldview is now repeated. Certainly there were people who [held] special roles on special occasions, but they were also very ordinary most of the time ... Princess Te Puea was working in the garden when a visitor arrived to meet her. He asked 'the gardener' if Princess Te Puea was available. She pointed him towards a group of women and carried on working. Today I see Māori following tauiwi (non-Māori tribe) examples of wanting to be 'special' all the time – or 'having status' (Tai, personal communication. 2012).

Hohepa Kereopa observed how 'women Tohunga' were the most powerful Tohunga of all yet they were ignored in any academic literature (Moon, 2008. pp. 28 - 88). As a collective, Māori women and their families have already begun to reconnect with the spiritual healing values of Māori, taking ownership of the ancestral knowledge for future generations (Acoose, 1993). Several variables link with the colonising oppression of Māori women and the important role they have in healing and caring for the wider whānau in New Zealand society. It is the role of the Tohunga romiromi to link normal everyday occurrences with deeply spiritual ceremonial practices. The Tohunga are very ordinary people with an ability to connect with nature in a remarkable way and Makuini Ruth Tai aptly summarises this:

> They were very ordinary most of the time. In my whānau there were Wāhine expert in dream interpretation and the realm of matekite (spiritual vision). I remember listening to my mother share a dream or vision and the others adding their thoughts about what it all meant. Talking to Atua was also normal. I have never felt comfortable with the term 'God' as a translation of Atua. Today I have come to my own understanding of Atua as 'Nature or Elemental Spirits'. This now makes it easy for me to identify who in my whānau were 'Tohunga'. Those who could read the signs of nature (signatures)

> had a special way of communicating of knowing when, where, what, how. They led by example. Today I now see that cultivating a heart connection to nature is key to Tohunga wisdom. It is not enough to recite karakia. Tohu-nga – signs from the heart (Tai, personal communication. 2012. Cited in Mildon, 2012).

In the Hawkes Bay region, Māori are descendants of the Takitimu waka (canoe) that carried the Tohunga and the esoteric taonga (treasures) from Hawaiki to Aotearoa (Mitchell, 1944). Jack Mitchell (1944), my great grandmother's brother, provided extensive whakapapa (genealogical links) in his book about the Takitimu waka (canoe). Wi Te Tau Huata, a renowned Anglican Minister, was instrumental in supporting Jack Mitchell to collate the whakapapa (genealogy) and karakia (chants to evoke the spiritual and natural phenomena) of the Tohunga (N. Huata, personal communication, Hastings. 2011). Although the stories, charms, proverbs, history and photographs of my grandmother's sisters are real treasures in the book Takitimu for future generations of my mokopuna (grandchildren) (Mitchell, 1944), Dr Rose Pere brought to my attention that there was no mention of the Atua wāhine (divine feminine) in any of Jack Mitchell's stories. Neither were there any Atua wāhine in any of the karakia (chants to evoke the spiritual and natural phenomena) of whakapapa (genealogy) lines recorded. Yet within the oral literature base of healing takutaku (chants to invoke the Atua) and karakia shared with me by Tohunga, there are more Atua wāhine (female) than there are male. The invisibility of these Atua wāhine therefore shows traces of the hegemony of Christian male supremacy and the influence of the Christian faith and Western knowledge.

In the twenty-first century, there has been a vehement response in academia to the longstanding oppression of Tohunga wāhine (female priestess) and this may have had dire effects on the infrastructure of whānau (family) Māori. Taking into consideration the consequences of the Tohunga Suppression Act 1907, my Master's research considered whether males were taking the lead role as Tohunga to protect the female Tohunga (Mildon, 2012). In 2004, our local tribe hosted an International Women's Wellness conference in Hawkes Bay where a First Nations grandmother identified her true position of leadership in the tribe as the medicine woman. The First Nations grandmother returned after her romiromi Māori healing session to explain that a man was positioned in front of her as the medicine man but in fact, she was the medicine woman. She explained how her position remained a secret to protect her identity from the tribe and to keep her safe from any harm. Like the

Māori culture, women in the First Nations culture held positions as the priestess and the medicine women for many generations. Other medicine women from different indigenous cultures also came forward to explain privately to me their roles as medicine women. As a result of colonisation, the position of the high priestess and the medicine woman in many cultures were less likely to be acknowledged.

At the present time there are far reaching effects for future generations of mokopuna (grandchildren) in terms of the dearth of education regarding Tohungatanga (traditional Māori healing) and romiromi Māori healing. Spiritual beliefs, values, rituals and Māori healing practices that belong to the Māori culture go relatively un-noticed today, even in Māori society. The invisibility of the Māori culture in the Western health system in New Zealand has contributed to the reality of Tohungatanga being even more removed than ever from its original context.

> … visible culture is what we see, hear, taste, touch and smell. Invisible culture is our attitudes, values, beliefs and assumptions (Magee, 2011. p. 6).

The suppression of indigenous Māori healing practices like romiromi has meant that Western health services and programs were, and still are, proposed on behalf of Māori. Executive, educated Māori, represent Māori on executive health boards, and the expertise of the Tohunga Māori in the community is not represented. This is notwithstanding the fact that Māori are the highest users of health services in New Zealand and yet Māori at the grass roots community level are not invited to participate in the decision-making processes for Māori health services and Māori healing education.

3.4 A definition of whānau ora – the health and wellbeing of the family

It is vital to establish an understanding of whānau ora at this point in answer to the second half of the research question; what potential links are there between romiromi and the holistic wellbeing of whānau? It has already been established that the word whānau means family but this does not apply only to blood family members because extended family and/or relationships where people care for one another are also considered to be whānau. In the Māori culture, people are welcomed as whānau even if they are together at a public gathering regardless of their culture or gender.

For the word ora, the Williams (2003) dictionary has six different definitions:

1. to be alive, well, safe, cured, recovered, healthy, fit, healed.
2. to survive, escape.
3. to be satisfied with food, satiated, replete.
4. to recover, revive.
5. healthy, fit, well, alive - in a state of wellbeing or just being alive.
6. life, health, vitality.

When greeting people in New Zealand the term Kia Ora defined by the Williams dictionary as "hello! cheers! good luck! best wishes!" (Williams, 2003). In real life though, 'Kia Ora' can be used to thank someone or to wish them to be well, happy and healthy. In the context of Māori healing, the word ora means health and wellbeing. The concept of being well in romiromi Māori healing, as mentioned previously, aligns with the concept of being one with the natural environment.

Making the matriarchal Tohunga Māori (healing priestess) visible in the Māori culture deconstructs the Western colonial influences of the nuclear family and re-introduces the oneness concept of being one with the collective consciousness of Papatūānuku – mother nature and all of her progeny in the universe (Browne, 2005; Henry & Pene, 2001; Majid, 2010; Melbourne, 2011; Rau & Ritchie, 2011; Turbott, 1996). The healing of whānau Māori has long been connected to Papatūānuku – mother nature through whakapapa (genealogy):

> We come from the whenua (mother earth), we return to the whenua. It is our whakapapa, it is our knowledge. Through Māori epistemology, we are grounded with Papatūānuku (mother earth). Through our connection to the whenua we form a sense of belonging. Our whakapapa as Māori informs us of who we are (Gemmell, 2013. pp. 59 - 60).

The return of the healing practices of romiromi has the potential to heal the deep spiritual bonds that Māori have traditionally had with Papatūānuku – mother earth and her progeny. Dr Pita Sharples supported Māori epistemologies and the concept of oneness:

> … everything Māori did - the person's relationships with their own family, with their society, with the world, with the land, with the sea, with space itself – everything was, you could say, a Māori worldview (1994, p. 12 cited in Gemmell, 2013).

In the Māori culture, it is the matriarchal role of the grandmother and the female Tohunga to be the role model representing the healing of mother earth, the waters and the air, all of which were resources for the health and wellbeing of her whānau (family):

> … as Māori women we are reminded that our identity and sense of belonging is connected to topographical signposts such as the rivers, lakes, mountains, seas and forests (Evans, 1994 cited in Gemmell, 2013).

The health and wellbeing of Māori whānau was sustained through the kaitiakitanga (guardianship) of their links to their natural environment in the transmission of Tohungatanga to future generations (Akiyama, 2010; Bevan, 1997; Boulton, Hudson, Ahuriri-Driscoll & Stewart, 2014; Harmsworth, Young, Walker, Clapcott & James, 2011; Kamira, 2003; Kawharu, 2000, 1998; Marsden & Henare, 1992; Morad & Jay, 2000; Pikiao, Te Arawa & Tahu, 2010; Roberts, Norman, Minhinnick, Wihongi & Kirkwood, 1995; Williams, 1997; Waddel, 1998).

> … traditionally, even before birth Māori were educating their children. Oriori, waiata, whakapapa and karakia would be recited to the unborn baby to tell them of their connection to their iwi, hapu, whānau and the whenua … Prior to colonisation education within these whare was delivered by Tohunga who held the knowledge and shared that knowledge through oral and practical activities (Hemara, 2000). This knowledge and the education provided by the Tohunga was in accordance with mātauranga Māori. As Māori learners we were involved and actively participated in the learning process. Māori learnt through active group learning, informed by mātauranga Māori, and delivered by whānau from within both a formal and informal learning context (Hemara, 2000 cited in Gemmell, 2013. p. 61).

In accordance with this worldview, Papa De La Mere taught his students an unspoken reo (language) in traditional Māori healing romiromi namely, the ‘voices of nature’ (Mildon, 2012). It was this ancient reo that linked into the spiritual energies and the sounds of nature. The hongi ritual is an example of the voices of nature in the Māori culture. As mentioned previously, the hongi is the physical act of pressing of noses that is performed as a formal greeting when acknowledging someone for a particular reason (Derry, 2016; Fforde et al, 2004; Nikora, 2016; Penetito, 2011; Shannon et al, 2017; Smith, 2014). From a spiritual perspective however, the hongi ritual joins the whatumanawa (spiritual third eyes) of two people together along with all the spiritual ancestors who walk behind them. The sharing of

the sacred breath of life in the hongi ritual is a profound spiritual experience and is a means of unspoken communication where the energy is felt very deeply.

From a Māori worldview, another example of the unspoken language of nature is the birds singing, the trees swaying, the flowers blooming, the whales swimming, the tsunami rising, the rooster crowing, the insects working, the sperm joining with the female egg and the wind blowing; all of which defined the relationship of a whānau co-habiting the earth as one (Evans, 1994, Hamilton-Pearce, 2009; Hutchings, 2005; Kovach, 2005; Nikora, Te Awekotuku & Tamanui, 2013; Royal, 2009, 1998). The interconnectedness of human beings with their natural environment is an essential part of the healing rituals and philosophies of romiromi:

> Māori are not joined to the land; they are an integral part of nature, with a relationship to every other living thing, defined by whakapapa … as guardians of nature … key to the health of both individual species and whole ecosystems (Kai, Moorfield, Riley & Mosley, 2004, p. 50).

The disconnection of urban Māori from their environment has caused an imbalance in the wellbeing of the whānau in contemporary society. The urbanisation of Māori moving to the cities to gain employment in the 1930's resulted in Māori families assimilating the concept of the nuclear family so that they became even more isolated from their culture, their hapu (larger family) and their iwi (tribes) (Barlow, 1991; Kai, Moorfield, Reilly & Mosley, 2004). Consequently, generations of whānau became strangers to their rural marae and grew up not being familiar with the tikanga (correct protocols) of their ancestors (Mead, 2003).

A community of people living in a village called Xhosaland in South Africa also have strong cultural associations with nature. Dold & Cocks (2012) presented a study of the 'Voices from the Forest: Celebrating Nature and Culture in Xhosaland', that explored the ability of the people to link into their natural surroundings. Like the Māori people, nature in the form of totem animals and messenger animals were common and were generally reflected in oral forms of literature - stories, songs, poetry, spiritual rituals, customs and the healing practices that they shared with future generations:

> … both men and women talk about the forest as a sacred place where the ancestors communicate with their living descendants by means of messengers …in the form of

> birds, mammals, snakes, insects or even the wind. Both village and town folks distinguish between 'cool air' in the forest and 'hot air' in the town or village. In this instance, hot and cool are euphemisms for negative and positive, and air can be translated as 'spirit'. The forest environment is considered to be positively charged while the village environment is negatively charged. The forest is therefore understood to be a place that bestows spiritual health and wellbeing … Despite the attraction of urban life, village people still have strong cultural associations with nature and remain hopeful that their children will maintain these ties (Dold & Cocks. 2012, p. 17).

Prior to the arrival of the Pākehā, the Māori people identified themselves as the people who descend from Papatūānuku - mother nature (Ka'ai, Moorfield, Reilly & Mosley, 2004; King, 1975). The concept of having genealogical links to the land as tangata whenua (people of the land) was contrary to the Western worldview whereby land was a commodity to be bought and sold:

> … the environment, therefore, cannot be viewed in isolation. There is an old saying: 'Kei raro i ngā tarutaru, ko ngā tuhinga o ngā tūpuna' (beneath the herbs and plants are the writings of the ancestors). Mātauranga Māori is present in the environment: in the names imprinted on it; and in the ancestors and events those names invoke. The mauri (spirit or life force) in land, water, and other resources, and the whakapapa (genealogy) of species, are the building blocks of an entire world view and of Māori identity itself. The protection of the environment, the exercise of kaitiakitanga (guardianship), and the preservation of mātauranga … in relation to the environment are all inseparable from the protection of Māori culture itself (Waitangi Tribunal, 2011).

In the body of mātauranga Māori, the holistic view of tangata whenua more aptly reflected the spiritual identity of Māori and the wider concept of whānaungatanga (family connectedness). The philosophical framework of mātauranga Māori connected whānau Māori with Papatūānuku – mother earth and her progeny:

> Ko au Ko Papatūānuku. Ko Papatūānuku au.
> I am mother earth and mother earth is me.
> Ko au te awa. Ko te awa au. I am the river and the river is me
> (Cram, 2014; Hsiao, 2012; Skutnabb-Kangas, 2004; Shroff & Fordham, 2010; Salmond, 2014; Salmond, Tadaki & Gregory, 2014)

Reciprocity with Papatūānuku in the wider concept of whānaungatanga (the concept of family togetherness) involved caring for mother nature (Duhn, 2012). The nurturing of mother earth and the water that surrounds her is key to sustaining the romiromi tools of nature, which in turn maintains the wellbeing of our universal whānau. The wider concept of Māori healing supports the theory that when we heal ourselves, we heal our mother earth (Clinebell, 2013; Devall, 1988; Hamilton & Kuriansky, 2012).

The Māori language (te reo), the spoken and unspoken language, has had intangible links with the spiritual phenomena of nature and this was misunderstood from a non-Māori worldview. The Native Education Act in 1867 decreed that tribal elders be separated from their mokopuna (grandchildren) to break down traditional superstition and the healing power of the traditional Tohunga (Higgins & Meredith, 2013). According to the late Papa Hohepa De La Mere, the code of traditional Māori healing knowledge is inherent in the DNA of Māori, replicated from the blueprint of the Tohunga (personal communication, Whakatane. 2003).

The late Hohepa Kereopa, Tohunga rongoā and a master in romiromi, uses an analogy of the fine rain falling so lightly on his shirt, that the saturation was not noticed until it became suddenly quite wet (Moon, 2008). This analogy illustrates how experiential knowledge in a social cultural environment on the marae, happened so subtly, that the student does not realize that they had absorbed the teachings of traditional Māori healing rongoā and romiromi (Kolb, 2014; Kolb, Boyatzis & Mainemelis, 2001; Moon, 2008). In view of this analogy, Kereopa claimed that it was not at all possible to learn the breadth, depth, and width of the metaphysical knowledge of the Tohunga from reading a book (Moon, 2008). The epistemologies of Māori have held the values and beliefs of the tangata whenua (people of the land) and are the cultural heritage of mokopuna Māori (grandchildren). The whakapapa (genealogy) of Papatūānuku – mother nature shows families with both the male and female elements working in perfect synchronicity with one another (Day, 2011; Mildon, 2012). Establishing the concept of oneness with Papatūānuku – mother nature was vital in this study to understand how romiromi healing philosophies, rituals and practices can potentially contribute to the wellbeing of the whānau Māori.

3.5 An analysis of romiromi and other healing therapies

There are a number of similarities and differences between other indigenous healing therapies and romiromi. Scholarly literature defining massage can be traced back to pre-Christian times. Fritz (2000) describes how the writings of the Greek and Roman physicians in the year 2000 B.C. explained the medical benefits of healing touch. Miller (2014) explains how Chinese literature defined a specialised form of massage known as tuina (pushing and grasping) that dates right back to the Ming dynasty (1368-1644) (Micozzi, Ergil, Gabler & Palanjian, 2011). The Swedish modality of massage stretches muscles, ligaments and tendons, increases flexibility and drains the body of acids and wastes and similarly, some of the romiromi bodywork techniques have the same outcomes (Archer, 2007; Thomas, 2015). Soft effleurage can be likened to mirimiri with the gentle manipulation of energy and while friction movements were related to Swedish massage. A light punching of a tight muscle with an open fist in romiromi was similar to some of the Swedish massage movements. Lewis & Johnson, (2006) agreed with the effectiveness of Swedish massage in the nineteenth century and supported the legitimization of massage as an appropriate health treatment for disease and injury, in both medical and scientific academic circles (Andersson et al, 2009).

Scholars have shown the historical relevance of healing massage techniques for people of many cultures, including the Māori culture who used various forms of massage to rub a sore spot to ease physical and emotional pain or discomfort. Massage was a natural response to relieving pain or giving comfort to another person. Massage was also a part of mother and child relationships or caring for the not so mobile elderly members of the family (Ferber, Kuint, Weller, Feldman, Dollberg, Arbel & Kohelet, 2002; Field, Figueiredo, Hernandez-Reif, Diego, Deeds & Ascencio, 2008; Field, 1995).

Reiki, a Japanese spiritual healing energy modality (Natale, 2010), has a number of similarities to mirimiri in the spiritual manipulation of energy. Usui Shiki Ryoho Reiki is a ‘universal life force energy’ - rei meaning spirit or universe and ki meaning life force energy (Reiki NZ Inc., 2009). Reading the literature that defines Reiki, it appears that it is purely a ‘hands-on’ modality, but the more experienced Reiki masters fully understand the spiritual significance of healing without touch, and long-distance healing (Reiki NZ Inc., 2009). The practice of mirimiri also manipulates spiritual energy without touching the body.

Romiromi uses pressure on master points of the body that are called haemata (O'Connor, 2008). Pressure is applied to these haemata to unblock, release, and open up the energy points of the body and the spirit, so the energy can flow again (Ahuriri-Driscoll, 2014; O'Connor, 2008; Mark & Lyons, 2010). This concept is like the Chinese form of acupressure, a healing modality that had origins with Chinese massage (Beal, 2000; Covington, 2001) yet acupressure is universal to many cultures. The late Hohepa De La Mere however, identified a vast range of 'haemata' (master points) on the body that that were named after different Atua (divine beings of nature named as ancestors) and spiritual tipua (spiritual phenomena) that opened, released and in effect healed certain parts of the physical body (personal communication, Whitianga. 2003; O'Connor, 2008).

Davies (2004) and Travell & Simons (1999) described traditional Chinese medicine as using pressure to stimulate acupoints in the body to trigger, unblock and release blockages in other areas of the body. Acupressure trigger points do not always focus on the actual area that is painful or uncomfortable. Likewise, there are several master points in romiromi that are specific to touch, that can release the knots in the muscles that are in another area of the body. Kohatu (stones) and rakau (wood) are often used on these haemata in romiromi. The physical similarities that massage and acupressure modalities shared with romiromi is the draining of poisons and acids from the muscles in the body, the release of tightness from knots and the healing of various diseases.

3.6 Conclusion

This chapter has reviewed literature that examined prior studies of romiromi that was defined as deep tissue massage and physiotherapy. Academic rongoā Māori research provided evidence to legitimize Māori healing with an intention of sustaining the wellbeing of rongoā Māori knowledge and spiritual healing practices. It identified how indigenous healers used spiritual diagnosis, clearing work of emotional blockages and channeling with the manipulation of energy work. It also demonstrated the ignorance of the mono-cultural Western health practices in New Zealand that give little or no acknowledgement to the deeply spiritual culture of the Māori people. Rongoā Māori literature pointed out how the Western health system does not take a collective whānau approach but instead uses an individualist approach for Māori.

A review of Dr Tony O'Connor's doctoral study of Papa Hohepa De La Mere and his work Te Oomai Reia romiromi was supported by Dr Iris Loesel's and Dr Ron Ngata's theories of spiritual healing. The chapter discussed Dr O'Connor's claim that a failure by government to fund traditional Māori healing services like Te Oomai Reia romiromi showed a lack of commitment to the Treaty of Waitangi. He also identified Te Oomai Reia romiromi, an ancient Māori healing tradition with a focus on whakapapa, that illustrated a wider worldview of all living and non-living things in the universe.

An in-depth examination of matekite (spiritual vision and insights) described the relevance of romiromi in the wider body of Tohungatanga (traditional Māori healing). It provided a keen awareness by Tohunga of the senses that detect any emotional residue of negative energies and entities that need to be cleared. The matekite (spiritual vision) study supported several different Māori definitions that used the whatumanawa – the eye of the heart - as an entrance way for romiromi Māori healing. A discussion of the range of definitions of mirimiri (spiritual manipulation of energy) and romiromi differentiated the two, using some personal insights from the master of romiromi Papa Hohepa De La Mere. The definition of taa miri (intuitive diagnosis) illustrated the concept of intuitive diagnosis and provided examples of matekite sensory perception. Koo miri was defined as the shifting of energy that used sound to summon the spiritual phenomena of nature for healing. The roles of rongoā Māori practitioners and Tohunga rongoā Māori were identified. As well, mirimiri (spiritual manipulation), karakia (incantations to evoke the spiritual and natural phenomena) and koo miri – (manipulation of energy using sound and energy) as different processes of romiromi were explained.

A review of the spiritual work of Tohungatanga (traditional Māori healing) disclosed the differences between Christianity and the spirituality (wairuatanga) of Tohungatanga. The work of some of the Tohunga rongoā and the rongoā Māori practitioners were shown to have worldviews that were inclusive of both Christianity and Māori spirituality. The depth of Māori spirituality was evident in both rongoā Māori and romiromi Māori healing, both of which aligned with the oneness concept of being one with mother earth and everything that exists in the universe. It was proposed that an awareness of the interconnectedness of the human being with nature contributed to the wellbeing of the whānau. The kaitiakitanga

(guardianship) of the natural environment therefore connected with the transmission of romiromi healing knowledge that has potential links to the health and wellbeing of the whānau.

Contemporary definitions of Tohungatanga demonstrated how academics continued to colonise Māori healing knowledge, even today. A focus on the authenticity of Tohunga and Tohungatanga has resulted in a definition of the distinction between the contemporary practitioner and the expert Tohunga trained from birth. The oppression of female Tohunga was shown, and the importance of balancing the synchronicity of the male and female energies in romiromi was discussed. Contemporary writings revealed the historical suppression of role of the Tohunga Māori in New Zealand, and the chapter also examined the Tohunga Suppression Act 1907.

A comparative analysis of contemporary academic definitions of romiromi and mirimiri (spiritual manipulation of energy) with other indigenous healing modalities showed similarities and differences. The origins of massage therapy, romiromi Māori healing and healing modalities from various indigenous cultures, illustrated other world views and showed some parallel physical health benefits.

The next chapter will provide a case study of Te Oomai Reia romiromi from the work of the late Papa Hohepa De La Mere, a master Tohunga Ahurewa (priest of a higher order).

CHAPTER FOUR – A CASE STUDY OF HOHEPA DE LA MERE

Figure 4. Hohepa De La Mere and baby Rachel (Verwaal, 2004).

Papa Hohepa De La Mere: Master Tohunga Ahurewa (priest of a higher order) in Te Oomai Reia romiromi, Rongoā Māori, Psychology, Physiology, Engineering, Fertility and Midwifery.

4.0 Introduction

The last chapter reviewed literature that reviewed definitions of romiromi in academic literature. The literature described some of the processes of romiromi and explored similarities and differences in healing modalities from other indigenous cultures. The spiritual vision of matekite, wairuatanga (Māori spirituality), and rongoā Māori (healing practices and natural medicine), were linked to romiromi Māori healing. The philosophies of Tohungatanga (traditional Māori healing) were explored to establish links with romiromi. As well, the historical oppression of the Tohunga (priest/priestess) was examined. The chapter also described the connection between the practising Tohunga and contemporary Māori healing romiromi practitioners.

This chapter studies Te Oomai Reia romiromi as taught to me by the late Hohepa De La Mere who was of Te Whānau Apanui descent from Whitianga. Records collated back in 2003, covered a year-long study in wānanga with Papa De La Mere held in various venues throughout New Zealand. The information stored from these wānanga provided new information, new knowledge and new Māori paradigms to substantiate the appropriateness of romiromi Māori healing for whānau Māori.

Using an archival approach, the records of the ancestral Te Whānau Apanui libraries of Te Oomai Reia romiromi knowledge were gathered from copious notes, films and many discussions with fellow wānanga participants. To enhance the understanding of some of the complex metaphysical theories and philosophies of Māori spirituality, some of my personal narratives of real life experiences are shared (Elliot, 1991; Kemmis and McTaggart, 2005; Mukherji and Albon, 2010; Reason & Bradbury, 2008; Wicks, 2005).

Up until now, romiromi has only been defined using a Western research lens from the outside looking in. The primary objective is to define the processes of Te Oomai Reia romiromi from a Māori worldview, as a Māori academic researcher as well as a romiromi Māori practitioner. The case study examines the whatumanawa (spiritual eye of the heart), the different aspects of mirimiri (the spiritual manipulation of energy), the wider concept of wānanga (intergenerational teaching and learning) and the ancient te reo Māori (voices of nature) of Te Oomai Reia romiromi. It also describes the research methods used in the collection of the archival records.

4.1 Research methods used in romiromi wānanga

Even though the research questions were not relevant at the time the data was being collected, the research methods used for this case study are appropriate. The wānanga on the marae (Māori meeting place) set the stage for examining the teaching and learning of romiromi through various facets of observation. Two categories of observations are explained in this chapter: from the perspective of a romiromi Māori healer and from the observations of the person receiving the romiromi Māori healing.

4.1.1 Observation research method

The observation method is an appropriate guide for this study in the interpretation of real life human interactions that is carried out in a cultural environment that is supportive of the researcher and the topic of the research (Mukherji & Albon, 2010). For example, a critical analysis of the observations of Papa De La Mere and other master Tohunga who perform romiromi involves the use of many senses - touch, feeling, hearing, seeing, predicting, realisations as well as tasting and smelling the body. Engaging in a qualitative inquiry enabled me as a researcher to facilitate four different stages of observation with a group of

whānau (family) Māori. The first observation was of the people performing romiromi. The second was as an observer of the person receiving romiromi in the context of a non-participant observation. The third was observing the self-performing romiromi with an awareness of my own actions, techniques, and spiritual prowess. The fourth was an observation of receiving romiromi which is participant observation.

Adler & Adler describes the observation process as forming "a funnel, progressively narrowing and directing the researcher's attention deeper into the elements of the setting" (1994, p. 381). During romiromi wānanga, the observation of the Tohunga, the whai-ora (person seeking wellness) and the romiromi students learning romiromi beside me is defined as participant observation (Moustakas, 1994).

4.1.2 Participant observation / self-observation

My first experiences of the participation observation research method (Mukherji & Albon, 2010) during romiromi wānanga were informal. To date, there are no universities, polytechnics, or healing colleges in New Zealand where you can enrol to learn traditional Māori healing romiromi from Tohunga (priests/priestesses) or Tohunga Ahurewa (priests/priestesses of a higher order). In order to attend romiromi wānanga with Papa De La Mere, you had to be invited to be a part of the romiromi Māori healing whānau (family).

Te Oomai Reia romiromi wānanga was presented by Papa De La Mere in an old style of te reo (language); not the contemporary style of te reo that is taught in classrooms. His words often had no modern equivalent in English. With a limited knowledge of this reo, observation was sometimes all I could do. I could make sense of some words but it was not always possible for me to comment. So I just listened until I was spoken to by Papa De La Mere. The teachings of a master Tohunga Ahurewa (priests/priestesses of a higher order) like Papa De La Mere, revealed much depth in the spiritual and physical diagnosis of each whai-ora (person seeking wellness). When I first began learning romiromi with Papa De La Mere, I did not participate in the romiromi at all and this is known as non-participant observation.

4.1.3 Non-participant observation

In the research process, I was following the direct observation of a romiromi practitioner which is called non-participant observation. As an observer, I was not participating in the observation. For nearly six months at these wānanga I did nothing but listen. I could not participate in the romiromi work at all because I felt way out of my depth. Non-participant observation was the predominant approach throughout my entire research journey into Māori healing at that time (Mukherji & Albon, 2010). This observation method bridged the qualitative inquiry of a Western approach with additional indigenous ways of knowing made possible by being immersed in a Māori setting.

For example, during an observation of a purepure (spiritual cleansing) ritual on the beach in Whitianga with Papa De La Mere, I was able to film my first purepure experience. I had not witnessed koo miri using sound, energy and the natural phenomena before so as an observer, I did not consider myself to be involved in the ritual (Johnson & Christensen, 2008). Even though I was not involved in the purepure ceremony, I was actively present in the filming.

I was also unaware of the research ethics to gain consent for filming from the romiromi students and the whai-ora (people seeking wellness) who were a part of the purepure ceremony. Papa De La Mere gave me the consent to use the information he taught me and also allowed me to film him performing the purepure. However, I did not gain the consent of all the participants so could not show the film publicly because of these ethical considerations. It was not my intention to deceive the group in any way because there were no formal research aims at that time and so getting consent or having an opportunity to participate or not, did not pose any problems because the film would not be viewed publicly (Fielding, 2008; Johnson and Christensen, 2008). Nevertheless, the film was a valuable resource for my own personal development as a Māori healer because it provided validation of the spiritual Māori cleansing process in the sea.

