



TE WHARE WĀNANGA O
AWANUIĀRANGI

**ASPECTS THAT PROMOTE
SUCCESS FACTORS FOR KOROUA IN ADVANCED AGE
LIVING A LONG, HEALTHY AND HAPPY LIFE.**

A Thesis

Submitted in fulfilment

Of the requirements for the degree

Of

**DOCTOR OF PHILOSOPHY
IN MĀORI STUDIES**

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2018

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Declaration

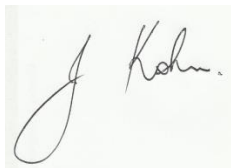
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Date: 18th October, 2018.

Abstract

The purpose of my thesis is to search for and provide information regarding aspects that contribute to koroua living well in advanced age. This study will explore, analyse and determine whether traditional Māori practices such as *te reo Māori*, (Māori language) *ngā mea wairua*, *whakapono rānei*, (spiritual aspects or faith) and *whānau* (family) have contributed to the physical, mental, spiritual, and emotional wellbeing of koroua living well in advanced age. I propose to answer these questions by reviewing published literature and undertaking face to face interviews with twelve participants, two of which will be case studies.

This project was undertaken *i te rohe o Te Waiariki*, (the Bay of Plenty) and began with a short introduction, setting the scene. A brief outline of the background to the research was given. The significance of the research topic, the aim and the primary questions were put forward (Chapter 1). Literature pertaining to the lives of koroua and indigenous elders that contribute to their living a long, healthy and happy life was critically reviewed (Chapter 2). Research methodology was set forth, and indigenous research including kaupapa Māori research and mātauranga Māori was outlined (Chapter 3)

The semi-structured interviews as the principle research (Chapter 4) was aimed at the personal experiences of ten koroua, linking these experiences to the literature reviewed. Two case studies (Chapter 5) was the second research methodology undertaken in order to capture the lifelong experiences of two particular koroua. These case studies also served the dual purpose of confirming and validating the evidence gained from the interviews.

Key findings included the embracing of a holistic approach in the healing process of Māori through karakia and the use of tohunga or those who have the proper authority. Marae participation was seen as strength to maintaining a Māori world view.

I emphasise and encourage the importance of whānau and to stay culturally connected. This to relieve some of the burden that now rests with those in advanced age.

I feel further research into rongoa Māori is recommended. The proper use and the embracing of medicine used in times past, as well as relying on *to tātou matua i te rangi* (Our Father in Heaven) is vital to restoring good health among not just Māori, but all people.

Aspects that stir the soul such as waiata, karakia, hīmene could be looked at to ascertain why these aspects are practiced widely among the people.

Acknowledgements

It is appropriate at this time that I acknowledge and thank all those who have contributed in some way to this thesis.

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Glossary

Aituā	Misfortune
Aroha	Love
Aroha ki te tangata	Love for the person
Awa	River
Haerenga	Journey
Hākari	Feast
Hangi	Cooked Māori meal
Hapū	Sub tribe
Haukāinga	True home
Hauora	Medical centre
He kore mōhio	Don't know
Hīmene	Hymn
Hui	Meetings
Hura Kōhatu	Unveiling
Ingoa	Name
Io	God
Iriiri	Baptism
I tuku iho	Handed down
Iwi	Tribe
Kai	Food
Kaiatawhai	Carer
Kaiāwhina/Kaitiaki	Carer
Kaikōrero	Speaker
Kaitātaki wahine	Female leader
Kanohi ki te kanohi	Face to face
Kapa Haka	Māori performing group
Karaipiture	Scriptures
Karakia	Prayer
Kaua e whakahīhī	Don't be boastful
Kaumātua	Elderly
Kaupapa	Topic
Kaupapa Māori	Māori theme

Kawakawa	Pepper tree herbal medicine
Kia tūpato	Be careful
Kīhini	Kitchen
Koha	Donation
Kōhanga reo	Language nest
Kōrero	Speech/talk/conversation/dialogue
Koroua	Elderly Māori man
Koro	Grandfather
Korowai	Feathered Cloak
Kuia	Elderly Māori woman
Kupu	Word/words
Kupu hou	New words
Kura kaupapa	Total immersion Māori school
Maara	Garden
Mākutu	Magic spell
Mana	Prestige
Manaakitanga	Hospitality/Kindness
Māngai	Mouth piece
Manuhiri	Visitors
Marae	Central hub of Māori community
Matakite	Seer
Mātauranga	Knowledge
Mātauranga Māori	Māori knowledge
Mātauranga a iwi	Tribal knowledge
Matua	Adult male
Maunga	Mountain
Mauri	Life force
Mihi atu	Acknowledged
Mita	Dialect
Moko/mokopuna	Grandchild/grandchildren
Nehu	Burial
Ngā Ātua	The Gods
Ngā mea Māori	Māori aspects
Ngā mea wairua	Spiritual aspects

Ngarongaro haere	Becoming lost
Ngā tikanga	Customs
Noho puku	Fast
Paepae Tapu	Sacred Orators bench
Pākehā	European
Pakiwaitara	Story/Legend
Papatūānuku	Earth
Pēpeha	Proverb
Pōhiri	Formal Welcome
Poroporoaki	Last farewells
Pūrākau	Stories
Rangatahi	Youth
Rangatira	Chief
Rohe	Area
Rongoa	Medicine
Rongoa Māori	Māori medicine
Rōpū	Group
Rōpū kaitiaki	Guardian group
Rūnanga	Māori Council
Taha Wairua	Spiritual side
Tamariki	Children
Tangaroa	Demi god of the sea
Tangata whenua	Locals
Tangihanga/tangi	Funeral
Taonga	Treasures
Tapu	Sacred
Tauparapara	Verse to start speech
Te ao Māori	The Māori world
Te reo Māori	Māori language
Te reo Māori tūturu	Real Māori language
Te taha wairua	The spiritual side
Te Tiriti o Waitangi	The Treaty of Waitangi
Te Waiariki	Bay of Plenty.
Tika	Right or proper

Tikanga	Customs
Tino Rangatiratanga	Self determination
Titiro	Look
Tohunga	Expert/Priest
Tūpāpaku	Deceased
Tūpato	Careful
Tūpuna/Tīpuna	Grand-parents
Turangawaewae	Place of standing
Tūroro	Sick/unwell
Tūturu Māori	Traditional Māori
Waka	Canoe
Waiata	Song
Waiata aroha	Song of love
Waiata tangi	Lament/Song of mourning
Wairua	Spirit
Wairua tapu	Holy spirit
Wairua tua atu o te ārai	Spirits beyond the veil
Wānanga	University
Whāea	Mother, Adult woman
Whaikōrero	Oratory speaking
Whakaaro	Thoughts
Whakamoemiti	Giving praise
Whakamomori	Suicide
Whakapapa	Genealogy
Whakapono me ngā mea wairua	Faith and Spirituality
Whakarongo	Listen
Whakatau	Greeting/welcome
Whakatauāki	Proverb, maxim
Whakataukī	Proverb, motto, slogan
Whakawhanaungatanga	Relationships
Whānau	Family
Whanaunga	Relation
Whānau ora	Family health
Whānau whānui	Extended family

Whāngai	Foster
Whare kai	Eating house
Whare Kura	Immersion high school
Whare Tīpuna	Ancestral house
Whare Wānanga	House of learning
Whenua	Land

Chapter 1

1.1 Introduction

The purpose of my thesis is to search for, uncover and provide information regarding aspects that contribute to koroua living well in advanced age. This study will explore, analyse and determine whether traditional Māori practices such as *te reo Māori*, (Māori language) *ngā mea wairua*, *whakapono rānei*, (spiritual aspects or faith) and *whānau* (family) have contributed to the physical, mental, spiritual, and emotional wellbeing of koroua living well in advanced age. I propose to answer these questions by reviewing published literature and undertaking face to face interviews with twelve participants, two of which will be case studies.

The rationale behind this thesis is based on a number of various aspects of Māori tradition that report successful aging factors for Māori men (aged 80 – 90 years in 2010) in living a long, healthy and happy life (Kepa, 2014). Some factors that contribute to koroua in advanced age are the use of *te reo Māori*, (Māori language) *whakapono me ngā mea wairua* (faith and spirituality) and *whānau* (family). Aspects that promote these factors include *whaikōrero*, (oratory speaking) reciting *tauparapara*, (verse to start speech), *whakataukī*, *whakatauāki* and *pēpeha* (proverbs), *waiata* or *hīmene* (songs or hymns) on the marae or offering *karakia*, or *whakamoemiti* (prayer or praises) at meetings. For some koroua, faith and a belief in a supreme creator still remains very much a big part of their lives.

Conversing one to another in their native tongue is not what it used to be for koroua because of the use of *kupu hou* (transliterated meaning of new words). Although with a semi clear understanding of the English language, some koroua struggle to comprehend and accept translation of English words. This thesis will examine certain aspects such as (te reo Māori, ngā mea wairua, and whānau) that from within a Māori worldview, help to maintain cultural identity. For some, these aspects can and do uplift the wellbeing of koroua. Learning about aspects that support factors that contribute to the wellbeing of koroua must be adopted to assist in their living well in advanced age.

In 2014 Lilacs New Zealand released findings from a study of those in advanced age throughout the Bay of Plenty region (Dyall, Kepa, Teh, Mules, Moyes, Wham, Hayman, Connolly, Wilkinson, Keeling, Loughlin, Jatrana & Kerse, 2014). This consisted of koroua 80-90 years of age in 2010 when work on the study commenced. Statistical data was made available according to the questions asked and the option for koroua to answer the said questions (Dyall et al, 2014).

When using an open-ended semi-structured questionnaire in which participants are free to explore and express their views, data are expected to fluctuate or embrace the inconsistent, ambiguous and paradoxical nature of qualitative data. Koroua opted to answer the full questionnaire in contrast to the partial questionnaire. I have been assured that the text reports the correct number of full and partial interviews undertaken (K Hayman, See Appendix 8). “Although 177 Māori men were enrolled 176 questionnaires were answered. Four questionnaires for Māori were not received; one was a man”.

102 koroua answered the full questionnaire, and opted to answer the questions asked. Almost all, (99) signalled their affiliation to some denomination or religion. This was primarily made up of 52 koroua or 53% who were affiliated to the Anglican religion. Eighty-eight koroua or 84% determined that faith was moderately, very or extremely important to their wellbeing (Dyall et al., 2014).

106 koroua (including another 4 koroua who had just completed the study enrolment) answered the question as to whether language and culture was important to wellbeing, thirty-two koroua or 30% said that it was either not at all important or it was of moderate importance to their wellbeing. 74 koroua or 70% felt that language and culture was either very or extremely important (Dyall et al., 2014). Just over half, (fifty-eight koroua), can have an everyday conversation in *te reo Māori* (Dyall et al., 2014). In relation to the assistance or support whānau provide, and of the 104 koroua who answered the question, ninety-five or 92% felt that whānau were important to their wellbeing (Dyall et al., 2014).

The objective of my thesis is to search for and uncover traditional cultural aspects that inspire the inner spirit. I will compare this data with literature reviewed and other qualitative responses from participants to ascertain the contribution these aspects may present to koroua living well in advanced age. These aspects are from a Māori perspective that are practiced throughout the country and have been for hundreds of years which for many koroua invigorate the spirit within, and therefore contribute to a sense of wellbeing. This will benefit the approach by those wanting to enhance the wellbeing of koroua such as those who have undertaken research on the Lilac Study or groups like age concern and various hauora (Health centre's) across the country.

Acknowledging the findings of the Lilac study and determining aspects that may improve the health of koroua in advanced age, that improve living a long healthy and happy life is the primary reason why I have decided to undertake this study. To feel the wairua (*spirit*) prior to, during and after interviewing kuia and koroua (for some ten years + now), is another reason I delight in the study of those in old age. The significance of this topic is that promotion of success factors (factors that imbue a positive wairua). The term “success” with regards to health is described as “no matter who you are, what your goal is and how you define success, one thing holds true: a healthy body and mind is essential if you want to lead a truly successful life” (Rosenbrock, 2015. p. 1) In relation to aspects in this thesis, it is considered to imbue a positive wairua. Success (being a positive word) can inspire an individual or group to be a part of this particular strategy. “Health promotion is broadly defined as the process of enabling people to increase control over, and to improve, their health” (Rimer 2005. p. 1).

Te reo Māori (Māori language), being a recognized official language here in New Zealand, and is outlined by the Lilac N.Z. study (2014), is seen by many as maintaining cultural identity and contributing to a positive wairua which still resonates with koroua in advanced age throughout *Te Waiariki* (The Bay of Plenty region). This topic further strengthens and affirms that Māori continue to press forward with customs and practices within an ever growing westernised culture. Demi Gods were and for some still remain folk lore or tradition among Māori. For the Demi God *Tangaroa* (God of the sea), giving back the first fish caught still remains a practice among some Māori today. As a result of these beliefs, western religion has

flourished in New Zealand because of the widespread belief by Māori of “spiritual influences” (Stenhouse, 2017, p. 4). There are some where spiritual aspects resonate with them, and this topic may bring about an interest to readers that inspires the spirit within to act on findings that bring about good health.

All people belong to a whānau. To ascertain that whānau is a success factor that contributes to the wellbeing and good health might again be what interests the individual to see this topic as being of some importance to them. It could spur them into practicing aspects which may improve family relations. In spite of this, are there still aspects that we may practice in order to live longer and to be happy and content as we navigate our way through this mortal life here on earth. Is this the ultimate goal for most? This topic is significant in that it stimulates thought for the progression of Māori health within a Māori world view.

Some koroua see addressing and overcoming the concerns that *whānau* face in everyday life as stability for the whānau and a contribution to their good health. Knowing that the *whānau* is well often brings a sense of relief that creates a thankful and humble *wairua* (spirit). For the extended *whānau*, they know that most koroua will contribute sound council to addressing any concerns that may be hindering their progression.

Kia ma te marae, hurihia te pohatu; whai iho ma te ahi ka ki te marae e whakaatu.

‘Let the marae be clean; turn the stone over, then let the burning fire reveal it’

(Mead & Grove, 2001, p. 214).

Some koroua live in close proximity to their marae in an urban or rural area whilst others may live outside the area of their affiliated *iwi* (tribe) and *hapū* (sub-tribe). This can have a bearing on marae attendance and for some, maintaining cultural identity for the whānau and hapū. Some may frequent the marae, and others may not. Analysis of findings may give evidence to any differences that success factors for those whom have continuously walked within a Māori world view have to those whom have embraced the mainstream system and therefore do not provide the service to the marae and hapū that they once did.

There has been much written about strategies that promote the health and wellbeing of koroua (Age concern, 2007; Ministry of Health, 2013). Age concern is certainly amongst those that discuss and strive to implement effective measures to allow *kaumātua* (elderly) to live well in their later years. Such measures include initiatives such as providing transport, advice or just to fellowship one with another (Age concern, 2007). *Hauora* (medical centres) also implement initiatives to enhance the progression of those in old age by playing games, going on outings and specific events to be spoken only in *te reo Māori* (Te Kupenga Hauora, 2015).

Numerous accounts of literature report aspects regarding Māori health and wellbeing. *Whakapapa* (genealogy) is one in particular (Durie, 2003). Māori, as well as other indigenous peoples have a high regard and in depth knowledge of whakapapa or having that cultural knowledge or identity. With this knowledge Durie goes on to say “cultural knowledge is considered to be a critical prerequisite for good health. Deculturation (the loss of a culture) has been associated with poor health. A goal of health promotion is therefore to promote security of identity” (Durie, 2003, p. 162). A lack of cultural mannerism has also brought to pass a less prominence and practice of *te reo and tikanga Māori* (Māori language and customs) (Higgins, Rewi, Olsen & Reeder, 2014, pp. 36-37).

Whaikōrero (oratory speaking) is an aspect that continues to be held in high regard among Māori all over the country. In times past, the speeches given were that of a sacred nature which penetrated all those in attendance. The wording used at that time are not so much heard these days (Māori Television, 2014b).

Karakia (prayer) or *whakamoemiti* (giving praise) remain an aspect practiced extensively throughout cultures world-wide. During the *whaikōrero* process, recognition to our Father in Heaven (to *tātou matua i te rangi*) as the Creator of all things is commonly acknowledged following the *tauparapara* (Māori.org.nz, 2002). The process of *karakia* (prayer) and *whakamoemiti* (giving praise) can be likened to *whaikōrero* in that it could be considered a form of tutoring in *te reo Māori*. *Karakia* (prayer) and *whakamoemiti* (giving praise) can also create a domain or a home where the spirit is more likely to dwell, nurturing an *aroha* (love) with each *whānau* member within the home.

Waiata (song), *hīmene* (hymns), *whakataukī or pēpeha* (proverbs), and *tauparapara* (verse to start speech) are more aspects that Māori practice constantly throughout the country. It is fair to say that not all Māori have a belief in a supreme being strong enough to invoke spiritual activity, and so *waiata* (song) and *hīmene* (hymns) which may predominantly be practiced in a church setting, may not influence them as much. Does the continued practice of these aspects contribute to cultural identity, thus arresting the decline of poor health among Māori, in particular koroua now living in advanced age?

Whakataukī or pēpeha (proverbs) are given when helping others to recognize Māori belief's or traditions. *Pēpeha* are more used as a source of introduction that states who you are and where you are from (Māori.org.nz, 2016). Interestingly enough, I have seen and heard *pēpeha* recited at times by non-Māori when speaking at formal or informal gatherings. The language used is predominantly *te reo Māori* with the European, Asian or other form of language speakers naming appropriately their own people, river, mountain and so on. To this end, *whakataukī* and *pēpeha* has brought about the practice and retention of *te reo Māori*, which in turn engenders good health for koroua by an upliftment of their wairua, and being proud to be Māori.

1.2 Setting the scene: The researcher in context.

E hika tū ake
Ki runga rā whitiki taua
Hei tama tū
Kumea ki te uru
Kumea ki te tonga
Hiki nuku, Hiki rangi
I arā rā
Ka ngarue, ka ngarue
Toia ki te hau marangai
Kia whakarongo taku kiri
Te kikini a te rehutai
O ngā ngaru whatiwhati
E haruru mai nei
Wī wī wī, Wā wā wā
A! hā! hā!
Horahia ō mata ki a
Meremere Tūahiahi
Hei taki i te ara ki a
Tangaroa

Arise you who slumber
 Prepare ourselves
 Prove our manhood
 Heave to the west
 Heave to the south
 Move heaven and earth
 It awakens,
 It loosens, shudders.
 Haul toward the stormy east wind
 That the skin may feel
 The tang of salt spray
 Of the turbulent thundering waves
 Wī wī wī, Wā wā wā
 A! hā! hā!
 Cast your eyes heavenward
 Toward Venus, the evening star,
 To light the path
 To the ocean of Tangaroa,
 The god who lures many into his embrace,

*He atua hāo i te tini ki te pō
E kokoia e ara e*

Into eternal darkness.
Alas, the birds have awakened
Dawn has come. (McCauley, 2013. p. 3)

This *tauparapara* (classic chant) or waiata commonly heard in Tauranga Moana links me to this region and gives me my *Tūrangawaewae* (a place of standing).

I was raised in Tauranga as part of a family of eight, with four older brothers, one younger brother and two younger sisters. I recently finished a contract where I was employed as a research interviewer. The participants were elderly who were living in advanced age. Although the area of study was throughout *Te Waiariki* or the Bay of Plenty, I worked my entire six-year contract in and around Tauranga Moana. Participants outside the region of Tauranga suffered with health issues (one participant passing away), and so it was for those reasons that I chose to undertake much of this research among my people in the Tauranga region.

Holidaying with my *koro* (grandfather) was memorable for me for many reasons. Aroha (love) and free agency were but two reasons that I enjoyed. My *koro* never spoke much to us as moko's (grandchildren) but I would often hear him talking under his breath when he was alone. I later learnt from an aunty now living in Opōtiki that he was a *Matakite* (seer). With my *koro* living just over the fence from the marae, and myself having frequented the marae on occasion, I understood my *koro* as having a spiritual wairua about him. My *koro*'s health was not the best and I knew him to be a hard worker well into old age. His coughing during the night would give me cause for concern about his health.

I was working as lead researcher for a Māori education provider based in Tauranga, where my primary role was interviewing kuia and koroua to ascertain our *mita* (dialect) from here in Tauranga. My contract completed, it was a couple of months later that I was recruited by a Primary Health Organization also from Tauranga to assist in a research study run by Auckland University. It was called the 'Lilacs' study and as mentioned, I was employed as a research interviewer undertaking mainly quantitative interviews.

With the encouragement of work colleagues, it would be some five years after starting that I decided to enrol at *Te Whare Wānanga o Awanuiārangi* in Whakatāne in pursuit of furthering my education. Because of my year's prior at learning institutions, I believe that I fit in quite well. However, the kaupapa that I was researching was what made me feel mostly at ease. I knew about koroua and I had made friends with many in my tenure of employment. All the incidents above formed the basis of my interest in wanting to know what the aspects are that contribute to the success of Māori men aged 80 to 100 years old (born between 31st Dec 1915, to 31st Dec 1935) in living a long, healthy and happy life.

1.3 Significance of the study

For many Māori, to live up to and beyond 80+ years of age is indeed an achievement. To find and acquire koroua at this age, takes considerable networking amongst your whānau, friends and peers. Once koroua are found, it's not usually problematic obtaining consent as the time constraints for most koroua was not too much of a concern with many living off the superannuation and at home much of the time. For some koroua their preferred language in which to converse would definitely be *te reo Māori*. The significance of this study is that all participants will be Māori men, 80+ years of age, therefore living in advanced age. There is literature regarding Māori elders (Māori Television, 2014a, & 2014b), or those that are classed as being koroua, however this study focussed on koroua who are octogenarians or older.

The majority of questioning in my thesis would be more focused, expounding on aspects that are common (e.g. Karakia, te reo) among Māori. A perspective on the health of those in advanced age was generally the focus within the Lilac study. It sought to ascertain the health and wellbeing of those in advanced age and come up with findings that contributed to that. The difference I will be making is that I will compare the findings of the Lilac study, and utilizing my journey and knowledge of *te ao Māori* (the Māori world) will analyse carefully aspects of literature which has contributed to the wellbeing of koroua. I will interview koroua in relation to traditional Māori aspects of which will form the basis of the questionnaire. This will include practices common among Māori that may or may not be practiced today which may include the use of tohunga or rongoa Māori to alleviate illness. My line of

questioning will delve deeper into Māori cultural practices. It is envisaged these findings will rejuvenate cultural aspects, such as language learning to enhance better health initiatives, justifying my efforts and those supporting me with this research.

The interview process (Appendix 6) could take up to one and a half hours to complete. The case studies of two participants could perhaps take up to two times longer with additional questions (Appendix 7) to those asked of the original ten participants. I also intend probing deeper into their specific knowledge and roles that they possess of ngā mea Māori and cultural identity, namely for Colin his role as chair of the rūnanga, and history and whakapapa from Gordon. The venue for these discussions will be according to where the participant feels is best for him. As well as the questions asked, there will be a short 3ms test which I will undertake with the participants. This test will be primarily used to measure the attention, the memory and the ability of these koroua to understand some basic instructions. The marks will be given by myself according to the scale of what I have researched that coincide with the test itself. Every effort will be taken to determine a fair and satisfactory score being given. For those that fail to reach a satisfying degree of comprehension according to the marks given, they will be subsequently excused from the study.

Another aspect that I see as relevant and significant in relation to the 3ms test and therefore to the study is that for some who now live in old age, their degree of comprehension is not what it once was. Their mental ability may have slowed somewhat over the duration of their years spent living life, and so this test would create a sense of credibility to the findings of the study if a cognitive section were set forth. This test (to which ethics approval was given) will be compulsory for clients taking part in this study and was made known to the clients of their withdrawal (See Appendix 4) on account of their not reaching a satisfied mark. It also gives myself as the researcher more clarity to their ability and to proceed forward accordingly.

The benefits hoped to emerge from this study would be to understand and appreciate more fully those that live in advanced age. To understand their journey and thoughts in relation to what they determine is wellbeing and health to both the body, the mind and the spirit. To elicit participant responses that validate certain aspects in Māoridom that indeed compliment a cultural pathway that if applied can in fact lead to a longer,

healthier and happier life for koroua in advanced age.

“No matter how the journey goes, take care of my own son, then life is good” (Cigna Life One insurance, 2014). This television advertisement may encourage koroua in advanced age to help and support more their *tamariki* (children) to care for their own, and to feel content as they age. Essentially the hope is that success factors that improve the health of koroua be determined and implemented by health services to improve their wellbeing.

1.4 Primary research questions

Do existing variables such as marae participation, voluntary work and the fulfilment of traditional Māori practices such as *whaikōrero*, indicate a need for a greater awareness, indeed an affirmation that these aspects contribute to the cultural identity of Māori men in advanced age? Does the fulfilment or maintenance of cultural identity such as the beginning of *whaikōrero* with your *tauparapara*, acknowledging the creator of all things, reciting *whakapapa*, and singing *waiata* strengthen *te reo* Māori, becoming proud to be Māori and contributing to the wellbeing of koroua in advanced age?

- What do you think is the meaning of health and wellbeing for koroua living in advanced age?
- How important is *te reo me ngā tikanga* Māori to you, to Māori and why?
- Has faith or spiritual aspects contributed to your wellbeing and living well in an advanced age? How?
- How do you define *whānau* and do they contribute to your wellbeing? In what way?

Is *te reo Māori* (Māori language), *whakapono* (faith), *whānau* (family), important factors in contributing to the wellbeing of koroua? This study will explore various traditional Māori practices to determine the wellbeing of koroua in advanced age.

1.5 Overarching Aim:

To investigate aspects that contributes to the wellbeing of koroua in advanced age.

Open ended research questions to prompt discussion to my primary research questions:

- Māori medicine and the Treaty of Waitangi: Are these relevant today?
- Te reo is our wellbeing. What are your thoughts about that kōrero?
- Do you think that te reo has contributed to your living well in advanced age: In what ways?
- Spiritual aspects or faith: Are these important today?
- Who are the carers of the elderly?
- What are the important things that strengthen the whānau these days?

1.6 Research tools adopted in order to address the research questions

- Secondary sources and archival search for the Literature Review (Chapter 2);
- Semi-structured interviews as the primary research method to collect anecdotal evidence to verify or to counter current research (Chapter 4);
- The Case study research method of two participants validating evidence from the semi-structured interviews (Appendix 6) and additional questions (Appendix 7), in order to elaborate more on their cultural aspects that they are widely known for (Chapter 5).

1.7 Limitations and key assumptions

For an in depth study of koroua who live in advanced age, limitations may include certain aspects of memory. These participants may not be able to expound on certain aspects that took place many years prior. I will refocus on what they say rather than what they know. For example, time constraints are a limitation for koroua and *Tangihanga* (funerals) is a significant occasion that occurs without notice and for some it is second nature to drop whatever they are doing to attend to matters on the

marae. These time constraints are issues or everyday matters that affected my koroua in this study and are all beyond myself to control.

In one particular instance a koroua who lived some distance from my home, my patience was needed when contacting him via telephone. His mobility was not the best and so I would wait for some time for him to answer the phone. If he were not in his mobility scooter he would most likely need to get into it to make his mobility easier. It was at times for him difficult to navigate his way through his home depending on what may be lying in his way. The willingness of the client to participate may not be a limitation as such, just the necessity to ensure a suitable environment for the client to feel at ease and interviewing to take place.

It was with sadness that I withdrew one participant as he along with his wife were in hospital both at the same time. Because of my previous visit when recruiting him for the study, I felt that his mind and focus at that time would be more suited to be with his wife and whānau. I felt that the decision I made to withdraw him was the right one for his daughter. Her confirmation that the decision was the correct one complimented my next objective with a peace of mind in planning to find another participant to take his place.

A koroua whom I recruited lived in the same town and resided in a rest home. He almost insisted that I allow him to assist me in my study as he was an advocate for those wanting to further their education. It was uplifting to have someone whom you hardly knew support my request. He needed a breathing apparatus just to allow him oxygen to speak to me. Two weeks prior to my initial interview with him, a carer from the rest home informed me by phone that I would not be able to talk to him as he had passed away. This comes with working with clients in this age group. Another participant asked to be withdrawn after viewing his transcript and stating that his answers may not have been in alignment with his position of leadership in the church of which he was affiliated. These are just some of the limitations faced when interviewing koroua in advanced age.

For many koroua who live in advanced age, *te reo Māori* just rolls off the tongue when their mouths open to *kōrero* (speak). For some *te reo Māori* was forbidden to be

spoken whilst attending school when they were young. Others like Sir Apirana Ngata were in favour of the English language being embraced to allow further progression in life (Parliamentary library, 2004). Another assumption is that koroua once provided service for their marae may come to light in these findings. Who knows that although classed as Māori, some koroua may not have been raised in a Māori setting and so be unfamiliar with traditional Māori language and customs.

Some see the Treaty of Waitangi as having failed to keep our language alive. This may be seen by some Māori in New Zealand as a limitation to whether te reo Māori is a factor in determining the wellbeing of koroua in advanced age. The lack of cultural identity may be seen by some as stemming as far back as the signing of the Treaty. Kaiako (teachers) and Māori educators may feel that the Treaty of Waitangi has proved to be a success for Māori. This by the government acknowledging *te reo Māori* as a second language and being able to speak *te reo Māori* in a governmental setting such as parliament, on television, and on radio. Language in schools is becoming more apparent such as *kōhanga reo* (language nests), bilingual units, *kura kaupapa* (total immersion schools), *wharekura* (high schools) and *wānanga* (universities).

1.8 Thesis outline

Chapter one is an introduction which sets the scene for the research. A personal account of myself as the researcher and my involvement and time spent as a child with my koro. A brief summary of roles I had working in the field of health for those in advanced age, which culminated in my carrying out this study. The significance of the study for myself is to determine factors that contribute to koroua living well in advanced age. Overarching questions will be set forth as well as the methods used to bring about data.

The literatures that underpin this thesis are explained in more detail in Chapter two. A comprehensive literature review gives a view of indigenous male elders including koroua and their leadership roles within their respective family groupings and community. Roles of elders often include being asked by the mainstream sector for council and help to determine how to progress forward regarding social and cultural

issues. Issues may include lifting the *tapu* (sacredness) of historical places, giving *karakia* to free homes from unwanted outside spiritual influences, or just to give council on land and natural waterways. This may see the need to allow tolerance from both parties to exercise their cultural traditions which might include opening formal discussions with *karakia* (prayer) and a formal greeting or *mihi i te reo Māori*.

The general wellbeing of *koroua* will be looked at carefully to ascertain how they may feel after practicing aspects of *te ao Māori* in their lives: The use of indigenous language and spiritual aspects is also closely analysed. Not all *koroua* are familiar with the language, traditions and knowledge they once knew when growing as children. For some *te reo Māori* was their only language that was spoken in the home especially if raised by *tūpuna* (grand-parents).

Extended *whānau* who affiliate to the same *hapū* may extend support to those in advanced age. Various methods of support may be utilized from taking someone shopping to mowing their lawn. Just a phone call may suffice for some. A good neighbour or friends who may share the same ideals as *koroua* assist often. For the *koroua* in this study, questions will be asked and data analysed to determine if they consider these people as *whānau*?

Chapter three gives a detailed outline of the methodology used in the interview process of these *koroua*. This methodology has set the foundation for my fieldwork sections in chapters four and five. The methodology will include indigenous research, and best practice methods to ensure safety for both the researcher and the participants.

Kaupapa Māori guidelines are to be practiced because of the participants, the researcher and the *kaupapa* (topic) of this study. These guidelines to bring about a *wairua* (spirit) that will engender open conversation *kanohi ki te kanohi* (face to face). It is expected that *mātauranga Māori* be implemented to ascertain a Māori world view of responses from the participants. This method is often used to promote *ngā mea Māori* (Māori aspects) and *tikanga* (customs).

Chapter four will also focus on the first hand reflections and descriptions given by ten *koroua* who for the majority reside near or *whakapapa* back to Tauranga. These

reflections will emerge as a result of the interviews; abiding by the practices of *kaupapa Māori* research namely *aroha ki te tangata* (respect for people), *kanohi ka kitea* (presenting oneself face to face), *titiro, whakarongo* (look listen), *manaaki i te tangata* (support for the person), *kia tūpato* (be cautious), *kaua e takahi i te mana o te tangata* (do not trample on the mana of the person) and *kaua e whakahīhī* (do not be boastful) (Smith, 2012, p. 124). Aspects that these particular koroua affirm as having contributed to their wellbeing in advanced age include the use of *te reo Māori*, whether on the marae or in the home.

Chapter five will outline the two case studies. In chapter five and mindful of the findings in the prior interviews, I was then able to interpret more clearly some of the finer points left unnoticed. This chapter will present a study of two koroua who have some mobility issues, but still manage to assist *whānau, hapū and iwi* in reciting genealogical lineage and leadership roles in the mainstream system. They will also provide information regarding their thoughts of Māori reaching their potential.

This information will discuss and outline their understanding of a traditional upbringing which will prove invaluable in expressing a *tūturu Māori* (traditional Māori) world view of thoughts regarding good health.

Chapter six will be a discussion of the findings. This discussion chapter will link back to the literature provided in chapter two.

Chapter seven will summarise the overall findings and what the data has uncovered in this study. Limitations to the study will be given as well as any recommendations. I will conclude this thesis with my reflections on the overall study.

Chapter 2 Literature review

2.1 Introduction

To determine the health and wellbeing of koroua in advanced age, I was given permission from the primary investigators, Professor Ngaire Kerse and Doctor Lorna Dyall to utilize the findings gathered from the Lilac NZ study (2014) to support my research on the wellbeing of koroua in advanced age. I was also given support from the *rūnanga* (Māori Council) (Ngāi te Rangi) to undertake this research. (See Appendix 3).

This chapter will review the current literature regarding koroua, indigenous elders including Aboriginal and Torres Strait Islanders and their specific roles language and culture; treaties and their effect on the health and wellbeing of indigenous peoples. Health statistics regarding medical history of koroua in advanced age such as falls, hospital admissions, doctors' visits, income, various illnesses to determine wellbeing; advanced aging; the importance of *te reo Māori* and indigenous language; the role of *te taha wairua* (Spiritual aspects), and *karakia* (prayer), *ngā ātua* (the gods), *tohunga*; *whānau* (family), and their contribution to the wellbeing of koroua. This chapter will conclude with a summary of aspects that endorse whether *te reo Māori*, *ngā mea wairua* or faith and *whānau* contribute to koroua living well in advanced age.

2.2 Indigenous elders, koroua and their roles

He tangata anō te tangata ki tōna kāinga, ā, he ariki ki tōna iwi:

‘A person indeed within the village and respected leader within the tribe’

(Mead & Grove, 2001, p. 120).

The role of elders within conventional indigenous societies was that of keepers of traditional wisdom, historical or traditional knowledge systems and ways of knowing. Despite having undergone comprehensive social turmoil (abuse of indigenous rights such as land confiscations) from the political arena which for many is well beyond their control, indigenous societies for decades have still managed to maintain and keep in remembrance their world views and combined understanding of customs and

protocols (Australian Government, 2008; Ministry for culture and heritage, 2015). With the evolution of a new generation of indigenous scholars, they seek constantly to move indigenous knowledge from the grasp of colonization back in to mainstream focus. Through educational research of elders, scholars capture some of the most 'intractable and salient issues of our times' (Barnhardt & Kawagley, 2014, p. 1).

Elders in indigenous societies such as Māori, Hawaiian, and Aboriginal and Torres Strait Islanders in Australia, First Nations in Canada, and Native American Indians are but some of the indigenous peoples who visibly continue practicing ancient customs, therefore keeping their customs alive. Dancing The Eagle Spirit Society (2012) for example administers support to those with sensitive as well as sacred needs using the traditional Native American approach. Their elders are defined as occupying "a revered position ... gifted with great wisdom and an individual who advises, resolves disputes and acts as a model of acceptable behaviour within the native community" (Dancing the eagle spirit society, 2012. p, 1).

Indigenous elders tend to adapt well to their surroundings and have an in depth knowledge of the area in which they derive. For some koroua, "this has been acquired through immersion, a process of osmosis (absorbing knowledge) and sometimes by a form of apprenticeship" (Rewi, 2010, p. 58). With this knowledge they are in a prime position for their opinions to be considered by Government officials with regard to possible allocation of assets from the land and any other natural resources. In this prime position, they become a dominant strength in the promotion of those within their society and a staunch advocate in pressing forward with their interests (International Work Group for Indigenous Affairs, 2012).

Like other indigenous elders such as our own i.e. Māori, elders in Canada are referred to as having a command "of language" and customs (Steigelbauer, 1996, p. 37; Rewi, 2010, p. 58). It must be said that this reference of the titles given from the indigenous student centre of Manitoba in Winnipeg, Canada, state that "we use the term Elder/traditional teacher only in the traditional sense" (University of Manitoba, 2015. p. 5). Chief is also commonly used in the First Nations Assembly which comprises of one national chief and 10 Regional chiefs (Assembly of First Nations, 2016). For the

indigenous in America, or Native American Indian, they are also known as chiefs (History Net, 2016).

The Innu tribe in First Nations Canada have long lasting and on-going negotiations with the Government of Quebec and the Government of Canada for their rights and privileges to their lands (Tremblay & Saguenay, 2011). Elders “teach others to respect the natural world, to learn to listen and feel the rhythms of the elements and seasons” (Joseph, 2012, p. 5). Māori elders from New Zealand have a similar regard to *papatūānuku* (mother earth) describing its majestic eminence, in comparison to humankind which is of a temporary nature. This is found in the meaning of an ancient *pēpeha* or *whakataukī* (proverbs);

“He kura tangata, e kore he rokohanga; he kura whenua ka rokohanga.

A loved person will not remain: A treasured land is always there”

(Mead & Grove, 2001, p. 91).

Koroua or Māori elders have knowledge similar to other indigenous elders in that they planted food at certain periods of the year and harvesting was undertaken at a certain time as well. The sun, moon and stars also assisted those that travelled on the sea and like food planted on land, there was a time according to the time of the month that fishing was most plentiful.

In *te ao Māori*, (Māori society), *kaumātua* are referred to as Māori elders. This term includes *kuia* (elderly Māori women) as well as *koroua* (elderly Māori men). There are a number of *kupu* (words) to define elderly Māori men however *koroua* is the more commonly used term (Higgins & Meredith, 2011). Elders in indigenous societies help in retaining language, customs, and passing on that knowledge through *waiata* or songs, officiating in oratory speaking or *whaikōrero*, genealogy or *whakapapa* to their particular family and also to their *hapū* or clan. This is similar to Māori inasmuch as they, like other traditional indigenous societies exhibit a proficiency of language.

Koroua or elders within their indigenous society have been researched so as to understand their cultural values and knowledge processes. In attempting to properly

engage and speak freely about ageing among koroua, a researcher unfamiliar with Māori tikanga and kawa would normally utilize the guidance of experts. This process of *kanohi ki te kanohi* (face to face) *aroha ki te tangata* (love for the person) is paramount. The success of any project within *te ao Māori* can often depend on this process. For seasoned researchers of Māori, this is not new. *Rōpū kaitiaki* (guardian group) are often utilized for this purpose. This *rōpū* is predominantly made up of those well versed in *te reo me ngā tikanga* (language and customs). This *rōpū* can also include koroua themselves.

Koroua in New Zealand may differentiate on religion, but many through *karakia* (prayer) *whakamoemiti* (giving praise) and *hīmene* (hymns) have the simple faith to assist in aspects of a spiritual nature. Koroua are also actively engaged in the more faith promoting or spiritual aspects within some *hapū* (subtribe). Some Christian beliefs advocate that it is not the age of the person that determines whether one becomes an expert in religious instruction but by their faith that they have in God (Sikkink, 2010). *Karakia*, communing with the spirit or officiating in religious contexts such as *tangihanga* (funerals), or *hura kōhatu* (unveilings), are two tasks of service presided over or regularly conducted by koroua or elders (Barlow, 1991; Durie, 2003; Marsden, 2003; Walker, 1992).

Elders are often placed at the forefront of any formal gathering often to provide the care and support to their people and especially to those of the extended family. Koroua contemplate with caution the roles that now rest with them in regard to the *whānau* (family), *hapū* (sub-tribe) and *iwi* (tribe). Their ability which comes from their just being Māori, their inherited nobility and learnings that comes with this upbringing can at times be second nature to them (Rewi, 2010). This second nature comes through having been born and raised in *te ao Māori* with a connection through *whakapapa* to their *tūpuna*, it then qualifies them to stand as representatives for the *marae* and *whānau* (Rewi, 2010). For Native American Indians, they practice a similar role. It is often that from within the tribe that they are looked to in the decision making process and the transmission of expertise and intelligence accrued over centuries that rest with them (Dahl, 2012).

Other indigenous peoples throughout the world see indigenous language not only as having verbal connotations but also acknowledge that language transmits with it a speechless system of traditional beliefs. For Māori, male moko were seen “as a badge in that it was widely believed to designate membership of a particular group and an individual’s standing within that group: It could be evidence of his tribe, his rank and his masculinity” (Simmons, 1986, p. 23). These beliefs will be utilized mainly at a degree that pertains to intellectual thinking of which the individual may not be familiar with. These beliefs remain essential in the development of individual identity, recognition of oneself, and one’s affiliation to one’s existence (Reyhner & Tennant, 1995).

“The loss of languages passed down for millennia, along with their unique arts and cosmologies, may have consequences that won’t be understood until it is too late to reverse them” (Yglesias, 2015, p. 1). Language loss is at a critical point for indigenous peoples throughout the world. “language is more than just words – it can encapsulate a way of thinking and being. Now a language is not just a body of vocabulary or a set of grammatical rules, it’s a flash of the human spirit. It’s a vehicle for which the soul of a culture comes through to the material world. Every language in some sense is an ecosystem of ideas, a watershed of thought, an old growth forest of the mind” (Yglesias, 2015). Knowing how to discern correct language rules, pronounce properly with an ability to understand the grammar is a means to communicate effectively (Moorefield, 1988).

Aspects important to koroua include *whaikōrero* (oratory speaking), and the supporting of waiata are roles that they fulfil while on the marae. Here in *Te Waiariki*, (Bay of Plenty, New Zealand) “it is common for *whaikōrero* to rest with the genealogical senior relative” (Hokowhitu, Kermoal, Andersen, Petersen, Reilly, Altamirano-Jimenez & Rewi, 2010. p. 64). This particular role of *whaikōrero* has been adopted among Māori for many years. As *kaikōrero* (speaker), koroua summon the presence of *wairua tua atu o te ārai* (spirits beyond the veil) to influence their speech on their behalf. The wairua of one’s ancestors is said to sanctify the speaker (Rewi, 2010). For koroua it is a sign of their status among the *whānau*, *hapū* (sub-tribe) and *iwi* (tribe). During the *whaikōrero*, if there are issues to be discussed, these issues may not be addressed at that stage (the formal greeting), but it does bring about

a meeting of the minds where the *manuhiri* (visitors) are made to feel comfortable to then engage with the *tangata whenua* (locals).

“Song is considered to be a fundamental form of human expression and it is where a pervasive and profound relationship between music and language is evident” (Trinick & Dale, 2013, p. 3). Following *whaikōrero*, it is traditionally accepted that waiata is given. This aspect of *waiata* (song) or *hīmene* (hymn) in a formal church gathering has impetus to enhance or promote *te reo Māori*. Although kuia (elderly women) initiate waiata following *whaikōrero*, most occasions you find men supporting the women and therefore promoting their language and cultural identity as well.

On the rare occasion elders may also be found supporting the speakers by fulfilling an initiatory role of retrieving the *koha* (donation) when it is placed on the ground for the host marae. In other cases, some elders may prefer to ensure the mana of the marae remain intact by working at the back. This is highlighted by this *whakataukī* (proverb)

“Kia tika mai a muri, ka tika atu a mua,

It is when the back is working well, that success comes to the front”

(Winiata, 1967, p. 91).

The mana and leadership of the tribe is more prevalent than the active exertion of *rangatahi* (youth). This is why koroua are esteemed so highly (Durie, 2003).

Aboriginal and Torres Strait Islander communities in Australia differ one from another. “Australia was traditionally inhabited by two Indigenous populations that were, and are, ethnically and culturally very different: Aboriginal people and Torres Strait Islander people” (The Royal Australian College of General Practitioners, 2012, p. 8; Shnukal, 2001). An elder in one community may not be an elder in another but both will be Aboriginal. There does seem to be one familiar characteristic in that they are motivated by an intense spiritual awareness in their lives and are said to exemplify what they teach (Joseph, 2012).

Australian Aboriginal elders have experienced debate as to what proper name should be used to define them as a people: “Elders are usually addressed as uncle and aunty

which in this case are terms of respect” (Yuin & Monaro, 2015. p. 1). In New Zealand, where koroua is used, there is no universal title in which to describe an elder. Aborigine are very firm in their idea that a capital “A” or a capital “I” should be used when referring to Aboriginal or Indigenous Australians (Yuin and Monaro, 2015, p. 1).

In New Zealand, *matua* (adult male) and *whaea* (mother, adult woman) would be used primarily to address those more senior and who have close ties to that particular person, or if that particular person has stated that he would like to be addressed as such. Having a close relationship to a particular person through blood ties, being over fifty years of age (Rewi, 2010) possessing the qualities, aspects and leadership that make up one who bears the title of being classed as a koroua. Taking a position on the *paepae tapu* (orator’s bench) could be as little as a motion “to come and sit at the end of the bench and being told to stay” (P Ihaka, personal communication, 2014), is another aspect of choosing a kaikōrero on the paepae or ‘of becoming a koroua’.

The Murri communities in Australia state that some roles that other indigenous peoples look at elders fulfilling (e.g. being involved in the community, teaching and passing down knowledge), are undertaken by those that are just willing to stand and assert themselves with the responsibility (Babidge, 2010). With health being a factor to administer in such affairs, it has fallen to the younger to fulfill these roles because of their physical ability and competence to do so. Their aptitude to speak to all who are in attendance or because they are not intimidated to register their feelings in relation to major concerns, gives them the strength and ability to stand for the progression of their family (Babidge, 2010). For some elders, it is often their inability to converse in their native tongue that restricts their confidence to officiate in indigenous affairs.

Aboriginal elders look to the eldest of the children to care for their younger siblings. So from an early age, children are being tutored in the role that will one day rest with them in presiding over their family kinship group. They are not taught as such the traditions that were once a normal process for the family, but instead they live those traditions (Babidge 2010). This practice is similar also to Māori in New Zealand. Some *whāngai* (adopted) or who are brought up by their *tūpuna* (grandparents) are

not taught how to speak *te reo Māori*, they were instead spoken to in *te reo* and it became instilled within their vocabulary. For many of our *tūpuna* (grandparents) who were around at the early part of the last century (1900's) and resisted the change that came from colonization, *mokopuna* (grandchildren) have been raised practicing what their *kaumātua* (elderly) practiced.

Torres Strait Islanders are Indigenous Australians. Its islands were taken over by the British, and they became British subjects. Their islands became Crown lands and although they became Australian citizens, they were however excluded from having rights and privileges which other Australians held. Long established traditions of Torres Strait were coordinated by “senior men” and arranged “through clan membership”. It was established on family relationships and mutual trust (Shnukal, 2001, p. 3). The *mana* (strength) and cultural enhancement of the tribe, clan, mob or kinship group is reliant on elders being fully engaged, upholding the virtues that exist within the tribe. Elders have lived through the difficult times in life, living through the challenges that have come their way. What they have learnt from those experiences can be a voice of warning or encouragement to the teachings of others.

Many koroua who now live in the “eighth decade” of their lives, still continue to take on an assisting role, such as giving guidance and maintaining the *mana* of the *whānau*, *hapū* and *iwi* (Te Awe Awe-Bevan, 2013), through *whaikōrero* at various *hui*, even though these roles can leave them weary at the end of the day. They are regarded with reverence and as “*taonga*” (treasures) and complement the wellbeing of those with genealogical links or “claim good descent” are “worthy of tribal protection” (Durie, 2003, p. 77; Hokowhitu, Kermoal, Andersen, Petersen, Reilly, Altamirano- Jimenez, & Rewi (Eds.), 2010; Rewi, 2010, p.58). Like aboriginal elders and their ability to recite ancient stories, many koroua in New Zealand relate *pūrākau*, *pēpeha*, and *whakataukī* (stories and proverbs) in order to teach values to their people. Koroua who administer frequently to their role are self-assured about their wellbeing. Some koroua consider good health by just being associated with and having the ability to take part in and fulfil their particular roles (Durie, 2003).

2.3 Wellbeing

The economic prosperity of a nation is determined by utilizing economic data such as the Gross Domestic Product (GDP). Although effective with this data, the actual data fails to give accurate indication of how those within the community are progressing as a whole. For example, it does not measure whether the actual wellbeing of the people are keeping pace with the GDP (Marks, 2011). The ongoing quest to stimulate and strengthen the GDP can actually bring about negative statistics that impact on people's lives. It can include the need to work longer hours and although increasing economic prosperity, it takes away spending that quality time with whānau. This can have an effect on social activities where even getting to a hui such as a church meeting can be a challenge. Consequently GDP creates an attitude of failing to capture, validate and discover more what wellbeing merits to human society (Powers, 2014).

Statistics New Zealand determines wellbeing to consist of a number of characteristics. These characteristics range from how comfortable people feel with their lives, and in feeling comfortable, determining life satisfaction. The General Social Survey (GSS) is run by Statistics NZ, and sets out surveys that consider characteristics of social wellbeing in New Zealand (Social and Cultural Statistics, Statistics New Zealand, 2016).

Furthermore, determining satisfaction and therefore a sense of wellbeing includes how people feel regarding Culture and identity. Their social connectedness and living circumstances bring confidence or empowerment, and having that positive approach to life. Safety and security is also a statistic of wellbeing (Stats NZ, 2018). Wellbeing can be that sense of achievement to just get over that hurdle or stumbling block to strengthen the spirit to progress forward (Stats NZ, 2018).

2.4 Treaties and Impact on Wellbeing

The Treaty of Waitangi played an integral aspect of experiences for both Māori and European in New Zealand. The Treaty was essentially the signing of a document in 1840 that culminated in the British crown gaining sovereignty over New Zealand

citizens, including Māori. This allowed British rule which in turn allowed British customs and models to be practiced (Bell, Kawharu, Taylor, Belgrave & Meihana, 2017; Kingi, 2006; Medical Council of New Zealand, 2008; Orange, 1987; Walker, 2016)

There is controversy even today whether Māori had a clear understanding of the Treaty itself and also with the translation from the Māori version to the English one. Although full of consternation that self-governance for Māori has been slow in coming forth and the failure to protect interests of Māori (language and culture), these issues have been influential in regard to the health and wellbeing of Māori people (Bell et al, 2017; Kingi, 2006; Orange, 1987; Walker, 2016). This emphasized by land tenure taken by European which caused much sorrow to Māori as they saw the land as so sacred that it is important enough to die for;

“He wahine, he oneone, i ngaro ai te tangata.

For women, for land, men die”

(Mead & Grove, 2001, p. 134).

As the colonization of New Zealand marched on, Māori health traditions that existed for hundreds of years began to fade away. So it was with the decline in the number of indigenous inhabitants of New Zealand through diseases introduced or brought here by the missionaries and settlers (Kingi, 2006; Medical Council of New Zealand, 2008).

Land tenure, or confiscation has been detrimental to the health of not just koroua here in New Zealand but also for other indigenous elders throughout the world. Despite the second article of the treaty of Waitangi stating that Māori are guaranteed rights of ownership over lands, forests, traditional food sources, many Māori believe that the Government had largely ignored its treaty obligations by the land confiscations of the eighteen hundreds (Barrett, 1997; Medical Council of New Zealand, 2008). The Treaty of Paris, the Royal Proclamation and the treaty of Annexation has played a part in indigenous societies where agreements continue to leave tangata whenua or indigenous aborigine still striving for parity in health statistics.

The Treaty of Paris (1763) that was agreed to by the French and the British in Canada (North America) is similar to that of the Treaty of Waitangi in that it was implemented to bring about 'sovereign authority' (Office of the Historian, Bureau of Public Affairs, 2016; Treaty2U, 2016. p. 1; 2016) to much of the territory. The French then relinquished the territory that it had dominion over in Northern America (Jedson, 2006; Office of the Historian, Bureau of Public Affairs, 2016). The Royal Proclamation was then issued by King George III and implemented in order to generate amicable relations and unity with First Nations Indians. The proclamation afforded First Nations protection from western obligations especially in regard to the selling and purchase of land. It was through this proclamation that it was made known to civic leaders and governmental authority that the indigenous peoples of Canada had rights and deeds to land. There were however other treaties made some one hundred years later, which gave more control to the colonies. Their treaties affected First Nation peoples immensely by being enticed to surrender their traditional ways of living (University of British Columbia, 2009; Hanna, 2011).

The Treaty of Annexation took place in Hawaii in the year 1897-1898. It was signed by John Sherman on behalf of President McKinley (Conklin, 2010; Sai, 2008; Trask, 1993), and Sherman as well as others signed on behalf of the Hawaiian President at that time, Sanford B. Dole. It was brought about and accepted as a bi-lateral agreement to sustain their enduring welfare. Article II states that revenue appropriated from proceeds of the newly introduced laws were to be utilized for the purposes of the people (Conklin, 2010. p. 1; Trask 1999).

Like the American Indian who underwent the same land tenure to that of other indigenous peoples, without having a clear or full understanding of land ownership, stated that the "land was opened up for white homesteaders" (Kolb, 2007, p. 44). Similar to Māori, the taking of tribal land was seen as "heinous" because of the sacredness of it. Furthermore, the physical and mental pressures of losing sacred lands through an inability to make an accounting of taxes or through false pretenses, it was found to have a profound effect on the health and wellbeing of the people (Kolb, 2007, p. 44).

The takeover of traditional indigenous lands has indeed affected the culture and traditions of those who first inhabited them. This in turn has affected the health and wellbeing of these inhabitants. For the indigenous people in Australia, it was somewhat different inasmuch as there was no account of a treaty, and so therefore the land was just taken. Aborigine resided there and had a system where the people applied what they saw as their laws into their lives and wellbeing. They had autonomy over their land and water ways. Captain James Cook under instruction from the Admiralty was to take possession of 'convenient situations' in the name of the King. Arthur Phillip was then assigned to establish a settlement in Australia where 'his instructions were silent in relation to the consent of the natives' (Gilbert, 1933-1993, p. 62).

Along with this authority, he was instructed to provide land to colonialists who were prepared to make improvements to the land. It was assumed that Australia was Terra Nullius (Gilbert, 1933-1993). Terra Nullius is the term given when the land in question is not owned or does not belong to anyone. Land tenure and colonization in Australia pressed forward under this notion. Sovereignty by the British has since been forged in Australia where debate about its authenticity still remains. Some still carry the fight vowing that Aborigine did not cede sovereignty but because it exists in legislation today, how does that affect Aborigine in their quest to improve conditions, including health measures for themselves in Australia? (Gilbert, 1933-1993, p. 59).

The progression of the health and welfare for Māori in New Zealand was an integral factor in the Colonial office seeking to and establishing authority. The need for full authority at the time was in part explained to stem the lawlessness that prevailed. Despite stating the dire situation with need for health improvements in New Zealand, an increase of mortality rate for Māori saw the Treaty as having failed. In fact it was not long after the signing that the decline of the Māori population dropped even more dramatically. Māori were more prone not to recover from the infectious diseases that ravaged the country. There are other aspects which included the Māori land wars that contributed to the loss of Māori life, resources and culture (Kingi, 2006; Human Rights Commission, 2008-2018; Rangiwai, 2010).

Resources as well as land assist in maintaining a cultural as well as a physical wellbeing. From the sea, or the bush, one gathers food in order to maintain a healthy life for the family. Being at one with these resources allows the people to feel the comfort that comes from within. From this experience they come to a knowledge of the traditions from those who have passed on. Plant life or herbs of the field are utilized to dress sores or injuries to the body. Oft times the resources allocated to indigenous societies are shared among a diverse number of groups or societies. Along with their differences such as diverse languages, poverty, beliefs and governing bodies, they fail to acknowledge, learn and resolve concerns that enhance the progression of American indigenous health in going forward (Hausam, 2004).

Providing and connecting people to health or healing has been another aspect of the term wellbeing (Minister of Health, 2016; Mitten, 2009). The World Health Organization state: Health is a ‘complete state of mental and social wellbeing’ (Chirico, 2016). For Māori, there are factors that relate with one another, and they in turn must work in tandem to have an effect on health. In having that interdependence it helps and gives sustenance to the whole (Mark & Lyons, 2010, Durie, 2011; Broad, 2015). A spiritual concept, embraced by indigenous cultures that includes the intelligence, the physical and the soul would provide importance to wellbeing. It has been noted that this form of practice has been held with an almost tangible sense of reverence within the healing process (Mark & Lyons, 2010; McCabe, 2008 ; Durie, 1998).

Successful aging for koroua in New Zealand has seen health and wellbeing by indigenous Māori as customarily holistic (Harmsworth & Awatere, 2013). Many koroua were raised not having a medical practitioner or living some distance from a medical centre which for some indigenous peoples remains the norm in society today. Tohunga (priests) were ever present in days gone by to offer relief or *rongoa* (medicine) to make better those that were sick or afflicted. Traditional practices of tohunga from that time and their traditional medical prowess has been passed down to this day (Jones, 2007).

Tariana Turia, previous Māori Party Co-Leader, with the approval of the Government helped launch a similar programme to enhance and cater for Māori utilizing a Māori world view of healing and wellbeing (Turia, 2012). This concept was called *whānau ora* (family wellbeing). It's primary aim is to work as a whānau to assist other whānau in building networks to help each other share the same ambitions. The New Zealand Government embraced this policy concept (Ministry of Health, 2010, p. 14). This health initiative followed two major health models some two decades' prior: These models being the *Te Whare Tapa Whā* (Durie, 1998) and *Te Wheke* (Pere, 1991) models. As well as Whānau Ora, the *Te Whare Tapa Whā* and *Te Wheke* models implemented a spiritual dimension to what some have stated as being traditional Māori healing (Boulton & Gifford, 2014; Durie 1998; Harmsworth & Awatere, 2013; Mark & Lyons, 2010).

In Hawaii, aspects of cultural traditions were practiced and researched to give findings as to how effective certain measures were and if they contributed to the health and wellbeing of the indigenous people (McGregor, Morelli, Matsuoka, Rodenhurst, Kong, & Spencer, 2003). Hula dancing, a traditional Hawaiian dance was implemented. The initial study found that through attending classes twice a week, the blood pressure of participants had dramatically improved (Look, Trask-Batti, Agres, Mau, & Kaholokula, 2013). Like Māori, Hawaiians have a deep affiliation with the land. Growing gardens in school as well as in the community not only allowed for healthier eating but reattached the people back to their traditions of old (Look et al., 2013).

Mainstream health here in New Zealand is working collaboratively with Māori in implementing indigenous perspectives such as whānau ora that 'promote progress or healing in areas unfamiliar to the trained counselling professional' (Hirini, 1997, p. 15). Although whānau have embraced the whānau ora concept, Government officials have struggled to measure the outcomes thus far (Mahuta, 2016). In the past, the Department of Health and their system in New Zealand has become known by 'generations of staunch guardianship' or keepers of a notion of efficient authority and operative elimination of indigenous healing practices (Durie 1996, cited in Hirini, 1997, p. 15). For any strategy around health measures, the government must take into

consideration an association with Māori. The Health Department has moved favourably towards bicultural strategies and are working among iwi to initiate their own health measures (Barwick, 2000; Came & Tudor, 2016; Durie, 1998; Hirini, 1997)

2.5 Health Disparity for Indigenous peoples

Currently Aboriginal and Torres Strait Islanders endure ‘two and a half times’ more anxiety that comes from sickness “than the whole of the Australian population” (McCalman, 2014, p. 1). The majority of the illnesses that cause Aborigine to incur this disparity is made up of diseases that recur, but yet are able to be averted (McCalman, 2014, p. 1). Janya McCalman states that “clearly, strengthening the capacity of the health system to deliver effective and responsive health services is a critical priority. But improving indigenous health requires more than resources and good intentions: how the programs are implemented, evaluated and translated is equally important” (McCalman, 2014, p. 1).

Indigenous Hawaiian have and still undergo similar disparities to health in spite of claims through negotiation of a sustained welfare system by Presidential officials (Look et al., 2013). Heart disease remains a major stumbling block to good health in Hawaii. Like other indigenous cultures, they endure a disproportionately higher abundance of medical related conditions. 68% more indigenous Hawaiians die from heart disease than all other races in Hawaii (p. 9), 34% more from cancer (p. 9), 20% from stroke (p. 9), and 130% (more than other ethnicities) die from diabetes (p. 9). Obesity is also a major contributor to unfavourable health statistics in Hawaii (Look et al., 2013, p. 9).

