



TE WHARE WĀNANGA O
AWANUIĀRANGI

NGĀ MĀRAMATANGA TŌ TE
WAIRUA MĀORI HAI AKORANGA
MĀTAURANGA
[EPISTEMOLOGIES OF MĀORI
SPIRITUALITY TO INFORM
EDUCATIONAL PEDAGOGY]

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HE WHAKARĀPOPOTO [*Abstract*]

Within Aotearoa-New Zealand, Māori history, culture and language have been increasingly considered in the education landscape as part of a growing cultural and holistic consciousness. What have also become growing phenomena in pursuing holism is the integration of spirituality and spiritual-based practices, that this research explores within a Māori cultural context.

This research develops an educational framework (derived from traditional Māori epistemologies¹ of spirituality), in order to inform educational pedagogy. In understanding spirituality in a pre-European context, the research investigates numerous Māori epistemologies, that for many tribes begins with a primary divinity known as Io. This thesis explores discussions relating to Io that includes the Whatumanawa, a cosmic sub-consciousness symbiotically linked to the taakaira [soul eternal] and wairua [spirit]. The research outlines how the inclusion of the Whatumanawa, taakaira and wairua are an integral component for the operation of a successful education pedagogy.

¹ Wilson (2008) defines epistemology as “...the study of the nature of thinking or knowing...of how we come to have knowledge” (p. 33).

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HE WHAKATAU [Context]

At the age of fourteen I was sent to live with my father's parents Tātā Harry Wēpiha Tautua Melbourne and Nawarihi Puna (*nee* Tamarau) in Ruatoki.² The house where we lived was built by my grandfather's father Hori (George) Wēpiha Melbourne on the lands of his wife, Hine Matoro Te Purewa, inherited from her father Renata Te Atopaki Purewa (*aka* Te Purewa II). Their hapū [sub-tribe] was Te Māhurehure of Rewarewa marae [sub-tribal-commune]. It was primarily in this environment amongst my cousins and relatives of Ruatoki that my principal experiences of whanaungatanga [kinship], marae kawa [protocol] and tikanga [etiquette], reo [language] and Tūhoetanga [Tūhoeness] evolved.

I was raised in many different places but Ruatoki was always my home town. My father The Venerable Dr. Te Waaka (Sonny) Melbourne, descends from several tribes and was born and raised in Ruatoki. The nature of my father's work as an Anglican minister meant that we travelled widely, returning regularly to our papakāinga [family-homestead] for tangihanga [funerals] of whānau [family] gatherings. My mother, Waikohu Te Ōpaipa (also known as Cherry Murtagh) from Ngāti Porou and Ngāti Tūkorehe, was adopted as a baby, and consequently we never grew up with her biological family.

As I grew older our father would talk further of our other hapū and iwi affiliations. These stories generated such curiosity in me that as a teenager I tenaciously began to research these connections, I think to gain a greater sense of place, but largely out of wanting to answer many unanswered questions. I actively sought our whakapapa [genealogical] ties to place us within the stories my father, aunties, uncles and grandparents told me. The foundation from my upbringing and my whakapapa journey

² Ruatoki is at the northern end of the Urewera ranges in the Bay of Plenty. Ruatoki is also pronounced and spelt Rū-ā-toki. Rua-toki meaning *axe-pit*.

was the impetus to exploring deeper aspects of Māori culture that led to my pursuit of Māori knowledge and traditions, my chosen vocation as a teacher, and eventual research question.

Major influences in contributing to my experience of traditional Māori spirituality occurred at two points, the first upon meeting tōhunga-whakairo [expert traditional wood-carver], now tōhunga-tā-moko [expert traditional tattooist] Mark Kōpua from Ngāti Porou. Mark introduced me to karakia, whakairo, whakapapa, kapa haka, mau-rākau and a plethora of arts and activities of the traditional Māori world. The second occurred upon meeting tōhunga [keepers of ancient lore]³ Hōhepa Delamere from Te Whānau-a-Apanui and Kai Tahu. When I met Hōhepa he had long acquired his knowledge of ancient Māori lore during his childhood through the teachings of his elders, that he was sharing with willing students, most of whom were learning the ancient practices of healing. My time in comparison to those who spent many years with him was relatively short, yet for me profound and consequently why it has had a major influence on this research. Eventually I connected with other kaumātua [elders] and mōhio [cultural experts] who would contribute to the vast strands of inherent knowledge that I have attempted to weave into this research.

³ Hōhepa preferred the term taupuhi above tohunga. Taupuhi was traditionally a term of reference for a *nurse*.

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KUPUTAKA [Glossary]

ahi kā	burning fires (a term of reference to the continued occupation of land)
Amokura	(higher ethereal beings)
Apa-māreikura	(female ethereal beings)
Apa-whatukura	(male ethereal beings)
Atua	(Atua is commonly translated as god or God, that is not the meaning as defined in this research. ‘Tua’ means ‘form beyond’. Atua were part of existence that preceded human beings).
Atua tāne	male Atua
Atua wāhine	female Atua
aroha	i. love ii. passion iii. respect
haariki	universal language
hapū	sub-tribe
hīmene	hymns
Iho	Ethereal link
ihorei	spiritual conduit
Io	The primary Atua
kāhui ariki	royal heritage
kāhui rangatira	chiefly heritage
kaitiaki(tanga)	caretaker (of something or someone) both physical and spiritual
kanohi kitea	seen face (a term for someone who is visible in the affairs of the people)
Kaupapa Māori	Māori Ideology
kapa haka	(Māori song accompanied with actions)
karakia	spiritual incantation
kawa	custom
kete wānanga	baskets of knowledge (a metaphorical reference to knowledge)
kōhanga reo	language nest (Māori language pre-school)

kōhatu mauri	life-force stones
koomiri	healing with vibration
kūmara	sweet potatoe
kupu	word
kura kaupapa Māori	(Māori cultural primary schools)
Kurawaka	(The name of the place where the first woman Hine-i-ahu-mai-i-te-one was created)
mamau	(male style of wrestling)
manawawera	dirge in the form of chant
marae	sub-tribal or urban meeting houses
marae-ātea	courtyard of the marae
maramataka	Māori lunar calendar
mātāmua	eldest sibling
mātauranga Māori	(traditional pan-tribal Māori knowledge)
mātauranga-ā-iwi	(traditional tribal Māori knowledge)
mātauranga-ā-hapu	(traditional sub-tribal Māori knowledge)
mātauranga-ā-whanau	(traditional family Māori knowledge)
mauihi	stimulus, stimuli
maumaia	(female style of wrestling)
mau-rākau	(a martial art using weaponry)
mauri	i. <i>will</i> ii. life-force iii. life-principle
mauriri	(a style of martial arts)
mirimiri	(healing with vibration)
mōhio	learned person (in Māori knowledge)
mōteatea	(traditional forms of rhythmic singing or chanting)
mootoi	cerebellum
noho marae	marae stays
oriori	rhythmic chant (composed for children)
Pākeha	i. fair-skinned ii. European
pēpeha	(references to whanau, sub-tribal or tribal ancestors, marae and geography: mountains, rivers, significant land sites)
pōhiri	welcome (on to the marae)
pōtiki	youngest sibling

Poutiriao	(ethereal beings)
puunahi	omnipotent
rangatira (tanga)	i. chief ii. chieftanship iii. eader
rangitūhāhā	bespaced dimensions
reo	language
reo koomaumu	(unspoken language)
Ringatū	(A circa 1870 neo-Māori religious faith based on the teachings of Te Kooti Te Turuki Arikirangi)
romiromi	(deep tissue message)
rongo	i. hear ii. sense iii. feel
rongoa	traditional medicine
rongoā	forms of healing
ruahine	a learned spiritual woman
taakuirā	soul
taamiri	intuitive diagnosis
tāhūhū	ridgepoles
takuahi	fire places
takutaku	divine prayer
taonga	treasure, treasured
tangi	i. cry ii. grief
tangihanga	funeral
tapu	i. sacred ii. original design
tauirā	student (of the Whare-wānanga)
taupuhi	i. nurse ii. attendant
Te Ika-a-Māui	North Island
Te Kauwaerunga	celestial or esoteric knowledge
Te Kauwaeraro	earthly or terrestrial knowledge
Te Waka-a-Māui	South Island
Te Whare-o-te-rau-aroha	(The abode of Io, the dwelling place of the taakuirā)
tekau-mā-rua	Twelfths (Sabbath days of prayer of the Ringatū faith)
tikanga	tradition
tikouka	female cabbage tree
tikauka	male cabbage tree
tipuaki	fontanelle

tīpuna	ancestor/s
tīroa	cross
tōhunga	a learned spiritual man
tōhunga-ahurewa-tapu	spiritual person of the highest sect
tomokanga	entrance
waharoa	gateway (to marae)
waiara	instinct
waiaro	intuition
waiata	i. song ii. sing
waiata-ā-ringa	action song (with musical accompaniment)
wairua	spirit (an ethereal conduit for the taakaira and Whatumanawa)
wairua(tanga)	i. spirit ii. spirituality iii. of anything spiritual
waka	i. canoe ii. vessel (literal and metaphorical)
waka-ama	canoe
waka-hourua	double-hulled catamaran
wānanga	i. learn ii. contemplate iii. discuss critically
whaikōrero	i. speech ii. formal oratory
whakāro	i. thought ii. Think iii. consider
whakapapa	i. genealogy ii. taxonomy
whakatauākī/whakataukī	aphorisms
whānau	i. family ii. families iii. immediate family iv. Extended family v. relatives
whakawhanaungatanga	relationships, inter-connected
whare	i. edifice ii. house iii. abode
Whare	i. educational institutions (where both terrestrial and extra-terrestrial education occurred)
wharekura	Māori language secondary schools
Wharekura	(The name of the first terrestrial Whare-wānanga. a traditional place of learning)
Whare-maire	(i. Tūhoe Whare-wānanga ii. a Whare-wānanga where the dark arts were taught)
Whare-mauokoroa	(A traditional play-based curriculum for children)
Whare-taikorerā	(A traditional play-based curriculum for children)

Whare-takiura	(An ancient version of the Whare-wānanga where Io was a part of the curriculum)
Whare-tangata	womb
Whare-wānanga	(Sacred institutions of esoteric education)
Whare-wānanga-mātauranga	(All traditional Whare of esoteric education)
Whatumanawa	i. Id (ii. super-subconsciousness of the cosmos iii. Divine)

PŪPOTO [Abbreviations]

KM	-	Kaupapa Māori
KKM	-	Kura Kaupapa Māori
GT	-	Grounded Theory
AR	-	Action Research
EOTC	-	Education Outside The Classroom
PB4L	-	Positive Behaviour For Learning

TE WHAKAMAHI I TE REO MĀORI [Use of Māori language and Terms]

Double Vowels

Double vowels are applied to words that were learnt from takutaku and the teachings of Hōhepa Delamere. The purpose for the use of double vowels relates to his teaching of translating syllables of words.

Bilingual Terms

There is an emphasis on Māori words or concepts so they are portrayed in their original context, consequently translations of the same word can change depending on that context. For some words or concepts no translation is offered, but rather a description. The use of the word Atua for example is widely translated as God or gods. The error is that the assumption of the word and term Atua is now being equated to that of how God or gods are understood in Western culture, which is incorrect. Therefore, the word Atua remains untranslated.

WAHANGA TAHI [Chapter One]

HAI TĪMATANGA KŌRERO

[Introduction]

- 1 E maarea ana ko waipawa hei maatuku ki te urutapu ee
 Kia rongō ko te ara puutahi e taumata nei
 Kei te mana kawē roa te auhanga
 Puurea ana ko te tangi awe moeroa
- 5 Hotuhotu rawa ko ngā kawenga aa te iwitea
 Taurongo nei ki te aukore
 Titiaa ki roto i te hinau taatau maia ee
- (H. Delamere, personal communication, January 22, 2004. Verse 1)

- 1 [Eternal memories transmit the divine
 To sense the original pathway of the exalted....]

1.1 Te Kaupapa o te Wairua Māori [The Context of Māori Spirituality]

The ‘eternal memories’ referred to in the first line of the above *takutaku* embody inherent experiences of the sacred nature of *wairua* [spirit]. It is these memories that allow one to ‘sense the original pathway of the exalted’ (line 2), that is the journey of humankind’s *wairua* toward the *ascended* who are the *Amokura* and *Apakura* (also known as the *Apa-whatukura* and *Apa-māreikura*) (Best, 1925; Smith, 1913; Jones, 1898-1976), ethereal beings who in Māori lore exist in the spiritual realm.

Takutaku are sacred verse received by *chosen* individuals from the divine *space* known as the *Whatumanawa*, employed to invite (incite) a spiritual *blessing*. Best

(1924/1976) refers to the use of takutaku as verse to expel “the evil spirit afflicting the sufferer” (p. 372), and Goldie (1903) describes them as “an exorcising rite” (p. 48). O’Connor (2007) describes takutaku in the context of healing as:

...a directive invoking power of atua for the purposes of healing. *Takutaku* would often be used to direct spiritual, healing powers to a certain point in the body, such as a diseased organ. (p. 57)

The opening takutaku is the first verse of ten that invites a spiritual blessing upon this research journey and exploration into the spiritual realm. This Takutaku also defines understanding of spirit from a Māori worldview embedded in epistemologies that this research draws on.

The earliest epistemologies of wairua are found in the creation pantheon⁴ which include genealogies that begin with the most sacred principal Io, then descend to Papatuanuku [of the *earth* (physical)] and Ranginui [of the *sky* (metaphysical)] then their metaphorical children who are the Atua [entities of beyond]. As human-beings are descendants and creations of the Atua, wairua is considered inherent. The Atua taxonomy represents humankind’s relative position to the cosmos and our inter-connectedness to the natural world that suggests wairua is not exclusive to humankind and is derived from the natural environment.

The notion of a cosmic consciousness has been postulated by Zizzi (2004) (in Hameroff and Chopra, 2012) who hypothesizes that “the end of inflation (this is the expanding universe theorem) and selection of this universe was caused by a cosmic conscious moment at a particular instant during the ‘Big Bang’” (p. 13). Maslow

⁴ Pantheon in this context is a term employed to define a group of gods of a people or religion collectively (see Best, 1922).

(1968/2012) describes a concept of psychology regarding “man’s natural tendencies”, closely associated to the natural evolution of a spiritual consciousness:

We have, each of us, an essential biologically based inner nature, which is to some degree “natural”, intrinsic, given, and, in a certain limited sense, unchangeable, or, at least, unchanging. (p. 16)

Postlethwaite (2016) notes Indigenous communities consider spirituality as an “interconnectedness of the elements of the earth and the universe, animate and inanimate, whereby, people, the plants and animals, landforms and celestial bodies are interrelated”. Further, there are Indigenous cultures that believe spirit is present in the natural environment, while Native American Blackfoot elder Leroy Little Bear who defines “spirituality as energy”, applies terms such as “constant motion”, “constant flux” and “energy waves” in referring to spirit (p. 69).

Spiritual rites and associated *karakia* in traditional Māori communities were central to every undertaking, from planting crops to blessing new born babies. Responsibility for the spiritual virtue of the people was entrusted to the *tōhunga-ahurewa-tapu*, an intellectual and spiritual sect highly revered by society as their roles were deemed sacrosanct to the people’s well-being. Their sole purpose was to maintain the integrity of inherent esoteric and spiritual knowledge, that they would teach in sacred institutions known as *Whare-wānanga*, [*house(s)-of-higher learning*] or variations thereof. Of this sacred fraternity Best (1924) observes:

The higher grade of *tōhunga*... were the exponents and upholders of... Io of the Hidden Face... its secrets, practices, and teachings formed the most highly venerated and most intensely *tapu* portion of the esoteric lore of the Maori. (p. 7)

The knowledge upheld by this ancient order was considered so sacred that all its education was undertaken in the strictest of conditions (Smith, 1913. p. 2),⁵ consequently the entire academy was treated with infallible reverence. Tōhunga were also charged with committing screeds of whakapapa [genealogy] to memory. This was a framework that Māori used to define hereditary descent and inter-relationships. Whakapapa not only preserved knowledge of the physical ancestry of all bio-organisms, but spiritual (quantum-physical) ancestry and other metaphorical genealogies, all of which portray and define endowed divinity.

1.2 Te Tāmitanga o te Wairua Māori [The Colonisation of Māori Spirituality]

European settlement of Aotearoa-New Zealand marked the beginning of imperial-indigenous relations that would eventually devastate traditional Māori societies. By the mid-nineteenth century colonial land-grabbing was supported by deceptive legislation (Smith, 1988; Sinclair, 2002), despite being in direct contradiction to the Māori version of the Treaty of Waitangi of 1840 that had guaranteed Māori rangatiratanga [autonomy] (pp. 24–25). When Māori resistance came the colonials turned to their armies and militia to enforce their imperial agenda, war ensued. Battles that took place during the 1860's and 1870's became known as the Māori Land Wars or the Musket Wars.

With the new colonists came missionaries eager to teach Christianity to the natives, who did so by way of establishing Missionary Schools (Walker, 1996). The incorporation of respective religious practices (whether Wesleyan, Roman Catholic or other) meant prayer and values based on scriptures would be an integral part of school education. Because *conversion* was the primary focus (Caccioppoli and Cullen, 2006),

⁵ As an example, the edifices where learning took place were set far apart from the communal dwellings and could not be approached other than by those selected to attend. Many spiritual ceremonies would be performed here and food was prohibited for the duration of learning.

clergy willingly learnt the Māori language for the purpose of advancing their cause. The Government however was not as supportive and saw the assimilation process as progressing too slow.

The Education Ordinance Act of 1847 established Native Schools with a Western curriculum that escalated the assimilation agenda, an edict that somehow justified the removal of children from “the demoralising influences of their villages” (Walker, 1996, p. 161). The curriculum not only excluded Māori customs, but prohibited the speaking of Māori language that was enforced by corporal punishment up until the 1950’s (Bishop & Glynn, 1999, p. 35). The multi-pronged attack on education, land, language and communities meant that the nature of spirituality as part of the intrinsic fabric of Māori society would be weakened irreversibly.

Māori spiritual belief systems were supplanted with new ideologies while government continued their legislative attack in The Tōhunga Suppression Act of 1907, effectively banning any form of communal spiritual practices. The continued influence of education virtually relegated Māori histories to nothing more than bed time stories and old wives’ tales. Regarding the changing communities, Best (1924/1976) iterates Rev. R. Taylor’s observation of how “...the rising generation is indifferent to the traditions of the past, the mind now being occupied with so many fresh subjects of interest which European intercourse is introducing” (p. 34).

The few spiritual practices that were fortunate to survive were conducted covertly in order to escape the eye of the law and the ridicule of a new Māori society now largely assimilated to European ways of life, that included Christian worship. The odd hapū [sub-tribe] or small whānau [family] units were now charged with maintaining the ontological and epistemological intricacies of spirituality that were once the cornerstone of traditional Māori culture. Not surprisingly, the education system would continue to evolve with little

consideration of an indigenous worldview. Despite Māori resistance to “assimilation and integration” (Ballam, Perry, & Garpelin, 2016) such as the reclassification of the Ruatoki⁶ Native School as the Ruatoki Bilingual Primary School in 1972, (the same school attended by my father and all of his whānau), the school would still be subjected to mainstream curriculum, with the spiritual well-being of children resting firmly in the whānau nucleus.

1.3 He Wairua Hou? [A New Divine?]

With the growing pressures of assimilation and influence from the Church, Māori began to adopt new prayers and scriptures intermingling them with elements of Māori spirituality. New religions began to emerge such as the Ringatū [Raised Hand], Iharaira [Israelite], Ratana and Pai Mārire (Elsmore, 1989/1999) all founded during the late nineteenth and early twentieth centuries. Both Te Kooti (founder of the Ringatū) and Rua Kenana (founder of the Iharaira faith), would adapt prayers from biblical scriptures while concurrently maintaining traditional practices seamlessly interwoven into their doctrine. The teachings of Te Kooti for example would promote both te ao Māori [the Māori world] and te ao Pākehā [the Western world], to be upheld as a solution to spiritual and physical redemption in the new world (W. Rutene, personal communication, October 7, 2017).

In recent years academics have suggested Māori have since muddled traditional belief systems to such a degree that notions of wairua have become adjoined to Christian beliefs and consequently confused as one and the same. The agenda behind Christian conversion of Māori contributes to the muddling of this belief, as missionaries and colonial agents sought to reduce Māori belief systems in order to elevate their own:

⁶ The Ruatoki settlement is a small rural community on the Northern borders of the Urewera Ranges in the Bay of Plenty region.

...certainly, missionaries were “determined to save the souls of the heathen - and to destroy their culture, considered merely indicative of the degradation of its creators.” (Binney, 2005, p. 32)

The biggest accusation being made is that Io is not ancient, but rather a creation by the tōhunga class after learning of the one God from missionaries (Cox, 2014; Holman, 2010; Mikaere, 2011). I believe the implication is wrought with confusion between two cultural epistemes framed by Anglo-centric approaches which require clarification and need to be corrected, as yet again the West claims identity. I consider a response to these arguments as necessary because Io makes up a critical part of the inherent oral knowledge that informs the understanding of spirituality central to the foundation of Māori ways of knowing, and as this thesis considers can potentially be embedded within education.

1.4 Te Pūmautanga o te Wairua Māori [Preserving Māori Spirituality]

During the late eighteenth and early nineteenth centuries Māori responses to the growing influence of European culture and religion began to emerge. Individual whānau would take their spiritual practices and knowledge *underground* within the confines of the “Kura Huna” [hidden knowledge of hidden school (of learning)] (R. Pere, personal communication, 2014).⁷ In Northland Te Wānanga o Taitokerau was also established in the 1850’s by local tōhunga in order to stem the tide of colonial religion (2003, Royal (Ed)). There was also a more overt example of the continued teaching of Io in what was called the Pao Miere established circa 1864 in the Waikato region. Here Waikato tōhunga dedicated themselves to teaching “those members of the Ngāti Maniapoto who were

⁷ Dr. Pere is synonymous with Mātauranga Māori approaches, particularly the ‘Ako’ method developed as a health framework.

disillusioned with the new culture (of the Europeans)” (Elsmore, 1989/1999, p. 186) in several Whare, the main one which they called Miringa te Kakara:

Around 1864... Kingi Tāwhiao... requested Ngāharakeke, a chieftainess of Ngāti Rereahu, to return to her home area, and build a house. This apparently referred to a structure which had been predicted by the people’s tōhunga ahurewa (high priest) Te Rā Karepe.... The great house was dedicated to Io; the name of the movement associated with it being Io Matua-Kore-o-te-Runga-Rawa – Io the Fatherless of the Highest. (p. 185)

Both examples of the Whare-wānanga [*houses of spirituality*] movements would eventually wane, the Pao Miere movement ending upon the death of their tōhunga-ahurewa in the mid-1920’s and the Te Wānanga o Taitokerau closing its doors in the late 1950’s (p. xxxvii). Versions of the Kura Huna however, in different regions of Aotearoa-New Zealand, would continue to be upheld by chosen recipients.

The inherent epistemologies of these whānau, chiefs, chieftainesses and tōhunga charged with inherent epistemologies of Māori spirituality would ensure the tapu [sacred edict] knowledge of wairua remain unaltered. Based on this body of knowledge (that includes those who contributed to this research) and the sacred nature of spirituality as maintained by the old-time tōhunga, it will be argued that spirit and spiritual practices and observances remained **uninfluenced** by Christianity.

1.5 Te Whakaora i te Ako o te Wairua i roto i te Mātauranga [Reviving Spiritual Pedagogy in Education]

With the exception of the Ruatoki Bilingual School. it would not be until the 1980’s before Māori education that propagated Māori language and culture emerged in

the form of early childhood centres called *kōhanga reo* (1980), and primary schools called *kura kaupapa Māori* (KKM) (1985). The ethos of these initiatives are guided by principles derived from *Kaupapa Māori* (KM) philosophy:

This kaupapa responded to the dual challenge of imminent Māori language death and consequent cultural demise, together with the failure of a succession of government policy initiatives ... - assimilation, integration, multiculturalism and biculturalism – to sustain Māori cultural and language aspirations. (p. 62)

For KKM spirituality is acknowledged in the *Te Aho Matua* document, a guiding doctrine based on traditional Māori ideology written by Katerina Te Heikōkō Mataira DNZM and cohorts (2008). For other Māori medium education spirituality is infused in daily practices that include prayer or *karakia*. In as far as spirituality in education is concerned Postlethwaite (2016) provides numerous examples such as; De Souza (2004) who “recognizes the role of feelings and intuition in the learning process”; Vaillant (2008) who considers that “spirituality is all about emotion and social connection” (p. 62); Nash (2002) who considers a part of spirituality as “straining forward toward mystery, toward a luminous darkness, toward an insatiate desire for a meaning beyond meaning” and Fernandes (2003) who states “that a true spiritual foundation is absolutely necessary for a real and lasting social change” (p. 63).

In 1996 the term “spiritual dimension” would be included as a fundamental principle under “Holistic Development” in the *Te Whāriki* early childhood curriculum document (Learning Media, 1996, p. 41). *Te Whāriki* was also the “first bicultural document” published by The Ministry of Education for the Aotearoa-New Zealand curriculum. Acknowledgement of spirit would be reiterated in the reprint of the document in 2017:

Human development can be thought of in terms of cognitive (hinengaro), physical (tinana), emotional (whatumanawa), spiritual (wairua), and social and cultural dimensions, but these dimensions need to be viewed holistically, as closely interwoven and interdependent. For Māori the spiritual dimension is fundamental to holistic development because it connects the other dimensions across time and space. (2017, p. 18)

A growing understanding of spirituality in Western society recognized by Coleman (1998, in Wilson, 2008, p. 89), has also been most evident in the health sector. This is in reference to the Tapawhā framework designed and developed by Mason Durie in 1982 (Durie, 1998) that considers the physical [tinana], spiritual [wairua], mental [hinengaro] and inter-personal [whānau] dimensions of an individual. Holistic approaches to health hitherto, were not considered by health professionals nor considered a conventional ideology of the health curriculum. However, when the Hauora (Health and Physical Education) curriculum document (1999) for education was published, the Tapawhā framework was adopted to help define well-being, specifically “spiritual well-being” (p. 31) that is also referred to in each major strand. Both the Te Whāriki and Hauora documents would for the first time in Aotearoa-New Zealand education, create the *space* for educators to consider spirituality within their pedagogy that would have the potential to impact every child.

In 2001 an initiative to address educational disparities for Māori students in mainstream schools called Kotahitanga, sought to re-align the teacher-student relationship (Bishop & Berryman, 2009). The Kotahitanga model considers a holistic approach to educational pedagogy premised on Kaupapa Māori theory, a research framework that challenges a deficit theory deeply embedded within mainstream systems.

An example of narrative pedagogy (Bishop & Glynn, 1999) that employs forms of “...(Māori) oral literature, for example waiata (song), mōteatea (poetry), pakiwaitara (story) and kauwhau (moralistic tale) (Metge, 1984)” (p. 179), suggests a power-sharing relationship between teacher and student encouraged by mutual interaction.⁸

1.6 Te Whānautanga mai o te Pātai Rangahau [The Inception of the Research Question]

In 2000 I was appointed the regional manager of a Bachelor of Teaching degree programme at a Māori tertiary institute. An annual part of our programme included noho marae [marae stay]. In 2003 we were hosted by the Auckland campus at Orakei Marae, Takaparawha [Bastion Point] where around 100 students and staff attended. It was there I met health worker and ex-teacher Hōhepa Delamere (known by many as Papa Jo) from Te Whānau-a-Apanui and Kai Tahu, who was delivering one of the main workshops. Part of Delamere’s unique approach to health involved using takutaku and traditional Māori epistemologies to teach a Māori worldview of wairua [spirituality]. The following takutaku is an example of one of several shared by Delamere at that wānanga:

Taakura te hononga ki uta raahea

Mau aa iho te whaioro

Tapu atu ngaa uueea ki te oo-mai-roa tauki

Whata hau rongō, whata mau hea

Toia ki ngaa oo-mata-kura tuituia

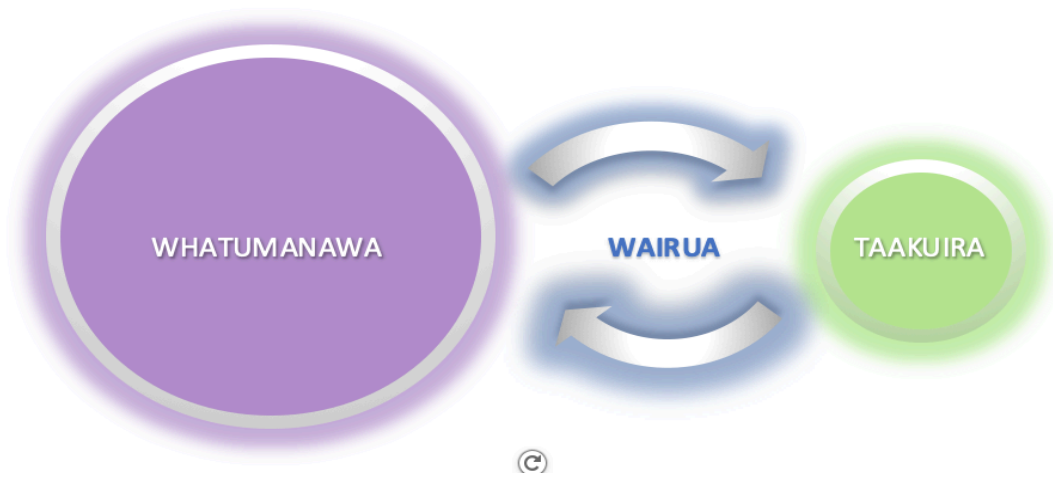
[The soul is linked to a predetermined destination

⁸ The model included an Effective Teaching Profile that was implemented in participatory schools beginning in 2004 premised on manaakitanga, mana motuhake, ngā whakapiringa, wānanga, ako and kotahitanga.

Take hold where the mystical cord resonates
The sacred vibrations of our (dimensional) essence
Suspended in our senses, and self-empowered
Are drawn to universal thought and bound eternal]

Delamere explained that the first word ‘taakaira’ is an immortal ethereal consciousness that infuses itself to the embryo at conception, that is otherwise referred to by many cultures as the eternal ‘soul’. The taakaira thenceforth, resides in a chamber of the heart and continues to *visit* different hosts until its predetermined obligations are fulfilled. At that point the taakaira *ascends* to take its place amongst the aforementioned Amokura or Apakura. The last word ‘tuituia’ means to ‘bind’ or ‘unite’. In the context of the above takutaku, Delamere explains tuituia as a “continuous and unbroken dimension through time eternal” (personal communication, January 19, 2004).

Furthermore, Delamere also spoke of an infinite and immortal sub-consciousness called the Whatumanawa that hitherto, I had not heard described in this manner. He explained that it is via the spiritual symbiosis of the wairua, taakaira and Whatumanawa that humankind is able to experience the divine depicted in the following diagram:



Āhua 1 [Figure 1]: Te Hononga Whatumanawa, Taakuirā me te Wairua [The Whatumanawa, Soul and Spirit Symbiosis]

The explanation of the takutaku and Whatumanawa resonated with me on many levels, such that it inspired me to explore the Whatumanawa concept in links to epistemologies of wairua as a possible solution to incorporating knowledge of wairuatanga [spirituality] in my own teaching pedagogy.

1.7 Te Tūāhuatanga o te Pātai Rangahau [Setting the Research Context]

As a teacher I had never questioned whether wairua was essential or not to a child's education. Spiritual experiences were a part of my childhood, however, I cannot recall such experiences being overtly present in the classroom (from the 1970's to the mid 1980's). When I began teaching in KKM, Māori spiritual observations and practices were an integral part of the kura's daily programme. What was not so clear was the inclusion of wairuatanga within teacher pedagogy in the classrooms where children spent the majority of their day. This presented a dilemma for me particularly concerning KKM, where despite teaching being delivered in the Māori language, many elements of Māori education mirrored my mainstream educational experience when I was a child.

Adding to my dilemma, my teacher education was predominantly based on Western philosophies of education which meant my teaching pedagogy as a beginning teacher in KKM was culturally redundant. I would consequently explore ways to include more traditional Māori methodologies based on the oral histories that had been a large part of my learning over the years with mōhio [learned tribal scholars] and other whānau and friends, as a means to helping students make more relevant and meaningful connections with their learning. The absence of spirituality within educational environments that foster Māori ways of knowing and doing was worrisome as that absence meant a key component of a holistic approach was missing. Gradually the combination of views I held of wairua in pedagogy and insights gained from Delamere, began to frame the question to this thesis research, that is, **how can epistemologies of Māori spirituality inform educational pedagogy?**

In considering the how, the knowledge of wairua in a traditional context can be gleaned from Māori oral histories. The place of those histories is important in the education of children and therefore important in the development of a conceptual framework to inform teaching pedagogy. In this thesis I have called the framework Te Whare Tuituia [The Binding House], which the thesis research explores, outlines and develops.

Spirituality in educational pedagogy is I believe, essential to a holistic education, but this does not presuppose the nature of spirituality as a natural disposition of religion. The position of spirituality which this thesis explores, predates the arrival of missionaries (and their views) to these shores drawing on the oral and published histories of tōhunga. In regard to education, Postlethwaite (2016) poses spirituality as unrelated to religion:

... new spirituality movement in education has emerged through the experience of the spiritual as opposed to education about religion (Milojevic, 2004). The

spirituality gaining attention is spirituality unconnected to religion (Williams, 2003, p. 22). (p. 59)

In the definition below, Bone (2007) employs etymology to show the stark contrast between spirituality and religion in response to Berryman (1997), who suggests that “spirituality becomes religion” (p. 9):

The word spirit comes from the Latin *spirare* – to breathe, thus linking spirituality to the miracle of life, the first and last breath. This is a celebration of existence and is celebrated in the Māori phrase ‘Tihei Mauriora’ – behold the breath of life. (p. 17)

Bone further highlights that the “word religion that comes from the Latin word *religio* – *onis* and means an obligation, a bond, or reverence”, implying that it is “something more contractual” than spiritual (p. 18).

In this research epistemologies of Māori spirituality should not to be equated to or confused with religious beliefs or definitions of spirit found in religious script. Adam, Hyde and Wooley (2008), summarise the spiritual-religious dichotomy that describes that distinction:

So while a person may draw upon religion to give expression to their spirituality, spirituality and religion are not one in the same. Spirituality is much broader, and more primal. It precedes any type of religion expression, and, for increasing numbers of people, spirituality will not include formal religion. The fact that so many people claim to be spiritual, but not religious, or speak about the need to nurture their spirit as opposed to nurturing their faith, suggests that spirituality may be a feature which belongs to all people irrespective of whether they are

affiliated with a religious tradition, or whether they express an explicit belief in God. In other words, it is possible to consider spirituality as a natural human predisposition, or an innate quality. (p. 14)

In exploring spirituality this thesis does not seek to redefine or deconstruct current practices within education that already considers spirituality (such as those found in non-secular schools), or other indigenous philosophies (such as the Te Aho Matua doctrine of KKM). Instead what is considered is a new space in which wairua can be explored and considered for the purpose of enhancing the learning and teaching experiences of educators and learners alike.

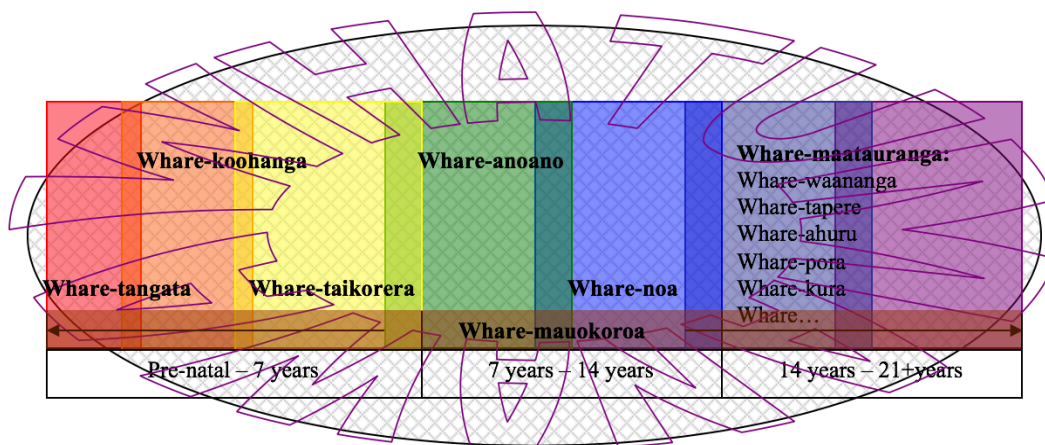
1.8 Ngā Māramatanga o Taku Tuhinga Paerua [Findings in My Master's Thesis]

The exploration of spirituality is not a new venture for me. For example, the Whare-mātauranga that were revealed in my Master's research (2009) were designed to uphold above all else, knowledge of spirit. In searching ways to understand Māori spirituality in a traditional context my master's research explored traditional institutions of learning in an attempt to redefine their purpose for 21st century education. What that research revealed was a highly organised infrastructure within traditional Māori society that supported progressive educational institutions based on complex understandings of taxonomies and epistemologies.

The taxonomies of the Atua portrayed Io as the progenitor and caretaker of all spiritual knowledge, that included the Whatumanawa, taakuirā and wairua symbiosis. This symbiosis presented an ancient understanding of how spirit becomes manifest in the physical. The respective curriculums of those Whare and the tōhunga-ahurewa-tapu that maintained this knowledge were also investigated samples from the Kura-i-awaawa,

Whare-wānanga, Whare-maire or Whare-takiura from within the Tūhoe region, Tūpāpakurau of Ngāti Awa and Whare-wānanga-mātauranga (a term of reference for all Whare of learning) of Te Tairāwhiti (the Eastern seaboard of the North Island).

The Whare institutions showed that education was a life-long engagement. This began with the Whare-tangata (otherwise known as the mother's womb), and ended with the Whare-pōtae (where the dead were interred). In between were an array of Whare where children would receive constructed lessons such as the Whare-taikorera (where play-based⁹ learning occurred), Whare-anoano or Whare-noa (where inquiry-based¹⁰ learning occurred). It would be during their tenure in these Whare that either by way of divine selection or talent and skill identification, children would be guided to specialised faculties such as the sacred Whare-wānanga (where esoteric knowledge was imparted). The progression of Whare education is shown in the following diagram, with the Whatumanawa as the foundation.



Āhua 2 [Figure 2]: Ngā Whare Ako [The Houses of Learning]

⁹ A child-centred pedagogy in which learning outcomes are derived from children engaged in play.

¹⁰ A collaborative approach between educator and student designed to promote critical thinking.

This thesis will take up those ideas and their relationship to wairua and investigate more thoroughly the relationship of an educational pedagogy based on wairua. As well as demonstrating that wairua was the underlying ethos of all traditional knowledge, what was also revealed were Io's appellations, which in part informed the nature of spirituality. While these ideas were prevalent in that research, the Master's research could not explore them fully because that was not the scope of that work. It is these ideas that form the basis for this research and thesis.

1.9 I Ahu Mai ai te Rangahau i Hea [Rationale For The Research]

In Māori culture the physical and spiritual are inextricably interlinked, therefore the regression or progression of the physical has a direct correlation to that of the spiritual or vice versa. By that rationale spiritually could be said to be floundering as it is a well-documented fact that the poor state of Māori well-being is disproportionately high compared to non-Māori (Ministry of Health, 2016). Stewart-Harawira (2013) points to a crisis of modernity pertaining to traditional indigenous knowledge in consideration of an "indigenous global ontology":

The search for meaning, for the essence of 'man' and 'being', has occupied humankind possibly since the beginning of thought itself. In the disorder and uncertainty of the contemporary moment, the need for meaning is more potent than ever... modernity's separation of Reason and Spirit has in large measure given birth to 'the crisis of the new millennium'. (p. 45)

These considerations do not presuppose a *problem* with current educational pedagogy, (although a lack of Māori pedagogy in the Aotearoa-New Zealand education system exists in today's schools). Rather, this research explores ways of drawing on

ancient wisdom to increase the holistic experience of children in educational settings, because current pedagogy in Aotearoa-New Zealand requires greater cultural context to assist in a modern 21st century classroom.

However, there are some challenges. For example, Bone (2007) discusses the challenges of transforming the notion of spirituality into *chalk-face* practice in exploring spirituality in the Te Whāriki document (1996) for early childhood education. She argues that:

...in terms of conventional scientific research spirituality poses a problem because it is an aspect of experience that cannot be measured and assessed... This is one of the challenges posed by the inclusion of spirituality in institutions not designed to recognise something so subjective and ephemeral (Carr & Haldane, 2003). (p. 8)

There is evidence that a curriculum built on Māori knowledge and pedagogies has positive impacts for Māori children (Hōhepa, 1998; MASC, 1999) and to a certain extent that inclusion involves wairua to greater or lesser degrees. Much of that research focused on te reo whereas this research will focus explicitly on wairua. Secondly, research has also demonstrated that the point of educational failure for Māori children was the point where Māori were indoctrinated with a Western secular education. A return to traditional ways cannot do any worse than what the education system has already inflicted on Māori.

Indeed, a return to traditional ways of knowing and doing is part of the solution to educational attainment. Johnston (personal communication, July 17, 2019) has documented how the inclusion of wairua in her teaching programme aided and supported Māori students in their studies. She speaks of a combination (in balance) of wairua, tinana

and hinengaro operating simultaneously, bringing together an environment that Māori students recognised and thrived in, one that supported their being Māori.

Sami academic Rauna Kuokkanen (2007) encourages a return to traditional epistemologies (but not to be confused with returning to the ‘old ways’), by employing ideologies to “reorient our current practices and activities by seeking appropriate solutions within ourselves... rather than those of the West”. She also suggests that any adaptation of indigenous models within Western infrastructures, “...must include a reconsideration of the epistemological and ontological assumptions, structures and prejudices on which it (the ideology) has been founded” (p. 125), that includes non-indigenous being part of the solution.

Sami and Māori are not alone when it comes to a desire to recapturing a traditional sense of spirit in education. The Dene First Nations people of northwest Canada, the Lakota and Sioux American-Indian, Mexican indigenous, Palestinian-Arabs in Israel, Tongan and indigenous Pilipino of the South Pacific (Abu-Saad, I. and Champagne, D. (Eds), 2006) are examples of other colonised groups seeking ways to:

...establish a greater mutual understanding between mainstream and indigenous cultures that can facilitate the establishment of a common cultural ground for sustaining and enhancing better educational opportunities and access to knowledge for both traditions. (p. 10)

Furthermore, given that traditional and emerging pedagogies both encourage holistic approaches, the classroom with its representation of cultural diversity in the evolving Aotearoa-New Zealand and global societies, seems the most natural environment to imbuing the innocuous spirit of a child.

1.10 Ngā Āhuatanga Wairua i Taku Akomanga [Spiritual Pedagogy in My Classroom]

In 1996 I began teaching in KKM. After four years I moved into tertiary education where I spent six years, then returned to KKM as a teacher in wharekura [secondary school] for eleven years, before taking up my current teaching-principal position. Initially my teaching practice was premised entirely on Western theories of learning, despite my teaching degree being completed in a Māori language immersion teacher education programme. What I came to realise was that Māori-based pedagogies or even literature to inform pedagogies were lacking. What none of the research in the Aotearoa-New Zealand context has done has focused explicitly on wairua, and while this research recognises the inter connectedness of several aspects (like tinana, hinengaro, whānau etc.), that wairua is still seen as immeasurable and ethereal is not a good enough reason for it to be ignored in classroom approaches.

Although I had grown up within a spiritual environment, in education my introduction to a spiritual-based philosophy was through the Te Aho Matua doctrine as I indicated previously, when I was teaching in KKM. Te Aho Matua can be broadly translated as ‘The Main Strand’, a metaphorical reference to an ancient link between the physical and spiritual. The philosophies of Te Aho Matua are open to interpretation by those kura that adhere to the accord, and how this translates to curriculum and pedagogical approaches determined by staff and whānau.

Te Aho Matua defines six major principles to guide the kura, that begins with “Te Ira Tangata” [humanity] where wairua is referred to in the opening phrase “Nō ngā rangitūhāhā te wairua o te tangata” [humankind’s spirit is from the be-spaced dimensions] (Department of Internal Affairs, 2006). This is an acknowledgement of the creation of

the first human-being Hineahuone who was endowed with the mauri ora [living will or life-force] by the Atua Tāne, and imbued with the essence of all the Atua.

Aside providing guidelines to recapturing a more traditional sense of *being* within education, Te Aho Matua also “...sets standards and pedagogical procedures for the significance of kaupapa Māori education as a system of intervention that is highly applicable today” (cited in report for ITP NZ, 2004, p. 12). Pivotal to the kaupapa Māori renaissance is reclaiming the mauri [life essence] of te reo Māori and Māori culture. In terms of pedagogy, spirituality is defined in principle 5.2 of Ngā Āhutatanga Ako [Teaching Approaches]:

Ko te tino painga o te karakia he mea whakataui i te wairua, whakawātea i te whatumanawa me te hinengaro, whakarata i te ngākau, whakataka i ngā raru, kia ngāwari ai te whakauru atu ki te mahi kua whakaritea hei mahi.

[The benefits of prayer promote spiritual serenity, opening the divine and the mind, settling the emotions and shedding inhibitions...]

Further encouragement of developing a spiritual pedagogy is included in 5.10, where it is suggested that utilising different environments enhances spiritual growth and development:

He mea tino nui te wāhi ako hei whakaohoho i te wairua o te tamaiti ki āna mahi whakaako.... Me whakawhānui hoki tōna wahi ako ki ngā marae, ki ngā ngāhere, ki waenga pārae, ki te taha moana, ki ngā wharepukapuka, wharetaonga me erā atu whare....