4.1.4 Experiential Learning

Traditional Māori healing training was valuable for me in learning the many different philosophies and processes of Māori healing romiromi. Wicks, Reason & Bradbury (2008) cited in Mukherji and Albon (2010) define a living inquiry into real life experiences as action

research. as, while Kemmis and McTaggart (2005) described its many different guises. From a Māori worldview, a wānanga approach to romiromi learning experiences is a more culturally appropriate definition of my research than the Western action research method. Especially seeing that the wānanga was not informed by Western research methods but rather pedagogy Māori, tikanga (correct protocol) and kawa (local ways of doing things). Using Māori ways of teaching and learning through wānanga, the romiromi students claimed an indigenous space to regularly assess their learning and evaluate any changes that had occurred in their own lives from prior wānanga experiences.

Changes in our romiromi practice was the main focus for these shared observations (Greenwood & Levin, 2000). Exchanging notes with one another, we as students and informal researchers, were able to share our reflections to see how we might improve our practice. Each student had a different lens in which they interpreted the information that was given out that was based on each individual's personal life experiences. The notes from other students could often be quite unique in ideas and thoughts with quite different interpretations to your own even though we all received the same information. As practitioners of romiromi, it was evident that the collaboration of the evaluations and assessments of our own healing experiences, made a significant difference in the quality of our lives. It was not possible to hide anything personal or spiritual from any of the other romiromi students during wānanga because of the spiritual vision we each possessed. We all shared the vision of having a collective consciousness that focused on the wellbeing of all the whānau (family) present at the wānanga.

While working overseas with the Māori healers as a romiromi practitioner, at the end of each day's work, a debrief was held with the Tohunga to discuss what worked and what had not worked so that I might be able to improve my practice. An assessment like this enabled me to evaluate my own strengths that were unique to me and my romiromi practice. It also allowed me to reflect on the position of being both a romiromi practitioner and a researcher, so each day I was gaining more of an understanding of my experiential learning experience (Mukherji & Albon, 2010). This kind of evaluation supported me to further develop my own romiromi practice from my lived experiences and provided me with the tools to develop an

understanding of the wisdom of the Tohunga Ahurewa (priests/priestesses of a higher order) (Elliot, 1991).

Each weekend, we as students of the Te Oomai Reia romiromi wānanga came together and it went right through the year of 2003 and finished around November after which each of us went back to our own tribal areas to practice. We were assured by Papa De La Mere that all the knowledge gained from the wānanga was being held in the cellular memory of the body and could be accessed when we were ready (De La Mere, personal communication, Auckland. 2003; O'Connor, 2007).

After a year of study with Papa De La Mere, I discovered that the theories, philosophies, practices, and rituals of romiromi had influenced my therapeutic massage practice. I found that I needed to evaluate when I was doing massage and when I was practising romiromi because the ethical boundaries had started to merge into one another. As a massage therapist and a teacher of cultural bodywork for over ten years, there were marked differences in my healing practice to that of the expert Tohunga. The ongoing evaluation of my romiromi practice made me very aware of the unique style we each had and how we all worked very differently.

In 2006, an invitation was extended to me to travel with the Māori healers, the group with whom Papa De La Mere had travelled and worked with for over a decade. It was indeed an honour to be asked to travel internationally to practice and teach romiromi with the Māori healers and was vital to the development of my romiromi practice. The depth, width and breadth of experience and knowledge that these Tohunga and Tohunga Ahurewa possessed, far extended my own depth of knowledge. There were a number of practical problems that arose while I was working overseas as I needed to know when to ask for help.

It was a challenge for me to share my own expertise when working with people who had mental health issues. I had to learn how to perform a waerea (clearing and spiritual protection) and takutaku (healing incantations) to shift unwanted energies which is like a form of exorcism (Loesel, 2006; O'Connor, 2007). By following the examples of the

Tohunga who travelled with the Māori healers, I was able to observe my own learning and teaching experiences.

4.2 Te Oomai Reia romiromi

Papa De La Mere also known as Papa Joe, travelled extensively with Atarangi Muru, Ngāti Kuri Tohunga but died in 2006. In memory of his work, Atarangi posted a blog in memory of his extraordinary work around the world and into all galaxies.

> … there were the numerous times we would be on our road trips traveling around the US or Europe or even at home in Aotearoa, teaching and sharing the healing arts with those that were interested. In his classes, he would start with a takutaku, an ancient chant … that he would give this to his students, then he'd begin to interpret this taonga (treasure). One of his groups, the takutaku that he gave had 1,300 verses. This meant that each verse was a whole new workshop in itself. He would break down the words and much of the languaging he used, we do not have in our everyday speaking any more. The language he used and understood, was poetic and metaphorical…
>
> Papa had a scientific knowing that was second to none. His cosmology, pharmacology and universology were way beyond the physical realm as we believe we know it. There was one occasion when we were asked to speak at a Noetic Sciences meeting (of which we've done several over the years) in Santa Monica. The topic was the phases of the moon. There were a quite a few learned scholars there, who when they got up to ask him questions, would first introduce themselves and their credentials i.e. Professor John Jay Higgins of UCLA, MA, MASc, Dr. etc.
>
> Papa would answer from his experience, and went on to tell them of what his Grandfather had taught him about the moon, and the phases of the moon, not just that it controlled tidal flow, physical liquids within the body, moved all bodies of water on the planet, food, planting, fishing, but also mental and physical peaking in man and animals, colour of the moon (i.e. meaning acidity/sweetness in the earth), large body of people leaving (death), large body of people coming (birth – resurrection). Papa spoke of the feminine essence of the moon, the spiritual circle, woman linked indelibly to the moon through her cycles, emotional upheavals in relation to the moon as well as the womb, and much more.
>
> When asked how did he know this kind of information, his reply was, "Well, because I've been there. With my Grandfather". Then he spoke about how they would often go for journeys to other places, dimensions, planes, galaxies, stars. He could describe in detail some systems and planets yet to come into our orbit (Muru, 2008).

Melbourne (2009) described how the late Hohepa De La Mere was known as “an amokura (an anointed scholar of an ancient knowledge) of yesteryear, interweaving the supernatural with reality, … educated entirely within the ancient kura, an environment that had an all-encompassing education particularly in the practice of metaphysics” (p. 5). The knowledge of the ancient kura (school) was therefore the groundwork of Te Oomai Reia romiromi.
The philosophy of the romiromi wānanga was closely connected with whakapapa (genealogy), inclusive of grandchildren, children, parents, aunties, uncles, grandparents and all the non-living ancestors, all together as one whānau (family) on the marae. The online Unabridged Dictionary (n.d.) defines philosophy as the rational investigation of truths and principles of being, knowledge of conduct; a particular system of thought based on such study or a system of principles. The philosophy of whakapapa (genealogy) merges the tangible with the intangible; the energies of the non-living ancestors coming to the living ancestors who support the healing work of Te Oomai Reia romiromi (O’Connor, 2007). The philosophy of romiromi wānanga connects the whānau as one collective consciousness of learning Māori healing.

The romiromi wānanga was steeped in an old style of te reo Māori and tikanga (correct protocols) Māori. Taiarahia Melbourne (2009), explains how Te Kaha was the home of the “sacred rituals, observance pedagogies … epistemologies, curriculum of arts, warfare, esoteric knowledge, medicine, astronomy, food- gathering, cosmogony, navigation, building, architecture, white and black sorcery … full of centuries of (the) naturalistic evolution … of the Kura-i-awaawa” (wānanga) institute that was responsible for teaching Papa De La Mere (p. 13). Papa De La Mere believed that the romiromi wānanga, no matter where he was teaching around the world, would always look after itself. By this he meant that a person who was not meant to have the knowledge, would not be able to retain it. There were no learning outcomes or programs for the wānanga-like university courses. Instead, Papa De La Mere waited for the kaupapa (purpose) of the wānanga to be given to him spiritually, which meant that he needed to use all of his intuitive senses to determine when it had arrived.

For example, Papa De La Mere believed that a spiritual guardian Hokio in the form of a giant white hawk, who came straight from IO (the great male spirit), flew down from the realms of IO to give someone the kaupapa (purpose) for the wānanga. Validation of this for me, was when a spiritual Hokio landed on my roof two weeks in a row, before a spiritual clearing wānanga that

Papa De La Mere was coming to perform at a marae in Wairoa. Unbeknown to me at the time, the Hokio brought the kaupapa to me to take to the wānanga because I was linked into the spiritual guardians of that area Hinekorako, the rainbow from Te Reinga and Ruamano, the whale who resided in the Wairoa River. The coming of the Hokio was a part of the unspoken te reo Māori (the voices of nature) that connects the human whānau with the ancestors of nature.

During romiromi wānanga, Papa De La Mere facilitated a whānau learning approach, asking each of us to diagnose the emotional and spiritual mauiui (sickness) of the whai-ora (person seeking wellness) one by one. We took turns to explain what we could see intuitively and what action we might propose to support the healing of the whai-ora. The exercise was a group learning experience that supported an observation method. Sometimes, our seats would be placed around the massage table to observe Papa De La Mere in his work, fully absorbed in his comments and responses in the intuitive diagnosis of the whai-ora (person seeking wellness). At times, Papa De La Mere would ask one of us to step up to the table and he would guide us in what to do to correct the imbalance or unwellness in the body. When Papa De La Mere had finished working with one person, he would move to another table. Without any prompting, we as romiromi students would pick up our chairs and move to the next table to observe attentively. We witnessed the healing that occurred through takutaku (incantations to incite the phenomena of nature), and many other miracle healings where people were able to get up out of a wheelchair and walk for the first time in many years.

According to Papa De La Mere, the mauri or life force of the intangible ancestors could guide us in what needed to be done in terms of the healing work. Papa De La Mere explained to us that the mauri (life force) of all the ancestors who had been in the whare-nui (meeting house) before us, were still there. We were also taught how to use the whare nui (meeting house) to mirror what is happening in the body of the whai-ora and this is an example of the ancient form of spiritual reo (the unspoken voices of nature).

4.2.1 Te Oomai Reia: te reo Māori

Papa De La Mere described the ancient te reo (language) Māori as the foundation of 'Te Oomai Reia' romiromi which was interpreted to mean 'the divine vibrations of IO' (the supreme deity in the Māori culture) (Buckova, 2008; Chadwick & Paviour-Smith, 2017; Emory, 1942; Ethic & Kahungunu, 1994; Fischer, 1994; Hammond, 1899). Papa used several

activities to make us as tauira (students) more aware of the senses we possessed inherently so that we might become more in tune with the many signs that existed in our natural environment (Wolf, 1988). The signs, otherwise translated as tohu (sign) and ngā meaning plural. Interpreting these signs enabled the Tohunga (priests/priestesses) to understand the spiritual significance in their work that could guide them in knowing what action or approach to take. In his teachings Papa De La Mere would describe these signs as the 'mandelic' sounds of nature:

> The unspoken word of romiromi brings much appreciation to the meaning of life and death. There are many blessings involved in releasing sadness and mamae and the work of the Atua is to be admired (De La Mere, personal communication, Auckland, 2003).

At one romiromi wānanga, a Dutch couple were sitting with us for a few days and when we stood to talk and sing, they too would stand to talk and sing, but in their own language. I asked the woman how she could understand what was going on because the majority of the content was in the old reo (language) that was like a foreign language at times even to me. This woman replied that it was the unspoken word that she could understand.

It was not until some years later that I came to realise that the emotional memories trapped in the cellular memory of the body were actually stored in the waters (blood) of our body (Lavallee, 2009; Ngata, 2014). I discovered this when observing the water cleansing rituals of the thirteen indigenous grandmothers who travel all over the world to heal mother earth and all her life giving waters (Agnes Baker Pilgrim Fund, 2009, Emoto, 2010; 2011). Aunty Pauline Tangiora from Mahia, the ambassador for the thirteen indigenous grandmothers, organised a trip in 2013 for these grandmothers to come to Gisborne, New Zealand. Each day of the gathering, the grandmothers took turns to open each day of the gathering with water cleansing rituals using the songs, prayers, dances and rituals from their respective cultures. The rituals they used aligned with research of a Japanese scientist Dr Masaru Emoto:

> It was 1994 when the idea to freeze water and observe it with microscope came upon me. With this method, … after two months of trial and error, … beautifully shining hexagonal crystals were created. At first, we strenuously observed crystals of tap water, river water, and lake water [but] we could not get any beautiful crystals from rivers and lakes near big cities… [but] where the water is kept pristine from

> development … we could observe beautiful crystals with each one having its own uniqueness. The observation was done in various ways:
>
> 1. Observe the crystal of frozen water after showing letters to water
> 2. Showing pictures to water
> 3. Playing music to water
> 4. Praying to water
>
> The result was that we always observed beautiful crystals after giving good words, playing good music, and showing, playing or offering pure prayer to water. On the other hand, we observed disfigured crystals in the opposite situation. Moreover, we never observed identical crystals. Everything is combination of energetic vibration. As vibration resonates, it makes some tangible objects. Combination of non-resonating vibration can result in destructive energy, and nothing can be created out of it … Dr Masaru Emoto's scientific experiments with water have proven that the conscious thought, subconscious thought, feelings and emotions have a direct effect on the physical world (Agnes Baker Pilgrim Fund, 2009, Emoto, 2011; Emoto, 2010).

The manipulation of energy like Dr Emoto's experiments provides evidence of the links that exist in terms of some of the processes and philosophies of Te Oomai Reia Māori healing like for instance, the whatumanawa (eye of the heart), the mauri (life force) and the wairua (spirit).

4.2.2 The Whatumanawa, the Mauri and the spirit

Papa De La Mere proposed that the whatumanawa and the mauri were one; the medium of which was te reo (the voices of nature) while the mauri (life force) stayed at home and the wairua left the body (personal communication, 2003). The wairua (spirit) was described by Papa De La Mere as the messenger (De La Mere, personal communication, 2003). The whatumanawa together with the wairua enabled the practitioner to read the body, look into the cellular memory of the waters and use the senses to receive messages from the ancestors for healing. Papa De La Mere explained how the whatumanawa was a place where miracles happened and was located on the body between the eyes; like a third eye (personal communication, Whitianga. 2003). For example, the experience of a dog barking during an intuitive diagnosis of a whai-ora (person seeking wellness), could encourage the practitioner to be more aware of outside forces that had influenced the spiritual imbalance that is at the root cause of the unwellness.

> The whatumanawa is the conductor of the essence of the wairua.
> The wairua (spirit) is the essential conductor of our every human aspect and its attributes.
> The whatumanawa is a receiver.
> The wairua is the karere (call).
> The mauri stays at home – (life force).
> (De La Mere, personal communication. Whitianga. 2003).

Another example of the whatumanawa, the mauri and the wairua in action was in 2003 when I hosted a romiromi wānanga at the Te Aranga marae in Flaxmere with Papa De La Mere. After two days, Papa De La Mere was not able to say what the wānanga was about, because spiritually, he had not yet received the kaupapa (purpose) either through wairua (spirit) or the whatumanawa. Papa was waiting for the mauri of the Hōkio (the great white spiritual hawk) to arrive to bring the knowledge for the wānanga. On the third day, using the whatumanawa, Papa De La Mere was able to share a prophecy using his wairua to transmit the knowledge received from the Hōkio. While in the whatumanawa, Papa prophesied that many women would come to the Te Aranga marae, from indigenous cultures all around the world, in traditional dress. Exactly a year later, indigenous grandmothers came to the marae in their traditional dress. Many of the keynote speakers disclosed the effects of the colonising taniwha (spiritual beasts) of capitalism that polluted their lands, their waters, their housing, their employment, their education, and their healing ways.

Another example of the use of the whatumanawa, the mauri and the wairua was when we had a spiritual clearing wānanga at the Whakaki marae with Papa De La Mere in 2004. Two weeks prior to it, the mauri of a huge bird landed on my roof in Frasertown, Wairoa. I say mauri because I could not see the bird physically. The bird was quite loud and gave me a fright because it sounded like something huge thumping around on the roof above me. The wairua of this spiritual bird was trying to communicate with me and I was only able to hear the giant bird because I was in the whatumanawa. It walked across the roof to the window and bent over to play with the window latch before flying away. The next week, one week prior to the wānanga, the giant bird arrived yet again but this time, a friend who was going blind was with me, and his loss of sight had enhanced his spiritual vision. Without prompting him in any way, my friend used his spiritual vision by accessing the whatumanawa then described a vision of a giant white bird that had landed on the roof. He went on to explain

how it leaned over from the roof to play with the latch of the window. When I explained this incident to Papa De La Mere, he believed that this was validation of the return of the Hōkio using the whatumanawa, the mauri and the wairua.

According to Papa, the Hōkio was a special sign that came straight from IO to bring the knowledge for the wānanga which is why Papa De La Mere had wanted me to attend. Papa reiterated to me how he had tried to confirm that I would be coming to the wānanga so many times because he already knew that the Hōkio would come to me. The energies of magnificent spiritual beings like the Hōkio align with the definition of mirimiri.

4.2.3 Te Oomai Reia: mirimiri – the spiritual manipulation of energy

Mirimiri is explained by Papa De La Mere as the movement of spiritual energy. An example of mirimiri is the movement of the ocean water that resonates with the movement of water in our physical body. Papa De La Mere identified the strongest of our Atua Māori for healing as our ancestors of the sea namely, Tangaroa (grandfather of the sea) and Hinemoananui (grandmother of the sea). The late Hekenukumai Busby, the builder of the waka Hourua Te Aurere (canoe) from Kaitaia, believed that the movement of the waves was a mirimiri for his body and was the secret of his wellbeing (personal communication. Kaitaia. 2012).

During the romiromi wānanga in Whitianga, the romiromi students were expected to bathe in the ocean irrespective of the weather conditions. This brought about a lot of nervous laughter amongst us because sometimes it was freezing cold so we were reminded that we were a spirit first having a physical experience, not the other way around. According to Papa De La Mere, the salt waters and energies of the Atua (divine beings) had healing properties that could cleanse and clear negative energies and entities. Similarly, in hospital care, when a salt water drip is inserted internally into a blood vessel in your arm, the salt water enters the blood stream and makes the body alkaline. Sound in the form of takutaku is also related to mirimiri.

An example of mirimiri was to place my feet to another person's feet in anticipation of mauri ki te mauri (joining my life force to another's life force). By doing this, the person I was joining my feet to was connecting with my guardians and my ancestors and likewise, the

guardians and ancestors of the person with whom I was working, was becoming one with mine as illustrated in figure 5. Linking into another person's life force was necessary to read any imbalances that may be in the body.

Figure 5. An example of mirimiri

On the other hand, the general consensus in academic literature defines mirimiri as the equivalent to massage (Ahuriri-Driscoll et al, 2009; Ahuriri-Driscol et al, 2012; Callaway & Burgess, 2009; Elder, 2012; Jones, 2000; Gregg, Rawiri & Robertson, 2006; Mark & Lyons, 2010; Rollo, 2013; Smith, Smith & Baxter, 2012; Valentine 2009). However, Papa De La Mere does not define mirimiri as massage. Moorfield (2010) defines mirimiri as a verb: 'to rub, soothe, smooth, stroke, fondle, smear, massage'. Papa De La Mere described massage as: 'relaxing, working with cells, stimulates, shifts, relieves, cleans the system of poisons, stimuli, union, bringing old memories up, connecting with what is supposed to be' (personal communication. Auckland. 2003). Massage might have similarities in terms of bodywork but the processes of Te Oomai Reia romiromi are far more in-depth because of the spiritual significance of various forms of mirimiri. For example, taa miri is another form of mirimiri that involves an intuitive diagnosis of unwellness.

4.2.3 Te Oomai Reia: taa miri – intuitive diagnosis

Taa was interpreted by Papa De La Mere as diagnosis and miri referring to the shifting of spiritual energy (personal communication. Whitianga. 2003). Spiritually linking into another person's unwellness or imbalances was described by Papa De La Mere as taa miri. The analysis and the interpretations of these taa miri spiritual visionary experiences, links the practitioner intuitively with sounds, colours, feelings, spirits, images, symbols and energies that sit in the cellular memory of the whai-ora (person seeking wellness) and their surrounding environment.

According to Papa De La Mere, tuning into nature enables the Tohunga/practitioner to acquire "distinctive sounds and sensational sound that allows entry into the dominions of the physical (body), mother earth and our transpired inspirations of … the mystique of romiromi" (De La Mere, personal communication. Whitianga. 2003). Papa De La Mere often used real examples in our natural environment to interpret signs, such as like for example the barking of a dog as a warning to be aware of a stranger approaching. He alerted his students to be attuned to the senses to become more intuitively aware of the spiritual reo (the voices of nature) in the environment in which they were working, so as to gain a better understanding of the healing kaupapa (purpose) at hand. During the healing process, it was not unusual for the romiromi student to be guided spiritually and perhaps get a glimpse of a memory, a feeling, or sense an energy that was emitting from the whai-ora (Loesel, 2006; Ngata, 2014; O'Connor, 2007). These sensations would come in the form of a picture, a song, a sense, a smell or even as a flash of pain in the student's own body. Papa De La Mere showed us how to use these sensory experiences as core indicators of unwellness or spiritual imbalances that were at the root cause of a physical dis-ease.

Some of the healing miracles that we were witnessing, literally, made no sense. For example, Papa De La Mere once asked us to lie on the floor and observe the structure of the whare-nui (meeting house). He explained how the whare-nui would mirror the structure of the person's body on the table with the reasoning that the mauri (life essence) of the whare-nui had the mauri of all the people who had previously been in the whare-nui. Hence, Papa De La Mere believed that the mauri of whare-nui would show us the structural issues of the person's body on the massage table. This did not really make sense to any of us but we continued to look at the structure of the whare-nui (meeting house) regardless, with a keen sense of observation. Papa De La Mere asked me to comment so my observation was that the middle tahuhu (supporting wooden beam in the ancestral house) was crooked. Papa De Le Mere then asked us to locate the middle tahuhu (backbone) on the body of the person on the table. Sure enough, we could all see quite clearly that the backbone of the person on the table was also crooked and mirrored the backbone of the whare-nui. Sometimes in order to heighten the senses and to gain access to the intuitive diagnosis, Papa De La Mere would use sound otherwise defined in this study as koo miri.

4.2.4 Te Oomai Reia: koo miri

The Te Oomai Reia practitioner performs koo miri when they talk with the whai-ora about the spiritual signs they have seen in the intuitive diagnosis taa miri process. Using the taa miri intuitive diagnosis and koo miri at the same time is like being a participating observer of the self (internally) while being attuned to the whai-ora in the environment (externally) (De La Mere, personal communication. Whitianga. 2003). In the koo miri and taa miri processes, the practitioner looks for the core of 'unwellness' in the hope of bringing about a realisation to bring about a shift in energy or to effect some kind of change. The word koo is defined as 'sound' or 'to issue sound' and is sometimes used with the word 'peopeo' that describes the 'hearing of sound' while the word miri means the shifting of spiritual energy (De La Mere, personal communication. Whitianga. 2003). The singing of takutaku is another aspect of koo miri that invokes the spiritual energies of the non-living ancestors to move and shift old emotions that are held in the cellular memory of the body.

4.2.5 Te Oomai Reia: takutaku incantations to incite natural phenomena

Manu Korewha defined takutaku as a form of mirimiri and explained how mirimiri was a more of a vibration that was all about sound (personal communication. Palmerston North. 2012). In a takutaku from Papa De La Mere, the word mirimira was interpreted as a means of enhancing your spiritual consciousness and your higher being:

> Mirimiria kia whai ko te too tika
> Enhance the awareness of your higher being so you remain in absolute neutrality. When you can stay in neutrality, you can make huge changes in your own life. The most honest counselling you can give yourself before you deliver it to someone else (De La Mere cited by Cynthia Rameka, personal communication, Auckland. 2003).

Papa De La Mere was taught takutaku by his grandparents, who livedin the rural areas in Whitianga, in the early hours of the morning. Takutaku is also used to enter or neutralise a space. From my experiences with Papa De La Mere, takutaku could open and shift energy so that the practitioner could intuitively see what cellular memories were being held in the waters of the whai-ora (person seeking wellness). As a result of the takutaku, it was often possible to be guided by the spiritual guardians of both the practitioner and the whai-ora.

The takutaku on the following page, can attune the practitioner to the twelve houses of the body and is an example of the metaphysical essence of takutaku. The takutaku describes the negative endorsements that lower the stability of the inner self. It coerces the human to become immune from being inundated by the duress of uselessness so that it can shift to a state of neutrality. The intention of the takutaku in the following figure was to shift and clear the emotional stagnancy in the waters of the body and create an awareness of an underlying vision of simple wellbeing, stability, empowerment and the preciousness of life (De La Mere, personal communication. Whitanga. 2003).

This takutaku was particularly relevant for whai-ora (people seeking wellness) who had suffered from a deep state of depression. An example of this was when the mauri (spark or life force) of the whai-ora had become very dim, resulting in the whai-ora being like a house where the lights are on but there is nobody home. This kind of depression was likened to 'te po' which translated to 'a state of darkness'. The takutaku focused on calling the whai-ora back from a state of despair. In this case, the depth of depression was so great that it required a deep spiritual calling to draw the whai-ora back from each of the twelve houses or 'states' of te po (darkness).

Takutaku: he paa kuakua a te tinana – the twelve houses of the body

Kei te mau apa te tauroha e tuku ana
Ko te romiromi te tau a te puurewa
Hoki mai ki tena tinana
Ka tau ko te ponui
Ko te poroa
Ko te poaweawe
Ko te pomatatau
Ko te pouerongo
Ko te pokawekawe
Ko te pohenahena
Ko te pouuiiaa
Ko te potukutuku
Ko te potiwhatiwha
Ko te pouriuri
Ko te potaeaea
Ka rewa nga po ki te romiromi

Hold fast and be nobly steadfast
Beyond the borders of brilliance lies neutrality
These are the indigens that perspect our human selves to be inundated with duress of uselessness
Knowing with energetic diversity we have a relationship that begins our salvation.
The parallels in which we are protected attribute cooperation unlimited.
Centrality within neutrality is a natural option to vitamise our journey
The first dawning for enlightenment
The long engagement that sustains us
The garment of protection
The long turn of understanding
The hearing of every silence
Created elements within gravity
Bring about awareness
The relinquishing of useless dynamics
Conspicuous stand out
Classified as your worst nightmare
Being able to discern
Romiromi is now an amalgamation of empowered inspiration of aspired destinies

(De La Mere, personal communication, Whitanga, 2003).

Each day during romiromi wānanga with Papa De La Mere, the students were taught new takutaku. The subject of the first takutaku would usually set the theme for the entire wānanga. The collection of takutaku Papa De La Mere shared with his students were varied and many of them were quite prescriptive. There were some takutaku that called upon a number of female Atua to uplift and heal with the nurturing qualities of the divine feminine principle. For example, the following takutaku shows a small excerpt to illustrate my point;

Ko Hine Tauawhi te mootua. Ko Hine-rau-moa e taakiri nei. Ko Hine-pou-rima te marau. Ko Hine-mauri e kawe nei i ngaa maraeitanga ki tipu nei. Haeremai ko te nuu-aka hei taahere i ngaa amoamo. Tuu mai ko te tihi o Rangi-roa e paakau nei.

(De La Mere, personal communication, Whitanga, 2003).

Some takutaku were a kaupare to clear and protect the person and their natural habitat. These takutaku called to divine feminine tupuna (ancestors) like Hinerau and Hinemauri or Uenuku (rainbow phenomena). Other takutaku were directed at sending the dead back to the spiritual homeland of Te Reinga. The following excerpt came from a takutaku that called for the

divine vibrations of the Atua (divine male and female beings) and the potential of IO (the supreme deity) to effect spiritual cleansing:

> Noho mai e ngaa atua ki ngaa whai tika a IO te korekore
> Remain here by me divine beings, to search the divine potential of IO the great nothingness.
> Ka rere taku ringa ki te aukati i te kuuaha o te Reinga
> My hands will fly to open the door behind the veil of the spiritual homeland, Te Reinga. (De La Mere, personal communication, Whitanga, 2003).

There is a distinct energy to takutaku that focus on the spiritual manipulation of the waters in the body. More than anything physical, the shifting of memories could be felt very deeply on a spiritual level and was often unexplainable. The energy of the takutaku could also be likened to the experience of a karanga (spiritual calling) that is primarily performed during a powhiri (welcoming ceremony) on the marae and in other formal ceremonies. If done properly, the energy of the kuia (grandmother) performing the karanga can potentially bring those present to a state of wanting to cry involuntarily, which is a release to heal. Likewise, the takutaku when done properly, can have the same effect of releasing emotional, physical, mental and generational experiences from the holistic body.

Even though Papa De La Mere was able to clearly define the healing processes of romiromi, the images and symbols of each process merge into one another and are often interconnected. It is only complex once you try to break down each process and explain in the English language the links that each process has with another. As well, in the interpretation or even translation, the deeper metaphysical meaning can be lost because sometimes there are no words in English to explain the Māori philosophies of wairuatanga – spirituality. Whakapapa (genealogy) is an important link to the ancestors of natural phenomena because they inform the knowledge of romiromi practices and philosophies (Du Plessis, Scott, Phillips, Cram, Tipene-Matua, Parsons & Taupo, 2005). There are ancestral links between mother nature and the philosophies of spirituality in the Māori culture.

4.2.6 Te Oomai Reia: romiromi – the divine vibrations of nature

Papa De La Mere used an analogy of Te Oomai Reia romiromi as being on a spiritual waka (canoe) to allude to the timeless vehicle that carries the ancestors travelling the road to Te Reinga Mutunga Kore (the spiritual homeland of those who have passed on) (cited in Mildon,

2005). As the founder of Te Oomai Reia romiromi, Papa De La Mere defined romiromi as Te Whai Tika Kia Ora Ko Te Tinana:

> … the correcting of the body with deep tissue energy release … converting spiritual energy with the acquaintance of the universe, delivering it with neutral force and distributing human communication gives us as Māori, our unique difference (Mildon, 2005).