One in three indigenous native Hawaiians have diabetes or are at risk of contracting the disease. “Native Hawaiian and Pacific Islanders had the highest age adjusted percentage of people with diabetes (20.6%) in all racial groups” (Look et al., 2013. p. 12). A wider focus on prevention or stemming the advance of diabetes in Hawaii by much of the health sector has proved fruitful (p. 12). Between 2000 and 2010 there was a 10% increase in Native Hawaiians seeking out and attending educational programmes to arrest this progression (Look et al., 2013. p. 12). In spite of this

increase and learning, statistics still remain similar, therefore prompting alternative measures to stem the flow. Findings suggested that the more vulnerable who suffered from diabetes were less likely to seek out or undertake preventative measures (Look et al., 2013). For koroua in New Zealand who live in advanced age and who suffer from stroke or diabetes, should there be a prompting of alternative measures of the practice of aspects that contribute to wellbeing?

In New Zealand, diabetes has been labelled as being the more prominent and most accelerated health issue to date. There are some 350,000 people in New Zealand whom either have diabetes, or some form of it (Ministry of Health, 2013a, p. 1). Obesity, waist circumference and haemoglobin levels are risk factors or determinants to diabetes.

For the 400 ethnic indigenous peoples in the Americas, their situation at this time with regard to their health is quite alarming. The want for food is a culmination of a number of factors that contribute to the situation experienced by indigenous people in America (Pan American Health Organization, 2006). A large number cannot read or are out of work and with many in rural areas, services are less available to them (Pan American Health Organization, 2006).

The Pan American Health Organization (PAHO), backed some of the programmes put forward to assist in the shortfall of fundamental health services for indigenous people in America. Although resolutions were started, like some other indigenous people, they are yet to bring about parity with those of a western culture (Pan American Health Organization, 2006, p. 1). Through this inequality, strategies that advocated to cater for the health and wellbeing of indigenous peoples was considered the highest priority. The four main strategies to enhance the health and wellbeing of the people were to ensure and maintain certain aspects of indigenous health within the Millennium Development Goals (MDG) and National Health policies. These consisted of measuring the progress of proper policies and international agreements, information analysis, monitoring and management, primary healthcare and an intercultural approach to health, and interinstitutional and intersectoral collaboration networks. (Pan American Health Organization, 2006).

Other PAHO strategies consisted of increasing the research and the information gathered to gain a greater understanding of indigenous health related issues to then formulate an accord from the validated material collected to adopt more effective record keeping practices. In addition, to blend together an intercultural design into the American Health System in conjunction with this strategy. Also implemented was structuring a collaboration with organizations familiar in working with indigenous people to bring about successful outcomes (Pan American Health Organization, 2006).

Some of the barriers to enhancing the development and progression of health among indigenous peoples was that of a bias towards Western medicine. PAHO state that practices used by indigenous peoples (language and access to quality care) often stem from their knowledge that has been learnt and practiced over time (Pan American Health Organization, 2006, p. 4).

Feed the Need, a Charitable Trust in New Zealand take it upon them to raise money in order to provide nutritious meals to children in schools. Their purpose is to cultivate and nurture the education of children by allowing them the nutrition needed in their daily intake to learn better. Poverty in New Zealand has become a continuous political issue of late (Feed the Need, 2014a). With the population ageing, there will be a need for the children of today to be entrusted with responsibility when it comes time to access employment for them (Feed the Need, 2014b).

The Australian Indigenous Doctors Association (AIDA, 2004), have noticed the disparity of intercommunication within the healthcare system. This alarming feature has existed for some time, with indigenous Australians being kept at arm's length to proper treatment that is needed. Unfortunately, Aborigine are looked upon with unfavourable contemplation by those whom have authority in this sector (Australian Indigenous Doctors Association, 2004, p. 6). As a consequence of this bias from the general population of medics, Aborigine lack the confidence to press forward and fulfil their aspirations. Cultural Safety does acknowledge the diversity within traditional structures. It accepts that policies may need some adjustment by those at the forefront of medical intervention to provide a better service (Australian Indigenous Doctors Association, 2004).

AIDA, also state that there is a decline in the wellbeing of the individual when cultural practices are inappropriately applied. As is sometimes the case, the client can feel somewhat aggrieved not to understand how the mainstream medical system works and so a sense of mistrust is sometimes generated (Australian Indigenous Doctors Association, 2004, p. 4). Trust is essential if people are to be one in their cause for better health. In spite of what some see as a lack of funding to ensure pathways to good health eventuate for indigenous peoples, the lack of understanding of indigenous language and proper observance of customs or protocols can affect those who consult in formulating current policy. The lack of indigenous peoples attending mainstream health services can bring to a halt anecdotal evidence needed to bring about change or effective measures to improve health outcomes for indigenous peoples. The findings from these policies may be included in an international strategy to improve health, so adhering to indigenous peoples customary practices may be beneficial to improve the health of others (Australian Indigenous Doctors Association, 2004).

AIDA have defined cultural competency as “a set of congruent behaviours, attitudes, and policies that come together in a system, agency, or among professionals and enables that system, agency, or those professionals to work effectively in cross-cultural situations” (Australian Indigenous Doctors Association, 2004, p. 2). Essentially it works in collaboration with each other to improve the health services. This in turn may not revive the affected participant to full health but it could help to move forward a bi-cultural understanding to then put in practice what both cultures determine to be the most effective remedy for “all patient populations” (Australian Indigenous Doctors Association, 2004, p. 2).

Although funding has improved across the board in health initiatives, Aboriginal health continues to find itself in a dilemma. Like those from AIDA, a realignment needs to happen to extend past promotion of health for indigenous Australians to an absolute. This realignment requires the decolonising of the health sector for indigenous Australians to be appropriated by those with expertise in their field to cater for their needs. This would consist of the indigenous people themselves raising concerns and then getting the support from British imperialism or the “current western

dominant approach” to implement strategies to enhance the health of the people. This would also be a change from the Western world view of improving health related issues (Sherwood & Edwards, 2006, p. 1).

Strategies implemented by those within the health sector are complex but at the same time are similar in structure for indigenous people all over the world. In New Zealand from the mid to late last century they had what was then called the Department of Māori Affairs. This organization was set up to put in place strategies to assist Māori in reaching their aspirations and functioning more fully as a whānau and iwi to progress forward into the future. In essence, an organization to enable the progression of Māori to reach their potential. In the late 1980’s, this organization was changed from Māori Affairs to the Ministry of Māori Affairs and the Iwi Transition Agency, essentially fulfilling a similar role (Butterworth & Young, 1990).

Another health strategy in Australia is the cultural competence programme committed to coaching people and agencies in the arena of Aboriginal and Torres Strait Islander developmental capability (Lowitja Institute, 2014). Similar to the cultural competence programme, Te Puni Kōkiri in New Zealand have supported the delivery of health initiatives to support the health and wellbeing of Māori (Katoa Ltd, 2000-2002). It offers strategic instruction on the application of programmes and analysis of research so that they can have a voice to extend dialogue, initiatives and learning to enhance wellbeing. *Te reo Māori* was an influential factor as a barrier in Māori (especially the elderly) frequenting medical centres. It was difficult for Māori to converse in English as well as the administration and health professionals to interpret what was being said (Scott-Jones, 2016).

In New Zealand, another barrier saw some Māori insist on having returned back to them any tissue that is removed from the body when undergoing a medical procedure. This could include hair, toe or finger nail clippings. To take a sample of blood for analysis is ‘at variance with Māori’ (Capital and Coast District Health Board, 2009, p. 19). The mainstream health system has accepted and also become aware of customs by Māori to then offer a bag for samples to be collected and taken home by the client (Capital and Coast District Health Board, 2009, p. 20).

The 2010-2016 Lilac Cohort study run in New Zealand likened wellbeing to people's quality of life (Australian and New Zealand Journal of Public Health, 2013). Similar to Sovereign Services Ltd, they examined factors that contribute to successful advanced aging for those who live eighty years or older. These factors included their personal history, physical and mental health, cultural health and the environment sector, medical history and support needs. Knowing the predictors of successful aging, people could plan for their wellbeing into advanced age. 'He Korowai Oranga' (Ministry of Health, 2014) for example assert that receiving support such as favourable education, job opportunities and quality housing from the Government as Treaty partners is an integral factor to achieving their maximum health and wellbeing. They see that not only the support but security as well plays a crucial part in the wellbeing of whānau (Ministry of Health, 2014).

According to the Social Report, 'Te pūrongo oranga tangata' (2010), "Good health is critical to wellbeing. Without good health, people are less able to enjoy their lives to the fullest extent, their options are limited and their general levels of contentment and happiness are likely to be reduced" (Ministry of Social Development, 2010, p. 1). Those that suffer from debilitating injuries or sickness will incur some kind of lack in personal capacity. This can in turn affect a person's motivation in participating in education and in due course employment opportunities. Those that are affected by these issues may not be as confident in other areas of their lives such as the raising of a family, socializing outside the home, befriending others as well as interests and hobbies. The participants in this study age between eighty and one hundred years. Their levels of contentment may still be positive but at times they lack in personal capacity to cut the hedge or fulfil the physical attributes that they once had the ability to do. They however for this study are yet alive and willing to help me in my research.

Parameters that affect health outcomes are wide ranging. The origin of these combined effects as well as the environment and General Practitioner Medical centres are being looked at by health and disability services towards improving Māori health (Ministry of Health, 2014). More careful consideration is being paid to the synergy which exists between the poor and needy according to the findings from health research. These include those who come from low socio backgrounds with little

aptitude and are likely to suffer from reduced health (Ministry of Social Development, 2010). Because of 'mortgage free home ownership, the rates of poverty hardship for older people are quite low' (NZ Council of Christian Social Services, 2018, p. 1). I myself would categorize some koroua (80+ years) as having reduced health because of their age, socio background with home help sometimes utilised to assist in showering, or cleaning the home.

2.6 Success Factors-Aspects of Wellbeing

Success can be defined in a number of ways however it essentially means a performance or achievement that is marked by success (Success, n.d). Success for wellbeing could mean attaining reported measures such as acute hospital care, financial protection, and health system responsiveness (Smith, Mossialos & Papanicolas, 2008). Although there are findings from research around the globe that people are tending to live longer (Health and Aging, 2016; Royal geographical society, 2016), it is indeed fortunate for koroua whom live into advanced age to still live quite happily and content. There are the few "niggles," that come about from time to time, those health related debilitating issues specific to their age, however for some koroua, they remain quite content.

In terms of health, success can mean an improvement and progression forward of health promotion, equity, health policy and involvement by the community (Macdonald, Veen & Tones, 1996). Those suffering chronic conditions, the National Health Committee (NHC) state that good healthcare is a product of dedicated people providing professional and heartfelt care (National Health Committee, 2006). Māori health looks at a Māori world view and an acknowledgement of spiritual and cultural identity. It is a term where success is hoped for, stringently looked at and analysed to bring about positive outcomes.

A factor (or aspect) on the other hand can be defined as a 'circumstance, fact or influence that contributes to a result or outcome' (Oxford dictionaries, 2016, p. 1). For the purpose of this thesis, factors of wellbeing in regard to koroua will be ascertained from these koroua in their own words to then determine if their elicited information

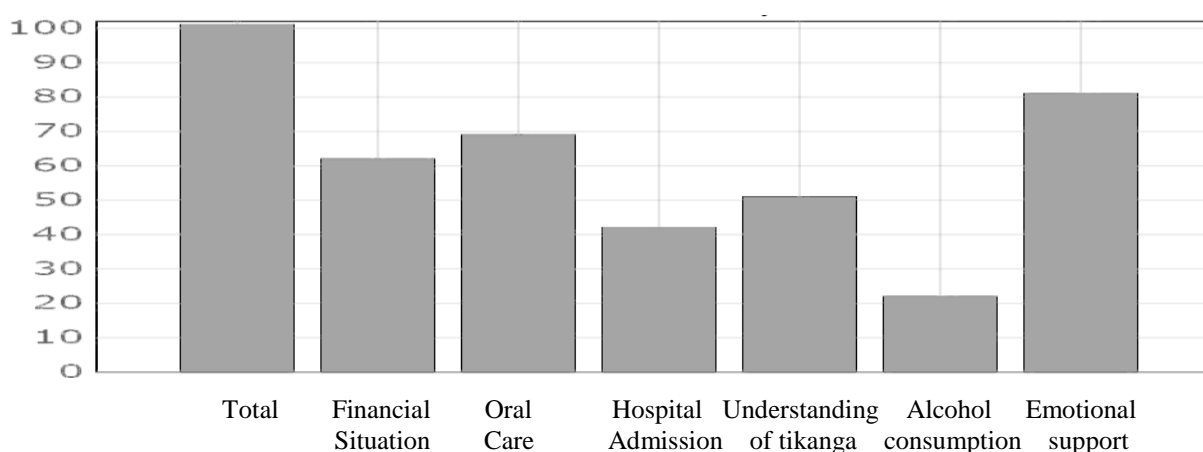
then contributes to te reo Māori, ngā mea wairua or whakapono and whānau as possible factors contributing to their health and wellbeing in advanced age.

The scope and purpose of this research is to determine aspects that in some way contribute to Māori men (80+) living well in advanced age. Traditional Māori practices will be explored to determine whether these aspects are measures that have afforded them the peace of mind to allow them to an upliftment within, temporally, emotionally, physically and spiritually.

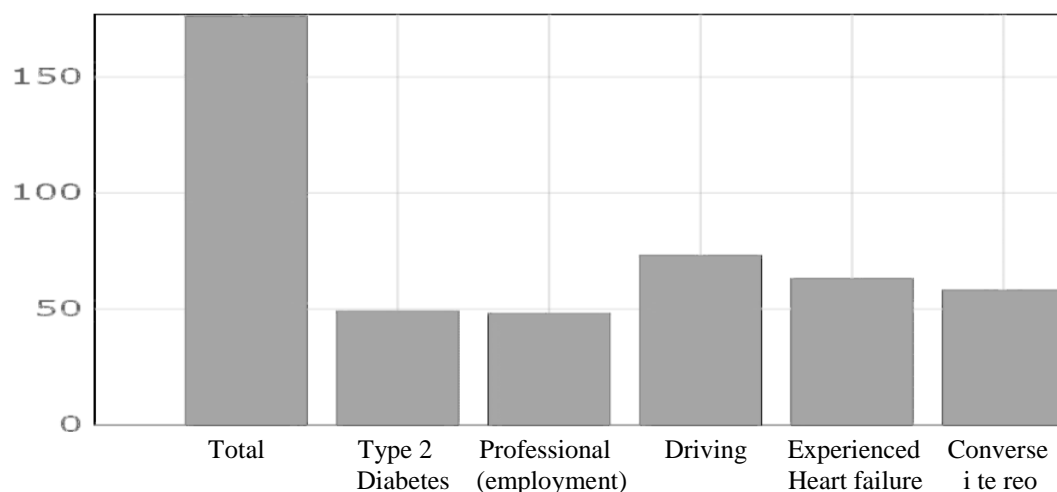
The Lilac Study 2010-2016

The Lilac study (2010-2016) (Dyall et al., 2014) interviewed koroua in advanced age. Of the 101 koroua completing the full questionnaire in wave 1, more than half or 62% were comfortable with their financial situation (Kerse, 2014b). Sixty nine or 69% of koroua wore some kind of dentures (Kerse, 2014a). In the 12 month period 2010-2011, forty two participants were admitted to hospital (Kerse, 2014c). Half (51%) of koroua reported understanding their tikanga very or extremely well (Kerse, 2014d). During wave one, (some questionnaires not received, see appendix 9) ninety-nine koroua who answered the following question, twenty two (22%) had consumed alcohol monthly or less (Kerse, 2014-e). For koroua living alone, the son provided most of the emotional support. Eighty one koroua or (81%) had someone to provide them with emotional support (Kerse, 2014-f). Because of the onset of, or mild symptoms of dementia, living alone in the home can leave koroua vulnerable (Lilacs NZ, 2014. p. 2).

Lilac Study



Of the 176 koroua completing the partial and full interviews and who answered the question, forty-nine koroua suffered from type II diabetes (Teh, Kerse, Kepa, Doughty, Moyes, Wiles, Wham, Hayman., Wilkinson, Connolly, Mace, & Dyall, 2014, p. 17). Forty eight listed their primary occupation as being a professional (Teh, et al, 2014, p. 21). Seventy three were currently driving with sixty-three having experienced heart failure (Teh et al, 2014, p. 17 & 21). Fifty eight koroua could have an everyday conversation in *te reo Māori*. (Dyall et al., 2014).



2.7 Advanced aging

From within New Zealand, health statistics may vary and so the age of those whom live in advanced age may vary as well to some degree. According to Hayman, indigenous Māori people make up 14% of the total population. Kaumātua (elderly) make up 2% of all those living over eighty years. There is less than 0.2% of the Māori population reaching eighty-five years. Thus we see the large variation in old age for Māori (Hayman, Kerse, Dyall, Kepa, Teh, Wham, Wright-St Clair, Wiles, Keeling, Connolly, Wilkinson, Moyes, Broad, & Jatrana, 2012).

In America, most don't want to be old. Koshin Ellison, co-founder of the New York Zen centre for contemplative care remarked that "people themselves when they're aging feel that there's something wrong with them and they're losing value" (The Third Metric, 2015, p. 1). The aging process is a fixation on youth world-wide. "Physical appearance has become increasingly important as a symbol of identity, and at the same time society idealizes youth." (Rexbye & Povlsen, 2007, p. 61). For some

elderly, many of whom still remain cognitively sound, see this practice as humiliating. Those whom suffer and show forth symptoms of being less intellectual or having less physical ability, are then accustomed to being viewed with ‘distaste’ (The Third Metric, 2015, p. 1). Some elderly consider themselves as having something that’s adverse to normality happen to them when they age and consider themselves as having no worth. A psychologist remarking on the western culture of aging remarked “The western fear of aging keeps us from living full lives. Lacking a culturally viable ideal of old age, our civilization does not really harbour a concept of the whole of life” (The Third Metric, 2015, p. 1).

It is a well-practiced tradition in Korea that a festive occasion be held to observe someone who reaches the age of sixty (The Third Metric, 2015). This is called the ‘hwan-gap’ and commemorates the passing of the parents into old age. This commemoration is in part because of their attaining an age that was uncommon for their forbears to attain in times past. ‘KohCui’ which by interpretation means ‘old and rare’ is celebrated at reaching the age of seventy (The Third Metric, 2015, p. 1). Birthday celebrations among the adult population is quite common in New Zealand. Birthdays at every decade may be celebrated, hence eighty years old is a common age to be celebrated as a milestone (Swarbrick, 2013).

To some Māori, their thoughts towards good health can come by an adherence to the *wairua* or spiritual realm (Ministry of Health, 2015). Some believe that it’s not when you begin your mortal journey or leave this earthly life that is of greatest importance, but what you do while you’re here and how that can relate to where you are going once you have passed through the veil that leads you back to him who gave you life (The Church of Jesus Christ of Latter-day Saints, 1981a, p. 220). A prophet in ancient America said that “this life is the time for men to prepare to meet God” (The Church of Jesus Christ of Latter-day Saints, 1981a, p. 295).

For indigenous cultures, there are noticeable differences in the way that one culture may exercise how to cater for those whom are going through the advanced aging process. The low socio-economic status of people is important to understand as this may present barriers or access to appropriate end of life care services and possibly a precursor to change from the norm when going through this aging process (Lewis,

DiGiacomo, Currow & Davidson, 2011). Palliative care by definition is the care that patients receive from those specific to that area. With the elderly getting older by living longer and with advanced quality health care, palliative care is an area that will need to improve to face the expected demands in the future (Lewis, DiGiacomo & Corrow, 2011).

Although marked progress has been achieved in assisting those within a low socioeconomic state, little notice has been given to what components comprise of for ongoing sicknesses or what having to undergo a funeral may mean to these people. (Lewis, DiGiacomo, & Corrow, 2011). For native Americans and their thoughts on ageing, life and death, they assert that death is just but a part of life. For those of African American descent they see death as “part of the natural rhythm of life” (The Third Metric, 2015, p. 1). Indigenous peoples from many parts of the world embrace the concept of death stating that death is a “necessary part of the life cycle and are quite accepting” to that (College of Family Physicians of Canada, 2007, p. 1).

Korean elders are also held in high esteem and respected. Korea has embraced the concept of caring for their elders and is a part of their custom to do so. This custom having been entrenched into their society by the Confucian principle of filial piety (The Third Metric, 2015, p. 1).

There are complicated issues that can have a great effect on how Māori cope with dying. The way Māori were brought up, where they grew to prominence and the culture that influenced their livelihood are factors in where one may want to pass from this life and where they wish to be laid (Moeke-Maxwell, Nikora, & Te AweKotuku. 2014). I knew well before my dad passed away where he was to lie in the *urupā* (cemetery). My Dad knew that it was time to leave hospital and return home when he felt his death was imminent. He wanted to go to the homestead where his *koro* (grandfather) and his dad died. Whānau tend to cater for their sick in providing an environment that is as comfortable to the *tūroro* (sick, unwell) as circumstances permit. In times of trial, adversity and failing health, koroua tend to push forward with normal duties until it becomes untenable to do so (Moeke-Maxwell et al., 2014).

2.8 The importance of Indigenous language and te reo Māori (Māori language)

Language loss has been problematic for indigenous communities all around the world. (McConvell & Thieberger, 2001. p 1; Statistics Canada, 2014; First Peoples Worldwide, 2013; Higgins & Keane, 2013). This event has had catastrophic consequences to the tikanga (*culture*) of that particular society (First Peoples Worldwide, 2013). For Māori in New Zealand, the education system during the early 1900's saw speaking te reo Māori as being mostly prohibited and offenders often punished (Waitangi Tribunal, 1986, p. 9). The majority or those in Government who want to enforce their culture, fail to understand, to realize and implement the aspiration to cater for indigenous societies (Higgins et al., 2014).

In Australia, the Aboriginal and Torres Strait Islanders underwent what falls under what the United Nations define as Genocide (Van Krieken, 1999, p. 1). The forced removal of a people from their families in the hope of raising them in another culture is seen by some in a governmental position as being a past event and so it in no way connects back to them. Those previous transgressions need no apology from the current government for past actions for which they had no control. Prime Minister Kevin Rudd has since apologised for the past mistreatment of the indigenous peoples of Australia (Australian Government, 2008). Today's society, being replaced by force is problematic, however, it is an act borne out by good intentions by the Australian Government for the benefit of indigenous children. Why would an apology be needed for "do gooders" who are looking to assist indigenous children have a better life. Is there anything wrong with that? This policy was seen as a way to incorporate a European society into a fragile indigenous culture (Van Krieken, 1999. p. 3).

Language loss for those in Australia has been a key issue. Some 100% of indigenous Aborigine were fluent in the year 1800 (McConvell & Thieberger, 2001. p 1). In 1996, there were 13% who were able to speak in their native language (McConvell & Thieberger, 2001, p. 2).

There is a wide variety of indigenous languages spoken in Canada. 213,500 people said that they spoke their native tongue. Of that, 213,400 reported speaking their native tongue with regularity at home (Statistics Canada, 2014, p. 2). From these

native speakers, the Algonquian were the largest in number. It was they who had the most native speakers with 144, 015 speaking their “mother tongue” (Statistics Canada, 2014, p. 3).

George Washington was one of a group of members who recommended and drafted policy that would see a shift in culture of the American Indian to encourage the ‘civilizing’ process, thus extending their influence (Boundless, 2016, p. 1). Imperial colonisation has for the most part brought with them a threat to the existing culture and language of the minority. As the minority, the first home people become casualties to organizations such as the international economic growth and the military might that exercises their cultural influence over another. The loss of a language has invariably come to pass as a more dominant society connects with smaller societies. This practice establishes a more dominant and a less dominant language civilization. “The loss of a language represents the loss of much of that community’s cultural heritage, autonomy, power and connectivity” (First Peoples Worldwide, 2013, p. 1).

The suppression of the minority or indigenous language is implemented by those that colonize indigenous societies simply to weaken their communication, bonds and the power that unifies the home people which in turn empowers the dominant group. The dominant society exhibit a fear of the power that comes from language not of their traditional society. Richard Littlebear of American Indian descent tells how indigenous language has a spiritual aspect to it that reinforces that power (Littlebear, 1997, p. 1). The spirit that exists within is ingrained in its fabric and it is for this reason that these languages should be treated as important. “We can articulate how we feel physically, psychologically, and spiritually and know with satisfaction that we have been understood” (Littlebear, 1997, p. 1).

Up to the year 1900, *te reo Māori* was the foremost language of communication within Māori settings such as the home and on the marae. Ever since the introduction of the Education Ordinance of 1847 (Higgins & Keane, 2013, p. 3), where reorganizing and changes to education policy were administered, *te reo* has declined somewhat. During this period “the supposed civilising mission of schooling openly promoted the devaluing of *te reo*” (Higgins & Keane, 2013, p. 3).

The 1986 Waitangi Tribunal report (Waitangi Tribunal, 1986), on the *te reo Māori* Claim, (Wai 11) saw the claimants feel it pertinent to give evidence and description with regard to the reo, from three periods or generation stages of the 20th century. The first generation or period of 25 years (1905-1930) evidence was given that the education system at that time was to continue to instruct Māori to develop and gain an understanding of the English language (Waitangi Tribunal, 1986, p. 8). Sir Apirana Ngata also encouraged the learning by Māori of the English language in both the home and within the community (Human Rights Commission, 2016, p. 1).

In order for the Ministry of Education Department to bring about this continued change among Māori (most Māori being more monolingual) at that time, *te reo Māori* spoken in school was prohibited. In the 1867 Native schools Act there was a decree that “English should be the only language used in the education of Māori children” (Human Rights Commission, 2016, p. 1). For those that were exposed for speaking *te reo*, they were duly punished. Despite probing further for authenticity that this policy was ever official, and in spite of the non-speaking of *te reo Māori* in schools being widespread, there was no evidence to that authenticity. Many of this era including those well respected from both Māori and European societies, spoke of their being punished for speaking *te reo* in a school setting (Waitangi Tribunal, 1986, p. 9).

The next era or period was that of my parents the 1930's. The implementation of the English language affected my mum greatly. “*We were tamariki and koinei te reo, ko te reo Māori. Kāre he mahi kōrero Pākehā ki o mātou pakeke. Not once, koina! A ka haere mātou ki te kura ērā mea katoa, ka kōrero tonu mātou i te kura, arā, ka wepua mātou e ngā māhita. Kāre hoki rātou e mōhio ana e kōrero ana mātou mo te aha.* (That was our language” “we were children and that was our language, the Māori language. We didn't speak English to our elders. We went to school and spoke like that all the time, say all those things at school and get smacked by the teachers. They didn't know why we were doing this. That was our language” (M Kohu, personal communication, April, 2005). There however have been cases noted where *te reo* was spoken in Native or Māori schools. For those teachers who accepted this rare practice, they were considered “liberal” (Waitangi Tribunal, 1986, p. 10). As European culture and influences grew within the community, and among Māori whom moved to an urban lifestyle, the monolingualism of the language among Māori took on board a

bilingualism approach in order to maintain links within the community and to deal or trade with those of a European descent and dialect. This became an important factor why children of that time were taught in English.

The following period of time or the generation after that was what some call the lost generation (1955-1980's) with the "passing of the contemporary generation of Māori speaking elders" (Ministry of Education, 2009, p. 10). This was the generation where those like myself were brought up in an English speaking era. Kuia and koroua were still heard speaking *te reo Māori* on the marae but as children, there was the yearning to want to play with friends rather than adhere to what was spoken by our *kaumātua* (elders). Those fortunate enough to live or be brought up with their koroua or *kuia* (grandmother), often felt the wairua that comes from speaking *te reo Māori* (Browne, 2005). I myself was raised for a short time with my *kaumātua* (*kuia* mainly) and attended the marae often where *te reo* was the norm.

During the late 1960's many children were not taught their culture or given the opportunity to do so. The 1961 "Hunn report described *te reo Māori* as a relic of ancient Māori life" (News wire, 2011, 1961, p. 83). There was the odd *waiata* or action song taught here and there. Students were given a European name or an English middle name, because of the inability of staff to pronounce properly names in *te reo Māori*. If on the odd occasion it was pronounced properly, there was so much ignorance from non-Māori in the classroom setting that it culminated in laughter or ridicule to the point where Māori were embarrassed and it was hoped that that particular name wasn't spoken of again (J. Kohu, personal experience, 1972). Naida Glavish experienced such intolerance from her boss when she was banned from addressing those via telephone with the phrase *Kia ora*. This brought about the "Kia ora!" controversy of 1984 (Wirihana, 2012, p. 157). Naida was demoted because of her stance but later reinstated when intervention by the Government stepped in to quell the situation.

In the 1970's the decline of the language became well known. Loanwords (Māori words used in New Zealand English) (New Zealand Picture Book Collection. n.d). were learnt (Moorfield & Ka'ai, 2010) and Māori realised when adopting European customs and abiding by those in Government, issues that Māori saw as pivotal to their

development were not adequately addressed. Around this time and realizing these issues, Māori rallied to implement initiatives to arrest the decline of *te reo Māori*. The late 70's saw many hui to stem the decline of *te reo Māori* or to see what may be implemented to enhance or revive the loss thereof (Higgins et al., 2014). The final era of the 20th century saw the kōhanga reo movement start in 1982 in Wellington (Te Kōhanga Reo National Trust, 2016).

It had been a long time coming, but as more and more tribes throughout New Zealand began to have their claims heard and settlements made the reality dawned on the Māori people that if they continued to take heed of those in Parliament, and to adopt mainstream issues, claims by Māori would not be satisfactorily addressed (Government review team, 1988). The late seventies were a time when challenges of cultural diversity by indigenous New Zealanders were addressed at the hui kaumātua which had been assembled by the Māori affairs (Government review team, 1988).

Resistance to main stream education and the impending loss of *te reo Māori* gave rise to the formation of what many term to be the most significant initiative by Māori to reclaim their language (Nissen & Reweti, 2004). Those children from the 80's that were educated in kōhanga throughout the country have had the fundamental basics of *te reo* instilled within their hearts. Some have gone on to *kura kaupapa* (total immersion Māori schools) as well as *whare wānanga* (university).

This brief history of *te reo Māori* in New Zealand, the demise and later the resilience to ensure *te reo* is alive by those whom have gone on, has been an uplifting story and a journey to be recognized. Although there is still much to be done to ensure *te reo* flourishes, Māori continue to press forward making sure that *te reo* goes hand in hand with tikanga Māori and to live on for upcoming tamariki and mokopuna (children and grandchildren) (Mulholland, Mutu, Jankhe, Tuhiwai-Smith, Solomon, Papesch, Davis, Harris, Tipene, Waitiri-Kaitahu, Hutchings, Judge Hingston, Aperahama, Harris, Mercier, O'Regan, Biasiny-Tule, Palmer, Rewiti, Dixon, Smith, Waaka, Aspin, and Mahuika, 2006, p. 159). Throughout indigenous societies, all know that although language decline has slowed, there is still a decline that needs to be arrested in order to survive (Mullholland, et al., 2006)

Although some “older Māori were bemused at the changed nature of the language” (Garlick, 1998, p. 42) there are many koroua throughout the country who still continue to embrace their reo and customs. Many support the implementation of strategies to ensure *te reo Māori* survives and lives on, and in his words stating “*te reo Māori* is our wellbeing” (Hauata Palmer, personal communication, 2010).

“Ka ngaro te reo, ka ngaro tāua, pēra i te ngaro o te moa”

(If the language be lost, man will be lost, as dead as the moa)

(NZQA, 2015, p. 2)

Te reo Māori (the Māori language) has been described by the Waitangi Tribunal as “clearly a taonga of quite transcendent importance to Māori” (Stephens, 2011, p. 2). It is unique, spoken nowhere else in the world, and is part of a rich heritage and culture that is also unique. If the Māori language dies “Māori identity would be fundamentally undermined” (Stephens, 2011, p. 2).

2.9 The role of *Te Taha Wairua* (Spiritual Aspects)

The wairua or spirit that is prevalent in all is considered by Māori as important to their wellbeing (Durie, 1998). Not just for good health, but the wairua can have an effect on how we maneuver ourselves through life (Goddard, 2010). This spiritual essence can be found and practiced within a number of cultures and religions throughout the world (The Church of Jesus Christ of Latter-day Saints, 1987b; Patterson, 1992).

Since the arrival of Māori, and *tohunga* (priests) to New Zealand, wellbeing of the body has been practiced by performing blessings from one who holds the proper authority, or having the mana (authority) passed on to him to perform these tasks. This mana is passed on by their elders or those ordained by placing their hands upon the head of the receiver to fulfil spiritual blessings. With this mana, one has the ability to rebuke the illness that is within, aligning any deficiency in the mauri (McGowan, 2009). Seeking medication, medical advice, or blessings from *kaiatawhai* / *kaiāwhina* (carer) to assist individuals of ailments is still practiced among Māori (Medical Council of New Zealand, 2008).

Many feel that this first healing or bringing about life force originated when the breath of life was given through the nostrils as depicted in the following scripture: “And the lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (The Church of Jesus Christ of Latter-day Saints, 1987, p. 3).

A recognized kaumātua Tupana Te Hira, at a *pōhiri* (welcoming ceremony) in Hamilton said that the importance of *wairua* (spirit) (Cited in Durie, 1998, p. 69) is a starting-point for health, and that the spiritual side or *te taha wairua* is widely adhered to by Māori and where health begins. This indicates that having a belief or faith in what may not, or cannot be seen, can generate knowledge between life and the surroundings (Durie, 1998). This is referred to by Māori as *mauri*. *Mauri* derives from *ngā atua* (the gods) and so from that lineage there is a recognized sacredness that comes from *mauri*. If practiced earnestly one can recognize *mauri* through the *wairua* (Patterson, 1992).

“To Māori” throughout the country (McGowan, 2009, p. 24), they acknowledge that the *mauri* is of primary importance to Māori medicine. It is the *mauri* that gives the medicine the capability to fulfil its proper functions. It allows any particular living thing in life to act, to do and be what it is meant to be. It has been said of *mauri*, that it is the “gift of life” (McGowan, 2009, p. 29). This can be likened to what some refer to as body and soul. The *tinana* (body) has that intermediary relationship with the *wairua* (spirit). When that relationship is sound and secure, the body is well and a person is considered to be in good health thus allowing for them to fulfil their proper function or station as they journey throughout life. If for any reason the intermediary relationship is injured or impaired, sickness to the body then occurs (McGowan, 2009).

For some koroua like tohunga Hohepa Kereopa, they see *mauri* as *tapu* (sacred). *Mauri* was one of a number of essential aspects in the retention of good health and well-being. “Even *te reo Māori* (the Māori language), has a unique *mauri*. *Mauri* is a force that is inside everyone and everything (cited in Moon, 2003, p. 86). By this we see that *te reo Māori*, and wellbeing can resonate with the *mauri* of a person. Io, or the Supreme Being, for many Māori, has “set the original template for *mauri*”

(Whakaatere Pohatu, 2011, p. 2). “To maintain the health of the mauri was to command the health, physical and mental” (Goldie, 1998, p. 7). Just like the mauri of the body, the iwi, hapū, and all things, it needs to be treated with utmost respect (King, 1978).

For many Māori, and for the restoration of good health to a particular person, looking closely at their symptoms in a Māori world view was, and for some, still remains essential. According to Hohepa Kereopa (cited in Moon, 2003, p. 87) of great importance is the mauri. It is this connection with the mauri that allows *tohunga* (spiritual priest) to perform their specific role. If a person discounts this mauri or the spiritual observance thereof, they are more susceptible to poor health and affliction (Durie, 1998).

Mauri among Māori consists of giving an acknowledgement or an adherence to the spiritual realm. Along with the aspect of mauri, McGowan also states that wairua and *karakia* (prayer) are important aspects to Māori medicine. The wairua like the mauri is in all of us and when the wairua is in alignment, it allows us as humankind to align with wairua of others and then to permeate throughout all things (McGowan, 2009). The wairua is likened to divine guidance as we progress on our course throughout mortality. Faith in a supreme being engenders the capacity to be “guided” and walk with confidence (Goddard, 2010, p. 28).

If *aroha* (love) for others is practiced, with thoughts that are constantly pure, a person can have the *wairua tapu* (holy-spirit) to be their constant companion (The Church of Jesus Christ of Latter-day Saints, 1987b, pp. 242-243). As we adhere to this wairua we gain a solemn understanding of God. In writings about Māori, there are recognizable points that come forth. John Patterson states that “the Māori are a spiritual people” and that because wairua is in all things, all things have an obligation to be regarded as of great worth (Patterson, 1992, p. 76).

Similar to Māori in New Zealand, other indigenous cultures practice healing with connotations to that of a spiritual or holistic nature. They state that this form of healing is widely exercised throughout the world. The spiritual aspect to this particular healing process was effective when little else was known among indigenous

peoples. This practice was and still remains a process firmly affixed to traditional customs. This form of healing presents itself as being scientifically difficult to be verified, and in comparison to a materialistic viewpoint, it is commonly not understood (Patterson, 1992, p. 76).

Tikanga (traditions) were strictly adhered to if a person was to ward off troublesome and dangerous situations that may arise from failing to live within the boundaries of things of a *tapu* (sacred) nature (Ka'ai, Moorfield, Reilly & Mosely, 2004, p. 172). *Karakia* (prayer) and sacred procedures were carefully practiced. Karakia was of utmost importance and it was often accompanied by fasting (Morrison, Patterson, Knowles & Rae, 2012). Karakia (prayer) or calling on those not seen is still stringently practiced today. Karakia is a commandment which goes back thousands of years and allows ourselves a direct verbal and mindful link back to our father in heaven (The Church of Jesus Christ of Latter-day Saints, 1981b, p. 11). Some karakia, whakamoemiti and hīmene are utilized in the more formal of ordinances that occur in a church related setting. Holy Communion or the blessing of the sacrament are ordinances where special karakia are recited. Entering into the waters of baptism is another ordinance where the process and prayer is strictly observed (Gospel principles, 2011).

Fasting was a practice that was active in ancient Israel. They saw this as a covenant to receive *manaakitanga* or blessings from God when obedient to the law of the fast. Māori also saw the relationship “between humans and Gods as a contractual one” (Patterson, 1992, p. 83). In Isaiah chapter 58 verses 6-9 it gives an account of the fast as a contract to restore good health. “Is this not the fast I have chosen? ... “And thine health shall spring forth speedily” (The Church of Jesus Christ of Latter-day Saints, 1987, p. 931).

Tohunga possessed wairua and mana gifted to them in order to offer karakia in times of restoring health to those that may be suffering from any illness (Moon, 2003). The prayer used is dependent on the actual affliction of the person who is being treated. Healers or tohunga tend to have an idea of some ailments, but an ailment may not be known until offering karakia or prayer. Following the karakia, it is important to understand that it is from God that the person is then made whole (Moon, 2003).

Tahupotiki Wiremu Ratana, the leader of the Ratana movement acted as *māngai* (mouthpiece) where “all prayers and supplication passed through him” and eventually to God (King, 1978, p. 51). Considering the divine nature of *Io* (God), the normal person did not have the means by which he could approach God. This privilege was given only for priests and chiefs who were held in high regard (King, 1978).

Inasmuch as *tohunga* were used to rebuke any illness, today those concepts or practices remain very strong among Māori and some Christian faiths around the world. There is however questions regarding this practice as some consider that only through the proper authority, and those who are charged or designated to fulfil this responsibility (ministers) can blessings for the sick or otherwise afflicted be exercised (United States Conference of Catholic Bishops, 2016, p. 1).

Similar to *tohunga*, in ancient times within scriptural references we read that there was a power that was bestowed upon certain individuals to perform many mighty miracles among the people. Matthew 10 verse 1 we read that Jesus Christ empowers his disciples to “heal all manner of sickness and all manner of diseases” (The Church of Jesus Christ of Latter-day Saints, 1987, p. 1202). In this instance, the head was seen as important. Elders or men who hold the proper authority anoint the person’s head with oil and pronounces through *karakia* a blessing on that person. They are mindful to execute this ordinance in a proper manner by acknowledging Jesus Christ (Family guidebook, 2006).

Prior to any healing process, there may need to have been a careful investigation of what the person’s state of mind might be. Before one is ready to be healed, an alteration of their outlook or perception to life that influences their manner may have to be addressed. If not, they may not be ready to undergo any healing treatment. A *tohunga* may undertake the *hirihiri* rite which was to uncover what the ailment might be and to then bless them. These rites were practiced and performed in water near where the tribe resided. The water was often a pool so as to not interfere with the *tapu* of those that utilized other water sources. This form of healing was performed at the time of the going down of the sun or prior to the sun rising in the morning (Goldie, 1998). The *kūmarumaru* shrub was used in healing when it was dipped leaf first into

the water and the water sprinkled on the head of the affected person. Karakia was used extensively in this practice (Goldie, 1998).

The North American Indian use water as a remedy by heating the water and cleansing the body of an ailment. The Sweat Lodge ceremony has been used for many years and the process is where heated stones are used in a confined space to bring about sweat or perspiration, cleansing the mind, body and also the spirit. It brings to those that participate in this ceremony knowledge about themselves and what affects their wellbeing. It is also a cure for the stress brought about by the use of substances. It has been attributed to the healing of pride that comes from within (Desy, 2016).

Utilizing plant life among the First Nations as a medicinal cure is similar to what is practiced by other indigenous peoples. The use of sage is widely promoted in its healing tendencies of those experiencing ill health. Smudging is the process where dried leaves are lit and left to smolder giving off a hint of smoke or aroma (George, 2015). This process is used to overcome adverse spiritual afflictions that can be detrimental to one's wellbeing. It is said that it helps to overcome feeling downhearted, suffering and can help one to become slow to anger. Allowing the aroma to settle on or around your hair clears the mind of these affects. Smudging each of your senses (area around ears, nose, eyes, lips and also your heart) is recognized as where the aroma is to be applied to then be most effective (George, 2015).

Much of what has transpired among Māori in earlier times concerning healing and wellbeing, came about by Faith and direct revelation from ngā Atua (the Gods) (King, 1978). Te Kooti Rikirangi, tohunga and founder of the Ringatū church received a revelation while as a prisoner on the Chatham Islands. A messenger came forth and appeared to him after being directed to him to alleviate the illness that had beset him. He was then to "preach his name to his people" (King, 1978, p. 78). Tahupotiki Wiremu Ratana had a similar experience in what has been described as "divine revelation". In a cloud Ratana saw multitudes of people obtaining rich blessings from the land. The focus was then put on having meetings and "consequent gatherings" (King, 1978, pp. 42-43).

Just prior to the new millennium, Patterson stated that it was uncommon for Māori not to have a belief in some existence who superseded that of humankind (Patterson, 1992). For Māori to receive and believe in prophecy or revelation came quite easy to them as they saw that aspect as a natural phenomenon. Kaumātua would often have dreams that they would readily accept as prophecy. Tohunga Matakite or what some Christians believe as Seers received revelations (Best, 1999).

The coming of Church of Jesus Christ of Latter-day Saint missionaries brought to pass revelation that was given to Matakite about their impending arrival. Toiroa received revelation that this church would come from the east and that the people will know of its truthfulness “for one shall stand and raise both hands to heaven” (Morrison et al, 2012, p. 49). It would be fifty-four years later when this prophecy came to fruition. King Tawhiao also stated through revelation that these ministers who were to come, will eat, drink and live among Māori and learn their language (Morrison et al., 2012, p. 63).

Unlike the Protestant churches that revelation from God had discontinued, the Church of Jesus Christ of Latter-day Saint missionaries claimed that it was still in existence (Newton, 2014, p. 2). Other churches that provided religious instruction at that time were Anglicans and some Methodists.

These missionaries with a knowledge of their faith and engaged in what was considered a sacred work, allowed the wairua to work in and through them to preach the gospel and fulfil prophecy that the gospel teachings were to be taken to all the world. They respected and appreciated how Māori saw the world. These missionaries displayed no “racial or cultural arrogance toward Māori” and Māori were also “impressed by their aroha and compassion shown to them” (Morrison et al., 2012, p. 67). They were prepared to incorporate themselves *i te ao Māori* (in the Māori world), becoming more influential with Māori.

The work of these missionaries was primarily to bring souls unto Christ teaching about faith, repentance, and baptism and receiving the *wairua tapu* (Holy Spirit) through confirmation by the laying on of their hands upon the heads of those receiving these saving ordinances (The Church of Jesus Christ of Latter-day Saints,

2004, p. 40). Like that of Tahupotiki Wiremu Ratana, he encouraged a coming together of the people that they may believe in God (Te Haahi Ratana, 2016). In order to band together upon the land, Ratana encouraged the people to band together in the lord. The faiths of Ratana, the Church of Jesus Christ of Latter-day Saints and Ringatū are still very active today.

Church membership for Māori throughout New Zealand in recent times continues to flourish. Anglicans, Roman Catholics and Presbyterians compose the three main Christian denominations in New Zealand. There are some 21,000 plus Māori (Morrison et al., 2012, p. 46) who have some affiliation with a specific denomination in New Zealand. Of that number (although exact numbers not known), Māori membership in the Church of Jesus Christ of Latter-day Saints is significant (Morrison, et al., 2012).

Of this we see that Māori make up a vast majority of those that affiliate with, practice or attend to church worship. This is a sign that Māori consider faith to be an important aspect in their lives and therefore to their wellbeing. For koroua in advanced age living here in New Zealand, they have the experience and knowledge over time that leads to acquiring the mana that comes from life's challenges. There is declaration and documentation that there exists a spiritual realm and that God does hear and answer karakia. As a result of my *haerenga* (journey) into *te taha wairua*, it is my firm belief that spiritual aspects were practiced and utilized to bring about good health.

2.9.1 Whānau: Family and their role to koroua in advanced age

Whānau by some were considered the greatest and most essential aspect to Māori society. The whānau, “family-group” has been described “as the real unit of Māori social life” (Goldie, 1998, p 8). Some refer to whānau as a grouping consisting of brothers and sisters who derive from the same mother and father. Within Māori whānau, there are other aspects that are synonymous to Māori culture. In times past, the fundamental entities or communal composition from a Māori society was that of the whānau (Taiapa, 1994). Through kinship or blood ties, it bore the formation of the

classical Māori setting that in turn brought about “the most intimate circle of social relationships” (Ka’ai et al., 2004, p. 61).

It is through whakapapa that whānau, kinship or blood ties are bound, and it’s through this that a chief would receive his chieftainship. Whakapapa is a practice that has been recited among Māori since the creation of this world (Taonui, 2011). It is treasured and held sacred by many who practice and learn an understanding of this knowledge. To this day, it is common for tohunga to recite whakapapa fluently when filled with the spirit. It is customary within a Māori setting for the people to have a recognition and appreciation for their forebears. Through this knowledge, Māori instill within themselves a sense of connection to their *wairua* (spirit) and whānau as described by Metge, “one of the functions of whakapapa is to funnel the relation between past, present and future and tie it together” (Metge, 1995, p. 90). Holding tight to this knowledge of whakapapa, can tie a person back to the land from whence he came.

The majority of whānau have a whakapapa base where genealogical lines trace back to the same ancestor: These genealogical lines can either be through the lineage of the mother, or that of the father. Members of the whānau were made up of “kaumātua, the children who were not married, some of their married children, (usually the sons) and the latter’s spouses and children” (Metge, 1967, p. 6). Those who were an extension through marriage to a common ancestor could also be included as members of the whānau. When a person is closely connected through lineage to a common ancestor but resides in another area, they still remain whānau to that ancestor and are still classed as such. For most whānau, slaves who were taken in battle were also included within the whānau. However they were not whānau through descent, whānau of the kaumātua or an affine (related by marriage) (Metge, 1967). The whānau formed a person’s inner circle of kinship and was also considered by Taiapa as the “most important social unit” (Taiapa, 1994, p. 4).

Whānau can also include whāngai or adopted children whom reside and are reared with those of the whānau. Although their common ancestor may differ, they are brought up as their own children. They are taught to affiliate in the traditions of the whānau and share in the responsibilities that exist therein. Whāngai or adoption among Māori was and still is common in Māori society. For the early part of my life I

was raised by my *kuia* (grandmother), my grandfather's sister because of the early death of my biological grandmother. I was not legally adopted but know of my whakapapa and how we connect through our ancestral lineage and therefore acknowledging that we are whānau. If it were not the case, I would still consider her my whānau as it is her among others that I remember very fondly when growing as a child (Judah Kohu, personal communication, 1967).

My biological mum raised my cousin when my grandmother passed away. My grandmother and my cousin's grandmother were sisters. My mum and her dad had a close bond with each other and so my cousin, who was of similar age to my brothers, was raised by my mum at the death of her mother. Through that knowledge and he being raised in our whānau, I consider him my brother. Although I don't interact with him as much as I could, I still class him, and he me, as whānau. I and my kuia, and I with my cousin were members of an extended whānau with a common ancestor brought together through blood ties.

Whānau connectedness is enhanced when tikanga Māori or Māori customs are practiced. To extend a hand of fellowship, be of service or just an example of *aroha ki te tangata*, (love for the person) it conveys a *wairua* (spirit) of peace to the receiver. Aroha is a fundamental concept of the Maori worldview (Ka'ai, 2008, p. 114). Often through this practice, a person considers you as whānau. Within the whānau, some of these practices can often influence those of the extended whānau as well as those in the nuclear whānau itself. *Manaakitanga* (hospitality/kindness) is learnt and practiced in the whānau but can also be exercised in a communal setting with neighbors and other households (Ka'ai, 2008)

A grouping that shares the same cause (kaupapa based) is likened to whānau. Your church friends or those whom you gather together with on occasion could be classed as whānau as their principles may be very much in line with those that you may embrace (Cunningham, Stevenson, & Tassel, 2005, p. 8). In the past five years of my employment, I have had the privilege to visit people with whom I have built up a fond relationship with. One day I asked the main support person to some kaumātua if I could schedule a time to visit with them. She remarked that anytime was good stating

that I was practically whānau now. There existed no blood ties or a near common ancestor between us, however I did practice *manaakitanga* when in their presence.

As well as the practice of *manaakitanga*, we were neighbours which can lead to forming relationships when living among those from another area or tribe. It can form a bond to the point where we become a little *hapū* (subtribe) amongst ourselves where the common goal is to exist and caring for those around you at the same time. There are other common attributes between Māori in that we speak the same language, enjoy the same diet and we tend to all live within the same economic situation. It's common to assist neighbours in times of trial, such as offering kai that is gathered or grown (Durie, 2001).

Tensions arise in whānau on occasion so the kaumātua or those that are the more learned may intervene to put to rest any concerns that may arise. The process of overcoming concerns in the whānau is a restoration and application of the principles that the whānau hold so dear (Durie, 2003). This process may need to take on a unified approach, involving other members besides those whom are directly affected. A whānau that is socially impaired may interfere with any forward progression within Māori society. This “can create health risks for their members, contributing to poor health rather than to wellbeing” (Durie, 2003, p. 163).

If there is a need to care for a young child so that the parent may fulfil other duties, the whānau is looked upon to assist when needed. This is one of many important aspects that Māori see as the primary function of whānau. We read from Taiapa, “its primary function was procreation and nurturing of children” (Taiapa, 1994, p. 5). This opportunity to help can include those not of the nuclear whānau, those not within the inner circle of kinship, or those considered outside the direct link to a common ancestor. It is also considered when providing support for the elderly. Another primary role of the whānau was to provide sustenance or a well-balanced livelihood for its members (Taiapa, 1994).

My mum came from a whānau of ten siblings where she was the third eldest. As a result of her being female, she inherited a korowai (feathered cloak) from her *kuia* (Grandmother). Over time, my mum eventually played a pivotal role in the health of

the whānau. She was living in a suburban area, where there were often whānau members whom needed ongoing medical treatment. My siblings and I were asked to vacate the home and move in to whānau homes nearby. This was done so that those needing ongoing medical treatment may be nursed by my mum as she lived near a medical facility. The *tūroro* (sick) often stayed until they passed away. Following the tangi, I knew it was OK to return home. This also happened to my grandmother as she too would cater for those who needed ongoing medical treatment.

The need to counsel those that are afflicted or wading through trying times is common. Sound counsel from an elder to help whānau navigate them through life enhances the mana of the whānau. Financial assistance to help make ends meet may be required by some members. There may not be those in a position to offer finance to someone in need so the giving of food, a *koha* (donation) or a fund raising opportunity may be organized. Selling *hangi* (cooked Māori meal) within the wider community has proven its worth when raising funds for a whānau welfare project. Other aspects could be for the loss of property or the loss of work. To assist in financially catering for a *tangihanga* (funeral) or *hura kohatu* (unveiling), it is the norm that whānau be “willing to sacrifice personal gain and independence when there is a need for assistance” (Durie, 2001, p. 200).

During the birth and death of a whānau member, each member knows well their role in this process. The birth may or may not include the burial of the *whenua* (placenta or umbilical cord) as was once the norm (Home Birth Aotearoa, 2014). For some Māori, they now leave it in the hands of those doctors who assisted in the birth or the hospital to dispose of the placenta. A blessing from *tohunga* or recognised elder would be followed soon after (Robinson, 2013). This blessing (Tua, Tohi or Pure) usually pronounces upon the new born a name as well as an acknowledgement through *karakia* to God that the spirit has been received into the body (Keane 2011). Kaumātua usually give names that have a special meaning among the whānau. Shortly prior to my upbringing by my kuia, her whāngai son drowned. She named my cousin after him. I was born and was named Hapainga Ki Uta which when interpreted means to lift up and put on top or in this case the shore in remembrance of my uncle’s drowning.

During tangihanga, which lasts for some three days, whānau make ready the *whare* (house), prepare for the arrival of the *tūpāpaku* (deceased) and the kitchen turns into a hive of activity with most of the whānau arriving at some stage to pay their respects. The younger whānau members are given duties to enhance the mana of the marae (Durie, 2003). Other whānau from far and wide (depending on the nobility of the *tūpāpaku*, distance and circumstances), will pay their respects and on the last night *poroporoaki* (the last farewells) are given. Following the *nehu* (burial), a *hākari* (feast) is shared and the marae is cleaned up before everyone departs.

Many Māori see possibilities for achievement for whānau. With the resurrection of *te reo Māori* through *kōhanga reo* (language nests), bilingual units (Māori emersion class), *kura kaupapa* (total immersion Māori class) and *whare kura* (Immersion high school), the whānau has been nurtured. Māori are more aware of what it is to be Māori and with their confidence being strong through their whānau links, they feel “a pride and a sense of belonging” (cited in Metge, 1995, p. 90). Knowing this can also bring about an excitement to achieve, whether it be things Māori or non-Māori. The question of who they are, to which whānau do they belong is no longer a stumbling block for them. They can be expected to excel in this “important motivating factor of changing lifestyles” (Durie, 2001, p. 199).

With the Ministry of Health in New Zealand having identified whānau based principles as being significant to the wellbeing of Māori (Durie, 2001), the outcome has been a genuine respect from non-Māori leaders to at least look at how Māori and whānau can contribute to better living. To exercise the attributes that make up the whānau is a process of forgetting oneself and promoting the worth of others. In order for an individual to extend a hand of fellowship or care for another there needs to be an exercising of compassion for the other. This can be likened to having the “highest regard for the welfare and wellbeing of mankind” (Ngā Kete Mātauranga, 2016, p. 1).

The development of whānau is seen as a critical aspect in their progression. Due to its importance, emphasis has been made to select those that can lead the whānau in a manner that uplifts each member. Appointment to Māori Leadership differs somewhat to that of non-Māori. Through relationships and fulfilling roles in the whānau, it is

through those aspects that are appropriate to be the next upcoming leader (Durie, 2003).

Kaumātua are more likely to be used in these leadership roles however with the diversity of this changing world, counsel is sought (through hui and karakia) to ensure that whānau are less likely to succumb to the pressures of the conflicts that can arise when two worlds meet. Those with an acumen in dealing with things of a non-Māori nature, need to be a feature within whānau if whānau are to progress. With resources at the disposal of Māori, Durie stated that “the Māori resource that is least developed is not land, nor maritime reserves nor forests, but people” (Durie, 2001, p. 205).

We see the importance of whānau and what that means in helping to uplift the young and old, those that are feeling down or to be that support person when support is needed (Durie, 2003, p. 166). However, do aspects regarding the whānau or extended whānau unit contribute to the health and wellbeing of koroua who now live in advanced age?

2.9.2 Conclusion

Koroua and kuia are living longer and together they make up the fastest growing age group in New Zealand. This finding has brought about a greater interest from me to learn further the ageing processes and what it might mean to us as Māori in New Zealand. The current services that exist at the moment for those living longer may need to be adjusted to adequately cater for their health needs and living costs. The Lilac team does affirm that older people do make beneficial contributions to their community. This is more apparent for koroua whom preside at hui (meetings) on marae, and are found in various leadership roles within their hapū and iwi (Teh et al., 2014).

Determining aspects that promote factors in contributing to the successful aging of elderly eighty years to one hundred years of age is not a worthless venture by any means. These factors can help determine the life expectancy of a population. It is this life expectancy that is utilized to indicate the general health trends of the people. There has been strong acknowledgement by researchers (Kerse, 2013; Dyllal et al.,

2014), that the projections of life expectancy for indigenous peoples will increase despite the colonization that has affected many. For many, colonization has brought about lower social and economic deprivation. This in turn has led to poorer health outcomes for indigenous peoples (Kerse, 2013; Dyllal et al., 2014).

The wellbeing of koroua, indeed the aspects that contribute to their success in living well in advanced age, can be attributed to what they feel as being their 'heart and soul' (Ministry of Justice, 2013) of life. '*Ko te reo te mauri o te mana Māori*' (The language is the heart and soul of the mana of Māoridom) (Ministry of Justice, 2013). The beliefs that complement this 'heart and soul' terminology assist in the progress and upliftment of a person's self-esteem, aiding them throughout life.

Koroua in New Zealand have witnessed first-hand the transition of *te reo Māori* to the implementation of English language. Many suffered the trials that came with that transition. In spite of this, some still embrace the customs that they were raised with since children. Well versed among their peers for their contribution to *ngā mea Māori* (Māori aspects), including *te reo*, koroua possess the *mana* (integrity) that comes from years of practice. Koroua are now sought after to assist in the learning process of ancient traditional and cultural knowledge (Higgins & Meredith, 2011).

In relation to conditions that determine successful aging among koroua, there has been quite a substantial amount of data gathered (Kerse, 2013; Dyllal et al., 2014). This data has provided empirical evidence (based on my observations and conducting questionnaires as interviewer of the largest catchment for the lilac study in the Western Bay of Plenty), that ranges from the physical health, the mental health, and the medical history of koroua. Other aspects investigated to determine their successful aging included the housing of koroua, everyday interests and activities that they partook of, and their financial situation. Those whom koroua determine are their main support people were seen as *whānau*, friends and possibly professionals when koroua live in a rest home. Close friends were also considered as *whānau*.

Chapter 3 - Methodology

3.1 Introduction

The purpose of this study is to explore, analyse and determine aspects that contribute to the health and wellbeing of koroua. *Tikanga and te reo Māori* (Māori customs and language) were likely to be of relevance in this study, and so it was appropriate to utilize a *kaupapa Māori* methodology. This methodology will utilize aspects such as *kanohi ki te kanohi* (face to face) and *aroa ki te tangata* (love for the person).

This research methodology is a guideline or structure on how Māori researchers collect data using the interview process via the kanohi-ki-te-kanohi method. All of the participants in this thesis will be 80-100 years of age who class themselves as Māori. What the participants have to say and share through the interview process will be of value and add a significant contribution to the knowledge area of health and wellbeing of koroua in advanced age.

The interview method is an interpersonal encounter in which people are more likely to disclose thought, feelings and values and creates a situation in which the respondents feel at ease. While interviewing, the interviewer uses his personal empathy to allow the participants to feel calm and therefore more inclined to voice their thoughts (Fink, 2000). The indigenous method of interview or ‘inquiry’ has been described as “ethical, transformative and participatory” (Denzin, Lincoln & Smith, 2008. p. 2; Chilisa, 2012). Focus is on content specified by research objectives, taking into account the “benefits of how it may promote, and the self-determination” of those researched (Bishop 2005, cited in Denzin, et al, 2008. p. 2).

The person to person elicitation method of interviewing can be likened to an interview *kanohi ki te kanohi* or having that face to face physical presence (Smith, 2012). The interview as a specific research method can in fact range from formal interviews in which set questions are asked and the answers recorded. This is often classed as a structured interview (survey or questionnaire designed according to a plan) of which quantitative data is often composed. A product of the less structured (semi-structured)

or arranged interview (qualitative interview) can bring about a *wairua* (spirit) that sets the scene to engage more openly, with flexibility with the participant (DiCicco-Bloom & Crabtree, 2006, p. 1; O'Carroll, 2014).

Being raised in a Māori home where te reo Māori was spoken daily and with a passion for ngā mea Māori, I felt comfortable approaching koroua to seek out their consent to assist me in my studies. Having this wairua and familiar with the kaupapa having worked in this field for some years, I carefully studied out in my mind the questionnaire I thought would be appropriate to draw out information to put forward findings for my study.

Following a hui (*kanohi ki te kanohi*) with the participant, this would be where we would discern by the spirit the purpose of my visit, and address any concerns or limitations that might arise. It is here that I would listen carefully and exercise humility. Having that hui, it would then be with caution or careful consideration as to whether to proceed with an interview or not. I would then make the necessary arrangements and then return to discuss my study.