[It is vital to provide opportunities that enlightens the spiritual child with teaching experiences.... These should extend to the marae, the bush, parks, the beach, libraries, museums and other such similar environments...]

While these principles are widely acknowledged, the nurturing of the child's wairua in their daily classroom learning is less deliberate. In my experiences from teaching in KKM, wairua is largely addressed by way of karakia (spiritual verse, prayer or incantation) and educational experiences in environments outside of the classroom (as discussed in regard to Ngā Āhuratanga Ako). When I became cognizant to this I began to pursue alternate ways of incorporating ways of promoting spirit in my everyday teaching practice. This was the beginning of my reflective journey that lead me to exploring my ideas in my Master's and now in terms of this research

Additionally armed with my new found understanding of the Whatumanawa symbiosis (from Delamere) I contemplated ways of stimulating wairua to promote the omnipresent child, that is Io-te-puunahi [Io-the-omnipotent], or how the epistemologies of wairua could become manifest in my teaching practice. In time I developed approaches based on twelve names of Io, that I would incorporate into everyday pedagogy and integrate with inclusive pedagogies such as Multiple Intelligences (Gardner, 2006), Student Agency through self-efficacy (Bond, M and Bedenlier, S, 2019), Inquiry learning (Drexler, 2010), Collaboration (Kwong, Hang and Laffey, 2013), and Mindfulness (Burnett, 2009), multi-dimensional approaches being engaged in consideration of the 21st century classroom (Bolstad, R. & Gibert, J. et al., 2012). I would also utilise Māori cultural based pedagogies such as Pakirēhua (Gardiner and Reweti-Martin, 2015) and elements of Kotahitanga (Bishop and Glynn, 1999). Chapter seven of this thesis reflects on those pedagogies.

Approaches such as Pakirēhua, Kotahitanga, and Ngā Āhuatanga Ako hold particular interest to this research because they are all derived from Mātauranga Māori [traditional Māori knowledge] with the holistic child in mind. Also of relevance to the spiritual child is the Mindfulness approach (based in Buddhism (Burnett, 2009)) that utilises self-reflective practices such as meditation.

1.11 Ngā Wahanga [The Chapters]

The thesis is arranged into eight wahanga [chapters]. Wahanga Rua [Chapter Two] Ngā Tikanga Rangahau hai Waka mo te Wairua, [Research Conventions for Conveying Spirituality] sets the context for the research that introduces research conventions employed for researching spirit. This is explored within a Kaupapa Māori theoretical approach, an indigenous framework that considers cultural and historical perspectives in research. Caution in attaining then re-iterating oral history that is centuries old requires cultural sensitivity that must be supported with robust parameters for the purpose of academic research. The history between early ethnographers and traditional tōhunga evolved over time, and yet many of their publications were filled with misinformation and personal commentary that was often condescending. The methodologies, and more specifically the methods utilised, take into consideration a cultural oral history cognizant of spirit. Employing modern practices that consider traditional cultural ethos and dynamics hopefully ensures past wrongs are not repeated.

Wahanga Toru [Chapter Three], Io – Te Pūtahitanga o te Wairua Māori? [Io – A Māori Epistemology of the Divine?] explores literature regarding Io by responding to the publications of academics who suggest Io is a neo-creation. Authors suggest Io is a post-colonial fabrication constructed by the tōhunga class of Māoridom in the 19th century after learning scriptures from early missionaries. Issues pertaining to research practices and lack of cultural conventions pertaining to the traditional class of tōhunga are raised

as points of contention. There is further suggestion that this fabrication was aided, if not instigated by ethnographers Elsdon Best and Percy Smith as a means to advance their own personal agendas, that is also contested.

Wahanga Wha [Chapter Four], Te Pūtahitanga o te Wairua Māori [the Epistemology of Māori Spirituality] is the first foray into the inherent oral traditions of mōhio, particularly of Hōhepa Delamere whose knowledge stems from the teachings of the sacred institution of Te Kura-i-awaawa, and the prolific matrix of the Whatumanawa, taakuirā, and wairua symbiosis. Two further elements that make up Te Whare Tuituia are introduced here, that is the mauri [will] which makes up the fourth element of the symbiosis, and the iho [the essence] that represents the child. Understanding these phenomena is assisted via investigating the interpretation of Io's sacred names and takutaku. This ancient inherent knowledge held sacred for centuries lays the foundation of understanding and realising the spiritual sanctuary to make manifest on this earth in the here and now.

Wahanga Rima [Chapter Five] defines the genealogical taxonomies with which Māori classified their interpretation and understanding of all life, including the beginning of life. Ngā Whakapapa o ngā Atua Māori [Taxonomies of the Māori Divine] describes human-kinds co-existence with the universe and natural environment that traditional Māori societies treated as a living entity, no less perhaps than how they treated their own whānau [extended family]. The embodiment of divinity begins with Io from whom everything descends, inferring that everything contains to one degree or another a divine nature. To help understand an indigenous perspective of Io, twelve of Io's names (of his many) are explored using the kupu huna [hidden word] method that interprets each syllable or words within the word. In the creation taxonomy two primal beings, Papatuanuku and Ranginui eventually emerge who represent the beginning physical and

metaphysical life. The exploration of this seemingly straight forward duality is critiqued, and a more complex representation and interpretation is posed. Their union then descends to a broader classification of our universe embodied in their metaphorical children that represent of the physical and metaphysical equilibrium of all life.

Wahanga Ono [Chapter Six] explores the ancient institutions that formed part of the educational infrastructure of traditional Māori society charged with maintaining spiritual knowledge. Ngā Whare-wānanga Tiaki i te Wairua [Ancient Māori Institutions of Education that Nurtured Spirit] explores how epistemologies framed the institutions of learning called Kura and Whare-wānanga. There is evidence that this educational ideology extended beyond this physical plane given that the original Whare belonging to Io, Te Whare-o-te-rau-aroha, was considered part of the eternal cycle of spiritual evolution. The philosophy of aroha serves as the basis of this Whare and is also posed as being a critical component of every other curriculum where wairua was considered pertinent to understanding or sourcing our divine purpose.

Wahanga Whitu [Chapter Seven], He Whare Wairua Māori hai Āhuatanga Ako [A Māori Spiritual Framework to Inform Pedagogy] consolidates findings of the research into an educational framework with the traditional notion of wairua Māori at its core, that is Te Whare Tuituia. The combination of traditional Māori philosophies derived from epistemology of spirituality, pedagogy and curriculum will be proposed as a guideline to aid the teacher in their practice to understand then encourage the holistic nature of children. This chapter also proposes a cycle of implementation called Te Paparangi o te Waharoa [The Nexus of the Portal] derived from the Io taxonomies in takutaku.

Finally Wahanga Waru [Chapter Eight], Mā Te Whare-a-Taureha te Nukunuku e Mataia Nei [Taureha's-House is the Endowed Transformer], summarises the entire

research and proposes recommendations for further research into the field of the nature of spiritual epistemology for the purpose of educational advancement.

WAHANGA RUA [Chapter Two]

NGĀ TIKANGA RANGAHAU HAI WAKA MO TE WAIRUA

[*Research Conventions that Consider Spirituality*]

1 Kei te irirangi e moehau nei ko te tua maka ee

Kei reia ki ngaa whiti ao e puuraahea nei ee

Matauuhea ana ko te urupaea hei maurea ee

Whaia e hika ko ngaa tua roa aa te hee koia nei

5 Tuupapa kia rongo ko te au puhi e whakanoa ee

Tau roa te ao karekare ki ngaa motuhaketanga

Uuea ko te whai mata ki te Whatumanawa ee

(H. Delamere, personal communication, January 22, 2004. Verse 2)

1 [In the frequency lies tranquillity to be projected beyond

With knowledge of the omnipotent dimensions

Become adept to the pre-destined treasures

Pursue friend the unattainable of the prohibited....]

He Whakataki [Introduction]

The first four lines of the opening takutaku speak of the frequencies (vibrations) within multiple dimensions where spirit endures. Encouragement is then offered in pursuing the said states of ‘tranquillity’ and omnipotence of the divine. Aid to attaining this ‘prohibited’ (restricted) condition is presented in the remainder of the takutaku that reminds us that it is human-beings ethereal state that facilitates access to the source of divinity, the Whatumanawa.

Io, who embodies knowledge of the ethereal, sits at the beginning of Māori taxonomies. From Io descends a complex interconnected network of all life that includes meta-physical phenomenon in all its forms that are represented by the Atua and other ethereal entities. People responsible for the retention of these sacred taxonomies were the ruahine¹¹, tōhunga and tribal mōhio. The methods and methodology engaged for the purpose of this research in the first instance considers those people anointed as the metaphorical waka [vessel]. In that regard the manner by which research is undertaken has a critical role in forming outcomes that are not tainted by a different cultural lens.

Research approaches that deal with Indigenous cultures in particular, must be careful not to replicate past methodologies that informed imperialism, which in Aotearoa-New Zealand led to reframing Māori through a Western lens (see Rameka & Paul-Burke, 2015, pp. 261-271). These early findings informed colonial ideologies and subsequent laws that marginalised Māori and created a continuous cycle of subjugation and resistance. It is therefore all the more important that this research employ conventions that have the capacity to navigate the cultural nuances of a people who have maintained their most sacred knowledge within oral traditions.

In consideration of cultural safety, this thesis engages Kaupapa Māori (KM) based research frameworks (Smith, 1997) to inform research methodology, methods and conventions. KM frameworks are being increasingly defined by Māori researchers as a means to recapturing and maintaining an Indigenous worldview, that includes maintaining the integrity of the said knowledge.

¹¹ Ruahine is a term applied specifically to female tōhunga. Tōhunga and mōhio can refer to both male and female.

2.1 Kaupapa Māori hai Anga Rangahau [Kaupapa Māori as a Research Framework]

KM in education has been an emerging framework in the field of Māori research being increasingly employed by researchers in the field of Māori cultural lore. Pihama (2010) acknowledges Linda and Graham Smith as two leaders in spearheading KM research as they “have provided...key elements for exploration in terms of what KM theory might look like” (p. 10). Given that this research explores traditional spiritual knowledge within Māori epistemologies, a KM framework presented a logical choice for several reasons.

First, KM is argued as a transformative framework within a dominant Western domain. Its primary function is providing a safe infrastructure for Māori cultural ideologies to be considered, described by Smith (1997) as

...an intervention praxis in educational, cultural, and social crises which impacts disproportionately on large sections of the Māori population. (p. 26)

Second, KM provides a framework to challenge ideologies that do not consider Indigenous cultural paradigms. G. Smith (1997), L. Smith (1997), and Bishop (1999) propose KM as a means of deconstruction of hegemonies that takes the form of “transformative praxis.” In terms of colonial-indigenous inequality Nicoll (2004) argues that

...a decolonizing theoretical perspective is necessary within Indigenous research given the existing social inequities that Indigenous peoples continue to experience. A decolonizing perspective is significant to Indigenous research because it focuses on Indigenous-settler relationships and seeks to interrogate the powerful social relationships that marginalize Indigenous peoples. (p. 42)

Within an Aotearoa-New Zealand context, principles of the Treaty of Waitangi can be aligned to KM and employed as a framework to guide researchers, as noted by Hudson et al. (n.d.):

...The Treaty of Waitangi principles of partnership, participation and protection provide a framework for identifying Māori ethical issues in terms of; rights, roles and responsibilities of researchers and Māori communities; the contribution that research makes towards providing useful and relevant outcomes; and addressing inequalities. All research in New Zealand is of interest to Māori, and research which includes Māori is of paramount importance to Māori. (p. 1)

Third and final, KM is a process that supports mātauranga Māori - traditional knowledge held by Māori repositories like kaumātua [elders] derived from Māori epistemologies deemed critical to KM as it embodies how "...Māori engage knowledge and forms of knowing" (p. 6), considered as vital to society today as it ever was.

An example of a traditional Māori framework of epistemology can be found in ancient representations of spatial knowledge embodied in primordial beings Rua-i-te-pūkenga and Rua-i-te-horahora. They are part of the cosmogonal pantheon found adjacent to the Apakura who preceded Papatuanuku and Ranginui. The Rua taxonomy loosely embodies the depth, breadth and quality of knowledge as reminders that education is a constant pursuit of excellence, and the expectation of students dedicated to upholding this sacred fraternity is paramount. The position of the Rua essentially places the cognizance of creation before the creation of the physical being (that is Hineahuone who was created from Papatuanuku by the Atua). Accordingly, the Rua are considered tapu [sacred] and therefore the acquisition of such knowledge, particularly esoteric knowledge, is treated as more than just rhetoric.

2.2 Ngā Āhuatanga tō te Rangahau Kaupapa Māori [Methodologies within Kaupapa Māori Research]

Beyond being a vehicle for transformation or Indigenous conscientization there are principles of KM methodology identified by Smith (1999) “that are not necessarily a part of conventional research methodology” but vital in aiding engagement with Māori. These principles known as “aroha ki te tangata [a love for people]” and “kanohi kitea [a seen face]” (Johnston, 2003) are based on traditional cultural conventions that encourage ways of respectfully engaging with people both physically and spiritually.

The term ‘kanohi kitea’ refers to being visible in the day-to-day affairs of your community or tribe, and by that act you are *seen* by your people. Living and interacting with your community is the premise to being accepted as a part of the fabric of the society which is deemed crucial when representing the community. By your presence you are also considered as part of the ahi kā [burning fires], a term applied to people who have maintained continued occupation of land and as such, are regarded as guardians of the mauri [collective *will*] of the people.

The modern use of ‘aroha’ (in ‘aroha ki te tangata’) is largely used to express forms of love, such as being in love. Yet traditionally the word aroha had many connotations. In the H.W. Williams *Dictionary of the Māori Language* (2012) aroha has five different definitions, the word ‘aro’ has seventeen (p. 16), and the word ‘ha’ fourteen (p. 29). The following example of aroha in relation to the Whatumanawa is from a takutaku I refer to as the Whatumanawa takutaku (See Appendix A), that consists of around 150 verses as recited by Delamere. The final lines of verse twenty seven explain that the Whatumanawa is the manifestation of aroha:

Tenei au ko nga punehunehu

Tenei au te paenga ko te aio

Ka tu te mana ka mau te aroha

Tenei au ko te Whatumanawa ee

[This is I the cosmic particles

This is I the horizon embodied in tranquillity

The force exalted and love upheld

This is I the Whatumanawa]

Aroha is described by Dr. Rose Pere as “the presence in the breath of the divine source” (personal communication, September 12, 2017) (‘hā’ in aro-hā means ‘breath’), therefore as descendants of the divine, the spoken word has divine purpose. Attributes for respect are also embodied in ‘aro’ that means to ‘focus’ or ‘undivided attention’.

Another traditional concept as a Māori research methodology is kaitiakitanga [guardianship]. Kaitiakitanga acknowledges you as a custodian of knowledge, that is considered just as important as stewardship over people or land. According to Royal (2003 (Ed), pp. 54-72), kaitiakitanga for Māori has multiple meanings, such as the acknowledgement of a spiritual connection to the kaupapa [concept]. Whether kaitiakitanga also determines ownership (as opposed to custodianship) has only arisen from Western paradigms. While the interpretation of ownership in a traditional Māori context includes kaitiakitanga, moreover, the word rangatiratanga infers ownership (Kawharu, 2000). Rangatiratanga defines responsibility not only as the spiritual kaitiaki but as the physical embodiment of a kaitiaki.

A second feature of kaitiakitanga emphasizes that there is a responsibility by those who have become a part of the whakapapa [link] to uphold the tapu [original design]. As a kaitiaki there is an expectation that for your time you uphold the mauri [life-force] of

the knowledge that you have received. The custom of custodianship originated with the gifting of kōhatu mauri [life-force stones] Te Huka-ā-tai and Te Rehu-ā-tai by Io to Tāne that accompanied the three kete wānanga [baskets of knowledge] that symbolise the classification of traditional knowledge. This tradition of using mauri kōhatu has been maintained by each successive generation within the Whare-wānanga (Smith 1913/1999, pp. 88–89).

The cultural conventions of ‘kanohi kitea’, ‘aroha ki te tangata’ or ‘kaitiakitanga’ that have been reconceptualised for academic purposes, can be strongly aligned to Gadamer’s “historically effective consciousness” (in Stewart-Gardiner, 2005), described as:

...a consciousness of the way that my own historical understandings and traditions, combined with particular sets of belief systems and values, (that) shape both my interactions with the world and with others, and my interpretations. (p. 34)

Ways of *being* historically conditioned are referred to by Gadamer as “lifestreams”, in that they are part of a collective continuum of life experiences that “determine our consciousness and shape our values and beliefs” (p. 34). In Māori culture the conscious memories of ‘lifestreams’ are retained in tikanga [traditions] and kawa [custom]. Kawa contain conventional wisdom in order for successive generations to learn from and reshape as it applies to the unique circumstances of their time. Tikanga are embedded in ontologies that have remained flexible, readily reshaped over time in order to accommodate the dynamic relationships and contexts that may arise in a specific *space* and time, whereas kawa are more permanent, having undergone little or no change since their inception.

Mead (2003/2016) refers to “the knowledge base of tikanga” as “a segment of mātauranga Māori. This base consists of ideas, interpretations and modifications added by generations of Māori” (p. 21), while kawa embodies guidelines expatiated in cultural epistemes. The kawa-tikanga duality is also reinforced by Hudson et al. (n.d.), in discussing Māori epistemologies as a research guideline:

The primary indigenous reference for Māori values and ethics are the creation stories which highlight specific relationships deemed fundamental to the sustainability of life. These relationships are embedded as kawa (primary values) and provide the foundation for the establishment of tikanga. (p. 2)

The design of an oral heritage encourages fluidity, reinterpretation, or reshaping, where the coagulant required to uphold the tikanga is determined by the consensus of the majority. In a historical context where whānau or hapū were unable to resolve points of difference, then terms of settlement guided by such kawa were negotiated and reconstituted as the new tikanga. The wisdom as it has been defined in epistemes exists in one’s lifestream because they continue to influence socio-political and cultural decision making today.

2.3 Te Ō-kawenga me ngā Āhuatanga Rangahau hai Manāki i te Wairua [Research Methodology and Methods that Consider Spirit]

In researching traditional cultural knowledge a cultural conscious based approach would be paramount in maintaining trust and authenticity. A qualitative methodological approach promotes *space* in order to observe the natural responses of human emotion, feelings, attitudes or thoughts in their natural environment, and therefore deemed suited to this research that was centred on epistemologies engrained within the cultural

conscience of Māori tōhunga and kaumātua. As a social-based approach it further provided a mechanism to “analysing and attempting to uncover the deeper meaning and significance of human behaviour and experience....” (Alzheimer Europe, 2009, p. 3).

The reason for applying a socially conscious approach was crucial to creating an authentic environment where profound knowledge could be safely explored, particularly in the context of comparative analysis. In this environment the researcher is placed within the research as an ‘insider’, that is someone who engages physically, emotionally and spiritually to record a genuine experience toward sharing knowledge in consideration of cultural context. Thomas (1993), considers within these:

...strivings and activities...is a possibility of developing shared or negotiated meanings and shared and negotiated interpretations of both (the researcher and researched) behaviors (sic) and thought. (p. 105)

An insider approach was also employed in the undertaking of Action Research (AR) to observe elements of the developing framework in action. Observations were undertaken with students in my own classroom and feedback from colleagues who participated by way of reflecting on spirituality in their own practice. As an insider I was acknowledging that I was “trying to develop (my) practice” and was prepared to work “alongside people who have lived the experience of the situation being enquired into” (Arthur et al., 2012, p. 71). Guided by Mātauranga Māori, research space for “pedagogical reflection” can be developed that “...repositions researchers within Māori sense-making contexts” without the restrictions of mainstream methodology (Bishop & Glynn, 1997, p. 173).

I also adopted an ‘insider-outsider’ approach (Rossman and Rallis, 2003; in Kovach, 2009) that promotes an interactive relationship of “...the researcher’s own self-

reflection in the meaning-making process” known as “reflexivity” (p. 32). Reflexivity questions the notion that information somehow belongs to the interviewer, while encouraging re-interpretation of knowledge from a different paradigm. In this instance traditional tools such as interviewing required adaptations from dominant-subordinate to non-hierarchical relationships. This is supported for example, by “Spiral discourse” (Bishop and Glynn, 1999) promoting collaborative narrative and analysis that facilitates a move from “researcher imposition” to “co-construction” (p. 120).

Included in this ‘discourse’ is a process defined by Bishop and Glynn as “whakawhanaungatanga” (p. 121), a traditional Māori concept of reciprocal relationships based on common interests (be they genealogical, ideological or other). The desire to advance mutual interests is a contributing factor to adopting the proposed approach. When considered as a symbiotic component (as traditional Māori concepts were), metaphors from Indigenous epistemes such as those derived from ‘whakawhanaungatanga’, provide a template for creating bilateral power relations with cultural knowledge taking precedence to Western conventions. Tinker (2004), in discussing “how an indigenous understanding of the spiritual is integral to the salvation of the Native American peoples” (p. 101), simply adheres to respect and reciprocity of spirit as the core values of mutual development (p. 113).

Regarding legitimacy from an Indigenous perspective, Māori researcher Cheryl Smith (in Mertens, Cram and Chilisa, 2103), highlights an age-old measure of accountability as determined by the community, that is just as relevant today:

Rigor comes from the voices and feedback of our own people; it comes from testing the results with our communities; it comes from multiple cross-checks with our colleagues; and it comes from a methodology that requires compulsory

self-disclosure of where you are from, whose family you belong to, and what interests you have in the research. (p. 95)

This perspective can be further applied to different versions of epistemologies that range from inter-whānau to inter-tribal, those found in the plethora of publications and documents, or inherent oral traditions.

Consideration was also given to human behaviour indirectly observed as each individual brings their own whānau, hapū and tribal ways of being to bear in the sharing process. For a culturally conscious researcher, a hermeneutic application to social conventions (originally applied to texts) (Bidois, 2012), is considered as a means to “reveal the historical and inherent structure of one’s thinking”, that is where meaning is determined from a literary, cultural and historical context. Applications of the “hermeneutic circle” (p. 48) to this research considers oral histories in different times where their understanding was applied in evolving contexts, particularly as colonial influences became more predominant. Histories maintained in oral knowledge were (and arguably still are) the cornerstone of Māori culture. Given the entire literary content of ancient Māori knowledge is derived from oral traditions, engaging and exploring the ‘circle’ helps provide a framework within which to engage the multiplicity of research sources and paradigms to capture ‘one’s thinking’.

While post-modernists might consider social-based methodologies ambiguous, Māori philosophy considers multiple variables bound in epistemologies guided by tikanga, kawa or tapu in consideration of the wairua or mauri [ethereal connection], not only as counter-measures but as quintessential to upholding ancient cultural paradigms. The “philosophical orientation of phenomenology... views the subjective experience of participants as central to the methodology” therefore, phenomenon must be “studied in a

holistic manner” (in *The British Journal of Nursing*, 2007, p. 660). The integration of a qualitative methodology within a KM framework means traditional knowledge is not automatically accepted as the truth, but is designed instead to explore knowledge further. There is no better representation of this in Māori history than Māui-tikitiki-a-Taranga, a tōhunga who lived circa 800ACE, who was renowned for constantly challenging conventional societal norms.

2.4 Te Kōrero ki ngā Waka Mātauranga [Conversations with Repositories of Knowledge]

The main method I employed for this research in recording the oral knowledge of mōhio was based on ‘armchair conversations’, where the interviewer goes with the flow of conversation generated.¹² The traditional type interview that employs a methodical approach with a set of prescribed questions, is quickly replaced by the ‘conversational method’ that promotes a casual relaxed environment and allows the conversation to guide the dialogue, context, and content. While this may sound somewhat laissez-faire, there is validation for the approach particularly in terms of Indigenous advancement and decolonization:

The conversational method is of significance to Indigenous methodologies because it is a method of gathering knowledge based on oral story telling tradition congruent with an Indigenous paradigm. It involves a dialogic participation that holds a deep purpose of sharing story as a means to assist others. It is relational at its core. (Nicoll, 2004, p. 46)

¹² The term ‘armchair conversation’ is used in anthropology when referring to researchers who do not enter the field.

Oral *kōrero* *tuku iho* [inherent knowledge] as an approach, is designed to enhance the research relationship as noted in the extensive references to Io and Tāne story of attaining and imparting knowledge. Such traditions were subsequently replicated in traditional Whare-wānanga and to a lesser degree in the more personal sharing of knowledge between parent and child such as the Whare-pōrukuruku (Best, 1923, p. 11). Whatever the degree of *tapu* pertaining to the tradition, knowledge was still considered *tapu* and treated as a *taonga* [treasure or item of great significance]. Kuokkanen (2007) discusses an Indigenous Sami view that refers to knowledge as a ‘gift’ not to be treated as a self-serving commodity, but to rather acknowledge the spirit of the gift and by doing so the ethereal thread remains intact.

Bridging trust is a key consideration of the conversation method, hence why this more relaxed convention proved a more suitable approach. In my experiences the nature of casual conversation or ‘*kōrero*’, still considers traditional nuances beyond just having a chat. In acknowledging this context with each *mōhio* I would begin by briefly stating my tribal connections, then invite *mōhio* to share their *pēpeha* [tribal origins] by way of referencing their eponymous ancestor, tribal *waka* [catamaran], mountain(s), river(s), and sub-tribe(s). These acknowledgements reveal to the informant the *space* from which the interviewer considers most relevant to them in two ways: first is the relevance the interviewer places on cultural etiquette by way of introducing themselves in a traditional manner, and second, creating a genealogical and geographical link with the interviewer. Connection by *whakapapa* defines parameters via common connections or shared histories which are extremely important features in building on *whanaungatanga* [relationships]. In regard to developing relationships, Kovach (2010) comments that:

...with this method the researchers must have a certain amount of credibility and trustworthiness for people to participate in the research. With more trust there is

the likelihood of deeper conversations, and consequently the potential for richer insights to the research question. (p. 47)

Informal ways of engaging are still consistent with research conventions of developing trust that help determine the quality of engagement and the depth of information divulged, or indeed if any genuine conversation occurs at all.

Oral knowledge in traditional Māori society was imparted via numerous formal and informal methods. For example informal knowledge was retained in pūrākau [legends]; histories that were retold as children's stories such as 'Maui and the Sun' or 'Maui who fished up (discovered) New Zealand'. Yet as informal as pūrākau are they still contain "philosophical thought, epistemological constructs, cultural codes, and worldviews that are fundamental to our identity as Māori" (Lee, 2009, p. 1). In relation to this format Lee asserts that:

...pūrākau provide a conceptual framework of representation that is relevant to research.... International Indigenous scholars as well as local Māori writers and academics provide inspiration to look beyond conventional research methods...and return to our own narratives (to) disseminate knowledge in ways that are culturally relevant and accessible. Pūrākau offer a Kaupapa Māori approach to qualitative narrative inquiry; critical to this approach is the decolonizing process. (p. 5)

The cultural style of retelling is also pertinent to cultural identity. Peter Cole of the First Nations from British Columbia (Lee, 2009) "'writes back' in a creative style that challenges conventional academic writing to illustrate the ways that language has been

used to limit, control and define, in particular indigenous people” (p. 2). The approach is in itself a means of Indigenous advancement and decolonization:

One could (and ought to) argue that a decolonizing theoretical perspective is necessary within Indigenous research given the existing social inequities that Indigenous peoples continue to experience. A decolonizing perspective is significant to Indigenous research because it focuses on Indigenous-settler relationships and seeks to interrogate the powerful social relationships that marginalize Indigenous peoples. (Nicoll, 2004, p. 42)

2.5 Te Wetewete Tuhituhi Tawhito [Analysing Literature of Ancient Knowledge]

A second method I employed in the examination of literature was the Literature or Desktop Review. Literature considers primary and secondary sources contained in publications, private manuscripts, websites, published literature and un-published documents that in relation to this research date back to 1856 (Best, 1856–1931). With so many forms of literature, the question as to the veracity of the information is understandably open to scrutiny.

Arguing the credibility of a source begins by determining the quality of the source, that is with the informants and author. Regardless of the level of credibility established, scrutiny of informants and authors cannot be the only determinants, as shown by post-modern academics who challenged the early findings of Percy Smith (co-founder of the Polynesian Society and chief surveyor in the late nineteenth century) who published transcripts of Te Whatahoro and others (1913) in which Io is recorded, and noted ethnographer Elsdon Best, one of New Zealand’s foremost ethnographers who recorded large amounts of Māori history during the late 19th and early 20th centuries, particularly those of the Tūhoe people. Questions have been raised (particularly by

Holman, 2010) around the accuracy or bias of such accounts recorded by Best from tōhunga such as Tūtakangahau (who was one of Best's main informants of Tūhoe knowledge) from Ngāti Tāwhaki (of the Ngā Pōtiki or Tūhoe tribe), and the veracity of records scribed by Te Whatahoro (of the Waiararapa tribe) later published by Smith.

With such large amounts of written and oral information, validating information involved a cross analysis by way of Document and Comparative Analysis. A Document Analysis approach, “requires the researcher to take one piece of data... and compare it to all other pieces of data that are either similar or different”, referred to as inductive, “as the researcher begins to examine data critically and draw new meaning from the data...” (Thorne, n.d.). A Comparative Analysis is situated in the realm of grounded theory (GT), that is, carrying a degree of prior knowledge into a new realm of investigation, yet allowing the new environment to influence and shape new theories (Goulding, 2004, p. 296). GT allows for “a wide range of data... in-depth interviews, observations... and may comprise of life histories (and) secondary data...”. The rigours of this approach “force the researcher to look beyond the superficial, (and) to apply every possible interpretation before developing final concepts...” (p. 297). GT is also considered a useful approach as it “is designed to explore, analyse and generate concepts about individual and collective actions and social processes” (Arthur, Waring, Coe, and Hedges, 2012, p. 85).

There are many examples of documentary sources derived from oral accounts that have been historically contentious and consequently are “not very popular in mainstream social research” (Goulding, p. 224). Where the credibility of informants can be a strength, lack of credibility is obviously deemed less valid. This can be exacerbated when there is nothing to measure the state of mind of the informant nor influences of the environment at the time of recording. For example, when speaking of Māori land court hearings (prevalent in the late 1800's to the early 1900's) Lee (2009) notes:

Conscious of the court's function, Māori narrators purposefully changed the emphasis of the pūrākau.... Māori retold these narratives to focus issues of occupation and land rights in ways that Pākeha would understand (Parsons, 2001). Māori adapted the style of their pūrākau appropriately, and deliberately left other information out. (p. 3)

In a worst case scenario, Platt (1981) (as cited in Goulding 2004), notes that there have been examples where “even literary works may be attributed to authors who did not write them (p. 223). Scott (1990) (Goulding, 2004), emphasizes that establishing authenticity must be a priority of the research and adequate guidelines must be followed to check source material (p. 224).

A comparative analysis as a planned approach for this research (where Indigenous epistemes were compared and contrasted), was paramount to informing an Indigenous conceptual framework. Chilisa (as cited in Smith, 1999) proposes that a “decolonization research approach” (that includes “an integration of knowledge systems and indigenization”) can be applied to aid in addressing minority aspirations. This is supported by “Sandoval’s (2000) ...coalition consciousness” and “that the mixing (of ideas) reflects the necessary reality of surviving as a minority or Other.” Problems that have been associated with comparative analysis and the GT approach “stem largely from its misuse and abuse”. Despite this observation, in the instance of land court records, land court judges were still confident (admittedly amidst intense socio-political pressures) to rule on these narratives, the outcomes now fixed in our present geo-cultural landscape (namely in whānau land blocks or hapū and iwi boundaries). It should be noted that even concerning more scientific methods found in quantitative research, the researcher’s “own presence, behaviour or attitude” can have a major influence on the results (p. 298).

As caution is expressed regarding authenticity of recorded oral stories, an Indigenous response via “Third-Space Methodologies” (Chilisa, 2012) contests Western research paradigms, labelling them invalid “because they (the paradigms) are based on a culture that has been made static and essentialized.” Chilisa describes a research paradigm as:

...a way of describing a worldview that is informed by philosophical assumptions about the nature of social reality (ontology), ways of knowing (epistemology), and ethics and value system (axiology). A paradigm also has theoretical assumption about the research process and the appropriate approach to systematic inquiry (methodology). (p. 20)

As a response, ‘third-space methodology’ contests proposed interpretations of Indigenous knowledge by Westerners. This has been suggested in the anti-Io debate where Western paradigms have muddled cultural concepts. In addition to contesting such findings, Chilisa further states that Indigenous paradigms:

...must be...opened up to include the voices and knowledge systems of the subgroups within indigenous essentialized cultures and research paradigms...on the basis of gender, race, ethnicity, ableness, health... and so on. (p. 25)

In as far as Indigenous people have been researched by Western scholars, “a postcolonial indigenous research paradigm articulates the shared aspects of ontology, epistemology, axiology, and research methodologies of the colonized Other”. And of particular relevance to this research, “a common thread that cuts across the beliefs of the colonized Other is that people are spiritual beings with multiple relationships that should be nurtured through the research process” (p. 20). An ‘indigenous research paradigm’,

‘decolonization research approach’, or ‘third-space methodologies’ are all inter-related approaches in consideration of a Māori worldview that encompasses holism and challenges the Western lens.

2.6 Te Rangahau Ā-tinana me te Uiui Māori [Action Research and Naturalistic Enquiry]

A final research method engaged for this study was AR, where elements of the proposed framework were trialed in my own teaching practice. AR is described as ‘the study of a social situation with a view to improving the quality of action within it...’ (Elliott in Arthur et al., 2012, p. 171), that in this instance was for the development of a framework that considers wairua. Elements of the research approach for this study is aligned to the Naturalist Enquiry approach, that is where the interpretive lens is applied to participant observation, informal interviewing (conversations) and historical literature (Arthur et al., 2012). As understanding wairua developed through the shared stories of mōhio or from literature, it was applied in my classroom practice and outcomes considered in contributing to Te Whare Tuituia. This element of the research process is deliberately “...based in practice and not separate from it...” making it more than just a “technical activity” pp. 76–77). Further refinements of the framework and cycle would then occur as outcomes from the application of these approaches were reviewed.

A reflective process based on Zuber-Skerrit’s “four stages” of “an AR cycle of: planning, acting, observing and reflecting” (Arthur 2012, p. 72) was also considered. This process of review and refine before reimplementation included ongoing analysis of the traditional knowledge and ways that it could be further applied. One of the initial reviews of the concepts considered included an analysis of the Whatumanawa explored through twelve of Io’s names that describe states of being toward attaining enlightenment.

Analysis of Io's names would contribute to refining pedagogies or approaches being developed and discussed broadly in the context of school-wide behaviour management programmes that included defining holistic attributes of a child such as resilience, self-expression or conscientiousness, then developing means to acknowledge and promote them on a daily basis.

In regard to pedagogies, concepts gleaned from the interpretation and purpose of takutaku included: defining aroha (appreciation, understanding, empathy etc.); keeping teaching approaches simple and attainable; providing space for collaboration; encouraging first thoughts as the best thought (that is aligned to the Whatumanawa ideology); conducting teaching and learning in other environments (particularly sites of cultural significance to the children); and being humorous and encouraging humour; all strategies aimed to increase the presence of wairua in the day-to-day teaching of children.

A major gauge of the effectiveness of the framework was determined by the general happiness of a student, more obviously noted in students who had a history of disengaging. This was assessed mainly in observations in their level of participation, particularly in the improvement or regression of behaviour with peers and teaching staff. Increased interaction either social, academic, cultural or sporting, being respectful, greater levels of compliance (however small), or just small gestures of gratitude that may not have been expressed before all became measures of the growth of their spirit.

The second means of assessment was simply in noting students continued engagement or not. As the framework's primary focus is wairua, shifts from non-compliant to compliant behaviour became a tangible measure and most overt expressions of a maturing spirit. Positive changes rarely occurred overnight but rather over a length of time (if not months then years for some) so persevering and believing that the pedagogies would achieve the desired improved outcomes required ongoing

reinforcement. Consistency and continuity were therefore vital components to supporting the framework. Third and final was the scholastic successes relative to each child. These measures would be collated over weeks, school terms, or even years by way of oral vignettes or formal assessment modes that would be noted in verbal or written reports.

The collective consciousness also became vital to affecting change, so group or team activities became a major approach. For KKM this occurred in cultural engagements such as kapa haka (where waiata-ā-ringa, mōteatea or haka are performed); in the arts through collective projects of painting and sculpture or drama; in karakia where hīmene [hymns], waiata [psalms] and karakia [prayers] would be chanted in unison; or in team sports. The challenge then became how to apply this collective consciousness to their individual consciousness when engaged in individual based work. This process of self-realisation was aided through referring to the behaviour of the collective and continually repeating that cycle.

Two further elements of AR occurred in environments outside of the classroom (EOTC) and with play-based type learning. An emphasis was placed on culturally relevant *spaces* such as the marae where religious gatherings were held, such as the Ringatū tekau-mā-rua (prayers known as the twelfths), tangihanga [funerals] or tribal festivals. A contributing factor at these places and events is that wider members of those communities also held influence over the child's behaviour. By that rationale the greater exposure to examples of the collective consciousness, the greater the impact.

Other environments included outdoor spaces where collective learning could be engaged such as waka-ama at the river, science at the beach, or food technology in the bush, approaches that advocate processes of learning in a more natural and organic manner. This approach moves the focus from intellectual to more instinctive based forms of engagement, which are the basis for cultivating spirit. Learning through play was

prevalent in traditional Māori society within the Whare-taikorera (Melbourne, 2009) also referred in some tribal regions as “ngā mahi a te rehia, a te harakoa” (Best, 1976, p. 12).

What was made apparent in the AR process was that despite the many approaches, methods or pedagogies applied, morals and values such as persistence, consistency and perseverance were crucial components in contributing to the framework’s final design. What was also obvious was that despite the technological advances of a 21st century classroom, the modern emotional challenges experienced by children still require creative forms of engagement, that this research poses can be addressed through a holistic focus derived from indigenous epistemologies of spirit.

He Whakarāpopoto [Summary]

KM research is a way of reconnecting with traditional Māori values in an attempt to address contemporary research when dealing with Indigenous cultures. It also brings a holistic approach as a modern form of engaging research by Māori for Indigenous peoples. Ancient epistemologies continue to be an enduring guide for how Indigenous engage with multiple environments, while understanding an inter-connectedness at a spiritual level is just as relevant and important as our physical relationships, particularly where culture is concerned.

Qualitative methodology and subsequent methods consider social conventions of the intended community where the research is being conducted. The idea that one can isolate their social, intellectual or cultural conscience from the process has given way to more integrated approaches. In respect of a cultural lens the ‘conversational method’ and ‘pūrākau’ were adopted as they are extensions of a cultural knowledge predicated on oral language supported within takutaku, karakia, mōteatea [chants] and whakatauākī [aphorisms]. The application of traditional ontological conventions such as

‘whakawhanaungatanga’ or ‘aroha ki te tangata’ were also applied to the research, as they are also strongly representative of the researcher’s ethos.

Interpreting new knowledge within initial versions of the framework have been applied and analysed through AR. This component has arguably been the most rewarding process of the research as the impact affects those who the research was intended, the teacher and the children. Contributing to the reflection cycle was the application of the hermeneutic circle of inquiry that allowed cross-referencing of multiple factors that influence information. Most important to the author, is ensuring the entire process maintains the mauri of the waka wairua [spiritual vessel] of inherent knowledge.

Wahanga Toru [Chapter Three] examines the Io debate. The basis of Māori spirituality is predicated on the Io epistemologies and taxonomies that in traditional Māori society were taught exclusively to the anointed sect known as the tōhunga-ahurewa-tapu. Western ideology that somehow determined monotheistic cultures as being more culturally advanced and sophisticated, meant that a supreme deity did not fit into their cultural and cognitive paradigms. So when Io was eventually shared, leading Western anthropologists and ethnographers concluded that Io must have been derived by tōhunga from religious doctrine of the one God, a notion furthered by academics. Chapter Three argues that this theory is limited and consequently flawed. Further oral traditions that have contributed to this research also lend to the position that Io is definitively pre-European, and exclusively Māori.

WAHANGA TORU [Chapter Three]

IO – TE PŪTAHITANGA O TE WAIRUA MĀORI?

[Io – An Epistemology Of Māori Divinity?]

- 1 Hokahoka nei ko nga atua ki ngaa rau pae tuku
 Kei te mau teenei ki te aro ee
 Ngarea ki te otinga waiputa kia pure ai ee
 Maurongo ko ngaa take puutahi ki teera mata ee
- 5 Hoki atu ki te reanga koo kohe nei eenei tauiti
 Whai moorea te kaha rau ki te whatu kawekawe
 Kei aa Io-nui te haapori e tau nei
 Maatika mai koutou aa te rei tua ata ee

(H. Delamere, personal communication, January 22, 2004. Verse 3)

He Whakataki [Introduction]

Takutaku are divine verse that contain ancient knowledge of spirit represented by Io, the embodiment of divine knowledge that forms the basis of all knowledge. Lines 7–8 of the above takutaku alludes to Io and to the fraternity of Io:

[This congregation belongs to Io-of-the-Infinite,
 Arise those bestowed with *insight*]

This chapter critiques notions posed by a growing fraternity who believe Io is a post-colonial creation. The critique draws on parts of that same literature and further literature to dispel that notion and argue that Io is in fact an ancient divine. The critique is mainly of literature by Cox in *The Invention of God in Indigenous Societies* (2014);

Mikaere in *Colonising Myths – Māori Realities: He Rukuruku Whakaaro* (2011); and Holman in *Best of Both Worlds: The Story of Elsdon Best and Tūtakangahau* (2010).

One of three factors contributing to the belief that Io is a neo-creation is the lack of the application of analysis of stated accusations, particularly those that point to the influence of the missionary teachings, demonstrating that the claim for the creation of a fictitious divine lacks evidence. This same lack of application is also considered when accusations are laid against the ethnographers and historians accused. A second factor is the absence of research conventions particularly in the area of field research or GT - grass roots knowledge from kaumātua [elders], ruahine, mōhio or tōhunga who have maintained and continue to maintain knowledge and traditions of Io from their respective wānanga [cultural lore]. The third and final factor involves an analysis of literature on Io that has not been considered or conveniently overlooked, that points to numerous references to Io that would be difficult to propose as being contrived.

3.1 Nō Te Karaitiana Kē A Io? [Was Io Derived From Christianity?]

This section considers the propaganda of Io by missionaries, the backdrop of which lies in the foundations of imperial ideology built on by academics who applied an Eurocentric lens, and the political positionings that led to the accusations laid against tōhunga [learned scholars] who were said to have been responsible for the fabrication of Io.

The position that Io is a post-European creation is predicated on two main assumptions. The first being that two tōhunga; Te Mātorohanga of Wairarapa and Māori Marsden of Te Taitokerau (Northland), created Io in the likeness of God based on the teachings of the missionaries (Cox, 2014; Holman, 2010). Lee (2008, pp. 50–51) also refers to the position of Mikaere (2005) who notes Hoani Te Whatahoro Jury (also of

Wairarapa and responsible for scribing the teachings of Te Mātorohanga published in *Te Kauwaerunga and Te Kauwaeraro* (1913)) as also being complicit.¹³ Second, that the Europeans who promoted this new divine (mainly Elsdon Best and Percy Smith), did so for their own self-promotion. That view is reinforced by the notion that despite years of gathering information of the spiritual practices of various Māori tribes, no tōhunga hitherto had ever disclosed such a divinity.

The controversy lending to Io as a fabrication started almost as soon as Io was revealed to the Western world in 1876 (in *The Life and Times of Patuone* by Government Interpreter and Māori linguist C. O. Davis (p.vii)),¹⁴ because suddenly, a ‘race’ **recorded** as only as having spiritual beliefs entrenched in animism and multitheism, were purporting that in fact a much *higher* more sacred monotheistic divine entity existed. This revelation went against views about darker races being savage and simplistic as argued in discourse about race. For example, the Great Chain of Being, that portrays a hierarchical structure of creation derived from Greek philosopher Plato and others, classifies non-white people as inferior to white people, but superior to black people (Wade, 2012).

Initial revelations of Io came via foreign ethnographers, archaeologists or anthropologists such as Elsdon Best, Percy Smith, C.O. Davis and John White, during the late eighteen and early 1900’s. These men committed their lives to capturing the remnants of what was then considered a diminishing reservoir of authentic ancient Māori knowledge, particularly regarding the divine. Fearful of losing their sacred knowledge, Māori eventually started to record their own knowledge such as those by Jury in Volumes I & II of *The Lore of The Whare-wānanga* (1913).

¹³ Te Mātorohanga was noted as the lead scribe, assisted by Nēpia Pōhuhu, Paratene Te Okawhare and Āporo Te Kumeroa.

¹⁴ While Io was first recorded in the late 1850’s by Jury, this information was not published until 1913 (Smith, p. i).

While Māori did have a hieroglyphic representation of language in whakairo [traditional wood-carving] and employ symbols for different expressions, extensive traditional histories, karakia and lore were disseminated orally, so it can only be assumed that accounts that were recorded and then published remained unchanged by editors or the publisher, however, accusations of “embellishments” have been made (Cox, 2014; Holman, 2010; Mikaere, 2011) and construed as influenced, even tainted. According to Cox it was Jonathon Z. Smith who in 1982 in his book *Imagining Religion: From Babylon to Jonestown*, disputed “the historical evidence used by those who...were claiming that the pre-Christian Māori belief in Io is comparable with the Christian idea of God” (p. 35) thus *re-igniting* the neo-Io debate.

