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HE ARIARIATANGA WHAKANGAWARI
NO TE MAORI
He Rangimarietanga i Tua o Te Arai

A Theory of Maori Palliation
A Peaceful Journey Through the Veil

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Abstract

Ko te Atua, Ko te Whenua, Ko te Whenua, Ko te Atua:

From Atua we come and to Atua we return.

Atua (Io) is the supreme power in which Maori believe. The opening Ngapuhi belief cloaks this thesis’s investigation of the palliative care, seeking to answer “What is palliative care for Maori at end of life?” Ngapuhi are placed on the continuum of palliative care research. The opening story of a loved whanau member’s journey through the veil provides a Ngapuhi view into Maori being, existence and reality. The principal methodological approaches of the thesis are Kaupapa Maori Autoethnography and Grounded Theory. The thesis synthesizes these elements with native science.

Findings provide a theory of Maori palliation that does not end on physical death. Wairua emerges from the data as the essence in theorising how Maori conceive of their journey “through the veil” as a transformation of the wairua from the earth as tangata whenua through Te Wheaio, the veil, back to Atua as tangata atua. Evident is:

- That Maori believe there is a relationship between Atua, whenua and tangata through wairua;
- That the tinana, body, goes back to the earth and the wairua, Being, back to Atua, “Wairua ki Te Atua, tinana ki te oneone;”
- That wairua is the invisible prime component of a successful and peaceful (palliative) journey;
- That Wairua’s peaceful transition requires tikanga control for transformation;
- That palliative journeying is an interdependent relationship between whanau and Maori being and Maori Being;
- That the palliative journeying success of Maori being depends on the whanau cultural knowledge; and
- Maori transform from Maori being, tangata whenua, to Maori Being, tangata atua.

The initial emergent palliative care pathway is a substantive theory named “Kaupapa Maori Palliative Care: A Journey Through the Veil.” A general application is “Maori Journeying: Getting to where you want to go: An Inter-Dependent Journey”. A global application is “Universal Journeying” where the theory fits any journey where a goal or destination is to be reached. All levels of journeying fit with ancient Maori beliefs and ancient theories. The wairua of the thesis is that tradition is still practised today and when decoded and appreciated, can contribute significantly to knowledge and applied practice locally and internationally in palliative care and native science.
Dedication

To Mum and Dad

Queenie and Cliff Baker

and

Uncle Boy

(Henry Arthur Beattie)

I tua o te arai

Through the veil

and also to

All the homeguards

Through your teachings I have learnt to understand and respect the importance of

Being Maori

and

Our connection to whenua

and

Our connection to Atua

in

An everlasting connection to each other.

Tena koutou katoa
Acknowledgments

I wish to acknowledge all those people who personally and in their wairua, spirit, helped me reach my academic destination. The journey transformed me personally and publicly.

I thank all the people of The Valley who made me know that I was one of the whanau. Together, present and those now i tua o te arai, they influenced, encouraged and taught me who we were as tangata on the whenua with a connection to Atua that is real. From The Valley I especially remember clearly my kaumatua ko kuia, elders, aunties and uncles and their children, and my cousins. Living on the whenua started way up in Ngapipito by a distinctive road that began at Alfy Dodd’s house on his farmland because behind him a long and damp road ran away into the forest and on to Mangakahia and Kaikohe. Following the once dusty road towards Moerewa there were the Websters, Maunsells, Tautaris, Kakes and on down to Poly and Tom Keogh’s big farm with Juney, Chrissy and Bina, then aunty Hana Brown with Hira in the house that Te Ruki Kawiti lived in then on round the corners, passing alongside the hills which housed the caves we reach the Thompsons’ and Browns’ by the tapu lake. In this same area Uru the taniwha from Hokianga came out of the water and walked across the land in order to reach the awa to continue the journey to Taumarere. Just along, on the right by the Orauta Native School, on the flat, side by side the Tana whanau homes sit, nanny’s sister Kawa’s children, Lou, Joey, Mata, Toeke, Rae, Taka and Kira, plus Maru and Margaret with Mota and Mere Tana, Rangi and Kingi Davis, Rosie and Manuel Reihana. As you left them you crossed the bridge, the Waramu, that had the tuna in it, believed to bark like a dog and everyone was frightened of seeing. Tucked around the corner was Nenepa Ngawati with aunt Ene, nanny’s sister, and up on the hill was nanny’s, Ripeka, where they all lived, now where the uri of Uncle Murphy’s, Te Maawe, live. We wind round meeting the cattle rack on the corner at the gate of the old home which is now called Huringa Kehua after Uncle Boy realised at that spot on the corner that the man walking with him was a ghost because the ghost went straight through the cattle rack. Next to this is Mum’s, ours, with Sissy there, then we look straight up to the urupa, cemetery on the hill, Maungarangi standing in the sky like a gaunt sentinel is the korero, clearly seen when you round the corner. From here you could see the road branching into veins, seeing Rita Wharerau and whanau across the road, Peita’s ahead which was where our Hohaia Paraone-Kawiti homestead stood. Curving left and up Ngawhiti Road were all the Cherringtons, (Mataki and Essie, Taki and Bella, Henare with George, Lady Rose and Sir James Henare, George Te Tenga and Emily), June and Alex Rodgers, the Owens in their home on the
hill as if they were in the sky with Aunty Upa, (Arthur Darm, Kake, George, Tira Te Rore, Janie McGoon) and Coopers of Percy, Norman and their sisters Alice and Aunty Ida Packer with Hori and Dawn, Diddy, Jenny and Nin, way up the end by Owareiti lake which has the big silver belly tuna, eels. Aunty Ida was famous for her Rongoa. When you double back and whip down the road there is Mataki’s on the left onto the clay road and across the open bridged creek where they made the rotten corn delicacy there is Aunty Polly’s whare with Parata and Pauly Cherrington plus Tamati Paraone-Kawiti. Along from there the dirt road is the old Hapurona’s whare where Uncle Boy lived for a while. Tiripua also lived there and in the hills set back behind Uncle Boy’s real whare across the paddocks from here. This time on doubling back we return to the cemetery area. Here at Maungarangi lay the centre of Ngati Te Ara with the Kawiti and Mataki lines. We pause and feel, sense, and smell the past in the present with all their emotions. We turn to the right and go ahead where on the flat on the right sits Uncle Boy’s on the skyline with our eldest line of Hohaia Paraone-Kawiti to his right, Paahi Paraone-Kawiti in the homestead named Piritaha. Opposite them is the old whenua of Hohaia’s younger brother named Nau. Our whenua rights came to us from their parents Heeni-Riria and Hone Kawiti.

As we leave the valley proper we go up Tuhipa originally a Pa and there sat Hana Ho and along from her, Dan and Cee Whiu with Tama, Walter, Peri and Queenie (Dee). We travel down the curving hill and go pass the ghost rock because that’s where they sit when waiting for someone. This is the ballast pit area and the boundary of where Ngati Te Ara ends but is the start of Ngati-Kopaki. Along the road to Otiiria Marae are still whanau, of the Mrs Kelly’s old place now George and Peri Cherrington’s, Jordan’s and the Repia whanau, then along and across the railway track and we are at Te Rito, the Morehu marae and the Ngawati whanau of Paratene, Don, Gerard, Dave and Sonny. We go past the turnoff to Pokapu and remember Whakamahara Thompson and the Baker’s and Margie Kemp. Onward is the old Wahi and Sophie Cherrington place with Hilda and Motatau Shortland (Hoterene) another senior Kawiti line on the right and then we reach Otiiria Marae. It is in this place with the old homestead where Ngaro Kawiti the sister to Hohaia lived then Lena with Paki Cherrington. Historic Porowini and Tumatauenga stand here too as a place where we embrace each other in the totality of whanau and whanaungatanga. Our tupuna stand as pou inside Tumatauenga with the senior tupuna Rahiri standing above us all representing the collective whanau and hapu of Ngapuhi.
Like signposts shining in the dark I turn especially to our past and last leaders and teachers
Tamati Paraone-Kawiti, Tupinia Puriri, Lady Rose and Ta Hemi, Sir James Henare, Dan Whiu,
Torongare Puriri and Mabel Waititi who were always there with kind hearts, wisdom and
manaakitanga, hospitality. They had a deep love for us as Ngati Te Ara in The Valley and will
always be missed. In the present our Ngati Te Ara rangatira Rui Te Ahuahu Mangu (Lou Tana)
stands in the same place and with the same love for us.

Of special note is our tuakana (eldest) line, of Hohaia Paraone-Kawiti with Hohi (nee Kerepeti)
Te Paahi with his wife Mihi Te Rina nee Ngawati. Their daughter, our whaea Aunty Harriet
(Simeon) was strong as a woman and in the faith, Ratana. She gave me korero like “you might
be little but you are strong” and with her sisters and brothers Hoki, Maraee, Jackie, Paea,
Gilbert, John and Hohaia they kept the kaupapa strong. Aunty Harriet’s children are still there
showing us what whanau really is about in Meri, Miriam, Lucy, Bert, Ripeka and Paul who
maintain the traditions, faith and manaakitanga expected by our tupuna. They also possess the
special attributes of our tupuna gifted to certain whanau members.

Also very special is Uncle Boy (Henry Arthur Beattie) and Aunt Mattie who is also my
godmother. She was from Whanau Apanui and said I was named after her; her name was given
by her people as Materere. Their whanau are special cousins and always there for us too
especially Caroline (Po) who with Matthew Wihongi her husband helped me right through this
journey in all ways, so thanks forever. As well my love and thanks go to Henry Arthur (Percy),
Edward (Bleck), John, Dennis (Nu), Pauline (Mata) and Annie (Moke). To mum’s other brother
Uncle Murphy (Te Maawe) and Aunty Marge and their crew too, thank you. Along with my
mum and dad, Queenie and Cliff, they all spoilt me, let me learn, and gave me lots of love and
care so that I would try my best for all the whanau.

I turn to Whangaroa, Kaikohe, Waitangi ki Oromahoe and Te Waiairiki ki Ngunguru to say thank
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Puriri have helped shape who I am where all made a big difference to much and many.

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All of you have contributed to the cultural currency I possess. I know therefore you are supporting me from whichever world you may be in because whakapapa and connectedness is everlasting. When I say or think your names we meet because I return to the places where we were, our valleys and whenua of nga rangatira as if it were yesterday where we are all having our korero, yarning, laughing or eating. I recall a happy life and I am taken back as we do every New Year’s day to celebrate who we are in whakapapa and on the whenua after visiting our own on our pa Maungarangi, back to the beautiful Bay of Islands, back to the deep coves and hills of Whangaroa and to our eerie yet beautiful moana, awa and whenua in Ngunguru.

Formally I thank Graham Smith who initiated the journey with his support as then Pro Vice Chancellor Maori and Linda Tuhiwai-Smith as initial supervisor to build my capacity. I thank Patu Hohepa for all his contributions to us as Ngapuhi people with Manuka Henare and the scholars such as Les Williams, Adrianne Ormond, Te Tuhi Robust and Rachel Wolfram who helped as well as wanted me to succeed. Likewise Erima Henare who has always silently been the centurion there for me and us as a whanau and hapu in his father’s and mother’s and even Dan Whiu’s place yet with his own mana too. Kevin Prime with his immense experience and matauranga Maori. I thank Pa Ryan for his finding of Maori words for the questionnaires when no Maori appeared to be and when found, “Ae, that’s it!” was shouted by matua and whanau. You all gave specialised direction with reo when required in my already mapped journey.

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A necessary channel is praying for me and my whanau and to be safe on my journey constantly I thank Pa Tony Brown with his mum Noelene, my whanaunga. Pa you have also been a spring of inspiration and knowledge too. I call them Io’s assistants on earth as in the legends. Likewise I wish to say thank you to Karen Marsh for the uplifting korero and Alex (andra) Holmes for her foresight. To Sarah Williamson as well who provided work in the Mangere and Botany Radius Pharmacy chain when we needed help as a family away from home, in the establishment days.

To end I thank my own family. My sister Colleen, with Tem (Wayne Joseph) already in the other realm whose love and support I will always remember with that from Lionel [Muka] and Cecil [Pea] who we lost along the way, always helping and praying. To our eldest Clifton [Jimmy] who has been there for me since I was a baby and with his wife Trish and daughters Maylene, Lorelle and Cindy who allowed Jim to help me throughout my life to succeed, especially now as does Lance [Bloe] in Mum and Dad’s absence. My other brothers and sisters were also rocks, Queenie Elizabeth (Sissy) pushing me on, Murray being Murray, Joseph [Baula], Sharon and Rosezarandra (Tika) who kept with me there in faith and strength. I thank Priscilla (Chopper) with her brother Wayne (Booby)Joseph Junior, my nephew taken quickly from us through blood pressure heights that affect us all, who with his daughters Victoria, Chevaye and Jade reminded us all that simple love and togetherness is not demanding nor conditional from whana on the whenua. I thank my niece Malo (Pooky) Peters for her support when my sons were younger and generally with sister Nina (Tuppy) and brother Clark (Raz) with their Dad Fred. Kia ora to Sam, Tyson and Queenie Baker who are like my own children.

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One day I will be making the ultimate journey and taking the same waka as my parents, grandparents and forebears, a waka wairua that takes us to our whanau beyond this world, taking us beyond the veil, taking us to our real home in another realm, taking us to a new world- a world of light, a world where the night and the sky realms meet.

Ko te Atua, ko te whenua

Ko te whenua, ko te Atua.

From Atua we come and to Atua we return.
Karakia by Pa Anthony Brown

Tenei au, tenei au, te hokai nei i taku tapuwae

Ko te hokai nuku ko te hokai rangi ko te hokai

A to tupuna a Tanenuiarangi

I pikitia ai ki te Rangi-tu-haha

Ki Tihi o Manono

I rokokina atu ra ko lo-matua-kore anake

I riro iho ai nga kete o te wananga

Ko te kete tuauri,

Ko te kete tuatea,

Ko te kete aronui

Ka tiritiria ka poupoua, ki a Papa-tu-a-nuku

Ka putate ira tangata

Ki te wheiao, ki te Ao Marama.

Taku karakia

Taku moeteatea

E kapa mai ana

ki te manawa

ki te kaupapa korero

---

1 Our whanau member and Catholic Father with an opening karakia, prayer, a mix of worldviews.
ki te kawa marae

ki te tangi o te reo

ki te tangi o te wai

Huri noa te kanohi ki a Ngapuhi Nui Tonu

Kei reira te timatatanga

o nga hahi Karaitiana

Taenga mai ki Aotearoa

Karanga mai,

Maranga mai,

Tu mai te ripeka

I whakakikikotia Te Atua

e noho ana i o matou

Tihewa mauri ora

Ki te ingoa

o te Matua,

o te Tamaiti

o te Wairua Tapu. Amene.

Haere mai i te Wairua Tapu

Whakakaungia ki roto i o matou ngakau

te kapura o to aroha me to maramatanga
Kia kaha ai matou
ki te mau i nga mahi

 hei whakakororia ki tou ingoa

I runga i te mata o te whenua

Kia noho tahi ai ki a koe te ra whakamutunga

Ma to matou Ariki a Hehu Kerito

E te Ariki,

Ko koe te ihi, te wehi, te tapu

Ko koe te matapuna o nga mea katoa

Tukua iho te tomairangi o to aroha

ki runga ki enei iwi

kua huihui mai mo tenei kaupapa

Ki te awhina,

ki te manaaki,

ki te tautoko

ki to matou whanaunga kotiro a Maryanne i tenei wa

Arai atu i konei nga kino katoa

Tonoa mai to Ahere Kaitiaki ki a ratou kua hui hui mai

Whakarongo mai ki a matou inoinga a whakaae mai ra

kia whiwhi ai matou nga mea e inoia nei matou

I runga i te ngakau whakapono.

Ma to matou Ariki ma Hehu Kerito, Amene.
Here am I, here am I, here am I quickly moving by,

The power of my karakia for swift movement

Swiftly moving over the Earth

Swiftly moving through the Heavens

The swift movement of your ancestor Tanenuiarangi

Who climbed up to the isolated Heavens

To the Summit of Manono and their found Io, the Parentless one

He brought back down the baskets of knowledge

The basket named Tuauri - knowledge of all things visible

The basket named Tuatea - knowledge of all things invisible

The basket named Aronui - knowledge of things yet to be known

Portioned out and planted in Mother Earth

The Life Principle of human beings

Comes forth into dawn, into the World of Light.

My prayer

My chant

Grabs me from the heart, within

Enhances all subject matter,

-all marae protocol

-all sound

-all movement

Turn to where Ngapuhi Nui Tonu reside

To where the faiths of Christianity first began in Aotearoa
Rise up,
Call up,
Stand up the Cross of the Redeemer (Jesus Christ)
The Word that became Flesh and dwelt amongst us
The ‘Sneeze’ of Life
Blessed is the name of the Father, the Son, the Holy Spirit. Amen.

Come Holy Spirit,
Enkindle within our hearts
The power of your love and understanding
Strengthen us in the work we do
To the glory of your name
On the face of the Earth
This day and always
Through Christ Our Lord, Amen.

Lord, you are Holy indeed
The Fountain of all Holiness
Send forth our love on all gathered here
For this work of help, support, embrace
Our friend, relative, colleague Maryanne (Baker)
Drive away anything that would be evil or harmful
Send forth your Holy Angel from Heaven
To guide and protect us

Grant that whatever we ask for in faith

We may truly obtain

Through Christ our Lord, Amen.

Tawhao Tioke responded:

Tui noa tui noa nga maunga whakahi te rui o te whenua

Ki a koutou ra ka ngaro i te ao

Koutou nga manuwhiri tuarangi

Ka huri koutou nga poutokomanawa

Nga whare Maire a o tatou matua tipuna

Nga whare kuura, nga Marae kuura

I puawai te atahua ki rangi huakina mai ai nga tatau maha o te rangi

I unuhia atu ai koutou i te hunga mate ki te hunga mate

E te tapu o tua whakarere

No reira taiahaha, taiahaha, te tai e pari ra

Ketekete mai ketekete atu

Te tai e pari ki hea e pari ana ki tawhiti nui, ki tawhiti roa ki Tawhiti pamamao

E pari ana ki te huina

A ka eke kaumatua e tuu, e tipua

Tena koutou ka oti atu e tihei mauriora

---

2 Tawhao Tioke was a Minister plus a Tohunga Rongoa Maori. He with his wife had supported me since 1977 when I was in Pharmacy School writing on our Rongoa Maori.
Bind; unite the imposing mountains from the shaking of the earth

To all of you who have gone from this earth

To all of you who are first time visitors

And to you the main pillars of

The houses of learning of our ancestors,

Our special buildings of instruction, our marae of instruction

The beauty of the sky has opened our many doors skyward

You have shed our dead to the dead

The sacredness of those who have left us

Therefore (strike) the flowing tide

Coming in and going out

Whence does it flow?

Flowing to the great distance, the long distance, the far distance

Flowing to the gathering

Rising up to elder status to become one versed in higher knowledge

Thus ends my greetings to you all.

In a new breath there is life.

I have included Pa Anthony Brown’s and Tawhao Tioke’s karakia as they are appropriate. I give my thanks to these two kaumatua who have unfailingly supported both me and our whanau and thus, our many hapu.

It is also a remembrance for us all of our wise whanau, friend and tohunga, Tawhao Tioke, who with his wife have crossed the ‘great divide’ as he called it, to the world that is beyond ours.
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**Glossary**

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahua</td>
<td>Personality, character</td>
</tr>
<tr>
<td>Aitua (1)</td>
<td>Child of Tumatauenga, guardian of War, and of Tahutapairu, guardian of the Night and Wheiao realms</td>
</tr>
<tr>
<td>Aitua (2)</td>
<td>Death, bad omen, calamity, accident, unlucky event</td>
</tr>
<tr>
<td>Ako</td>
<td>Learn, teach, instruct</td>
</tr>
<tr>
<td>Aotearoa</td>
<td>New Zealand</td>
</tr>
<tr>
<td>Aria (1)</td>
<td>In the thesis context it is pronounced ariaa with a long a at the end to distinguish it from aria which is an area of clear water where you put down a net. It is a theory, a concept, likeness, resemblance, notion, idea, feeling, the visible material emblem of an atua, shadow, spirit manifestation.</td>
</tr>
<tr>
<td>Aria (2)</td>
<td>Aria with a long a at the beginning aaria is the same as above except that the resemblance is a physical representation of an atua, perhaps a stick, a stone, an animal, a bird or something else that can be seen by the human eye.</td>
</tr>
<tr>
<td>Ariaria</td>
<td>To resemblance, to be somewhat like and meeting the ariia of an Atua</td>
</tr>
<tr>
<td>Ariariatanga</td>
<td>Supposition, ideal notion, imagination</td>
</tr>
<tr>
<td>Ariki rangatira</td>
<td>Senior chief line</td>
</tr>
<tr>
<td>Aroha</td>
<td>Love and shared sorrow</td>
</tr>
<tr>
<td>Aroha ki te tangata</td>
<td>Love, respect and empathy for your fellow man</td>
</tr>
<tr>
<td>Atua</td>
<td>God or Gods, Supreme Power, Divine Power, Io</td>
</tr>
<tr>
<td>Atuatanga</td>
<td>God persona, divinity</td>
</tr>
<tr>
<td>Aue</td>
<td>Expression of astonishment or dismay</td>
</tr>
<tr>
<td>Awa</td>
<td>River, channel, gully, gorge</td>
</tr>
<tr>
<td>Cape Reinga</td>
<td>Northern most part of New Zealand</td>
</tr>
<tr>
<td>E ko</td>
<td>Direct address to a female</td>
</tr>
<tr>
<td>E korero nei ahua</td>
<td>I am saying</td>
</tr>
<tr>
<td>E Rere te Ao</td>
<td>The day is fading fast, title of a poroporoaki composed by Te Kemara I</td>
</tr>
<tr>
<td>Ha</td>
<td>Breath</td>
</tr>
<tr>
<td>Ha a koro ma, a kui ma</td>
<td>Breath of life from forebears</td>
</tr>
<tr>
<td>Hahi</td>
<td>Church</td>
</tr>
<tr>
<td>Hakari</td>
<td>Feast, entertainment</td>
</tr>
<tr>
<td>Hapu</td>
<td>Collective of whanau with their founding ancestor i.e. collection of hapuririki</td>
</tr>
<tr>
<td>Hapu ririki</td>
<td>Collection of whanau under one founding ancestor e.g. Ngati Te Ara</td>
</tr>
<tr>
<td>Karakia</td>
<td>Prayers of special purpose or chants. Also used interchangeably by some to mean prayers (inoi)</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>--------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Karanga</td>
<td>Call, summon call out, shout, welcome</td>
</tr>
<tr>
<td>Katorika</td>
<td>Catholic</td>
</tr>
<tr>
<td>Kaumatuia</td>
<td>Old man/woman, adult</td>
</tr>
<tr>
<td>Kaumatu ko kuia</td>
<td>Old woman</td>
</tr>
<tr>
<td>Kaupapa</td>
<td>Plan, pathway</td>
</tr>
<tr>
<td>Kaupapa hauora</td>
<td>Plan for health</td>
</tr>
<tr>
<td>Kaupapa Maori</td>
<td>Grass roots Maori immersion pathway</td>
</tr>
<tr>
<td>Kawa</td>
<td>Unpleasant to taste, bitter, also strict protocol</td>
</tr>
<tr>
<td>Kawakawa</td>
<td>Shrub whose leaves used for medicine, pare kawakawa are the leaves worn in tangihanga</td>
</tr>
<tr>
<td>Kawe mate</td>
<td>Taking of the spirit back to the marae when the tupapaku is buried elsewhere</td>
</tr>
<tr>
<td>Kawiti</td>
<td>Chief Te Ruki Kawiti, also place in valley named after Kawiti and Kawiti descendants live there. His sons Taura, Wiremu and Maihi are also referred to as Kawiti as are his descendants</td>
</tr>
<tr>
<td>Kehua</td>
<td>Ghost</td>
</tr>
<tr>
<td>Kei tua o te aria</td>
<td>At the veil</td>
</tr>
<tr>
<td>Kerikeri</td>
<td>Place in Northland, New Zealand</td>
</tr>
<tr>
<td>Kete</td>
<td>Basket of knowledge, basket</td>
</tr>
<tr>
<td>Kete Tuauri, kete Tuatea and kete Aronui</td>
<td>Three baskets of knowledge containing knowledge of rituals, the occult and the secular</td>
</tr>
<tr>
<td>Keteriki</td>
<td>Name of Whare Kai at Otiria</td>
</tr>
<tr>
<td>Kia kaha</td>
<td>Be strong, resilient</td>
</tr>
<tr>
<td>Kia Piki ake i nga Raruraru o te Kainga</td>
<td>Socio-economic mediation</td>
</tr>
<tr>
<td>Kihau</td>
<td>Spirits that do harm</td>
</tr>
<tr>
<td>Kino</td>
<td>Bad to evil, selfish</td>
</tr>
<tr>
<td>Kira</td>
<td>Primary, also wing</td>
</tr>
<tr>
<td>Ko te Atua</td>
<td>To God, this is God in proximity</td>
</tr>
<tr>
<td>Ko te whenua</td>
<td>To the land, this is the land in proximity</td>
</tr>
<tr>
<td>Koha</td>
<td>Gift</td>
</tr>
<tr>
<td>Kopecia</td>
<td>Deceive, obstruct</td>
</tr>
<tr>
<td>Korero</td>
<td>Speaking, talk, discussions</td>
</tr>
<tr>
<td>Kotahitanga</td>
<td>Togetherness, unity</td>
</tr>
<tr>
<td>Kuia, ko kuia</td>
<td>Female elder/s</td>
</tr>
<tr>
<td>Kupu</td>
<td>Word/s, message</td>
</tr>
<tr>
<td>Puriri or waewaekaukau</td>
<td>Native trees whose leaves are carried or worn in the hair as a taua in times of tangi or death</td>
</tr>
<tr>
<td>Mahi</td>
<td>Work, required work</td>
</tr>
<tr>
<td>Mai ano</td>
<td>Years ago</td>
</tr>
<tr>
<td>Maihi Kawiti</td>
<td>Son of Te Ruki Kawiti and his successor as his elder brothers of Taura (our line) and Wiremu had died in war fighting for rangatiratanga</td>
</tr>
<tr>
<td>Makutu</td>
<td>Maori witchcraft</td>
</tr>
<tr>
<td>Mana</td>
<td>Power and strength</td>
</tr>
<tr>
<td>Mana ake</td>
<td>Unique identify</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>--------------------------</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Mana atua</td>
<td>Power from our link with spiritual powers</td>
</tr>
<tr>
<td>Mana tangata</td>
<td>Power from people</td>
</tr>
<tr>
<td>Mana whenua</td>
<td>Power from land</td>
</tr>
<tr>
<td>Manaakitanga</td>
<td>Guardianship, service, hospitality</td>
</tr>
<tr>
<td>Mangakahia</td>
<td>Place inland from Kaikohe</td>
</tr>
<tr>
<td>Mangonui</td>
<td>Place in North near Kaitaia</td>
</tr>
<tr>
<td>Manuhiri</td>
<td>Visitors</td>
</tr>
<tr>
<td>Maori</td>
<td>Indigenous people of New Zealand</td>
</tr>
<tr>
<td>Maoritanga</td>
<td>Maori culture</td>
</tr>
<tr>
<td>Marae</td>
<td>Ancestral house</td>
</tr>
<tr>
<td>Matakite</td>
<td>Seers who foresee events</td>
</tr>
<tr>
<td>Matamua</td>
<td>Guardianship, service, hospitality</td>
</tr>
<tr>
<td>Matamuri</td>
<td>Lastborn</td>
</tr>
<tr>
<td>Materere</td>
<td>Flying death</td>
</tr>
<tr>
<td>Matauranga</td>
<td>Knowledge</td>
</tr>
<tr>
<td>Matauranga maori</td>
<td>Maori methods of doing things</td>
</tr>
<tr>
<td>Matenga</td>
<td>Death</td>
</tr>
<tr>
<td>Matua</td>
<td>Elder</td>
</tr>
<tr>
<td>Maui</td>
<td>Legendary immortal male who caused Maori to become mortal when he lost to</td>
</tr>
<tr>
<td></td>
<td>Hinenuitepo</td>
</tr>
<tr>
<td>Maunga</td>
<td>Mountain</td>
</tr>
<tr>
<td>Maungarangi</td>
<td>Mountain in the sky</td>
</tr>
<tr>
<td>Maungarangi</td>
<td>Ngati Te Ara mountain now an urupa</td>
</tr>
<tr>
<td>Maungarangi urupa.</td>
<td>Maungarangi is the name of the cemetery</td>
</tr>
<tr>
<td>Mauri</td>
<td>Life force</td>
</tr>
<tr>
<td>Mauri ora</td>
<td>Cultural identity</td>
</tr>
<tr>
<td>Moana</td>
<td>Sea</td>
</tr>
<tr>
<td>Moemoea</td>
<td>Dreams</td>
</tr>
<tr>
<td>Moengaroa</td>
<td>Long sleep</td>
</tr>
<tr>
<td>Moerewa</td>
<td>Melting sleep</td>
</tr>
<tr>
<td>Morehu</td>
<td>Remnant, Maori name used for a person of the Ratana faith</td>
</tr>
<tr>
<td>Moko</td>
<td>Symbols and signs</td>
</tr>
<tr>
<td>Morehu</td>
<td>Ratana faith, remnant, survivor</td>
</tr>
<tr>
<td>Nakahi</td>
<td>Order that followed ngakahi and were followers of the laws of Moses with the staff which is what nakahi symbolises.</td>
</tr>
<tr>
<td>Nga kete</td>
<td>Contains the existentials of Maori being in the Maori worldview</td>
</tr>
<tr>
<td>Nga Taumata o te Moana</td>
<td>The transfiguration of the future</td>
</tr>
<tr>
<td>Nga whare</td>
<td>The houses - Tumatauenga and Porowini at Otiria are ancestral houses</td>
</tr>
<tr>
<td>Nga whetu</td>
<td>The stars</td>
</tr>
<tr>
<td>Ngakahi</td>
<td>Order to which Maori belong and were tohunga and persons who could astral travel nga kahi glowing light believed to rest among the stars</td>
</tr>
<tr>
<td>Ngakau</td>
<td>Feelings in their heart</td>
</tr>
<tr>
<td>Ngapipito</td>
<td>Road through Kawiti to Kaikohe</td>
</tr>
<tr>
<td>Ngapuhi</td>
<td>Main Northern tribe descended from Puhi</td>
</tr>
<tr>
<td>Ngapuhi iwi</td>
<td>Ngapuhi Tribe</td>
</tr>
</tbody>
</table>
Ngapuhi ritenga
Ngapuhi custom

Nga te tumanako, me te whakapono, me to Aroha,
Phrase used when visiting the deceased which means: we all arrive to check that it is really our beloved whanau member lying there and that it is true then that s/he has passed on and then we give all our love to them.

Ngati-Hine
Inland hapu of Ngapuhi

Ngati Kahu
Iwi in North

Ngati Kawa
Hapu of Ngapuhi, Pouerua-Waitangi

Ngati Rahiri
Hapu of Ngapuhi, Bay of Islands

Ngati Te Ara
Hapuririki of Ngati-Hine

Ngati-Wai
Northern Iwi around Whangarei east coast

Ngunguru
Place near Tutukaka

Noa
Common

Noho
Sit, relax

Nu Tiringi
New Zealand

Nuku
Shift

Ora
Wellness, well

Orauta
Place in the valley of Kawiti

Oromahoe
Area behind Orauta or by Pouerua

Otiiria marae
Marae originally built for Taitokerau, Ngati-Hine marae and within the territory of Ngati Te Ara and Ngati Kopaki whanau

Owhareiti lake
Lake in The Valley of Kawiti, at Pouerua Maunga

Pa
Fortress

Pa taua
Protected Pa, cultural concept of protection

Paihia
Place in the Bay of Islands

Paipera Tapu
Holy Bible

Pakeha
Treaty of Waitangi partner

Papa
Shortened name for Papatuanuku

Papatuanuku
The female principle, Earth Mother

Pono
Truth and integrity

Pono tika and aroha
Truth and correctness with love

Poroporoaki
Farewell speech or korero

Po-tahuri-atu
Night realm that separates day

Pou
Pillars

Pouerua
Significant mountain in Ngapuhi

Poutokomanawa
Pillars of strength

Powhiri
Welcome

Rangatira
Chief

Rangatira
Chief - having chiefly status, among the whanau and hapu

Ranginui
The sky father

Rangi-awatea
The male principle

Rangimarietanga
Peaceful

Ratana
Maori religion, also Maori prophet from which the name of the religion is derived

Ringawera
Persons taking care of feeding the people

Ritenga
Custom

Ritenga
Code of practice

Ritenga
Customs and beliefs
Rohe  Area, homeland territories
Roimata  Tears
Rongoa maori  Maori remedies
Rongoa  Remedies for all ailments
Roopu  Group
Ruamoko  Guardian of earthquakes
Tukua  Release of the wairua
Taha hinengaro  Mental strength
Taha tinana  Physical strength
Taha wairua  Spiritual strength
Taha whanau  Family strength
Taitokerau  Northern Maori region
Takahia  Cleansing of the home and other areas where the deceased has lived or worked
Takahia  Ritualistically cleanse
Tanenuiarangi  Son of Rangi and Papa, guardian of Forests, birds and has human life principle
Tangaroa  Son of Rangi and Papa and kaitiaki, guardian of the seas
Tangata  Human beings
Tangata whenua mostly written as tangatawhenua by us  People of the land, Indigenous Maori people of Aotearoa
Tangi(1)  Process from death to burial and cleansing of the homestead
Tangi(2)  Cry
Tangi(3)  Term used for the time the tupapaku is publicly with the whanau and manuhiri.
Tangi mihimihi  Acknowledgement of presence and talk of the tupapaku including their relationships to us in tangi
Taniwha  Guardian from the rivers, sea, land, sky
Taonga  Treasures
Taonga tuku iho  Treasure passed down through generations
Tuku iho  Handed down
Tapu  Sacred
Taputapu,  Very, very sacred
Tareha Kaiteke Te Kemara I (also called Tareha, Kaiteke or Kemara)  Chief of Ngati Kawa and Ngati Rahiri of Waitangi, Pouerua and Bay of Islands, Chief tohunga for Ngapuhi and tohunga and lieutenant for Hongi Hika
Taua(1)  Circle of intertwined leaves worn on the head by persons coming to pay their respects to the tupapaku,
Taua(2)  Wreath of green leaves worn on the heads of kaikaranga or those bereaved visiting the tupapaku
Taua(3)  Warparty, party of strength
Taumarere  River that joins Hokianga to the Bay of Islands and the generations of Kaharau and Uenuku who are sons of Rahiri, himself a prime ancestor of the Northern tribes
<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taumata</td>
<td>Speaker for the collective whanau on the marae</td>
</tr>
<tr>
<td>Taura and Wiremu Kawiti</td>
<td>Sons of Te Ruki Kawiti who died while fighting alongside Te Ruki for rangatiratanga in the Northern Wars</td>
</tr>
<tr>
<td>Taura of Kawa and Tuwhahine of</td>
<td>First born children to each wife of Kawiti,</td>
</tr>
<tr>
<td>Te Tiwha</td>
<td>Taura a male and Tuwhahine a female</td>
</tr>
<tr>
<td>Tautoko</td>
<td>Support a cause</td>
</tr>
<tr>
<td>Tawhirimatea</td>
<td>Son of Rangi and Papa and guardian of the skies and its elements such as thunder, lightening and rain</td>
</tr>
<tr>
<td>Te Ao Kore</td>
<td>Maori visible/invisible beginnings</td>
</tr>
<tr>
<td>Te Ao pakeha</td>
<td>Westernised/non-Maori practices</td>
</tr>
<tr>
<td>Te arai</td>
<td>The veil</td>
</tr>
<tr>
<td>Te Aratiatia</td>
<td>Tane’s track to Te Rangi</td>
</tr>
<tr>
<td>Te Ara Whaanui</td>
<td>Tane’s track to Hawaiki in Te Po</td>
</tr>
<tr>
<td>Te Kaihanga</td>
<td>The Creator as the supreme power</td>
</tr>
<tr>
<td>Te Kemara</td>
<td>See Tareha Kaiteke Te Kemara I</td>
</tr>
<tr>
<td>Te Korekore</td>
<td>Io’s created universe of positive and negative energy embracing the two dimensions Te Rangi and Te Po, the outermost part of the universe</td>
</tr>
<tr>
<td>Te kotahitanga</td>
<td>The togetherness</td>
</tr>
<tr>
<td>Te Oranga</td>
<td>Participation in society</td>
</tr>
<tr>
<td>Te Peke</td>
<td>Tupuna said to astral travel and in Kawiti-Kerepeti (Gilbert) whakapapa line of Te Waia riki of Ngunguru, also to jump</td>
</tr>
<tr>
<td>Te reo</td>
<td>Maori language</td>
</tr>
<tr>
<td>Te Tahaawai</td>
<td>Hapu of Whangaroa</td>
</tr>
<tr>
<td>Te Taitokerau</td>
<td>Northern Maori region</td>
</tr>
<tr>
<td>Te tapu o</td>
<td>The sacredness of Arika</td>
</tr>
<tr>
<td>Te Ariki</td>
<td>Chief of Chiefs, senior lines of rangatira, Lord</td>
</tr>
<tr>
<td>Te Tiriti o Waitangi</td>
<td>Maori version of The Treaty of Waitangi signed by Maori Chiefs with some significant differences from version in English language</td>
</tr>
<tr>
<td>The Treaty of Waitangi</td>
<td>English version of Te Tiriti of Waitangi</td>
</tr>
<tr>
<td>Te Tiwha</td>
<td>A wife of Te Ruki Kawiti</td>
</tr>
<tr>
<td>Te Ukaipo</td>
<td>Place of nurturing</td>
</tr>
<tr>
<td>Te wa</td>
<td>Time</td>
</tr>
<tr>
<td>Te Waiariki</td>
<td>Hapu of Ngapuhi</td>
</tr>
<tr>
<td>Te Whanau-a-Rangi</td>
<td>Company of heaven</td>
</tr>
<tr>
<td>Te Whare Tapa Wha</td>
<td>The fours sided house</td>
</tr>
<tr>
<td>Te Wheiaio</td>
<td>Dawn realm, the veil separating the worlds</td>
</tr>
<tr>
<td>Te Wheke</td>
<td>The octopus, Rose Pere’s model of wellbeing</td>
</tr>
<tr>
<td>Te Ao Marama</td>
<td>The recent Maori world of the (en)lightened, broad daylight realm</td>
</tr>
<tr>
<td>Te Ao Tawhito</td>
<td>The recent past Maori world which anchored Maori ritenga and tikanga</td>
</tr>
<tr>
<td>Te Ara Kopeka</td>
<td>Founding ancestor of Ngati Te Ara</td>
</tr>
<tr>
<td>Tihei mauri ora, ki te Wheiao, ki te Ao Marama</td>
<td>A saying: Welcome you have passed through darkness and entered the world of light, you are alive</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>----------------------</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Teina</td>
<td>Younger sibling</td>
</tr>
<tr>
<td>Te kitea me te Korero</td>
<td>The seeing and the talking</td>
</tr>
<tr>
<td>Te kore</td>
<td>A nothingness</td>
</tr>
<tr>
<td>Tena koutou katoa</td>
<td>Welcome to all (more than 3 people)</td>
</tr>
<tr>
<td>Te Rerenga Wairua</td>
<td>The land and pathway at the topmost of the North Island where all Maori spirits travel</td>
</tr>
<tr>
<td>Te Ruki Kawiti</td>
<td>Prime chief of Ngati-Hine Hapu also referred to as Te Ariki by the Ngakahi. Te Ruki also called The Duke which is the English meaning of Te Ruki</td>
</tr>
<tr>
<td>Te Ruku Kawiti</td>
<td>Senior line from Uenuku</td>
</tr>
<tr>
<td>Te timatanga</td>
<td>The beginning</td>
</tr>
<tr>
<td>Tika</td>
<td>Correctness of action, protocol</td>
</tr>
<tr>
<td>Tikanga</td>
<td>The correct way of carrying out ritual, protocols for carrying out customs</td>
</tr>
<tr>
<td>Tiki</td>
<td>Son of Rangi and Papa, said to be the progenitor of man</td>
</tr>
<tr>
<td>Tinana</td>
<td>Physical body</td>
</tr>
<tr>
<td>Tino rangatiratanga</td>
<td>Maori sovereignty, self-determination</td>
</tr>
<tr>
<td>Tohu</td>
<td>Sign</td>
</tr>
<tr>
<td>Tohunga</td>
<td>Male believed to be able to harness daemonic power, and to harness and use spiritual force</td>
</tr>
<tr>
<td>Toiora</td>
<td>Healthy lifestyles</td>
</tr>
<tr>
<td>Tomo</td>
<td>Bethrothal</td>
</tr>
<tr>
<td>Tuakana</td>
<td>Elder sibling</td>
</tr>
<tr>
<td>Tuara</td>
<td>Backbone</td>
</tr>
<tr>
<td>Tuhipa</td>
<td>Our Pa, formerly a fortress where whanau lived together</td>
</tr>
<tr>
<td>Tuku</td>
<td>Name of the act of the release of the wairua</td>
</tr>
<tr>
<td>Tukua</td>
<td>Performing the releasing of the wairua from body so it can return to Atua.</td>
</tr>
<tr>
<td>Tukua</td>
<td>Wakawairua, transportation of the spirit</td>
</tr>
<tr>
<td>Tumatauenga</td>
<td>God of War</td>
</tr>
<tr>
<td>Tumatauenga and Porowini</td>
<td>Tupuna Whare at Otiria Marae</td>
</tr>
<tr>
<td>Tupapaku</td>
<td>An inert body, deceased, often a deceased family member</td>
</tr>
<tr>
<td>Tupua</td>
<td>Sprouting</td>
</tr>
<tr>
<td>Tupuna</td>
<td>Ancestors, grandparents and then further back</td>
</tr>
<tr>
<td>Tupuna whare</td>
<td>Ancestral house</td>
</tr>
<tr>
<td>Tupuna rangatira</td>
<td>Ancestral chiefs</td>
</tr>
<tr>
<td>Tupuna uri</td>
<td>Offspring, issue</td>
</tr>
<tr>
<td>Tupunawhaea</td>
<td>Ancestress</td>
</tr>
<tr>
<td>Turangawaewae</td>
<td>Home, the place to stand</td>
</tr>
<tr>
<td>Tuturu</td>
<td>Correctly Maori</td>
</tr>
<tr>
<td>Uri</td>
<td>Descendants</td>
</tr>
<tr>
<td>Uru</td>
<td>Taniwha of Ngapuhi</td>
</tr>
<tr>
<td>Urupa</td>
<td>Burial ground, cemetery</td>
</tr>
<tr>
<td>Waewaekaukau</td>
<td>Leaves worn as a taua around the head at times of mourning</td>
</tr>
<tr>
<td>Wahi</td>
<td>Place</td>
</tr>
<tr>
<td>Waiariki</td>
<td>Mist or soft rain, chiefs of the water or sea</td>
</tr>
<tr>
<td><strong>Waiata</strong></td>
<td>Maori songs and hymns</td>
</tr>
<tr>
<td><strong>Waikare Inlet</strong></td>
<td>Place in Kawakawa-Bay of Islands</td>
</tr>
<tr>
<td><strong>Waiora</strong></td>
<td>Physical environment</td>
</tr>
<tr>
<td><strong>Wairua</strong></td>
<td>Spiritual presence that can be good or bad, spirit, astral body, a shadow, refined essence, a soul, an attitude, a source of life, the breath of divine wairua</td>
</tr>
<tr>
<td><strong>Waitangi</strong></td>
<td>Cradle of the nation in the Bay of Islands, He W[h]akaputanga and Te Tiriti signing initiated</td>
</tr>
<tr>
<td><strong>Waka</strong></td>
<td>Canoe, car, coffin or other carrier of people</td>
</tr>
<tr>
<td><strong>Wakawairua</strong></td>
<td>The transportation of the spirit from the physical body through the veil, able to be seen by matakite</td>
</tr>
<tr>
<td><strong>Wawata</strong></td>
<td>Desires</td>
</tr>
<tr>
<td><strong>Wehe</strong></td>
<td>Part, separate</td>
</tr>
<tr>
<td><strong>Wehi</strong></td>
<td>Be afraid, fearful, terrible</td>
</tr>
<tr>
<td><strong>Whaea</strong></td>
<td>Older women, often within bloodline family</td>
</tr>
<tr>
<td><strong>Whakaheke</strong></td>
<td>A chant, a tukua to descend, descending line</td>
</tr>
<tr>
<td><strong>Whakamaa</strong></td>
<td>Shy, timid, ashamed</td>
</tr>
<tr>
<td><strong>Whakamahara</strong></td>
<td>Remember</td>
</tr>
<tr>
<td><strong>Whakamohio</strong></td>
<td>Learn or know</td>
</tr>
<tr>
<td><strong>Whakangawari</strong></td>
<td>Palliative care, care for the dying, also move quickly</td>
</tr>
<tr>
<td><strong>Whakanoa</strong></td>
<td>Make or consider free from tapu</td>
</tr>
<tr>
<td><strong>Whakapapa</strong></td>
<td>Genealogy, family tree</td>
</tr>
<tr>
<td><strong>Whakapono</strong></td>
<td>Faith of religions or understood truths</td>
</tr>
<tr>
<td><strong>Whakawhanaungatanga</strong></td>
<td>Getting together as an extended family</td>
</tr>
<tr>
<td><strong>Whanau</strong></td>
<td>Family by whakapapa or within a group as for the purpose of work or worship</td>
</tr>
<tr>
<td><strong>Whanau kainga tuturu</strong></td>
<td>Original home of a family</td>
</tr>
<tr>
<td><strong>Whanau matua</strong></td>
<td>Family elder, e.g., parent, aunt, uncle, grandparents</td>
</tr>
<tr>
<td><strong>Whanau morehu</strong></td>
<td>Remnants of a family, those persons left</td>
</tr>
<tr>
<td><strong>Whanau ora</strong></td>
<td>Family wellbeing</td>
</tr>
<tr>
<td><strong>Whanau pani</strong></td>
<td>Bereaved whanau</td>
</tr>
<tr>
<td><strong>Whanau tikanga</strong></td>
<td>Family protocols</td>
</tr>
<tr>
<td><strong>Whanau whenua</strong></td>
<td>Family land</td>
</tr>
<tr>
<td><strong>Whanaunga</strong></td>
<td>Extended family</td>
</tr>
<tr>
<td><strong>Whanaungatanga</strong></td>
<td>Getting together as a family</td>
</tr>
<tr>
<td><strong>Whangarei</strong></td>
<td>City in mid Northland</td>
</tr>
<tr>
<td><strong>Whangaroa</strong></td>
<td>Town in the Far North</td>
</tr>
<tr>
<td><strong>Whare</strong></td>
<td>Home, house, ancestral house</td>
</tr>
<tr>
<td><strong>Whare wananga</strong></td>
<td>University, sometimes house for instruction in Maori lore</td>
</tr>
<tr>
<td><strong>Whareangiangi</strong></td>
<td>Wife of Te Ara Kopeka</td>
</tr>
<tr>
<td><strong>Wharekai</strong></td>
<td>Eating house, kitchen</td>
</tr>
<tr>
<td><strong>Wharetupuna</strong></td>
<td>Ancestral house</td>
</tr>
<tr>
<td><strong>Whatakura</strong></td>
<td>Sacred stones</td>
</tr>
<tr>
<td><strong>Whatumanawa</strong></td>
<td>Emotion</td>
</tr>
<tr>
<td><strong>Whenua</strong></td>
<td>Land, place of birth, and afterbirth</td>
</tr>
<tr>
<td><strong>Whiro</strong></td>
<td>Overseer of evil, bad, mean</td>
</tr>
</tbody>
</table>
Chapter 1  Te Timatanga: The Beginning