After the consent process we would begin the questions by speaking openly about himself and his roles on behalf of the whānau, hapū and iwi. Ko te mea nui kē, ko te aroha ki te tangata (*The main thing would be to love the person*). Concerns for Māori and the marae were to be asked because for some, this is still of great importance to them.

Te reo Māori or the acquisition of te reo Māori would be a topic for discussion. Health would be brought up and spoken of to ascertain what wellbeing might mean for these participants. For some this would be a journey back in time when te reo Māori was often spoken, and perhaps punished for being spoken in school. Health and medication may differ from when these koroua were children growing up to our day today.

Ngā mea wairua would be discussed. I know through my involvement with Māori that te taha wairua does resonate with many Māori around New Zealand. Finally I would

talk regarding the whānau and the help these koroua received in their recovering from injury or illness: indeed to ascertain kaiāwhina within the whānau. For each factor I would ask if that had made a contribution to their health in advanced age.

To reiterate once again the overarching question that drove my interview process was “successful aging for Māori men (aged 80 – 90 years in 2010) in living a long, healthy and happy life”. In addition my questions were as follows

- As koroua, what are your responsibilities to marae, hapū and iwi?
- How important is te reo me ngā tikanga Māori to you, to Māori and why?
- What do you think is the meaning of health and wellbeing for koroua living in advanced age?
- Has faith or spiritual aspects contributed to your wellbeing and living well in an advanced age? How?
- How do you define whānau and do they contribute to your wellbeing? In what way?
 - Māori medicine and the Treaty of Waitangi: Are these relevant today?
 - Te reo as our wellbeing. What are your thoughts about that kōrero?
 - Do you think that te reo has contributed to your living well in advanced age: In what ways?
 - Spiritual aspects or faith: Are these important today?
 - Who are the carers of the elderly?
 - What are important aspects that strengthen the whānau these days?

The semi-structured questionnaire (Appendix 6) has been designed to assist in bringing forth responses from the participants.

Open-ended questions allow the interviewer to probe for greater depth if necessary or to clear up any misunderstandings. These forms of questions also have the effect of encouraging co-operation and establishing rapport between the interviewer and respondents. It is planned to inspire complete relevant answers that utilizes “a direct view into a respondent’s own thinking” (Roberts, Stewart, Tingley, Lucas, Leder-Luis, Gadarian, Albertson & Rand, 2013, p. 2). This type of open-ended questioning

process should be quick and easy. It is here where my focus is to follow their train of thought and pose the how, where, when, and why questions, at the same time not allowing the participant to lose their train of thought with regards to the track of questioning. Having asked a number of open ended questions in regard to the subject, the interviewer will see more clearly the breadth of the topic area. This procedure will enable them to be less inclined to omit preferences that are significant to the participant (Penwarden, 2015).

One of the problems that may arise with the interview as a research method is the issue of invalidity. In other words, while the interview is seen as a potential means of information transfer there may be an issue of ‘bias’ (Pannucci & Wilkins, 2010, p. 2). Bias can happen at all stages of a research project. This could range from prior to the interviews down to the findings or analysis. “Bias causes false conclusions and is potentially misleading. Therefore it is immoral and unethical to conduct biased research” (Simundic, 2013, p. 1). It is for this cause that indigenous researchers utilize an indigenous research approach which is moral and conversational (Chilisa, 2012)

Biased questions may impact on the response from participants. A biased answer may just be a simple mistake, however in order to enable yourself to remain true or unbiased, seek explanations as to why it was done that way, to remain humble to not intentionally influence the results to reach a certain outcome, when it may have been seen to differ a short time ago. Hostility bias may appear from time to time in an interview where tensions over race, religion or customs may exist with a tendency to interpret others behaviours. It is important to remain humble, exercising ethical thoughts prior to engaging in conversation (Smith, 2012).

Following the research method twelve koroua gave of their time and knowledge, aged between eighty and one hundred years of age. It was essential to my research that these participants identified themselves as being Māori. Participants need not live in a Māori community; it is however highly desirable that there has been some semblance of Māori interaction within their lives, therefore giving a world view of what they know from a Māori perspective. Many (but not all), were well versed in *te reo and tikanga Māori* (Māori language and customs).

In Chapter four there are excerpts or tracts of dialogue recorded and written in te reo Māori. Whilst writing my Master's thesis, I was informed that a translation of te reo Māori dialogue was unacceptable as you then interpret using your words for the kōrero (dialogue) that was given to you. Essentially it is not the kōrero of the participants. I was asked by my supervisor to give a summary to the dialogue in chapter four. This to ensure that the examiner and the audience whom may struggle to understand te reo Māori may gain a clearer understanding from what is being spoken. I complied with the request from my supervisor and so summaries follow some of the dialogue.

Some participants were active within *te taha wairua* (the spiritual side), of which was encouraging as that was another aspect of interest to me with regard to my topic. For these participants, most had been raised *i te ao Māori*, I felt that there was no need to be overly concerned at highlighting any context-sensitive material. In this case, highlighting or delving too deep into circumstances regarding why and what is good and why and what might not be so good, surrounding laws and restrictions pertaining to religion or whānau. A researcher looks upon what has been gleaned from the conversations with various participants. Church affiliation and customs was also an aspect that needs to be observed with the need for careful attention because of the sacredness it has with people and the customs that differ from denomination to denomination. Mindful of my adhering to aspects regarding kaupapa Māori research, I will keep this in mind.

Through my employment, I was familiar with certain aspects of help or assistance koroua received or may not have received from whānau from time to time. Not knowing too much of the personal aspects of whānau in relation to these koroua, I just felt that they wouldn't live too far from whānau or extended whānau if assistance was needed. Taking into account these aspects, I therefore felt that their contributions were pertinent to the overall quality of their living a long, healthy and happy life. Their life long experiences and attributes had qualified them as appropriate mouthpieces or spokespeople to discuss relevant issues regarding the *kaupapa* (topic) and therefore providing valid and reliable data. Some of these koroua still attend the marae regularly. Many have been involved in the progression of *whānau*, *hapū*, *marae* and *iwi* affairs and continue to provide leadership roles in these areas.

The semi structured interviews is a pattern that is applied most extensively for qualitative research. This approach will be utilized more extensively (Yin, 2012), in the case study of two participants. The participant and more so the case study interviews, are processes of data collection which are an “in depth focus as well as the desire to cover a broader range of contextual and other complex conditions” (Yin, 2012, p.4). It can allow for detailed data to be gathered and correlated with other participants. This format allows the interviewer to be able to modify the sequence of the questions. The semi structured interview can change the wording, explain or add to the sequence. The informal interview is where key issues may not follow a questionnaire but are dealt with instead in a conversational manner (DiCicco-Bloom & Crabtree, 2006).

In probing to ascertain what contributed to their wellbeing by the ten koroua from chapter four, it is assumed that these case studies will not only verify what the other participants said, but to discuss areas that didn’t present themselves from the prior interviews; indeed an examination into aspects that has had meaning for them. This approach will bring about a more in depth definition of Māori culture and aspects pertinent to wellbeing. Ultimately, it is my hope that I collect qualitative responses to get a better understanding and therefore provide affirmation that aspects such as *whaikōrero*, *waiata*, *tauparapara*, *pakiwaitara*, *karakia*, *whakamoemiti* as well as other aspects, contribute to *te reo Māori*, *ngā mea wairua* and *whānau* and therefore to koroua who now live in advanced age.

Not until I had worked within the area of my research with elderly for some ten plus years, did I become keenly aware of the scope of the study I had undertaken. It began initially by just watching the behaviour of the participant, which then motivated me to implement strategies that would allow open conversation. This meant on two occasions, having to take participants shopping or assisting in serving the participants how and when needed. This is a great example of certain restrictions to the health and wellbeing for our elderly and an aspect of mātauranga Māori.

Data, therefore, is collected through direct verbal interaction. Content and procedures of the interview are prepared beforehand. The questions are pre-delivered and the interviewer was unable to modify them. Many mainstream or non-Māori researchers have conducted their research within a mainstream ideology, for example an English system sending an e-mail to ask for consent to interview which is something that I as a researcher on the ‘Lilac Study’ experienced. This stands outside that of Māori perspectives and therefore paints an inaccurate picture of Māori in general. Interviewing koroua or those well versed in a particular domain, or who have experienced first-hand aspects in relation to your writing, (*ngā mea Māori*, Māori aspects) are only able to make comment on enquiries laid right before them. They contribute by affording unproven data that may be futile to acquire by any other means (Hahn-Burkett, 2015).

3.2 Indigenous research

Similar to Māori, American indigenous researchers Battiste and Henderson (2000), take into account the world view and the values of those undertaking the research and the said community in which the research takes place. The information captured comes specifically from their tribal knowledge and their culture. Building up that relationship of trust with interviews conducted in a place comfortable with those giving answers to questions posed is also of importance. The researcher is also accustomed to the *kaupapa* (topic) that is being investigated. American indigenous research methodologies question or challenge that of western models. Indigenous research has its challenges but is seen as ‘providing vital opportunities to the body of knowledge about the natural world and indigenous peoples’ (American Indigenous Research Association, 2016, p. 4).

Linda Tuhiwai Smith in 2012 has asked that there be a new operandi of indigenous research after critiquing the framework of western research thinking and practices. Smith goes on to describe how those from a western background view and see aspects differently to the indigenous cultures being researched because of their view of “imperialism” (Smith, 2012, p. 20 & 22). The version that came forth from these researchers then became recognized as being authentic. The information or responses from indigenous cultures are then often viewed from others as ‘marginalised’ (Smith,

2012, p. 35). Smith stimulates other researchers to take the time to give careful assessment to what they see and to be careful on how they represent their findings at the same time not marginalizing others.

Western research assessments and the administration of authenticity to these assessments are stationed with a cultural system that has a need to be ‘decolonized’ (Smith, 2012, p. 21). Western methodology differs from that of indigenous research in that they bring a different set of principles, morals that can influence how one may conduct research (Smith, 2012). Aroha ki te tangata, humility or just listening can bring about a warm spirit that resonates within my body. Putting into practice these principles or morals has indeed influenced me.

Although indigenous societies have their specific methods of knowing what they know and doing what they do, they do have similar characteristics (Louis, 2007). Their holistic approach goes “beyond the empirically based concept of a unified physical universe” (Louis, 2007, p.134). This practice is utilised to perpetuate and sustain the indigenous society that currently exists. It assists in maintaining integrity which can invigorate and uplift the community.

According to Renee Pualani Louis, (female Hawaiian academic indigenous researcher), methodologies used to capture knowledge are more than an accepted framework for the elicitation and utilization of learning. There is indeed a need by the researcher to give regard to customs and commemoration of the inhabitants that are being studied (Louis, 2007). Implementing a kaupapa Māori methodology has allowed me to capture knowledge from koroua. This methodology also encouraged myself to acknowledge and give regard to customs or tikanga particular to those in Te Waiariki.

Indigenous research methodologies by those in Australia have seen stress put on them by those of the ‘broader research community’ (Henry, Dunbar, Arnott, Scrimgeour, Matthews, Murakami-Gold & Chamberlain, 2002, p. 3). There has been conflict because of what indigenous people’s state as issues regarding the processes and outputs of the research. This ‘imbalance’ (Henry et al., 2002, p. 3) has led to methodological reform. Indigenous research has a commitment to move from a ‘we

and other' (them) approach to specifically remedy those marginalized or less fortunate. Rigney from Flinders University, First Nations Centre echoed the same principle that practicing 'colonial' ways of research methods added greatly to the depreciation to the significance of the community (cited in Henry et al., 2002, p. 3). Rigney also encouraged that those undertaking research to look at western or colonial mainstream practices as 'an extension of the overall project of colonial domination' (cited in Henry et al., 2002, p. 3). As an indigenous researcher my approach is to strengthen the aspirations of Māori by practicing a Māori centred-approach to capture our unique or indigenous world view. This approach has influenced me to want to do and be the best that I can for our whānau, hapū and community.

It is my objective that because I am entering the domain of Maoridom researching Māori aspects among Māori koroua that address Māori concerns and issues, to proceed forth with caution. It is my aim to implement a methodology conducive to *Kaupapa Māori* research.

3.3 Kaupapa Māori Research: The role of the Māori researcher

Kaupapa Māori methodology in New Zealand arose from the far reaching revitalization movement that advanced in New Zealand after world war two (Bishop, 1995 p. 24). It flourished in the 1970's and 80's with the build up of Māori becoming more politically minded. Into the 1990's Māori have become more aware of their culture and highlighted the regeneration of their ambitions preferring to follow their practices, contrary to the dominant rhetoric (Bishop, 1995; Smith, G, 1990; Smith, L, 2012).

Kaupapa can mean a topic, to plan or make a path in which to progress forward (Mihaere, 2015, p. 28). The relationship between the researcher and the researched is promoted to bring benefit to Māori (Hudson, Milne, Reynolds, Russell, & Smith, 2010) and the necessary connectedness between Māori communities is seen as a 'partnership' (Hudson et al., 2010. p. 1). This partnership recognizes and endorses the accountability that the researcher has to develop and foster the connection between all concerned (Smith, 1990; Hudson et al., 2010). The researcher was then "connected to the whole process of research in such a way as to meet Māori peoples aspirations for the future" (Bishop & Glynn, 1999, p. 67).

Kaupapa Māori theory may also be described as *Māori* knowledge and therefore characterizing who we are as *Māori*. At times, the tools that are given to accomplish a certain task within a *Māori* paradigm may not be adequate, especially when co-ordinated from within a westernized setting. *Kaupapa Māori* theory is therefore utilized to implement more adequate tools for the completion of the task. A base if you will to elaborate more on aligning differing views.

I take on board the statement from Graeme Smith to show my ‘blisters on my hands’ (Hoskins, & Jones, 2017, p. 79). This aspect is to address and bring out outcomes that transform or assist the hapū or in this case koroua. My effort to address the emptiness one feels when sitting on the paepae tapu. We have had a kaikōrero who has married into the hapū stand to speak. As a learning process we were then asked (by the iwi) that we should have a person directly affiliated by birth to the marae be the last speaker.

Kaupapa Māori is an approach that Smith labels the ‘inside-out’ model of transformation. Reciting Freire, Smith gives the account, “first free ourselves before we can free others (Smith, G, 2007, p. 2). Within the paradigm of *kaupapa Māori*, it shows the “desires to affirm cultural philosophies and practices” and has increased the desire from *Māori* to reach their aspirations (Pihama, L., Cram, F., and Walker, S., 2002, p. 30).

An element emphasized by Irwin, is the fact that *kaupapa Māori* research is research that is ‘culturally safe’ for *Māori* (Irwin, 1994, p. 199). *Kaupapa Māori* research is also culturally relevant and culturally appropriate while satisfying the rigour of academic research. It is also outlined “as a term used by *Māori* to describe the practice and philosophy of living a *Māori* cultural informed life”. This is a world view that incorporates whakaaro (thinking) as well as understanding (Smith, G, 1997., cited in Pihama et al., 2002. p. 32).

A key element in the discussion of *Kaupapa Māori* Research is the centrality of *te reo Māori me ōna tikanga* (*Māori* language and customs) “which can reveal culturally based frameworks and structures which will provide a foundation of *Māori*

indigenous analysis” (Pihama, 2001. p. 93). “Te reo and tikanga must be viewed as essential in the reproduction of kaupapa Māori” (Nepe, 1991, cited in Pihama et al, 2002).

“When te reo and tikanga Māori are viewed as valid and legitimate, then Māori are no longer positioned as the other, but rather hold a position of being the norm on our own constructions” (Pihama et al., 2002). The *mita* or dialect of *te reo Māori* differs from *rohe to rohe* (region to region). It was more widely described in times past by first language speakers as *te reo rangatira* meaning it holds that noble or a paramount status (Pihama, 2001). *Kaupapa Māori* validates the importance of ensuring the survival and retention of the Māori language and culture, and centralizes *Māori tino rangatiratanga* (self-determination) to cultural well-being (Smith, G, 1997).

“Kaupapa Māori knowledge is not to be confused with Pākehā knowledge or general knowledge that has been translated into Māori” (Nepe, 1991., cited in Pihama, 2002, p. 36) *Kaupapa Māori* furthermore defines Māori for the many of whom live within a westernised society. Māori defined aspects help us to utilize a variety of actions within the methodology process (Pihama, 2001).

3.4 Mātauranga Māori

Māori have their unique understanding and perspectives of certain aspects to the way that they live and practice culture and learning. The term *mātauranga Māori* came to fruition when *kōrero* (conversation) around the term ‘*taha Māori*’ (Māori aspects) became more and more recognized among advocates who promote Māori success such as those of the ‘Māori advisory group’ from New Zealand Qualifications Authority (NZQA, 2011, p. 1). “*Mātauranga Māori* is a knowledge tradition or an epistemology that had its genesis in ancient Polynesia” (Sadler, 2007, p. 1).

Through *mātauranga Māori* and its implementation, it has proven to bring forth leaders of our day. Miri Morrison-Hare is one for example in her role as *Kaitātaki wahine* (female leader) of the renowned *kapa haka* group Te Mātārae i Ōrehu (Taipari, 2013). The daughter of Taini Morrison, Miri has now taken up where her mum left when she passed away in 2009.

Utilization and other examples of *mātauranga Māori* include the sailing of waka throughout the Pacific using the natural elements (“stars, moon and the sun”) for navigation (Te Karaka, 2015, p. 1). Hekenukumai Busby has been accepted as having brought back to life the construction of Māori waka and ‘celestial navigation’ (Te Karaka, 2015, p. 1). Hekenukumai is also a stalwart in “promoting Māori culture” (Te Karaka, p. 4).

Some Māori including Taherama Hollis still resonate with, practice and utilise the traditional use of *rongoa Māori* (Māori medicine) (Hollis, 2016). As a child Taherama would go to her kaumatua next door with the daily dose of rongoa. This was a habit that formed that *mātauranga* (knowledge), from her many “kuia, koroua and mentors” (Hollis, 2016, p. 1) in Māori, inspiring her to become a registered nurse with many years of practice founded on the *mātauranga* of Māori healing (Hollis, 2016).

Mātauranga Māori grants the physical foundation “for the Māori world view and is a perspective encompassing all aspects of knowledge” (Harmsworth & Awatere, 2013, p. 275). For those that assume *mātauranga Māori* comes from a certificate gained from time spent at a learning institution, that is just a mere portion of learning. It actually depends what others see in you. Your embracing and continued practice of traditional knowledge of the Māori world or “*mātauranga Māori* provides the basis for a Māori world view” (Harmsworth & Awatere, 2013, p. 275). *Mātauranga* is not only knowing, but how it is known, therefore allowing Māori to explain and understand what some Māori term to be facts of existence or phenomenon (Harmsworth & Awatere, 2013).

Not all Māori know of and embrace *tikanga* (traditional aspects) that some Māori hold so dear (Mead, 2003). Much of what was commonly practiced among Māori many years ago has now been forgotten and other cultural aspects exercised. *Mātauranga Māori* has been likened to the root of which *tikanga* is formed (Mead, 2003).

Mātauranga-a-iwi, assists on a larger scale an explanation in regard to *Mātauranga Māori* and kaupapa Māori theory (Doherty, 2009). History like *tauparapara* (verse to

begin whaikōrero), is often utilised as an aspect of history that links the speaker to the area from where that particular aspect derives. *Waiata* (song) and *pakiwaitara* (stories) from that particular iwi also sit in tandem by endorsing *mātauranga Māori* and *kaupapa Māori*. The practice of these attributes encourages a sharper focus on how we as Māori learn and develop to our full potential.

Whakapapa is more broadly known and used as whānau links or blood relationships with others which includes you to the settlement group (Mead, cited in New Zealand Law Commission, 2016, p. 52). *Mātauranga a-iwi* using whakapapa, points out why certain ideas are practiced, and analyses changes up to that point in time. An example could mean having to look back and remember a time when a certain concept was implemented with negative results, (*aituā* or misfortune), therefore having to look back at that whakapapa to encourage careful analysis to then determine a better pathway with better results. This is likened to why Tūhoe do not have pōhiri after dark (Doherty, 2009).

Whakapapa is a sacred aspect associated with the gift of life. It identifies individuals as Māori and qualifies those individuals with the benefits of the whānau, hapū and iwi; a connection of the people to the ‘tribal environment’ (Doherty, 2009, p. 75). Through whakapapa current agreed practices are usually implemented. Professor Whatarangi Winiata has stated that whakapapa ‘is the ability to ground oneself to something known; ‘Whaka’ to make as and ‘papa’ as the earth or ground’ (Winiata, 2002, p. 11). Whakapapa in its language is Māori and is commonly spoken of among Māori throughout the country, which in itself is a testament to Māori world views and identity.

3.5 Ethics

One of the requirements of writing this thesis was to meet the necessary ethical guidelines of Te Whare Wānanga o Awanuiārangī Ethics Committee thus allowing me to undertake this research project. Ethics approval was granted by abiding by the guidelines such as stating the aims of the study with a summary, the area of study, benefits or risks to potential participants, issues that may arise and how to resolve them (See Appendix 1). I needed to redress the ethics committee for an oversight I

had made in the original letter sent (See Appendix 2) I received letters from the Primary Investigator of the Lilac Study Ngaire Kerse, and the Chief Executive Officer, Te Rūnanga o Ngāi Te Rangi Trust as support for me in my study (See Appendix 3). Engagement, withdrawal, time constraints and procedures for the collection of data were also included (See Appendix 4). When potential participants were informed *kanohi ki te kanohi* (face to face) of my study, they were then invited to participate. At the time of my progression through to and beyond various stages of the interviewing process, ethics remained pivotal in my going forward. However, in my navigation into *te ao Māori* (the Māori world), I adhered to what I had known throughout my tenure as a Māori researcher.

After all ethical and consensual procedures had been undertaken, it was important to be aware of the sensitivity of the participants during the interview. For the purpose for this particular research project, I also complied with the seven *Kaupapa Māori* practices that guide Māori researchers. They were as follows:

- *Aroha ki te tangata* (a respect for people);
- *Kanohi ka kitea* (presenting oneself face to face);
- *Titiro, whakarongo...kōrero* (look, listen... speak);
- *Manaaki i te tangata* (support the person/people);
- *Kia tūpato* (be cautious);
- *Kaua e takahi i te mana o te tangata* (do not trample on the mana of the person/people) and
- *Kaua e whakahīhī* (do not be boastful about your knowledge) (Smith, 2012, p.124).

The first step in terms of the academic requirement of this type of primary research project was to formulate a proposal that I felt could achieve my aim. I hoped to fulfil my objectives giving validated evidence to my hypothesis. Due to the age of participants, (80-100 yrs.), I felt it important to implement a short evaluation test strengthening the validity of the data. This test is otherwise known as a 3ms test (mini mental test), where I measured the participants' memory, their ability to understand some instructions and their attention.

I ran the 3m test but after review and consideration, and based on advice from my supervisor it was determined that the test would not affect the outcome of my results. It was then withdrawn.

My aim in the methodology process was to exercise all the steps given to allow myself robust findings that would be of benefit to the health and wellbeing of koroua. Although accountable for the research that I undertook, it was a huge advantage to me that the majority of the participants I interviewed resided or had whakapapa connections back here to Tauranga moana. Some I knew personally and others I am familiar with inasmuch as we walk the same path through life: I see them on occasion.

3.6 Recruitment

Through my work related role with some of these koroua and my whakapapa links, I was fortunate enough to gain their trust and respect. At that point I extended to them an invitation to participate and to ascertain their feelings about the mahi that I was doing. To my surprise, many consented and I left letting them know that I would be back later with paper work to formalize our interview.

I again visited with these koroua a second time and offered them the information sheet (see Appendix 4) explaining in full what the interview was about and how it would be conducted. Their permission was sought for a 3ms test and a photo to add a wairua to the kōrero. I addressed any concerns that might hinder my progress in this study and any possible outcome that may not be too favourable for the koroua themselves. The ethics committee chairperson was given as someone whom they could contact (see Appendix 1 & 4) if they had any queries regarding the process that I took. I then organized with them a time and place that was suitable to meet for a semi-structured interview. The establishment of this trust was a crucial requirement, for without this ‘trust and respect’ Kaupapa Māori research would not be possible.

Many interesting stories along with encouraging support for myself took place during these ‘permission gaining’ visits and obtaining their consent (see Appendix 4). Some enquired about questions and especially the 3ms test saying ‘you just want to know if I have all my marbles aye?’ However, as Māori researchers, we are aware that this is

all part and parcel of dealing with participants and in particular with koroua or any elder for that matter, to first *whakarongo* (listen) to what they have to say.

Most of the participants were raised in or around *te ao Māori* (the Māori worldview), and have been involved with either *whānau*, *ngā mea wairua* or spoke *te reo Māori* for much of their lives. Some of these koroua were selected or referred to me by those with whom I had discussed or made enquiries to regarding this research. Some I did not know well at all and just presented myself informing them who I was and explained the purpose of my initial meeting with them. To be sitting in the presence of those whom have experienced life's challenges more so than most in a Māori setting to me was a great privilege.

I had received an email from the primary investigator of the Lilac study giving myself full permission that as part of my PhD, I can and had at that time interviewed selected participants (see Appendix 3). The questions were somewhat different to that asked in the lilac study but with the same statement at the end asking whether this particular factor had contributed to their living well in advanced age. As mentioned I myself knew koroua whom I felt met the criteria to interview as participants for my study. This is what I felt would be the most difficult aspect of the recruitment process. In striving to achieve or determine how old koroua are, it is indeed a process made easier by the spirit letting you know when to ask that all important question. Building that relationship of trust does indeed allow open dialogue between people.

I went to see a koroua in Bowentown who was a participant in the Lilac study. When I first thought about koroua with whom I might interview, this koroua was foremost in mind because of his vast knowledge of *ngā mea Māori* especially things to do with *whenua* (land). His name was Gordon Ake and he lived in his home just down the hill from where my mum once lived in her bach. I already had a good relationship with Gordon and I actually felt he would assist me as we are *whanaunga* (related). He was only too happy to assist me in my study and he told me to come and stay in the caravan outside if I wanted to. At that point I decided that I would utilize Gordon in a case study rather than the interview. I said to him that I was at the recruitment stage of my mahi and that I would be in touch a little later. I then left to make my way home.

The next koroua whom I recruited was Kihi Ngatai. On my way home from Gordon's, I thought to drop in and see him as he was on the way. He was familiar to me as I had interviewed him in the past. I knew that he was at the age wherein I could question him about successful aging. I also knew that he, like Gordon had a vast knowledge of *ngā mea Māori* (things Māori). He seemed pleasantly surprised to see me when we met. He told me how he was in and out of town on occasion and shortly would be attending the World Cup Rugby tournament in England. Because of Kihi being busy with other commitments in his life, I also knew that to sit and have an interview with him would be a great sacrifice on his behalf. I didn't want to withdraw him from my list of potential participants because of what I knew he could offer, and I felt that Kihi himself would assist where and when he could with furthering my education. After our verbal discussion, he said that if he could navigate his way through his busy schedule he would be glad to help. I said that I would be in touch and left with him a hard copy of the information to peruse.

On my way back to Tauranga I called in to see a koroua at *Hangarau* (Bethlehem). His name was Karora (Carlo) and after telling him who I was, he had thought that I had come to see him regarding a land issue. I didn't know Karora too well, but he had done his schooling with my dad, my dad's brother and sisters. I had spoken to Karora on occasion when standing to give whaikōrero on their marae. I listened for a while to what he said about people in the past who have come to interview him. From stopping and visiting with him in an informal discussion, he was keen to support me as I furthered my education. Again like the other koroua that I had seen, I let him know that I would keep in touch and left.

It was some time later that I went to see a koroua from Hūria. I knew of him through our affiliation to the same church that we attend. His name was Kingi Ranui and I remember feeling a spiritual presence in his home. Although being greeted with a smile, he was somewhat reluctant to participate in the study commenting that his ability to converse in *te reo Māori* was something he wasn't all that proficient with and felt he might not give me the help that I needed. He referred me to others but upon closer analysis of the criteria, they were not of age and so he accepted when I said that he could speak whatever language he felt comfortable with. We spoke for a while about my thoughts of the project and he found that there were other aspects that

he might help me with in my journey. I told him that I would be back in a couple of months' time.

Later on that week I drove out to Pyes pā to visit with a koroua Colin Bidois. We spoke a little about mutual acquaintances we had and he let me know that he encouraged education and thought it great that I was on a journey to further enhance my knowledge. Like other koroua whom I had visited, Colin was busy with formal and informal hui throughout Tauranga. Straight away when verbally making known to him that I had a focus on *te reo Māori*, he let me know that he was not as fluent, even to say *he kore mōhio* (I don't know). I knew of Colin's involvement with the rūnanga and other committees and I still felt he would be appropriate to recruit. He accepted my invite to be interviewed and I said I would be back to see him later in the year.

From Colin's home I went to see a koroua in Oropi. His name was Tai Taikato. It had been some time since I had been up the back roads of Tauranga and it was a great scenic drive. When I arrived at Tai's home, he was busy preparing kai for his whānau but invited me into his humble home and began to speak to me *i te reo Māori* (the Māori language). In our discussions, it was made aware to me that he played rugby around the same time as my dad. I felt of his wairua and after explaining to him the purpose of my visit, he was only too happy to assist where he could in my journey to embrace knowledge of our koroua. I said that I would be in touch within the next couple of months, and left.

Not long after my last visit of informal discussions, I went to see a koroua whom I felt was of age, but not too sure. We both derive from Tauranga Moana and I was brought up having a friendship to his whāngai children. I knew he has a strong affiliation to the Ratana Church and so felt he would be a great participant to interview. He invited me into his home and we spoke for a while about my kaupapa. He agreed to allow myself to interview him but said that he wouldn't be eighty until the end of the year (2015) that was fine as I explained that I hoped to finish interviewing by March the following year. I knew he could speak *te reo Māori*, but didn't realize his proficiency until we spoke '*kanohi ki te kanohi*' (face to face). This koroua later withdrew as he thought it may jeopardize his standing in the church.

I personally knew of a koroua from Matapihi that I knew was of age and that had a sound knowledge of *ngā mea Māori* (things Māori). His name was Enoka Ngatai and I had worked for an organization where his wife was on the board. I knew his wife would support Māori education and thought that Enoka would support me as well. It was a brief visit but he gave consent to me that he be a participant in my project. I let him know that I would be back later with an information sheet detailing what we had spoken of. The recruitment process was going well and I really felt I would get the koroua to interview that I sought for.

I made my way home and stopped by the home of Reg Tahau. I had no idea how old he was but had seen him on many occasion officiating in church matters for the church that he was affiliated with. Not only church matters but aspects to do with a spiritual nature within the community. Reg didn't know me, and after a short mihi I recited my whakapapa and how I am connected to the iwi here in Tauranga. Reg was satisfied that the purpose of my visit was out of the need that I recruit koroua with whom I could interview for my studies. He consented and I said that I would return in due course.

It was around this time at a Review hui I attended in Rotorua that I was made aware of possible participants in Whakatāne. A work colleague from Whakatāne gave me the names of koroua that she felt would assist me on my journey. Whilst at a PhD noho I went to see these koroua. I was thankful for them and thought it great that I interview those that resided outside of Tauranga to try to capture all rohe around the Bay of Plenty. I approached two koroua that said that they would assist me. I was embarrassed to have approached one koroua as he suffered from breathing difficulties. He was adamant that he support me in my mahi as he thought what I was doing was great. The other wasn't too well either. I left letting them know that I would keep in touch and see them again soon.

With eleven koroua having been recruited, I formulated an information sheet (See appendix 4) for the participants. I gave to them a written version of what we had verbally spoken of when I visited them seeking their permission to allow me to interview them. This information sheet was given so that they could peruse through what they may not have fully understood when I spoke to them prior. The information

sheet was written in both *te reo Māori* and English to assist in understanding if it was needed. I highlighted some of the main points again to them so they were clear as to my mahi.

There was another noho that I was to attend in Whakatāne and I thought the time was good for me whilst there to formally go through the consent form and the participant information sheet with two potential participants whom had given verbal consent to assist me. As I was shortly to be in Whakatāne for a PhD noho, I rung the two koroua to organize a visit with them and to give them a hard copy of the information sheet. It was also hoped that we could discuss any concerns that might hinder my progress as well as setting a time to have the interview.

I was told that the koroua that had difficulty breathing had passed away. He was so keen to assist in my mahi and I felt sadness at his passing. The second koroua who had previously consented was in hospital because of an illness. It was also made known to me by a child of his that his wife was in hospital as well with an unrelated illness. I was told that for my interview to go ahead it would be a wait and see process. I withdrew him from my study as I felt his health and that of his wife was of greater importance to him at that time. The child then made mention that that might be the best scenario given the circumstances they now faced. I left it at that.

Some weeks later, on my way home from my noho in Whakatāne, I called in to see Hare Mohi. He lives on a hill that overlooks the sea. He lives in very humble circumstances and was also a participant of the Lilac New Zealand study. Hare was born and has strong ties to Te Arawa and so I was happy to get a participant from that area as well. We sat and talked for a while when I mentioned how I would appreciate his support for my education studies. He too like others was happy to assist me on my journey.

We perused the hard copy of material that I had brought with me and I left Hare with an information sheet with a time to come again and proceed with the interview. Whilst on my way home, I made a mental note that I needed two more koroua to make up the twelve that I thought would be a good number to interview with regards to answering my thesis question. From having two koroua withdraw through sickness

and death, it was great to carry on with my journey home knowing that I had recruited another participant in Hare to replace one of them.

Having recruited ten koroua with two more needed, I went to speak to a koroua whom I knew quite well. His name is Steve and he lived not far from where I lived. He was also involved in the Lilac New Zealand study. I spoke to him about my study and he informed me of the education that his son had excelled in. His wife wasn't in the best of health but because of our relationship and his support for Māori furthering their education, and the support he receives constantly from whānau, he agreed to assist me in my effort to learn 'what may be success factors in health for koroua who now live in advanced age'.

From there I went to see a koroua whose name was Sid. He wasn't from Tauranga and for me, that didn't matter too much as Tauranga is where he felt is his home now. He was of age and although I didn't know him well, we had a relationship where I could speak freely with him. He too was involved as a participant within the Lilacs NZ study. He said that he would assist me in my efforts, and that he encouraged Māori to go further with education. I felt a sense of relief to know that I had just recruited my final participant needed for what I thought would bring forth anecdotal evidence to support my thesis.

After having recruited these koroua, I then proceeded to make the necessary arrangements with those whom I had recruited to give to them the formal information sheet (See Appendix 4). This is so that they could enter into an interview feeling a sense of peace that their concerns if any were resolved, as well as a good time for them to ask me any questions regarding the study.

As I perused the information sheet again, I realised that I had over looked that the information given by the participants would remain confidential. I wanted to utilize their kōrero in my thesis, and knowing my thesis was to be read by others, their thoughts and kōrero would not remain confidential. I looked carefully at my ethical obligations and informed my supervisor. I was asked to write a letter of redress to the ethics committee to continue (See Appendix 2). It was later made known to me that I could progress forward with my mahi. For some, I had already given out the

participant information sheet and so decided that at the time of our interview and the signing of the consent form (See Appendix 5), I would explain my error to them, further noting that I had made that error which they understood fully that their information would not remain confidential. For an error so minute, it was a laborious task to put right what had been an honest mistake.

The questions, (See Appendix 6, 7 & 8) for the purpose of the ethics application were written in English and *te reo Māori*. Some of the respondents sought clarification as to which language they were allowed to respond in. They were, in fact, permitted to answer in the language of their choice in a place where they felt comfortable. This was agreeable to them all. As the researcher it was important that they were comfortable not only with their responses but also in their choice of language. All permission slips were signed by the respondents, gathered and eventually handed to my supervisor. Following the completion of the interviews with all respondents it was indeed a mission to then transcribe pretty much word for word the discussions. It was about at this time that the koroua in Hairini decided to withdraw. To make up the twelve koroua that I thought would provide the data that I sought, I went to see Charlie. I had known Charlie for some time and he agreed to assist me.

Photos of the participants were attached to each transcript. All but one transcription was enlarged to a font of 14 to allow the participant's easier reading. I then delivered each transcript to the participant to read. On it was my contact details to let me know if there was anything in our interview that they felt they would rather not allow me to make public. Several got back to me and asked that some excerpts of dialogue be omitted or not included in the formulating of my thesis.

3.7 Analysing data

The responses of koroua to the questions asked were copied and put in 'groups' according to the relevance to the questions. The data was then coded to give myself easier access when analysing took place. 'Groups' were then coded reo 1/a, karakia 1/b, whānau 1/c. Waiata and hīmene could be coded under te reo Māori but hīmene can also be coded under ngā mea wairua. These were themes that presented themselves for prolonged discussion and therefore input into my study. Aspects of

dialogue were highlighted prior to the implementation into the draft copy. Excerpts that were not highlighted were reviewed and for those that showed little relevance to supporting a robust analysis, they were discarded. ‘Interesting’ was a word commonly used to acknowledge and remind myself of an aspect, concept or form of tikanga that was new to me. I also noted variables between koroua where some did and some didn’t have that knowledge or understanding of tikanga. Most of this was a mental note. When I felt a determined emphasis from koroua to stress an aspect to a particular question, I made a mental note of that. As these interviews were recorded and transcribed, they were noted in writing as well.

Validity was seen as an important step in data analysis for me as the researcher. Following the interview of the participants, I transcribed and gave to them their transcripts for perusal and amendments prior to my using that data for my study. As I was in search of aspects that contribute to the health and wellbeing of koroua, it was my hope that these koroua had information on traditional Māori aspects that had made a contribution to their health in advanced age. I took into consideration and noted that in my study the upbringing that these koroua had. This may have given some semblance as to the responses given. All koroua consented to having their *pēpeha* (name, waka, marae, iwi, maunga and hapū) included in validating their Māori heritage. Although knowing some participants well, there still remains a determination within myself to exercise a humble spirit. As one koroua said about whakapapa, *kia tūpato* (be very careful).

Chapter 4

He Kete Kōrero

4.1 Introduction.

This chapter reports on the data collected using semi-structured interviews via the *kanohi ki te kanohi* elicitation method, carried out with ten participants. As the interviewer I took into account what had been addressed earlier regarding a kaupapa Māori approach. Because all participants were Māori, I felt it appropriate to take this approach. *Ko te mea nui kē, ko te aroha ki te tangata* (the main thing is to love the person).

The *whakapapa* (genealogy) and identity of each respondent in this research is outlined (4.2). The framework of interview questions and the material that emanated from this framework covered a broad spectrum of information. This framework was designed to elicit the personal interpretations and experiences of the participants and to determine the application of the theoretical underpinnings to the data. Following are sub headings derived from my knowledge of cultural identity and what if any they had regarding the wellbeing of koroua in advanced age. This thesis is as follows: -

- Whakapapa: Pēpeha
- Interview questions: Practice to theory

- Section 1. Koroua, their responsibilities to the marae and Māori
- Section 2. Te reo and tikanga Māori, whaikōrero, waiata, the Treaty and whakapapa.
- Section 3. Health and traditional healing
- Section 4. Ngā mea wairua (spiritual aspects)
- Section 5. Whānau.

The data collected has been recorded and documented using the information and linguistic expressions of the participants. This is their story. Consequently, responses were made and explicitly expressed by each koroua in the language of their choice, at times in *te reo Māori*, or in English and at times utilizing the option to code switch. It

is expected that koroua who have lived past the age of eighty years old and now classed as living in advanced age, may not be as quick as they once were in giving *whakaaro* (thoughts) to questions asked. It should also be noted that where koroua were ardent about their patterns of responses, they were cyclical or spiral form which is normal human behaviour. Consequently, it was necessary at times to transcribe large tracts of discourse of which only the main points were summarised. Conclusions will be summarized (4.8) affirming the principal research question, namely what aspects are there that are conducive to use of *te reo Māori*, *ngā mea wairua* and *whānau* assistance in contributing to the wellbeing of koroua who now live in advanced age.

Photos of the participants were attached to each transcript.

4.2 Whakapapa: Pēpeha.

It is with a great deal of pleasure and gratitude that I introduce ten koroua who kindly agreed to participate in this chapter of this research project.

Te Arawa te waka.
Te Arawa anō hoki te iwi.
Ngāti Whakahemo te hapū
Pongakawa te awa
Tawakemoetāhanga te
tūpuna whare
Pukehina te marae
Kō Hare Mohi te ingoa





Mauao te maunga
 Mataatua te waka.
 Ngāi te Rangi te iwi.
 Ngāi Tukairangi, Ngāti
 Kuku, Ngāti Tauaiti
 ngā hapū
 Whareroa me Opureora
 ngā marae
 Kō Enoke Ngatai te
 ingoa

Mauao te maunga
 Mataatua te waka
 Ngāi Te Rangi me Ngāti
 Ranginui ngā iwi
 Ngāi Tukairangi te hapū
 Whareroa te marae
 Kō Kihi Ngatai te ingoa





Tauhara te
maunga

Te Arawa te
waka

Tūwharetoa te
iwi

Tutemohuta te
hapū

Tauponuiātia te
roto

Kō Reg Tahau te
ingoa.

Tamatea-Arikinui te tohunga.

Kō Mauao te maunga

Takitimu me Mataatua ngā waka

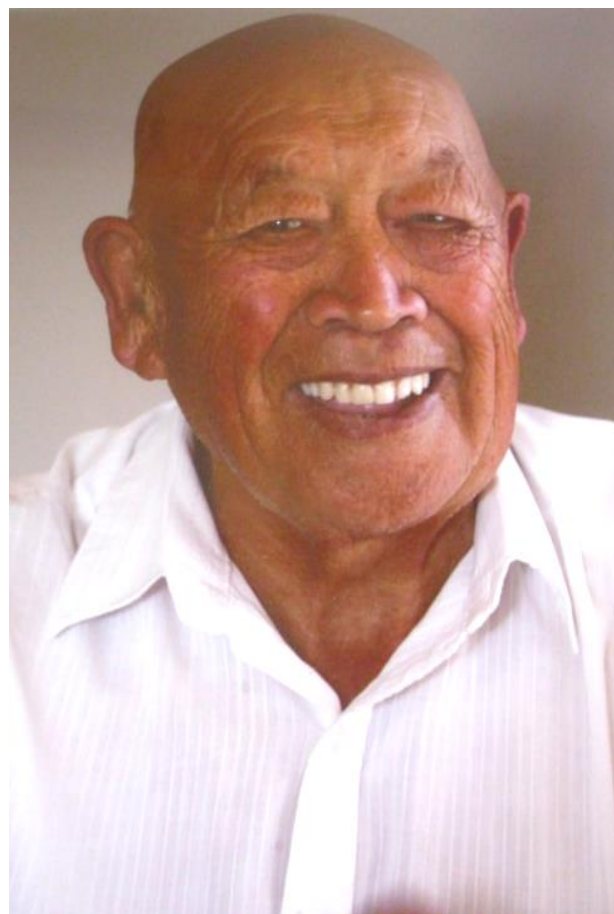
Ngāti Ranginui me Ngāi Te Rangi ngā iwi

Ngāti Hangarau, Ngāti Tapu, Ngāi
Tamarawaho, Ngāi te Ahi me Ngāti hē
ngā hapū

Hangarau, Waikari, Hūria, Hairini, me
Maungatapu ngā marae

Tauranga te moana

Kō Karora Te Mete te ingoa





Motakiora te maunga

Tainui te waka

Ngāti Maniapoto te iwi

Ngāti Kinohaku me Ngāti Rora
ngā hapū

Mangokewa te awa

Kō Steve Pōharama Hetet te
ingoa

Whiria te maunga

Ngatoki-mata-whaorua te
waka

Ngā Puhi te iwi

Hokianga te awa

Kō Syd Gundry te ingoa





Mauao te
maunga

Takitimu te waka

Ngāti Ranginui
te iwi

Tauranga te
moana

Ngāti Ruahine te
hapū

Waimapu te
marae

Kō Kingi Kino
Ranui te ingoa.

Mauao te maunga

Mataatua me Takitimu
ngā waka

Ngāi Te Rangi, Ngāti
Ranginui me Ngāti
Pukenga ngā iwi.

Ngāti Hē me Ngā Pōtiki
ngā hapū

Tauranga te moana

Kō Taikato Taikato te
ingoa





Kō Marotini te
maunga
Horouta te waka
Ngāti Pōrou te iwi
Whānau a Rua me
Whānau a
Ruataupare ngā
hapū
Pākirikiri me
Tuatini ngā marae
Kō Charlie
Karauria te ingoa.

4.3 Interview questions: Practice to theory

The interview questions were structured taking into account what was extracted from the information gathered from sources and reported in the Literature review (Chapter 2).

- Koroua and their responsibilities, marae and hapū.
- How important is te reo me ngā tikanga Māori to you, to Māori and why?
- What do you think is the meaning of health and wellbeing for koroua living in advanced age?
- Has faith or spiritual aspects contributed to your wellbeing and living well in an advanced age? How?
- How do you define whānau and do they contribute to your wellbeing? In what way?

The questions asked were based on adhering to the format outlined in ‘The role of the Māori researcher’ (3.3). The various responses and the examination of findings in terms of academic supporting structures of this research project are as follows.

Section 1: Koroua, their responsibilities, the marae and Māori

4.3.1 Koroua: Elderly Māori men and their responsibilities.

Most participants grew up near the marae and some still have strong ties with their marae today. As time passes, so does the roles that elders have within their society. If you are of Māori descent or class yourself as Māori, and live beyond the age of eighty years, many within a Māori society would class you as ‘Koro’ or ‘Koroua’ (elderly Māori man). The Lilacs New Zealand study (2014) goes further in defining these koroua as being at the stage of living in advanced age. These participants (all aged 80+ years) were asked about their responsibilities for the whānau, the hapū and the iwi. Finding out what their thoughts were in regard to the status of a koroua to that of rangatira or chief (the head or leader of an organized body of people) were also reviewed.

Discussions on aspects with regard to the acquisition of *te reo and tikanga Māori* (Māori language and customs) and the Treaty of Waitangi was had to endorse what some believe as being important to the wellbeing of koroua. These participants gave varying feedback according to their knowledge gained through their upbringing.

The participants were first asked as to what they thought their roles or responsibilities were within the whānau, marae, *hapū* (sub tribe) or iwi (tribe). This questioning was also to ascertain their cultural identity.

- “*Mo taku, mo taku whānau. E maha noa atu. E maha noa atu engari ko te nuinga o ngā mahi i mahia ai e a, ka tukua atu kia rātou. Ko hau noa iho hei tohutohu i a rātou ko ngā mahi*”.....*Mo te hapū?“hiahia rātou ki te whakaroro ki te patapātai ngā āhuatanga ka haere mai ki āhau. Kāre au i tohutohu i a rātou. Pēra hoki te iwi*” (For my family there are many, but the majority of the work that is done, I have given to them. I just show them what to do. For the hapū, if they need to ask me a question they come and see me. I don’t show them what to do. That’s the same with the iwi) (K. Ngatai, personal communication, 2015 hereafter referred to as Ngatai, K.)
- “*Oh I lead them, lead them you know. Show them the way. Get, do different things you know for the place and all that yeah. Because I been farming here*

for over sixty years” And the hapū? “I’m not too much on you know, but I go with it all the time”: And the iwi? “Oh yeah, yeah. But not as much, I don’t often go so much aye. In my days, the more I go to these hui and all that, the more I get in trouble aye” (H. Mohi, personal communication, 2015 hereafter referred to as Mohi, H.)

- *Te hapū “Ae, ko au te āpotoro mo tēnei takiwā. Āpotoro yeah” Pēhea te iwi? “I ētehi wā, ka haere mai rātou i te pātai mēna ka au ki te haere ta rātou e hiahia ana. Pai noa iho tēra ki āhau a rātou nei mahi” (The sub-tribe, yes, I am the apostle for this area..... How about the iwi? “Sometimes they come to ask if I can assist. That’s fine with me”) (R. Tahau, personal communication, 2015 hereafter referred to as Tahau, R.).*
- *“Yeah well they. All the family look to us for whatever. Advice, assistance, talk, relaxation, get something off their mind. That is our job to listen and hear and talk about it” And the hapū? “No, not that I can recall” The iwi? “No. That’s their job”. (S. Gundry, personal communication, 2015 hereafter referred to as Gundry, S.)*
- *“Well, I, it’s supposed to be some sort of leadership role but I mean yes I’m respected by my whānau in that respect yeah. When I do go back you know, I did serve part of my life, I was a trustee on one of the properties” Is there any specific role that you have responsibilities for in regard to your hapū? “Yeah, I, I, because I’m limited in, I have done whaikōrero but I’m not very good at it on the marae. So it’s that sort of role that I’m probably a bit short on expertise mainly because of te reo, but I still respect te reo. When I retired in Rotorua I went back to Māori language class and a guy Hiko Hohepa where I, was the guy that was the teacher and through him you know I was able to you know well conversation Māori anyhow te reo” You have any responsibility for your iwi from Ngāti Maniapoto..... “Well, yeah I’m part of, we’ve got our, we’ve got our own urupā at the homestead and I’m involved in that in a way that we set up a thing that, our family, that’s my sister and myself can be buried at what, what I call a homestead. The farm is about 23 acres but they set aside for the urupā by their stream” (S. Hetet, personal communication, 2015, hereafter referred to as Hetet, S).*
- *“Ko taku, whakahoki to pātai. Nā te mea, kua eke au i te wā o te koroua, tata ana ki te waru tekau mā rua, a ko tōku whānau e awhina āhau, ngā mahi o ngā koroua. Ka haere mai rātou, mehemea e hiahia ana ki te pātai o tētehi pātai mo rātou. Ka haere mai rātou ki te pātai ki āhau, he aha to whakaaro. Ko hau hoki te koroua i Hangarau, i Ngāti Tapu, i Ngāi Tamarāwaho, i Ngāi Te Ahi, i Ngāti Kahu. Ka haere mai rātou katoa. Ka waea mai rātou oh, kei te mea, te mea, he aha to whakaaro. No reira, yeah, waimarie āhau ki te tōku nei oranga me tōku nei kaha ki te whiriwhiri ēra atu āhuatanga i a tātou whakawhanaungatanga” Pēhea te iwi? “Oh well, koina ko hau, tētehi kaumātua o to tātou iwi o Ranginui. Ae mehemea he take, e pā ana ki ētehi o ngā tikanga, te reo rānei, ngā whakapapa rānei, ka waea mai ki āhau. Haere mai ki te kōrero ki āhau” (To answer your question, because I’ve reached the status*

of elder, I'm just about 82 years old, my family come and help me with those elderly aspects. They come if they need to ask me questions or what my thoughts are. I'm also an elder here in Bethlehem, Matapihi, Judea, Hairini and Wairoa. They all come. They ring and ask this, and what's this, and what my thoughts are. Therefore, yeah I'm fortunate with my health and ability to discuss other aspects with relations.... How about the iwi?.... That's me, an elder of our tribe of Ranginui. Yes, if there's an issue about some of our customs, or language, or genealogy, they ring me come and speak to me) (K. Te Mete, personal communication, 2015, hereafter referred to as Te Mete, C).

- *“Well the only responsibility I can see is the trying to get them back to church”What about your responsibilities for the hapū or the iwi?..... “Well I don’t see that I have because they have a committee, you know marae. They run it. I’m only there as their koroua and I have, I feel I have no responsibility at all”* (K. Ranui, personal communication, 2015, hereafter referred to as Ranui, K).
- *“Mo tāku whānau i ēnei rā, he tohutohu ki a rātou ngā tikanga e pā ana ki te whānau, ki te marae, ki te hapū. Ngā mea e hē anō hoki, me tika ana”:Ok, do you have any responsibilities that rest with you for the hapū?..... “Ae, ae, ko hau te mea ko hari ka pēnei he tangi, kei tēnā marae, kei tēnā marae. Ko hau te mea e haere ana ki te arataki i a rātou. Te iwi ētehi tāima, i te, i mua ko hau tonu tētehi o ngā kaiwhakahaere o Ngāi Te Rangi. Te komiti o Ngāi Te Rangi i mua. Ko koroua haere oh well, ka waiho tēra mahi mo ngā tauira. Ngā mea kei te haere ake kei muri i āhau”* (For my family these days, I show them the aspects of family, marae, the sub-tribe. Also things that are wrong and right. For the hapū? Yes, yes. I'm the convener like for a funeral, at whatever marae. I go and lead them. Sometimes for the iwi. I was a coordinator before for Ngāi Te Rangi. The committee of Ngāi Te Rangi. I was getting too old and left it for the younger ones. Those things have carried on) (T. Taikato, personal communication, 2016, hereafter referred to as Taikato, T).
- *“Well for us you know as long as our own whānau bringing the kids up properly you know?”* (E. Ngatai, personal communication, 2015, hereafter referred to as Ngatai, E).
- *“No I don’t have any responsibilities”* (C Karauria, personal communication, 2016, hereafter referred to as Karauria, C).

Some koroua are looked upon as leaders within the community. They give counsel to questions the whānau may have. This included spiritual counsel as well as temporal. For some, this included other areas throughout the rohe, hapū and iwi. Advice or counsel regarding land and whakapapa was also sought by these koroua to which some considered their responsibility.

4.3.1a These koroua were also asked if they played any role in the community and to what extent that role might be. Their responses were:

- “*A, ahakoa kei whea te marae na te mea, ka hono atu au ki a, ki Ngāti Ranginui, kia Ngāi Te Rangi. Te taha ki taku pāpā kia Ngāi Te Rangi. Te taha ko taku whāea, kia Ngāti Ranginui. Ka kaha au ki te kōrero atu kia rātou. I ētehi wāhanga o Ngāti Ranginui rā. Ētehi wāhanga, kāre au e hamumu. Wāihotia ake na rātou. Engāri ko ngā mea pātata ana āhau ki te tae ki taku whāea, he, ka tū atu āhau ki te whakapapa tū ki a rātou. Pai noa iho. Ae, ko kōrero Māori rā āhau e he māmā kē te utu i te kōrero i te kōrero i te reo Māori. I te reo Pākehā, he uaua tēnei mea e te kōrero Pākehā*” (Whatever marae because I affiliate to Ngāti Ranginui or Ngāi Te Rangi. On my fathers’ side to Ngāi Te Rangi. On my mothers’ side to Ngāti Ranginui. I am able to speak to them. Some sectors of Ngāti Ranginui, some sectors I don’t speak. I leave it to them. But for things where I feel closely related to my mother I will stand and recite genealogy to them. All good. Yes, I speak Māori. It’s easier to answer when speaking the Māori language. In English, it is quite hard to speak English) (Ngatai, K).
- “*Just the fire brigade and lifesaving and all that. Yeah, yeah, I just use my words aye. I never chair, I don’t sit on the, I never chair. Sometimes yeah, I can ... paepae you know. Just go through the, you know usual shortcuts. I cut it, it’s all Pākehā*” (Mohi, H).
- “*Oh ae, ngā hui katoa ka karangahia e te hapū e te iwi. Ahakoa he aha te take. Te nuinga i roto i te reo Pākehā because kāre hoki te nuinga o te hapū e āhua matatau ana ki te reo*” (Oh yes, all the meetings called by the sub-tribe and tribe. Whatever the issue. The majority is spoken in the English language because most of the sub-tribe are less competent in the language) (Tahau, R).
- “No” (Gundry, S)
- “*No, no. I yeah, my life today is mainly staying at home or going to the gym or ...*” (Hetet, S).
- “*Oh ae, ka nui yeah. Ka nui tāku, e rua toru whā rā pea ētehi wiki. Haere au ki ngā kaunihera. Ko āhau te tangata pēnei o ngā kōrero mo Tauranga Moana mo tātou i runga ētehi o ngā kaunihera o Tauranga moana o Western Bay. Oh ae, ae, ko au te tiamana o te combined tangata whenua forum. I reira tekau mā rima pea ngā tāngata ka haere mai mo tēra hapū, mo tēra iwi. Ko au te chairman hei whakahaere ēra hui. Ia rua marama he hui, ia rua marama he hui. I reira ka kōrerotia a rātou whakaaro e pā ana ki to rātou rohe. Mehemea, he pai ana, e pā ana ki tātou moana, mehemea e pā ana ki te whenua. Mehemea e pā ana ki ngā mahi o Taiuiwi i roto a tātou rohe. Mehemea e pā ana ki ngā paruparu kei roto o a tātou awa, ēra atu āhuatanga*” (Oh yes, many yeah. Some weeks two, three, four times perhaps. I go to the council. I am the person who speaks for Tauranga Moana, for those of us on the council in Tauranga, Western Bay. Yes, I am the chairman of the combined tangata

whenua forum. There are fifteen people there perhaps that come on behalf of their sub-tribe or tribe. I am the chairman that conducts those meetings. Every two months we have a meeting. There we talk about their thoughts regarding their region. To see if things are good regarding our sea and our land. If things are good about what foreigners do in our region. About pollutants in our rivers and other things) (Te Mete, C).

- “No” (Ranui, K).
- “*Ae ki te haere tonu au ki te, ngā hui o Ngāti Hē, ki o Ngā Potiki. Ngā mahi whenua hoki, he trustee nō ngā whenua. Pēna e pātai ana he aha to whakaaro, rātou te komiti whānui. Pēna e pātai mai ana he aha to whakaaro mo tēnei take, a ka mea atu āhau ngā whakaaro*” (Yes I continue to go to the meetings of Ngāti hē, to ngā Potiki. Also to land meetings as trustees for the land. Question the committee regarding their thoughts. They ask what are your thoughts regarding this issue, and I let them know my thoughts) (Taikato, T).
- “*Ae, hōha te haere ināianei you know. I don’t go as often as I used to. I try to; I try to go because if I feel you know not too well, I won’t bother. Hōha*” (Yes, nuisance going now) (Ngatai, E).
- “Well I can’t get around anymore, no” (Kauria, C).

Some koroua stand to give whaikōrero, reciting whakapapa in the process. Some still remain active in their advanced age especially with the role of sitting on the orator’s bench. Officiating at hui on behalf of the marae, hui a hapū and leadership for the rūnanga and council are roles that some koroua have. For other reasons such as health or just not bothered to do so, some withdraw themselves from roles within the community.

4.3.2. Rangatira and Koroua

The thoughts of these participants were reviewed in regard to the status of a koroua and that of rangatira or chief (the head or leader of an organized body of people). Responses were:

- “*He rerekē, ko te rangatira, a ko te koroua. Ka tāea e ia ki ngā taumata i wāwātia ai he ana tūpuna, kia tae ki ngā, ki ngā taumata. Ko te rangatira, ko ia te tangata hei tohutohu. Tohutohu te iwi, he haere mai te iwi ki te karangatia ki a ia, pēhea, pēhea te mahi o ngā mahi, ēra, ēra mea katoa. He, kāre au ōrite ana o rāua tū. Engari ko te tū a te koroua, te rangatira e hiahia*

ana ki te whaiwhai i ngā kōrero a ka haere kia tū ki te koroua. Nā te koroua hei arahi i te rangatira, nā te rangatira hei arahi i te iwi” (A Leader and an elder are different. He has reached the level of his ancestors, arrived at that stage. The leader, he is the person that advises. Advises the tribe and call on him how to do the work and all those things. They don’t have the same standing. But for the position of the elder, the leader needs to find information, and then he will go and see the elder. The elder leads the leader and the leader leads the elder) (Ngatai, K)

- *“Well, they should be the same yeah; they should be the same..... Why? Well they almost should be to lead everybody at your age, yeah. They should be both leader yeah, because they rely on you but that’s why they say koroua to you”* (Mohi, H)
- *“Kāo, e āhua teitei ake te rangatira nē. Āhua teitei ake te rangatira. Well, ehara māku te kī atu kia koe mēna e rangatira āhau e koroua rānei. Māma ētahi kē i kī mai kia koe he rangatira koe nē? tōku nei whakaaro”* (No, the leader is slightly higher aye. Slightly higher the leader. Well I won’t say to you that I am a leader or elder. For some it’s easy to say that you’re a leader aye? That’s my thoughts) (Tahau, R)
- *“Well rangatira is a chief; to me he’s the chief. He’s looked upon as the chief. The one who is the wisest. For what I have seen, yes they take a, quite a big role in the community. On visiting and being invited to marae, what I have seen, the rangatira speaks first. The first speaker”* (Gundry, S).
- *“Well yeah, rangatira to me is perhaps a, you could be a koroua, I would say I’m a koroua but I’m not a rangatira. My, a rangatira I think is a guy that’s more of a leading role you know: A guy that can get up and whaikōrero and all this sort of thing. That’s the way I look at it anyhow”* (Hetet, S).
- *“Ki āhau nei, ko tātou katoa te rangatira. Ka tae atu koe ki te, ki te korouatanga. Kāre au i tētehi tangata i kī ana he rangatira āhau. Ētehi, o, ka pānui atu o kaua he rangatira. Kāre au e tino pai atu tēra āhuatanga. Heoi anō, ki āhau nei na, he kaimahi mo te whānau, mo te iwi. Heoi anō, ka tuku atu ōku nei whakaaro, kia pai ai tētehi anō ki te mahi tēra mahi. Kaua he waiho māku, hei mahi ngā mahi katoa. Na te mea, he whānui ngā āhuatanga e pā ana ki tēra mahi o te rangatira me kī, heoi anō taku anei, taku whakaaro, mahia te mahi..... He orite pea ki te koroua? Kō wai e mōhio, kō wai e mōhio”* (To me, we are all leaders. You reach old age. I’m not a person that says I’m a leader. Some say that they are not leaders. That’s not very good, but for me a worker within the family, for the tribe is good. My thoughts are that it’s all good to work. I don’t leave it, I do all the work, because there are extensive aspects about what a leader does and so for me, my thoughts are just do the work. Same as the elder, who knows?) (Te Mete, C)
- *“As far as I’m concerned, they’re the same. Well, to me, whatever they look at him as, he is in charge of all the people”* (Ranui, K).