The most extensive publication concerning Io was by Percy Smith, taken from the transcripts of Jury in the aforementioned *The Lore of the Whare-wānanga Vol I: Te Kauwaerunga or ‘Things Celestial’* (1913).¹⁵ It is Te Mātorohanga and Taitokerau [Northland] tōhunga Maori Marsden (whose excerpts are found in *The Woven Universe* (2003, Royal (Ed)) who Holman alleges created Io derived from their exposure to Christianity. He notes that “...both these informants have strong Christian influences and in Te Whatahoro’s case, no mention is made of the midwifery (influence) of Smith or Best” who were staunch supporters of this belief and with whom Jury was acquainted. The issue of not being able to corroborate the work of Jury was also a contention for Holman, as it was:

...material copied by Smith from the single informant above and not found anywhere else. It does not pass any test as having traditional authority, ‘that body

¹⁵ This was followed by a second publication *The Lore of the Whare-wānanga Vol II: Te Kauwaeraro or ‘Things Terrestrial’*.

of lore which is accepted as genuine by mature, well-informed members of the group¹⁶ concerned'. (p. 230)

Holman's objective to reveal Western influence on Māori oral histories is iterated in the introduction of *Best of Both World's* (2014):

Just as Māori combined speaking with writing, so their writing and that which was written about them, crept into their orality, their histories – every personal and communal form that recorded their accounts of what mattered. (p. 12)

This statement establishes the position of his story, that includes the alleged influence of Christianity on Māori lore especially regarding the divine Io. Holman suggests that when publisher William Colenso was welcomed by Tūtakangahau's father Tapui(hina), that his whaikōrero [formal speech] "interspersed with scriptural texts and allusions" amongst other signs of colonial influences, should have indicated to Best that the Tūhoe traditions were "already punctured by an external force" (pp. 30–31).

Holman's accusation concerning Best's conclusions about Māori spirituality was far more direct, where he comments that, "His virulent anti-missionary attitudes, and his scepticism about debased forms of Christianity, were prejudicial to his judgments" (p. 210). This belief would eventually "...under the influence of Percy Smith and Te Whatahoro Jury ... crystallise into a form of speculative theology – as opposed to demonstrable anthropology":

In what has been described recently as 'New Zealand's greatest tribal history', Best lays out his views on the nature of Māori religion in a shape that has come

¹⁶ This is the Tāneūārangi Committee, a late nineteenth to early twentieth century group of tōhunga who recorded and corroborated ancient Māori histories. Many of their manuscripts are held in the Dominion Museum, Wellington.

down to us in the present – in the process, bequeathing an ongoing controversy.
(p. 212)

The revelation of Io was opposed immediately by “Missionary ethnographers such as Herbert Williams and T. G Hammond” and “his colleagues in the Polynesian Society” (p. 213). Holman notes that even Best admits that the authenticity of Io may never be known, but nevertheless, he “would slowly but surely assume the mantle of the literary executor of a newly-born deity” (p. 214) influenced heavily by Smith and Te Whatahoro.

Again, the influence of the scriptures is raised by Best’s own notes of how Tūtakangahau and Tapuihina were well versed in the Ringatu faith, the neo-Māori religion based on scriptures from the Old Testament founded by Te Kooti Te Turuki Arikirangi in the late 1860’s. Some of Best’s own Eurocentric traits even made it difficult for him to imagine ““primitive folk” grasping monotheism, but he was still prepared to acknowledge that Io was an “original deity”” (Best, 1913, p. 215). These findings would be first published in the British periodical MAN, the *Journal of the Royal Anthropological Institute*.

Mikaere noted that Te Rangi Hiroa Buck (an early twentieth century statesman and academic) found “striking similarities between the Io version of the beginning of the world and the first chapter of Genesis”. Mikaere’s observation of Buck in attempting to corroborate the evidence, concludes that “most of the other sources are pseudo-evidence...while the only evidence he seems to be prepared to accept as authentic is a Ngāti Kahungunu poem”, but that “even this, Buck suggests, may not in fact have been an ancient Kahungunu composition, but one from a much later period with its authorship

projected back to an earlier ancestor, Tūhotoariki”.¹⁷ Mikaere also notes that Johansen suggests “Io was one of many gods...until the impact of Christianity caused him to be elevated” (p. 217). This is a slight variation to the argument in that a Divine called Io did in fact exist but was then given a place in creation as the greatest Divine responsible for all creation, so to be in likeness to God.

Cox (2014) asserts there is a “relationship between academic and theological interests in making God indigenous” (p. 12), moreover, how Indigenous were influenced by Christianity in creating a divine being in God’s likeness. In *The Invention of God in Indigenous Societies*, he summarises both pro-Io and anti-Io literature before offering his own conclusion based on his review. Given the innuendoes of ‘invention’ in the title, Cox’ perspective could be deemed to be heavily weighted toward the anti-Io camp. Evidence of this bias shows, where in an example concerning pro-Io literature, he notes Michael Shirres’ (a Catholic priest and former lecturer of Māori theology at Auckland University) summary of his interpretation of Io as commensurate with Christian faith: “To be fully human is to be one with Io, be it in the ‘dark night,’ or in the ‘dark light’ at the centre and at every part of the universe” (p. 47). In another example where Io is “incontrovertibly constituted the Māori High God before contact with Europeans”, Io is still deemed to have “had many attributes of the Christian God” (p. 51). This is perhaps an attempt by Cox to display that even authors such as Shirres who are pro-Io, still find it difficult to deny that there are some similarities to biblical scriptures.

The analysis of anti-traditional literature of Io begins with Buck In *The Coming of the Māori* (1949). Buck who “became a leading voice expressing opposition to the view that the entirety of the Io tradition preceded Christian influence”, accuses the

¹⁷ The alleged ‘poem’ I believe being referred to is in an oriori [rhythmic lullaby] by Tūhotoariki, a circa sixteenth century tōhunga from Ngai Tara (Wellington).

Mātorohanga school in of fabricating Io, noting the “likeness of the Māori story of creation as related by Te Whatahoro to the biblical account, particularly on the separation of light from darkness and the division between the water and the land” as “described in the first chapter of Genesis” (p. 53). Buck further dismisses an account of Io in *The Journal of the Polynesian Society* in 1907, “claiming that the contribution of Tīwai Paraone (whose name is attached to the text) regarding Io, is confined to the name and the acts which could have been borrowed from Genesis”. While acknowledging the version of the Māori story of the separation of the Sky and Earth as “a very old myth” (p. 54), Buck then ironically proceeds to suggest its likeness to “the suspension of the firmament”, and that pre-European stories of the righteous and sinner’s fate are purportedly, “too closely allied to Christian teachings of heaven and hell to have originated in an ancient house of learning before European contact” (p. 55).

Cox then introduces J. Smith who completed an in-depth analysis of the translations by Hare Hongi from the notes in the possession of Tīwai Paraone. Te Whatahoro, described as “a baptized Christian half-breed who lived most of his life in European style and whose skill in the Māori language appears to have been deficient” (p. 56), is also raised when the creation cosmogony is discussed. There is a large amount of speculation regarding Te Whatahoro, citing “reliability” of sources, “authenticity” and even mention of a “fertile imagination” (pp. 56–57). Included are references to Io by Davis, White and Tregear by Best, that Smith comments “are made in passing without any critical reflection...on material obtained long after exposure to Christian missionary influence” (p. 57), that he concludes was “probably developed in the 1880’s but created in the 1850’s in the Taranaki-Waikato region deliberately “as a Māori parallel to the biblical tradition””. This neo-creation is then defined as “an instance of Māori syncretism” that “eliminate(s) another support beneath the dubious search by Europeans

scholars and historians of religion for an original High God among archaic societies” (p. 58).

An analysis of Best and Smith through the text of Jane Simpson (1997) reiterates the missionary influence (noted by Buck and J. Smith of Te Mātorohanga and Nēpia Pōhuhu) and Best’s willingness to “overlook his earlier distrust of Te Whatahoro and embrace the Io doctrine uncritically” (p. 58). This was apparently premised on Best’s “own disenchantment with colonial Christianity” which “undoubtedly disposed him to romanticize Māori religion”. The development of the Io tradition was considered an attempt to portray Māori in “an elevated position with respect particularly to Christianity and in the context of the European debate between primitive monotheists and evolutionists” (p. 59). Best (1924) (as cited in Simpson, 1997) confirms in his own words of “how closely many Māori myths and beliefs resemble our own...”. Cox also points out Holman’s reference to Jury, who was “baptized into the Mormon Church” and how he now “mirrored Best’s own approach to field studies”. This is extended on in highlighting notes by Best (1907) who “complained” of how Jury was “deficient on the Māori language”. This was in contradiction to a later statement in 1909, when he referred to Jury as “an aged and learned Māori chief... having passed through the Whare-kura, the Māori College, in olden days” (p. 80).

The purpose of highlighting Jury’s Mormon background is revealed as crucial to what Cox considers a “clear likeness... between what Te Whatahoro indicated he had learned in the Whare-wānanga and Mormon teachings about revelation and creation”, in particular noting Joseph (2012) who comments that, “many of the religious beliefs of these two peoples paralleled each other in surprising and inexplicable ways”. Further, with Jury’s link to the Mormon church, that the “parallels may not be so “inexplicable” at all” (p. 61). Similar references are made both in the Io and Joseph Smith (the founder

of the Mormon faith) stories to a “large stone” that Io would use to “see all”, and in the Mormon version where a stone allowed Smith to translate “‘reformed Egyptian’ into English” (pp. 61–62). It is Jury’s work in translating Mormon text over a twenty-year period that Cox suggests influenced the adaptations of the “Mormon story of revelation, to the secret and esoteric knowledge conveyed to him in the Whare-wānanga by Te Mātorohanga and Nēpia Pōhuhu” (p. 63).

A most interesting comparison is then made to the creation of Mormon theology where “God is a self-made, finite deity with a material body,” where “even spirit is ‘regarded’ as matter”. He notes Copan’s and Craig’s explanation “that since ‘matter requires something to activate it’, God is best described as ‘the Organizer and Activator of matter’”. Despite contrasting Christian theology, Cox suggests that:

...Te Whatahoro no doubt would have reflected on and absorbed Mormon teaching about creation after his conversation and, as part of his commitment to Māori culture and in line with Mormon belief that God had established a new revelation to correct orthodox Christian errors (Mullen 1967: 15), would very likely have made Io similar to God described in Mormon theology.

Cox surmising that the aforementioned “syncretism” was not as a “response to Protestant or Catholic Christianity but with Mormonism” instead (p. 63).

3.2 He Whakautu ki te Whakāro i Hangaia a Io e te Karaitiana [A Response to the Suggested Fabrication of Io being Derived from Christianity]

This section responds to claims made regarding the creation of Io in likeness to God from Christian doctrine in two parts. In the first instance highlighting the lack of analysis of the creation cosmogony as being influenced by Christian scriptures, that

ostensibly, men of the tōhunga class and ethnographers against whom these accusations are laid (that is Marsden and Te Mātorohanga, that included Nēpia Pōhuhu and Jury et al.), re-invented as their own. Second, the suggestion that tōhunga were capable of such a fabrication brings into question the ancient constructs of the Whare-wānanga designed to uphold the sacred teachings. This raises questions of these men's cultural fortitude, particularly of their own spiritual beliefs, that they would readily convert to such a drastic option as to collectively manufacture such a creation.

3.2.1 Te Hanganga o te Atua Hou [The Creation of a New Divine].

To begin, Cox's reference to Buck's comparison of creation 'on the separation of light from darkness and the division between the water and the land' is fundamentally flawed, simply because Io does not feature at all in these elements of creation. In the Māori pantheon of creation, Io precedes Te Pū [the origin],¹⁸ after whom Papatuanuku (Papa) and Ranginui (Rangi) emerge, and then their *son* Tāne who causes *light* to appear. Tāne achieved this by propping up Rangi with his legs while aided by his younger *brother* Paia who recited karakia in the act of the separation. The arms of Rangi would then be severed with the tōki [adze] Te Awhi-ō-Rangi and Te Whiro-nui (Smith, 1913, p. 152) (Te Awhi-ō-Rangi being brought to Aotearoa-New Zealand aboard the Tākitimu waka) after which Tāwhirimātea, the Atua of all forms of *wind*, would then erect four metaphorical *posts*; Te Tokohurunuku, Te Tokohururangi, Te Tokohurumawake and Te Tokohuruātea (from an ancient karakia) in order to hold Papa and Rangi apart for eternity. The blood that then fell from Rangi's severed arms would form the different shades of soil found in Papatuanuku. In this version Io's positioning is far from the command from the spoken *word* of God integral to the 'bringing of light'.

¹⁸ The whakapapa being referred to is: Te Pū, Te More, Te Weu, Te Aka, Te Rea, Te Wao Nui, Te Kune, Te Whē, Te Kore, Te Pō whakapapa that defines the process of the beginning of all life.

In the story of separating light from darkness, there are in fact far more differences than similarities between the Māori version and the Genesis version of creation. While concerning the ‘division of land from water’, tribal versions of genealogy show Wainui [infinite water] as the metaphorical husband of Papatuanuku. Buck also suggests a similarity between the ‘suspension of the firmament’ (of the Old Testament), to the propping of Rangi by Tāne, described by Gier (1987) as “a solid dome which separates “the waters from the waters” of which the Hebrew words translated as ‘vault’ or ‘hug’ are also used to describe this dome (Gen 1:6)”. Gier also mentions that similar cosmogonies can be found in ancient Egyptian, Sumerian, Greek, Celtic, Aryan, Mesopotamian (Manichean), Babylonian, Persian (Zoroastrianism), Finnish and Tibetan cultures. The simplicity by which these versions are critiqued (that is by comparison of leading concepts of the respective cosmogonies), means far too many other variables are not considered, and what comparisons are made have been misconstrued to conform with a much broader Western paradigm.

In regard to the circa 1700 ‘Ngāti Kahungunu poem’ (in which Mikaere references Buck), she fails to analyse references to Io made in verses five and six. The poem in question is probably the oriori [melodic chant] by Ngai Tara tōhunga Tūhotoariki, that he composed for his grand-nephew Tuteremoana. In verse five it reads:

Whakarongo mai, e tama! Kotahi tonu te Hiringa

I kake ai e Tāne ki Tikitikiōrangi,

Ko te Hiringa i te mahara.

Ka kitea i reira ko Io-matua-te-kore-anake;

(Ngata, 1948, p. 259)

And again, in verse six:

Ka hoaia e Tānematua ki te Ihotaketake

Na Tuhaepawa, na Io-matua-te-kore;

(p. 260)

Concerning the timeframe of the composer, Ngata notes 13 generations to “this present time”, being 1948 when the book was published; the original notes having been acquired much earlier by Jury from Wairarapa koroua [elder] Ihaka Kuaha (p. 257). By this measure (based on a twenty year average per generation) the oriori could have been composed circa 1690-1750. This is reaffirmed in the whakapapa provided beginning with Toi-te-huatahi (a circa 1550ACE rangatira [chief]), that descends to his grandson Tara (after whom Te Whanganui-ā-Tara (Wellington) is named), then to his grandson Tūhotoariki (the composer) and finally to his grand-nephew Tuteremoana for whom the oriori is composed. Further consideration must also be given to the whole second verse that tells of the *ascension* by Tane of the rangi ngahuru-mā-rua [the twelve be-spaced dimensions] (that Best (1923) translates as the “12 heavens” (p. 7)), to acquire the aforementioned metaphorical kete wānanga in Tikitiki-ō-rangi, the *highest* dimension where Io resides. The point is that this time frame predates the establishment of the first European missionary in Aotearoa-New Zealand in 1814.

Eluding critique of the biblical version of creation, are the many similarities of the biblical version of creation to Egyptian cosmogony, to which authors have been referring for more than a century (Shetter, 2005). The most prominent of these being the creation of Yahweh from the time of the people of the Hebrew ancestor Jacob that occurred during the reign of the Egyptian Pharaoh Akhenaten and elevation of Ra-Atum as the monotheistic divine. The evolution of Multitheism to Monotheism is prevalent in many cultures, including Anglo-Saxon, who eventually moved away from their pagan gods to

the one God (after the biblical exodus of the people of Moses from Egypt). That aside, given the multitude of cultural cosmogonies, similarities would be inevitable between pre or post-Christianity versions.

3.2.2 Ngā Tōhunga [The Tōhunga].

The Whare-wānanga [higher places of learning] in which tōhunga were educated were worlds apart from Western versions of higher or spiritual education. Fabricating stories, particularly those referring to their divine origins, would break centuries of tapu [sacredness] integral to the preservation of knowledge imparted in this institution. The notion of fabricating a new divinity or proposing that tōhunga would consider such a superficial notion is therefore over-simplistic and lacks consideration of the sacred nature of the structures these revered tōhunga were educated in.

The role of tōhunga within the Whare-wānanga is entrenched in the epistemology of spiritual ceremony concerning the Atua Tāne in his journey to receive knowledge from Io. When Tāne is selected by the sacred Apakura [spiritual beings] Rēhua and Ruatau, he is purified in the sacred waters of Wai-o-rongomai on Maunga-nui, then purified once again by Io upon reaching Io's dwelling in Rangiātea. Jury himself is noted as having the "pure [purification] rites" performed over him; sacred karakia designed to cleanse oneself spiritually before undertaking the sacred task of penning the inherent oral lore of the tōhunga. This ceremony is noted by Smith (1913):

Their instruction given by the priests was in every respect on the same lines, and dealt with the same matter, as had been taught in the Māori College (whare-wānanga). A special building was erected in which the teaching took place, and where the matter taught was written down. (pp. i–ii)

It can be assumed that Tūtakangahau from Tūhoe underwent similar rites, particularly given that the place of his learning occurred in the Whare-takiura (a higher form of Whare-wānanga or Whare-maire of Tūhoe) Kahuponia, near Maungapōhatu; an extremely sacred school of education in an equally as sacred site of spiritual significance to the Tamakaimoana (of Tūhoe) people. The teaching of biblical scriptures in comparison, would have been far less ceremonious and easily discernible by these men who were the store-keepers of ancient knowledge, and imbibed with spiritual virtue the likes of which Missionaries and European struggled to fathom.

In the instance of the Taitokerau [Northland] Whare-wānanga, Royal (2003 (Ed)) divulges how Marsden applies his education and understanding of spirit to critically comment on modern-day issues. Marsden, with his ability to critique aspects of existentialism, quantum-mechanics and the impact of such ideology for consideration in government legislation, would have been more than capable of discerning between two very distinct beliefs both of which he was incredibly well versed, as opposed to contriving one based on the other.

At the age of fifteen Marsden - having shown qualities of “oral versatility and maturity” - was endorsed by his whānau to enter the Whare-wānanga named Te Wānanga O Taitokerau and subsequently accepted. The Whare-wānanga was conceived in the 1850's in response to “concern for the continued wellbeing of Māori Tikanga” that had been adversely impacted through the “missionary teachings” and “colonial encroachment” (p. xiii). However, before Marsden’s education even began, he enlisted to join his elder brothers fighting with the 28th Māori Battalion in World War II (p. xxxvi). It would not be until the end of the war before Marsden began his education in the Whare-wananga, where he would attend until 1958 when it was decided the Whare-wānanga go into recess (p. xxxvii).

It is stated that Te Wānanga O Taitokerau was created specifically to uphold the traditions of their people because of the impact of the ‘missionary teachings’ and ‘colonial encroachment’. So the notion that tōhunga (including Marsden) would create a concept based on a foreign god from a foreign culture (that many tōhunga would have deemed void of tapu [sacred (universal) virtue]) to be taught within their sanctuary created to uphold ‘Māori tikanga’, is all the more unlikely.

3.3 He Rāweke nā ngā Kaituhi [Deception by the Authors]

Upon Tūtakangahau’s death in 1907, Best would return to Wellington and eventually undertake the role of government ethnologist in the Dominion Museum. But it would not be until the publication of *Lore of the Whare-wānanga: Te Kauwaerunga* in 1913, before Best would be provided with more material on “Māori religion and a High God” (p. 228). Holman purports that it is “by the energy” of these three men, Best, Smith and Te Whatahoro... a trinity of enduring myths were to emerge”, one being the existence of a pre-European High God, the Supreme Being Io, whose esoteric doctrines were known only to a small number of highly secretive tōhunga” (pp. 226–227). Archdeacon H. W. Williams, a fellow member of the Polynesian Society, was also critical of several findings in the book, not least of all the traditions accuracy of a “verbatim account” believing “that the informants had not been influenced by Western ideas... and especially... by Christian teachings” (p. 228).

Holman states that Best had included his findings in several publications that would become the body of information after which, “the Smith-Best version of events was endlessly recycled, and persists” (p. 229). He also notes authors like Reed (1916, 1920), Condliffe and Airey (1938/1965), Beaglehole (1961), Biggs and Simmons (1976 and 1994), and Ka’ai et al., (2004) as contributing to the establishment of the Io theology (p.

229). Reilly (in Holman) notes further narratives by Marsden and Shirres as contributing to the Io narrative:

The Io teachings begin their life as an abstraction, in thrall to the authority of the words of the Bible, which first presented a written High God to the Māori. This was in part a search for equality with Pākeha: creating material that, once it found its way into his hands, allowed Best...to become its principal mediator. (p. 231)

Holman is critical of Best's desire to portray Io as the creator of all, and argues that with the old sages (the tōhunga) now departed, Best was left free to "interpret and frame them (the teachings) as he wished" (p. 233) that is, as its "champion in the literature and almost, it seems, a new high priest." Accordingly, this now left Best to "to be seduced by suspect literary sources" that now gave him the "the exercise of power and control over its interpretation and distribution – and the temptation to step into Te Mātorohanga's shoes" (p. 234) because Best was now being considered by others, particularly Pākeha, as "the greatest living authority on the Māori" (p. 242).

Mikaere (2011) notes that "during the early twentieth century, Smith and Best claimed to have unlocked a new dimension to Māori cosmogony...contained in the manuscript of H. Te Whatahoro" (p. 233), however, when they released their findings, "Te Rangi Hiroa commented that Io's discovery was 'a surprise to Māori and Pākeha alike'" (p. 234). Mikaere alludes to Best's desire to portray a "high order of mentality attained by the ancestors of the Māori" in revealing Io. Craig Best (Elsdon's son) appears equally dubious, stating that "these later works were based largely on the information gleaned from Te Whatahoro" and that they (Smith and Best) "almost certainly embellished their renderings of the original accounts". Best was also initially "somewhat sceptical" but was later swayed by Smith who, it appears, to "have been 'carried away...

by the romance surrounding the discovery of the last Whare-wānanga in New Zealand” (p. 251).

It appears that Best had for many years been seeking “information about a Māori supreme being but had only obtained the barest of clues from some of his Tūhoe sources” (p. 214). This may have been incited by the very brief comment made by his trusted informant Tūtakangahau, noted as having only ever raised Io with Best on one occasion:

Ko **Io** he reo nō nehera tēnā. He atua nō mua noa atu. Nānā i whakaputa i ngā atua katoa. Koia te tīmatanga o ngā atua. (1925, p. 1027)

[Io is a language from ancient times. An Atua from the inception. It was she/he who caused all other atua to appear. She/He was the beginning of the Atua]

Mikaere further quotes that “tōhungas he [Best] had spoken to previously had shown the greatest reluctance to discuss this deity”, except for Te Whatahoro, who Best found not only “keen to co-operate but even expansive with his answers..., but how much of it stemmed from the original teaching of Te Mātorohanga, and how much from Te Whatahoro’s fertile imagination, it is impossible to say”. The “absence of awareness” of a Māori supreme god “presented a potential obstacle to achieving widespread acceptance of the Io version as authentic” (p. 235). What could also be argued is that the lack of ‘awareness’ was due to Māori desire to not share such information. This manner of safeguarding information was utilised by Tūhoe informants who spoke with Best and is still a cultural convention employed by Māori in imparting esoteric or terrestrial knowledge (such as knowledge of hunting, fishing or gardening for example). A kīwaha [idiom] of the Tuhoe tribe that supports this convention “kia putuputu te tukutuku” means to “be frugal in disseminating knowledge”.

Mead (in Mikaere, 2011) further states that he has “...great difficulty with the concept of Io” and questions how if Io was so exalted, how was it “...that the people did not know about him (sic)” (p. 236). This is underscored by his understanding that “there is little or no evidence in the Bay of Plenty area that there was a supreme being organizing Ranginui and Papatuanuku. Nor does Io appear in genealogical tables linking to Rangi and Papa”. Mikaere also poses that the acceptance of this creation is that now, “Māori could hold their heads high in the knowledge that their religion had not been so primitive” (p. 237).

Critique from Cox begins with questioning examples raised by several pro-Io authors such as Tate, suggesting that the use of Io’s name “has changed” and “lost its original meaning” (p. 48), rather than being a contrived deity. The authenticity of further evidence from Irwin is questioned, with Cox stating that he would have derived his findings from Sir Apirana Ngata (an academic, politician and mōhio from Ngāti Porou) that in turn would have been derived from Best. He further quotes Simpson (1997), who regarding Io states that “the primitive monotheism of a certain school of anthropologists and of the early historians of religion... was indispensable for the survival and growth of their new disciplines” (p. 12). Mention of Best’s revelation of Io to the world is followed by support from Lang, who claimed that “most ancient peoples around the world held a belief in an overarching and original Supreme Being”. It is from this that Cox claims, that Best himself:

...believed if Io could be shown to pre-date Christian influence, it would demonstrate the Māori culture originally possessed an elevated notion of God every bit as sophisticated as that found among pre-Christian peoples populating the biblical world. (p. 36)

3.4 He Whakautu ki te Whakapae he Rāweke nā ngā Kaitito [A Response to the Authors Accusations of Deception]

This response to the claims made by Holman and others, and the deception of Smith and Best, first critiques their lack of evidence of the ostensible ‘embellishments’, and second, the absence of critical analysis of the information regarding Io in their respective publications to support the authors notions.

3.4.1 Ngā Rūkahu o ngā Kaituhi [Embellishments of the Authors].

Despite tōhunga being accused by authors of ‘embellishments’ of Io or fabricating Io’s existence, no specific examples are in fact offered by the accusers, only a very broad statement that Jury et al., created a god whom they named Io based on their learning of the one God from the missionaries. Claims that ethnographers or historians were complicit in this deception implies they were prepared to contradict their professional and personal etiquette and consciously undermine their fraternity that they had committed their life’s work to. While this is not outside the realms of possibility, the question as to why they would stake their reputation on a fabrication would have to be investigated beyond ‘embellishments’, considering the Io doctrine (comparatively speaking) was only a small percentage of vast amounts of ancient Māori knowledge that they recorded.

Tūhoe tōhunga Tūtakangahau for example (mentioned as one of the post-European Io proponents), entrusted large amounts of Tūhoe histories to ethnographer Best. Best had been allowed to erect a whare at Heipipi near Ruatāhuna, on the ancestral lands of Tūtakangahau and his whānau of Ngāti Tāwhaki.¹⁹ From this base camp Best would record his findings from Tūtakangahau and other tōhunga that would eventually be published in several extensive volumes. Despite the close relationship formed between

¹⁹ This was also where my great-great grandmother Mōtoi Peata Hara resided. Mōtoi’s mother Hara Te Uhi-ā-tai was a first cousin to Tūtakangahau.

Best and Tūtakangahau in the decade or so that Best lived there, upon Tūtakangahau's whānau hearing that he had mentioned Io to a rāwaho [outsider], they 'strongly disapproved'. Consequently Tūtakangahau 'declined to talk' further of Io. This story is clear evidence that Io was also known to Tūtakangahau's whānau and that based on their reaction, a clear indication that Io was held in esteemed reverence.

While a motive for deception has been argued (that is a desire by Best or Smith to be considered the new 'champions', 'exercise power and control' or 'step into Te Mātorohanga's shoes'), no evidence to corroborate this argument has been shown. Such evidence would have to consider the huge amount of research they collated over the years and noted embellishments therein to establish a pattern of this desire. To suggest that these men suddenly altered their work ethics so as to be exalted as forerunners in their field, is not enough to prove that they in fact did so.

Evidence of coercion for example, could arguably be found in *The Quest for Origins: who first discovered and settled the Pacific Islands* by K. R. Howe (2003), who has raised serious concerns regarding Smith's subversion of the "Great Fleet", that is the popularized history of the arrival of seven main waka to Aotearoa, stating that:

...thanks to the deconstruction of Smith's views by David Simmons work from the 1960's, we can see how Smith engaged in a series of manipulations of oral tradition and other evidence to produce a 'coherent' account. (p. 161)

Howe comments on "Smith's efforts to make some sort of 'sense' out of what seemed to him a mishmash of oral tradition is perhaps understandable" because "there was no agreement about the precise date of the arrival, or who arrived, or the number of canoes, or their exact place of origin" (p. 161). This desire to categorize a coordinated

arrival alludes to Smith's desire as a historian to connect the Polynesian-Māori with Tregears's notion of the Aryan Māori who he claims had similar origins (pp. 162–171).

While the concept of a great fleet is incorrect, oral traditions express some coordination of simultaneous departures or arrivals of several waka such as the Tainui and Te Arawa, the Kurahuapo and Mataatua, The Aotea and Ngātokimata(w)haorua and the Takitimu and Horouta waka. Excluding Ngātokimatawhaorua, Rarotonga also have a history concerning a fleet of these same waka departing from Ngātangiia (where a memorial stands), but how much of this is influenced by the same 'manipulation' also needs to be investigated further. So while the fabrication of a great fleet could be upheld, the truths concerning the wakas departure and arrival is still aligned to tribal oral traditions.

The idea that this revelation 'was indispensable for the survival and growth of their disciplines' also fails the test of evidence. The publication of Best's volumes of extensive works between 1922 (*The Astronomical Knowledge of the Māori*) and 1982 (*Māori Religion and Mythology, Part II*), were completed based on the merit of their anthropological accuracy, not on their deception. The historical detail by which Best captured many lost arts remain invaluable not only to students of Māori history but to the descendants of Tūhoe also.²⁰ While the discovery of a supreme divine would undoubtedly have been a unique revelation, the information on Io is sparse in relation to the screeds of other histories these men obtained. Best's ostensible desire to 'demonstrate the Māori culture originally possessed an elevated notion of God' comparable to 'pre-Christian peoples', fails to consider Lang's statement that many ancient cultures maintained a belief of a single Supreme Divine.

²⁰ I have spent the past 30 years collating and comparing notes regarding the information from these volumes, especially pertaining to my own whānau histories.

Reference to the sacred virtue by Jury and Te Mātorohanga (endorsed by Smith) and Marsden has already been discussed, so a motive would also need to be established beyond the fact that they were also familiar with or well versed in scriptures, thus enabling them to create a divine in God's likeness. As to the notion that Māori could now 'hold their heads high' suggests that they lacked pride in their own cultural and spiritual sense of worth, which would be difficult to contemplate of these learned gentlemen.

The obsession with Western culture of measuring the intellectual development of a race premised on their belief in a monotheistic divine, is derived from Anglo-centric parameters that only has relevance within their frameworks of measuring intellect. Cox notes this notion being promoted by Best, Shirres and Irwin (p. 65) and questions how this belief contributes to "Māori cultural pride" that could be considered a type of "reverse discrimination", and subsequent impetus to Mikaere's comment.

3.4.2 Kaare i Āta Weteweteka [Lack of Critical Analysis].

The argument that authors fabricated Io implies that screeds of related and associated information of Io was also fabricated. Besides mōteatea [ancient chant], reference to Io can be found in epistemologies, karakia or takutaku maintained by tōhunga or ruahine that all predate Christianity. This knowledge and these prose' were considered extremely sacred and their sanctity would be deemed defiled if one to insert a figment of one's imagination therein. Yet there is no analysis of any such verses despite examples of karakia published by Best in *Māori Religion and Mythology*, or those in *Te Kauwaerunga* in which Io's name appears repeatedly. This is explained (away) by Mead (2016) suggesting that "in the Ngāti Kahungunu traditions there was a place for a god called Io" (p. 309), implying that perhaps Io was a god of Ngāti Kahungunu only and therefore not the supreme being of all Māori tribes. If this were the case, then references by other tribal tōhunga such as Waruwaru Mai and Pei Te Hurinui Jones of Tainui

(Waikato) (Tate, 2012), Tūtakangahau of Tūhoe (Te Urewera, Bay of Plenty), Patuone of Ngā Puhī (Northland), Te Ōtene-kikokiko and other rangatira of Ngāti Whātua (Auckland) and others that were noted (p. vii), would have meant that they readily accepted Te Mātorohanga's version.

The dispersal of this fabrication throughout tribal Whare-wānanga is another important element that has not been explored. Examples of references to Io in karakia from literature found in those same publications is considered here to highlight the place in which Io resides within the ontologies of traditional Māori. As discussed, for tōhunga to insert a contrived Atua within sacred verse would not have been tolerated, hence making it difficult to consider that such a fabrication would have been manufactured. Also, for this knowledge to spread throughout the various regions and readily accepted by the tōhunga fraternity, means that a nationwide conspiracy would have to of been afoot, for which there is no mention.

The following examples of text provide a window into the information gleaned by the author's concerning Io for which no critique has been forth coming. Concerning the sacred tenure of karakia, it would be difficult to contemplate tōhunga, then or now, inserting an imaginary divine as an attempt to be equated to that of another culture's God. Further consideration must also be given to the extended names of Io (within the verses), that would also have to be an extension of the fabrication.

This following example from *The Lore of the Whare-wānanga, Vol I* (Smith, 1913), is a karakia recited by tōhunga upon entering the sacred Whare-wānanga:

E hua to tino.... E Io - e...

To ara atua... E Io-taketake e - i...

E Io-mata-ngaro e i...

E Io-i-te-pukenga! E Io-i-te-hiringa!

E Io-te-matua-te-kore e - i (p.6)

In *The Māori School of Learning* (1923/1959/1974/1986) is an example as relayed by Whanganui tōhunga Topia Turoa in 1876, that involves whatu [learning stones] the “whatu puororangi, whatu kai manawa and whatu whakatara”, where prior to learning, a karakia was repeated over them in which “Io the parent” is referred in the first line (p. 19). A further karakia “performed over a scholar” of the Whare-wānanga on which the “whatu whakahoro” was swallowed, concludes with “...No te uruuru matua ki a koe, e Io-matua...e” (p. 21).

In *Maori Religion and Mythology, Part I* (Best, 1924/1976), an example of one of the earliest karakia from Māori history evoked by Paia, the younger brother of Tāne, calls upon Io to aid in giving life to Hine-ahu-one:

E Hine e

Ki te toi ora nā Io nui

Nā Io matua, nā Io te wai ora

Nā Io te mahara

Ki te hiringa tipua, ki te hiringa tahito nou

E Io te wānanga ...e...i...

Ki te toi ora o Io nui.... (p. 123)²¹

Another example is found in a tohi [baptism] karakia, performed by tōhunga to anoint a new-born child shortly after birth. The beginning reads:

Tēnei ahau he uri, he pia nou, e Io...e!

Tēnei ahau te turuki atu nei ki a koe

²¹ Other karakia referencing Io are found on p. 302 and p. 391.

He aro nui, he aro tea, he aro tipua, he aro nou, e Io...e!... (p. 391)

And a final example in a karakia where Io is employed to aid in determining the altruistic virtue of an individual:

He ahurangi, e Io, e!

Tēnei ka turuki atu

Kia turuki mai te ata ā rangi o....

Ka whakaupa ki tēnei tama tāmāua take

Nau, e Io-taketake!.... (p. 302)

Karakia are not the only forms of prose that could be used to corroborate ancient edict, there are also divine takutaku as portrayed at the beginning of each chapter, that will be discussed further in context of the Whatumanawa (in chapters 5 and 6). It is also surprising that while Buck mentions Tūhotoariki (in Mikaere), no further analysis is considered, and possibly for good reason, given the information places the poem's author well before the arrival of the first Missionaries in 1814.

3.5 Tē Aro ki ngā Tikanga Rangahau me te Āhuatanga Ahurea [Research Methods and Cultural Context not Considered]

One of the most concerning elements about the arguments relating to the anti-Io position has been the lack of analysis within a cultural context regarding Māori (indigenous) epistemologies, in particular the lack of GR - kanohi ki te kanohi [face to face] engagement with Māori.

As well as Jury, Smith, Best and Marsden being the architects accused of this great fabrication, evidence refuting the previously mentioned historians were based on

noting respected Māori such as Buck and Mead, and Bishop Muru Walters (Tate, 2012, p. 235) not having previously heard of Io. This raises questions of the research methods, moreover the lack of research methods not employed in order to validate this conclusion. The hermeneutic circle is a method which emphasizes that meaning must be determined not only from its literary context, but from its cultural and historical context as well (Mantzavinos, 2020). In the context of cultural epistemologies, cultural context must be considered in any subjective research that concerns a cultures traditions and histories, even more so when inferring a people's Divine, or spiritual epistemologies.

In the instance of Aotearoa-New Zealand, Western researchers have framed Māori using patriarchal Anglo-centric research methodologies. Māori and other colonised-indigenous academics continue to confront these ideologies that maintain a monocultural dynamism and continue to inform 'modernity' as reflected in Said's notion of 'positional superiority' (Smith, 1999/2012, p. 61). Consequently, research is perpetuated as it continues to be derived from literature disconnected from the communities who have **lived** the culture. While intentions by researchers may be altruistic, this position lacks consideration of other cultural paradigms and context which distorts the said cultural knowledge. Maurial (1999, Semali & Kincheloe (Eds)) describes the essence of cultural knowledge as being:

...alive in indigenous peoples' culture. Different from Western knowledge, it is neither in archives, nor in laboratories. It is not separated from practical life. Thus, indigenous peoples are the actors of their knowledge and not passive repositories of a knowledge separated from everyday peoples' life. (p. 63)

It is from references to these literary sources which the insinuations of the fabrication of Io were formed by Mikaere, Holman or Cox.

Mikaere (Cultural Invasion Continued, 2005) notes that Craig (1964) surmises that both Best and Smith, “almost certainly embellished their renderings of the original accounts”, yet there is no reference as to what was embellished. There is no critique of the information in the context of the epistemologies, nor approaches that consider Mātauranga Māori, or KM frameworks. The only example of some form of embellishment is mentioned by Cox (2014), who notes that when White recorded the name of Io as spoken by the Ngāti Ruanui from the Taranaki region, he was in fact recording a mistranslation of a spelling error. Apparently the Ngāti Ruanui have a “muscular twitch” when speaking termed an “io”, that White incorrectly notes as “Io” and hence the reason for this confusion. Further confusion is suggested by Davis who Buck claims incorrectly interprets “ancient Māori prayers” in reference to “Te Maru-a-Io” [the shadow of Io], that should of in fact read “Te Maru-aio”, that is “The Shelter of Peace” (p. 54). Unfortunately, innuendoes of ‘twitches’ and ‘mistranslation’ leaves no space for critical analysis of other information obtained.

In part, lack of critique of Māori language of Māori history can be explained in regard to Cox and Holman because their backgrounds are not in ancient Māori histories or traditional Māori cultural practices. They would also not be cognizant to the fact that oral knowledge dissemination is still very much a continued practice among various whānau and hapū throughout Māoridom. Not everything was written, simply because writing *kōrero tuku iho* [inherent knowledge] was not a natural way of upholding the *mauri* [eternal life-force] of the said knowledge, particularly concerning the divine.

As previously mentioned, the *mauri kōrero* [oral virtue] imparted within these sacred institutions is rooted in the well-known history where Tāne received all knowledge from Io in Rangiaātea. The physical embodiment of that *mauri* is found in the *whatu mauri* [protective virtue] of the *kōhatu* [stones] *Te Huka-ā-tai* and *Te Rehu-ā-tai*, gifted to Tāne

by Io along with three sacred kete wānanga. Within the daily rituals of the Whare-wānanga, whatu mauri were placed beneath the tongue of the taura [students] during the imparting of sacred knowledge by the tōhunga. The point to this custom here is that the cross-contamination of knowledge not already contained in ancient epistemologies would not have been tolerated, most of all by the tōhunga themselves. The responsibility of upholding the mauri, not to mention consequences should they not, were imperative to the universal well-being of everyone and everything, such was the tapu of the kupu [word] considered. To suggest that tōhunga would create a parallel monotheistic divine after learning about God is far too simple an assertion that has not been considered within the context of the sacred tenure of the Whare-wānanga and the tōhunga class. In some instances, references are made to individuals, who in the realm of esoteric histories of the Māori would not be considered as mōhio among their own peers, while conveniently dismissing other noted Māori historians like Ngata or Jones.

Further limitations concern Mikaere's reference of Mead, who states there is 'little or no evidence' of such history concerning Io that existed in the Bay of Plenty. Mead (2003/2016) alludes to a statement made by Te Arawa tōhunga Te Rangikāheke (also known as Wiremu Maihi), "Kotahi anake te tipuna, ko Rangi-nui e tu nei, ko Papa-tua-nuku e takoto nei (There is but one ancestor of the Māori people, Rangi-nui who stands above, and Papa-tua-nuku who lies below)" (pp. 325–326). Ironically in the same publication, Mead employs Io to help define tapu, noting that "every part of creation has its *tapu*, because every part of creation has its link with one or others of the spiritual powers, and alternately with *Io*, *Io Matua Kore*, 'the parentless one', *Io taketake*, 'the source of all'" (pp.41–42). To suggest that there was 'no evidence' in the whole of the Bay of Plenty, one can only assume that Mead has traversed Ngā Kuri-a-Whārei ki Tihirau (the tribal boundary of the Mataatua tribes from Whangaparāoa to Bowentown

(near Tauranga)), spent time in the valleys of Te Urewera, attended wānanga with tōhunga in the coastal bays of Te Whānau-a-Apanui (from Hāwai to Potaka), or sat with kaumātua of Tauranga Moana to reach this conclusion. But there is no mention of it. The point is, if no evidence of Io exists then it can be equally asserted that there is no evidence that Io does not exist.

A similar statement is also noted by Johansen (in Mikaere, 2011) which states there “is no authentic proof of the existence of a supreme being”, yet no qualifying evidence or examples of this lack of ‘authentic proof’ is forthcoming. Is this statement derived from an observation that because perhaps there are no physical structures that allude to Io (such as can be found in other cultures of antiquity regarding their deities), that Io therefore cannot exist? Or is it premised on the notion that because not all Māori tribes admitted to hearing of Io, therefore, Io could not be corroborated? The fact is we do not know because as stated, no further examination is undertaken. Again, the limiting aspect of such innuendoes is that evidence of Io can be found in publications such as in *Mana from Heaven* (Elsmore, 1989/1999) concerning the Pao Miere movement of Miringa Te Kakara in the Maniapoto (King Country) region, notwithstanding the oral traditions still maintained by Māori tōhunga or ruahine that surprisingly, are neither suggested nor considered.

Regarding the secrecy of Io, Smith (1913) notes:

The teaching of the Whare-wānanga... was never known to the common people - it was too sacred. Especially was the name and all connected with the supreme god Io, particularly sacred. His name was never mentioned in the haunts of man. On the few occasions when he was invoked the priests hid them away to the inner most recesses of the forests.... (p. vi)

Robinson, (2005) also states that “...not all people learnt of Io, and not all people who learnt of Io became tōhunga-ahurewa” (p. 272).

The idea of a God as an almighty ethereal being that literally created everything, is the Christian ideology applied to Io and Atua Māori. The politics of discrediting Io elevated the Christian God and in doing so accelerated the colonial agenda. In contrast, Māori taxonomies of spirit and the cosmos portray with greater detail, the context in which traditional Māori viewed their co-existence with Atua as interdependent. The nature of this co-existence was embedded in kawa and tikanga reflected in customs practiced over the centuries that provide context to the inherent oral histories.

3.6 Ngā Tuhituhi mō Io e mea ana he Atua Māori Tawhito [Literature of Io as an Ancient Māori Divine]

This section examines references to Io that come from the same publications of proponents of the neo-Io creation, that is by Smith, Best and Marsden (in Royal (Ed)), but also includes Robinson of Kai Tahu (2005), Jones of Tainui (1898-1976), Elsmore (1989/1999) and Tate (2012). These examples are intended as a starting point to re-examine the notion of Io as a post-Colonial creation, that will be expanded on in the oral versions of Delamere and other mōhio in the following chapters.

What these examples consider is the context in which Io is considered in tribal epistemologies and subsequent ceremony, and the tōhunga charged with upholding this knowledge. The extent of Io's names, the complexities of Io's purpose as a divine, the intricate details of the myriad of spiritual entities and sacred places that are portrayed in these publications, suggests such a fabrication would be an extremely difficult proposition. The spiritual repercussions for tōhunga would have been deterrent enough to stop such happenings.

To begin, Te Mātorohanga and Nēpia Pōhuhu were schooled in “two whare wānanga; Te Poho-o-Hinepae in Wairarapa, and Ngā Mahanga at Te Toka-a-Hinemoko in the Ngā Herehere²² area of Te Reinga” (Simmons, 1993). Te Mātorohanga also resided in the vicinity of the “Okura-a-renga Taranui” Whare-wānanga (Chapman-Taylor, 1901, p. 1), although there is no reference of him having attended this chapter. The pan-tribal nature of Whare-wānanga also saw Te Mātorohanga as a participant in the revered east coast Whare-wānanga of Te Rāwheoro near Uawa-nui-a-Rua (Tolaga Bay) where Ngata (1950) also states Io could be found (pp. 335-346).²³

Further references by other authors who acquired knowledge pertaining to Io mentioned by Smith (1913) include: Nelson, who attained the names Io-mua, Io-moa, Io-hunga, Io-uru, Io-hawai and Io-hana from Te Otene-kikokiko of Ngāti Whātua ; Judge F. E. Maning who had encountered the god Io; Tūhua, a ruanuku [sage] from the people of the upper Whanganui River; and C. O. Davis who, following a conversation with Ngā Puhī chief Patuone, states:

...that Maori in olden times worshipped a Supreme Being whose name was held so sacred that none but a priest might utter it at certain times and places. The name was Io, perhaps an abbreviation of Io-uru. (p. ix)

Patuone then chooses not to disclose any further information when queried again by Davis, suggesting that perhaps he had deemed what he had divulged more than sufficient. Concerning the stated information recorded, Smith still comments that:

...all these old settlers, and excellent Maori scholars, knew a great deal more

²² This is the Ngāti Ngāherehere hapū whose name is derived from the ancestor Ngāherehere of Ngāti Kahungunu and Ngāti Ruapani, who eventually settled in Te Reinga.