Papa Hohepa De La Mere described the great grandmother of romiromi as Ruahine (also known as Rauhine) who guided Tangaroa in the separation of the land (Papatūānuku) from the waters that resulted in the separation of Tangaroa from his partner Papatūānuku (De La Mere, Personal Communication. Whakatane. 2003). Ruahine was clearly distinguished by Papa De La Mere from the brothers or sisters of Papatūānuku and Ranginui as he believed Ruahine (Rauhine) was an ancient mother energy of a much higher order. According to Papa De La Mere, Ruahine was of a class that was higher than the Mareikura (female angelic forms) with a direct link to IO (the supreme male being). Papa De La Mere likened Ruahine's unconditional love to the Greek definition of agape, a pure form of love that was much more than any other ordinary forms of love. Te Oomai Reia romiromi is based on this same unique form of selfless love that is required for healing. Dr Pere also associated the ancient mother energies with the unconditional love of the families (Ofsoske-Wyber, 2009).

Papa De La Mere shared a whakapapa (genealogy) that showed the Apa, another term used for the divine feminine of a higher order. The following table has a small excerpt from a whakapapa that Papa De La Mere called 'He Puutai – Uru – Ao Ki Te Romiromi' (De La Mere, personal communication, Whitanga, 2003):

Table 4. Whakapapa of the Apa (Divine Feminine)

HINE RAU KURA
The pursuance of ultimate balance dialoguing meaningful discussion

MATENUI MAUROA

HINE TAU REA
The modem in which awareness becomes the consciousness of revelations

WHITIWHITI - TE-AWE-ROA MAUKEA-URUURU

HINE TOKU – ARA
The destiny that is a continuum of realised dimensions of space

MAU-IHI TAUHI – TE RONGONUI

PAPATŪĀNUKU

(De La Mere, personal communication. Whakatane. 2003).

The balancing of the male and the female vibrations, otherwise defined as the divine vibrations of nature are a very important part of the theory and the practical work of Te Oomai Reia romiromi. Without balancing the energies of both genders, the work could become imbalanced. Unlike the colonised version of Māori epistemologies that deem the divine feminine invisible, the epistemologies of Te Oomai Reia romiromi reveal a vast range of ancient mother energies.

Some of the Atua (divine beings) or Apa (divine feminine) found in these ancient takutaku illustrates how instrumental the work of the female principles was in the wider picture of Tohungatanga (traditional Māori healing) and romiromi. Yet these female denizens have rarely been mentioned in contemporary Māori academic literature. Only the Tohunga who had the healing knowledge passed down orally were the traditional storehouses of mātauranga (knowledge) wāhine (feminine) of this calibre.

A past student of Papa De La Mere, Awhitia Mihaere of Te Aitanga-a-Mahaki, Rongowhakaata descent, explained how Te Oomai Reia romiromi unequivocally acknowledges ‘te ira wāhine me te ira tāne’ – the female element, working in perfect synchronicity with the male element for healing. According to Papa De La Mere, the male and female energies must work together to balance the healing practice of romiromi (personal communication. Whakatane. 2003). The wellbeing and healing of the whānau (families) therefore requires the synchronicity of both the male and the female elements, just as the birds, the bees, the plants, the animals and all living things in nature require the male and female to procreate as a family. The historical connection that whakapapa (genealogy) has in

romiromi illustrates the interconnectedness of whānau (family) with everything that existed in our universe;

> Māori have transmitted knowledge and understandings of the world through oral histories in the form of whakapapa, karakia, whaikorero, waiata, haka, patere, moteatea and whakairo since the beginning of time. The cosmological narratives in which understanding of the origins of the world and all living and nonliving things and their inter-relatedness are told and retold continue to be central to this transmission. In the beginning, there was Te Kore, the nothingness which brought Te Po, the night. The embrace of Papatūānuku (maternal earth) and Ranginui (paternal sky) kept the world in darkness until Tane Mahuta, son of the primordial parents, separated them, bringing Te Ao Marama into a world of potential and being. Papatūānuku's and Ranginui's offspring were assigned as kaitiaki or guardians over the elements of all natural resources, winds, crops, water and forests and humankind. For example, Tane Mahuta is the kaitiaki of the forests/ngahere and all that exists in that sphere such as the birds, insects and all plant life… From these beginnings, whakapapa enables Māori to be located within the context of the primordial spirits; interweaving and interconnecting Māori with all that exists in the world. Through this, whakapapa links to the origin of the universe, the primal parents, the natural environment and things that are animate and inanimate are made. In the process it articulates a specifically Māori identity. Embedded in the Māori … narratives were … deep understandings of whakapapa and the relationships that connect them in a seamless past, present and future (Du Plessis, Scott, Phillips, Cram, Tipene-Matua, Parsons & Taupo, 2005. pp. 16-17).

The oneness concept aligns with the philosophy of Te Oomai Reia romiromi healing which is indicative of the wellbeing of all families in the universe (Ofsoske-Wyber, 2009).

Another past student of Papa De La Mere, Awhitmate Tawhai of Te Whānau Apanui descent, explained how Papa De La Mere used the Greek language, Latin, English as well as an ancient form of te reo (language) Māori during his wānanga. He also described how Papa De La Mere included unique whakapapa (genealogy) teachings of female perceptions and could interpret and translate them into an eloquent style of English. Those who studied under the tutelage of Papa De La Mere have fond memories of how he moved and shifted into different spiritual realms, languages, levels of experience and thought processes while teaching. I would argue that Papa De La Mere was channeling ancestors at different times, which requires the mastery of the whatumanawa – the eye of the heart.

4.2.7 Te Oomai Reia: te whatumanawa – the spiritual eye of the heart

Ko te whatumanawa te kaauupapa
Kaauupapa ora – the eye of the heart is the purpose
The purpose is wellness – active, stimulate, generate, awaken, initiate, enlighten.
(Papa De La Mere, personal communication. Whitianga. 2003).

Papa De La Mere described how he had been teaching romiromi for the previous nine years as prophesied and the tenth year of teaching would be the summary of what he had taught over those past nine years. It was on the tenth year that I began studying with Papa De La Mere. He shared that it was only until the tenth year of teaching that he would be able to introduce new knowledge that focused on the potential of the whatumanawa. The different processes of Te Oomai Reia romiromi could not be accessed without the use of the whatumanawa.

There is no simple way to define the whatumanawa in the Māori culture. According to Papa De La Mere, the whatumanawa is about explaining the unknown. The intangible becomes the tangible. Papa De La Mere defined the whatumanawa as a tool, a doorway, a source of timeless, ageless wisdom (personal communication. Auckland. 2003). During romiromi wānanga Papa De La Mere broke the word whatumanawa down and created his own words that sometimes we as students, struggled to understand, as shown in the following excerpt.

wha	the four directions that lead to all possible points that lead to the fourth dimension that is empowered by stand[ing] alone and not embraced by space, place or matter

tu	stand
mana	empowering
wa	wānanga (pedagogy Māori). A universal connectedness with holistic portfolios (a specific task). Looking at what your gifts are; clairaudience (hear), clairvoyance (see), clairsentience (feel), clairscent (smell), clairtangency (touch), clairgustance (taste), clairempathy (sense) and channeling (voice or body used to deliver psychic information) space – cosmic connection. (De La Mere, personal communication. Whitianga. 2003).

Papa explored the whatumanawa with us in wānanga as being the hearts eye - the third eye. He believed that it was much more than matekite (spiritual vision). He described the whatumanawa as being a place of deep knowing, insight, intuition, being able to see in another place, or prophesy the future as well as being the central place of all knowing (Papa De La Mere, personal communication. Whitianga. 2003). The spiritual aspiration of the whatumanawa was proposed by Papa De La Mere as being another set of eyes; a way of seeing in all directions (De La Mere, personal communication. Whitianga. 2003).

Papa De La Mere also explained how the fingertips are another set of eyes that have mana (prestige) and are an expansion of romiromi healing work (De La Mere, personal communication. Whitianga. 2003). He believed that kidneys hold the wairua (spirit) that can see what is coming, otherwise defined as nga whatu a te mataku (fear) – things that feel and let you know about fear (De La Mere, personal communication. Whitianga. 2003). Papa De La Mere also described how the adrenal glands told us about fear – when the body feels fright, which causes a chemical change with the releasing of endorphins (personal communication. Whitianga. 2003). The connectedness of the feet to the planet earth and the kidneys can cause chemical changes that react to different stimuli, causing a response to the cerebellum and the brain that result in causal effects to the digits (our fingers or our other set of eyes) (De La Mere, personal communication. Whitianga. 2003).

According to Papa De La Mere, integrity in the practice of romiromi is based on the mastery of the whatumanawa. Integrity was always a priority in the teachings of Papa De La Mere –

especially with the whatumanawa because he believed that the definition and dissemination of information should be given honestly and undiluted (personal communication. Whitianga. 2003). Papa De La Mere encouraged the students during wānanga to validate information, test it and quantify the quality of information so that its integrity does not become questioned (personal communication. Whitianga. 2003). With an understanding that each individual practitioner had their own unique purpose, Papa De La Mere considered that all information through the whatumanawa could and should be validated and substantiated because this showed integrity in your personal practice. One way of validation was through the use of whakatauki – an ancient philosophy of Māori history:

> Look back to see what tupuna have to say for the future. This is one way of validating. There are the substantiations or validation that make it worthwhile. By using the other eyes, we see the whatumanwa in action (De La Mere, personal communication. Whitianga. 2003).

There were a number of exercises that Papa De La Mere got us to do in groups to gain the skills to clear the mind and stay out of the way of the whatumanawa with clear guidelines as shown in the following table:

Table 5. Guidelines of the whatumanawa – the eye of the heart

1. Trust.
2. Have no judgments/expectations about the things you cannot do.
3. Be in the centre of your being.
4. Always be centred within your divinity.
5. Hold not to memory but walk with infinity.
6. I can walk with my infinity and still have my integrity and remain within divinity.
7. That is my eternity and I remain with dignity.

(De La Mere, personal communication. Whitianga. 2003).

One of the exercises Papa De La Mere reminded us of before silencing the mind to access the meditative state of the whatumanawa, was to go into the deepest darkest memory in our lives just for one second and then throw the memory out of the mind in the next second. Papa De La Mere called it the one second rule. His reasoning for this was so that other people's pain in the body would not trigger or mirror our own pain and so result in us as the practitioner going out of neutrality.

There were four hemispherical parts of the whatumanawa that were directions in which you could exercise the whatumanawa for different reasons as shown in the following table:

Table 6. The four hemispherical parts of the Whatumanawa

1. Knowing – omnipresent – ever in the now.
2. Neutrality – omnipotent – is the potency within as without so that it is the surrounding potential. Everything around has potential.
3. Individual – omniscience - science connection to the whole cosmos – everything that is scientific – the science of.
4. No creating – omnique – we are all unique. The unique self.

(De La Mere, personal communication. Whitianga. 2003).

The whatumanawa is a necessary component of romiromi healing and the practitioner cannot enter the spiritual dimensions of romiromi without having entered this sacred space. As a researcher, I recognised that in order to hear, sense, feel and interpret spiritual messages, it was important to have a certain fluency in the lore of the whatumanawa (whatu - eye, manawa - heart). Some of the pictures or visions experienced by students in the whatumanawa could be quite vivid. The intensity of the whatumanawa could also be quite graphic in terms of spiritual information and so the practitioner would sometimes use the mind to decipher the logic of it to make sense of it. Papa De La Mere explained how we might do this because we have not learned to stay in the whatumanawa which could result in becoming entangled in the thinking processes of the mind (personal communication, 2003). According to Papa De La Mere, simplicity is the reality of the whatumanawa and a partnership between the mind and the whatumanawa could bring clarity (personal communication, Whitianga. 2003). However, the mind and the whatumanawa are completely different.

4.2.8 Te Oomai Reia: the mind and the whatumanawa

The relationship between the analytical mind and the whatumanawa was a topic of study over many wānanga. As students we were encouraged to consider the limitations of the mind as opposed to the infinite potential of the whatumanawa and to work on improving the spiritual visionary sense of the whatumanawa. The whatumanawa is a vehicle through which the spiritual ancestors (Atua - divine beings) or kaitiaki (spiritual guardians) can work through a healer, as a vessel (Marsden, 2003). Papa De La Mere reminded us as students that when we had gone into the mind, it was a sign that the practitioner had ‘gone out of neutrality’ and was

no longer intuitively following the wisdom of the ancestors in the whatumanawa (personal communication. Auckland. 2003; O'Connor, 2007).

Papa De La Mere alerted us to become aware of times when we were 'in the mind' because he knew that we would be thinking about bodywork techniques instead of linking into the whatumanawa (spiritual eye of the heart) and allowing the ancestors to show us what to do. He even went so far as to identify the mind as being the enemy of the whatumanawa. His critical analysis of the mind was no doubt a result of his psychology training and he believed that he had needed to learn all of the Western psychological theories and philosophies so that he could unlearn them. Papa De La Mere often took us as students into a chaotic state where we were completely confused so that we could ascertain whether we were in the mind or the whatumanawa.

Although the whatumanawa is an infinite world of miracles that does not require any thought, only a neutral space has spiritual potential (Marsden, 2003; O'Connor, 2007). For example, while the mind is associated with thinking, its main function is to criticize, analyze, maximize, minimize, scrutinize, and internalize information. In the process of taa miri – intuitive diagnosis, Papa De La Mere instructed us to stay with the first thought that came when entering the whatumanawa because it was pure and had not yet been contaminated by the analytical mind (personal communication. Auckland. 2003). Papa De La Mere called this first thought 'kare pu toro' whereas Manu Korewha called it karaputoro, neither of which can readily be translated in Māori dictionaries (De La Mere, personal communication, 2003; Korewha, personal communication. Auckland. 2014). The mind tries to make sense of what it has just seen or experienced but the spiritual insights in the whatumanawa rarely made any sense. However, when I shared a first thought with the whai-ora (person seeking wellness) for whom it was intended, it often made perfect sense to them.

Papa De La Mere suggested that the philosophy of the two poles of night and day; 'ko te pou o te ao. Ko nga pou e rua' alluded to using the whatumanawa as a guideline to the inherent wisdom that we each possess (personal communication. Auckland. 2003). Night and day are metaphors for the male and the female energies. The female lines of whakapapa (genealogy) are linked to te po – (the darkness) while the male lines are connected to te ao (the light) (see

appendix one). In the context of the whakapapa (genealogy), the male lines were shown as te ao – the light that linked into the lines of Sky Father Ranginui.

When using the whatumanawa the male lines were about instinct (appendix one). The female lines of whakapapa in appendix one linked to te po – the darkness that was inherited through the femininity of the womb of Papatūānuku earth mother. When using the whatumanawa, the female lines were about intuition. Papa De La Mere believed the female intuition and the male instinct usually corresponded with the male or female romiromi practitioner but some had both the instinct and the intuition. Knowing when to trust the 'gut instinct' you are feeling or the intuitive messages from the wairua (spirit) depends upon accessing the whatumanawa which can only be attained through silencing the mind and remaining in a state of neutrality (O'Connor, 2007).

4.2.9 Te Oomai Reia: the philosophy of neutrality

Papa De La Mere used to talk about 'using zero energy', entering the nothingness; a place of neutrality so that the practitioner could access the whatumanawa (O'Connor, 2007). Using deep breathing, the seemingly endless thoughts start to slow down, and the heart starts to beat more slowly. The mind becomes still, as in a meditative state that slows down the heartbeat and silences the mind. This state can be likened to shutting down a computer where files are saved and put into the right places before closing down. Similarly, the memories, thoughts, emotions, and experiences that may have happened in that day are sorted in a meditative state, so the body slows down in preparation for the mind to shut down.

The deeper the meditation, the less sensation there is in the body and sometimes, the person meditating can no longer feel their legs or their feet or even hardly hear their own breathing. When working with whai-ora, I have likened this place of neutrality to driving a car where you have gears that can move you forwards or backwards. The neutral gear, however, keeps your car sitting still and motionless. Using neutrality as a regular discipline enables the practitioner to go into different brain waves that are used for healing.

4.2.10 Te Oomai Reia: the whatumanawa and brain waves

Papa De La Mere urged students to master neutrality because the place of nothingness is the entranceway to the whatumanawa that can be interpreted as a state of mind. Scientifically,

this state of mind is known as the theta brain wave. The four brain waves are beta, alpha, theta and delta (Wise 2002; 1995). The beta brain wave occurs when you are awake and in some form of activity (Wise, 2002; 1995). The alpha brain wave occurs when awake but in a more relaxed state like watching television similar to a light meditation or a day dreaming state (Wise, 2002, 1995). The theta brain wave is the state needed for healing, more especially in this case romiromi healing. The deep meditative state that aligns with the whatumanawa is what the romiromi practitioner must first attain to silence the mind with the slowing of the breath to then enter a place of 'neutrality' (Wise, 2002, 1995). Many of the healing rituals in the Māori culture required a deep meditative state and theta brain wave like for instance mirimiri, taa miri, koo miri, takutaku, purepure and romiromi. The delta brain wave is far deeper than any of the other brain waves.

4.2.11 Te Oomai Reia: transporting the spirit in the delta brain wave

The delta brain wave is described in scientific literature as an unconscious state similar to a deep sleep, and entry to this brain wave state is also achieved through the whatumanawa (Wise, 1995). The delta brain wave is a place to consciously learn how to explore the dream world consciously with astral projection and out of body experiences. Sometimes when we were working people on the marae during romiromi wānanga, Papa De La Mere would go and lie down, in order to enter the delta brain wave to perform spiritual mirimiri on the whai-ora (person seeking wellness). In my own practice of romiromi, when a certain feeling of tiredness came over me while working with people, I knew this was a sign to lie down and allow the ancestors to perform spiritual mirimiri work through me.

For the first six months of romiromi wānanga with Papa De La Mere, I was worked every weekend by the students. It was incredibly painful for me at the time and it took me some time to be able to learn how to go into the delta brain wave. Using the breath and falling into a deep state of meditation, the delta brain waves ensured I was unable to feel any pain from the bodywork. In essence, I had left my physical body and was instead sitting in my wairua (spirit). Stillness and neutrality is what is needed to access the whatumanawa and to astral travel which entailed leaving the body and being in spirit form.

4.2.12 Te Oomai Reia: transporting the wairua (spirit) and blocking wairua

During another wānanga in Whakatāne, Papa De La Mere taught us as students, how to transport ourselves spiritually to one place while remaining physically in another place. He broke us into two groups and sent one group to the beach and asked the other group to remain in the whare-nui (meeting house) on the marae (meeting place). Both groups were unaware of the instructions that Papa De La Mere had given the other group. The group at the beach were told to transport themselves back spiritually into the whare-nui (meeting house) while the other group remaining at the marae were instructed to block the people at the beach from trying to get into the whare-nui. The exercise had a focus on using the whatumanawa but as well, it required us all to be united so we had to stay in a place of neutrality, using zero energy.

Papa De La Mere believed that using the whatumanawa was simple but that we humans make it complicated because we have been conditioned to rationalise and analyse the spiritual experiences. As humans, Papa De La Mere believed that we often made it so complicated that we couldn't understand what was happening and this was particularly relevant in the shifting of ngangara (negative spiritual entities in the body).

4.2.13 Te Oomai Reia: ngangara – the negative spiritual entity

One of the most complex aspects of romiromi is the shifting of spiritual entities and it is not for every romiromi practitioner. In my own experience, it required a certain amount of fearlessness or ignorance so to speak. The first vision I encountered of an entity was when Papa De La Mere called us (his students) to a massage table to look at a person's bare back. He pointed out the movement of something under the skin and asked me what it was. To me, it looked like a snake moving underneath the skin. Upon sharing this with Papa De La Mere, he confirmed that this was indeed a spiritual tuna (eel) under the skin.

There were many entities to encounter during wānanga with Papa De La Mere, some of which were in the shape of animals, insects, mammals, half man - half animal, birds, dragons and others. There were times when the spiritual entity could physically bite you because the host of the ngangara (entity) that was inside the whai-ora (person seeking wellness) was on its way to see you. Being bitten feels like an electric shock and could even draw blood. My first experience of a ngangara bite was with Papa De La Mere and he swore, shaking his hand

after being bitten, but he said it was just a ngangara (entity) on its way and then he showed us his bleeding hand as a result (O'Connor, 2007).

The entity experiences are intangible and made no sense so it was easy to imagine that they did not happen. The experienced romiromi practitioner knew better and remained in a place of neutrality with no display of emotions as this gave the ngangara (entity) a path to follow. It was also vital to sing takutaku to confine the entity spiritually and to restrict its movement to keep the practitioner, the whai-ora and anyone else in the vicinity safe (O'Connor, 2007). Otherwise, the entity sensed the emotion, be it fear, sympathy or sadness and could ride upon the energy of that emotion from the whai-ora to the person emitting the emotion.
Some practitioners assume that ngangara are evil but this belief in itself makes an experience with a ngangara negative. A practitioner in a neutral space can work with the person to release it from the body. My own experience of shifting ngangara over the years has continued to evolve. The first experience was when I was asked to put my hand on the lower part of the stomach of a whai-ora in Whangarei. A person with matekite vision was on the other side of the table and guided me in moving my hands to literally pull the ngangara (entity) out of the person and then I was asked to carry it outside and give it to mother earth.

When sharing this with Dr Rose Pere, she disagreed with giving the ngangara to Papatūānuku (mother earth) because she felt that another person might walk in that space and pick up the negative energy of the entity (personal communication. Tuai. 2005). Dr Pere described these entities as magnificent spiritual beings who have a special purpose in the human body. When the whai-ora is ready to release the entity, then much of the negative emotions and unwanted energies within the whai-ora usually go with the entity. Dr Pere encouraged me to send the ngangara to the ancient mother energy of the sun Hinenuitera so that this ancestress could disintegrate the negative energy only to return from the sun in a cleansed state, as a magnificent spiritual being once again (Pere, personal communication. Tuai. 2004). Over the years, as a researcher and a practitioner, my study was able to identify that each living being, be it tangible or intangible, has a kaupapa (purpose) that can balance or counteract negative or positive experiences.

4.3 Conclusion

This chapter described the background of my involvement with Papa Hohepa De La Mere and provided some context to my learning experiences of Te Oomai Reia romiromi. The unspoken voices of nature were shown to be correlated to the many different processes of Te Oomai Reia. Mirimiri was defined as the modality that moved and shifted the intangible spiritual energies. Taa miri was described as the process of intuitive diagnosis. Examples of koo miri illustrated how kōrero (talking or sound) and takutaku (incantations to incite the phenomena of nature) are instruments that use sound to change, protect, contain and sometimes remove unwanted spiritual energies and entities. The many aspects of the whatumanawa were outlined as the infinite spiritual eye of the heart. The mind was portrayed as the enemy of the whatumanawa and ways of identifying the contrast between the psychological and spiritual states were differentiated. Entry to the whatumanawa was examined and linked with various brain waves, primarily sourced through the principle of neutrality. Some of my experiences were shared to explain and interpret the transmission of romiromi through various wānanga with Papa De La Mere on the marae and in my romiromi practice. The chapter provided new information and new Māori paradigms to substantiate the importance of Te Oomai Reia romiromi for whānau Māori in Aotearoa, New Zealand.

The next chapter defines romiromi through the lens of a practicing Tohunga Ahurewa of Ngaapuhi descent, Manu Korewha.

CHAPTER FIVE - A CASE STUDY OF MANU KOREWHA

Figure 10. Manu Korewha taken in Brazil with the Māori healers (Mildon, 2017).

Master Tohunga Ahurewa (priest of a higher order) in traditional Māori healing Romiromi, Rongoā Māori, Māori Weaponry, Whakapapa, Kapa Haka, Te Reo Māori, Takutaku, Māori Art and Mātauranga Māori.

5.0 Introduction

The previous chapter provided a study of some the different processes of Te Oomai Reia romiromi Māori using the philosophies, rituals and healing practices that characterized the work of Papa De La Mere.

This chapter presents a study of the philosophies of romiromi by the late Manu Korewha, a Tohunga Ahurewa of Ngaapuhi descent. As a linguist, Manu never agreed with the academic macron because he believed it did not align with the tikanga (correct protocol) of te reo (language) Māori therefore the spelling of Ngaapuhi is not a grammatical error but the way in which Manu preferred that it be spelt.

The chapter shares narratives of my first experience of Manu to explain the extraordinary abilities that he possessed as a teacher, a philosopher, a master romiromi practitioner and a magical storyteller. My stories provide a window into the matriarchal training of Manu and the influences that shaped him as a Tohunga Ahurewa (priests/priestesses of a higher order). Manu's background explains the context of his definition of romiromi, and he offers his perspective of how he believed that romiromi was a part of the wellbeing of whānau (family) Māori. The study also examines feminine aspects in the takutaku that Manu channeled in his romiromi work, to validate the influences of the divine feminine at the source of romiromi.

5.1 Research method

The pūrākau (narrative) research method was appropriate for Manu as he was an animated storyteller (Jackson & Verberg, 2007; Lee, 2009). Wirihana (2012) believes that pūrākau has long been a 'method for life story narrative research' (p. ii). Manu often used thought provoking stories and whakatauki (proverbs) to inspire a much deeper understanding of romiromi healing. Through storytelling, Manu was able to legitimise Māori values and beliefs in his whānau (family), hapu (wider family) and iwi (tribal) knowledge to relive and retell the memories and the rituals of his kuia (grandmothers) as his first teachers. Sometimes, Manu asked me to make sense of some of the whakapapa (genealogy) links of our Atua (divine male and female beings), making me aware of the wider concept of whakawhānaungatanga (being a family). Within the context of my study of romiromi, the wider concept of whānau relationships or whakawhānaungatanga has had deeper, spiritual connotations for Māori research.

Whākawhānaungatanga was the foundation for collaborative narratives for this case study because the teaching and learning (Ritchie & Rau, 2008, 2006) of romiromi had a strong focus on being a whānau. My interpretation of this whānau concept of research aligned with the ako concept of learning and teaching as a family, using a wānanga pedagogy (Pere, 1982; Smith, 1992; Robust, 2006). The success of the whānau concept of research required the researcher to "show genuine interest in learning 'the what and the how of others' experiences … which implies that the researchers open themselves to the participants' viewpoints and practices and avoid imposing their own concepts and moralities on the other" (Jackson & Verberg, 2007; Prus & Grills, 2003. p. 25). In support of this, Manu believed that the ako concept of learning dictated the learning outcomes as in Western education and limited the learning outcomes to only being in the physical sense without consideration of any spiritual knowledge pertaining to mātauranga Māori (Pere, 1982; Lee, 2009). The pūrākau research method in this case study was essentially all about relationships between the wider whānau of learners and teachers and is inclusive of the spiritual ancestors of old.

Using our own whānau wānanga style of research, when working with the Māori healers (Atarangi Muru and Manu Korewha) in Mumbai in 2015, we would discuss some of the deeper spiritual philosophies of healing and the ancestors of romiromi. It was my understanding that we were engaging in an ako social teaching and learning process that

required my full engagement and interaction and reflected a whānau learning approach (Smith, 1992; Pere, 1982). However, at times, Manu would tell me to 'get out of my academic mind' so that I could use all my spiritual senses to comprehend what he was sharing with me during our wānanga. Although, the wānanga sessions were focused to support my doctoral research, sometimes I could not understand the pūrākau and could not answer when asked to comment. Manu challenged my silence but the epistemologies were so metaphysical and surreal that sometimes I remained somewhat dumbfounded in a state of chaos. In order to lead me to some kind of realisation, Manu would use theories and metaphors that were relevant to my research.

5.1.2 The Aho Matua and the Iho Matua research theory

Manu was an avid researcher in terms of healing philosophies around the world because often the philosophies of metaphysical knowledge were universal. When it came to mātauranga Māori though, Manu was a master philosopher and he was able to provide some unique thought provoking research theories. For example, Manu explained how the Aho Matua theory of learning is used in kura kaupapa for Māori childrens' education in New Zealand. He explained how an Aho Matua theory of learning is about the male principal teacher whose purpose was to give out knowledge that was determined by the teacher (Korewha, personal communication. Mumbai. 2015). However, Manu believed that the male Aho Matua principle limited the knowledge that was being taught in terms of the knowledge being only in the physical.

On the other hand, Manu described how the Iho Matua theory of learning in research aligned with the philosophy of taonga tuku iho. The word iho aligns with the philosophy of taonga tuku iho in the Māori culture which is interpreted as spiritual treasures descending down through the generations from the ancestors. The Iho Matua theory is interpreted in this context, as the knowledge that is passed down spiritually. Manu identified the Iho Matua theory as the teacher of the feminine principle; Iho meaning descending in the spiritual sense (Korewha, personal communication. Mumbai, 2015). According to Manu, the Iho Matua philosophy opens up the learning to spiritual phenomena with no limitations or prescribed learning outcomes which is in contrast to prescribed learning outcomes in Western education (Korewha, personal communication, Mumbai. 2015).

The Iho Matua concept of learning for this case study aligned with the work of Manu because of his ability to channel a vast array of knowledge from ngā Atua (the divine beings in the Māori culture) as a Tohunga Ahurewa (priest of a higher order). Manu often challenged the status quo and sought a deeper meaning to gain clarity and truth about ngā mea (things) Māori. He was adamant in pointing out that academics continued to use Pākehā frameworks to analyse ngā mea (things) Māori. The Iho Matua theory of research is therefore relevant to the teaching of Manu because his work was deeply spiritual in nature and reflected his stature as a Tohunga Ahurewa (priest of a higher order). In this context, it was not possible to limit or control the knowledge that descended down from the female principle teacher.

The feminine Iho Matua theory was relevant for the research for this case study because when Manu often shared spiritual healing romiromi knowledge with me or any of his students, the information was passed into the pumanawa. The way to feed information to someone spiritually is through the pumanawa - which is translated by Moorfield as 'natural talent' or 'intuitive cleverness', situated in the lower stomach area (Korewha, personal communication. Mumbai. 2015; Moorfield, 2003). Sometimes during romiromi wānanga with the romiromi students, Atarangi Muru (Ngāti Kuri Tohunga) would ask me if I could sense that Manu was feeding information into me spiritually but I could not.