- *“Te rangatira he mahi tana, mahi tana mahi rerekē. Ko ia te rangatira o te marae, ko ia te rangatira o te hapū, engari ko te koroua noa iho, he koroua noa iho ki tana whānau, He mahi anō tāna, ae. Ētehi tāima hoki, kāre e noho ana tēra koroua i runga i te pae”* The leader has his job, his job is different. He is the leader of the marae, he is the leader of the sub-tribe, but for the elder, he is the elder for his family. He has his work yeah. And also sometimes, that koroua doesn't sit on the orators bench. (Taikato, T).
- *“Oh well they different to me. A koroua is elderly and a rangatira is a chief. I suppose the ah, you can class someone as a koroua the senior person of whatever, of a house or what, or on the marae”* (Ngatai, E).
- *“Well a koroua is a chap that's old. Rangatira is the man that people look up to and he was sort of like a, like an elder statesman of his iwi”* (Kauria, C).

The majority of these koroua thought that rangatira and koroua differed. A koroua was an old man. He was the leader or elder of the whānau. The rangatira was a leader or a chief. He was looked up to as leader of the marae, hapū and iwi.

4.3.3. Concerns for the marae and Māori today

Marae remain a familiar environment to many Māori throughout the country. Even if Māori are not affiliated to their nearest marae that they frequent, they still have a familiarity with surroundings. The *whare tīpuna* (ancestral house), and other shelters may also be located at various marae for sleeping purposes. The *kīhini* or kitchen is not too far from the *wharekai* (eating house), and various ablution facilities are also located around the marae. Koroua were asked about what concerns they felt existed for the marae these days.

- *“A ko te reo rā. Koirā te mea, te mea nui i wāengānui i a ngāi tātou i tēnei i tēnei wā, a ko te reo. Ko maha tonu ngā kōrero mo te reo. Nā ko kōrero, ko kōrero atu au i te taha i te reo ki ngā wānanga e kōrerohia e wānangatia haere nei e te hapū, i te iwi rānei mo te reo. I te wā o āku koroua, āku kuia, e kōrerohia ana e rātou to rātou ake reo. Engari ka tae mai ki taku rēanga, ka kōrerohia he mātou i te reo ka whaka, ka wārewārehia ētehi o ngā kōrero i kōrerohia mai ki a mātou. Koirā te take e ngāro atu ai te reo i tēra wā. Ka tae mai ki tēnei wā, a ka wareware mātou i ngā kōrero i kōrerohia ake nei e āku koroua, tae ki o mātou tamariki, he ōrite tonu rātou. Ka whakawārewāretia ngā kōrero e kōrerohia ake nei a mātou, ana, ko rātou e kōrero ana i o rātou reo. No reira ko te reo Māori, reo Māori tūturu, ko āhua ngaro”* (The language. That's the main thing among us all at this time, the language. Many still speak the language. I speak the language in discussions with the sub tribe, or the

tribe. In the time of my grandfather, my grandmother, they spoke the language. But in my generation, we speak the language but have forgotten the language that was spoken to us. That was the issue of losing the language at that time. And now at this time, we have forgotten the language that was spoken by our elderly men down to our children, they are the same. They have forgotten the language that we spoke and they speak their language. And so the Māori language, traditional Māori language, is all but lost) (Ngatai, K).

- *“These days, in my experience I see a fella there talking you know, got the whole marae you know listening and I’ve known he’s never done anything in his life around the marae.”* (Mohi, H).
- *“I te āhua, i te uru haere mai ngā āhuatanga o tauwi mā ki roto i o tātou marae. Kei te hiahia rātou te tohutohu mai a tātou me pēhea te mahi kai mo te iwi. Ngā kai e tika ana ki to rātou whakaaro. Kei a tātou anō rā tēra. Mahi anō a tātou tūpuna mātua. Koirā te tāku e hiahia ana me whai haere tātou, ēhara, ka haria mai a rātou nei, a rātou whakaaro. Me horoi rawa i ngā ringaringa, me mau karapū. Te whāwhā kai, kaua e whāwhāingia ngā kai me mau karapū. Koirā te mea. Ae, akuni pea ka, me whai tīkiti rawa te tangata hei tunu kai i runga i ngā marae. Pēra i ngā restaurants, nē? Me tīkiti rā anō ka ...”* (Non-Māori aspects influencing our marae. They want to show us aspects around food for the tribe. What they think is the correct food. We already do that. Our ancestors also done that. That is what I want for us, and not for them to bring us their thoughts. Wash the hands and wear gloves. Wear gloves when you’re handling food. That’s that, yes, shortly a person will need a ticket to cook kai on the marae. Just like restaurants aye. Get a ticket) (Tahau, R).
- *“That’s a pretty big question. I really don’t think I’m equipped to have a say there, but from a viewer’s point, on marae and being invited, I really don’t think they have much problem, as long as they hold their own status”* (Gundry, S).
- *“I suppose coming from a different generation things have changed I guess: But yeah a lot of changes for the good: You know there are a lot of different aspects, things that seem to be lacking. I don’t know whether we’ve got the same degree of aroha”* (Hetet, S).
- *“Well, te mahi o te marae ki tōku whakaaro, he manawa tēra mo tēra hapū. No reira, ka nui, ka tini ngā whānau, ngā kaimahi me ngā kaupapa ki runga to tātou marae, he rerekē ngā kaupapa. Ko te mea kē, kia tutuki pai ai ēra kaupapa ko ngā tāngata e mahi ana tēra kaupapa. Ahakoa a tātou tangihanga, ahakoa he manuhiri ka haere mai, ahakoa ngā kura ka haere mai, me tiaki to tātou kawa i runga i tera marae, me tū te tangata e tae ai ki te noho i runga i te paepae ki te whai atu ki te pōhiri, ki te whakatau tātou, me haere mai a tātou kuia ki te pōhiri, ki te waiata, ki te āwhina te kaupapa o tēra marae”* (The work on the marae, to me, is the very heart of the sub-tribe. So there are many, many families and experienced workers on our marae with different purposes. The objective is that those people initiate their aspects well. Whether at a funeral, whether

visitors arrive, whether schools arrive. We perform our ceremonies on our marae well. That the person who sits at the pae during the welcoming process is ready to stand, that we welcome them, that our elderly women attend the welcoming process to sing, and to assist with aspects on the marae) (Te Mete, C).

- *“It’s the love for one another. They always seem to be nibbling at one another instead of working as a whānau you know, or as a committee”* (Ranui, K).
- *“Ko te tu mai o nga kaikorero i roto i te reo Pākehā. Nui tonu, he nui tonu ngā raruraru. Ko kore whakakotahi i ngā tangihanga. Kī mai ki a mātou anei to mātou pirangi ana, ko tatū. Ae i ētehi tāima ko ngā kēnge, pirangi o rātou mea pati”* (Speakers standing and speaking English. Huge, huge problem. Not one funeral they ask us for our permission. Yes sometimes for the gangs, that is what they ask) (Taikato, T).
- *“There is one glaring thing is the lack of ah, people to ... to fill the pae. Yeah there’s no one to, and most marae are in the same situation”* (Ngatai, E).
- *“Well the marae is how the people live with it aye? Whakarongo. But they don’t do that”* (Kauria, C).

The concerns that these koroua felt existed for the marae was predominantly the lack of te reo Māori being spoken. Speakers standing to speak and doing so i te reo Pākehā. The influences of te ao Pākehā were slowing making their way onto the marae which affected the processes that were performed there. It is therefore common to see the need for kaikōrero on the paepae tapu.

4.3.3a Koroua were also asked about the concerns they felt existed for Māori these days.

- *“I wānangatia mātou i te, i te rā Horoi nei. I wānangatia mātou te, otirā te iwi mo te whakamomori. Koirā te take nui kei wāenganui i a tātou a tātou tamariki. He kōhuru ana i a rātou anō. Ana he pai tēra hui, na te mea, ko tētehi tono a mātou I whakamomori i a ia i ngā wiki tata nei. Koirā te take i karangatia ai e hau e hui mo te hapū, haere mai tātou ki te kōrero i te take nei, te take o te whakamomori”* (We discussed this on Saturday. We discussed among the iwi about suicide. That’s the main issue among our children. They are killing themselves. The meeting was great because we made the request some week’s prior about suicide. That’s the issue why I called for the sub-tribe to come and talk about this issue, the issue of suicide) (Ngatai, K).
- *“Oh just now it’s been no education yeah. Yeah before it was, oh, they too shy and they couldn’t talk back to any ... like Pākehā aye. Leasing land and all that aye”* (Mohi, H).

- *“Ko ngā ture a ngā Pākehā. Koina te mea e pēhi nei a tātou i te mahi ture rātou. Karekau tātou e tae te whakahē i a rātou mo a rātou nei, ae. Nō te Pākehā kē a tātou nei raru”* (English laws. That’s the thing that oppresses us; enacting their laws. We don’t criticize them for theirs. It’s from the English that we find ourselves with concerns) (Tahau, R).
- *“Too many activists”* (Gundry, S).
- *“Well if you look at statistics, I think our crime rate is too high. If you look at a percentage basis compared to Asian, Pākehā whatever you like non-Māori yeah, the percentage difference is staggering.”* (Hetet, S).
- *“Ki tōku whakaaro ko ngaro ētehi tikanga a tātou kuia tuku iho. Ko whai atu te nuinga o a tātou whānau te ao Pākehā. Heoi anō, kei te āhua hoki mai tēra whakaaro i raro i ngā mātauranga kua puta mai i a tātou kura, kura kaupapa tae noa ki te whare wānanga o Waikato o Poike. Kua whai atu rātou i ngā mātauranga he whakamohio rātou ki te tū, ae koina”* (I think that some traditions that have been handed down by our elders are lost. Most of our family follow the worldview of the English. Then again, some aspects are being revived from the knowledge coming forth from our schools, total immersion schools up to our universities at Waikato, Poike. They seek after knowledge and with that knowledge, to stand, yes) (Te Mete, C).
- *“I’ve never really had time to think about that”* (Ranui, K).
- *“Ko ngā whenua, ae. Ae, te ngarongaro haere o ngā whenua ko ngā repo, ko ngā wai Māori, e paruparu nei koirā ngā mea nunui ki āhau”* (The land yeah. Yeah the loss of the land. The marshes, the water and how dirty they are. That’s the main thing to me) (Taikato, T).
- *“Oh well ones are unable to get work, one thing I think. Well probably that’s the main thing as far as I know. Lack of work aye?”* (Ngatai, E).
- *“Well that is the biggest concern that I have you know. There’s a lot you know who’ve got it up here but won’t apply it and the, you know, a lot of them should be going into business so they can help their young people.”* (Karauria, C).

Suicide and education were seen as concerns that these koroua felt existed for Māori. Pākehā laws or intervention are why some koroua find themselves with the concerns that they have. The loss of cultural traditions handed down by our ancestors, land and pollution of waterways. Unemployment remains a concern for Māori.

Section 2: Te Reo and Tikanga Māori, Whaikōrero, Waiata, the Treaty and Whakapapa

4.3.4 Tikanga Māori (Māori Customs) and acquisition of te reo Māori.

These participants lived in a time where *ngā mea Māori* (Māori aspects) were adhered to more commonly than today. Māori customs were indeed the custom for most. These koroua were asked whether or not tikanga Māori was still alive and well today.

- *“Te tikanga, te tikanga e, kei tēna tēnā iwi, tēnā hapū, tona ake tikanga. Kia tae mai kia mātou kei mātou tonu a mātou tikanga. E a, e te hara i te mea, e ōrite ana ki ngā tikanga o iwi kē. Engari ko ngā tikanga ki roto i a mātou. Koira to mātou tikanga. Ko te tikanga i ahu mai e ngā waka i tae mai ki konei, ngā mātua a ngā tūpuna ngā tikanga. Na te mea ko te tikanga a tēna waka, a tēna waka, a tēna waka he rerekē ki tētahi ake. Nā ka tae mai kia tātou, ka honotia ake tātou o tātou tikanga. A e kōrero ake ana āhau mo mātou anakē. Kāre au e kōrero ana mo tētehi ake. Kei a rātou tonu a rātou tikangā. Engāri mehemea ka haere mai ki ngā, ki ngā mea te tangihanga, ngā huihuinga ana ka ōrite tonu ngā tikanga. Koira ka tūhonohonotia ake tātou i roto i te tikanga mo tēnei mea mate, ēra mea katoa. Engāri ko ngā tikanga i runga i te marae, a kei a ia tonu tēra”* (Customs for each tribe, each sub-tribe, they have their own traditions. When it comes to us we apply our own traditions. Oh that’s wrong because traditions for tribes are the same. But for our traditions among us, those are our traditions. Traditions have been fostered since the arrival of the canoe. Our fathers and our ancestor’s traditions because the traditions of every canoe differ to another. When we arrived, we applied our own traditions. I speak only for us. I don’t speak for any others. They apply their own traditions. But if there is a funeral or a gathering, the traditions are the same. That is our relationship to the tradition regarding death, and all other things. But for traditions on the marae, it’s up to them) (Ngatai, K).
- *“I think it could carry on. Oh te reo aye, te reo yeah. All these te reo they trying to through the schools and all that. It’s good. I see a lot of Pākehā there now sitting with the children you know”* (Mohi, H).
- *“Kei te āhua ngaro, te āhua ngarongaro haere ināianei, i runga i o tātou pae, tēnei a tū ake ana koe i te whaikōrero, ka noho ana ki raro, ana ko huri ki te reo Pākehā”* (Kind of lost, kind of lost now on our orator’s bench, that you stand up and speak, sit down and start speaking in English) (Tahau, R).
- *“I think good customs are slowly disappearing, good strong customs. We’re losing quite a hold on younger, younger Māori. Somewhere along the line. The younger ones are taking their own thing on their shoulders and some are succeeding very well and some are not. Some get into trouble. Those are the ones I think the marae if they’re affiliated, they’ll have to be, needs, it needs*

addressing. The elders need addressing, we've got to get those young beggars in here and talk to them. And instead of letting it get to the police. They're the ones who wind them up and get them into trouble" (Gundry, S).

- *"Well, if, you could argue that it's dying out because of the rate of crime. Is that got anything to do with it? I don't know. Yeah, yeah you getting into a thing like yeah it's hard to explain that but I mean if you take the example of well some tribes I think with one exception that women can't get on the marae and whaikōrero aye? The old fashion, washing clothes in the sink. A lot of that, is that tikanga?"* (Hetet, S).
- *"Oh kei te ora tonu i waenganui ētehi o ngā whānau. Engari ko te raruraru kē, ko te mahi hei whiwhi moni mo te oranga, e whāngai ngā whānau, ngā tamariki te tuatahi. E kaha rātou ki te kimi he oranga mo rātou. I te mea, mōhio atu ka nui a tātou whānau, kāre rātou e whiwhi ana e mahi. Kāre rātou e taea ki te whāngai ētehi o a rātou tamariki, kei runga rātou i te unemployment"* (Still going strong among some families. The main concern is employment, to earn money for their wellbeing and to feed the family, mainly the children. They remain strong in seeking for the wellbeing of themselves. Because I know most of our families can't find work. They can't feed some of their children. They're unemployed) (Te Mete, C).
- *"Well let me put it this way, they try to live on. But in different times, in different places, they're failing because of the Pākehā law, in regards to the ture whenua"* (Ranui, K).
- *"Kāo, kei te ngarongaro haere. Ae tino. Ko etehi whānau ki te tahu i to rātou mea, engari ko ētehi kei te mea, ana, haria mai ki te marae, koirā ētehi o ngā ah, Pākehā mātou. I ngā wā katoa, kei te whānau. Aye you got to, you settle your thing outside and then come inside"* (No, it's slowly disappearing, yeah. Some families want to settle their things, but some they bring it to the marae. That's some of the English aspects among us. All the time with families) (Taikato, T).
- *"Ah, people are trying to revive it but I think it's still losing a bit aye. Losing a bit of ground"* (Ngatai, E).
- *"Well the customs are still there but they not being applied to. You know, customs will always be there but it's not strong enough to push, to push the young ones ahead. Oh, we have customs alright but the customs is like education. You push it up and up and up and push it forward"* (Karauria, C).

Much of the tikanga performed in the past is still practiced today. However with the influence of Pākehā, some koroua state that tikanga Māori is slowing disappearing; the main tradition being the language. Some also suggest that unemployment, crime

or the younger ones getting into trouble comes from the slow disappearance of tikanga.

4.3.4a The acquisition of *te reo Māori* was examined to see any trend of loss if any that exists today. Koroua were asked if there was any acquisition of the language carried on by their elders. Their responses were:

- “*E kōrerohia ake nei au i te wā o āku mātua me kōrero ana i te reo, e kōrero ana ki te reo o mua. I rongō rātou ki ngā reo o rātou mātua tūpuna*” (I spoke at that time to my parents in the language. We spoke in the old traditional language. They heard the language of their ancestors) (Ngatai, K).
- “*Actually I never spoke. My kuia and my mother and father never even taught me to speak aye*” So you were brought up i te reo Pākehā..... “*Yeah more or less, yeah. And they were fluent talkers aye, they wouldn’t teach me yeah*” (Mohi, H).
- “*E hiahia mātou e ngā Pākehā mo te kōrero Māori. Ka haere ana mātou ki te tāone, ka kōrero Māori ki waenganui i a mātou anō. Ka mea mai rātou oh, those are rude Māori’s talking rude in front of, i mua i a rātou*” (We wanted to speak Māori among non-Māori. We would go to town and speak Māori language among ourselves. They would say oh those are rude Māori ...) (Tahau, R).
- “*Yeah if you were, you know, my school, the people I went to school with, the majority was Māori. Course, all the kids talk Māori. That’s natural. It’s their natural tongue*” (Gundry S).
- “*I suppose when if you understand the language and why, I mightn’t be able to speak it but I have a pretty good understanding of it*” (Hetet, S)
- “*Ki tōku mahara, i tēra wā a tātou whānau kāre rātou e tino kaha ana ki te kōrero te reo. Na te mea, ko to rātou ao, ko te ao Pākehā. Kimi mahi ana, no reira ka waihotia ēra āhua tikanga a pea, ētehi whānau mehemea kei te kōrero te reo i roto i a rātou kāinga. Koina noa iho te wāhanga kia kōrero*” (I remember at that time our family; they weren’t very strong in speaking the language. Because their world was the English world. In their quest to find employment, they left behind those traditions. Some families spoke the language in their homes. That was the place to speak) (Te Mete C).
- “*Yeah a little, yeah*” (Ranui, K).
- “*Kāo, i mau tonu i āhau tāku, ngā, te reo tāku kuia. Engari i te kāinga anakē*” (No, I picked up the language by my grandmother. But only in the home) (Taikato, T).

- “Because I don’t think any, well, in my time hardly anyone spoke Māori. They understood it, but a lot of it was at home” (Ngatai, E).
- “Our families in Tokomaru, they were pushing English. You know, to get on in the world. Very few of the family spoke Māori at home. Us kids were sent away to go and play. So the only Māori we learnt was from our parents” (Kauria, C).

Most of these koroua speak te reo Māori or have an understanding of it. There was no te reo Māori taught to them as that was the language of that day. The acquisition of the language came through listening to your elders. This would be acquired mainly within the home.

4.3.5 Restrictions, differences, whaikōrero and waiata

“Kāore he hōnore i tua atu i te waha i ngā whakaaro o to hapū”

There is no greater honour than that of speaking on behalf of your hapū.

(Māori Television, Whaikōrero. 2014a).

It is well known that *te reo Māori* was forbidden to be spoken in earlier times within some schools. Despite this, most if not all the participants procured some sort of learning at a young age of *te reo Māori*. This was more likely to have been as a result of picking up *kupu* (words) and sentence structures as they grew up within their perspective communities, marae, playing with friends, and in the home: For most koroua, it was unlikely that they were formally taught te reo Māori in a teaching environment.

For some participants, *te reo Māori* was accepted as the norm and easier in which to converse. Most koroua still sit on the *paepae tapu* (orator’s bench). The revival of *te reo Māori* among the younger generation does differ somewhat to the reo in times past. Koroua were asked if they were forbidden to kōrero *te reo Māori* at school.

- “Kāre au, kāre rāua e mōhio ana, na te mea ko tau kē te reo Pākehā ki wāenganui i a mātou. Kāre e kōrerohia ana te reo Māori i roto i te kura” (No I, they didn’t know because English was often heard and spoken among us. Didn’t speak Māori language at school) (Ngatai, K).

- “No I wasn’t forbidden to speak. Actually I never spoke” (Mohi, H).
- “Oh yeah ka patua. Ka patua te Pākehā yeah. He mea leather strap tātua nē, he tātua. Koirā to rātou mea i tāea ai anei, ana ka wēpua ou waewae, yeah. Yeah leather strap, strap nē.” (Oh yeah strap. The English strap yeah. ... belt aye, a strap. That was the thing they did, whip our legs) (Tahau, R).
- “At school? Yes I do. We had to put out our hand and you got a wallop with a strap. I’ve also heard that some were actually punished for speaking te reo Māori whilst at school whether openly or even just by mistake. Saying a few words they were punished”..... Do you know of any punishment that was given to those that spoke ... “Yeah if you were, you know, my school, the people I went to school with, the majority was Māori. Course, all the kids talk Māori. That’s natural. It’s their natural tongue. Good, I see nothing wrong with that. If the teacher catch you, you get a strap, that’s it” (Gundry, S).
- “No, never forbidden. Well of course if you look at, if you get back to that thing, there was really, you know although the emphasis was at my day and age that the education was, took precedence over the, precedence over the Māori language ... education at the expense of te reo. Going to St. Stephens, that was a Māori college basically and you know we used to go but the church we went to you know the spiritual side, you have to go to the Bombay church: The whole school. There were 120 boys there. Marched up the top to the church, but that was all in European. Not so much because it was, they were teaching English you know” (Hetet, S).
- “Oh kāore, kāore i tuku atu i te kura i te kōrero to tātou reo. Ka patua tātou. No reira ka waihotia ēra āhua tikanga a pea, ētehi whānau mehemea kei te kōrero te reo i roto i a rātou kāinga. Koina noa iho te wāhanga kia kōrero” (No, I wasn’t sent to school to speak our language. We would be strapped. Therefore, we left those sorts of traditions behind. Some families would speak the language in their own homes. That was the only place to speak) (Te Mete, C)
- “Yes, that was a no, no. Yeah we were always given the cane if they heard us speak Māori”(Ranui, K).
- “Kāo, i mau tonu i āhau tāku, ngā, te reo tāku kuia. Engari i te kāinga anakē. Kāre i ngā kura, karekau ... ae, tarapū, oh yeah. Kī mai ngā, ta māhita, kore rawa koutou e kōrero i te reo, i roto i te reo Māori i roto i tēnei kura. Taihoa, puta atu i te kēti, kei a koutou tēra. Karekau i roto i tēnei kura. Ka mau koe i kōrero atu te mea, ka tarapūngia o waewae, yeah, ngā wā katoa, oh yeah” (No, I picked up the language by my grandmother, but only in the home. Not at school no, nothing. Yes the strap, oh yeah. Our teacher would say you are not to speak the language, the Māori language in this school. Wait until you are outside the gate, that’s for you’s. Not in this school. If you were caught, you were strapped on the legs yeah, all the time) (Taikato, T).

- *“Oh for us at the island, it wasn’t so, ah, how can I put it, it wasn’t a big deal. Yeah because we, you know us a Matakana at that time hardly spoke Māori anyway. Some of us spoke pigeon English aye, and pigeon Māori”* (Ngatai, E).
- *“No, no, but you know I hear these people say you know they were whipped and all this. You know I went to school in Tikitiki which was predominantly Māori and then the public school in Tokomaru and from Tokomaru to the native school. And the word was never mentioned you know you mustn’t speak Māori and all that sort of thing”* (Karauria, C).

The majority of these koroua weren’t forbidden to speak te reo Māori when attending school. For others, te reo Māori was forbidden and punished for doing so. Punishment consisted of a strap or the cane.

4.3.5a Koroua were then asked if te reo Māori differs from when they were young.

- *“Ae e tika ana tēna kōrero. E kōrerohia ake nei au i te wā o āku mātua me kōrero ana i te reo, e kōrero ana ki te reo o mua. I rongo rātou ki ngā reo o rātou mātua tūpuna. (Yes that’s correct. I was speaking at the time when my parents were speaking the language, speaking the old traditional language) (Ngatai, K).*
- *“Oh yeah. Oh heck, whether the, I’m just thinking about Te Kārere and all those fellas talking and different aye? All those, some sounds I’ve never heard before, yeah.”*(Mohi, H).
- *“Well te, ko te mate kē hoki te Taura Whiri te reo. Kei te whakamāori i ngā kupu Pākehā. Waihotia ngā ingoa o ngā Pākehā, kei roto nei to rātou reo. Kāua tīhaehaengia to tāua reo. Koirā ta, ki tōku nei whakaaro. Pēnei ngā, he aha ai te take i uru mai ai ngā kupu hou nei mo ngā marama me ngā rā. He aha ai te Mane, Tūrei, Wenerei, nē. Te āhua māmā ake tēra i ngā kupu hou, ēhara i te kupu hou, ngā ingoa Māori, he mea he tawhito. Kāre e rāngona na i āua kupu rā. Kātahi anō ēna kupu ka puta mai, nā te whakatūtanga i tēnei Taura Whiri te reo. Ana ngā mahi katoa o ngā rorohiko nei, me waihotia atu ēra ingoa ki roto anō i te reo Pākehā. Kāua e whakamāorihia ana ko āhua rerekē to tāua reo ki to te Pākehā. Oh commercialize yeah nē. Ko ngarongaro haere te wairua o to tāua reo, nā te, ta rātou mahi te commercial. He aha te ingoa mo te commercialize”* (Well the problem is the Language commission and translating the English words. Leave the English words, as that’s their language. Don’t tear our language apart. That’s my thoughts. For instance, why do we bring in new words for the months and the days? Why is it Monday, Tuesday, Wednesday aye? That’s easier than new words. Never mind the new words, Māori names, traditional things. Don’t hear those words these days. When those words come out, they are a segment of the language commission. Look at the aspects of the computer. Leave those words for the English. Leave those words because our language is different to English. Our language is fading away because of their commercial work. What’s the name for commercialize?) (Tahau, R).

- *“Well I’m, I can’t, I don’t know a lot in that young earlier direction but I think it’s principally the same” (Gundry, S).*
- *“Yeah, I think the biggest fault today is it’s, it’s pronunciation of Māori. You got people that have gone through and their pronunciation is not the same as you know, I’m a bit old fashioned but they know the words, they know the grammar, they know everything, but the pronunciation is not there” (Hetet, S).*
- *“Oh well hei whakamarama āku whakaaro ki tēra. He rerekē ngā reo, me kī, a tātou whanaunga o Taranaki ki ngā whānau o Ngā Puhi. Ki ngā whānau o Poraurangi. No reira kei te mōhio koe ki ēra rerekētanga. Heoi anō, ko te tino ngako, ko te tino ia o te reo, kotahi noa iho te whakaaro mo tēra” (Well I will explain my thoughts to that. The language is different to our relations in Taranaki to our family in Northland. To the family of Poraurangi. Therefore you will know the difference. However the essence is the very flow of the language. That’s one thought for that) (Te Mete, C).*
- *“Well let me put it this way; I’ve never been one to stand up in the marae because of my reo. But when I hear different kupu being mentioned, and I look at my mate and I ask him oh, what do they mean by that? Oh and they tell me this and that. Oh yeah but this is the word we use. You know what I mean? The words are different. Yeah, some are probably from other hapū, different places, you know, and some are sort of being made up now at school” (Ranui, K).*
- *“Tino, ae. Kua rerekē haere, ko tāku, ki āhau, ko uru mai ngā kaiwhakahaere i ngā kura ki te reo, kāre nō te takiwā. Ko puta mai ki, oh, kei te mōhio au, engari kāre au e whakahē ana. Engari ko ngaro te reo o tēra takiwā, a ko puta mai ngā, te reo o tetahi atu ki roto i te reo o tūturu o te takiwā o Tauranga moana, Ngāi Te Rangi, Ngāti Ranginui, Ngāti Pukenga. Koirā te, kua rerekē haere i ngā mokopuna tū mai ana. Ae, he rerekē, āhua rerekē haere” (Yes, very. It’s changing, to me, workers in schools with the language are not from that particular region. I know, but I don’t blame them, that’s the language of that place. Some other dialects of the language appear in the traditional language of Tauranga moana) (Taikato, T).*
- *“Oh yeah, well I always like to hear the old way of speaking. He rerekē ināianei. Ētehi o ngā kupu, kātahi anō ka puta ake aye” (Ngatai, E).*
- *“Well you know the beauty of the old Māori is lost. They want to talk Māori but they thinking in English. To me if you want to speak Māori, you forget about English and Māori. Because Māori is so different from European yet it can walk side by side” (Kauria, C).*

The majority of koroua were adamant that te reo Māori spoken today differed from when they were young. For the majority, te reo Māori was the language in which they

were raised. The need for translation through the influence of Pākehā has been stated as one cause for this change. Traditional te reo Māori is better understood by the majority of these koroua.

4.3.5b Koroua were also asked whether or not they still spoke on the *paepae tapu*. Their responses were:

- “*Ae noho tonu ki runga i te pae*” (Yes I still sit on the orator’s bench) (Ngatai K).
- “*Yeah I can stand but just, just straight out you know same old, just able to talk. Yeah, just to get through yeah*” (Mohi, H).
- “*No*” (Gundry, S).
- “*Yeah, yeah, in the back seat*” (Hetet, S).
- “*Oh ae, ko roa āhau e noho ana*” (Oh yes, Sitting there a long time) (Te Mete, C)
- “*Ae, ae*” (Ranui, K).
- “*Ae*” (Taikato, T)
- “*Ae, ētahi wā, ae*” (Yes sometimes, yes) (Ngatai, E).
- “*I don’t sit on the paepae, but I sit there with the locals*” (Kaurauria, C).

The majority of koroua sit on the paepae. Some sit at the back, some in front and at least one has been there for a long time.

4.3.5c Māori have in long tradition of waiata and dance. This can be portrayed in a number of forms such as waiata tangi, or waiata aroha. The meaning of the waiata determines how it may be performed. Waiata in many cases are composed to reflect imagery of travel, love, whakapapa, mourning and so on. Waiata are also songs of prayer, *pēpeha* (proverbs), *pakiwaitara* (mythology) all sung in te reo Māori which strengthens ones cultural identity. This may be a factor in relation to te reo Māori and possibly contributing to the wellbeing of koroua. These koroua were asked if they

supported waiata after whaikōrero and if it had strengthened their ability to converse in te reo Māori. They responded:

- “*Ae e waiata*” (Yes, sing) (Ngatai, K).
- “*Oh I don’t sing waiata. Heck yeah, it speaks of the wai, water and maunga*” (Mohi, H).
- “*Ae, Tamarangi and tāku rākau nō Tūhoe. Ae*” (Yes, Tamarangi and Taku Rākau from Tūhoe, yes) (Tahau, R).
- “*No I don’t sing waiata*” (Gundry, S).
- “Yes. *E pā tō hau* is our national anthem especially at tangi. Yes” (Hetet, S).
- “*Ae, e tautoko ana ngā kuia. Ae*” (Yes I support the elderly women, yes) (Te Mete, C).
- “*No. Listen and learn*” (Ranui, K).
- “*Ae, when he knows the waiata. Ae ra*” (Ngatai, E by his wife).
- “*No. Waiata is all part and parcel of te reo*” (Kauria, C).

Half of these koroua responded that they sing waiata. Waiata are songs of prayer, pēpeha (proverbs), pakiwaitara (mythology) all sung in te reo Māori which strengthens ones reo and cultural identity. Waiata is officiated by women, however men regularly tautoko (support) in this role.

4.3.5d Similar to waiata, hīmene are songs of prayer, sung in te reo Māori which strengthens one’s cultural identity and can uplift the wairua within. This may be a factor in relation to te reo Māori and ngā mea wairua as contributing to the health of

koroua. These koroua were then asked if they sung hīmene at church gatherings and if that had strengthened their ability to converse in te reo Māori

- “*Ae, whakakaha ana te reo, ae*” (Yes, strengthened the language, yes) (Ngatai, K).
- “*I sing those hīmene at church. Yeah it does strengthen te reo*” (Mohi, H).
- “*Kupu a Hīmene, te aroha te whakapono. Ae*” (Words from hymns, the love and faith) (Tahau, R).
- “*Strengthening te reo, I would think so. Yes I have sung Māori hīmene. Absolutely*” (Gundry, S).
- “*Not as much. Not sure*” (Hetet, S).
- “*Ae te hīmene i te hāhi. Ae whakakaha ana i te reo. Te mea nui ko te whakapono. Ko ia te timatanga, me te mutunga i ngā wā katoa. The creator*” (Yes the hymns of the church, Yes, strengthens the language. The main thing is faith. He is the beginning and end of all things) (Te Mete, C).
- “*Hīmene yes. Yes for sure*” (Ranui, K).
- “*Ae, at church. Ae*” (Ngatai, E by his wife).
- “*Sing hīmene. Absolutely, yes it does strengthen te reo*” (Karauria, C).
- Enoka Ngatai’s response was given by his wife and Tai Taikato was unavailable for comment.

The majority of these koroua sung hīmene. Hīmene are songs of prayer and were stated by these koroua that hīmene strengthened their reo. Love and faith also resonated with the singing of hīmene. A factor in relation to te reo Māori and ngā mea wairua for koroua.

4.3.6 Te Reo Māori and the Treaty of Waitangi to the wellbeing of koroua and how it affected hapū and Iwi

Some years ago I attended a hui where it was said that *te reo Māori* was our wellbeing or the wellbeing of Māori. Through that statement I was then inspired to ascertain what it meant to the wellbeing of the hapū and iwi in this statement. I asked these participants if they considered *te reo Māori* to be their wellbeing.

- “*A ko whakaaetia rā e rātou te kōrero mo te kōhanga reo, kura kaupapa, kura hauraki, ko puta ake i roto i te Paremata te reo. E whakaae ana rātou kei kōrerohia te reo i roto i te Pāremata. Ahakoa kāre rātou e mōhio ana ki te reo, engari ka mea, tūhia tangata hei translate i te reo kia rātou. Ae, ko, i ēnei rā, ko kite rātou to rātou hē ki te whakakapainga i te reo o mua*” (They agree with what’s being spoken in kōhanga reo, in primary, immersion and the language within Parliament. Although they don’t know how to speak the language, the language is translated for them. Yes, these days, they see their mistakes in forbidding the language to be learnt before) (Ngatai, K).
- “*No, no, it is. Yeah. I love to, love to really yeah. Oh it’s our culture and everything aye, that way, yeah and we from the land yeah and all that*” (Mohi, H).
- “*E tika, e tika. E tika ana tēnā, o to tātou reo me te Pākehā reo, kei te mōhio rā koe e kōrero whānuitia ana o te reo Pākehā, a ko te reo parāoa tēra nē. Te reo parāoa arā, mo te taha kikokiko. O to tāua reo, a mo te taha, mo te taha wairua. Mo te taha wairua to ta, ka hoki anō ko mahara tētahi kōrero a Tahu Potiki Wiremu Ratana. E kī ana ia ki tana iwi, whāia te mātauranga o te Pākehā. Engari kia kotahi koata noa iho. E toru koata ki to taha Māori, ki to reo Māori. Arā, ko te taha wairua tēra nē. Ko te reo parāoa anō hoki te reo Pākehā ana mo te tinana tēra. Ko to tāua reo, mo te taha wairua*” (Yes that’s right, our language and the English language. You know that we all speak the English language, the temporal language aye? The language of the flesh, the temporal side. Our language is the spiritual side. The language of the spirit. I remember a talk from Tahu Potiki Wiremu Ratana. He said to his people, search for knowledge of the English, however one quarter only. Three quarters the Māori side, the Māori language. That is the spiritual side aye? The temporal side is the English side, the body. Our language is the spiritual side (Tahau, R).
- “*It’s a good language. I know other, I know no other different, I don’t know any different. It’s a good language, oh absolutely*” (Gundry, S).
- “*Yeah it’s part of it, not the only part. I think educations the big thing. I think that’s one of the things today that if you look at what some of the, you know if you look at treaty settlements and the money that’s available now, Māori should take advantage of that and they are doing that. Especially if you take*

Ngāi Tahu, Tainui, Ngā Puhi, all these people, and I think you know where they giving grants now for education, I think that's a great move" (Hetet, S).

- *"Oh mehemea ka tutuki tēra pātai oh, ka pai ka tōku ngākau. Heoi anō i tōku nei kōrero i mua ētehi o a tātou whānau, whai atu te mahi i roto i te ao Pākehā. No reira, karekau kia rātou he oranga mehemea e mōhio ana koe ki te kōrero to tātou reo i te tuatahi. Kāre rātou whiwhi he mahi i tēra" (Oh if you want an answer to that question, oh, my heart feels uplifted. However, in what I had said before about some of our family is to look for employment in the English world. There is no wellbeing for them if in the first place you don't speak te reo. You can't get work like that) (Te Mete, C).*
- *"Well I think, this is only my thoughts, the wellbeing is in both languages I guess; because in order for us to communicate with the other lot, we got to change our reo a little, so that they understand us, and we understand them. But when we go onto the marae, well, it's all our reo, nothing else" (Ranui, K).*
- *"Ko tētehi taha o te oranga mo tātou ae ko te reo. Engari karekau o te reo anakē. Ko ngā tikanga e pā ana ki te ata tau, koirā hoki ētehi hei whakahaere i te whānau. Koirā ētehi o ngā mea, kāre e puta ana i ngā tamariki katoa. Kei te mōhio tātou ngā tū āhua o ngā tamariki, o ngā rangatahi ināiane. Heoi anō, he kōrero anō tēra." (That is the wellbeing for all of us yes is the language. But not only the language. Aspects when settling down. For some it is the leading of the family. That's some of the things that we hardly see from the kids. We all know the aspects of children, and now teens. But that's another story) (Taikato, T).*
- *"Well I don't think it's all, be all and end all of things" (Ngatai, E).*
- *"Well up to a point. Up to a point with our reo. You know, but you got to learn to walk in two worlds. Today you can't walk in one world; you've got to walk in two. Be proficient in both and show respect for one another" (Kaururia, C).*

The majority of these koroua do consider te reo Māori as important to wellbeing; however, they also state that Te reo Pākehā has a place in today's environment. Pākehā are implementing strategies to promote te reo Māori in pre-schools, high schools and government. Te reo Māori has been stated as being spiritual.

4.3.6a I also asked these participants if *te reo Māori* was important to the wellbeing of the hapū and iwi. They responded:

- *“A ae rā, he, te tino oranga tēra te reo ki roto i te iwi, ki roto i te hapū, ki roto i ngā whānau”* (Yes, the language is the very wellbeing of the tribe, the sub-tribe and the family) (Ngatai, K).
- *“Very important”* (Mohi, H).
- *“Mēna ka tāea e tātou katoa ki te kōrero to tātou reo i ngā wā katoa. Ka āhua pai ake, ka āhua māmā ake te, i te kōrero”* (If we all could speak our language all the time. It would be the best, it would be easy to speak) (Tahau, R).
- *“I like to know things. I like to know what’s going on but I don’t get any mail. It is important to know who’s moving on and who’s not especially at our age”* (Gundry, S).
- *“Yeah well, it’s important I suppose when if you understand the language and why. But it’s a cultural thing isn’t it, it’s important that, it’s important that we retain it because of culture. Any nation identifies one of the things they got to have is the language. Where would you be without the language?”* (Hetet, S).
- *“Ia rā, ia rā ka haere au. Inanahi nei, i te nēhua i Wairoa i tēra marae, āwhina tēra kia awhina inanahi nei. Ae i tēra wiki, ka haere mai ngā tīma play darts and eight ball i te club down there. Ka haere au ki te whakatau rātou i mua i te mea”* (Every day I go. Yesterday to a burial at Wairoa marae, to go and help there yesterday. Yes, and last week an eight ball and darts team come to the club. I went to welcome them) (Te Mete, C).
- *“Well I think it’s very important”* (Ranui, K).
- *“Kāo, ki āhau, kao, engari, ko āhau tae haere tēra ki tēra takiwā. Ko tae haere, engari kāre anō kia tūturu. Kāre anō kia mau tūturu te reo ngā kura katoa. Engari ētehi kura ae”* (No, to me no, but I still go to there. I go but it’s not as yet like that of old. All the schools haven’t yet grasped the traditional language. But for some schools, yes) (Taikato, T).
- *“Yeah well, I think there’s this, there’s some importance there for me anyway”* (Ngatai, E).
- *“Well Māori to me is my wellbeing. And because I was brought up in the Māori world, my great aspects are for you know those that were living at the time and to those that have gone. Wairua and everything are still there. I still have that”* (Karauria, C).

Some koroua considered te reo Māori as very important to the wellbeing of the hapū and the iwi. Various activities that are conducted on the marae are done so utilizing

the traditional Māori processes. It is therefore requisite that te reo Māori is utilised. It identifies who we as Māori are to visitors.

4.3.6b Because the Treaty of Waitangi was claimed to have failed to protect the interests of Māori (Walker, 2015; Kingi, 2006), which then in turn affected their wellbeing, I decided to submit the following questions to these koroua. I then asked if the Treaty of Waitangi had nurtured te reo Māori or this wellbeing that we had just spoken of. Their responses were:

- “*He ōrite tonu taku whakaaro. Mehemea ka ngaro te reo, ka ngaro te ao Māori*” (I think all the same. If the language is lost, the Māori world is lost) (Ngatai, K).
- “*No, no, but the thing is how we went down, how for me how we went down on our language is all our top scholars went away to war at that time. And took all our best orators what you call them aye away and left everybody, no body at home to carry it on. That’s how I saw it. Hmm, during the war and then it dropped learning and everything like that, for all that, those war years. Yeah and then long time after that then they start to pick up again*” (Mohi, H).
- “*Oh te tikanga me awhi mai rātou, me homai kia unuhia tonu a ngā pūtea hei na rātou anō hoki. Na rātou hoki i heke ai ko tāua reo*” (Oh the aspects and assistance from them, for them giving us funding as well. Because of them our language has decreased) (Tahau, R).
- “*Yes, only when it suited them. They all bring it, they bring back you know you can talk Māori as a government, if the government lets you. That only came in a few years back really as you, you were probably quite young. But it was allowed that you could, the government would allow people to talk Māori freely, openly, but it took a long time, many years. As from when I was young and growing up, I was about half way between my age now, before it really settled in. Although it was spoken a lot in the areas, but allowed by our government*” (Gundry, S).
- “*Well it has improved yeah. It has improved and no I think it’s a good thing. It’s an excellent thing. You got a kōhanga now and ...*” (Hetet, S).
- “*Oh ki āhau nei na, ko te reo tuatahi ināiane. Mehemea e matatau ana tātou katoa te iwi Māori ki to tātou reo, a ka takahia te reo o to tauīwi. Ētehi wā, te reo o tauīwi he kūare, he kūare, me kī ko āhau nei na. Kāre rātou i tino āwhina atu te, ngā whakaaro o tētehi, he reo tauīwi matapiko pea*” (Oh well for me the language comes first. If we as Māori were all fluent in our language, we would disregard the English language. Sometimes the English language is ignorant, ignorant, well that’s what I say. They don’t really help. English language is

ungenerous perhaps, that's what I think) (Te Mete, C).

- “*Well I think they can do more*” (Ranui, K).
- “*Well I think they trying their best yeah, I think they are. You know they, I think Māori are fortunate that they're trying to help as much as they can*” (Ngatai, E).
- “*No they didn't. The thing is you know, our old, our koroua, there was, a lot of them were of the idea you must learn English. And anytime they spoke was on the marae. But you know they never nurtured their children to learn, to talk Māori. It was only in the isolated areas like all around the east coast and Muriwai, Manutuke all the places like that. Even from Wairoa, to Nūhaka, Whakakihi and all those areas. Because it was predominantly Māori and the old people spoke Māori and the kids learnt. But today, all those ones have gone and they never passed it on. And I feel, and I listen to that fella talking Māori on the, on TV*” (Kauria, C).

Koroua had mixed thoughts regarding whether the Treaty of Waitangi had nurtured te reo Māori or wellbeing. Some stated, yes and we are fortunate that our treaty partner is trying. Some said no, and that it was required to learn te ao Pākehā. Essentially an effort by the government, but more can be done.

4.3.7 Affects of language loss and importance of Te Reo Māori

The language is the essence of a culture. Like other languages throughout the world, te reo Māori is in danger of dying out. These koroua have seen and witnessed the change that has come about to even state that speaking English was to be encouraged. These koroua were asked if the gradual loss of *te reo* had affected them and if *te reo* still remained an important aspect to them. Their responses were:

- “*Ae ra, ko te mea kē, ahakoa te reo e ngarongaro haere ana kei te matatau tonu āhau ki te reo. Well koina heoi anō, koina te mea, ko ngā mea e piki ake ana ki runga i te pae, tāku mea atu kia rātou kia noho, whakarongo*” (Yes, the thing is, although the language is disappearing, I am fluent in the language. Well, that is, the thing is things have advanced to another level on the orator's bench. I just say to them, sit down and listen) (Ngatai, K).
- “*No, no, no. Actually I've been pretty successful, you know, yeah. I'm a loner Judah, bit of a loner.*” Right, but you still consider te reo to be important? “*Yeah oh heck yeah*” (Mohi, H).

- *“Oh no, pai kē ki āhau te kōrero o tātou reo i ngā wā katoa. But koirā te mate i konei, tōku hoa, kāre e kōrero, ka mea atu ki a ia, me kōrero Māori tāua i ngā wā katoa”* (Oh no, I’m ok to speak the language all the time. But the sad thing here my wife doesn’t speak. I say to her let’s speak Māori all the time) (Tahau, R).
- *“No, no, no. And to me although it’s hard for me to ...”* (Gundry, S).
- *“Yeah, yeah. Yeah sure”* (Hetet, S).
- *“Oh kāo, kāre au e yeah. Tino manawa pā au ki to tātou reo. Ki āhau nei na me kōrero me ako te reo i ngā wā katoa, mehemea ka tāea tāku tūmanako kia, ka hui ai tātou, me kōrero te reo. He aha te take o a tātou hui. Mehemea kāre tātou e kōrero ana te reo”* (Oh no, not me yeah. Our language is dear to me. To me, I speak; learn the language all the time. If I am able, I would like everyone to assemble and speak the language. What is the point of our hui if we don’t speak the language) (Te Mete, C).
- *“Yes I guess yeah. Yes, the using of the new kupu. You see prior to my brother, younger brother, passing away last December; he was there on the marae, not me. Because he belonged, he was the one that does all the hāhi there, you know, yeah, and I just sat on the side or I wasn’t there at all. But now since he’s been gone, I’ve started going there because I’m the koroua there”* (Ranui, K).
- *“Kāo, heoi anō koinei ngā rerekētanga o tēnei ao. Āku mokopuna hoki āku tamariki, ētehi kāre matatau ana ki te reo. Oh well, e kī ana te, tāku kōtiro, go with the flow. Kāre au i whakahē i a rātou yeah. Oh tino ae”* (No, however this is the difference of this world. Some of my grandchildren and my children are not fluent in the language. I tell my daughter to go with the flow. I don’t discourage them yeah) (Taikato, T).
- *“Oh no, I suppose I can say I still know a wee bit. It is yeah. Well I still think it’s important yeah”* (Ngatai, E).
- *“Well no it’s never affected me. It’s very important, well it’s important for my wellbeing. Well te reo Māori and the spirit is with me. Always got that feeling with me”* (Kauria, C).

The majority of these koroua said that the gradual loss of te reo Māori hadn’t affected them at all. Some considered that te reo Māori was still important to them inasmuch as they would ask speakers to sit if they weren’t confident in speaking. Some differed and considered te reo not as important.

4.3.8 Te reo Māori as a contribution to wellbeing in advanced age

These koroua and I had spoken for some time with regards to their status of being a leader, koroua, koro, or even the patriarch of their respective whānau and hapū. Their roles which included their efforts in ensuring that issues regarding the marae were touched on all be it briefly. Tikanga, the loss thereof if any, differences in mita or dialectal issues were also spoken of. *Te Tiriti o Waitangi* (Treaty of Waitangi) and language loss was analysed to then bring about a question important to my thesis.

I wanted to explore if traditional aspects that utilize *te reo Māori* such as *waiata*, *whaikōrero*, *tauparapara*, *hīmene*, *whakapapa*, *karakia* and *whakamoemiti* had contributed to *te reo Māori*. I then wanted to ascertain from these koroua if *te reo Māori* had contributed to their wellbeing in advanced age.

These koroua were asked, if the language is important to them (most koroua in the affirmative), or their wellbeing, and did they think that *te reo Māori* has contributed to their wellbeing in advanced age? Their responses were:

- “*Kāre kore, kāre kore, na te reo ka piki ake taku, taku mātauranga, taku mōhiotanga, taku ngoikoretanga, ēra mea katoa. Na te reo*” (No doubt, no doubt. The language increases my knowledge, weaknesses and all things, that’s the language) (Ngatai, K).
- “*Yeah, has it helped me sort of thing? Oh yeah, yeah, umm*” (Mohi, H).
- “*Oh ae, yeah. Āhua whakahīhī tonu au. Na te mea i mōhio tonu au ki te, kia hoki anō au ki te marae, kātahi anō ka kaha te rere mai o te reo engari konei nā, kāre tino kaha te rere o tāku reo. Ka, kei te kōrero au ki, me, kei te kōrero au ki te kūwaha, ki te kūwaha nei. Koira te wā o mua e pakeke haere ana anō ko tamariki. Haere e au ki Ruatoki, kei reira anō rā ngā rā whakatā i au i runga i te railways. Tāku hiahia, waiho atu tāku tamariki ki reira ki roto o Tūhoe i ōku hoa i reira e noho ana. Koira tāku hiahia te wā i a rātou e timatanga i te haere i te kura. Me waiho ki reira kia mau ai te reo. Kāre i a mau ai rātou i konei. Ana, kei te mōhio rā koinei. A kei reira anō tētahi o tōku tama e toru tekau ona tau ināianeī, oh neke atu. Ana tāku hoa kāre i whiwhi tamaiti rāua ko tana hoa. Ka haere mai ki āhau te pātai o i te hiahia tētahi o tōku tama. Ana ka whānau mai te tangi, he tama, na ka mea atu āhau kia haere mai te tiki i a ia i mua i te hokinga mai te kāinga nei. Me haere koe te hohipera te tiki tāua tamaiti rā. Mēna ka hoki mai, ka noho e ia kei konei.*”

Ana, waiho anō i a ia, te whānautanga mai o ta māua tamaiti, ka huri i a rāua. Ana ko piki āhau ināiane i te kōrero i te reo Māori yeah” (Oh yeah I’m still proud because I still know that when I return to the marae that I will be bold and eloquent in the language but here, not very strong with the flow of my language. When I speak, I might as well speak to the door. That was before my kids grew up. I would go to Ruatoki during the holidays while on the railways. I wanted to leave my kids in Tūhoe with my wife who was living there. That was what I wanted when they started going to school. Leave them there to grasp the language. They won’t grasp it here. I have a son there, thirty years old now oh almost.... They come and asked for my son. That’s when the son was born and the crying started, I said to come and get him before we come home. You better come to the hospital and get this boy. If we return, he’s staying here (Tahau, R).

- *“Fifty, fifty. Well it’s having no real contact with the appropriate wellbeing of people, of the Māori people. I don’t have any immediate contact, to make up a good summary”* (Gundry, S).
- *“Yeah that’s a hard question there. Yeah I, well I don’t speak it as much, I understand it. I’m not talking it, yeah in the past it probably affected more than it does today. Well it was spoken in the house, in the home you know. Yeah my mother, as a matter of fact we had a neighbour, Amokura Joseph; they couldn’t even speak English”* (Hetet, S).
- *“Oh well ko kōrero au ki āhau kia koe. Ētehi o a tātou tangata e pā ana ki ētehi o ngā kaupapa. Ka haere mai ki te kōrero atu ki āhau. Ētehi tuku mai i te koha mo tōku kōrero atu kia rātou, nā te mea, kei te rangahau rātou i tētehi ara, hei whai atu i ta rātou kaupapa. Ko tōku, me kī, engari kāre āhau e tino, tōku whakaaro, he consultant āhau e pā ana ki to tātou reo, ki to tātou tikanga, ki to tātou whakapapa, ki te oranga o a tātou iwi, hapū o Tauranga Moana, te ora o a tātou whānau. Koina, ki āhau nei na tōku mahi hei āwhina te hunga e kimi ana, e rangahau ana, i ēra atu āhuatanga. Ahakoa, mehemea e whai ana rātou i te mātauranga, mehemea i a rātou tamariki te whare kura nei. Ka waea mai, ka kōrero he aha ou whakaaro ki tēnei. Kei te hiahia tātou ki te mahi i roto i to tātou kura. Ae koina”* (Oh well I’ll speak to you and other people about aspects they come and speak to me. Some give me a donation for what I say because they research a certain topic, in pursuit of knowledge. For me, I’m not really a, well my thoughts are I am a consultant in regards to our language, our customs, our genealogy, the wellbeing of our tribe, subtribes of Tauranga Moana, the health of our families. So, to me my job is to help those who are searching, researching, those kind of aspects. Whatever, if they seek after knowledge, if they are students at the school here. They ring and ask for my thoughts about this. We need to assist with the work in our schools. Yes) (Te Mete, C).
- *“Yes it has. Oh it’s hard for me to explain. It just brings back so many memories of my ancestors, you know, yeah. It just brings back to mind how they spoke and use those words which I don’t hear today. Oh you can’t help, especially if you’re on your own, you can’t help shed a tear”* (Ranui, K).
- *“For me, why did I ever learn te reo? So that I had to go to the pae because it’s really taxing, takes a lot out of you, especially when you’ve got a tangi*

after tangi, after tangi. But I'm there, I have to do it yeah. Yeah, yeah, yeah. It has enabled me to be able to do that, to take part yeah, contributed yeah" (Taikato, T).

- *"Yeah it has, I'm sure it has. Well, na te mea, tae mai ana ki ngā karakia i roto i te reo i ngā wā katoa"* (Ngatai, E).
- *"Well it has been a big help. Well the biggest help because I can talk Māori, I can think Māori and I think of all that has gone before me and I look at the beauty that they passed on"* (Karauria, C).

The majority of these koroua interviewed stated that te reo Māori had contributed to their wellbeing in advanced age. For some, it strengthened their knowledge and their weaknesses. Karakia was had speaking i te reo Māori. It enabled koroua to be uplifted or bold. With the ability to speak te reo Māori, and do so confidently, you would then be able to provide information such as whakapapa that then promotes the wellbeing of the whānau, hapū and iwi.

4.4 Whakapapa and roles within the community

Whakapapa (genealogy) is an aspect that Māori embrace and have embraced since the beginning of time. Whilst sitting on the paepae tapu, some participants recognize and acknowledge whakapapa links to those that are returning for an occasion that might be taking place on the marae. It is often spoken by those on the paepae about those links when identifying *manuhiri* (visitors) as they arrive from different parts of the world.

Some participants still attend and fulfil speaking roles on behalf of whānau, hapū and iwi in the community. Much of the language outside of the marae is predominantly English mainly because of those in attendance being non-Māori or not being raised in a traditional Māori setting. Participants were asked if they had knowledge of the whakapapa links to those whom returned to the marae.

- *"Ae. Ahakoa kō wai, kō wai te manuhiri ka mōhiotia e koe te manuhiri. Mehemea he tangihanga, tae mai ngā manuhiri, ka tae koe ki te honohono i ngā manuhiri ki te tūpāpaku. Māmā noa iho tēra. Engāri kia tūpato. Kia tūpato ki tēra. No reira kia tūpato i runga i tēra āhuatanga o te whakapapa"* (Yes. No matter who, who the visitors are. If it's a funeral the visitors arrive, you connect the visitors to the deceased. That's easy. But be careful with that. Careful about those kind of things regarding genealogy) (Ngatai, K).

- “No it’s too hard for me, it’s a bit hard for me. Bit hard, I try” (Mohi, H).
- “Kāo, kāre au i, kāre au i pirangi ki te haere i runga i tēra huarahi, rongo ngā whakapapa. Heoi anō, tōku nei whakapapa, he āhua whakawehewehe tātou i a tātou mēna ka mau tonu ana tēnā ki ōna whakapapa. Ka mea tētahi o e rangatira tona whānau i whānau mai a mea, ana ko tōku nei ...” (No I don’t, I don’t want to go down that path hearing about genealogy. But my genealogy, we become disconnected from each other if genealogy isn’t embraced) (Tahau, R).
- “No, no, no. My brother would be probably more informed. He’s more apt to your study than I am. That’s a different aspect altogether” (Gundry, S).
- “Well I know my own whakapapa but I wouldn’t know theirs. I might unless yeah, unless you pick faces in there. Like if I’m on the paepae and a guy come up and I can see part of them from Arawa, then I, I know personally or something, you could pick it that way or, or somebody else on the paepae” (Hetet, S).
- “Oh ae, ka taea āhau. Mehemea ka haere mai a Tainui ētehi wā, ka haere mai te Kingi ka tū atu āhau ki te whakatau rātou ki runga to tātou marae. Na te mea ko tōku tūpuna koroua ko tana ingoa ko Te Mete Raukawa. Ko ia te mea tuatahi o Tauranga Moana i runga i te, oh he aha te ingoa o tera ... A koina te mahi o to tātou koroua a Morehu. A kātahi anō e ia i whiwhi tohu i tēra wiki mo tēra mahi i roto o Tainui. Ko te mea kē, kei runga i to tātou tūpuna whare i Hangarau ia ko te paki o Matariki. Nōku koroua, tōku tūpuna tēra i waimarie. Karekau tēra tohu i waho o Ngāruawahia. Koinei o tātou marae i konei, yeah. No reira, kei te kī āhau ko tātou hapū o Ngāti hangarau kei te piri tonu ki tēra Kingitanga, ki te awhi, ki te manaaki” (Yes I am able. Sometimes if Tainui comes, the king comes; I stand to greet them on our marae. Because my ancestors name was Te Mete Raukawa. He was the first one from Tauranga Moana on the oh what was it? The work that our elder Morehu does. When he went last week to get the signature for that work in Tainui. The thing is, the ancestor upon our ancestral house in Bethlehem, my elder, my ancestor, that’s good fortune. That sign isn’t outside of Ngāruawahia but here at our marae yes. And so I speak to our sub tribe of Bethlehem to stay close to the kingitanga, to help and to care) (Te Mete, C).
- “Yeah I suppose I can which I have at times you know. But some, I don’t know them well you know” (Ranui, K).
- “Ētehi tāima” (Sometimes) (Taikato, T).
- “I ētehi wā ae. Yeah, it depends on yeah, if I have a connection to them” (Ngatai, E).

- *“Well anytime I’ve gone back home, you know they welcome you with open arms because i whea koe e ngaro ana, kāre koe i hoki mai ki te kāinga. You know like that aye? No they’re completely different people. Yes because you know I ask questions you know kei whea a mea, oh ko haere. Etēhi ko mate and all that sort of thing”* (Karauria, C).

For some koroua, whakapapa was recited whoever the visiting people were who returned. Whakapapa or genealogy was to be treated with caution and yet to be embraced so as to not lose it, or become disconnected. For some, they had difficulty with whakapapa other than their own. For others, only occasionally could they recite their whakapapa links to those returning home.

Section 3: Health and traditional healing

4.5 The Treaty of Waitangi and Health

Participants were also asked about their thoughts in relation to health or being well, and what it meant to them. Traditional healing, remedies and cures were also spoken of in order to ascertain how koroua were made whole or well again after suffering from an ailment when young. With the spread of infectious diseases these questions were asked to determine from them their thoughts of living a healthy and possibly a happy life.

The signing of the Treaty of Waitangi on the 6th of February 1840 was done to bring a sense of peace and unity to the inhabitants of the country. It however has drawn much debate and is still contested to this day. Although debate and deliberation exist, the Treaty still has a place in our history with some believing that it was the best thing to happen for Māori. This section of questioning was asked to ascertain if there was enough done by our Treaty partner to cater for the wellbeing of ourselves as Māori. Remembering the past may then determine a pathway for further questions pertaining to recommendations for the wellbeing of koroua.

The question of what koroua thought about health was asked and they responded:

- *“A te oranga rā o te ngākau. Te ora o te ngākau, te ora o te tikanga, te ora o ngā mea katoa. Ko te māuiui, māuiui o te tangata. Ko te mate kei runga i te tinana”* (The wellbeing of the heart. Health of the heart, health of traditions, the

health of all things. Sickness, sickness of the person. The ill health of the body) (Ngatai, K).