²³ The transcript of Ngata's recording states the Io cult could be found in the “Rakeiora” Whare-wānanga in Tolaga Bay, which I believe is transcribed incorrectly and should read as Rāwheoro. The Te Rāwheoro (not Rakeiora) was a well-known Whare-wānanga of this area.

about the god Io then they ever disclosed, I feel persuaded. They had a sympathetic loyalty to their old teachers and refrained from imparting what was considered sacred knowledge. (p. viii)

Io is introduced by Davis (in Smith, 1913) as “the Supreme God” (p. xiv), and incumbent of the temple Mātangi-reia that was:

...the original of all the whare-wānanga, and the pattern from which subsequent ones were built, and from which came all knowledge, brought from the twelfth heaven - Te Toi-ō-ngā-rangi.

Relationships to other spiritual denizens of the Io pantheon are mentioned as an integral part of the creation, many of which are found in conjunction with Io’s Whare-wānanga that was “...known as Rangiātea” in “Te Toi ō ngā Rangi, the uppermost of the 12 ...heavens.” Here the Whatukura and Māreikura are revealed as caretakers of these realms and as “...attendants of Io” (p. 80).

The second Whare-wānanga derived from Rangiātea was called Wharekura, established by Tāne after receiving all knowledge from Io. This Whare-wānanga was situated at Te Hono-i-wairua, Hawaiki-nui “...on the summit of a mountain known as Irirangi” (p. 8). Rua-te-pupuke and Nukuteaio are here acknowledged as the principals of Wharekura while Tāne, Tūpai (another Atua) and the poutiriao (servants to the Atua) were the guardians. Abodes of these spiritual entities are mentioned first in Tāwhiri-rangi where the spirits:

...who were deemed worthy to ascend to the presence of Io, the Supreme God in the twelfth heaven, were purified.... The door of departure of the spirits upwards to Io from this heaven (the first heaven known as Ranginui-a-Tamaku) was named

Ururangi. (p.80)

Then in Whakamoe-ariki:

...where dwelt the minor gods, Ruatau, Aitupawa, and Rēhua...and from their association with Io, the Supreme God, were considered to rank above the other gods. (p.81)

The notion of Atua Māori being entirely ethereal beings is only considered in the context of their immortality. It is not until the creation of the first human-being - a female called Hineahu-one - that the notion of spirit is then considered:

...ka ōti ka kiia he tinana kotahi te tangata. Nā Rēhua rāua ko Io te mahara me te wairua i ora. (p. 34)

[...and on completion it was said to be a human body. It was Io and Rēhua who implanted the thoughts and the living spirit.] (p. 140)

Smith continues raising a debate concerning the doctrine of the Io belief superimposed by that of the co-existential relationship between Papa and Rangi, to which Smith contends:

The extreme sacredness of all connected with the name of Io, the much higher plane of thought which is embodied in all his attributes, the fact that his name was practically known to none but the few initiates, seems to point to a much higher degree of culture than the doctrines of Rangi and Papa, the knowledge of whose doings was the property of all, high and low. (p. x)

And when referring to all things of heaven and earth, Smith notes that they are:
 ...but all acting as agents of the supreme god Io, who dwelt in the twelfth Heaven,
 the final abode of those human spirits whose belief in and love towards Io, entitled
 them to the entry into that heaven of everlasting rest. (p. vii)

The Apa-Whatukura and Apa-Māreikura are again raised by tōhunga and scholar Pei Te Hurinui Jones of the Tainui people, who discusses the realm where they existed:

I tua mai o te Wai-ō-rongo, ko te whare i noho ai ngā ariki o ngā Apa. Ko te ingoa
 o taua whare, ko Whaka-moe-ariki. Ko ngā ariki o ngā Apa ngā atua noho o tēnei
 whare, arā ko Ruatau, ko Aitū-pawa, ko Rēhua, ko Pūhaorangi.

[Beyond Wai-o-rongo (Tranquil waters of peace) was the abode of the lords of the
 Apa. The name of that house is Whaka-moe-ariki (of slumbering lords). The lords
 of the Apa that dwelled in this house are Ruatau, Aitūpawa, Rēhua, and
 Pūhaorangi]

Jones extends on this history stating that in Te Toi-ō-ngā-rangi (the aforementioned
 twelfth realm), Io bestowed the Whatukura with the Angi-tama-tāne [male essence] to
 guide Hani, and the Māreikura with the Angi-tama-wāhine [female essence] to guide
 Puna. Hani and Puna are represented as sacred stones that were placed at the resting site
 of the bow and stern of the Tainui canoe in the West-coast town of Kawhia. It is also
 stated that Io established three Whare-wānanga called Mātangi-nui, Mātangi-naonao, and
 Mātangi-puhi after which he anointed the Apa as the Apa-Puhirangi and the Apa-
 Kahurangi who (like the Angi) were representative of female and male elements
 respectively (Mareikura-Io, 1898- 1976).

The final comment for consideration here concerns a terse response by Te Mātorohanga to Rihari Tohi²⁴ after Rīhari interjects as he discusses Io, suggesting, “He whakaaro noa pea nā koutou nā ngā tōhunga?” (p. 14) (“Perhaps they are only things that you Tōhungas (priests) think?”) (p. 108). To which Te Mātorohanga replies:

Kua kōrero au ki a koutou he mea tiki te wānanga e Tāne-nui-a-rangi i Te Toi-ō-ngā-rangi i roto i Te Rauroha – te pā nui o ngā Whatu-kura, o ngā Marei-kura me ngā manomano tinitini whāioio o ngā Rangi-tū-hāhā – i roto i Rangiātea e tau ana te wānanga.... Ka tonoa e Tāne-nui-a-rangi ko te wānanga o Rangi-nui o Papa-tua-nuku kia riro mai i a ia. Ka whakaaetia mai e Io-matua kia riro mai i a Tāne-matua te wānanga,(.) Ka riro mai i roto i te Rauroha, ki roto i Wharekura i a Papa-tua-nuku nei tau ai.... Kāti: Koia tēnei ngā taonga o ngā wānanga o roto i ngā rahu e toru nei. He aha te painga o te wānanga ki te kore ēnei i roto; koia nei hoki te wānanga i te taonga; kaore he painga o te wānanga (p. 14)

[I have told you that the *wānanga* [or knowledge] was brought down by Tāne-nui-a-rangi [Great Tāne-of-heaven...] from Te Toi-ō-ngā-rangi [the highest of the heavens], from the place named Rauroha – the great *pa* [enclosure, a fort] of the Whatu-kuras, Mārei-kuras, and the innumerable hosts of the Rangi-tū-hāhā [the twelve heavens], from the temple Rangiātea... where were suspended the *wānanga*.... Tāne-nui-ā-rangi begged [of Io] the delivery to him of the *wānanga* of Rangi-nui and Papa-tua-nuku [the Sky-father and Earth-mother]. This was assented to by Io-the-father; and this knowledge was then brought from Rauroha in heaven to Wharekura on earth, and there deposited. Enough! This [that I am teaching you] is that same *wānanga* [learning], abstracted from the three ‘baskets’ [divisions of

²⁴ Rīhari Tohi was by this account and others mentioned by Best (1924, p. 143), a blood relative to Te Mātorohanga and Te Whatahoro.

knowledge]. What would be the good of the teaching if these things were not contained therein, the *wānanga* would not be a valuable property – there would be no value in such a *wānanga*]. (p. 108)

Te Mātorohanga is in fact noted as being angered by this interjection (“Ka riri a Te Mātorohanga mō tērā āhua whakaaro o Rihari Tohi”) and subsequently refuses to continue imparting any further knowledge regarding Io from that point (“Kua whakamutua e au te kōrero”) (p. 14). This example shows that even Rīhari Tohi had not previously encountered Io, highlighting the secretive nature in which Io was revered, even amongst Te Mātorohanga’s own brethren.

In *Tōhunga: the revival; ancient knowledge for the modern era*, Robinson (2005) of Kai Tahu (a South Island tribe) shares the knowledge of his poua [elder] Teona Taare Tikao, who learnt in the ancient institution of the Whare-kahu (a Kai Tahu name for Whare-wānanga). His knowledge concerning Io comes by way of interpreting several of his names and their meaning, one of which describes him as “...supreme above all things by appearing before the beginning of times” (p. 19). This position is later reinforced when Io is mentioned as the one responsible for the evolutionary stages of cosmic creation that begin with the Kore [Nothingness], then descend to the Po [Darkness], “Ngā Rangi”, the “Poutirao”, to “Pohutukawa” (a term for clothing the earth), and ends with “Te Tangata” [human beings]. Of the seven levels of learning that the tōhunga ascended in the Whare-kahu, it is not until the seventh and final level, the pou whitu, that the tōhunga are anointed as tōhunga-ahurewa (tōhunga of the highest order of this institution), and deemed ready to learn about “Io the Supreme Being...” (p. 272).

If we were to consider these texts regarding Io as embellishments (as has been suggested by Mikaere), then that could also mean the vicarious amounts of other spiritual denizens and names synonymous with Io, such as the Poutiriao [spiritual guides] or

Apakura [higher spiritual beings], and the myriad of histories associated with Io, have also been embellished. Proposing that a culture would create a divine being based on the religious edict of another, particularly when the histories of the said divinity is surrounded by such intricacies as names of their metaphorical realm of existence, their abodes, knowledge maintained in the teachings of the sacred schools of learning, and extensive customs and traditions, is both simplistic and inaccurate. The complexity of such a fabrication would have to be supported by further fabrications, hypothetically making everything of the divine pantheon of the Māori an entire fabrication. Christianity has sought to taint the colonizing gaze of New Zealand as part of the assimilation process, and unwittingly or not, others have continued on that assimilation trajectory.

The following statement from Smith made in the preface to *The Lore of the Wharewananga, Part 1 - Te Kauwaerunga* (1913) over one hundred years ago, shows the debate is not a new one, yet is another example of literature not considered when Io is being posed as a pre-colonial construct:

It will possibly be thought that the idea of Io as the one supreme god creator of all things, is derived from Christian teachers of the Māori people, and that it has been engrafted on to the Māori beliefs in modern times since Christianity was introduced. But I am assured not only by the positive statement of the Scribe, but by internal evidence - more particularly perhaps by the prayers to Io, which contain so many obsolete words, and differ a good deal in form of composition from ordinary karakias - that there is no foundation for such an idea. The doctrine of Io is evidently a bona-fide relic of very ancient times, handed down with scrupulous care generation after generation, as the centre and core of the esoteric teaching of the Whare-wānanga. Had this grand old legend been derived from European sources, there can be no reasonable doubt that the life and doings of

Jesus Christ would also have been incorporated. But there is nothing like it; not the slightest hint of it. Even the two incidents in Polynesian traditions which at first sight might support the idea of a knowledge of our Lord's life - those of Tāwhaki and Māui - can be shown to have nothing to do with it; the first named hero (who is not a god) can be identified with the Greek hero Paleus, and Māui's visit to Hades to destroy death in mankind is older than the commencement of the Christian era, and probably also has its analogue in old world myths. (p. vii)

In conclusion, the notion of Io as a post-colonial creation lacks evidence and is bolstered only by colonized perceptions of a singular divinity that many Māori (who were not privileged to the Io doctrine) readily accepted. The evidence that refutes such claims sits within takutaku, mōteatea, karakia, and epistemologies that predate the teachings of the missionaries.

Many indigenous people have hidden their knowledge from outsiders in order to maintain the sanctity of ancient knowledge held sacred to their culture and way of being. Māori did the same thing, for example Ngā Puhi, who hid their carvings in swamps to avoid having their tīpuna [ancestors] burnt and destroyed by the missionaries (P. Johnston, personal communication, June 25, 2018). It is therefore highly likely that both tangible and intangible aspects of Māori culture were hidden. While arguments that Io was fabricated by the tōhunga class and early ethnographers or historians have been considered within their publications, there exists screeds of information, both oral and published, that remain to be examined.

He Whakarāpopoto [Summary]

Evidence presented by those who consider Io a fabrication is largely considered from the transcripts of Jury, although Cox and Mikaere make further contributions. These authors present the assertions of Te Rangihiroa Buck, as the most extensive theories prior to the emergence of their own, although, some of Buck's theories of twitches and misinterpretations are far from conclusive. Further, the evidence from which their arguments are derived relies solely on literature with no consideration of GR, that is pursuing the oral traditions of mōhio or kaumātua who in pockets of Aotearoa-New Zealand continue to maintain the mauri kōrero of their whānau, hapū or iwi.

While general assertions are critiqued, what is not critiqued are the representations of the Io pantheon that were recorded, nor any investigation of the complex customs and ceremonies that were integral in traditional Māori society such as moteatea or takutaku, but particularly the karakia of whom Io was integral. An analysis of Io in the pre-European stanzas of moteatea and karakia was therefore necessary. The oriori by Tūhotoariki for example, showed clear references to Io as having more than just a minor place within the Atua pantheon. The main point alluded to the fact that analysis of the information purported to have been contrived, was never conducted. Further analysis of histories such as the creation of the world and the bringing of light, were propositioned as being derived from biblical creation stories, when in actuality Papa, Rangi and Tāne were the main characters of the Māori story of creation, and not Io.

Much of the same literature from Best, Smith, Te Hurinui and Marsden has also been presented as evidence to debunking Io as a post-colonial creation. The many examples highlight the extent of the information divulged as opposed to postulating how Io could have become influenced by Western doctrine and posed as a neo-creation. The perpetuation of the ideology that Māori were not civilized enough to have created a

singular divine, a position reserved for races ostensibly considered more advanced, contributed to the neo-Io creation theory. The politics of relegating the spiritual beliefs of Māori in the nineteenth century also served the agenda of colonization.

In respect of the sacred content concerning Io discussed, a closing takutaku is offered. There was a time when Io's name was rarely uttered, such was the reverence held by the old people of Io and everything related to Io. Lines 4–7 below suggest that perceiving the Whatumanawa can be achieved by way of returning to our central state of being, that is our taakuirā, of which understanding therein resides in Io.

1 Kei tuarangi te maahea whiti ai te maanoa kia tutuaa

Hoki atu ki te maireā kia uukaha te maiora e

Whitia ko te mairangi poo hauhau ki te aro e

Hutia ko te rito a te tangata kia rongō ko te hau

5 Ka rongō ko te pō ka rongō ko te ao,

Ka puta ko te whatuira hei kawenga e

Kei te Whatumanawa te puau rangona

Kapohia ko te urunga aa tiipapa e

Ka mau ko te ihi hei whaitua i te maka e

10 Hotuhotu ko te manawa mo toona whatuima

Ka noho ka noho ko te tumanako e

(H. Delamere, personal communication, January 22, 2004, verse 4)

4 [...Extract (metaphorically) the centre of a person, to feel the ambiance

To perceive the obscure, to sense the profound,

The universal fabric will emerge as the vehicle

Within the Whatumanawa resides the ultimate perception....]

Wahanga Wha [Chapter Four] defines the epistemology of spirit according to the teachings of various mōhio, but mainly from the teachings of Delamere, that will be explored in the symbiosis of the Whatumanawa, Taakaira, and Wairua. A fourth element is revealed as being integral to the Whatumanawa symbiosis, that is the Mauri [*will*]. Other cultural interpretations of spirituality, particularly the soul, are also compared and contrasted. Understanding traditional concepts of spirituality enhances ways that spirituality can be applied in a modern context that will better serve Te Whare Tuituia.

WAHANGA WHA [Chapter Four]

TE PŪTAHITANGA Ō TE WAIRUA MĀORI

[The Epistemology of Māori Spirituality]

- 1 Kei te roa aa te aukaha te mana
 Kei te waa te turongo
 Hokia mai ki uta ko te puuaweawe
 Ka tau mai ko te roha nui aa te Io e
- 5 Toopaea ko nga riki roa ki te mata
 Ka tipu ko te roha tuumau kia maia ko te porehau e
- (H. Delamere, personal communication, January 22, 2004, verse 5)

- 1 [In perseverance lies prestige
 In time lies perceptiveness
 Return to the centre of your transient being
 To be anointed with the great mantle of Io....]

He Whakataki [Introduction]

The above verse reminds humankind of our ethereal nature, and suggests enlightenment is simply a natural evolution that can be found *within*. The connotations of ‘perseverance’ and ‘time’ in the opening lines are guides to aiding in the return to ‘your transient being’. The ‘great mantle of Io’ is reference to the ultimate subconsciousness of the infinite and eternal, that is the Whatumanawa.

The following chapters explore wairuatanga [spirituality] from a range of sources, particularly the oral knowledge of tribal mōhio from the regions of Te Tairāwhiti (from

Poverty Bay and the East Coast), Tūhoe, and Delamere. This chapter argues the Whatumanawa, taakaira, wairua symbiosis, and proposes a fourth element, the mauri [the *will* or life-force], makes up a critical component to the manifestation of spirituality. Humankind's conscious awakening is acknowledged in the history of Tāne's ascent to retrieve all knowledge from Io contained in *gā kete wānanga toru* - the three metaphorical baskets of knowledge. The *kōhatu mauri* [life-force stones] named Huka-ā-tai and Rehu-ā-tai were also gifted to Tāne as the physical representation of the mauri of the knowledge imparted by Io. *Kōhatu mauri* were an integral part of the *Whare-wānanga* learning, and remain an integral part of Māori traditions even today.

Information concerning the Whatumanawa and the taakaira comes solely from Delamere. The taakaira will be compared to other tribal and cultural beliefs of the soul or spirit as they are often referred to as one and the same. The degree to which spirituality is explained or defined contributes to how spirit can be interpreted in a modern context, that for this research informs the *Te Whare Tuituia* framework.

4.1 Te Whatumanawa [The Whatumanawa]

According to Delamere the Whatumanawa is the genesis and therefore the source from which everything else in the universe emanates. In Chapter One the Whatumanawa is referred to as the super-sub-consciousness of the cosmos; the id that governs laws of the symbiotic relationship between the spiritual and physical. The Whatumanawa is the cosmic matrix that links the understanding of everything to the infinite while maintaining a position of neutrality, that is without judgement. The link between the physical and ethereal becomes manifest when one's consciousness relinquishes itself to the state of omnipresence.

The Whatumanawa resides in a unique space relative to each person and becomes manifest where and when a person acts selflessly. As noted, this space can be physical or meta-physical (such as the subconscious space that is acquired via meditation). Delamere espoused many phrases in order to summarize complex concepts of meta-physical phenomenon, in order to help make the concept easier to understand. An example of one such phrase expands on the human-divine binary:

Simplicity is the holistic individual with the supreme and divine connection. That is to say, that without knowing is the most holistic we will ever be. (H. Delamere, personal communication, January 20, 2004)

‘Without knowing’ is having a sense for doing without questioning, that which one intuitively knows needs to be done. It becomes an automatic way of being that contributes to the greater need or good, whether it be a gesture of kindness, philanthropy or saving some-one’s life with no thought of your own safety; they are examples of the embodiment of the Whatumanawa. In defining ‘simplicity’ Delamere explains that:

Through this way of being, the individual becomes more holistic and more centralised through the divine connection that is, the supremacy of a *being* within (the taakuirā). (H. Delamere, personal communication, January 21, 2004)

Persistence and perseverance to continue to think beyond what is deemed mentally restricted by **not thinking**, inspires the Whatumanawa. When pursuing this state no expectations or judgements can be anticipated, in fact such expectations act as an inhibitor. The Whatumanawa as a neutral element faces its greatest opposition from the individual’s own mind [hinengaro or literally ‘lost energy’]. The capacity of one’s mind to create is infinite and therefore the capacity to err or to act against one’s better instincts

or intuition is always prominent. The skill that needs to be fostered is to distinguish between the noise of the mind and the noiselessness of the Whatumanawa, that can be achieved through meditation, prayer, or other forms of Mindfulness. In traditional Māori society the act of takutaku or karakia was considered necessary for this very reason, hence why spiritual verse was embedded in every tradition.

In order for individuals to source spiritual energy one must learn to be in the centre of their being and centred within their divinity. Centred is a state of timelessness existence sometimes experienced when engaged in an activity where time appears to *fly* by. Continually being in this state creates a more in-tuned with nature (natural to our ethereal state) way of being, that helps cultivate the necessary presence (that is the essence) for the Whatumanawa to be present. Once this state is attained people become more a-tuned to their metaphysical state which for some manifests as energy that could be harnessed for any altruistic purpose. For some this energy is utilized for healing, that is a form of healing by way of an individual's ethereal energy still practiced in some Māori communities today.²⁵

Understanding the Whatumanawa also exists in divine verse espoused as takutaku by the ihorei. The following takutaku describes Whatumanawa and its potential for humankind.

Kei roto i te Whatumanawa ko ngaa ara e whakawhiti atu ma ngaa ueerangi mata moohiohio nei ko ngaa waerea, me eera atu whai maha e tau rawa ki te maramatanga tua roa. Ka piki atu ki ngaa ao mua raahea ki ngaa honohononga e tau maanea nei kia ngai hua, ko ngaa tiirapa hoe rongu e raakea ana ki te tangata moonea. Kei roto i teena aahua ka rite ko ngaa Apakura mai i te ao aa ngaa Kura-i-awaawa. Maa eenei ka maarau taatau ki ngaa tuakea e hiahia ana, e wawata ana,

²⁵ A group of spiritual healers from Whakatāne called Ngā Tōhunga o te Moana a Toi are such a group.

e tau ana raanei, kia whakaata ai ki te aroaro hau aa ngā Tipua. Me tukuna ko ngā haurutu aa taaua nei te tangata kia ngaro atu, katahi ano ka tae urunga ki eena oo nga mahi. Ka whiria e te wai pohewa kei roto i te hanganga mai i ngaa Atua.

(H. Delamere, personal communication, January 20, 2004)

[Within the Whatumanawa exists infinite pathways for cosmic revelation to understand the clarity and other multiplicities of the uncharted. Ascension to undetermined dimensions connects cosmic entities, where quantum sensors inhabit the people preordained (prophets). They are those similar to the Apakura from the realms of the Kura-i-awaawa. They structure the vibrations within when required, or desired, or in a state of omnipresence to reveal the unseen substance of the exalted. We must condemn our human inhibitions to the abyss, and only then will we attain that which we were destined to fulfil. The delusion of self becomes confined within the creation of the Immortals]

‘Human inhibitions’ refer to the emotional and mental states that manifests in numerous forms that afflict our spirit and hence must be discarded. That which is ‘desired’ refers to the *will* that requires assistance by others that in this instance, are those ordained by the Whatumanawa.

In verse 15 of the Whatumanawa takutaku (Delamere 2003) (that contains 150 verses), reference is made to the creation of the Whatumanawa:

Ka hoki ki Rangiatea ki te hanganga a te Whatumanawa

Kei a Rangitautau nga puurewa a te Whatumanawa

Kei Rangiawheawhea nga awakotu mo te Whatumanawa...

[Return to the Cosmos where the Whatumanawa was conceived
 To the Cosmic-reoccurrence where the Whatumanawa was equalized
 To the Cosmic-collective where the Whatumanawa was entwined....]

This stanza reiterates the cosmic creation of the Whatumanawa at the birth of the cosmos, and other *cosmic spaces* relevant to its evolution.

A scientific explanation of the existence of an ethereal consciousness is considered by Brian Cox (2016), who poses that cosmic energy is immortal because it only increases or decreases, or transforms from one entity to another but can never be destroyed. A fundamental law of physics known as the first law of thermodynamics, explains how joules of energy that emerged from the Big Bang (a theoretical explanation for the birth of the cosmos) have never dissipated. It is that same energy which created all life as we know it. While our physical being may well have formed from the natural evolution of single celled organisms, fusion with the spirit may have been a conscious endeavor that in this version, emanated from the cosmic conscience.

Cox alludes to Irwin Shrodinger (a twentieth century physicist), who states that rather than life being proposed as “mystical” or a “magical spark”, that in fact “life is a process, an interaction between matter and energy described by the laws of physics and chemistry”. The building blocks of life consist of common elements such as hydrogen gas, carbon dioxide and minerals that can be found in concentrated form within rocks. The potential energy required for molecular life to be born is found in proton rich water, simple organisms that exploit energy from the naturally occurring “proton gradients” created from underwater vents, a fusion that gave life to the first single cell organisms.

The origin of life from a Māori worldview is found in an East Coast mōteatea [ancient chant] composed by Rangiuia (a nineteenth century tōhunga of the Te Rāwheoro

Whare-wānanga near Uawa-nui-ā-Rua (Tolaga Bay) upon the death of his son Tuterangiwhaitiri, where he iterates the whakapapa [genealogy] of mankind having emanated from different rocks; the kahurangi [siliceous stone or greenstone], waiapu [flint-stone] and pōhatu [limestone], descending to Uru, the first man:

Ka hāngai ki te tara e ko Hinemanuhiri

Nāna te Kahurangi ko Hinerauwhārangi

Nāna te Waiapu ko Hinekapuarangi

Nāna te Pōhatu ko Hineatauirā ko Uru rā tāna e....

[And thus Hinemanuhiri was conceived

Who begat greenstone of Hinerauwhārangi

Who begat flint-stone of Hinekapuarangi

Who begat limestone of Hineatauirā who begat Uru....]

When knowledge that has been retained in the forms of karakia, takutaku or mōteatea can be compared to findings from modern science, there is a sense that ancient knowledge was more than mere speculation, and entrusted storekeepers of knowledge acutely conscious to our cosmic evolution.

4.1.1 Ngā Wahanga o te Whatumanawa [The Hemispheres of the Whatumanawa].

Besides takutaku, Delamere used whakapapa [taxonomies] of the Whatumanawa to help define and describe its function, purpose and state of existence. The following examples of whakapapa are not in the orthodox form with a progenitor and branches of descent, instead it is linear, where the names co-exist alongside one another and so their collective names define the nature of their subject, that is the Whatumanawa.

The following whakapapa consists of four hemispheres and their explanations toward understanding the Whatumanawa (H. Delamere, personal communication, January 20, 2004). The names of the four hemispheres are the: Meta-physical [Te Ihorangi], Mega-physical [Te Ahorangi], Uno-physical [Te Tātairangi] and Heto-physical [Te Mākaurangi].²⁶

i) The Meta-physical [Te Ihorangi].

Metaphysical is a term of reference to the science behind the unexplainable or the unknown. The essence of metaphysics resides in the *nothing*. The concept of nothingness is the space from which matter and anti-matter evolves and dissipates. In the Māori pantheon of creation Te Kore [the nothingness] follows Te Whē [the vacuum] and precedes the Te Pō [the darkness]. It is from Te Pō that Papatuanuku and Ranginui emerged. Understanding the potential of *nothing* occurs when the geological and metaphysical unite. Their combination creates a presence in the present of the seen and unseen, the touched and untouched, the felt and unfelt. The ability to make manifest body and spirit comes from a sense within and a desire to fulfil a purpose sourced through the Whatumanawa. The centre of the Whatumanawa is the zero (nought), the *nothing* that resides between the Alpha and the Omega (a Latin reference to the cycle of the beginning and end of infinite creation), also referred to as Te Io-o-te-Whatumanawa [the Io-of-the-Whatumanawa]. Io exists as a consequence of the symbiosis that asks for nothing and gives everything, that is, creation exists because the essence is non-creation, for example, where darkness is created from the lack of presence of light.

²⁶ The Māori names are my own translations.

ii) The Mega-physical [Te Ahorangi].

Mega-physical describes the amplification of the intention of that which is created from the *nothing* that is now *everything*. Unlimited potential exists in *nothing* therefore, everyone is potentially *nothing* because of everyone's individual latent ability to create.

iii) The Uno-physical [Te Tātairangi].

Uno-physical is the sequence of the unit of systems (unisys) of what was and what is still happening. It is the *right* of passage that involves moving ourselves out of where we are in time, which allows physical beings to be multi-dimensional. Understanding the *nothing* is the stimulus of the matrix while the unisys maintains the balance. By seeking permission, the uno-physical state is attained and determined (agreed to) by the matrix, that is the Whatumanawa.

iv) Heto-physical [Te Mākaurangi].

This is the state of interaction that allows all interactions at a molecular level. It is the transcendence of the physical to the non-physical.

Each hemisphere defines a pathway to understanding how the Whatumanawa allows humankind's ability to become transcendent, that is to return to the centre of their transient being. Of other ancient cultural beliefs in transient beings, the Hindu faith refers to Brahman as a “transcendent power beyond the universe.... sometimes translated as ‘God’ ...although the two concepts are not identical” (Flood, 2009). Like many other cultures the Sanskrit while maintaining a polytheistic belief such as Shiva, Krishna or Kali, also believe in “...aspects of a single, transcendent power”:

Most Hindus believe in a Supreme God, whose qualities and forms are represented by the multitude of deities which emanate from him. God, being unlimited, can have unlimited forms and expressions. (Flood, 2009)

Buddhism consists of philosophical teachings derived from the experiences of Buddha. The pursuit of enlightenment is the purpose of the Buddhist disciple and once attained either lives the life of the attained state in silence (the arhata or hinayana) or is chosen to spread the experience of enlightenment to the world (the bodhisattvas or mahayana) (Osho, 2004, p. 80). This state of enlightenment can be compared to being cognizant to the ultimate subconsciousness, that is the Whatumanawa, enabled in this physical dimension by the taakuirā.

When discussing an all-knowing ethereal consciousness of ancient civilisations, there are bound to be similarities as the above examples have shown. In keeping with a Māori worldview, the nature of the Whatumanawa as described in this section has been summarised through the exploration of takutaku, whakapapa and inherent knowledge that in this instance, have been retained and imparted by Hōhepa Delamere.

The Whatumanawa as the first part of the spiritual symbiosis makes up the first part of the Te Whare Tuituia framework. The following elements concerning the taakuirā continue to contribute to the Māori worldview of spirituality that draws on further knowledge from other kaitiaki [caretakers] of inherent knowledge, and other cultural interpretations of their divinity.

4.2 Te Wairua hai Hononga ki te Taakuirā [The Spirit as a Conduit to the Soul]

The next immortal components of the divine symbiosis include the taakuirā and wairua, they are the soul and spirit respectively. Many races and religions have beliefs regarding their existence and these versions have similarities to those from a Māori worldview. Concerning Māori cosmogony or epistemologies, Delamere's is the only version that speaks of the taakuirā. While whānau or tribal knowledge of the taakuirā may exist, hitherto no other references, either oral or published, have emerged.

The taakaira is the eternal component of humankind that allows a connection with divinity, while the semi-eternal capacitor is the wairua, knowledge of which is embodied in the Io cosmogonies. Both terms are discussed concurrently here due to the intimate attributes each component shares, and also how both terms are often referred to or recorded as being one in the same in publications (see Best, 1954, 1924/1976, 1982; and Smith 1913/1999, 195).

4.2.1 Te Taakaira [The Soul].

The taakaira as previously described, has been compared to the eternal soul that infuses itself at conception within the heart. The taakaira's function is as a conduit between the physical body and the spiritual self in order to *source* the Whatumanawa. In this symbiosis the wairua is the *link*, while the mauri functions as the advocate. The taakaira also exists as a conscious immortal entity seeking to fulfill its purpose that humankind has been *chosen* to help complete. Ascension is achieved in learning from its experiences as it cohabitates with different hosts in their lifetime. Once the host attains an enlightened state, the taakaira ascends to take its place among the hosts of Apakura, where it continues its selfless role to maintain universal balance, a fundamental law concerning the balance of nature that applies to the harmonious evolution of the universe.

A description of the function and purpose of the taakaira is found in the Taakaira takutaku in Chapter One. In line 2, the word 'raahea' is translated as 'predetermined' or 'destined'. The question of destiny is a divine design conceived by the Whatumanawa. The challenge for the host of the taakaira is to remain constantly connected to the Whatumanawa in order to reach that destination. Assisting this undertaking is the 'iho' (line 3), an ethereal link imbued within each individual that allows their divine connection. The ethereal passage to the divine of the iho (the aho being the ethereal passage to the physical) is through the tipuaki [fontanelle], an extremely sacred part of

the human head to Māori for that very reason. The terms ‘oo-mai-roa’ (line 5) and ‘oo-mata-kura’ (line 7) are linked to the healing art of ‘oo-mai-reia’ to which O’Connor (2007) offers the following description:

To me, the phrase *Te Oo Mai Reia* invokes a sense of a personally involved movement of self. As my interpretation of the words suggest, patients cannot be unmoved or passive when taking part in healing. But alongside the phrase must be considered the evidence of participation and observation which showed me that it was commonplace for both healers and patients to identify and “shift blockages” (of the flow of life-giving spiritual energies through the body), “inhibitions” (to the expression of self), “thoughts” and “wairua” during the act of healing. The effect of healing could work both ways: Both healer and patient could be moved, healed, or invigorated by the healing experience.

In referencing *A Voyage to the Pacific Ocean* by Captain Cook, Best (1924) notes that “...Tahitians maintain that ... all other animals, trees, fruit and even stones have souls”, and that the soul is “both immaterial and immortal” (p. 40). In retelling the creation of humankind, Best makes mention of the wairua (spirit), the manawa ora (breath of life) and the blood (toto) as all being provided by Io (p. 121). It is difficult to discern at times whether the interpretation of the wairua and soul is considered as one and the same, or whether early ethnographers misinterpreted these entities. If it was the wairua that was endowed by Io in the creation of humankind in the above example, then the translation of wairua as the soul not spirit would be the more correct version.

An Egyptian epistemology concerning the soul describes the most spiritual parts of the human as the “ren, the ba, the ka, the sheuti, and the ib” with the human component being the Khat or ha (‘hā’ in Māori means ‘breath’) or haw and is attached to Anubis, the

god of the underworld (Asante, 2014). The Ib (also written as jb) describes the “metaphysical aspect of the physical heart” that enters the heart at conception. Regarding the soul at death, Asante notes that

...in most cases, the person’s children handled the affairs necessary to protect the soul of the person who was deceased. To protect the person’s soul, in its various manifestations, meant that all aspects of the deceased had to be protected....

The sheuti is translated as the shadow and it “belonged to no one else but to its owner”, as it reflects the essence of the said owner. A similarity to Māori interpretation here involves the ka, that is otherwise the essence (‘kā’ in Māori translates as the ‘spark’). Upon death

...the ka had left the body. However, this idea is closely related to the Western notion of soul. It refers to "spirit" and it is often related to the idea of the second image of the person, the person’s double.... However it was the ba that was referred to as the soul. It had eternal existence after death. While the ba is closely associated to the ka, the personality double, it is also related to the ib, the heart, a key constituent of the human. (Asante, 2014)

The soul in this version retains a connection to the deceased with an apparent ability to spend time between their corporeal mummy and non-corporeal state, hence why the ceremony concerning mummification was so significant and vital to the immortal life of the deceased in Egyptian culture. Similarly in Māori culture, the reincarnate of the taakuirā within an individual is the primary purpose of the taakuirā, up until a point where it attains its ultimate state of enlightenment and ascends. The dimension in which the soul otherwise resides during this transition is in Te Whare-o-te-rau-aroha, the metaphorical

abode of Io. The question of the soul either in ancient Māori, Greek or Egyptian culture was not a question of whether it existed or not, but more about the manner in which it existed. It appeared that despite no quantifiable evidence, in these cultural epistemologies the soul was considered as tangible as any physical part of the human anatomy.

Further ancient cultural beliefs of the soul are found in the Indigenous tribes of North America, of which Danchevskaya (n.d.) notes:

... among the Tlingit, Ojibwe, and Cheyenne, soul is the shadow of a man (the Cheyenne believed that seeing one's shadow presaged death); the Tarahumara and some Californian tribes think that it is the breath, and the Hopi believe that it is liquid essence. And indeed, the dead do not move, so their shadow, too, freezes, i.e. practically disappears. Man is alive while his soul is in his body, when he stops breathing, he dies.

The spiritual leaders of the First Nations saw each individual as being on a personal journey of spiritual growth in which they continually sought Divine approval:

We call our God Waka Taga, the Great Spirit.... We were aware of the diversity of forms of worship among the various tribes, but the Supreme Being was the Great Spirit. (Beckwith, 1970, p. 127)

In Hawaiian culture the spirit or soul is called *uhane*, that on death departs from the body (*kino*) and "...may wander away from the living body... and visit another in dream or as an apparition (*hihi'o*) while the other is awake" (p. 144). Beckwith shares several Hawaiian legends of their ancestors who interacted with the spirit realm; Maluae and his son, Mokuleia and Pueo, Keanini and Ka-ilio-hae or Hiku and Kawelu as examples (p. 146). Of Keanini it is said his grandson brought back his grandfather's soul, and how the

spirit of Ka-ilio-hae was greeted by his sister who was an aumakua-ho'-oola (guardian spirit who brings back life) at which point she then brought him back to life. Each story distinguishes between spirit and soul, while at times the two are referred to as one and the same.

The terms Bhagavan or Ishvara convey two main ideas of the Hindu belief in their creation (Flood, 2009). Bhagavan teaches “non-dualism or advaita because it claims no distinction between the soul and the ultimate reality”; while Bhagavan depicts human and the soul, that remains distinct from the “essence of God” but is a transcendent energy that descends from him. The belief of the immortal soul (atman) is embedded in the notion of ‘karma’ that “not only operates in this lifetime but across lifetimes... in a process of reincarnation called ‘samsara’, a continuous cycle in which the soul is reborn over and over again...” (Flood, 2009).

Derived from Hinduism but maintaining a separate origin of divine belief is Buddhism, of Gautam Buddha or Siddhartha (Osho, 2004). The belief of Buddhism is entrenched in the state of enlightenment. The name Buddha itself means “one who is awakened” or “awakened intelligence” (p. 8). A major ideology of Buddhism is the doctrine that “the man of intelligence does not believe in anything and does not disbelieve in anything.... If God is there he will be recognized – but not according to his belief. He has no belief” (p. 11).

Best (1954) provides extensive descriptions and examples of wairua that are intertwined with descriptions of the soul. On occasion the soul is mentioned independent of the spirit:

The Māori utilized the souls of his dead forbears to protect both his [sic] physical and spiritual life-principles, and this usage will be illustrated when we come to deal with the *mauri* of the man [sic]. (p. 15)

The taakuirā in this interpretation is presented as a separate ethereal and immortal entity, that is the *earth* or the anchor of the ethereal to the physical. Examples from different cultures of the soul were likened to Māori belief systems that lend to the very real beliefs of ancient societies in the existence of the soul and its importance in their spiritual well-being.

4.2.2 Te Wairua [The Spirit].

In literature about Māori spirituality, the word wairua has been broadly applied to anything concerning spirit or anything of the divine (such as the Whatumanawa or other phenomena), derived from the modern translation of Wairua Tapu [The Holy Spirit] (in *The Holy Bible: NIV (New International Version)*, 1979/1984/2011 and *Te Paipera Tapu*, 1990). In this version of the divine symbiosis Wairua is instead a reflection or mirage of the soul and as already mentioned, allows the earth bound soul to link with the Whatumanawa. The word ‘wai’ means ‘water’ or ‘reflection’, and the word ‘rua’ means ‘double’ or ‘two’ that refers to its dual purpose as a messenger and as a reflection of the taakuirā. The conduction of thought occurs at the point when the Whatumanawa is ready to receive that thought. The taakuirā can be described as the *earth* and the Whatumanawa the *positive* charge, that when connected by the wairua enables the divine connection.

Best (1954) refers to wairua having dual purpose that is as

...a sentient spirit, the soul the precise anthropological nomenclature. It leaves the body at death, but it can also do the same during the life of its physical basis.

(p.8)

Tūhoe mōhio Te Makarāni Tēmara portrays wairua as something eternal that resides in everything:

Ana taua momo wairua e kōrero nei tāua, tērā te āhua nei he tātai tōna tō te wairua, he tātai herenga ki te whenua me te rangi, he tātai herenga ki te tangata. E kī ana ō tāua koroua ō uta ko te wairua te paihere ō ngā mea katoa, ahakoa te rangi te whenua. Ko te wairua anō te honohono i ērā mea katoa, tae noa kawea e tāua te wairua ā ō tāua tūpuna, terā heke iho, heke iho, heke iho tērā ki a tāua i tēnei rā. (T. M. Tēmara, personal communication, February 15, 2015)

[That spirit that you and I are discussing, is an element that is linked, with many connections to the earth and sky (or physical and spiritual), and consequently bound to people. Our forefathers from inland (Ruatāhuna) stated that spirit binds everything, be it of the sky or the earth. The spirit is that which connects all of those things, even now where we carry our ancestor's spirit, that descends eternally, to you and I at this moment]

Wairua as an adjective is applied frequently to the nature of individuals or situations where an unexplainable feeling is experienced. The feeling encompasses the energy or vibration that gives positive affect to our senses, or alternatively where there is a great deal of synergy such that everybody feels subconsciously connected to their surroundings.

Best (1983) in discussing spirit in relation to the soul, mentions that the “Jews of olden times possessed two terms to denote the soul and one to define the vital spirit, vital power, and consciousness... while the ancient Egyptians were represented by three qualities, the soul, the double, and the shade” (p. 13). He then draws a comparison to the indigenous peoples of Papua New Guinea:

One of these is the soul that leaves the body at death, the equivalent of the *wairua*

of the Māori. The second is said to be a spiritual essence that pervades the whole body, and a portion of which is imparted to any object with which a person comes in contact. This latter equals the *hau* of Māori belief.

Best's description of the Māori understanding of this synopsis proposes that the: ...spirit leaves the body at death and proceeds to the spirit world... The Māori term of wairua has the meaning of a shadow.... This is the word selected by the Māori to denote the immortal element in man. (p. 32)

The term 'shadow' (known as *ata* or *ataata*) is possibly the nearest description of wairua as a reflection of the soul. This reinforces the wairua's function as the conduit from the taakura to the Whatumanawa, notwithstanding other functions such as access to other dimensions via astral travel and the dream realm. Best also notes that the wairua "leaves the body permanently at the death of the physical basis, but can also leave during its life, as in the case of dreams" (p. 33). Upon death of the host the wairua continues to exist in the realm of the Apakura, while the taakura returns to Te Whare-o-te-rau-aroha.

Best further discusses the *ata* (shadow) in relation to Io and the descent of one of the Apakura called Rēhua (an attendant of Io) to Rarohenga, where wairua reside under the protection of Hinenuitepo. On this journey an unknown companion in the form of an *ata* was accompanying them, to which Io said to Rēhua, "Follow our companion and send him back to the entrance to the uppermost heaven". In his pursuit Rēhua could not keep up with the *ata* and eventually invoked a *karakia* called a "matapou, in order to arrest the advance of the *ata* of Io". The interesting aspect of this story is the fact that Io had no knowledge of who or what the *ata* was yet was an entity that had form and shape (although is difficult to ascertain whether it was of this or another realm). Io did however, insist

that Rēhua ‘return’ the ata to its abode implying that Io knew of its origin. Other terms applied to wairua are wairua-atua, apa, apa-hau, koromatua and parangeki, while tira maka refers to a company of wairua (p. 34).

Colenso (in Best, 1982) mentions that the term ata is also used by other Pacific cultures to describe wairua or other spiritual phenomena:

Ata has the same meaning of “shadow” and “spirit” at Samoa... At Tuameko Isle, north of the New Hebrides, ata denotes the “soul” and *mauli* means “alive”. At Uvea, Loyalty Isles, ata means “soul” or “spirit”. (p. 42)

In the following takutaku the word wairua is substituted by ‘manu’, that also means bird. The likening of the flight of the bird to that of the wairua provides a physical personification of the wairua and how it was traditionally perceived. Manu can also mean clear void or clairvoyant, which simply implies someone who is intuitive to multiple dimensions. The name manu may have been bestowed upon birds as an adjective of the nature of wairua as it acts as the inter-dimensional messenger between the taakaira and Whatumanawa;

Ko Io Puu-rongo-te-mautahi

E rere taku manu, taku manu tioriori

Kei te rangi koe e reerere nei

Hoki mai ki te whenua taku whatu kiokio...

E taku manu kua tau koe

[Tis Io the-original-sense-of-acquisition

Fly my spirit, my resonating spirit

Upon the vibrations that oscillate

Return to the land (to) my binary design...

Ah my spirit you have settled]

While wairua is often used to describe all spiritual entities, wairua should not be confused with kēhua [ghost], as the kēhua exists in a realm of limbo as opposed to the realm which wairua performs their primary purpose (Goldie, 1905). Best (1954) also notes that:

...*kikokiko* and *kehua* are both names for souls of the dead, but it seems to me that these terms are employed only when such spirit are troublesome or apparitional, otherwise the word *wairua* is employed. (p. 20)

4.3 Te Mauri [The *Will*]

Delamere asserts that mauri is responsible for giving *cause* to everything. As the Whatumanawa maintains a state of neutrality, the mauri advocates the conscious engagement required, transmitted via the mootoi [cerebellum]. The terms nui, toa and kaha that follow mauri in the following takutaku implies that mauri is the stimulus for the taakaira and wairua:

Kia mauri nui, kia mauri toa, kia mauri kaha

Ko te tupurongo teenei a te tiwhatiwha ao

Ko te puhoake te waiharanga e koho waiaro ki te urupae

Kei a taatau te Whatumanawa kei te wairua te ire-reehua

[The great will, the courageous will, the strong will

It is the awareness of the light matter

Air is the matrix that intuitively returns to its destination

We are imbued with the Whatumanawa and the spirit its *heart*]

This mauri can also be defined as a form of eternal energy that is implied in the word ‘uri’ (that means descent), hence why the word ma-uri is still so prominent in every facet of Māori custom and tradition.