When Maori have their say, or, when they speak, they stand and give their korero, what they speak, orally, not in accordance with the protocols of the English language, either written, or spoken. The writing or written word herein will follow that Maori way, with a style that incorporates, where necessary, operational definitions to keep it personified. It will read as though there is the company of Maori, visibly in front of the reader, the audience, telling that audience their story, as it is naturally done. To maintain fluidity, I translate the Maori words when they are used and in the context in which they are used. This is because a single Maori word can have multiple meanings as there are multiple layers of consciousness.

Te timatanga, the beginning, starts with (re)lived experience through the korero of how the journey of a loved whanau member, Uncle Boy, was the inspiration for this thesis. The journey is referred to as i tua o te arai, through (or beyond) the veil. This korero I posit as the ontological initiation since it was after the loss from this whanau (family connected by a common parent, then grandparent and then great-grandparent, which at this point is called a tupuna or ancestor) that being, existence and reality, as in philosophy, became very important in the dynamics of the whanau. There was a transformation from the collective whanau resting in the comfort that there was still an immediate whanau matua (family elder) present, Uncle Boy, to a nothingness, a Te Kore.

Uncle Boy used to laugh and say, “Yes, I’m like the black robin, an endangered species.” He also said, after watching the movie of the same name, that he was the last of the Mohicans which he was, as the whanau matua, in terms of the fact that parents, aunties, uncles, grannies were all now in i tua o te arai, a world beyond ours. The veil as an ancient metaphor reminds us that the world beyond ours is actually right in front of us because the space that separates the world beyond and our world we live in is as thin as a veil.

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3 Indigenous persons of Aotearoa, New Zealand, known as tangata whenua because the Maori person is connected to the land physically by living in tribal territories and spiritually by the burying of one’s placenta and cord in the whenua (earth).

4 Use of commas to denote pauses in speaking for accentuation of speech or changes in tone of speech.

5 We do not liken ourselves to our native endangered species of bird such as the fantail because they are birds of omens, birds that can signify death depending on its call, such as that of the fantail when it squeals and laughs.

6 Term pronounced in the Maori way for great-grandparents and very old whanau members, usually tupuna.
I wanted to preserve this traditional pathway which is a journey for those taking the pathway before death, upon death and after death as performed in our parents’ generation to which Uncle Boy belonged. In the silence of this story is situated this most important and tapu (sacred) tupuna tradition co-constructed between whanau acting interdependently. The journey transfers our loved ones from this whenua (land), space and place, back to Atua (God in this context) in another space and place. It is necessary to know because the holding of traditions comes forth from the whanau morehu (remnants).

I also wanted to transfer the oral tradition to a written form realising an applied practice. This form would also serve as a cultural and historical artefact for education to contribute to knowledge and theory building.

A rural Northern Maori framework maintains the important tikanga (correct Maori whanau standards) carried out subliminally to ensure our loved ones transition the veil and do so with dignity and in peace. This is Rangimarietanga ki tua o te arai, making the journey from this world to the next well, and leaving their whanau, on the whenua intact.

This korero simultaneously seeds the grounding of the thesis. The korero gives an insight, an ontological initiation, into an everyday reality, of a whanau when their loved one leaves this world for the world beyond.

1.1 Ontological Initiation

Ontology is “the study of reality, of being, of the real nature of whatever is” (Schwandt, 2007, p. 190). The journey that Uncle Boy takes begins when tapu meets tapu, as the wairua (spiritual essence) of one brother meets the wairua of the other brother, which is in a state of spiritual Being, beyond being as the existence and finitude of the whole mind and body, a state which Heidegger named Dasein (Severson, 1995) as discussed below.

1.1.1 Being

1.1.1.1 The Journey Begins

1.1.1.1.1 He Matakite: (En) Visioning

Henry Arthur Beattie II (Uncle Boy) had told his family that he had had a visit from Uncle Murphy (Te Maawe) who was his brother. He had said that he had dreamt that Uncle Murphy

7 Being is used with a capital letter as Maori Being as being in line with Severson is existence in human being or conceptually as a whole mind and body that Heidegger named, Dasein (Severson, 1995).
came and sat on his bed. Uncle Boy was happy to see Uncle Murphy but Uncle Murphy wasn’t about to leave as he said he was waiting for Uncle Boy.

We in our whanau (family) were raised with the Maori ritenga (beliefs). As Uncle Murphy was in the other realm it was a tohu (sign) that he had come to wait for Uncle Boy. We had many stories told to us and had experience ourselves of these visits and the known outcome. Two weeks later Uncle Boy fell off some scaffolding at his whanau home in Kawiti.

1.1.1.2 The Vision Takes Form

1.1.1.2.1 He Aitua: The Accident

At the time of the accident there was only cell phone access and emergency telephone numbers could not be reached. Uncle Boy’s mokopuna (grandchildren) had to move him and drive from the country for about half an hour on rough roads to Kawakawa Hospital. He was taken on to intensive care at Whangarei hospital. The injury he had sustained put him into intensive care.

1.1.1.2.2 Te Karanga: The Call (To Come)

We thought Uncle would come out of intensive care as we were told that he looked fine and that he was talking and was “good.” Instead, he deteriorated quickly and the nurse came looking for us to tell us that he was low. I recall the nurse looking anxious.

1.1.1.2.3 Te Kitea Me Te Korero: The Seeing and the Talking

So I went with our whanau, my family, to see him. We waited in the waiting room with other whanau taking turns to see him. When Lance (Bloé) and I went in, we saw that Uncle shared the intensive care ward with others and as we talked to him he looked fine. I said to Uncle Boy, “All you have to do is learn to breathe through that mask and then you can come out and you will be fine.” He said to me, “Ne Baby (Really Baby), but they said I had a broken neck and that is why I have this steel thing on me to keep my neck in place” and I said, “Well, you can come out.” We visited him and I remember saying things to him and talking of things that you want to say when loved ones are talking with you, before it is too late. It is a healing and cleansing time for all parties and done with aroha (love).

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8 We all had nicknames and Baby was one of mine as I was the baby, the matamuri, the last-born in our family.
When we had finished Uncle smiled at me and I said, “Well Uncle Boy, I want to do a karakia,” and he said “Yes”. When I had finished he said to me, “Thank you Baby, thank you very much” and he held my hand as I stood on the left of him (as I faced him) and he smiled at me again and looked at me in silence for a long while it seemed. As he looked at us in silence, there was a resonance from him that touched us with warmth, with aroha as a love for us, with aroha as a sorrow for us. The hold was broken by the entrance of the nurses. The pulling at the bed sheets by the nurses signalled that all visitors including whanau had to leave. Uncle then said quietly, “Oh Baby they are changing over (the staff)” which was the metaphor for “time to leave”. Uncle smiled to me then shook Bloe’s hand.

As we walked out of the intensive care room I looked back, and I could see his blue eyes and creamy colouring and both felt and saw the stillness around him. I wondered whether we would hear his voice again, in Maori or English. We rejoined the rest of the big whanau who had arrived at the hospital by then.

1.1.1.2.4 Te Kotahitanga: The Togetherness

We all stayed at the hospital outside his room. All the families were there by now. Everyone was attending to his or her business by cellphone as no phones were there for easy use. Those phones that were available were too far away in the hospital. No one wanted to be far from Uncle as he was in intensive care and “low.” For the same reason our other cousins and the matamua (first-born) of the Hohaia Paraone-Kawiti (Appendix 15 and 16) whanau line, Pahi’s uri, children, had brought the kai (food) for everyone; no one wanted to leave to get kai because Uncle Boy was “low.” We effectively lived outside the doors of the intensive care ward at this very taimaha (heavy) time. You do not want to leave to eat in case something happens and you are not there as we all wanted to be there with Uncle. The day moved into the evening bringing, it seemed, a slowing of talk and quietness about the ward. This silence and the atmosphere signalled a change of his status.

1.1.1.3 The Transcendentals Beyond This World

1.1.1.3.1 The Change

Late that evening was when I saw Uncle Boy again. I went in with his son Dennis, who was the same age as me and I had lived with his family too on the farm in Kawiti. Uncle Boy was still in the intensive care unit with other patients. He was not talking now as he had “slipped.” For some time, in the silence, Dennis and I sat one on either side of the bed. We were all subdued,
as we knew now that there was nothing to cure him except a miracle in which we held faith. Dennis and I left so other whanau members could spend time with him too.

When we left the room, I thought I heard Uncle Boy call to me saying “Baby, Baby,” and I said to Dennis (Nu), “Did you hear that? Uncle Boy is calling to me.” Dennis just smiled at me in a way that gestured that if I heard it, then I did hear it, as we as whanau believed in matakite (seers) and the supernatural, as we were raised with these phenomena. This was also a tohu (sign) that Uncle who could not speak in the flesh, was now journeying in the wairua (spirit).

Between the families in the valley of Kawiti and their kin, there was nothing that had not been experienced and retained through stories concerning life in the realm of the supernatural. The ability to transverse the realms in the wairua (spirit form) were attributes that we believed we had inherited as uri (descendants) of tupuna (ancestors) who were known to possess them. For us in the valley of Kawiti these taonga tuku iho (attributes, gifts, handed down) would be from Te Ruki Kawiti, who was recognised as both a rangatira (chief) and tohunga (one having the ability to harness and use spiritual force sourced from the Maori kete [baskets of knowledge] and with the mana from the whatakura stones). We also received other esoteric abilities from our other rangatira and tohunga tupuna with our whakapapa (genealogy) including Tareha Kaiteke Te Kemara I, Ngati Kawa and Ngati Rahiri and Te Maawe, also called He Atua, from Te Wairariki Hokianga with his uri Te Peke of Te Wairariki ki Ngunguru.

1.1.1.3.2 The Linking of the Wairua

As I had been diagnosed as having high blood pressure and my sister, mother and grandmother had all died suddenly due to the same, I said, “Well I’m going to get my blood pressure checked.” Uncle Boy’s daughter, Caroline (Po), then said, “We all can.” This was the agreement in case we all had high blood pressure from the worry and grief. We also all agreed to be checked because, included in our whanau beliefs, is that belief that when you love someone and they are dying, your love for them can link you to them and so you must be careful, or you may leave or depart with them from such incidents as heart attacks or aitua (accidents). Such occurrences were also part of our narratives. When a death is announced it is called an aitua.

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9 We as a whanau had received oral instruction on the attributes of our tupuna Te Ruki Kawiti where some have been validated in the thesis of Manuka Henare (Henare, 2003).
10 From the stories and evidence of what our tupuna could do as tohunga I have inserted my own definition from our own whanau based priori as well as posteriori knowledge.
The nurse in intensive care checked our blood pressure and mine was the only one that was very high at 160/100 and climbing. I was advised to leave intensive care and go to the Accident and Emergency (A+E) section in Whangarei Hospital, which I did, and then they had me on a monitor and gave me an electrocardiogram (ECG). Po asked me if I had any clothes with me (as I had come from Auckland) and I said they were in the car.

While Po collected my clothes I fell asleep and I dreamt that I was flying up Tuhipa which is our Pa (former fortress where whanau lived together) before the descent into our valley also named Kawiti, as we all were direct family lines to Te Ruki Kawiti the Ngati-Hine Chief under his first born son Taura to his first wife and also to his first born to his second wife, a daughter named Tuwahine. Te Ruki’s other son Maihi had lived just further up the valley at Mangakahia to keep him safe following the death of Taura and Wiremu while fighting alongside Te Ruki for rangatiratanga in the Northern wars against the Government. In my dream, I flew on and rounded the corner and went down the other side, which opens into the valley with the sacred Pa ahead, named Maungarangi, Mountain in the sky, which had become our urupa, burial ground, cemetery. As I approached Uncle Boy’s long roadway entrance to his house on his hill, I could see, just see, there were three people because it was dark going into light. There were Uncle Boy himself, my Mum (Queenie his sister) and Uncle Murphy (Te Maawe his brother who he had dreamt had come to him before the accident and said he was going to wait for him). In the dream Uncle Boy had closed his gate, yet he did not have a gate any longer. They waited for me to arrive and when I reached them they said they were going on to the cemetery. Mum and Uncle Murphy were already dead yet the three of them had constituted their family and they were always together and very close to each other.

I awoke due to Po calling to me that she had my clothes. In Maoridom it is good that I awoke because it meant that I was to stay with the living. I did not travel on with my family I had seen, only Uncle Boy did. This was a tohu, sign, that he was now on his way to be with Mum and Uncle Murphy in what we call the other realm because his wairua had communicated through dream to a whanau member.

1.1.1.3.3 The Philosophical Aporia

While Uncle Boy was in intensive care, I was wheeled in a bed to Coronary Care because my blood pressure was very high. Here I was monitored through the night. I was given medication. I was later told another tablet in the same therapeutic class would replace my present blood pressure pill. I was also told that a week in there would be good for me.
I was glad I had read the signs and got checked out. If I had not I may have died suddenly as we all seem to do due to the family trait of having high blood pressure. I believed that this is why I heard Uncle call me. He knew if I heard him in the wairua (spirit world) I would know something was wrong, and it could be with me as he called my name. Our beliefs told me to seek the cause. The first step was to undergo a blood pressure check as high blood pressure was my medical risk.

Although I was unwell and had been told to stay in my ward for at least 2 days, I could not stay. I wanted to be there with the family, for Uncle in intensive care as he was fading. These apparent actions would appear incompatible to some yet are reputable beliefs to us and as such are aporia.¹¹

1.1.1.3.4 The (Re) Connecting

I decided I would leave coronary care. I had to sign a form to say I had checked myself out as they wished me to stay at least another day. I walked back to intensive care. Uncle Boy had been moved to his own room, a side room, yet still in the same area of Intensive Care. By now it was said that his kidneys were failing.

We were all there, but quietly so. There was a lot of watching. We talked to Uncle even though he could not answer. His favourite songs were playing on the portable radio/cassette player we had in the room, up on the sill. There was also the telling of stories about him as well as stories involving him. There was soft laughter when we recalled funny things he said since he had been a happy, warm, kind man – a hard case (funny and joking) type of Uncle. He always had himself laughing as well as us.

Late in the night the nurse came to where a group of us were sitting and told us quietly that Uncle had become really low. This came as a metaphor for us, a sign, which was soon to become a fact, the reality that Uncle was now ready to take the long sleep, he moengaroa. The nurse also asked whether she should turn the monitors off him. At this I knew he was nearing the time to go and so I told Po that it was a good idea for us not to agree because at least then we would “know the time” to be in the room with him, as his time approached, rather than to wander. Leaving the monitors on also allowed us to ensure that we were all there, at what is the critical time for Maori, to facilitate the transition of the loved one to the other realm. We now know that, at that time, he was entering another phase.

¹¹ To stay or go, rhetorical trope, or as in Shakespeare’s soliloquy from Hamlet as in To die: to sleep (Severson, 1995).
1.1.1.4 The Transformation

1.1.1.4.1 The Prepping

The nurse rushed to us to announce that Uncle Boy’s blood pressure was dropping. I said that we must find Po and then we told all the members of the whanau that Uncle was really low and that we should get into the room. Po had asked our whanau person and matua (elder) Rui Te Ahuahu Mangu (Lou Tana) to be in attendance for this sad and sacred time. Rui was versed in the role he would perform, that was the tukua, release of the wairua, the inevitable “passing over” of Uncle Boy.

1.1.1.4.2 The Oneness in Kotahitanga (Togetherness)

While we were in the room, not long after the call, we could see what was happening, and sure enough, the monitor showed that his blood pressure was dropping followed by a bleeping noise. The blood pressure got lower and lower. As it went right down we all sort of panicked a bit and in unison cried out, wailing simultaneously. Above all the crying and wailing we could hear our Rangatira matua Rui Te Ahuahu Mangu performing the tukua to release Uncle Boy’s wairua from his body so it could return to Atua. This is the most tapu and important chant of mana for Maori to perform.

1.1.1.4.3 The Tukua (Waka Wairua, Transportation of the Spirit)

Uncle Boy had done the tukua for all of our whanau. Now it was performed for him. We all felt the send-off to the other realm as chanted by Rui. The tukua was the waka wairua, the transportation of the spirit from the physical body through the veil (metaphor for the division between the world of the living and the world after this world) to, what we called, the other realm. It was so powerful that one could almost feel the wairua lifting from inside of Uncle Boy’s tinana (physical body) and ascending over us. The chanting of his mana was done as Torongare Puriri had named it.

I remember seeing the nurse pulling off the respirator. Uncle Boy still breathed after that and then there was nothing. The tukua matched the expiration of his ha (breath) and ceased when he ceased breathing. It was so beautiful and seemed perfect and we were now in the realm of the very sacred, the tapu tapu\(^\text{12}\) domain. The tinana (body) is here but the wairua (spirit) has separated and while still around, is en route to the world beyond ours. This tukua, as we call it,

\(^{12}\) Tapu tapu means very sacred here as our whanau Maori often repeat a word to increase emphasis.
as it is to be or being performed rather than tuku. This is the most tapu tapu part of the journey and is inextricably linked to the transformation and transference.

Uncle Boy’s daughter Queenie said, “Dad or Daddy, being one of the elders, has performed and seen the ritual done in the past in the old ways, so it has to be done correctly for him now. The highest appreciation and regard for him will be shown by having the tukua done properly because, from my point of view, he would be our biggest critic and if we do not do it properly, he will not pass over.”

1.1.1.4.4 The Transition

The presence and love of the family ensure transition through the veil to the beloved family waiting on the other side.

We stood in silence looking at him. We were conscious that Uncle Boy had made the transition as he looked good and looked as if he was just sleeping. The silence was broken by Po talking directly to Uncle Boy and alternating by talking to all of us about him. She was saying things like “He looks really good” and then looking directly down to him and calling out “You look good Dad.” It was now open for us to talk to him, which we did. He looked peaceful and perfect, which was the tohu (sign) that he had passed over with dignity and in peace.

I was happy along with everyone else as it was good. I thought about what he used to say in his humour about doing the ritenga, custom, correctly as he had done several times. He would say “Yep, beam me up Scotty” from his memories of watching Star Trek, as we did. Happiness was the collective signal to me that the tukua was done well and he was transitioning.

1.1.1.4.5 The (Re) Conscientization

We were also conscious that although Uncle Boy was at the veil, he was now in the wairua (spiritual body) and his wairua (spirit) would be amongst us until the remaining protocols (tikanga) had been carried out correctly. These protocols were necessary so that he would rest peacefully and with dignity within that realm. Success in performing the protocols was also necessary in order for his whanau to be at peace in his absence. Uncle’s consciousness was taken into the wairua (spiritual dimension) but it was that very conscious state of wairua that Uncle was in that brought us back to our responsibility to him in the state of tupapaku (body).

13 Queenie Lagoutaris, nee Beattie, who was named after my mother, her auntie.
14 Done well here means successful which is not used to link success with material gains but is in context of the wairua and this tapu time.
To us, Uncle Boy’s presence in the wairua required a continued care. This called us to regroup in order to continue with ensuring that he would completely pass over to the world beyond this one in dignity and peace, in the tradition in which we were raised, as Maori. He was still en route and we still needed to complete the tasks to ensure Uncle was to sleep the long sleep, he moengaroa.

His daughter Po then proceeded to do the tapu tapu things (very sacred jobs) like collecting all that belonged to him, including all medicaments, and keeping them separate from the living. We all waited there until the moment he was to go, while Po and her husband continued their roles and telling him what was happening as things were done. There was the whanau minister at hand to do the necessary karakia.

On leaving the room we all had a wash outside the room in the basin provided. This is the custom on leaving any tupapaku (deceased) since we needed to be cleansed in preparation for re-entering the living world. The room was cleansed once Uncle Boy left it. So we were also conscious that he was now tapu tapu (very, very sacred) and a new set of protocols and procedures would be the tikanga.

The ritenga (customs) and tikanga (protocols to carry out the custom) that follow the transformation and transition from the living and wairua within the tinana (body) to wairua being released from the tinana ensure that the wairua continues the journey to the world beyond ours. This progression includes care of the physical body left behind. Until this is achieved and there is validation that all has been completed according to that prescribed by the ritenga (code of practice), then the whanau member is still with us in this world because the spirit lives on, according to our Maori belief, albeit that the body is said to be a tupapaku (an inert body). So the journey can be long.

1.1.1.5 The Symbolic Walk

1.1.1.5.1 Getting Ready

By whanau agreement, Uncle Boy was prepared by whanau without any chemical embalming. Members of the whanau took him from the hospital immediately to get ready to go home to Otiria Marae. He was carried out of the hospital so that his feet went first, which was symbolic of him walking home himself. This carriage was the beginning, the start, of Uncle Boy’s symbolic walk back to his earthly home for his tinana (body). His wairua (spirit) had already
been sent back to Atua (God). The whanau that took him kept telling him what they were doing all the time.

At this same time we were given word that our cousin Janie McGoon (nee Owen), from the same valley, and also a Kawiti, had passed away. So there would be two of them at Otiria Marae in the house called Tumatauenga (God of War). While the original Tupuna Whare (ancestral house) named Porowini\textsuperscript{15} was also still there it was mainly used as a church or kept as a historical house as it is much smaller than the marae and houses mainly all the ancestral photographs. We had to liaise with the haukainga (whanau at home) who were responsible for opening and preparing our marae (ancestral house), and inform them as to when Uncle would be likely to arrive so that they could smoothly orchestrate the events necessary for the preparation of looking after the two loved ones who had passed over. \textsuperscript{16}

Here we were conscious that the presence of two bodies on the marae can signal that a third passing will occur. In most cases this happens and from the same whanau, so everyone was a little anxious, and careful to avoid aitua (accidents).

1.1.1.5.2 The Marae Preparation

1.1.1.5.2.1 Nga Whare (The Houses)

According to custom, the whanau at home had been contacted to open and get the marae ready for the homecoming. This involved Tumatauenga, the main Whare Tupuna (ancestral house) always deemed to be “The Front” and Te Puni i Keteriki the Whare Kai (House which feeds the people) being called, “The Back.” The Back ensures the principle of manaakitanga (guardianship, service) through the workings of the collective whanau to prepare the kai (food), ready to serve in the Whare Kai (eating house) for everyone who is there as well as for the manuhiri (visitors). The successful working together of both houses by the collective whanau contributes to the running of a good tangi (term used for the time the tupapaku is publicly with the whanau and manuhiri). There is always a tribute to the workers at The Back by the kaikorero (main speakers for the whanau and hapu on the marae) in The Front and it is usually the case that when The Back is going well then so does The Front; the two depend on one another for success, a reciprocity of mahi (work).

\textsuperscript{15} Porowini, one of our ancestral houses, was brought by bullocks from Taumarere. It also had the mana transferred from Te Rapunga to Porowini by our Tupuna Kawiti.

\textsuperscript{16} The two would lie side by side with their respective whanau beside them rather than either side of them.
The biggest job is getting the whanau together to leave their mahi (required work) in order to collaborate together to get everything synchronised. Whanau members work together with different groups performing tasks that were not interchangeable during the marae stay since this is the tikanga (the correct way of carrying out the ritual).

1.1.1.5.2.2 Tikanga

The rule is that mahi are kept separate regarding the two Whare (Tupuna houses). The people working in the kitchen to feed the manuhiri (visitors who have come to say their farewells) do not enter the Tupuna Whare. To do so would breach tapu and ritual, such that people in the spiritual realm might get hurt, including the wairua of the tupapaku (deceased whanau member). Korero (speaking) and upholding the mana is left to those speakers (kaikorero) in the Tupuna Whare and the two groups only mix when the ringawera (persons taking care of feeding the people) come into the marae as a roopu (group), to pay their respects to the tupapaku just before the waka (coffin or other carrier) is closed up, sealing away our loved one from our earthly vision.

The red flag signalling that there has been a death on the marae is not flown half-mast until the tupapaku is inside the Whare Tupuna and the waka (coffin) has been opened.

1.1.1.5.2.3 Whare Tupuna (Ancestral House)

Before the tupapaku arrives, the whanau at home, or going home, prepare the place for the tupapaku to lie. There is a place where the loved one lies which is usually a Maori woven mat. It covers a large designated area at the front of the marae as one enters. On the mat is put a pillow made from a piece of timber wrapped in a white cloth on which the waka (coffin) is tilted a little at the head but is still lying on Papatuanuku (Earth Mother and also Mother Earth) as we are returned to her in the tinana (body).

Above where the deceased lies are hung all the photos of direct family members connected by whakapapa (genealogy) to the tupapaku. These family members have already passed over. There must no living members’ photos hanging there or more than one photo of any whanau member already through the veil otherwise it is believed that another whanau member will be “called” to join those there. The photos are interwoven with native leaves associated with

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17 In the Whare Tupuna, ancestral house(s), our tupapaku, deceased whanau member(s) in Ngati-Hine and Ngapuhi lie right down at the front of the marae as you enter it. For us this is the symbolic domain of Hinenuitepo (guardian of the departed) and she is depicted in the carving that sits above where the body is placed. The body is always placed on the floor as he/she then lies on Papatuanuku, our Earth Mother, as, on death, our bodily form returns to her.
death such as the leaves of the puriri or waewaekaukau. The same types of leaves are often worn as a taua (circle of intertwined leaves worn on the head) by persons coming to pay their respects to the tupapaku. It is advised that manuhiri wear them so that the kaikaranga (woman who calls the manuhiri to the marae) can identify members of the whanau as manuhiri for the tupapaku and call to them. It is important that when the kaikaranga call, the people proceed to walk into the marae. If the people are just standing around in the line of the calling and find that they are there by mistake and when the call is made they jump out of the way which leaves a call to nothing, then that will act as a beckoning of an aitua (bad omen, accident, death). The kaikaranga all wear the taua (wreath of green leaves on their heads) at times of aitua (mourning) and also have greenery in their hands in order to beckon you with them and the waka wairua (invisible wairua waka carrying whanau at the veil of manuhiri) to come and give your aroha (love and sorrow) to the tupapaku (deceased) and the whanau pani (bereaved family).

When the tupapaku arrives they are taken out of the vehicle. Once the karanga (call) is given they are symbolically walked into the marae by proceeding, again, feet first. As Maori, we believe that deceased loved ones walk to their own rest. They are regarded as walking literally, though not visibly (except to matakite, seers, who may see them physically walk). Once the deceased are inside and up at the front of the marae, their waka is turned and placed down so that their feet face outwards toward the door so they are ready to continue the walk when it is time. They also lie in an open waka (the coffin is metaphorically a waka, a vehicle) and at night a silky cloth which is their own is placed over their face to allow for sleep.

In the Whare Tupuna all come to say goodbye under the paradigm, Nga Te Tumanako, Me te Whakapono, Me to Aroha, which means; we all arrive to check that it is really our beloved whanau member lying there and that it is true then that s/he has passed on and then we give our love to them. Our love is expressed physically with our roimata (tears) and through our kaikorero (speaker) for us in, what is usually, a family group. The korero (talk) is usually in Maori although English is allowed when non-Maori speaking manuhiri (visitors) or whanau arrive to show their aroha (love and sorrow) and to pay their respects.

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18“The leaves are waved in a continuous left to right motion. This signifies the creation of a current or pathway for the spirit of the deceased as it makes its journey back to the gods. The expectation is that one is able to perceive the spirit on its journey as it approaches and passes through the veil at death to the world beyond” (Barlow, 1991, p. 99).
As Ngati Te Ara in Ngati-Hine on either of our marae at Otiria, Tumatauenga or Porowini, we could be called on if by ourselves when our whanau are inside the marae. This is allowed because we as women have Hineamaru as our tupuna whaea (ancestress) and so we are of the mana that comes from her. Through whakapapa (family tree) we are directly linked to Te Ara Kopeka from his first wife and by descent to Te Ruki Kawiti. Both of Te Ruki’s wives have privileged us. As one enters the Otiria Marae these days, one is expected to come as part of a group if you have either not come on with the tupapaku or are already at the marae as tangatawhenua to receive the tupapaku in the Whare Tupuna. We arrive to be called on at night time too under the Ngapuhi protocol for a three-day tangi.

1.1.1.5.3 The Three-Day Tangi

1.1.1.5.3.1 The First Night

I was called on in the dark with other whanau members that I had pre-arranged to meet at the marae. We had our taua on our heads and were called as we had been so often when Uncle Boy was with us where we, as the women wearing skirts or dresses, would lead the way into the marae while Uncle would answer the karanga by calling out and talking to the tupapaku. When we got to the doorway and had taken off our shoes we would then enter the marae so that we changed over with Uncle, the male, going ahead of us. We would walk up to the front then wait while all the men went ahead of us, standing for a while as each one spoke to the tupapaku as if alive before proceeding to go up to them. We would all first place our taua at the foot of their waka. These leaves and taua we leave at the foot of the waka before we proceed to go up to them. On the day the tupapaku leaves the marae the leaves (and any other items brought for the tupapaku) must go with the tupapaku. If any are left they must be reunited with the tupapaku by being taken to the urupa (cemetery) or to a place for tapu things otherwise aitua can occur.

We are told that if you are afraid, or if you have children with you, then you do not need to kiss or hongi the tupapaku. You just go up and kneel to the tupapaku then go on to kiss the whanau pani (bereaved whanau) who will be sitting alongside the tupapaku. We then go to those on the mattresses alongside the tupapaku then cross back but not in front of those waiting to go up, then along the other side until we have gone right around the whare past the paepae (array of speakers for the whanau who now sit on a long chair on the right-hand side of the entrance just as you enter the Whare). We then sit down on the right-hand side (as the

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19 This is also called a taumata but paepae is the Ngapuhi term.
left-hand side is for the tangatawhenua) until we are given the tangi mihimihi (acknowledgement of our presence and talk of the tupapaku and their relationships to us).

When our speaker replies and if there is no one else there waiting to be welcomed, we usually get told to go and have a kai (meal) or “Kapa tea” (warm or cold drink). We wash once we get outside because we have left the tapu domain of the tupapaku and we must before mixing with the living world outside the marae. Washing to cleanse is observed at every instance of leaving the place of tapu and entering daily living.

The Kaupapa (plan) for the burial of Uncle Boy had already been decided as is usual on the first night of a tangi. Through tikanga again, the first night is the night when all the discussions and, if necessary, the arguments, are held as to where the loved one is to be buried, and the time of burial. This is always done and allows some of the whanau, who may not be from our marae, as in the case of husbands or wives, they and their children, who may have whanau members from other whanau areas, to come to try to take the deceased home to their kainga tuturu (home identified as the real original homeland which is ancestral whenua). It is also tradition and tikanga that they come in this way and ‘fight’ for their whanau member as it shows their love for them and their desire that they return home with them or to the place where maybe their spouse or children may have gone to live, if this is the case. These talks go on irrespective of the whanau member writing a will. Even a will with plans is not absolute, as all is discussed and heavily debated. In terms of Maori, this is why we do not advertise where the burial will be until these debates have concluded. Where there are intertribal relationships, their own whanau and hapu come to collect the tupapaku either physically by metaphorically fighting for them with awesome korero. They may also fight then agree to leave them where they are if they could be taken back to their own birth place by symbolically lifting the waka then placing it back down on the marae.

On the on the third day of the tangi Uncle Boy’s burial was to take place up the hill that afternoon at 1 o’clock, which is the time when we bury adults. (Children are usually buried at 11a.m). We had to know through experience that it meant the church service on the marae would be an hour earlier at 12 pm. Many people who did not know would arrive at 1p.m for

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20 This is also why when an announcement is made that someone has passed on and where they are lying, there is no notice of church or burial on the first notice as all must get to the marae where the arrangements are decided in talks on the first night, never before this.

21 If we were to marry outside our hapu it is said to be good to let the partner return to their own hapu burial grounds so that the children will maintain their relationships in that area. If they do stay, it is with the tautoko (support) of the matua (elders) from their hapu, as with our Dad who went with Mum to Kawiti, and not back to Whangaroa or Waitangi. This was also for Uncle Boy’s wife, Aunty Mattie, who was also my Godmother and who did not return to Whanau-a-Apanui.
the service and find that they missed it as all present had headed for the urupa (cemetery) to be there for the service there by 1 p.m.

We all slept there, mindful of the tikanga, of not sleeping in such a way as to allow someone to have their feet over our head. The mattresses were put toe to toe so this would not happen. If someone takes our hair they may use it for ill purpose and if they tramp on our head then that is the same. However, in an instance where we do, very dearly, love our whanau member who has passed on, we cut our hair and put the hair in the waka with our loved ones. It is said they then leave us a gift too, which is usually one of their attributes. We do not do this with a parent who passes over or we are said to be giving back their gift of life that they have given to us, which must not happen. All these tikanga help us cope with the loss and later with the absence of the loved one when all go home and/or return to the activities of normal life.

1.1.1.5.3.2 The Farewells

Everything went according to our protocol in regard to the timing arrangements. The genealogies of both Uncle Boy and Janie were recited as a going home to their tupuna and whanau already through the veil. It had often been said that they were both a direct uri (descendant) of Te Ruki Kawiti through both his first children, Taura of Kawa and Tuwahine of Te Tiwha. They were thus referred to as Rangatira (chief) due to this direct descent from Kawiti our great chief, warrior and tohunga. In the time of Kawiti, a tohunga22 was believed to be able to harness the daemonic power from mortals and God(s) for good as Kawiti was said to do and he was referred to as Te Ariki, Chief of Chiefs. The word Ariki was used then and still is used in Christianity for Lord.