- *“Health is a well, all important the health. Yeah health is the first thing I reckon, to anybody. Sick, oh hang, that be tragic to be hurt”* (Mohi, H).
- *“Health, the meaning of health. That’s a mighty question. The meaning of health is to look after yourself. Keep good health. The meaning of health would be look after your body. Being hurt or sickness. Well, if you’ve been, sometimes if you’ve been hurt mentally, it will cause a sickness. You’ve got to get rid of the hurt and the health will get better. The sickness will get better”* (Gundry, S).
- *“Health, well health is yeah. Health has got a big important role in aging hasn’t it? Well it’s got everything. How to keep healthy is I guess being active, eating the right food. Yeah, and of course if you look at the, if you look at the mental side of this; two parts to this isn’t it? Not only physical but mental, so you know having been involved in, I was in my seventies when I was involved as a trustee, those sorts of things. Sickness, Well I think it’s how can I put this, it’s sort of a philosophy I suppose, but that’s life. I mean it’s no use getting, what happens with a lot of people today they get stressed about certain things aye? But if you take life for what it is, you know what’s going to happen”* (Hetet, S).
- *“Oh well, ka hoki anō au ki to tātou kaihangā. Kei a ia te oranga, no reira, kia pai to whakaaro, kia pai to whakaaro ki ahakoa kō wai te tangata, me te mōhio atu ētehi tāngata kāre rātou mahi tino pai ana. Heoi anō, me whakawareware tēra āhuetanga. Kāua e whakaaro kino ki tēra tangata me whakaaro pai, whakaaro pai. Ka aroha atu ki a ia, nā te mea, kāre ētehi o ana mea he tino pai. Heoi anō, waihotia mātou o tātou kaihangā i whakawātea tēra āhuetanga.. Oh well ko te tikanga o te mate, kāre te tinana e ora tonu, mehemea e māuiui ana te tangata, ae. Heoi anō, i tēnei wā, you know tino wero ētehi o ngā māuiuitanga ae. The cancer, ēra atu āhuetanga no reira, ka aroha ake. Heoi anō, kei roto i ngā genes o ētehi whānau o ēra atu āhuetanga”*(Oh well I go back to our creator. He is the wellbeing, and so your thoughts should be good whoever the person may be and also for some that are less fortunate. However those kind of things are forgotten. Don’t think badly of a person but the good, think good. Love him because some of the things he has done are great. And so, we leave it to our creator to judge those sorts of things. Oh well the meaning of death, the body is no more alive, and if the person is sick, yeah. However, you know for some that are sick, it is a great challenge. Cancer and other kinds of sicknesses, and it is sad. So, some have it in their genes or other things like that) (Te Mete, C).
- *“Health, I live, life”* (Ranui, K).

- “*Oh ki āhau, kia āhau, stress nē. I stayed away from stress. Now stress to me is the killer of most Māori. Because when they experience, you know people been, their koroua or their father have left lands to, might not be to the eldest or to the thing, it puts stress straight away on the why did they do that and they argue over land. You know I try not to be involved in stress, because it does you know ... Stress is part of you know affecting your health. But me for health, to keep healthy, I, right from the age of 55, I went to the gym. I still do it now. Yeah oh, I think it kept my heart going and my liver going and my you know. But I get the hip problems and the knee problems but over all you know*” (Oh to me, stress aye?) (Taikato, T).
- “*I te wā i a au e ora ana oh well, karekau he mea i tua atu. You know with your, as far as your health is concerned, but now that āhua māuiui ētehi tāima, oh, kare au e ... ki tēra ae. I sooner be healthy all the time but never, that will never happen. Oh ae, āhua rerekē te māuiui. Te māuiui o te tinana well, ēra ... whole body, well the soreness is alright. I can stand quite a bit of pain*” (Ngatai, E).
- “*Well health, health to me has been a big thing. Well I’m just, I don’t know how I’ve come to this stage, to where I am. You know because I’ve only got one sister and she’s a year older than I am. But all my other sisters died before they were 70, or died in their 70’s. Never reached 80. Sickness, well sickness, there’s something wrong with your body. When that’s healed, health comes into it. Health plays a big part. If it wasn’t for that health that I have, I wouldn’t be sitting here*” (Kaurauria, C).

Health for one koroua in particular was that all things were in relation to health, and not just that of the body. Mental health was also mentioned regarding their thoughts on health. Being active and attending the gym also resonated with some. Our creator was stated as being the wellbeing for all, and we are to do good to be the wellbeing for those less fortunate.

4.5. a Possible traditional rongoa Māori (Māori medicine) that may or may not still exist were asked of these participants and their responses were as follows.

- “*Ae. Ko te mea, te mea e mōhio ana āhau, ko te kawakawa. Ko ēra te mea he aha, e unutia ake nei āhau mai tēra wā tae noa ki tēnei wā. Every morning. A ka inuhia āhau e kapā noa iho. Engāri, ko rima tekau tau e inu ana i tēra te kawakawa, me te, mea mai tāku kuia ko mate rā. No Ngāi Te Ahi. Ana he mea anō hei unu ko te kūmara hou. Engāri kare te kūmara hou e tipu ana i konei. Mehemea ko, ka haere Ngā Puhi he kī tonu te kūmara hou i reira. No reira ka mea mai tāku whāea ki āhau waihotia ake te kūmara hou ahakoa he pai tēra ki te unu, nā te mea kāre e pai, kāre pai ana ki te tiki kūmara hou me unu kē koe te kawakawa. Ana mai tēra wā, tae noa ki tēnei wā. Koina te unu, kūmara hou*” (Yes, the thing, the thing that I know is kawakawa. That is what I use. I’ve drunk that since way back until now. Every morning I drink a cup.

Been drinking kawakawa for fifty years from my grandmother from Hairini who is now dead. And another is kūmara hou. But kūmara hou isn't grown here. If you go to Ngā Puhi, plenty of kūmara hou there. So therefore my mum would say to me leave the kūmara hou even though it is good to take, because it's not good to go and get kūmara hou and for you to take kawakawa (Ngatai, K).

- *“Yeah kawakawa was the only one I yeah. My missus used to do it aye. I think she used to put it, I think in a bucket too you know and put the towel over and all that. Put the towel over, I'm sure. And was oh, one girl with hives, just rub the thing on the hives. Well that's the same thing you know, sort of boil it and cover; you have to have those buckets or whatever. Used to be, do the baby and put the towel over and put your head in. It was the leaves, was the leaves. Stew the leaves up”* (Mohi, H).
- *“Ko te oranga, tinana me te oranga wairua. Me whāngai ngā taha e rua. Kāua ko te kotahitanga anakē. Koirā te tino oranga tōku nei whakaaro. Te ōrite te whāngai i te wairua me te tinana, kikokiko o te tangata”. Te mate, “tēra me te māuiui te mate. I timata mai i a Arama rāua ko iwi. Na to rāua poko, pokoturi, na to rāua pokoturi ki ngā ...” “Oh yeah, he āhua ōrite katoa pea ngā rongoa o tēnā iwi, o tēnā hapū. Ae i runga tonu au te kawakawa me ēra atu rongoa. Koromiko. Oh ko wareware kē au te ... Heoi anō te mea mōhio whānuitia ano ko te kawakawa yeah”* (The wellbeing of the body and the wellbeing of the spirit. Nourish both sides. Don't do one side only. That's the real health I think. The flesh of man is like the health of the body and the spirit. Death is the sickness, death. It started with Adam and Eve. Oh yeah, medicine for that hapū and iwi are kind of the same. For me it is kawakawa and other medicine, koromiko, oh I forget. But the most popular is kawakawa yeah) (Tahau, R).
- *“Yes, oh I've lost it. I saw this Māori lady when I was young when I used to get sick. She used to give me a medicine made of a bush plant and of the leaf. You're going to have to ask me again later. I can't remember the name. No, no, I wouldn't know the mixture. Kawakawa? No. Well apparently it worked. I'm still here. I think she boiled it yeah. No it was a little bush that had leaves. Oh I'd have to think about it hard, try to recall”* (Gundry, S).
- *“Oh yes, yes. What was it, koka, what was it? yeah, tonics, yeah. Well we lived on a, we had a small farm with a bush. They had kawakawa leaves there. Yeah, yeah kawakawa; and they used to use yeah, that's another one I remember, dog, I had a dog and I had a mate there and used to get the cows. Mate came up and the dog bit him in the bum and mum got some thistles, with the juice out of it. Put it on the thing that was rongoa, of the thistle. But there were other things aye. Like well yeah not so much but my mother knew like when she was doing tāniko and all this thing, rau rēkau, they used to talk about the different dyes that they used to use. Rau rēkau. Rau rēkau I think it was. But you know they knew, my parents or mother at that age were able to go into the bush and identify just about every tree and plant you could think of. Yeah I go, when I go back to Opārure, I go in the bush and get some leaves, kawakawa for a tonic. If I go back I get a few leaves every time I go back,*

come home drink it and ... Oh just boil it. Boil the leaves and thing, and just take the liquid. Crush it up. I think some people even chew the leaf but use the leaf in the thing, boil it up” (Hetet, S).

- *“Oh iti noa iho. Oh well, whiwhi ana te nuinga ko te poroporo tētehi hei, iti noa iho, ae koina tētehi. Ae mahi inu, yeah. Ana ko te, ko te doc leaf tētehi. For your boils and that yeah”* (Oh only a little. The majority I have access to is the poroporo, but only a little. Yes that’s one. Drink it yeah, and the Doc leaf is another one) (Te Mete, C)
- *“When we were children, our people told us this. I know there are whauwhau leaves where they used to use for bruises and that. Whauwhau in English is called a five finger yeah. Yeah they just put it on your hand and wrap it up. And if it doesn’t work, then they boil the leaf and then put it back on your hand yeah. And the others are what you call mingimingi. They’re little round red berries and some of them are white berries. It grows on a little tree like a, it looks more like a Tī tree. You know, the Tī trees you see. They grow this high and grows like this and it’s got these little sweet berries on it. The other one was kōtukutuku. They are shaped like a jelly bean, and when they ripe, oh they go red and then they go black like a ... ana. And it’s got to, it’s got moisture, its anytime alright. But every time my uncle went out pig hunting, he knows where he’s going, there’s no water, then he takes some of these things. He just takes three or four, lasts all day, next day, no thirst, yeah. You don’t, you know you don’t get thirsty. Yeah, that cuts your thirst. We only remember that because we used to go out pig hunting with him, or yeah, take one of these, only one for me. Because I was a young fella you know yeah”* (Ranui, K).
- *“Oh well, kawakawa as you know. Kawakawa I use all the time. Mo ngā waewae mo ngā, te tinana. Te wā e ora ana tāku wahine, she had a mea, one of her breasts, got cancer. But we used kawakawa on her and the thing never got any bigger. She didn’t have to have her breast off, but she said no I want it off. Where she could of, because the doctor reckon they couldn’t understand why the cancer hadn’t, you know because she left it too late. But she lived for another five years after that and I thought well was the rongoa. Oh well it’s all over the show kawakawa aye? And of course there’s the other one called ramuramu, ramuramu yeah. Ae it’s the bark of a tree. Yeah, what is it? It’s yellow aye? You peel the skin back and it’s yellow underneath. Yeah, boil it yeah. There’s not much around now. It’s there, but man it’s too hard to find now”* (Taikato, T).
- *“Kāo engari e kite atu ana āhau ki te pouaka whakaata, oh tēra taku e hiahia ana. Especially ngā inu aye. Oh well I was watching one last night and that kawakawa. And I’m sure that’s the sort of thing that gives a person a clean out in the, in his innards you know? I wouldn’t mind having a go at that. I never had the opportunity to do any, to take any medicine like that”* (Ngatai, E).

- *“Well yes, you know in my time there was a lot of hakehake. Hakehake, it’s a, and they had a tree which they called a wharangi. Wharangi yeah. Wharangi, you get that tree, you get the leaves, you boil it. You bathe in it yeah. And then you had the kōhai. The kōhai tree. My sister had a scab all over her face, and so this old tohunga said go into the bush to the kōhai tree. And where the sun shines on the tree, you get some of the bark. You get the bark, bring it home and you boil it, and you bathe in it. Well after two weeks that had completely disappeared and you couldn’t see a mark on her face. And you know then there’s the, for running backwards and forwards to the toilet, tikotiko, was the koromiko, yeah, young shoots of the koromiko. You get them and chew it. You chew it and after a while your system is good. Back to normal. Yeah there are a lot of medicines you know from the bush. And but you know, when you went into the bush you always prayed. Always prayed and then got what you wanted. And they had a lot and cause as the years have gone by, the Pākehā doctors used to say, no, no, that’s no good for you, try this. You know, people would have a kiri, what you call a kiritona. Yeah it’s those lumps that come up you know on your arm or they used to come on your legs and all that aye? Well the inkweed, it used to grow wild. So I’ve never seen it around here grow wild. You cut it and the milk then come out of it and you dab it on. Kāre roa ka ngaro. It was absolutely incredible. But you know they always prayed when they went into the bush to get it and I can always remember when my mother used to bathe you. You can always hear her talk you know saying a prayer or saying something. And the beauty of it, it cured them and it never left any side effects. Because they’ve had, they’ve handed it down to their children. But the biggest part you know, the people have gone away from home and all this and that and they’ve forgotten all about it which is a great pity” (Karauria, C).*

Kawakawa was recognised by the majority of these koroua as traditional rongoa of which some still use today. Kūmara hou, whauwhau and koromiko were others. Medicine by another was the spiritual side.

4.5b These koroua were questioned regarding their thoughts on the Treaty of Waitangi. To determine the health status of Māori and the significance of the Treaty if any, to the health and wellbeing of koroua, they were also asked whether or not they felt that the Treaty had assisted their health and that of Māori. They responded to these questions.

- *“Oh well, koirā, koinei rā te mea i meatia ai i hainatia ai te Tiriti. Ki ngā, ki te whakakotahi i te ao Māori me te ao Pākehā. Engari, kāre tonu, kāre tonu tēra e tutuki ana i tēnei rā. Na te mea kei roto i a Ngā Puhi ko te, kāre te Tiriti te mea nui. A ko te whakaminenga kē te mea te whakaputa. Koirā te mea hei e āhei ana e whaiwhai nei a rātou. Muri mai te whakaputanga ko te Tiriti. Toru tekau mā rima ko te putanga, whā tekau ko te Tiriti. Na reira ko tēna te wāhanga e whaitia ake nei e rātou. He mea independence” (That was done when the treaty was signed. To bring together both Māori and the English. But it’s*

not without controversy even today. Because in Ngā Puhi, the treaty is not the main aspect. It's the crowds that are in attendance who want solutions to grievances. That's the thing that they now pursue from the treaty. Thirty-five, independence, forty the treaty. And so that's the main aspect that they pursue).

- *“Ae ra. Koina te, ae, te oranga rā kei roto i te Tiriti mo Ngāi Māori. Koira te take rātou e mea nei na te raupatu, ēra mea katoa. Na te mea ko te Tiriti rā e meatia ai e rātou. Na ko whaiwhaitia e rātou”* (Yes that's the, yeah, the wellbeing within the treaty is for all Māori. The issues that have been addressed are the land confiscations and all those things. Because the treaty was stated by them. That is their aim) (Ngatai, K).
- *“Oh heck. Oh well it seems, that's a hard one for me. I hope we hang on to it you know. What we doing seem to be working you know. All down South Island and Tainui and all that aye? Seem to be going well. And all around Taupo now seem to be working”.*
- *“Hang on, I haven't seen it. I think they're just starting now to build the care houses for the aye, they just starting: Like in Rotorua doing those houses for the old people and that aye, just starting up”* (Mohi, H).
- *“Ae te Tiriti. Ehara na te tangata tēra tiriti, na, oh hang on, taihoa, well you know kei te mōhio koe a Ratana, e haere nei te kauhau te rongopai. E rua ana pukapuka nē. Kotahi te pukapuka tana ringa matau ko te paipera tapu, me te Tiriti o Waitangi i roto i tana yeah. Ae e hari haere ae. Koina te balance, te taha wairua ki te taha kikokiko. Ara, koira te tikanga. Kāre tētahi e kaha ana ki te tū mehemea, kāore te, tētahi atu. Me haere tangi rāua. Kāre rāua, e kore rawa taea te Pākehā i te whakakapi i te, te tīhaehae te tiriti. Na te wairua kē tēra, na te wairua. Na te haere rua nē? Me haere tahi”* (Yes the treaty. That treaty wasn't by man, oh hang on, you know Ratana who come to preach the gospel. Two books aye? One book, the holy bible in his right hand and the treaty in his aye? Yes, rejoicing yeah. That's the balance, the spiritual side and the temporal side and that's the meaning. One is not capable without the other, they should both foretell. If they didn't, the English were not able to replace or to tear apart the treaty. That's the spirit, the two must become one).
- *“Ae. Mo te katoa, puta noa. Ka timata mai i konei, puta noa mo te ao katoa. Koina te balance. Koira rātou e pakanga mai rā i tēra taha o te ao, ne? Kei te kaha ki te tū”* (Yes, for all, everywhere. It started here, and now throughout the world. That's the balance. That's why they war over that side of the world aye? For power) (Tahau, R).
- *“There's nothing entirelyly specific, the Treaty of Waitangi”*
- *“Over the last few years it has. Financially, yeah they put in a claim for here and a claim there through the Treaty of Waitangi and the rangatira have made it all work”* (Gundry, S).
- *“Well I think the quicker we settle it the better. Been going on for so many years and a lot of the people that are making the money are the lawyers. Yeah I, you could argue that we got something back but you know we probably still short changed overall”.*

- *“No, I don’t think it’s helped Māori health a great deal. What’s helped Māori health has been things like Te Ākau Hauora because it’s being subsidised you know. Well, if you look at the economics of it aye. The majority of Māori probably earn, their salaries are not so high or their standard of living, so if you get sick today, that’s I guess that’s a plus; because if you go down, if you’ve got a community services card, this is the system, you can go down there and go to the doctors or see the doctor for 10 dollars” (Hetet, S).*
- *“Koina tētehi, he aha te ingoa o te mea tēra. Te Tiriti o Waitangi, koina tētehi mahi mahitia i a tātou koroua, te taha o tauīwi. Kia, kia eke rātou ki te, ki te mahi tonu ki te mana o motuhake o tātou te iwi Māori. Ētehi o ngā raruraru me kī, ko te whānuitia o tētehi tangata, tētehi tangata, ta rātou anō whakaaro” (That’s a, what’s the name of that thing there. The treaty of Waitangi, that was to teach our ancestors about the English side. To place their, to place their independence on us the Māori people. There are still some problems, according to most people ...).*
- *“Oh ae, ki āhau e nui atu te painga i whiwhi ai tātou i tēra, he aha te ingoa mo te, kāre te kaupapa mo tēra oh, ko wareware au. Yeah, ka nui ngā painga ka puta mai mo tātou. Engari, kia tupato, ētehi wā, ka huri ngā hua o tēra kaupapa i roto i ngā whiriwhiringa o tauīwi mo, me tātou. Kei te mohio tātou, mehemea e kōrero ana tātou i te raupatu a tātou whenua. Ka āhua huri haere o ngā whakaaro tauīwi ki tēra kaupapa” (Oh yes, to me, there are good things for us to be had there, What’s the name for, it’s outside this topic, oh I forget. Yeah, much good has come to us. But be careful) (Te Mete, C).*
- *“Well honestly I can’t tell you anything about it because I haven’t read the Treaty at all” (Ranui, K).*
- *“Koirā te oranga mo tātou te iwi Māori”. (That’s the health for all us Māori)*
- *“Yeah I think we’re fortunate. We’re fortunate that our koroua of our tūpuna had the foresight you know to have this treaty, because all other ethnic people haven’t got a treaty. I think that we should be glad that they, you know they ...” (Taikato, T).*
- *“Look ehoa, I don’t know anything about the treaty. It’s a pity but I think snippets of it you can, you have in your life aye, but you don’t recognize it”.*
- *“I wouldn’t know. I wouldn’t want to answer that because I don’t know” (Ngatai, E).*
- *“Well as far, as far as I understand with the treaty, it was a partnership signed by both. But as the years have gone by, it hasn’t been honoured, and quite often people are coming out with all these theories about oh it’s not this, oh it’s not that. But as people go along all these educated people are trying to twist it and all that. Now it’s become 60-40 as far as I’m concerned. And who’s got the 40?, us. Now when you see this new flag that they talking about, all the input has been by Pākehā. There’s been no input in the paper by Māori. So where’s the partnership”.*

- *“No, no, up to a point. Well it was supposed to have been. It was supposed to have been that we, that we’re partners that we share everything. But unfortunately the Pākehā want this want that. They want things their own way. They forget about us” (Karauria, C).*

The Treaty of Waitangi was signed by our ancestors in good faith by both parties to bring together Māori and the English. There still remains today controversy around aspects to the Treaty. Some koroua had little knowledge of the Treaty at all with others suggesting that is was the best thing to happen for Māori.

The majority of these koroua stated that the Treaty of Waitangi had assisted the health of Māori. There were some stating that there were benefits to be had at the hauora if you have the proper card or if you supplied what the agency had asked for. The benefits for Māori are just now starting to come to fruition.

4.5d This question was asked to determine to what extent the Treaty had had for enhancing Māori as opposed to that of our Treaty partners. To ascertain whether the health of Māori was equal or similar in statistics with non-Māori. This question may answer if there is a need for change, or traditional Māori practices to be more accessible to bring about equality and better health statistics for all, therefore improved health for koroua in advanced age. These koroua were also asked if they thought Māori health was at a par with the health of Pākehā. Responses were:

- *“He rerekē pea. He rerekē pea te Māori na te mea ko ngā matemate katoa kei ngā Māori. Engari ēra mate, kāre e mea ana ki roto i ngā Pākehā. Kia maumāhara tātou ko ngā mate kei wāengānui i a tātou tēnei ra. Mehemea i wāihotia ake ki te ao Māori, karekau i ngā mate i konei. Nā, me te mate pukupuku ēra mea katoa. Na te, i te taengā mai o te Pākehā me te TB ēra mea katoa. Tae mai tēra mate kia Ngāi Māori. Na kei te patua tonu ngā Māori i ēra momo mate” (Different perhaps. Māori are different because all sicknesses affect Māori. But those sicknesses they’re not addressed among English. We know the sicknesses amongst us today. If we left it to the Māori world view, there would be no sickness here. And the cancer, and those things. TB and all those things came with the English. Those sicknesses affected Māori. Those kinds of sicknesses continue to kill Māori) (Ngatai, K).*
- *“No they down a little, they down a bit. Yeah the Māori not quite up there. Oh I reckon through the housing. Through our housing you know good housing aye. I think some of them even haven’t got a house now” (Mohi, H).*

- *Oh tōku nei whakaaro, mo tāua anakē hei anō rātou kei te pai rātou. Ko te, tātou kē te iwi Māori, he aha rā te take i pā mai e ēnei tino momo māuiui ki runga i a tāua. No rātou kē ēra māuiui e patu nei a tātou nē? Kāre au e mōhio te rongoa he aha i pēra ai rānei. Koirā pea na te, kāre i te mea ... Ae. Yeah, kāre i te orite*” (My thoughts for you and I is that for them, they are fine. We the Māori people, what are the reasons why these kinds of sicknesses have come upon us. It’s their sicknesses that kill us aye? I don’t know the medicine or why it’s like that. Perhaps yeah, we are not the same) (Tahau, R).
- “*Yeah they’re about the same, yeah*” (Gundry, S).
- “*No, no, no, it’s improving but well below. I think the statistics aged related, we’re Māori expectancy is compared to European but it is improving. But that’s through I guess you know one of the worst things that affected us was smoking and alcohol*” (Hetet, S).
- “*Kāo. Kāo, kei raro tātou e pūtu ana*” (No we are worse off) (Te Mete, C).
- “*Oh no I just feel that the Māori is down. Well it’s what they eat and how they eat it. You know my family could sit here, could eat all the same. But they’ll eat twice as much as me and I know how much I should eat, good as that is*” (Ranui, K).
- “*Oh kāo, tino kāo*” (Oh no, very bad) (Taikato, T).
- *Well I think it’s starting to become ... to the same level now. I would say almost if not. Oh well, āhua roa haere te oranga o ngā Māori ināianei. Live to be a bit, you know, to old age now* (Ngatai, E).
- “*Well it all depends on where they live. Whether they’re urbanized or whether they’re townies. And those that are in the towns are you know well, they’ve got all the Pākehā influences that are coming through about healthy eating. Back in a lot of places was, they haven’t got the money to buy you know all the stuff. So what did they do, they eat all the stuff they shouldn’t eat*” (Karauria, C).

The majority of these koroua stated that regarding health, Māori were somewhat worse off than that of Pākehā. Māori do tend to look at the whole of the body, the spiritual side as well as the temporal and physical regarding health. Some did state that it was however improving. Location was a factor for improving ones health. Diet was also mentioned to retaining good health.

4.5.1 General Health and Wellbeing

There are many aspects that give us a tendency to feel we are tracking well in our quest for a healthy lifestyle and therefore maintaining our wellbeing. Aspects could include falls or the seriousness of them if they occurred and hospital admissions. Income and how they were able to meet their financial needs. Driving a motor vehicle, partaking of alcohol in moderation, add to the peace of mind of some that one is still living a full life. Work and food intake may also limit how koroua go about their daily activities.

Doctors or the lack of them when these participants were young were spoken of in brief and traditional healers were touched on to bring to mind what and how spiritual aspects affected them whilst they were young. During the course of the interviews the following information arose which gave additional information on the background of the health and wellbeing of my koroua (see Appendix 8).

- Seven out of ten koroua said that their health did not limit them in moderate activities. Two participants had confirmed that it did and one was undecided.
- Nine out of ten koroua confirmed that they receive the government pension. One did not but did receive a pension from his previous employment.
- Eight koroua confirmed that the government pension was their main source of income with one participant unsure and another one saying no.
- Nine of the ten koroua said that they had a gold card.
- For the one that didn't have a gold card it was not applicable as to him using it. Five participants said that they used the card and four said that they don't.
- Seven koroua were not admitted to hospital in the last twelve months. Two participants had, and another was unsure.

- Nine koroua still drove a motor vehicle, and the other one did not.
- Four koroua did not drink alcohol whilst the other six participants did. Inasmuch as six did consume alcohol, for some it was very seldom or only on occasion.
- Six koroua had not fallen in the last twelve months while the other four had fallen. For all the ten koroua asked, none had broken any bones during within that year.
- All ten koroua interviewed felt that they live a full life and live comfortably or are content in the way they live at this time.
- Six koroua still planted their own kai and were fed from their own garden. It should be known that of those that planted their kai, very few did any heavy work in the garden and of those that didn't plant their own food, they would get out and *hetiheti* (hoe), around the plants on occasion.

4.5.2 Traditional Healing

For contemporary healing these days, it would be the norm to acknowledge the need to see a physician: In order to achieve that, the normal process being to make the necessary appointment to see the doctor and to determine the illness. Oft times we would then proceed to the chemist to pick up medication to ward of the illness that we would have.

For some of these koroua, tohunga or experts in the field of restoring good health through karakia were utilized. If this were so, who and how was that administered? This question was to ascertain to what made them well again if they were ill. This may also indicate the use of tohunga, cultural aspects which may contribute to koroua living well. I asked the question from these koroua if doctors were familiar in times past. They replied:

- “*Ae, ae*” (Ngatai, K).
- “*Yeah in Rotorua, where I was pretty close to them*” (Mohi, H).
- “*Only one doctor at the hospital. Where I was born at Rāwene, that’s the only doctor for the whole of the Hokianga*” (Gundry, S).
- “*No, not that I can remember. Well the only, yeah we had to, we had a doctor in Te Kuiti, I think De Castro was his name. But I had a, that there was a goiter, they call it, but I was, can’t even remember it. I was about three years old, so my mother told me. And I went to this doctor De Castro and apparently it was a thyroid. They call it a thyroid and that, it was a lack of certain minerals or something; but once they bought in iodised salt, they reckon that nobody had thyroid*” (Hetet, S).
- “*E toru ki tōku mōhio. E toru ki tōku mōhio*” (Three I know, three I know) (Te Mete, C).
- “*No, no. Now whenever we got sick or if we really got sick, yeah then we’d look for a doctor, but other than that the old people rely on their prayers you know*” (Ranui, K).
- “*E whā noho tākuta, tae noa mai ki te tēnei wā*” (Four doctors up to this present time) (Taikato, T).
- “*Oh, at Matakana we had a regular doctor visit us there. And that was probably the only one. We used to ah, see the ... doctor*” (Ngatai, E).
- “*Well only had one doctor*” (Karauria, C).

Doctors were known and utilised when these koroua were unwell. For some koroua the doctors were scarce for the region that they lived, but were accessible. Other than the use of a doctor, prayers were had when someone wasn’t well.

4.5.2a I asked if tohunga were common or seen and if so, could they tell me how this form of traditional healing was practiced.

- *“Ae te mea, a koina rā ta rātou te mahi a te tohunga. He whakatikatika i ngā tāngata. Ana ko te tāngata tohunga, pai ana te tohunga i mōhiotia ake na nō Te Whānau a Apanui. Na te mea, te take mōhiotia ake ai i a ia ki āhau, na te mea ko taku matua, e pā ake tana mate. Kāre e mea ana ngā tākuta i roto i o rātou rongoa kāre e ora ake. Ka mea mai taku taokete me haere tātou, tāua ki te tiki te tohunga nei. Ka haere māua ki te tiki. I mahi e te tohunga nei taku matua. I roto i ngā wai i te moana. Ngā wai tae. E waru haora he mahi ana te tohunga nei i taku matua me tana wai. Karekau ana mātou e tuku ki te uru atu ki roto i te rūma. Ko ia anahē e mahi ana mahi. Ka mutu, ka puta ake te tohunga nei, a ka mahia kē, e taku whāea kapu tī mana ka mea mai kāo. No reira ehara i te kapu tī, whakahoki āhau ki te kāinga. Ana ka whakahokia e mātou. Muri mai i tēra ka ora ake taku matua”* (Yes that’s, that’s the job of the tōhunga to cure the people. I endorse and know of a tōhunga from Whānau a Apanui. Why I know him is because my father was close to death. The doctors with their medicine couldn’t heal him. My brother in law said that we should go and get this tōhunga. We went to get him. This tōhunga worked on my dad with sea water. Eight hours that tōhunga worked on my father. We weren’t allowed to go into the room. It was only he that done his work. When he finished, the tōhunga come out and my mum made him a cup of tea but he said no. I returned him to his home, and we come home. After that my father recovered) (Ngatai, K).
- *“I did, yeah. I come out, I had TB. Oh my mother went to see a woman aye to help me. She was from the Waikato somehow through my mother aye you know. She said not to do this, not to do that and actually I just came out of the Waikato hospital. I wasn’t cured. I sort of run out of it yeah, and she helped me yeah. Oh just you know, put her hands on my head and all that. Told me not to, the first thing was don’t use hot water on your head. Oh yeah I think yeah she had a kōrero to herself, to us. That was a miracle for me”* (Mohi, H).
- *“Kāo, oh Kapi, oh Kapi pea. Kapi, wareware au tana ingoa. But, koirā tētahi tangata rongonui mo te, te tohunga whakaora tangata. Ko mate noa atu. Koirā anakē te tangata mōhio ana āhau te wā i āhau e pakeke haere ana. He āhua, i rongo kōrero au. Kāre au i kite, yeah”* (No, oh Kapi, Kapi perhaps, I forget his name. But that’s a well-known tōhunga that heals people. He’s dead now. That’s the only person that I knew when growing up. That was what I heard. I didn’t see yeah) (Tahau, R).
- *“I know of one, my great great grandfather at the Opononi, Omapere. His work? Not off hand”* (Gundry, S).
- *“Oh tohunga, yeah we had a tohunga in our village. His nickname was spider. I played rugby and I broke my finger and they took me to this fella. So he did the tohunga thing aye with my finger. That’s the one there but it didn’t fix it. Well from memory he just, he just sort of rubbed my hand like this and was saying a karakia aye, something like that. Yeah, no that, that was a long time ago. I had a brother, an older brother Bill, and he had something wrong with him. There was ten years difference between the two of us, but I was only pretty young then. But I remember mum saying, taking Bill to a tohunga but I think he finished up with a, I don’t know whether it was kawakawa or*

something; they gave him a drink anyhow but I, my details are pretty sketchy but I know that he was treated with some sort of medicine. But he, the tohunga prescribed this medicine apparently” (Hetet, S).

- *“Kāre au i tino kitea, na te mea, he whakapono ki tōku hāhi, kāre āhau i tino whakapono ki ēra atu āhuatanga. Engari, e mōhio ana āhau e rua pea ngā tohunga. Haere atu ētehi o a tātou whānau ki te kite i roto i te King country, Te Kuiti I think yeah. And down Tūhoe I think. I rongo āhau ko ētehi o a rātou mahi. Kāre atu tangata e raruraru ana pea, ka kuhunga rātou ki roto te whare. Kāre rātou e ta ki te puta mai tēra whare. Ka mahi i ngā mahi i roto mo tēra whare, mo tēra tangata. Ka haria mai he kai ēra atu āhuatanga, he ture anō i mahia i a rātou” (I haven’t really seen, because I believe in my church, I didn’t really believe in that sort of thing. But I know two tohunga some of our family went to see in the King Country. Te Kuiti and down Tūhoe. I heard about some of the work they done) (Te Mete, C).*
- *“No, no I haven’t” (Ranui, K).*
- *“Ae kite au i tētehi but heoi anō. Yeah kotahi pea i te mea i kitea au. Te tohunga, ae he mahi i o mamae i runga nei i to tinana. He kawakawa anō ae. Haere atu koe i Rotorua tēnei. Takahia ki te, e kōrero rā mo tāku wahine, takahia ana waewae i te kawakawa tāua tangata nei na. Engari koirā anakē e kite au, te mahi ana ki te, me te tinana hoki” (Yes I’ve seen one. The tohunga yes relieved the pain of the body. And again with kawakawa yeah. You go to Rotorua for this. Trample on, according to what was spoken to my wife, that person would trample with his feet on the kawakawa. But that’s all I saw, to do with the body) (Taikato, T).*
- *“No” (Ngatai, E).*
- *“Yes. Well the tohunga, he had a lot of power and he would take you down to the river about 4 or 5 o clock in the morning. Dark, cold, and you stood in the water and he would you know put your head under and he would karakia (pray). You stood in the water and he bathed you with the water on top of your head. Yeah and then he would karakia” (Kauria, C).*

The majority of these koroua were familiar with tohunga and utilizing traditional Māori practices of restoring good health. Sometimes at the point where doctors had no cure. Although not much was gathered as to the process, sea water was mentioned by some as having an influence that they remember. Prayer or karakia was utilised as well.

Section 4: Ngā mea wairua (spiritual aspects)

4.6 Spiritual aspects

Karakia (prayer) or *tohunga* (priest) offering *karakia* were briefly spoken of by these koroua regarding various spiritual aspects when young of age or later in life. Observing aspects of a spiritual nature is common place here in New Zealand. Yes, those who once were religious practitioners may not be as active as they would like, or as they once were, but observance on occasion still remains widely accepted among Māori. *Whakamoemiti* (offering praises) is practiced quite extensively on marae throughout the country. Prior to having the *hākari* (feast), *karakia* or grace is predominantly given before eating.

I acknowledge that spiritual aspects for some can be a sensitive matter. To answer my question as to whether or not spiritual aspects contribute to the success of koroua living a long, healthy and happy life, I needed to ask some specific questions. It was my hope that the prior opportunities that I had had to meet with these koroua *kanohi ki te kanohi* (face to face), had allowed them to feel at ease with how I extract evidence to give accurate data to my thesis. I questioned these koroua as to what they thought of spiritual aspects.

- “*E tika ana, e pai ana tēra*” (Correct, that’s right) (Ngatai, K).
- “*Oh heck, to me it’s inside me. Spiritual aspects are inside me*” (Mohi, H).
- “*Te uaua hoki tēnā. Kāre au te, oh ko te rerekē ta te Māori mo te wairua. Ētahi mea, ngā mea whakamataku ēra. Engari me huri anō ki te wairua pai anō ētahi wairua kino anō hoki ētahi. Ko tēhea te mea tika i te pai*” (That’s hard that. I don’t, to Māori the spirit is different. Some of those things are scary. But again some spirits are good, some are not so good. That which is right is good) (Tahau, R).
- “*Spiritual researchers. Yeah, well ...*” (Gundry, S).
- “*Well yeah, you know when the concepts of you know we all our spirits depart at the tip of the North Island; that sort of thing or in whaikōrero, some aspects*

of that is that we become one of the stars. That, that, yeah I like that concept. That to me, is that spiritual? And you know the whole thing mother earth when you're buried. We talk about being buried and we're going back to mother earth, she takes us in: Those concepts yeah. What is it, te ao isn't it, is that thing where the beginning and the end. It's in Māori mythology isn't it? You know way back where it started and where it ends" (Hetet, S).

- *"Koina tētehi take tino manawa pā āhau to wairua, to hinengaro" (That's an issue very close to my heart, spirit and the mind) (Te Mete, C).*
- *"Well I don't think anybody could take that away from me because I, I've had so many spiritual experiences you know? Two of which when I was in the temple. Yeah, you know, and Jesus can't let that thing go by because someone else said that what you just mentioned" (Ranui, K).*
- *"Yeah well, kāre au e tino kōrero mo ēra mea engari, kua kite au, kua rongo au, ki āhau anō, mōku. Kāre au e mea atu te tangata oh, i kite au, but ko kitea. Ae, ko kite au e, engari kāre au e matakū ana kei te mōhio au he, kāre i roto, puta mai te waea, ko mate tēra. Ko ia pea e haere ana ki te titiro i ona hoa pea, koira ōku whakaaro. But ētehi tāima ka tae mai, pātoto i te, kāre au e kitea atu ana engari pātoto noa iho. Ha, kore hoki tēnei te tūreiti, ko haere ki te kūwaha, karekau nē? Mea mai tāku kuia, koina te, kāre e rōpū. Ko mate pea he tangata e mōhio ana kia koe. A koira ana e koe engari, ētehi tāima, ka haere au ki te whare paku. Kāre au i te mea te whare paku i roto nei na, ka haere au waho ra. Kia kore ki te pepa te mea, e wharepaku ta mātou. Ētehi tāima ka haere au ki te noho i te pō, tōti anō tāku. Haere au ki te noho ki te mea, ki te whare paku, ha, he aha hoki tēra? Ae yeah" (I don't really talk about those things, but, I myself have seen and heard for myself. I don't tell anyone. I saw, I have seen, yeah. I've seen it but I'm not scared. I know, not in here though. When the phone goes, there's a death..... But sometimes he comes, and knocks. I don't see him, just the knocking. This wasn't that late too when I went to the door, and there was nothing. My grandmother said that's the, it's not a group. There's a person that you know who has died. That's for you but sometimes when I go to the toilet, and I go inside, and then come out..... Sometimes I go in the night to the toilet with my torch, and think what's that, yeah) (Taikato, T).*
- *"Ah well he mea ētehi wā, māhue, heke haere ngā whakaaro i te tangata, na katahi ka ... ki ngā karakia aye" (Ngatai, E).*
- *"Well it's a great thing if you been brought up with it. It's a wonderful thing and you know, you don't have to go to church to have it. You know, so long as you believe in it and do it" (Kauria, C).*

4.6a I then asked if they believed in some form of Deity. They replied:

- “Oh konei rā te tohu o tēnei mea o te wairuatanga kei roto i te atua, kei roto i te matua nui i te rangi. Kōrero ake āhau kia koe mo ngā tāngata e whakatūwhera ana i tōku wāhanga rā kei Pāpāmoa. E Pākehā te nuinga o rātou. Ka kite i te wairua. O ngā, tētehi kei roto i te whare. Kātahi ka kimi tētehi tangata e whakanoa i te whare. Ka rīngi mai ki āhau. Ka haere atu au, kāre au i kite i te wairua engari i roto, i mōhio au i kite rātou i te wairua. Ana ka whakanoahia āhau te whare. Na, mai i tēra wā, tae noa ki tēnei wā, ko mutu ta rātou kite i te wairua nei. Na te mea mai i Omanu nei tae noa ki te kaituna, he, ngā onepū, taha o te moana. Koirā te wāhanga tanuhi ai ngā tūpāpaku. A ko kāre mōhiotia ki hea. Ko haere mai ngā tāngata o ūta ki te mahi kai, noho ana mo te rua tau toru tau pea i roto i te taha o te tāhuna, matemate atu. Tanuhia i roto i te onepū. Kāre te tangata e mōhio ana kei hea te Ka haere mai ngā Pākehā, ana ngā Pākehā ki te tū a rātou whare ki runga i ngā onepū nei. Ana kei raro. Kāre rātou e mōhio ana kei raro he tangata e tanu ana” (That’s a sign of spirituality from God, Father in Heaven. I’ll tell you about those people who are developing areas of Papamoa. Most of them are English and they see spirits in their homes. Then they look for someone to bless their home. They ring me, and I go. I don’t see the spirit but inside I know they can see those spirits. I bless the house and since then they haven’t seen any spirits. Because from Omanu to the Kaituna out to the seashore, that’s where bodies were buried. I don’t know where exactly. People come to gather food from inland and stay perhaps two, three years on the coast and die. They are buried on the beach but no-one knows where. The English come and build their houses upon the beach. And below, they don’t know that there are people buried there) (Ngatai, K).
- “Yeah, God in Heaven. That’s a Jesus Christ, what, he’s from the land aye where he was born aye?” (Mohi, H).
- “Well, kei te whakaponu ana au ki te ingoa o te Karaiti engari kī ta Tahu Potiki Wiremu Ratana, e kī ana, ko te Karaiti te ingoa o te tangata nē? Karaiti whānau mai hei tangata i runga i te mata o te whenua. Arā, ka mate, ka mate te Karaiti, na, ka hoki tana wairua, ki tana matua. Arā ka hoki anō ia ki tana ingoa tuatahi te tama. Ka mahue mai tana, tēra ingoa te tama. Arā ki te Karaiti ko mate, ko mate kē. Ko mate te Karaiti te tama tēra. A ko te tama ka hoki au ki runga ko te tama. Tētahi wā, whakamātautauhia a te Karaiti e Hātana nē. E kī atu a Hātana ki a te Karaiti. Mehemea, ko te tama koe, a Te Matua Kaha Rawa, tēnā hurihia e ngā kohatu, hei tango. Kāre e ia i kī mehemea ko te Karaiti koe nē. Ko mōhio kē a Hātana ko tana ingoa tūturu ko te tama. Ehara ko te Karaiti. Ko te Karaiti i mate i runga i te mata o te whenua. Ngā Ātua Māori, te wā i a rātou mā, he maha, he maha ngā Ātua. Matua patu tangata, mahi kino, ngā tohunga, ngā tohunga Ātua, ngā tohunga, ngā Ātua o ngā tohunga, he maha ngā Ātua i roto i te ao Māori. Me to rātou mōhiotanga anō, kotahi anō tētahi anō Ātua teitei ake. Kaha, kaha rawa atu i a rātou Ātua. Ngā Ātua kei raro iho. Ana, i tēnei wā, ko tangohia o rātou mana. Ana Kotahi anakē ināianeī to tātou, to tātou ...” (I believe in the name of Christ, but Tahu Potiki Wiremu Ratana said Christ is the name of the person aye? Christ was born a person on the earth. So therefore, Christ died, and his spirit returned to his father. And so his name the son returned to him again. So Christ died,

he was the son. And so the son went back to being the son. There was a time when Christ was tested by Satan aye? Satan said unto Christ, if you are the son of the eternal father, turn these stones into bread. He didn't say if you are the Christ aye? Satan knew his legitimate name, the son and not Christ. Christ died on the earth. Māori Gods, during their time, there were many. Father of war, evil works, priests, priestly Gods, the Demi Gods, there are many Gods in the Māori world. And they knew that there was but one God who was the highest. Stronger than all their Gods, the Gods here below. And so now, their authority has been taken away ...) (Tahau, R).

- “No, no, I don't go for that” (Gundry, S).
- “Oh yes, there is there. Well yeah I guess that being an Anglican and church but yeah, but there's a Māori concept as well aye? You know about, you know you become one of the stars, you go there. Or you depart; your spirit departs off the, way up north, spirits bay, up there. Then you become one of the stars. But the other spirit you know, mother earth embraces you when you get buried” (Hetet, S).
- “A, me kī, e whakaponono ana āhau” (I believe) (Te Mete, C).
- “Yes, definitely. Nobody can take that away from me, yes” (Ranui, K).
- “To koutou hāhi Rātana, engari ko te hāhi i Rātana, koira matua tama, wairua tapu. Ki āhau, ngā hāhi katoa, he rerekē ngā arawhata. Engari kotahi anakē te tangata” (Your Ratana church, but the Ratana church is the father son and spirit to me. All churches have different degrees, but one person) (Taikato, T).
- “Ae. Well I, every time when I do it, it feels a bit lighter. Your own whakaaro aye?” (Ngatai, E).
- “Well I believe you know in a God. You know because as I say what my grand-mother said you know, ahakoa he nui, what did she say, although there are a lot of churches in the world aye? Kotahi tonu te atua” (Karauria, C).

The majority of these koroua believed in some form of deity. Some of these koroua were called on to perform ordinances such was their belief. Christ (Jesus Christ) was mentioned as a form of deity. Although different denominations or churches were mentioned, there remained for some koroua that belief. Te Atua, (God) still exists.

4.6b To gauge their awareness to spiritual aspects and possibly wellbeing, I asked whether or not these koroua had karakia or *whakamoemiti*. Their responses were:

- “Ae” (Ngatai, K).
- “Yeah, yeah, yep. As I say again, when I go on the sea, I pray before I go” (Mohi, H).
- “Oh ae. Tēra anō, i te mea rerekē rawa atu ināianei. Ka haere ana koe ki runga i te marae, ahakoa he aha te kaupapa, tangihanga mo te rā, mo te hākari, te rā hākari, a muri te nehu. Ka hoki koe ki roto i te whare kai, ka noho katoa hiahia ngā tāngata e noho ana. Kore rawa rātou he whaiwhai a rātou kai. Kia uru rawa mai te āpotoro hei whakapai ngā kai. Ka pēhea ka hoki ana ki o rātou wā kāinga. E kore, no, te tikanga me whakapai ou kai but, i te wā i o tātou tūpuna, ka timata ta rātou te whakamoemiti nē. Ka haere rātou ki roto i te maara. I mua i to rātou haeretanga ki te maara, whakamoemiti. Ka timata te mahi a rātou kai, ka whakamoemiti anō. I te haere ki roto i te ngahere ki te tiki rongoa, mo to rātou kuhutanga atu ki roto i te ngahere, ka whakamoemiti rātou nē: Ka tāea atu ki ngā rākau, ngā rākau hei huhuti ngā rau hei rongoa, ka whakamoemiti anō rātou. Ka whakawhetai atu ki te rākau me kī a Tāne Mahuta. Pēra anō kia haere ana te hī, te moana, te hī ika, ka whakamoemiti: Ka tae atu ki reira, ka whakamoemiti anō. Ka hoki mai i te kāinga, ana ka whakahoki atu ngā whakawhetai. No nāianei, kia uru mai ki roto i te pereti, kātahi anō ka whakamoemiti” (Oh yes, and they are very different today. Go onto the marae, no matter what the topic of the day, funeral, for the feast, the feast after the burial. Go into the eating house and everyone is seated, all the people are seated. They don’t help themselves to their food until the apostle comes and blesses the food. After that they go home. No, the meaning of giving thanks for the food was practiced at the time of our ancestors. They started with giving thanks aye? They went into the garden. Before they went into the garden they would give praise. Before they harvested their food, they would give praise. Going into the bush to get medicine and when they come out of the bush, they would give praise aye? They would find the tree, pluck off some leaves for medicine and again they would give praise. They would give thanks to the tree, namely Tāne Mahuta. And again when they would go and fish in the sea, catch fish and give praises. When they got there they would give praises. When they returned home again they would give thanks. Now, fill up the plate with a kai, and then give praises) (Tahau, R).
- “Yeah we have a, mostly at the major functions like Christmas dinner, have a prayer for the good, yeah for the fact that the good food is there to enjoy. Yes we go for that. I have to say it myself” (Gundry, S).
- “Yeah normally at the end of a family thing you know? We have a sort of karakia like you say grace and that’s karakia, and there’s little karakia that you can say at the end of a meeting or something you know. Like kua tae ki te wā, kua mutu te hui you know and, and just saying the interpretation that you have a safe journey home, things like those” (Hetet, S).

- *“Timata i ngā karakia i te ata, ētehi wā i te pō. A heoi anō, ētehi wā o te rā, o te haora, ahakoa mehemea ka haere āhau ki tētehi wāhi, ka karakia āhau, kia whakawātea mai tēnei wahi i haere nei āhau i ngā wairua kino. Āwhina mai āhau, kei te haere āhau i runga i te rangimarie”* (Begin with prayer in the morning, and sometimes at night. And again, sometimes during the day, the very hour when I go to other places, I say prayers. To provide a place that I can go to escape the evil spirit. To help me that I may journey in peace) (Te Mete, C).
- *“We can have an opening prayer. Our Father In Heaven, we gather here at this time for this interview. May thy spirit be with us that we may be able to understand one another, and to provide this information that is needed at this time. We ask thee to be with us throughout our interview father, I ask, in the name of Jesus Christ, amen”* (Ranui, K).
- *“We got given cards, tickets that gives us the right to inoi Not anything else, but gives us the right to inoi, yeah”* (Taikato, T).
- *“Ae, Yeah. You know we always have a, say grace and all that ae”* (Ngatai, E).
- *“When I got the visitors or the family here, well yeah bless the food yeah. Because it’s something that’s been given to us by that man up there. Everything that we have around us, that man upstairs”* (Kauria, C).

Karakia or giving prayer resonated with all koroua in this study. For some just a quiet little kōrero to themselves while others it might just be to say grace or a blessing on the kai. At tangihanga or traditional Māori activities on the marae, it was customary to have karakia before eating. Giving praises or thanks through karakia may be for ensuring safe travel after a hui.

4.6.1 Tapu, Noa, and Mauri

Tapu or being tapu can be similar in meaning to having a spiritual or sacred nature. Noa consists mainly of a ceremony or action that lifts the tapu or frees the affected individual or matter from the state of being tapu. Mauri may be defined as having that natural firm determination to do, learn or achieve something. It inspires the wairua (spirit) within to exercise our natural talents and to take us ‘in the pursuit of mauri ora’ (Whakatere Pohatu, 2011, p. 2).

These koroua were asked what their thoughts were in relation to tapu and noa. They replied:

- *“Ae he tapu anō te tapu”. He noa anō te noa. Ae well me karakia rā. Me karakia te tapu. Karakiahia”* (Yes, sacred is sacred. Void is void. Yes, well prayer, should pray for protection, yes prayer) (Ngatai, K).
- *“That’s a dangerous side that tapu, yeah tapu aye. You don’t know when you stepping on somebody’s places you know, different places aye. I don’t know, I’m not sure about that cause one of my boy’s hullo, shot a pig. Shot a pig, you know around the cemetery there aye, yeah, wild pig. Yeah then he was all to you know, he lost his mind lost it, lost it. When he came back and we sent him back to the same place so he just go and sit there yeah. Then he come back all good again”* (Mohi, H).
- *“Well i tēra wā he nui ngā mana e haere ana i tēra wā. Kāre au e mōhio me ngā tohunga ka kuhunga ki a rātou ngā tapu ki roto i te yeah, i te mea e hiahia ana rātou to rātou te tokoto. Ae. Na kuhunga atu te mana o rātou Ātua ki roto i tāua rākau rā. Ngā mea e hiahia ana rātou kia uru atu i runga i ngā marae, ētehi wāhi o ngā marae. Ka waihotia he wāhi hei tapu nē. Kāre, engari, pai noa iho te whakanoa. Koirā tāku mahi, whakanoa i ngā wairua. Ka rīngi mai ētahi tāngata kia haere ki to rātou whare. I te rongo rātou i tētahi āhua wairua whakamataku. Na ka haere au. Koirā tāku mahi ngā whare katoa. Ngā whare hou konei, e Papamoa nei, kīkī ana i te, ngā āhuetanga wairua Māori. Te wāhi o te pakanga i konei, ka hinga ana tētahi tangata ana ka waihotia ki reira. Karekau he karakia. Ana ka noho āua wairua rā ki ngā whenua o konei. Ka haere mai ngā developer’s ki te whakatū whare, na ka keria, kātahi ka pupu katoa mai ngā kōiwi o ngā tūpuna matua nē. Ta rātou mahi, te tere tonu te huna o āua kōiwi. Te tikanga me whakaatu mai i te iwi, te iwi pāpōuri. Anei ētahi kōiwi ana hei whakapai, hei whakawātea kō. Kāre, ka huna e rātou kia koa e whakaroaroa i a rātou mahi kia tere i te tū o te whare. Ana ka waihotia atu ngā raruraru mo te hunga e haere mai ana ki roto. Ana ka rīngi mai au ki te haere ki te whakapai, te āhuetanga whakamataku kei roto i to rātou whare. Ana ka kuhu atu āhau ki roto i te whakapai. A ko pai te whare, ka kī mai ki āhau he aha te take i noho ai ēnei wairua i konei. Ka mea atu au, ae e tika ana na. Me noho rātou o konei. No rātou tēnei whenua. Oh I never thought of that. Koirā to rātou whakautu. Ae kei reira tonu ngā kōiwi, ngā wairua. Ana tāku mahi e whakamoemiti e te runga rawa, kia tukuna mai ngā anahera pono i te hiki i ngā wairua tapu whakahoki to wāhi tika mo rātou”* (Well at that time, there was plenty of influential status around at that time. I don’t know how tōhunga achieved their sacred status yeah, because they needed that. Yes, how they achieved that particular status from their God and with-in themselves. They needed to come onto the marae and other places on the marae. To be left alone in those sacred places aye? No but it was good to become free from the state of being sacred. That’s what I do, to free the extensions of being sacred. Some people ring me to go to their homes. They hear scary kinds of spirits. I would go and that’s what I do to many of the houses. New houses here in Papamoa aye? Full of those kinds of Māori spirits. The battle fields here, a person has fallen and been left there. There’s been no blessing and

the spirits remain on the land. Developers come and build houses. They dig up all the bones of our dead ancestors. And what they do, they quickly hide the bones. The correct procedure is announcing to the tribe so that the tribe doesn't get upset. Here are some bones to bless, and to be set free, no. No they hide them, and utilize their time to hurry and get the house built. So they leave the trouble for those who come in. And so they ring me to go and bless them, to free them from those scary aspects in their homes. And so I go in and bless them. When the house is done, they say are there spirits here? I say unto them yeah there are, and they still reside here. This is their land. Oh I never thought of that is their reply. Ae there are bones and spirits there. And so that's my job to praise the most-high to send down angels to carry these spirits and to return them to their proper places) (Tahau, R).

- *“Yeah I think you, well; yeah that's a hard one. Certain things are tapu aye, but they're there for a reason and you've got to observe those, those rites, things are tapu like you know we talk about washing, that type of tapu you're talking about: Tapu or protocol, more protocol I suppose that you know when speakers get up. Some tribes would that side this side how you're speaking. They get up, you get up, and they get up first. You get up next, you reply. That's more protocol rather than tapu I suppose. And noa, noa is the lifting of tapu. Like when after a tangi, they use it me haere tātou ki te takahi ai te whare where you go through. Is that an example of noa? Noa and tapu are virtually the same thing aren't they or similar?”* (Hetet, S).
- *“Oh well, ko te noa te whakamutunga o ngā mea katoa, na te mea ahakoa he aha te kaupapa. He tapu, mehemea, e mahi ana koe i runga i te kaupapa o te tapu, kāore pai ki āhau ki te waiho te tapu. Ka mutu tēra kaupapa, me whakanoa. Koina te tikanga o ngā tangihanga. Ka timatahia te karakia ko te nehunga o te tangata. Anā, ka haere i runga i te tapu tae noa ki te nehua, te urupā, ka hoki mai. Kāore he pai ki te nohonoho i raro i tēra o te tapu. No reira koina te wā whakanoa, ko tētehi wāhanga o te whakanoa o tēra kaupapa, ko te hākari, koina te yeah”* (Becoming unrestricted is the end of all things, no matter what the topic might be. It is sacred because if you perform sacred aspects to me it's not alright to leave it like that. At the end of that particular aspect you should free yourself from extensions of being sacred. That's like the meaning of funerals. The burial of the person is started with prayer. And so the sacredness carries on until the burial at the cemetery and then return back to the marae. It is not good to remain in the state of being restricted or sacred. So Therefore that is the time to be made free from being sacred and then the feast, that's it, yeah) (Te Mete, C).
- *“Well it depends where. You know some people wear one of their things around their necks and they say it's tapu, all this and that you know. Yeah, yeah. They get tapu themselves yeah”* (Ranui, K).
- *“Yeah, well, kia mātou karekau he mea tapu, ki te hāhi Rātana. Karekau he mea tapu i ngā wā katoa, engari, ka haere koe ki tēnā takiwā, ki tēnā takiwā, you respect nē? Pēna e kī ana rātou, he tapu oh, he tapu”* (To us there is no restrictions to the Ratana church. No restrictions at all. But you can go to another area, you respect it aye? It's like that for them, being sacred) (Taikato, T).

- *“Well I don’t know the difference. I know, I respect ngā mea e tapu ana aye”* (Ngatai, E).
- *“No I believe in the tapu side of it. You know because like going in to a cemetery. When you come out, we always had a bowl of water there. Rūhia to māhunga. We were always taught that but when I came here, the people didn’t do it. So I took a basin up there one time and a bowl and put it in. And one fella said he aha tēnā? I said to clear, cleanse you. He wāhi tapu tēnā. This is to cleanse you. Oh, so now they all do it. Yeah, I said that’s a wāhi tapu and you don’t do anything stupid in there. You just go in there and pay respects to whoever you want to, and you come out.”* You know much about noa. *“No”* (Karauria, C).

4.6.1a These koroua were also asked what their thoughts were with regard to mauri. They responded as follows:

- Have you heard about Mauri? *“No”* (Mohi, H).
- *“Mauri, mauri, sort of inner strength or something. Yeah those concepts, yeah, yeah, is that where you can pass mauri on to, to your family or ... In whaikōrero one of the things when you open, I’m thinking of mauri, life principle aye? You say you might open with things like the whare e tū nei, the marae e takoto nei, tēnā koroua. Ngā taonga waiho iho a kui mā a koro mā. Is that the example of mauri, because you look at things on the Māori perspective as te whare e tū nei, the meeting house and the paepae as living things”* (Hetet, S).
- *“Ko te mauri, well ki āhau nei na, ko te mauri i tuku iho a tātou kuia koroua i runga i a tātou hapū. I kawē nei te mauri ko ngā tikanga katoa e pā ana ki tēra hapū. Koina tōku whakamarama ake o te mauri. No reira me pupuri ki to mauri i runga i to marae i roto i to hapū i ngā wā katoa. E pēnei, mehemea e noho ana i runga i te paepae, ka tukuna atu te rākau ki ou manuhiri. A te mutunga o rātou, ka whakahokia mai tēra mauri ki te pae, hei whakamutunga”* (To me the mauri is handed down by our ancestors to the subtribe. The mauri is conveyed by all the traditions of that sub-tribe. That’s my explanation of mauri. And so, the mauri is kept on the marae, among the sub-tribe all the time. And so if someone sits on the orators bench, the challenge stick is given to the visitors. After them, it is returned to the orators bench for them to end the process) (Te Mete, C).
- *Thoughts about that, mauri? “Now that’s another word I’ve heard, but I don’t know what it means”* (Ranui, K).
- *“Well te tikanga to kōrero, cause there’s a lot of contradiction about that yeah. But kāre au e whakahē ana i ngā mea katoa, but yeah I’ll say my, what I*

understand about it. But it's only kia pupuringia to mauri nē. Kāua kē like ka haere mai he manuhiri ki to marae. Kōrero i ngā kōrero. Ko mutu atu, ko te tangata whakatau mutunga o te, o ngā kōrero, hei pupuri i te mauri. Te mauri o te marae ki kona. Ka hoki e tukuna atu ma te manuhiri, koirā te mutunga ngā kōrero, ngā whaikōrero, ka haria hoki to mauri ana, koirā te mauri kia mātou. Pupuri te mauri o te marae” (Well the meaning of what you're saying cause there's a lot of contradiction. I don't find fault with all those things. to retain your mauri aye? Like visitors coming onto the marae. Speeches are given and after that and the person that ends the talks retains the mauri. The mauri of the marae is there. The mauri is given to the visitors, and after the talks have ended, the mauri is returned. That's the mauri to us and it is kept at the marae) (Taikato, T).

- *“No it's a great feeling, you know mauri”* (Kauria, C).

Some Koroua stated that tapu of itself was tapu which could be termed as being dangerous. Tapu was like having a status given to a person from God. Tapu are sacred rites that exist among Māori that are to be stringently adhered to. Noa was also a state. A person needed to give praises to God, to then be afforded the authority to alleviate the concerns that may exist among the people. To free that person from the concerns that existed was to bring them to a state of noa or freeing them from a tapu state. Mauri was like passing on the authority to another when at the marae and to be handed back.