The Whatumanawa is the universal mauri, the *will* that evokes the subconsciousness, and quiets the consciousness thus freeing the wairua in order to fulfil the ultimate purpose of the taakura, that is to attain enlightenment or *ascension*. The evocation of mauri begins with te whakāro [the thought] that takes form as te kupu [the word] or other ancient forms of spirit-type communication such as reo koomaumu [telepathy] or reo haariki [universal language] (H. Delamere, personal communication, January 20, 2004) In that were employed by the tōhunga class.

The advocate for wairua is the mauri, and the state of wairua is in ‘elegance’ that is proposed in the following very brief but profound takutaku:

Kei te puuaorangi te amo hei tauawhi ngaa mauihi e whanake ana ki te au rongorongo o te ao nei.

[Within elegance is the support to advocate the stimuli that encourages the extrasensory frequency of this dimension].

(H. Delamere, personal communication, January 21, 2004)

‘Elegance’ is as close a word that describes puuaorangi. It portrays a multi-dimensional way of being such as being centred, humble, considerate, respectful, or empathic which are foundations for one’s spiritual growth and embodied in aroha, altruistic forms of love.

T. M. Tēmara also discusses the place of mauri alongside wairua:

Ana, he whanaunga tata pea tō te wairua ki te mauri, na, kai kona anō ōna rerekē, me te mōhio anō, kai reira anō ōna kōrero mo te mauri. Arā, he wā kua tē tō mauri, ēngari nā runga i te kaha nui o te wairua, tō wairua, ahakoa tō tinana kua tē, ēngari tō wairua ka mau tonu.

(personal communication, February 26, 2015)

[Perhaps the wairua is closely related to the mauri, although they have their differences, and what is known, is that mauri has its own interpretations. Such as when your mauri dies but your spirit remains as a spirit, your body may be spent, but your spirit persists].

In Tēmara’s description the mauri of a person dissipates upon death. The mauri of that person’s role (such as rangatira or tōhunga) can be maintained by an appointed successor and therefore, the mauri that the individual was the kaitiaki of continues.

Best (1973) describes mauri in several forms. The first is as a “life-principle; it represents the life that animates his body, and it ceases to exist when death claims the body” (p. 32) and should this principle become “polluted in any way, then the life and general welfare of its physical basis are in extreme danger”. Best provides a further description of a physical representation of mauri endowed in stones employed in ceremonies “... to protect and preserve the fruitfulness or welfare of a forest, a stream, the ocean, a village etc.” This object was called a “taunga atua... in which certain gods were enshrined” to act as protectors (p. 33). Rocks or stones known as kōhatu mauri [mauri stones] were used frequently in traditional ceremonies as vessels to contain the mauri of many concepts, elements and aspects of society deemed vital to the spiritual

well-being of the people. This ontology is prevalent in the acquisition of knowledge by Tāne from Io, that included receiving the aforementioned kōhatu mauri [life-force stones] Huka-ā-tai and Rehu-ā-tai. The mauri contained within the stone can be deemed to be alive and remains intact until the rock is destroyed. The waka mauri [the life-force vessel] can be any item determined to be appropriate to uphold the mauri, many examples of which include taonga [treasured heirlooms].

Smith's explanation from *Te Mātorohanga* of the use of kōhatu mauri in the Whare-wānanga are prolific. Several examples include the kōhatu termed whatu (that also can mean 'eye' or 'vision') that are employed in the building of the edifice erected as the Whare-wānanga. Further whatu would be placed beneath each of the posts that support the ridgepole of the Whare-wānanga (1913, pp. 86–87) as emblems for Atua known as Rākaiora, (te tama a) Peketua and (te tama a) Arawaru, who represent the green lizard, tuatara and kārearea [falcon] respectively. In the day preceding the opening of the learning the tōhunga would place whatu, also known as the whatukura, at the rear pillar on the ahurewa [altar]. It is these whatukura that would be placed beneath the tongue of the tauira [students] for the duration of their learning. Failing the procurement of stones for the purpose of placing beneath the tongue, larger kōhatu called huka-ā-tai and rehu (these are white stones) numbering eleven would be sunk into the ground near the ahurewa and takuahi [fire-place] for the tauira to sit on. These kōhatu were referred to as Ngā-whatu-matāki, Rongo-maraeroa or Rongo-taketake (pp. 88–89). At the end of the final session of learning, the tauira would then swallow the whatu'. It is believed that by this act that the "full recollection" of all that was learned in the Whare-wānanga would return to the tauira (p. 95).

A story from the people of Te Araroa (namely Te Whānau-a-Hunaara of Horoera), comprises a kōhatu mauri known as Hinga-i-ngā-tuhua, that was at one time (some 400

years earlier) believed to have been the anchor of an ancestral waka called Mangarara of whom the ancestor Tarawhata was one of the rangatira aboard (Kaa. W., and Kaa, T.O. (Eds), 1996, p. 46). The kōhatu was some years later re-purposed as a kōhatu mauri for the local pa called Rangitāne in Horoera, around 15kms west of Te Araroa. Some years later (circa 1750), when during an attack by a neighbouring tribe, the kōhatu was thrown over the palisades by the occupiers of the pa. At that point the chief of the attacking party (Tamahae of Te Whānau-a-Apanui) ceased all hostilities and ordered his war party to return home (McConnell, 2005, pp. 423–425). The stone was repatriated in 1984 by the people of Te Whānau-a-Hunaara at Mātahi-o-te-tau marae in Horoera (pp. 421–423).

A final example of the purpose of mauri is taken from verse 2 of the Whatumanawa takutaku (See Appendix B):

...I whiwhia mai i a Io-te-pukenga ko te Whatumanawa
 Taakea ko te memeha kia kore e mimiti te puu-kaha a te wawata
 Hau mai ko ngaa taurira hei matakana
 Ko te mauri-ora, te mauri-nui, te mauri-roa, te mauri-take
 Hei poipoi aho mo te Whatumanawa....

[...It was Io-te pukenga who received the Whatumanawa
 Inherent of the extraordinary so not to relinquish the source of desire
 Enter the students as custodians
 Of the living-force, the infinite-force, the enduring-force, the founding-force
 As an nurturing link for the Whatumanawa....]

Here the Whatumanawa is connected to Io-te-pukenga, who is the representation of deep (complex) knowledge systems. Reference to the taurira (students) selected to

receive the sacred teachings of the Whare-wānanga are here considered as the matakana [watchmen], guardians or custodians of the mauri. The final note is in regard to the four descriptions of mauri as ‘living’, ‘infinite’, ‘enduring’ and ‘founding’, that define the manner in which mauri was considered by the sacred sect of tōhunga who were the guardians of all that is spiritual.

Mauri as the *will* or the instigator that enables the spiritual symbiosis is crucial to experiencing spirituality, hence why mauri makes up the composition of the Whatumanawa symbiosis as the fourth element for the Te Whare Tuituia Framework.

He Whakarāpopoto [Chapter Summary]

The Whatumanawa is described as the cosmic sub-conscious that exists in a symbiosis that also consists of the taakuira, wairua and mauri. The taakuira and wairua embody the interconnectedness pertaining to humankind’s divinity, while the Whatumanawa remains an independent yet critical component. The taakuira has been discussed and similarities drawn to versions from other cultures of antiquity concerning the soul and spirit. The taakuira is what allows our wairua a means to be grounded within our humanity. When it is not resident in a human host it returns to the twelfth dimension Te Toi-ō-ngā-rangi, to the house of Te Whare-o-te-rau-aroha overseen by Io and the many Apakura, and there it remains until taking host again.

The term wairua has largely been implied in Māori histories as the soul, the spirit or all things that are of a meta-physical nature. The primary function of the wairua remains as the messenger of the taakuira and the divine will, the mauri, that becomes manifest when the host for altruistic reasons seeks permission. This is only attained in a state of omnipotence, that is the puunahi, the here and now, and when aroha is predominant.

The mauri is presented as the fourth element of the spiritual symbiosis and examples of its purpose that began with the gifting of the whatukura Huka-ā-tai and Rehu-ā-tai by Io to Tāne. The ceremony of the use of whatu-mauri in the Whare-wānanga was where this epistemology was preserved as the spiritual welfare of the entire society depended on it.

In Wahanga Rima [Chapter Five] taxonomies or whakapapa [genealogies] that categorize a Māori understanding of evolution will be explored particularly in relation to the endowed presence of wairua. These taxonomies include the Whatumanawa, Io, the Po [night], the Ao [light], the Rua, the Atua and a several examples of spiritual and physical synapses. Whakapapa was considered a major undertaking in traditional Māori society as a means to ensuring all knowledge was preserved unaltered from its original design. The taxonomies within the following chapter draw on the earliest pantheons as an example of how Māori incorporated wairua into their sacred passages of education.

WAHANGA RIMA [Chapter Five]

NGĀ WHAKAPAPA O NGĀ ATUA MĀORI

[Taxonomies of the Māori Divine]

- 1 Maarea ko nga tipunga a te maeroa hei tuamata
 Whiitiki ko te maurea kia whai ko te uueerongo
 Tanga te uarahi kia mau ko te aukore
 Tuu mai ko ngaa koheekohee ki te matarau nei ee
- 5 Puunaia ko ngaa urunga ki te orohau e kawe nei i te uri ee
 Kia maahiti ko ngaa mahi e uekaha nei ki te aro
 Poutu ko te rangi e whetu nei ee
- (H. Delamere, personal communication, January 22, 2004. Verse 6)

He Whakataki [Introduction]

Lines 5-7 of the above takutaku refer to the inherent genome [uri] of our celestial origin from Poutū-ko-te-rangi [Altair] (or Poutūterangi), one of the homes of our ethereal origin. Traditional whakapapa [taxonomies or genealogy] of Māori that retain their celestial origins are preserved first and foremost in the Io genealogies, while takutaku contain knowledge that allows one to understand spirit, that is, to understand facets of humankind's relationship to spirit and how to make it manifest within this physical plane of existence.

In Māori lore there was once a time when spirit existed only as spirit, until the metaphorical copulation of Papatuanuku and Ranginui. As physical beings still conscious to their ethereal origins, Māori sequenced this understanding within taxonomies that have remained unchanged over many millennia, that define and sequence all creation.

According to Māori epistemologies defined in taxonomies there is a common ancestry to spirit found in all things and is how Māori retained and imparted much of their inherent knowledge.

Chapter Three discussed Io as defined and described by mōhio in various publications. In building on those discussions this chapter explores spirituality through the genealogies of Io and the Atua from whom all existence is traced. The genealogical framework within which these taxonomies are embodied begins with Io, an ethereal entity, reiterating ancient Māori views of their existence first and foremost as spiritual beings.

The following statement by Tūhoe mōhio Te Makarīni Tēmara notes Io as the source of human spirituality:

He pūtaketakenga mai to te wairua ēngari i roto i te hekenga mai i a Io, ki a Rangi rāua ko Papa, ngātahi kau ana te heke mai o taua wairua ra, mai te tiketike o ngā tiketike, mai te runga rawa o ngā runga rawa.

(personal communication, February 15, 2015)

[There is a source of wairua but found in the descent from Io, to Rangi and Papa, equally imbibed with that wairua, from the highest of the highest, from the most revered of the revered]

The importance of retaining knowledge of the relationship between the spiritual and physical within taxonomical frameworks shows how vital that knowledge was for traditional Māori. In a modern context these taxonomies show the inherent nature of spirituality from a Māori worldview and consequently why it is integral to the Te Whare Tuitutia framework.

5.1 Ko Io te Ariā o te Whatumanawa [Io as Divinity Personified]

Io was a part of Māori history that few of the early ethnographers discovered or were offered any information on. It has been argued that Io was a well-guarded entity for many reasons, one being because knowledge of Io held cues to spiritual lore (metaphysics) considered most sacred to Māori. In examples by Smith and Best (see Best, 1924/1976), Io's place is as the ultimate being of the Māori pantheon. Recordings by Jones (beginning in 1898) and later from Marsden (in Royal (ed), 2003) also revealed extensive interpretation and whakapapa of Io from their respective tribal lore, as the progenitor of life.

While Io may have been well known to many tōhunga and acknowledged within the curriculum of the various houses of learning such as the Whare-wānanga, the main curriculum of Te Kura-i-Awaawa (the Kura in which Delamere was educated) as shared by Delamere, consisted not only of Io but a consciousness preceding Io, that is the Whatumanawa. Whatumanawa is a divinity that bears no abstract or personified name, yet the cosmogony of Io contains all the clues to unlocking its intricacies to aid humankind in the pursuit of understanding spirituality. The spiritual essence of Io descended unaltered to Papatuanuku and Ranginui, the primal binary of all things found in the cosmos, that includes humans.

Regarding whakapapa, Mere Roberts (2013, p. 2) describes how Māori viewed their relationship to their environment, which includes spiritual beings known as Poutiriao:

It would be wrong to conclude from this focus on non-human species and their ecosystems that humans are excluded. Whatever their origins... in all non-human whakapapa humankind is present but 'off stage' in the wings, interacting with their kinsfolk as and when appropriate.... Also present on and off stage are the spiritual

beings, including the poutiriao in the highest heavens, along with other beings both visible and invisible here on earth, who protect and control the behavior of humans in their interactions with their kinsfolk.

Jenkins and Harte (2011) refer to the primal “whakapapa of Māori, beginning with Io (that) linked the ethereal, the spiritual to te ao mārama (the world of light) and human descent.... Thus the cosmic creation of the universe is at the core of the whakapapa Māori” (p. 2).

5.1.1 Ngā Io tō te Whatumanawa [Io’s names Relative to the Whatumanawa].

The following whakapapa of Io’s names have a direct correlation to the Whatumanawa as told by Delamere (Melbourne, 2009). In addition to this taxonomy is a translation of these names and interpretation of their purpose in regard to understanding the Whatumanawa. There are numerous names of Io from Te Kura that all contribute to understanding wairua (See Appendix C). The following twelve are specific to understanding the Whatumanawa and knowledge of the divine or enlightenment:

Io-te-kaiti	[Io-the-unassuming]
Io-te-ngaitua	[Io-the-harmonious]
Io-te-urutapu	[Io-the-untouched]
Io-te-haumana	[Io-the-essence]
Io-te-waiwheta	[Io-the-universal]
Io-te-rautahi	[Io-the-infusive]
Io-te-oomana	[Io-the-consolidative]
Io-te-maharau	[Io-the-diverse]
Io-te-tangatanga	[Io-the-foundation]
Io-te-arumaia	[Io-the-extraneous]
Io-te-kurahea	[Io-the-resolute]
Io-te-matapou	[Io-the-unperturbed]

Rārangi 1 [List 1]: Ngā Io o te Whatumanawa [The Io of the Whatumanawa]

The following analysis of the above names employs in part, a linguistic approach of syllabic interpretation, a technique coined by Dr. Rose Pere as the ‘kupu huna’ [hidden word] and that was regularly employed by Delamere at wānanga. The ‘kupu huna’ approach is also frequently used by many translators of Māori to English language:

i) Io-te-kaiti [Io-the-unassuming].

Humility is a state that is fervently imbued within the cultural ethos of many Māori tribes supported by many aphorisms, or tribal sayings. An aphorism from the Tūhoe tribe - ‘Tūhoe, moea te po’ [Tūhoe, befriend the (quiet of) night] - infers that one should not speak of oneself or one’s accomplishments, rather, to remain humble in one’s achievements. Humility is a component of the state required in attaining enlightenment and this is Io-te-kaiti. ‘Iti’ means ‘small’ that in this instance can mean to make oneself small, miniscule or insignificant; not insignificant as of no worth, but of no significance to the fact.

ii) Io-te-ngaitua [Io-the-harmonious].

The state of being in harmony with one’s environment or transmotion is represented in the many practices of traditional Māori. Harmony in this version also relates to inner-harmony or inner-peace. This is a harmony of one’s physical and spiritual being and of various dichotomies: male/female, love/hate, or human/divine as examples. Balancing conflicting elements is a constant engagement and challenge for human-beings, whether it be internal or external, but the attainment of internal peace is the precursor to being capable of influencing external conflict. Tua translates as ‘beyond’, that in this context can mean beyond the physical self. This is the proposed psychology required in order for this state to be manifest.

iii) *Io-te-urutapu [Io-the-untouched].*

‘Uru’ means to ‘enter’ into or ‘enter within’, while ‘tapu’ is widely applied to anything ‘sacred’. This is Io in a constant state of being within the divine or state of divinity. Divinity is a state that one is accepted into. It is not a state that one can force, manipulate or dominate. At one time the Whatumanawa received a Māori ancestor (Tāne or Tāwhaki²⁷ for example) where *all* was revealed unto them. Enlightenment in relation to the Whatumanawa does not just refer to being at peace with oneself, but being conscious to the sub-conscious;

iv) *Io-te-haumana [Io-the-essence].*

‘Hau’ as a noun is ‘wind’ and ‘ha’ is ‘breath’. ‘Mana’ is a Māori word applied widely to someone of great influence who is respected by both peers and community alike. Mana was also traditionally applied largely to the exclusive control of land, people, or whatever element the word preceded, for example; *Mana-whenua* [control over land], or *mana-tangata* [control over people]. Best (1954) discusses hau as the vital spirit:

The hau of a person in another vital principle or attribute... an intangible quality... it is the vital essence, but is not the same as *mauri*, or active life-principle. (p. 42).

Haumana in this context refers to one who has control over their breathing and therefore control of their essential being.

v) *Io-te-waiwheta [Io-the-universal].*

‘Wai’ is ‘water’, or ‘liquid’ in all its forms: perspiration, condensation, precipitation, and so on. ‘Wheta’ refers to ‘ultrasonic sound’, waves that oscillate at a

²⁷ Tāwhaki (a-Hema) is a prominent ancestor in the histories of the Mataatua region who *ascended* the rang-tū-hāhā [multiple dimensions].

frequency that reverberate through the cosmos. Io is the representation of the frequencies through which communication of all forms occurs connected by water.

vi) Io-te-rautahi [Io-the-infusive].

Io-te-rautahi represents one that is a part of everything, that is both animate and inanimate, infused within everything in all things, including thought. ‘Rau’ represents ‘many’ in both the physical and metaphorical sense, while ‘tahi’ is simply ‘one’ or ‘first’ as in ‘tuatahi’, or that which is insightful, as ‘tua’ is often used to indicate ‘foresight’ or ‘forethought’. Everything that is inanimate and animate was first embodied in Io.

vii) Io-te-oomana [Io-the-consolidative].

‘Oo’ can be translated as ‘everything that belongs’ to something or ‘in order to belong’, while ‘mana’ as already explained depicts ‘control’ or ‘respect’. Once one has attained control of all elements necessary to ascend, then ascension is inevitable. As depicted in Io’s many names there is no singular state of being required to attain the state of enlightenment. Rather all states are inextricably interwoven to attain the ultimate state of enlightenment.

viii) Io-te-maharau [Io-the-diverse].

An ancestor from Māori history who represented the nature of ‘maharau’ was Māui. He had many diverse attributes and noted achievements, one being the discovery of Aotearoa-New Zealand. There were also many other meta-physical attributes noted in many histories concerning Māui. Io-te-maharau in this instance refers to the multifarious capabilities (if not infinite) of Io. This describes the ability to adapt and acknowledge many ways toward enlightenment. This can be also described as being flexible or fluid of thought, and not being rigid or stubborn.

ix) Io-te-tangatanga [Io-the-foundation].

‘Tangatanga’ can mean ‘foundation’ or ‘reverberation’. Strength in the foundation of any undertaking whether physical or spiritual is paramount. The type of strength required in engaging in spirit is equally as demanding if not more so than the physical. Dealing with the spirit of people or other cosmic energies can be demanding especially when external negative energies are present. Spiritual healers when working with people who have unexplainable afflictions often confront such energies. Io-te-tangatanga forms the foundation of enabling spiritual connection in all physical or spiritual dimensions.

x) Io-te-arumaia [Io-the-extraneous].

‘Aru’ is to ‘know one’s purpose’ or ‘reason of purpose’, while ‘maia’ means ‘brave’ or ‘fearless’. When one is fearless in the pursuit of their preordained destination, then their divinity is engaged and their extraneous state is no longer. This is Io in a neutral state of being. Within this physical plane, Io as a divine element remains dormant until the physical human is ready to acknowledge their divinity.

xi) Io-te-kurahea [Io-the-resolute].

Refers to being unyielding in the sense of purpose of undertaking. ‘Kura’ defines something of value or something that one treasures. Of the Māori schools of learning this was the name of the all-encompassing institution of spiritual knowledge that also included the lore pertaining to Io. ‘Hea’ reflects the ‘pre’ or ‘post’ state of being, as in ‘nonahea’ (‘when’ in past tense) and ‘ahea’ (‘when’ in future tense). Therefore, the state of pre and post attainment of enlightenment refers to the knowledge necessary to maintain the various times of state; to be committed and unyielding to sustain one’s state as opposed to experiencing it for but a brief moment.

xii) Io-te-matapou [Io-the-unperturbed].

This is Io in total tranquillity and in a state of serenity. ‘Mata’ refers to the ‘all-seeing eye’, that is the third eye that allows one to see beyond the physical. ‘Pou’ is to ‘consolidate’ or ‘instil’. One’s state of tranquillity is paramount to attaining enlightenment or sensing the divine. The challenge of tranquillity is maintaining such a state particularly in the face of adversity.

Accompanying the taxonomies of Io are the many histories concerning Io that include the many denizens of Atua pantheon. The history of divine endowment is found in the aforementioned story of Io and the gifting of the three kete wānanga to Tāne. Delamere’s alternate version of three oko consisted of two oko that contained the right and left hemispheres of the brain, and a third that contained the mootoi, that is the cerebellum (that sits at the rear of the cranium), part of the reptilian brain responsible for movement. These physical parts of the human anatomy not only served as vessels for knowledge, but wairua also. The right and left brains were represented by the Atua Rongomaitahanui and Rongomaitaharangi respectively, while the mootoi enables the wairua to connect to the Whatumanawa. The Whatumanawa symbiosis portrayed in this earliest Atua histories emphasises the importance of the entire knowledge pantheon, reinforcing that knowledge was considered more than just a mental engagement.

The earliest Western references to the cerebellum came from fifteenth century Greek philosopher Aristotle and cohorts. Research explaining the function of the cerebellum did not appear until 1809 when Luigi Rolando “...established the key finding that damage to the cerebellum results in motor disturbances”. Later research has further shown that the cerebellum influences motor-control and may “...also be involved in some cognitive functions such as attention and language, and in regulating fear and pleasure

responses....” (Ito, 2002). Seemingly, knowledge of its divine purpose was ascertained by Māori ancestors through spiritual means.

Reference to other ethereal beings in the spiritual realm of Io have included the Apakura (the Apa-māreikura and Apa-whatukura) and the Poutiriao. They are most prevalent as messengers who did Io’s bidding. It was the Apakura Rēhua, Ruatau and Aitupawa who aided Tāne in his ascent to receive the oko or kete wānanga. A list of names of the Apa for the eleven rangitūhāhā is found in Smith (1913, p. 23). Smith further discusses the purpose of the Poutiriao, that is in maintaining the balance between good and evil. The concepts of evil however are in regard to the negative destruction caused by forces of nature, such as the sun, rain, wind etc. The Poutiriao’s role is to:

maintain the existence of good in each thing in this world.... Should the Poutiriao perceive anything in the world going wrong, or changing its purpose, its life, its form, its proceedings, they diverted it. (p. 109)

The Apakura and Poutiriao play an integral role in maintaining balance of the universal fabric, and by some accounts the Poutiriao may well be the ascended taakura. What is clear is that all other transient entities whether Apa or Poutiriao, were “...subservient to Io, the Supreme God” (p. 110).

5.2 Papatuanuku (Papa) and Ranginui (Rangi) [The Physical and Metaphysical]

This section explores the inherent wairua of Papa and Rangi (who are representations of the physical and the meta-physical respectively) from Io, within ancient taxonomies. The word rangi has many translations that in this context depict ‘vibration’, ‘frequency’ or ‘transmission’, while papa can mean ‘form’, ‘sequence’, ‘ground’ or ‘grounded’. Wairua did not become manifest in its present form until the

union of these two vital elements. From a Māori worldview Papa and Rangi are the primal union of taxonomies from whom all things descend, consequently there are many names of the Papa and Rangi pantheon that lend to understanding the natural environment.

Māori anthropomorphism was continually misunderstood and misinterpreted by early European authors who formed conclusions by way of comparative analysis to their chronicles of Divinity and God. Hence, when Māori showed reverence to nature, they were incorrectly and inaccurately labelled as ‘idol worshippers’, ‘pagans’, ‘heathens’, or ‘neolithic’ for example, terms that persevered for centuries. The complex genealogical taxonomies were in fact the window to Pacifica cultures worldviews that would have been better served by comparing them to the Norse or Greek cosmogonies.

Papa and Rangi are the basis of a Māori worldview from whom all relationships to our natural world can be applied. The creation of Hine-i-ahu-mai-i-te-one (also known as Hineahuone) asserts that all the Atua contributed to her creation and therefore humankind is connected to all forms of existence. These are further defined by the classification of descent from primary Atua who are the metaphorical children of Papa and Rangi. A comparison of the purpose of taxonomies can be made to the development of children that in this research implies that their spiritual quotient is what is missing from a holistic education.

5.2.1 Papa [The Physical].

Science from a Māori worldview is holistic and naturalistic formed from generations of individual or collective histories and theories that hold spirituality at its core. Papa and her many names have been derived to categorize the physical nature or physical compounds that exist within everything and literally embody spirit. The following sample and explanation of names have been extracted from the Whatumanawa takutaku as noted by Melbourne (2009) and includes further names sourced from other

takutaku:

1. Papa-ahuahureia
2. Papa-aureamata
3. Papa-ioitahi
4. Papa-tuaterongorongonui
5. Papa-rauenga
6. Papa-mea
7. Papa-aroaro
8. Papa-rongorongonuia
9. Papa-tukahairaira
10. Papa-tuamoemoe
11. Papa-matamata
12. Papa-ioirea
13. Papa-aroarokianuku
14. Papa-noakingauri
15. Papa-tuaaro
16. Papa-nuia
17. Papa-tukahairaira
18. Papa-arangi
19. Papa-roa
20. Papa-nuiturongo
21. Papa-tuanuku
22. Papa-karukukukituarangi

Rārangi 2 [List 2]: Ngā Ingoa o Papa [The Names of Papa]

Papa-tua-nuku [stratum-beyond-alteration] is the name most commonly employed when referring to earth. The popular story of the separation of Papa and Rangi in Māori history portrays their *children* trapped within their *parents* embrace. While the contention of this semi-incarcerated existence is that their *children* sought to be free of their *parents* confinement, the point is that all corporeal life came into being as a

consequence of their union, with the division of the corporeal and ethereal occurring upon their separation. The symbolism of their emergence from their embrace can be interpreted as the emergence, or the divergence of the spiritual and physical.

Papatuanuku in this theory of evolution is the substance within which energy exists. *She* has many physical forms as indicated by her multiple names. Papa-au-rea-mata for instance [stratum-of-magnetic-surface] refers to earth's magnetic fields (au means 'pull' or 'current') or all forces that have an opposing or opposite force, and Papatu-kaha-iraira [stratum-of-infallible-genome] represents the genetic makeup of all animate objects.

The following takutaku (from verse 11 of the Whatumanawa takutaku), contains some of the Papa names that portray how the conceptual or ethereal as represented by Te Mata-rongo-rongo [The all sensing-eye, that is the third eye] are given substance (clothed):

- 1 Ko Papatua-te-rongorongo-nui e whakaatu nei
Ko Papa-ahuahu a ngaa reia e whakaata ana
Ko Papa nui e rongo nei ki ngaa aahua
Ko Papa matamata te uHINGA ki ngaa aurea
- 5 Ko Papa tukaha teenei ki ngaa iraira
Ko ngaa uri aa Papa-mea eenei
Kia ora ko nga kaupapa e oitahi nei
Naau e Te Mata-Rongo-Rongo ee
- 7 [...And so the initial themes live
Because of The All-sensing-eye]

In regard to universal phenomena embedded in whakapapa, Roberts (2012) notes well-known historian and author Anne Salmond who refers to whakapapa as ‘Folk Taxonomies And Ecosystem Maps’:

According to Salmond (1991, p. 42) ‘whakapapa (genealogy) was the central principle that ordered the universe’, a view shared by Tau (1999, p. 13) who says ‘for Māori, the world was ordered and understood by whakapapa’ and is ‘the skeletal structure to Māori epistemology’ (1999, p. 15). Both affirm the role of whakapapa as fundamental to a Māori way of knowing. In this account of the whakapapa of some plants, animals and other environmental phenomena of importance to Māori, we seek to further demonstrate several different functional aspects – namely that of a kinship based taxonomy and as an ecosystem map – for this epistemological construct. (pp. 2–4)

5.2.2 Rangi [The Metaphysical].

The name Rangi has many meanings, such as to ‘pulsate’, ‘vibrate’ or ‘oscillate’. Nui can be translated as ‘infinite’ or ‘eternal’, so Ranginui can be regarded as the ‘eternal and/or infinite oscillation’. This oscillation includes quantum particles that contribute to the theory of inter-dimensional existence and life. An inter-dimensional entity referred to in a well-known east coast haka known as a Mangumangutaipo, is a creature that can wreak spiritual havoc in this dimension (that manifests in the physical). Rangi represents the non-physical, the quantum-mechanics or the non-tangible, microscopic, unseen elements.

The following list of names of Rangi as noted again by Melbourne (2009) are only a sample of names according to the Kura. Note that some names are not preceded by the name Rangi, sometimes end with Rangi, while some do not even include the name Rangi:

1. Rangi-nui (tamaku-a-rangi)
2. Rangi-tamaku
3. Rangi-parauri
4. Rangi-māreikura
5. Rangi-matawai
6. Rangi-tauru(nui)
7. Rangi-mataura
8. Rangi-te-wiwini (ka tika)
9. Rangi-te-wawana
10. Rangi-naonaoariki
11. Tiritiri-ō-mātangi
12. Tikitiki-ō-rangi
13. Rangi-tau-a-hika
14. Kopu-parapara
15. Takoto-wai-mua
16. Puku-haohao
17. Rangi-kau-take
18. Puna-rua
19. Pua-te-rangi
20. Maru-rangaranga
21. Te Mamaku-rangi
22. Te Taute-a-ranginui
23. Te Kahu-o-te-rangi
24. Aorere-hu-rangi

Rārangi 3 [List 3]: Ngā Ingoa o Rangi [Names of Rangi]

Interpretations of these rangi explain their purpose or function at various levels of oscillation or vibration. The second Rangi known as ‘Rangi-tamaku’, refers to sub-vibration that is a lower oscillation of spiritual interaction, while the twelfth Rangi that is ‘Tikitiki-ō-rangi’, suggests that there is a superior or an ultimate vibration where

everything can be sensed in all dimensions. The twenty-fourth and final rangi, ‘Aorere-hū-rangi’, proposes that the physical and spiritual can synthesize their vibrations in order to ascend to a higher plane of existence.

Another function and purpose of the rangi taxonomies reflects conceptual elements such as ideologies. An example regards the tomokanga [entrance] or the waharoa [gateway] to the marae courtyard. It is a space referred to as the Te Paparangi o te Waharoa that is ‘the-nexus-of-the-portal’ where Papa and Rangi metaphorically connect (R. Tai Tin, personal communication, September 22, 2007). The purpose of this space is to prepare oneself mentally, spiritually and physically before entering into a domain traditionally wrought with dichotomies of life and death. The names ‘Te marae o Tūmatauenga’ and ‘Te marae o Rongo’ are another example of this concept, as Tūmatauenga is the Atua who personifies war, and Rongomaraeroa peace. The very centre of the waharoa that extends from the apex of the gateway to the ground is referred to as Io-tangatanga or ‘Io-the-insistent-reverberator’ that serves as a reminder of the ethereal link to the spiritual origins that demands respect and acknowledgement of marae kawa [etiquette] such as karanga [melodic oratory] or whaikōrero [oratory]. A final example is found in a takutaku that begins; Ko Io-te-puuranga, ko Io-te-wairanga, ko Io-te-ahuranga, ko Io-te-nukunuku..., that refers to the progression of an idea (that is Io-te-puuranga), to the idea taking form (represented by Io-te-nukunuku).

Possibly one of the greatest misconceptions of the Papa and Rangi primordial genealogy is that they are perceived as literally being the earth and sky who preside over all existence as parents would over their children. The fairy-tale type story is rather a simplified version designed to engage children. The idea that Papa and Rangi are representative of more complex relationships, is probably not a construct considered of a people deemed to be immersed in anthropomorphism. However, the demise of the

Whare-wānanga meant that tōhunga who engaged in critical theory of epistemologies, (such as theories of cosmic evolution) also dissipated. Nonetheless, Rangi still maintains *his* place as part of the primary binary within the creation lore of Māori that still endures.

5.3 Te Whānau Atua a Papa rāua ko Rangi [The Ethereal Progeny of Papa and Rangi]

This section considers the taxonomies of the Atua whānau of Papa and Rangi, that is their metaphorical offspring who embodied the very physical and meta-physical essence of their *parents*. The following information largely concerns the Atua wāhine [female Atua] because the Atua wāhine have shown to be more representative of the metaphysical nature of life, and because there already exists a large amount of information of the Atua tāne within other publications (Best, 1924/1976; Smith, 1913).

The classification of the cosmos and earth's natural world is embodied in the Atua and also their progeny often referred to as kaitiaki [spiritual caretakers]. There are varying accounts from tribe to tribe concerning the number of Atua and varying versions of their names (Best, 1924/1976). There are also many other tribal Atua that are unique to those tribes (see Best from 1929–1973) based perhaps on a difference of tribal lore pertaining to what was considered more relevant to the evolution and sustenance of their (tribal) environment.

Those Atua most prominent in Māori histories appear to be those who had a greater presence in Māori practices, such as those more frequently referred to by tōhunga in karakia or takutaku. Of all the Atua Tāne remains the most popular in Māori tribal histories. Tāne's stories are well recorded by all tribes of Aotearoa-New Zealand, but to a lesser degree by people from island groups of The South Pacific who have a closer connection with the sea. The role of Tāne has always been significant to Māori as he is

the procreator of human-kind and many of earth's species that Māori have co-existed over the millennia. Besides Tāne, other Atua tāne heard spoken of more than others in contemporary Māori society include; Tangaroa, Tūmatauenga, Haumiatiketike, Rongomaraeroa, Tāwhirimatea, Whiro and Ruaumoko. Urutengangana, Roiho or Roake, Tūkapua, Tūpai or the others are seldom heard of in general discussion, yet traditionally their place in the pantheon of life was just as vital to understanding our environment and our relationship to it.

As well as the Atua tāne there is a more obscure pantheon of Atua wāhine, the female Atua. As a collective the Atua wāhine remain a non-entity in many tribal annals and are only referred to sporadically. This is attributed to the heavily male weighted research of nineteenth ethnographers such as Best, who would set the tenet by referring to the “supernatural beings of the male sex” (Forster, 2019). Yates-Smith (2000, 2001, 2003) (as cited in Forster, 2019) in discussing Best, notes that “references and knowledge associated with atua wāhine were slight and tended to centre around sexual and reproductive function”. Forster further adds that “atua wāhine authority and power was limited to a narrow range of domains and functions, and in general portrayed as unimportant and insignificant” (p. 6).

The following aggregation of Atua wāhine embody the quantum quotient of their parentage. Together the Atua wāhine and Atua tāne personify the various scientific classifications of physical and meta-physical creations known and unknown to humankind. The Atua wāhine have a biochemistry as suggested within the name Hine (‘hi’ means ‘energy’ and ‘ne’ refers to ‘structure’) that descends from female to female only, that could arguably be the mitochondrial genome. An example of one of the Atua wāhine is Hinetuaoro, the *sister* who could be described as most similar to Tāne (H. Delamere, personal communication, January 20, 2004). By that description and the

meaning embodied in her name ('tua' meaning 'beyond' and 'oro' meaning 'sound'), Hinetuaoro could represent the metaphysical components of human biology. These are the energies that are perhaps a part of our physiological structure within our central nervous system.

The definitions of the following Atua wāhine group show some as a cooperative, that is they each have similar roles or functions relative to their representation. The descriptions are drawn from the Whatumanawa takutaku as shared by Delamere, while the majority are as told by Rutene (personal communication, October 7, 2017). A list of the 70 Atua wāhine are found in Appendix D:

Hineteiwaiwa and Hinetewaiwai - of the *veil* in entering or emerging from life and death.

Hinenuiteao - the illuminator (of the sun's rays).

Hinerongorongo - the insistent listener.

Hinerongo - the soother of anger.

Hinewharekiokio - the amplifier of sound.

Hinekōrako - the purifier.

Hinetuaira - the developer.

Hinetauira - the conceiver.

Hinerangi - of vibrations.

Hinematakuakua - of high frequencies.

Hinematakehekehu - of re-energizing.

Hinemaunga - the calmer of conflict.

Hinemoananui - the spiritual wife of Kiwa, the Atua of the ocean waters.

Hinepukepuke - the propagator.

Hinetewhiurangi - of lightening.

Hinerangirangi, Hinewaiōrangi, Hinepūkaea and Hinetīramarama - are

all connected to weather particularly with Te Ihorangi, the Atua of rain.

Hinemarama - of the new moon.

Hinekumekume - the alteration of voids that Rutene states is employed during healing and involves the reorientation of DNA (pertaining to historical trauma).

Hinetuakirikiri - the layer [kiri] of the ozone, possibly the mesosphere (the third layer of the ozone).

Hinetuahiwiwoa - the physical layers (skin).

Hinetīnaku - the embryonic waters of the womb.

Hineuruururangi - of blood.

Hineuru - of white cells.

Hinemākehu - of the soul planes (multi-dimensional universe).

Hineraumoa - the guardian of death of the proverbial doorway to Rarohenga.

Hinetuahoanga, Ahuhineahu, Hinekā and Hinetiurangi - who represent four waves of reflection.

Hinekapuarangi - of water vapor and the formation of clouds.

Hinekū - the progression between the thought and idea.

Hinetangikūhaua (Hinengaro) - instigator of negativity.

Hinewhītau - of negativity.

Ruarikirangi - of water spouts.

Rangipuketai - of frost.

Hinerehutai - of cross-currents.

Hinetautope - of all forms of insistent pain.

Hinemautai - the tide controller.

Hinetemaumata - of fashion and vanity.²⁸

Te Aokairangi - of women's menstruation.

Hinehākīrirangi - of the kumara.

Pūhāīterangi - the healing breath.

Hinerauangiāngi - of the space between the *veil* life and death.

Hinerauwhārangī - the procreator of life.

Hinetītamauri - the giver of life.

Hinetūrama - the illuminator (of all other light).

Hinemanuhiri - the interweaver.

Hinetuaoro - of ultrasonic waves.

Hinehine - of essential energy.

Hinetūoi - of subterranean activity.

Rārangi 4 [List 4]: Ngā Atua Wāhine [The Female Atua]

Hine are vital components of taxonomies, understanding spirituality and how it is manifest in all existence form a Māori worldview, much of which has been ignored due to their exclusion from recorded histories. As Papa is to Rangi so the Atua wāhine are to the Atua tāne as they are an essential spiritual/physical binary that defines all existence.

5.4 Ngā Uri ā ngā Atua [Progeny of the Atua]

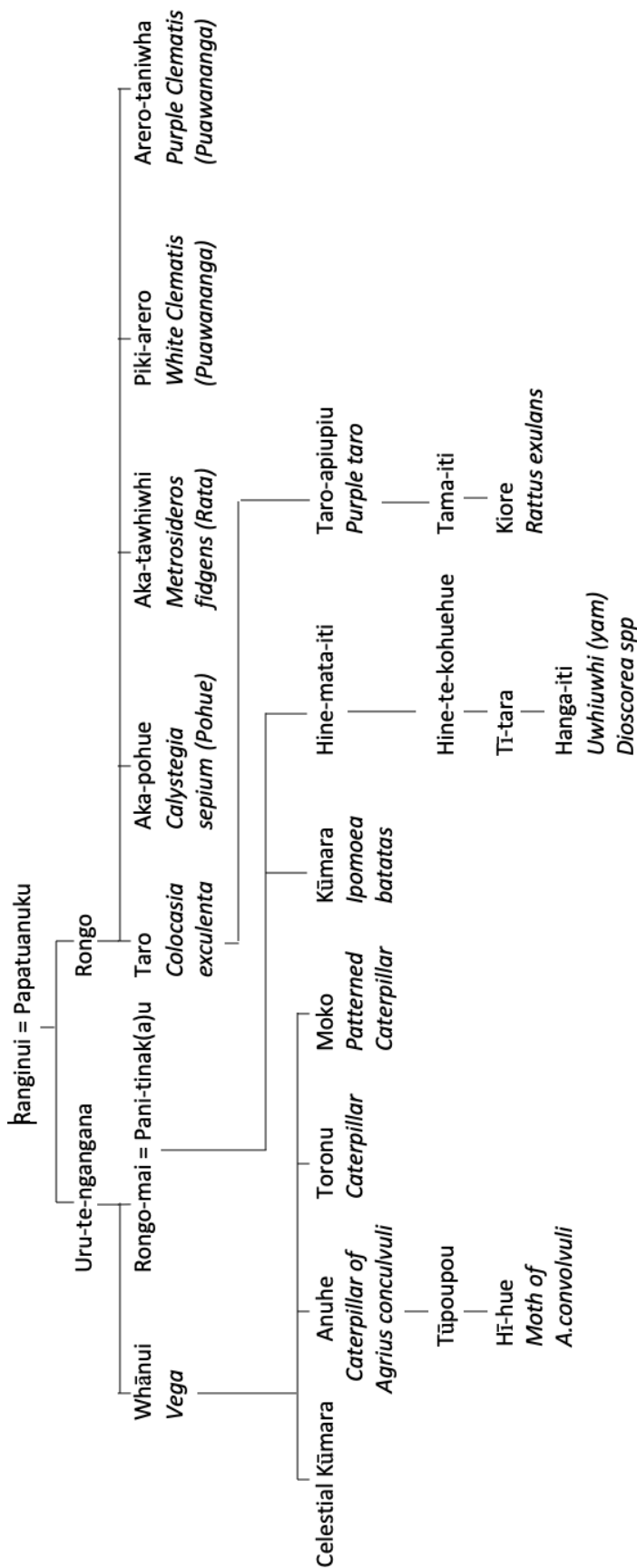
The following examples of whakapapa are the progeny who descend from the Atua wāhine and tāne and as such portray spirituality extant within all life as progeny of

²⁸ This is the description from Delamere. Rutene describes Hinerehia as this Atua.

the divine Io. The first example of the kumara (sweet potato) taxonomy portrays the related elements that affect the kumara as shown from the origins of Papa and Rangi.

The importance of the kumara in traditional Māori society was such that knowledge of the kumara was maintained by the kāhui rangatira [tribal nobility] or kāhui ariki [tribal royalty] classes of Māori, for example with Hinehākirirangi who was the sister of Paoa, the rangatira [captain, leader, and chief] of the Horouta waka (a waka-hourua [double-hulled canoe] that landed in the Gisborne region circa 1600ACE. Descendants have continued to maintain knowledge of the kumara's genealogy, planting techniques, and influential weather patterns derived from reading celestial bodies, that all contribute to the preservation of this taonga [treasure]. For the people of Mataatua, the kumara was brought by Taukata and Hoaki, and knowledge maintained in the Whare-wānanga of Tūpāpakurau (that once stood at the sacred site of Ōpīhiwhanaungakore in Whakatāne) and other Whare-wānanga of the region.

The genealogy of the kumara in the following table shows the descent of related species that includes the kiore (rat), other tubular varieties of vegetables such as the taro, and insects and vermin such as the moth and caterpillar that were all considered crucial to the eco-system of the kumara.



Āhua 3 [Figure 3]: Whakapapa o te Kūmara me ngā Uri [The Kūmara and Related Species] (Source: Roberts 2013, p.95)

The progenitor of the kūmara is Urutengangana, the eldest *brother* of the Atua tāne. If the Atua wāhine were to be considered in this taxonomy then Hinehine ought to be here inserted as she is his equivalent in the Atua wāhine taxonomy. She resides as the progenitor of all planets, stars and the cosmos that includes Poutūterangi [Altair], the cosmic origin of the kumara. This knowledge is found in the last verse of the nineteenth century oriori ‘Pō, Pō’ composed by Ēnoka Te Pakaru of Te Whānau-ā-Taupara who attended the Marae-hinahina Whare-wānanga (near Gisborne):

Ko Pekehāwani ka noho ia Rēhua;

Ko Ruhiterangi ka tau kei raro,

Te ngahuru tikotikoiere,

Ko Poututerangi te mātahi-o-te-tau

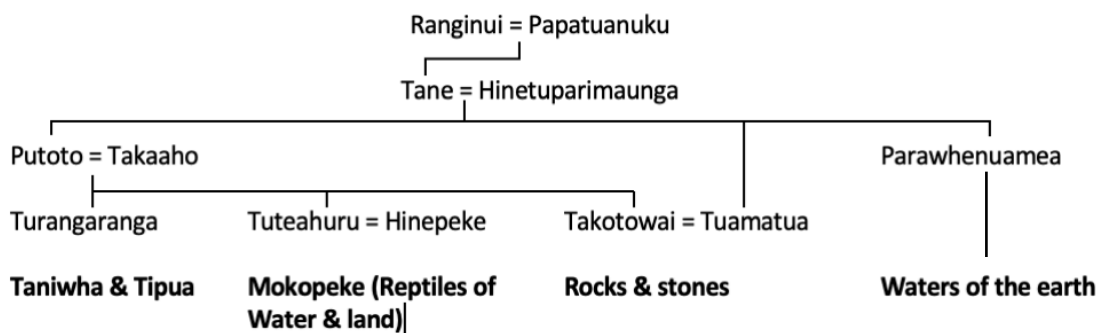
[‘Twas there Pekehāwani (Spica) was taken in wedlock by Rēhua (Antares);
Ruhiterangi (a small star near Rēhua) was conceived and alighted here below,
Hence the bounteous harvest-time,
When Poututerangi (Altair) brings forth the first-fruits of the year]
(Ngata & Jones (Eds.), 1974/1985/2006, pp. 220–221)

Traditionally the planting and harvesting of kūmara was accompanied by incredible amounts of incantation, ceremony, celebration and story-telling in order to preserve the entire knowledge base required to help this vegetable thrive.