Uncle Boy and Janie were mourned as beloved people of our valley, also named Kawiti. Thus all those involved, through their speeches and by them talking to their loved ones as they looked down into the graves where their loved ones lay, again sent them home to take their place amongst those whanau and ancestors with Atua (God) beyond the veil, never to be alone or forgotten. This is important in life, on dying and in death.

Cousin Janie, our whaea (elder by bloodline), while also being of the matamua (eldest line of our line of Kawiti) had been named after Whareangiangi who was the wife of the founder of

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22Joan Metge (1976) worked with Northern Maori and at Waitangi. She gives a definition of tohunga as “Experts in sacred knowledge and specialists in communication with the spirit world...cure maori sickness (p. 93)...not only the counterpart of Pakeha faithhealers and practitioners...they are skilled psychologists and religious counsellors, with the advantage for Maoris that they speak Maori and share Maori beliefs and values (p. 94).
our whanau, Te Ara Kopeka. This lineage was also respected, as is right, spoken of at the tangi and also recited as we belong to the lineage as Ngati Te Ara (Appendix 14). The normal korero (discussions) on when and where the tupapaku were to be buried had been arranged on the first night and the kaupapa (plan) had been set. Manuhiri came and there was sadness, laughter, and praise of the deceased and of all the good and funny things in their lives. There is never any speaking of ill will or anger, or drinking of alcohol, or any ill behaviour or inappropriate words spoken in the presence of the tupapaku.

The tupapaku lay together with their whanau beside them. Usually the immediate whanau will lie on the left-hand side of them as you look to them, and the in-laws or sisters or brothers lie on the right-hand side. The area up at the front of the marae close to the deceased is very tapu and no food is allowed in the marae and definitely not allowed near the tupapaku or they would be made noa (common) and desecrated. This is a bad thing to happen so it is always prevented by requiring people to eat outside and feed babies away from the waka. (My mother had said that when I was a baby children were not allowed to be fed inside the Whare Tupuna at all and were not allowed in unless absolutely quiet). Drinking or swearing on the marae grounds or in the marae is also prohibited.

At Uncle’s tangi, all cried often over the three days. There was all the korero given to talk to him and to send him on his way, back to Atua, to the place of origin, Te Ukaipo, Hawaiki nui, Hawaiki roa, Hawaiki pamamoa. We always checked that he was alright in terms of his body which meant things were good if he was good. Amid all the roimata, tears, there is always humour and laughter when the speeches are made as old times are recalled as memories and ghostly incidents. There is laughter at all the funny things. The whanau could be smiling and then crying continuously but releasing all the grief, and thus, with support, they coped. This is a natural healing process among the bereaved whanau and the extended whanau. There is always whanau presence and support. It has been known and spoken of by whanau in general over the years that no one has been known to need sleeping pills or anti-anxiety pills in the whanau to overcome the loss, anxiety, or grief of members passing on when all is followed correctly.

1.1.1.5.3.3 The Services

Part of our whanau tikanga is that church services are held first thing in the morning usually about 6 a.m. and then at night at 7 p.m. This is in line with the wishes of tupuna who, while they were tohunga, also upheld the whakapono (faith of religions or truths as they knew truth
to be). At Uncle’s tangi we were obedient to our tupuna, especially Te Ruki Kawiti, as one of his directives in his prophecy regarding our future is to hold fast to the whakapono (your truth and/or faith). We are therefore Maori in ritenga (customs and beliefs) and ecumenical, sharing in the services of our loved ones, as each whanau always has one who can minister.

On the last night we had the poroporoaki (farewell) where everyone was encouraged to say his or her last goodbyes in speech and song. Everyone speaks to the tupapaku as if they are alive, as they do when they first arrive and throughout the hui (gathering). On the last night all are meant to stay awake but if they cannot then there must always be one who does. The person who is awake follows the tikanga (protocol) to guard the tupapaku from being taken (because this is real to us; whanau from other hapu may try to take the deceased away if they love them and want to take them to another area). The person also stays awake so that the tupapaku is not left alone. A paramount principle in the care of whanau members is that they are never left alone when alive, dying, or as a tupapaku.

When the last day arrived there was a shared church service. All family members participated in this service as there is more than one religion. In the valley the main religions are Morehu (Ratana), that of our tupuna Hohaia Paraone-Kawiti, Katorika (Catholic), and Mihinare (Anglican). All those present got up early with us to tidy the mattresses and whare for the day’s events.

The waka is closed as the service comes to a close and it is at this time that emotion is very heartfelt, as we do not see the loved one again in the flesh until the next world. It was really beautiful, however, while we were singing the last hymn. The family members who were to carry Uncle Boy and Cousin Janie stood and put on their shoes. Other whanau had the job of placing the lid on the waka. It was synchronised so that they walked all together with the tupapaku who was, symbolically, still walking out of the marae. As they leave there is the chanting again of their farewell.

The whanau carry out the flowers and greenery that were laid at the waka (coffin). There is always someone who also brings the bags of taua worn by the kaikaranga or the manuhiri, or carried in their hands. We all ensure that nothing is left behind as it is not good and aitua (accidents) can occur. If anything is left behind, special trip(s) to the urupa are made to take
them there to be buried with the tupapaku; otherwise certain rites are performed to place them in tapu areas, as designated for these items.\textsuperscript{23}

There is always the rush to find shoes. We all follow behind the waka (coffin) on our way to our vehicles parked around the marae. They are carried in whanau vehicles not hearses. There are always the voices of "Hey, can we come with you?" or “Can I get a ride?”, as all rush to find shoes and get organised to follow the tupapaku up to the Maungarangi urupa.

1.1.1.5.4 The Final Walk

This was the final walk of the tupapaku as we all went to Maungarangi, our mountain in the sky. As we always use our own vehicles it allows us all to climb into the back with the tupapaku in their waka, family riding inside the vehicles and sitting with them in their waka, still not leaving them alone. On the day of the tangi, we made the familiar journey along the road to Maungarangi, our Ngati Te Ara urupa, in the valley.

On arrival the priests and ministers led the family carrying Uncle and Janie in their waka. We followed behind with the flowers ensuring no one overtook those ahead as it is prohibited or else the over taker may follow into death. Whenever we go up the hill there is always a changeover of carriers through the main gate where it is tapu, or at the pause at the top. It is here when pausing that Uncle looked at his loved ones, parents and elders from the previous generation, who are there on the top, before making the turn to walk along to his resting place to end his walk.

It is here that we could look over the valley to whanau whenua. To the right was our whenua and the saddle of the hill, laced either side with native trees. A sign of water was known by the row of huge tall ponga that seemed to march towards us. It started at the top of the hill then dropped into the gully, emerging below us.

From Maungarangi we could see all the old homesteads physically as well as in our collective stories. We could look towards the roads and the great Ngapuhi Maunga Pouerua and then to the right to see the Waikare inlet, all tracks of our ancestors. The sights and memories and Maori matauranga (knowledge) charged us with feelings of mana (power and strength).

\textsuperscript{23}Barlow (1991) states “When the physical body is consigned to the bosom of mother earth, all the pare kawakawa and leaves that were used at the funeral are buried with the body. Again this is an indication that the physical elements of this world must remain here” (p. 92).
1.1.1.6    Resting on Maungarangi

They all walked on along the top ridge, coming to an end when they reached our family lines. Uncle Boy was to rest in our line, in between his brother, Uncle Murphy (Te Maawe), and Hana Ho Mangu, our whaea (elder), which was his wish. Alongside them rests my sister, Colleen, my Mum, Queenie, and Dad, whose name is Cliff. Their graves are all in a row going down the hill. They lie as they do to face the rising of the sun. A lot of history and memories and stories passed through my mind on that day. We were present, once again on Maungarangi, standing on top of the Maunga, looking at all our whanau resting, gazing out over the valley and to Pouerua Maunga, then looking at all our whanau present; it was a wonderful sight. The smell of the earth, the grass, the flowers, the fantails jumping around on the fence line and native trees seemed unique to our cemetery and our whanau resting there rekindled memories that brought them all back to life. It made one know that they are with us forever in the same love in which they left us.

Our loved ones were honoured again with their whakapapa (genealogy). Janie was also honoured in her Kawiti family line. The speeches again spoke of Janie using her Maori name, Whareangiangi, which is significant as that of the wife of Te Ara Kopeka from whom our whanau name, Ngati Te Ara, was derived. Janie was also from the matamua (eldest) child, Ngaro, also called Paipa, in the Kawiti family line. Uncle Boy was descended from the third eldest child, Hohaia Paraone-Kawiti, but Hohaia was the first born male and the eldest line from Te Ruki Kawiti. They rested here too with their whanau.

We listened to the rites and sang our waiata (Maori hymns and songs) and then the loved ones were lowered, with no problems, to rest. In this situation there is always a little anxiety as all present hope that the waka goes into the grave smoothly. If the passage into the grave is not smooth it is a bad sign that he is not wanting to go as he may have resisted death, or that something has not been done properly like a cleansing or he is waiting for another in the family.

The tupapaku were to rest finally in body and so the wairua (spirit) could continue, according to our belief, on the final journey back to Atua (God) via Te Rerenga Wairua, the land and pathway at the topmost of the North Island where all Maori spirits travel. As the orators say in their korero, te tinana ki te oneone, te wairua ki te Atua (the body goes into the earth and the spirit goes back to God).
The poroporoaki (the saying of the final goodbye in this instance) was said by whanau speakers and then we all filed past the grave to say our earthly goodbyes in words and/or song bringing back more memories and stories. We all walked in order to go and talk to Uncle at his feet, and then throw in earth or a flower. When this was done, we filed past his children, our cousins, who stood at Uncle’s head. We kissed them, and/or hugged them, before making our way down the maunga to wash at the gate before re-entering the world of the living.

Uncle Boy’s family and some others among us stayed until the whanau, who have been chosen and have roles to dig, filled in the grave. We waited until Uncle was covered over. Watching our cousins and whanau fill it in skilfully, watching them jumping on the earth and hitting it with the shovels, brought back memories of when we watched other loved ones laid to rest. Once the mound was done we put all the flowers on with the cross with his name on it in the place where his head would be. By this time it felt final but still loving. All of us were sad, but happy because Uncle Boy was happy as indicated by the fact that all had gone well. We could now leave feeling good.

We went down that familiar maunga (mountain) we call “The Hill” and through the main gate. Once through we knew we would be back to the living after we had washed in the water left for cleansing at the bottom of the hill.

Before we get into our vehicles, we always look up to our land there by the urupa where they all lived. The place of our lands next to the urupa has the so-called ghost-track. This is the route taken by the spirits in our stories as they travel to Cape Reinga. The spirits go along the saddle of the hill straight through our old cowshed, up the track and over the edge, into the valley of Orauta and onward. Many have seen them and they used to walk through the old home where Mum and the uncles lived with Nanny. They all told me that the spirits would turn the door handles, even when the doors were locked. But we are raised with stories of kihau (spirits that do harm) and kehua (ghosts). While this is scary, we are aware of what they are, what we have to do and how to be safe and well, especially through the time of dying and death of loved ones.

1.1.1.7 Accommodating a New Time

We usually have the takahia (cleansing of the home and other areas where the deceased worked) after the burial; so, on this occasion, we went to Uncle Boy’s home on his hill, two gates along from the urupa. We waited there for the ministers to come and takahia (ritualistically cleanse) the house and the area of the accident, in order that Uncle Boy’s spirit
could be put at rest, and the family kept safe. We waited there and saw from the home (as it is up on a hill) the ministers driving pass, all three of them. We then found out that the family members were to do the takahia later.

I went to get in my car and it would not go: the engine had seized. I tried and tried to start it and by this time the others had left me there with Dennis (Uncle Boy’s son). Feeling the wairua (spiritual presence) I wondered whether Uncle Boy wanted me to do something. The air and atmosphere were still and quiet, as if we were up on top of the cemetery. I asked Dennis to hurry and load my things into his car. I remember turkey gobblers flying down and sitting on the fence in a row beside us, about eight of them. Dennis said to me “Hurry Boney lets...off, this is my own home and even you make me scared.” There was a consciousness of a presence. My car breaking down was thought to be for a reason and for what reason, we did not know at the time.

Due to the crowds, the time taken up the hill, and there being two tupapaku, the takahi (cleansing) of Uncle Boy’s whare (home) was to be done later. Normally this is done after burial, so that the spirit would be released from the home so that the whanau could take up residence again.

1.1.1.8 (Re) Entering the World of the Living

We went back to Otiria Marae where everyone was gathered together to re-enter the marae that had now been cleansed of the wairua of our whanau passed over. This was done through karakia and water and by removing the photos and any leaves that may have been left there. The living could now be united with the living.

We got to the marae and then the kaumatua (male elder) said the family had held up the manuhiri (guests) because we took too long up the hill. Normally, lateness is something not spoken of. The tikanga is that no one can (re) enter the marae until the whanau pani, bereaved family, arrive back at the marae. Once all were ready the kaikaranga (callers) performed the powhiri (welcome back in this situation). Everyone was called back into the marae with the whanau pani leading the rest of the extended whanau and manuhiri. All movement commences once the call of the kaikaranga is held. Through the karanga (ceremonial call) of the whaea (older women), we were ready to re-enter the world of the living. It is this section that a lot of people who come to attend can find time consuming yet it is a necessary part of healing and settling the loved one to complete their return journey to Atua.
Further services were performed and then the whanau pani (family who had lost their loved one) were finally allowed to speak\textsuperscript{24} as the tapu surrounded them had been lifted. They thanked everyone and then sang a waiata (song). When this was done we all went around to embrace each other for the last time during that time. The call was made for the hakari (meal) and we went to eat to complete the lifting of the tapu on us as tangata and to complete the protocols on the marae for tangi. This is a very happy time and relaxing as we are all together again. There is usually a lot of talking, smiling and laughing when all goes well as it had done.

The staying over on the night of the burial was observed which is a protocol that is not always observed. Usually this night is for important talks to take place on whanau matters. It is also the time that people can undergo a tomo (betrothal), which also is rare to see now.

The marae is cleaned in a normal sense the next day before leaving.

There remained only the tikanga (protocol) of takahia (lifting of the tapu) of Uncle Boy’s whare and the accident area to complete all tasks required for ensuring that he rested well.

1.1.1.9 The Last Rite of Tapu

We found that the takahia would be days later, but until it was done we knew Uncle’s spirit was still there. I attended, as my car was still there and had to be collected and because I was without transport I had to remain in the North. The whanau with their whanau member minister led all the prayers. As the faith that night was Mormon and they do not perform the traditional takahia of the home, the minister motioned me to lead it. I did this and so blessed and spiritually cleansed the home by sprinkling water plus walking and touching all the areas of the house just as Uncle Boy had led us in the past and many other whanau to do.

We also had to cleanse the accident area and I did it with karakia (prayers of special purpose) and water. My son Hohaia, only just walking, came out of the dark with the bread and I thought, well I never, Uncle Boy always did his with water and bread, definitely bread. This is because we believe also the kihau (spirits that can harm) do not like kai (food) and this was a way of ensuring they return to where they should be, which is beyond the veil but in a dimension different from that of our loved ones.

\textsuperscript{24} The whanau pani are not able to stand to reply to the visitors nor have members sit on the paepae and welcome people as part of the tikanga (way things are done) of a tangi as they are shrouded in grief. Formal mingling with the living is achieved only after the burial of their whanau member and their own tapu and the tapu of the tangi has been lifted.
1.1.1.10  Looking back

We were all very happy when it was done and reflected on what a great tangi (process from death to burial) and cleansing of the homestead ad it had been. Our roles were also completed. All families were now back to normal.

As we also believed and knew, with our innate knowledge, that the spirit takes nine days to complete the full journey, there was time for the families to completely ensure all was well. It is also believed that on the last night, as they pass over, one of the family will see them visibly or in their dreams in the wairua. It was reported to the whanau that this too occurred. Now Uncle is seen in our dreamtime when he wants us to know something that is important. “We were happy we had ticked all the boxes and everything had been done to the highest standard for our father in the first instance and also for our tupuna, ancestors and for the spirits as they are very important as they are around” Queenie said again (Q. Lagoutaris, personal communication, 2005).

I reflected on what had transpired. Arguably, Uncle Boy’s passing would be considered “A good death” which is “an important aim for health services and for us all” (R. Smith, 2000). Three principles of a death that Smith found to be “good” are the dying person having independence, having control and choosing who should be with them at their death. However, for Maori, Smith’s principles are not ideal. A good death from a Maori perspective as deduced from Uncle Boy’s journey depends not on independence but on interdependence: working with whanau as a unit with everyone in agreement. Choosing who should be present at the death was not an issue because the wairua is believed to take care of who is present. For Uncle Boy, care was interdependent. It began before life was continued past biological, physical, death, which I term the ontological death. Uncle Boy, in Maori being and Being, was not finite in terms of Heidegger’s Dasein. Uncle Boy transcends the ontological death and Heidegger’s finite man because Uncle Boy is Maori and his ontology is transcendent.

I returned to thoughts of what would be the nature of our existence in this world – of our being – now that our parents, grandparents and all of our uncles and aunties are now deceased? I decided to investigate this existence by asking relevant research questions.
1.1.2 Researching the Journey

1.1.2.1 Research questions

Uncle Boy’s passing over launched the thesis and the research project. I became aware that our traditions were still practised in our Northern hapu and hapu ririki. Uncle Boy’s passing over made me equally aware that the elders were passing over and had transferred their knowledge through actions, by performing the tikanga of the traditions, of the ritenga. Actions were not written down; they were spoken and/or silently performed. This raised the question: “How could those of my generation pass on Maori understandings of Maori palliation to future generations, many of whom live outside their rural whenua?” I came to realize that to answer this question it would be necessary to explicate these ‘Maori understandings’. I need to put in writing how they work for my whanau as a personal and practice example of Maori palliation.

My research question thus became: What Is palliative care for Maori at the end of life? In my mind, this question requires the development of a theory. This thesis seeks to produce such a theory. In the process of generating the theory, the thesis begins the process of testing it by further drawing on methodologies that maximize the knowledge and experience I bring to this study. I should also note that my research question oversees many subquestions, such as what is the Maori tradition around end of life care and what is the corresponding tikanga? How can the tikanga be incorporated advantageously into medical practice? How can the tradition in practice be modelled and theorised for clinical and academic use? How does my background – the beliefs that I grew up with and had explained through korero – shape my theory-building?

1.1.2.2 Approach to theory-building

A theory is a story. The starting point for the theory to be developed in this thesis was another story; the real story of Uncle Boy’s passing over. At that time I wanted to record tradition and tikanga around death and dying among Maori. To address this aim, I reflected on Uncle Boy’s passing over as his “journey through the veil” as we term it. I chose to speak with my whanau and others – kuia and kaumatua – in Maori health as to the value of letting the world know how and why Maori do what they do when someone is dying and then physically dies. They all gave me their consent and blessing for the research to take place, and their input into the research design. Their support follows me through this research. This korero is the tipua, wellspring, the seeding; of what would puawai, blossom, into my theory of Maori palliation.

My search of relevant literature would reveal very limited work on the topic. Nothing focussed on the full process of journeying through the veil. For example, Paratene Ngata’s (1987) work
was restricted to dying and death in a hospital environ followed by burial and where appropriate kawe mate. There was clearly an unmet need and opportunity for me to conduct research to build on what I had learnt from talking to people and my own lived experience.

Indeed this experience highlights the fact that the thesis topic is tapu and belongs to my whole whanau. For Maori, there is no individual ‘I’ for the ‘auto’ of autoethnography. Auto denotes the ‘we’ of the whanau since the whanau exists as one entity. It is critical therefore that this research holds as its guiding star the deep level understandings of Maori. At the same time I needed to integrate Maori belief systems and Western theory to counter any possibility that what I find would be dismissed as native ‘mumbo jumbo’ (participant korero Queenie Baker and Tamati Paraone-Kawiti). A scholarly framework would pay tribute to my participants who are whanau and respected matauranga Maori and Maori knowledge holders. The thesis would then rest on recognition of, and respect for, differences between Maori and non-Maori ways of constructing knowledge and understanding. It would recognize how Maori and non-Maori have different ontologies and epistemologies for meaning-making in academic terms.

Against this backdrop I now describe my process of theory building. My research began, as noted above, by writing my autoethnographic account of Uncle Boy’s journey through the veil. Through writing I would deepen and clarify my thinking about what really happened around Uncle Boy’s journey. I would ask myself questions such as “does our extended whanau do what our immediate family does when our loved one is dying and then physically dies”. To develop the concepts that I would need to synthesise later for theory development, I decided to interview whanau more formally to see whether what we did as an immediate family, brought home to me with Uncle Boy’s passing, was still practiced and relevant. I also looked at whanau documents, service pamphlets, words on tombstones and family lines in the cemetery.

All these data would be triangulated and formally analysed concurrently for theory development through constant comparison grounded by Kaupapa Maori Autoethnography (see 3.4) as the principal methodological approach and qualitative methodologies. I would also draw on methods of phenomenology and use grounded theory (see 3.5). I understand that these approaches are very different from each other, and risk my research methodology appearing overcomplicated. However, they are more similar (and hence less different) than commonly acknowledged. For example, Patton states that “it is hard to see how what Charmaz describes [in terms of grounded theory] is different from basic phenomenological process”
(Patton, 2002, p.129). In any event, a dialectical approach allows me to draw on the insights of diverse methodologies by seeing them as part of a large conversation. I found, however, that not every aspect of each theoretical method was relevant to the very specific Maori context of this research and have stayed true to a Maori identity rather than being constrained to accept strictly theoretical conventions (see 3.6).

Theory development out of this conversation is not a linear process based only on conscious reasoning. Theory development is also based on tacit knowing without conscious reasoning (S.A. Buetow & Mintoft, 2010; Polanyi & Grene, 1969). My “eureka” moment would come with the revelation of the conceptualised journey through the veil as a sequenced transformation of the wairua from the earth as tangata whenua through Te Wheaio, the veil, back to Atua as tangata atua. Once this became evident from the data, the synthesis was performed and my theory was able to be developed (see 4.0) and presented pictorially (see 5.0).

Understanding of the journey begins with looking at how Maori understand existence and reality.

1.1.3 Existence
1.1.3.1 Reflection

Our existence appears to be temporary in this world because on death we transcend this life to another world, a world beyond ours, i tua o te arai, beyond the veil.

Yet, although I understood this, I was aware that male speakers and kaimahi (workers for different roles) were decreasing in number. This decrease was due to many leaving their rural life for a life in the city. A need to maintain the traditions sourced from whanau beliefs through practice and education would be required to preserve the traditions.

1.1.3.2 Expectations

There always existed an expectation that I would make available for our whanau and hapu the taonga (treasures) given to me in terms of Matauranga Maori, innate and orally transmitted traditional knowledge. I was one of many among the whanau and hapu who possessed taonga (“gifts”), coming from a tohunga lineage and growing up in a traditional community. I am among the few to take that taonga to academia at a PhD level, a pakeha construct of tohunga.

The wishes and expectations of those gone i tua o te arai (beyond the veil) is that they wanted me to write about what they had told me and to give their thoughts as a legacy to the whanau.
They would live on, through my writing of their teachings. These were to become public knowledge as they had wished.

Apirana Ngata, 1943, p. 5 cited in Tohunga (Moon, 2003) shares similar feelings:

The time has long passed when the heirlooms and treasures of the Maori culture can be hidden in the memories of the fond few or in laboriously compiled manuscripts dedicated to descendants, who may never prize them. They can be forgotten, my friend, and lost. So you and I and others should have them kept, as the Pakeha keeps his records and knowledge, in print on bookshelves so that those who care may read and learn. (p. 13)

The reality appeared that the whanau ways were the ways practised in whanau tradition for years and the legacy was left to those of the new world to whakamohio (learn or know) and tikanga (carry out), or whakamahara (remember) and tikanga (carry out).

1.1.4 Reality

“We have to learn a new way of seeing, or an old way we have forgotten how to use”

This quotation by Reanney, 1994, p. 1 cited in (Kellehear, 1999, p. 1) struck a chord with me as a Maori. The quotation has relevance to the desire to preserve the tikanga in caring for the dying with the rites of making the transition to the other realm. As a Maori raised in the ways of our Maori tupuna (ancestors) I knew we had to preserve our praxis of tradition. For me that would require, first, teaching people who had no exposure a new way of seeing an old way whose manner of usage had been forgotten due to colonisation, urbanisation, and modernisation. An evolved way would ideally combine Te Ao Marama (the recent Maori world of the [en] lightened) with Te Ao Tawhito (the recent past Maori world which anchored Maori ritenga and tikanga). I undertook to investigate the constitution of our existence as Maori in the present world, still classified as the world of Te Ao Marama.

1.1.4.1 The Mechanism

The lens on Uncle Boy’s journey gave a view into Maori being, existence and reality, in the specialist field of palliative care. Underpinning Maori practice of palliative care is the interdependence of the whanau, the “us” construct in a Native philosophy: “We are, therefore
I am” (Burkhart, 2004, p. 25). The kaupapa, Maori plan, for the PhD would proceed with a traditional foundation that has a lens into two worlds.

Subsumed in both the corporeal and the incorporeal worlds, the systematic whanau, hapu and iwi processes are the ways that Maori perceive, know, think and act. They have their own whakapapa, origin, from participation in these worlds. Cajete (2000) terms indigenous understanding Native Science, emphasising that “To understand the foundations of Native science one must become open to the roles of sensation, perception, imagination, emotion, symbols, and spirit as well as that of concept, logic, and rational empiricism” (Cajete, 2000, p. 2). This thesis remains aware of the many dimensions of Maori knowledge that are often not expressed in words but fit within Cajete’s (2000) frame of Native science.

International respect for the indigenous systems is expressed by declaration under the authority of UNESCO, at the 2000 World Conference on Science stating, as item number 26:

That traditional and local systems, as dynamic expressions of perceiving and understanding the world, can make and historically have made, a valuable contribution to science and technology and that there is a need to preserve, protect, research and promote this cultural heritage and empirical knowledge (Cetto, 2000, pp. 463-464).

I could begin to frame the thesis pathway in the substantive area, establish the research questions, whose answers would contribute and make a difference to those participating in the substantive area, and choose a methodology to produce findings that might enable the sometimes unexpressed beliefs to be heard.
Chapter 2 Understanding the Kaupapa Maori Pathway

The situatedness of Maori inside palliative care necessitates an inquiry that is able to map a Kaupapa Maori pathway (see Figure 1) through the use of cultural heritage and empirical knowledge. Maori tradition and Maori culture represent this cultural heritage and provide dynamic expressions of Maori being in the (Palliative care) world.

In this thesis, Maori being with a small b denotes a Maori as a human being on Earth in the corporeal state. Maori Being with a capital B signifies the extension and ascension of Maori being to the infinity of eternal, incorporeal life.

Along the Kaupapa Maori pathway, emergent from the thesis korero, there exists worlds within worlds, which Maori travel through to reach their destination of total fullness in life (see 4.4.4, 4.4.5 and 4.4.6). This nesting constitutes and transitions across five sequenced and interconnected worlds of consciousness:

1. Maori being: The seed of the process is Maori as the tangatawhenua, who dwells inside palliative care, just as Uncle Boy seeded this thesis inquiry.

2. Palliative care: From the moment of birth, the tangatawhenua moves through the world of palliative care, which is inside, and is bounded by, Kaupapa Maori being.

3. Kaupapa Maori be-ing: Kaupapa Maori encompasses Maori being inside palliative care and extends to the outer limit of the emic (insider) world.

4. Native science: Mixing science with social science the corporeal world of native science embodies the preceding worlds.

5. (In)Finity: Maori Being: Finality in achieving the totality of fullness as Being, transcends being in its extension and ascension to the highest state of existence, the etic world beyond the world, i tua o te arai, the incorporeal.
Situated in whanau “ways” now, in the present, I outline these emergent and merging worlds to add context to the thesis, sensitised and illuminated by Uncle Boy’s journey which is itself a cultural remembering and positioning of Maori being in the world(s).

The “ways” are from our whanau living and acting in the world with a Maori philosophy. Whanau protocols of researching Maori in this topic require giving your own whanau and hapu, in this case Ngapuhi, as examples. This is because while Maori principles may be generally accepted, the way they are carried out is whanau and hapu specific and therefore tribally distinctive. The principle of “Maori must not be alone” is acknowledged within this sharing of whanau knowledge.

The paucity of information on Ngapuhi encourages the use of work from other scholars, because what we “know” depends on “how we know” and second to strengthen the Maori philosophy being articulated. Between the (re)lived experience and the scholars’ (virtual) experience the sequenced pathway continues to be storied. Experience of birth as a Maori person, a mortal human being, among whanau, initiates a dynamic of irrepressible movement through time toward an (en) visioned end. This “end” involves resting finitely because the highest state is rest within the realm of infinity, an immortal among immortal whanau in the fullness of life. This kaupapa Maori pathway transforms mortal Maori being to immortal Maori Being (see 4.0).
2.1 Maori Being

The Maori being is the core of the inquiry, the seed. Maori being has innate existential characteristics of wairua, whakapapa, whanau, and whenua which, when combined, provide cultural identification as Maori being. In this section, belief that powers are innately sourced from Atua is introduced. Tapu of being is explained and then described in the context of living in a trinity of Atua, tangata and whenua. Tapu restrictions are outlined. Tapu and tikanga, protocol, are important for Maori palliative care.

2.1.1 Characteristics

“Tihei mauri ora, ki te Wheiao, ki te Ao Marama” (Barlow, p.184), the Maori being is alive in the world. This korero is used on completion of the birthing process, as it refers to the movement of the child through Wheiao (the state between darkness and light) to Te Ao Marama (this world of light) once breathing begins. The Maori being on earth is called a tangatawhenua, an indigenous Maori human, shortened to tangata. Inherent in Maori are the following characteristics, relevant to palliative care.

2.1.1.1 Wairua

The Maori being possesses a wairua believed to be “immortal”. Io, the Supreme Power, of the Universe “provides the wairua” (Best, 1976, p. 121). Wairua is defined as a spirit (Barlow, 1991), an astral body, a shadow (Best, 1954, 1976, 1982), a “refined essence, a soul” (Andersen, 1940, p. 549), an “attitude” (Tate, 2010, p. 45). Wairua as a source of life is wairua as spirit and as hau, the breath of divine wairua. “Mauri is the elemental essence imparted by wairua” (Marsden, 2003b, p. 47).

The wairua connects the mortal and the immortal, supported by whakapapa.

2.1.1.2 Whakapapa

Tangatawhenua have an immediate link to what seems a timeless and powerful whakapapa, a lineage through two parents back to grandparents, to ancestors from the distant past. Past ancestors are nevertheless still in the present, expanding like the growing of a tree, from the trunk to the branches and twigs, all joined, interrelated and standing as one. Held by the chosen few, the whakapapa can be traced to half human, half god ancestors who descend from the gods Rangi, the Sky father, and Papa, the Earth mother, themselves created by the Supreme power Io. In our tribal whakapapa, the lines go back to Tiki, the son of Rangi and
Papa, who is the progenitor of mankind illustrating the generative, immortal powers from which a native indigenous Maori being is derived. This lineage is important because Maori believe the whakapapa links to invisible power from which Maorikind is sourced.

Innate gifts or skills may be acquired through whakapapa such as tohunga, healers, matakite (seers), waiata (singing), karakia (prayers, incantations) and oratory. The source of these gifts is those ancestors of the lineage who possess them. Kaitiaki (guardians), for example birds such as the morepork and hawk, sea creatures, the taniwha and whales, or ghosts, good or bad are also endowed to Maori being from their whakapapa.

Sometimes these gifts are acquired through the names given to the Maori, ancestral names that are handed down through genealogy and incorporate Maori being since they are associated through the wairua with the mahi (work) or ahua (personality) or feats of the source of the name. Sometimes the name may be given as a remembering of tupuna, for example, Te Maawe was the name Uncle Murphy was bestowed. It may be due to an incident, for example, Huringa Kehua, where Uncle while walking on the dirt road turned the corner to realise it was a ghost with him. All ancestral or bestowed names have high significance to cultural identity. This whakapapa gives an essence of Maori to living Maori, connecting them closely to their whanau.

2.1.1.3 Whanau

Maori being belongs to a whanau; an extended whanau or hapu; and an iwi. They have a society of acting together, kotahitanga, and where individuals support each other such that no one is alone. Automatically, selfhood is “we-hood” since “I” always means “us” extending to a “never to be alone” subliminal characteristic of collectivity.

The place in the whanau hierarchy determines speaking rights according to the tuakana (elder sibling) and teina (younger sibling) principle. This matters when people are called upon for help or advice because the eldest or elders in a family have the right to make decisions. A younger person can make decisions only if elders grant them that right. If a decision is made, or an action is taken, without the authority of, or blessing from, the elders identified in their whakapapa, then they do not receive the support required from the whanau physically and spiritually.

The Maori being through whanau and whakapapa link to whenua, the land.
2.1.1.4 Whenua

Maori being is metaphorically tied to the whenua, physically and spiritually: the whenua in tangatawhenua, bounded by tribal territory. Whenua is the earthly homeland where Maori being is nurtured and grows. It is where the turangawaewae is, the place to stand (Walker, 1992a). When Maori being leaves the homeland it is said there is always a wairua back to that homeland, that whenua. One may go away for many years from the land but the land remains, said to be waiting for her peoples to return home. Return to whenua does happen when it is time to pass over. The land however ought to be kept warm by some whanau living back home.

2.1.2 Cultural Identification

Whakapapa and/or whenua prescribe the identification of Maori being. Whakapapa links to other members of the whanau and hapu and then to the tribes. It also links one to the lineage that traces back to Io. The whenua gives the area in which whanau live. Orators stand and give the whakapapa of themselves and kin at gatherings. This korero identifies the Maori to the whenua and whanau, by Maunga, awa, marae, iwi, hapu, hapu ririki, tupuna, whakapapa from tupuna down to parents, down to the speaker. However, the korero is not spoken everywhere: it belongs within a Maori context.

When cultural hybridism exists, the Maori being is never extinguished because there always exists a wairua in the Maori being, “an eternal flame” as I have heard some elders say. “The power of the tapu, coming from divine ancestors, would come with augmented force directly through from of old in unbroken stream to the still-living descendants” (Andersen, 1940, p. 523). The relevance of this statement is that to have an eternal flame to which the elders refer, there must be an eternal source. This source is believed to be tapu which itself is sourced from the divine. Tapu is one of the four powers inherent in Maori being.

2.1.3 Powers

Powers are important to Maori being as they contain Maori energies, which need protecting from harm and are cared for, lest the wairua of Maori being and Maori Being get sick. Innate is the Maori possession of ihi, wehi, mana and tapu. All classifications of power sources differ. Ihi is a natural, vital force and if for example there is a job to be done like caring for the sick you must have the ihi to do it. Wehi is positive fear which causes reverence, such as fearing the consequences if the laws of dealing with the sacred are broken in care. Mana is spiritual and is
the power of the person to act or have acted. Tapu is from being sacred or holy and from the
divine ancestors. All four are leading values (Marsden, 1992, 2003a). The belief that Maori
have through the wairua, sourced from Atua, the Supreme Power, institutes the concept of
tapu in and of Maori being as the divine is sacred and holy. My perspective draws on the
intensive wananga with Pa Henare Tate (Tate, 2009a, 2009b).

2.1.4 Tapu: Te Tapu i

Tapu is presented from three perspectives of tapu inside being (te tapu i), in relationships (te
tapu o) and facing tapu as restrictions (te tapu as tapu or rahui). The prerequisite of all tapu is
tapu i, inside being itself, that ancestral essence, and the state of Being in the incorporeal
world. Maori being is a Maori human being in the corporeal world who has a wairua. The
wairua of the Maori being is believed to be sourced from Atua and believed to return to Atua
when the breath of life on earth ceases.

The active, living form(s) of this tapu is in Atua, tangata and whenua. The articulated linguistic
reality as put by Pa Henare Tate is assigning ‘i’ to the word ‘tapu’ such that “we can speak of
tapu i te Atua, te tapu i te tangata and te tapu i te whenua” (Tate, 2009b, p. 1): what is
sacred about God, what is sacred about the individual, and what is sacred about the land.
These are bound together. Atua is the head of the trinity of Atua, tangata and whenua, and
while many compositions are possible, all are interrelated. Being, te tapu i, is the most
important of the three perspectives because without being there can be no relationships, tapu
o, or any tapu restrictions.

Te tapu i is inherent in day-to-day be-ing, which in Maori language is e...ana in the everyday
action, encompassing and relating to a fullness of realities whilst simultaneously encountering
those realities. Tapu is a quasi-control system since our survival and enhancement are
regulated by the presence of tapu at each encounter. This tapu has a vitality (Henare, 2003)
and always edges forward (Tamanui, 2009) so that in meeting there is the aspect of tapu
meeting tapu (Tate, 2009a). Here, mana is effected, seen in outcome terms, when tapu has the
source in Atua as mana is (re)sourced from tapu which is given from the spiritual powers
(Marsden, 1992; Mead, 2003; Shirres, 1997; Tate, 2009b). Access to tapu is controlled by tapu
restrictions under principled codes of conduct emanating from tika (correctness of action),

\footnote{I have compiled all aspects from the wananga as a practice document in Appendix 7.}

\footnote{A full reading of all concepts of may be found in the PhD of Pa Henare Tate under Tate, H.A. (2010).}
pono (truth and integrity) and aroha (expression in empathy, compassion and joy) (Tate, 2009a; Tate, 2009b), which are prescriptive and proscriptive.

Addressing tapu understanding enables the Maori being to exercise mana, spiritual power and authority. When tapu is acknowledged, enhanced and restored, so is mana. If tapu is ignored or diminished, then mana is blocked or ineffective. Tapu and protocol are significant in dying and death because the tapu is an essence of Maori being.

Existential to te tapu i as a (meta) theory are the five constructs of tapu and being;

1. Tapu Exists
   Tapu begins with existence. Being is tapu in the physical and metaphysical with Atua as the source of all tapu.

2. Tapu is Intrinsic
   Every existence has their specific tapu situated in themselves. Shirres (1997) and Tate (2010) believe this tapu is sourced from the mana of the spiritual powers. This is the very ‘i’ or ‘in’ of the linguistic term, the tapu in us as opposed to the use of i as a particle of sentence construction.

3. Tapu is Totality and Fullness
   Tapu is dynamic and moving to completeness with all linkages, thus moving from partial connections as in relationships, te tapu o, to a full self-development, which determines mana.

4. Tapu is Source and Fulfilment
   While Atua and tangata can be sources of tapu, only Atua can fulfil all creation because Atua is supreme in all things.

5. Tapu is inextricably linked to Mana
   Every existence can have the potential for power due to every being possessing tapu yet mana is the actual power given from the spiritual powers with Atua as the ultimate spiritual power. So tapu is the precursor of mana and where there is tapu there is mana and where there is mana there is tapu which is threefold as “Mana tangata, power from people, mana whenua, power from the land and mana atua, power from our link with the spiritual powers” (Shirres, 1997, p.57).
The lens for Maori being is to view Tapu in Atua, tangata and whenua as expressed through te tapu i.

2.1.4.1 Atua and Tapu

Atua is the source of all life and all power. The native indigenous creation knowledge accords the name of Io to Atua (Best, 1976; Marsden, 2003a; Shirres, 1997; Tate, 2010). The name Atua may also be used for God, gods, and demigods of good and evil personality. Tapu i te Atua, refers to Being, God in existence as the origin of all life. Maori refer to God as Atua and this is the translation used in the Paipera Tapu (Holy Bible). Te Kaihanga is also used to refer to the Supreme Power with the link between them clarified in the korero of Tawhao Tioke

A Maori never had the word God. God was mentioned by the Maori, Io Korekore or Te Kaihanga, the creator. God came by way of the Christians when they came to this country...God is to a Maori the Kaihanga, he is The Creator (Baker, 2003, p.15).

Atua is the head of the trinity of Atua, tangata and whenua.