In imparting information with me spiritually, Manu was being the Iho Matua female principle teacher, channeling knowledge through to me for the purpose of my doctoral study. In turn, the other Tohunga Atarangi Muru was reflecting the Aho Matua theory of giving out information to me in the physical sense. Together, these Tohunga and Tohunga Ahurewa were able to synchronise the male and the female energies and balanced the concept of giving (Aho Matua) and receiving (Iho Matua).

In response to this balanced research theory, I maintained the kia mahaaki (be humble) kaupapa Māori principle during the research process to be grateful for the opportunity to learn, even though I did not always understand (Smith, 1999; Cram, 2010). Using the kaupapa Māori principles of research of aroha ki te tangata, I had the deepest respect (aroha), humility (kia mahaki) and admiration for these masters in romiromi and for the ways in which they shared the spiritual lore of romiromi with me.

5.2 Background

My first experience of meeting Manu was at a romiromi wānanga on a marae in 2003 with Papa De La Mere in Auckland. Manu was seen as the tuakana (older brother) to the romiromi students during wānanga because of his knowledge base in mātauranga (knowledge) Māori, his expertise in Tohungatanga (Māori spirituality), his teaching abilities in kapa haka (performing arts), and his mastery of Māori weaponry and romiromi Māori healing. Manu travelled internationally with Atarangi Muru and Papa De La Mere for over a decade. Papa De La Mere often identified Manu as his tuakana (older brother) in acknowledgement of the knowledge base that Manu possessed. Manu always had the highest regard and deepest respect for Papa De La Mere.

During wānanga with Papa De La Mere, Manu would take on the role of teaching kapa haka (action songs) in between teaching sessions. Manu was able to teach us a complete action song that none of us had ever heard before, within a time span of about fifteen minutes. Manu believed that kapa haka could exercise the left brain and the right brain, loosen up the joints, make the muscles in the body agile, open up the lungs, extend the breath, awaken, and synchronise the mind, body and spirit connection and unite the spirits of everyone singing. He showed us that kapa haka during wānanga was a vital part of opening yourself up to learning romiromi.

Manu used a range of pedagogy Māori to teach the mātauranga (knowledge) of romiromi using healing tools like te reo Māori (the spoken and unspoken language), taiaha (weaponry), takutaku (incantations to incite the phenomena of nature), whakapapa (genealogy), purepure (a spiritual clearing ceremony) and rongoā Māori (natural medicine). During wānanga Manu was very humble with the students, making himself available to them because he knew there was a hunger for this knowledge amongst them. No question was ever a ‘dumb question’ for Manu. Consequently, Manu remained approachable to the students, always willing to sit with them, listen to them and be present.

Often Manu would sing with his guitar during healing sessions. He would even sit on top of the person lying on the massage table then grab his guitar and sing a whole range of love songs, rock n roll songs, jazz songs and sometimes comical songs. Even though Manu

appeared to be a gentle giant, it was very difficult to breathe when he sat on you. When we were working overseas, it even caused some people to panic because they had never experienced anything quite like that before. There was however 'method in the madness'. This move not only moved the coccyx bone back into place, but it softened the entire range of gluteal muscles: the gluteus maximus, the gluteus minimus muscle and the buttocks, all within a matter of minutes and all at the same time. When Manu started singing in this position, sometimes the person below him would start laughing and this was healing in itself. One of the most extraordinary aspects of the work of Manu was the singing of the takutaku (incantations to incite the phenomena of nature) as a tool to shift and clear spiritual energy.

5.3 What is romiromi?

Manu had already defined romiromi informally in our previous discussions as 'an intention to live masterfully to inspire generations to come' and as a means of 'creating inspirational teachings for inspirational teachers'. In the formal interview however, when Manu was asked the question 'what is romiromi?', Manu rephrased the question to a more meaningful context for him to 'how is romiromi?'

> Rather than ask what is romiromi, the question should be … where is romiromi used, … where is it most applicable, … where do you integrate it into your life as opposed to what is it? It's not what, … that's a Pākehā way of bloody thinking. Too many people are looking at a Pākehā philosophy, Pākehā ideology, Pākehā means to validate something that is Māori. Use Māori to validate Māori. Romiromi cuts through the physical, taha wairua, taha hinengaro. If anything, te hine i ngaro nei a tātou – she who is lost to us through common thinking … i.e., [romiromi is] similar to massage, similar to reiki, no its not … romiromi is unique, pertains to us not us as an individual but as a being. Romiromi is best applied every day, the moment you wake up, your romiromi is already happening, you are already starting to get the idea, you are starting to stir, it can hear the sun rising, you smell the fragrance of the new day, it can feel the rays of the sun. Mea kino start to invade and stop the romiromi from happening. That's romiromi. Ro is about the internal, and it comes from roa iho roa aho – two atua … mahanga … twins who make up … the feminine and the male aspects of the roro (brain). Mi is to stimulate so with us just talking about this its already starting to stimulate the brain in some way. Starting to stimulate clarity … see we not using Pākehā whakaaro to validate it, we're using common sense (Korewha, personal communication. Mumbai. 2015).

Manu was given the opportunity to edit my interpretation of his definition of romiromi according to the Kaupapa Māori research principles. Manu further defined romiromi as a way of living that acknowledged both the male and the female aspects of human consciousness

with links to the philosophy of being one with the ancestors of nature, not separate from them. His reasoning in defining romiromi identified the importance of using Māori philosophy, Māori ideology and Māori common sense to validate Māori healing knowledge.

5.3.1 Romiromi: the ancient te reo (language) Māori

An analysis of the different types of Māori language reveals the pedagogies that were used for teaching and learning romiromi. Manu Korewha was a teacher of the unspoken te reo Māori (the voices of nature) and the spoken te reo (language) Māori. Manu described how his parents did not formally teach te reo to the children in his family. Rather, the adults spoke te reo Māori amongst themselves and English to the children, except for commands which were in te reo (Korewha, personal communication. Palmerston North. 2012). As a native speaker, Manu stated that he learnt te reo by observing and listening:

> My great great great grandparents, my own parents, my Aunties, my uncles ... everybody I knew spoke te reo. Very rarely did I hear Pākehā. When they got together it was nothing but te reo. They only spoke Pākehā to us kids but we didn't get the reo. We had to listen to it. They didn't teach it. We had to sit there and pick it up from what we listened to but they didn't tell you; He kuri tenei (this is a dog). He aporo tenei (this is an apple). He rakau tenei (this is a tree). They said things like 'Haere tiki wahia. Wahia manuka' (Go and fetch some manuka wood) and because you already knew what manuka was, you had an idea what they said so even though they didn't teach it, you picked it up from observing and listening (Korewha, personal communication. Palmerston North. 2012).

The old te reo (voices of nature) Māori was decidedly different to the modern-day version of te reo (language) Māori. In these contemporary times, te reo Māori consists of grammatical sentences and is taught in a classroom because it has been influenced by western education systems. Some of the kupu (words) of the old te reo are not in the modern Māori dictionaries and so the context by which the reo (language) was interpreted could be very different. Atarangi Muru shared pūrākau (stories) about Manu being guided by his kuia (grandmothers) in his childhood to comprehend the full context of understanding the spiritual reo:

> Manu often talks about how his Nana told him to go listen to the frogs. He went home and told her, the frog said, 'ribbit, ribbit, ribbit.' She growled him and told him to go back and listen so he returned to the pond and sat, and listened. After an hour or so he returned home and said, 'the frog said ribbit, ribbit, crrooooaaak, ribbit, ribbit, crroooaaakkkk'. She told him to go back and spend time with the frogs and listen again. This time he returned home after a day or more with the frogs. He'd learnt that they 'speak' in a pattern that will tell the others of the wind blowing from a different direction. The wind changes so they must change in order to catch food. Flies fly with

> the wind, not against it. Lilies rotate with the sun, so the frogs sit on certain lilies in the morning, and different ones in the afternoon. He would not have had this experience were his great, great, grandmother not making him experience it. When he talks of his elders, be it his great, great, great grandparents…or great grandparents or grandparents, there is no differentiation between his blood line and ... the old ones; the spirits ... from another time and dimension (Muru, personal communication. Palmerston North. 2012; Korewha cited in Mildon, 2012).

In support of the interpretation of the spiritual reo that Manu experienced as a child, Dr Rose Pere believed that it had origins with the ancient ones from the spiritual homeland of Hawaiki which she defined as being *Te Reo Poe* (Pere, personal communication. Tuai. 2012). Many years ago, Dr Pere showed me how to access *Te Reo Poe* in karanga by reaching the apex of the twelve heavens, a spiritual realm that Tohunga Ahurewa like Manu are well versed in (Pere, personal communication. Tuai. 2012). This concept of *Te Reo Poe* is very similar to when Manu performed takutaku (incantations to incite the phenomena of nature) or wairea (dusting of the feet to clear spiritual energies) during the powhiri (welcoming process) on the marae (traditional meeting place). During the powhiri, the spiritual ancestors came to speak through Manu as a physical vessel to relay a message. Dr Pere described how 'Te Reo Poe' gives her the appropriate kōrero (words to say) for karanga (spiritual calling) and the whaikōrero (formal speeches) but she believed this was something that needed to be taught by the old people because it required wisdom that can only come with years of experience and spiritual expertise (Day, 2011).

Manu identified with the difference between the spiritual knowing of the Tohunga (priests/priestesses) and the Tohuna (wisdom keeper). Dr Pere believed the Tohunga was trained from birth whereas the Tohuna was taught to link into the metaphysical knowledge spiritually (Korewha, personal communication. Palmerston North. 2012). Manu Korewha made a clear distinction in support of this interpretation of the Tohunga and the Tohuna;

> A Tohunga was a well-learned person, someone who went away (to be) ... taught and educated ... whereas the Tohuna [had] an intrinsic knowing, it was already implanted, didn't need to learn, didn't go and learn, they already had it ... sometimes you come across children ... you can talk to them but they talk like adults, their conversation and thinking patterns are like an adult ...they haven't been taught but they already have an intrinsic knowing. In Pākehā terms they would call them gifted children. In the Māori world, everybody had it, it was seen ... as natural not as a special gift. Everyone could do it ... there wasn't a gender to it ... it's not about age, it's about your mātauranga

(knowledge) (Korewha, personal communication. Palmerston North. 2012).

There were a few kōrero pūrākau (stories) that Manu shared that portrayed his learning experiences that were more like the 'survival of the fittest' and could be interpreted as being quite abusive - but these were different times.

5.3.2 Romiromi: matriarchal training of romiromi

Manu was able to identify his Tohunga kuia (priestess) clearly, going right back to the 1600's in Te Tai Tokerau/Northland. He told stories of his great great great grandmother still being alive when he was a child, teaching him the karakia (chants to evoke the spiritual and natural phenomena) lore of the Tohunga:

> My great great grandfather's sister Ngamane, in the late 1800's, was given all Tohunga rights ... and all karakia rights in the Hokianga ... so when all the soldiers went to war she did the karakia for all of them ... and they all returned bar one mokopuna ... (whose father thought he was greater than his mother). It was about status … it was about her mātauranga (knowledge). You don't just get it because of whakapapa (genealogy) (Korewha, personal communication, Palmerston North. 2012).

According to Manu, learning about the sacred lore of the Tohunga was a life time commitment that started from childhood in an intergenerational, social cultural environment (Korewha, personal communication. Palmerston North. 2012). His training in Tohungatanga was complemented by the discipline of weaponry – he was also a master in the art of the taiaha. Not only did he learn how to fight with the taiaha from his kuia (grandmothers) but they also taught him the anatomy of the muscles and the bones, so that he could heal the muscles and put broken bones back in place after a fight. Manu once told us a story about how arrogant he had become in teaching the taiaha especially when there was nobody who could beat him so he thought he was untouchable.

Manu described how little his kuia (grandmother) was in body size and conceded that she had set out to teach him a lesson of humility because he had become so arrogant. As his teacher of the taiaha, his kuia challenged him, threw a taiaha at him then told him to fight her. Manu refused, telling her that he didn't want to hurt her. His kuia challenged him to take up his taiaha again and again until finally, he took up his taiaha and the next thing he saw was

darkness. Manu said he woke up three days later because his kuia had knocked him out with one blow to the head. Throughout his training, his kuia had often performed romiromi on him to put his bones back into place after beating him. Consequently, the taiaha and romiromi were an integral part of his romiromi training.

5.3.3 Romiromi: the whakapapa of romiromi

The whakapapa that supported the teachings of romiromi, mirimiri and rongoā, was as Manu described Te Tini Wheinga, and was based on lineage of the female whakaheke (generational descent):

> Jumping generations of specific lines and calling them forth without going through the whole of the lineage. Most times it is the male and sometimes there is a female in the whakaheke (Korewha, personal communication. Mumbai. 2015).

Manu was speaking of a circumstance when the lineage of healers or Tohunga missed a generation or two. I understood this readily because both my mother and my grandmother had turned away from Tohungatanga to Christianity. To provide another example, at an Indigenous Women's Wellness Conference hosted at the Te Aranga marae (meeting place) in Hastings, a First nations grandmother came to our Māori healers tent for some healing work. My first attempts to gain access to diagnose her intuitively were unsuccessful. My explanation to her was that she was of Rangatira (chieftainess) status and until she accepted that, it was not possible to work with her. This grandmother clearly understood this message and silently cried. Later that night, this same grandmother collapsed at dinner and we had to take her out of the dining room to the whare-nui (larger sleeping house) to lie down. In the whare-nui, a matekite (seer) saw a spiritual vision of many hawks flying down and landing in the whare-nui. This grandmother cried and explained that she had denied her senior lineage as the tribal medicine woman and had tried to pass it on to her daughter. Right before us, with the arrival of the spiritual hawks, this grandmother accepted that this was the time to accept her destiny as the medicine woman which explained the female whakaheke that Manu described whereby the lineage of healers can sometimes miss a generation or two.

5.3.4 Romiromi: the whakapapa of the Wāhine

Romiromi is a metaphysical concept because we as humans share whakapapa (genealogical links) with the trees, with the birds, with the whales and dolphins and with other spiritual phenomena who have long existed in our natural environment. If this concept of caring for

and healing our environment were shared with our tamariki (children) from birth, perhaps our children would have an awareness of caring for their own bodies with an understanding that this in turn, cares for our environment.

Whakapapa that explains the genealogical links that women have with the giant spiritual hawk has long remained in the oral literature of Tohunga Ahurewa, Tohunga and Tohuna Māori. One of the main things that emerged from my in-depth wānanga discussions with Manu and Atarangi in Mumbai was the association of the feminine whakapapa (genealogy) with certain aspects of the romiromi work. Manu shared the whakapapa of the wāhine (women) that was linked with the Hōkioi (spelt by Manu as Hookioi), the Hōkioi being what Papa De La Mere described as being responsible for bringing the knowledge for the healing wānanga.

Manu believed that romiromi was expressed as an intention to live masterfully in order to inspire generations to come (Korewha, personal communication. Mumbai. 2015). Manu used the word 'kaipoohau' to describe romiromi, which meant 'creating inspirational teachings for inspirational teachers' (Korewha, personal communication. Mumbai. 2015). He clearly identified three different aspects of his 'kaipoohau' philosophy that he believed were based on tikanga (correct protocol). Manu used a feminine philosophy of returning to the onekura – the 'earthly foundations of the wānanga' as a framework for teaching romiromi. The concept of onekura was interpreted by Manu as ensuring that you stay connected to the trees, the water, the sky, and the land:

1. Onekura (back to absolute basics – dirt level): provide wānanga that are specific to Māori education towards healing: i ahu mai koe te one, e hoki nei koe ki te one – you were derived from the dirt and you shall be consumed by the dirt.
2. Ataanga paerou: assist in the personal gratification of [contributing to] Māori education towards healing. Naa too raurau, naa taaku raurau, ka oora e te iwi e - what you have to offer and what I am able to bring, will allow others to flourish. \
3. Kooritorito aa Hineraukura - at the very foundation of ones being that empowers and guides one's intuitiveness to a collective way of being. Hineraukura was responsible for guiding your thinking towards enlightenment and realisations that are about validation (Korewha, personal communication. Mumbai. 2015).

The philosophy of romiromi is in tune with an inner source of unconditional love (from the mother energies) so that 'we live it, we breath it and so, … we are it '(Korewha, personal

communication. Mumbai. 2015). In response to the negative health status for Māori in New Zealand, Manu believed that if you 'heal the mother, you will heal the whole family' (Korewha, personal communication. Mumbai. 2015). This does not mean that the male is not significant, but rather that the female is the teacher in the family, the one who is the leader in the family in terms of the education of their health and wellbeing. Manu once asked me what a man looks for in a relationship with a woman. He went on to explain that he looks for a woman who will enlighten him spiritually and teach him by example. From this, I understood that the woman is the role model for the leadership and the educational role of healing the family and caring for her environment. An authentic Māori world view of the synchronisation of the male and the female energies is integral to the healing of future generations. This philosophy was found in ancient forms of oral literature, in particular, he tauparapara.

5.3.5 Romiromi: a tauparapara that embodies a philosophy of romiromi

This tauparapara is a chant that describes the whakapapa (genealogy) of romiromi. Manu Korewha interpreted romiromi as a philosophy, that can be traced to pre-historic times (Korewha personal communication. Mumbai. 2015):

TE PU	The origins of all things
TE MORE	The male and female element
TE WEU	The descendants/offspring (those yet to be)
TE AKA	The first sound (when the ira-egg and the toohua-sperm meet)
TE REA	Growth – all things must grow (student must become the teacher)
TE WAONUI	Expansion (all children must leave home)
TE KUNE	Everything we seek is within our grasp
TE WHE	All that we desire is no longer with us – ancient knowledge
TE KORE	The Null (Te Kore Mutunga/infinity) and the Voice (Te Mutunga Kore/Eternity) / of the Great Nothingness – which equates to potential and possibility
TE PO	The unknown

KI NGA TANGATA MĀORI	To Maaori – the indigenous peoples – (all people are Maaori) the difference being in Aotearoa we are tangata whenua – people of the land
NGA RANGI RAUA KO PAPA	From heaven and earth

KO TENEI TE TIMATANGA O TE AO	This is the creation of the world / Light / Universe / Multi-verse / Whakapapa (all)

The tauparapara also illustrates the potential of the child being first conceived in the womb and the process in which the unborn child grew and was eventually born from the whare tangata (womb):

> Everything is based on whakapapa and it is validated by tae ao (space - (biological)), tae kura (time – (chemical) beyond Gregorian time – it is nature's clock) and tae wani (matter – (molecular) structure*)* (Korewha, personal communication. Mumbai. 2015).

Translating the old reo (language) into English does not always do it justice because the philosophies and concepts are often being lost in the interpretation or devalued in the translation process. The female whakapapa (genealogical descent) is shown as being beside the male whakapapa in 'Te More' which is at the foundation of mātauranga (knowledge) romiromi (knowledge) and practices.

Being a wordsmith in both te reo and English, Manu could apply a critical analysis to the deeper meanings of romiromi teachings. He composed numerous whakatauki (proverbs) to provoke thinking, to challenge the oppressor of wellbeing at the very core, and to inspire and effect change. For instance, this proverb written by Manu is a classic example of the metaphysical worldview that knows no time when healing the self:

> Behind the minds eye (I - myself) … is the eternal tree of yesteryear
> Hear all that was … all that will be (moouriuri)
> And know the MAURI … MOURI ...
> Is a slave to NOTHING!
> (Korewha, personal communication. Mumbai. 2015).

Another form of oral literature in romiromi was the art of takutaku that used incantations to incite the timelessness of phenomena in the universe.

5.3.6 Romiromi: channelling takutaku

In my own observations of takutaku, the quality of the singing voice of the Tohunga Māori reflected the spiritual wellbeing of the person. This did not necessarily relate to the physical health of the person, though, as Manu had been physically unwell for many years and died at

54 years old. I remember that Papa De La Mere had the most beautiful soulful voice when singing takutaku, similar to that of a ballad singer but he too was unwell and died when less than 60 years old. Manu also had a special ability when performing takutaku. He could slip into a place of neutrality immediately to allow the energies of the Atua (divine beings) to sing through him. Because of his ability to channel, Manu could not recall the tune or the rhythm of the takutaku to perform it again. For example, at a romiromi wānanga in Palmerston North, Manu put the words of a takutaku up on the wall, translated it with the students and then sang it. My recording device failed so I missed some of it but when I asked him to sing it again, Manu looked at me in disbelief. When learning a traditional moteatea (a Māori song that traces the historical events and the genealogical lines of the tribal ancestors), the student must learn the rhythm and tone of the moteatea to know when the tune rises and falls in certain places because it was collectively sung the same way, by everybody in the tribe. Manu did not practice the takutaku in this manner. Instead Manu channeled the takutaku directly from the ancestors.

5.4 Does romiromi have potential links to the wellbeing of the whānau?

When asked, Manu did not agree with my research question. He stated that romiromi does not contribute to the wellbeing of whānau and he was exasperated by what he termed as my clinical thinking:

> Your clinical thinking! It doesn't contribute to whānau ora (the wellbeing of the whānau). It establishes self-realisation. That's romiromi. You need someone to realise it and they become a peer, a spearhead for others to follow… Whānau ora is taha wāhine, taha tāne, taha ariki kahukura kahurangi, you got to look at the first-born male, female the last born, an extension. Unknown, unseen, undetected it's more than that it's everything ... all the still borns and all those who are still yet to come … when you talk whānau you are talking about a lineage line. We've been separated. Are we truly that small that we have separated ourselves? … Healers (today) don't come from the stars, that's because they think they are small … they are a star … don't come from it, they are the stars. Have you ever heard of that, whānau riki … some would say unity … most will now see her with everything that exists. Whānau riki … we are part and parcel of the universe (Korewha, personal communication. Mumbai. 2015).

Self-realisation was interpreted here by Manu to explain the separation of ourselves from the concept of the wider picture of whānau (family) Māori. Whānau riki was the concept Manu described; that connected us as humans to the entire universe through whakapapa (genealogy). An example here of healers claiming descent from the stars was challenged by

Manu as thinking small. Manu believed that we don't just come from the stars – that was 'thinking small' – we are the stars. In other words, Manu believed that the philosophy of romiromi was a way of living that linked us as one whānau with everything that exists in the universe and this was how whānau attained wellbeing.

5.5 Conclusion

This chapter has defined romiromi as a way of life with clear links to the wider concept of being at one with the ancestors of the universe. Manu explained how he used takutaku to channel the Atua (divine beings) of the universe and became them, rather than simply called upon them. The synchronisation of the male and female energies were prominent in his training and evident in his philosophies of Te Aho Matua and Te Iho Matua. The range of pedagogy Māori that Manu used in his romiromi teaching practice and the expertise he had in Māori philosophy, showed the vast metaphysical capacity of Manu as a Tohunga Ahurewa (priest of a higher order).

The next chapter presents a study of a Ngāti Kuri Tohunga who defined romiromi by providing examples of the intergenerational transmission of romiromi healing knowledge. The study shows how this Tohunga ensured that romiromi continued to thrive in her whānau (family) and beyond, and thus she 'walked her talk', as a Tohunga (priestess) of romiromi.

CHAPTER SIX – A CASE STUDY OF ATARANGI MURU

Figure 12. Atarangi Muru taken at the Roma marae in Kaitaia (Mildon, 2013)

Tohunga priestess in traditional Māori healing Romiromi, Tiwawe, Rongoā Māori, Haputanga (midwifery), and the founder of the Māorihealers.com

6.0 Introduction

The previous chapter presented a case study of romiromi through the lens of a Tohunga Ahurewa (priest of a higher order), Manu Korewha. The philosophies of romiromi were explained by Manu with an emphasis on the synchronisation of the male and female energies and an acknowledgement of the wider concept of whānau ariki for the wellbeing of whānau.

This chapter presents a case study of Atarangi Muru, a female Tohunga of Ngāti Kuri and Te Rarawa tribal descent, a master in the female lore of romiromi. The principles of romiromi Atarangi defined were instrumental in the shaping and moulding of her work as a traditional Tohunga (priestess) romiromi. The stories about her learning experiences reflected her definition of romiromi and explained her passion to pass the romiromi knowledge to her son and her grandson from an early age. The hopes and aspirations of Atarangi clearly illustrate how romiromi has potential links with the wellbeing of her whānau. The relevant research methods that were used for the case study are explained.

6.1 Research methods

The pūrākau (storytelling) research method was used throughout the study, which extended to emailing thoughts, exchanges, and definitions of romiromi (Lee, 2009; Bishop, 1996). Pūrākau (storytelling) enabled me as a researcher to capture the wealth of healing knowledge that Atarangi, her son and her grandson, utilise in their romiromi work. Atarangi was always more than generous in nature with anything that she had, knowledge included. People were always asking Atarangi questions even if she was tired or sick, so to have respect for her to share information according to the kaupapa Māori principle 'aroha ki te tangata' I waited for her to share information with me (Smith, 1999; Cram, 2010). Instead of trying to take information from her, I looked for opportunities to support her in her work without placing any expectations on her to have to give anything back to me. Many times, during our many discussions or emails to one another, Atarangi reflected on her own philosophies and depth of knowledge or training to make sense of and learn from the spiritual signs she was experiencing in her own life, both in her work and in her relationships. Information sharing was usually initiated by Atarangi rather than by me as a researcher. By reflecting on her own practice, Atarangi ensured that she worked with integrity. Our discussions about romiromi were often shared informally but reflected the reciprocity of the ako concept (Pere, 1982).

The ako (teaching and learning) concept is predominant throughout the study as the exchange of information was always paramount with Atarangi and whānaungatanga (family togetherness) was often at the foundation of the social learning environment of romiromi (Pere, 1982; Smith, 1999). My work with Atarangi overseas and nationally involved the evaluation and assessment of my work so I could improve my romiromi practice. There were times when Atarangi would facilitate a feedback session after a day's work to observe the observations of my own practice, as well as to discuss her observations of my work. The romiromi practice of Atarangi continued to evolve over the years and during our discussions, she would always take the opportunity to learn as well. This involved participant observation where I was a participant in the work of romiromi while working with Atarangi, as well as my observations of her work ethic and romiromi rituals (Mukherji and Albon, 2010; Moustakas, 1994).

The intergenerational teaching and learning environment of wānanga was a pedagogy Māori that was paramount in my research of the work of Atarangi because the teachings did not only come in the physical present but also were transmitted spiritually at different times and places (McCarthy, 1994; Smith, 1992; Robust, 2006; Whatahoro & Smith, 2011). From the perspective of the Ngāti Kuri Tohunga Atarangi Muru, the concept of wānanga was inclusive of the landscapes of nature and water that she associated with the Atua Wāhine (divine feminine beings). The spiritual significance of intuitive wisdom from the Atua (both male and female spiritual phenomena) was always at the forefront of romiromi research with Atarangi.

Sometimes Atarangi and I would have a discussion at the airport when we were travelling overseas to work, and the theme would often be relevant for the entire trip. Using a Kaupapa Māori approach in my research, I used the aroha ki te tangata (respect) principle and sent my drafts back to Atarangi to critique and correct when needed (Smith, 1999; Cram, 2010).

6.2 Background to the study

Atarangi worked with an international group of healers who supported and coordinated her work when she travelled overseas. Her expertise in healing enabled her to teach and work with people who suffered from a wide range of incurable, terminal diseases that often crippled their entire being. I witnessed how Tohunga romiromi like Atarangi Muru could go beyond the symptoms of the physical body and intuitively diagnosed emotional, spiritual, generational, and environmental imbalances that caused physical and spiritual unwellness. Many of these diseases baffled the biomedical doctors, some of whom had sent their patients home to die.

Atarangi could perform romiromi that released locked up shoulders, arms and backbones that were previously diagnosed as inoperable. Sometimes the people who came to see her had been recommended by doctors to have surgical operations that would have otherwise cost thousands of dollars. I witnessed Atarangi romiromi a young autistic man who was dressed in protective skateboard clothing so that he didn't hurt himself anymore because the doctor's medication to calm him down no longer worked, no matter how high the dose. Seeing the young man laugh like a little baby after his session was a huge relief to his parents. To date,

there are no universities that teach romiromi of this calibre in New Zealand so wānanga with Tohunga like Atarangi Muru was a rare treasure.

My first experience of Atarangi and her work was at the Whitianga marae (meeting place) during a romiromi wānanga with Papa Hohepa De La Mere. In between the formal teaching sessions, an opportunity arose for me to work with Atarangi. There were over twenty students present at that wānanga. As it was my first romiromi wānanga with Papa De La Mere, it was unclear who was a student and who was not. There were people there of all different ages and cultures who were intently engaged with Papa De La Mere. I had no idea at the time that Atarangi Muru was an expert Tohunga in romiromi and provided Māori healing workshops to a huge group of healers from all around the world. During this first wānanga, Atarangi asked me to help her while working with someone on a massage table in the whare-nui (meeting house). As an experienced bodyworker, Atarangi guided my hands and coached me to work with her, encouraging me to go in deeper than I would have in my own massage therapy practice. Even though Atarangi was a stranger to me at the time, I trusted her guidance.

Atarangi was also renowned for Tohungatanga (traditional Māori healing) with couples who had fertility issues. Her knowledge of rongoā Māori to remedy illness, disease or skin disorders was also quite extensive, yet specific to the plants that grow in her papakainga (homeland). On an overseas trip with Atarangi performing romiromi in Waikiki, I experienced many expert midwifery techniques in hapūtanga (working with pregnant women). I realised that hapūtanga is extremely complex and definitely a specialised field. As I worked beside Atarangi with these pregnant mothers, she explained to me in detail what she was doing and how it would support the synchronicity of the mother and the child. One of her main specialties was the repositioning of the baby in the womb and the structural realignment of the bones in the mother's body.

6.3 What is romiromi?

Over the last fifteen years the romiromi practice and philosophies of Atarangi had evolved. Atarangi provided a number of definitions of romiromi which showed how the worldview of Tohunga is so vast. For example, her interpretation of the philosophy of romiromi at the beginning of the year, while we were working in Mumbai, was different from her definition

almost six months later. I carefully considered that Atarangi was making sense of her own reality and understanding that romiromi is such a vast metaphysical philosophy that it was difficult to define in one session. I came to the conclusion that defining romiromi is not easy, because it is so diverse in the context of each different Tohunga and their life experiences. I appreciated her contributions to the study as a research participant, as well as an exemplary Tohunga Māori.