The next examples are of the progeny of Tāne. The creation of humankind begins with the creation of Hine-i-ahu-mai-i-te-one [Energy-that-took-form-from-the-earth], more commonly known as Hineahuone. It was Tāne who was directed by the Apakura to the sacred sands of Kura-waka [Treasured-vessel], where he and his *brothers* would

create life to house their eternal essence. From Hineahuone and Tāne sprung Hine-tītama whose name personifies the ‘Commencement-of-energy’. She was also known as Hine-a-taura that is the ‘Primary-sequence-of-energy’. Hinetītama unknowingly copulated with her own father and it was thus the first man named Uru was born.

Yet within the epistemology of all life and the birth of human life, Tāne would first cohabituate with Hinetūparimaunga and beget: Parawhenuamea from whom all the earth’s waters descend; Tuamatua from whom all rocks and stones descend; and Takaaho from whom reptiles and other reptilian forms (taniwha) descend, as portrayed in the following diagram:



Āhua 4 [Figure 4]: Ngā Uri a Tāne rāua ko Hinetuparimaunga [Descendants of Tāne and Hinetuparimaunga] (Source: Roberts, 2013, p. 99)

In Best’ *Māori Religion and Mythology Part II* (1982), he refers to an old time Māori who remarks “E kore a Parawhenuamea (noted above as a descendant of Tāne and Hinetūparimaunga) e haere ki te kore a Rakahore” [Parawhenua cannot exist without Rakahore] (p. 195). Rakahore here represents rock and this relationship asserts that fresh (spring) water cannot be found where there is no rock base.

Best also provides further classifications of tree species through Tāne who

cohabitates with; Mumuhanga and begets Totara; Puwhakahara who begets Maire and Puriri; Tūkapua who begets the Tawai [beechwood]; Tauwharekiokio who begets Rarauwhe [ferns];²⁹ with Rerenoa who begets Aka [climbing plants], and so on (p. 271). Tāne's descendants are diverse and numerous and includes most flora, fauna, and of course humankind.

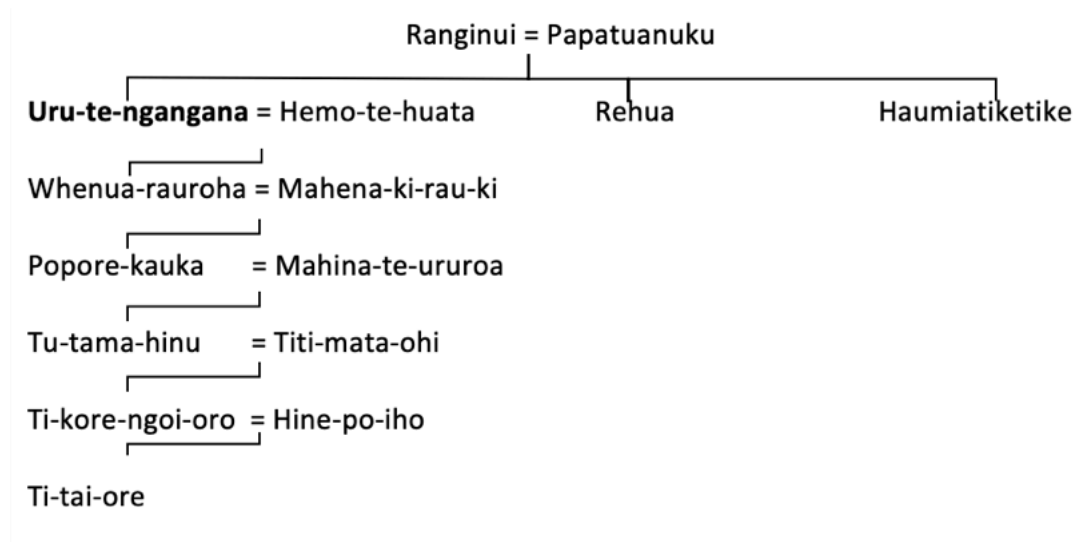
This interpretation of the evolution of these species shows that ancient Māori determined the evolution of the humankind as the youngest of all other species on earth. The taxonomies propose similarities in the genetic makeup of all life from the elder primaries of Papa and Rangi, and an even closer relationship with certain species (from a later progression of evolution) from their metaphorical children such as Tāne and Hinetuaoro, whose many unions show the distinct relationship between the various species.

The aforementioned mōteatea by tōhunga Rangiua (in Chapter Four) refers to humankind's genealogical descent from Tāne and Hine-manuhiri and ensuing stages of descent that includes obsidian rock, before the first human entity known as Hine-a-taurira (aka Hintitama) emerges. This theory of creation proposes human descent from inanimate entities (for example, rocks) to the eventual creation of human-beings. To argue that this categorization was merely a guess disregards the complexity of the genealogies and ensuing societal ontologies prevalent throughout Māori history.

The next example shows the whakapapa of the tikouka and tikauka [female and male cabbage tree respectively] that shows their descent from several Atua, including once again, Uru-te-ngangana. The possible explanation for Uru-te-ngangana as the progenitor of these rākau (as opposed to Tāne) may well have everything to do with the self-regenerative biology of this species. Simpson (2000) not only includes a whakapapa

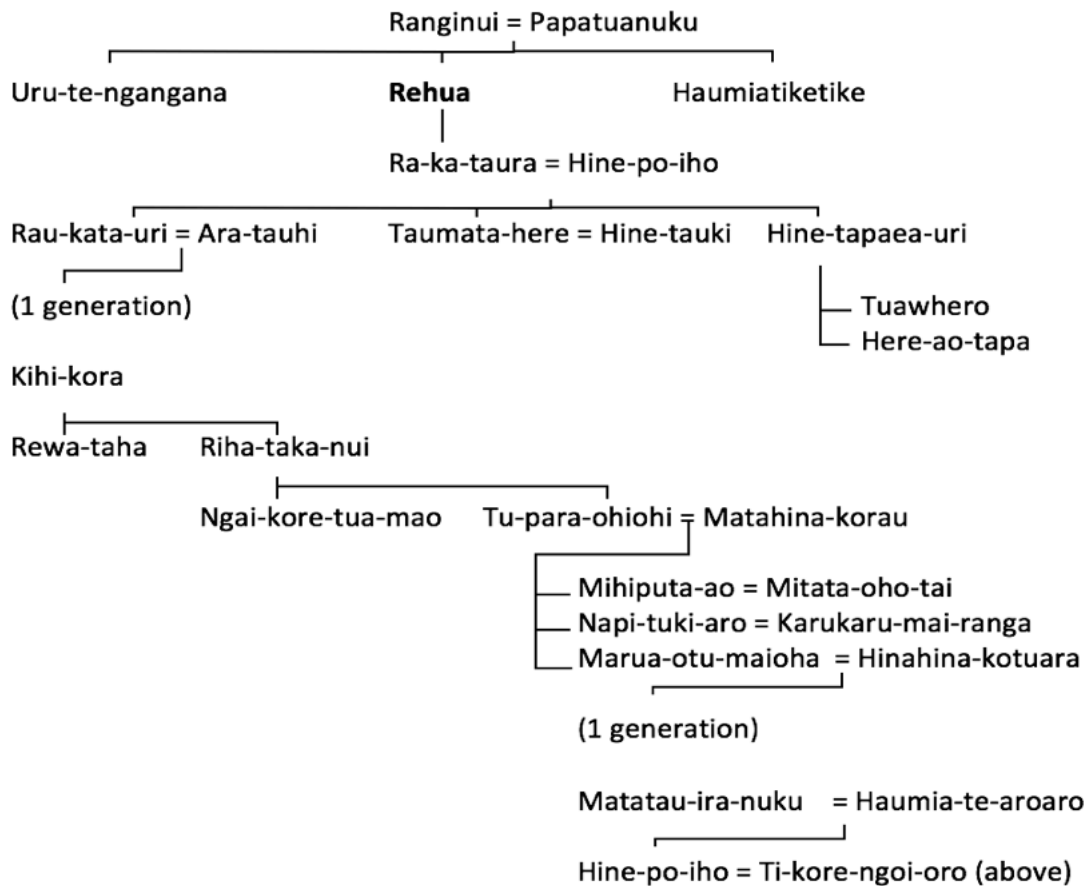
²⁹ Best (1982) also references Haumiatiketike and Rongomaraeroa as the progenitors of fern. (p. 725)

of the tikouka but accompanying explanations of the function of the various descendants as imparted by Delamere (pp. 115–123). I have formatted the whakapapa as recorded by Simpson to show a graphical portrayal of the complex relationships that make up the humble tikouka:



Āhua 5 [Figure 5]: Te Whakapapa o te Tikouka mai i Uru-te-ngangana [Genealogy of the Tikouka from Uru-te-ngangana]

Mahina-te-ururoa that represents the Milky Way, and her grand-daughter Tutamahinu who is connected to Puanga [Rigel], are indicators for times of harvest of the flowers. The next part of the genealogy includes the Atua Rēhua, that is the star Antares:



Āhua 6 [Figure 6]: Te Whakapapa o te Tikouka mai i Rēhua [Whakapapa of the Tikouka from Rēhua]

The extensive lines of descent comprises the array of biological characteristics as explained by Roberts, exemplified in the following excerpt:

Rakataura married Hine-pō-iho, who lives near the growing tip of the underground rhizome. Their first child, Rau-kata-uri, is responsible for the varying lengths of the leaves of different ti. He chose a wife, Ara-tauhi, who is responsible for the width of the leaves, and together, the length of the width facilitate strength and therefore contribute to the different uses of ti leaves. The second son, Tau-mata-here, relates to the thousands of special knots invented for particular purposes (tau, string; mata, fresh, in the sense of unused; here, to tie). Tau-mata-here chose Hine-tauki for his wife, a woman who lives in the fleshy cortex of the tī trunk, a tissue that not only

protects the delicate growth layer beneath, but also produces the protective bark, thus tying together the wood and the bark. (p.118)

Further descriptions of the tikouka and its inherent biology descends from Haumia-tiketike (shown in the above whakapapa), an Atua who represents all wild foods but as different “incarnations”, that is as Haumia-tiketike and Haumia-te-aroaro. Other personifications of Huamia include Haumia-tatara-ohi and Haumia-whai-tahu who represent the layers of bark, scent and oil of the flowers of the tikouka (p. 120).

The exploration of the metaphorical children of Papa and Rangi in the examples although somewhat brief (given the vast number of taxonomies), show the taxonomies link to spirit. The descent to all life shows the Māori worldview of inter-connectedness and interrelatedness emphasising the spiritual/physical symbiosis that exists in all things. This leads to further understanding the ceremony that were so prominent in traditional Māori society as more than just prayer to a deity, but a very real ethereal link that required (and still requires) nurturing in order to sustain a balance of all life between all things.

The following summary from Roberts (2013) explains Māori whakapapa in relation to how it impacts or guides Māori social infrastructures and day-to-day living both in the physical and spiritual:

- Māori knowledge concerning the origin and relationships of material things such as the kūmara is visualized as a network of time-space co-ordinates arranged upon a genealogical framework called whakapapa. The past (personified as ancestors) is still present and continues to impact on events today; so that each planting and harvest of the kūmara is a reenactment of the circumstances surrounding its origins;
- Relationships extend beyond the biological to material objects such as stars, as well as spiritual and historical things which are all perceived as somehow related

in space-time;

- Empirically based biological knowledge (e.g. of the kūmara life cycle including its pests, predators, and environmental indicators) are encoded in the whakapapa;
- Taxonomic groupings based on utility, morphology, habitat and cultural beliefs are included along with their perceived ancestral origins and on-tology;...
- Collectively, all of the above provides a ‘cosmoscape’ of a particular place, or habitat; in this sense non-human whakapapa act as a mental ‘mind map’ of a specific ecosystem.

(pp. 95–96)

The nature of taxonomies are complex, contain many references, maintain knowledge of the innate nature of all life and by nature of descent from Io, show that wairua is inherent in all things. The samples of the Io, Papa and Rangi and Atua wāhine whakapapa offer a glimpse into the esteemed and vital nature of whakapapa in order to give sense to all manner of existence and humankind's relationship to it.

He Whakarāpopoto [Summary of Chapter]

The examples discussed in this chapter have shared a perspective of taxonomies derived from the oral histories of Delamere or Rutene supported by published versions by Best, Roberts or Simpson. The genealogies originated with Io who was the embodiment of the Whatumanawa and the spiritual quotient maintained through the descent to Papa and Rangi and eventually the Atua. These epistemologies portray the inherent spirit within humankind vital to our existence and the basis of this research.

The genealogy of spirituality has included a very metaphysical presence personified primarily in Io. The first twelve names of Io are specific to understanding the

Whatumanawa and how to encourage the inner cultivation of wairua to make our spirituality manifest in every part of our daily existence. Of the many names of Io in relation to understanding the Whatumanawa, twelve were explored. They were examples of the earliest taxonomies that reflect the epistemologies of spirituality.

Multiple names of Papa and Rangi were the next taxonomies explored. Papatuanuku was shown as representing everything corporeal of the cosmos, that is everything that takes physical shape or form. The names of Ranginui inform the metaphysical nature of life and include inter-dimensional and multiple-dimensional realms.

The categorization of all cosmic existence was further defined through the Atua, mainly the Atua wāhine, who were shown as representative of many metaphysical elements of all life inherent from Io, Papa and Rangi. The Hine pantheon offered by Rutene and Delamere suggests that Hine were considered in greater regard than recorded by early historians or ethnographers and confirms their duality of the taxonomies portrayed by their *brothers* hitherto.

The examples of the progeny of the Atua were shown in the taxonomies of Roberts and Simpson that reinforced how Māori ordered their world to make sense of it and their relationships to it. The relationships also portrayed ecosystems of mutual reliance other than just representing a biological connection. These genealogies contributed to the multitude of pantheons that implied a holistic worldview, where each branch was deemed equally vital to informing humankind's complex relationships to all life.

Wahanga Ono [Chapter Six] investigates the epistemologies pertaining to the institutions that ensured ancient knowledge survived, namely within various forms of Whare, particularly the Whare-wānanga. What the fundamental purpose of the ancient institutions of learning will reveal is that wairua was central to every undertaking,

emphasized further by the tōhunga endowed who would be entrusted with the sacred knowledge of the spirit world and related ceremony. The understanding of the traditional Whare seems all the more important in helping define the framework of Te Whare Tuituia within which the outcomes of this research will be embedded.

WAHANGA ONO [Chapter Six]

NGĀ WHARE-WĀNANGA-MĀTAURANGA TIAKI I TE WAIRUA

[Ancient Māori Institutions of Education that Nurtured Spirit]

- 1 Toia ki ngaa muruao
 Tukuna kia hiihiri te rerenga aa tua whakarere
 Kuumea ko te au kia noa ka puta ko te ihirea
 E tau ake ki te amoamo
- 5 Ka tauawhi ko te hinarea e kapo nei
 Ka ea ki tua, ka rongu ki raro
 Ka tau ki te whenua
 He wairau kei te mutunga
 Taiwhiti ko te Whatumanawa ee
 (H. Delamere, personal communication, January 22, 2004. Verse 7)

He Whakataki [Introduction]

Line two of the above takutaku proposes that ‘... the energy of ancient histories be ‘rejuvenated’ [hiihiri]³⁰ and ‘integrated’ [taiwhiti] within the ‘Whatumanawa’. The pathway to understanding wairua was a constant engagement of the tōhunga class in traditional society that were maintained in the most sacred manner within Whare-wānanga and Kura.

³⁰ The term ‘hiihiri’ refers to the spiritual energy of thought.

This chapter explores traditional educational institutions of the Māori known as Kura and Whare-wananga-mātauranga³¹ (or Whare) that were the cornerstone of Māori spirituality. Consequently the intellectual and spiritual well-being of Māori society was invested therein and maintained as near its original design since their conception.

The location of Kura and Whare-wānanga in the earliest epistemologies pertaining to Māori knowledge, emphasize their importance to traditional Māori society as vital to upholding the mauri of spirit and sacred knowledge. This includes the categorization of knowledge as it was embodied in the kete wānanga or oko. Understanding the purpose of these traditional institutions and their curriculum informs solutions to including and embedding wairua within Te Whare-tuituia, or possibly any other Whare framework.

6.1 Te Pūtahitanga o ngā Whare-wānanga-mātauranga [The Epistemology of Māori Educational Institutions]: Te Kura Tapu [The Sacred Kura]; Ngā Whare o Io [The Houses of Io]; Ngā Whare o ngā Atua [The Houses of the Atua]

The first institution to be explored in this chapter is the Kura, which for this example is Te Kura-i-awaawa (Te Kura), where the main curriculum entailed knowledge pertaining to the Whatumanawa. The next to be examined are the Whare-wānanga of Io and the Atua; they were the blueprint of the Whare-wānanga responsible for upholding sacred knowledge known as Te Kauwaerunga [celestial or esoteric knowledge] and Te Kauwaeraro [earthly or terrestrial knowledge]. The curriculum of the kete wānanga that were fundamental to the segregation of all knowledge are also considered.

³¹ This term was coined by Pāpā Anaru Kupenga of Ngāti Te Aowera in reference to the Te Aho Matariki, that is te Whare-wānanga-matauranga of the ancestor Māui.

6.1.1 Te Kura Tapu [The Sacred Kura].

Te Kura is the institution primarily responsible for upholding the ethereal connection to the all-knowing sub-consciousness, the Whatumanawa. The Whatumanawa has been described as a spiritual subconsciousness that evolved **from nature itself** rather than being imbued by a divine deity. The belief by ancient societies that the natural environment included its metaphysical nature (which defines everything else in existence that is not physical) best depicts how wairua was considered by Māori, and so it was deemed natural that spirit could also become highly manifest in a *chosen* individual or individuals at any time. Te Kura by this definition is a person anointed with knowledge of spirit, of whom Delamere is an example.

The word kura is used in reference to imply something special and in this instance is applied to a person who is a recipient of the divine word, the tōhunga-ihorei. In some religious sects this person is referred to as a prophet. In this example they are the person ordained by the Whatumanawa to share their knowledge for the spiritual advancement and physical benefit of humankind. In traditional Māori society tōhunga were considered as much a natural part of society as other members (such as the warrior, gardener, or carver), as the pre-ordination of people who may have had unique spiritual abilities was considered natural.

Individuals in Māori history who were *chosen* as spiritual mediums are found in various examples. It was a Ngāti Kahungunu tōhunga called Te Toiroa Ikiriki (Elsmore, 1989, p. 203) who foresaw the coming of the leader of the Ringatū faith Te Kooti Te Turuki Arikirangi (Binney, 1995, pp. 12–13). There is also a more recent example of Tūhoe tōhunga Hōhepa Kereopa (who died in 2007) from Te Waimana, who informed the author of his biography that at the age of twenty one he “would receive a sign that he was chosen as a tōhunga” (Moon, 2003, p. 19). The fact that many Māori tribes readily

accepted neo-religious prophets as mediums of the divine, implies that the divine-human relationship was not foreign to Māori when the first missionaries arrived with their religious teachings (see Elsmore, 1989).

Deloria and Wildcat (2001) describe the tōhunga from a native American-Indian worldview as an indigenous metaphysician, where metaphysics is "...knowledge of the natural world, of the human world, and of whatever realities exist beyond our senses...". As natural as it may have once been, Delamere spoke of a long period of trying to ignore his fate as it were, of being the *chosen* recipient. When he eventually succumbed he fully committed the rest of his life to sharing his knowledge and utilising his gifts to healing emotional, mental (inter-generational), and physical conditions suffered by others through healing (see Loisel, 2006).

The curriculum of Te Kura consisted of copious amounts of taxonomies such as those concerning Io, the Atua and their progeny (explored in Chapter Five) and of takutaku, such as the Taakaira or the Whatumanawa takutaku in this thesis. There were also very physical components of education that Delamere was well versed in such as mamau [hand-to-hand martial arts] maintained by umutakarangi (warrior priest) Timoti Pahi, mauriri [martial arts with traditional weapons] and rongoā Māori using both herbal remedies.

A large part of Delamere's spiritual knowledge in practice can be found in *Returning to the Void: Papa Joe, Māori healing and sacred teachings* by Dr. Iris Loisel MD (2006). The latter part of Delamere's final years were spent helping women who were clinically diagnosed as unable to conceive, to conceive, utilising the spiritual energy of takutaku and the physical art of romiromi [deep-tissue massage] as part of a healing philosophy known as Oo-mai-rea, derived from Te Kura (see O'connor , 2007).

Delamere never spoke of an edifice where he was taught, such as those of tribal Whare-wānanga, rather, the stories he shared of his learning were in *spaces* relevant to the said learning, that is, the natural environment. Lending to this, Delamere was raised by his kaumātua [elders] in Whitianga, a small coastal town in the Eastern Bay of Plenty surrounded by the sea and bush where most whānau are raised to hunt, fish, dive, or grow crops (of food) based on traditional knowledge. Delamere often taught in environments surrounded by nature whether here or overseas, although it seemed any and every environment was utilised by him to teach, impart, share, enlighten or inspire, whether in an urban metropolis or remote countryside village.

There have been many ihorei as the anointed Kura who have been chosen to aid humankind, born with an innate ability to see beyond this physical dimension, to communicate to spirit, or utilise ethereal energy to help heal non-physical conditions (such as inter-generational or inherent diseases) suffered (see Loisel, 2006). The history of Kura is referenced throughout the annals of Māori tribal histories and waiata. Melbourne (2009) mentions: Te Maungaroa of the Kurahaupo waka who embodied the Kura-mai-Hawaiiki [sacred lore-from-Hawaiiki]; te ‘kura nui’ and te ‘kura roa’ in the oriori “Pō, Pō” composed by Enoka Te Pakaru of Rongowhakaata; and the Tūhoe who continue to maintain teachings of Te Kura Huna [the hidden lore] (p. 42). In this example Delamere was a taura (or taupuhi [nurse]) of the sacred Kura known as Te Kura-i-awaawa.

6.1.2 Te Whare-wānanga me te Marautanga o ngā Kete Wānanga [The Whare-wānanga and its Curriculum of the Baskets of Knowledge].

While there were many Whare with different curriculums, the most sacred of these was the Whare-wānanga or versions thereof. The evolution of Māori society was based on the premise that spirituality was central to their existence. Institutions called

Whare derived from the Atua cosmogony were consequently created in order to maintain this knowledge. The positioning of these Whare within the Io cosmogony ensured spirit remained paramount to the ethos of all Whare.

The Whare-wānanga were attended by the intellectual and spiritual elite of Māori society. The incumbents and Whare in which the learning occurred were considered sacred and as such treated with reverence. For those reasons the Whare was secluded from the general populous in order that the incumbents and the tapu undertakings that occurred therein would not be defiled by common practices, such as the partaking of food (Smith, 1913). Te Mātorohanga notes that:

Nothing that took place within the house during the teaching might be disclosed – it was sacred. The whole of the marae is tapu, as well as all belonging to a properly constituted Whare-wānanga.

The sleeping houses, cooking houses, store houses of every kind, together with the cooks must all be outside the sacred marae (courtyard); and only those who are officiating in the Whare-wānanga (or Whare-maire, as some call it) may enter therein. (p. 86)

The induction to learning in the Whare-wānanga was also undertaken in the strictest of conditions. This included ceremony that involved sacred whatu (stones) that were “emblematical” for a Pakerau [the green lizard] or karearea [sparrow-hawk] and hair of the alumni that would all be imbued with karakia [prayer] (p. 87). The conducting of learning was opened and closed with great ceremony, that in the instance of the Whare-wānanga of Te Matorohanga occurred seven times each year. At the completion of the final wānanga the final ceremony would involve swallowing the sacred whatu-mauri (p. 95).

The learning that occurred in the Whare-wānanga typically consisted of knowledge separated into two main divisions; Te Kauwaerunga [celestial knowledge], that is esoteric knowledge of genealogies, histories, karakia, cosmology and other sacred matter, and Te Kauwaeraro [terrestrial knowledge], such as skills and knowledge pertaining to horticulture, agriculture or hunting. The Te Aitanga-a-Hauiti Whare-wānanga Te Rāwheoro was steeped in both divisions, in particular the art of whakairo [carving] or tā-moko [traditional tattoo] as inherent from the circa seventeenth century tōhunga-ahurewa-tapu, Hingangaroa (Melbourne, 2009). Philosophy was also a part of the Whare-wānanga curriculum given the intellectual capacity portrayed (and recorded) of the Whare-wānanga alumni by early ethnographers. Regardless of the curriculum, or where the Whare-wānanga was situated, all the evidence portrays an infallible regard of spirit.

Whare-wānanga also have a history of being pan-tribal, that suggests the pursuit of sacred knowledge preceded inter-tribal politics and wars, at least for a time. The Te Rāwheoro Whare-wānanga for example that was based in Uawa, received tōhunga from “Te Aitanga-a-Mahaki (a Gisborne based tribe)...to Wharekahika [Hicks Bay] (Reedy, 1993, p. 11), a distance of @250km that took in some sixty hapū groups, where they would share and debate the intricate aspects of lore. In the early nineteenth century Tūhoe tōhunga Tauaiti, Te Whatupe and Taokaki who were incumbents of the Maire-rangi Whare-wānanga of Tūhoe, and fighting chief Te Purewa I of Maungapohatu , also attended the Te Rāwheoro Whare-wānanga (A. McFarlane, personal communication, February 16, 2015).

According to kaumātua [elder] Anaru Kupenga (of the Ngāti Māui and Ngāti Te Aowera) the very first Whare-wānanga established in Aotearoa was that of the acclaimed ancestor Māui-tikitiki-a-Taranga called Te Aho Matariki [The Pleiades] that stood atop

Mount Hikurangi on the East Coast of the North Island. Māui was a tōhunga-ahurewa-tapu who amongst his many accomplishments discovered Aotearoa. A second Whare-wānanga of Māui was also situated on Mount Aorangi (adjacent to Hikurangi) called Raparapa-ririki, ostensibly a house of learning for younger people before they would graduate to the more revered Te Aho Matariki (Melbourne, 2009, pp. 59–61).

Many of the Whare-wānanga established in different tribal regions could have been branches of Te Aho Matariki. The name of a Whare-wānanga in Ruatoki of the Tūhoe people was known as Te Kawa-a-Māui [The Custom-of-Māui], while the genealogy of all tribes can be traced to Māui and his children. The home of Māui's son Tiwakawaka, was situated atop the Kapūterangi range that overlooks the current Whakatāne township, and was still occupied by his descendants of Ngāti Awa when Europeans first arrived. It was from the tōhunga of these institutions that ethnographers such as Smith and Best attained their extensive information that contributed to their numerous publications. It is also these Whare-wānanga that the oral knowledge of various tōhunga and mōhio who contributed to this research descend, none more so than Delamere.

The Whare-wānanga was also referred to by other names either derived from the Whare of the Atua pantheon, or as a consequence of how those Whare evolved in their respective tribal regions. Melbourne (2009) notes:

Not all tribes referred to their schools of higher learning as Whare-waananga. Whare-takiura is referred to by Tūhoe as a superior school of learning where the lore pertaining to Io was imparted, such as Kahuponia near Ruatahuna. The terms Whare-maire, Whare-puri, and Whare-kaha...were also employed.... Whare-kura is mentioned by Best (1923) as akin to Whare-waananga but with less *tapu* attached to it (p. 11), while Whare-porukuruku seems to have been applied to a solitary

teaching environment such as that of a father to son in imparting tribal lore and so forth. Te Mātorohanga (in Smith, 1913) however, states that the Whare-porukuruku was where ‘the cult of the evil gods’ was taught (p. 103). The term Whare-kau-po is stated by Best as being a *whare* where ‘lectures of racial lore, tribal traditions, the wars of old and other matter’ took place (p. 13). ... Ngai Tahu refer to their houses of learning as Whare-mauri, and Whare-purakau where the arts or fighting were taught. The final term Whare-pukenga seems to have been employed by the Te Arawa people.... (p. 55)

Every Whare maintained its own curriculum as derived from their respective Atua, whether it was a Whare-whakairo [carving-house] or Whare-porahau (house-of-learning for women only). This form of Atua classification underscores Māori ideology of education as paramount to their intellectual and spiritual maintenance and development. As the following examples of the Whare-wānanga of Io and the Atua display, epistemologies and relative whakapapa could be considered the theoretical framework to retaining and maintaining knowledge, in particular knowledge of spirit. In summary the curriculum of the Whare-wānanga is the cosmos, the Atua are the learning strands, and maintaining knowledge of humankind's innate spirituality is the fundamental aim of the Whare-wānanga.

The sacredness of the Whare-wānanga was constituted by Io in the act of imparting all knowledge to Tāne. Beginning at a place in the realm of Tiritiri-ō-mātangi called Moana-i-ōrongo, pure rites were performed over Tāne by the Whatukura (Ruatau and others) before being taken to Io's dwelling in the upmost realm of Te Toi-ō-nga-rangi called Mātangireia (Best, 1924/1976). There, after Tāne enquired as to the kete (the “baskets of occult knowledge”), he was guided by Io to a sacred place called Rauroha

where in his Whare (wānanga) called Rangiatea, Io then imparted knowledge of the kete (p. 103).

The three kete represent the framework of knowledge and were named the Kete-tuari (the basket of ritual chants), Kete-tuatea (of all things evil) and Kete-aronui (pertaining to love) (p. 103). The kete were also known by a second group of names, the Kete-uruuru-tipua (the basket named Wāhirangi and the tying-cord Papawai), Kete-uruuru-tawhito (the basket named Ruruku-o-te-rangi and the tying-cord Whiwhinga-o-te-rangi) and Kete-uruuru-matua (the basket named Whānui) (p. 110)³² for which Best offers the following description:

The *uruuru tipua* lore was connected with ritual matters, sacerdotal formulae and ceremony. That of the *uruuru tawhito* was concerned with evil in all its phases and ramifications, as seen in the enduring world. The *uruuru matua* pertains to peace and the arts of peace, everything that serves to promote the welfare of man. (p. 111)

There is also mention of two further kete into which the aforementioned whatu [sacred stones] were placed, they being the Kete-uruuru-rangi and the Kete-uruuru-tau. Combined the kete and whatu “represent the scope of the esoteric lore obtained from Io the Parent and conserved in Wharekura (the Whare-wānanga of Tāne) for the benefit of man” (p. 111). As to the names of each kete and the aho [cord] there is no explanation offered. Some descriptions of the content (curriculum) of these kete are similar, such as *evil* and love, that suggests that they are a tantamount element of human nature, the teaching of which must be kept separate.

³² There is no reference to the significance of the personal names given to the baskets or the tying-cords, nor mention of the name of the tying-cord for the Kete-uruuru-matua.

The rituals and ceremony of these Whare would have first and foremost considered the spiritual virtue of their origins, that is of Io, Tāne and the Apakura, the spiritual purification that Tāne underwent, and the sacred taonga that were the kete wānanga, (or oko), and whatu mauri. In respect of this history, the Whare-wānanga and tōhunga were as much about the protecting the sanctity of the knowledge as much as the spirit of the people.

The following Whare-wānanga are the various institutions of learning bound in the epistemologies attached to the Atua and Io. Their place at the beginning of all existence magnifies the spiritual significance placed on these institutions and hence the degree of sacred undertakings that occurred therein. Understanding the ethereal connection to knowledge in relation to Te Whare-tuituia, amplifies the significance of a framework that embodies spirit as being fundamental to holism.

6.1.3 Ngā Whare o Io, ngā Whatukura me ngā Apakura [The Houses of Io, Whatukura and the Apakura]; Te Whare-o-te-rau-aroha, Mātangireia, Tāwhirirangi (and Whakamoe-ariki), Rangiātea and Hawaiiikini.

The Whare-wānanga of Io and the Atua would provide the blueprint for all ensuing Whare-wānanga that would become central to the education of Māori society. The Whare of Io is Te Whare-o-te-rau-aroha and is the very first epistemological reference to a Whare, located in Te Toi-ō-ngā-rangi, a dimension where only spirit resides. The literal translation of this Whare is ‘the-house-of-infinite-love’ or ‘selfless-love’, an ethos that promotes a philosophy of love abound, that is without thought or consciousness of love. It is this altruistic state that allows the spirit to resonate at a high vibration and with the capacity to coexist within all spatial dimensions.

Best (1925) mentions Rauroha as being “...a division of the uppermost heaven occupied by female attendants of Io...called *māreikura*”, while *Hawaiiki-rangi* atop *Te Hono-i-wairua* in *Irihia* is where “...souls of the dead congregate ere passing to the spirit land” (p. 193). *Te Mātorohanga* (Smith, 1913) talks of Io leading *Tāne* to *Te Rauroha*, (sometimes described as the *marae-ātea* [meeting-space] of Io), where *Tāne* witnessed a myriad of *Whatukura* and *Māreikura* (ethereal beings) (p. 108), and is noted by Best as where these denizens dwell (1924/1976, p. 146).

Rauroha is alternately referred to as the name of the courtyard [*marae*] of *Rangiātea*.³³ Best states it was here that Io implanted *Tāne* with the spirit. Both Chapman-Taylor (1955) and Jones (1898-1976, pp. 102–103) state that it was at *Rangiātea* that *Tāne* received the sacred *whatu* and *kete* and was where Io performed rites over *Tāne* at the *ahurewa* [altar] anointing him with his many other names, forty-one of which are offered by Best (1924/1976). There are also the three aforementioned *Whare-wānanga* that belonged to Io, those being *Mātangi-nui*, *Mātangi-naonao* and *Mātangi-puhi* in the realm of *Tiritiri-ō-Māhurangi*, and could possibly be names of *houses* of learning that belonged to Io.

Between the abode of Io and the other *Atua* or *Poutiriao* is the *Whare Tāwhirirangi* where “*Tamai-waho*... went to conduct *Tāne* to the entrance of *Tikitiki-ō-rangi*” (the twelfth dimension). Denizens noted as being resident here are the *Apa-whatukura* “*Ruatau*, *Pawa*, *Rēhua*, *Pūhaorangi*, *Ohomairangi* and the hordes of *Houere-tu*, *Houere-tau*, *Houere-nuku* and also other such names” (pp. 117–118). In the centre of this house is the doorway “*Te Pūmotomoto*”, the entrance-way to *Tikitiki-ō-rangi*. On *Tāne*’s return to *Papatuanuku* the trumpets *Tāururangi* and *Te Rangiwhakarara* were

³³ This suggests that *Rangiātea* could either be the *Whare* of Io or the name of the place where *Rauroha* exists.

sounded from Rangitatau where the Atua awaited Tāne's arrival. A Whare called Whakamoe-ariki is connected to these denizens (Smith, p. 81) that also housed the "Te-tini-o-Pono-aea (the Pono-aea tribe), who were the servants of the Apas, or messengers of the gods" (p. 102).

Hawaikinui, mentioned by Te Mātorohanga as one of the original Whare of Io, is also the name of the original homeland situated at Te Hono-i-wairua (Best, 1923, p. 184). Its purpose is like a cross-road for spirits where-after they depart to the "spirit realms" (Smith, 1913, p. 153). The unique feature of this Whare is that it has two tāhūhū [ridgepoles] with an intersecting axis crossing near the middle, known as a tīroa [cross] (Chapman-Taylor, p. 2). The Whare-wānanga Miringa-te-kakara of the Ngāti Maniapoto tribe that once stood at Bennydale (in the Waikato region) was of similar design. The dynamic dimensions of this Whare correlated with measurements of planet earth and our solar system and included many other measurements linked to those of our universe (see Doutre, 2001).

Other names applied to Hawaikinui include; Poutūterangi or Pou-tere-rangi, Wharekura, Te Rakepohutukawa, Hawaiiiki-o-Maruaroa, and Rangitatau or Tahuaroa. Te Mātorohanga mentions the following concerning Hawaikinui:

Te Kūwatawata , Te Akakamatua and others are appointed to the Tāheke-roa [the descent to the hades] there to watch the family of Rangi and Papa and their grandchildren descend to Rarohenga, and Muriwaihou. They were stationed at Pou-tere-rangi, the name of the house being Te Rakepohutukawa... but the principal name is Hawaiiiki-nui. There were four doors to this house, each directed to the cardinal points. It is so, it is said, because, if anyone dies in the south the spirit enters the southern doorway, and so forth for each direction. (p. 153)

Four takuahi [fire places] are also mentioned within this Whare, one opposite each door (Smith, p. 89). Ceremonial fires were prolific in traditional society for spiritual cleansing (see Best, 1924/1976, pp. 318–329), and are still prevalent in many indigenous cultural ceremonies.

The education that occurred within these constructs solely pertained to knowledge of wairua retained in taxologies of the Whatumanawa, Io and the Atua and the karakia and takutaku found in the Kete-tuauri or Kete-uruuru-tipua. The sacred nature of learning would be reinforced in the earth-bound replicas by the aforementioned ceremonies such as the takuahi, the pure, tohi and the use of whatu [stones] within the learning. These ceremonies involved extensive karakia or takutaku being recited to help cleanse or purify participants before entering into and departing the Whare-wānanga.

An example of the pure [cleansing] ceremony as retold to Smith by Wairarapa tōhunga Te Mātorohanga reflects this version. Before entering and exiting the Whare-wānanga all of those involved removed their clothing and were then subjected to lengthy incantations by the resident tōhunga and tōhunga-ahurewa (Smith, 1913, pp. 4–8). The acknowledgement of wairua also required a shift in one's mental state as there was no greater undertaking than learning and committing sacred knowledge within these Whare and their like.

6.1.4 Ngā Whare o ngā Atua me o rātau Marautanga [The Houses of the Atua and their Curriculum]; Wharekura, Huaki-pouri, Huiteananui, Te Kohurau, Haowhenua, Wharau-rangi, Tuteaniwaniwa, Te Rorokuoterangi, Taiwhetuki, Whare-rangi, and Rangi-pūkohu.

The following Whare-wānanga are of the Atua, the metaphorical children of Papa and Rangi. These Whare-wānanga are the first examples of the various faculties of

education such as the Whare-whakairo where traditional carving was taught. These Whare reflect those that were significant in traditional Māori society.

Tāne's Whare-wānanga was called Wharekura, the name and design of which were both derived from the Wharekura version found in the realm of Rangi-tamaku (Smith, 1913, p. 81). Best (1976) also states that Wharekura was situated in Rangi-parauri, that is the second realm of the twelve Rangi-tūhāhā (p. 98). The original Atua of Wharekura were Urutengangana, Nukuteaio and Rua-i-te-pukenga, (Smith, p. 82) but it belonged "...to Nukuteaio, father of Rua-i-te-pukenga..." (p. 127). Te Mātorohanga also note the Atua Tūmataunga, Tamakaka and Rongomaraeroa resided here (p. 123). This duplicate was erected at Rangitatau and constructed with "four entrance-doors", that suggests the original design came from the Whare Hawaiiikinui. "The services of Nuku-te-aio and Rua-i-te-hohonu were obtained to assist in the erection... of... Wharekura" when brought to earth (Best, p. 98). Tūtakangahau also says Rua-te-pupuke was the repository of knowledge while Nukuteāio was the amorangi in Irihia [India] (Best, 1923. pp. 7–8).

In the following description there is a distinct reference to Nukuteaio and others incumbents of the earth based Wharekura:

Here are the persons who went and brought hither the designs from Rangi-tamaku: Ruatau, Rua-i-te-puke-nga, Kokohura, Titi-parauri, Titi-matakaha (Titi-matakaka), and others. 'Wharekura', the house referred to, belonged to Nuku-te-aio, Te Apu-mātangi-nui, Te Apu-mātangi-roa, Tu-te-heihei and Tu-te-wanawana. The designs were taken from within Wharekura, and the house of Rongomarae-roa and his younger brothers were embellished with such devices, when finished it also was named Wharekura. (Best, 1982, p. 287)

Another of Tāne's Whare was Huaki-pouri where Paia was also resident (Best, 1923, p. 25). Huaki-pouri is referred to by tōhunga Te Haupapa-o-Tāne from Tuhua (near the borders of the Whanganui region in the North Island), along with Wai-o-taka, Tonga-nui-kaea and Te Kohurau (Smith, 1920). Huaki-pouri is the name of the Whare created by Tāne where he copulated with Hineahuone after creating her from the sacred sands of Kurawaka. A reference is made in the aforementioned orori by Tūhotoariki for Tuteremoana from Ngai Tara regarding Huaki-pouri:

Ka taka te pae o Huaki-pouri

Ko te whare hangahanga tena a Tāne-nui-a-rangi

I te one i Kurawaka

[Thus fell the veils of Huaki-pouri

The abode-of-fashion of Tāne-of-the-heavens

At the sands of Kurawaka]

(p. 140).

Connected to this story of creation is the Whare-whakairo [House-of-carving], the prototype being Huitemanui, a fully carved house designed with two windows in the front and back termed a mata-whā [four-eyes] where Tangaroa and Tāne lived (p. 141). This is the Whare from which the art of whakairo [carving] was derived then taught within the Whare-whakairo [house-of-carving]. Of this Whare Smith states that it was not until Hineahuone had been purified at “Wai-o-tahu-rangi [the sacred waters from Heaven]” that she received her name, noting that Huitemanui was “specially made for the female before the gods started out on their quest known as ‘Te Kore-te-whiwhia’ [the great-void-of-the-unobtainable]. This is the period the Atua searched in vain for the

female element with which to be able to procreate and the consequent exclusion of women in the art of carving commemorates this sacred history.

Te Haupapa states that the “wānanga and the whatu... were deposited in the house named Te Kohurau, the home of Rongomaraeroa and his party” (p. 142). Haowhenua was also known as a Whare of Rongomaraeroa (p. 127). Another Whare noted as belonging to Rongomaraeroa and Tangaroa was Wharau-rangi “the principal part of the house (realm) which was Rangitatau”. This was said to be “subterranean – a form of cave-dwelling” (Best, p. 87).³⁴ Rongomaraeroa is the Atua of cultivated foods.

Tuteaniwaniwa was the Whare of Whiro-te-tipua. It was Whiro who contested Tāne for the kete wānanga but failed. In order to maintain some semblance of peace between the feuding Atua, Urutengangana decided that the whatu that were given to Tāne “be deposited within Tu-te-aniwaniwa”, to which Tāne agreed (p. 105). Urutengangana who is the eldest of the Atua progeny and younger *brother* Tupai, also resided in Tute(a)niwaniwa (Smith, 1920, p. 152).

The Whare of Tūmatauenga was Te Rorokuoterangi. Warfare was the curriculum of Te Rorokuoterangi and was considered as “exceedingly... tapu, as much so as that of Whare-kura.” (p. 127).

The dark arts could be found in Taiwhetuki of whom Whiro-te-tipua is the residing Atua. This was the original of the Whare-maire “devoted to the conserving of all noxious ritual, arts of black magic (and) all arts and knowledge pertaining to evil and death” (Best, 1924, pp. 84–85). Chapman-Taylor (1995) locates this house at Pakaroa (p. 2).

³⁴ The dwelling of Muriwai, the older sister of Toroa (the rangatira of the Mataatua waka) was a large cave near the Whakatāne river mouth. This was treated as extremely sacred and used for ceremonial purposes for centuries. The entrance to the rear and larger part of the cave was permanently sealed in order to protect the ancestors therein interred. The cave is known as Te Ana o Muriwai [Muriwai’s Cave].

Whare-rangi was created for Tamakaka (also known as Tūmatakaka) and others that “only had one window on the right-hand side of the door” called a “matatahi, then the Atua built the Whare of Tūpai named Rangi-pūkohu” (Smith, p. 127). While no description is offered as to the purpose of these Whare, Tūmatakaka was the Atua responsible for “disease and sickness” (Best, 1976, p. 108), while Tūpai was the guardian of all things related to tapu, and as previously noted it was he who aided Tāne’s ascent to Rangitamaku before Tāne continued on alone. The matatahi is the common design of the Whare-rūnanga, that is also the Whare-tīpuna [ancestral-meeting house] found on marae throughout Aotearoa-New Zealand. These original Whare-wānanga and their Atua embodied the sacerdotal knowledge that would be mirrored in the very first earthly Whare-wananga.

The term Whare did not always apply to a physical edifice neither to a tangible curriculum. For example Melbourne (2009), refers to the Whare-aurongo that “refers to various *au* or ‘sounds and vibrations’ in order to stimulate the matarua, that is the third-eye, to enhance the connection to the Whatumanawa (p. 90). Similarly, Te Whare Tuituia aims to provide a framework in order to guide pedagogy incorporating the very essence [mauri] of the Whare-wānanga within a modern context for a contemporaneous education.

He Whakarāpopoto [Chapter Summary]

The first part of this chapter discussed the Kura as an individual chosen to receive the divine word of the Whatumanawa, such as Delamere who was educated in the Te Kura-i-awaawa. All facets pertaining to the understanding and purpose of the Whatumanawa was the main curriculum of Te Kura, but also included many other forms

of education, particularly healing. Io was the primary Atua of the Kura with whom All knowledge of wairua resided.