2.1.4.2 Tangata and Tapu

The Tapu in tangata (mankind), te tapu i te tangata, is a sum of ira tangata, mauri-ora, hau-ora, tinana, wairua, and hinengaro (of the human life principle, the life (essence), health, body, spirit, mind, heart and emotions). The being totality relies on the Interdependent functioning which is “central to Maori spirituality” (Tate, 2009a, p. 30) constituting holism. Innate is thus the sacredness, dignity and worth or value in tangata. I add a notion that expression is in variations of both inward and outward appearances of tapu in the form of ahua, personality, which is gifted by Atua to tangata and can be, perhaps, termed awe (the word expressed in Maori as Aue).

Whenua is treated as a person.

2.1.4.3 Whenua and Tapu

Whenua existed before the creation of Maori being and in the personification as Mother Earth and Papatuanuku is living, “A living organism with her own biological systems and functions creating and supplying a web of support systems” (Marsden, 2003b, p.45). Like Maori being, whenua has all the same tapu which links to Atua and tangata. Whenua has both physical and spiritual dimensions (Tate, 2010).
Atua, tangata and whenua are linked by relationships, te tapu o, interdependently and intradependently to maintain holism and connectedness. Maori being can be enhanced or affected by good or evil influences, and is dependent on access to Maori being. Access is maintained by tapu restrictions.

2.1.5 Maori Being and Tapu Restrictions

Tapu restrictions are either to control access to Atua, tangata and whenua in order to honour tapu and mana or to forbid and prohibit violation in order to honour. Examples include the rituals of protection, cleansing, tangi and karakia (Tate, 2009a, pp. 29-33). Ritenga, custom, is the foundation of access and performed through tikanga, protocols similar to a professions code of ethics.

Maori being possesses characteristics of wairua, whakapapa, whanau, and whenua gives Maori being a cultural identification. With innate ihi, wehi, mana and tapu the Maori being could source power. The existentials of tapu in Maori being enables the exercising of mana, spiritual power and authority whose access is controlled by tapu restrictions. Relationships are important and those of Maori being with Atua and whenua constitute a trinity for well-being particularly of the wairua, an essence which connects Maori being to the immortal. This Maori being with mortal and immortal characteristics and essences transitions through palliative care.

2.2 Palliative Care

In Aotearoa in September 1999, work began on a 5-10 year strategy for palliative care services. On the 17th of July 2000, the Honourable Annette King encouraged New Zealanders to comment on the newly launched New Zealand Palliative Care Strategy Discussion Document (Minister of Health, 2000c). It acknowledged that treatment should promote palliation from a multi-disciplinary team when a person’s disease no longer responds to curative treatment, and that the care:

- Affirms life and regards dying as a normal process
- Aims neither to hasten nor to postpone death
- Aims to provide relief from distressing symptoms
• Integrates physical (tinana), social (whanau), emotional (hinengaro) and spiritual (wairua) aspects of care

• Offers help to the family/whanau/carers during the person’s illness and their bereavement.

The World Health Organization definition of palliative care at the time was:

The active total care of patients whose disease is not responsive to curative treatment. Control of pain, of other symptoms, and of psychological, social and spiritual problems, is paramount. The goal of palliative care is achievement of the best quality of life for patients and their families (Billings & Block, 1997, p. 733).

In New Zealand, The Palliative Care Strategy has been placed under the combined umbrella of The New Zealand Health Strategy (Minister of Health, 2000b) and The New Zealand Disability Strategy (Ministry of Health, 2001), and acknowledges the special relationship between Maori and the Crown under the Treaty of Waitangi (Auckland College of Education; Orange, 1987). To address the needs of Maori, as a specific population group the Palliative Care Strategy Discussion Document (Ministry of Health, 2000, p.13) identified a need to include the following:

• Quality specifications for essential services that include requirements for mainstream services to meet the particular needs of Maori

• Linkages between palliative care providers and Maori development organisations in order to develop a plan for services for local Maori and to assist in meeting the specific needs of Maori

• At a local level, where appropriate, a care coordinator(s) who could meet the specific needs of Maori. The care coordinator would coordinate services and work with the whanau (who are often caring for the person) to ensure that the needs of the dying person are met in a culturally appropriate way. The care coordinator could be employed in conjunction with local Maori providers

2.2.1 Issues Relating to Palliative Care Services

Appendix 5 of the same report raised six issues relating to palliative care services in New Zealand:
Issue One: Lack of a palliative care approach.

Issue Two: Access to palliative care services.

Service gaps:

- Night carer relief
- Community care to support people wishing to die at home
- Inpatient care
- Palliative care in rural areas
- Spiritual care or bereavement support in both hospices and hospitals
- Access to palliative care for people with non-malignant disease
- Maori access to palliative care
- Access to palliative care for children
- Access to palliative care for Pacific peoples
- Access to income support.

Issue Three: Lack of integration/coordination of services

Issue Four: Quality of services and monitoring issues

Issue Five: Workforce and education

Issue Six: Funding of palliative care.

These issues transferred to the new Palliative Care Strategy. Issue two in the domains of service gaps and Maori access to palliative care is particularly important to this research.

2.2.2 The New Zealand Palliative Care Strategy

By February 2001, the discussion document submissions had been received and the Minister of Health launched The New Zealand Palliative Care Strategy (Minister of Health, 2001). The issues raised in the discussion document, including the definition of palliative care, the principles of palliative care and the reasons for a palliative care strategy, were transferred to the new document. The provision and vision of palliative care services in New Zealand were to ensure that “All people who are dying and their families/whanau who could benefit from palliative care services have timely access to quality palliative care services that are culturally appropriate and are provided in a coordinated way” (Minister of Health, 2001, p. 7). The needs
of specific population groups, including Maori (Ministry of Health, 2001, p. 12) are the same, as is the inadequacy of palliative care for Maori.

Issues (Minister of Health, 2001, p. 46) affecting access to palliative care services for Maori were identified: a lack of awareness of, and options for, palliative care services; an absence of Maori palliative care provider organisations; a need for better coordination of services; and the need to ensure mainstream providers understand the whanau model of health and illness and administer care in a culturally appropriate way. No explanation was given for the consideration to be given to item four – Maori dying at home – when planning palliative care services. This thesis suggests why this issue may be important to Maori in influencing a patient’s immediate and extended whanau. Another issue was that the whanau model of health was not modelled.

2.2.3 The Whanau Models of Health

The whanau models were mentioned as an issue but not defined. By viewing the Maori Health Strategy, He Korowai Oranga (Minister of Health & Associate Minister of Health, 2002), there is a link through Pathway One “Development of whanau, hapu, iwi and Maori communities”- Building on Maori Models of Health- Objective 1.2: To recognise and value Maori models of health and traditional healing” (Minister of Health & Associate Minister of Health, 2002, p. 12).

It is proposed “pathway one builds on, and encourages, the use of Maori models of health, which are holistic in approach”. The document refers to Mason Durie’s familiar health model, Whare Tapa Wha, Four sided house, which integrates wairua (spiritual), tinana (physical), hinengaro (mental) and whanau (family) dimensions. According to this model, if each side of the house works in harmony, positive benefits accrue to whanau ora (family well-being). He Korowai Oranga recognises other models that affect environmental health by emphasising how “protection of Papatuanuku (mother earth) and Ranginui (sky father) and the realm of Tangaroa (seas) from the effects of toxins and pollution” will positively impact on whanau health and well-being. The Ministry of Health integrates the patient in Maori Models of Health and recognises the need to consider the implementation of factors such as “Maori being Maori” and “Maori traditional healing” (Minister of Health, 1999).

This thesis adds to Durie’s recognition of the four sided dimensions of Maori well-being by explaining them in the context of a concrete Ngapuhi study situated in a whanau traditional Maori rohe (territory) and recognising the Io creations.
By 2002 the WHO definition of palliative care had more breadth and depth for both the patient and their family.

### 2.2.4 WHO Definition of Palliative Care, 2002

In 2002 the WHO definition of palliative care became, for adults, the following:

Palliative care is an approach that improves the quality of life of patients and their families facing the problems associated with life-threatening illness, through the prevention and relief of suffering by means of early identification and impeccable assessment and treatment of pain and other problems, physical, psychosocial and spiritual. Palliative care:

- Provides relief from pain and other distressing symptoms
- Affirms life and regards dying as a normal process
- Intends neither to hasten nor postpone death
- Integrates the psychological and spiritual aspects of patient care
- Offers a support system to help patients live as actively as possible until death
- Offers a support system to help the family cope during the patient’s illness and in their own bereavement
- Uses a team approach to address the needs of patients and their families, including bereavement counselling, if indicated
- Will enhance quality of life, and may also positively influence the course of illness
- Is applicable early in the course of the illness, in conjunction with other therapies that are intended to prolong life, such as chemotherapy or radiation therapy, and includes those investigations needed to better understand and manage distressing clinical complications

Recognition that New Zealand lacks a palliative care model made apparent the need for any model for Maori to incorporate and address the issue that “mainstream providers understand the whanau model of health and illness and the provision of care needing to be administered

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27 World Health Organisation website is [http://www.who.int/en/](http://www.who.int/en/)
in a culturally appropriate way” (Minister of Health, 2001a, p.46). The whanau model had been elusive.

2.2.4.1 Whanau Model of Health and Illness

No specific model is located or defined in the Palliative Care Strategy. Care is coordinated after a multidisciplinary team assessment which identifies the needs of the dying patient in the terminal phase. The general practitioner and nurse should be involved for continuity of care. The care plan will also provide the whanau with information and skills (undefined) to assist care in a strategy aimed at establishing a systematic and informed service. Since no named whanau model of health and illness was apparent nor a model of palliative care I will outline relevant Maori models that could inform Maori palliative care sourced from medicine and scholars.

2.2.5 Informing Palliative Care

Within Maori whanau consciousness the following sources promote the interaction and working together of whanau through kinship and traditional belief systems which I call whanaungatanga in care and whanaungatanga of care. Whanau “carried these values” throughout their work where the type of work is differentiated by the clear underpinning in Maori values.

Essentially the authors of these models are well known in their fields as well as advocates for Maori centred or Kaupapa Maori care. These models or applications are Maori sourced and foundational for ongoing Maori research.

2.2.5.1 Whanaungatanga in Care: Fellowship in Care

1. Paratene Ngata: I begin with Paratene Ngata whose article remains the foundation on which people rely to come to understand Maori practice in dying, death or bereavement: “Among the most sacred and important in Maori Life” (Ngata, 1987, p. 5). Ngata establishes that the sacredness of Maori protocol is expressed in elaborate rituals and practices. When spoken in the Maori language, symbolism and poetry through karakia and waiata convey deep level feelings. The tribal practices differ amongst Maori but the obligations, expectations and understandings are similar.

To understand the “chain of events and reactions,” Ngata says one has to have knowledge of Te Ao Maori with death or illness centred on “notions of unity, harmony and balance” (Ngata, 1987, p. 5). Order is maintained by customary practice and tapu
maintenance of balance with Te Ao Maori (the Maori universe) between three worlds of the physical, nature and spirit. If this balance is upset a breach occurs and Atua (God/s) intervenes causing sickness and sometimes death. Care is through family strength and kinship with karakia to the divine creator to assist.

The funeral process Ngata describes includes the call, unity of effort and support, the day of interment, and the unveiling of a tombstone some time later. The modern world has had a “profound effect upon the traditional grieving and mourning practice of Maori people” (Ngata, 1987, p.13). Ngata notes that “This is due to the ‘young not having the language, knowledge, whanau or cultural foundation’ and the evolving of ‘young landless, urban population’, fragmentation and dispersal of the support system and severed or lost links to marae” (Ngata, 1987, p. 13). This context continues to exist, and our whanau recognised a similar need, giving my thesis a place. The traditions are the same although the tikanga, ways of performing Maori rites, may differ slightly.

The centrality of Ngata’s work (loosely referred to as Ngata’s model) suggests that the problem has not changed greatly; the topic has not been fully researched nor care developed on behalf of Maori. Ngata (1987) outlines a traditional framework around Maori tikanga grounded on customary practice and ritual under laws of tapu. This framework joined published work by non-Maori in a series named “Death and Bereavement Around the World” (Ngata, 2004) and approaches to death in New Zealand (Schwass, 2005).

Another foundational figure is Mason Durie with his three wellbeing models:

2. Mason Durie: (a) Te Whare Tapa Wha, (Durie, 1985; Durie, 1987; Durie, 1998) is a model that uses four sides of the house as metaphors for whanau, physical, mental and spiritual dimensions of Maori well-being. These dimensions require balance to achieve health which is interdependent and intrinsic to the patient and hence is holistic at all times (section 2.2.3). However the approach is not the best metaphor for what is transcending and transformative in a palliative care journey. Participants modified the model to add a roof symbolic of tupuna overarched to bring the past to the present and provide the pathway back to Atua. (b) Nga Matatini (Durie, 1995) is the source establishing that Maori are diverse and must be seen as a patient among and within Maori hapu through beliefs, nurturing and education, promotes individual
and collective attention on contemporary Maori (c) Te Pae Mahutonga (Durie, 2003; Durie, 2004) is a cosmos metaphor for ora, well-being, through key tasks of health promotion Mauriora (cultural identity), Waiora (physical environment), Toiora (healthy lifestyles) and Te Oranga (participation in society).

Another influence is Rose Pere because she recognises whanau as the core with one leader which resonates with the participant thoughts. The model is not used a lot in medicine but has an application if one considers how to apply them practically.

3. Rose Pere: Te Wheke (The Octopus) was presented initially at hui I attended: Hui Whakaoranga (Pere, 1984) in West Auckland and in Christchurch (Harris & Kapoor, 1990). Extending Durie’s Te Whare Tapa Wha, the model is interpreted by our whanau as symbolic of a key leader in the whanau overseeing all the eight roles to be performed by the remaining whanau in providing ora (wellness). The whanau is the head of the octopus with the eyes as waiora (total family wellbeing) and the eight tentacles of the octopus represents the eight key sectors for wellness: wairuatanga (spirituality), whatumanawa (open emotion), hinengaro (the mind), taha tinana (physical well-being), whanaungatanga (extended family), mauri (life-force), mana ake (unique identity) and ha a koro ma, a kui ma (breath of life from forebears). The model is not used a lot in medicine but has an application if one considers how to apply them practically.

The following model reflects the korero of our elders in terms of Atua, whenua and tangata. It is accepted that Atua is the source of all things.

4. Pouroto Ngaropo: Nga Pou Mana o Io, ("Traditional model of health practice could restore wellness. Presentation by Pouroto Ngaropo to the NZ Nurses Organisation Conference 2004," 2004) which reaches back to reclaim traditional practice for ora, well-being through the mana of Atua, tupuna, whenua and tangata. “Ngaropo defined the four pillars or elements of the traditional model. The first, mana atua, provided the spiritual connection of tangata whenua to its highest sources of spiritual well-being; the second, mana tupuna, was about a person's connection to their ancestry; the third, mana whenua, was about connection to the land and one's place of origin; and the last, mana tangata, was about connection to one's whanau, hapu, iwi, marae or waka. These four pillars contribute to the four dimensions of health from a holistic perspective. If any one of these elements is missing, a state of unwellness results"
I use doctorate Pa Henare Tate because his model referred to as “Dynamics of Whanaungatanga”, similar to Nga Pou Mana o Io, with depth and breadth is used in restorative justice. A core concept is that where there is mana there is tapu and vice versa. This aspect is very relevant as we journey through the realms back to Atua in wairua. The protocols having to be strictly adhered to have a remedy in this work if the protocols are breached.

5. Pa (Father) Henare Tate: He presents an in depth Maori and spiritual view into the relationship between Atua, tangata and whenua with the core concept of where there is tapu there is mana and where there is mana there is tapu. Utilising concepts of tapu, mana, pono, tika, aroha, turanga and kaiwhakakapi turanga, whakanoa, hohou rongo and te wa, models are formulated including model Pono Tika and Aroha (truth and correctness with love), Whanaungatanga (family) and Hohou rongo (healing) model to restore tapu and mana. The foundation is the Te Tapu i and Te Tapu o constructs and linguistics of sacredness within oneself and within relationships between Atua, tangata and whenua. While dynamic they are interdependent and whanau intensive (Tate, 2002, 2010).

Presenting similar aspects to Tate is Henare whose context supports the thesis in spirituality and Te Tiriti o Waitangi.

6. Manuka Henare: Spiritual aspects within Maori Tino Rangatiratanga, particularly as it pertains to the Northern Maori including presentation of Maori philosophy of tapu, mana, mauri, hau and wairua and the rangatiratanga of NorthernTupuna, among them Te Ruki Kawiti and Te Kemara (Henare, 2003, 2009).

Janice Wenn interviewed kaumatua then analysed and presented similar values which are central to Maori throughout New Zealand.

7. Janice Wenn: Kaupapa hauora Maori (Wenn, 2006) with kaupapa hauora based on tradition and identifying eight prime values; whakapapa, wairua, hinengaro, tinana, whanau, whenua, tikanga and te reo.

Ramsden broke ground in New Zealand with her cultural competence.
8. Irihapeti Ramsden: Cultural Safety as both a theory and practice, implemented within New Zealand and Australia as cultural competence (Ramsden, 2002). Her work is cultural competence in order to act appropriately. I state the work of Ramsden to be also a theory because if one is not seen by their culture then patients become sad whereby, as interviewed participants said, they draw on their taha Maori or taha wairua and will themselves to go beyond the veil.

The work of Wolfgramm displays a perspective of Maori cultural organisation through a model based on traditional values. Included is the defence of a family by a Pa taua which is a fortress providing a strong and cohesive whanau group.

9. Rachel Wolfgramm: The Meta-theory of cultural organisation including a pa taua, fortified arrangement exhibits and models the strength of Maori in culture and as culture (Wolfgramm, 2007). Her work also reflects the anxiety expressed by Ngata that this fabric is falling apart due to urbanisation.

The following are perspectives of practices for the present time: Te Tuhi Robust: Aspects of Te Wananga of ancient lore (Robust, 2006); Rhys Jones: Rongoa Maori and primary health care (R. Jones, 2000) and the required place in healing of Maori Traditional healing; and Maryanne Baker: Rongoa Maori and evidenced use in the present time (Baker, 1978, 1995, 2003, 2006).

Robust includes the ancient lore of wananga and in Ngapuhi to which Maori Marsden and Cleve Barlow point to in their writing as original traditional wananga. I am writing in a modern time whereby I bring the past to the present even if only to mention that those tohunga schools were operative and remain today in a modified and perhaps covert way. Jones and Baker are the modern contributors to writings on rongoa Maori in practice today including the struggle referred to by participants to be able to use rongoa every day. Maori healing knowledge is sought by Maori and non-Maori but the process to learn fully is long and usually those interested cannot give much time and seek quick answers.

The modelling of Maori traditional values has been applied in care.

2.2.5.2 Whanaungatanga of Care: Fellowship of Care

The model most used in care is Te Whare Tapa Wha. The nursing of Maori being is important as it is the nurse(s) who would be likely to have a lot of contact with the Maori whanau
Reflections on caring can allow nurses to identify within themselves an indigenous caring (Falleni, 2004), a Maori perspective where whanau willingly take care of their own even when resources cease, yet resources need to be effected to meet their needs because whanau need help to care for their member (Corbett, Francis, & Chapman, 2006). Communicating in a way that Maori understands improves care including the recognition of naming as acts of identity (Willis, Rameka, & Smye, 2006). Nursing the way the Maori patient desires, rather than the way of the nurse, is important, (a) in avoiding neglect of patients’ health experiences (Wilson & Neville, 2008) and negative attitudes toward the elders (Higgins, Slater, Van der Riet, & Peek, 2007) and (b) in recognising the needs of extended whanau who want to be there during hospitalisation (Higgins, Joyce, Parker, Fitzgerald, & McMillan, 2007).

It is also important to be culturally competent (Stout & Downey, 2006). A model which is more than an ideal has been subsumed into cultural audit specifications. It is grounded in nursing by Te Irihapeti Ramsden. Conceptually incorporated in the 2002 Nursing Confederation and in cultural guidelines internationally, Ramsden’s model put cultural safety in context. Cultural awareness and cultural sensitivity were suggested to be the pathway to cultural safety (Ramsden, 2002, p. 117) and this work has since been utilised in cultural competence validation.

Application of models and practice for Maori whanau with their member as a patient is to be considered in palliation where prescriptive tikanga prevents the antithesis in this research. Diversity within whanau may occur as to who the knowledge carriers and roles players may be due to upbringing and where home and hapu are situated. Essentials of care will be determined by whether the patient is a native indigenous, raised by and with the traditional kaupapa and tikanga ways of the whanau and hapu, or is indigenous in having a Maori whakapapa. There is also the context of cultural awareness of ritual and cultural sensitivity, both of which the carer will either be aware of or not. Cultural safety from a traditional viewpoint culminates holistically rather than in a departmentalised context in which palliation is seen fragmentally as emotional, social or psychological. Aiding the whanau patient safely on
their pathway to the new world is imperative from the emic and the etic perspectives whether viewed by and as a patient who is Maori with a culture, or viewed as whanau.

This thesis uses tradition and culture for concepts to take Maori being through the journey of dying and death where Maori being is transcended to become Maori Being.

In 2007 the Palliative Care Subcommittee, New Zealand (N.Z.) Cancer Treatment Working Party, 26 February 2007 produced the “New Zealand Palliative Care: A Working Definition.”

2.2.6 New Zealand Palliative Care: A Working Definition

The preamble recognised the inequalities of access for Maori to palliative care. Clarity around the palliative care definitions is seen as fundamental to the N.Z. Palliative Care Strategy (2001). The 2002 WHO definition is used to define N.Z. palliative care. Taken into account is: the Treaty of Waitangi, He Korowai Oranga, holistic models such as Te Whare Tapa Wha, palliative care continuing to evolve, generalist palliative care availability throughout with specialist care as needed, best care through an integrated approach and continuity of care delivery by the primary care team. The fifth page states:

Therefore, the New Zealand definition of palliative care is:

*Care for people of all ages with a life-limiting illness which aims to:*

1. Optimise an individual’s quality of life until death by addressing the person’s physical, psychosocial, spiritual and cultural needs.

2. Support the individual’s family, whanau, and other caregivers where needed, through the illness and after death.

Palliative care is provided according to an individual’s need, and may be suitable whether death is days, weeks, months or occasionally even years away. It may be suitable sometimes when treatments are being given aimed at improving quality of life.

It should be available wherever the person may be.

It should be provided by all heath care professionals, supported where necessary, by specialist palliative care services.
Palliative care should be provided in such a way as to meet the unique needs of individuals from particular communities or groups. These include Maori, children and young people, immigrants, refugees, and those in isolated communities (Ministry of Health, 2007).

The Maori aspect remained generic or referred to the model of Te Whare Tapa Wha.

With these in mind and concretising the fact that New Zealand still lacked a palliative care model inclusive of the specific issues that needed to be addressed from the discussion document, for both Maori and Non-Maori, I developed for this thesis a study design that situates palliative care within a Kaupapa Maori framework. I label this world Kaupapa Maori be-ing which combines the philosophical Maori being in the world with Maori being Maori in the capacity of a native indigenous Maori.

2.3 Kaupapa Maori Be-ing

This be-ing in the world processes the journey of Maori being into palliative care whereby the Maori being is cloaked with the “ways” of traditional Maori to live in the world which is Kaupapa Maori be-ing. This be-ing as Kaupapa Maori is essential to reach forward to the next phases in the journey.

2.3.1 Kaupapa

Kaupapa is a word used by our elders, he aha te kaupapa, to set a plan for whatever lay before them. Kaupapa is thus a Maori pathway, plan or action, for everyday living, for the ontic. This thesis is a kaupapa; a sequenced pathway to conceptualise handed down Maori traditional knowledge that has grown through the oral tradition of the customs, ritenga, in all that was actioned in the investigation of palliation for Maori. The Maori traditional customs have always been supported with karakia, which was itself a custom.

2.3.2 Kaupapa Maori

The customs I investigate are Ngapuhi and have remained a practice in Ngapuhi today. They must be investigated through the researcher’s own whanau and hapu as the tikanga to perform the beliefs carry the visible and the invisible wairua of all that comes into contact with the work at hand. Protection from harm requires an in-depth understanding of the tapu, sacred, nature of the research at hand. It also requires an understanding of the antithesis of understanding protocols around dying and death investigated physically and theoretically in
regard to Maori. Investigating one’s own people maintains the wairua within one’s own whanau and makes it easier and safer to deal with. Sir James Henare said to me, in his quiet authoritative tohunga voice when teaching me about meeting Maori people, “E Ko, You will never meet the person, you will always meet their tupuna because of your whakapapa.” This statement has many lessons and one for this thesis is that good and bad wairua can meet a person from another person because each person has a history set back to time in memorial through their whakapapa, as uri of an ancestor or tribally. Meetings will be positive or negative wairua instigated, for example, my blood is from tupuna who are ngakahi such as Te Maawe who astral travelled and rests amongst the stars. There are also nakahi also named Atua Wera who speaks with the deities, tohunga of the ancient ways and of karakia, warriors of war and peace, matakite. All ngakahi and nakahi are related by whakapapa. Therefore this sort of research needed to be Kaupapa Maori, traditional whanau, hapu and iwi belief based, in terms of the researcher and her whanau. The whanau connected to this research are of like mind and blood who practise the whanau, hapu and Ngapuhi beliefs, beliefs that form part of the everyday life. Consequently, all the customs are utilised and performed under tikanga, protocols for performing action, which may be paralleled to ethics. This specific nature of custom and protocols combine and are the existentials that make a kaupapa a Kaupapa Maori one in this world of mixed ethnicities.

2.3.3 Kaupapa Maori as Maori Centric

Because Kaupapa Maori is central to being Maori, Maori whanau perform, or do not perform, certain actions. These reasons pertain to the Maoriness or Maoritanga within the person performing and that of their whanau and hapu. To claim what is Maori centric I view Kaupapa Maori as the superior cultural foundation for Maori as native and indigenous. This claim requires the exploration and explanation of what is Maoriness, Godliness and whenua in relation to palliation.

2.3.4 Kaupapa Maori Be-ing

Kaupapa Maori be-ing is the action, action-ing or performance that Maori being undergoes to act out life in the corporeal world. The corporeal world is the world that Maori being transitions to before becoming Maori Being in the incorporeal (In) finity. The nature of the system is holistic, looking at the particular within the whole and the whole within the particular; thus, in the traditions of folklore it is cyclical.
2.3.5  Tradition

Tradition is “the creation of the future out of the past...situated in the nothingness of the present” (Glassie, 1995, p. 395), so “its character is not statis but continuity” (Glassie, 1995, p. 396) because people use their own resources, their tradition, to create their own future. This pathway resonates with a mix of the processes of the generative powers of Io and the Maori proverb of Maori walk into the future backwards because both move forward with their whakapapa linking the past to the present and linking also the tapu of Atua to Maori. Movement towards a future, always with thoughts of our past to shape our future, constitutes Maori being Maori, a Maori being acting, be-ing in the world. Buetow views it as moving through the past to the future (S. A. Buetow, 2004). This is a characteristic of Maori and part of culture. Be-ing in a place of evolving rituals outside formal structures “where material culture is valued as a means of expression and transmission; where myths are significant and the power of place is stressed” (Bowman, 2011, pp. 1-2). This is Maori being in Kaupapa Maori be-ing where lore and cultural tradition matter as part of the particular within the whole and the whole is the particular. Ranginui Walker writes that Maori traditions began in the fourteenth century where heroes are human ancestors with a depth of 26 generations or 6.5 centuries. Myths, he continues, while in the remote past bear resemblance to those same Maori acting in the traditions and to transmitted messages (Walker, 1992b) such that “The distinction between myth and tradition is not sharply demarcated” (Walker, 1992b, p. 180), and both “possess the same dynamism as the culture that bears them” (Walker, 1992b, p. 182).

2.3.6  Culture

The way of life that our whanau follows or leads within our “society” called Ngati Te Ara from “The Valley” is a Maori way of life that is accepted and adopted by the whanau living together in the valley. This constitutes culture. Maoritanga is the term to denote how Maori being views and responds to the societal life. I adhere to this and to the succinct meaning of Maoritanga given to be “that complex whole of beliefs/attitudes/values/mores/customs/knowledge acquired, evolved and transmitted by his society as guiding principles” (Marsden, 2003b, p. 34).

The journey from the corporeal to the incorporeal from the viewpoint of our whanau is one example of a way of life under Maoritanga which I will explicate. It is the totality of this meaning of Maoritanga that makes this thesis Kaupapa Maori be-ing, a total immersion into
what it is to be Maori in the context of end of life in palliation. This is what this thesis will explicate.

2.3.7 Culture in and of Care

Culture is both a personal and public expression within the society and where Maori culture will meet (an) other cultures. This thesis “sees” Maori society and culture through a new lens with palliation added. Culture is revealed in the halls of knowledge and literature, under the title of religion.

2.3.8 Religion

Before the Pakeha taught him that there was such a thing as religion, the Maori had no term to show that he knew such a thing existed; but his reformers very quickly found that whilst he may have had no set term for it, the ‘state’ of religion was something he was very well acquainted with, though he lived in it without actually professing it; it coloured the routine of his whole daily life (Andersen, 1940, p. 513).

Religion is inside Maori in the everyday, ontic expression of the epistemic of tribal lore, bound to the whanau and hapu just as the whanau and hapu are bound to the practice of the religion. “Universal religions, on the other hand, are detached from a folk base. They address themselves to individual men anywhere and everywhere” (Yoder, 1974, p. 10).

In this thesis the everyday is the working, the be-ing of the practice of culture (ritenga), without knowledge, as a natural expression. Accordingly, Article 4 below is not written into Te Tiriti o Waitangi, the Maori version that the rangatira at Waitangi signed and declare tika (correct) because ritenga was a daily practice whose inclusion was thought unnecessary. In The Treaty of Waitangi it is referred to (but often omitted) as Article 4.

2.3.9 Article 4 of The Treaty of Waitangi

The Governor says that the several faiths (beliefs) of England, of the Wesleyans, of Rome, and also Maori custom shall alike be protected by him.28

E mea ana te Kawana ko nga whakapono katoa o Ingarangi. o nga Wetereana, o Roma me nga ritenga Maori hoki e tiakina ngatahitia e ia

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This clause is strongly upheld by the Northerners also because they refer to the North as the cradle of the nation and the cradle of Christianity particularly with the Bible translation into Maori initiated through the Northerners and the Chiefs Hongi Hika and Waikato.

The formal contributions to Kaupapa Maori Being are that the rangatira of nga hapu of Nu Tireni, New Zealand, acknowledges Te Tiriti o Waitangi, as being primary, first place over the Treaty of Waitangi. This is vigorously debated by Ngapuhi Maori particularly in the Waitangi Tribunal Hearings for Ngapuhi because Northern rangatira signed Te Tiriti o Waitangi not The Treaty of Waitangi. Tupuna rangatira (ancestral Chiefs) signatures on Te Tiriti o Waitangi has international acceptance. I posit the importance of Te Tiriti from a Ngapuhi perspective as part of formalised Kaupapa Maori theory with He W[h]akaputanga as they both outline principles grounded in Maoritanga.

2.3.10 Formalised Kaupapa Maori Theory

Conceptualised liberation is presented as two notions of Kaupapa Maori theory: the Sacred Covenants initiated in Ngapuhi and Kaupapa Maori theory of academic discourse.

2.3.10.1 Sacred Covenants of Te Tiriti o Waitangi and The Treaty of Waitangi

Archives New Zealand holds the original versions of Te Tiriti o Waitangi and The Treaty of Waitangi, two similar yet different versions of lore and law with the predecessor He W[h]akaputanga, Declaration of Independence, as signed at Waitangi, in the Bay of Islands. At the time of their initiation, these documents were deemed to favour a reciprocal arrangement, predominantly between the Maori Chiefs and the British Monarchy for the English settlers.

From the time of 1840 a formal acknowledgement of a mix of culture and cultural exchanges has influenced praxis to this day in the hapu nations within the state of He Whare Tapu o Ngapuhi, the collective hapu within the region of Te Taitokerau (Northern Region). Called the Cradle of the Nation, Waitangi with Te Tiriti o Waitangi carries multiple layers of reality, of being, through interpretation by the mix of settlers, with and without the missionaries, and rangatira, tohunga and whanau, hapu (Baker, 2010a). All had their own practices of faith or religion in terms of customs, and not necessarily faith alone, since the timeframe 1835 onwards, during which the traditions were brought forward. 1835 was the year of the signing of He W[h]akaputanga, the Declaration of Independence. At this time, The Paipera Tapu, The

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29 Determined by many speakers, of whom I am one, in the Ngapuhi Treaty Claims Hearings titled “The Treaty of Waitangi Te Paparahi o Te Raki Inquiry”.

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54
Maori Bible, had been established, since Hongi Hika, who had visited Cambridge, England, had helped to ensure its translation into the Ngapuhi Maori dialect. He W[h]akaputanga, Te Tiriti o Waitangi and He Paipera Tapu are the fundamentals of the ritenga, traditions, of our whanau, extended whanau and hapu. The concepts were intertwined as chiefs who were also tohunga envisioned a connectedness between the corporeal and incorporeal worlds when signing Te Tiriti, (Baker, 2010b). As fundamentals they secure a place in the thesis and their essence will be explicated through my research.

While Marsden wove the theory of the Maori universe, it was the Maori relationships that incorporated the wairua as spirit and the spiritual, the incorporeal. Scant academic theorising was attached to the temporal or corporeal culture. When Maori Marsden was alive, I suggested to him in the North that we needed his theories transferred into practice. It was not until as recently as 1997, when Graham Smith submitted his thesis (G. H Smith, 1997), that we had an explication of a “particular” Kaupapa Maori theory. I make space for his theory within my theory and its application of a Maori existential or lived experience of being.

2.3.10.2 Kaupapa Maori Theory

The political landscape is the ideal place to invoke the prime emancipating positioning of Graham Smith’s Kaupapa Maori theory (G. H. Smith, 2003). The theory has three elements: conscientization, resistance and transformative action, which all strive towards freedom. The same elements are present in palliative care, whose dynamism depends upon the phases in the journey of dying. These elements, which are central to Maori and to Smith’s theory, firmly articulate what is required in a Maori mindset when travelling the journey of dying and death.

In terms of this journey I interpret Smith’s model to suggest that Maori (re)conscientize themselves into the Maori mindset. In so doing there is a resistance to the hegemonic ways that may compromise Maori living as well as their smooth journey in crossing the veil. Only by sustaining this stance and by practising what is tuturu (correctly Maori), the origin for the time in which we live, is there hope of achieving a transformation that is meaningful. This is Kaupapa Maori, the practicing principles that are embedded in Maori as being Maori.

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30 The significant Ngapuhi rangatira (Chief) who was a friend to the missionaries Samuel Marsden and Henry Williams was Hongi who was influential in allowing missionaries to stay and live in the North. For a reading on the life of Hongi Hika, see “Hongi” (Urlich-Cloher, D. U. (2003). Hongi Hika: Warrior chief: Viking.)

31 Based on Northern Maori teaching from the whare wananga which were tribal tohunga learning schools for the few chosen to become the chosen skilled ones.

32 Use in the context of a hermeneutic circle where one looks at the detail in terms of the whole and the whole in terms of the detail, the particular, on which one seeks and questions to gain understanding of the text which is Maori in this paradigm.
2.3.11 Cultural Fit

Geertz has a culture concept that also has “fit”\textsuperscript{33} with Maori in that there is a reaching back to the past, to the \textipa{Io} creations, which brings them into the present through the symbols of communication. Geertz states that the culture concept he adheres to “denotes an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life” (Geertz, 1973, p. 89).

Religion, I name ritenga, is part of and is a cultural system, I call Maoritanga. Its study Geertz suggests involves analysing the systems of meaning in the symbols that make up the religion proper. Relating symbols to the social-structural and psychological processes seeks analysis that is theoretical, comparable and sophisticated. Maori practice is both overt and covert. As Yoder puts it, “Folk religion is the totality of all those views and practices of religion that exist among the people apart from and alongside the strictly theological and liturgical forms of the official religion” (Yoder, 1974, p. 14) where folk religion is “the folk-cultural dimension of religion, or the religious dimension of folk-culture” (Yoder, 1974, p. 14). Maori being exists within what Yoder calls “folk religion.” To analyse palliative care for Maori being required a native science approach, a Kaupapa Maori mix with the scientific and social science.

2.4 Native Science

To (re) focus on the fourth sequencing of the transitional and interconnected Kaupapa Maori pathway I reiterate that written, section 1.1.4.1:

A native science emerges from a Kaupapa Maori mix with science and social science. Subsumed in both the corporeal and the incorporeal worlds, the systematic whanau, hapu and iwi processes are the ways that Maori perceive, know, think and act. They have their own whakapapa from participation in these worlds. “To understand the foundations of Native science one must become open to the roles of sensation, perception, imagination, emotion, symbols, and spirit as well as that of concept, logic, and rational empiricism” (Cajete, 2000, p. 2). I add another condition, which is to have a “prior certainty of consciousness” which transcends perception because to

\textsuperscript{33}The word “fit” is in the context of the use by Barney Glaser (1978) in his grounded theory where a concept has to have fit in the environment in which it is to fit.
perceive is not necessarily “to know”, the latter being a term used as “you know” by Maori repositories of traditional knowledge for this consciousness.

I turn therefore to what the story of Io and his creations shows about the foundations of native science with my added condition of prior certainty of consciousness.

Atua is the believed source of life and all powers, Atua is Io and it is with Io we begin the native storying of Maori philosophy. This native Maori philosophy is a grounding of Maori ritenga and tikanga from which is derived everyday practice. The essences of the stories can contribute to how and why Maori practise their (palliative) care the way Maori do beginning with their strong belief in Atua.

### 2.4.1 Atua as the Source of (Maori) Beginnings

Atua has several definitions where usage depends on context. Atua may be used for God, the divine ancestors or the gods in cosmogony, theogony and anthropogeny. In context of Maori being there is a belief that Maori being descends from the Supreme Power and God. I focus my lens on the constructs in the creation of the universe, of the gods and of mankind and mankind I name Maorikind.

### 2.4.1.1 Storying a Past

The Maori narratives of Atua are material artefacts, a taonga tuku iho, (treasure passed down through the generations). They are timeless as they do not date and they still hold relevance today. The narratives are important ways of knowing because the storying of a past can bring us into the present. Hence, this storied past is very present in the everyday life of Maori being.

Many have written similarly about the creation of the universe, the gods and Maori kind. Presentations by authors are amid stories as collections generally (Alpers & Hanly, 1964; Reed, 1999; Reed, Calman, & Reed, 2004) or specifically purposed to record tradition in culture through karakia and poetry (Buck, 1950; Pomare & Cowan, 1989; Shortland, 1998). Ethnological publications record native Maori culture with their relationships to the cosmos and nature (Best, 1922, 1954, 1976, 1982). Marsden focuses in detail on the Maori universe (Marsden, 1992, 2003a) and Shirres on the aspect of the human elements and karakia (Shirres, 1997). The creation stories are also among inventories of Maori concepts (Barlow, 1991; Orbell, 1995).
Overall in the telling of the many narratives one finds that karakia is recited and then whakapapa spills forward or the word is spoken and the skies part or the nights are formed, something forms from nothing. All is movement throughout as classifications of generative power in three sequenced phases, “the creation of the world or cosmos as they saw it (cosmogony), of the gods they inherited and created (theogony), and of human beings (anthropogeny)” (Buck, 1950, p. 433). With these phases in mind I explicate the past, from the narratives and language of symbols, in order to help make sense of the present. I am guided in this task by Maori Marsden’s work of “God, Man and the Universe” and Cleve Barlow’s “Tikanga Whakaaro” using language and teachings that include their matauranga as tohunga who have graduated from the traditional whare wananga. Guidance from Barlow and Marsden and possessing a Northern whakapapa, looking through a Northern Maori lens, which is a focus of the thesis, enable me to explain how each of the three phases of movement is necessary for Maori being.

2.4.1.2 Creation: Cosmogony

The story begins with Io, the Supreme Power, the highest of all powers and attributes. Io appears with both positive and negative energies and resides in the realm of Te Korekore. The energies of Io unite and his essence fertilises Te Korekore. Io’s word is spoken and a process starts with his essence flowing into the night, to Hawaiki, to the heavens, to the light, rocks and water to increase each. A seed for potential being was established and when Io’s word is spoken again, there is differentiation with form. The process continues through the spoken word where in the realms the night realms are formed then illuminated with soft light whereupon Te Wheiao (dawn realm) was separated by a veil, te arai, from the Po-tahuri-atu (night that separates day), and Te Ao Marama (broad daylight) is put beyond dawn. In the night realm Io established Hawaiki (nui, roa, pamamao and tapu) where he resided with his assistants all divine and sacred, making Hawaiki the revered homeland. Io’s private sanctuary is Hawaiki-Tapu. Io’s created universe is Te Korekore, of positive and negative energy, embracing the two dimensions Te Rangi and Te Po, each divided into 12 planes, with Te Ao Marama, the broad daylight, in between and equidistant to Te Rangi and Te Po.