Papa De La Mere used to say to his students, that we would have to unlearn something in order to learn something new. He believed that only then, could we decide what we wanted to add to our kete (basket of knowledge) and what we wanted to discard, as a result of our new learning. Atarangi had her own style of work that her kuia Bella Nathan shared with her. Using the pearls of wisdom that her Aunty Pearl Allen shared with her, Atarangi defined these 5 principles of romiromi that inform her work:

> Takahia - good circulation
> Mahi aa pona - joint articulation
> Tiwawe - moving the internal waters
> Mahi Raakaau - physical self help
> Mahi Whānau - assisting others
> (Muru, personal communication. 2014).

Atarangi asked if she could write me a definition in an email. In her own time and in her own way, Atarangi was given the opportunity to explain her journey through a Māori lens that linked into te ao Māori concepts:

> Romiromi is a philosophy, a natural science and a way of living. It is the knowledge of the land, the sea, the sky, the wind, the rain, the sun, the stars, the trees, the maunga (mountains). (These things) are part of the whakapapa (of romiromi) and … one garners … the Whare Waananga (internal teachings) as they learn the work and start to walk the journey. Romiromi delves in to the (right) placement of articles (physically), be they man made or natural, and how these interact with the person or their environment. An example is to look at and feel how each Marae (tribal home) vibrates (rongo) … to know that all things within (internally) are resonating to their correct power and domain. This is because of the right placement of all things within the house (body) and including the non-visible articles like Wairua, Karakia, Mauri, Whakapapa, Whare Waananga … I refer to the marae, because it is the first body that most Māori recognize … if any of the Pou, Whakairo, Mauri etc, were placed incorrectly, the marae would resonate … energetically until the change was

> made. The marae is not … an inanimate object … it is …(a) … living, breathing body.
>
> Romiromi is not about healing, yet it is a method to help one heal. What we do on one person, cannot be done on another. There are differing types of pressure, moves of the hand, fist, feet, elbow, prayer, water used with each person to address the dramas in their life: be it sadness, depression or anger. An example would be the hiccup tears (hotuhotu) where the whole-body heaves uncontrollably, or laughter (koa - overflowing / bountiful) where it's spontaneous and out of the norm because of the reason the release has come forth. True Romiromi allows one to walk in a way that the body will continue to live and operate, without the use of the eyes, arms, legs, kidneys, gall bladder, uterus, sight, sound, hearing, feeling or more. When all things are done with awareness for the being … it encompasses Tapu (sacred) and Noa (natural) … then we are getting closer to the LORE of what Romiromi, the bodywork known, used and taught in the time of yesteryear (Atarangi Muru, personal communication. Kaitaia. 2015).

Following the kaupapa Māori (Smith, 1999) rights of having our own indigenous Māori perspective, I was aware not to misinterpret nor assuming what she was saying so the phrases that Atarangi gave me were presented just as she delivered them to me. Her answer to how romiromi had contributed to the wellbeing of whānau was presented in the form of principles that she believed were the living concepts of romiromi:

> - all things are sacred
> - know the self
> - understand the self
> - this moment is the only moment
> - right action is the only (re) action
> - breath to breathe (a style of living)
> - have compassion for all others
> - live a limitless life
> - by pass the mind, understand the heart
> - be dedicated to your purpose in life (birth song)
> - everything / everyone is related
> - love your relations
> - bring harm to no one
> - teach the children in the home
> (Atarangi Muru, personal communication. Kaitaia. 2015).

Atarangi explained how the application of the living concept of romiromi principles, manifested in simple techniques so she ensured that the elders in her community had regular bodywork in their own homes (Atarangi Muru, personal communication. Kaitaia. 2015). In

support of these principles, Atarangi explained a number of benefits that romiromi has in the community:

- brings about community mindedness, allows people to master their needs
- gives one purpose and choice about what they would like and how delivered
- while bringing benefit to the person it also allows for socialization especially if the elder is living on their own
- if the person is local the community have a tendency to be more supportive
- they can give as well as receive
(Atarangi Muru, personal communication. Auckland. 2014).

In addition to this, Atarangi described the benefits of romiromi for the practitioner with standards that were specific to her tribal knowledge:

- the safety standards belong to the tribe / the healer / the facility they operate within
- allows the practitioner the ability to transcend areas one gets taught 'not' to work in, i.e. armpits, groin, tero (rectum) area
- ensures knowledge of and adherence to the 'ways' [that] are nurtured and honoured
- has a total Māori setting and context
- comes from a Māori whakapapa that can be traced back generations
- can be validated and substantiated through the work done
(Muru, personal communication. Auckland. 2014).

Atarangi further explained the benefits of the romiromi practitioner within the environment where romiromi and mirimiri were validated as a practical, simple and culturally appropriate healing modality for Māori:

- it makes sense to have a practitioner in each environment
- it means accessibility for whānau, hapū, iwi
- it's easy and available
- gives whānau more options other than what has become the norm with Chiropractic, Physio, Dr / hospital based
(Atarangi Muru, personal communication. Auckland. 2014).

When asked to give examples of these principles of romiromi, Atarangi responded accordingly:

- all things are sacred

When we know that things such as a chair … have a way of 'being' then we (the

> human being) will have a tendency to treat it differently. Meaning what is its purpose. A chair's purpose is to elevate status; its secondary use is for us to sit on. When we violate the chair's purpose for instance its use as a ladder, we fall, it breaks, or it's not strong enough to hold us. So it is with Romiromi. When we violate the sacredness of this art, then things go awry in the body or in the mind of the person. Violation can be, the way we touch, the thoughts we hold while we are working, the energy of the room or the land (Atarangi Muru, personal communication. Kaitaia. 2015).

In addition to this, another example Atarangi explored was the theoretical concept of romiromi principles. The 'here and now' is an important aspect of romiromi that has the potential to clear stagnant energies:

> - this moment being the only moment
> Through takutaku, karakia, whakamoemiti (a Christian form of giving thanks through prayer in te reo Māori), water … smoke … fire … steam to name a few. An example is when we cross pollinate energy and teachings yet these aren't understood by the body at hand. Even if the person we are working on, has never experienced our healing arts, they will still feel its rawness and its power. While they may still feel the pain because of the depth we work at, they will feel what it means to be 'off-centre' (or) out of balance. To clear relationships, be it personal, physical, sexual, emotional we will work in a very focused way on the hip/groin area down the thighs to the knees. This gives the person time to release the negative reflections they have held on to, and feel a new sensation, freedom of movement, larger range of motion, lightness in the being and a gentle joy-full-ness that comes from within rather than without. And so it is, when we understand that each moment has the ability to light someone up or send them in to their deepest despair, then we know the absolute power of that moment (Atarangi Muru, personal communication. Kaitaia. 2015).

Considering the internal power of the self, Atarangi provided a critical analysis of the difference between knowing the self and understanding the self to explain the philosophy of romiromi. For example, she explained the living philosophies of romiromi:

> 'Understanding the self', includes the physical application of ensuring you are moving in a direction, a (direction of) greatness in one's life without even realising it. Understanding the self is the operational part of who you are. Understanding the self is very different to knowing the self. *Knowing the self* is about internal power, assuredness and simple well-being of the heart and the mind. One can choose to understand what brings us joy and how we might activate that (joy) in our everyday life or choose to go for Managing life and have the roller coasters that we do. Knowing this concept, one will go for that elevated feeling rather than where they tend to get stuck or stagnant. Knowing is (therefore) in the ethos (and is) intangible

> yet still affects and effects how we handle things, even to the point of (how we are) doing 'things' (Atarangi Muru, personal communication. Kaitaia. 2015)

Tohunga wāhine (priestesses) like Atarangi Muru have always existed and still are very much alive and working in the 21st century. Atarangi provided an example of this:

> You spoke about the super consciousness. Where I come from, it was lived every day. Our kuia from Te Rarawa was Moutini. She was using it every day. There were specific places in Ahipara that were known as whare wānanga areas and people went there to learn certain things. Learning to fly, astral travel (different to learning to fly as you went out in to the cosmos), teleporting energy / songs / prayer / or other physical things, healing from afar, and bone mending. Manu talks of a specific area in the Hokianga and when the tide was at a certain ebb, which came at a certain star alignment, then one could see and use a portal that appeared in the sky. It was like a 'rip' in the sky which looked like a vagina and you could see it physically open. They would travel within these portals to view what was happening around the globe (Atarangi Muru, personal communication. Palmerston North. 2012).

In support of the definitions of romiromi by Atarangi, her Uncle Pineaha Murray, a Rātana minister, and life time mentor of Atarangi, described a kuia (grandmother) called Moehau. He believed that Moehau was one of the most powerful Tohunga kuia (elderly priestess) in the history of Te Tai Tokerau (situated in the far north of New Zealand) (Murray, 2012). Moehau was known as a great grandmother of the ocean who had spiritual powers to beckon the whales and the sharks to come to shore whenever she called them (Murray, personal communication. Palmerston North. 2012). Pineaha described how feeding the babies was shared amongst the mothers when he was little so he didn't always know who was feeding him when he was a baby. His elders told him that in the old days, times were tough for food, so when the mothers ran out of breast milk, Moehau, the great Tohunga of the sea, would call out to the whales to beach themselves. Once they had milked the whales then Moehau would cause the water to come and take the whales back out to sea.

Even though Atarangi is not fluent in the spoken te reo Māori, she is a master in the unspoken reo otherwise known as the voices of nature (De La Mere, personal communication. Whitianga. 2003). Atarangi Muru describes the language of the body in terms of the practice of romiromi;

> The heart of traditional knowledge cannot be translated, written down or transposed to

> an individual living thousands of miles away in a totally different environment. Knowledge belongs to the people and the people belong to the landscape (tangata whenua). As the Elders teach, knowledge and ways of thinking are contained in the reo, the traditional reo. Ancient words, remembered only by the elders would be revived and their meanings rediscovered, lost knowledge would return. That was the role of the Atua Wāhine I believe, for we are the teachers, we hold the seed of life, we give it fire to grow and then we birth it in all its innocent glory ... Our old people educated the mind and the body together, it's a tactile knowledge that we grow up with and ... this is not passed on through books or verbal instruction, but by direct experience, involving the entirety of one's being (Atarangi Muru, personal communication. Palmerston North. 2012).

The knowledge of natural medicine from plants and trees and the spiritual cleansing of natural springs or sea water for healing was an integral part of the romiromi practice of Atarangi. Because of her training, she was able to move in and out of all of the different aspects of romiromi with ease because she was actively immersed in a natural learning environment of Tohungatanga (traditional Māori healing) from childhood.

6.4 What potential links are there between romiromi and the wellbeing of the whānau?

Atarangi was raised in an intergenerational whānau environment and mostly remembered being raised by many women: her mother, her Aunties, her kuia (grandmothers) her great grandmothers and even her great great grandmothers. Her own mother Wikitoria shared pūrākau (stories) about caring for her great grandmother first and then going to feed her great great grandmother who at 117 years old, who had no teeth (Wikitoria Muru Paenga. Personal Communication. Ahipara. 2011). Memories of the ways in which her grandmother taught her through her actions was cognisant of the use of sound and energy for healing:

> Our old people, my Grandmother for instance, could growl up a storm when things weren't done a specific way, but when she saw the how the energy of her words were received, she would change that 'feeling' instantly, just through a coo or by saying 'E Ko' an expression of aroha, but it was the tone that did the healing rather than the words (Atarangi Muru. Personal communication. Auckland. 2015).

These kuia (grandmothers) were unassuming Tohunga who were at the foundation of romiromi training for Atarangi. Wikitoria, her mother, was therefore able to teach Atarangi how to use kindness, compassion, aroha (unconditional love) and manaakitanga (caring) as romiromi healing tools whilst using sound and the vibrations of the voice to heal. Atarangi

described the make-up of the Tohunga that informed her healing practice;

> Tohunga held a very high status within the tribal group, their karakia (chants to evoke the spiritual and natural phenomena), takutaku (incantations to incite the phenomena of nature), pure (holistic cleansing ceremonies), tohi (dedications) were second to none. It is said that the Elders had learnt the aromas and smells in the wild, including plants etc to help them gather medicines and know when it was ripe, rather than knowing the season for this plant or that plant. A saying that was often credited to one of the local Tohunga was, 'All medicine begins with nature, ends with man, begins again with nature. Mother Earth gives us life. All life returns to her in order that life begins again (Atarangi Muru. Personal communication. Auckland. 2015).

The tikanga (correct protocols) that the Aunt of Atarangi taught her in her early years were not only a reflection of the philosophies that informed her romiromi practice but echoed the principles, values and beliefs that she held so dear to her heart still:

> My Aunty Pearl was an awesome demonstration of engaging the heart and finding out the correct facts first, then dealing with the situation. Her only skills and teaching of this was what she had seen and chose to use from her elders and peers. The right action … speaks of one's integrity and our perception of that integrity. Often you'll hear people talk about an event and each one has a different interpretation of that event, yet all are correct in how it went down for them. So how you act is more about whether you activate the heart first, as a way to respond, then look at the facts or go straight for the jugular which means you activate the mind first and most times it will create a drama (Atarangi Muru. Personal communication. Auckland. 2015).

The metaphysical philosophy of the Tohunga romiromi was beyond the rationale of modern science yet it was an existing reality that was traditionally practiced by the Māori elders and passed down the generations over centuries. Atarangi gave an example of how her Aunty Pearl taught her as a child using nature as the first teacher:

> My Aunty Pearl would take us out on starlit nights when the moon was full to show us the star systems. We would lie down on our backs in the grass and she would start talking about what systems were heralding for the summer, winter, spring and autumn times having read that clearly in the stars ... how bright or lack lustre they were, if one had more shades of yellow or red, blue or a green tinge ... they all meant something (Muru, personal communication. Palmerston North, 2012).

Normal everyday life experiences and the internalising of romiromi experiences mirrored the philosophies of the matriarchal forebears of Atarangi, in a simple and meaningful way. The

education of romiromi for children and grandchildren started from birth and was vital to the personal and professional philosophy of the Tohunga Māori. Atarangi was no exception to this. An important narrative that explains the childhood training of romiromi for Atarangi, illustrates the real-life learning experiences that she in turn, used to teach her own children, grandchildren and romiromi students:

> Growing up in Te Kohanga - Shipwreck Bay, Ahipara back in the 60's and 70's was an idyllic time now that I reflect on it. Our Aunty Pearl Allen was a teacher to many in our whānau and on many subjects. Her old-world knowledge was astounding. She would make us lie under the stars in the summer months and start talking about the star systems that she knew. If we were with my Aunty Pearl and Uncle Jerry out at the beach the only way to get in to town was on the Landrover and at low or mid tide. The reason for this was the rocks on our 'road' and when the tide was in, we couldn't drive the last part to get to the house. My cousin Rowan, had kidney issues when we were young. So when Rowan's kidneys weren't working properly and he swelled up we couldn't get him to the doctors or the hospital, so my Aunt showed me how to rub his back and the area around the kidneys to draw the fluid away. Everything was circular, swirling and light to the touch, when working this area. Unless his kidneys had gotten cold, then we'd have to rub deep and with pressure to warm the area up, then back to an easier touch. When the waters were sluggish in his legs, we would 'rock' his body in a certain way, this got all the fluids moving, it helped the pores eliminate the 'paru' (unclean) waters and it helped 'clear' his head (as in a sluggish thinking way). As well moving all the internal waters, helped to clear the blocks around the kidneys and open the digestive tract enable the fluids to move quickly and without a lot of pain (Atarangi Muru, personal communication. Auckland, 2015).

Traditionally the transmission of romiromi involved learning by experiencing the spiritually healing processes of romiromi so when children were a part of a romiromi experience, they soaked up the knowledge subliminally, without even realising it.

> In our schools these days, children are given a map and compass to find themselves in a specific place but really that speaks about their geographical position, not where they are internally or even externally. Would these children know where they stood in relation to their culture and traditions? Sports have taught us to ... train the body, look good, be strong but that is physical strength. Where would they go to learn their spiritual strength? (Atarangi Muru, personal communication. Palmerston North. 2012).

Paul Moon (2005), described how Hohepa Kereopa, Tohunga in rongoā and romiromi, used an interesting analogy to explain the reality in which Tohunga Māori absorb the spiritual lore. Hohepa Kereopa believed that it was not possible to learn the spiritual lore from merely reading it and compared it to a mist quietly thickening into a light rain until suddenly his shirt

was quite wet (Kereopa cited in Moon, 2005). The learning environment in which Atarangi absorbed the natural and spiritual lore of her elders weaves the natural resources of the Tohunga:

> When we were growing up and definitely before then, the environment that a Maaori child was immersed in from birth was rich and full. It was a world of stories, songs, ceremony and rituals, the movement of the wind in the trees, the waves on the sea or the river, the sounds of the birds, the voices of trees, dirt, sand, air, clouds, mountain, hill, and water. They all had meaning and bearing in who one was, what their journey in life would be, and supported them to be in their (own) Mana at all times. The child was encouraged to listen, to watch and to become sensitive to the tapestry that made up their world (Muru, personal communication. Palmerston North. 2012).

Hohepa Kereopa, Tohunga rongoā and master kai-romiromi, shared a memory of learning about Tohungatanga (traditional Māori healing) in the dark:

> I grew up in the kura of Tamakaimoana (a Māori school of old) ...from about the age of three...we were locked...into a space ... of about 3 or 4 metres...a sort of cave, dug into a bank with no windows ... a dirt roof and the door was shut...a group of us... were sitting...in the dark and saw nothing... hour after hour after hour and your breathing would slow down so you could feel or hear anything, any little noise. So much so that I almost stopped breathing... Manuka, the old Tohunga would stand outside and give us lectures... and it felt as though the words were going through my skin... at the end, you would never have a question, because he would explain himself so clear that there was never anything to query about (Kereopa cited in Moon, 2005. pp. 30, 31).

The transmission of romiromi knowledge was purposely chosen for Terence Muru, the son of Atarangi Muru. He was supported and guided by his mother Atarangi and the late Papa Hohepa De La Mere.

As a teenager, Terence Muru travelled overseas with the Māori healers and was mentored by Papa De La Mere for many years. His knowledge base of romiromi was extensive and when I travelled with him, he would show me techniques that mirrored the wisdom of an old soul residing in a young man's body. At that time, Terence was in his twenties. He was so very humble and kind in the way he worked with people. Rarely did Terence waste his words but rather chose what he shared with others very carefully. Here is an excerpt written about Terence expressing Tina Ball's (Muru, 2008) romiromi experience from the Māori healers blog:

When I met my healer, Terence, I looked at his face and thought he couldn't have been more than twenty years old. I was soon taken aback, however, by this young man's connection to his spirit's wisdom. Little did I know it is common for Māori to begin their work as healers as children. Terrance is actually thirty years old, and has been practicing healing arts since he was a boy. His son Kiwa, now seven, began at age the age of three.

Terence spoke with a soft, comforting voice, reassuring me that the work I was about to experience was very deep and I might feel like yelling out, swearing, or laughing. The last option seemed a little odd, but I once again waved off his caution and told him I'd had a lot of healing work in the past. I laid my face on the mat on the floor, and he rubbed my back while asking about my healing concerns. He quickly moved from this to reading my energy by standing on my feet. Terence then began to methodically put all his weight onto my calf muscle with his foot. Within seconds I realized that the woman yelling out when I first arrived was not having some kind of past-life memory, she was yelling out because it was painful! This may sound ridiculous, but it was the best pain I've ever felt. And with the pain came a profound permission to release unprocessed emotions through my body and mouth, to let go of whatever I was holding onto, and for any inhibitions to disappear regardless of who was in the room. I yelled without any concern of embarrassing myself. I sobbed. And then, to my surprise, I began laughing harder than I've laughed in a very long time. Terence went to my hamstrings, worked deeply, and reminded me to breath while I laughed and sobbed even harder. To the Māori, each body part holds different energies. On her website, Atarangi explains this further: In the Māori tradition, the calves represent relationships, especially with our parents. The inner thigh can hold past sexual relationships that have not been cleared before moving on to the next one. The belly is the holder of all emotions.

Terence then moved to my back. For some reason this was easier for me, even though this medium-sized man stood on me with both feet. I caught my breath for a second, but then he proceeded to step, foot-by-foot, down my arms. It seemed as though my fingers were going to explode with the force of the energy he was moving, and I yelled louder than ever. When he asked me to turn over I could see through my tears that both healers on either side of me were watching with great attention. I felt very safe, and my only thought was "I've got to do this again!"

Still laughing, I raised my hands as if to say, "Sorry, I can't seem to stop this laughing." Terrence reassured me that everything was okay. As he pressed his fingers hard on the temple area of my head, I curled up and laughed as if someone was tickling me to the point of exhaustion. In exploring the Māori Healer website later, I found that the Māori healers believe strongly in the power of laughter as "…one of the highest of the healing arts. It is the fastest way to erase fear." All the Māori Healers who came to Arcata are renowned

> for their ability to bring forth the deep belly laughter within others. So, my reaction was not unusual.
>
> As my session ended, I couldn't believe forty minutes had passed. In his shy demeanor, Terence asked if I had any questions. I couldn't really think, but I asked him not to hold back anything he wanted to say. What came next were simple, yet profound messages regarding how to take care of myself, integrate my children into my spiritual life, and to know myself as the healer of my own life, all of which were spoken in his beautiful New Zealand accent.
>
> Since my session with Terence. I have continued to understand more about my fears. I hear and listen to my guidance more often, and have the energy to follow what it suggests I do. The increased energy was almost instantaneous on that day, and continues nearly a month after the session. I'm sleeping more soundly and having vivid dreams. It's hard to explain exactly what has happened, except that the volume seems to be turned up on everything again. My passions as an artist, gardener, and parent have returned. I have an enthusiasm for life that had been missing … I have begun a daily routine of self-care and energy work to enhance my physical and spiritual health.
>
> Although it might not be for everyone, this bodywork is one of the most powerful experiences I've had in healing. The clearing of old, stuck energy has made obvious shifts in my mind body and spirit. In the release of deeply held emotions, I free myself of physical and psychological issues that disempower me. These practitioners travel the world to bring healing to the planet one person at a time. I, for one, am very grateful.

This narrative was a classic example of the transmission of mātauranga (knowledge) Māori to future generations. Atarangi not only provided opportunities for her son Terence to engage in learning and practising romiromi but had extended this, with the support of her son, to her grandson. Ideally in te ao Māori (the Māori world), the grandmothers and grandfathers taught these healing lores from birth, normalising it as an everyday life experience. Many times, Atarangi had taken her grandson with her overseas to be immersed in romiromi and even at three years old, he could pinpoint where the mamae (pain) was situated in the body.

Over the last fourteen years of knowing Atarangi, she shared her pūrākau (stories) of her dreams with me. Her vision of children and young people being the future healers of our mother earth, our universe and the people, was very close to her heart. As well, her dream to work with women to learn how to romiromi their daughters because she knew that too many

young women were coming into their childbearing time before they were even teenagers. For many years, Atarangi had wanted to find a philanthropist who would fund the building of an international marae where people could come from countries all around the world and learn the practical lore of romiromi. She saw children and young people as being the teachers of healing in this vision.

Romiromi is not readily accepted in New Zealand so it is quite a revolutionary concept to build a self-sufficient healing school that would be based on an ancestral foundation of romiromi. Atarangi anticipated that the revenue could be generated from overseas students coming to an international marae (meeting place) that could in turn provide the income needed for Māori to also learn the healing lore of romiromi. She reasoned that linking children and young people with the healing lore of nature from an early age would normalise romiromi healing in the family home and in everyday family life. Atarangi believed that romiromi healing could potentially be something that children and young people would not even have to think about because it could be a natural part of their everyday living thus resulting in the wellbeing of future generations of whānau Māori.

After many years of travelling internationally, Atarangi explained how she wanted ideally to stay home in New Zealand to teach her own people. However, there is very little income attached to being a romiromi practitioner in New Zealand, even for one of the best in the world. The Tohunga romiromi are oppressed in the Western biomedical health system yet they are masters in the field of traditional Māori healing. The few Tohunga rongoā who have been funded by the Ministry of Health are not permitted to include rongoā in their reports and are paid a pittance for the expertise they hold in natural medicines and spiritual healing.

6.5 Conclusion

This chapter has provided an opportunity for Atarangi to define romiromi from her own world view as a Tohunga (priestess). She defined romiromi as a way of life, linking normal everyday experiences for the whānau (family) with their natural environment. The matriarchal leadership of Ngāti Kuri and Te Rarawa was described as being responsible for the important transmission of tribal healing knowledge to future generations of whānau Māori. The rich pūrākau (stories) that Atarangi shared of her childhood experiences with her

mentors, Uncle Pineaha Murray, Aunty Pearl and Bella Nathan, supported the spiritual powers of the female Tohunga in Te Tai Tokerau.

The next chapter provides a window into the lives of romiromi students, who had been learning about romiromi from Māori healers over a four-year time frame. Their stories defined romiromi through an explanation of their own healing journeys. The chapter also explains how romiromi influenced the wellbeing of their own whānau (family).

CHAPTER SEVEN – A CASE STUDY OF ROMIROMI STUDENTS

7.0 Chapter Introduction

The previous chapter presented a study of Atarangi Muru that defined romiromi through the lens of this Ngāti Kuri Tohunga (priestess). It discussed the role Atarangi has had in the intergenerational transmission of romiromi knowledge to her children and grandchildren and her mission to sustain the wellbeing of her whānau (family).

This chapter provides a study of seven romiromi students who, over four years, engaged in romiromi wānanga. It explains the coordination in four different areas of romiromi wānanga in four different areas that provided learning experiences and opportunities for students who aspired to learn romiromi Māori healing. It also describes my relationship with the students and provides the reasoning behind the selection of the research sample. The study sought to outline how the students defined romiromi and the potential links that they believed romiromi had with the wellbeing of their whānau.

7.1 Research methods

As a qualitative study, the first research method used in the collection of data for the romiromi students was pūrākau with the sharing of stories (Lee, 2009; Bishop, 1996). At the start of an interview, some of the participants wanted to share the story of their first romiromi experience with me before even contemplating a definition of romiromi. These narratives enabled some of the research participants to provide some context to their definitions of romiromi. My priority as a kaupapa Māori researcher was to engage fully and be present with each research participant (Pihama, 2001). As an indigenous researcher, I was also mindful of utilising the kaupapa Māori research principles; kanohi ki te kanohi (face to face), titiro, whakarongo, kōrero (look, listen and then talk) and aroha ki te tangata (love and respect for the person) (Smith, 1999; Cram, 2010).

Some of the information shared during the interviews was quite tapu (sacred). Taking a kaupapa Māori research approach, I aimed to provide a positive, uplifting research process so that it was safe to share our sacred stories with one another (Irwin, 1994). Even though the romiromi experience we shared was many years ago, some of the research participants

wanted an opportunity to explain the time of events that followed that initial healing experience; to the present time. The sharing of narratives was indeed a taonga (treasure) and an opportunity for me as a researcher and a romiromi practitioner to learn from their real life experiences.

The ako (teaching and learning) concept was used throughout the interviews with the romiromi students as there was a certain amount of reciprocity involved in my interactions (Pere, 1982). The interpretation of romiromi was quite different for each research participant. As this was qualitative research, it was imperative to be mindful not to summarise each person's interpretation, so as not to devalue the depth of what romiromi meant to them. This was particularly important because some of the interpretations were based on an experiential healing journey that in some cases uncovered painful emotional experiences. The exchange of information between me and the research participants required a reflection of the research principle kia māhaki (being humble), because the intuitive wisdom that flowed from the research participants was often quite a moving experience (Smith, 1999; Cram, 2010).

Only one research participant chose to provide a definition of romiromi in the form of a written self-report because of her time constraints and study commitments. Another research interview was conducted using a Skype meeting, but as both parties could see one another kanohi ki te kanohi (face to face) while conversing, this method abided by the kaupapa Māori principles (Smith, 1999; Cram, 2010). All of the transcripts were sent back to the research participants for editing so that they had full control over what content they wanted in the doctoral study. This acknowledged the sharing of information and the honouring of their own tribal-specific knowledge of romiromi (Smith, 1999).

7.2 Background to the romiromi wānanga

My passion for the wellbeing of Māori was the main driving force in the coordination of a series of wānanga in Flaxmere, Palmerston North, Porirua, Otaki and Napier. It was with an expectation that the resources to support these wānanga would need to come from the community. Romiromi did not fit any health, education, community, sport or religious criteria for funding, and so the budget for the romiromi wānanga was often very tight. The majority of the target audience came from a low socio economic base, and it was necessary to implement a number of strategies to encourage whānau (the romiromi students), to engage in

the planning of the wānanga. Such an approach ensured that the whānau felt as though they were a part of running of the wānanga rather than the wānanga being coordinated on their behalf. For example, whānau may not have had access to professional development funds to offer towards the running costs of the wānanga but they were able to bring watercress, rewana bread, fried bread or puddings. The contribution to the wānanga therefore was appreciated by all the romiromi whānau. Whānau were required to register and were thereafter screened using email or phone to establish their employment status, what professional development funds might be available for the wānanga, and what they hoped to get out of the wānanga.

Many Pākehā (non-Māori) wanted to participate in the romiromi wānanga, but with good reason, only Māori could attend. A show of wealth or educational achievements could potentially be intimidating for those from the low socio-economic base in the community, many of whom may have had very little of either. As a result of such a display, our Māori students would go very quiet and move into the background because essentially, Māori are a humble, shy people. All too often, Māori can allow the colonisers in education to take the front stage. However, now in the twenty-first century, with more of an awareness of taking a political decolonising kaupapa Māori stance, Māori can take back their own power and hold 'Māori only' events.