The Whare-wānanga of Io and the Atua provided the earliest examples of ceremony that would be continued in the earth-bound versions by the tōhunga. This included the curriculum of the kete wānanga that showed in two examples the separation of good from evil of the sacred incantations and related ceremonies. The inclusion of Io in the epistemologies of these Whare-wānanga highlighted the importance placed on the education therein that primarily centred around wairua and relevant ceremonies. Io was the presiding Atua of the original Whare-wānanga Rangiātea, while Tāne was the presiding Atua within the earth-bound version of Wharekura. Other Whare and their presiding Atua supported the inclusion of wairua within other curriculum such as Tūmatauenga in Te Rorokuoterangi, or Tangaroa within Hui-te-ana-nui.

The Whare-wānanga that maintained the teachings of the Atua were explored through the very first Whare-wānanga to Aotearoa named Te Aho Matariki of whom Māui-tikitiki-a-Taranga was the tōhunga. It was suggested that as the first Whare-wānanga in Aotearoa that ensuing Whare-wānanga and the variations within tribal regions were branches of Te Aho Matariki.

The Kura, Whare-wānanga and Whare as derived from the Atua pantheon showed a purposeful progression that was integrated into Māori social and educational infrastructure. The knowledge of the various curriculums and the underpinning ethos of wairua that was so sacred to Māori was maintained in the their most sacred houses of learning the Whare-wānanga, and acknowledged within the most sacred people, the tōhunga and the Kura who are the anointed who would embody the cosmic connection of humankind to their ethereal origins subsequently maintaining the mauri kōrero [spoken will].

In Wahanga Whitu [Chapter Seven] the culmination of this research is presented as a framework called Te Whare-tuituia, that consider the epistemologies, taxonomies, curriculum and pedagogies of the traditional education of ancient Māori society, in order to aid the teacher-facilitator in engaging wairua of children within their current practice. The findings also include a cycle of implementation called Te Paparangi o te Waharoa that has also been derived from notions of spirit found in takutaku and the various frameworks of whakapapa and Whare explored. Every attempt has been made to present these findings in a simple format for numerous reasons, none more so than to aid educators in understanding the complex nature of wairua.

WAHANGA WHITU [Chapter Seven]

HE WHARE WAIRUA MĀORI HAI ĀHUATANGA AKO

[A Māori Spiritual Framework to inform Pedagogy]

- 1 Tikina mai i te whata ko te uueenuku ee
 Tau mai i te rangi ko te ui a te maahea
 Pae rongō ko Te Whare Tuituia
 Ko te moka teenei a Io e maatua nei ee
- 5 Ka mau ko te tauiti
 Ka purea ko te toka hei whatinga ki te po
 Aru atu ko te nui, ko te iti, ko te maha
 Ko te Whatumanawa te kaaupapa ee
- (H. Delamere, personal communication, January 22, 2004. Verse 8)
- 1 [Retrieve the rainbow from its suspension
 Affirm from the vibration the question of the direction
 Consolidate senses within The Whare Tuituia
 This is the extremity of Io-the-parent
- 5 Grasp the unseen-current
 Cleanse the paradigms of misconception
 The many, the few, the multitudes, observe
 The Whatumanawa is the constitution]³⁵

³⁵ Lines 3-8 describe Te Whare Tuituia, Io and the ethos of the Whatumanawa as an asset for all.

He Whakataki [Introduction]

Whare in traditional Māori society contained all forms of education, and underlying every Whare was spirituality. The Whare proposed in this chapter is a framework, one that presents the knowledge of spirit contained in the epistemologies of Io. The primary purpose of this framework proposes a pedagogy for the teacher that enables spirituality to be incorporated in teaching contemporarily. I have named that framework Te Whare Tuituia, after the name in line 3 of the above takutaku, a Whare in which the ethos of the Atua Io (line 4) resides, while the divine Whatumanawa (line 8) provides the foundation. Te Whare Tuituia operates on the premise that a child's spirit can be inspired by the teacher to enhance children's learning experiences.

The next section of this chapter discusses Te Whare Tuituia within an educational context beginning with an explanation of the name, followed by the structure, the components that make up the structure and the design features. The names that have been utilised are also explained. All elements of Te Whare Tuituia encapsulate the shared knowledge of ancient storekeepers of wairua and apply these as a modern guide to engaging and stimulating the spirit of children in their day-to-day education. This is premised on the notion that wairua as it was once existed in traditional Māori society, preceded all else.

In contributing to a Māori pedagogy Stucki (2010) suggests “potential exists” in the areas of:

identity formation based on whakapapa and whenua; epistemology and how whakapapa informs pedagogy; continued study of concepts such as tapu, noa and mana; the revitalization of Māori cosmologies; integrated approaches; and the investigation into the hidden Māori curriculum (the Kura Huna) (p. 177).

In developing ‘potential’ it is apparent that wairua and pedagogy are intertwined. As ‘the Kura Huna’ has been acknowledged by Stucki as integral to pedagogy, so too knowledge of te Kura Huna (that includes Te Kura-i-awaawa) has been integral toward creating a framework to enhance teaching pedagogies, that is Te Whare Tuituia

As an accompaniment to Te Whare Tuituia I have created a cycle of implementation called Te Paparangi o te Waharoa [The Nexus of the Portal]. The cycle is derived from a takutaku entailing Io, that provides a process to help develop understanding of one’s spiritual self, and in doing so aid in the implementation of the spiritual components that have been incorporated in Te Whare Tuituia.

7.1 He Whakamārama mo Te Whare Tuituia [An Explanation of The Whare Tuituia]

Throughout this thesis the term Whare has been discussed mainly as the pre-empt to the various *houses* of learning where traditional knowledge resides, such as the Whare-wānanga. The word ‘tuituia’ is described in the Taakaira Takutaku as ‘a continuous and unbroken dimension through time’. Te Whare Tuituia represents the interweaving of concepts from space and time to be manifest in the here and now, that is the manifestation of Io-te-puunahi [Io-the-omnipresent].

The word tuituia is often heard in whaikōrero [formal speech], for example in the following tauparapara [incantation]:

Wharongo ake au ki te tangi a te *manu* e tui, tui, tuituia

Tuia i runga, tuia i raro, tuia te pou herenga tangata

Ka rongo te pō, ka rongo te ao

[I listen to the song of the spirit that resonates, reverberates, interweaving

Binding all above, uniting all below, fusing humankind

To be heard now, to be heard forever]

There are strong metaphorical references to the unification of the ethereal and physical implied in this verse, that many orators voice in order to aid in their preparation before their *whaikōrero* [speech-making].

Another popular verse that infers the term *tuituia* is found in a *tongi*, a prophetic saying by King *Tāwhiao* (the second Māori King), uttered to encourage the unification of Māori and European during the turbulent Land Wars of the 1860's in Aotearoa-New Zealand. While the word *tuituia* is not used, the *ngira* [needle] as a sewing implement, is used as a personification of a vehicle for unification:

Kotahi te kōhao o te ngira e kuhuna ai

Te miro pango, te miro mā, me te miro whero

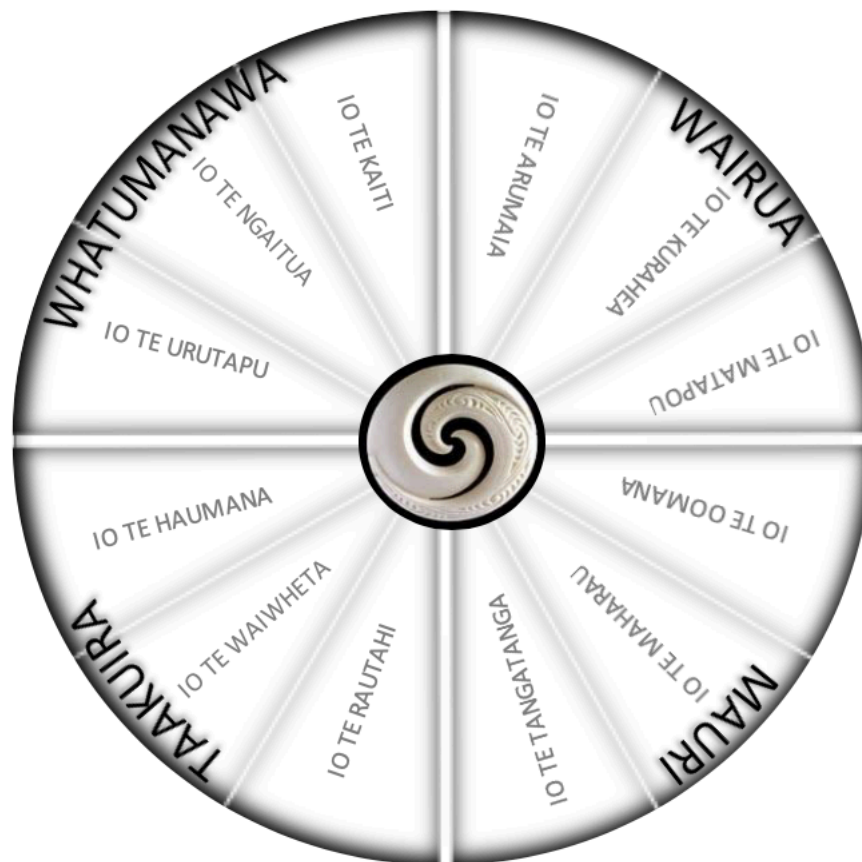
[There is but one hole of the needle through which

The black cotton, the white cotton, and the red cotton are thread]³⁶

These aphorisms offer a description of the purpose of *tuituia* as it is being utilised for this *Whare*, that is to bind, interweave, unite, unify, fuse and bring together ancient knowledges of spirit.

³⁶ The different colours are metaphors for the different ethnicities of Aotearoa-New Zealand.

7.2 Te Hanga o Te Whare Tuituia [The Structure of The Whare Tuituia]



Āhua 7 [Figure 7]: Te Whare Tuituia [The Whare Tuituia]

The design for this Whare is derived from a diagram shared by Delamere in 2004 (personal communication, January 21). No explanation or description of its purpose was offered when he shared the design, but was accompanied only by a question, “What are you going to do with it?” At that point any notion of what I (or anyone else) was ‘going to do with it’ was not at all clear. However, the interpretation of this structure is based on a series of revelations or realizations that have gradually unfolded over the years and past months. It was this diagram and accompanying takutaku that have contributed to the creation of Te Whare Tuituia.

The circular design divided into four sections with an intersecting cross, is a design present throughout the ages representing various cultures and ideas. For example, this is a sign of antiquity representing the sun (symbolized by the circle) that in Māori culture is a symbol of Tāne who represented all knowledge. The cross in the Sun Cross is known as the ‘Zodiac Cross’ that creates four sections representative of the four equinoxes (Sun Cross, n.d.) These are divided into the twelve constellations that make up the zodiac, known as the ‘precession of the equinoxes’ (Axial Precession, n.d.). These references to the natural cycles of the year and the constellations are aligned to the ancient Māori knowledge of the māramataka [lunar cycle].³⁷

To most the cross is most often connected to the Christian symbol of the cross on which Jesus Christ was crucified. However, the similarities between Christianity and ancient Egyptian histories (including other ancient cultures such as Greek, Sumerian or Indian) as previously discussed are extensive (Chapter Four), and that symbol cannot be claimed by one group alone. The purpose of utilising this sign in this Whare is a reminder that Māori origins were derived from the cosmos and a knowledge system that pre-dated the arrival of Christianity to Aotearoa (as portrayed in the tīroa design of the Miringa-te-kakara Whare-wānanga). The design is intended to reflect a global perspective that the tōhunga class maintained in examples of pan-tribal wānanga such as the Te Rāwheoro Whare-wananga (Chapter Six).

Adapting symbols of antiquity is also about highlighting the false perception of Indigenous symbols and cultural beliefs that have been repetitively misrepresented and misconstrued by religious sects or Western paradigms. As noted previously, a primary

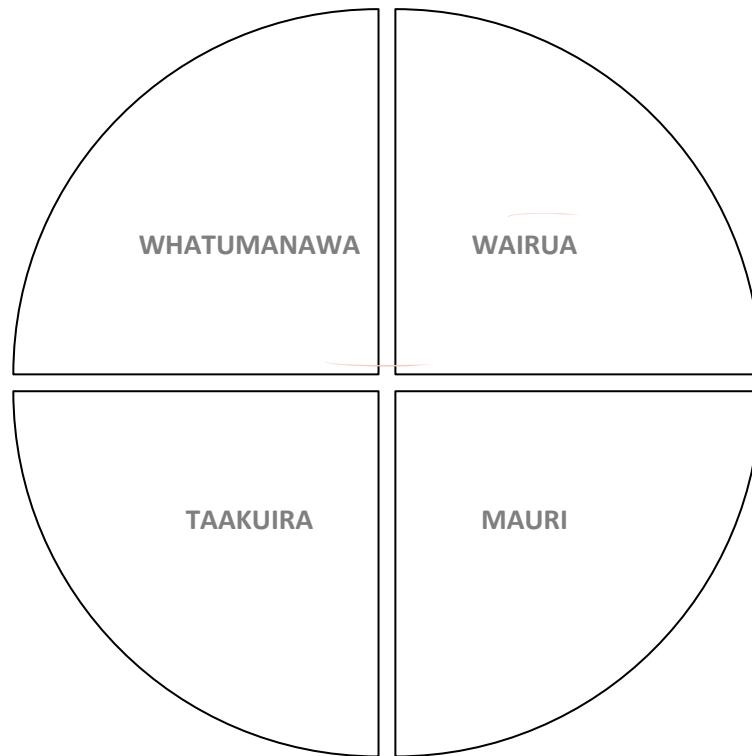
³⁷ This is prevalent in whakapapa where in the summer and winter solstice, Tāne is said to wed Hine-raumati [Maiden-of-summer] and Hine-takurua [Maiden-of-winter] respectively.

example of this perception is how Westerners perceived Io in the same manner as God, when in fact there are vast differences (Chapter Three).

To reiterate the disparities that existed between Māori spirituality and Western notions of religion, the following translation of a takutaku by Delamere, summarizes the position of Io in relation to the Whatumanawa and humanity, and the notion of simplicity as a fundamental representation of the Whatumanawa:

Constructed by the Atua are the multiplicities that corrugate how we duplex the institution that is the Whatumanawa, so that complexity is not insecure, but give(s) us as humans the purchase of inexplicable applications to simplicity (of no cost to you or I). With the institution that is the permanence and with unconditional agapé, there exists the Whatumanawa with empowering from the supremacy of all time. This is the Whatumanawa in the supreme sense and higher consciousness, that is the superior to you and me as the human-being. (personal communication, January 20, 2004)

7.3 Ngā Mauihi o Te Whare Tuituia [Stimuli of The Whare Tuituia]



Āhua 8 [Figure 8]: Ngā Mauihi [The Stimuli]: The Whatumana, Wairua, Taakuirā and Mauri

Ngā Mauihi is the term that has been applied to the symbiosis that includes the Whatumanawa, Taakuirā, Wairua, and Mauri discussed throughout the thesis, particularly in Chapter Four. Each Mauihi occupies one each of the four divisions of the Whare. The term Mauihi [stimulus or stimuli] is taken from the takutaku iterated in Chapter Four, ‘Kei te puaorangi te amo hei tauawhi ngā mauihi e whanake ana ki te au rongorongo o te ao nei’; the Mauihi being aligned to the mauri that evokes thought to enable our ethereal state.

7.3.1 Whatumanawa [Divinity].

While the Whatumanawa could be argued as the all-encompassing component of spirituality (given that it is the super-subconscious), it is presented as an independent part of the Whare (as opposed to an all-encompassing entity) as it is an independent consciousness of the spiritual symbiosis. The Whatumanawa has been referred to as the source, genesis, or super sub-consciousness that governs the symbiotic relationship between the spiritual and physical. The Whatumanawa is the matrix that links the understanding of everything to the infinite, described as the divine or the id. Part of understanding the phenomenon of the Whatumanawa from a Māori worldview included the exploration of four hemispheres of the Whatumanawa; the meta-physical, mega-physical, uno-physical and heto-physical (Chapter Four). In summary, the Whatumanawa is a super-subconsciousness that is a product of nature. The Whatumanawa has been presented as part of the spiritual symbiosis that includes the Wairua and Taakuira, that through the presence of aroha (for example kindness, sincerity, empathy, sympathy, humour, philanthropy, care, modesty, truth, or integrity), makes spirituality manifest.

The earliest epistemological reference to the Whatumanawa is found in the name of the sacred abode of Io, that is Te Whare-o-te-rau-aroha. It is Io who is the personification of aroha evident in the act of imparting all knowledge to Tāne. So in relation to education in a traditional context, the Whatumanawa was the foundation for understanding spirituality and spiritual knowledge. All spiritual connections to the physical constructs of human-beings were derived from the Whatumanawa, as the Whatumanawa was the ethereal genesis of human subconsciousness.

7.3.2 Wairua [Spirit].

Wairua is the ethereal link between the earth bound taakuira and the Whatumanawa. The function and purpose of the wairua allows human-beings to remain

earthed in order to experience the divine. These experiences do not always manifest as miracles, but moreover in everyday, altruistic actions for the benefit of others, even on sports fields where the player's conscious mind is super-ceded by the sub-conscious in that moment. The term wairua is also one that is used most often in Māori language to describe a spiritual encounter, or anything that is of a meta-physical nature.

The term wai-rua [two-identities] is indicative of the dual existence of spirit within the earth bound soul and as the ethereal link to the divine eternal that is the Whatumanawa. This is noted in the epistemology of the inter-dimensional journey of Tāne through the rangitūhāhā [arrayed dimensions] to the metaphorical abode of Io where he received all knowledge and was bestowed with the wairua (Best, 1924).

Wairua as the ethereal link requires stimulation, that within pedagogy involves approaches that stimulate the conscious and subconscious being. Space for developing and growing the sub-consciousness exists within key competencies of the curriculum framework, in Health and Physical Education curriculum or enhanced in subject areas that consider social and personal development.

7.3.3 Taakaira [Soul].

The taakaira is the soul eternal, the immortal component of our mortal human existence. The term taakaira is a component iterated only by Delamere, although there are similar connotations made by other mōhio (but more often is referred to as wairua). Understanding the soul as an eternal component of our physical existence allows humankind to experience our divinity, that is the ethereal nature of existence. Although an ethereal part of each human-being it remains earth bound, residing in the heart (Asante, 2014). The taakaira exists as a separate entity to the body that is (only) the physical vehicle for the taakaira.

The taakura is recognition of the original state of our consciousness as ethereal. This is represented in the epistemology of the Whatumanawa, Atua and other spiritual denizens such as the Apa-Whatukura and Apa-Māreikura that pre-empted the Tāne and Hineahuone whakapapa (Chapter Three). As an eternal entity, the development of the ethereal can be enhanced through spiritual customs and practices. The manifestation of the physical from the spiritual was a traditional notion of Māori and many other ancient cultures. The symbiotic relationship between the physical and spiritual ends upon the death of the vessel, however the soul still continues its journey toward enlightenment.

7.3.4 Mauri [Will].

Mauri refers to the *will*, desire, passion and belief required to continue to uphold the ethereal nature of our existence. Best (1954) notes of an old native:

“Ko taua mea ko te mauri he whatu mahara i roto i te ngakau; ko te whatu o roto i te manawa”. (“That thing the *mauri* is a source of thought in the mind; the nucleus within the heart”). This look as though the speaker viewed the *mauri* as being a source of thought or memory. (p. 41)

As part of the Whatumanawa symbiosis the mauri acts as the advocate for the wairua. Mauri as the *will*, life-force or the essence remains intact by way of the said *will* being continued from one person to the next, often embodied within an object such as a stone, or carved object. For this reason the tradition of mauri being handed on or over within a taonga or knowledge imbued with the mauri kōrero [spoken *will*] is often imparted with great ceremony.

Mauri of the sacred Whare-wānanga was first instilled by Io within the whatu-kōrero [mauri stones] known as Huka-ā-tai and Rehu-ā-tai, that he gifted to Tāne along with the three kete wānanga. The purpose of the mauri within the traditional Whare-

wānanga was to maintain the ancient knowledge and wisdom upheld by *chosen* recipients. In acknowledging this history, rocks and stones were often employed to contain mauri that would be infused therein by way of karakia conducted by tōhunga.

Representations of mauri in education can be found in the school culture and ceremony around learning, teaching and achievement. The engagement of mauri in traditional Māori society came with great ceremony and physical emblems as a representation of the said mauri. These observations would be imprinted within the memories of those who were present and the emblems (such as taonga) themselves would be the physical representation of the mauri that would be handed down or on to the next kaitiaki [caretaker/s], and so the eternal mauri is maintained.

7.4 Te Iho o Te Whare Tuituia [The Essence of The Whare Tuituia]



Āhua 9 [Figure 9]: Te Iho [The Essence]

Te Iho is the central circle of the Whare that represents the child who is the personification of the Whatumanawa, and central to Te Whare Tuituia. The iho is also the essence of our spirituality being the ethereal pathway that links the Whatumanawa.

Verse 44 of the Whatumanawa takutaku (see Appendix E) refers to the ‘iho mata’ [seen essence] of ‘Io-te-korekore’ as part of the ‘iho tau’ [central essence] for the Whatumanawa:

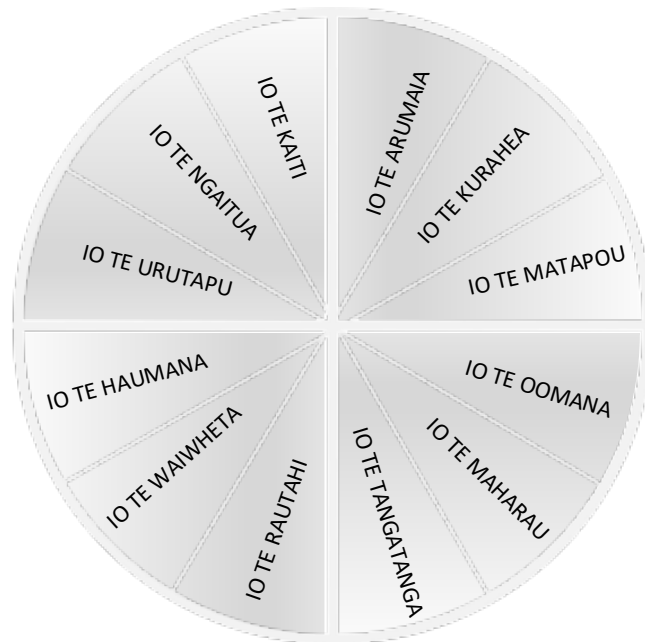
Ko te iho mata teenei a Io-te-Korekore

Kia iho tau katoa eenei mo te Whatumanawa me oona katoatoa

The Whatumanawa is in a constant state of neutrality that is represented by the nought or zero. In order for humankind's endowed ethereal nature to be manifest, a neutral state of being is required that begins with being 'absolute with nothing'. Developing this state begins with trust, that is trust in the notion that *nothing* is all that is necessary, where no expectations or judgments can be asserted. It requires giving self no time to trust in the mind incessantly consumed in the assessment of self, that is to trust oneself without questioning or assuming a presupposed outcome. This state is developed in the act of meditation and similar practices, where the aim is to exist in the centre of one's being, that is your divinity where you can walk in infinity (all that is, was or is yet to be) with integrity (H. Delamere, personal communication, January 19, 2004), that is as an enlightened state of being within this dimension.

The Māori design within the circle is a carving surface-design known as punawai-ora [water-pool-(of)life]. The two inter-connecting koru [spirals] represent Papa and Rangi from whom all life emerged, hence the name punawaiora. This is symbolic of all life and the continuum of life that is the connection to child, as the centre of this Whare.

7.5 Ngā Io o te Whare Tuituia [The Io of The Whare Tuituia]



Āhua 10 [Figure 10]: Ngā Io [The Io]

Ngā Io of Te Whare Tuituia underpin each Mauihi in order to help explain their respective function. There are a total of three Io in the four Mauihi making a total of twelve Io. These are the twelve Io of the Whatumanawa explored in Chapter Five, termed here as Ngā Io [The Io]. The purpose of each Io is to define an approach to understanding and cultivating the related Mauihi of the four sections of Te Whare Tuituia. The connection between the Mauihi and respective Io are shown in the following table and explained thereafter.

Ngā Io [The Io]	Translation
Whatumanawa [Divinity]	
Io-te-kaiti	<i>Io-the-unassuming</i>
Io-te-ngaitua	<i>Io-the-harmonious</i>
Io-te-urutapu	<i>Io-the-pure</i>
Wairua [Spirit]	
Io-te-arumaia	<i>Io-the-extraneous</i>
Io-te-kurahea	<i>Io-the-resolute</i>
Io-te-matapou	<i>Io-the-unperturbed</i>
Taakuiria [Soul]	
Io-te-haumana	<i>Io-the-essence</i>
Io-te-waiwheta	<i>Io-the-universal</i>
Io-te-rautahi	<i>Io-the-infusive</i>
Mauri [Will]	
Io-te-oomana	<i>Io-the-consolidative</i>
Io-te-maharau	<i>Io-the-diversive</i>
Io-te-tangatanga	<i>Io-the-foundation</i>

Āhua 11 [Figure 11]: Ngā Mauihi me Ngā Io [The Stimuli and The Io]

7.5.1 Whatumanawa: Io-te-kaiti, Io-te-ngaitua me Io-te-urutapu [Divine: Io-the-pure, Io-the-unassuming and Io-the-harmonious].

Io-te-kaiti, Io-te-ngaitua and Io-te-urutapu are the Io that represent states of humility, harmony and purity, fundamental states required to connect to the Whatumanawa.

The pathway to spiritual independence begins with humility, hence Io-te-kaiti [Io-the-unassuming] is the first representation of the Whatumanawa. Io-te-kaiti is the embodiment of humility which is the fundamental building block of spirit. In traditional Māori society the principles of humility were taught in the Whare-mauokoroa and the

Whare-taikorera (Melbourne, 2009) where children would engage in games. The extensive number and variety of games (Best, 1925/1976) also helped contribute to children's social, scholastic and physical development.

Io-te-ngaitua [Io-the-harmonious] promotes harmony not only between the physical and spiritual, but inner-harmony, or inner-peace. Io-te-ngaitua is the continued state of humility that leads to the creation of a constant state of harmony. The underlying notion are the acts of consistency and longevity in order to achieve harmony. As a cosmic super-subconsciousness, the Whatumanawa has had all eternity to create states of harmony within infinite galaxies. Creating harmony in a learning environment is attained through consistency and perseverance in the cultivation of spirit.

Io-te-urutapu [Io-the-untouched] is Io in a constant state of being within the divine or state of divinity. Io-te-urutapu would then by default be the final stage of spiritual evolution before stepping through the proverbial door to enlightenment, that is being in the constant state of presence with the Whatumanawa. Io-te-urutapu encourages continuity of the ascended state through imparting and sharing the attained state with others, and so the cycle of reciprocity is perpetuated.

7.5.2 Wairua: Io-te-arumaia, Io-te-kurahea me Io-te-matapou [Spirit: Io-the-extraneous, Io-the-resolute and Io-the-unperturbed].

Io-te-arumaia, Io-te-kurahea and Io-te-matapou define a way of being that enhances the function of the wairua, that is as a link to the Whatumanawa. Io-te-arumaia [Io-the-extraneous] reminds us that physical spaces contribute to our inner-development and spiritual maturity. The more opportunities to experience spirit in multiple forms allows for greater expansion of spirit, and therefore decreases self-perceived inhibitions to pursue that which a most natural part of our existence.

The application of Io-te-arumaia in an educational setting involves engaging in various environments to stimulate wairua. Such environments include both physical and conceptual spaces. Orthodox spaces include cultural or natural environments that promote multiple sensory engagement; audio, visual, kinaesthetic, taste and smell, and extra-sensory preceptors (waiara [instinct] and waiaro [intuition] for example). Other spaces such as the library, gymnasium, food-technology rooms etc., can be adapted further by the integration of *spaces* that encourage and promote inter-personal and intra-personal experiences for collective or individual learning, teaching, analysis or reflection.

Increased use of digital devices in 21st century education means children are spending longer amounts of time in front of screens. Despite growing concerns of the over-use or over-exposure children have to digital devices and their possible effects on their social and intellectual development, there is no conclusive evidence that they cause long term harm (Kardefelt-Winther, 2017). Nonetheless, the development of the ethereal spirit is based in natural environments and practices that help reduce levels of stress such as mindfulness (Burnett, 2009). So in consideration of holistic development, balanced learning environments could include spaces where there are no digital devices or by tempering the length of time spent on them.

In addition to physical environments some taxonomies represent conceptual ideas that are represented in cultural icons. At a marae for example, a range of conceptual spaces present themselves. The waharoa [the gateway] has an accompanying taxonomy referred to as 'Te Paparangi o te Waharoa' [The Nexus of the Portal] that represents the union of Rangi [ethereal] and Papa [corporeal], symbolizing the meeting of two peoples. In walking onto the marae-ātea [courtyard] various dimensions are traversed that are represented by Atua such as Tangaroa, Tūmatauenga and Rongomaraeroa. The karanga that is bellowed by the woman (in most iwi) fuses the physical to spiritual realms for a

moment in order to draw the deep-set emotions being carried by the mourners. Each space provides a moment where both the physical and spiritual meet, however briefly, to help dissipate grief in the form of tangi [crying], whaikōrero [speeches], or waiata [song]. The process concludes with the hongī [nose-pressing] returning oneself to the present in the presence of the breath, the beginning of all life.

Io-te-kurahea [Io-the-resolute] reinforces the unyielding nature of the pursuit in developing one's spiritual awareness, that includes understanding that the mind will ultimately become superfluous to the spiritual self. Io-te-kurahea promotes the exploration of spiritual environments such as meditation, yoga, tai-chi, mindful relaxation, breathing exercises, and spiritual domains such as astral or the "extended subtle dream body" and the "infinite casual body" (Loisel, 2006, pp.21–23). These can also be explored through some religious or spiritual sects such as Buddhism from which the foundations for Mindfulness have been derived.

Io-te-kurahea encourages a return to one's centre of spiritual being by reflecting inward to reinforce one's spiritual foundation. The main approach alluded to in this research is in meditation, or Mindfulness. The art of deep-breathing is a fundamental building block, that is the 'hā' as found in 'aro-ha'. This simply requires frequent opportunities in the hyperactivity of a typical school day to facilitate time-out through a process of inner and self-reflection whether through breathing exercises, stretching, dance, romiromi [massage] or meditation. The combination of relaxing the body and mind requires the mind to be engaged in the process.

Io-te-matapou [Io-the-unperturbed] represents a state of a *being* in the pursuit of seeking enlightenment that is in a state of unity with all environments (physical or spiritual) in the omnipresent. All domains, particularly teaching and learning domains

that consider the Whatumanawa, acknowledge a cosmic connection as being a natural course for humanity and therefore unhindered.

7.5.3 Taakaira: Io-te-haumana, Io-te-waiwheta me Io-te-rautahi [Soul: Io-the-essence, Io-the-universal and Io-the-infusive].

Io-te-haumana, Io-te-waiwheta and Io-te-rautahi are the Io as the essence, universal and infusive that define the inception of the taakaira [soul] in their human host in connecting the spiritual to the physical.

Io-te-haumana [Io-the-essence] represents the source of spirit that is connected to the breath or all life. Ways in which Io-te-haumana can be promoted essentially lies within the numerous taxonomies that shows the interdependence of the ecosystems that we live in. The example of the kūmara whakapapa (Chapter Five), begins with its celestial origin from Rongomai (who is the personification of meteors) closely related to Whānui [Vega], with the closest relative of the kūmara being the yam, while predators are noted as the moth, caterpillar and the rat. Another example of a taxonomy that portrays the human relationship to the sea and the denizens that reside therein, is through the Atua Tangaroa, his son Poutu, then his son Ruatepupuke, the progenitor of the ancient art of whakairo [wood carving]. The importance of taxonomies found in many cultures of antiquity serves as a pedagogical approach that reinforces symbiotic connections. These ancient taxonomies were ways of defining our relationship to the cosmos and in doing so understanding our unique place within the cosmic synopsis.

Io-te-waiwheta [Io-the-universal] refers to the connection of the sacred waters of the womb through which the ethereal becomes connected to Papatuanuku at conception, where Papatuanuku represents all that is earth-bound. Within the Whare-wānanga water is considered as “...one of the chief constituents or necessities of life” in the entire cosmos (“Of the singular mythopoetic concepts,” 1921) The connection represents the

link between the physical and spiritual that are iterated in the many epistemologies where often, it is the spiritual observation or ceremony that has been ignored.

The first epistemology of spiritual ceremony involves the Atua Paia, who assisted his brother Tāne with karakia in the separation of Papa and Rangi. Other popular examples include; the ascension of Tāne to the rangi-tūhāhā [dimensions] where he was purified by the Apakura before embarking on his *ascent*; the tohi rites completed over Māui by his grandfather Makeatutara; the karakia of Rata who initially ignored the spiritual rites when cutting down a tree; Paikea in the battle of Te Huripūreiata, who recited karakia to call upon the assistance of a whale to carry him to shore - and there are many more.

An epistemological approach in the area of mental health called “Mahi a Atua” is currently being employed by mental health workers Mark and Diane Kōpua (personal communication, 2017).³⁸ They share “creation narratives” as “a framework on which individuals and communities worldwide can consider ancestral footsteps to better understand and interpret their experience(s) according to their particular cultural mores” (Rangihuna et al., 2018). Using stories of the Atua helps patients make sense of their own circumstances or define their own worldview and in doing so, aid in finding their own solutions to dealing with their trauma. The Atua contain an epistemological approach to exploring the curriculum that begins with the mātamua [eldest/senior] Uru-te-ngangana and Hinehine who represent the cosmos, and ends with the pōtiki [youngest/junior] Ruaumoko and Hinetuoi who represent the subterranean. In a traditional Māori curriculum the Atua provided the basis of educational subjects derived from the natural world.

³⁸ Mark and Diane Kōpua from Ngāti Porou, created the Mahi Atua programme. Mark is a tōhunga-whakairo and tōhunga-tā-moko, and Diane is a Doctor of Psychiatry.

Io-te-rautahi [Io-the-infusive] represents the fusion of the ethereal and corporeal that is embodied in the union of the primal Papa and Rangi and in the connection between the taakuirā and the manawa (heart) wherein the taakuirā resides. Balance when applied in regard to education can be by way of incorporating balance to all facets of engagement or content. Concepts of Atua tāne and Atua wāhine can be a Māori cultural approach that explores the corporeal and ethereal, physics and sylopsism, or physical and spiritual. As a thematic or kaupapa-based approach where curriculum areas can be integrated, themes can be considered in the same manner such as balanced gender, environments, or cultural representation. Io-te-rautahi reminds us that the physical and spiritual are a symbiosis that exist in **this** dimension.

7.5.4 Mauri: Io-te-oomana, Io-te-maharau me Io-te-tangatanga [Will: Io-the-consolidative, Io-the-diversive and Io-the-foundation]

Io-te-oomana, Io-te-maharau and Io-te-tangatanga are the accumulative Io of the mauri that represent unifying, diversifying and grounding the collective *will*.

Io-te-oo-mana [Io-the-consolidative] represents unification, that is to unite or amalgamate everything and all possibilities as a pre-cursor to a chosen possibility. Io-te-oomana is representative of the process of omnipresence or thought without thinking. Thought or whaka-aro [stimulate-focus] more aptly defines focus without thinking or to utterly and completely give up all thought (to relinquish thought) in order to sense spirit. In a conscious state this presents itself as the first thought and should be encouraged as the best thought, but should not be considered as the only thought (or solution). Encouraging this pedagogy helps alleviate a degree of self-consciousness and can be enhanced further by encouraging every thought.

This is also a pretext to developing waiara [instinct] and waiaro [intuition], the proverbial gut feeling. In the *Rukuhia Rarangahia* assessment document (Hana LTD, 2014) the term “tairongo” describes a “sixth sense... more related to a feeling sense, sometimes referred to as intuition” (p. 16). Often a child’s intuition is influenced by adult mindsets, and so the hinengaro (previously translated as lost-energy) continues to suppress the inner voice. Outside of the classroom this example has been discussed regarding sporting talents, where children have lesser inhibitions to contend with, or feel less self-conscious to make mistakes than in the full light of their peers in the classroom.

Io-te-maharau [Io-the-diverse] represents the infinite pathways to attaining enlightenment. Io-te-maharau [Io-the-diverse] is the personification of multifarious possibilities, capabilities and accumulative theories that exist in this dimension and transcends all dimensions. A Māori ancestor who embodied this attribute was Māui-tikitiki-a-Taranga also known as Māui-pōtiki. His capacity to think beyond orthodox thought only came undone when he was killed in his search for immortality.³⁹ ‘Maharau’ refers to developing paradigms without barriers by way of encouraging expressions of all manners of design.

Io-te-tangatanga [Io-the-foundation] represents the foundation upon which everything exists. Tangatanga also describes natural vibrations that includes spiritual foundations. The mauri is founded on the strength of the *will*. The kōhatu mauri Huka-ā-tai and Rehu-ā-tai gifted to Tāne along with the kete wānanga were the physical representation of the cosmic conscience. They became the enduring symbol of the dissemination of knowledge in the Whare-wānanga-mātauranga. Io-te-tangatanga can be

³⁹ This legend concerns Māui and his ancestress Hine-nui-te-pō. After completing many feats, Māui attempted the ultimate goal of attaining mortality by traversing the birth cycle through her uterus. As she slept, Māui transformed into a lizard and began his mission. Hinenuitepō was suddenly made aware of his efforts by a laughing tīwaiwaka [fantail], saw Māui and consequently crushed him between her highs.

reinforced in ceremonies such as those that were once prevalent in the everyday undertakings of traditional Māori society.

The pursuit of knowledge pertaining to the Mauihi is vital in providing the foundation to the framework posed in Te Whare Tuituia. The mauri embodies the desire and *will* while the knowledge of wairua and taakaira constantly remind us that as a spiritual entity we have a responsibility to nurturing the very inherent nature that exists in children.

The combined elements of the Iho, Mauihi and Io form the Whare Tuituia framework. The following diagram portrays all the elements of Te Whare Tuituia to show at a glance, how they all fit together. The diagram begins with the child who is the Iho [centre], then the four Mauihi [stimuli], and finally the twelve Io:

TE TAMAITI	NGA MAUIHI	Ngā Io
TE IHO	WAIRUA	Io-te-arumaia
		Io-te-kurahea
		Io-te-matapou
	MAURI	Io-te-oomana
		Io-te-maharau
		Io-te-tangatanga
	WHATUMANAWA	Io-te-kaiti
		Io-te-ngaitua
		Io-te-urutapu
	TAAKUIRA	Io-te-haumana
		Io-te-waiwheta
		Io-te-rautahi

[translation]

THE CHILD	THE STIMULI	The Io
THE CENTRE	SPIRIT	<i>Io-the-extraneous</i>
		<i>Io-the-resolute</i>
		<i>Io-the-unperturbed</i>
	WILL	<i>Io-the-consolidative</i>
		<i>Io-the-diverse</i>
		<i>Io-the-foundation</i>
	DIVINE	<i>Io-the-unassuming</i>
		<i>Io-the-harmonious</i>
		<i>Io-the-untouched</i>
	SOUL	<i>Io-the-essence</i>
		<i>Io-the-universal</i>
		<i>Io-the-infusive</i>

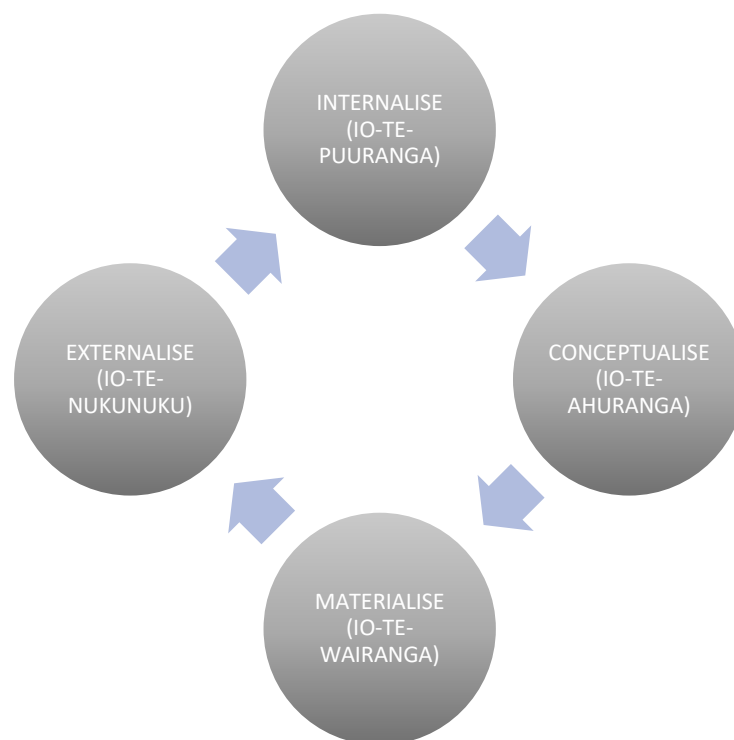
Āhua 12 [Figure 12]: He Tauira o Te Whare Tuituia [Configuration of The Whare Tuituia]

The Te Whare Tuituia framework presents a holistic pedagogy to enhancing spirituality, that is represented by the Iho; the child, the Mauihi; the Whatumanawa, Taakura, Wairua and Mauri, and Ngā Io. Understanding the said elements begins by first accepting the existence of spirit and the ethereal self, and implementation becomes a process of understanding self in relation to spirit.

7.6 Te Nuku o te Whare – Te Paparangi o te Waharoa [Implementing the Whare - The Nexus of the Portal]

The creation of the following cycle came about from a sense that practitioners may still have inhibitions about engaging with the Te Whare Tuituia framework.

Components of the cycle that have lent to its creation have arisen in relation to the exploration of Te Whare Tuituia. In summary the cycle of implementation is a process to help engage the Te Whare Tuituia that I have named Te Paparangi o te Waharoa [The Nexus of the Portal] that is the name of the space situated at the entrance way [waharoa] to the marae [courtyard] (Chapter Five) that represents the union between Papa and Rangi (or the physical and spiritual).



Āhua 13 [Figure 13]: Te Paparangi o te Waharoa [The Nexus of the Portal] (Cycle of Implementation)

The components of the cycle are listed in brief below, and then defined further thereafter:

1. Actualise (Io-te-puuranga [Io-the-infinite-organizer]): Practice knowledge of Mauihi and Io in relation to self.

2. Conceptualise (Io-te-ahuranga [Io-the-thought-shifter]): Develop and plan approaches from self for implementation.
3. Materialise (Io-te-wairanga [Io-the-shape-maker]): Resource and implement approaches.
4. Externalise (Io-te-nukunuku [Io-the-transformer]): Observe the behaviour as the external expression of self.

The whakapapa that has been incorporated into the Te Paparangi o te Waharoa, is taken from the following takutaku:

- 1 Ko Io-te-puuranga
 Ko Io-te-ahuranga
 Ko Io-te-wairanga
 Ko Io-te-nukunuku
- 5 Ko Io koia te ahurei
 Koia te puunahi
 Koia te puutahi
 Koia te puurewa
 Koia te puukaha
- 10 Ka takea mai ko te mahara
 Ka mau ko te hua
 Ka tipu ko ngā ara rau mata
 Ka here ki ngā take

(H. Delamere, personal communication, March 13, 2003)

The fundamental purpose of this takutaku as shared by Delamere, was to offer “support” to our spiritual growth, and attain “the ultimate consciousness that allows us to be who we are in our reality” (personal communication, 2004). Line 12-13 reminds us that despite what pathways we take (‘ara rau mata’), we must be anchored to our foundations (‘ngā take’), that is to ‘who we are in our reality’. The Io in the opening lines that have been repurposed for the cycle of implementation, provide a pathway to creating that reality.

7.6.1 Actualise (Io-te-puuranga [Io-the-infinite-organizer]).

This first stage begins with becoming cognizant to your spirituality and engaging in practices to grow your spirit. Understanding the Mauihi and Io begins with *self* and confidence in oneself. Fortunately I have been witness to and part of many spiritual experiences during my life time, so when the Whatumanawa symbiosis was shared it was not difficult to understand this description of how spirituality became manifest. Further, I had mentors who guided me in connecting with my ethereal self. I would attend wānanga rongoā [healing seminars] that would be facilitated by healers from all walks of life and I would read books on spirit. Always I would refer to my own cultural histories where examples of ethereal links would be reinforced. Expanding my understanding was then about how each Mauihi and Io could be stimulated. This was first achieved in meditation, quieting the noise of the mind and trusting in the messages I was receiving. Messages often came when I was in the casual body⁴⁰ state (Loisel, 2006 pp. 22–23), that admittedly was not often. Other instances included placing myself in situations where I would trust to my instinct and accept that the outcome was the best outcome, that on occasions would be different from what I had envisaged.

⁴⁰ This is being conscious to infinite possibilities while in a state of deep sleep.

Further understanding of spirit was something that was organic, that is I did not have a plan for every day, but allowed myself to be open to recognizing opportunities to extend my knowledge of spirit when they arose, a notion that can be aligned to the pedagogy of teachable moments.

7.6.2 Conceptualise (Io-te-ahuranga [Io-the-thought-shifter]).

Planning in the conceptual stage involves determining what activities based on your experiences you would teach. I felt most comfortable with trialling short simple activities that included ten minute sessions of meditation, yoga, quiet contemplation or romiromi [Māori massage].⁴¹ In Physical Education (PE) sessions I taught reflex-based games that required instinct rather than cognition based on a curriculum designed by Tai Tin called “mauri toa” [the warrior life-force]. This included a Māori hand game created by Tai Tin called Tauparepare-Tautātā (similar to the hand game called ‘slaps’), where opponents would stand opposite each and evade being tapped on a selected part of the body with their hands. Māori hand-games such as hei tama tū tama, hei pare, whakaropiropi, hipitōi were also employed as well as other games in the art of mamau or mau-riri. For language based studies I gamified brain-storming and review using tools like Kahoot, charades, puzzles or quizzes.