In this narrative, the central importance is Io the Supreme Power, potential for power within Maori Being, the realms as spiritual passages and homeland for the wairua. The essences are:

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34 Blessing of new homes or buildings are performed at dawn in between dark, Te Po, and daylight, Te Ao Marama.
35 Te Arai, the veil, separates the worlds of light from dark.
1. Absolute power is vested in one person as positive and negative energy.

2. The existence of both positive and negative energies within life.

3. Potential Being is available within Maori kind, as latent energy that can be activated to achieve potential, i.e. achieve what is desired.

4. The spoken word is powerful such that Maori can intervene in the course of things. The word as powerful can cause good or harm.

5. The night realms were formed which became the abode of the wairua.

6. Te Wheiao (dawn realm) is where the wairua first travels on departing.

7. Te Wheiao is separated by the veil te arai, from Te Po (night) and from the day, Te Ao Marama. The spirits are known to visit Maori from midnight onward but return before sunrise so Maori who see spirits or ghosts are usually safe on sunrise. Barlow (1991), states that rituals take place at dawn in the belief of “the presence of the gods and the spirits of ancestors that have passed on...there is no disturbance from the outside world” (p. 184).

8. Wairua going to Te Wheiao is a place below the earth to rest a while before being taken onward to the final resting place, so the journey resembles the bottom of a figure eight, 8.

9. Hawaiki is established for Io and thus is an ultimate sacred homeland because Io resides there with all his assistants who are also divine and sacred.

10. Wairua travel to Hawaiki to rest with Io.

11. Te Korekore is the outermost limit of the universe.

12. All within the realms are sacred, tapu.

13. The Maori universe when I draw these realms as the whakapapa unfolds and appears upside down or back to front, so forward is backward.

14. The universe with Te Ao Marama in the middle is a figure 8, which is also a sign of infinity in many respects and in mathematics.
15. Te Korekore, which embraces all realms, equates to infinity supported by the requirement of double negation of positive and negative.

Io continued on to create the first gods.

2.4.1.3 Rangi and Papa: Theogony

Rangi-awatea, the male principle, and Papa-tua-nuku, the female principle, were said to be the first gods. From their union many children were born the prime ones being Tane, Tangaroa, Rongoa, Haumia-tiketike, Tuu-mata-uenga, Ru-ai-moko and Tawhiri-maata. Rangi however would not stop clinging to Papa so the children agreed that Tane should separate their parents to allow the light to enter in. Achieving this separation, Tane was given the mana by Io to complete the unfinished work of Rangi while Rangi was banished, void of mana, to the night realm.36 In Te Whanau-a-Rangi (Company of heaven) reside the spiritual beings that transmit Io’s commands. Tane gave authority to his brothers to create nature and each of them had their separate roles. The gods also searched for the female element which Barlow states “to create a woman to be the wife of Tanenuiarangi, the first mortal man” (Barlow, 1991, p. 147), which I call a “creation turn” because Barlow is “seeing” the symbols as Marsden suggests can be done. During the quest, Tumatauenga co-habited with the overseer of the Night and Wheiao realms named Tahutapairu (Barlow, 1991, p. 184) gave birth to Aitua whose name is used for death, accidents, calamity and bad fortune (Barlow, 1991, p. 2).

In this narrative the importance for Maori Being is instruction on lifestyle, authority and work. The essences are:

1. Io did not speak directly to the children but had transmitters.

2. Io having his assistants in the Whanau-o-Rangi suggests a separate residence to Hawaiki, Te Po and Rangi.

3. Rangi and Papa and children are wairua but created.


5. Disobedience to the Supreme power causes the separation of Rangi and Papa to the night realm and earth.

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36Barlow, 1991, pp.11-12 has a concise informative section on Atua (Gods) and their jobs.
6. I postulate that the separation is also symbolic of the ritual of the tukua or wehe.

7. Rangi was banished to the night realm which is also a place where the wairua may reside.

8. Rangi was banished for not completing the work so Maori must work or they will not obtain mana or may lose it.

9. Io chose Tane to complete the work of Rangi which means that Io can transfer his power to one less in power by choice which implies power transfer and gifting.

10. The children of Rangi and Papa became creators within the universe through the mana of Tane, thereby depicting how whanau authority rests in one leader per whanau.

11. The children all had different roles as creators and guardians to do what is required to work as a collective and inside whanau.

12. Everyone working together, Kotahitanga, yet in their separate jobs is holism.

Shirres opposes the English language translating the spiritual powers as gods when “They are not gods. These atua are created. They are children of Rangi and Papa, who themselves were created out of the nothingness” (Shirres, 1997, p. 26). The sharing of this belief is significant because it states that there is a creator who created rather than something was formed out of a generative power of scientific chaos. Tawhao Tioke speaks similarly,

A Maori never had the word God. God was mentioned by the Maori, Io Korekore or Te Kaihanga, the creator. God came by way of the Christians when they came to this country. Then we learned about the word God and this is where these Christians called Tangaroa, Tane as a Maori God. They are not Maori Gods, they are caretakers of a particular part of the country, the water, the face of the land, the mountains, they are the caretakers. The Maori maintain Io, Io was the power behind these Atua. They were not Maori Gods. This is one of the things e korero nei ahau (I am saying) this is one of the things not known. No Maori has ever told our Pakeha friends that the word God came by way of Christianity (Baker, 2003, p. 15).

Tane having the creator role for mankind created the first human.
2.4.1.4 First Maori Being: Anthropogeny

Tane took clay and formed a woman into which he gave his ha, breath of life, from his nostrils through a hongi. Her name is Hine-ahu-one, maid from the dust.37

Her offspring is Hine-nui-te-po who is the guardian to the entrance to the night realm, Te Po, where she guides the wairua, spirit, of the departed to Hawaiki. Maui’s unsuccessful attempt to kill Hine-nui-te-po in his quest for immortality caused Maorikind to become mortal. Maorikind therefore journey forward to return to their spiritual homeland with the immortal. In this same story of Maui, his fantail was squealing from laughter inside the domain of Hine-nui-te-po which woke Hine-nui-te-po who, upon finding Maui, defeated him. This is the origin of the fantail being an omen of death if it flies inside the home or squeals incessantly at you.

Hine with Tane begat Maorikind. The concept of woman is strong and tapu. Her womb carries the immortal seed of Io which is the tapu of the gods and tapu of mankind.

The importance of this narrative for Maori being is that immortality can be achieved because the immortal is within Maori being as wairua which can travel back to the spiritual homeland: The essences are:

1. Divine is made mortal.

2. Wahine, woman, is given the immortal breath of life.

3. Wahine, from Hine is the name used as woman.

4. The immortal is within woman, in the womb.

5. Woman houses the seed of Maorikind in her womb, Te Wheaio.

6. The symbolism of a hongi is a breath of life.

7. Dying is inevitable but guarded and guided.

8. There is a guardian at the entrance and on the paths to immortal life.

9. The energy of the male is defeated by the energy of a woman which is important in maintaining tapu.

37On burial it is said tinana ki te one one, the body goes back to the dust from whence it came.
10. Woman and men have separate roles.

11. All departed have a wairua.

12. All wairua of the departed attempt to reach the immortal homeland.

13. The wairua take different routes to immortality.

2.4.1.5 Wairua

Spirits of the departed are called wairua and may, from earth, journey to the realm of the night, Te Po, in which is contained Hawaiki, along Tane’s track Te Ara Whaanui. Alternatively they may journey to Rangi along Tane’s track named Te Aratiatia or they may journey to be amongst the stars, nga whetu. All pathways are in the spirit realm.

Most importantly, to Maori being is that there are three ways to immortality for departed spirits who are called wairua. Wairua take one of three roads to the spiritual homeland:

1. Wairua travel along Tane’s track to Hawaiki in Te Po or
2. Wairua travel along Tane’s track to Te Rangi or
3. Wairua may not take any tracks but go amongst the stars.

Many words are said to the tupapaku to ensure the wairua travels these paths today that have not changed overtime. Best states that John White communicated that among Ngapuhi, “a charm called a whakaheke is repeated over the dead in order to facilitate the descent of the soul to the spirit world” (Best, 1982, p. 82) and Rev. R. Taylor communicated to Best,“ a whakaeke is used to help the spirit ascend to the heavens” (Best, 1982, p. 82).

2.4.1.5.1 Other Wairua in Existence

Whiro is the power holder in the night realm. He is known for the occult or black arts. “Whiro is ever endeavouring to slay the wairua” (Best, 1954, p. 6).

1. In the night realm are familiar ones who are kaitiaki for whanau such as seeing or dreaming of their whanau beyond the veil that tell them of things to come.

2. In the dark are the demonic ones.
3. On earth are those that linger and haunt the living as kihau, ghosts. This happens because the wairua usually has unfinished business or was neglected in trying to return them to the spiritual homeland or tapu is breached.

Ghosts are assumed to be more material than a wairua and differentiation is made between ghost and wairua. There are also good or bad ghosts.

These aspects are additional reasons that Maori being do not like being on their own or in the dark because of the invisible presence they may feel and see as a matakite or feel and not see. Andersen puts this attribute of fear, wehi, well:

“Man himself was hedged about with divinities...being the preservers or destroyers of various parts of his anatomy according [sic] as he observed or neglected the ever-imminent laws of tapu” (Andersen, 1940, p.523).

This upholding of tapu is significant especially upon dying and death:

The belief that the wairua of the dead possesses power to injure, or at least harass, the living was the origin of the peculiar rite called the tuku wairua...performed over a person as the breath of life left his body, or soon after, its object being to cause the flitting spirit to proceed direct to the spirit world. The charm recited in order to dispatch the soul is called both tuku and wehe 38 (Best, 1982, p. 41).

This phrase also illustrates that the best time to perform the tukua is upon or soon after death. However, it is done at any time after and can be done before death as well.

Even after the tukua wairua is performed it may be found that the wairua does not leave which calls for help from the tohunga or whanau who will check to see what might have occurred to detain the wairua. Once the cause is found and the rituals are performed, the wairua will travel to the spiritual homeland.

2.4.2 A Maori Philosophy

2.4.2.1 As Principles of Care

I have attempted in the preceding sections to express the relevance of narratives to Maori Being. While a researcher may call them concepts they are also principles for action. These principles may be deduced as principles of:

38 Wehe means to separate.
• Maori being
  
  o Tangata through power relationships, people relationships through:

• Maori be-ing in the world
  
  o Ritenga as culture performed through tikanga, law and rules for obedience including functions in work and relationships with:

• Atua
  
  o The divine, individually and severally, The Supreme with the assistants:

• Wairua
  
  o As the thread to tie the two worlds and complete the figure 8 of the infinite

• Whenua
  
  o Divides the spheres and the need to provide for Te Wheiao through:

• The Portal: Hinenuitepo:
  
  o The woman, wahine, is the energy that can make or break tapu and the mother of Maori kind. She is also the guide to the realms so Maori is never alone.

The basis of this perspective is that through the formation of man from an immortal source, an existence demands an obedience to a higher power. A principled Maori life is led in a world created by the divine until the time arrives to depart this world. The wairua within Maori being, also created by the divine, will be released to make that journey to the incorporeal homeland in the cosmos while the tupapaku remains in the corporeal earthly home. Three passageways exist for the wairua to choose from. The passageway is entered after a stopover in Te Wheiao (dawn realm). Guarding the portal to the immortal and guiding the wairua through the passages is Hinenuitepo. When Maori being is fully prepared the destination will be reached. Success depends on interdependent relationships. This Maori philosophy suggests that the Maori “know” God and have known God since their beginnings and God is Atua.
The connectedness between whakapapa, whanau, whenua and wairua to the immortal whenua is the wairua, which is common to both. The whakapapa innate in all Maori being facilitates the journey of the tinana to the whenua in which to sleep the long sleep, he moengaroa, as well as for the wairua to travel back to the immortal homeland. Besides providing the whakapapa link, the whanau are the assistants of Io on earth who prepare and ensure their whanau achieve the journey to Te Rangi, Te Po or amongst the stars. The powers within Maori being are used throughout life, mindful of protecting the tapu of and in Maori being. This is required care for ensuring the wairua is well. If the wairua is unwell then this is the portal for spiritual witchcraft to be used to try and destroy the wairua of Maori being.

The Maori being journey begins with self where self is “us” enveloped in a palliative care environ which Maori being transforms into the culture and tradition of identity using Kaupapa Maori as the foundation. All the time there is an aspiring to fullness of life using resources by combining native with science to imbue the journey with essences. As the journey is interdependent on whanau there is facilitation in reaching for the (in) finite. With all going well the infinite is achieved by transcending being to become Maori Being and resting finitely in the infinite.

2.5 (In)Finity: Maori Being

As Pera Kingi of Whangaroa always said in his korero, “from Atua we come and to Atua we return.” He would gesture as he spoke, ‘...from Atua we come’, pointing towards the heavens as the starting point and then back down to the whenua, earth, and then “to Atua we return” pointing from the whenua back to the heavens.

Figure 2: Cyclical movement between Atua and Whenua

This simple phrase is a fundamental belief and a simple Maori theory spoken through the Maori generations. The cyclical concept is pivotal to the way in which palliation by Maori is
framed in relationships involving or evoking Atua, whenua and tangata. (In)Finiteness is the realm of Atua, singular and plural. It is to this realm human mortality aspires. This korero is also ritually said by those, usually kaumatua, whose role it is to tell their loved ones that the tinana (body) is going to whenua, tinana ki te oneone, and that the wairua returns to Atua, wairua ki te Atua. Whenua is Papatuanuku, Papa, who remains on Earth metaphorically as Mother Earth. Atua as the Divine can be, for Maori, the Maori Atua or God as acculturated from other traditions, such as Christianity. The thesis thus looks at our Maoriness and Divineness as corporeal and incorporeal in the context of palliative care because the journey to immortality is the quest of being reified upon entering the palliative care world.

Shirres (1997) and Marsden (2003) hold the spiritual world is not totally separated from the everyday activities in the mortal, corporeal, world thus supporting whanau belief that realms are transitioned by mortals through dream or astral flight or by immortals through the wairua.

The Kaupapa Maori framework processes the pathway of the Maori being from birth or status in care on the whenua through to the last world and fifth sequence of resting (In)finity. There is a finiteness to care because there is a resting infinitely with the immortals.

Maori Marsden states “Time is a continuous stream. The temporal is subordinated under the cosmic process and denotes not time but sequences in processes and events which occur in the cosmic process” (Marsden, 2003a, p. 22). I establish similar sequencing, a sequencing which emerged like wairua pathways out of the data. This sequenced process is for palliation for Maori, a Kaupapa Maori Palliative Care that extends palliative care to transcend the normal, temporal horizons ascending to a fusion of horizons beyond the earth and stars, an ascension to a place where the sky and the night realms meet.

2.5.1 (Universal) Conceptualisation for Application

Living today in a dynamic universe brings with it certain attitudes and ways of “knowing” that distinguish us from the persons present in the time of the beginning. I propose my theories forward on the time of the past when the early narratives were put forward. To speak of the universe and the origin of man is no longer tapu or sacred to the extent it was at the idea’s inception. However, I believe that the principles of the origins as told by Maori from time immemorial remain unchanged to this day. What has changed, as it is dynamic, is the way these origins may be (re)constructed through having more knowledge today and the same intuition to analyse and conceptualise.
Our ancients were scientists who, as suggested by Maori Marsden, used symbols, particularly whakapapa, to express that deductive and inductive process. The storying is a logical process as it was to the philosophers from the past.

The Maori knowledge and experience I contain, the many, many journeys taken with whanau, and Uncle Boy’s journey following the ideal of the Maori philosophy, have sensitised me to the Maori philosophy that grounds my conceptualisation of Maori Being.

One aspect that does remain is the ability possessed by the ancients to (en)vision something that lay beyond their sight, but I leave this aspect to the reader to ponder.

2.5.1.1 The Universe is Potential for Infinite

The background to this thesis which I am describing here is the infinity that Marsden presumes we “know.” He stated,

“The universe is divided into Te Po and Te Rangi; themselves are divided into twelve planes. In between floats the earth sphere or sphere of the day (Te Ao Marama). Te Po and Te Rangi are in turn encompassed by the realm of Te Korekore (Marsden, 2003a, p.19).

Maori Philosophy, I deduce, is based on the universal infinity status through Io having both positive and negative attributes. This gives a view of life that occurs between Te Korekore and Hawaiki.

That state of infinite in only one respect is space; it is wairua “the immortal soul” (Zimmerman, 1910, p.1), immortal and remain immortal, whereas an existence is one state only and thus a partial infinite. Wairua is infinite in every respect and containing within itself “all possible perfections and ...is above every species and genus and order” (Zimmerman, 1910, p. 1). Io was in the beginning in such a state because he was Being alone of positive and negative energy and above all genus of man and animals of life; Io was Absolute. However the status of Io was transformed when Io united his positive and negative energies.

Io became the Supreme Power with the “seed”. Io released or effected the potential power within himself, his tapu. Io then acted to increase (the universe) and his mana is seen and felt. Each progression of Io’s creations is measurable and in a sense finite as form, such as the formation of the night’s realms and of Io’s sacred Hawaiki Tapu along with the other Hawaiki, nui, roa, pamamao. The output for Io is the mana. A constant processing, without end, is
occurring toward states of perfection but ongoing and omnipresent and this ongoing is what makes it actually infinite. This potential is what is infused in Maori Being as the power of tapu from Atua, which, when effected, realised, it is expressed as mana. This reality I have expressed has application. I utilise Zimmerman’s words to support my description of infinity from a Maori perspective.

“The Infinite... a double negation, hence an affirmation, and expresses positively the highest unsurpassable reality” ...and while usually of space and time, “ In a derived meaning it may be applied to every kind of perfection: wisdom, beauty, power, the fullness of being itself” (Zimmerman, 1910, p. 1).

While infinite, the universe within which we live is bounded by Te Korekore. It is a planet among the planets inhabited by Being.

2.5.1.2 Principled Separation

2.5.1.2.1 Energies of the Realms

The next section briefly discusses the foundation legend for Maori, which gives a model on which our philosophy rests. A consequence of the creation subsequent to the universe creation, Io created immortal Rangi and Papa each with the male (Rangi) and female (Papa) principle. When they joined, the principles combined and created their children. This combining of energies is the same fertilising principle and potential infinity principle that Io contained to create.

The joining created a darkness so if there was a separation of the parents, light would shine on the world in which the children lived. This separation was achieved by Tane but in doing so the energies of positive and negative were also separated as Rangi and Papa. These essences return to the source and are released to Papa as matter and to Rangi as wairua that rises. The earth has a negative charge and the atmosphere has a positive charge.

The theory of the separation as it pertains to Maori Being and humankind is relevant to the analysis and interpretation section of the thesis. It can be carried through to palliative care for Maori particularly at the end of life on the continuum of palliative care. The fullness of Maori being is what Maori being strives toward. I establish here that “Maori-ness is an expression of Godliness”. It is also a “native science in symbols”.

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The Maori philosophy pertains to living a principled Maori life whose source is in Atua to whom Maori are connected by the wairua having been the breath of Atua. Upon death, Being transcends being in its extension and ascension to the highest state of existence, the etic world beyond the world, I tua o te arai, the incorporeal.

These aspects and theories for Maori being and Maori Being ought to be considered inside the philosophy of palliative care.
Chapter 3  Qualitative Methodologies and Native Science

Whanau practice for the research whanau has always been to transmit culture orally. Despite no requirement to meet prescribed quality standards, Maori uphold ethics qua tikanga. This oral transmission of ethical practices during dying, death and afterwards by Maori whanau has been transferred to print within this study. This chapter discusses how I have gathered the data I need to help put Maori palliative care in focus for current and future generations. It establishes Kaupapa Maori as a framework, autoethnography as the backbone, native science as the skeleton, and interviewing participants as a form of triangulation, with social science theory as the means by which Maori perspective is justified and legitimatised in the West. My methods of data analysis and interpretation of findings follow as a separate chapter.

3.1  Maori Palliative Care In Focus

3.1.1  Background

Chapter 2 contributed to understanding a Kaupapa Maori Pathway to palliative care for Maori. Section 2.2 specifically considered palliative care from a Maori viewpoint and philosophy. A significant gap was identified that needed filling: no model or perspective was identified that can adequately document the pathway of palliative care for Maori. Although Maori hold many theories, models or perspectives that are applicable to palliative care, none of these approaches in practice and literature focuses specifically on palliative care. Further, what is essential, in terms of whanau, for Maori being and Maori Being, are the existentials.

3.1.2  Existentials

Rongoa Maori knowledge, as taught, experienced and acquired, consists of all the rongoa (remedies) used to facilitate a successful journey beyond one’s life here on Papatuanuku (Maori Earth). When our loved ones are ailing there is a need to engage with contents from the three kete (Maori baskets of knowledge). The three baskets, kete Tuauri, kete Tuatea and kete Aronui, contain knowledge of rituals, the occult and the secular.³⁹ Nga kete contains the existentials of Maori be-ing in the Maori worldview.

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³⁹ Barlow (1991) states “man can acquire secular knowledge for good or evil purposes….But the other two baskets are devoted specifically to evil or good purpose” (p. 158).
3.1.3  A Journey

The journey across the veil begins in the corporeal world, but requires successful care from the collective whanau. The journey is said to be successful when the rites are carried out correctly (tikanga) and are validated through the loved whanau member and their earthly whanau being at peace and having dignity. It is then said that all are rested and safe.

The transition in an already transformative journey is the foundation on which Maori can participate in the world of indigeneity. Maori ways can make a difference to how we are cared for according to our traditional kaupapa (rites) and their performance (tikanga) and to all nations through transference of traditional knowledge. This foundation is the tupua (sprouting) of a Maori kaupapa for the new world care plans.

3.1.4  A Discipline

The future favours a strong primary health care system that includes good access to services for Maori (Minister of Health, 2000a, 2000d, 2000e). The General Practitioner is a core provider in the multidisciplinary team of palliative care provision. Maori have been identified as a specific population with unmet needs for palliative care (see Chapter 2). However, a start has been made to meet these needs. For example, protocols were documented in a guide on the body upon death (Ministry of Maori Development, 1999). Equally important is demographic research by Ian Pool on Maori.

3.1.5  Different Worlds

Pool projected that by the year 2011 the population of New Zealand Maori elderly would grow by 324% using 1981 as a base reference point (Pool, 1991, p. 221). This projection could not be validated because the 2011 census in New Zealand did not take place due to the force majeure incident of the Christchurch earthquake. Pool proposed that, with most Maori domiciled in urban areas within a multi-cultural environment, ancestral practices may have been modified. Pool (1991) stated that:

kaumatua over 50 years of age in the early 1990s will have been brought up in a very different world .... Their childhood experience will normally have been of a Maori society which was rural and isolated. (p. 227)
Pool’s projection applied to me and my whanau. I was the matamuri (lastborn) while the matamua (eldest) is at the age of 70, which puts my whanau in the category of the different world about which Pool wrote. We were raised in isolation in terms of nearness to cities. The Kawiti valley was rural, and the thesis is thus predominantly situated in isolated rural Ngati Te Ara of Ngati-Hine, hapu of Ngapuhi.

3.1.6 Grounding in Whanau

As I had matua (elders) to take care of me, as well as my siblings and cousins, we would just slot into our places. A family member among our parents, aunties, uncles or grannies would always fill a role that needed performing in respect of relationships and mahi (jobs) within the whanau. As for us, we just followed what everyone else did until there came a time when we realised it was our turn to fill that role or function.

Our experiences in the whanau covered dying, death and the after death. We, as a whanau, had watched and participated in Uncle’s journey, confirming a priori knowledge of wairua. Our actions or movements as the whanau in Uncle’s journey contributed a posteriori knowledge. Then there was generic, common, Maori knowledge as well as specialist knowledge. All of this knowledge could be examined further in a context of both general and specialist Maori palliative care.

At the basic level, the tradition would be preserved as a foundation which could be changed over time to meet the times. My desire in undertaking this study was to study whether what my whanau practised in care through Uncle Boy’s journey is still practised elsewhere. To meet this need I interviewed the wider whanau and whanau outside the valley. My interviews were also expected to elucidate how to understand care for Maori at the end of their life in this world.

The necessary knowledge could be sourced from whanau kuia (female elder/s) and kaumatua (male elder/s). They would share their knowledge to help whanau (families) preserve tradition by transferring oral tradition to the written word.

3.2 What Is Palliative Care for Maori at End of Life?

This broad research question focuses on the continuum of palliative care in Aotearoa. It focuses on the end of life because it is at the end of life that there is an angst (Heidegger, 1996). For Maori, this includes anxiety about ensuring that the correct protocols are carried
out so that the transition across the veil is made in peace and with a dignity that transcends death.

Answering the question, ‘what is Maori palliative care at the end of life?’, requires a focused investigation of two questions: How do Maori define palliative care at the end of life? Why is palliation for Maori believed not to end on physical death. To answer these questions, I have sought to contribute to fundamental knowledge and theory, and illuminate a whanau concern.

### 3.2.1 Purpose Under General Practice and Education

In addition to the rationale already outlined for this study, practitioners require access to the unique knowledge of the Maori protocols followed, or adapted, towards and at the "end of life" in their communities. Primary care workers need this knowledge to assess Maori needs, manage their care and make interventions safe and effective for Maori.

### 3.3 The Research

The research utilises multiple methodologies, drawn from native science and social theories, which I liken to a bricolage. Denzin and Lincoln (1994) state: “The multiple methodologies of qualitative research may be viewed as a bricolage, and the researcher as bricoleur”(p. 2). Schwandt (2007) describes a bricoleur:

> A bricoleur is "adept at performing a large number of diverse tasks, ranging from interviewing to observing, to interpreting personal and historical documents, to intensive self reflection and introspection ... reads widely and is knowledgeable about the many interpretive paradigms (feminism, Marxism, cultural studies, constructivism) that can be brought to any particular problem. (p. 25)

As a bricoleur I know that science is power (Schwandt, 2007)and so my research findings will have political implications. I have drawn on realist and non-realist metatheories\(^40\) that make different assumptions about the nature of reality and knowledge but which contribute dialogically to the kind of conversation that I want this thesis to promote.

This is a conversation that exhibits a contemplation of multiple layers of meaning and speaks to the complexity beneath what appears to be an overt Maori culture. In this context my

\(^{40}\)Denzin and Lincoln (1994) state “Paradigms deal with ultimate’s. They are human constructions. Perspectives are not as solidified although a perspective may share elements of a paradigm, such as a common set of methodological commitments” (p. 99).
principal and novel methodology is a Kaupapa Maori autoethnography, the findings of which are triangulated against those produced through interviews with whanau.

### 3.4 Kaupapa Maori Autoethnography

Uncle Boy’s story in Chapter One introduced this methodology. A mix of Kaupapa Maori and autoethnography, it is a form of personal narrative that draws on my experience to explore meanings of palliative care for Maori. A Maori worldview is the lens through which I interpret this autoethnography, participants’ personal stories and the matauranga Maori and traditional knowledge I have acquired from Maori kuia and kaumatua who have already passed through the veil. These stories are from Maori who have been immersed in and practise the ritenga, traditional customs and belief systems. The next explains the components of Kaupapa Maori autoethnography.

#### 3.4.1 Kaupapa

The Kaupapa in the term Kaupapa Maori autoethnography means a plan of action according to Maori thinking and action. This adds to kaupapa as used in section 2.3.1. In turn Kaupapa Maori exists as a theory and teaching method.

#### 3.4.2 Kaupapa Maori

Kaupapa Maori is an overall ahua (personality) of the thesis that connects the past to the present through ritenga and tikanga as described in section 2.3, “Kaupapa Maori Be-ing.” I draw on the work of Smith (G. H Smith, 1997) and include what I call one of the faces of his work which is his six principles of Kaupapa Maori research: Tino Rangatiratanga: Self-determination, Taonga Tuku Iho: Cultural Aspirations, Ako Maori: Culturally Preferred Pedagogy (I add andragogy as adults are learners too), Kia Piki ake i nga Raruraru o te Kainga: Socio-Economic Mediation, Whanau: Extended Family Structure and Kaupapa: Collective Philosophy.\(^{41}\) The other face of Smith’s work is a critical Kaupapa Maori theory through which the user seeks emancipation through a transformative resistance and (re)conscientization. To me it is also a karanga (call) to Maori to (re)turn to the past ritenga and the tikanga of their ancestors in the recent past as a template to moving forward and action.

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Tuhiwai Smith (L. T. Smith, 1999) extends the principles of Kaupapa Maori research to include whakapapa, te reo, tikanga Maori, rangatiratanga and whanau. Kaupapa Maori is developed through oral tradition, which Mereana Take (Tuhiwai Smith & Reid, 2000, p. 3) declares to be “the conceptualization of Maori knowledge”. This knowledge is different to general knowledge, Pakeha knowledge and knowledge that has been translated from English into Maori. Kaupapa Maori knowledge is different because it has metaphysical origins as the foundation (Tuhiwai Smith & Reid, 2000). “Kaupapa Maori has emerged as a discourse and a reality, as a Theory and a Praxis directly from Maori lived realities and experiences” (Tuhiwai Smith & Reid, 2000, p. 5). The Kaupapa Maori models do not align themselves with the Cartesian dualism, which distinguishes between the mental and physical. Pihema et al. support these same principles (Pihama, Cram, & Walker, 2002). The writings of Russell Bishop provide a further Kaupapa Maori research focus that culture counts (Bishop & Glynn, 1999) and can be researched in a liberated manner (Bishop, 2005).

The literature defining and theorising Kaupapa Maori provides a platform for this thesis, which similarly has a counter-hegemonic purpose. This purpose is to rail against the notion of Maori as ‘other’. The thesis instead situates Maori as a norm. Maori take their place beside the other who has constructed Maori as other.

3.4.3 Autoethnography

Autoethnography, Schwandt (2007) tells us, has been used in the past as a cultural study of the author’s own people. It is used as a writing method that joins intentions of ethnography with autobiography. Autoethnographic stories “illustrate and evoke rather than state or make a claim” (p. 16), where the reliving of the experiences by readers is thought to be an important aim of autoethnography.

This thesis seeks to illustrate, evoke, state and make claims from lived experiences in order to make a difference to how palliative care is managed. The loss of someone close to you is a prime example of a social science research topic suitable for this methodology because one has the experience and makes sense of it in day-to-day life through narrative. The sense-making process is what matters most when it comes to the experience of death within a family (Ellis & Bochner, 2000). The same authors use autoethnography as a writing method of inquiry.

The thesis also demonstrates a Maori model of autoethnography. Autobiographical methods are scarce where a collective voice with one kaupapa speaks through a single
author/researcher. However, there is research whose use of autoethnography informs this thesis and supports its relevance to Maori, both theoretically and clinically. Examples include allowing people to draw from the experiences of medical professionals (Hoppes, 2005a, 2005b); extending understanding of particular social issues such as caring for compromised family and patients (Foster, 2010; Foster, McAllister, & O’Brien, 2006); and representing other lives and using the method in the context of performance autoethnography (Brooks, 2011; Schneider, 2005). Autoethnography provides support for narratives (Hinckley, 2010) and support for other methods (O’Byrne, 2007; Short, Grant, & Clarke, 2007). Its pertinence to medical studies is another reason for its use in this thesis’s investigation of palliative care. Further explanation is given under (Kaupapa Maori) autoethnography as a collection method.

3.4.4 Aligning Kaupapa Maori with Autoethnography

In aligning Kaupapa Maori methodology with autoethnography to produce Kaupapa Maori autoethnography I extend the principles of Kaupapa Maori to my own story. This story draws on my personal experience. My intense reflection on my personal experience draws on heuristic concepts [(Moustakas, 1990a)cited in Patton, 2002, p.109] in order to increase my understanding and align Kaupapa Maori and autoethnography. This alignment simultaneously produces a collective ethnography of my whanau’s protocol around death’s transition. The collective ethnography respects individual difference while seeking unity across difference. Unity is revealed as one way, one mind, one kaupapa, as if it were one in a whanau and hapu. It is a common understanding of Maori that the individual and family are mutually interdependent. Moreover, the autoethnography hears the silenced voices of those special kuia and kaumatua, as participants – now kei tua o te arai – at the veil. They had handed down traditional matauranga Maori and tikanga, whose principles, despite modification, still apply today. The ethnography is authenticated by the authority of the researcher in the whanau of inquiry. I observed and participated in dying and death experiences within my whanau. The ritenga of my whanau was followed and observed by me during my 55 years. During the thesis, immediate whanau and whanau, including participants, passed on from cancer, heart attacks and age. Uncle Boy and Janie McGoon were unveiled with their whanau, my mother and father.

3.5 Theoretical Synthesis

This thesis also combines Kaupapa Maori autoethnography with native science and with social science. Each of these mixings will now be discussed in turn.
3.5.1 Kaupapa Maori Mix with the Native Scientific Paradigm

The Maori philosophy in the native indigenous Maori creation narratives illustrates a native science, which includes a prior certainty of consciousness. While explanation, understanding, prediction and control can be said to be aims of science, for Kerlinger they are sub-aims of the ultimate aim of science: theory.

A theory is a set of interrelated constructs (concepts), definitions, and propositions that present a systematic view of phenomena by specifying relations among variables, with the purpose of explaining and predicting the phenomena...This definition says three things. One, that a theory is a set of propositions consisting of defined and interrelated constructs. Two, a theory sets out the interrelations among a set of variables (constructs), and in so doing, presents a systematic view of the phenomena described by the variables. Finally, a theory explains phenomena. It does so by specifying what variables are related to what variables and how they are related, thus enabling the researcher to predict from certain variables to certain other variables (Kerlinger, 1973, p. 9).

Dying and death can be constructed under Godliness and Maoriness, which are constructs themselves. The theory could be that Kaupapa Maori palliative care is built from established variables such as the whanau, the spiritual, the mental and the physical. This conceptualisation is similar to that proposed by Mason Durie (Durie, 1985, 1998) in the form of Te Whare Tapa Wha (The four sided house), with the Pou (pillars) of the house, being taha hinengaro, taha wairua, taha tinana and taha whanau. Godliness and Maoriness are the intertwined concepts to which static and dynamic views of native science can be applied.

The phenomenon to be explained is Kaupapa Maori palliative care or Kaupapa Maori care of the patient before death, upon death and after death. I illustrate by way of a table the relationship between living, dying and death in tangata Maori. When a Maori person is dying, as exemplified in the opening chapter, there is an awareness of the wairua. According to our belief when we sleep and when we are dying, our own wairua is visible to ourselves, in the form of a dream, as it journeys. When a person is dying, this same wairua, theirs or ours, travels to see the loved ones of the family. If the person dies, the wairua again transcends natural life. In the rituals, the wairua is sent back to Atua and the tinana, the physical being, is sent into the earth, back to Papatuanuku our earth mother. The wairua also has its own personality. This is why there is hohou rongo, reconciliation or healing, before death so that
the wairua of our departing loved one is a good wairua, not a kino (bad to evil) one. If the wairua is kino, then it is likely to come back and poke (scare) people. Hence there are two different words for ghost or spirit: kihau (a spirit that scares) and kehua (spirit or ghost). We are capable of looking into Maori journeys of the sacred through the lens of native science as part of peoples belief paradigm observed through behaviour.

The table visualises the concepts related by Maori in their narratives, both personal and public. The table sets out simply what it takes several stories to portray.

Table 1: Kaupapa Maori Palliative Care as Scientific Research: Table of Truth

<table>
<thead>
<tr>
<th>WAIRUA</th>
<th>Transition</th>
<th>No transition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Death</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>No death</td>
<td>X</td>
<td>X</td>
</tr>
</tbody>
</table>

The table suggests a belief in 4 states:

1. If there is death then there can be a transition of the wairua.
   
   This is the case of the transitioning journey of the wairua.

2. If there is no death there can be a transition of the wairua.
   
   This is the case when the wairua travels when one sleeps.

3. If there is death there can be no transition of the wairua.
   
   This is where the wairua is inhibited from transitioning.

4. If there is no death there can be no transition of the wairua.
   
   This is where one is not able to “travel in the wairua” or astral travel.
The interviewed participants believe the travelling of wairua to be an objective reality. This is also “known” by other Maori raised with the Maori ritenga and tikanga, customs which are carried out with the correct protocols. Table 1 illustrates the belief of the participants that the wairua is capable of travel or leaving the human physical body when alive, during sleep and upon physical death.

As the elder Pera Kingi Hoori Kingi said, and on which the relationships are based:

Ko te Atua ko te whenua

Ko te whenua ko te Atua

From Atua (the Divine) we emerge and come to this land and from this land we return to Atua.

For Maori, to achieve this return requires a wairua and a transitioning. In our whanau narratives, this transitioning is an abstraction of reality. Boolean algebra supports Maori belief (Ragin, 1987). Metaphorically there is also a transformation within a transformation as death is transformative in itself. This is why I say that Maori extend beyond the being of Dasein who is finite in the world (section 3.5.2.2.3).

The prescriptive practice of Maori, as supported by Maori Marsden (1992, 2003a) on Maori cosmology and Maori theology, is an abstraction of the real. It is said that the ancients in Galileo’s time saw the movement of planets whereas Galileo introduced the theory of Motion. Our ancients observed a journey of wairua within the being of Maori, which can be theorised into an existential of being Maori and Being Maori. Without a wairua that can transition the veil upon death, so that the wairua is at peace, there will be no resting and joining with whanau already at the veil. Such is one central aspect of Maori immortality.

The thesis is orientated to achieve specific and general relations. The generalised relationship between Godliness and Maoriness is Atua, whenua and tangata, which may mean God, or a Godlike extraordinary power, land and human beings. This is an English translation of the Maori with the difficulties of understanding that entails. The specific relationships are culturally specific.

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42 A paradigm, a worldview not a reality as in the law of physics.
Death and Wairua as Phenomena

\[ X + Y \]

\[ X = \text{Independent Variable} = \text{Death} \]

\[ Y = \text{Dependent Variable} = \text{Wairua} \]

Dependent variable wairua can be exhibited as three states X1, X2, X3

\[ \text{X1 = Before death} \]

\[ \text{X2 = Upon death} \]

\[ \text{X3 = After death} \]

In the context of Maoriness the variables of tangata are:

- Whenua
- Whakapapa
- Wairua

And,

In the context of Godliness the variables of Atuatanga are:

- Tapu
- Whakapapa
- Wairua

Maoriness and Godliness can be viewed as constructs that express abstract concepts formed through generalisation. The constructs enter into theoretical schemes and are related in various ways to other constructs. Maori understanding of the transition is measured by observation through the morehu, the remaining whanau members and/or matakite Maori (seers). The test of results is the transition of the wairua observed through the remaining family members.

Kerlinger offers as a definition of scientific research that it is:

Systematic, controlled, empirical, and critical investigation of natural phenomena guided by theory and hypotheses about the presumed relations among natural
phenomena ...... systematic and controlled means under tight discipline and empirical in that it can be tested outside of oneself so that subjective belief must be checked against objective reality (Kerlinger, 1986, p. 10).

To theorise from Kaupapa Maori palliative care is to utilise relevant native science frameworks.

3.5.1.1 Observation-Checking

To answer the questions posed in 1.1.2, the tools of hard science were replaced with qualitative ones. As I gathered data on Maori palliation, I would check findings against existing literature on Maori concepts (e.g., against the work of Maori Marsden (1992, 2003a, 2003b), Peter Buck (1950), Cleve Barlow (1991) on concepts of Atua and the realms of Te Po and Te Rangi). I did this check for consistency of meaning to correct and improve explanations of deduced and induced theory; sensitize concepts; and selectively code for theory building.

The native science framework is systematic and Maori ritenga, custom, is systematic. Maori observe dying and then the death of their loved one, which is followed by the journey of the loved one to their tribal whenua for the long sleep, he moengaroa. This is all observed and then speculation arises as to what is performed by the whanau and why. Maori culture has answers for the phenomena, so make the correct place to begin to determine the way the phenomena are managed in the way of the Maori. As Dewey points out, research “signifies a search for those relations upon which the occurrence of real qualities and values depends” (Dewey, 1929, p. 104). Native science has an important place as a catalyst to the inquiry using constructs and concepts.  