7.3 The research sample of romiromi students

Eight romiromi students shared their experiences in this study, two of whom were men and six women. All of the students were parents and some were grandparents. Six of them knew each other already from working with people in the community in the Wellington area. There were students who held bachelor's degrees in the disciplines of social work, hau ora (health), counselling, te reo Māori, business administration and psychotherapy. One student was working to complete a PhD thesis and three were studying Master's degrees. All of the students were able to whakapapa (genealogy) to me through these tribes: Ngaapuhi, Ngāti Rongomaiwāhine, Ngāti Kahungunu, Ngāti Porou, Ngai Tūhoe and Ngāti Ruapani. Defining the participants in the study as 'students' of romiromi is not derogatory in any way, nor does it intend to diminish them in stature. As a contemporary Te Oomai Reia practitioner, I am very clear that I will be a student of romiromi for the rest of my life. My work in Te Oomai Reia romiromi had required me to travel to different areas and the students were

largely drawn from the connections that I had made. Other students who were also a part of the romiromi wānanga were not included in this study – but that does not mean that their journey was not equally important. The choice of students depended upon how clearly they were able to articulate their healing journey in the context of what might have changed in their lives as a result of romiromi, with an ability to consider what potential links romiromi might have in the wellbeing of their whānau. With an understanding that spiritual Māori healing does not always make sense, it was important that the sample knew themselves very well and were mature enough to be reflective, real, honest and quite philosophical.

After initial romiromi sessions with these romiromi students, most of them were invited to romiromi wānanga to maintain and sustain their holistic wellbeing and to learn more about romiromi. This also enabled me to keep in contact with them and to make contact on occasions to see how they were going without creating a dependence. As each workshop was completed, it was my responsibility as the coordinator, to evaluate the growth of these students to see how they assessed the application of romiromi principles in their lives.

7.4 Define romiromi and the potential links it has to the wellbeing of the whānau

The eight romiromi students shared their definitions of romiromi during interviews, without any prompting but then I had already given them the research questions prior to the interview so I could simply allow their kōrero (conversations) to flow. I did not need to ask even the second question as their answers flowed through with their own personal experiences. In most cases, the students expressed their excitement in having normalised romiromi in their everyday life with their families. Some of the participants' stories were more in-depth than others but each was able to articulate a definition, using their own experiences to support their reasoning. It was not necessary to ask any other questions to probe for more information because the students were very passionate about sharing their experiences of romiromi.

7.4.1 Moana Mitchell

The first research participant is Moana Mitchell who has whakapapa (genealogical links) to Rakaipaaka, Ngaruahine ki Rangi, Te Aitanga a Hauiti and Rongomaiwāhine. Moana was able to bring her daughter to the romiromi wānanga in Flaxmere, Palmerston North and Wellington. During the editing of this thesis, Moana graduated with a PhD from Victoria

University and completed a Masters of Applied Social Work at Massey University, at the same time. Moana also worked full time as the manager of a whānau social service in Porirua. She preferred to write her definition of romiromi rather than be interviewed:

> I have always thought of it (romiromi) as a way to agitate the body, to release hara. I think of ru whenua and compare that to romiromi. There is so much stress and strain placed on the body and it manifests itself in so many destructive ways. Romiromi has the capacity to clear that stress and strain (and also address what caused it in the first place), to release the hara.
>
> Definitely being open to the healing that romiromi gives, it's a kaupapa about ora and aroha. It aligns with the way I think about whānau ora (family wellbeing), especially that we can do this for ourselves, especially when our intent is pure, and we are doing it for our whānau. I think from the teaching, just to believe in one's gifts and to not be afraid. That contributes to my whānau ora by not having to think in deficits but in the innate taonga that we have, and that these can be shared (Moana Mitchell, personal communication. Porirua. 2015).

7.4.2 Awhina Mitchell

Awhina is a mother of three children and a descendant of the tribes: Rakaipaaka, Ngaruahine ki Rangi, Te Aitanga a Hauiti and Rongomaiwāhine. She was working in the field of social work supporting whānau Māori in her community. Awhina had previously begun to offer a Māori healing service with romiromi, mirimiri and rongoā Māori at the Kenepuru Hospital in Porirua one day a week:

> Romiromi: for me it's a way of life … it's a way forward, it's about talking and connecting with people. Whenever people have told me "it's a really deep like a sports massage" I'm like, "It's a lot more than that … but if you want to understand it from that level then yup kei a koe (up to you). It's as wide as you want it to be". When you touch someone you have to make sure that you're grounded in your own whakapapa and that you come from the respect that … I have my whakapapa; this person has their whakapapa. So that's why you need to start … connecting to people, making sure there is a relationship, there's a trust.
>
> When I talk about romiromi, it's a humungous conversation about all these different Māori concepts. It takes into consideration the tinana, the hinengaro, the wairua … every kind of sense. Manu taught us about different senses that blow your mind, like common sense, that's always a very good one. Romi is like the internal massage of organs. Sometimes it's not romi of the body, sometimes its romi of the kōrero or romi of the energy and all these sorts of things. Once you learn romi it opens you up to another world. It opens your mind and your perspective but it also opens up the relationship that you've had with people. It opens up conversations for us to connect with one another and then all these other things that are connected to it … It always

comes back to how we help other people go through their journey. I have my takutaku all in a book but I don't know any off the top of my head. I take them with me wherever I go. I always say, just be staunch in it. Own it! Because at the end of the day your whakapapa will always look after you.

Whānau ora: The kids they do takahe … walking on the body. When they are mauiui [sick], I give them a little wee shake to get things moving and functioning. If I see places, I just keep giving them a shake until it dissipates. I've been doing that sort of stuff with them … [and] they know how to do [it to] Mum. When they do my back I'm just coughing up so much stuff.

The kuia and kaumatua, … when they were kids they used to do takahe. Our kuia … back home in Taranaki … taught us how to do it with the kids, then it grew because others started watching. It was special and quite nice so we do takahe at home with the kids, and we also do the whole, I call it, 'shake the baby'.

I think there's room for romi, miri and practices that are more practical … like gardening. There's lots of kapa haka going on, it's very popular right now but there needs to be a balance of what's important in our Māori culture. They need to know it's important in a way that will help my mokopuna in kohanga and kura.

7.4.3 Matewawe Pouwhare

Matewawe Pouwhare is a mother of Ngai Tūhoe and Ngāti Awa descent. She provided professional supervision for the staff at Te Wānanga o Aotearoa in Porirua. As a trained psychotherapist and romiromi practitioner, Matewawe identified key differences in the Western philosophy of supervision and counselling, and Māori spiritual healing:

Romiromi is an ancient healing modality from within te ao (world) Māori … a process of releasing cellular memory, … a holistic healing experience that connected me to my divine uniqueness … and healed quite a lot of childhood trauma. When I reflect back on that first experience, it was the missing link to healing trauma. My trauma was disconnecting me from my body. In just that first experience of romiromi it reconnected me to the healing of whakapapa, intergenerational trauma [and the] healing of intergenerational makutu. If there's any kind of gift or skill that I've developed doing romiromi, it's attuning to my own intuitive knowing and trusting my internal guidance. Romi brought me back into my body and now my intuitive knowing is aligned with my body. I'm attuned to my body more than I ever have been in my life. When my body is talking I'm listening. I've never done that before.

Romiromi itself bought the physical healing element into what I had been seeking for as a therapist because I continuously saw people come back and come back and come back through therapy and all it was doing was just bringing it to the surface and then sinking it down and then bringing it up. It wasn't releasing. The kōrero was just regurgitating old energy and just kept re-traumatising and so I was quite disillusioned. By the time I had my own romiromi I was like SOLD! This is the missing link! Te

Oomai Reia [romiromi] gifted me the complete holistic package of healing that you can't get in the system that we've got at the moment. It was the koo miri, the taa miri the mirimiri and romiromi. Te Oomai Reia is the modality that I was looking for as a therapist.

My experience with you and then after[wards] going to wānanga, gave me permission to be attuned to my intuition and therefore trust it … and that's just gone from strength to strength to strength. From that first experience and then watching all of you in your mahi, you and Atarangi and Manu, that's how I talk about romiromi. From that point on, I've been trying to incorporate romiromi and mirimiri into a holistic healing package as a therapist and a supervisor in the kaupapa wānanga and kaupapa Māori space.

In my graduate Diploma for Professional Supervision programme, there's a konae that we teach called pupuritia which is about identifying your balance. We use romiromi in the class, as a body of knowledge to analyse … [the students'] practise, looking at balancing all those things to make up their own wairua assessment tool. It's really powerful. Utilising the takutaku as the bodies of knowledge, validates the practice as an accepted part of the healing modality because it's safe … in that space. This is the most appropriate place for it to sit in our ako space as kaupapa Māori practitioners. My wero (challenge) to most of those in positions of powers is get on the table and learn it. You can't talk about it, you've got to live it; you've got to experience it. This belongs here!

In my office, I hold supervision sessions and people get on the table sometimes and that's absolutely normal. The feedback that I got was 'an *absolutely liberating experience'* and so by word of mouth that's gone out. People are seeking out romiromi from me … and it's vibrated out into the community. That's the gift that romiromi has given to me in my experience. It awakened me to so much in my life that I haven't stopped.

In the whānau ora collectives that I'm involved in, I do the bicultural supervision training down here in Wellington and a part of that is bringing romiromi into that organisation to normalise romiromi. Kaitiakitanga we call it. It's socialising and normalising the healing modalities as a valid kaitiaki or bicultural supervision kaupapa. Part of my political and educational position around it is underpinning kaupapa Māori theory to it, validating it within the Western constructs of supervision. It's almost a normal part of bicultural supervision practice in those collectives. There's almost an expectation that romiromi is a part of their supervision practice.

In terms of my whānau whānui (larger family construct), romiromi informs the way that I parent my son. It informs the consciousness of the kai that he eats, the way he looks after his own body, the effects of the emotional and psychological things on his body. I've always given him mirimiri but now he's attuned to his own body. He asks for mirimiri and romiromi because he knows when your body isn't feeling good, you go and get on the table. It has affected, the way that he attunes to the Atua, the way his body reflects his environment … or, his whole way of being.

We have these conversations. I'm more conscious about those sorts of conversations being real and lived in his life as opposed to stories and myths about the Atua. They are his beings … he is the living embodiment of the Atua. He's getting that [inner] relationship with Atuatanga not just being in his outside environment but connecting it to his whole body, his whole being … that's my intention because that's what I didn't know as a child … If there's any cultural conditioning that I want for him, it's this stuff because it's his cultural truth. That's how it affects my parenting, my son's life. When I go back home to Whakatāne all my whānau 'Ohhh Aunty Wawes back' and then they're lining up. My aunties and uncles are ringing me going "oh can you come over and give me a romiromi".

In terms of my wider environment when I … clear myself … I do that outside, out in the elements. I go to Hinemoana [grandmother of the sea] and the ngāhere [bush] dependent on what my intuition is saying to guide me.The tohu [signs] of ngā kaitiaki [the guardians] are prominent in my daily rituals, my daily meditations, the tohu from ngā kararehe (animals), the kōrero (talking) of ngā Manu (birds), all of that has awoken in me. Listening and communicating to all that's around me for guidance, for tohu (signs), for kaitiakitanga (guardianship), more acute to … natural phenomenon now where it wasn't before. That's something new that's come out in my life over the last couple of years. So that's how I've weaved it all in and kept it alive in my daily life and my mahi. It's exciting aye?

> The liberation of my own journey, it's my own liberation.
> (Matewawe Pouwhare, personal communication. 2015).

7.4.4 Barbara Niania

Barbara is a single parent of one child and is of Ngāti Kahungunu, Ngāti Rongomaiwāhine descent, originally from Te Reinga in Te Wairoa. The kaitiaki (spiritual guardian) who supported her in her work was Hinekorako the rainbow tipua, who resides in Te Reinga. Barbara is a qualified psychotherapist, a Hakomi practitioner and a proud aunty. Barbara working in Wellington with Rape Crisis and was an ACC accredited Māori counsellor.

When I think about my own experience … for me it's real deep healing … a lot of it is an unspoken thing, on a different level, wairua – you know? Romiromi has released a whole lot of stuff that I was hanging on to. Stuff that I had that I didn't even know that I had, there were emotions, feelings, I could see events, times that had happened … not so much in my memory but in my body. A lot of it was the suppressed pain that I'd never looked at or acknowledged or even knew that it was there. Romiromi opened it up and released that.

At the same time, I had romiromi, I was having counselling as well. The counselling helped the mind, so I was talking about it to release it but the romiromi released what I was holding and what I didn't even know what I was holding ... and once expressing

that ... it was gone. In counselling you keep on revisiting, revisiting, revisiting but in romiromi, you're not in your head, you're in your body so when you released it, that was it, it was gone. You didn't have to revisit it.

With psychotherapy you have control of how far you will go … because you can stop it and you can pull yourself out of that. But with romiromi, once someone is working you, it's coming and coming, and you couldn't stop it. I did try to fight it at first but as time went by, I learned to go with it because I knew it was good for me and I was ready to release that stuff too.

Having been worked myself, I could understand things a lot better. As a student of romiromi, I don't think I know enough to say that I can do romiromi because there's just so much to learn about it. I could not confidently say that I know how to do romiromi even though I do it on myself and some of my whānau and friends. I do a little bit. Not a lot. Sometimes I cry when I work myself with a kohatu.

In terms of the wellbeing of my son, he has been open to having romiromi. He knows what it feels like to have deep bodywork in his back as well and he is really open to it too. He likes the deep work and sometimes he will ask for it. The big part of the healing is the wairua (spiritual). I don't think it is so much the body where you have a knot in your body but the wairua, the ahua that is the main healing in it.

I'd love to have romiromi every week because I think that will help me be balanced spiritually and physically. I can tell when I need to have some romiromi. Just being able to see people being touched and healed. You can see it instantly. I remember being at Te Aranga marae and it was just so significant and profound that Atarangi said something to me, and I just bawled and bawled and whatever it was, it was just released. That's the first time I experienced that. Atarangi is just so gentle yet real profound, so I didn't feel violated or abused or anything like that, but it was deep.

The takutaku is the spiritual clearing of the hara that's there. Whakawaatea comes up for me. The word [spiritual] entity comes up for me. I can see and feel the ngangara [entity] now and feel its heartbeat and its pulse … in the puku. I can recognise it now and see it in myself too. I'm tuned in a bit more now or if I was more focused, I might use those gifts more. I do have them. I wonder if I feel a little bit scared of romiromi because I think a certain amount of responsibility that comes with it. I think I'm still running away from it. I think you need to be a certain way in order to do this work, you need to be clear and balanced, and I don't feel good enough sometimes. It's fear.

The body needs to be worked as well as the mind. Through my own healing, I got to the stage that I'd had enough of the talking and it couldn't go any further than it did. The romiromi took me to another place of deeper healing. Counselling doesn't take care of your wairua. In my own therapy, my counsellor couldn't provide an opportunity for me to clear or heal my wairua because they are only concerned about the head, the mind, but romiromi does.

I believe in romiromi, having had it myself. I know the amount of healing I've had from romiromi and how far I've come from that. What I like about romiromi, there's

no mucking around, it's just there, it's done. For example, you might go to the chiropractor and you're there for 10 weeks and you've still got the same problem after that time. It doesn't take into account the wairua stuff.

7.4.5 Denise Ramsey

Denise is of Ngāpuhi descent and lives in Palmerston North. Denise worked as a counsellor working with whānau (family) in the prison justice system. She designed programmes to support whānau in the healing of traumatic experiences using a range of counselling and psychodrama modalities. Denise changed her work to being a lecturer in health education but just recently returned to a counselling practice in the community:

> Romiromi is a deeper spiritual connection with my wairua, my body, with my soul, with historical stuff that I'm not aware of and romiromi releases that for me. In my experience over the six years of experiencing romiromi, there are no words to really describe it … it's incredibly safe and yet it looks wrong, it looks like, man you'll be charged for that, but it's so right. It's something that you can't rationalise, you can't even think, you've got to block that out and I know, once I release and let go, it's just euphoric … painful but incredibly good. I think it's one of the best make-overs and you could ever have, if anyone wants a face lift just call Charlotte, after you release all the things in a physiological way, an emotional, soulful and spiritual way … nothing else comes close to it.
>
> At the Hastings training a lot of the other students that were there were saying the same thing. There were psychologists, psychotherapists and counsellors there and we were all sitting there thinking 'what are we doing, we just kind of chat to them'. We had all sorts going in and out of the wairua, just chatting, yeah counsellors, ooh what's that, oh okay … I'm not sure of that but well just do a karakia … but, romiromi gets to the core of it for me … scary, scary but it's a good scary, its confronting the fear … confronting what you've kind of known has been there for a while, and then when its released it's an incredible feeling of healing. There's lots of laughter … and it doesn't look lovely sometimes … it's not forced, that's what I love about it … I think it's about complete love.
>
> I remember you tapped into the real historical whakapapa that I'd carried from generation to generation and so releasing that, I remember Mum feeling that release too, 'ohh somethings changed'. When I had romiromi with you, Mum could feel some change as well. After the romiromi from you, I went to Mum and told her what had happened and Mum just clicked. She goes ohh my goodness that's your Dad's Mum … you've been carrying her mamae [emotional pain]. That was quite significant for Mum because she always wondered what was hovering over us as a whānau. She knew it was there but didn't know what to do and even her Mum, my Nan, who was matekite [spiritual visionary] didn't want anything to do with Dad's family cos of all the stuff made of makutu [curses]. Mum reckons that was released, she felt it releasing yet she wasn't even there. So whatever had carried onto Dad had carried

onto me, and that was really that was big, that was big Charlotte, that was big for our whānau. Yeah that was big because of Dad and he wouldn't know it but part of that would have been released from him as well.

Honestly it helped me to start loving and helped me to start looking after myself. I always had a real disconnection with my body from abuse and I kind of went out of my body quite a bit. We got messages about our body … that it's no good. So been brought up like that and being numb to my body, romiromi woke it up, every cell of my body … up to the point where I became more mindful, more aware and realised how much I needed to love my body and look after my body and know what my body needed. All your detox information, I've still done a couple of those, especially around what you call balancing your acidity. All those things I couldn't care less about years ago but after the romiromi you know, it woke me up … if I don't look after myself then I'm not gonna be well and that set me on the journey to even looking in the mirror and saying thank you arm, thank you legs … you know … that's what romiromi taught me … it absolutely awakens every essence of my being. My mahi counselling is more open to the wairua, I can kinda put it out there to my clients … so integrate it into my practice cos I know it works. When I started the journey of getting romiromi, it changed how I ate, how I looked at health. I became more confident, stronger in my convictions, autonomous, just freer, freer and freer.

7.4.6 Mike Whaanga

Mike claims his descent from Ngāti Kahungunu ki te Wairoa (Whakaki) and Ngāti Porou (Te Araroa). He and his wife Marewa were the only participants who came to the romiromi wānanga as a couple. The interview began with a formal mihi (greeting) to acknowledge the ancestors that were above us and below us and called upon them to be one with us for the kaupapa (purpose) at hand. Mike used wairuatanga (spirituality) in his social work with men and placed a strong focus on how his practice maintained the balance of the wairua (spirit) and the tinana (body) (Whaanga. personal communication. Porirua. 2015). Mike felt an affinity for his relationship with his works of art and described them as being 'endless facets of wairuatanga' (Whaanga, personal communication. Porirua. 2015).

Romiromi is mahi wairua. He Taonga Tuku Iho. No te Atua me ana Kaitiaki nga Tupuna ma. It is a knowledgeable tool using both our Wairua and Tinana to connect (plug in), facilitate and enhance … wellness by (paying) attention to the unwellness, blockage, disconnectedness … or nil movement to one or more of its parts.

So for me, romiromi can be a path, venue, vehicle to look at what is happening. An ahua is the shape, form and what or who that you are linking to… to begin and explore that relationship and what can become of that relationship. Romiromi is learning about an ahua that's not really healthy … like blockages in their emotion, their whatumanawa … a disconnectedness in their whakapapa through colonisation

with the loss of reo a loss of tikanga. That is a valuable part in looking at romiromi to free up a blockage. Even though it's in the tinana [body], it's whakapapa is not in the body itself. It's what's manifested in the body through a thought process of a pouri. I look at the ahua of how that can be freed up with mahi wairua, getting them to have a look at how they can heal themselves.

For me contributing to whānau ora is like when whānau have a certain day to have fish and chips for tea. What comes with it is usually butter, bread and tomato sauce. We used to poke 2 holes in the tin of tomato sauce and keep it in the fridge. Every now and then, it used to block up. We used to stick whatever in it to unblock it or blow hard through one of the holes. But not having tomato sauce wasn't the same. Something was missing that contributed to our wellness as a whole, not only in our kai but in wairua as well. We always looked forward to our Friday fish and chips. Romiromi is about getting the tomato sauce to flow again so we can enjoy and relish our kai as a whānau. We all do at one time or another, get blocked up like tomato sauce. It's about getting unblocked for the betterment of ourselves and our whānau.

At home we've set up a room we call it our watea [spiritual clearing] room, Marewa puts our beds in there, our kohatu [healing stones] and the things that need to be in that room. Sometimes we've got to keep that safe and sometimes she leaves the door and the mokos go in and around … but well, that's our mokos … and that's what mokos do, that's their rangahau. To tutu around with things 'oooo what's that?' There's a time and place to be free with them like that. Romi provides that opportunity, that doorway to the bigger picture. Looking at who they are, their tupuna and then … things trickle down to mokopuna. For our next project at the marae they are putting in a mirimiri room for us the whānau has said we need one.

Working with my immediate and wider whānau is making me aware of what needs to be done. Me and Marewa have been involved with the Horouta Marae. We've opened the whare-nui and a lot of our kuia and kaumatua are looking at her to do miri. The Kaumatua will tell us they're coming down. I look at it as how we give back, we'll go down and we'll do this, we'll do our part. I'll say to them go sit down and we go talk with them, we've always known them as Aunty and Uncle. My whakaaro is to know their tupuna know their mokopuna to come, they're not here yet, let's get them to understand better, look at the bigger circle rather than looking at our kaumatua as just sore shoulders or sore legs. Wherever you go, the environment will give you what you need to be saying you keep it appropriate for that space and time.

7.4.7 Maria

Maria is a mother of three children whom she raised as a single parent, and she now has three grandchildren. She descended from the following tribes: Ngāti Maniapoto, Ngāti Rereahu and Ngāti Kahungunu ki Heretaunga. After thirteen years of experience in general counselling, she journeyed into the field of sexual abuse healing. At the time of the interview, Maria had worked as a tutor in tertiary education for the previous four years. She was studying towards

a Post Graduate Diploma in Psychology with the intention of working with whānau (family) Māori who chose the ACC pathway for their healing.

> Romiromi is an awakening, spiritually, mentally, physically and with the whānau. For me it's about healing the whakapapa. We are the latest manifestations of our Tupuna coming down through our DNA, so we carry all sorts of things in our body, we carry the hara [transgressions], we park it up in our bodies. Romiromi can bring out the memories, knowledge, information [that is relevant] for the person who is being healed. It is the spiritual practice that clears that spiritually and physically from our bodies.
>
> For me, going through the romiromi process, I guess the healer … used the reading of my palm [and] everything they have to help the person understand, what they need to know. When I had some work done on me … there was a [spiritual entity in the form of an octopus] wheke in the middle part of my body. I came away from there thinking 'what … I have a wheke that's disgusting'. I had a dream of a wheke, it was a kaitiaki [guardian]. The wheke got mad and it grew and grew and grew. The Nannies got scared because it was hurting people and it was out of control. That was my dream. I think that wheke is in the family. In our whānau whakapapa what I've become aware of is [that] anger is in the family, I know it is, its random and unpredictable. So then I look at our whakapapa and my mother's family of sisters, four out of six of them have been sexually abused. I guess it's played itself [out] in our family. In my [romiromi] session I was told about something that had happened when I was really young, before the age of three. I was thinking no there's nothing. Nothing could have happened, there's no way … I was confused. I even asked my Mum if anything happened. Over a process of eighteen months following the healing things started to happen.
>
> The idea that something happened to me when I was younger made sense because I went away to a wānanga and an older man, a kaumatua, … was talking about spiritual things. He was telling me this story. We were sitting on a couch at the marae at this psychotherapy conference. Someone said 'what are you guys talking about?' and he said 'oh hang on, I'd better move away' and then he said 'its foreplay'. I was shocked and sort of made light of it and said 'yeah you're right to move away' but inside I was terrified. Everybody left to go and have dinner. I put on several layers of clothing to protect myself. I just wanted my Mum. I was really scared that this man was going to get me. I didn't tell anyone. I just sort of said to my friends 'can I sleep in the middle' and then I told my friend on the plane home and she just held my hand.
>
> The response I had to that situation was of a child before the age of five. I was like 'oh my god that's what Charlotte was referring to'. Something has happened … I don't know who … I don't know how or what … but I do know that it was by an older man. Likely it was on the marae because of that whole environment that interaction triggered off a physical memory. I didn't have pictures or thoughts, except panic.

> My daughter didn't say that she had been abused until she was in her twenties. We had been asking her as she was growing up, 'are you sure you've never been hurt?' because her behaviour was chaotic. She remembered that she had been abused at a friend's house by her older sisters and that they were doing that to all the kids.
>
> My other daughter was hurt about the same age as me, she was three and started wetting herself again and didn't want to go to kohanga (pre-school language nest). She had been hurt by a young man [who] worked there. He'd hurt her and at least two other children. He had sexually harmed them.
>
> It's an ongoing process, whenever I can, I will mirimiri my whānau because of the hara that's in the whānau. It's quite protective and so not all are open to healing, except the four of us sisters who were abused. I guess the four of us are all healers in different ways. Two of my sisters had a healing together at the wānanga with Atarangi and Manu, remember? Manu did the takutaku and they were silent, so silent … and I was loud. I don't so much do the romiromi. I do practice mirimiri on friends and whānau and am integrating some romiromi work but need to develop my wairua. I don't know enough. I need more training. I have decided to move away from tertiary education and return to my roots as part of my healing/wairua journey and will do the bicultural supervision course with Matewawe. It's a big move for me but is part of my journey.

7.4.8 Te Umuariki Tearoha Mei

The tribes Te Umuariki descended from are Ngai Tūhoe, Ngāti Ruapani and Ngāti Kahungunu. The interview began with a traditional karakia (chants to evoke the spiritual and natural phenomena) that was also known as a tauparapara (incantation to the ancient ones) that had been shown to him by Papa Hohepa De La Mere. Te timatanga o te ao (the beginning of the world) was therefore a philosophy that Te Umuariki used to illustrate his interpretation of the essence of romiromi. Te Umuariki has a passion for teaching te reo Māori and supported the Te Ataarangi programme for many years. Te Umuariki had completed a bachelor's degree in Hau Ora Management and was a health and fitness coach, running a number of Te Ara Tipu (a path towards positive growth) health and wellbeing programs that he designed for the Paraparaumu community in Wellington.

> Once I'd had my romiromi, it became a big part of opening up lots of different good things in me and setting lots of things free. Years and years of people trying to work out the mechanics of my back, what was and what wasn't wrong with it. No one could. I think they just might have thought I was putting it on but the moment I finished the romiromi … only I know what I felt and experienced. The next day began the next part of the rest of my life. When I walked out of there, I knew some things had gone, a lot of things had been released. My physical wellbeing was quite out of

sync, different mental anguishes … that's really improved a lot, now being able to have more freedom of movement as a direct result from the romiromi and things have freed up wairua.

Since then to now, my dream of coming home to serve my higher purpose has just got better and better. I went out to a tertiary Māori [educational institution], Te Wānanga o Raukawa. I didn't think I'd be able to get me a bachelor's degree. I'm still a bachelor. Meeting those people was encouraging, strong positive support also helped me to go do something I hadn't done for a long time. Those [decisions] have all been a direct result of my experience with romiromi. That's how it's affected me.

I don't know if it was inadvertently, directly or what, but other things that weren't going too cool at the time was with my family. They were hurt about things too. With all this positivity happening, it has turned them all around. All this new growth has had a big effect on my family, on my three daughters and now my eleven grandchildren. Each day I live for them all and I live for my son of 1 day, my moko [grandson] of three and a half months and for my Dad. I can honestly say it came from lots of things but I know the moment I finished having my romiromi it began a new journey for me. It's opened up lots of doors from me.

Just recently I completed the half Iron Māori in Ahuriri [a 2 km swim + 21 km walk + 90 km bike ride] … and it was amazing. I didn't mean to … but I came last. I got back at 9.30 in the evening and everyone had packed up and gone home but for me, I was on top of the world. This lady freaked out. She had gone home and come back because she wanted to give me her medal because she had finished at lunchtime. When I walked over that finishing line, I could hardly walk because I was a bit mamae (sore) but the next day I drove up to Waikaremoana.

I had just enough gas to get up there and a bit to come home. I said to my son of one day "there you go son, I made it! I'm sorry I'm late" I got there just on dusk, it was just a short visit but I promised them all in the wairua that I am going to live my life for them and I am going to be the wellest I'm meant to be. I'm quite happy. I'm grateful to those people who do their mahi Tohunga to romiromi and to all our whānau for all their contributions they give to us, and for what our Tupuna (ancestors) have left to us. At the moment now it's a bit of an epidemic everyone's trying to get well these days. A lot of people have been inspired by what we've all done and they're all trying to do that too. It's great now to be able to go out and support others to find their wellness and find what's good for them and their families. That's what romiromi has done for me and my whānau.

7.5 Conclusion

This chapter has outlined definitions of romiromi from the pūrākau (storytelling) of the romiromi students. The qualitative research approach was described as being culturally appropriate for the romiromi students to tell their own story, in their own way and in their own time.

The next chapter provides conclusions to the thesis. It identifies the shared themes that arose from the research data that informed the key findings from the literature review and the case studies. The recommendations for future study draws the thesis together in closing.

CHAPTER EIGHT - KEY FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

8.0 Chapter Introduction

The previous chapter presented a study of romiromi students who defined romiromi from their own lived experiences. Real-life examples were provided to explain the potential links that romiromi had in the wellbeing of their whānau (family).