Humility (embodied in Io-te-kaiti) is a major ethos of my tribe that is reinforced in tribal epistemologies, ontologies and aphorisms as noted in the previous example of “Tūhoe, moea te pō”. Humility in essence is being conscious to you weaknesses and remaining quiet (not silent) in the presence of those more knowledgeable. Alternately being conscious of your strengths and being tempered (not overbearing) in your advice. This application was based around taking teachable moments, particularly in sporting arenas where reiterating the expected humility in the highs and lows of the game better

⁴¹ Romiromi began with guidance from a skilled practitioner.

served the team more so than the individual. Within the classroom the same rule would apply where excellent work would be acknowledged with tempered appreciation, and accepting praise with pride but humility would be reinforced. Consequently values and key competencies of the national curriculum (equity, integrity, respect or relating to others as examples) started to become a major focus more than aims of core curriculum subjects (language or statistics and mathematics for example).

7.6.3 Materialise (Io-te-wairanga [Io-the-shape-maker]).

This is simply implementing the conceived plan with self-confidence, that is also with confidence in your holistic self. Bringing your plans of wairua based approaches to life requires an interweaving of your knowledge as a teacher, facilitator and advocate, and acceptance that you are now part of the eternal synopsis of the Whatumanawa.

7.6.4 Externalise (Io-te-nukunuku [Io-the-transformer]).

Io-te-nukunuku is the fruition of internal growth and development being reflected in your external environment, that could include observations made of the transformation that has occurred with the child or yourself. In my experiences those students who had challenges with outwardly accepting changes (particularly in the company of their peers), required increased one-on-one engagement. But as change eventually happened (however small) a new space to collaborate new opportunities would appear. A vital key to change (especially when it seemed as if no changes were occurring) was remaining steadfast to the processes therein. The wins are taken from moments in time and are what need to be built on. This is an approach that requires working in short cycles and engaging in “short, focused iterative loops of analysis, action and review” (personal communication, S. Breakspear, October 2, 2019).⁴²

⁴² Breakspear is the founder and executive director of Breakspear Learning. He promotes educational tools and frameworks to help simplify the role of leadership.

The realities of teaching in the 21st century have altered considerably since the advent of Tomorrow Schools (1999). The new challenges faced in education include increased levels of non-compliant behaviour and the increasing administrative loads for assessment and reporting. These requirements apply pressure to teacher's day-to-day practice, that is their time, their energy and their mental state of mind, not to mention the exacerbation of physical and human resources faced by the whole school community. This is the back-drop to the implementation of elements of Te Whare Tuituia into my teaching pedagogy that I have slowly incorporated as a teacher in my classroom practice, and as a principal in school-wide initiatives.

The key to the implementation in my classroom was in keeping approaches as simple as possible, by way of applying my strengths in my practice. These were mainly through takutaku, humour, engaging different learning environments, games, Mindfulness and aroha, more specifically building healthy relationships with students. Aroha helped me to remain present to what was possible and centred in my own spirituality, including being present to the here and now (more often than not).

The different environments outside of the classroom provided a holistic space for the year 9-13 age group that I taught. This improved when I could combine the natural environment with physical activity, such as waka-ama for example. The focus was first about the team, then moved to each individual's development. Consideration of the environment included our connection to the stories of the river, surrounding landscapes and reciting relevant karakia, or takutaku. The respect students start to form with their environment is reinforced with interpersonal relationships. What began to occur was a shift in their social consciousness and sub-consciousness, that eventually brought about improvements in their application and behaviour. The foundation was their tribal or cultural heritage, integrated through their spiritual connection of self to their ancestors

and to the environment. While the improved behaviour of many children was readily noted, some individuals required further time and one-on-one attention. Consequently my own pedagogy required constant refining and application of new strategies to address their needs.

Eventually, there were many enlightening examples when some of the most resistant children would eventually engage. Sustaining continued engagement then became the next challenge and so continually employing the process to review progress and redefine goals in relation to self was required. As the mauri takes a place within Te Whare Tuituia, so the same mauri drives Te Paparangi o te Waharoa that is the desire, passion and will to achieve a state of one's own enlightenment.

He Whakarāpopoto [Summary]

A range of epistemologies of Māori spirituality are considered within the Te Whare Tuituia framework. A portion of the vast amount of knowledge that informs this structure was from inherent tribal knowledge from the Kura and Whare-wānanga in both its written and oral forms. The main elements of spirituality include the Whatumanawa, Taakuirā, Wairua and Mauri that have been presented in the framework as a means to fostering the inner-spirit of children. The framework is premised on the notion that nurturing the spirit of children will aid in expressing their fullest potential in the physical.

The first part of Te Whare Tuituia proposes four Mauihi, each supported with three Io, they are the Io that are imbued with knowledge of the Whatumanawa, and the Iho at its centre that is the representation of the child. The sacred wisdom of the ethereal and corporeal can all be found in ancient epistemologies that in summary show the balance that exists between the spiritual and physical. The Iho, Mauihi and Io are names acquired from ancient takutaku and included within a design (framework) to create

internal balance, that begins with being conscious to the ever-present moment that is the *space* which is continually open to the possibility of anything and everything.

Ancient knowledge of Mātauranga Māori was depicted in popular fire-side stories for the purpose of upholding the moral or knowledge of the history alive within the commune. The deeper knowledge that were accompanied by whakapapa, karakia, takutaku were otherwise deemed tapu [sacred] and consequently maintained by sects of the community in order to retain its state as it was first rendered many generations ago. This task was given to the anointed tōhunga and tōhunga-ahurewa-tapu of the Whare-wānanga-mātauranga. Ultimately this knowledge was intended for the benefit of all, that this thesis embodies in Te Whare Tuituia.

A cycle of implementation named Te Paparangi o te Waharoa was proposed to aid in implementing the framework into classroom pedagogy. The cycle draws on the four Io of the Ngā Take takutaku as representations of each part of the process, that is to; actualise, conceptualise, materialise then externalise. These components in summary suggest that the means to imparting knowledge of spirit is best attained through internalising spirit, then observing it become manifest in your life and the lives of your children.

Wahanga Waru [Chapter Eight] summarises the research and considers possibilities as to where to next. The realities of a modern day teacher workload make such frameworks difficult to implement let alone understand, even at the best of times. Further development of the Te Whare Tuituia framework would need to consider ways in which understanding and implementation are readily and easily manageable for the teacher in the classroom or indeed for any educator who holds spirit central to their practice.

WAHANGA WARU [Chapter Eight]

“MĀ TE WHARE-A-TAUREHA TE NUKUNUKU E MATAIA NEI”

[“*Taureha’s-Whare will Inspire the Transformation*”]

- 1 Nau nei e Io Mata Kore te hautapu ee
 Poutu, pouroa, poumata, poutake
 Hei titinga ki te maru a Tuaroa
 Kei te aro te puumautanga a te hua
- 5 Mā Te Whare-a-Taureha te nukunuku e mataia nei
 Kei te ao te pihinga, kei ngaa whetu te ohonga
 Ko ngaa aorangi ngaa mooteatea
 Kei te ira e tangata nei te waha puuroa ee

(H. Delamere, personal communication, January 22, 2004. Verse 9)

He Whakataki [Introduction]

The opening line in the above takutaku speaks of ‘Io-the-Faceless (of infinite faces) from whom the sacred-wind (air, gravity, space, breath) emanates’. It is Io-Mata-Kore who is responsible for knowledge concerning all that is seen by the naked eye [mata] or unseen by the ‘third-eye’, which includes all that is related to wairua (‘hautapu’). Humankind’s responsibility as the physical and spiritual uri [descendants] of Io, is to maintain all that Io represents. Lines 7–8 remind us that ‘pulsations exist in the cosmos, and the human genome is its mouthpiece’.

Te Whare-a-Taureha (line 5) is the Whare that maintains the mauri of all that is unseen, that is the essence of wairua and how it is then embodied or takes physical form. Te Whare-a-Taureha in this instance encourages spiritual development first and foremost,

serving a reminder that humankind's responsibility as the waka-mauri [spiritual-vessel] is where spirit resides and is where spiritual solace can be sought.

This final chapter summarizes this thesis content in relation to wairua that has contributed to the creation of the Te Whare Tuituia and Te Paparangi o te Waharoa and elaborates on the findings and proposes how this research could be furthered in aiding the teacher with their teaching practice. Finally, reflections on the research process including its limitations and further implications beyond Te Whare Tuituia are made.

8.1 Te Pātai Rangahau [The Research Question]

The question of how to incorporate spirituality in every day teaching culminated in a framework named Te Whare Tuituia which this thesis research explored. What was realised was a means to enable kaiako [educators] to engage the framework that culminated in a cycle of implementation I named Te Paparangi o te Waharoa.

The research question was in part inspired from having taught in Māori education that lacked Māori pedagogies and consequently relied on curriculum, methodology and pedagogy that overtly mirrored Western education. By and large the only thing Māori about Māori education was the language, yet even then the constraints of teacher education and educational curriculum (mathematics and science for example) meant the language was also being redesigned to cater for Western concepts. In terms of second language acquisition, educationalists often refer to the Māori language as an evolving language (Ministry of Education, 2009), yet for me this concept is fundamentally flawed because the vocabulary base of second language learners compared to that of native speakers has less capacity for evolving. While the language is technically evolving it is also being redefined or redesigned based on second language acquisition concepts, thus moving further from its original forms of structure.

Further inspiration came from meeting people over the years who were versed in spiritual knowledge and practice. They were tōhunga or ruahine in their own right who were serving their hapū, iwi, communities, or other cultures the world over. For some, that included healing the spiritual trauma that would manifest in physical ailments that more often than not Western medicine could not cure.

The desire to explore the possibilities of how inherent knowledge of spirituality to aid the holistic development of children was realised for me upon meeting Delamere. The new depths of experiences and knowledge shared by Delamere gave me confidence to incorporate spiritual based approaches within my own practice, and then to pursue the question for the purposes of this research of how epistemologies of Māori spirituality can inform teaching pedagogy.

8.1.1 He aha te Wairua [Defining Spirituality].

For most of my life I considered spirituality an out-of-body experience that would manifest in warm, fuzzy feelings. What I discovered was that spirituality consists of multiple levels that could be experienced in the multiple states of conscious or sub-consciousness. For me visions of spiritual (other dimensional) entities eventually came in both the subtle dream and infinite casual body states (Loisel, 2006), and as these experiences became more vivid I became more comfortable in engaging with spirit. This clarity was progressed by knowledge and experiences shared by mōhio, where spirit was their life. Over the years I would witness those mōhio working with spirit, such as healing the sick with takutaku and romiromi, or performing spiritual cleansing and blessing [pure] rites. One of the most profound revelations was of the Whatumanawa [the id, super-sub-consciousness or divine] and humankind's relationship via the taakaira and wairua shared by Delamere (Chapter Four). Furthermore, taxonomies of Io and

supporting knowledge made sense of life's origins that placed spirituality at the very genesis of the cosmos.

A further component required to enable this link included being omnipresent, that is in a subconscious state without thought of the past or future in that moment. Once the state of omnipresence is achieved the taakaira acts as the anchor for the wairua, while the mauri acts as the advocate, stimulus, *will* or desire for the wairua, and hence humankind's spiritual nature is kindled. Once the mauri and the Whatumanawa meet, the "supremacy of the being within" (our ethereal self) (H. Delamere, personal communication, January 23, 2004) is enabled, and our original ethereal state of being attained.

A major challenge in defining traditional concepts of wairua was the impact of colonization on ancient beliefs of spirituality that became intertwined with Christianity and consequently intermingled in Māori ontologies (Mildon, 2015). It was at the outset of this integration the notion emerged that tōhunga contrived the supreme divine Io after learning about God from the scriptures taught by early missionaries. This led to the discussion as to whether or not Io was created by tōhunga in God's likeness, a notion posed by academics and ostensibly encouraged by ethnographers to advance their own personal agendas. As Io is the foundation of Māori epistemologies, this contention required a thorough examination that was undertaken in Chapter Three.

Chapter Three interrogated literature that supported the neo-Io notion and new information was presented from the oral caretakers of ancient knowledge. Factors such as poor research methodology and lack of analysis of literature, were posed as leading to this fabrication. Most importantly was the lack of GR that could have unveiled oral histories of Io still maintained by various mōhio who have been the inherent kaitiaki of tribal or whānau knowledge.

Part of the oral information included twelve of Io's names connected to the Whatumanawa explored in Chapter Four, that were subsequently incorporated in Te Whare Tuituia, as they provided clues to sourcing one's divine connection to the Whatumanawa. The insight into Io through this window is relatively narrow as there is so much more information that can be explored through Io's many names, and the various epistemologies that Io appears in particular concerning spirituality. The Whatumanawa, taakaira and wairua symbiosis were crucial to enabling spirituality, but what also emerged just as vital was the mauri. In summary the Whatumanawa without the mauri remains redundant. At times these two phenomena seemed inextricably intertwined. The distinction is only made as the mauri defines a very human engagement in connecting to the Whatumanawa.

It was in Chapter Five that the exploration of Whare and their curriculums began with the whare of Io and other Atua which showed that their place amongst the Atua was crucial in supporting knowledge retention and dissemination of spirit. As Chapter Five discussed, the whare of Io (known as Te Whare-o-te rau-aroha) housed the taakaira [the soul] while the whare Mātangireia and Hawaiiikinui provided the template for the earthly Whare-wananga called Wharekura. Adapting traditional frameworks toward a contemporary framework was explored in Whare responsible for maintaining spiritual knowledge such as the sacred Kura and Whare-wananga that were derived from Wharekura. The Kura-i-awaawa was an educational institute that maintained knowledge of the Whatumanawa that comprised a curriculum immersed in Io. Knowledge of Io was also contained in sacred verse called takutaku received by ihorei, people such as Delamere who were *chosen* to receive divine knowledge. All Whare (whether it was where fishing or the dark arts were taught) could all be connected to a presiding Atua and Whare that maintained the relative curriculum therein, situated in the earliest histories of

the Atua pantheon. The traditional Whare framework was also responsible for housing the understanding of the spiritual or meta-physical components linking to the physical, integral to understanding the relationship between humankind and the divine. One of the main proponents of this understanding is aroha and philosophy of aroha that is reinforced within the whare of Io, known as Te Whare-o-te-rau-aroha.

In Chapter Six the importance of taxonomies were considered as part of the Whare curriculum to maintain knowledge of humankind's relationship to their ethereal origins. In understanding relationships of the spiritual/physical binary, an exploration of the Atua taxonomies was undertaken, that included examples from Simpson (2000), Roberts (2013), Rutene (2017) and Delamere (2004). Māori taxonomies were sacred as spirit was present in the original creation and consequently is inherent in all things. Included in the Atua pantheon are the Hine, the metaphorical *sisters* of the Atua tāne, of whom Rutene shared an extensive list who embody the meta-physical quotient of the cosmos and human biology. Other important aspects of the Atua wāhine and Atua tāne pantheon is that they reveal a duality of male and female, showing their roles were considered equal and therefore equally important; their existence fundamental to the Māori belief systems of all life. Unfortunately, it also reveals that the Hine have become silenced in the male dominated annals of research that have contributed to literature of early ethnographers which became the reference point for others.

The taxonomies also portrayed their importance in providing structure and classification of the physical and spiritual world. The Atua wāhine and Atua tāne represent the natural environment and concepts of balance and universal interconnectedness that provide a Māori worldview of all life. Utilising the personifications of Tāne and Hinetuaoro, or Urutengangana and Hinehine as examples of universal balance, is a methodology that was suggested as an approach for teaching a traditional

Māori worldview of balance. The taxonomies also revealed humankind's connection to all life and the inter-connection of species that share a common descent from the ethereal.

Throughout the chapters reference to the anointed tōhunga were constantly made as they were responsible for upholding esoteric knowledge of wairua. These learned sages who I have referred to as mōhio, ruahine or tōhunga were the crucial link to upholding the mauri of wairua. Traditionally the tōhunga was revered in every sub-tribal community, and to a certain degree that reverence still exists today for those who are recognised as upholding that role. I have suggested that the modern day tōhunga in relation to cultivating a child's spirit is now the role of the teacher. It has been in the engagement of modern pedagogies to cater for a dynamic 21st century child, that holism and spirituality has become more important. The outcome of integrating spirituality into a framework then became about simplifying some of the complexities of cultural ideology and philosophy for everyone to be able to understand and engage.

Chapter Seven summarised the findings of the ancient lore of wairua that were then embodied in Te Whare Tuituia. Traditional Whare of the Atua pantheon and traditional Māori society provided the infrastructure for retaining knowledge of wairua, and accompanying taxonomies provided a curriculum. An investigation of these ancient constructs to inform a modern-day framework was undertaken and major components considered for understanding wairua adopted within Te Whare Tuituia. The Iho [umbilical cord] borrowed from the Taakuirā Takutaku to represent the child sits in the centre as a reminder of the main purpose the framework serves. The shape and design of the framework was adapted from a design presented by Delamere many years earlier, and symbols of antiquity were included to contribute to reclaiming Indigenous spaces. The name Mauihi [Stimuli] of the four quadrants was again borrowed from a takutaku 'Kei te puaorangi', while the twelve Io pertaining directly to the Whatumanawa were aligned

to each Mauihi. The cycle of implementation Te Paparangi o te Waharoa, a name taken from a taxonomy relating to the entrance way to the marae, was created in consideration of providing teachers a means to interpreting the names of Io which enable wairua.

8.2 Ngā Māramatanga [The Findings]

Like the inclusion of holistic-based approaches in schools found in Kotahitanga (Bishop and Berryman, 2009) or the Whare Tapawhā (Durie, 1998) for example, this thesis also sought to explore a Māori worldview approach to invigorating the ethereal quotient of the child in every day teaching. The culmination of this research led to the creation of the conceptual framework called Te Whare Tuituia.

Contributing factors to establishing the traditional and therefore uninfluenced elements of wairua required investigating inherent oral information from modern day tōhunga and arguing that it was not tainted by external influences. The very first challenge to exploring a response was to legitimate the authenticity of Io as an Atua Māori, as Io is the first Atua of the Atua pantheon. The argument supporting Io as a traditional Atua included in-depth descriptions of Io's names and an array of related taxonomies, epistemologies, and histories. The majority of information about Io that came from Delamere, revealed a knowledge base of how Io's names contributed to the understanding of wairua and more so the Whatumanawa. The Whatumanawa symbiosis then revealed how spirit becomes manifests in the physical, while takutaku revealed more clues to understanding the nature of wairua and the Whatumanawa. The combination of elements pertaining to Io, the Whatumanawa, wairua, taakaira and takutaku staked a claim to an understanding of spirit that was not derived from another culture, nor from the assertion that tōhunga created a new god in God's likeness (Buck, 1907 and 1949; Cox, 2014; Holman, 2010; Lee, 2008; Mead, 2003/2016; Mikaere, 2011; Simpson, 1997).

An analysis of the notion of Io as a neo-creation in modern day literature and further review of much older literature recorded by ethnographers from the nineteenth and twentieth centuries, revealed a pattern of interpretations of Io and Māori knowledges within Western paradigms that contributed to this neo-Io assertion. As noted by Linda Smith (1999), “problematizing the Indigenous is a Western obsession” (p. 91) that continues to plague Māori knowledge. One of the largest distinctions made was that Io was far from God’s likeness.

The taakaira provided an insight into the Māori paradigm of wairua. Similarities between Māori and other ancient cultural knowledge of the eternal soul were made (Asante, 2014; Beckwith, 1970; Best, 1924 and 1983; Danchevskaya, n.d.; Flood, 2009), while the Māori worldview of the eternal spirit was acknowledged in literature by Best (1925), Smith (1913), and Jones (1898-1976). The taakaira as shared by Delamere was also reinforced by other histories from the Io pantheon such as the Whare-o-te-rau-aroha where the taakaira resided, and the Amokura and Apakura who were *ascended* taakaira who resided in all planes of existence.

What was revealed in the development of the framework was that Io’s names would need to claim a physical space therein to promote the traditional nature of wairua that was being postulated via the Whatumanawa symbiosis. Supporting each Mauihi [stimuli] that make up the four quadrants of the Te Whare Tuituia model seemed the most natural place for the Io to aid in bringing about understanding of the Mauihi. Including the names of Io here also reaffirmed their traditional role as the key to knowledge of wairua. Aligning the Io to the Mauihi was a matter of applying a sense of linguistic interpretation and being present to the moment.

The final component in refining the framework came from reflections on practices that occurred within the classroom. Admittedly I did not have the framework as defined in this thesis to inform my practice. However, my accumulated knowledge and experiences of spirit shaped the elements eventually included therein. I would critique successes and failures of each component engaged and adjust my pedagogy accordingly, while always seeking to increase my potential, that is increase practices that helped develop my own spirit. Ultimately, all the best laid plans can be easily undone by a child who has a proverbial mind of their own. Remaining centred and balanced in the face of adversity has meant engaging in practices that unbalance my physical and mental perceptions or self, and consequently this dimension. As I fall deeper into meditation, the greatest challenge I face is returning to the physical present as all notion of time is lost in overwhelming waves of timelessness. Finding your reason to be earthed becomes paramount in pursuing enlightenment, that is until such a time that all your earthly possessions and desires finally succumb to your soul and the love that envelopes it.

My own challenges in finding ways to advance my spiritual self, culminated in the creation of a cycle of implementation I named Te Paparangi o te Waharoa. The term waharoa [gateway] implies stepping into another realm, be it from Pākeha to Māori, physical to spiritual, male to female, or teacher to tōhunga. The cycle is a means to bring focus to one element of Te Whare Tuituia at a time and in doing so gradually build a pathway toward greater awareness of ones spirituality.

8.3 Ngā Whakāro mo te Āhuatanga Rangahau [Reflections on Research Methodology]

Based on my already established relationships to hapū or tribal mōhio, tōhunga or ruahine, it would be their stories that would be the basis of the information that would

contribute to this research. What was not obvious was what shape spirituality would take, or more accurately how it would chose to present itself. I eventually gave way to being guided by the clues and cues that would often present themselves in unexpected moments of revelation. Trying to remain in this space was the greatest challenge for me as my instincts were often ignored by wanting to maintain a sense of control and direction. Relinquishing such tendencies would more often than not illuminate pathways into the unknown.

Spirit had already led me to the ihorei who would contribute to this research, so the process thereafter was to ensure the mauri of the divine knowledge they shared was maintained. Subsequently kōrero from wānanga or armchair conversations was treated as sacred, and cultural protocols observed where appropriate. Bone (2007), in exploring spirituality in the early childhood curriculum, used “multiple voices in different environments and mixed ways of interpreting and ‘telling’ reality (p. 228) that in this research was represented by a cross-section of informants from several iwi groups. As comparisons between inherent oral knowledge and recorded literature of epistemologies, taxonomies, takutaku, ceremonies, or Whare-wānanga-mātauranga came to bear, an outline of the framework started to take form.

Components of this research that I had already incorporated in my own teaching practice, helped inform the content of what would eventually be inform the Te Whare Tuituia framework. Developing approaches was not difficult task as I was able to draw on my previous years of experience in kapa haka, mau rākau, ngā mahi a Rēhia [Māori games] and wānanga with mōhio. Being a teacher in KKM invariably means being a student of Māori history, particularly of the hapū and iwi of the region where the kura is situated. The additional grounding in my own hapū and tribal culture and language then made aspects of this research - making connection to those mōhio, interpreting takutaku,

or cross-analysing tribal lore - less difficult to navigate. The task of contributing to pedagogy informed by Māori epistemologies then became the greatest challenge to what would eventually evolve into Te Whare Tuituia.

Takutaku have framed this research and in doing so guided the focus and content of each chapter while providing insight into the ancient knowledge of spirit. The have also been instances where the verses have spoken directly to the respective content. The profound nature and language of these stanzas also contributed to my continued understanding of spirit that is a never ending pursuit. Takutaku also provided solace in knowing that the divine words were speaking directly to the research, guiding the ebb and flow of the direction toward the content herein. Takutaku is but a small example of the nature of spirit embodied in Io Matua-te-Kore who is Io The-infinite-Parent. Acknowledging the spiritual kaitiaki [caretaker] as it were, of the Whatumanawa through takutaku meant at least culturally, care was been taken to respect the eternal link of the mauri kōrero [spoken life-force].

8.4 Ngā Hōnea o te Rangahau [Limitations of the Research]

My affiliations and experiences that were the catalyst to this research also placed me in a position of privilege that arguably biased my research and therefore outcomes. While KM frameworks contributed to safeguarding mātauranga Māori (Pihama, 2010; G. Smith, 1997; L. Smith, 1997; Bishop, 1999, Nicoll, 2004, Hudson et al., n.d.; Johnston, 2003) there is an expectation that components of those same frameworks (kaitiakitanga, whakawhanaungatanga or aroha ki te tangata) also considers a critical lens. Employing reflexivity or a hermeneutic circle (Bidois, 2012; Mantzavinos, 2020) offered some means to determining authenticity of the information, however, critiquing the validity of information is reliant only on a comparative analysis from what others contributed, or

from what other literature could or could not support. Postlethwaite (2016) provides an analysis of how wairua contributes to students undertaking doctoral studies and consequently could provide evidence of wairua in relation to motivation toward tangible outcomes. Common components of this research such as mauri and wairua were accepted as part of cultural belief systems that were embedded in epistemologies and argued as valid.

As a middle-aged Tūhoe male (with many tribal affiliations), a certain degree of privilege was afforded in receiving inherent kōrero as kawa [custom] often dictated that some kōrero descended from male to male only. Being conscious to cultural etiquette meant I was also conscious of the limitations of critiquing or questioning the authenticity of tribal lore received from respected mōhio or tribal elders. My greatest concern was in keeping the integrity of the mauri kōrero, as I took on the burden of re-wording sacred knowledge. What gave me confidence was the fact that each mōhio was aware of the purposes of my research, cognizant that their knowledge would end up in the form of a thesis to be read by both male and female, Māori or non-Māori.

The spectrum of interviews for this research was confined to a relatively small number of informants, the main contributor being Delamere. There was also information from informants whose contributions while valuable, were only briefly touched on in places. I relied heavily on the depth of the knowledge shared by a small cross-section of mōhio to compare and contrast (that was arguably still considerable) oral traditions. There were also other mōhio known to me who were not interviewed. While there were extraneous difficulties in some instances, for many of these mōhio the work they undertake as spiritual mediums (or healers) could better serve another research question, perhaps in terms of their stories in the spiritual realm for example. However, a wider cross-section of mōhio from other iwi would contribute to the epistemologies not

published or even other cultures for an even greater contrast or comparison of ancient beliefs. Again, the discussion that would have to take place would be in determining or proving the source of their knowledge as being uninfluenced by Western concepts.

Further research on the impact of pedagogies in the classroom could also be considered to informing the framework or indeed contributing to other frameworks or models that consider spirit. While parts of the framework were applied and reflected on in vignettes over several years of teaching, the framework as a whole has only been actualised as a consequence of this research. An opportunity now exists to focus on responding to specific components in action for greater opportunities of reflection and analysis.

As a Māori based approach being applied within a Kura Kaupapa Māori context, there is scope for broader implications within a mainstream setting to be explored. The research is intended for application by all practitioners in all settings where holistic education is regarded as contributing to improved outcomes. Te Whare Tuituia is designed to help break down fears or concerns of cultural appropriation. As I have mentioned throughout this research, spirit is pan-ethnic.

Beyond the implementation of Te Whare Tuituia consideration could be given to the development of a resource that assists in the implementation of spiritual pedagogies in the classroom. There are many game-based resources and existing curriculum or digital resources that could be utilised to develop wairua or enhance the nature of instinct and intuition. More mindfulness practices can also be explored within different cultural contexts, particularly of cultures of ancient origin where spirituality was the cornerstone of their society.

Most important there is a mind shift that that needs to occur to acknowledge that people are spiritual beings first and the physical body is the vessel for allowing a shared experience toward enlightenment or ascension. This could be an ongoing debate that may never have an end, but certainly from a Māori cultural worldview there is no debate. There are epistemologies, taxonomies and customs filled with spiritual references that attest to this belief. This position could be cross-examined further with other cultures in developing an argument toward greater understanding and acceptance.

8.5 Ngā Tūtohunga mo te Rangahau [Recommendations for the Research]

Teaching spirituality or using spiritual pedagogies within a state school is aligned to 21st century philosophies that consider the holistic child have been referred to in this research. Mindfulness practices, pakirēhua, play-based learning, inquiry-based learning or Mauri Toa as examples that already entail components of the Whare could be readily expanded. Furtherance of pedagogies can be increased by furtherance of self. Teacher development generally relies on programmes of professional development, but if this does not involve self-development then developing self is as a subsequence of other learning. Self-development is rather engaged in a teacher's own time, which in today's climate is a decreasing commodity. The inclusion of self-development as part of professional development could be considered vital toward growing holism. An increased sense of self leads to greater empathy toward others that manifests in altruistic acts of kindness embodied in concepts such as manākitanga and forms of hospitality that Derrida (2002) refers to as "spiritual adventure" (p. 365). Te Whare Tuituia was designed in consideration of the spiritual well-being of the child first and foremost, that as already mentioned begins with self. The pathway to unlocking a child's spirit is further enhanced by unlocking one's own spirituality, or as a start, being cognizant to spirit.

As spiritual based pedagogy increases so does the question of spiritual safety. As teachers try to navigate the blurred lines between spirit and religion or spirit and orthodox pedagogy, self-doubt and a lack of confidence would be natural responses. Within the parameters of evolving pedagogy is collegial collaboration that is represented in team teaching and modern (shared) teaching spaces. As the integration of spirituality becomes a natural progression to be incorporated in teaching practices, operating within the safety of the collegial cohort also provides a safe environment for exploration. Collegial collaboration can be a safe place to explore the integration. Consideration for beyond a classroom approach can be considered within the school Charter if of course, holistic pedagogies reflect the aspirations of the whānau and community. Wider collaboration in a community context could also provide opportunities to address further concerns or fears that educators may have: are there religious or cultural ramifications?; should spiritual practices be compulsory? What could also be included is the student voice; how do they feel about increased opportunities to focus on their holistic well-being? Of course the broader question that would be addressed through collaborative discourse is what is spirituality? Alexander (2004) notes that spirituality in educational contexts must above all be ethical (in Bone, 2007, p. 240) where defining what is ethical becomes part of the task in understanding spirit.

As often mentioned in this chapter, the development of spirit begins with self. A deeper understanding of self leads to a greater ability to confidently share with others in any given environment. As part of growing holism being explored through Māori culture becomes more widely adopted, the evolution becomes more natural and organic. In a marae setting for example, kaumātua who have spent their lives in upholding the customs and practices of the marae do so from a *space* where wairua has had a constant presence; from the karanga, to the whaikōrero, to the mōteatea or other waiata (haka, whakatū

waewae, peruperu, ngeri, pao, manawawera, or pōkeka), centuries of inherent mauri are therein imbued and is where the language of the mauri of spirituality is embedded in the everyday (Pere, 1991). A pathway to understanding spirituality could reside in pursuing the understanding of spirituality from a traditional indigenous worldview. Delamere was engaged in sharing knowledge of wairua by way of teaching sacred takutaku, and so individuals almost inadvertently came to understand notions of Māori spirituality as well as begin to explore notions of their own spirituality. This research has drawn comparisons of wairua Māori to those of other ancient cultures that have shown similarities despite the disparities of language or cultural practices. Māori culture as part of South Pacific culture offers a means to attaining forms of spiritual well-being that most would otherwise look for in Eastern practices.

While Te Whare Tuituia contextualises Māori spirituality, cultural considerations to spirituality could further reflect the social and ethnic dynamics of the community. As Treaty partners within an Aotearoa-New Zealand context, collaboration with local iwi mōhio could be a starting place. Te Whare Tuituia is a pan-tribal interpretation based on the names of Io and of tribal wide concepts of wairua that could be used as a starting point for engagement. There will undoubtedly be different interpretations of wairua, but these versions could respectfully be explored and made sense of in local histories. While taakaira is related more to the teaching of Delamere, variations could be found in tribal knowledge and examples of pūrākau [legends].

Implications of any furtherance of Te Whare Tuituia beyond classroom pedagogy have in part been alluded to the implications of developing self or community collaboration. If holism is considered crucial to a child's development then it stands to reason that the same principle is relevant for people of all ages. Children who would grow to be tōhunga were anointed upon conception, and their predecessors of the old Whare-

wānanga were charged with ensuring the ethereal link to the Whatumanawa was maintained from the time of their birth. Engaging Te Whare Tuituia therefore, could be considered as a means to enhancing the holistic quotient of any environment.

Spirituality as a means of unification would arguably be the ultimate purpose of spirit in this or any other plane of existence. Spirit is the ancestor of the cosmos that permeates every micro-organism. In the quieting of the mind lies access to unravelling and understanding the natural state of the ethereal self, and therein lies the challenge. The polarisation of political, cultural, religious or social ideologies has led to conflicts in all parts of the world, in every age of recorded time. Existing in spirit has been superseded by the primal need to survive, exacerbated by the increased commodification of societies world-wide. New-right ideology is not a new phenomenon, nor is the pursuit of spiritual enlightenment, however finding the balance is seemingly proving more and more elusive. Unification that occurs in the arena of education is arguably simpler to synergize as educators are constantly seeking solutions to improving experiences and outcomes for children. For organisations with similar aspirations to those of schools, the same level of synergy could be easily replicated. In more contentious environments, spirituality can serve as sacred ground from which common ground can be found. Uniting opposing factions on the battle-ground is obviously far more complex a task than consoling children fighting in the play-ground, but both can be simplified in the silence of spirit. For now, returning to the altruistic state of wairua that is founded in aroha is a space that can be perpetuated in the hearts and minds of children in the hope that their generation, or the next, can find ways forward that others have not yet been able to.

He Whakakapinga [Conclusion]

Wairua has been described and defined in many ways over the millennia by many cultures. Interpretation of wairua Māori has been derived from knowledge of Māori epistemologies that have been reconstituted in this research as Te Whare Tuituia and accompanied by a cycle of implementation called Te Paparangi O Te Waharoa.

The question considered in this thesis was how epistemologies of Māori spirituality could contribute to teaching pedagogy in an attempt to enhance the educational experience of children. This research has fundamentally been about unravelling spirit, not only to assist in a pedagogy but to breach possible fears held by practitioners that they themselves may not have the ability or belief to be an agent for spirit. Expressions of a healthy spirit have been suggested as being manifest in confidence, high self-esteem, high levels of social and intellectual engagement or emotional maturity. The Te Whare Tuituia framework therefore, provides an opportunity to help bridge that gap with *self* as much as that of the spirit of a child.

This thesis concludes that spirituality can contribute to teaching pedagogy and improved outcomes of the physical, emotional and mental self, and offers opportunities to further explore indigenous knowledge as solutions to modern problems. Te Whare Tuituia demonstrates how Māori epistemologies of spirit as derived from ancient and Indigenous epistemologies, can contribute to informing a teaching pedagogy. But Southern or Northern, Māori or non-Māori, spirit is universal. There is no best or better version. Spirit is a cosmic phenomenon that resides in humankind as it does in all things, and belongs to no individual or any one culture. It has been a part of our cosmos since the birth of the cosmos and we are its kaitiaki, both physical and spiritual.

The gift of our consciousness from the super-subconsciousness that is the Whatumanawa, has allowed us to engage in the eternal and immortal existence of the gift of spirit for the benefit of all living things. Humankind was endowed with the mootoi [cerebellum] that combined with our own eternal taakaira, gives us the capacity and equally the responsibility to ensure its benefits are experienced for the purpose it was bequeathed, that is to uphold the laws of the universe embedded in the simplest form of all, aroha.

The following verse is the final verse of the takutaku employed as a framework for this research that is the Te Whare Tuituia takutaku, that speaks of the Whatumanawa as existential to the proverbial will and universal spirituality:

- 1 Ko te puutahi te rongo(nui) a te wairua
 Ko te mauri ka noho taurea ki te amohau ee
 Ko te Whatumanawa te puutake a toona ora
 Kei te awekenga te maitohi a te ira e tangata nei
- 5 Ka mau ihi, ka mau rongo
 Ka piki ki te ao
 Ka tau ki Paerangi
 Kei te Whatumanawa te puao e marea nei
 Ki tua ao ee

(H. Delamere, personal communication, January 22, 2004. Verse 10)

- 1 [The original design is the (great) intuit of spirit
 As the *will* that serves the multitudes of the exalted
 The Whatumanawa is the source of its existence

With the un-ordained lies the blessed genome of humankind
5 That contains the *spark*, and binds the senses
To ascend to the realm
And settle at Paerangi⁴³
The Whatumanawa maintains the multiplicity of dispersal
To All dimensions]

⁴³ Paerangi is the name of the battle between the Atua that stemmed from their disagreement to the separation of Papa and Rangi.

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Appendix A

Whatumanawa Takutaku, Verse 27

Kia mauri nui, kia mauri toa, kia mauri kaha
 Ko te tupurongo tenei a te tiwhatiwha ao
 Ko te puhoake te waiharanga e kahi waiaro ki te urupae
 Kei a taatau te Whatumanawa kei te wairua te ure-reehua
 Ka whitake ki te waihanga tenei koe te mataurua e
 Tiikona te Whatumanawa-aa-tiki
 Ko te whanarua pepeha ka rongu e te ao
 Tanghia ko nga mate, tanghia ko nga ora e te Whatumanawa
 Maarama ki te aro whenua e takiwa ki hautina e waiomiomio nei
 Kaatea te maramatanga taurawa ki nga moorea
 Takataka e nunui nei hei mauri kawekawe o te Whatumanawa
 Kotahi kapua ki te rangi, he marangai ki te whenua
 Ka rongu ko te tangata ki toona ao
 Ka nukunuku ki roto maahuhu tana puta ki waho
 Taikore nei ki runga
 Ko te reo a te maioha too te Whatumanawa tenei au
 Kei te Whatumanawa te pokaikaha
 Whakatau mai ko te kooreroro hei maatakitaki
 Mo te hunga korekore tenei au
 He taumata puta ki te rere ao
 Karanga tika tenei ki te pito a te rongu roa
 Whakamau, whakamau ko nga maanoanoa e kore nei e oti tenei au
 Ko te kaitawa te manu koreroro
 Hei tapatapu mo nga morehurehu e waeroa nei mo te Whatumanawa tenei au
 Ka momotu te whakaaturanga kia kore e memeha ko nga uri
Tenei au ko nga punehunehu tenei au te paenga ko te aio
Ka tu te mana ka mau te aroha tenei au
Ko te Whatumanawa e

Appendix B

Whatumanawa Takutaku, Verse 2

Ko Io Puu-Rongo te mautahi
 E rere taku manu, taku manu tioriori
 Kei te rangi koe e reerere nei
 Hoki mai ki te whenua taku whatu kiokio
 Tukuna kia tau koe ki te raahaki a te moana
 Hukahuka ana te moana nui te moana roa
 Ka whakatea taku noho ki teenei nua
 Ko te rau a te aroha teera
 Ko te aroha e nui nei teena
 E taku manu kua tau koe
 Hoki mai taku manu ki te poohiohio e kore nei e nui
 Pupuri ana ko te wairongorongo
 Ka rite koe ki te Io a te Whatumanawa
 Kei te matamata te pure tangata
 Kei te oipiri te kaiwaka
 Maarewa ki te pae o Reehua
 E rere taku manu kia tiikawe koe
 Kia kua tau rerenga e whati ai
 Kei te reekoreko te kohikohi a tua whakarere
 Ka uu ki te tautuhi o te Rangiaho
 Whaitere ko taau ki te Puumotomoto
 Kei ngaa waipurerau te mauri motuhake
 Kia puta ko te karanga a te puutaatara o Hinemoana
 E tohu mai na ko te hiihiri a Taane te whakamaurongo
 Kei a Io te waananga hei aahuatanga mo ngaa whakarite
I whiwhia mai i a Io te Pukenga ko te Whatumanawa
Taakea ko te memeha kia kore e mimiti te puu-kaha a te wawata
Hau mai ko ngaa tauri hei matakana
Ko te mauri ora te mauri nui te mauri roa te mauri take
Hei poipoi aho mo te Whatumanawa
 Ko Rangiaho, ko Rangitautau
 Te tawhito mai i Tuawhakarere

Kia kore te whai ira e rangatira nei
I te tatau e hiahia nei
Ko te waihanga te mautini whakawae
Haramai taku toki, tau mai taku toki
Whiti mai taku toki ki te ao e turoa nei
Ko te Whatumanawa te urunga tapu
Kei konei te paakaekae ki te aroaro
Naau e Io ee

Appendix C

Ngā Ingoa o Io [Names of Io]

Io Matua	Io Rangi	Io te Waiwheta
Io Haupaea-uruuru	Io Whakareaonetanga	Io te Kurahea
Io Autematauhipaerangi	Io ngaa Take-roa	Io te Ngaitua
Io Tauherenui	Io te Puutahi-a-te-rongo	Io te Maharau
Io Ohuohurei	Io te Maurea-papatahi	Io te Puuhua
Io Mauroaahuahu	Io te Hahau-a-te-tiitoki	Io Uetakeaa
Io Mamao te tawhito	Io te Nukunuku	Io Kawetahi
Io Rauroha Matarau	Purongo te Mautahi	Io te Puunahi
Io Matarangi	Io te Haumana	Io Roa
Io te Ahurei	Io te Arumaia	Io te Puurewa
Io ngā Matuhake	Io te Kaiti	
Io te Mata-ao	Io te Oomana	
Io te Whare taitapu	Io te Rumaha	
Io te Manawaroa	Io te Puuranga	
Io te Ahuranga	Io te Utake	
Io te Puutahi	Io te Pukenga	
Io te Puukaha	Io Purehurehu	
Io te Rautahi	Io a Tutekoherere	
Io te Matapou	Io Tau	
Io te Urutapu	Io Puretake	
Io te Tangatanga	Io Ngaatahi	
Io te Korekore	Io Panukunuku	
Io te Rongorongo	Io Matataiao	
Io te Kaauupapa	Io Matakokohe	
Io Matua kore	Io Nui	
Io Matarongorongo	Io Matarau te Kawenga	
Io Uaua	Io te Maurongo	
Io Matatauroa	Io te Awhenga-ki-te-ao	
Io Hapaitake	Io te Riponga-taurere	
Io Waaurunga	Io te Wairanga	

Appendix D

Ngā Ingoa o Ngā Atua Wāhine [Names of the Female Atua]

Hinehine	Hinetiurangi	Hineuru
Hinetewaiwai	Hinekapua(rangi)	Hinemākehu
Hinenuiteao	Hinekū	Hineraumoa
Hinerongorongo ⁴⁴	Hinetangikuhaua	Hinetuahoanga
Hinetuapaki	Hineteiwaiwa	Ahuhineahu
Hinewharekiokio	Hinewhītau	Hinekā
Hinekorako	Ruarikirangi	Hinewairongorongo
Hinetauira ⁴⁵	Rangipuketai	Hinewairito
Hineraukiri	Hinerehutai	Hineraumaha
Hinetuaoro	Hinetautope	Hineraumata
Hinematakuakua	Hinetai	Hinetekoirongo
Hinematakehukehu	Hinemautai	Hinetewaiora
Hinemaunga	Hinetaumata	
Hinemoananui	Hinekūraraaurau	
Hinepukepuke	Hinewhetowheto	
Hinetewhiurangi	Hinewai	
Hinerangirangi ⁴⁶	Te Aokaurangi	
Hinewaiorangi	Hinehākirirangi	
Hinepūkaea	Hinetūraha	
Hinetīramarama	Puhaiterangi	
Hinemarama	Hinerauangiangi	
Hineraumati	Hinerauwārangi	
Hinetakurua	Hinetītamauri	
Hinekumekume	Hinetūrama	
Hinetuakirikiri	Hinemanuhiri	
Hinetuahiwiroa	Hinekoowairangi	
Hinemauroa	Hinerautahi	
Hinetīnaku	Hineraumea	
Hineuruururangi	Hineengaronei	

⁴⁴ Also known as Hinerongo.

⁴⁵ Also known as Hinetuaira.

⁴⁶ Also known as Hinerangi.

Appendix E

Whatumanawa Takutaku, Verse 44

Kei roto i te whare nei ko nga hua a te maaminga turongo
 Hei marewa ki te Whatumanawa
 Whakarau-anga ko nga pootake hei Poutiriao
 Ko te takutaku roa te whairite mo te Whatumanawa
 E taku roa e taku raumaha
 Ko te tumaha kiokio te taapiki urunui
 Ka maahea te ngakongako
 Kia puurea ko te huimata a tangata ki te Whatumanawa
 Hokihoki mai ki te ruarua a te rerehaa
 Whakanuia ko nga oomatarei kia koorerorero ko te Whatumanawa
 Ko te tino ora ko te hau aatea ki te Whatumanawa
 Tau paatua te uru koohaehae kia kore e mokemoke te Whatumanawa
 Ki te uri tangata
 Ko te umahea a te maahara e tipu nei ki te mootoi a te ao tawhito
 Ko eenei nga taupatupatu e moohiohio nei e taatau
 E taaua (te) tangata ki nga pouhere kia kore taatau e mooneanea
 Ki nga waarea a te hinengaro raua ko te roro
 Tauake ko nga maanea hei puuhoe ki nga matapuureha a te Whatumanawa
 Ko te puao roa teenei a Io te Korekore
 Ko te taumata teenei a Io Purehuru e kaahui nei
 Ko nga rerehau mai i a Io te Mata-ao
Ko te iho mata teenei a Io te Korekore
Kia iho tau katoa eenei mo te Whatumanawa me oona katoatoa