3.5.2 Kaupapa Maori Mix with Social Science

Elements of my use of Kaupapa Maori autoethnography resonate with the praxis of phenomenology (Schwandt, 2007) as described by Van Manen (Van Manen, 1997, pp. 8-13). My study is of lived experience of the nature of the world, as it presents to consciousness and yields understanding of what it means to be human in everyday life. I look to identify how the commonalities of this whanau-specific experience can be integrated and related to similar studies. I consider how the power of Maori to understand their experience of living in the

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43 Kerlinger (1986) states; “A concept expresses an abstraction formed from generalization from particulars” (Kerlinger, 1986, p. 26). “A construct is a concept that is deliberately invented for a specific scientific purpose. The constructs can be related to other constructs and becomes part of theoretical schemes. The constructs under study are called variables and may be one value such as sex of person. They may also be of two values such as alive-dead and called dichotomies” (Kerlinger, 1986, p. 27).
company of whanau emanates as mana in tangata, mana whose source is tapu, of the sacred, from Atua, the Divine; and lies in the power of the spoken word. My study also draws on some ideas from Gadamer (Gadamer & Linge, 1976; Gadamer & Wiensheimer, 1999), especially his giving indigenous space a place and voice (Bernstein, 1982). This perspective acknowledges the need for an indigenous, native researcher to undertake this tapu study (Irwin, 1992) since prejudice is a positive aspect not to be eschewed out of fear of bias that researchers refer to as “going native”. I also like the commitment of Gadamer to construct understanding through dialogue, since dialogue is how knowledge is best transferred and received by Maori whose voice(s) need urgently to be heard more clearly speaking together. However, in this dialogue, being Maori demands critical interpretation. Historical experience and meaning are vested cumulatively, and in a circular manner, in each Maori person through a whakapapa that evinces their descent from the immortals. The descent, as evidenced back to Ranginui and Papatuanuku and back further to Tiki (Appendix 18 and 19), (Cole & Jensen, 1961). The Maori hermeneutic circle consists of Atua, tangata and whenua.

3.5.3 Evaluation Criteria

The shifts in the means of judging the worth of research have been accounted for in that “Consensus appears to favour the criteria of: credibility (over validity), transferability (over generalizability), dependability (over reliability) and a fourth, particularly related to knowledge claims in qualitative work – confirmability” (Hair, Clark, & Al, 2003, p. 4). These criteria collectively speak to the trustworthiness of my research, which is sought through my use and reflexive specification of rigorous methods, including participant checking and naturalistic generalisation (Stake, 2000); my own credibility as native indigenous; and my use of triangulation. Methodological triangulation is evident through my integration of Kaupapa Maori theory and autoethnography, and my drawing on elements of grounded theory. I also used multiple methods of data collection, including: semi-structured interviews, focus groups, whanau korero, document analysis and visual observation. Data triangulation involved the use of use of multiple sources of data, including various texts and people such as my supervisors between 2000 and 2012. In conclusion, my mixing of native science, social science and a Kaupapa Maori approach to theory development has underpinned my research methodologies and methods, a more detailed exposition of which follows in the succeeding sections.
3.6 Methodologies and Research Strategies

All of the theories and methodologies employed in this study have been underpinned by Maori tikanga, which is positioned here as being an appropriate code of conduct. In practice, tikanga is more than ritenga, customs. Tikanga in Ngapuhi has been in existence and in practice since before 1840 as a comprehensive system of enforceable law and government, containing elements common to hapu and iwi throughout Aotearoa/New Zealand (Tomas, 2010). Tikanga is “principle-based rather than being derived from strict rules” (Tomas, 2010, p. 4). My research strategies are now discussed with reference to case studies, ethnography, grounded theory and descriptions of historical practices and rituals.

3.6.1 Case Studies

Specific cases were identified and analysed within the whanau from specific narrative perspectives on care at home and in hospital, and dying at home and in hospital. I recognised the agency of the voice of Maori over time in notions of, and publications about, palliative care. Selections made interwhanau, between the families, involved choosing persons of similar age. All participants were native indigenous Maori. Each selection of case study types comprised instrumental cases, where I searched for insight into an issue(s) or used the case to redraw a generalisation (Stake, 2000). An example would be the condition of wairua, spirit, and kehua, spirit. Schwandt (2007) summarises two case study strategies from Yin and Stake, stating:

Robert Yin argues that a case study strategy is preferred when the inquirer seeks answers to how or why questions, when the inquirer has little control over events being studied ... when it is desirable to use multiple sources of evidence. Robert Stake emphasises that the foremost concern of case study research is to generate knowledge of the particular. He favours case studies that aim to discern and pursue understanding of issues intrinsic to the case itself. However, he acknowledges that cases can be chosen and studied because they are thought to be instrumentally useful in furthering understanding of a particular problem, issue concept, and so on. Both Stake and Yin argue that case studies can be used for theoretical elaboration or analytic generalization. (p. 28)

My case studies were chosen to further understanding of dying and death and it was desirable to have multiple sources of evidence for the study of the particular. I use case study strategies
(Yin, 1994, 2003) to link data to the initial questions posed by the research. Analysis was conducted into pattern matching, looking first for expected outcomes such as takahia, lifting of tapu, and whether or not there are suitable alternatives. Secondly, there was the searching for explanations. Comparison between cases showed spiritual presence and symbolic communication. Finally, there was an analysis of the time-series and of how and why questions concerning the Atua, tangata and whenua relationships, including changes in events over time.

3.6.2 Autoethnography

Ethnography gives thick description and rich description (Geertz, 2002). Renowned for his work in “Interpretation of Cultures,” Geertz believes that culture is in essence semiotic where explication seems to be sorting out what is the subjects’ social ground and what has been imported (Geertz, 1973). This sorting out process is important to Maori owing to colonisation and in the North the influence of the Church on the culture of Maori. Maori use signs and symbols in communication. Use of interviewing techniques enabled an identification of the whanau culture, and its significant variables from which a consistency of praxis was validated. These interviews then became a secondary source for theory development.

I can claim native autoethnography as my main source of data. My whanau of interest stems from a Northern Maori traditional praxis in the history of colonialism. My research is on its whenua, land, which means our own whanau area. Geertz terms this area the natural laboratory. I also claim indigeneity but being indigenous does not mean one can claim to be native (Tedlock, 2000). Complete member researcher is the most apt description of my status because this study is a part of me as the researcher, since I am committed to the whanau in the study and I am immersed in them (Ellis & Bochner, 2000). The autoethnographic inclusion in the study is an extension of that commitment. Geertz (2002) explains the use of the term “native”: “In short, anthropological writings are themselves interpretations, and second and third order ones to boot. (By definition, only a ‘native’ makes the first order ones: it’s his culture)” (p. 15). According to Geertz’s use, I can claim native status. Support also comes from Denzin and Lincoln (2000) for whom to be native indigenous is to be raised with the customs and have experienced non-indigenous interventions such as Waitangi Tribunal hearings of my claim. To be native indigenous is also different to a claim to be indigenous which is by birthright and where known, by whakapapa (Denzin & Lincoln, 2000).

An unwritten part of nativeness is its oratory. The orator, whose knowledge may be said by outsiders to be hearsay, practises an art. The art is that of order fixed in sequence by a visual
memory. The words of Yates (1976) apply to Maori knowledge keepers who have received their knowledge from elders, who received theirs from their elders and so on and so on, right back to the ancient times:

We have to think of the ancient orator as moving in imagination through his memory building whilst he is making his speech, drawing from the memorized places the images he has placed on them. The method ensures that the points are remembered in the right order, since the order is fixed by the sequence (Yates, 1976, p. 138).

Other strategies similar to memory retention include the use of mnemonic principles. These principles use techniques such as mental imagery, spatial location and waiata, organisation by whanau and hapu and attention to critical items of interest such as taonga. Besides the above strategies is the provision for the encoding of concepts and definitions of words (Norman, 1976). This work by Norman has relevance to memory among Maori since Maori are an oral people. To record events correctly with meaning they would have to rely on what Norman refers to as mental techniques. The ability of an orator to recite whakapapa, their place of birth, song, and ritual in preference to writing would necessitate the use of mental imagery. This can be relied upon when asked to recall the dying and death of a loved whanau member. One is found to have a vivid memory of that loss, albeit to the new world beyond earthly life.

3.6.3 Grounded Theory

I have conducted a grounded theory analysis. I applied grounded theory methodology because of my interest in theory development. Using the classic grounded theory work of Barney Glaser (Barney G Glaser, 1965; Barney G. Glaser, 1978; B.G. Glaser, 1992; Barney G. Glaser, 1995; B.G. Glaser, 2002; Barney G. Glaser, 2005) and Glaser’s work with Anslem Strauss (1965, 1967) I compared my interview data with the Kaupapa Maori autoethnographic data already collected, and with relevant literature, using constant comparison. Where I had already identified themes in my data I changed them into gerunds as action statements for theory.

The theory that emerged constructs meaning by bringing the participants into focus and replacing their descriptions with conceptualization; that is, the formal theory transcends the data and participants’ korero. The analysis and product of inquiry are described in Chapter Four, “Analysis”, and Chapter Five, “Native Indigenous Maori Knowingness”, sections.
3.6.4 A Maori Epistemological Ordering

While there is an “ordering”, that ordering is tikanga. I reiterate that as a Maori and dealing with the sacred, there is an automatic default to a Maori-understood kaupapa, that all is followed according to the whanau and hapu Maori-centric tikanga. This tikanga binds all actions and thoughts because the tikanga is the modis operandi, the method of operating whanau and hapu ritenga and traditional core values. In the sacred, tikanga is also ontic, everyday, and performed unconsciously by those persons Maori have chosen or gifted in these Maori rites and the tikanga of the sacred.

Before death, upon death, and after death, there is a journey. Taken by our beloved whanau member, this journey occurs in phases. As Table 2 shows, the research follows these phases in metaphor and symbols. The journey is an ancient framework that initiates a gathering of the whanau member with their whanau. What is seen is termed the visible, yet within oneself lies the invisible, which is an extension of oneself. As the whanau member traverses the two worlds there is an enlightening and a view of being inside the realm of the new world, the incorporeal, but outside the earthly corporeal. To make this journey demands a culture within a culture founded on metaphorical parables. To understand and have a knowingness requires an immersion in lived experience as a native indigenous person, rather than, merely, an indigenous one, as once a being has crossed over there is no returning to the everyday world as a living person. There is a final gathering when we join to poroporoaki, farewell, our loved one in the new world where they will wait for the rejoining of them to us at a future time, a te wa. The (re)joining demands a prescriptive culture-centred care that is Kaupapa Maori. Critical analysis deconstructs the present reality of what is offered to Maori as palliative care.

Table 2 “The Journey” shows the phases of this research inquiry. In phase one I undertook an initial literature review explained in Section 2.2. The review unearthed no literature on guidelines for dying Maori in palliative care, with the Government documents exhibiting the same lacuna. With whanau I outlined a framework for examining the issues. This approach was deductive because it called upon our lived experience as Maori in traditional, native customs and beliefs. This led to the interviews of specifically chosen whanau members to speak of their physical and metaphysical ways of caring, including a reading of the silences. The extension to autoethnography was taken to bring in the knowledge that had been selectively given to different persons by those already at the veil. By the completion of this stage I had located the

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44 As the thesis follows autoethnography a lot of all that is written has been taught to the writer by whanau and kuia and kaumatua who are both present and already kei tua o te arai (at the veil).
essential elements and realised that we were writing for the first time about our culture. This led to phase three where similarity was sought nationally and internationally to construct the requirements of Maori in palliative care including the unspoken symbols of communication. The movement into phase four was made sensitively to refine the constructed care. With a (re)conscientization a present reality was critiqued to complete the research. This work entailed a (re)immersion with whanau in wananga. Section 3.6.6 elaborates on these four phases of the research journey.

Table 2: The Journey

<table>
<thead>
<tr>
<th>Phase Number</th>
<th>Name</th>
<th>&quot;Seeing&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deductive science</td>
<td>The ancients’ framework</td>
</tr>
<tr>
<td></td>
<td>Literature review I</td>
<td>The initial gathering</td>
</tr>
<tr>
<td>2</td>
<td>Maori ethnographies</td>
<td>The visible</td>
</tr>
<tr>
<td></td>
<td>Maori hermeneutics</td>
<td>The invisible</td>
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<tr>
<td></td>
<td>Kaupapa Maori autoethnography</td>
<td>The extending</td>
</tr>
<tr>
<td>3</td>
<td>Literature review II</td>
<td>The enlightenment gathering</td>
</tr>
<tr>
<td></td>
<td>Narrative self</td>
<td>The emic and etic</td>
</tr>
<tr>
<td></td>
<td>Constructed theory</td>
<td>The cultures</td>
</tr>
<tr>
<td>4</td>
<td>Wananga Maori</td>
<td>The Maoricentric lens</td>
</tr>
<tr>
<td></td>
<td>Literature review III</td>
<td>The final gathering</td>
</tr>
<tr>
<td></td>
<td>Phenomena</td>
<td>The culture-centred care</td>
</tr>
<tr>
<td></td>
<td>Critical Kaupapa Maori</td>
<td>The deconstructed reality</td>
</tr>
</tbody>
</table>

3.6.5 The Journey Described

Maori believe that non-compliance with tikanga, or making a hara (error), will usually result in death. Tikanga is vital to life. If not in death, an invisible ailment will afflict the person or their whanau. This effect can reach any part of the body but usually their ngakau, feelings in their heart, of which, the heart of hearts, or seat of emotion, is the hinengaro. This is important as hinengaro is translated as the mind or mental aspect of well-being, and in medicine it is
accepted as commonplace that the mind strongly influences the body. So there are consequences for whanau who do not accept the loss of their member or who commit a hara.

Phase one initiates the journey with that seat of emotions as the ancient framework.

3.6.5.1 Phase One

3.6.5.1.1 The Ancients’ Framework

Deductive science is an ancient framework described by Aristotle and Plato. The Maori also had ancients whose beliefs were given symbolically as deduced by present day kuia and kaumatua. This research extracts from whanau experiences what is required to explore palliation in Maori when no prior Maori written research exists.

This research initially coupled Government documents on palliative care, the initial literature gathering, with the experience of the researcher and whanau. It included general palliative care literature in the absence of Maori secondary data from literature.

Elders and the native researcher with their tacit and innate knowledge could claim a priori knowledge in order to deduce valuable questions and initiate propositions. The literature on Maori palliative care was limited to the acknowledgement that Maori input was needed, as phrased in the Ministry of Health Palliative Care Discussion Document 2000. This awareness of a gap in literature was added to whanau knowledge already deduced from experience. The outcome was the set of semi-structured interview questions about the nature of what Kaupapa Maori palliative care should be, in accordance with Maori customs, tradition and practice.

Appendix 1 “Participant Research Questions” covers themes relating to care in the past, what it is now and what is desired, the understanding of the terms used, the roles in care of whanau, religious support, doctors and their preferred models of care. Tikanga as protocols from start to finish were included as ontically significant. The need for this initial inquiry emerged out of a certainty that there had not been adequate research conducted on palliative care for Maori. There did not seem a clear definition or code of practice for Maori palliative care.

From life long experience and immersion in dying and death within a whanau, our whanau, it was deduced collectively among the elders and selected whanau holding traditional knowledge that we should consider the broad problem to be solved: What is Maori palliative care?
care? The deduction of what questions to ask and the formulation of the questions required a native scientific approach yet also one Maori-centred and Maori-centric. The origins of the relevant customs were Maori, from Te Ao Tawhito, the ancient but also recent past. The outline that emerged for questioning was of ritenga, tradition or custom from the recent past to the present day.

3.6.5.1.2 The Time Frame

In the 1800s, settlers came to Northland in New Zealand, in the Bay of Islands, and then Christianity took hold of our Maori custom. This is the recent past for time and place and space. We align to the rangatira and tupuna of this time by whakapapa (lineage) and in name. The Maori rangatira had an original Maori practice, where Maori are believed to be linked in the trinity of Atua, whenua and tangata – Supreme God, earth and to humankind; in this case Maori as beings, all linking together in a cyclical movement with Atua.

With the influx of missionaries, especially to the Hokianga, Kerikeri, Waitangi, Paihia and the inland area of the Bay of Islands, there came Marsden and members of the Williams family, Henry and Samuel, with their families. Their influence was great in the conversion of Maori from their traditional beliefs, which were centred on tohunga lore, to that of a belief in Christ – the unseen Christ forecast in the Old Testament, or the Christ of the New Testament. For Christians the trinity is the Father, Son and Holy Ghost. Because of the mix of differing religious denominations of the newly-arrived missionaries, the foundations of Christianity set among Maori were a mixture of faiths and beliefs. In terms of well-being, there were differing beliefs of wellness among Maori and settlers. Tapu was still a significant force to reckon with among Maori and has remained so to this day.

By the late 1800s our historically important tupuna had passed over – Te Ruki Kawiti, in 1853 and Te Kemara, in 1859. Their positions in the whanau society as rangatira and tohunga, with the whakapapa to which we align, form the foundation of the ritenga that underpins this research. That ritenga was carried forward and brought up to 2010. Whilst during the past 200 years there has been a mixing of cultures, our Maori whanau praxis is located in the present. It is located in the present time with the presence of tradition that has traversed the 200 years and has been reiterated so that it is understood what the current tradition is. This must be said so that in reading the thesis the reader is positioned in the present time with present tradition.
The place is that of the whanau kainga tuturu (original home) in the area of Kawiti within Ngati-Hine, the Bay of Islands Waitangi-Paihia and touching Kerikeri and Whangaroa. This research is built on our Maori whanau ancient framework.

3.6.5.1.3 The Initial Gathering

There was an initial gathering together of the elders of the whanau and whanau group of interest who, through discussions, deduced the focus of the research from the native, indigenous perspective. The initial gathering was gathering thoughts and gathering people of purpose. There was a paucity of information on Maori palliation and thus the questions were easily framed from the indigenous constructs of states of journeying and also an initial gathering of literature on the topic put into play with the elders’ thoughts. The combination of deduction from experience in the substantive area and awareness of the lack of a written practice on Maori palliation refined the research questions: it would be to test in theory the relationship of Atua, tangata and whenua in palliative care for Maori, founded and grounded on our Maori whanau ancient framework.

3.6.5.2 Phase Two

This phase was created to reinforce that the ritual carried out by the whanau and expressed in the thesis as the ontological initiation is valid. Principles had not changed in the care processes employed for a person’s journey to death and afterwards. It was also to see the relationship, if any, between these processes and the specific issue of palliation. What went on in the whanau regarding these two issues was at the centre of investigation of when a whanau member is terminally ill.

3.6.5.2.1 The Visible

The overt culture of Maori ethnography as the lens was on Maori and the telling of truths about Maori was by Maori. ‘The visible’ is the term that I use to describe the thick and rich description that is overtly given in Maori ethnography.

Although when I was younger I would not have described it in academic terms, I have been immersed in the ethnographics of Ngati Te Ara throughout my lifetime. This was the visible culture of Maori despite the history of mixed marriages in the lineage of some who identify as Maori and speak as Maori. It is visible to me and to my whanau, and this thesis makes it visible to others.
3.6.5.2.2 The Invisible

The covert in Maori culture is the invisible. This is the core of the culture and the reasons behind action. It is uncovered through interpretation, what I call Maori hermeneutics because the cyclical whole affects the part and the part affects the whole which is the philosophy of Maori. The invisible culture is represented by those beliefs held by the initiated and knowledgeable. Some parts of my interpretation of data are the readings of the silence, the uncovering of that covert space in terms of casual relationships and ultimate relationships.

3.6.5.2.3 The Extending

In this thesis autoethnography combines strategies. It enables me, as the researcher, to be fully part of the study as one who holds sacred knowledge and experiences with my whanau to be shared in this thesis. I speak as a native ethnographer meaning that I have been raised from within the culture, a role that differs from that of an indigenous ethnographer. Being female and native gives me a dual consciousness, especially when viewing dominance.

To reach into the realm of the sacred or tapu requires one to extend oneself. Tapu knowledge is a gift, which elders nurture, once it appears. My autoethnography enables me to include the korero, talk or stories, of those at the veil as they had expected me to in approving of this research and transferring their knowledge to me. I also have a whakapapa that has a lineage of tohunga. Maori believe that the attributes of these tohunga will be passed on to some whanau members because our recognised ancestors’ “blood flows through our veins.” This inclusion gives a space for a different type of participation, one from participants whose knowledge was part of the traditional transmission of knowingness when they were alive. Appendix 9 contains excerpts from the autoethnographic account.

Collating the three states of Be-ing Maori (before, upon and after death) enabled a reaching into the text to articulate my own whanau’s knowingness to share with the world. Phase Three was the necessary examination of whanau and hapu relative to the global indigenous in terms of palliation in the general, but for Maori in the specific.

3.6.5.3 Phase Three

The Enlightenment is renowned as an era when God was no longer thought to be the cause of everything. Rather, human reason became paramount. Similarly the knowledge gained as a consequence of the interviews in this study necessitated a second literature review to enlighten the analysis. First the researcher as native with the participants (re)viewed the
narratives from an insider-outsider, emic-etic standpoint. The primary data of the interviews were then turned into secondary data and culture was understood through grounded theory methods. Then it was necessary to return to the literature on palliative care.

3.6.5.3.1 The Enlightenment Gathering

Following the analysis of the study’s interviews, narratives and Kaupapa Maori autoethnographic accounts, I found that I needed to review literature relating to the categories that had emerged from the data. I realised that Western civilisation labelled custom and belief “religion” whereas my whanau and I knew “religion” only as that brought here by the colonisers of the Northern Maori such as the Anglicans, Catholics, and Wesleyans. Language needed to be checked carefully for its users’ meanings. Thus the second literature review, which looked for similarities in belief yet also diversity in culture, occasioned what I am calling the enlightenment because the comparisons were enlightening. Beyond the spiritual foundation of our whanau participants, scientific concepts differed by country but were similar in outcome, prompting me to revisit the data from emic and etic Maori standpoints.

3.6.5.3.2 The Emic and Etic

In Appendix 8 there is a narrative construction of self. This is followed in Appendix 9 by an autoethnographic account which includes the whanau of the valley of Kawiti who constitute the original and main rural portion of this collective I call my whanau. My hapu’s constitution, its substance, is included as Appendix 14, “The Structural Unit from the Emic Gaze,” giving the collection of what whanau called a hapu in constitution.

In this study the emic, insider view, of reality was transformed to that of the stance of the researcher and simultaneously became a lens giving an etic, outside, view but not a lens of the other. This enabled a critical view and a view of the culture of the whanau care, which was brought forward through the construction of theory.

3.6.5.3.3 The Culture(s)

This was another pioneering aspect of the research. I was looking at myself for the first time according to different cultures, including that of a written academic discipline. In addition, I was looking at other cultures similar to, yet also different from, mine. I was looking not at a culture but at cultures within cultures when locating what a care culture might be.
3.6.5.3.4 The Metaphors

This consciousness of writing about the Maori caring for the dying and their journey would be incomplete without the writing and interpreting of semiotics within modern hermeneutics. Traditionally, for the whanau, this represents the signs and symbols in nature as well as tangata (beings), with their metaphors as symbolic interactionism. The final phase then was a reifying of what relationships were found among the states of Be-ing Maori within what is defined and grounded as Kaupapa Maori.

3.6.5.4 Phase Four

This phase employed the kind of theoretical sensitivity associated with grounded theory (Glaser, 1978) to look at obtaining specific data to refine concepts and categories on the way to creating theory. This would rely on data as well as my own knowledge and sensitivity of the phenomena at hand. To be theoretically sensitive requires one to keep asking what is going on, to remain sensitive and in doing so, to replace description with concepts and conceptualising when analysing, collecting and coding. A final gathering of data from literature checked against the actual data to refine what was required to inform theory building.

3.6.5.4.1 The Maori-Centric Lens

Wananga Maori was an immersion back to the thoughts and tikanga of Maori processes from learned Maori. This involved my attendance at specialised hui (studies) on Ngapuhi teachings. These hui included the Ngapuhi Treaty Hearings on He W[h]akaputanga and Te Tiriti, whanau hui, and theology. These are not the kind of hui, meetings, that persons would attend as they would a seminar, but rather hui that take you back home to reify one’s Maoriness. This helped to ensure that the thesis is true to Maori and to the tikanga in which the research is situated.

3.6.5.4.2 The Final Gathering

Then I focussed on writing on and by tupuna (ancestors). There was the reading of work by Maori scholars and Maori knowers on Ngapuhi Maori tradition. Included in this were traditions on practice and theory by Maori relevant to Maori palliative care. Simultaneously I looked at the models of care utilised in New Zealand that have involved Maori as patients and any other present palliative care initiatives for Maori that might have been followed.
3.6.5.4.3 The Culture-Centred Care

While there is patient-centred care, this thesis promotes culture-centred care when care pertains to Maori as patients. The states of Maori are before death, upon death and after death. The journey transcends Maori being from a corporeal state to an incorporeal state of Being.

3.6.5.4.4 The Deconstructed Reality

Critical Kaupapa Maori analysis involved deconstructing individual Maori voices in global situatedness to secure space and place as Maori in palliative care. Substantive and formal theories are established from research truths. Ancient Maori korero and ancient beliefs are also viewed in new models and theories with explanation through the believed relationships between Atua, Tangata and whenua. The thesis concludes with the meeting of indigenous aspirations, reflections on the work and praxis in praxis.

3.7 Methods of Collection and Analysis

Maintaining the ritenga (custom) through tikanga (protocols) of our whanau was the basis of choosing the methods of data collection. It also formed the basis for choosing participants to inform the thesis and test that whanau follow the Kaupapa Maori autoethnographic account of Uncle Boy and his journey. I now discuss the place, the participants and their selection.

3.7.1 Location of Data Collection

Uncle Boy who had remained on his ancestral whenua throughout his life situates the thesis predominantly in the rural inland Bay of Islands, among the Kawiti whanau of Ngati-Te Ara, known as a hapu ririki. This whanau is an Ariki rangatira (senior chief line) whanau grouping within the Ngati-Hine whose kainga tuturu (real homes), originally in Waiomio, are now in the valley of Kawiti. Knowingness was transmitted orally in the past and in the present, especially when written down, as into this thesis, it appears as “new to the world”.

As hapu ririki, this is typically the way of Ngapuhi, ... they were known, and continue to be, traditional experts at passing on matauranga korero. The recording or writing of matauranga korero in many respects remains an oral practice. As a consequence, little information has been written down by whanau and hapu members about their whanau and hapu korero from the past. I say this now, as the korero of Ngapuhi continues to be raised and echoed through these hearings, will undoubtedly appear
for the first time as being new to the world. Notwithstanding the growing support for whanau to bring forward their respective matauranga which has been silently awakened as a tautoko to other whanau and hapu korero (Baker, 2010b).

### 3.7.2 The Participant Whanau

The data that support and confirm Uncle Boy’s story come from the semi-structured interviews I conducted with 14 Ngapuhi Maori participants during 2001-2004.

Of those who had not passed over, the participant whanau stayed together and added information right up to the end of writing the thesis. Their personal stories are also included within the interviews. Their contribution aids explication of palliative care for Maori. The participants chosen are the recipients of their whanau and/or hapu knowledge. They are poutokomanawa, pillars, of traditional Kaupapa Maori knowledge and matauranga Maori, Maori methods of doing things, in their whanau, on their marae and/or in their rohe (area). Drawing on Charles Royal (1998) and, Tuhiwai Smith & Reid (2000) I point out that matauranga Maori, is “created to explain their experience of the world” (Tuhiwai Smith & Reid, 2000, p. 5).

The thesis participants carry within themselves the matauranga Maori from successive generations of their whanau and/or hapu. These participants are kuia and kaumatua with an age range of 60 to 99 from the rural coastal and inland Bay of Islands, Kaikohe and Whangaroa-Kaeo. They locate the thesis in Ngapuhi within Ngapuhitanga because they are of Ngapuhi descent, born and raised in Ngapuhi ritenga and share a whakapapa, lineage, with me, the researcher. These kaumatua and kuia were brought up in the world that Pool (1991) identified as different to that of the urban Maori, and characterised as it was by rural isolation.

Other participants contributed “opportunistic interviews” where information on death and dying was given, gathered or observed during whanau hui, meetings, journeys like Uncle Boy’s but in different contexts within whanau and immediate whanau, unveilings and whanau and hapu hui and discussions in korero.

#### 3.7.2.1 Key Informant Participants

The participants’ whakapapa, kinship relationship, to me is important because the thesis is based around interviews among whanau where I was both a participant, under Kaupapa Maori autoethnography, and the researcher interviewer. I took this approach of participant observation because sacred knowledge is seldom given to those who are not kin unless one does not believe in the consequences of breaching protocol or tikanga. Breaching the giving of
sacred or sensitive whanau knowledge to non-kin in the past has usually resulted in aitua, accidents, misfortune, or death. Misfortune has no discrimination in whanau so it can affect any member of any age group. The misfortune is believed to continue until the breach is remedied.

The participants are kaumatua, male elders, the elders in their whanau and their hapu. The males are also taumata (speakers for the collective whanau on their marae), and so hold special places as rangatira, having chiefly status, among the whanau and hapu. The female participants are the kuia, elders, in their whanau and hapu. These kuia hold kaikaranga status as they are chosen to karanga (call) manuhiri (visitors) onto their marae and simultaneously to call the invisible wairua, spirit, of those, i tua o te arai, through the veil that separates the living from those transitioned from this earthly world.

Both kaumatua and kuia status are earned by meritorious work with their people or by becoming aged. The whanau and active hapu participants choose them. Hence, the study participants are of a special status and carry the ritenga, customs, of many generations. In Maoridom this status entitles the participants to pass on knowledge but they are not expected to be alone. Maori, especially the elderly, are expected to attend gatherings and/or interviews accompanied by other members of their whanau.

3.7.3 The Researcher

I come from The Valley. The valley was rich with ancestry and we were the tupuna uri (offspring, issue). They were my family and I was their family. We were all one and they were all older than me. My aunties and uncles or matua were very old, even though they were Mum or Dad’s cousins. So, even though in whakapapa I may be tuakana (senior), anyone of them could tell me what to do or kaitonatona me (make me do jobs or errands).

It was a way of life that left me oblivious to any difference between Maori and Pakeha. We lived under all forms of the mana (prestige, power, status) of our recent and past tupuna (ancestors): Kawiti at home, Te Maawe and Te Peke at Ngunguru on my mum’s side and Te Kemara at Waitangi and Hongi in Kaeo on my dad’s side. We had lived under Maori lore, under Maori principles and beliefs and yet we were unaware of it until we left the valley or engaged with Maori or Pakeha of the “other” valley or places. Maori ways formed us, moulded us, and for me, created my whole be-ing and pathways. My Dad would be 99 this year of 2013 and my
Mum 89, yet to most people of my age, these would be the ages of their grandparents, so I am in a new generation yet belong to the ways of a generation past.

We were raised with stories of who we are. On my mother’s side, there is Ngati-Hine, Ngati-Te Ara and Jewish, Ngati-Wai, Te Waiairiki, in the stories of what happened to people. We called the stories “ghost stories” because our families were raised with them, and had seen that we could “see” things. Mum also had Scottish-English ancestry on her father’s side, Mum’s Dad, Henry Arthur Beattie. Arthur was the name used by granddad which was also Uncle Boy’s name. Mum’s Dad died when mum was 12. His sister from Wadestown gave us a taste for the non-Maori world, and silence on the kin who had been a Druid priest.

My Dad came from a different whanau and hapu, Te Tahaawai of Whangaroa, Ngapuhi ki Ngati-Kahu and Ngati-Kawa and Ngati-Rahiri of Oromahoe and Waitangi. Likewise he told me stories of his people, who we are, and who we are connected to, although not raised with, and that is Tainui and Te Arawa. His stories were of not being scared of ghosts as Dad was always a brave man and to him they were seen as a gift for protection. I was raised on his ancestors’ beliefs too, with stories of magic and determination of mind and spirit and the ability to “will” things to be.

Names were important to the whanau. Mary Brown Kawiti said my name is because she nursed Mum when I was born. Mum had told me the same and that she also loved the song Mary-Anne. Mum also said Nanny called me tapu lady. Further I was told by my godmother and aunty that I was named after her, but given her Maori name from Whanau Apanui, not Mattie as we called her. Our given names are a “remembering” for purpose. These people were old and I always felt close to them. Being the baby of the family, 16 years between the eldest and me and with Mum often, I saw them frequently. I used to stay with Aunty Mattie and Uncle Boy in Kawiti, and I always remember her massaging my legs with Tweed lotion so that I would run fast and I could. She had her own beliefs and stories too.

From both sides of my ancestry came the teaching of faith through the hahi (church) to which the family belonged and which represented all denominations. The fear or blessing of Atua (God, Jehovah, Yahweh, Ihowa, Io, Io Matua Kore…) through his son Ihu Karaiti (Jesus Christ) of Nazarene was another engagement in a dimension of the “will” whereby we knew and know our tupuna to be of dire purpose, conviction and belief and able to engage and communicate directly.
I have also had, as long as I can remember, dreams of things to come and of things that could be, dreams as in the world and dreams as in another world. At all times those who were close to me in the real world, in my world with them and those connected to me by birthright, heritage, and whakapapa – men and women, chiefs and tohunga (of the original type) – would come to me as they had to my Nanny (Ripeka Paraone-Kawiti) and cousins (and as they had to our tupuna through the stories told). I am used to their company and like all of us it is second nature and very natural to have the supernatural present, as I found it to be called by non-Maori and Maori, if there were no way of describing occurrences which were positive and sometimes negative. My family call it the wairua (spirit). It was and is a gift and a blessing and it was and is soft, peaceful and beautiful, even in dark moments. Real as the day is day and the night is night, it is omnipresent.

3.7.4 (Kaupapa Maori) Autoethnography as an Instrument

Reiterating, (Kaupapa Maori) autoethnography is complementary to ethnography and allows the researcher to be interviewed and their perspective analysed and interpreted. As the researcher, and being of the native culture, I have a dichotomous relationship in the research since I have insider and outsider points of view. I have insight into situations and can equally become detached to conceptualise at a higher level including reporting on my own experiences of dying, death and beliefs around the afterlife. I can recognise gaps and contribute experience to close the gaps such as the presence of wairua in the home after the body has been removed from the house or after burial.

This positive dichotomy gives confidence to participants because I am “one of them” and they have “trust” in me. There is a shared preconceived knowingness, as expressed in “you know’, “you know what I mean” which makes the questions, answers and narratives ooze forward. Ellis stated that “authors occupy dual interactive roles” which focus “on emotional and bodily knowledge, as well as cognitive perception,” where “understanding requires a reflection inward as well as an observation outward” (Ellis, 1998, p. 49).

I engage with three approaches which Ellis describes as autoethnographic storytelling, co-constructing narratives, and interactive interviewing (Ellis, 1998, p. 50). In this thesis I gathered stories of first-person accounts of whanau dying and death experiences from immediate family, aunties, uncles and other relations over the years. They are also the personal stories of sensitive experiences told once the taping had stopped. The co-constructed narratives are joint efforts such as Uncle Boy’s journey to show through a story, concrete and
unique details of daily living. Finally the interactive interviewing involves sharing of stories which reinforced or reified aspects of “the journey”.

The ethnographic mix of, and cycling between, overall tribal, hapu and whanau and going back and forth to personal experience such as of family deaths including Uncle Boy’s, was the primary source data as depicted in this artistic definition:

autoethnography is an autobiographical genre of writing and research that displays multiple layers of consciousness, connecting the personal to the cultural. Back and forth autoethnographers gaze, first through an ethnographic wide-angle lens, focussing outward on social and the cultural aspects of their personal experience, then, they look inward, exposing a vulnerable self that is moved by and may move through, refract, and resist cultural interpretations (Ellis & Bochner, 2000, p. 739).

3.7.5 Semi-Structured Interviews

The semi-structured interviews promoted focused two-way conversational communication. Questions guided the interview, yet interviewing could become in-depth and go outside the guide when necessary in order to follow up on questions, seek clarification, test the validity of domains and add new ones. Questions were framed at a factor level and positioned within domains. For example, in the domain of “metaphysical” the interviews asked “tell me about how the tukua is done”. Questions linking domains were typically generated before the semi-structured interviews and were linked in this instrument. For example, Uncle Boy and prior knowledge of Maori care in dying and death enabled domains to be generated and preliminary questions to be formulated, with the interview conducted as a means of linking the domains.

3.7.6 Semi-Structured Interview Questions

The thesis questions (Appendix 1) aim to elucidate the domains to be linked to produce theory and guidelines for praxis. Six kinds of questions can be asked of a participant and distinguishing between them helps the interviewer to be clear about what is being asked and the interviewee to understand how to respond clearly (Patton, 2002, p. 348). Drawing on Patton (2002, pp. 348-417) the six question types relate to: experience and behaviour, opinions and values, feelings, knowledge, sensory information, and finally background and demographic questions. The time frame posed in the interviews for this study was the past, present and future.
3.7.6.1 Mechanics of Gathering Data

I audio recorded the data and took notes where taping was not preferred by the participant. I also took notes and extensive memos to record emergent ideas. I checked the tapes after interviews to maintain rigor and validity. There was one instance where the tape had stopped not long after starting, for no apparent reason. The next morning the participant called in to say that he couldn’t sleep and when I told him his interview had stopped taping he was very pleased because he said it was better I remembered what he said rather than it be on the tape. What he had talked about was an example of death by makutu (Maori witchcraft) and he did not want it written on paper, transcribed. Tikanga in interviewing also maintains rigor as does the overseeing of the process by the whanau of participants and extended whanau in general.

3.7.6.2 Specialised and Targeted Interview Approaches

I adopted an interactive style with the research participants interviewed because they are “experts” and we are whanau, not strangers. From the viewpoint of the researcher I worked as a bricoleur combining old and new ways, to be open to new possibilities.

3.7.7 Purposeful Sampling

Purposeful sampling (Patton, 2002) was used to select on purpose the participants who were the most information rich. I used four purposive sampling strategies. Table 3 summarises these strategies and their purpose, and gives an example of each.
### Table 3: Purposive Sampling Strategies

<table>
<thead>
<tr>
<th>Sampling strategy</th>
<th>Purpose</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intensity</td>
<td>Include participants who manifest the phenomenon of interest intensely but not extremely</td>
<td>Uncle Boy and others with similar experiences of Maori palliation</td>
</tr>
<tr>
<td>Homogenous</td>
<td>Include participants with similar backgrounds and experiences</td>
<td>Selection of whanau and hapu as Ngapuhi</td>
</tr>
<tr>
<td>Stratified purposeful sampling</td>
<td>To see what similarities and differences may exist between people brought up with the same protocols and experiences</td>
<td>I sampled three persons within one family</td>
</tr>
<tr>
<td>Opportunistic or emergent sampling</td>
<td>To use my Emic Kaupapa Maori autoethnography engagement extensively</td>
<td>Samples from the Ngapuhi Treaty Claims, persons at unveillings, tangi, meetings in general when engaging in korero</td>
</tr>
</tbody>
</table>

#### 3.7.8 The Methods for Collecting Information: A summary

Interviews: Information was collected through semi-structured personal interviews of key persons of the whanau, hapu and marae. In addition, focus group type discussions were held. In these group discussions, individual korero were taken from each participant, so that the cumulative korero were not dominated, as Maori culture can be, through tuakana, teina (eldest, youngest) or older or younger males and females. There can also exist a karanga whanaunga tuakana teina relationship: the aforementioned exists but as generations side by side in a family, distant in time but connected through bloodlines. In this context, participants gave personal but also whanau based (representative of their whanau as a collective) answers. Whilst a non-Maori may view one person participating, that person carries the generational thoughts and traditions of those who have gone before them. So once the participants had completed their interview they moved to produce a cumulative summary report of the korero to which they would respond, adding to a group discussion in absentia.

Observation: I reflected on my experiences since childhood, of dying, be-ing upon death and be-ing after death, in terms of native, indigenous “lived experience”. I was able therefore to construct autobiographical narratives as an insider, as whanau, and as an outsider, as researcher, on events and whanau examples as case studies. This continuous connection between the research and my whanau fired my passion to preserve the ritenga (custom or tradition) around dying, death and after death which are relevant to the whanau hapu group.
Documentary analysis: Some documents, relating to individual participants, included hospital notes, grief notes and healing notes for a woman and her whanau in a case study on her husband’s death. A geopolitical sovereign positioning of rangatira also took place by using the documents of He W[h]akaputanga (Maori Declaration of Independence) and Te Tiriti o Waitangi (Northern Maori authentic version) and The Treaty of Waitangi (English authentic version). My analysis of these texts noticed what was said and not said, where the silence of the text appeared significant. Textual analysis was further made of briefs of evidence submitted to The Northern (Maori) Waitangi Tribunal hearings that commenced in 10 May 2010 to hear evidence on He W[h]akaputanga and Te Tiriti for substantiation of Northern Maori traditions.