This chapter concludes the thesis. It articulates the research problem, explains the data analysis process and presents some of the shared themes that inform the key findings of the research. New information about romiromi Māori healing is explored as a result of the key findings. The chapter summarises what has been covered in the thesis, to examine the strengths and weaknesses of the study, the limitations of the research and the effectiveness of the hypothesis that underpins the research. Lastly, the chapter presents the recommendations for further study.

8.1 Background

The research problem described how many Māori struggle to connect with the Māori language, the culture, social communal living on the marae (meeting place), their natural environment, as well as traditional forms of romiromi Māori healing. An examination of the legitimacy of traditional Māori healing knowledge and romiromi practices in my study revealed this site of struggle for whānau in the community.

This in-depth study shows how romiromi Māori healing is a legitimate system of healing knowledge that was traditionally has been passed down through many generations. Learning romiromi also provides Māori with opportunities to learn how Māori whakapapa (genealogical links) to Papatūānuku. The philosophy of whakapapa studied in the thesis aligns Māori with the personification of the elements, the waters, the plant life, the trees, the insects, the animals, the birds and the oceanic mammals. The connection of whakapapa with romiromi in this study supports the deep respect Māori have for the ancestors of old and endorses the spiritual connection of Māori to mother earth and all of her progeny.

Correlations of whakapapa and other shared themes are shown in the analysis of the research data and coded.

8.2 Data Analysis and Key Findings from the Literature Review

An analysis of the data from the literature review identified some recurring themes and shared themes that were coded with numbers first and then colour coded. The first theme that arose was Tohungatanga which was interpreted as a philosophy of traditional Māori healing traditions, practices and experiences. A number of correlations existed between the themes of Tohungatanga and romiromi. The second theme defined romiromi as physical bodywork modalities such as 'deep tissue massage'. Another theme linked a holistic Māori worldview of 'oneness with everything that exists in the universe' was coded as 'whakapapa' (genealogy) to identify with the personified ancestors of nature. Yet another shared theme was the oral transmission of healing knowledge that links the wellbeing of the whānau with Tohungatanga and the sustainability of the whānau with their natural environment. Table 7 provides an illustration of the thematic analysis of the research data from the literature review.

Thematic analysis of the research data from the literature review
• **Tohungatanga (traditional Māori healing)** - whatumanawa – cognitive expressions of emotion, gut instinct. - a supreme connection between the personal and universal sub-conscious worlds of the eternal Omnipresence; the 'here and now'. - to sense rather than to think. Intuitive faculty: sensing, seeing and feeling to interpret and receive through spiritual sensory perception. - mirimiri – the shifting of blockages (of the flow of life-giving spiritual energies through the body), inhibitions, … thoughts, and wairua (spirit). - the release of collected negativity, extracting bad entities from the body … freeing whānau for a new life without heavy loads from the past. - healing that is a collective assertion (in) the cultural context of social order - taa miri - the use of sensory perception to diagnose the physical, psychological, or spiritual unwellness intuitively. Vibrations or pulses that are inaudible to the human ear – each human body/mind/spirit perceived through the ultimate core of a person's body-heat, texture of the skin and sweat, the core being linked back to the beginning of time and the cosmos itself. - koo miri – the release of emotional residue through voice/vibrations or energies that belong to different levels/forces/forms of mirimiri. - spiritual energies sourced through karakia takutaku and kaupare.

- takutaku are calls to re-awaken by spiritual communion to shift and clear the mental, physical, and spiritual imbalances with universal energy.
- purepure – cleanses and clears memories in the cellular memory of the body.
- kaupare – takutaku that places an energy of protection using the energy of kaitiaki (supernatural guardians of nature like the tipua - rainbow).
- karakia – chants to evoke the spiritual and natural phenomena like the wind.
- rongoā rākau – natural medicinal healing from plants, leaves, trees and water.

• **Deep tissue massage**

- physical touch, manipulation, using the fingers elbow, knuckle, fingertip, hand or foot to knead, rub, the muscles, stretching techniques, physiotherapy, manipulation to heal injuries, release tension, stress, and pain, deep tissue alignment, pressure points, nerve centers, body release, remove toxic waste.

• **Oral transmission** of romiromi healing knowledge for whānau wellbeing

- Tohunga wāhine –deemed invisible through colonisation.
- Tohunga responsible for holding the whakapapa and healing knowledge.
- is traditionally passed down through the generations.

• **Whakapapa** worldview contributes to whānau wellbeing

- Māori are joined to the land (mother earth) by whakapapa.
- Atua wāhine (divine feminine) attributes in romiromi caring, nurturing, feeding, educating, and healing.
- exists in all whānau belonging to nature.
- heal the mother (nature) and you will heal the wellbeing of the whānau.
- wairuatanga – acknowledgement of spirituality is vital to whānau wellbeing.

Table 7. Thematic analysis of the literature review

8.3 Data Analysis of the case studies

The shared themes found in the research data, derives from four different groups of pūrākau (storytelling) from Papa De La Mere (Tohunga Ahurewa), Atarangi Muru (Tohunga), Manu Korewha (Tohunga Ahurewa) and the romiromi students. With Māori values and beliefs at the core of the research data, the theme of whakapapa reflects the wellbeing of whānau (family) and their natural environment (mother nature and her progeny). It was relevant to take an epistemological approach to acknowledge the unique tribal differences and similarities of romiromi definitions in the analysis of the data in the case studies. Seeing that the data from the case study of Papa De La Mere did not answer the research questions directly, it was necessary to separate the data analysis into two different groups. Pūrākau from the data in the case study of Papa De La Mere was able to align with some of the shared themes from the literature review, the Tohunga, the Tohunga Ahurewa and the romiromi students.

In an analysis of the research data from the romiromi students, collective themes are coded from the correlations of their interpretations. Shared themes around the romiromi philosophies, principles and definitions are clearly evident in Tables 7, 8 and 9 from all the case studies. Only Atarangi Muru was able to rationalise that romiromi could release negative reflections to clear emotional experiences from past relationships from working around the groin area. Shared themes from all the case studies identifies that karakia, takutaku, whakapapa and wānanga, shift and release unwanted energies, entities, spiritual hara (transgressions), emotional pain, and traumatic memories from the physical and emotional body. A shared theme from the Tohunga Ahurewa, the Tohunga and the romiromi students arose places the spiritual phenomena of mother nature and her progeny as the most valuable healing resource of all in romiromi. More especially, Papa De La Mere describes the releasing of spiritual phenomena in romiromi healing using the energies of nature as healing tools. The following themes emerged from the case study of Papa De La Mere as show in Table 8.

Table 8. Thematic analysis of Chapter 4 - Papa De La Mere

- **Tohungatanga (traditional Māori healing)**

- Te whai tika kia ora ko te tinana - converting spiritual energy with the universe delivered with neutral force and human communication.
- the correcting of the body with deep tissues energy release.
- sacred rituals, observance pedagogies … epistemologies, esoteric knowledge, medicine, astronomy, food- gathering, cosmogony, navigation … white and black sorcery … full of centuries of (the) naturalistic evolution.
- the Kura-i-awaawa' (ancient tribal wānanga).
- the release of hara (transgressions), mamae (pain) and ngangara (negative entities and unwanted spiritual phenomena).

- **the unspoken te reo Māori – (the voices of nature)**

- unspoken word of romiromi brings much appreciation to the meaning of life and death. There are many blessings involved in releasing sadness and mamae … the work of the Atua is to be admired.
- Enhance the awareness of your higher being.
- interweaving the supernatural with reality.
- ngā whatu ā te mataku – kidneys are eyes that let you know about fear.
- active, stimulate, generate, awaken, initiate, enlightenment.

- **Te whatumanawa – the heart's eye**

- a tool, as a doorway, a source of timeless, ageless wisdom.
- the hearts eye, the third eye, insight, intuition, being able to see in another place, more than matekite, more than being able to see our future or the futures yet to come, the centre place of all knowing.
- the conductor of the essence of the wairua.
- the ancient te reo Māori – the voices of nature.
- mirimiri – the spiritual manipulation of energy, taa miri – an intuitive diagnosis, koo miri - the shifting of spiritual energy through sound and natural phenomena (Atua – male and female spiritual energies).
- takutaku - the invoking of natural phenomena through sound.
- purepure - spiritual cleansing ceremony.

- **Whakapapa – (genealogy).**

- whakapapa enables Māori to be located within the context of the primordial spirits; interconnecting Māori with all that exists in the world.
- deep understandings of whakapapa and the relationships that connect them in a seamless past, present and future.
- whakapapa links to the origin of the universe, the primal parents, the natural environment and things that are animate and inanimate are made.
- the divine feminine Atua Wāhine in romiromi linked to a form of deep love.

The shared themes from chapter 4 were Tohungatanga, te reo Māori, te whatumanawa and whakapapa. The data is self explanatory in the table.

Table 9 provides shared themes from the case study of Manu Korewha. The themes identify romiromi as a way of life with connections to whakapapa, te reo Māori and wānanga. To further illustrate these themes an analysis of romiromi being a way of life, Manu explains how the human consciousness links with the universal concept of the whānau (family) as an inherent part of the entire universe. In terms of an analysis of the theme that arose from the connection with romiromi and the spiritual te reo Māori (the voices of nature), Manu interprets how channeling ancient forms of takutaku are an integral part of romiromi through.

The theme of whakapapa provides a strong focus of the romiromi practice of Manu to link the ancestors of Māori with the synchronicity of male and female roles in romiromi healing. His unique explanation of the Aho Matua (male – physically giving out knowledge) and the Iho Matua (feminine – spiritual knowledge descending down) concepts of teaching and learning therefore aligning with the themes of whakapapa and wānanga.

The theme of wānanga in romiromi was unique to the research data in the definition of romiromi with Manu. However, in a critical analysis of mātauranga Māori, the philosophies of whakapapa, te reo Māori and wānanga inexplicably interconnect with one another. Rather than being separate, the interpretation of these themes, the healing concept of the holistic wellbeing of the whānau, mother nature and her progeny as healing tools, the spiritual reo of karakia and takutaku, as well as the whakapapa to the Māori ancestors, all link to the wider picture of wānanga. An analysis of his recommendation to ‘heal the mother and you will heal the whānau’ is quite specific to his interpretation of romiromi yet there are links to other case studies that explain matriarchal guidance in the training of Tohunga and Tohunga Ahurewa.

The following table shows the thematic analysis of the research data from Manu Korewha and the reasoning behind these themes that he has provided in the case study.

Table 9. Thematic analysis of the case study of Manu Korewha

Way of life - romiromi is an everyday way of life.

- the moment you wake up …starting to stir … hear the sun rising …smell the fragrance of the new day, feel the rays of the sun.
- 'Ro' is about the internal – roa iho, roa aho – two atua, mahanga – twins who make up the feminine and the male aspects of the roro. Mi is to stimulate. stimulate the brain, stimulate clarity …using common sense.
- romiromi cuts through the physical, taha wairua, taha hinengaro.
- a means of the channeling of a spiritual te reo in ancient forms of takutaku.
- establishes self-realisation for inspirational healing education.
- an intention to live masterfully to inspire generations to come.
- creating inspirational teachings for inspirational teachers.

Whakapapa

- links human consciousness with the female and male ancestors of nature.
- everything is based on whakapapa … validated by tae ao (space - (biological)), tae kura (time – (chemical) beyond Gregorian time – it is nature's clock) and tae wani (matter – (molecular) structure*).*
- whakapapa of the feminine role in the healing of the whānau.
- healers (today) don't come from the stars, that's because they think they are small … they are a star … don't come from it, they are the stars.
- the connection of romiromi between whānau and the universe.
- guides one's intuitiveness to a collective way of being.
- there is no differentiation between his blood line and ... the old ones; the spirits ... from another time and dimension.

Te reo Māori – the unspoken voices of nature

- you picked it up from observing and listening.
- in the Māori world, everybody had it, it was seen ... as natural not as a special gift. Everyone could do it ... there wasn't a gender to it ... it's not about age, it's about your mātauranga.
- that is specific to onekura (back to absolute basics – dirt level): Māori education towards healing: *i ahu mai koe te one, e hoki nei koe ki te one – you were derived from the dirt and you shall be consumed by the dirt.* The concept of onekura is interpreted by Manu as ensuring that you stay connected to the trees, the water, the sky, and the land.
- **Wānanga**
- ataanga paerou: assist in the personal gratification of Māori education towards healing … what you have to offer and what I am able to bring, will allow others to flourish.
- It establishes self-realization. That's romiromi. You need someone to realize it and they become a peer, a spearhead for others to follow.

In an analysis of the research data from the next chapter, there were four shared themes that arose from the definitions of Atarangi Muru. The first theme aligns with the other themes of romiromi being a way of living or a living concept with a connection to the stars, the ocean, the birds, the air and the trees who mirror the world of the divine feminine forebears. This theme also aligns with the other case studies from the Tohunga Ahurewa and the romiromi students. It also links in with the literature review.

The second theme explains how romiromi is a method to help one heal with an understanding that knowing the self fully and understanding the self, as well as recognising negative reflections that can bring about a new-found freedom. An interpretation of this theme can link romiromi with Tohungatanga – traditional Māori healing.

The third theme makes links with the Atua Wāhine (divine feminine) and the healing potential of nature in romiromi. The theme aligns with the other case studies of the Tohunga Ahurewa and the romiromi students as being at the core of the philosophy of romiromi healing.

The fourth theme is about the importance of whakapapa (genealogical links) establishing the spiritual connections to the land, the sea, the sky, the wind, the rain, the sun, the stars, the trees, the maunga (mountains) which in essence has a close connection with the first theme. The theme is another example of the interconnectedness of these themes in the body of mātauranga Māori.

The fifth theme focuses on the transmission of the philosophies of romiromi Māori healing knowledge to future generations to maintain the holistic wellbeing of all whānau and their natural habitat. Atarangi also provides several principles and standards, in order to bring about a mindful consciousness to the context of safe romiromi practice that are unique to her definitions of romiromi. As well, her recommendations that there are no formal assessment frameworks to evaluate the effectiveness of the romiromi practitioner or the whai-ora are specific only to her practice in this study. The following table ten provides excerpts of research data from the case study of Atarangi Muru.

Table 10. Thematic analysis of the data from the case study – Atarangi Muru

Thematic analysis of romiromi from the case study by Atarangi Muru
• Romiromi is a philosophy, a natural science, and **a way of living.** - romiromi is a living concept. - it was a world of stories, songs, ceremony and rituals, the movement of the wind in the trees, the waves on the sea or the river, the sounds of the birds, the voices of trees, dirt, sand, air, clouds, mountain, hill, and water. - includes the non-visible articles like wairua, karakia, mauri, whakapapa, whare wānanga … takutaku (incantations to incite the phenomena of nature), pure (holistic cleansing ceremonies), tohi (spiritual dedications). • romiromi is not about healing, yet it is a **method to help one heal**. - romiromi brings about a new freedom. - to clear relationships to release the negative reflections. - understanding the self, knowing the self. - there are differing types of pressure, moves of the hand, fist, feet, elbow, prayer, water … to address the dramas … be it sadness, depression, or anger. - the aromas and smells in the wild, to gather medicines and know when it was ripe. - an expression of aroha, it was the tone that did the healing rather than the words. - the hiccup tears (hotuhotu) where the whole-body heaves uncontrollably, or laughter (koa - overflowing / bountiful) … because … the release has come forth. • comes from a Māori **whakapapa** that can be traced back generations. - the matriarchal influences of the Atua wāhine (divine feminine) and kuia (grandmothers) were pivotal to the philosophies and practices of romiromi. - part of the whakapapa … knowledge of the land, the sea, the sky, the wind, the rain, the sun, the stars, the trees, the maunga (mountains). • the generational **transmission** of romiromi healing to the children and grandchildren, normalising healing into everyday life experiences from an early age. The key findings from these shared themes are **a way of living**, **healing**, **whakapapa** and the **transmission of knowledge** into everyday living.

An analysis of the research data from the case study of the romiromi students results in four shared themes; an ancient healing modality, a way of life, whakapapa and the transmission of romiromi Māori healing knowledge. Table eleven provides the shared themes that emerge from the definitions of the romiromi students.

Table 11. Thematic analysis of the data from the case study of the romiromi students

Thematic analysis of romiromi from the case study of the romiromi students
• **an ancient healing modality from within Te Ao (world) Māori; Tohungatanga** - a holistic healing experience that connected me to my divine uniqueness. - romiromi is mahi wairua, a deep spiritual healing process. - Romiromi woke … up, every cell of my body. - access the inner wisdom in the cellular memory of the body for personal healing. It was the koo miri, the taa miri the mirimiri and romiromi. - Te Oomai Reia (romiromi) gifted me the complete holistic package of healing that you can't get in the system. Te Oomai Reia is the modality I was looking for as a therapist. - romiromi release: a way to agitate the body to release hara. - romi is like the internal massage of organs. - a process of releasing cellular memory. - romiromi has the capacity to clear that stress and strain (and also address what caused it in the first place). - romiromi released a whole lot of stuff that I was hanging on to - emotions, feelings, I could see events, times … not so much in my memory but in my body ... for me it's real deep healing … an unspoken thing, on a different level, wairua. … romiromi opened it up and released that. - romiromi works on many different levels to release physical, emotional, mental, spiritual and generation hara (offence of transgression), mamae (emotional and physical pain), intergenerational trauma (and) makutu. - The takutaku is the spiritual clearing of the hara that's there. • **Romiromi: it's a way of life** - it's a way forward, it's about talking and connecting with people. - Sometimes it's not romi of the body, its romi of the kōrero or romi of the energy. - It opens your mind and your perspective, but it also opens up the relationship that you've had with people. - You can't talk about it, you've got to live it, you've got to experience it! - When I talk about romiromi, it's a humungous conversation about all these different Māori concepts. It takes into consideration the tinana, the hinengaro, the wairua … every kind of sense. - romiromi changed how I ate, how I looked at health. I became more confident, stronger in my convictions, autonomous, just freer, freer and freer. • **Whakapapa** - He taonga tuku iho (Treasures descended down). No te Atua me ana Kaitiaki nga Tupuna ma (from the divine beings and guardian ancestors). - romiromi is learning about an ahua that's not really healthy … like blockages … a disconnectedness in their whakapapa through colonisation. - it reconnected me to the healing of whakapapa. - the tohu (signs) of ngā kaitiaki (the guardians) are prominent in my daily

rituals, my daily meditations, the tohu from ngā kararehe (animals), the kōrero (talking) of ngā Manu (birds), Hinemoana (grandmother of the sea) and the ngāhere (bush), dependant on what my intuition is saying to guide me all of that has awoken in me. Listening and communicating to all that's around me for guidance, for tohu (signs), for kaitiakitanga (guardianship), more acute to … natural phenomenon now where it wasn't before.
- Whakapapa was identified as contributing to the wellbeing of the whānau.

- **the transmission of romiromi knowledge** to children in the whānau
- romiromi principles are relational to Māori beliefs and whānau values.
- romiromi informs the way that I parent my son. It informs the consciousness of the kai that he eats, the way he looks after his own body, the effects of the emotional and psychological things on his body.
- sharing the divine feminine Atua wāhine attributes in romiromi healing contributed to the wellbeing of the whānau.
- the normalization of romiromi practices into everyday life was a vital contribution of the wellbeing of the whānau.
- How it affects my parenting, my son's life? He is the living embodiment of the Atua (divine beings). He's getting that (inner) relationship with Atuatanga not just being in his outside environment but connecting it to his whole body, his whole being … because that's what I didn't know as a child … If there's any cultural conditioning that I want for him, it's this stuff because it's his cultural truth.

From the experiences of the students, the first shared theme that emerges defines romiromi as an ancient healing modality that was linked to Tohungatanga. An analysis of the research data that informs this theme requires an in-depth understanding of te ao Māori, romiromi and Tohungatanga that can only be taught by expert Tohunga. Romiromi as a way of living for the students and their whānau (family) is another shared theme that coincides with the other case studies. Whakapapa is another shared theme that identifies the nurturing qualities of the Atua Wāhine (divine feminine) that also connects with the holistic wellbeing of the whānau. Five romiromi students were able to legitimise the relevance of the ancient mother energies in romiromi Māori healing as a wider picture of whakapapa (genealogy). The transmission of Māori healing knowledge is another shared theme. Four of the romiromi students support this theme by explaining how romiromi is a philosophy, quoting karakia (chants to evoke the spiritual and natural phenomena), tauparapara (incantations to the ancient ones), whakapapa (genealogy) and whakatauki (proverbs) to substantiate their claims.

8.4 Discussion about Collective Key Findings

Varying definitions and explanations in the thematic analysis illustrate tribal differences, professional philosophies, personal experiences as well as beliefs and values to answer the research questions. Although all the research participants were Māori, the interpretations of romiromi are vast. The following table illustrates the key findings and are color coded.

Table 12. Key Findings

Literature review	Tohungatanga Māori spiritual healing	Deep tissue massage	Whakapapa	The oral transmission of healing knowledge
Papa De La Mere	Tohungatanga; the philosophy of Māori spiritual **healing**	Way of being	Whakapapa	Te Reo Māori the unspoken voices of nature
Manu Korewha	provide wānanga	an everyday way of life	Whakapapa	The unspoken te reo Māori
Atarangi Muru	It's not about **healing** and yet it is a method to help one heal	a way of living,	Whakapapa	the transmission of knowledge into everyday living
Romiromi students	an ancient healing modality from within te ao (world) Māori	it's a way of life	Whakapapa	the transmission of romiromi knowledge

The first key finding that is a shared theme throughout all of the case studies and the literature review defined romiromi as 'a deep spiritual Māori healing experience' (Tohungatanga). Papa De La Mere defined Te Oomai Reia romiromi as the divine vibrations of IO (supreme divine being) which connects Māori to a universal collective consciousness of Māori healing namely; '**Tohungatanga – traditional Māori healing'**. The definition of romiromi by all the groups of case studies; the romiromi students, the Tohunga, the Tohunga Ahurewa as well as the literature review is that romiromi is 'a deep spiritual Māori healing

experience that recognised te ao Māori' which corresponds with the key finding '**Tohungatanga – traditional Māori healing'.**

The second key finding from the triangulation of the shared theme defines romiromi as 'whakapapa'. Papa De La Mere also considers that the romiromi practitioner would channel a spiritual te reo (language) Māori from the living and the non-living vibrations of nature. The unspoken te reo Māori links Māori with personified ancestors of their natural environment, inclusive of both the male and the ancient mother energies. The matriarchal energies or divine feminine in the Māori culture are known by Papa De La Mere to possess a deep form of love. The transmission of Māori healing knowledge is inclusive of the wider concept of the intangible (non-living) and tangible (living) whānau which links with 'whakapapa'. The romiromi students and the case studies interpret whakapapa as linking whānau to the lines of the ancestors who have passed on. The synchronicity of the male and female is evident in the whakapapa of Māori healing romiromi and is traditionally preserved in oral forms of literature.

The third key finding is from the triangulation of the data from all the case studies that defines romiromi as 'a way of living, a way of life and a way of being'. The case study of Papa De La Mere went a little deeper into identifying romiromi as 'a way of being'. The romiromi students explain how they connect with their spirit, their bodies, their natural environment and their own spiritual gifts as a direct result of experiencing and practising romiromi.

The fourth key finding that emerges from the triangulation of data answered the second half of the research question that sought to explore whether romiromi has potential links with the wellbeing of the whānau. Some of the romiromi students explain how the intergenerational transmission of romiromi healing knowledge is a contributing factor in the wellbeing of their whānau while others acknowledge positive benefits from learning and applying the principles of romiromi in their personal lives with their family and within their communities. It was evident in the shared themes of the Tohunga, both Tohunga Ahurewa and the romiromi students that the intergenerational 'transmission of the healing knowledge' was a unanimous key finding. 'Deep tissue massage' was not a shared theme in the research data from the case

studies but was triangulated by academics in the literature review. The following table provides a summary of the key findings, implications and recommendations of the research.

Table 13 Summary of Themes, Findings, Implications and Recommendations

Themes	Findings	Implications	Recommendations
Te ao (world) Māori	Way of living and being Cultural context of social order. Collective consciousness.	Distinguishing the supernatural whatumanawa from reality. Limited knowledge of the supreme connection between the personal and universal subconscious worlds	Coordinate romiromi wānanga with a focus on the Atua wāhine (divine feminine) attributes in nature which offers role models for the caring, nurturing, feeding, educating and the healing of the whānau as a whole
Whakapapa (genealogical links)	Te reo Māori voices of nature Ancestors of nature Spiritual and natural phenomena. Māori are joined to the land (mother earth) by whakapapa.	Limited focus in Western education on the sustainability of spiritual Māori healing knowledge and environmental sustainability practices for future generations.	Address the sustainability of natural and spiritual phenomena as the source of healing that contributes to the health and wellbeing of the whānau through romiromi wānanga.
Healing	Deep tissue massage.	The interpretation of traditional forms of Māori healing using Māori philosophy.	Challenge the funding criteria for Māori healing. Provide a platform of research evidence for future academics to validate traditional Māori healing romiromi and romiromi wānanga.

Tohungatanga **(traditional Māori healing)**	Ancient healing modality. Deep spiritual healing process Mahi wairua (spiritual work) 'Freeing us up again for a new life without heavy loads from the past'	Very little focus on the 'eye of the heart' (whatumanawa) as a healing tool, as a doorway to healing and a source of timeless, ageless healing wisdom. Provide more literature that describes the many aspects of Tohungatanga.	Challenge the worldview of Māori hauora, DHB, PHO and the Ministry of Health. These agencies oppress traditional Māori healing. Provide romiromi wānanga that have a focus on the whānau collective and wairuatanga as being vital to whānau wellbeing. Heal the mother (nature) and you will heal the whānau.

8.5 Discussion of the Implications and Recommendations

Table 13 identifies the main themes, the findings, the implications, and the recommendations of the study. There are many oral forms of traditional Māori healing romiromi literature that are not available online or in academia. The key findings show the potential value that research about traditional Māori healing romiromi has for whānau Māori. The sustainability of romiromi healing knowledge and the natural environment that feed and nurture whānau Māori is vital to the survival of future generations of mokopuna (grandchildren) Māori.

The implications shown in table thirteen notes that there is a limited focus in Western education around the sustainability of spiritual Māori healing knowledge and caring for Papatūānuku and all her progeny in nature. Teaching mokopuna Māori to care for their environment therefore encourages them to care for themselves. Dr Pere describes in the study how healing the self, also heals mother earth and that the opposite is also true – sending energy to heal mother earth, also heals the self. The recommendations shown in table thirteen focuses on romiromi wānanga and upholds the value of the principles of manaakitanga and aroha (unconditional love).

Where Manu Korewha (Tohunga Ahurewa) explains how it is important to 'heal the mother and you will heal the entire family', similarly, healing mother earth can heal the whānau living on the earth. The collective consciousness of ancient Māori healing knowledge keeps

the tangata whenua (people of the land) and the energies of the ancestors of old as one. The philosophy of romiromi wānanga ia able to prioritise that Māori are inclined to do things together as a collective rather than work independently from one another. Learning romiromi Māori healing is no exception to this.

The study shows how the structure of the wider whānau in whakapapa (genealogy) is paramount to the wellbeing of whānau Māori. The intergenerational structure of whānau working on the marae during romiromi wānanga is an example of this: at times, four generations of whānau (family), hapu (wider family), and iwi Māori were altogether on the marae, teaching and learning romiromi healing, as one. The elderly grandparents are shown in the study to use pūrākau (storytelling) to teach the whānau values of traditional Māori healing knowledge. In turn, the grandchildren grow up knowing how to teach and care for their children following the example of the grandparents who for years role model the healing expertise in raising their own family. There is a certain degree of power sharing in wānanga.

Wānanga in this study describes culturally appropriate pedagogy with a focuse on informal learning where Māori actively learn by participating or observing as a collective whānau. Wānanga on a traditional marae (meeting place) is shown to be rich in spiritual rituals and conducive to the collective consciousness of Māori learning. In romiromi wānanga, a whānau learning approach describes how a create a whānau based environment is more conducive to Māori teaching and learning. The study shows how each generation in the whānau has value and are intrinsically dependent upon one another, with no division. The pedagogy of wānanga therefore provides some new ideas for the validation and reclamation of mātauranga (knowledge) Māori in support of the importance of whānau having access to romiromi Māori healing knowledge in the community. The storytelling approach of wānanga (pedagogy Māori), moteatea (songs that record history), whakatauki (proverbs), karakia (incantations to evoke the spiritual and natural phenomena), takutaku (chants to incite the phenomena of nature), karanga (spiritual calling) and whaikorero (formal oratory) are shown in the study to recognise all forms of oral knowledge to encourage the learning and teaching of the entire whānau as a whole unit.

My primary oral sources use storytelling to present new knowledge of the Atua Wāhine to academia. New knowledge in my study places the divine feminine at the source of romiromi Māori healing. It is, however, only new knowledge in the contemporary body of academic mātauranga (knowledge) Māori as romiromi originates with an existing body of oral Māori knowledge where the Atua wāhine remain intact. The oral transmission of the nurturing attributes of these Atua wāhine to younger generations of Māori, preserves the values and beliefs of Māori to love one another and care for one another as a whānau. The study explains how whānau learn the takutaku about their connections to the landscapes, the waters, and the natural resources of our Atua (divine beings) in te reo Māori. At the same time, the values imprint upon the hearts of whānau to love and care for their natural environment which in turn contributes to the wellbeing of the whānau.

Learning to perform traditional karakia through song and dance as a whānau not only preserves the oral forms of literature but provides children with an inherent knowing, a blueprint, that in turn, one day, they too would pass this same knowledge down to their children. The transmission of knowledge is how the Māori grandparents teach grandchildren through time which keeps the foundations of traditional Māori healing romiromi knowledge and the energies of the ancestors of nature, alive in the minds and hearts of the children. The interpretation of this knowledge, although seemingly archaic, is still relevant today for the wellbeing of the whānau Māori.