4.6.2 Church Involvement and Ordinances

Some of the koroua interviewed had served for many years in church leadership. Some of them still carry the ensign to encourage participation by those whom might be a little less active in practicing their religious beliefs.

I asked these koroua if they were affiliated to or attend any church denomination. They replied:

- *“Na te mea i whānau mai āhau i roto i te hāhi Ratana. Ka tae ka moe āhau i taku hoa wahine ka tinihea āhau tāku mea kia ki tana mea te hāhi Katorika. Kei te haere tonu ia rā tapu, haere tonu”* (Because I was born in the Ratana church. When I got married I went to the Catholic Church. I still go every Sunday) (Ngatai, K).

- *“I’m not very, you know. I go to church when anybody ring up yeah, over here at the marae. Yeah, a lady does that, rings me to go with yeah at the marae. I think she used to ... She was thing at Whakatāne I think, but went through it aye as a minister or something, Church of England. Yeah it’s once a month or something over here, at the marae up here” (Mohi, H).*
- *Ko te hāhi Ratana tēnā? “Yeah, oh man a lot of, he nuinga ngā āhuatanga i rongo āhau, i kite āhau. He Māori katoa. Ētahi, ka kite atu te āhua, te wahine, tētahi wahine kuia, but i roto i o rātou anō kakahu, arā, e kakahu pēnei o tāua nei. Ko ngā wāhine anakē kei kite ana i te kuia nei e noho ana. Ka mea atu āhau kia, kei hea te kuia nei e noho ana? Ara ka kuhu mai ki āhau, ka haere au ki reira kia tū, ka huri atu tāku tuarā, te wāhi noho nei te kuia. Kātahi ka timata au te whakamoemiti. Kāre anō au i hawhe i mutu tāku karakia, tāku whakamoemiti, ka rere mai te wahine me tana pēpi. Tata tonu ka takoto tana pēpi. Taihoa, kāre anō au i mutu. Ka mea mai oh, I want it, to ... kia awhi mai au. Taihoa, taihoa. Ka mutu taku whakamoemiti. Te mututanga o tāku whakamoemiti, ka riro mai ki te awhi mai au. He aha ai? Why? Te kuia nei e piki ana i runga, i muri i āhau. Tata tonu atu ki waha, haere tonu atu yeah. E hiahia ana āhau te tuhi tētahi pukapuka, oh kāo” (That’s the Ratana church. Most of what I have heard and seen, all sorts, all Māori. Some things I’ve seen, a woman, an elderly woman in clothes just like us. She came by me and I went and stood over by where she was, with my back to the place where this woman was sitting. I began to give thanks and I wasn’t yet half way through my prayer, giving thanks when a woman come and lay her baby beside me asking for help. ‘Wait, I haven’t yet finished’. She said she wanted some help. Wait, wait. The elderly woman stood up at the back of me with her mouth close to me saying ‘I want to write a book’. ‘Oh no’) (Tahau, R).*
- *“Not particularly. No, no, could be any, we’d go to any. Occasionally yeah. I think its a good thing, sort of clears the mind. Maybe keeps you on the straight and narrow. It’s the little beliefs. We had three churches, go to three churches in a week and this goes on and on and on till we grew up bigger” (Gundry, S).*
- *“No, not really” (Hetet, S).*
- *“Oh ko te Katorika, Rōmana ae, ia rā tapu, ae” (Oh Catholic, Roman yeah, every Sunday) (Te Mete, C).*
- *“When was it, April 18th, 1959. About six months before that I finished drinking because I wanted to become a member. Church yes, that’s right” (Ranui, K).*
- *Nāu i haere atu ki te hāhi Rātana. “Oh ae, i ngā wā katoa. E Katorika hoki ētehi ōku tamariki, ōku mokopuna, he Katorika. He Ringatu ētehi e pā ana ki to rātou hoa. Haere mātou ki ngā hāhi Rātana ki ngā whakamoemiti. Ka haere katoa matou katoa mātou, rite tonu ki ngā Katorika” (I go to the Ratana church.*

Oh yes all the time. Some of my kids, and grandchildren are Catholics. Some are Ringatū due to their spouses. We go to Ratana to give praises. We all go, just like the Catholics) (Taikato, T).

- *“Ae we’re Catholic. Oh well ngā mea, e pai ana. But we got a regular monthly one at Hangarau so we go there”* (Ngatai, E).
- *“No I don’t, I feel the, it’s the same old thing over and over and over again. You know but the teachings that I learnt when I was a young fella, those are the ones that I’ve adhered to”* (Kauria, C).

The majority of these koroua attend church on various occasions. Some attend every Sunday with whānau and mokopuna with some koroua opting not to attend. The churches that these koroua affiliated with were mainly te hāhi Katorika and te hāhi Ratana (Catholic and Ratana Church).

4.6.2a I wanted to know if tikanga or the process of baptism differed and if that difference had any bearing to ngā mea wairua regarding the spiritual health of these koroua. I asked what their thoughts were regarding baptism. Their responses were:

- *“Ae. Mo te whakaponu. Kāre tonu au e tino marama ana tēra. A kāre tino au te mōhio”* (Yes, for the faith. I don’t really explain that. I don’t really know) (Ngatai, K).
- *“Oh heck, that’s important yeah, that’s become the beginning of life I suppose through going through Christ. Yeah the thing the word of the Christ aye you know putting the thing over here (motioning to the forehead). Through the church aye yeah you know their faith. Is that the one the baby baptized”* (Mohi, H).
- *“Ae, yeah, tēra anō hoki a Ihu Karaiti. Na ko John the Baptist ra hoki i iriiria. Oh he tohu nui pea. He tohu yeah. Ah i te wai. Te wai rua. Koirā pea i nē”* (Yes that’s Jesus Christ. John the Baptist baptized him. That’s a sign perhaps, a sign yeah. The two waters perhaps) (Tahau, R).
- *“I was christened by the minister, church of England minister. Well mostly to try and learn something aye yeah, and which we learned and she found that she couldn’t find any records of our christening so she sent us along to the minister to baptize us. I was 12”* (Gundry, S).
- *“Yeah well I think we, I think our children were baptised but that was done well, yeah that was done the European way, yeah Church of England. Well I*

think it was just going to church and put water on their head and that sort of thing. That normally undertaken by the Church of England. Church of England baptism” (Hetet, S).

- *“Oh ae, ae, ae. Koina tētehi tuatahi. Oh ko te riringa o te wai, te riringa o te wai ki runga i te māhunga o te tamaiti. Ae ko te holy water pea. Kia tātou anō you know lewds, lewds tēra wai engari from the tap I suppose but heoi anō. Ma te piri hei whakatapu tēra wā” (Oh yes, yes, that’s the first thing. The baptism by water, on the head of the child. That’s the holy water perhaps. And again for us, lewds, the water from the tap but that’s ok. To come together, ordination at that time) (Te Mete, C).*
- *“Certainly do, yeah. Well, all I can say is the only way to become a member of the church is to be baptised. And without baptism, there’s nothing” (Ranui, K).*
- *“Oh yeah, ki āhau well tika ana ki a baptizengia a te tangata. Ka pakeke haere mēna kāre baptizengia na ko ngaro. He aha tana, kia mōhio ia ah, koinei tana hāhi. Koinei ngā tikanga e pā ana ki tēnā, ki tēnā, ki tēnā take, ki tēnā yeah” (To me it is right to baptise the person. As you age and aren’t yet baptised, you become lost. What about him, he knows, this is his church. This is the meaning of that, yeah) (Taikato, T).*
- *“Oh well, oh we always been brought up with it and I yeah, yeah. Oh well ko te hinu, te wā i kāre anō i mea i ... They have all those wells before and in the ancient baptisms then they have the water, kia tapungia ai koe ki te ingoa” (Ngatai, E).*
- *“Well it’s a part of being affiliated to the church. At baptism, when you’re young you’re baptized into the church to be a Christian” (Kaurauria, C).*

Most of these koroua stated that baptism was important. For some, you couldn’t be an affiliate to the church, or Christian unless you had been baptised. This practice was done with the use of water. It was stated that without baptism, a person would lose their way.

4.6.3 Scripture Study and Administering to the Poor in Health

Although study of the scriptures was not noted as a factor contributing to the wellbeing of koroua, studying the word of God through scripture study by some Māori is attributed to strengthening one’s faith in God which may improve faith and wellbeing of an individual. Constant study of the scriptures also has been known to

assist ones navigating their way throughout life. Were these koroua through their faith of ngā mea wairua involved in the blessing and healing of others? As the researcher I felt to enquire if the scriptures were observed. This question to ascertain if scriptures had any relation to the way these koroua lived their lives and in particular to spiritual aspects or ngā mea wairua that may or may not have been practiced. They responded:

- *“Ae. Te mea ko te hāhi Ratana kāre tonu au e kite i te paipera, engari kāre kore i reira tonu te Paipera. Te hāhi Katorika, te paipera, kei reira tonu. Engari ko ngā, ko waihotia ake ēra i reira. Ka haere ki ngā karakia i te Rā tapu. Ko ngā kōrero e puta mai ana i te pirihi i te āpotoro rānei”* (Yes, The Ratana church I didn’t study the bible, as there was no bible there. The Catholic Church, the bible was there. They were left there. Church met every Sunday. Talks were given by priests or apostles) (Ngatai, K).
- *“Oh just follow the rest, I just follow the rest yeah.”* (Mohi, H).
- *“Oh ae. Yeah, cause katahi anei ki te paipera tana ringaringa me te Tiriti. Oh no, e whakapono ana mātou kia te Karaiti. But ka kī mai a Tahu Potiki, me waiho te ingoa Karaiti ki te taha. Te take i kōrero pēra, he āhua tumeke au i a au e hiahia ana ki te tō e āpotoro. Na te, na taku rongo me waiho tana ingoa, te Karaiti. Ae ka tūmeke au. Tāku rongo au, kāre pai tēra. Engari ki tana whakaatu mai i te ahi a, me waiho te ingoa a te Karaiti ki te taha. Me hari ko te ingoa o te tama. Na te mea, e kohukohutia ana te ingoa nē. Jesus Christ hei kohukohutanga mo te tangata. Ka pakanga ana te tangata, ka whawhai ana te tangata. Ka rongo koe Jesus Christ I will ... you. Ana koirā tana e kī ana. E whakapono ana ki te ingoa a te Karaiti, engari me waiho ki te taha. Māua tahi atu e” ... “It made, whakakaha i āhau”* (Oh yes because then there’s the bible in his hand and the Treaty. Oh no, we believe in Christ. But Tahu Potiki said leave the name of Christ to the side. The issue that was spoken of and I was quite surprised as I wanted to be an apostle and, to hear this, to set aside his name, Christ. Yes, I was surprised. I heard that that wasn’t good. But his announcing from the midst of the fire was to set aside the name of Christ. Rejoice in the name of the son. Because the name is used to curse aye? To curse that person by using the name of Jesus Christ. The person is fighting, the person is quarreling. You hear, Jesus Christ I will ... you. That is what he said, to believe in the name of Christ, but leave it to the side. Let us be one. It strengthened me) (Tahau, R).
- *“I haven’t read the bible for ages, but I have, I do go through it now and again. Find a point of interest that’s occurring in the world at the same time, yeah I refer it back but, there doesn’t seem to be any, much, there is a coincidence that it does happen”* (Gundry, S).
- *“No not really”* (Hetet, S).
- *“Oh ae, ae”* (Te Mete, C).

- *“Yeah when it comes to mind you know. Yeah my grandchild next door, they bought me one of those, what do you call those, you open up and ... Yeah, yeah. And they, my daughter asked what do you want on here. I said just the hymns and the scriptures” (Ranui, K).*
- *“Well not so much but ae. I haere mai tētehi tangata he’s a, he’s a undertaker, kei Gate pa. But he used to be a, had caravans before and now he’s an undertaker now. There’s a family there they doing it, but he brings me the thing all the time, about the gospel and that. Yeah drop off, drop off ” (Taikato, T).*
- *“Oh yeah, kei ētehi wā yeah. Well I just read bits of it especially the scripture of the day. That’s the only time I get involved in it” (Ngatai, E).*
- *“Yeah and the you know oh, Ten Commandments, you know. Live by the Ten Commandments and to me that’s all I wanted in the spiritual world. Well, not as much as I used to. Too lazy” (Kauria, C).*

For some of these koroua, allowing others to read and to just listen to the scriptures was sufficient. The scripture of the day was sufficient for them. To others the scriptures were a great strength because of the knowledge gained. For another, the scriptures had been adhered to throughout much of his life.

4.6.3a I asked if blessing, healing or the restoration of wellbeing to others was practiced by these koroua through their belief in ngā mea wairua. Their responses were:

- *“Kāo” (Ngatai, K).*
- *“Yeah I try, try yeah I do. I just go through what the, just try and pray through the bible way of doing it, yeah, that’s my sort of blessing. I just have karakia for her, and I, I got to go through some of my books and start writing it down you know before I go. Yeah I hope, hopefully I’m right when I, I’ll put it all down on paper first. I’ll take the cut out of the bible alright but I’ve got to have it all dressed out you know before I talk to the baby. Heck, I’ll think of it, the sickness aye to go away. That’s where the sickness trying to make her better, yeah for her to come right” (Mohi, H).*
- *“Oh, heoi anō tāku e inoi e tuku whakamoemiti. Kei a au te mana hei whakaora i te tangata, koirā te, he tuku atu ngā whakamoemiti. Ma rātou kē kia homai te oranga, te piki te ora aha atu rānei nē” (Well again, my prayers*

and giving praise. The authority is given me to heal the person. That's through giving praise. They are then given good health or restored to good health aye?) (Tahau, R).

- *"I've thought about that but I have never done it. But I think sometimes I think I should. But I looked around; I thought oh these fellas, maybe not appreciate it so I leave well alone. But the thought goes forward"* (Gundry, S).
- *"No. I've never done that. But I was asked by one of , I didn't expect it actually, one of my great, granddaughters, got a greenstone and they said would I say anything and so just ad hock I just said oh yeah I said a few words just to honour the pounamu and that sort of thing. That was you know the only time that, I don't normally do it but I thought, but you know was just a family thing and you know was a manaakitanga thing you know greenstone to look after her and ... I don't know whether you call it, well I suppose it was a type of karakia."* (Hetet, S).
- *"Oh well ētehi, mehemea, e māuiui ana te tangata koina te wāhi i tuku atu ētehi īnoinga, whakaora ki a rātou tēnā. Na ko te kia tātou ko te pātere tēra. Me te Hail Mary. Ko kite āhau i ngā mate cancer. Ka titiro atu oh ko paku rehe te tangata, na ka heke atu ka heke atu tēra māuiui tēra te cancer. You can see them and you know sort of straight away, they start to lose weight and ētehi tāima only flesh and bones after a while. Just hanging on by the string"* (Some, if a person is sick, that's the time to offer prayers, and to heal them. There is a chant for us. Hail Mary. I have seen cancer. I looked and oh, the person is so skinny and bony, just ebbs away at them that sickness, cancer) (Te Mete, C).
- *"Yes I always do that with a, with someone else with me, yeah. Well, let me do it this way, every time we go and bless a person, I'm always the one that anoints with the oil. I let the other one do the rest because sometimes words just jump out of my mind and oh I'm there for a long time trying to think what it is you know. So that's why every time things happen like that I, they know, give me the bottle"* (Ranui, K).
- *"Well my blessing is only, not to bless them. No, mine is just to whakawātea the end of the meeting or the beginning of the meeting, or at the marae when the pae sits. We have a bless, but no I don't go and heal people. But I do have a karakia you know, but it's very basic. Pray to God and he heals if you hope, you hope yeah"* (Taikato, T).
- *"Well I used to. ... haere ināianeī. There are others who are appointed to do that now. Well, it's only the placing of your hands on the person's head or feet, me te karakia, yeah"* (Ngatai, E).
- *"Well no the whole trouble with all my whānau, they've never taught their children, you know they've never sent their kids to bible class or anything like that so that side is lost. So I don't do it"* (Kauria, C).

For some of these koroua, giving a blessing to others was practiced. This was done by some by putting their hands on the sick persons head and for another on the feet also. Oil was used to anoint the person. Prayers were predominantly had.

4.6.4. Spiritual aspects: A success factor for koroua living well in advanced age

Spiritual aspects were more likely adhered to, learnt and promoted through attendance or affiliation to a religious denomination. I was inspired and uplifted when the thoughts of these koroua were brought to light. I asked these koroua if they considered faith as being a spiritual aspect. The consensus (none in disagreement) from the majority was that faith is indeed (“very much so”, Karauria, C) an important spiritual aspect. It was then asked of these participants if faith or spiritual aspects were important and if these aspects had contributed to their health and wellbeing in advanced age.

- “*Oh e whakapono ana āhau anō rā ki taku oranga. Kei āhau anō noa iho kei āhau kē te tikanga mo taku oranga. Mehemea au kē ka mate, heoi anō nāku rā tēra*” (Oh I believe in my wellbeing. It’s me; it’s up to me as to my wellbeing. If I am ill, that’s me).
- “*A te whakapono. Nā te whakapono i tae mai ai i āhau ki te waru tekau mā rima. Taku whakapono ki te atua. Taku whakapono ki ngā mea katoa. E kore au e kore ai e tae e āhau ki ngā māuiuitanga nā te tangata*” (Faith. I believe now when I’ve reached eighty-five years of age. My faith in God. I believe in all things. Without it, I couldn’t overcome the sicknesses of man) (Ngatai, K).
- “*Yeah, heck yeah. Oh I have that feeling. I have that feeling all the time*”.
- “*Yeah. I reckon. Oh, hell, over here, all that flat there, I did by myself. That’s where the faith came in for me. Yeah. I never smoked or drank Jonah till I went in the army. And it must be coming from somewhere aye? Not through me. It comes from somewhere*” (Mohi, H).
- “*Ae e whakaae ana au. Ngā mea katoa, te katoa. Mehemea, kāre au e whakapono he aha hoki. Kārekau he painga kei roto i te, mehemea kārekau te tangata he whakapono*” (Yes I agree. All things, all. If I don’t believe, what else is there? There is nothing within if the person doesn’t believe)
- “*E whakapono ana āhau tēnā. Oh, na te mea hoki he you know, kia noho tata atu kia Ihoa. Tipu ake koe e noho whakatata atu kia Ihoa, ko kuhu mai a Hātana ki waenganui ki te kimi kia koe. Ana, kei hē te painga te noho i te taha i a Hātana. Kei reira, kei te mōhio āhau, kei āhau, kei te noho tata ma roto i ngā anahera kia Ihoa*” (I believe that. Oh because I stay close to Ihoa. Brought up

close to Ihoa and Satan comes looking for you. No, that's wrong to side with Satan. There I know, that I sit close to the angels of Ihoa) (Tahau, R).

- *"Spiritual aspects, it all adds up to keeping good health"*
- *"It's very important. Yes absolutely. Yes, on the spiritual effects of my life. Now that it's getting to the advanced stage I think there's nothing lost. We've gained more in knowledge which has given me good health spiritually which reverts back to the good health of the body and makes me feel good yeah"* (Gundry, S).
- *"Yeah, I'd agree with that: Healthy living yeah, food yeah, spiritual yeah"*
- *"Oh I think you've got to have faith for wellbeing yeah. Faith is an important part. I don't know if you didn't have any faith, you know what, I think yeah, it's part of wellbeing. If you didn't have any faith, I think it will have a detrimental effect on your wellbeing"* (Hetet, S).
- *"Me kāre koe e whakapono kāre ora koe"* (If you don't believe, you are not well)
- *"Oh kāore e kore, kāore e kore, ae. Oh well, ko te mea kē, ko to tātou kaihanga te timata me te otinga o ngā mea katoa. No reira, he aha te take o te whai atu he oranga mōu? Mehemea kāre koe e whakapono. Kei a ia te rongoa"* (Oh no doubt, no doubt yeah. Oh well the thing is, is that our creator is the beginning and ending of all things. So therefore what's the issue about wanting wellbeing for yourself? If you don't believe? He is the wellbeing) (Te Mete, C).
- *"Well yeah I go along with it a bit. But you know, it's how much you eat. Well I don't think anybody could take that away from me because I, I've had so many spiritual experiences you know? Two of which when I was in the temple"*
- *"Yeah it has. Well you know every time I bless my food or whatever I have, even if I go and have a cuppa. I get that blessed too. And I feel within me that he will bless the food"* (Ranui, K).
- *"I do yeah"*
- *"Yeah, why I say that is most of my friends all died and they weren't bad people, they were good people. And I always wonder, you know I wasn't exactly an angel why am I still here and they're gone. You know at my age, so yeah, I am a bit thing about that, wondering why. Maybe it's spiritual, maybe it's I don't know, but yeah"* (Taikato, T).
- *"Ah, ngā mahi whakapono. Got to have that, yeah"*
- *"Oh very much so yeah. Well I think if you do those things, you must be strengthened somehow. Oh well it's all, it's all part of it. If you don't believe well you won't come right"* (Ngatai, E).

- *“So I always believe on that man up there and you know, so now and again you know, when I lay back, I say to myself you know, I’m lucky to be where I am. You know thankful for that man upstairs”*
- *“Well it’s played a big part. Well I’ve been sick and I’ve always had faith in that I was going to get well”* (Karauria, C).

All koroua agree in some way that faith or ngā mea wairua were important spiritual aspects to their health and wellbeing. Some suggesting that it was essential. There was nothing if there was no faith and a person can fall ill if they didn’t believe. Faith can also be attributed to God.

Some koroua believed their longevity was attributed to faith. There seemed for some koroua an added strength when faith was applied. For one koroua in particular, good health spiritually reverts back to good health of the body and makes me feel good (Gundry, S).

Section 5: Whānau

4.7 Whānau

Whānau are defined by many in New Zealand as the core family unit. The parents are naturally nurturing the children with the grand parents offering counsel and support if and when needed. For Māori, this family unit can consist of extended whānau that expand from the same ancestor. They descend from the same bloodline as depicted in their genealogy. Māori go as far as to announce their affiliation to whānau by acknowledging from where they derive, their waka from which their ancestor arrived, *maunga* (mountain), hapū and iwi. It is also common among Māori that adopted individuals or *whāngai* are included among the whānau unit.

Koroua can be at times regarded as the leader, patriarch or presiding figure within the whānau or the hapū. Sought for on occasion to give advice for matters regarding their hapū, iwi, or with respect to the surrounding governing body. To endorse whānau as a success factor for koroua eighty years and over living a long, healthy and happy life, I asked these koroua for their perspectives about whānau.

- *“A tika ana tēra. Pēra i āku tamariki. E rima ōku tamariki, kotahi ko mate. Engari he whānau kotahi mātou. E tū honohonotia ana mātou kia mātou anō”* (That’s right. Like my kids. I have five kids, one has passed, but we are one family. We are joined to each other) (Ngatai, K).
- *“You can’t dodge it oh, yeah. Na you got to have it, the mokopuna. That’s the next generation to carry us through. The moko’s, they’re the big help. That’s the ones to concentrate on, the moko’s”* (Mohi, H).
- *“He mahi uaua anō hoki tēra pātai yeah”* (That’s a hard question yeah) (Tahau, R).
- *“Oh that’s an age old thing isn’t it. It’s sort of ongoing, whānau. We’re all part of the whānau for the greater”* (Gundry, S).
- *“Oh I think whānau is very important. It is part of your heritage isn’t it? You know it’s, when we’re talking whānau we’re talking about whakapapa aren’t we? I think that’s very important. It’s where you came from, and the thing about us as a people, there’s no written records aye? It’s important that we go back 20 generations to the time we came. You know our whakapapa from there so many what you can go back and recite your whakapapa to way back when the canoes came over, 25 or 26 generations. You should be able to do that, and I think the important thing that sort of heritage thing, is you’ve got to look at both sides. The maternal side and the paternal side. That’s the male and the female. Often our whakapapa we sort of look at it from the male side, but I think it’s very important from the other side. But that’s all part of our heritage thing aye with us people and I think that’s important”* (Hetet, S).
- *“Well te āhuetanga o te whānau kia tātou te iwi Māori. Koina tētehi me kī, painga hei oranga mo a tātou whānau katoa. Ko te whakawhanaungatanga ki tētehi, ki tētehi. Ko te aroha, ko tētehi, ki tētehi. Koina tōku, tētehi ture tuatahi hei whai atu mo tātou. Na te mea, tātou te iwi Māori, ēhara au tātou te matapiko iwi, matapiko. He iwi āwhina, he iwi aroha, na te mea, mehemea e raruraru ana tētehi o to whānau, me haere atu ki te āwhina, ki te toroa atu to ringa pea, ka taea au ki te āwhina koe. Kia puta koe ki te ao Marama”* (The make-up of families are among all Māori people. That’s a, namely, that’s good for the wellbeing of all our families. Relationships as one, love is one. That’s my, the first aspect that we strive for. Because we as Māori, to me we are not a selfish people. We help each other, love each other, because if one of the family has concerns, we go and help and lend a helping hand. I am able to help you to come forth into the world of light) (Te Mete, C).
- *“Yeah makeup of whānau. Well it’s not what I would like it to be. There’s a few raruraru’s here and there, but like they say, you can’t have everything”* (Taikato, T).

- *“Well for myself with my whānau I think I’ve been fortunate. I have a good wife and she did most of the upbringing with our kids, starting with the mahi. You know aye. And she did a good job I think for our family yeah”* (Ngatai, E).
- *“Well the whānau should be a very strong unity. You know if the parents you know got the children under control, and you know, got them doing what they want them to do, and when they come together well they are a whānau. But unfortunately they’re scattered and what you’ve taught them you know hasn’t properly sunk in. So the only time when we had the big union is when we have Christmas”* (Karauria, C).

The majority of these koroua considered whānau as the unit to which we seek help, or receive guidance and whānau has a whakapapa link to it. The wife, children and mokopuna were also considered as important members. Everyone belongs to a whānau and it is where we learn to love and strive to work out concerns that may hinder our progression.

4.7a This question was asked because of blended whānau and solo parents that exist these days that for those whom were whāngai were they also considered whānau? A comment was made to me when I asked a kaiāwhina (carer) if I could go by and see her dad. She said to me ‘sure, you’re part of the whānau now’. My thoughts were that we have similar goals in life and see each other quite regularly, therefore nurturing a friendship and aroha for each other. I also asked these koroua if others who do the same things as them, but are not tied to them by blood, were they considered as whānau? Their responses to both these questions were:

- *“Kāre au e mōhio ana ki tēra, na te mea karekau ana he tamariki whāngai i waenganui i a mātou”* (I don’t know about that because I have no adopted family among us).
- *“Ae rā ko te, he whānau he whānau anō ra rātou. He whānau anō rātou. Ahakoa kāre he whānau toto, engari he whānau kia āwhina e mātou”* (Yes the family, they are all our family. Even if they are not blood related, but it is the family that helps us) (Ngatai, K).
- *“For me it is yeah”.*
- *“No, no. The whānau I consider is my own family aye”.* (Mohi, H).
- *“Ae yeah, te mea, kāre au e mōhio kei te pēhea ēra i Ahitereiria. Mehemea, mōhio ana āhau kei te pēhea ta rātou noho, ka you know, ko kore āua mōhio whakaaro pēhea rā. Mēna e noho tata mai ana te nuinga o tōku whānau, pai noa iho tāku whakahoki atu tēnā pātai. Kāre au e mōhio pēna. He nui a rātou*

nama kei yeah aha rānei, me ēra atu pōreareatanga o tēnei ao” (Yes, but I don’t know how they are in Australia. If I knew how they were doing, no, no, I don’t really know about that. If I stayed really close to most of my family, I would be able to answer the question. I don’t know about that as there are many of us. There are other things yeah, and other concerns of this world).

- *“Ae, ae. Pēra, pēra anō, you know ngā tamariki i whāngai yeah”* (Yes you know, children are raised yeah) (Tahau, R).
- *“Oh yes, I would do, yes absolutely. Yeah, no, you learn a lot of things when you’re being raised by a lot of, by the village. You learn a lot of things man when you’re young”*.
- *“If others, well yes in a friendship way. Yes”* (Gundry, S).
- *“Yeah, yeah, oh absolutely. I mean you’ve adopted them. They become part of you. I think it was well whāngai yeah, it’s a little bit different yeah, but at some stage in our area, it was often some close relation would, it was more like an adoption. It could happen through a lot of different circumstances but one of the children from a family would go to either somebody from the same tribe. It had to be that sort of well the same iwi. But, your question yeah, I think that the whāngai, if you’ve got a whāngai, it belongs to you”* (Hetet, S).
- *“Oh ae, ae. Na te mea, tēra āhuetanga o te whāngai, na a tātou kuia koroua. Mai rā anō tēra, he aha nonaia tahi nei. Mai rā anō, ka nui a tātou kuia koroua e whāngai ana o rātou mokopuna, na te mea, taumaha, me pēra te taumaha i runga ētehi o ngā mātua, ngā whāea o ngā tamariki. Ka haere atu te kuia te koroua ki te whāngai atu”* (Oh yes, yes, because that concept of adoption is from our grandparents. From back in that era, up to the present time. Back then our elders raised their grandchildren because it was really difficult on some of the parents and mothers of these kids. The grandparents would look after them)
- *“Ae, ae, kei roto i tēra whānau i tēra whānau, rātou e mahi ana a rātou mahi pēra me tōku ae”* (Yes in that family, they do the same as mine, yeah) (Te Mete, C).
- *“Yes most definitely yeah. Well take it from my young fella here, he’s a whāngai, this one that’s here. We had him since he, soon as he was born. Come out of the hospital, my wife grabbed him and he’s just like our own. Yeah, definitely no division there”*.
- *“Yeah, why not”* (Ranui, K).
- *“Ae i ngā wā katoa”* (Yes all the time)
- *“Ae”* (Taikato, T).
- *“Well some of them ah, try to provide that whānau, try to provide for them anyway aye? As a whānau which is good. But we never ever fostered anyone”* (Ngatai, E).
- *“Well all my children are step children, yeah. Yes because all the mokopuna, they all call me papa. So when they come, they’re great”*

- “Yes I suppose they are” (Kaururia, C).

The majority of these koroua considered whāngai as whānau. For some, there was no division between whānau and whāngai raised by the whānau. Having that disconnection of whānau because of distance was a concern for one koroua. Step children or moko’s were great to have around.

The majority of these koroua considered those that do the same things as them but are not of the same bloodline, can be considered as whānau. If help is provided to the whānau, they are then considered whānau. For one koroua, his own whānau was enough for him.

4.7.1 Kaitiaki (carer)

For those that are living in advanced age, home help is enlisted on occasion from government departments or service providers such as the *rūnanga* (Māori council). This help can range from one to two hours a week of what may be termed the more menial tasks such as house cleaning. It could range in having regular daily visits during the week to assist with personal needs. Kaitiaki have a similar meaning in that they are caretakers or ‘caregivers’ (Moorfield 2011). Kaiāwhina are similar in that they are a supporting role for the elderly or those who might find it a bit difficult with daily tasks. Like that of a young mother caring for her young child, these koroua were asked their thoughts as to the kaitiaki of koroua. These koroua were asked their thoughts as to the kaitiaki for the sick within the whānau. Their responses to these questions were:

- “*A ko te whānau tonu. Te whānau tonu e tiaki a rātou kuia o rātou koroua. Koira te take o tāua te Māori. Ko ngā whakatupuranga hei tiaki o ngā kōeke i ngā kaumātua. Koira te āhuatanga i āhau*” (Still the family. It is still the family that cares for their elderly. That’s what happens to us a Māori. We are raised looking after our elderly. Those are the things I did).
- “*Ko ngā, oh, te whānau. E ko taku mātāmua rā. Mehemea kāre ko hau, hei kaitiaki a rātou ko te mātāmua hei tiaki*” (Oh the family. My eldest. If not me, they will, the eldest will care) (Ngatai, K).
- “*Yeah, who are the carers? I’ll pass on that*”.

- *“Well, heck, just themselves to help out you know. Yeah the family themselves. They gotta get on to the doctors everything. Have something like this what I got. I got the alarm here aye” (Mohi, H).*
- *“A ko te whānau anō, ko mātou anō ae” (Again the family yeah) (Tahau, R).*
- *“The carer of the elderly, well, home help, home help. Who would care for the elderly. That’s a very good question. Who cares for us when we get old? We rely upon the ladies mostly. The ladies, they visit, the government help”.*
- *“Who cares for them? There again, the doctor would care for them, send them to hospital. Get fixed up, come home. Or else, who else would look after you? There is a service that comes around and checks on you occasionally from the hospital. Social services. I couldn’t think of the name” (Gundry, S).*
- *“Well if you take, looking at our circumstances, Christine is basically, is looking after us. We could live probably on our own but we decided as a whānau instead of going to a home”.*
- *“She’s been looking after, you know it suits us, the circumstances suit us. But she’s quite happy with the way things are going” (Hetet, S).*
- *“Oh, te tāku whakautu ko te atua” (My answer is God).*
- *“Maha, maha ngā tāngata i roto i ngā whānau i mahi ēra mahi. Ae, i roto i a tātou whānau anō. Ētehi, ka titiro āhau ki tōku, ōku tuāhine i noho mai rā i Matapihi. Ko a rātou kōtiro hei tiaki, manaaki rātou te wā i māuiui ana, mokemoke ana rānei” (There are plenty of people in the family to do that. Yes, in our family too. Some, I look at mine, my sister who lives in Matapihi. Their girl looks after them, cares for them when they are sick or lonely) (Te Mete, C).*
- *“Oh well my whānau I suppose, yeah”.*
- *“Well we are, we are. We make sure that they do, they are taken care, even if not by the whānau. We got doctors there if it had to be them” (Ranui, K).*
- *“The elders of the whānau. Ko ngā mātua me ngā tamariki hoki” (The parents and the children).*
- *“Ae e rite tonu” (The same). (Taikato, T).*
- *“Oh yeah, yeah, pai tēna pātai. I think the carer should be all of the whānau”.*
- *“Yeah well I suppose I can say that fortunate that no one has been really sick but if there’s anyone in the whānau well that all of us help” (Ngatai, E).*
- *“Well I would say the pension. Yeah because the children have gone away and they don’t think about nurturing their old people and looking after their old people as when we were young. You know because we were, we lived so close together that you did. But now they so far apart, you know they’re forgotten”.*
- *“Well I’ve been lucky in that respect and they’ve never been that way. The only time they been in hospital is through they’ve had knee problems or they*

had an accident on the motorbike or ... But for actual sickness, never had it. Well because now the, you know they're grown up, you know their, the children look after them" (Karauria, C).

For some koroua, the whānau was seen as kaitiaki of the whānau. For two koroua in particular, this is what they experienced within their whānau. The Government or home help was made mention as kaitiaki. One koroua felt that it was God that looked after koroua.

Again it was the whānau that looked after the sick. Initially there was the doctor's visit and then the whānau would cater for them when they were at home. Home help was provided to those that needed it. An alarm could be activated with a press and the health authorities would be alerted.

4.7.2 Strengthening Whānau and the Contribution of Whānau to Wellbeing of koroua

The unity within the whānau is indeed a help to get that support needed to address and resolve any concerns that might have arisen prior to these concerns getting out of hand. It's important to discuss within the whānau where they might turn for help in time of need. To retain and maintain that level of being connected amongst whānau members, it can often be difficult for some especially when someone within the whānau in a presiding position passes from this life. Just keeping in contact may be a simple but effective approach to strengthen and nurture the bonds that exist in whānau.

For those outside a close knit whānau and from the sustenance of whānau fellowship, this can leave an individual facing communal seclusion. This isolation can impede the wellbeing of that particular individual. I posed the question to these koroua as to their thoughts regarding what important aspects strengthen the whānau these days. I then asked if the whānau contribute to their wellbeing and why. Their responses to both questions were:

- *"A ko te whānau tonu. Ko te whānau tonu hei whakakaha i a rātou i roto i o rātou mahi"* (Still the family. The family will strengthen them in their work).

- *“Ae, ae. O āua. Kāre au i mōhio he aha i pēra ai. Engari kei te, me te whiwhi tonu āhau i te taraiwa o tāku motukā engari ko tāku tamāhine e mea ana e pakeke rawa koe. Hōmai māku hei taraiwa to waka. Engari, taraiwa tonu i Taurangā nei, kei te pai noa iho. Engari me haere ki roto i a Ngā Puhi, e hiahia ana na, e koroua rawa āhau ki te haere kē e tawhiti pēra”* (Yes, I don’t know. I don’t know why it’s like that. But I get a driver to drive my car. My daughter says that I’m getting old and I will drive your car. In Tauranga it is alright. But when I go up north, I want a, I am getting too old to drive that far) (Ngatai, K).
- *“Oh heck, being together. Yeah like trying to get them all back here aye. Oh come back to work or whatever, um, come back here: Got plenty of room”.*
- *“No, I don’t need it. I’m alright heck I’m alright, yeah. Yeah they do. Oh well that’s when they got to contribute on the, to take me in. Des, yeah the whānau got to take me. Oh well Des and my moko over there. Yeah they do”* (Mohi, H).
- *“Whakarongo, hopefully. Me whakarongo. Ki ngā mea mōhio ana na. Yeah, ngā mea kei roto anō i a rātou. Mehemea e tika ana well, rātou tohutohu. Ana ma tēnā, ma tēnā”* (Listen, hopefully. Listen to the things that are already known. Yes, things within themselves. If it is right, then show them that).
- *“That’s the one, oh ae. Te nuinga o ngā mahi o te whare nei. Kāre i roa māku anō e mahi. Kāre au i tonotono ōku tamariki. Mēna he kakahu kei iri kei waho ra, kei mahi e au. He pai anō mo kaiwhakakorikori tāku tinana. Mēna kāre i tū ki te mahi honohono i a, honohono i runga i te tūroro. Ko waikura ia ngā ...”* (Yes. Most of the work in the house. Doesn’t take me long to do it. I don’t ask my kids. If the clothes need to be hung out, I do it. That’s good exercise for my body. If I don’t do any work, I’ll get sick) (Tahau, R).
- *“Important things these days man is more communication. We want to know what you’re doing. That’s what its all about”.*
- *“Yes they do, a very big way. They visit, they come and have a yarn, they come and have a talk, they let you know what they’re about, doing, how their works going. No, very good”* (Gundry, S).
- *“Well I think it gets back to the emphasis that a good education in most cases. John my son, he was a bit fortunate that he actually got a scholarship from Victoria University in Wellington. Got a scholarship to go to Cambridge. So yeah I think it’s education. Well I think if you look at my nephews and daughters, nephews and nieces, there’s six boys and six girls. Twelve in their family. And they’ve all done fairly well. Yeah we’ve got a lawyer in the family. We’ve got a couple of carpenters, they’ve done very well. If you go down the line on their side, there’s two or three engineers. So they’ve done well in that regard”.*
- *“Yeah I think so. I like them being around me. Yeah every time I go down to Opārure, they make a fuss of me. We have a bit of a talk sometimes, oh the last time, yeah when I had my 80th birthday I don’t like things like that but they were, always wanting to put something on for me or to do something. Well things like that you know. I often go back and they ask, they often ask what*

happened in my childhood and this sort of thing. But I, you know I get on extremely well with them. They all make a fuss of me when I go down there” (Hetet, S).

- *“Oh ko te piripiri tētehi ki tētehi. Ko kore au ko te raruraru kē ko te nuinga o tātou whānau, kimi ana he mahi, haere ki te mahi. Koina te mea tuatahi. Hei whāngai atu tēra. Ināianeī, ka mate atu tangata pea, oh ka hui te marae, kāre tera i te whakaaro tuatahi. Mehemea e wātea ana ara, ka haere mai. Mehemea haere ana ki te mahi. Haere rātou ki te mahi, tuatahi” (Just coming together. I have no concerns with most of our family, to find work, and go to work. That’s the main thing, to support that. Now, when a person dies, the marae meets. That’s not the first thought. If you are free, come. If you can go to work, go to work. That’s the first thing).*
- *“Well me kī, koina ngā tōku tonotono, o haria āhau ki te hui, haria āhau. Haere mai ki te tiki āhau. Ētehi, ētehi me kī pēnei, ētehi o tātou whānau e kūare ki ngā, ki ngā hiahia o a tātou kaumātua. Ētehi pai, ētehi, e rua tonu rānei ka haere mai mehema e te mōhio e hui taku, ka haere mai ki te tiki āhau. Ka haria āhau ki te week, whakahokia mai. Na te mea, mehemea ka haere āhau i runga i tōku waka, kei te kimi haere e wāhi, hei waiho au tōku waka, ana kei te hikoī atu ki roto i te hui, te hikoī mai. No reira, tino arohanui ki era tūmomo tangata e haere mai ki te āwhina āhau” (I ask to take me to meetings and they take me. They come and get me. Some, some of our families are ignorant to the needs of our elderly. Some are good or both. They come if they know I have a meeting and so come to get me. They come for the week and then go. Because if I go on my car, I have to look for the place, leave my car and walk to the meeting, and walk back. Therefore I’m grateful for those people that come and support me) (Te Mete, C).*
- *“Jesus love I suppose”.*
- *“Yes, Well they do things for me you know, do things for me and help me whenever I need, need that help. Well, with the cooking yeah. They have a need for information they always come to me” (Ranui, K).*
- *“Whānau, hapū, iwi. A he whakakotahi tonu i ngā wā katoa o te tau. Whakakotahi, a haere mai tēnā Rā Horoi, tēnā Rā Horoi, tēnā wiki rānei. Mēna e tae ana ki, ngā rā katoa. Me whakakotahi mai” (Family, sub-tribe and tribe. To be as one all the time throughout the year. And come together on the Saturday of that week. If you’re able, every day, be as one).*
- *“Ae. Well ka haere au i ōku haere mēna au e ngenge ana au. Ka rīngi mai, ka rīngi ki te kāinga, haere mai ki te tiki āhau. Whakahoki ki te kāinga. Haere au ki te tākuta or haere au ki te tāone. Mēna kāre au e pirangi ki te haere i runga i tāku motuka, engari kei reira tonu he mokopuna he tamaiti, ki te awhi i āhau” (Yes well I go on my journey except when I’m tired. They ring, they ring home and come and get me, and return me home. I go to the doctor or to town. If I don’t want to go on my car, there is a child or grandchild to help me) (Taikato, T).*
- *“Well I know it supposed to with our family they supposed to go to church. As far as I know they, that’s one thing that can help strengthen but they don’t.*

And well I think being a whānau that's together that helps you know, being ... one another".

- *"Oh yes, well if anything happens to us you know they here straight away to give assistance" (Ngatai, E).*
- *"Well I tell them you know to look after yourself, eat well, and the beauty of them, none of them drink now. I said that's wonderful, that's wonderful. I said you know, grow veges for you and your family and I said you know try and live more by nature than manufacturing".*
- *"No, no, because I'm alright. I've got this, I've got money put away, then I've got the pension and live comfortably. But they offer it, I accept it" (Karauria, C).*

Being together or communicating was strength for whānau. It enabled each member to help and to support each other. For hui at marae, whānau were encouraged to attend and support. Education was seen as a tool to get good employment or jobs to then assist within the whānau. The love of Jesus is supposed by Kingi as an aspect that strengthens the whānau.

For the majority of these koroua, whānau contributed to their wellbeing. For some it was to assist with travel, not having to find a car park and walking to your hui, especially if it is out of town. This could mean children or mokopuna who would support them. One koroua was determined to do what was needed himself. He preferred this as the exercise made him well.

4.8 Conclusion

Some koroua are looked upon as leaders. Spiritual advice or counsel regarding temporal and spiritual matters was often sought from koroua. Standing to give whaikōrero is a role that some koroua in advanced age still practice. Presiding at hui on behalf of the marae are roles that some koroua fulfil.

The lack of te reo Māori being spoken was a concern for koroua. Not just for the marae but for Māori customs. Pākehā customs were slowing making their way onto the marae. The loss of cultural traditions handed down by their ancestors was seen as concerns that these koroua felt existed for Māori. Most of these koroua speak te reo Māori with no te reo Māori taught to them as that was the language of their day. Te

reo Māori was acquired mainly within the home. For these koroua, te reo Māori spoken today differed from when they were young.

Half of these koroua responded that they sing waiata of which men regularly tautoko (support). Hīmene were sung and these koroua stated that hīmene strengthened their reo. The majority of these koroua do consider te reo Māori as important to wellbeing. Some koroua considered te reo Māori as very important to the wellbeing of the hapū and the iwi. Koroua had mixed thoughts regarding whether the Treaty of Waitangi had nurtured te reo Māori or wellbeing. The majority of these koroua interviewed stated that te reo Māori had contributed to their wellbeing in advanced age. It enabled koroua to be uplifted or bold.

Our creator was stated as being the wellbeing for all, and we are to do good to be the wellbeing for those less fortunate. Kawakawa and kumara hou was recognised by these koroua as traditional rongoa. The Treaty of Waitangi was signed by our ancestors in good faith by both parties to bring together Māori and the English although there still remains today controversy around aspects to the Treaty. The majority of these koroua stated that the Treaty of Waitangi had assisted the health of Māori. Māori tend to look at the whole of the body, the spiritual, as well as the temporal and physical side regarding health.

The majority of these koroua were familiar with tohunga and utilizing traditional Māori practices of restoring good health. Prayer or karakia was utilised with the majority believing in some form of deity. Karakia or giving prayer resonated with all koroua in this study. At tangihanga or traditional Māori activities on the marae, it was customary to have karakia. Tapu are sacred rites that exist among Māori which are to be stringently adhered to. To free a person from the concerns that they had was to bring them to a state of noa or freeing them from a tapu state. Most of these koroua stated that baptism was important. This practice was done with the use of water. It was stated that without baptism, a person would lose their way.

The scriptures were a great strength because of the knowledge gained. Giving blessings to others was practiced. This was done by putting their hands on the sick persons head and for others, on the feet also. Oil was used to anoint the person with

prayer recited. All koroua agree in some way that faith or ngā mea wairua were important spiritual aspects to their health and wellbeing. Some suggesting that it was essential. Faith can also be attributed to God. The majority of these koroua stated that faith or ngā mea wairua had contributed to their health in advanced age. For one koroua in particular, good health spiritually reverts back to good health of the body and makes me feel good (Gundry, S).

The majority of these koroua considered whānau as the unit to which we seek help, or receive guidance and whānau has a whakapapa link to it. The wife, children and mokopuna were also considered as important members. For some, there was no division between whānau and whāngai. Those that do the same things as yourself but are not of the same bloodline, can be considered as whānau.

For some koroua, the whānau was seen as kaitiaki of the whānau. The Government or home help and God were also seen as kaitiaki. Again it was the whānau that looked after the sick. Being together was a strength for whānau. It enabled each member to help and to support each other. The love of Jesus was also an aspect that strengthens the whānau. For the majority of these koroua, whānau contributed to their wellbeing.

Kaupapa Māori research principles outlined earlier (aroha, kanohi ka kitea, whakarongo and kōrero) were adhered to in fulfilling the interviewing process. Throughout years of utilizing these same principles, I was able to meet and speak face to face with all concerning my kaupapa. Adhering to the aspect of listening and supporting the participant to resolve any concerns allowed me to create a cordial atmosphere in which to speak openly about my kaupapa. An important part of this process necessitated my identifying myself through my *whakapapa* (genealogy). This process paved the way for this research project.

Some Koroua attribute their trust in God as to why they were yet alive with others having no idea as to why this was so when their siblings had long since passed. Some attend the gym regularly in order to maintain a good sense of health and wellbeing: Whatever the combination of success factors that have allowed these koroua to live well into advanced age, let us retain them.

The hope of many of the participants is that their children and *mokopuna* (grandchildren) bear no ill feelings to other whānau members. Abstinence of drugs is to be absolute. For those that are devout followers of Christian practices, they would like faith to be embraced. “What would I advise them to do? First of all, a healthy way of life. The food you eat, don’t get stressed and accept what fate brings you. You live your life and learn by your mistakes” (Hetet, S).

Ki ngā koroua nei i āwhinatia mai au, ka nui te mihi atu kia koutou mo te hōhonutanga o to koutou whakaaro. To koutou ake kōrero e pā ana ngā mea i ngā wā e pāhure ake. To koutou maumāharatanga i a koutou anō e tipu ake ana i roto i te ao Māori i te wā e taitamariki tonu ana koutou, ngā mihi anō hoki. Kiaora.

Judah

Chapter 5

Case Study: Gordon & Colin

5.1 Introduction and Methodology

The purpose of the following chapter is to report on two participants utilizing the case study method. The purpose for two case studies is that I wanted to analyse in more detail two perspectives of information regarding koroua in advanced age. Having taken into account what was said in the interviews prior, I now have the ability to seek clarification on some of the finer points I might have overlooked. This process is to be done with caution as it could bring about the need to scrutinize more thoroughly some of what has already been noted. However, this method is essential in crafting a thorough and complete thesis.

As a result of the scope of the research question, ‘what are aspects that promote success factors for koroua living well in advanced age’, it was evident that the case study of two koroua was appropriate in order to capture and expand on the service and in-depth traditional Māori knowledge from the early 20th century and beyond. There are other types of methods of research that could be utilised such as a questionnaire, or the use of directing assessments; however, it was unlikely to afford the abundant detail or perceptive clarification that may stem from that of a case study. By highlighting this aspect and the personal experiences of koroua within their own natural surroundings, this is the preference by researchers as it may bring about a better understanding of the participant (Yin, 2011). For the koroua interviewed, I found that the added few case study questions I had for them (see Appendix 7) generated more thought (Warner, 2015).

The participants in these case studies were each chosen to compliment what has been expressed by those in the previous interviews. The interview process having been practiced and with a renewed confidence, the case studies proved to be just as challenging to administer. It allowed me to feel an assurance that the data captured was accurate, therefore giving a sense of peace in the process. Although contrasting

events may arise (some having more fluency in *te reo Māori* than others, or being brought up in a traditional Māori setting), it can still add knowledge to this study.

This can also be likened to what has been described as a tallying method which may provide a “cross case analysis” (Yin, 2011, p. 7). This concept is when for example this participant may see whānau as not contributing to his life in advanced age. However, other of the previous participants (pp. 130-131), feel that whānau did in fact contribute to wellbeing and therefore arriving at a “cross case conclusion” (Yin, 2011, p. 7).

Much of the literature that was collated gave support to the perspective that Māori have a belief in spiritual aspects. It is my intention that I expand on the literature that has been provided. In the process I may question why this is so. This aspect I will approach cautiously as it may prohibit my progression in positioning me to delve into the real core of the subject concerned. It might come to pass that the why, who, or what question is in fact that question that brings about a more robust case study.

The following case studies are of two koroua who have co-ordinated tirelessly their efforts in later years of their lives to bring about sound judgement for Māori in and around the Tauranga area. Their work is not as prevalent as it once was; however, their minds are forever continuing to seek out ways to nurture others. Within the context of this study, there will be brief historical accounts of how these participants grew up, with factors that have been utilized that may determine aspects that promote success factors that have contributed to their wellbeing up to and into advanced age. Similar questions to those of the previous interviews will be asked and their responses being presented in similar narrative form.

In probing further to verify what was expressed by the ten koroua from chapter four, these case studies will not only talk about what these two participants feel are aspects that promote success factors to living a long healthy and happy life, but to probe into areas that might have restrictions on health and wellbeing for koroua. Examination into aspects that has meaning for them, instilling within them a determination and drive to live on may be had. Ultimately, it is my hope that I collect data to get a better understanding and affirmation *whether karakia, whakamoemiti, whaikōrero,*

whakapapa, waiata, hīmene, tauparapara, whakataukī and or pēpeha, strengthens te reo Māori as a factor that may contribute to the health and wellbeing of koroua who now live in advanced age.

Similar to the methodology utilized in the previous chapter, I will exercise mātauranga Māori and a kaupapa Māori approach by respecting the person in a face to face interview; listening and speaking, supporting but remaining cautious without tramping on their mana or being boastful to capture their thoughts and their story.

Gordon Ake was the first case study participant and his interview was undertaken in Tauranga moana where he has strong whānau links to the hapū and iwi of the *rohe* (area). Announcing this first participant to this case study, he a koroua who has direct whānau links to the researcher. He lives alone in his modest home just below a sloping hillside along the waterfront from where the researcher's mum lived prior to her passing. This area is Bowentown where Tauwhao is widely known as the hapū, Otāwhiwhi is the marae and the area is now known to be or predominantly recognized as being affiliated to the iwi of Ngāi Te Rangi.

Colin Bidois with similarities to other participants in this thesis, health is not as it once was. For the size of Colin's lifestyle block, work can be quite arduous. Colin reflects how when he works using the chainsaw in his attempts to 'rid the place of gorse', he would cut for two minutes and then sit down for ten minutes. He would then cut for another two minutes and sit down for ten. This process was repeated until he felt he really needed to rest. In spite of this, Colin has and still does sit in various committees that assist in the uplifting of others. Comparable to chapter four, similar questions will be asked to confirm what the other participants deem to be aspects that promote success factors in living well.

With their permission, a dicta phone was used to allow discussion without interruption so that responses vital to the wellbeing of koroua did not pass by unnoticed. Photos were also taken with permission from the participants. My first discussion with Gordon began early one morning and extended through lunch and shortly before dinner I chose to return home. There were two follow up hui undertaken in the following two weeks. The collection of data primarily was

undertaken in and around their home. As a result of this case study, I gained a greater first-hand insight into the thoughts and feelings of this participant now living in advanced age.

5.2 Background to the Research

Mauri mahi, mauri ora. “A working soul is a healthy soul”

(Mead & Grove, 2001, p. 290)

Following the brief introduction and methodology (5.1), this report puts the research into context of two participants and their service to those in Tauranga moana. This would include the feelings of the researcher as to why these koroua was chosen as case study participants (5.2). The collection of data and methodology is presented (5.3). The series of actions undertaken to bring about data and the findings in (5.4), the life experiences or *ira tangata*, spiritual aspects will be addressed (5.5), whānau will be summed up (5.6), and the conclusions and any relationship of aspects that promote success factors that bring about living a long, healthy and happy life will be discussed (5.7).

Gordon Mark Ake has been immersed in *te reo* and *tikanga Māori* for much of his life. Although fluent in *te reo Māori*, Gordon chose to speak in English (most of the time) in order for those who read his transcripts to understand the meaning of what he says. His ability to recount lineage of whakapapa and the view from a *tūturu* (real) Māori perspective is indeed a pleasure to observe and take note. His support, struggles and eventual findings for himself, his hapū and iwi utilizing his vast knowledge of whakapapa is well known. The use of conventional practices to bring about customary Māori settlement is very much a strong point for Gordon.

This authentic insight I felt would add a valuable dimension in verifying previous data of what was spoken in chapter three about the promotion of Māori customary views that bring about a contribution to koroua living well in advanced age. Gordon willingly made the time to assist the researcher in this research and offered his caravan for a place where the researcher could reside over the duration of the interviewing process. This was a poignant moment within the recruitment process and

another indication that made the researcher feel Gordon would be worthy as a participant in the case study. A greeting from Gordon affirms his links to the area.

Tuhua te Motu
Tainui te Waka
Tainui te Iwi
Te Ūrungawera te Hapū
Tamaoho me Tauwhao ngā Tūpuna
Gordon Mark Ake te ingoa.



Born in 1922 in the bush, a gum field at Hikutaia, Gordon then moved to Te Puna with both his parents at the age of four. He attended various schools there for a short while (Bethlehem, Wairoa and Oropi), before attending school at Waihi Beach when he moved to live with his kuia. Just after the war, Gordon went to work in Auckland for a while and returned back again to Tauranga in 1970.

Introduction must now be made to the second of the two participants for these case studies. Colin Bidios resides with his wife and on occasion their *moko* (grandchild). Based in Pyes Pā, his whānau links take him back to his primary hapū of Te Pirirākau where Ngāti Ranginui is the iwi. Colin has close affiliation to other hapū as well throughout the surrounding region. Colin is not as well versed as others in *te reo Māori*. In spite of this, I continually felt of his wairua within the home. I also saw how adamant he was in assisting me in my research. I knew Colin had held leadership positions within the community including the hapū and iwi. He was once the chairman of the *Ngāti Ranginui rūnanga* (*Ngāti Ranginui* council) for some eight years. With these attributes I saw and felt, and I made my mind up to ask if he would allow a prolonged interview over time. He said that whatever I needed and if he could help, he would do so.

Colin's greeting affirms his links to Tauranga:

Mauao te Maunga
Takitimu te Waka
Tauranga te Moana
Ngāti Ranginui, Ngāi Te Rangi, me Te Arawa ngā Iwi
Te Pirirākau te Hapū
Poutūterangi te marae
Colin Maungapōhatu Bidois te ingoa



Born on the 23rd of February 1931, and at the age of five Colin moved with his parents to Te Whaiti in the Urewera's. Colin was fortunate to be granted a native school scholarship, so his schooling took him to Sacred Heart College in Auckland between 1945 and 1950. Although moving from Tauranga he still kept in touch with whānau, hapū by way of *tangi* (funerals) and hui. Colin eventually moved back to Tauranga after being away for some 60 years. He considers it an impediment for himself having to start from the beginning strengthening the existing relationships with hapū and iwi.

***“E tipu, e rea, mō ngā rā o tōu ao; ko tō ringa ki ngā rākau a te Pākehā hei ora mō
tō tinana, ko tō ngākau ki ngā taonga a ō tīpuna hei tikitiki mō tō māhunga,
ā ko tō wairua ki te Atua, nāna nei ngā mea katoa”***

‘Grow and branch forth for the days of your world;

Your hand to the tools of the Pākehā for the welfare of your body

Your heart to the treasures of your ancestors as adornments for your head

Your spirit with God who made all things’

(Tā Apirana Ngata, cited in Mead & Grove, 2001, p.48)

This whakataukī exemplifies Colin’s hikoi i te ao Pākehā (walk in the Pākehā world) and his later return after many years to embrace his *taha Māori* (Māori side) assisting his hapū and iwi reach specific aspirations in their quest to progress forward. Before karakia and the commencement of the questioning, I first sought confirmation from Colin that *te reo* Pākehā was the preferred language of conversation

I spoke to these koroua about their whenua and their connection to the *rohe* (area). Gordon spoke of his determination when confronting the Māori land court on various issues. Verifying their contact details Gordon and Colin replied:

“Yeah, living here on land, it’s ancestral in a way but in another way it isn’t. Its confiscated land given back. That’s why, I proved this because you have crown grant. Was given to you by the crown, on your titles aye? It was taken off other Māori, confiscated ...”

“Yeah, with the rest of the people in this block. Some of it, well, they’re what you call, people here, are just living with a foot and that’s their land. How small they

are, how ridiculous the system was. Uneconomical interest, but they're obstacles in the way that people want to peruse matters aye? Like you get somebody that's got a, an interest in it, its uneconomical meaning you can't borrow on it, because you could never get a title" (Ake, G)

"Right, my home is Tauranga moana. I was born here and at the age of five, we moved away; and it wasn't for another sixty years that I came back home to live. However, in the mean time I had kept in touch with my whānau, my hapū." (Bidois, C)

I asked about their hapū and iwi.

"well, my hapū is, very hard one to explain. Like with the way things are today, around the whole of Tauranga Moana, with the hapū and their iwi and, or whatever. Like for instance, I come down on my father's side, on the Tauwhao side. You see right down to this day. And the hapū of Tauwhao, I come down the line of the first son of Tauwhao, that's Te Wakaānoi right down to today. And the hapū was Te Ūrungaawera, Tuhua." (Ake, G)

"Ko te whānau Tauwhao. And she married a Waikato fella, Tamaoho. And the Tauranga Moana people, they claim he was Ngāi Te Rangi. I say different. That's Ngāti Tamaoho up Auckland. However, I won't go into that on this thing because this is a different" "It isn't me trying to prove who I am, just a matter of me assisting you aye in your work. Maybe you, you haven't, never heard these things before because it was never spoken. My old man was the only one, he was the, he was the head of the whole of Tauwhao. If they know their whakapapa, they know that" (Ake, G).

Colin went on to say:

"My hapū yes, I'm one of the elders and also the hapū council and also the vice-chairman of Pirirākau's hapū committee in negotiating with the crown and with other hapū; because in Tauranga with Ngāti Ranginui we did something which was unique throughout the whole of New Zealand. With every Raupatu claim up until ours, it was a claim that the iwi in total dealt with and the iwi was responsible with it. In Ngāti Ranginui, we insisted it be hapū centric. We've been able to talk the crown into that, into using a hapū representative group to be the conduit that the hapū, that the raupatu has come back and distributed among the hapū; and being the chairman of our Pirirākau hapū issue is quite an honor." (Bidos, C)

Gordon and Colin went on to speak about their iwi;

"Ko te whānau Tauwhao. And she married a Waikato fella, Tamaoho. And the Tauranga Moana people, they claim he was Ngāi Te Rangi. I say different. That's

Ngāti Tamaoho up Auckland. However, I won't go into that on this thing because this is a different" "It isn't me trying to prove who I am, just a matter of me assisting you aye in your work. Maybe you, you haven't, never heard these things before because it was never spoken. My old man was the only one, he was the, he was the head of the whole of Tauwhao. If they know their whakapapa, they know that."(Ake, G)

"Well, during my sort of normal life, I try to participate in Māori issues here. I have because of my previous experiences in the community and working; I've been on several committees in Tauranga since coming home to Tauranga, and some of them are purely community centred, but I've always participated in my whānau in Te Puna, my hapū there, and my iwi".