3.8 The Processing of Data

3.8.1 Phase One: Getting Ready

3.8.1.1 Step 1: Korero

Following the passing over of Uncle Boy and the desire to preserve traditions about the end of life and afterward, discussions began between whanau members of Ngati-Hine, Whangaroa, and Waitangi and academics. They sought to resolve the problem of how to preserve Maori traditions around the time of death with a need for palliative care. Maori dying and then their death would be the topic of the research and indigenous education was then added as the second discipline due to a recognised need for more Maori as educators in science and medicine. The overall foundation was the world in which the researcher and her whanau lived as a whanau Maori in which dying and death were particulars within the whole of the scheme of life. At the time another elder was dying and I accompanied him to his Maori healer in addition to listening to him talking about the chemotherapy he had undertaken. I followed his journey right to his sleeping place at Mangamuka.

3.8.1.2 Step 2: Collective Consent

There is a protocol among our whanau of Ngati Te Ara that research on tapu things, such as dying and death, should be carried out by a researcher who has a whakapapa (ancestral linage) to those persons involved in the research or who are to be interviewed for their knowledge and experience. I had been raised by kuia and kaumatua, elders and whanau in the ways of Ngati Te Ara of Ngati-Hine and Ngati-Kawa, Te Waiaariki and Whangaroa ritenga (customs) with the associated inextricable tikanga. All my life I had been on the marae and with the dying and death because it seemed so many had died. Yet it was a way of life, a natural occurrence.
Versed in the worlds of medicine and rongoa as remedies in totality, the elders and kai tautoko (support for the research) believed I would be well suited to undertake the research.

Equally important is the whanau affirmation that this research be undertaken to preserve what we have done traditionally for the future generations. Maori had already started to lose their traditions due to urban living and the lack of tikanga education. New urban Maori ways of praxis were not necessarily the practices that stemmed from Te Ukaipo of their rohe (their core beliefs within their whanau/hapu territories of land dwelling designated as ancestral land areas).

We collectively designed as a whanau the semi-structured interview questions for the research. These questions draw on the experience of the whanau in care of whanau dying, and then the deceased, and the general knowledge that care was carried out according to strict codes of conduct. The paramount code is that whanau members perform the care. This care had been practised mai ra ano (since time immemorial) and how it had been and should be done was to be written down before the practices became lost and hence before a lack of transmission of the knowledge, or other interventions, caused what is praxis, to cease.

The transfer of information from an orally transmitted tradition to a written one within the confines of this doctorate in General Practice and Education required me to develop new learning and skills. This required the reading identified to be in the area of the Maori traditions of 1840 onwards. Whanau operated under tupuna guidelines from those ancestors in our recent past who were identified to be our Ariki rangatira, Kawiti and Te Kemara for our whanau. Their signatures are on He W[h]akaputanga (The Declaration of Independence) and Te Tiriti o Waitangi. There is no translation for Te Tiriti o Waitangi here because to translate it into English would imply that the ancestors signed the English copy named The Treaty of Waitangi, which was not the case. Our ancestors in Ngapuhi put their moko (symbols and signs) only upon the Maori version. The Maori version was in the Maori language with words they understood, not the words in the English version. I liken this to Geertz’s concept of “confusion of tongues” (Geertz, 1973, p. 9) where two cultures interpret meaning to be significantly different. There were also academic needs and the design of “The net of a

45 These two documents are attributed to the settling of a New Zealand in which our Northern ancestors are attributed with initiating.
researcher’s epistemological, ontological, and methodological premise”. I needed to search out the models of care for Maori within specialist palliative care in New Zealand.

3.8.1.3 Step 3: Literature Review

I searched the databases Medline, CINAHL and Te Puna with the research strategy centred on Maori and particularly Northern Maori. Searches revealed the absence of journal articles on Maori palliative care. I had to look to the New Zealand Government documents. Palliative Care section 2.2 discusses this area. As the area was new, most work had been on terminal care or dying and death outside New Zealand. This work was initially “Awareness of Dying” (Barney G. Glaser & Strauss, 1965). Later Kubler-Ross in “Death and Dying” (Kübler-Ross, 1970), identified 5 stages of responding to dying: denial, anger, bargaining, depression and acceptance. These perspectives along with others to date outside New Zealand are comparatives for the thesis model.

3.8.1.4 Step 4: Designing the Semi-Structured Interviews

The interview questions were designed in consultation with whanau to ensure that their experience and mine informs these questions. The mixture of experience added past and present tense narratives of caring for whanau members while dying, in death and after their death. Consideration was given to the issues raised from the literature review to the year 2000, particularly from the NZ Palliative Care Strategy Discussion Document and Paratene Ngata’s article “Death, Dying and Grief”. Some of the issues arising from the literature underpinned the content of the interview questions. The themes that framed the interviews were:

- the construct of care and within care models,
- professionals in practice,
- laypersons’ help,
- religious intervention,
- future requirements,
- education of Aotearoa as a society, medical professionals and carers,

46 Classed as a paradigm or Interpretive framework (Denzin & Lincoln, 2000, p.19)
homes or institutions providing care.

3.8.1.5 Step 5: Choosing Respondents for the Interviews

I had envisaged that at least two respondents from each of the Te Taitokerau Northern Maori tribes to which I belonged, namely Ngati-Wai and Ngapuhi. Further, from the outset I planned on having two sets of respondents. Urbanised Maori who had left their homelands for the city would be the first set. The second set would comprise people who had stayed in their rohe (homeland territories) to which they had a whakapapa to the tupuna (ancestor) who noho‘ed the whenua (proven to have lived there by kinship ties to the land).

As the hapu (collection of whanau) as well as whanau (families that collectively constitute a hapu) numbered several family groups it was best to proceed according to tikanga (method); that is to research those persons who shared a similar whakapapa to myself within the confines of our main whenua dwellings. That space and place became the Waitangi, Ngati-Hine and Whangaroa areas with whanau within them. All three places on the whenua (land) constituted Ngapuhi in terms of both the land and hapu whence I gained this information from interviewing individual whanau members who represented generations of knowledge.

The plan to choose a match to a person who was urbanised was abandoned because it proved too difficult. One could not evince the retention and/or practice of Maori-based tradition of care and/or palliation-like care. Consequently, urban respondents were chosen as Maori living in cities who had a connectedness to their rural whanau. Rural respondents were restricted to siblings of a similar age. They were chosen from the same family lines and tribes since they would have shared and/or been exposed to the same traditions at a similar time and place.

The persons specifically chosen for the interviews were known to the researcher. They were kuia and kaumatua who upheld the traditions through praxis and were still living within the confines of their ancestral lands (and were also not classified as urbanised Maori). The men were known to sit on their marae taumata (place where chosen leaders stand as well as speak for their hapu and whanau) thereby upholding their customs akin to men. The women were the same in the role of females including roles as kaikaranga (women chosen to call on manuhiri, visitors, as well as the invisible through the call to the wairua of those departed).

All participants were holders of knowledge passed on from their tupuna (ancestors) to their matua (elders) and themselves. They were all highly knowledgeable, what I called walking libraries, as their traditions remained orally transferred since orality was still their tradition.
The word “palliation” was unfamiliar to most of them, and explained to them in terms of what they knew. There was unspoken trust, respect and awhina, help, from them to complete the research. They were pillars among the kinship of the hapu they represented. They were willing participants who wanted to help effect change that would make a difference for Maori.

The urbanised Maori that our whanau described were raised in traditions not akin to the traditions maintained in their rural homelands. Further, the Maori person had become accustomed to non-traditional protocols and had usually put aside or lost their whanau Maori traditions. For example they would sit on tables; leave hair brushes near food; not practise manaakitanga; not karakia; eat different foods; be unable to drive vehicles at a young age; not know how to garden or milk cows or ride horses, especially horses without a bridle; not know how to cook kai; be unskilled at looking after babies or children, washing clothes, or getting water from the creek; and be ignorant of how to behave on sacred occasions, or at the urupa and how to respect tapu or take note of tohu (signs) and such traditional Maori skills and beliefs.

Overall the participants chosen had the lived experience needed to address the focus of the study (Laverty, 2003). To reiterate, participants were persons with mana, strong whakapapa lines and belief systems set in time immemorial. They uphold and live and pass on their belief systems, Maori and non-Maori. They are similar to one another and yet they are a diverse group of people in that they have different personal lives. Generations before them have held the mantle and knowledge of which they are now in possession. Upon choosing a successive holder of that knowledge, it will continue to be held through them for generations to come. It is a precise requirement that central to the process is safety and trust within a relationship between the participants and the researcher and what is known and to be known.

3.8.1.6 Step 6: Protocol for Withdrawal of Respondents

The protocols established were simply that participants could withdraw at any time. One person, on all three occasions of interview time, seemed to be associated with incidents within the whanau. These occurrences supported the notion that the incidents were He tohu, signs that the interviews should not proceed. The incidents also reinforced the belief that dying and death are tapu and that by some people it must not be discussed lest death be precipitated. The withdrawal of this participant therefore reflected the Maori belief that a mishap could occur if they were to participate, rather than any suspicion of the academic process.
3.8.1.7 Step 7: Ethics Approval

Ethics approval of my study was sought from the University of Auckland Human Participants Ethics Committee, and subsequently received (reference number 2000/346, see Appendix 2). At the time of submitting the ethics application, I had rejected the request to give a whakapapa, since, to Maori a whakapapa is sacred and not given in everyday situations. Instead I offered what we call a whakaahua, which involves the participant stating their area of origin and the whanau, hapu and iwi of main ancestor(s), and this compromise was accepted.

3.8.2 Phase Two: Data Collection in Motion

3.8.2.1 Step 8: Questionnaire Administered at Participant’s Place of Choice

The interviews were carried out at each participant’s place of choice. Each person had their whanau with them in attendance listening or providing support also with korero. Whilst a time was written on the interview consent forms, the time taken for each person to be interviewed ranged from half a day to one day, broken by time for eating or just to take a break. This approach followed the Maori protocol of taking one’s own time to complete the korero on a sacred topic while respecting the time needed for nourishment.

3.8.2.2 Step 9: Method of Administering Questionnaires

The questions for the semi-structured interviews were asked once the whanau participant agreed the korero for the research to commence. The initial contact was made in person, face to face, and its purpose was to seek interest in participating in this research. The first thing I did was to explain in depth the research project including its potential benefits and costs to the whanau, Maori in general, non-Maori and of course their whanau member. We discussed their interest in participating once they knew what I was to trying to uncover from information that had been found to be lacking in regard to Maori from the literature review. At this time I sought verbal consent and fixed a time and place of their choice for the interview. The second contact was made by phoning the participant before travelling to conduct the interview.

On arrival at each interview destination, we made ourselves comfortable, had a korero and a cup of tea and where needed, a kai (meal). I took kai with me if the interview was not at my home, as is normal Maori protocol. We proceeded with the whanau in charge of kai breaks and kai, just as the ringawera would do (people responsible for manaakitanga, which is care of the people in terms of food, rest and comfort) on the marae. Marae protocols operated in the
interview. Whanau were present but children were not allowed to run around making a noise near the speakers.

Before the interview started, the consent form and participant information sheet were explained in terms of the ethical requirements of the research including the need to obtain the participants’ signatures. The procedure was less formal than is the norm because the participants were whanau, yet it fulfilled the requirements of the ethics committee. Participation forms were in English (Appendix 3) and Maori (Appendix 4). Consent forms were also in English (Appendix 5) and Maori (Appendix 6). Both sets of forms were seen as a formality in Maori terms as the participants’ presence was consent with korero ruled by tikanga. There was a shared, tacit understanding that despite the short expected duration of the interview noted on the form, Maori can take all day as they interview on such a topic in rest mode and take as long as needed. As background to the interviews, each participant was then regiven a verbal outline of what the research was about and the confidentiality and sharing aspects were explained once more.

During the interviews the speakers were able to speak until finished. There was no time limit but rather a control of the korero back to the semi-structured interview guide. Participants’ answers were shared with other participants to create a cumulative summary of answers. This allowed participation at another level, namely that of an in absentia focus group without the full group present. This approach enabled the participants to maintain self-determination without being absorbed by the viewpoint of a more dominant personality in a larger group.

Following the individual interviews, all the participants interacted collectively. The interviews were conducted through strict adherence to whanau ritenga me ona tikanga (customs and the protocols around carrying out the custom). These have been reported as “The Tikanga in Carrying out the Kaupapa” in Chapter 3.0 and 4.0.

3.8.2.3 Step 10: Interviews Completed

Completed interviews were transcribed and offered back to participants for checking. All said they had given me the korero and entrusted it to me once we went over their replies. One interviewee suggested that if anything happened to her, she wanted me to give her korero to her daughter. It was my property from their trust so no hui was required to gain permission for use. I was permitted to use their information in future research or for the benefit of the whanau and hapu. This permission was given on the basis of trust earnt through past actions.
and sharing a whakapapa (ancestral lineage). This trust honours Maori beliefs but denied me access to an independent assessment, from participants, of the credibility of my theory.

Some issues known to myself, from my experience of living in a Maori collective environ, were not explicitly identified by participants. Invisible issues, common in our whanau, were also not dealt with, such as the belief in the spirit and spirits of those about to die, those who have died and spirits after death. In addition there were issues that only the initiated were aware of such as the call of death from the supernatural with that call surrounding dying and death. The voices from the past were required to put tradition into context.

I discussed these issues with the participant whanau and it was agreed that I should include an autoethnography to draw on and write from my own experience and knowledge base, which included those i tua o te arai (beyond the veil) who had taught me their knowledge and spoke of the tikanga and ritenga. This autoethnographic approach is used to bring in those beliefs from elders from the perspective of tohunga, kuia and kaumatua, upholders of tradition, whose perspective I have inherited. In 2000 the autoethnographic method did not stand alone in the qualitative handbook of Denzin and Lincoln as it was linked to personal narrative and reflexivity (Ellis & Bochner, 2000). The 2005 edition of the handbook contained a separate chapter on autoethnography as the method had become more accepted and used over time (S. H. Jones, 2005). By 2012 more had been added to the discussion of autoethnography, although it was still slim as discussed before. However, as I had been given a lot of knowledge it was an appropriate method to use embraced by Kaupapa Maori, the “us” in I.

3.8.2.4 Step 11: Kaupapa Maori Autoethnography

The use of Kaupapa Maori autoethnographic accounts is credible and valid in this thesis because it gives a voice to my native perspective. Having being raised in native culture I maintain that this culture adds depth of insight, beyond indigeneity. There is a coming and going in a hermeneutic circle, where one looks at the detail in terms of the whole and the whole in terms of the detail. In Maori terms it is with Atua, tangata and whenua. Expression is with a native voice, since I can include knowledge given to me from Maori who were receptacles of spiritual and Maori knowledge handed down from kuia and kaumatua whanau members. I was that person in our family, chosen and selected by elders to hold that knowledge. Persons who equally possessed inherited knowledge were aware that the knowledge given to me would be retained and shared. We all seemed to know instinctively who possessed such knowledge when meeting. These recollections are likened to a “blood
remembering” (Rike in Mood, 1975, p. 94, quoted in Van Manen 1997, p. 134), which incorporates kinship through blood ties and is used when thinking establishes ontological difference.

3.8.3 Phase Three: Analysis

Uncle Boy’s journey presented as a case or unit was the initial data which I combined with the participant data. I commenced my data analysis as soon as the data collection had begun and I continued to gather and analyse the data concurrently. The participant whanau between 2001 and 2004 gave me the core data collection, which sensitized my Kaupapa Maori autoethnographic account. Analysis also involved constant comparison of my emergent themes with the literature. Using grounded theory methodology, this process continued until 2012 and until the final drafts of the writing of the thesis.

3.8.3.1 Step 12: Literature Review on Culture Categorised Under Religion

The literature search was around Maori worldviews with a focus on dying and death. I sought examples from our Ngapuhi people and similar ethnic groupings. The particular lens was on similarities in the midst of diversity and on diversity despite apparent similarities. This focus was on a new area of research for Maori and New Zealand in palliative care. The initial search of the literature involved me in walking the aisles of different libraries to ensure I did not miss information that was unclear from electronic sources.

I searched for literature on Maori paradigms, Ngapuhi praxis, and dying and death ritenga and tikanga. Works in these areas consisted of narratives and articles around recent observations of whanau. Other findings were sought to reveal indigenous similarities and differences. Additional special sector literature reviews were performed, e.g. on grounded theory.

3.8.3.2 Step 13: Attendance at Special Maori Spirituality Wananga

I attended several wananga held by Pa (Father) Henare Tate on Maori spirituality where the group worked collectively with the many who were present from Ngapuhi. Pa Tate is a doctorally qualified theologian. He is renowned for his Maori knowledge in this area and his work is the source of many of the perspectives of care developed by general medical care groups, professionals and those in restorative justice.
3.8.3.3 Step 14: Involvement and Presentation in Ngapuhi Waitangi Tribunal Hearings

The Te Paparahi o Te Raki - Ngapuhi Waitangi Tribunal hearings by persons including myself from Ngapuhi during 10th-14th May 2010 at Te Tii Marae in Waitangi, Bay of Islands, were stupendous. The attendance and the receiving of matauranga Maori, Maori knowledge dating back to the beginning of Ngapuhi in the time of Kupe the first inhabitant of Aotearoa, New Zealand, in such a collective environ of this magnitude, was the first since the meeting there, at Waitangi, of our ancestors in 1840. Speakers for their hapu and tupuna presented this knowledge. The many weeks of hearings with hapu after hapu created a rare forum. Ngapuhi are not prolific at writing things down due to the sacred nature of their information. This year of involvement with participation from the outset was unprecedented. My involvement in the Ngapuhi Waitangi Tribunal hearings continued with presentations in Hokianga in August 2010 and Waitangi 2013.

The Ngapuhi Waitangi Tribunal Hearings reaffirmed and reified our whanau practice which included dying and death in terms of Maori belief and praxis. The hearings enabled the research to come to the point of closure, existentially covering:

1. Tu mai, Standing here (the introduction of the research whanau inclusive of myself, the research origin, identity, whakapapa story and geography)

2. Seeing the situation (from the needs analysis)

3. Posing the question (what problem needs solving?)

4. Answering the question (this is the core)

5. Prescribing the solution (Kaupapa Maori in action)

6. Theorising the "grounding"

7. Renaming and providing as “Principles of Practice” what would generally be named “Best Practice Palliative Care Cultural Guidelines” from theory and praxis (giving guidance for the corporeal and incorporeal).

3.8.3.4 Step 15: Grounding the Theory

I revisited the data and applied Glaser’s grounded theory method to identify coding families and develop a theory (see 4.4.8). My analysis had been caught in what Glaser had identified as
a temporal mode of where the tukua could have been taken as the key component to transitioning if I stopped analysis there. I needed to continue comparing and contrasting the data to fully explicate the results and transcend the data. My analysis thus moved beyond description and interpretation to give me the conceptualised substantive theory, specifically for palliation, “Kaupapa Maori Palliative Care: A Journey Through the Veil”. The formal and generalised theory is Maori Palliation as the basis for “Journeying” for any journey therefore not limited to palliation. Associated theories and models also emerged and were later explained (see 5.2, 5.3, 5.5, 5.6, and 5.7).

3.8.4 Phase Four: Critique
3.8.4.1 Step 16: Applying Critical Theory in Conclusion

The uncovering of transformative praxis was first completed at a comparative level of apparent voice for Maori: between the scholarly writings of Paratene Ngata (1987) presenting a Maori framework and the specialist writings of Rod MacLeod on generic palliative care (MacLeod, 2001). Research revealed a need for palliative care education (Carter, McKinlay, Scott, Wise, & MacLeod, 2002) particularly the need for education on end-of-life care (MacLeod, Parkin, Pullon, & Robertson, 2003). MacLeod remained as an authority to be relied upon to present a Maori perspective (Muircroft, McKimm, William, & MacLeod, 2010). Leaving the local environment allows us to look to the global situation and the place of Kaupapa Maori palliative care internationally. The space identified for the Maori palliative care with all of the related theories is in education and care, locally and internationally. The Kaupapa Maori theory and praxis, according to Graham Smith (1997, 2003) provides a critique. Emancipation and transformative practice is sought from understanding. Theory emerged as a natural occurrence in terms of wairua and also as the theoretical output of the research in its entirety.

A native indigenous knowingness emerged from the silence of the thesis, with the tikanga in carrying out the research methods according to tikanga – which allowed an ethics of correct and just procedures to emerge.

3.9 The Silence of the Tikanga in Carrying out the Kaupapa

The tikanga utilised was implicit in the thesis as it guided natural, acquired and taken-for-granted actions. These Maori protocols are separate and additional to those required by the Ethics Committee. The theory needed to rest upon a Maori tikanga that often means doing the
right thing rather than talking about it. The tikanga also provided research rigour. These are the ethics of being Maori to produce sacred research for use by Maori but also others.

A. Participants relationship to researcher.

The participants had a whakapapa, kinship relationship, to the Maori researcher. This meant the researcher held insider understanding of actions as well as words that express tikanga and belief. This whanau relationship is important because the thesis is based around interviews among whanau on a sacred topic. Sacred or sensitive whanau knowledge is not likely to be given to non-whanau members (unless one does not believe in following protocol or tikanga in which case their knowledge of Maori practice and beliefs is not of value).

B. Researcher role.

It was important that the researcher observed unspoken tikanga in carrying out the interviews.

a) Practise Manaakitanga: Taking care of the Maori research whanau.

One must ensure that the participants are able to attend the chosen place of interview/s. For example, if necessary they should be collected and transported to the interview or meeting venue.

It is also necessary to ensure that participants and their kaitautoko (support person/s) or kaiaiwhina (helper) member/s with them are cared for with kai (food) and hospitality from the host whanau.

The research whanau who gather for korero (talking/discussions) should be cared for in the Maori way by catering to all their needs, ranging from the physical to the spiritual such as participating in a karakia.

An important aspect of this support is always to show them kindness and thereby to provide for their state of aroha, love within.

b) A koha (gesture of thanks) should always be given to each participant according to the principle of reciprocity. The koha is called “koha for koha,” a gift for a gift, that is, the participants give of their time and knowledge and so the receiver gives of themselves.
This act goes beyond giving the research participants a kai, a meal. Kai is part of hospitality but often koha is not given in addition to the kai. The Maori researcher can be expected to know the difference between manaakitanga and koha and how and when to apply them.

c) Uphold the Mana of research whanau and self.

This demands an understanding of the research topic and the protocols around investigating it from a Maori perspective in terms of what one does individually and collectively with the research whanau. Mana comes from Atua, tangata, and whenua, in terms of each actor or object, mana i te Atua, tangata and whenua, and is a consequence of the relationships with Atua, tangata and whenua, mana o te Atua, tangata and whenua (Tate, 2009b). In this context it is necessary to maintain mana within relationships, mana o te Atua, tangata or whenua.

Mana in relationships is maintained by respecting each person, allowing them to be themselves, making them comfortable, by remaining “yourself” as a researcher, explaining the research choices and focus and the choice of people who are to be involved. It is important for the researcher to explain what will happen to the knowledge that each participant imparts, seeking their response and input on all aspects pertaining to their adherence to their personal tapu and mana and also their mana within the collective. For example, one participant requested that, if I kept the research and she passes on, I should give her data and knowledge to her daughter. Others said that they trusted me with their knowledge and that it may be used at any time. Of significance here is the trust the researcher was given by the participants. They consented to my utilising the knowledge beyond the present research as all participated to give knowledge that could be applied to more than one context as is the case with tikanga or custom.

d) Uphold the Mana of the research.

To uphold the mana of the research is to treat all those involved in any aspect of the research with respect and dignity. This also means listening well and letting the kaikorero, speakers, speak until they have finished. This usually goes far beyond the time range stated in the ethics consent.
Special care is required in handling and processing the information as it is to do with dying and death and belongs usually to those who have already passed on, or to those whanau members of the kaikorero who have also passed.

Special protocols of karakia are required around interviewing, the handling of whakapapa, and how and where they are handled, including the conveying of information to the computer.

Being aware of any occurrences of adverse events during the research demands checking that tikanga protocols have been followed. When dying and death rituals are considered too sacred to participate in and/or too tapu or painful to speak of, interviews must not be taken. For example, in this study, suicide was excluded from the research. This type of dying and death also demands following different sets of protocols.

All korero about whanau dying and death is believed to reopen the wairua, spiritual dimension, of those being spoken about which indicates a need to be mindful of maintaining tikanga especially through karakia and to store information away from food or general items and places.

e) Maintain Tapu (Sacredness) of the mahi (work at hand).

As mana is believed to come from Tapu, the tapu must be upheld in addition to the research being one of Tapu. Tapu is upheld through ritenga, customs, and carried out through tikanga protocols. These are tapu and so not mixed with those things that are common. The same careful distinction is shown when respecting mana, so as not to make tapu things noa, or worthless. This is especially important when the tapu contains the spirit of whanau members who have already passed over and are at the veil that separates the living world from their world.

A karakia is given to permit handling of the documents and research, especially once the whanau has left the information with the researcher. Knowledge which personifies the whanau spoken of in the research is then with the researcher. A karakia is also given for information to undergo exposure in everyday use as sacred knowledge in normally everyday use. Should any upsetting or an imbalance occur, then a hohourongo, cleansing or clearing of the pathway, is performed.
f) Maori ritenga or tikanga belonging to whanau outside of the research territory should not be used. This is a definite prohibition against using any whanau, hapu, or iwi protocol.

g) The research should only pertain to Maori ritenga or tikanga of the research whanau. Because of the prohibition against using inappropriate protocols, one has to be mindful, especially when taking information for the research topic from written sources on Maori.

C. Tikanga with Research Data and Information:

a) Primary data were obtained from the core (main) whanau who are descendents from the whanau and hapu tupuna (ancestors) and who were living within the rohe (territories) of research interest.

b) Secondary data. If the source is Maori it can only be used for the present research if (a) the tikanga is that of the research whanau and (b) research as tikanga has not been interchanged between different iwi groups, unless the same ancestor constitutes them.

Knowledge is utilised if the author is also from the same hapu or iwi. Information may also be utilised if knowledge is for the same geographical area of the research. The knowledge of an author who has a whakapapa to another hapu or area cannot be incorporated into the tikanga or procedures of carrying out customs. It can however be incorporated if one is working generally as in preparing theoretical frameworks and utilising theoretical stances or concepts such as He Whare Tapu Wha. Knowledge may be utilised from outside the whanau and hapu of the research in order to show similarities or diversity or for general concepts such as Whare Tapa Wha, which is a general concept. However, the details will be whanau and hapu specific.

D. Research whanau (researcher, participants, helpers, families).

In the Maori context of this thesis, a research whanau is made up of all those who participate. Like the hui run in marae which are usually depictive of the whanau and hapu ancestor, the front cannot operate without the back. The korero cannot be done well if the kitchen is not functioning and all are not fed physically and spiritually. It is the same for Maori research but since the context and content of this research are
under Kaupapa Maori, the research is conducted under Maori protocol. Maori protocols can be called the ethical considerations as they:

a. Uphold Ritenga (customs, religion, beliefs, and praxis), namely:

   I. Maintain beliefs such as Atua, tangata and whenua relationships
   II. Observe tapu which emits Mana
   III. Observe the rites of noa (rite to lift tapu so item is accessible)
   IV. Allow hohourongo (restoration of Tapu and therefore mana)
   V. Protect whakapapa (family ancestral trees)
   VI. Acknowledge wairua (presence of spirit/s and/or divinity)
   VII. Protect wairua (spirit, divinity)
   VIII. Establish respect
   IX. Engender trust
   X. Provide manaakitanga (hospitality)
   XI. Observe rohe (whanau territory) rules of engagement

b. Uphold tikanga by :

   I. Holding karakia at the beginning and end of interviews
   II. Saying karakia, before and as necessary, when handling or typing the primary data or tapu (sacred) sources
   III. Practicing tikanga as rituals pertaining to tapu and noa especially around primary data sources in reference to dying and death especially if participants themselves pass on
   IV. Maintaining relationships between the research whanau
   V. Maintaining pono (honesty and reality)
   VI. Maintaining tika (correctness of action resulting from pono)
VII. Maintaining aroha (love and compassion and forgiveness)

VIII. Respecting beliefs that are shared

IX. Utilising only information from sources relevant to the research or from authors who whakapapa (have kinship) to those researched and/or within rohe (territory) of research

X. Practicing hohourongo (Mana restoration) if ever necessary

XI. Having a knowledgeable kuia or kaumatua at hand to aid or act as the expert in the task to be performed. It is not normal, unless the researcher is skilled, to perform any rites alone

Aspects of these Maori principles are best understood from immersion in a traditional whanau. Immersion here refers to living with whanau because then one is truly a whanau member, having been raised with traditional beliefs, and practising those beliefs. In modern research terms, a derivative of living in a whanau is to live as a whanau member for a long period of time and pay attention to the experience. This experience can be contrasted with making a few visits to a marae or learning from a book. It also differs from using researchers who are Maori (because they have found they have a Maori whakapapa and/or have learned Te Reo, the language) but who have no comprehension of the consequences of hara (error) or he (breach) if a tikanga, protocol, is or is not carried out correctly, especially in the sacred.

“Tikanga guides and protects the research process” (R. Jones, Crengle, & McCreanor, 2006) support our whanau natural ontic praxis conceptually in grounding mana, tapu, kanohi i kitea (the seeing of the face of the person), whakawhanaungatanga, manaakitanga, koha and aroha ki te tangata as the concepts, value and practice of a unique process to research Maori (in their research, this was in relation to Maori men). Similar concepts to those I summarise as hospitality and respect have been documented by Linda Tuhiwai-Smith in her chapter “On tricky ground: Researching the native in the age of uncertainty” (L. T. Smith, 2005).

This tikanga in carrying out the kaupapa continued until the research was submitted.
Chapter 4  Analysis

This chapter describes the ordering of the masses of data collected as evidence from the korero obtained through use of the thesis research instruments. Multiple analyses are intended to uncover covert meaning which is what I believe to be important for providing knowledge that is valuable for specific and general care for Maori, and by Maori to Maori and others. I further believe that to make a difference for Maori and indigenous, depth must be attained in care. Otherwise we see care as rituals or custom, a going through the motions without understanding of the angst and purpose of the care.

Following a brief reminder of the theoretical complexity of this thesis, and looking at the problem from all angles in the Kaupapa Maori context, this chapter shows the relevant data from the autoethnography and the story of Uncle Boy’s journey which are then triangulated with the interview data and analyses within the context of the thesis.

4.1  New for the Maori Journey

Maori have long seen dying as a journey in accordance with their traditional whanau and hapu beliefs. Analysis in this thesis of this journey, and the beliefs that imply behaviour or cause Maori to act, are, however new to Maori and the world. My methods of analysis seek to bring out the deep meanings hidden behind what is visible. This desire to articulate the depth of how Maori palliative care should be provided at end of life requires understandings that care for Maori should be multifaceted and meaningful. By explicating the hidden knowledge, and finding expression for it, this thesis contributes to (palliative) care and education.

4.2  Multiple Analyses

Multiple analyses were constructed from the data I collected. The first analysis was of the initial narrative of Uncle Boy, an autoethnography. This analysis was supplemented and complemented secondly by the interview data, which were semi-structured, in accordance with Kaupapa Maori autoethnography, and opportunistic. The third analysis was through tikanga as ethics. These data analyses were informed by an intensive wananga taught by doctorate Pa Henare Tate on the intrinsic Tapu within Atua, Tangata and Whenua and the Tapu relationships between them. I present the analysed document as Appendix 7. These aspects are important in, and part of, care because Maori being and Maori Being have a
corporeal and incorporeal status through wairua in relationship with Atua and Whenua in which the tinana and wairua reside. Palliative care for Maori incorporates these constructs.

After this, I revisited Uncle Boy’s data and the data from the interviews to reconsider questions regarding the extension of care past death. Analysis of the Maori creation stories enabled the deeper levels of meaning to be drawn out, and the emergence of a native science perspective. The last stage of the analysis drew on grounded theory to offer an “objectivist” yet transcendental view alongside a “subjective” and “emic and etic” view. These combined analyses constitute rigor in the form of analysis triangulation.

The multiple analyses allow digging to different depths and across different theoretical orientations for breadth of inquiry. The outcome is a layering of meanings, which I “see” as a nesting of cases within cases, aspects within aspects, causes and consequences within causes and consequences. The analyses layer meaning with respect to what is (palliative) care for Maori, how is (palliative) care performed and why is palliative care performed and necessary?

### 4.3 Time and Maoritanga

I maintain Maoritanga, Maori culture, through relevant “time” in the analysis which is seen through a lens into the distant past (pre-Te Tiriti and The Treaty), the recent past of post-Te Tiriti and post-Treaty and the present as the “now”. The core is traditional connectedness and interdependence through different roles “of the ariki, the rangatira, the tohunga...of men and women” (Cunningham, 2000, p. 63) with the belief systems innate to Maori processing through to Maori Being. “Maori knowledge is the product of the Maori analysis of Maori data” (Cunningham, 2000, p. 66) which begins as parts of the whole which when joined constitute a whole greater than the sum of the parts. I begin with those parts.

Palliation for Maori as suggested in Chapter 2 is a sequenced journey processed from Maori being through to Maori Being. Palliation for Maori has its origins in the silence of the remote past, in the primal time of all creation as described in sections 2.4 and 2.5. This thesis reads and articulates those silences and angsts. This process of time appears “timeless” because looking at the “recent past” practice and the “now” practice there are commonalities in the themes that show three stages of the journey through the veil: before death, upon death and after death. Within each time span, the constructs or variables identified as themes remain consistent.
4.4 Analyses of Data

4.4.1 Analysis 1: Uncle Boy

4.4.1.1 Part 1: What Happens in a Kaupapa Maori Palliative Care Journey?

Uncle Boy’s journey is the thesis grounding and my first descriptive analysis presented as a Kaupapa Maori autoethnographic case study narrative. This description is of the process of a journey where journey is not a euphemism for death. While Maori care of loved ones through the journey is a natural occurrence, the research analysis of that journey is new to Maori and the world. Within the journey emerge the three domains of being before death, upon death and after death. Each domain has its own tikanga as a factor not written down, often not actually spoken about, but known and performed, a knowledge handed down to those who grow up seeing it happen. Inside the tikanga factor is care as a variable, construct or theme. The journey is a view into Maori being, existence and reality because it lets the reader into what it is to take a journey from health to dying to transitioning the veil. The circumstances of Uncle Boy having an accident are but one type of the cause of dying to which Maori give care. It is at the point that whanau become aware that Uncle Boy is dying that Maori palliative care is initiated. The fact that bedridden Uncle Boy is not ambulatory does not preclude the same care if dying from cancer or advanced age. Care around death is a subfactor of tikanga.

The journey is initiated before knowledge of physical unwellness is apparent inducing themes such as “The Journey Begins” and subthemes of “He Matakite” which supply the cause of the naming of the theme identified when Uncle Murphy in the wairua visits Uncle Boy to say he is waiting for him. The narrative continues chronologically with the focus on changes caused by changes in behaviour related to the “condition” of Uncle Boy. These changes are grounded in whanau beliefs. Themes are therefore behavioural relationships between those connected to Uncle Boy such as “The Vision takes Form” with one subtheme being “The Accident”. The themes are fully described by their subthemes commencing from “The Journey Begins” section 1.1.1.1 to “The Transcendentals Beyond this World”, “The Transformation”, “The Symbolic Walk” where finally the end of the visible journey is discussed in section 1.1.1.9“The Last Rite of Tapu”. Uncle Boy completes his journey proper in the invisible realm of the incorporeal. Inferred as reaching Atua the completion is seen only by specialists known as matakite, Maori seers, such as those seeing for Uncle Boy in section 1.1.1.9: “It is also believed one of the family will see them visibly or in their dreams in the wairua. It was reported...this too occurred”. This ‘seeing’ confirms to the whanau through traditional beliefs that Uncle Boy has transitioned the veil, i tua o te arai, peacefully and with dignity. From the repetitive patterning
of tikanga between the domains, other themes emerged from the beliefs connected to Uncle Boy. Signs, symbols, korero, care, rituals, cleansing, language, wairua, were some of the themes. Care was exhibited as a continuous care, a care extending beyond physical death of Uncle Boy. Wairua becomes a sensitizing concept. Knowledge of wairua is “seen” not as a notion but as a personal knowledge involving dimensions of being.

4.4.1.2 Part 2: How does Kaupapa Maori Palliative Care Happen in the Journey?

I use Uncle Boy’s attitude as a context to elucidate change-factors for care. “The Journey Begins” when care starts. The care begins long before any illness is apparent when a family member appears (Uncle Murphy) in a dream as a guide (to Uncle Boy) into the next world. This is known rather than written because Uncle Boy vocalises the visit to the whanau and “We had many stories told to us and had experience ourselves of these visits and the known outcome”.

Uncle Boy then has the accident and is taken to Whangarei Hospital intensive care to receive specialist care. Whanau are in attendance at all times. While Uncle Boy is said by the whanau to be looking and talking, “was good”, he deteriorates quickly and his state “was low” in the nurses’ terms suggesting there was no full story at the hospital of how he really was. The nurse coming to let us know Uncle Boy “was low” is the first signal he moves from the dimension of general care to palliative care through Maori “knowingness” and experience of what it meant for Uncle Boy to be “low”.

“Te Kitea me Te Korero” is caring by presence and talking which presents as hope that “you can come out” [of hospital] when he seems to think that may not be a possibility: “Ne Baby”. He may have had intuition that he would not see me again, confirmed by “Thank you Baby, thank you very much” at the end of the karakia, another version of care. Perhaps he knew he was dying because “he looked at me in silence for a long while it seemed” and “he looked at us in silence, there was a resonance from him ... warmth ... aroha as a love ... aroha as a sorrow for us”, as Uncle Boy used the unspoken language to communicate with us.

“Te Kotahitanga” as the togetherness of all connected whanau is the vigil of acceptance in general Maori care that Uncle Boy is dying but more importantly he will be travelling in the wairua which demands specialist Maori care from whanau.

“Transcendentals” begins with “The Change” where Uncle Boy had “slipped.” Whanau care is a sitting with him in silence again not leaving him alone, irrespective of sharing a ward room. Uncle Boy is heard by me calling in the wairua “Baby.” This construction supports matakite,
seeing. Uncle Boy was giving us a sign he was now in the wairua form so that we would know that if he is talking to us then something may be wrong with him or us. It was me with high blood pressure. He was able to signal this because it could be seen by a matakite, a seer. The source of the belief is “attributes that we believed we had inherited as uri of tupuna who were known to possess them...Te Ruki Kawiti...rangatira and tohunga...Te Kemara...Te Maawe...Te Peke” (Participant korero, Meri George nee Simeon, Maryanne Baker).

“The Linking...” reinforces a Maori view based on traditional beliefs and situatedness among tupuna, whanau and whenua for wairua, seeing, attributes, “I fell asleep and I dreamt that I was flying up Tuhipa...before the descent into our valley.” Supporting the wairua travel is “I could see, just see, there were three people because it was dark going into light” which is the time when wairua is believed to be present, returning to their realms before daybreak. This “seeing” is of the wairua of Uncle Boy’s brother and sister coming for him, to accompany him and the “seer” communicating that Uncle Boy will be cared for in that realm by his brother and sister, his whanau, who are already through the veil. It is also a time to ensure care for the living whanau as in this realm Uncle Boy is believed to be very strong and can take loved ones with him: “it is good that I awoke because it meant that I was to stay with the living” whereas Uncle Boy travelled on; “This was a tohu, sign, that he was now on his way to be with Mum and Uncle Murphy in what we call the other realm” (Participant korero, Maryanne Baker).

“The...Aporia” shows care from Uncle Boy to me when he is in the wairua. Uncle Boy was now providing care to me through the wairua, “He knew if I heard him in the wairua (spirit world) I would know something was wrong, and it could be with me as he called my name”.

“The (re)connecting” is me leaving coronary care and returning to Uncle Boy and finding “it was said his kidneys were failing” and he “had been moved to his own room, a side room ... in the same area of Intensive Care.” The care is a change from silence to talking to him and soft laughter, for now: “We were all there, but quietly so. There was a lot of watching. We talked to Uncle even though he could not answer. His favourite songs were playing on the portable radio/cassette player we had in the room, up on the sill. There was also the telling of stories about him as well as stories involving him. There was soft laughter when we recalled funny things he said since he had been a happy, warm, kind man – a hard case (funny and joking) type of Uncle.”