8.6 Strengths and weaknesses of the study

The main strength of the research was the many years of meaningful relationships I have with the research participants. Although we did not see one another often, there was an aroha (deep love) and passion that we share on the romiromi waka (vehicle). The storytelling method of collecting data is another strength because it is a pedagogy Māori, a social way of being and learning that continues to support me as a Māori woman. Being a Te Oomai Reia romiromi practitioner myself is another strength in my research because I was able to analyse the data ‘from the inside’, having decades of practical experience in massage therapy, Tohungatanga (traditional Māori healing), rongoā and romiromi Māori. My experiences of working with Tohunga Ahurewa and Tohunga both overseas and in national wānanga in New

Zealand is another strength because I had access to many lifetimes of deep metaphysical healing knowledge right throughout the entirety of the research process.

My experience of studying with Hohepa De La Mere is another strength, for the archives of knowledge prove to be valuable as a platform upon which to analyse the many perspectives and definitions of Te Oomai Reia romiromi. The many years of being an understudy of the Tohunga and Tohunga Ahurewa is also a strength, so I could use my intuitive skills and real life examples to make sense of, validate and substantiate, the metaphysical theories and philosophies of romiromi.

One weakness in writing the thesis is the articulation of spiritual phenomena into academic prose. The translations of te reo (language) Māori into English are not always easy because the Māori worldview does not reflect the Western worldview. For example, the English word God does not mean one male Atua, yet this is what is found in the Māori dictionary. Atua means both male and female and is plural. Likewise, the typical understanding of the term 'karakia' as being a Christian prayer to a male God is a simplification – the Māori worldview interprets karakia as an incantation to invoke personified forms of natural phenomena who are plural, not singular. The oral accounts not being acceptable as academic literature is another weakness since it ignores the fact that pūrākau (stories) is steeped in history and rich in cultural expression. As a result, oral literature in my literature review may be a deficit of supporting academic literature to interpret the many aspects of romiromi in takutaku (incantations to incite the phenomena of nature), karakia (chants to evoke spiritual phenomena) and pūrākau (stories). My presentation in this thesis of new knowledge of romiromi Māori healing is relevant only to academia because romiromi knowledge continues to exist in oral forms of Māori literature.

The hypothesis that romiromi wānanga is a culturally appropriate intervention that has potential links with the wellbeing of the whānau reveals some positive results in this study. Some of the romiromi students offer romiromi to people outside of their immediate whānau and circle of friends while other did not. The key findings shows that all the romiromi students chose to access their spiritual gifts through the wānanga to reflect their understanding of the philosophy of romiromi. However, the research data reveals that only

four out of eight students chose to practice takutaku (incantations to incite the phenomena of nature). As an experienced romiromi practitioner, it was my understanding that these four students acknowledge the value of romiromi rituals with the realisation that takutaku is a safety measure in romiromi.

8.7 The Iho Matua philosophy– the feminine spiritual knowledge descending down

As mentioned previously in this study, traditional Māori healing romiromi is not accepted by the New Zealand health system. Many Māori and non-Māori are still suspicious of Māori healing, as indeed I once was myself. As a result of these factors, future romiromi wānanga that support whānau and the aspirations for whānau to learn romiromi Māori healing, are recommended. Such an initiative needs to have a focus on supporting mothers to come into their own healing power and wisdom. The feminine concept of Tohungatanga knowledge, where knowledge descends down through generations as in an Iho Matua philosophy, is the ideal basis to propose further research to show the effects of romiromi practices and romiromi wānanga in the community.

Further study of romiromi wānanga that can research the journey of a wider whānau in the community as a collective could provide valuable research evidence to validate the effectiveness generally of wānanga pedagogy. Research evidence may possibly change and shift whānau perspectives about the healing and health of their whānau. It may also support scientific assessments to legitimise the value of romiromi Māori healing. Limitations of the research are identified here also.

8.8 The Limitations of the Research

There were a number of limitations in this research that are still a reality in the education of traditional Māori healing romiromi and romiromi services for whānau in the community. For example, my research identified how there is limited or no access to the services and teachings of traditional Tohunga romiromi in contemporary Māori society. Another limitation of this research was the lack of research evidence to validate potential links of traditional forms of romiromi Māori healing services and romiromi wānanga with the wellbeing of whānau in my community. In addition to this, romiromi is not available to whai-ora under the Western framework of Māori health services, medical services and local hauora and so

another limitation is how few opportunities that are to test the theory that romiromi has any value in Māori health.

Another limitation of the research is the lack of literature that links romiromi with the philosophy of whakapapa (genealogical links) with a worldview that the ancestors of healing are one with the living and the non-living ancestors. The idea that Māori are treated as an individual in Western health is culturally insensitive to the Māori worldview. Yet another limitation of the study lays in the expectation that Māori must conform to the Western health system because romiromi is not valued nor considered an acceptable funded option for whānau Māori. There are also limitations around accessing funding of romiromi wānanga so that there are more research opportunities to explore how Māori learn traditional Māori healing romiromi as a collective, in a culturally appropriate environment, using pedagogy Māori. A collective consciousness approach is conducive to Māori ways of learning and healing in acknowledgement of the tino rangatiratanga (sovereignty) of Māori.

The potential capacity of a transformative praxis exists in the exploration of research that can examine the effectiveness of romiromi wānanga as a way of living, based on the spiritual values of ancient forms of mātauranga (knowledge) Māori. The right of Māori to educate in a way congenial to Māori is a matter of no less than sovereignty – tino rangatiratanga. A community initiative that supports the mothers as the leading educators, healers and nurturers of the whānau is therefore paramount because the mother who takes responsibility for her own healing, in turn creates ripples that spread out to heal her whānau, the wider whānau, the tribe and their natural environment.

8.9 Conclusion

In conclusion, the research questions were answered adequately. The pūrākau (storytelling) of the Tohunga, the Tohunga Ahurewa, the romiromi students and the key findings from the literature review, clearly defined and explained the philosophies, conceptual theories, rituals and practices of romiromi Māori healing. The contribution of the Tohunga and Tohunga Ahurewa to the study provided the needed expertise to legitimise the whakapapa of whānau Māori and the intergenerational transmission of romiromi knowledge for future generations of iwi (tribes) Māori. The triangulation of some of the key findings of the romiromi students corresponded with some of the definitions of the Tohunga, the Tohunga Ahurewa and the

literature review. Romiromi was identified as a culturally appropriate intervention that has potential links with the wellbeing of whānau Māori supported the gathering of research evidence and was proposed in the recommendations for future study.

The thesis has presented academic definitions of romiromi from both a Western worldview and a Māori worldview. Oral and academic literature provided a background to contextualise and legitimise the body of romiromi Māori healing knowledge as an appropriate intervention for the wellbeing of whānau Māori. The ancient mother energy epistemologies and their healing attributes are shown to be at the core of traditional Māori romiromi healing for whānau, and many have remained hidden from academia until now. A critical analysis of the contemporary body of mātauranga Māori has revealed patriarchal Christian influences that deemed the Atua wāhine invisible and devalued the status of Māori women as the leaders in the wellbeing of the whānau.

The expert Tohunga and Tohunga Ahurewa from the Māori culture, clarified the knowledge of Tohungatanga, more especially romiromi for the purpose of this study through various forms of Māori oral literature: mōteatea (historical chants), takutaku (incantations to spiritual phenomena of nature), karakia (chants to evoke the spiritual and natural phenomena) and whakatauki (poetic verse that contains values and beliefs). The literature review provided the history of the traditional Tohunga through academic interpretations and the case studies presented new information that illustrated philosophies from the culture of Tohunga Māori. The research of contemporary male and female Tohunga working in the community, showed an inside view of expertise of Tohungatanga that has not previously been shown in academia.

There was no downside to utilising the culturally appropriate tikanga (correct protocols) or kawa (iwi specific rules) with the research participants and to the research as a whole because the focus was on the tangata whenua – people of the land. The kaupapa Māori principles in the research were well utilised throughout the thesis and respectful of the researcher, the research participants and the Māori culture. There were no sampling issues for the research participants except for there being more wahine (woman) than tane (men) but it is quite normal in the Māori culture for the wahine to take the leading role in the healing of the whānau. The indigenous approach to researching Māori had a strong focus on acknowledging Māori and their right to have choices in terms in health care and health

education. Despite the fact that the researcher recommended that Māori health and Māori healing are based on two different worldviews and philosophies. In regards to the indigenous approach of the researcher, an increased emphasis in this thesis was placed on openly legitimizing the tino rangatiratanga of whānau Māori. As well, the philosophies and practices of Māori healing romiromi were interpreted using the lens of an Indigenous Māori researcher as well as the expertise of an experienced romiromi practitioner.

Poroporoaki aumihi – by Jack Mitchell the brother of my kuia Jane Mitchell

Come, go forth, my loving child; the wisdom of many great experts is in you. You have been elaborately decorated by wise minds and skillful hands. You are now sent forth with feelings of hope and the deepest affection. Go forth, striding over the plains, climbing the great ranges, and crossing the seas. May the clouds of the sky and the wings of [Pākehā] transport carry thee wherever men read to learn. As says the ancient proverb: *He ao te rangi ka whia a, ma te huruhuru te manu ka rere ai* [the sky is clothed by the clouds and feathers are required to enable a bird to fly].

You were not conceived upon the common mat, but upon the *takapau-wharanui* or sacred mat of your ancestor Uenuku. You were not nursed in a lean-to shanty, but in the adorned house which stood within the stockade pa of thy ancestor Kahukura-nui. Your moko [tattoo] was not drawn by clumsy hands but by high experts. Your hair was plaited in a top-knot and tied with the sacred broad-leafed flax of Tamatea, which was left upon Tauranga.

Travel, treading the footsteps of your ancestors – *Rongokako and Tamatea-Pokai-Whenua*. You will be asked, "Who begat you and [from] whence came you? Answer and say that *Tamatea-Ariki-Nui* was your progenitor, who in the great canoe Takitimu crossed the wide ocean of Kiwa, bringing to this land the mauri of all beings and of the sacred Gods and shrines on which is built the whare-wānanga. Should you be rejected, walk quietly away unabashed, for you will live in the ever-changing world of the [Pākehā]. But when received, then open your bag of treasure and distribute its sacred contents in which are all the precious stories of a history conceived in Hawaiki, painfully born in the travail of migration, unfolded by the conquest of a new world, and sealed by the calibre of its people.

A constructive criticism, by adding extra decorations to your appearance, will be appreciated, but not of purely prejudicial nature. Very soon, I, your chief nurse, will be preparing my *pikau* for the long journey to the shores of *Rangaunu*, there to join the spirit world [*hono-i-wairua].* You will remain, as says the proverb: *Ka pu te ruha, ka hao te rangatahi* [the old net is cast aside, while the new one goes a fishing]. Therefore, goodbye my child, the pride of my heart. I will leave thee in the hands of Māori High Principle. "It is only the last and exhaustive effort of *Tupuhi-kai* – the writer" (Mitchell, 1944).

APPENDICES

Appendix One: Whakapapa (genealogy) of the male and female lines

IO MATUA TE KORE = WHAEA RIKORIKO

IO Pae

IO Taha

Te Kore – tuatahi

Te Kore – tuarea

Te Kore – tuahotu

Te Kore – tuauenuku

Te Kore – tuakore

Te Kore – tuatamatea

Te Kore – tuanana

Te Kore – tuakaiariki

Te Kore – tuahuna

Te Kore – tuangahuru

(12 children)

The 23 descendants of Te Po — The 23 descendants of Te Ao

Papatūānuku — **Ranginui**

(Te Awhina Riwaka Personal Communications, 2009; Hohepa De La Mere, Personal Communications. 2003 cited in Mildon, 2012).

Appendix Two: My Whakapapa to the Ancestors of the Sea

Hinemoananui : Tangaroa
(Grandmother of the Sea) : (Grandfather Sea)
(Children of Tangaroa and Hinemoananui)
Hinekorako - Rainbow tipua (female – sister of Ruamano who lives in Te Reinga)
Ruamano - Whale (male – brother of Hinekorako lives in the Wairoa River)
Tutarakauika
:
Tuwehengauri
:
Ngaruwhakapiki
:
Ngaruwhakapapuke
:
Ruataitararoa
:
Ngarangitata
:
Te Kahui ki Waho
:
Pania e …
:
Moremore
:
Mahaki o Tonga
:
Hinekawau
:
Hinetua
:
Paretararoa
:
Tupouriao
:
Rumakina
:
Kearoa
:
Turauwha
:
Rakaitekura
:
Hineao
:
Hikateko e

Each of these descendants shows links to my subtribes Ngāti Maahu and Ngāti Hinepare.

Appendix Three: Consent form

Consent form

Ethics Research Application ….

'Romiromi; traditional forms of Indigenous Māori healing'

I have read the information sheet and have had the details of the study explained to me. My questions have been answered satisfactorily, and I understand that I may ask further questions at any time.

I agree to the interviw being recorded for transcribing purposes only.

I agree to participate in this study

Signature:

The Chairman
Ethics Committee
Te Whare Wānanga o Awanuiarangi
Ethics@wānanga .ac.nz
Private Bag 1006
13 Domain Road
Whakatāne

Appendix Four: Copy of my ethics approval letter

TE WHARE WĀNANGA O
AWANUIĀRANGI

15th December 2014

Charlotte Mildon
PO Box 1017
HASTINGS

Tēna koe Charlotte,

Re: Ethics Research Application EC 14-204CM

At a meeting on 15th December 2014, the Ethics Research Committee of Te Whare Wānanga o Awanuiārangi considered your application. I am pleased to advise that your submission has been approved.

You are advised to contact your supervisor and the Ethics Research Committee wishes you well in your research.

Yours Sincerely

Associate Professor Paul Kayes
Acting CHAIR

cc: Dr Richard Smith

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Appendix Five: Research Questions

Interview questions

Kia Ora ……

Thank you for agreeing to participate in my doctoral research.

I will be in contact with you to arrange a time for an interview.

Meanwhile, please find a copy of the research questions for you to think

about until we meet.

1. Explain what romiromi means to you.
2. Does romiromi have potential links with the wellbeing of your whānau?

Looking forward to seeing you again.

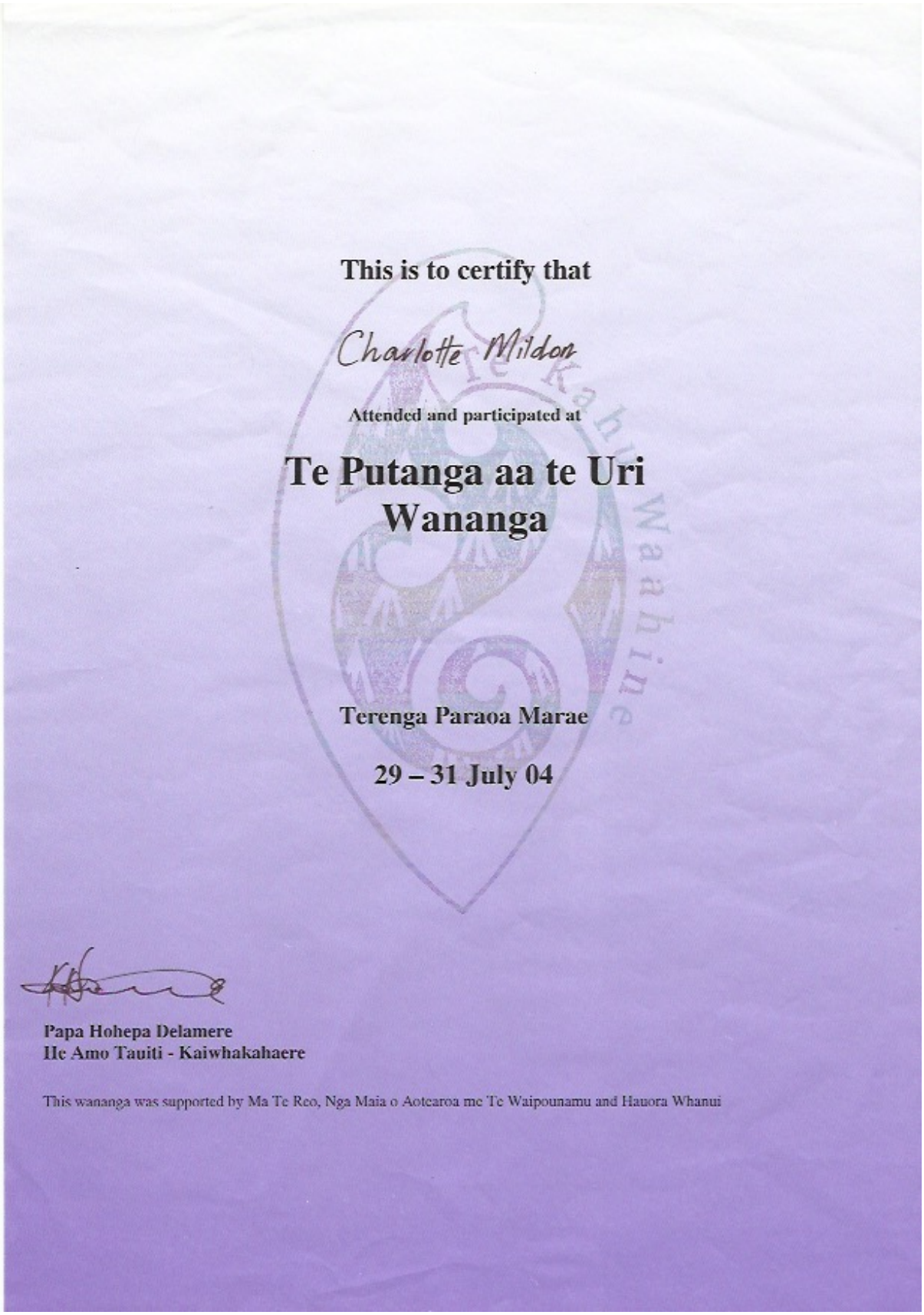
Nga mihi aroha

Na
Charlotte

Charlotte Mildon

AIO HEALING
Te Oomai Reia Romiromi Practitioner
Cultural Supervision – Professional Development
tohungatanga@xtra.co.nz
Cell 027 557 5002
www.aiohealing.com

Appendix Six: Certification of romiromi wānanga with Papa De La Mere



This is to certify that

Charlotte Mildon

Attended and participated at

Te Putanga aa te Uri Wananga

Terenga Paraoa Marae

29 – 31 July 04

Papa Hohepa Delamere
He Amo Tauiti - Kaiwhakahaere

This wananga was supported by Ma Te Reo, Nga Maia o Aotearoa me Te Waipounamu and Hauora Whanui

GLOSSARY

aho matua	philosophy of the principle teacher – male giving out knowledge
ahau	me
ahua	shape, form, appearance
aiotanga	a way, a belief, a knowing, a pedagogy and a type of teaching of universal tribal knowledge
Ahuriri	location – Napier
ake	ever
ako	reciprocal teaching and learning
Aotearoa	location – land of the long white cloud – New Zealand
Apa	divine feminine of a higher order
Aporo	apple
amokura	anointed scholar of an ancient knowledge
ao	world
ariki	high born
ara	path
aroha	unconditional love
Atua	divine beings, spiritual phenomena, nature spirits
Atua ma	plural of divine phenomena
Atua wāhine	divine female spiritual phenomena
Aukati kai paipa	smoking cessation
awa	river
awhina	help
Awanuiārangi	name of ancestor from Whakatāne – New Zealand
enei	these
haemata	master points on the body
hapū	extended family group
hapūtanga	pregnant women
hara	release, transgression
hau	breath, vital essence
hau ora	wellbeing, good health
Hawaiki	ancient homeland of the Māori and the Maoli
He	a / some
Heretaunga	location in Hastings – means ‘tying of the ropes’
Hinekorako	the rainbow ancestress, female spiritual guardian
Hinemoana	grandmother of the ocean

Hine-ahua-rangi	mother of Hine-ti-tama, sister to Hine-ahu-one
Hine-ahu-one	first earth-formed woman
Hine-marama	great mother of the moon
Hinemauri	the grandmother of the essence of life
Hinemoana	great woman/grandmother of the ocean
Hine-nui-te-po	great woman of the darkness descended of stardust
Hine-nui-te-ra	great ancestress of the sun
Hine-te-iwaiwa	great woman of the stars
hinengaro	mind, intellectual dimension
hine	girl
hoki	return
Hōkioi	great white spirit hawk
Hōpūpū	to be blistered
Horowhenua	location – region
Hotuhotu	sobbing, tears flowing
hua oranga	multi-dimensional outcome framework for health
hui	gatherings, get together
hunga	company of people
i	with/from
iho matua	philosophy of the spiritual feminine principle teacher - descends
iho	descending down
ingoa	name
inoi	Christian prayer in Māori language
IO	supreme male spiritual being
IO matua te kore	great father of the nothingness
iwi	tribe made up of extended hapu
kai	food
kahu karearea	hawk/eagle
kahukura/kahurangi	violet flame of healing
kaihanga	builder/architect/producer
kaimahi	worker
kairomiromi	practitioner who performs romiromi
kaitiaki	guardian/s
kaitiakitanga	guardianship
kai nga tautoko	home help for elderly
kanohi ki te kanohi	face to face
kapa haka	Māori action songs

karakia	chants to evoke the spiritual and natural phenomena
karanga	spiritual calling
kare pu toro/karaputoro	first thought
kararehe	animal
katoa	all
kaua e takahia	do not trample
kauae runga	upper jaw – celestial knowledge
kauae raro	lower jaw – earthly knowledge
kaumātua	elderly people
kaupapa	purpose
kaupapa Māori	Māori purpose, guided by Māori principles, conceptualisation of Māori knowledge
kawai tipuna	personified ancestors who belong to the ancient world of nature
kei a koe	up to you
kete	basket
ki	to
kia māhaki	being humble
kia tupato	being careful, cultural safety through awareness
koa	joy
koha	voluntary contribution, gift
konae	small square basket
koo miri	manipulating energy using sound
kohanga	nest, birthing home
kopu	womb
kōrero	talk
kōrero pūrākau	narratives, stories, storytelling
koroua	grandfather
koutou	you (three or more)
kuia	grandmother
kupu	words
kura	school, education
Kura-i-awaawa	ancient school of Whaanau-apa-nui tribe
Kura kaupapa	school for young people that is fully immersed in te reo
kura waka	the fertile red soils of Papa (in the pubis region)
kuri	dog
mahi	work
mahi wairua	spiritual work

makutu	curse
mamae	ache, pain
mana	power, prestige, pride, divine vested authority
mana wāhine	concept of sacred and rightful power to Māori women
manaaki	care for others
manawa	heart
mauri	life principle, ethos, psyche
Māoritanga	Māori spiritual practices, values and beliefs
marae	tribal meeting place
marae atea	place for formal speeches
maru	covered/sheltered
matangirau	noun – name of Wairoa river
mātauranga	knowledge
mātauranga Māori	Māori knowledge
mātauranga romiromi	Māori healing knowledge
mātauranga-a-wāhine	Māori women's knowledge
matakoakoa	very joyful
matakuikui	matriarch
matekite	seer, spiritual vision
matua	father
mauiui	sickness
maunga	mountain
mauri	life principle
mauri ki te mauri	joining of life force
mea	thing
mihi	acknowledgement
mirimiri	shifting of spiritual energies
mirimiria	enhancing spiritual consciousness
mō	for
mokopuna, moko	grandchild/ren
mokopuna Māori	Māori grandchildren
mōteatea	chants that tell the history of the people
Mareikura	female supernatural beings of a higher order
ngā	plural of 'the'
ngāti	tribe or sub-tribe
Ngāti Hinepare	sub-tribe of Moteo in Hawkes Bay
Ngāti Kahungunu	the tribe of the ancestor Kahungunu

Ngāti Maahu	sub-tribe of Moteo in Hawkes Bay
ngā mea	things
no reira	therefore
noa	normal, natural
nui	big
o	of
oku	my (plural)
onekura	earthly foundations of the wānanga
ora	wellbeing
oranga niho	dental health
pakeke	elderly
Pākehā	European person
Papatūānuku (Papa)	Mother earth
pareira	duck
pepeha	unites descent of person with local landscapes
pere	bell
pou	sacred support, supporting post
pouri	sadness, emotional pain
powhiri	welcoming ceremony
puku	stomach
pupuritia	to hold on and take possession
pūrākau	narratives, oral history
purepure	spiritual cleansing ritual
Puutahi	place name – location of marae in Wairoa; meaning ‘crossroads’
putea	funding
Rā	grandmother sun personified
rākau	tree, branch
Rākau nui	the great-grandfather guardian tree from Waikaremoana
ranga	to set in motion
Rangimarie	peacefulness
turuki	to strengthen the force using karakia
rangatahi	teenagers, youth
rangatira	chief/chieftainess, elected leader
Ranginui or Rangi	sky father personified
raro	under
raua ko	and (two people)
reo	language

rere	fly
riki	small piece
Rikoriko	ultimate ancient mother energy beside IO
rohe	place
romiromi	ancient process of traditional Māori healing
rongo	hear, sense, taste, feel, see
rongoā Māori	Māori natural healing cures, techniques, natural medicine
rongoā rākau	natural medicine from plants
Rongokako	Grandfather of the ancestor Kahungunu
rua	two
Ruamano	spiritual guardian in the form of a whale, dolphin, eel
Ruapani	ancestor in Waikaremoana originally from Ngāti Porou
Ruawharo	head Tohunga of the Takitimu waka
taa miri	intuitive diagnosis
taha	side, aspect
taha hinengaro	mental health
taha tinana	physical health
taha wairua	spiritual health
taha whānau	family health
Takitimu	name of my tribal canoe
takoto	lie down
taiaha	wooden weapon
tahuhu	supporting beam in the ancestral house
takahe	walking on the body
takutaku	incantations that incite the spiritual phenomena of nature
tama	boy or girl
Tamatea Ariki Nui	captain of the Takitimu waka
Tama-nui-te-ra	great ancestress of the sun
tamahine	girl, daughter
tamariki	children
tamariki ora	children's health
tamawāhine	daughter, woman
tamatane	son
Tane	Grandfather of the forest
tane	man
Tangaroa	Grandfather of the sea
tangihanga	funeral rites

tangata	people
tangata whai-ora	people seeking wellness
tangata whenua	people of the land in New Zealand
tangi/tangihia	cry
taniwha	supernatural phenomena, supernatural creature, guardian
taonga	treasure
taonga katoa	all treasures
taonga tuku iho	treasures from the ancestors
tapairu	first-born female in high-ranking family
tapu	sacred
tapuwae	ritual chant for speed
Tawhirimatea	Grandfather of the winds
tauira	students
tauiwi	non Māori tribes
tauparapara	incantation to the spiritual ancestors
tautoko	support
tawhito	ancient
te	the
te ao	the world
te ao Māori	Māori world view
Te Hauke	rural location just out of Hawkes Bay in Te Aute
Te Oomai Reia	divine healing vibrations of IO
Te po	the darkness
Te Reinga Mutunga Kore	the spiritual homeland of those passed on
te reo	the spoken, and unspoken language
te reo Māori	the Māori language and voices of nature
te reo poe	the spiritual intuitive language
te ao	the world
te ara tipu	pathway of new growth
Te Wānanga o Raukawa	Māori university in Otaki
tika	correct
tikanga	correct protocol or rituals
tiki	fetch
timatanga	beginning
tinana	physical body
tini	many
tini mate	deceased

tino rangatiratanga	absolute sovereignty
tipu	growth
tipuna	one ancestor
tipua	magnificent extraordinary spiritual phenomena
Tiriti o Waitangi	Treaty of Waitangi but different from English version
titiro	look
tohu	sign
Tohuna	sower of the seeds of wisdom, wisdom keepers
Tohunga	priests/priestesses – taught from birth
Tohunga Ahurewa	priest/ess of a higher order
Tohunga Rongoā	expert in spiritual healing and natural medicines
Tohunga Rongoā rākau	expert in medicinal remedies from plants
Tohuna Tipua	cosmic force in a human body
Tohungatanga	the expert healing work of the Tohunga Māori
Te Toi Huarewa	heavenly realms that hold the spiritual knowledge
tono	request
toto	blood
tuakana	older brother of a male/ older sister of a female, senior line of descent
tuatahi	firstly
Tuai	rural township in Waikaremoana
Tuhoe	tribe in Waikaremoana
tupuna	ancestors
tupuna whaea	ancestral grandmothers, ancient mother energies
Tutaekuri	name of river in Moteo
tutu	mischievious action
te uha	the female element
toto	blood
uea	to steer
Uenuku	rainbow phenomena
uku	clay that fashioned the first woman
uri	progeny
wahia	firewood
wāhine	women
wai	water
waiata	songs
waiata-tawhito	song that is very ancient and is steeped in history

Wairoa	location in Hawkes Bay meaning ‘long waters’
wairua	eternal spirit, spiritual dimension
wairuatanga	spirituality
waka	canoe, vehicle
wānanga	intergenerational cultural learning environment
watea	spiritual clearing
wero	challenge
whaea	mother, terms of respect
Whaea Rikoriko	supreme mother energy next to IO the supreme male energy
whai	search
Whangarei	location in New Zealand
whaikōrero	formal speeches on the meeting place for Māori
whai-ora	person seeking wellness
whakaaro	point of view, thoughts, ideas
whakaheke	generational descent
whakairo	carving
whakamoemiti	expressing gratitude or praise for spiritual wellbeing
whakapapa	genealogical descent
Whakapunake	location – mountain in Waikaremoana
whakarongo	listen
whakatauki	proverbs
whakawhānaungatanga	being a family, sustaining family relationships
whakawaatea	to clear spiritually
whakawhānau	to give birth
Whakatane	location – means ‘make myself a man’
whānau	family
whānau riki	all one family, all part of one thing
whānau Māori	Māori family
whānau ora	wellbeing of the family
Whānau-apa-nui	tribe on the East Coast in Whitianga
whānau whānui	larger family construct
whānaunga/tanga	kinship, relationships, family connectedness
whānau ora	holistic family wellbeing

whare	house
whare-oranga	house of wellbeing
whare-nui	meeting house on the marae
whare tangata	womb
whare wānanga	house/ place of learning, education provider that implements a range of Māori pedagogy to promote Māori ways of teaching and learning
Whatahoro	ancestor from the Wairarapa
whatu	eye
whatumanawa	spiritual eye of the heart
Whatukura	male supernatural spiritual beings
whenua	land

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