... "and coming home to Tauranga and with the patience of people here in Tauranga I picked up on my taha Māori side." ... "It was when Winston Peters was coming up with his dealing to the laws that govern Māori and that sort of kicked me off into doing things here in Tauranga."... "I was forced into, and eventually I became the chairman of the Ngāti Ranginui Iwi society incorporated." ... "The tikanga area, and the business area; and Māoridom has come to realize that now, perhaps Winston was right in doing what he did. He made us realize that this was the way we were going and so we have these structures here in Māoridom. Relatively, through Tauranga moana with the raupatu claims having been settled, or almost settled, and the money from there coming back. So I struck a transitional period there which is really an honor to have been in that time frame and in some sort of leadership role in bringing that through, yes."

"By representing Ngāti Ranginui iwi on the Tauranga city council committee, I listen to what some of the iwi people have to say, but that's made up of hapū representatives and iwi representatives. But the main work in the council affects various hapū with their other overall issues that come up now and again too. So and it's, I see my task is trying to help hapū in doing their thing too: Doesn't matter if it's my own hapū or not."

"Oh some meetings I chair but of the last, there's one I chair at the moment and it still hasn't petered out and that's the Pirirākau raupatu committee, but that's within the next few months. The whole deal will be fixed up and that will just come out of existence; but no I got to the stage where I don't really want to chair meetings, well it depends what it is. If it's more on the marae thing, doing something around the marae, then maybe yeah, but, not in particular. I don't think I'm particularly, but for, for normal things, it's a young person's world."(Bidois, C)

Both Gordon and Colin had a zeal for service to others. This avid interest or specialty brought to mind what I had read in an article from Bucklan (Bucklan, 2015) regarding hobbies or the practice of certain attributes that a person possesses to enhance

wellbeing. I spoke to them about whether they had any responsibilities within the whānau or hapū.

“...Up to a point. I only fix them on the whakapapa side. That’s the only responsibility I got. Because as I said, they break into different marriages and responsibilities, out of your hand isn’t it?” (Ake, G).

“My hapū yes, I’m one of the elders and also the hapū council and also the vice-chairman of Pirirākau’s hapū committee in negotiating with the crown and with other hapū; because in Tauranga with Ngāti Ranginui we did something which was unique throughout the whole of New Zealand. With every Raupatu claim up until ours, it was a claim that the iwi in total dealt with and the iwi was responsible with it. In Ngāti Ranginui, we insisted it be hapū centric. We’ve been able to talk the crown into that, into using a hapū representative group to be the conduit that the hapū, that the raupatu has come back and distributed among the hapū; and being the chairman of our Pirirākau hapū issue is quite an honor. And there was one other thing that to me is a, no we’ll touch on it later” (Bidois, C).

Gordon would act as an advocate for land issues within the whānau, hapū and iwi. Colin fulfilled a similar role. For Gordon, he had a responsibility to offer advice regarding all aspects of his ancestors. This included whakapapa within the whānau and he would also attend council hui. Colin had returned to Tauranga from various areas of the country. He had worked in several management positions, a councillor and as a business owner. Colin became the chairman of the Ngāti Ranginui rūnanga serving the iwi. An advocate for serving his hapū, Colin believes that it’s up to the younger generation to chair hui now.

Gordon doesn’t attend to the marae much these days.

“Their background, because what you got down that marae Judah is it’s no longer a marae as we knew it, no, no. Now you got a Pākehā intervention. When they took funds off the government to build that wharenui, it became Pākehā didn’t it? There’s very few marae around Tauranga Moana or around anywhere that is a true marae, self-funded by the people. It is not truly a Māori marae. And it’s been confiscated off another people. It just happens that I can whakapapa back to them people too” (Ake, G)

However I did ask Colin if he had roles on the marae that he would fulfil. Colin replied:

“Oh quite often. When there’s a tangi on I usually go. I haven’t been to the last two because I’ve been crook, but I go along there; and I stand up, if I’m in my own marae, Poutūterangi, I’ll make sure I’m the first speaker there being the eldest in Pirirākau now I can do that: Because it gives me the opportunity and I see the job of the first speaker is really to welcome the people on board and to say something very general about the tūpāpaku (deceased) and the whānau and that and Māoridom; and leave the other kōrero to your following speakers.”

“So I see my job as an introductory to welcome the tūpāpaku onto the marae, into the wharenui, i raro i te” ... “the tāhūhū yeah. And generalize the, you know, sort of a general covering of his life: And offering sympathy to the family, and hoki mai to ngā manuhiri (return of visitors). Something general like that and ok, I can do that. The others can do the intimate stuff. And that takes away the awkwardness of not being fluent in Māori.”

Colin does stand to support waiata as an “appreciation of the sense of the occasion” and he states that it does strengthen *te reo Māori*. I then asked Colin if he thought *te reo Māori* was important to his wellbeing and also that of the hapū and iwi. He replied;

*“Well to the hapū and the iwi, it’s essential. There’s no other word for it, it’s essential. Myself, I make myself known what I’m talking about or what I’m thinking about whether it’s in *te reo Pākehā* or *te reo Māori*. If it’s embarrassing because they can’t talk fluently Māori, *kei te pai*. I’ll turn around, think about other positive things they’ve done.” ... “I would be a far better if I did, if I could speak up fluently yeah.” ... “More confident and feel a more complete Māori.”*

I asked if there were concerns that might exist on the marae. They replied:

“Well you got the Ngāi Te Rangi interference involved to this marae. Tuawhao not Ngāi Te Rangi. She was already here when Ngāi Te Rangi made their move over here. And you get someone supposing to be standing for your family, standing on the marae, in my eyes a child, speaking on my behalf. In the old days, you be told to sit down on the marae. But because of the Pākehā system, he can speak, free speech. In Māori you can’t. You can’t send a kid down to do your talking on a marae. Take it back in the old days, when you get on that paepae, it’s the top of the ridge where the warriors go with the Taiahā around having a look, visitors coming on, you don’t send a kid up there. You send a warrior. And you see people coming, and they come in peace or they come to fight. They come in peace. You get your women out, pōwhiri. Bring them in, give them a feed or whatever otherwise, your taiahā still stands there. You don’t send a kid up there.

And if you go down the marae, and you say the wrong things, whatever comes out of your mouth, unlike a spit you can bring back and put into your mouth, a word, no” (Ake, G).

“The greatest concern is the situation that seems to be developing with the koroua side. All of our hapū and iwi are getting fewer and fewer koroua on to their paepae and that is caused to a large extent by families having moved away from the area”... ‘But one of the big things is like a concern, I believe that we will accommodate it because we’re a person people, who can deal with any situation: I believe that strongly, and that we will deal to that; and we’re already doing it by allowing younger ones, kei te mōhio te reo, te mōhio tikanga, to gradually take responsibility” (Bidois, C).

We spoke for some time about their thoughts with regard to te taha Māori. Whether this had any influence in their lives and to what extent if any to their wellbeing and to that of the whānau hapū and iwi. They both replied:

“And the ways of the Pākehā, yes at the same time, learn your taha Māori: E kore te reo, e kore te taha Māori. You’ve got to have that taha Māori; and I suppose I’ve got to gaze back at myself, well OK. I know that you know, te tini iti tōku mōhio o te reo” (Bidois, C).

“Up to a point. I only fix them on the whakapapa side. If it refers back to customary Māori things, yes I’m there. I’m capable of doing the Māori side. That’s where I feel obliged to look after my side of things on the Māori side” (Ake, G).

I asked both to tell me more regarding land court issues and Pākehā intervention?

“The reason is that you can no longer through the land court succeed that marae. There’s an acre there, an acre of land. You find when Turi Te Kani and them and Pita Gardiner and them built that place down there, Taikato, was under crown money. You can check that out. You go to land court you’ll find out” (Ake, G).

“That’s the way I see it is that you got to have younger ones who can do it but the younger ones have a very responsible job in our financial circumstance, and the health and welfare of Māori at a community level; in education in particular of the Māori. Like old Api, Apirana said, learn the ways of the Pākehā and it will serve you well in your life; and we’ve got to make sure that that does happen, but then” ... “And the ways of the Pākehā, yes at the same time, learn your taha Māori: And this is what my, I could see what my mother and father were doing to me. My father died a bit young for him to complete what he was trying to do” (Bidois, C).

Gordon would rather not attend to activities on the marae as Pākehā intervention and the government had too much of an influence there. Gordon states that because of Pākehā intervention and land confiscations, there are hardly any real Māori marae anywhere. For Colin, he was active in fulfilling roles on the marae including oratory speaker

Colin suggests that we as Māori embrace te taha Pākehā but not to forget our taha Māori. Fewer and fewer koroua are taking their place on the paepae tapu which for Colin is a great concern for the marae. Older Māori are revered by Māori in a very deep sense. Māori are at one with nature and have a far more significant way of doing things which mustn't be lost.

With regard to what they felt were issues for Māori they replied;

"It's been split, broken up. As a matter of fact, they been demolished. You only got to go and listen to the TV on the Māori station. It's not Māori up there anymore. It's money and who knows who" (Ake, G).

"Well the greatest need for Māori actually is education. The greatest concern is just what you've been speaking about; being able to go through this transitional period and coming up with this health and dynamics and robustness of Māoridom still intact while going past, going through a period of integration of Māori and Pākehā at a high business and professional level across all things. You know when Ngāi Tahu and, down South Island, Ngāi Tahu yeah and Waikato, they're learning fast, how to live in both worlds; and that's what we've got to do and maintain our tikanga, and maintain our ethos, our own, I was just wanting to ask a question. What's the difference between Māori and Pākehā and basic, and their basic attitudinal things? You know really basic attitudinal things; and when I thought about it, I had to say this, that I don't think there's a difference in the basic values of Māori and Pākehā. It is the way we express ourselves."

"Our older people; Māori reverence their older people in a very deep sense. Pākehā do too, but not to the great extent that Māori do. Take a tangihanga. We spend three days on the marae saying goodbye to our tūpāpaku (dead). Pākehā spend three hours in their chapel. But they, it's the same thing, they're reverencing their elder who's gone; same as we are but we do it in different ways. In our appreciation for nature, Māori believe that we are one; we were the same as the trees, the bush, the rivers, the hills, to the rocks, to streams, to everything; that we are part of that, in reference on that aspect. Pākehā have a respect, but not in that sense, but it is a respect for nature. That's so, now you can run through each of those sorts of issues rather than looking after children and looking after the sick and all that. We have both the same very basic attitudes, but we do it our way and I see our way is a far more significant and deep way of doing things, so we mustn't lose that" (Bidois, C).

Regarding tikanga or customs I asked *kei te ngarongaro haere* (becoming lost) our customs? They replied;

“Ko ngaro, I would say. Well you got the Ngāi Te Rangi interference involved to this marae. Tauwhao not Ngāi Te Rangi. She was already here when Ngāi Te Rangi made their move over here. And you get someone supposing to be standing for your family, standing on the marae, in my eyes a child, speaking on my behalf. In the old days, you be told to sit down on the marae. But because of the Pākehā system, he can speak, free speech. In Māori you can’t” (Ake, G).

“Our tikanga is living on as I’ve just been saying, we’ve got to realize and emphasize our belief in it and the beauty of it, and not let it be overtaken by Pākehā on the same issues; on the same tikanga in which Pākehā got. There is a moving in both directions and I guess it’s that human nature moves on; it doesn’t stay static. If it stays static, it’s dead. I know that they do look at Māoridom, and they do take notice of Māoridom as well; and some come and ask about it, and what do Māori do in these circumstances? Why do they do it? How is it different to ours?” ... “The word I was trying to think of was values: The values of Māoridom and the values of Pākehā (Bidois, C).

For Gordon, Māori way of life has changed. Māori life is broken and te reo Māori as he knew it has become unrecognizable. Tikanga is lost but the old traditional knowledge, kōrero and tikanga still remains with Gordon.

Colin states that we must maintain our tikanga despite tikanga evolving and the influence of Pākehā. The government have encouraged te reo Māori to be spoken to a degree. He went on to say that te reo Māori is a prime pillar of te ao Māori. Although te reo Māori differs through evolving with time, aroha and whanaungatanga are core value that we should keep. Colin remains active in fulfilling his role as speaker on the marae. Colin suggests that if he were more fluent in speaking te reo Māori, he would be more confident, and more of a complete Māori.

To ascertain if there was any difference between Māori leaders, I asked if koroua and Rangatira differed. They replied;

“Everybody grow old. A rangatira is usually derived first born Māori anyway: Now the eldest one in that iwi are the first born of that first whānau isn’t it: Your whakapapa from there, aye. It’s only by birth, DNA if you like oh. There’s a toa rangatira, that’s the warrior one. And there’s the brother rangatiratanga, Arikinui. He’s the boss, te Ariki (Ake, G).

“Koroua and rangatira to me should be one in the same, but they aren’t always. Oh because human beings aren’t all the same and you get people who have many sides to their personalities. You know, I know one or two koroua, not particularly from this area here, one or two kuia who have brought shame on Māoridom: But we’re the same as everybody else. You can’t expect everybody to be little angels in a human sense. And there always will be those who drag the chain way behind and there will be always those who will be pushing up front for going forward. And you know when you gain the status of koroua, you must accept the responsibilities that go with them” (Bidois, C).

When speaking to Gordon about the acquisition of *te reo Maori*, he replied that he was brought up by his kuia and koroua.

“I would speak Māori then. The only way she could talk to me aye? Speak to her in Māori” (Ake, G).

I asked if these koroua were forbidden to speak *te reo Māori* at school.

“We weren’t allowed, but the teacher was right. You’ve got to pay attention when she’s talking. You can’t speak Māori aye. And that teacher used to stamp her foot. You stubborn lot of Māori you idiotics you know. You drop all that because when you go to school you go and learn the Pākehā way” (Ake, G).

“At school yes. At school we were forbidden and in Te Whaiiti, the school was two thirds Māori and some of them were deep in tradition of Māori and full blooded Māori and lived a Māori life. Yep, some of the headmasters took it very seriously and then some, you got a very deep growling for kōrero Māori. I believe in some schools they got the strap if they did that, but you didn’t see that in Te Whaiiti” (Bidois, C).

Gordon is quite resolute with the fact that school during school hours was not the appropriate venue in which to converse in their native tongue. I asked for their thoughts as to whether they considered *te reo Māori* differed these days to what or how it was in days passed. They replied;

“You know why? It’s becoming, dare I say the word bastardised by other languages. You mix it up. Well you mix it up; it’s a hell of a lot of words now. Well you only got to look at Te Karere: It’s a new word all the time. It might go well with the Pākehā that don’t understand it, but with a Māori that understands the Māori background, it doesn’t go down well. Might sound well to Pākehā ears, doesn’t sound well to my ears.”

“Now there were a lot of words that were bad, Māori words when the church came here. Christianity, that’s Samuel Marsden. At his time, 1840 I think around

about his time. Yeah there were a lot of words because it sounded too familiar with the rude words that they got. Pākehā, swear words aye. But the words, and one of them whaka. Just because it goes close to their word is a swear word, they don't like it, and they think a Māori is swearing at them. It's not. So some of them now is specially up North where it first started. That whaka or what do you call is said haka". ... "That's hakaroa and yeah or hakahaka, well they well out. And if you were to tell them, they tell you point blank, you don't know what you talking about. That's what I'm talking about". ... "They spoil the language because each word has a meaning; Māori words" (Ake, G).

"And I think if you took say 1700's and you compared te reo then to back to say where they came from, there'd have been a difference there. It's an evolvement of a language: If a language, if anything, if human beings, if animals and that don't evolve, then they are a dead species; and I see this as an evolvement of Māoridom, but we must keep the core values. Those are the things we must keep to; aroha, and all the core values".

"Whanaungatanga, and all the core values of Māori have got to be kept, and te reo is one of the core values. Tikanga, yeah, we can, when we're weak, and we need to dry out, if we couldn't sustain in our own manner; and because they have evolved since the first waka landed here, it's evolved a lot from today; from then to today, we evolve on, and I'm proud I'm Māori, and I'm proud of anything I do for Māori. Because of my Māori blood, you'd be the same. As long as that prides there, then we will try to ensure that it doesn't fade away and die." ... "But no, I, we've got to have in our minds that there'll be tūturu Māori in a thousand years' time: And if we stick to that vision we can evolve. And if we don't evolve, we don't go nowhere. You've got to evolve with the times; but stick to that true basic thing that makes ourselves Māori. You know the belief that we're part of nature itself" (Bidois, C).

Gordon states that rangatira derived from the first born. Colin said that they should be one in the same, but not always. Their personality matters and being accepting to the responsibilities that comes through aging. Colin suggested Koroua and Rangatira should be one and the same. There were responsibilities that needed to be fulfilled when becoming a koroua.

Colin did attempt to learn te reo Māori when younger. The language like Māori needs to evolve so as to not become a dead species. Te reo Māori was Gordon's first language when being raised as a child. It was right to not speak te reo Māori at school as that was where you learnt the Pākehā ways. To Gordon, te reo Māori doesn't sound as it once did. Christianity and appeasing Pākehā saw subtle differences in the reo.

I soon become well aware of Gordon's proficiency of *ngā mea Māori* (things Māori), and asked if he and Colin knew any *whakataukī*, or *pēpeha*. They replied;

"Yeah well I can give you some that's that old at the beginning of the Waikato war when they, when Grey tried to stop the war. Went to Tāwhiao and asked him to be, you know be at peace. Ki kotahi tāua, you know, be one, kia kotahi. And then Tāwhiao came out with his Taiahā why? He said: Ka tuki te kau ka whana te hoiho. That's why you can't pair them to be one no more than you and me become one people. Ones brown and ones got different ideas aye. And the horse will kick and the cow will what do you call, with its horns. Ka tuki te kau, ka whana te hoiho. Oh he, said well I got a cow, he kau taku. Ka mirakatia, ka mirakatia, ka mirakatia referring to the soldiers that he can bring from England out here. All he's got to do is milk it, he kau. Ka mirakatia, ka mirakatia ka aha koe. Tawhiao told him, ko to waiū, ka mimiti. There's a season aye. Ko te waiwhenua ake tonu." "(you know be at peace. That we be one, you know, be one, be one. And then Tāwhiao came out with his Taiahā why? He said: The cow will gore and the horse will kick. That's why you can't pair them to be one no more than you and I become one people. Ones brown and ones got different ideas aye. And the horse will kick and the cow will what do you call, with its horns. The cow will gore and the horse will kick. Oh he, said well I got a cow, he kau taku. I can milk and milk and milk, referring to the soldiers that he can bring from England out here. All he's got to do is milk it, he kau. Milk and milk, what about you? Tawhiao told him, the milk will dry up. There's a season aye".

"These are true things. Even at Waikato, he (those from the Waikato area), doesn't know half what I'm telling you. So right, ka haere tāua te whawhai. E kai āku, māua kai. He aha ou karu. When Tawhiao said it, he miro, he tāua he aruhe, tuna, ngā mea katoa ko te awa, te moana. And Grey told, ehoe, ki te pau ēna kai āhau, he aha ou kai? Ka titiro atu a Tawhiao, ko koe tāku kai. He said, and he said, tēnei mea kia kotahi tau, kia kotahi. Ko Waitara. Pēnei ko te ngīra ngā mea iti rawa. Haria ana e koe, whakawāngia Te Kooti. Nē, ae, ko Waitara he toke, he toke tangata. And that's when he said Haria atu e koe tāku iwi, waiho mai ki āhau. Kotahi te rua, ko āhau kei raro, ka puta, ka ora. Te Atua tōku hoa. Them the same things" (These are true things. Even at Waikato, he (those from the Waikato area), doesn't know half what I'm telling you. So right, we continue fighting. My kai is our kai. What have you? When Tawhiao said it, berries, bracken roots, eels, all things from the river and the sea. And Grey said friend, if that runs out, what will you have to eat? Tawhiao looked at him and said you will be my kai. He said, and he said, this is how we become one." (Ake, G).

"Oh I do know some. Ki mai ki āhau. He aha te mea nui i te ao: Māku e kī atu, he tangata, he tangata, he tangata" (Bidois, C).

Gordon's knowledge and history of his tupuna was awe inspiring to hear. For some, it is *kōrero* like this that uplifts the *wairua* within. Even communication face to face with the adversary, in the midst of conflict can be had to try and reach a solution.

Colin was comfortable in reciting whakataukī. *He aha te mea nui i te ao: Māku e kī atu, he tangata, he tangata, he tangata*” What is the greatest thing in the world, it is people, it is people, it is people.

I asked them if they considered *te reo Māori* to be their wellbeing. They replied in the affirmative stating;

“It is. As long as you can express yourself properly and made it known you know what you talking about, doesn’t matter what language it is. But what makes it our language is because we belong to this place, this country. Yes, because it helps explain what you want, what you are. It explains everything. It expresses you, your language. We belong to the country, we not immigrants” (Ake, G).

“E kore te reo, e kore te taha Māori. You’ve got to have that taha Māori and I suppose I’ve got to gaze back at myself, well OK. I know that you know, te tini iti tōku mōhio o te reo. I’m prepared to take any criticism because I went and did other things that I think are important to my life and to, like to structure the iwi and that, our iwi and that. And since I’ve come back, and in other things I’ve done in Manukau city. So you know I sort of bargained that way.” ... “Te reo is one of the, one of the prime pillars of te ao Māori.” (The Māori world) (Bidois, C).

From their affirmation that *te reo Māori* is our wellbeing, I then asked them as to whether *te reo Māori* had affected and contributed to their health and wellbeing in advanced age. They replied;

“Well it imparts a lot because when I talk about a pōhutukawa. You know what I mean a pōhutukawa out there, not a pine tree: Or a rimu, or matai. Anything like that you, it’s got a Māori word. Or you get a place like Otāwhiwhi. You get to know the meaning of that word Otāwhiwhi. You can learn the name of all rivers or points, peninsulas in this country. It’s all Māori, it is part of me. If you take away a part of it, that’s how much I’ve lost. It’s not that it hasn’t been there before, it was there before. But it’s been gradually eroded away. And if you try to hang on to it, if it’s not exercised or used, you’ll forget it. It all depends how well you express yourself. You know whether it’s done any good or not” (Ake, G)

“I don’t know, I don’t know. I don’t think I can really answer that question. I would feel far prouder of my taha Māori if I was fluent in Māori. The day where I’m still Ok to stand till I’m ninety-four, just whakahīhī (Arrogant). But this is making me think of you now where I should go, what I should do.” ... “Well look that is the time that I really regret: Yep, not being able to whaikōrero tūturu. But you know in trying to keep the balance, I think well, I tried to make up for that in this way and that way” (Bidois, C).

Gordon affirms that te reo Māori is our wellbeing. Māori are from New Zealand and so te reo Māori is the language in which we communicate. We explain and express ourselves through our language. For Gordon, te reo Māori has imparted a lot to his health and wellbeing in advanced age, because you know the meaning of trees, places and rivers throughout the country and you know these aspects and express them well.

Colin stated that te reo Māori is a prime pillar of te ao Māori. Although te reo Māori differs through evolving with time, aroha and whanaungatanga are core values that we should keep. Colin remains active in fulfilling his role as speaker on the marae. Colin suggests that if he were more fluent in speaking te reo Māori, he would be more confident, and more of a complete Māori.

5.3 Ira tangata (Human life)

Mā te whakatau ka mōhio

By discussion comes understanding

Mā te mōhio ka marama

By understanding comes light

Mā te marama ka mātau

By light comes wisdom

Mā te mātau ka ora

By wisdom comes life (Truell, R, 2010, p. 4).

This whakataukī by Truell resonated with how I saw Gordon. Through his understanding and wisdom came a health that allowed himself to live into advanced age. To my question pertaining to his health and how they defined health, they replied;

“My thought about health is what you eat. As I said before you might have a body, you lacking in a lot of things. They lack in iron, they lack in Aluminum, they lack in a lot of things. Copper, if you lacking in that you got to pick plants that got copper in it or iron. I know pūhā got some iron in it and silver beet: Because you know when you eat off it aye. And you know .. feel how much energy you got after you eaten it, if you take notice. Lot of people don’t I suppose because you’re into one bad thing, into the next bad thing and you won’t know the difference. But those people that are working and are genuine, got no time for these humbug things. You know your food” (Ake, G).

“Health, health can be applied to many issues like health of your language, health of your body, health of the mind. Health as far as wealth goes. What do I see by the meaning of it?” ... “It can be used in a physical sense that you are; that your body is well adjusted. It could apply in a financial sense. It could apply in a racial sense. It means, it means your state of competence in many aspects.” ... “Oh you can yeah, that’s where it’s normally used, but it isn’t the only application” (Bidois, C).

They openly spoke about what they thought sickness was;

“Well if I take myself for an example, when I first got hurt like my leg, it hurt for a while. Even now my whole skeleton I suppose, sore. But you become immune to it, you get used to it. So you live with it, but now and then you hear my bones cracking aye. And when they crack they hurt. But you don’t see me wincing or anything like that because I got used to it. Some people can’t stand pain, but if you live with it you get to learn to live with it” (Ake, G).

“i roto i te reo, kāhore, and I’d say not very good,” but as for his family relationships, “kei te tino pai” (Bidois, C).

Gordon felt that kai brought about good health. The right nutrition such as pūhā and silver beet had iron in them. Sickness was a big part of Gordon’s life, but he was used to, or immune to it. For Colin, health could be applied to mean health of the body, the mind and finances.

Both Gordon and Colin had knowledge of rongoa or Māori medicine that was used by those of their day back in time; Consequently Colin still drinks kawakawa.

“Yeah I know if you get a broken bone, that whau is a good one that five fingered. Ah there’s a, you get the leaves off facing the sun. It took years; it took me about thirty years before I understood the bloody meaning of that. You got to get the one facing the sun. That thing, if you got an animal, or human bone, is broken. You can cure it very quick by what do you call, bathing it in that whau leaf, one facing the sun. I tried it first on a dog. They were going to shoot this dog and I didn’t want them to shoot it. So my old man said you can fix that dog in a week. Said you got to go up the bush and get them leaves. So I did. Five weeks that dog was good.”

“And one if you get cut. In the bush you get that vine, e aka. ... Aka is vine aye. Or you cut it right off and you cut a little hole up there and it will drain through. And you drain it over your cut and all that red stuff become white, turn white aye. Seal over, that’s that e aka: And the same thing with a cut. And you get spider web. Like you get the web of a spider and you wrap it around it. It’ll fix it: I done that for ourself when you get cut in the bush with a knife, something. You get that aka

or vine. You can drink it too. It's good water, if you get thirsty in the bush. Can't get any water you drink that" (Ake, G).

"We used to use them in Te Whaiiti. There was no Chemist shop there. And mother and the father, and the whole village used to use rongoa; and what was for boils we'd put, oh those big leaves oh what the hang are those big leaves? Oh I forget the big leaves. What's that called and even here, I've got some." ... "kawakawa. We got plenty of kawakawa growing down there. Bring it up and boil it up but a bit kawa nē? So I put a bit of artificial sugar in it" ... "because it's a natural sugar that would spoil it. Artificial sugar doesn't, so I put a bit of artificial sugar in it yeah. I still use it. I didn't realize that my kawakawa was all gone. And Pākehā across the road is using it but I think he's using it as food; the makeup of some food." ... "There's a big broad leaf thing we used to use it on boils. I remember using it on boils. Doc leaves, doc leaves. The leaf like doc, they're the big leaves aren't they? Yeah that put them on boils. Oh there was other stuff but I don't know what mum made them up from" (Bidois, C).

Whau leaf was good for broken bones. E Aka was used to heal cuts and so was the spider web. E aka was also used as moisture to quench the thirst. Kawakawa was still used by Colin and doc leaves were used to heal boils. Kawakawa was still used by Colin and doc leaves were used to heal boils.

Much has been done prior to and since 1922 by the government to address health issues that face Māori. Health initiatives by various Māori organizations affiliated closely with the government have recognized and shown a respect for the Treaty of Waitangi. Finding out the thoughts of Gordon and Colin regarding this kaupapa, both went on to talk about what they felt was lacking in terms of the health of Māori;

"It's alright if it's honored because it's done in good faith. But like all things, when you get the lawyer coming in and they try to add on these words, that's when you got to think bloody carefully when you dealing with them."

"That treaty is a peace thing between two people. It was alright when we had the majority or if it was done properly. But you know what happened, they not telling you the truth. This place wasn't conquered, never was. The only war they won is against single people. They never won a war against Māori. They picked bloody Waikato, just one section of the place and they put their whole army on it and they won that one. And they came against the Gate pā and they won that one. Well they lost the first one and they lost. If all the Māori all combined together, they would never made a bloody leg in here, never. And they know that"

"Māori had to be physical otherwise he would never have survived in his lifetime. That's why you had your warriors, you know. You weren't always warring, but you had to walk distances. You walk from here down the South Island. Think

nothing of it. And what happened, just because you left the South Island alone, Pākehā came here and stole most of it. That place, Māori already knew it. That's where they got their greenstone from. That's where they got most of their stuff from, down there" (Ake, G).

"their food is totally different. What's happening now, they got the best of our food haven't they. They gave our quotas that supposed to have been ours, to them people they bring from England and Europe that don't know what bloody, a bloody pāua is or bloody kina or bloody Crayfish is. They ended up thirty years later, you can't get near a bloody kina. You can't get near a bloody Crayfish. It's all quoted out. All our food been poisoned. All your īnanga like your whitebait, all killed, all had it: Your eels, they taken over and they selling it for their own gain. They plunder when they come here. So they can't tell you they made you any better, they didn't" (Ake, G).

"First of all I think the treaty was an honest attempt by both Māori and Pākehā and settlers, it coming at a common agreement to them moving into New Zealand and forming a governance system to bring Māori into the world, into the rest of the world."

"Sort of a yes and a no in that: The health that we're talking about physical health; the colonizers brought a lot of diseases with them. Diseases unknown to Māori and that played havoc for several years with our community in general. There were the epidemics of the, into the 1800's and early in the 1900's. The flu epidemics, oh there were other epidemics that I can't recall and know of. It also brought in; the colonizers brought modern medicine in with them that have served Māori well".

"The pity of it all is that they treated Māori traditional medicines as a load of humbug. Whereas Māori traditional methods of treatment were all sorts of diseases and aches and pains doing a very genuine, they are effective and we're only starting to pick up on that and realize that over the last few years. In fact, some of our herbal native medicines have been, oh what you call, what's the legal term when you register something, copyright it, yep. They've even copyrighted those things and it's a farce sometimes to see the usage that our old Māori, the basis of old Māori medicine used nowadays and claim some sort of discovery to it, when it's been known for hundreds, the basis of it, has been known and used by Māori for hundreds and hundreds of years."

"no, Māori health in general is not at a parity with the rest of the community. And that is an overflow of a run on consequence of the sufferings of Māori at the stage of colonization and the taking away of their tohunga and the medicines that were produced then. Whether it was psychological or other sorts of material medicine, it was medicine that was good for Māori; and Māori have suffered and are even suffering today because of it. Wherever the Europeans have colonized, the native tribes have suffered with diseases and that that the colonizers have brought with them. In the length of time it has for the natives to engender in their own bodies the fight back mechanism that is needed to cope with those new diseases".

“The spiritual side of it is important to me and not only religiously spiritual but my Māori spiritual side: Both of them and my Pākehā spiritual side. The whole thing to me is one unit. It makes it my personality, part of my personality.” ... “Kai, you’re quite correct. It is kai, kai does affect us a lot. I went and saw a mate who’s an alternative medicine bloke down in Greerton and he gave me a certain lot of pills to take and stuff to drink; and I tried it and it was good. I found it helped me even though I was taking other medicine” (Bidois, C).

Although peace between two people can be reached, Gordon states that you need to think carefully when lawyers get involved. If the Treaty was done properly it would be OK. The war was lost by Māori because they were not united. Gordon feels that the lack of good food is lacking in terms of assisting the health of Māori. Much of the seafood has been quoted out to off shore markets to the point where it was difficult to get some for ourselves. Some of the food source has been plundered. Māori were and had to be physically fit to survive. Colin stated that the Treaty of Waitangi assisted bringing Māori into view to the rest of the world. Positives and negatives were mentioned as to whether the Treaty assisted the health of Māori.

Gordon feels that the lack of good food is lacking in terms of assisting the health of Māori. Much of the seafood has been quoted out to off shore markets to the point where it was difficult to get some for ourselves. Some of the food source has been plundered. Māori were and had to be physically fit to survive. Colin agrees that good food and alternative medicine is good for his health.

A short survey for Gordon and Colin was had (See Appendix 8) to ascertain the status of their wellbeing now in advanced age. Regarding Gordon’s health, he would make his way to pick up his prescriptions and have a checkup from the doctor;

“every now and then”.

Living on the pension as his main source of income, Gordon vaccumes the floor;

“little by little” taking him “two days to do it”.

“Yeah, apart from that bloomin leg. When my relations come here and make a mess and don’t clean it up and bugger off and a lot of them do that. You know if you, if you got anything, don’t throw it on the floor. They still do it”.

“You don’t stress. You control your mind because unbeknown to a lot of people, that your mind controls your health. Because it all depends on what your mental state is, what happens. If you’re worried, you’re upset; a Pākehā has got a word for it, metabolism; changes in your body. It changes and you’ll get sick alright. You try that out. If you got worries, you put it out of your mind and try to concentrate, you meditate, get it out of your mind, thinking all together, and it will take you just about all day to do that, but if you get used to it, no trouble. You just wipe it off, so don’t stress”

“Mind you, with my family, one time I used to stress like bloody hell. And then I thought no, I’ve learned this, I better put it into action. So I learn how to bloody meditate. It might take two hours, you know me resting and you might think I’m resting. I’m bloody meditating all right and I get it all out of my mind just for a little while and you good as new. Yeah, you feel a hang of a difference” (Ake, G).

“That’s the main source of income. We have little other sources of income. Not greatly but ... My card is overdue by about three years. But I still hand it over and they still take it. Whether they’re pretending to take it or not and do it, I don’t know”.

“I was in Hamilton hospital for a few days. Oh I have been in hospital yeah, for a night when I sort of took ill and pulse was all over the place and everything; spent a night in hospital; I still drive yep... One small bottle, there’s a small bottle of what is it, lion’ (Bidois, C)

In spite of Gordon’s mobility not in the best shape, he insists his health is very good. Gordon hasn’t fallen in the last 12 months and has not suffered any broken bones. Overcoming stress is a factor to good health.

Receiving the superannuation as his main source of income with other financial aid from small investments, Colin deems himself and his wife as financially secure. Colin tells me that the gold card helps although it may be expired. He has been admitted to hospital once in the last 12 months. He still drives and still consumes alcohol but at a minimum. Not having fallen, or having broken any bones Colin feels he lives well at the moment and considers his health as good.

Tohunga were known by these koroua as well.

“Some are genuine. I understand where they come from. It’s a mind matter and these things, you get people that are sensitive to it, you become like that, static electricity. You can feel it sometimes if you comb your hair and you hear crackling and you see the, you know like lightening up there or different clothes you wear”.

“So tohunga is just the way you understand it”... “That’s right yeah but usually he was an elder that understood these things. They’re mental things because you’ve got to look into the mind if you could as far as you could see. And you, as I said before, there’s an affinity, a togetherness of people, and if your mind is set and if you overlook another person and you can feel that affinity is there and you know what they need”(Ake, G).

“But we moved from here to Te Whaiiti in the Urewera country and yeah, there were tohunga there. And they were in the Urewera country there.”(Bidois, C)

In advanced age, Gordon and Colin often think of aging and facing the inevitable passing from this life.

“Aging is part of life. Well I was searching for something, yeah, my existence. Why I was living. That’s what I was trying to search for. And when I got all these things, it’s not money that you want it’s a knowledge. You can’t get enough of it”. ... “I came to the understanding that that bible was right. That when you go, you go. Three score years I give you a life span. That’s seventy years. Anything more than that is bonus. Now I’m going on 94 now, 93 and a bloody half. That’s a bonus, so, what more have I got to conquer, nothing. You got to start thinking then. What’s in store” (Ake, G).

“and I hope I can go out with that sort of understanding that this is the way it is and accept it, and the almighty has decreed it; and if you have the belief that there is an afterworld then that makes it much easier. I like to believe whether it’s factual or not, I like to believe that when, after whenever the resurrection is, I will find my wife Wiki again. You know I like to hang on to that vision and we go floating around the universe together.” ... “Like for my family, when I go, I want my family to look with happiness and with pride of their dad. That’s what I’d like, yeah” (Bidois, C).

Tohunga was an elder that understood sensitive issues. These aspects are mental issues of the mind. Aging is part of life, a time for one to search for knowledge. Life beyond seventy years is a bonus. Colin also confirmed having known tohunga. He has a vision of floating around the universe with his wife after this life.

5.4 Ngā mea wairua (Spiritual aspects)

Ka mau tonu ngā taonga tapu o ngā mātua tūpuna

Koinei ngā taonga i tuku iho, nā te ātua'

‘Hold fast to the treasures of the ancestors

For they are the treasures that have been handed down to us

by God’ (Harmsworth & Awatere, 2013, p. 274)

I spoke with Gordon and Colin about their thoughts on ngā mea wairua or spiritual aspects. They replied;

“Well I tested my spirituality out. Whatever I learn from it, from that seat out there, on that Pōhutukawa tree” “That thing has got a spirit. I went in the kitchen and I got a tin there about this big and I filled it with water, and I took it out, out to that thing and the root was going down like that” ... “I put the water over here and I watched it all day and it was going back like a clock. You watch that clock. You can’t see it moving and that bloody thing was moving. Well before the week was gone, it was almost on that thing. It was after that water. And then my first ... thing, it’s got a consciousness. So that bloody tree must have a feeling. Same as the feelings I got that’s why they karakia because they know that a plant is a living thing. It has a spirit”.

Yes I, well Jesus Christ is one matter, but I believe in a higher being or creator: Because if there was never a creator, things don’t go as clockwork as they are today. Thousands of years, still going like clockwork. Never misses out” ... “an architect if you like. Otherwise if you didn’t set it up well, the sun wouldn’t come up the same time would it? And it won’t move over into winter and you give the plants the time to have a rest” (Ake, G).

“The spiritual side of it is important to me and not only religiously spiritual but my Māori spiritual side: Both of them and my Pākehā spiritual side. The whole thing to me is one unit. It makes it my personality, part of my personality.” ... “Kai, you’re quite correct. It is kai, kai does affect us a lot. I went and saw a mate who’s an alternative medicine bloke down in Greerton and he gave me a certain lot of pills to take and stuff to drink; and I tried it and it was good. I found it helped me even though I was taking other medicine” (Bidois, C).

Colin and I opened our hui with karakia so I was familiar with the kawa (protocol of dedication) within his home. I asked if karakia was practiced in Gordon’s life and he replied;

“I have a few words to say now and again yes. But it’s not like an ordinary karakia. Just a few words. I, well I admit to a lot of things happen. You don’t have to stand up and show everybody you doing these things. You can just say these things to yourself. Well you not saying it to yourself. They might think oh you’re talking to yourself but you’re not. You’re talking to another person” (Ake, G).

Tapu, noa and mauri were discussed as aspects not too dissimilar to that of ngā mea wairua. Concerning these aspects Gordon went on to say;

“Well ngā mea tapu, well you, you got to respect another person’s territory. Same as they respect yours. Yeah that’s how I look at it, it’s a, there’s a reason for everything. They don’t just pop up everywhere and got no reason”.

“Well that noa, you got to admit, is the same thing as apologizing, e whakanoa nei”... “You got to admit, and if you going to be down, that thing is a living thing” ... “it’s something giving you a feeling.”

“I can understand that life, life essence is the gathering of all spiritual things there. It’s all concentrated in one place. Mauri, it’s the mauri. It’s a holding place you know. Like a cemetery is like a holding place for burials I suppose. But that, burial is for the dead but the Mauri is for life essence. It’s not seen, it’s felt” ... “Yeah. You can feel it. You know a person that’s well has an affinity or has the same wave lengths, well you can compare yourself with them frequencies coming off TV and same things going through the atmosphere and you can tune into it. You can almost think that, feel it” ... “mauri when you get them all together and it won’t move from there. Yeah there might have been lot of a, well a mauri is the one I know is the mauri for fishing spots. You get a lot of fish come there they die: Their spirits there, because you don’t believe in their spirits but they’re there. Everything that once lived has a spirit or energy the mauri same as man. A man has energy. A spirit is only word” (Ake, G).

“Yeah well firstly I think tapu and noa in a Māori sense we use because the tapu that was put on something, it was because that particular thing had a bad affect or whatever. Sometimes it was used to regulate behavior and regulate certain aspects of living to pay respects to nature. You know there are sort of parables told like in the bible and there are things you are told oh this will happen if you do that. It’s just to impress the importance of a particular aspect of life; and it is quite genuine although you know those things might not necessarily happen. But scaring a person is one way of stopping them doing something they shouldn’t do. And there is several ways of going about it: By logic, by scaring, by punishment. There are several ways of going about that. And they’re all legitimate to me”

“I never had the word mauri explained very well to me but there was, the mauri of a thing it can be its life force, its overall influencing factor. It’s a hard one to describe. Yeah mauri to me is life force or else something that convinces you about something. Yeah perhaps that’s the best way of describing it: And you get a conviction of something because you believe in” ... “Yeah, and you work it out in your own brain too and you can reason it out as well. It doesn’t always rely on accepting things, something that you can’t explain. No, there are times you can explain it” (Bidois, C).

Gordon states the noa is something from which you get a feeling. Respect others is how Gordon defines ngā mea tapu. Tapu may mean various aspects but in essence it is to regulate behaviour. Mauri is a life essence, a spirit or energy, and like noa it is felt. For Colin tapu and noa were aspects used to regulate behaviour. It may encourage a person to pay respect to our surroundings. Similar to Gordon, Colin states that mauri can be its life source.

Attending church can be seen as strengthening a person's faith or belief in ngā Ātua or God. Both Gordon and Colin had attended church, and they remember not too fondly those times.

"and when the church bells go in the morning, I was only about six years old. Went across that bloody swamp and go there before seven o'clock in the morning, have church" (Ake, G).

"Well the ministers that our way, recognize the ministers of either of the Christian church, particularly ministers of our own church. But I acknowledge the likes of Ringatū and other semi, Māori semi Christian" ... "Rātana and those. To me they're all legitimate. There's a basis, to me there is a basis of truth with them. And how that truth has expanded and what form it has taken is not for me to say it's wrong because it relates back to the basic truth that it is founded on. Now the way in which they want to express that basic truth is no one way to me to express anything. It can be expressed in many ways. The same with, the difference between, there isn't much, there's little difference. In fact, to me there I said it before I think in the values of Pākehā and the values of Māori, basically they are the same. We have a different way of expressing them and they're both right."

"Well yeah you know, I guess if I was brought up an Anglican, I'd be an Anglican or a Presbyterian I'd be a Presbyterian. But both mum and dad were Catholic and what I first remember is going to mass in Te Whaiiti. And one-month mass will be in Te Whaiiti at 8 o'clock and at Murupara at 10 o'clock, or it will be at Murupara at 8 o'clock and Te Whaiiti at 10 o'clock. And by the time mass was over, we went along to the church and because there was confession, we'd all troop into confession and tell the same little sentence every time we went to it."

"Then mass would start and the Dutch priest Sir Millhill, father they called him, the Dutch priest said we're always slow as at mass. And we'd be 11 o'clock or even half past 11 before mass was over. We still hadn't had anything to eat. And then blow me down; we used to feed the priest every time, when he came there at 10 o'clock. So he got his meal at about half past 12. So we had to sit down with him there. But that was our belief. Now that's all changed because you got a, you can, allow you to eat now" (Bidois, C).

Regarding iriiri or baptism, as a sign of one's belief in the spiritual aspects that they have learnt, both Gordon and Colin stated:

"I don't believe it. I don't believe I should be a part of it because you haven't got the facility; you haven't got the person to do the proper job" (Ake, G).

"Yes I do because it's in the bible. Jesus was baptized by John the Baptist and he was subsequently beheaded. And because I believe in Jesus, and this is what he said, yes I believe in baptism. And then from baptism goes on to confirmation: And then the sacraments, receiving of the holy bread and all that sort of thing yeah"

"With the water. Yeah pour it on the head. But there's others. You know there are other people here in New Zealand that dunk you in a stream or in a pond or in a pool or something like that. Kei te pai if that's their belief" (Bidois, C).

Studying the scriptures can help a person conduct themselves appropriately (such as saying a kind word in a difficult situation) which for some edifies the wairua and enhances one's wellbeing. We talked about the scriptures and they responded.

"Oh you can read the scriptures but you got to believe in what you're reading. You've got to put some thoughts into it. Don't just skip over it. The scriptures are there alright". ... "That's what I base my behavior on". ... "The ten commandments. So it doesn't matter what religion I'm attending, I'm attending them Ten Commandments. They can't discipline me by bringing in their rules. My rules start with the Ten Commandments. That's the only law you want and it's a law practiced all over the world. When you take anything else in there, it's just a matter of discipline I reckon. They want you to believe in what they believe in. You know what to believe in cause your commandments are there. And you can't fault it. You read each one" (Ake, G).

"No I know enough about scriptures. I listen to those that preach from the altar. But you know I don't, if anybody likes reading the scriptures, kei te pai, good on them." ...: "Oh yeah, the overall upbringing that I had, not only from the church and the fear of God that was put into you then. I don't know why they didn't make it the love of God, not the fear of God. And the things it taught me at a religious college, the things that my parents taught me. They always tried to bring us up God fearing instead of God loving but you know I guess it's changed. I guess it was you can say love as well. And it was basically implanted in us as children" (Bidois, C).

Gordon and Colin believe that fasting is a good practice to discard the poisons from your body and make it clean.

“That’s why you meditate. What you fasting for. You cast out the poisons from your body and mind” (Ake, G).

“To me it’s about the reason for fasting. What is the reason for fasting? And the reason for fasting back in my childhood days was, if you’re going to partake of Jesus and you need to have your, I guess a clean body” (Bidois, C).

Although Gordon hasn’t practiced blessing those that may be restricted or suffering in some way, he attests that it can be done. Gordon responded;

“No, but I believe it can be done. Because I believe, emanating from everybody, like an aura, is that same wave if you like, or electricity or power whatever it is, healing is there. You can impart it to another person just by touching sometimes. It passes from you to them. That can be done. The same as you short circuiting electricity I suppose. Disastrous affects some of it. ... Bad”.

“You can wish a person, whether that wish is helping or not, you’re not to know. But sometimes you always, you wish someone get well. You don’t know whether it’s because of your wishing or what. But it can’t be bad”. ... “I always do that”. ... “You try to understand the nature of the sickness” (Ake, G).

Gordon and Colin attest to their firm belief that tohunga do exist in our day today. They went on to say;

“Well you got to go deep in to the spiritual side of things and you find sometimes when you dreaming, or you think you’re sleeping and you’re not sleeping, things happen and you not sure. But you can get glimpses, glimpses sometimes of these things. You might think you’re seeing things. Lot of things happen in your life. How I know that some of these things are true, I’ve seen it often on and off. This is gambling. Like you go to races, and you have a dream and you dream of a bloody horse and a number and you get a winning ticket. Seen that happen time and time again. I used to rubbish it and no, it’s right. Not all the time. Only happens now and then” (Ake, G).

“Yep, I do, because you know people talk about premonitions, and premonitions, you do have premonitions. There is one, what the hang was it, oh I don’t know. I mean you know we haven’t got the answers to everything that happens in the whole world and in spirituality and that. We don’t know everything about that and there have been things that have been said and done and it would have been pretty hard to have guessed them in the first place by people” (Bidois, C).

Faith is indeed a factor in Gordon and Colin's wellbeing. I then asked that because faith or ngā mea wairua is important to their wellbeing, did they feel that it had contributed to their wellbeing in advanced age? They replied;

"Yes" ... "Yeah. You must have faith in it; in what you doing otherwise you won't be well now would you. You have no faith in anything then nothing go well for you". ... "Well if you have faith, you, that you doing the right thing, well sure, because if you got no faith at all, it won't happen now would it" (Ake, G).

"I think it must have because you know I like a drink of beer now and again. But I think I've been drunk only about once in my life, and I'd hate to do that. But I've got to pass on a good example. I must pass on a good example in all ways that I can" (Bidois, C).

Gordon didn't believe in baptism but was an advocate for studying scriptures. Fasting was to cast out poisons that harm the mind and body. A belief in the blessing of others and a belief in tohunga Matakite, Gordon did feel that faith or ngā mea wairua contributed to his wellbeing in advanced age.

Colin acknowledges the legitimate truth taught by other church denominations and his being raised as Catholic. Confirmation followed baptism by water. Giving karakia by kaumātua is setting a pattern of proper conduct. Faith has a connection to spiritual aspects and Colin states that it has contributed to his living well in advanced age.

5.5 Whānau Support

He tina ki runga

He tāmore ki raro.

Contentment above, family rooted below.

(Mead & Grove, 2001, p. 125)

As noted above, when the whānau is rooted or has that sound foundation built upon principles such as love, they will then exhibit contentment in their lives. I asked Gordon and Colin what they thought about whānau. They replied;

"You know the way things are going you can see it being displayed before your eyes. And there's nothing you can do about it or I can do about it with our own people. They divided among themselves. They don't see the part they play like

towards their fellow beings or fellow whānau. They don't see that. You'll find that in all the best of families, have different ideas. Or once they get married, ideas start changing. They don't know it's changing. But you if you sensitive enough, you can see it changing" (Ake, G).

"be proud of their Māori, to be proud of the Pākehā; and I don't want to give them any negative examples. It's lovely when your own children, even when they're adults, come up to you and say I love you dad as my daughters do. But you've got to earn that respect from them."

"Well I believe in Māori, Māori interpretation of what whānau is. Whānau is very close related, your own immediate family and it is your extended family. It is the community that you live in that I guess to me it must have some blood line. Some sort of blood line in some sort of association."

"When I go out to Te Puna, that's my whānau out there because I know somewhere up the family tree I can connect in with them. And of course there are your own children and their children are the closest and dearest of whānau. And it probably thins out the further and further away you get, yeah that's natural. But a person can't have such intense you know feeling from way out here than you do for your immediate family. That would be sort of a natural. If I only see my fourth cousin's kiddies once every five years, there's no way that I could feel that love for them as much as I do for my own grandchildren, my own children, but it is still whānau" (Bidois, C).

Colin considers aroha from whānau as lovely. He states that whānau is the community in which you live and the association that you have. Regular contact, maintaining that connection is how you can feel love for the whānau. Gordon stated that there is division among whānau these days

We spoke about members of the whānau that were whāngai. Gordon and Colin consider whāngai as whānau;

"I do. Once I nurture them, they automatically become my whānau. That's how I look at it because after all, you are the tutor. You supposed to teach them for the first few years of their lives. After that they depended on themselves. Give them a good grounding. Like I said before, we are all individuals. But you must send them on the right path" (Ake, G).

"I consider them as family because my two brothers, I have only two brothers and they are both whāngai. When mum and dad got married they tried to have kiddies and nothing seemed to happen,"... "so mum and dad adopted them: And then I came along. I'm the only one from there, straight from them. In fact, we're looking up our lands and that and I noted that there are three pieces of lands that

are still to be succeeded to of dads; even though we've got half a dozen other pieces that we have succeeded to. So we're doing, going to bring it to court in the near future"... " my brothers, my whāngai brothers: Because they are, as far as I'm concerned, my brothers" (Bidois, C).

Gordon didn't consider those that did the same things that he would do and they were not related by blood as being whānau. This differed in what Colin stated. They responded.

"No, I concentrated on just my... I don't go on that side because you don't know what their mothers and fathers will say. You see them, in them days Judah, whether we like it or not, bloody parents were very picky" (Ake, G).

"I think you've got to, you know the bible says love thy neighbor. And the neighbor needn't be your, of your blood. I don't think, you know you have an obligation in society to try to be decent in society and pass on that decency and have a good standard. Good moral standard. Not only moral standards but financial standards and educational standards as well as you can do. There's lots of standards you that know you try to adhere to. And you've got to, just like I told you about the swearing on TV: Got an obligation to rebel against that: There's positive obligations, there's negative obligations in that sense" (Bidois, C).

As children, were there responsibilities that were asked of Gordon and Colin? I asked them and they replied;

"Yeah before I went to school, if there's kūmara to be dug, I'd get up early in the morning and I go with my sickle, you know a little wee hook thing, and I cut all the tops of the kūmara, and it's about the length of this house and the width of this house. And I take all the tops onto the side, put them in a heap and that place is ready for them to dig. They don't have to cut it and cart it aside. And then if I wanted a, some stew, like pipi stew, I used to like pipi stew and I used to tell her that. She made good stew aye? And I go across, get some pipis the night before, get some pipis come back. Get a kit full. The next night, that's what I got for tea. Or fishing, before I catch the coach in the mornings, I used to go fishing along here. Kahawai or kingfish, I get one or two Kahawai or I might catch a kingfish, I take it home and the old man will gut it and cut it up. I wasn't the only one doing that. After a while Jason used to come along with me. He used to get some for them" (Ake, G).

"I went to boarding school in Auckland, but that was our home then. Yes Sacred Heart College in Auckland. I got a native school scholarship. They could never have afforded to send me to boarding school on their own earnings. So I was

lucky enough to get a native school scholarship that made up the difference for five years” (Bidois, C).

For those that catered for the elderly in the whānau both Gordon and Colin replied;

“Well it should be the family. And you’ll find within that family there could be one or two. They do step in, others. But it’s up to the family itself” (Ake, G).

“Our progeny in the first place, our children and our society; and society does recognize elders or we wouldn’t be getting the pension. We’re lucky in New Zealand that we’ve got this pension. And in most of the civilized countries and those that are economically sound, have some means of looking after their elderly ones because you’ve only got to accept that you turn them into the night like the Eskimo’s do. The Eskimo’s elders get up and walk out of their igloo, and go out and die. I believe that’s what happens. They recognize the burden they are on the family so they go out and die.”

“Our children and our society as well because it’s not everybody who has children. And to me that’s part of Christian ethics that you love one another. But in the economies of today, the fact that we are on a pension, and mind you the pension isn’t over generous, not for our accepted life style. But I believe that it is, they try to aim at a basis where normal people can live a reasonably dignified life. But that’s hard to do at times and unless you saved a bit and are able to add a little bit to it now and again. Ok, our house is mortgage free and that. But it isn’t a matter of sticking around here, go and feed the horse every day messing about. You want to live a decent life” ... “Yeah the children are primarily, but the state has an obligation as well. In New Zealand, in our economy, the state has an obligation” (Bidois, C).

For those that were sick and needed assistance, they responded;

“Well for the sick, it’s the one that’s most suitable I would say: Handiest one, most suitable”. Maybe for some “life is pretty well complicated, some uncomplicated: Up to one of the family anyway. They should have a meeting” (Ake, G).

“Well primarily it is the family. Yeah primarily because when you get sick you know you talk about it and you, and the wife says what do you want, aspro’s or good kick in the pants or what. Oh it’s a bit more serious than that. I’ve got to go and see a doc” (Bidois, C).

Naming the whānau after tupuna rongonui can uplift the wairua within which then enhances the wellbeing of the individual. In regard to the naming of babies after ancestors, ingoa rongonui, they both remarked;

“Oh well if you go back to Māori tikanga, you have to know the kid to give him a name, because that name itself, is enough to measure up, measure up the ancestral spiritual bind to the kid. As far as Māori concerned, that’s why if you name a kid a certain name, especially if it’s a person that’s spiritually involved, like a tohunga, and you give to a kid, and sometime you got the same role, they’ll have the same feelings and that spirituality becomes one. Now that spirit is there alright because if you name it after an ancestor, some ancestors, it don’t sit well on mokopuna that were badly named” (Ake, G).

“Yes, now, yeah, I went to my grand-son’s wedding about six months ago and his father asked me, it was up in Auckland and he had a big crowd there, to explain his Māori name that I had given him, given to him, that I had given him Tamatea. But he’s the only grand-son. So I had to give him an illustrious, I felt I had to give him an illustrious name, and I explained it, and I explained it to the Pākehā who Tamatea, Tamatea Arikinui came on the waka, Takitimu and the ancestry coming down to it. And that’s why I gave him that name because he was the only grand-son. Plenty grand-daughters and they’ve got Māori names too. Yeah, and I’m pleased that they, you know they all want one. So that’s good” (Bidois, C).

I spoke to both Gordon and Colin regarding their thoughts if any to the health and welfare of their children and aging well for them. They responded:

“Eat well, think. But I’ve always told, you stick to the law, the Ten Commandments; you can never go wrong. Whenever you in trouble, you turn to that” (Ake, G).

“Aging well, oh looking after your-self physically, looking after your-self; and mentally and spiritually looking after your-self. I would like them to know a bit more about their Tauranga relations and I’m concentrating on that as to come over here more often to hui and tangi and such that they don’t lose touch with their Tauranga relations” (Bidois, C)

Aspects that strengthen the whānau today were discussed. They both responded;

“All, most whānau today are based on money. You have a good look around: Only the very staunch whānau and them, few and far between that stick to the old principles. It’s a passing thing isn’t it” (Ake, G).

“Meeting together, trying to associate together as often as possible, and that’s not easy in today’s world. Yesterday’s world where you lived in Tauranga and most of your family was still in Tauranga, like in my father’s days. Most of them were still in Tauranga. They had a big whānau there, but now we’re all spread out” (Bidois, C).

I then asked if whānau had contributed to their wellbeing in advanced age. They replied;

“I tell you something. They have more problems than me getting old on their own doorstep. It’s me having to find the time to go and look over their problems instead of the other way around. I can see that. I give them hints that you read up your bible three score years and ten. I’m living on a bonus, given me by my creator. Now, from 1980, to 2015, 35 years, how long I’ve been retired. I fended for myself. The only job that’s, Jason comes over here and does it.” “That’s my son. He comes over here” ... “so he knows how to look after things.”... “Yeah, I try to encourage him put a garden in. Learn how to sustain yourself. Just in case you haven’t got a job and times get hard. And always put money in the bank so that you know that you got a barrier there between you and starvation. I try to teach him all that.”

“Yeah but I get family drop, come over here have a look, do some work outside. Like, I used to do it myself but I found it is unfair to, and get the government to pay to mow my lawns, stuff like that you know. That’s the contribution he makes, he mows the lawns and he ... yeah he takes me up there” (Ake, G).

“Oh yes, yeah, yeah. They ring up often, ask how I am, and they do come and help. That’s one way they do contribute is coming down here and they cut gorse, and they do heavy jobs: It was different in the old days where we’re all living close together. You could live in each other’s you know kitchen and it was okay. But I think you’ve got to provide an encouraging atmosphere both ways. But its best them to come and visit us than us to visit them; and there’s certain expectations from on both sides too, and rightly so. I can’t expect them if they’re sick to come and see me at times. A little bit more often if I need help. I know my other son isn’t in a hurry to get down here for this month. But he’ll be down here next month. So that’s Okay” (Bidois, C).

Gordon stated that there is division among whānau these days. Whāngai were considered whānau because you taught them. Topping kūmara and collecting pipi were jobs Gordon remembered when he was a child. Whānau were considered the kaitiaki. There was a spiritual aspect to the naming of babies. Although assistance is provided by whānau to Gordon, he says that he contributes more to the whānau than they do to his wellbeing.

Colin states that his children look up to him and therefore he considers himself as a leader within the whānau. He has whāngai brothers which he considers whānau. Love thy neighbour is how Colin considers the relationship towards others that have similar

interests. Our children and society are kaitiaki for whānau, the sick and the elderly. Colin acknowledges that there is an obligation for koroua to attend the marae at tangihanga when circumstances permit. Naming his moko brought back fond memories for Colin. Colin states that whānau do contribute to his wellbeing in advanced age.

5.6 Conclusion

Gordon's service to his whānau, whānau whānui was that of an advocate for land issues, history and whakapapa. Pākehā intervention with differences in te reo Māori, and the effects of tikanga, didn't sit well with Gordon. The Treaty done properly would have been better. Ngā mea wairua was a spiritual feeling and fasting was to cast out the bad influences of the mind and body. Faith had contributed to Gordon in advanced age.

Some whānau were divided, however Gordon stated that they were the main kaitiaki of koroua and the sick. Gordon doesn't feel that whānau have contributed to his wellbeing in advanced age. More so than the previous interviews, Gordon would speak about his feelings. This is something that he recognised and often took into account. He felt obliged to help; Noa and mauri give you a feeling; you feel it sometimes; you can feel that affinity is there; that tree must have a feeling; they'll have the same feelings. Gordon kept in touch with his inner feelings when giving feedback to questions asked of him about his health and wellbeing in advanced age.

An advocate known for his extensive service to the community and to Māoridom, Colin continues to fulfil his role as kaikōrero on the marae. Māori have a far more significant way of doing things which mustn't be lost. Although tikanga and te reo Māori evolves, te reo Māori continues to remain a prime pillar of te ao Māori. The Treaty has been a help in bringing Māori into view to the rest of the world. Colin is hopeful that after death, he and his wife will be reunited. Faith has contributed to Colin living and aging well in advanced age. A good example has seen Colin's whānau impart their love to him. Whānau contribute to his wellbeing in advanced age.

This kōrero uncovered some interesting perspectives from these participants. It was evident that responses to questions asked, stemmed from the upbringing of Gordon in very much a Māori world, at a time when *te reo* and *tikanga Māori* still played a predominant part in his life. Gordon spoke with feeling regarding history, land and whakapapa. Gordon's responses were according to what he felt within, his inner spirit according to his traditional upbringing.

There was a slightly deeper insight by Gordon as he spoke of his surroundings, namely whenua, including trees, ancestors or tupuna and their kōrero; animals including dog, fish, īnanga, eels, crayfish etc. Pūhā and silver-beet.

A life of service from Colin was important to him; service to the community and in later years his hapū and iwi.

Nō reira ka nui te mihi atu kia korua mo ōu awahi i ngā marama kua hipa atu, mō ōu manakitanga nōu i hōmai ai ki āhau.

Chapter 6

Discussion of findings

6.1 Introduction

The primary aim of this study was to provide data that report on success factors that contribute to the wellbeing of koroua (80-100 years) living well in advanced age. In order to do this, the research was aimed at:

- Investigating the current health and traditional Māori aspects in contributing to the health of koroua living in advanced age.
- Analysing and determining whether traditional Māori practices strengthen *te reo and tikanga Māori* and if *te reo Māori* contributes to the wellbeing of koroua.
- To determine whether *ngā mea wairua, whakapono rānei*, (spiritual aspects or faith) and *whānau* (family) contribute to the wellbeing of koroua in advanced age.

The primary research questions aimed to discover:

The responsibilities of koroua to the marae and Māori

My aim was to discover whether koroua continue to embrace traditional aspects of *te ao Māori* (the Māori world) and to take upon themselves these responsibilities to ensure the maintenance of cultural identity and therefore the mana (prestige) of the whānau, hapū and iwi. I wanted to find out whether koroua in advanced age continue to sit upon the *paepae tapu* (orator's bench) applying *te reo Māori* during the pōhiri process and uplifting the spirit within and therefore, contributing to wellbeing.

Te reo and tikanga Māori.

I aimed to determine if *tikanga Māori* (Māori Customs) continue to be practiced by koroua within the community. I sought to find out if *te reo Māori* differed to what was

spoken and heard when they were young; to ascertain if the Treaty of Waitangi had been of benefit to the wellbeing of Māori and to find out their thoughts as to whether te reo Māori had contributed to their wellbeing in advanced age.

Health and traditional healing

To find out what these koroua thought was the meaning of health. To discover if these koroua knew of Māori medicine from times passed and if they utilized the help of tohunga to improve their health.

Ngā mea Wairua

I wanted to ascertain the thoughts of these koroua regarding spiritual aspects and faith. To find out their thoughts about spiritual aspects these days among the people and to determine whether they thought faith or spiritual aspects had contributed their living well in advanced age.

Whānau

I wanted to know what their thoughts were about the makeup of the whānau and regarding carers for the elderly. Furthermore to find out their thoughts about aspects that strengthen the whānau these days and whether whānau have contributed to their wellbeing in advanced age

Research methods adopted in order to address these research questions involved:

The secondary research method (Chapter 2 Literature Review) explained in more detail views of other indigenous elders for example on language, family ties and customs within their community. Data regarding their roles and views on spiritual aspects were also researched.

Semi-structured interviews (Chapter 4) as the primary research method to collect data to verify or to counter current research were had. The case study (Chapter 5) captured the evidence of two participants, validating data from the semi-structured interviews in chapter 4

6.2 Key Findings

6.3 Section 1. The responsibilities of koroua to the marae and Māori.

Through the research methodology undertaken, it has clearly shown that indigenous elders are still the keepers of traditional wisdom, historical or traditional knowledge systems (Rewi, 2010). Even though classed as living in advanced age (80+ years), most of these koroua still manage to maintain and keep in remembrance their world views, traditional language, beliefs and *tikanga* (customs).

As the researcher, it was evident that responses to questions asked stemmed from the upbringing of this diverse group of elderly Māori men. From Syd who was brought up by whānau whānui (extended family), to Gordon who was brought up in very much a Māori world at a time when *te reo* and *tikanga Māori* still played a predominant part in his life. In regards to what Pihama (2001) stated regarding kaupapa Māori and the importance of *te reo Māori* in understanding Māori concepts, Charlie made a poignant statement:

“Well Māori to me is my wellbeing. And because I was brought up in the Māori world, my great aspects are for you know those that were living at the time and to those that have gone. Wairua and everything are still there. I still have that” (Karauria, C).

This research study has shown that ten koroua acknowledged that they were actively engaged in fulfilling roles for their whānau. Seven were involved or had roles in assisting their hapū and six had roles where they supported their particular iwi. Several of these koroua continued to work for their marae and eight koroua felt that koroua as opposed to rangatira differed. The lack of education registered as a concern for some as affecting Māori these days. Other points noted were Pākehā laws, activism, the loss or lack of work and ‘*whakamomori*’ (suicide).

6.4 Section 2. Te reo, tikanga Māori and the Treaty of Waitangi.

Higgins and Keane’s (2013) views on language decline and the Human Rights Commission (2016), saw *te reo Māori* being forbidden to be spoken in some schools

throughout the country. This was seen by some as the beginnings of its slow demise. Of these participants, seven were forbidden to speak *te reo Māori* whilst at school. Colin Bidois did allude to the fact that Māori were encouraged to embrace the ways of Pākehā for their wellbeing.

- *Like old Api, Apirana said, learn the ways of the Pākehā and it will serve you well in your life* (Bidois, C).

Despite this, for eight participants *te reo Māori* was passed on to them by their elders. Further stated by Higgins and Keane, (2013, p. 4), koroua from that era were brought up in an age where *te reo Māori tūturu* was spoken in most homes and the marae was the norm. Most of these koroua learnt by listening to what their parents, their *tūpuna* and others said to them in normal day to day conversation at home, the marae and the community. To reiterate, Gordon stated that *te reo Māori*,

- *“means a lot. You learn the meaning of words that are Māori which in turn becomes part of who you are”* (Ake, G).

For others, the contribution of *te reo* to their health and wellbeing uplifted them in other aspects.

- *“Kāre kore, kāre kore, na te reo ka piki ake tāku, tāku mātauranga, taku mōhiotanga, taku ngoikoretanga, ēra mea katoa. Na te reo”* No doubt, no doubt that the reo has lifted my knowledge, my understanding, my weaknesses, all those things. That’s the reo (Ngatai, K).

For Kihi (Ngatai) and Karora, otherwise known as Carlo, (Te Mete), speaking English was quite challenging and this was reflected when asking which language they preferred to speak. Other koroua felt the same way. Having been raised in a traditional Māori setting, conversing in *te reo Māori* and attending to aspects regarding the progression of the marae, they now display a competence of *te reo Māori*. This competence not only voiced but instilled within (Higgins et al., 2014, p. 382; Rewi, 2010).

Moorfield and Ka’ai (2010) stated that there have been new words deciphered and translated from English to *te reo Māori*. This was confirmed by nine koroua saying

that *te reo Māori* differed, or new words being spoken that were different from what they had heard when they were young. I found it interesting that Hare Mohi hadn't been taught the reo but remarked;

- “*I’m just thinking about Te Kārere and all those fellas talking and different aye? All those, some sounds I’ve never heard before, yeah*” (Mohi, H).

Gordon felt very displeased as to the slight differences that he hears from time to time on Television. He also explained that in some regions throughout the country that *te reo Māori* was purposely changed to appease the Christian missionaries. Gordon's response was that *te reo Māori* was becoming 'mixed' with other languages. Like what was heard on TV, there were a lot of new words that just didn't sound well to Gordon. “*It is*” was Gordon's reply as to whether he considered *te reo Māori* to be the wellbeing of Māori.

Nine koroua thought that *tikanga Māori* was alive and well today with another nine still fulfilling a role in sitting on the *paepae tapu* (orators bench) when at the marae. Officiating at tangihanga (funerals) or whakatau (greeting) were often roles left to koroua (Durie 2003). All participants confirmed that *te reo Māori* was in some way important to the hapū and iwi with the same number attesting to the fact that *te reo Māori* still remained an important aspect to them and to good health.

- *Koira te mea nui i waenganui i a ngāi tātou ... Nā, ko kōrero, ko kōrero atu au i te taha i te reo ki ngā wānanga e kōrerohia, e wānangatia haere nei i te hapū, i te iwi rānei mo te reo* “That's the main thing among us. To speak, I speak *te reo Māori*, in wānanga among the hapū or iwi, the language’ (Ngatai, K).

Concerns differed regarding the perspectives that these koroua had of the marae. Some of their concerns resonated with the lack of *te reo Māori tūturu* in its natural state not being learnt and therefore spoken by the younger generations. These koroua had learnt to speak when in their younger years and see the change in kupu (words) as a concern. This is also reflected on the lack of speakers on the *paepae tapu* today. It is the older generation or the more senior that officiate in these roles (Hokowhitu, et al., 2010, p. 64).

Tauranga is an area that borders on several other rohe (areas) such as *Pare Hauraki* (Coromandel) *Tainui* (Waikato) and *Te Arawa*. This may cause dialectal issues in regards to te reo. Academics seeking to further their education could also pick up the dialect of that particular area. The dialect of others could also affect those who live here. Tai reported;

- “*Ko uru mai ngā kaiwhakahaere i ngā kura ki te reo, kāre nō te takiwā.... Koira te, kua rerekē haere i ngā mokopuna tū mai ana. Ae, he rerekē, āhua rerekē haere*” Teachers of the reo come into our schools but are not from this area. That’s the, the children are becoming different when they stand forth. Yes, different, becoming different (Taikato, T).

This can leave koroua troubled when the spirit of the language is lost. Rewi has stated that ‘there was a sanctification felt by those present at *hui Māori* or gatherings’ (Rewi, 2010).

- *Kāua e whakamāorihia ana ko āhua rerekē to tāua reo ki to te Pākehā: Ko ngarongaro haere te wairua o to tāua reo*” Don’t translate our language to Pākehā. We then lose the spirit of our language (Tahau, R)
- *‘Ko te reo parāoa anō hoki te reo Pākehā ana mo te tinana tēra. Ko to tāua reo, mo te taha wairua*” And also the Pākehā language, that’s for the temporal body. Our language is for the spiritual side (Tahau R).

For some koroua, the lack of *te reo Māori* can have an influence on their wellbeing as they witness its slow departure from what they learnt.

- “*He ōrite tonu taku whakaaro, mehemea ka ngaro te reo, ka ngaro te ao Māori*” My thoughts are the same. If the language is lost, the Māori world is lost (Ngatai K).

Whaikōrero or oratory speaking *i te reo Māori tūturu*, is performed predominantly by koroua sitting on the paepae tapu, maintaining the mana of their hapū and iwi. Seven of the twelve koroua interviewed recited *pēpeha* or *whakataukī*: Some with their *tauparapara* being ‘*pāpaki kau ana ngā tai ki Mauao*’. This depicts the arrival of Tainui waka into *Te Awanui* (Tauranga harbor).

An interesting point that Gordon mentioned regarding whaikōrero was the fact that those whom were not at the caliber of standing on behalf of the hapū and iwi shouldn't be permitted to speak. Gordon reported;

- *And you get someone supposing to be standing for your family, standing on the marae, in my eyes a child, speaking on my behalf. In the old days, you be told to sit down on the marae. But because of the Pākehā system, he can speak free speech. In Māori you can't*" (Ake, G).

Six of twelve koroua sung waiata on the marae following the *pōhiri* process. Similar to Trinick and Dale, (2013), nine koroua felt that *waiata* did indeed strengthen *te reo Māori*. This was due to 'a pervasive and profound relationship between music and language being evident' (Trinick & Dale, 2013, p. 3). Nine koroua were found to have sung *hīmene* in a church setting. Eight koroua felt that *hīmene* did strengthen *te reo Māori* and one koroua wasn't sure. Steve Hetet spoke admirably about the waiata that he supports when on his marae. "E pā to hau" was their national anthem.

In its proper state, with *tauparapara*, *whakataukī*, *pēpeha*, *pātere* and *whakapapa* being practiced in *whaikōrero*, these are aspects that maintain cultural identity and endorses *te reo Māori* in its traditional form, therefore to some koroua retaining the *wairua* of *te reo Māori* and the maintenance of *tikanga*. Those frequently practicing this role are said to be 'self-assured about their wellbeing' (Durie, 2003). Kihī reported;

- *Mai i tēra wā ki tēnei wā ka rongo au i ēra whakataukī, ēra pātere, ēra mea katoa: A ka mau i āhau a kei āhau tonu*" From that time until now I heard those whakataukī, pātere and all those things. I grasped them and they are still with me (Ngatai, K).

If anyone in particular, Gordon had the *wairua* (spirit) or that gift that comes from learning and reciting whakapapa. This can afford those that recite whakapapa 'as worthy of tribal protection' (Durie, 2003, p. 77). About his whānau and hapū, Gordon remarked;

- *I only fix them on the whakapapa side. That's the only responsibility I got. Because as I said, they break into different marriages and responsibilities, out*

of your hand isn't it?" ... "That's where I feel obliged to look after my side of things on the Māori side. Pākehā side, no." (Ake, G)

With that special spirit that comes with *te reo Māori*, I would affirm that for most koroua interviewed, (ten out of twelve), *te reo Māori* has indeed been a factor that has contributed to their wellbeing as they have now gone into advanced age. *Whaikōrero* and *waiata* does indeed promote *te reo Māori tūturu*, and therefore the wellbeing of koroua. *Tauparapara*, *whakapapa*, *whakataukī*, are also aspects that contribute to maintaining a cultural identity, allowing the wairua to settle.

- “*Wairua* and everything are still there. I still have that” (Karauria, C).

The Treaty of Waitangi is an important document signed in 1840 where Māori and European were brought together to live as one people. Indigenous to New Zealand, Māori were given protection over their customary rights and interests. However, with the Treaty of Waitangi came British authority (Ministry for Culture and Heritage, 2015).

- “*Ki ngā, ki te whakakotahi i te ao Māori me te ao Pākehā. Engari, kāre tonu, kāre tonu tēra e tutuki ana i tēnei rā*”. To bring together both Māori and the English. But it's not without controversy even today (Ngatai, K).

With incompatible views among these particular koroua, half of them thought the Treaty of Waitangi as helpful. Four koroua thought otherwise. Barrett states that many Māori believe that the Government has mostly disregarded its Treaty obligations (Barrett, 1997).

- “*it was a partnership signed by both. But as the years have gone by, it hasn't been honoured*” (Karauria, C).
- *Ētehi o ngā raruraru me kī, ko te whānuitia o tētehi tangata, tētehi tangata, ta rātou anō whakaaro* There are still some problems, according to most people ...) (Te Mete, C).

Some koroua interviewed felt that the treaty was of benefit to Māori. Māori have gone through the trials that come through the adjustments that might need to be made to see a clear way forward to now see progress for iwi and hapū.

- “*I hope we hang on to it you know. What we doing seem to be working you know. All down South Island and Tainui and all that aye? Seem to be going well. And all around Taupo now seem to be working*” (Mohi, H).
- “*Koira te oranga mo tātou te iwi Māori*” That’s the wellbeing for all us Māori people (Taikato, T).

Whakapapa or genealogy is an aspect that Māori recite to provide understanding to who they are and from where they derive. For some this might be a struggle.

- “*No, no, no. My brother would be probably more informed. He’s more apt to your study than I am. That’s a different aspect altogether*” (Gundry, S).

Yet for others, although delving into paths that might be dangerous, it may still be quite easy.

- “*Ka tae koe ki te honohono i ngā manuhiri ki te tūpāpaku. Māmā noa iho tēra. Engāri kia tūpato. Kia tūpato ki tēra. No reira kia tūpato i runga i tēra āhuatanga o te whakapapa*” (you connect the visitors to the deceased. That’s easy. But be careful with that. Careful about those kinds of things regarding genealogy) (Ngatai, K).

Although one might lack the direct knowledge of whom or where a person hails, there are features that are recognizable within a person. Some ancestors are still remembered to this day through a knowledge and understanding of the roles that their tupuna once had within other tribes.

- “*If I’m on the paepae and a guy come up and I can see part of them from Arawa*” (Hetet, S).

6.5 Section 3. Health and traditional healing

Aspects regarding herbs or remedies from the bush were spoken of to ascertain health for these koroua when they were young. This aspect was brought about due to a respect from Māori to Papatūānuku (the earth). Whakataukī were recited in remembrance of this. ‘A treasured land is always there’ (Mead & Grove, 2001. p. 91).

In times past, the *kūmarumaru* shrub was used by Māori in the healing process with *karakia* also recited (Goldie, 1998). Seven of the twelve participants interviewed mentioned *kawakawa* as helpful in the return to good health. Some swear by it and currently still use this form of traditional *rongoa* (medicine).

- “*A ka inuhia āhau e kapa noa iho. Engāri, ko rima tekau tau e inu ana i tēra te kawakawa*” I drink just a cup. But I’ve been drinking *kawakawa* for fifty years. (Ngatai, K).

Kūmara hou, the juice of thistles, *whauwhau* leaves, *mingimingi*, *ramuramu whārangi*, *kōhai* and *inkweed* were also mentioned. Interesting for me as the researcher was that according to Gordon, *pūhā* was a great “source of iron”. Gordon also said in relation to health:

- “*You don’t stress. You control your mind because unbeknown to a lot of people, that your mind controls your health.* (Ake, G).

Tohunga or priests were utilised to restore good health after suffering some kind of affliction (Moon, 2003). Māori see this coming to fruition through their relationship with God (Patterson, 1992, p. 83). Elders or men who hold the proper authority pronounce *karakia* and blessings on those that are afflicted (Family guidebook, 2006). Some eleven participants out of twelve felt that *tohunga* were common and seen. Colin gave a vivid description of the process he went through to bring about good health from a *mākutū* (magic spell) that was placed upon him. With the help of *tohunga*, the laying on of hands (on the head) and *karakia*, he was then made well. Kingi Ranui responded to healing;

- “*every time we go and bless a person, I’m always the one that anoints with the oil.*” (Ranui, K).

There were also questions asked in order to weigh up against what New Zealand health say are health factors for *koroua* in advanced age. This analysis found that five of the twelve *koroua* reported that doctors were familiar back in their days, and with seven informing me of traditional forms of healing being practiced (Goldie, 1998).

Although tohunga have bestowed upon them the authority to restore good health and wellbeing, ‘it is from God that the person is then made whole’ (Moon, 2003)

- *E waru haora he mahi ana te tohunga nei i taku matua me tana wai.... Muri mai i tēra ka ora ake taku matua*” For eight hours the tohunga worked on my dad with his water.... After that, my dad was cured (Ngatai, K).

6.6 Section 4. Ngā mea wairua

Ngā mea wairua or spirituality is observed by Māori in the process to bring about good health (Durie, 1998). The body and the spirit have a connection. If this connection is stable, good health then occurs (McGowan, 2009). Nine of the participants in my research have a firm belief in deity, and some have leadership roles within their various religious denominations.

- *“Oh well, ko te mea kē, ko to tātou kaihangā te timata me te otinga o ngā mea katoa. No reira, he aha te take o te whai atu he oranga mōu? Mehemea kāre koe e whakapono. Kei a ia te rongoa”* Oh well, the thing is, our creator is the beginning and ending of all things. Therefore what is the cause of wellbeing for you if you don’t believe. He is the medicine (Te Mete, C).

Another interesting statement made by Syd was that although he isn’t an active church attendee, he does attend on the odd occasion suggesting that it may contribute to clearing the mind. Syd reported;

- *“Occasionally yeah. I think its a good thing, sort of clears the mind”* (Gundry, S).

Thoughts varied in regard to things of a tapu nature. Customs or tikanga were closely practiced so as to not incur any adverse situations. Karakia was often recited to restore a sense of wellbeing to the suffering of the individual (Ka'ai et al., 2004. p. 172; Goldie, 1998). Hohepa Kereopa stated that mauri or that life-force was tapu (Moon, 2003, p. 86). In relation to one of the participants view regarding aspects of a tapu nature, Hare reported;

- *That's a dangerous side that tapu, yeah tapu aye. You don't know when you stepping on somebody's places you know, different places aye*” (Mohi, H).

Mauri was described as an aspect that could fluctuate to bring about either good or bad health to an individual. McGowan states that blessings were used to align deficiencies in the mauri (McGowan 2009). Mauri is closely connected to things of a tapu nature and therefore ascend from God (Patterson, 1992). Mauri was defined by some koroua as handing back the authority to the *haukāinga* (true people of the land) when *manuhiri* (visitors) have finished their *kōrero* at a *pōhiri*.

Most participants in some way agreed that *karakia* and *whakamoemiti* (prayer and giving praise) were important aspects within spirituality and still stringently practiced today (The Church of Jesus Christ of Latter-day Saints, 1981, b, p. 11). When determining the illness that exists within an individual, *karakia* may need to be said (Moon 2003).

Karakia was emphasized, and it was no surprise that all twelve koroua have *karakia* from time to time. For some, having *karakia* or *whakamoemiti* to begin our interview was implemented. Some forms of *karakia* were saying grace on special occasions, upon entering the forest to collect *rongoa* (medicine), the *maara* (garden), going out to fish and giving thanks.

- *“Yeah, yeah, yep. As I say again, when I go on the sea, I pray before I go”* (Mohi, H).

Baptism is where the procedure and prayer is stringently adhered to (Gospel Principles, 2011). Mormon missionaries taught faith repentance and baptism. These were described as saving ordinances (Church of Jesus Christ of Latter-day Saints, 2004. p. 210). Regarding the Mormon faith, Kingi affirmed that baptism was an important aspect to spirituality.

- *“without baptism, there's nothing”* (Ranui, K).

For most, constant scripture study was had. Gordon responded that ‘you have to put some thought into it’ (Ake, G). For some, their actions that they practice from time to time are a reflection of what they learnt from adherence to the scriptures.

- “*Yeah and the you know oh, Ten Commandments, you know. Live by the ten commandments and to me that’s all I wanted in the spiritual world*” (Kauria, C).

The Catholic Church was the denomination most participants affiliated to, followed by the Ratana church. Others mentioned were the Church of Jesus Christ of Latter-day Saints and Church of England. Some nine of the twelve koroua observed the scriptures. Eight confirmed that blessing, healing and restoring the wellbeing of others was practiced.

- *Well, it’s only the placing of your hands on the person’s head or feet, me te karakia, yeah*” (Ngatai, E)

After interviewing these koroua it was found that karakia and, or, whakamoemiti were aspects which promoted *ngā mea wairua* or spiritual aspects as a success factor in koroua living well in advanced age. Karakia or offering blessings can be had in the support of someone suffering from ill health.

Himene and waiata were also aspects practiced to not only engender a spiritual awareness or *tautoko* (support) the *kaikōrero* (speaker) on the marae, but also to strengthen *te reo Māori* (Trinick & Dale, 2013, p. 3). *Ngā mea wairua* was indeed found to be a success factor for elderly Māori men in living a long, healthy and happy life.

- “*Ki to tātou kaihangā. Kei a ia te oranga*” Our creator, he is the wellbeing (Te Mete, C)

6.7 Section 5 Whānau.

This research study has shown that ten koroua acknowledged that they were actively engaged in fulfilling roles for their whānau. Whānau need not be your own flesh and blood through whakapapa lineage, but may include those that have aspects in

common with yourself. Attributes such as aroha and manaakitanga can include yourself being considered as whānau.

Although many whānau have close ties one with another, these relationships can get tense on occasion. It may need some sound counsel by leaders within the whānau to generate the aroha needed to progress forward. I soon realized that I need not delve too much into whether whānau made a contribution in assisting these koroua when the need presented itself. Although many of these koroua could manage the basics in catering for themselves, most koroua indicated that their whānau would help.

Two koroua felt that it was the government's role to care for koroua in advanced age and two did not comment. One koroua thought that it was left in the hands of God. For those koroua that were sick, the majority responded in saying that it was up to the whānau that would cater for their needs. Others cited doctors and professionals to assist with the sick.

By remaining close as a whānau, this would then contribute to the health and wellbeing of koroua. Just to visit and with a bit of help with the heavier duties around the home was why these koroua felt that whānau had contributed to their wellbeing. This was the case for the majority. To these koroua, whānau were indeed important. This included their assistance in times of illness or support around the home. For most koroua, whānau contributed to their health and wellbeing in advanced age.

- *“Yes they do, a very big way. They visit, they come and have a yarn, they come and have a talk, they let you know what they're about, doing, how their works going. No, very good”* (Gundry, S).
- *Ka haere mai mehemea e te mōhio e hui taku, ka haere mai ki te tiki āhau”* (They come if they know I have a meeting and so come to get me) (Te Mete, C)
- *“Yes, Well they do things for me you know, do things for me and help me whenever I need, need that help”* (Ranui, K).
- *“That's the one, oh ae. Te nuinga o ngā mahi o te whare nei”* (Yes. Most of the work in the house) (Tahau, R).
- *“I like them being around me”* (Hetet, S).

- *“Yes, Well they do things for me you know, do things for me and help me whenever I need, need that help. Well, with the cooking yeah” (Ranui, K).*
- *“Oh yes, well if anything happens to us you know they here straight away to give assistance” (Ngatai, E).*

Chapter 7

Conclusion

7.1 Introduction

To some, especially those in Māoridom, for koroua to live up to and beyond eighty years of age is indeed unique for some whānau. Yet for some to live beyond ninety years of age is quite remarkable. To live up to almost mid-nineties and still attend the gym must certainly be an achievement to acknowledge.

Much has been spoken of, written and preserved through various mediums with regards to koroua and the tireless efforts that they are involved with in the preservation and maintenance of tikanga, te reo Māori, te taha wairua, whānau and hapū. Much of this can be witnessed when attending the marae when the occasion arises. In relation to this statement, not a lot of literature has been provided for koroua who now live beyond eighty years, thus becoming octogenarians and classed by researchers within the health field as living in advanced age.

7.2 Overall statements

As the researcher undertaking this study, it has been a great privilege to have had the opportunity to sit with some of the more experienced than most men of our day. They have experienced the trials of life and graciously allowed myself to capture their story. As a Māori, keen to learn and embrace ngā mea Māori, I reflect back on some of the poignant moments in the lives of these koroua. Their thoughts regarding te reo Māori, ngā mea wairua and whānau, as factors contributing whether big or small to their living a happy and healthy life. The validation of kaupapa and mātauranga Māori through the preferred use by some of te reo Māori has indeed inspired me on this journey.

I found this exercise quite difficult as there were quite a few instances that stood out so needed to ensure that my own kōrero did not impose on my participants. It is my hope that I gave fair comment to all who assisted me. Poignant moments for me were

the encouragement given by all to carry on with my study. These koroua were very supportive to assist where, when and how they could. My relationship with most and the fond feelings I had for the elderly only made my journey that much easier.

Whaikōrero, karakia, whakamoemiti, whakapapa, waiata, hīmene whakataukī, pēpeha, pūrākau, tauparapara are just but some of the aspects that determine the status of te reo Māori and the contribution it has made to the health and wellbeing of these koroua. Whaikōrero alone maintains prestige on behalf of the whānau, hapū and iwi. This practice permeates those in attendance with a portion of the spirit to acknowledge the occasion.

Although gaining evidence and support for my kaupapa (topic) is what I initially sought, there were also rich historical narratives were some of the learnings from these koroua. The kōrero given by Gordon on what transpired between King Tawhiao and George Grey was for me a memorable moment. I feel so very humbled to be given the accolade to hear such a historical piece of New Zealand history. What made it more memorable for me was that Gordon said that half those from Waikato didn't know what he was telling me. For me that was a great honor for Gordon to feel that I had the capability of capturing within my own mind events of that time.

Gordon recalled those events to me in te reo Māori when he said he preferred to speak in English. Like Colin he again recited whakataukī i te reo Māori when he had also said that he wasn't proficient in te reo. To hear Hare, say that he was never taught te reo Māori, but in the same interview stated that some of the words that he heard on television were words that he had never heard before. This to me was an indication that te reo tūturu back in times past was widespread. For me, the wairua felt from hearing these experiences come from traversing my way *'i te ao Māori'*.

I knew the kōrero well in relation to the waiata sung by Steve Hetet when he is at the marae. E pā to hau brings back memories from when I visited that very site at Rangiāowhia. It is no wonder that those from that area see E pā to hau as their national anthem. This waiata validates one's connection to their cultural identity and to their history which is still remembered by many. To me, I saw Steve's āhua

(appearance) change slightly when he sung but only a few lines of that waiata. Like that of others interviewed, I felt the wairua from what Steve had expressed to me.

I wasn't surprised that koroua in advanced age were still active on the paepae (orators bench) when at the marae. I see them from time to time but more in a coordinating role. Whaikōrero and tauparapara resonate with just over half of these participants and with similar numbers supporting waiata. Colin did allude to the fact that the younger ones proficient in te reo Māori are being asked to speak. With approval from some senior koroua, the younger generations can now stand to maintain the mana of their marae and hapū. I feel a sense of relief that tikanga Māori that I was raised to know will remain and live on. The spirit in which I felt by those whom spoke openly about their thoughts regarding te reo Māori as contributing to their wellbeing through whakataukī, whakapapa, tauparapara, whaikōrero and waiata, leaves me in no doubt that these aspects engender cultural identity and contribute to some living a long healthy and happy life

I was privileged to witness the blessing of an individual by a traditional tohunga and what I saw, I thought remarkable. It was something that took me very much by surprise however it opened my eyes to the world of traditional healing. Kihi Ngatai was much younger and in his quest to ensure good health was restored to his dad, travelled with his brother in law to Te Whānau a Apanui to seek the services of a tohunga. Another like Reg being asked to bless the homes of those that had unwanted spirits was another example to me of maintaining that holistic view by connecting through karakia to the spiritual side.

Placing the hands on one's head prior to giving a blessing through karakia was how some related to me the process of blessing the sick. Kingi mentioned how he would anoint the head when he would assist someone in giving a blessing. Hare mentioned how he experienced a miracle when he was cured by a kuia who was also a tohunga. She placed her hands upon his head and recited karakia or what Hare says "had a kōrero yeah to herself, to us". Colin had a mākutu uplifted from him by the laying on of hands upon his head. Enoka used to bless others by the same process and laying hands on the feet as well.

I had a feeling that karakia among Māori was widespread, however I was taken aback somewhat when learning that all these koroua had karakia from time to time. From Hare's home there is a vast open sea just down the hill. Hare would go out fishing at night all by himself to an Island I could barely make out in the distance. He said that he felt safe because of that 'fella up there' (pointing skyward). The belief and the trust that these koroua had for a higher Supreme Being was for me inspiring. Traditional healing using karakia also affirmed and validated my inquiry into spiritual aspects as a factor contributing to koroua in advanced age living a long, healthy and happy life.

For most koroua, whanau had a whakapapa link to it through blood or being raised together. Whānau are indeed not too far away in caring for whānau members when they are in need of assistance. This help and support could be in the form of counselling individuals or just giving them some guidance. The wife, children and moko's were seen as important to the whānau. Keeping in touch, communicating within the whānau is as strength to these koroua. It is where we learn and develop the traits that we have.

Just a phone call or a visit from children or mokopuna is uplifting for koroua. What I have come to learn from this study is that it doesn't take much at all to provide support to your whānau whom may be living in advanced age. Transporting koroua to various appointments eases somewhat the burden of having to find a carpark and walking the distance to attend, especially when travelling out of town. Whilst attending to duties on the marae, whānau were urged to attend to offer help and assistance.

7.3 Recommendations

1. Koroua in advanced age and good health

Koroua living in advanced age are witnesses to an ever-changing world. The differences experienced by koroua today are far from what they were used to when they were young. The origin of these influences that these koroua retain, have been handed down from their tīpuna and parents. There is little existing literature on koroua

who now live in advanced age (80+) and so further research may be needed to formulate strategies, and create a tool that would enable them to live better.

Although the use of tohunga has been effective for some, I would strongly recommend that tohunga be considered and utilised for healing after careful consultation from whānau and professional services. To be asked for a blessing by those that may need a blessing I believe is a sign of faith. The blessing can then be performed by those with the proper authority.

The use of karakia prior to and after a blessing by health practitioners can have a positive effect on the spirit within the person. This would strengthen one's cultural identity. Health practitioners should be advised that proper access to kaupapa Māori services in addressing the health of koroua in advanced age be made readily available and seen as a priority. Their world view compared to someone thirty years their junior might not be one and the same.

Further research is needed in Māori health with careful attention to possible disparities that exist in the health system to be noted. This should include the development of a culturally appropriate health check at the hauora or at the home if possible. The vision of this research should have at its core the health and wellbeing of koroua.

2. Mapping support

Whānau and kaiāwhina support for many Māori just comes naturally. Initiatives for a formalised mapping system to cater for their needs should be created if not already done so. Kaiāwhina could include church groups or close friends and neighbours whom are trusted by these koroua. These kaiāwhina are to have a sound background in cultural awareness.

3. Cultural view to maintain good health

Culturally safe, home support guidelines should be implemented by kaiāwhina who cater for the wellbeing of Māori from a temporal, physical and spiritual view. Aspects of a tapu nature to be included in this support plan for home help.

4. Existing support

The Rūnanga (Māori Governance Council) or social support services team to recommend kaiāwhina who continue to maintain the integrity of these koroua. Embracing and upholding tikanga Māori must be a prerequisite. Given disparities in language learning, te reo Māori would be useful as a language in conversing with koroua. Understanding the care of elderly and knowledge of their ability or disability is a must. Home help visits to be planned well in advance.

As an academic Māori researcher, I feel a responsibility to assist in supporting and contributing to the health and wellbeing of koroua and kuia within the hauora. By virtue of kōrero kanohi ki te kanohi with rūnanga, kaumātua groups and various church denominations in Tauranga, I will establish and support existing strategies to provide service to our kaumātua. Rangatahi and mokopuna may accompany me on my monthly contact (face to face, phone or via email) of five whānau by which intergenerational support is recruited, practiced and nurtured. These voluntary assignments support the wellness programme in Tauranga.

5. Maintaining cultural identity

Maintaining cultural identity by an outing to the marae, urupā, moana, maunga, hāhi and kaumātua groups would be helpful. Engagement with whānau is a must so that they remain connected to each other and to whānau whānui.

With the narratives and pedagogical Te Ao Māori concepts that have been obtained through the writing of this thesis, I will pass these resources on to the whare-kura to enhance the knowledge of the students regarding factors that koroua believe contribute to their wellbeing namely, te reo Māori, ngā mea wairua and whānau. I will

offer these resources to other kura and also to ngā kura reo often held at marae in our rohe to support the proliferation of reo programmes. These resources will be taken and offered at whānau, hapū, iwi and rūnanga wānanga to further strengthen the insight to oranga koroua. They will also be offered to those koroua or their whānau for supporting me in this study.

These wānanga will involve and engage with our tamariki mokopuna. This process to open their minds to the world of research and te ao Māori. This will also assist in maintaining their cultural identity, mana, and wellbeing.

7.4 Contributions to new knowledge

This study looked at more closely the aspects that were only partially considered, albeit briefly in the Lilac study on those in advanced age.

Te reo Māori for some koroua contributes to their health and wellbeing. The spiritual connection that te reo Māori transmits to and from koroua who maintain their cultural identity will also contribute to the health and wellbeing of the hapū and iwi.

Karakia is prevalent among koroua who now live in advanced age.

Defining whānau for some koroua can include those whom are not related by blood but may do the same things that you do.

Despite living in advanced age, koroua still remain comfortable in their circumstances regardless of the gradual loss of good health and how long it may take to complete a certain task in and around the home.

Tohunga were utilised in bringing about good health and traditional healing which included the use of rongoa. This practice is still used today. The application of sea water or oil mainly to the head with karakia being recited was stated as a procedure.

7.5 Limitations of the Study.

For an in-depth study of koroua who live in advanced age, there will be limitations as to what aspects of dialogue these participants may be able to expand on when questioned. As it turned out, health issues arose for a couple of my koroua that I had

no control over. I withdrew one participant as he along with his wife were in hospital at the same time. I felt that his mind and focus at that time would be more suited to concentrating on his own health, his wife and their whānau.

Another participant in the same town who agreed to assist me passed away two weeks prior to my initial interview with him. A participant asked to be withdrawn after viewing his transcript and stated that his answers may not have been in alignment with his position of leadership in the church of which he was affiliated. Having to find koroua who live beyond eighty years of age to fill the vacant space left by others can leave a person quite nervous as to the scope of their study. The recruitment and subsequent approval from three more koroua without time to spare was remarkable.

When it came to writing my thesis, there were numerous questions that needed to be managed. Re-arranging and developing the best path to be able to disseminate the findings were time consuming. Letters of redress added to the time constraints that come upon me.

Some may see this as a limitation, but I didn't include *kuia* (elderly Māori women) in this particular study as I had written about them in my master's thesis titled;

The role of kuia in Kōhanga Reo: An affirmation to their value
in the transmission of Te Reo and Tikanga Māori (2006).

There have been numerous studies on kuia and their roles within te ao Māori including the nurturing of the whānau, their value in the transmission of te reo and tikanga and their roles on the marae for the hapū and iwi. This thesis has koroua as the focus as there is not a lot of kōrero on koroua, especially those who now live in advanced age (80-100 years old). Although no kōrero from kuia or a concentric duality process within this study is highlighted, there are comments from koroua to the support kuia provide. These include their support for the whaikōrero when singing waiata and catering for the wellbeing of the whānau. It is through the dual support that we know each provides to the other that a thesis which included kuia kaikaranga, kaiwaiata and koroua kaikōrero may have been just as better served.

Coming to the end of my study I accepted a full time position as a clinical support service worker with a kaupapa Māori aspect to the work. It took much of my time and and I also experienced some health issues during this time, and I wondered if I would ever get my study completed. Ill health, work commitments and whānau seemed to come all at once.

7.6 Suggestions for future research

Looking forward, I will attend the next invitation to a Colloquia-Symposium. Here in Tauranga, I would hold a weekend Colloquia-Symposium inviting community leaders, academics, rūnanga, health providers, church leaders and social workers in Tauranga, the Mount, Te Puke and surrounding areas to attend. These symposiums will be to compare and share findings of models implemented by their organizations in supporting the reported factors that contribute to the wellbeing for koroua in advanced age

I would like to continue research into successful aging of koroua in advanced age. I feel that the findings of this thesis would be best utilised in policy by the government as our Treaty partner (if not already) for the benefit of Māori. Those in charge of health reform should work side by side with Māori to implement indigenous forms of healing. This would see a step forward in supporting Māori maintaining their health, language and traditional culture.

Rūnanga (Māori Governance Councils) could implement these factors into practice within their organizations to uplift and contribute to the wellbeing of not just koroua, but for the individual, the hapū and iwi. These findings would be also helpful to the many committees that strive earnestly to maintain the mana of their marae. These may include marae or whanau committees that adopt these practices of old by summoning the spirit to attend.

The findings of this study show that for some, the application of traditional cultural aspects contributes to the successful aging for koroua in advanced age. I know that some elderly care agencies have adopted some of the aspects mentioned here in this

thesis. It would be great to see them spread out across the board. To have them recognized as a kaupapa Māori strategy and rolled out would be fantastic for the health sector.

The findings of this study would complement initiatives to implement compulsory te reo Māori learning which should be the forefront in the mind of the Ministry of Education. Tūturu reo Māori would be learnt. The traditional singing of waiata which inspires the spirit within could lead to effective learning and maintenance of cultural identity.

7.7 Concluding statements

In conclusion to my study, I feel it important that I strongly advise that adopting (if not already doing so), some form of holistic approach by health practitioners to bring about an alignment of the wairua to the mauri. This will contribute to good health. This approach utilizing te reo Māori would enhance the worldview to that which some koroua in advanced age are already accustomed.

I think fondly the words of Gordon “the ten commandments”. He supported the active practice of the Ten Commandments, and so to the whānau honouring thy mother and thy father, or honouring those that might be equal to them in that space be actioned, even if it be by a simple phone call. It makes a lot of difference to the participant and those who might be involved with ensuring good health for them. See what you can do to consolidate effective outings within the community such as kaumātua groups. To these groups, constant practice of traditional waiata will stir the soul and enhance te reo Māori as well as cultural identity.

More focus on cultural identity especially te reo Māori, ngā mea wairua and whānau will indeed contribute to the wellbeing of koroua in advanced age.

Judah.

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Appendix 1

Ethics approval.



TE WHARE WĀNANGA O
AWANUIĀRANGI

16th February 2015

Judah Kohu
78B Hartford Ave
Papamoa
TAURANGA

Tena koe Judah

Re: Ethics Research Application EC 15-210JK

At a meeting on 16th Feb 2015, 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: Associate Professor V Warriner (HoS, SIGS)

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Appendix 2

Ethics Redress Letter

Ethics committee

Te Wānanga o Awanuiārangi ki Whakatāne.

To whom this may concern.

I have noticed an anomaly in my ethics process that I would like to clarify.

Clause 19 of page 4 in my ethics approval says that I can publish excerpts from transcripts of interviews only with the consent of participants. No information will be published without their consent. (See Ethics approval attached).

It was my intention all along to utilize their name and take a photo of these koroua to add validity to my thesis. I have spoken to them all and they are verbally comfortable with me utilizing their information, name and photo for the purpose of my study.

I generated an information sheet of which in effect was written material of what we had spoken of after the face to face recruitment talks had been made with participants. I then met face to face again and went through the information sheet for clarity and to set up a time convenient for us both to have an interview. Regrettably I made an error in my written information sheet given to the participants that their name will remain confidential. (See attached, Information sheet, 1st paragraph page 2). This was after they agreed to allow me to utilize their name and information in face to face talks. This was also an oversight on my behalf when explaining to them the conditions with regard to my study.

1st paragraph of page 3 says that I will file a photo along with kōrero to submit in my thesis. (See attached, Information sheet, 1st paragraph page 3). This conflicts with Paragraph 1 of page 2

I have added a new clause to the CONSENT FORM that was generated by myself. This new clause will be explained fully to participants prior to any interview. (See attached consent form) The new clause is:

Please be aware that your name will be used in publication of Judah's Thesis, and viewing by supervisors. Your name will NOT remain confidential as was outlined in the Information Sheet given to you some months ago.

Kia matatau mai koa, ka puta mai to ingoa i roto i te pukapuka o Judah, me te kitenga o ētehi kaiako. Kāore e rāhuitia mai ana to ingoa e rite ana ki te kōrero i te pepa whakatau i hoatu kia koe i ēra atu marama e pāhure ake. (Page 2; paragraph 1).

You still agree with that? Kei te whakaae tonu koe ki tēnā?

Yes / No

I have started interviewing and transcribing. I am on the verge of interviewing participant number 3. Can I utilize this new consent form explaining fully the change that differs to that within the information sheet? I know these koroua and have conversed with them. I am certain that they will continue to assist and support me on this journey. If there are any that do not give consent, I would rather find others as I do feel that their name and face will give value and validity to becoming engaged in what I write.

Thank you for considering my position in this important matter.

Judah

Appendix 3

Letters of Support

School of Population Health
Te Tari Tawaiora

Professor Ngaire Kerse
Head of School



THE UNIVERSITY OF AUCKLAND
FACULTY OF MEDICAL AND
HEALTH SCIENCES

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25.04.2016

Dear Sir/Madam,

I write to provide support for the PhD studies of Judah Kohu. Judah worked with the LILCAS NZ team throughout the study and as part of his own PhD interviewed selected participants. He has the full permission of the LiLACS NZ leadership to do so and he conducted the research with full support of his own ethics application. We very much support Judah's studies and wish him well with his PhD.

Ngaire Kerse FRNZGCP, PhD, MBChB



Te Rūnanga o Ngāi Te Rangi Iwi Trust

1 Taiaho Place

Mount Maunganui

24 May 2016

To whom it may concern

HE RETA TAUTOKO - A LETTER OF SUPPORT

Please accept this letter in support for Judah Kohu fulfilling the requirements for the degree of Doctor of Philosophy in Māori Studies at Te Wānanga o Awanuiārangi ki Whakatāne.

Judah has approached members of the Te Rūnanga o Ngāi Te Rangi Iwi Trust seeking support to find koroua who meet the criteria to be interviewed for his Doctoral studies. The Rūnanga have also supported Judah financially in furthering his education.

His topic is **“What are aspects that promote success factors for Maori men aged 80 to 100 years old in living a long, healthy and happy life?”** Taking into consideration this overarching question, the study will analyse and determine whether te reo Māori (Māori language), ngā mea wairua (spiritual aspects) and whānau (family) have had an effect on the physical, mental, spiritual, and emotional wellbeing of koroua who live in advanced age.

We wish Judah all the best in his studies. Nā reira e ngā rangatira tēnei te mihi atu a Ngāi Te Rangi ki a koutou mō te manaaki mai i tēnei o ngā uri o Ngāi Te Rangi

Nāku iti nei, nā

Brian Dickson

CHIEF EXECUTIVE OFFICER

TE RŪNANGA O NGĀI TE RANGI IWI TRUST

Appendix 4
Information Sheet.

PEPA WHAKATAU KUPU MO NGĀ KOROUA
INFORMATION SHEET for Participants

Mahi ingoa: Project title:

**He aha ngā take angitū mo ngā koroua waru tekau ki te kotahi rau te pakeke, i
te oranga pai, te roa me te haringa i te hauora.**

What are the success factors for Māori men aged 80 to 100 years old in living a
long, healthy, and happy life?

Ingoa kaiuiui : Researcher Name: Judah H. K. Kohu.

Supervisor: Associate Professor Virginia Warriner

13 Domain Rd, Whakatane 3120

Private Bag 1006, Whakatane 3158

Freephone: 0508 92 62 64 (0508 WANANGA)

**Ko au tētahi kaiuiui rangahau mo te rōpū e ai ki a nei kō Ngā Mātāpuna oranga
me te tari uiuinga ki Tauranga Moana.** I am a research interviewer for Ngā
Mātāpuna Oranga and the Research Centre in Tauranga.

**Ka nui te mihi atu kia koe mo to āwhina me to āta whakaarohia mai ki te urunga
ki tēnei mahi e pā ana te oranga pai me te haringa i te hauora. Ko au tētahi
tauirā mo Te Whare Wānanga o Te Awanuiārangi, nā, i mahi i to rātou taha hei
kōhi ētehi kōrero e pā ana tēnei mahi hirahira. Taku tumanako o ēnei kitenga
hei tautoko mai ana te mātauranga o te āhuatanga o ngā koroua, hei hāpai ana
te oranga o ngā rangatahi, mokopuna anō hoki. Ka āta tirohia ake au pēna ki te
reo, ngā mea wairua me te whānau, na, mēna e tākoha mai ēra āhuatanga ki te
oranga o ngā koroua.** I would like to acknowledge you for your support and thinking
about taking part in this project about living a long happy and healthy life. I am a
student from the university of Te Awanuiārangi and I am working along-side them to
gather information about this important work. It is hoped that these findings may help
with knowledge about koroua and also uplift the health of the youth and kids. I

specifically want to look closely at the language, spiritual aspects and the family and if they contribute to the health of koroua.

Kei a koe te tikanga mēnā e uru mai koe ki tēnei mahi. Mehemea ka whakaae koe ki te tautoko mai au, ka tāea anō e koe ki te whakaputa mai i tēnei mahi i te wā e hiahia ana tae atu ki ngā marama e ono whai muri mai o te uiuinga. Kei te noho rāhui to ingoa mai i tēnei mahi nā, Kei te hē _____ e rua ngā haora pea te roa o tēnei uiuinga, engari, tokoono ngā haora pea mo ngā koroua i te uiuinga roa. Ka tāea e māua hei mahi ēra mahi i te wā pai ake ki a koutou, na, ehara ngā pā te raru, tūpono rānei ki to orange. It's up to you whether or not to take part in this project. If you do agree, you may withdraw at any time up to six months after the interview. Your name will remain confidential
error_____

and this interview is up to two hours long but, six hours perhaps for koroua in the case study. We can do that work at a time best for you and there is no danger or risks to your welfare.

Kei te mahi au ēnei kitenga hei awhi mai au ki te marama ngā take angitū e pā ana te orange pai o ngā koroua i to rātou pakeketanga. Whai muri mai o te kitenga o ēnei kōrero, i tuhinga ngaro au ēna. I noho ēna kitenga ki taku kāinga ki raro i ngā kī e rua na ka tāea e taku kaiako kia tirohia atu ki ēna kitenga. Kei te whakaarohia ake te unuhia atu o ngā koroua mēnā e hapa ana te whakamatautau māmā 3ms. Kei te hoatu au kia koe tētahi tuhinga o to uiuinga.
I will use these findings to help me understand success factors about koroua in aging well. After viewing the transcripts, I will code them. Findings will be kept in my home under two keys and my supervisor will be able to view the findings. I will consider withdrawing koroua if they fail the easy 3MS test. I will give you a transcript of your interview.

Ka whakahaere tēnei akoranga i te wā, tētahi wāhi anō hoki pai ake kia tāua (Pai ake ki to whare). Kei te whakamahi au tētahi pukapuka pātai me tētahi hōpūreo anō hoki hei awhi mai au i au e pātaihia atu kia koe ngā pātai. Ka tāea anō e koe hei whakapeka mai te utungia o ngā pātai, na, whakakatingia te hōpūreo i te wā e pai ake ki a koe. Kei te pirangi au ki te pātaihia atu kia koe mo

tētahi whakaahua hei uru mai taua whakaahua ki te kōrero i taku tuhingaroa. Ka tāea e koe e whakatika ētehi kōrero i to uiuinga. Ka tāea e koe e mahi tētahi kaiāwhina mēna e hiahia ana koe.

This study will be conducted at a time and also a place that suits us. (Better at your home). I will utilize a questionnaire and tape recorder to assist me in asking you the questions. You can decline to answer the questions and stop the tape recorder at any time. I would like to ask for a photo to put that photo with your kōrero in my thesis. You are able to correct any kōrero from your interview. You may use a helper if you so desire.

Tēnei mahi i hoatu te tikanga whakaae a te Whare Wānanga o Awanuiārangi tika komiti. Ko taku kaiako e whakarite ia wā, kei te whai tika te mahi nei, nā, e mau ana ngā tikanga tika. This study has been given ethical approval from the ethics committee of the University of Te Awanuiārangi. My supervisor may check at any time that the study is following appropriate ethical guidelines.

Kei te pirangi au ki te timata mai ēnei uiuinga i te marama o Oketopa tae atu ki te marama Pepuere a tēra tau. I would like to begin interviewing in October up until February next year.

Mehemea he pātai, pātai mai. If there are any questions, ask me.

Contact Details for Ethics Research Committee Chairperson:

Associate Professor Te Tuhi Robust
Chairperson
Ethics Research Committee
Te Whare Wānanga o Awanuiārangi
tetuhi.robust@wananga.ac.nz

Postal address:

Private Bag 1006
Whakatane

Courier address:

Cnr of Domain Rd and Francis St
Whakatane

Appendix 5

Consent Form Pepa Whakaaetanga

Name and Address of School: Ingoa me te kura noho

School of Indigenous Graduate Studies
Rongo-o-Awa
13 Domain Rd
Whakatane 3158

Mahi ingoa: He aha ngā take angitu mo ngā koroua waru tekau ki te kotahi rau te pakeke, i te haringa me te roanga i te oranga

Project title: What are the success factors for Māori men aged 80 to 100 years old in living a long, healthy, a happy life?

Toko rima ngā tau e whakamaumau ana tēnei pepa whakaae

THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF FIVE (5) YEARS

Kua pānuitia mai au te pepa patapātai nei, nā, te whakamaramatanga mai anō hoki o te āhuatanga o tēnei mahi. I have read the Information Sheet and have had the details of study explained to me.

I whakaae ki ngā whakautua o āku pātai, nā e mātau ana au hei pātaihia atu ētehi atu pātai i ngā wā e haere mai nei. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

E whakaae ana au/kāore au e whakaae ana ki to hoputangi o tēnei uiuinga ki te mihini.

I agree/do not agree to the interview being audio taped.

E whakaae ana au ki te uru mai ki tēnei mahi ki raro i te tikanga i tuhinga i te pepa patapātai engari ka tāea e au e wehe atu i ētehi wā e haere mai nei.

I agree to participate in this study under conditions set out in the Information Sheet , but may withdraw my consent at any given time.

Tohu: Signature: _____ **Wā:** Date: _____

Ingoa kī.

Full name – printed:

FORMAT FOR THE CONFIDENTIALITY AGREEMENT

NB. Adapt the Confidentiality Agreement to the needs of your particular project and its procedures

This is to be printed on Awanuiārangi letterhead once approval has been received

Add “Project Title” here

Mahi ingoa: He aha ngā take angitū mo ngā koroua waru tekau ki te kotahi rau te pakeke, i te haringa me te roanga i te oranga

Project title: What are the success factors for Māori men aged 80 to 100 years old in living a long, healthy, a happy life?

Whakaaetanga rāhui
CONFIDENTIALITY AGREEMENT

Tokorima ngā tau e whakamau ana tēnei pepa whakaae
THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF FIVE (5) YEARS

Ko _____ āhau, (to ingoa kī i te tuhi), nā, e whakaae ana au hei whakarāhuitia mai ngā pārongo e pā ana tēnei mahi.

He tēnei.....

I _____ (Full Name – printed) agree to keep confidential all information concerning the project

Error.....

Please be aware that your name will be used in publication of Judah’s Thesis, and viewing by supervisors. Your name will NOT remain confidential as was outlined in the Information Sheet given to you some months ago.

Kia matatau mai koa, ka puta mai to ingoa i roto i te pukapuka o Judah, me te kitenga o ētehi kaiako. Kāore e rahuitia mai ana to ingoa e rite ana ki te kōrero i te pepa whakatau i hoatu kia koe i era atu marama e pāhure ake. (Page 2; paragraph 1).

You still agree with that? Kei te whakaae tonu koe ki tēnā?

Yes / No

Tohu/Signature:

Wā/Date: _____

To ingoa kī i te tuhi: Full name – printed:

Appendix 6

Questions (*Pātai*)

First key question:

He aha ngā kawenga o ngā koroua ki runga i te marae, me era atu kawenga.

What are the responsibilities of koroua on the marae and other responsibilities.

Second key question:

Pēhea te hōhonutanga o te reo me tikanga Māori ki a koe, te orange o ngāi Māori anō hoki, nā he aha ai?

How important is te reo me ngā tikanga Māori to you, and also to the wellbeing of Māori and why?

Ko te reo to tātou orange. Pēhea to whakaaro e pā ana tāua kōrero ra.
Te reo is our wellbeing. What are your thoughts about that kōrero?

Ki to whakaaro, he tākoha atu tāua reo ki to orange i to pakeketanga. Pēhea te āhua?

Do you think that te reo has contributed to your living well in advanced age?
In what ways?

Third key question:

Ki to whakaaro nei, he aha te tikanga o te ‘orange’ mo ngā koroua i tō rātou pakeketanga?

What do you think is the meaning of health and wellbeing for koroua living in advanced age?

E.g. Rongoa Māori, Te Tiriti o Waitangi
Māori medicine, Treaty of Waitangi

Fourth key question: Ngā mea Wairua

He whakapā atu tāua whakapono, ngā mea wairua rānei ki te painga i te orange o tō pakeketanga? Me pēhea?

Has faith or spiritual aspects contributed to your wellbeing and living well in an advanced age? How?

Ngā mea wairua.
Spiritual aspects.

Fifth key question: Whānau

He aha te tikanga o te whānau, nā, he whakapā atu rātou ki to orange i tō pakeketanga? Pēhea te āhua?

How do you define whānau and do they contribute to your wellbeing? In what way?

Kō wai ngā kaitiaki o ngā kuia koroua?
Who are the carers of the elderly?

He aha ngā mea hōhonu hei whakakaha ana te whānau i ēnei rā?
What are the important things that strengthen the whānau these days?

Section 1: Responsibilities of koroua

He aha ōu kawenga mō te hapū, te marae, te iwi anō hoki

What are your responsibilities for the hapū, marae and iwi?

Ki to whakaaro nei, he aha te tikanga o te ‘oranga’

What do you think is the meaning of health?

Rongoa Māori.

Māori medicine

Section 2. Māori language and customs.

Pēhea te hōhonutanga o te reo Māori ki te oranga o te hapū, to iwi anō hoki?

How important is te reo Māori to the hapū and also your iwi?

Tikanga Māori?

Māori customs?

Ko te reo to tātou oranga. Pēhea to whakaaro e pā ana tāua kōrero ra.

Te reo is our wellbeing. What are your thoughts about that kōrero?

Ki to whakaaro, he tākohā atu tāua reo ki to oranga i to pakeketanga.

Do you think that te reo has contributed to your living well in advanced age?

Section 3. Ngā mea Wairua

Ngā mea wairua.

Spiritual aspects.

Pēhea te whakapono ki to oranga?

How is faith to your wellbeing?

He whakapā atu tāua whakapono ki te painga o te oranga i to pakeketanga?

Has faith has contributed to your living well in advanced age?

Section 4. Whānau

He aha to whakaaro e pā ana te āhuatanga o te whānau?

What are your thoughts about the makeup of the whānau?

Kō wai ngā kaitiaki o ngā kuia koroua?

Who are the carers of the elderly?

He aha ngā mea hōhonu hei whakakaha ana te whānau i ēnei rā?

What are the important things that strengthen the whānau these days?

He whakapā atu te whānau ki to oranga i te pakeketanga?.

Does the whānau contribute to your wellbeing in advanced age?

Appendix 7

Additional case study interview questions.

Pēhea to whakaaro e pā ana te āhuatanga o te taenga mai o ngā Pākehā ki Aotearoa nei.

What are your thoughts about the influence of colonization in New Zealand?

Kōrero mai ki ahau e pā ana tō mahi i te taha o te hapū me te iwi, te reo me te mana anō hoki o ētehi mea hei hāpai ake te oranga o te hapū me te iwi.

Tell me about your work with hapū and iwi, having a voice with an influence on aspects regarding the wellbeing of the hapū and iwi?

Kōrero mai ki ahau e pā ana tō mahi i te ao Māori, i te ao whānui anō hoki?

Tell me about your work in the Maori world and also in the wider world itself?

Ingoa rongonui. Kōrero mai ki ahau e pā ana te āhuatanga o ngā ingoa rongonui i hoatu ki ētehi pēpi. He aha i mahi ai?

Tell me about the sorts of well-known names given to babies? Why is that?

Kōrero mai ki ahau e pā ana te oranga o ōu tamariki ki ngā rā e haere mai nei. He aha e hōhonu ai ēra mea?

Tell me about the future wellbeing for your tamariki? Why are those aspects important?

Appendix 8

Short Survey (to ascertain the health status of my participants)

E hia ngā wā i kite atu koe te tākuta i te tau e pāhure ake?

How many times have you seen your doctor in the past year?

I te wā e taitamariki tonu ana, tokohia ngā tākuta huri noa i te rohe nei?

When as a child, how many doctors were around this area?

I kite atu koe ētehi tōhunga i tāua wā?

Did you see tohunga at that time?

Ka tāea e koe ki te kōrero mai ki āhau e pā ana te āhuatanga o to rātou tūmomo mahi?

Are you able to tell me about their kind of work?

Ka pōrearea koe i ētehi mahi i runga i to hauora?

Does your health now limit you in moderate activities?

E whiwhi ana koe te penihana?

Do you receive the pension?

Ētehi atu utu?

Any other financial aid?

Kei te haere tonu koe ki te mahi?

You still go to work?

Ko te penihana anakē?

Only the pension?

He kāri koura tāu?

You have a gold card?

E mahi ana koe tāua kāri?

You use that card?

I ngā marama tekau mā rua e pāhure ake nei, i haere koe ki te hōhipera?

In the last twelve months, were you admitted to hospital?

Ka taraiwa waka koe?

Do you drive?

Kei te kai rongoa Māori koe?

Do you take Māori medicine?

Ko tēhea rongoa ēnā?

Which rongoa is that?

E inu waipiro koe?

You drink alcohol?

I te tau kotahi e pāhure ake, kei te taka koe? Hinga rānei?

In the last twelve months, did you fall?

He whati poroiwi?

Did you have a fracture?

Ka pai to noho i tēnei wā?

You live comfortably at this time?

Ki to whakaaro nei, kei te pēnei to hauora

Would you say your health is?

Excellent	Tino pai rawa atu
Very good	Tino pai
Good	Pai
Fair	Ahua pai
Poor	Hē

Appendix 9

Cohort of the Lilac Study.

Kia ora Judah,

This is for your thesis? How is it going - busy times eh?

Judah, in that paper the numbers in the table do not add up. I checked carefully for my thesis and used the following numbers of full and partial questionnaires. Actually, in the paper, the text reports the correct number of full and partial, even though the table is incorrect.

		M	n-M	Total
TOTAL for all sites	Full	267	404	671
	Core	150	111	261
OVERALL TOTAL		417	515	932*

Also, re sex, although 177 Maori men were enrolled, we only had answered questionnaires for 176 because, as stated the paper (in the text, not the table), four questionnaires for Maori were not received; one will have been a man and three women.

Hope that makes sense.

Best wishes Judah