“The Transformation” changes the care plan to preparing him for the transition because “The nurse rushed in to announce that Uncle Boy’s blood pressure was dropping” and he was “really
low”. We watched, “The blood pressure got lower and lower...went right down” then the audible tangi begins as the tukua begins and continues just before physical death to send the spirit back to Atua. Equally Uncle Boy becomes tapu. “The tinana (body) is here but the wairua (spirit) has separated and while still around, is en route to the world beyond ours.”The rituals and cleansing begin as Uncle Boy journeys to have his wairua back to Atua and the tinana back to Papa. The tikanga is performed and adhered to as written to ensure that a peaceful and dignified journey through the veil occurs for Uncle Boy. The connectedness and relationships between whanau are evident in their roles to provide continuous care to Uncle Boy to ensure a successful journey. The care journey after physical death, through tangihanga, is analysed after the interview data.

4.4.1.3 Part 3: The Pathways Seen: Indigenous Typologies Using In Vivo Codes

Once Uncle Boy got to the hospital the sequence of events began and is described through the words of the indigenous participants from their perspective. These are key terms, phrases and categories used by the research participants – readily seen and identifiable through a native lens. Use of the categories and terms identified by the participants is termed in vivo coding:

- “All is fine”, then “keeping hope”, then “no cure”, then “ready to go to Atua”, then “preparation for the body and spirit”, and finally “the transition”.

- Look “fine” then “you can come out” then “silences” then “low” then “slipped” then “fading” then “really low” then “blood pressure dropping” then “blood pressure getting lower and lower” then “blood pressure right down” then “tukua performed” then “transition” then “tangihanga then “wairua ki te Atua and tinana ki te oneone, he moengaroa the long sleep”.

4.4.1.4 Part 4: The Pathways not Readily Identifiable: Analyst Typologies

The pathways not readily identifiable in the words of the indigenous come from the native researcher analysing the data and seeing what is going on at a deeper level. The analyst transcends the data and the terms, phrases and categories of the indigenous participants to conceptualise what is transpiring from the viewpoint of the researcher which is a native lens. This means that when participants used more homely informal language, as researcher I was able to categorise idiosyncratic phrases to arrive at the core category for which action and movements aligned:

- Tukua releases wairua within Maori being
Wairau changes form

Palliative care is an interdependent journey

Palliative care extends beyond physical death

The consciousness is not extinguished on physical death

Prior certainty of consciousness achieved through wairua

4.4.2 Analysis 2: Interview Data

The interview data support my analysis of the palliative care Journey as described in Uncle Boy’s Journey and offer insights into palliative care for Maori.

4.4.2.1 Reporting Behaviour

The use of reporting actions as evidence is based on beliefs that there is an implied behaviour and when this behaviour is enacted it is for a reason. In the case of whanau actions as Uncle Boy reached physical death, the reason lies in whanau belief in Uncle Boy’s movement forward to the metaphysical realm of transitioning this world for an incorporeal existence. I call these recurrent indigenous typologies themes within the patterning of journeying by Maori from their place on the whenua to their place with Atua, thus labelling them “Korero as Themes.”

The themes in be-ing (acting in the world as a Maori being) I name “Korero as Truths”. Amid these themes are the answers to the questions on the definitions with past and future care.

Responses to the past practice question are summarised in section 4.7.10 and reported in Appendix 10. These past practices are incorporated in the care of a person today as tikanga in different degrees of intensity. Responses to definitional questions are summarised in section 4.7.11 and reported in Appendix 11. The korero as themes emerged from interview data which are represented in Korero as Truths in section 4.7.12. Four groups from which themes were extracted are identified as Beliefs, Implied behaviour, Behaviour and the Metaphysical. Appendix 13 reports the table of themes. These became the source of the substantive components in the core categories (see Table 4).

4.4.3 Analysis 3: Tikanga as Ethics

It became apparent as I worked through the thesis writing, collecting data and having korero that in the silence of performed actions was a tikanga pattern of behaviour. I present the
protocols as “The Silence of the Tikanga in Carrying out the Kaupapa” in the qualitative methodologies and native science section 3.9.

4.4.4  Analysis 4: Wananga on Tapu i and o

I attended intensive wananga taught by Pa Henare Tate on the intrinsic Tapu within Atua, Tangata and Whenua and the Tapu relationships between them. I present the analysed document “Tapu and Atua, Tangata and Whenua” as Appendix 7. These aspects are important in care and are part of care because Maori being and Maori Being have a corporeal and incorporeal status through wairua in relationship with Atua and Whenua in which the tinana and wairua reside. Palliative care for Maori incorporates these constructs.

4.4.5  Analysis 5: Care Continues Past Physical Death Because of the Wairua

The belief that the wairua returns to Atua denotes that care does not end on physical death but continues as the whanau work hard to ensure the full transition of the departed whanau member’s wairua to Atua and the tinana to Papa. The tikanga as rituals direct and get the wairua to where it has to go and the language used in the rituals is Maori, because, as a participant stated “the wairua needs to be spoken to in te reo”. Once the person is in a state of a tupapaku (deceased) then the journey follows a sequenced pathway with prescribed rites because all in contact with the tupapaku becomes tapu. Further, the wairua of the tupapaku needs to be released from the tupapaku in order to travel back to Atua. Prescriptive rites ensure no obstruction of travel by the wairua back to Atua and the transition from Maori being to Maori Being. The modification of an old understanding, seen as an illumination (Moustakas, 1990b), may apply to wairua and the pathway or journey in Maori palliative care. The process is as such:

When Uncle Boy speaks in the wairua it is believed he is still with us as if in a normal state because he is heard by those who can know the language of wairua through the voice, signs or symbols. From the Kaupapa Maori Autoethnography of section 1.1 the understandings of the whanau are evidenced as shared:

- We all shared the concept that Uncle Boy’s wairua was released. “We stood in silence looking at him. We were conscious that Uncle Boy had made the transition as he looked good and looked as if he was just sleeping”.

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We all shared the belief that Uncle Boy was still present in the wairua. “The silence was broken by Po talking directly to Uncle Boy and alternating by talking to all of us about him”. She was saying things like “He looks really good” and then looking directly down to him and calling out “You look good Dad”. “It was now open for us to talk to him, which we did”.

We reflected on what Uncle Boy would have done when he would have been present as an example of the type of wairua we would face. “I thought about what he used to say in his humour about doing the ritenga, custom, correctly as he had done several times. He would say “Yep, beam me up Scotty” from his memories of watching Star Trek, as we did”.

As a whanau we were of one mind to carry out the correct tikanga. “We were also conscious that although Uncle Boy was at the veil, he was now in the wairua (spiritual body) and his wairua (spirit) would be amongst us until the remaining protocols (tikanga) had been carried out correctly. These protocols were necessary so that he would rest peacefully and with dignity within that realm. Success in performing the protocols were also necessary in order for his whanau to be at peace in his absence”.

We were conscious care was to continue past physical death. “Uncle’s consciousness was taken into the wairua (spiritual dimension) but it was that very conscious state of wairua that Uncle was in that brought us back to our responsibility to him in the state of tupapaku (body). To us, Uncle Boy’s presence in the wairua required a continued care. This called us to regroup in order to continue with ensuring that he would completely pass over to the world beyond this one in dignity and peace, in the tradition in which we were raised, as Maori. He was still en route and we still needed to complete the tasks to ensure Uncle was to sleep the long sleep, he moengaroa”.

Our shared understanding included acting in accord with each other and with the correct tikanga of telling Uncle Boy what was happening. “We all waited there until the moment he was to go, while Po and her husband Matthew continued their roles and telling him what was happening as things were done. Matthew was also the whanau minister at hand to do the necessary karakia”.
• The state of tapu was now evident and a shared belief.
  “On leaving the room we all had a wash outside the rooms in the basin provided. This is the custom on leaving any tupapaku (deceased) since we needed to be cleansed in preparation for re-entering the living world. The room was cleansed once Uncle Boy left it. So we were also conscious that he was now tapu tapu (very, very sacred) and a new set of protocols and procedures would be the tikanga”.

• The journey home is a shared belief that Uncle takes a guided walk home.
  “He was carried out of the hospital so that his feet went first, which was symbolic of him walking home himself. The whanau that took him kept telling him what they were doing all the time”. This telling included telling Uncle where they were going and pointing out places of interest to uncle on the way home.

• The guiding continues on reaching the marae.
  “When the tupapaku arrives they are taken out of the vehicle. Once the karanga (call) is given they are symbolically walked into the marae by proceeding, again, feet first. As Maori, we believe that deceased loved ones walk to their own rest. They are regarded as walking literally, though not visibly (except to matakite, seers, who may see them physically walk). Once the deceased are up at the front of the marae, they are turned and laid down with their feet then facing outwards toward the door, as though being ready to continue the walk when it is time. They also lie in an open waka and at night a silky cloth which is their own is placed over their face to allow for sleep”.

• Connections are believed to be vital to helping them reach their family through the veil.
  “The genealogies of both Uncle Boy and Janie were recited as a going home to their tupuna and whanau already through the veil”.

• A shared belief is that no ill will is spoken of in the presence of those departing.
  “Manuhiri came and there was sadness, laughter, and praise of the deceased and of all the good and funny things in their lives. There is never any speaking of ill will or anger, or drinking of alcohol, or any ill behaviour or inappropriate words spoken in the presence of the tupapaku”.

• The belief they take a path to Atua and there are many are given as korero.
  “There was all the korero given to talk to him and to send him on his way, back to
Atua, to the place of origin, Te Ukaipo, Hawaiki nui, Hawaiki roa, Hawaiki pamamao.
We always checked on him”.

- The wairua is believed always to be present until sent to rest.
  “Everyone speaks to the tupapaku as if they are alive, as they do when they first arrive
  and throughout the hui (gathering)”.

- Evident was that the whanau member is never to be left alone.
  “A paramount principle in the care of whanau members is that they are never left
  alone when alive, dying, or as a tupapaku”.

- The closing service hails the last time we see the human form of our loved ones and
  tikanga demands synchronisation to help them travel onward.
  “The waka is closed as the service comes to a close and it is at this time that emotion is
  very heartfelt, as we do not see the loved one again in the flesh until the next world.
  ... The family members who were to carry...stood and put on their shoes. Other
  whanau had the job of placing the lid on the waka. It was synchronised so that they
  walked all together with the tupapaku who was, symbolically, still walking out of the
  marae. As they leave there is the chanting again of their farewell”.

- All share the belief they are still with us in wairua on the journey to the burial.
  “This was the final walk of the tupapaku as we all went to Maungarangi, our mountain
  in the sky. As we always use our own vehicles it allows us all to climb into the back
  with the tupapaku in their waka, family riding inside the vehicles and sitting with them
  in their waka, still not leaving them alone”.

- The whanau member is given the chance to travel pass whanau members and rest
  when they get to their parents on their journey to the burial.
  “Whenever we go up the hill there is always a changeover of carriers through the main
  gate where it is tapu, or at the pause at the top. It is here when pausing that Uncle
  looked at his loved ones, parents and elders from the previous generation, who are
  there on the top, before making the turn to walk along to his resting place to end his
  walk”.

- Concerted efforts to send them on to their loved ones and whanau and ultimately
  Atua continue unto burial.
“Uncle Boy and Janie were mourned as beloved people of our valley, also named Kawiti. Thus all those involved, through their speeches and by them talking to their loved ones as they looked down into the graves where their loved ones lay, again sent them home to take their place amongst those whanau and ancestors with Atua (God) beyond the veil, never to be alone or forgotten. This is important in life, on dying and in death”.

- The physical is believed to return to Papatuanuku-Mother Earth- but the wairua travels back to Atua.
  “The tupapaku were to rest finally in body and so the wairua (spirit) could continue, according to our belief, on the final journey back to Atua (God) via Te Rerenga Wairua, the land and pathway at the topmost of the North Island where all Maori spirits travel. As the orators say in their korero, te tinana ki te oneone, te wairua ki Te Atua -the body goes into the earth and the spirit goes back to Atua”.

- We all believe we talk to them to help them on the way once in the earthly grave.
  “We all walked in order to go and talk to Uncle at his feet, and then throw in earth or a flower”.

- We all believe that the whanau member is happy if all goes well such as the burial journey was smooth, the lowering into the grave was smooth, the mould made easily.
  “Once the mound was done we put all the flowers on with the cross with his name on it in the place where his head would be. By this time it felt final but still loving. All of us were sad, but happy because Uncle Boy was happy as indicated by the fact that all had gone well. We could now leave feeling good”.

- Some of those who are aware of the presence of wairua reflect after the burial as to the states of wairua.
  “Before we get into our vehicles, we always look up to our land there by the urupa where they all lived. The place of our lands next to the urupa has the so-called ghost-track. This is the route taken by the spirits in our stories as they travel to Cape Reinga. The spirits go along the saddle of the hill straight through our old cowshed, up the track and over the edge, into the valley of Orauta and onward. Many have seen them and they used to walk through the old home where Mum and the uncles lived with Nanny. They all told me that the spirits would turn the door handles, even when the doors were locked. But we are raised with stories of kihau (spirits that do harm) and
kehua (ghosts). While this is scary, we are aware of what they are, what we have to do and how to be safe and well, especially through the time of dying and death of loved ones”.

- The wairua is believed to remain until the lifting of the tapu and the sending of the wairua from his physical home is completed.
  “We found that the takahia would be days later, but until it was done we knew Uncle’s spirit was still there”.

- Whanau believe that tikanga permits the loved ones to pass over and that they will usually let one of the family know they have made their destination.
  “It is also believed that on the last night, as they pass over, one of the family will see them visibly or in their dreams in the wairua. It was reported to the whanau that this too occurred. Now Uncle is seen in our dreamtime when he wants us to know something that is important.

- The whanau of the whanau member taking the journey are able to rest themselves in the peace all is well with their loved one because all was done correctly.
  “We were happy we had ticked all the boxes and everything had been done to the highest standard for our father in the first instance and also for our tupuna, ancestors and for the spirits as they are very important as they are around”, Queenie said again (Q. Lagoutaris, personal communication, 2005)”.

This korero is further supported verbally and with examples from participants and our stories.

4.4.6 Analysis 6: Native Indigenous Maori Creation Stories

The Creation stories have been analysed within chapter 2.4. These are foundational to the connection with Maori being through the wairua sourced from Io. The whakapapa of Maori being can also be traced through to Rangi and Papa of the creation stories, by inference linking contemporary Maori to the immortals. The existence of Papa and Rangi as living people transcends a notion of personification. Combined with Hinenuitepo as a guide to rest in the realms, the Creation speaks to the thesis as the primal voice from the silence of a time long past. These stories are the source of ontological being. They make space for native science in the thesis particularly in processes that move forward and backward, cyclical and sequenced toward the infinite. The stories are the origin of Maori beliefs in journeying through the veil and back to the night realms, the sky realm or to rest among the stars in the presence of Io
who resides in Hawaiki with the tapu abode for Io alone as Hawaiki tapu. From here we find the philosophy, beliefs, in the source of all essence and life Maori.

The analysis of the native Maori indigenous creation stories linked to korero showed a pathway. Understanding of Maori being (see 2.1) initiated the pathway, within the world of palliation (see 2.2). The pathway was bounded by living or be-ing as a Maori in Te Ao Marama (see 2.3). Under a kaupapa that is Maori (see 2.4) the pathway supported by palliative care leads to a transformation to Maori Being is absolute fulfilment (see 2.5). Presented from the analysis is the revelation of Maori existing as a Maori mortal that transforms to an immortal Maori.

4.4.7 Analysis 7: Principles of Practice

Premise: Whether the patient is dying at home or away from home, the Maori kaupapa for palliative care is the same and applicable to all in contact with the patient including the patient themselves.

These principles of practice provide guidance in areas observed as important.

I have analysed Ngapuhi whanau research data to bring to the surface our beliefs, and our practice, spelling out what is implicit, known but not usually spoken of, for Maori. These guidelines are intended to be of use to both Maori and non-Maori in the establishment of Kaupapa Maori palliative care. Following some general care observations, the guidelines are separated into categories because they apply to different areas of practice.

Some are easily applicable, such as the guidelines for contact caregivers, which could be included in nurse and caregiver training. Others are more complex because they require additional funding. It is outside the scope of this thesis to suggest how government welfare funding or public health medical funding could be reasonably re-allocated to provide the money for things like funerals and increased facilities for whanau to stay with their family member.

These guidelines are intended, then, as starting points that could lead to further research work to ascertain how they might be implemented.
4.4.7.1 General Palliative Care

Ensure carers are adequately trained and able to provide clinical support. Carers should collaborate in a whanau plan for before, upon and after death in terms of preferences and in order to plan regarding roles including contact persons. This Kaupapa is outlined to all support team members. Carers should consult with whanau and, where possible, solicit whanau help to ensure Maori language is used when preferable.

At the early stages, provide information on all alternatives for care and facilities for respite care other than at home. This information will include expectations and aims of care. Check and assess patient and whanau understanding of care options. Explain to the patient and whanau the disease pathway with the success rate of any interventions available. Provide support to whanau carers as they formulate an agreed care plan. Usual nursing good practice applies, such as documenting any problems or distress of patient and/or whanau during care.

Assessment and management of symptoms should be on time, safe and workable for the patient and whanau. Manage any upsets on time and resolve issues. Doctors should aim to attend patients’ funerals.

Be aware of the following issues:

Anxiety or depression affects the patient and/or whanau when:

- Living in isolated and/or rural areas separates those who have been taken to city hospitals, as whanau cannot get there without a heavy financial cost to themselves.

- Medicines are not equally funded in blister packaging for all areas, so cost is prohibitive to many and compliance is poor as the patient often tries to continue as if they were capable of knowing what pills to take.

- Lack of knowledge of medication use causes incorrect doses to be given, especially of narcotics when the patient is in pain.

- Whanau are not always capable caregivers due to emotions, limited physical ability and lack of knowledge of what to do. Medical support plus training is therefore needed.
• It would be preferable to have a health professional present at all times when someone is dying, to provide comfort. It is painful watching and waiting for a whanau member to pass on when at home without a health professional in attendance.

• Taking whanau in the ambulance strands the person accompanying the patient, especially if they are elderly and whanau are living away.

• Having to get the person to the doctor instead of the doctor providing house calls regularly is also difficult for rural Maori.

• Often an ambulance is not called for fear of the big bill that follows use.

Finally, all involved should try as much as possible to avoid the patient or whanau feeling whakamaa, embarrassment or shame, during and immediately after a death.

Whakamaa (embarrassment)

This can be experienced when:

• There are no funds to pay for a coffin because state support is unavailable and;

• Without a coffin, the tupapaku is not released and cannot continue its journey immediately;

• There are no funds for the marae or kai in advance;

• There are no funds to settle the final tally of costs;

• Home owners are self conscious about their home’s standard of living and think they may be thought to be sub-standard or impoverished as they allow everyone to enter to participate in the takahia after burial;

• Whanau do not follow protocol.

4.4.7.2 Specific Palliative Care: For Contact Caregivers

4.4.7.2.1 Disclosure

Inform the whanau of the progress of the condition with its symptoms. Explain what can be done and put it in writing, recording medical and other signs of the stages the patient is at. Otherwise reliance on traditional signs and hope is maintained until passing over occurs.
4.4.7.2.2 Knowing the Correct Names

Ensure that you have the name correct and preferably the pronunciation; ask whanau about this if you are unsure. Nicknames and Tupuna names they carry have meaning to them and others. Names of Tupuna, ancestors, carried by people command respect and dignity. It is believed that named descendants carry the wairua of those whose names they have been given. It is disrespectful to call them by shortened versions of the name as that can produce a state of nothingness, and damage to the wairua present in the name. Never joke about names.

4.4.7.2.3 Religious and Spiritual

Find out the patient’s religion. However, be aware that wairua not does default to Christianity and the two belief systems may need to be considered.

Ascertain who in the whanau could attend to them in care of their spiritual and religious needs as most families have their own Minister. This person should have unlimited access to the patient because the wairua must be protected from harm. This wairua is not only of the patient but of their entire whanau. Maori see each person as the embodiment of their ancestry, and as Maori go through the veil their whole lineage is in a state of change. Karakia keeps a person safe. When a person is very sick the wairua is weak and the patient is spiritually vulnerable to attack. All items that can cause contamination of that wairua must be avoided. Observe protocols around food use, storage and personal belongings. Food and personal belongings should not be put in the same space.

4.4.7.2.4 Help Maori to use Maori Healing

The patient will often seek remedies and healing from their own people. The names of these healers should be taken and where possible they should be consulted as professionals on what medicines or remedies have been given, such as mirimiri (a type of massage) or tohunga karakia and action. Support use of the patient’s own remedies especially rongoa Maori.

4.4.7.2.5 Attention to Dreams and Signs

Karakia is said to place the wairua at peace as when sick the wairua leaves and re-enters the body often. It is because of this that patients may tell of dreams in which they see their own future. It is good to listen at these times and record their korero mentally because if it is in writing they may be afraid that they risk being put into a psychiatric ward for the wrong reasons. Whanau may be interested in hearing of these dreams and visions. Signs are observed for the patient’s time of departure.
4.4.7.2.6 Reading the Symbols

Tohu, signs, signal the patient already at the veil for their whanau and may prompt crying from the whanau. These signs include the following:

- Wind that howls around the house.
- The soft rain called Te Waiariki at the same time as a soft sunshine, or Te Waiariki appearing by itself, as misty white rain that appears in front of you.
- The appearance of a rerekohua, a snake-like mist that appears upon water.

4.4.7.2.7 Bird Messengers

Messengers may come, bringing what some call omens of death, such as ruru (owls) who squeal and fantails that chatter loudly or come inside. Moreporks that call are usually alerting you that something is wrong and if they fly in front of you it means you must stop and proceed no further. Moreporks can also be understood by some people.

Some people attribute the same meanings to the actions of hawks.

4.4.7.2.8 Dreams

There are certain types of dream where the wairua informs the patient or whanau of things to come. The dreams can occur at any time but highly significant ones occur before 3.30 a.m. when the wairua leaves the world.

4.4.7.2.9 Kehua, Kihau Ghosts

These are seen by matakite, seers, when something is wrong within the whanau. The ghost may be a whanau member already at the veil who has come to warn the whanau of bad tidings coming so that these may be prevented. The whanau member may also be there waiting to guide. Sometimes ghosts are unknown and just appear, which is itself a message that something is not right. They may also be ghosts that poke or scare you and these evil ghosts are called kihau.

Sometimes if a person sees their own ghost in front of them it means they need to seek medical help or they will die. One’s own ghost is also seen when death is near.
4.4.7.3 Specific Palliative Care: Hospital Administration

4.4.7.3.1 Hope

Hope does not leave a Maori whanau due to their faith in Atua. The patient is spoken to as if still capable. This is why going to a hospice may be necessary but it is thought of as a place where dying is accelerated due to the atmosphere of resignation and hopelessness, irrespective of the care. Establishing an atmosphere of faith is helpful.

4.4.7.3.2 Sleep

Often sleep is difficult for the patient to get due to the many whanau visiting and sometimes it is good for carers to monitor the fatigue factor and isolate the patient in order that they can rest. A whanau member will remain while the patient sleeps.

Arrangements should also be made for partners to sleep with the patient if they want. Sometimes children and parents or grandparents may want the comfort of sharing a bed.

Proper sleep chairs or beds should be provided for the patient’s whanau. Sleeping in a chair all night is not adequate. There needs to be comfort for both the patient and the whanau. Often the patient is stressed because their partner or whanau is not comfortable. Sleeping arrangements set out like a marae with many mattresses for the whanau creating group attendance and whanaungatanga would be a good solution.

Support must be given in access to telephones, food and sleeping arrangements around the patient as the whanau usually does not want to leave. Whanau support is best in close proximity to the patient at all times.

Necessities or habits may continue if patients desire as they are dying. Dying wishes should be accommodated without unrest.

4.4.7.3.3 Time to Treatment

When the wait to receive treatment is lengthy (such as with cancer and treatments including chemotherapy), the whanau may see the time taken as contributing to an early death.

4.4.7.3.4 Whanau, Immediate and Extended Access

A main leader should be identified from each whanau including blended families and siblings. If the patient is the spokesperson, the patient needs to clarify who is classed as whanau with
fulltime access to the patient. Otherwise there is a risk that inappropriate people may take over. If the patient has children, the spokesperson is likely to be from among them and if the patient has more than one whanau, then there is one per whanau. All spokespersons will have access to the information that the institutions call “private to whanau” and should be encouraged to cooperate in care plans.

The code of conduct that the hospitals prefer with just one spokesperson should be overridden when it causes blended and mixed whanau anxiety in accessing whanau and information as some blended families and siblings do not get on.

4.4.7.4 Specific Palliative Care: Whanau Roles in Care Management

The roles of each whanau member in a care plan will need to be established ensuring all involved are notified about roles such as provision of food, maintaining the house, caring for whanau or children, payment of accounts, getting financial assistance and organising support. This is very necessary as when a whanau member is passing on there have to be resources and facilities to accept and manaaki the whanau and the visiting families.

The whanau should be assisted to organise shifts as to who will remain with the patient and at what times. These may need to be insisted upon because a lot do not want to leave and the patient may suffer if everyone is tired when they demand things, especially during the night. Explain to the whanau that it is in the patient’s interest for them to take time out for sleeping and self-maintenance.

4.4.7.4.1 Doctors

The visits of doctors and nurses should ideally be notified in advance so that whanau and patients can prepare for them. The doctor and other health professionals are held in high esteem. A care plan should be organised with them and whanau spokespersons. Assessments by this shared care team must take into account narratives of patient and whanau beliefs around the journey for the patient, including their expectations and concerns about care. Include goals for living and coping and how to meet them. The doctor and team should review the situation regularly.

The general practitioner should institute and coordinate the interdisciplinary, team-based care. The care team will have responsibilities to the patient, which include bathing the patient, checking they are adequately supplied with their medicines, organising necessary alterations at home to improve care and comfort, organising finances to survive, interconnecting to
whanau, coordinating whanau care and educating whanau who wish to help provide medical care during the trajectory of dying. Ideally, the care team should provide contact for 24 hours advice and service.

Meetings with the patient should be made in the home if the patient is at home so the very sick and frail person does not have to travel and wait, for example, in oncology units or wards. Likewise doctors should be asked to travel to the patient as it is not ethical to expect the dying to travel to see a doctor who is capable of travel.

When a patient is at home, whanau caring is usually established early and checks on adequacy should be made. Ensure that backup support from nurses and carers is timely. When the whanau carer is elderly and especially rurally placed, there should not be an overload on those whanau who are caring for them at home. Those persons doing the caring must have aroha (love) for the patient otherwise care is forced and a burden. Check that whanau member carers are getting support for their challenging task.

4.4.7.4.2 Manaakitanga: Financial Support

Check that someone organises finance over the palliative period. With families and friends calling on the patient there is usually a huge financial cost associated with providing food and hospitality since not all people continue to have the ability to bring kai (food). Support for the whanau must be timely. Financial help through Work and Income New Zealand (WINZ) should be available and supplied through an agent rather than the patient having to attend at WINZ and on time. Financial help must extend into meeting after-death requirements associated with the patient costs of care, through tangihanga to resting, as the requirements of resting peacefully and with dignity are of the utmost importance. Costs include the feeding of the manuhiri, through to the tangi and hakari.

4.4.7.4.3 Fittings and Furniture within the Home

Often changes in the home are required immediately such as sit down showers or rails in the bath but they may not be installed quickly enough for persons who have become frail and dependent and cannot be catered for adequately by the whanau or partner. Material support may be needed, such as beds, bathing facilities, food and often mattresses, as most people want to sleep near their ailing patient. It is likely to be cost-effective to provide resources for care at home rather than transfer the patient to hospital or risk caregivers also needing care.
Ensure the house is lit so that it is not in total darkness if there are spiritual matters that may affect the comfort of the patient, such as a belief in “seeing” ghosts or the wairua of whanau as no one wants to feel “presence” in the darkness.

4.4.7.4.4 Rural Patients

Where patients need liquid food there must be immediate access rather than the whanau having to take prescriptions to pharmacies and wait. This requirement is especially important for rural patients whose elderly carers may have to wait at times up to one week for access. Clarify that systems of care can be implemented smoothly.

4.4.7.4.5 Travelling to get Help

When emergency treatment is needed, rural Maori patients may experience additional difficulty with distance and transport. When patients are not breathing properly or are in pain and distress during travel to the emergency departments, whanau are also likely to be distressed and may call the health professionals in a state of panic. Strain at this time is placed on the patient and whanau who need empathy for their difficulties.

4.4.7.4.6 Comfort

Care itself has to contain hope and to be given with love. There may be whanau members whose needs have to be monitored. All carers must be kind and friendly and each carer should focus on the patient and patient’s whanau, not only on themselves.

4.4.7.4.7 Acceptance that the Patient is Terminal

The terminal status of the patient can be discussed first with the leader of the whanau. When sharing this knowledge with the whanau, it is desirable for them to have support from someone of the same hapu. Often the Maori liaison cannot be from the same hapu in which case this person usually does not get involved in the whanau-specific, tapu things.

4.4.7.4.8 Communication about the Situation

It is usually best if disclosure about imminent death and the passing itself is made so that no one feels “cheated” because they were unaware. This applies both to diagnoses of the terminal state and to when the patient is about to die. Disclosure should be made to the patient in the company of whanau. If the patient is alone then the whanau must be informed.
Decisions may need to be made by a designated person, not necessarily the person who signed the form on arrival at a care centre. There should be provision for a spokesperson to be from each whanau where the patient has blended families.

There must be provision for the person’s own siblings or parents to take a place, as when the person dies it is their whanau who will come to claim the body. The partner has a say equal to a person’s whanau on dying and then death, rather than holding the dominant position, which is what medical personnel deem normal.

4.4.7.4.9 Maori Must Never be Alone

The provision of a whanau house does not replace the space to be made there at the bedside all the time. It is known by Maori that if you leave your loved one alone during death and after death before burial, they risk being taken from you. This is why the marae has people beside the body at all times. There must always be one person awake throughout, as traditionally done, to ensure the tupapaku is not left alone.

4.4.7.4.10 There Must be Dignity

The patient must pass over with dignity. Show respect to them at all times. Patients may want to avoid being dosed up with medicine or tubes when on their last breath. They must be spoken to politely and care must be given kindly. Do not pass comment as to the patient’s colour or size to avoid offence. Dying with mana means letting all those around them perform their rituals without interruption so that the tukua can be performed to transition the wairua. Give whanau space to do this appropriately.

4.4.7.4.11 Approaching the End

Most whanau want to visit to have their final words, including reconciliation, with the patient. Sometimes the patient may not be talking, nor have their eyes open or be moving yet the whanau will speak to them as if they were fully capable. This process is crucial in order for the living to have peace and the patient to go with a good wairua. The whanau’s desire to remain with the patient is likely to be heightened.

Korero, talk, to the patient is around feats and then peace as the time draws closer. As the time of death approaches, the person to perform the tukua is usually present. It is necessary to advise that death is near and when it is also upon the patient, especially if it is not obvious because the patient is asleep or in a coma.
4.4.7.4.12 In Care, Tukua, a Most Significant Time

Tukua is a rite performed preferably right upon the dying of the patient. It is a rite to release the wairua from the patient’s body so that it may return to Atua. This time is a very sacred, tapu, time as the person chants the mana of the patient as they die. The time is also very emotional and loud with wailing.

A private area should be made available so that the rite of tuku may be performed uninterrupted and the send-off uninhibited. The tukua can be made available to those who wish to use it if no one is present to perform the tuku. The tukua, called “Ko te tukunga Wairua”, may be found in the special Maori Catholic prayer books printed for use in times of dying and death and also in the Anglican Maori Prayer Book. This prayer could be made available at institutions likely to provide palliative care.

Once the person takes their last breath they are tapu. The patient’s personal belongings, including medicines, are then also tapu. Once tapu, they are not to be contaminated by any everyday items such as food as they can be rendered noa, or nothing. This could harm the patient’s spiritual journey.

Prayers follow and the whanau take time to speak to their loved one as if they are still here, which in the mind of Maori, they are: still present but in spirit form, which must be settled before they can fully exit this world.

At this stage when whanau have completed their mihi and korero to the member they are taken to be prepared for the journey home.

The patient will symbolically walk out of the area and are carried feet first as to Maori they actually walk home. This is important for the spiritual symbolism of the journey.

Where possible, they leave through a different doorway because the tupapaku, the name for the deceased, does not walk in the areas of living but rather in a spiritual realm. It may be better to use a service exit than the main public exit way for the body to be removed from a hospital, for example.

Once they leave, all items belonging to the patient go with them. Dentures that may have been removed are placed inside the mouth immediately after death; otherwise one cannot get them in if left too late.
The area where they slept is spiritually cleansed with prayers and water and some use bread. The whole room and all the linen are cleansed in the same way. Cleansing also prevents other spirits from returning to seek the whanau to journey with them.

Care is taken to observe all tapu as the tupapaku is now on their way home.

Autopsy is forbidden. Donation of organs is forbidden. All body parts must be intact to complete the spiritual journey. Taking donations without consent from the patient in the living invites aitua, bad omens, as the spirit seeks their return.

At this stage, whanau may challenge to take the tupapaku if it is known that there is more than one whakapapa, which is often the case. This is a show of aroha (love) for the person to be with each whanau. This may continue for some time and once resolved the one in charge takes over to begin the trip home.

Home can be in more than one hapu rohe (collective whanau district). There is the home where they lived with their own whanau. There is the home they call the whanau and hapu collective place on the whenua to which they usually take the tupapaku, body. Sometimes if the person has kept in contact with more than one side of their whakapapa they may go to more than one marae, or later have their spirit taken there through a kawe mate (taking of the spirit back to the marae rather than the tupapaku, deceased body).

These are important rituals to celebrate their life and respect their birth rights. A reconnection is also made by the whanau to the whanau of the marae.

It is to these two homes that most wish to go when they are ill although they may be prevented if the medical help is not readily available, for example, in a rural area.

The last home is the incorporeal home in which the whanau have a significant contribution. The whanau must carry out the tikanga to ensure the wairua of the person continues the journey to the new world and does not stay here in their corporeal, earthly home.

4.4.7.4.13 Whanau Protocol after the Death Rites

The tupapaku may be taken by an undertaker or by someone from the whanau capable of this skill. They are prepared for the trip home. The body is usually destined for burial as it returns ki te oneone, to the earth. Protocols are strictly adhered to, otherwise aitua, accidents or death may follow the whanau. These protocols are ontological in that the whole person’s life is
celebrated. No bad talk is spoken about the transitioning person because the wairua must not be angered, since that could inhibit the transition.

The protocols on the first night usually determine where the whanau member will be buried. This may not be resolved if there is a continuation of a challenge for the body to be taken home to the other whanau hapu. The tangi, time to wail and heal, occurs over three days. The burial is usually in the afternoon for adults and on ancestral lands. After the burial a blessing is made of the marae and all that is inside and then after more ritual the whanau pani, whanau of the deceased, is said to re-enter the world, which is followed by a hakari (meal) to lift the tapu. The house or houses or places of living are cleansed as well and called a takahia with the same purpose of releasing the spirit for travel.

Over the time of the tangi the whanau pani cannot participate in deliberations on what and where and how things are to proceed. They speak only when all the tikanga is completed following burial.

The fact that attention has been paid to a care plan, relationships among carers and whanau will enable those with the speaking rights to try and accommodate the departed person’s desires.

Oriori is the name given to the dying person’s last wishes, which are given to the whanau and are equivalent to living wills. This oriori may supersede a written will if one is in existence. Yet there is no place on the marae for wills in terms of burial as all is decided by the whanau and children of the tupapaku to exercise their person’s desires.

Some whanau stay over on the night of the burial if there is unfinished business to attend to or they carry out the tradition of sleeping over.

4.4.7.4.14 Support for the Whanau after their Loved One’s Death

When whanau have made considerable effort engaging with transition between realms that ensures peace for the departed wairua, it is ideal to support them: with food, transport, monies and access to health care in case they collapse from exhaustion. Ideally, and usually, they should also be observed by wider whanau and friends to ensure they are well and there has been no unease from the death of their member. Anything untoward may signal unfinished business for the deceased member, which means they have not left the area and departed for Atua.
On the twelfth night after death the deceased is believed to be gone. For some deceased, the passage takes place sooner if all is cleansed and cleared.

The whanau need care for at least a week, as they will only notice the loss of their loved one once they return home. Whanau should be called upon, monitored and supported in all ways for at least three months after the death and even thereafter, especially if the deceased was the principal member to care for that whanau and thus resources are no longer available.

I have combined these identified themes with the processes identified in Uncle Boy’s journey as the standard with “Korero as Truths,” (see 4.4.12), which enables a substantive and formal theory to be developed using grounded theory (see 4.4.8 and Chapter 5).

### 4.4.8 Analysis 8: Grounded Theory

Classic grounded theory provided me with a way to develop theory. As a research tool it enabled the seeking out and conceptualising of participants’ latent patterns of behaviour (Glaser, 1978). It is also suited to palliative care at the end of life (Barney G. Glaser & Strauss, 1965; Sandgren, 2012) since it lets shine through that behaviour which is existential then for Maori. Grounded theory explains most of the participants’ ongoing behaviour which further explains how they resolve their main concern and what that concern is. Grounded theory, however, goes beyond the voices of the participants, although their “in vivo” codes may be used. It uncovers, when naming concepts, “many patterns the participant does not understand or is not aware of…” (Glaser, 2002, p. 5). I believed this is indeed needed and is suitable because I sought the visibility of the invisible wairua which is often explicitly known by Maori but seldom spelt out.

#### 4.4.8.1 Rationale

I drew on grounded theory methods to help check the data that had already been collected and analysed using Kaupapa Maori Autoethnography. This checking process enabled me to triangulate different methodologies and, indeed, Western and Maori approaches using native scientific methods. The grounded theory analysis helped to reveal the place and be-ing of Maori in the world, which adds to knowledge of their world. I believe that grounded theory also offers insights for other indigenous groups, since the concepts and abstract theory that emerge from the data transcend the data and a specific time, place and people (Glaser, 2002).
4.4.8.2 Analysis and product of inquiry

My theory of transition through the veil started with all autoethnographic data previously collected. These previous analyses and my experience sensitised me to the end of life continuum. However, classic grounded theory does not review literature until the substantive theory is formulated. Effectively this was true of this research. No substantive research in this area for Maori had been done before. Available material was complementary rather than directly focused on specialist palliative care at end of life for Maori according to tradition.

I began the process of grounded theory development with an open mind. This mental state focused my open coding of the data on my interest in finding out, first, the main concern of the whanau in the area of palliative care for Maori at end of life and, second, how they resolve or process this concern. This coding was not a linear process, since open coding and data collection are integrated activities, occurring simultaneously and continuing until recognition of the core category, namely how the main concern identified is processed or resolved. Once the core category was recognised, the open coding stopped and selective coding delimited the coding around the core category (Hernandez, 1995; Jeon, 2004a, 2004b; Sandgren, 2012).

Memos were written about this process, the codes identified and how the codes relate to each other (Glaser, 1978, pp. 83-93). I drew diagrams and flowcharts which best expressed my thoughts and conceptualisations, perhaps because communication through images is intrinsic to Maori. Maori orators evoke pictures in the mind when they speak in terms of their mountains, rivers, birthplaces, guardians and ancestors linked to a distanced place. They also tell their important stories through the images on carvings. Memos are part of the grounded theory. The memos helped name the theoretical codes that best fitted the substantive area.

These research steps were woven together by the constant comparison process, and led to theoretical coding. This stage integrated the selective codes in order to yield a theory of transition through the veil as a sequenced transformation of the wairua from the earth as tangatawhenua through Te Wheaio, the veil, back to Atua as tangata atua. This substantive theory and formal theories were developed. Together with synergist theories they are also presented pictorially (see Chapter 5).

4.4.8.3 Core Categories of the Grounded Theory

This use of grounded theory methodology enabled me to discover hidden knowledge explaining the behaviour of the whanau when their whanau member is at end of life on the
palliative care continuum. It clarified and enabled an understanding around the interdependent behaviour of the native indigenous Maori with their whanau member at end of life. This section focuses on the five core categories underpinning my substantive theory, “Kaupapa Maori Palliative Care: A Journey through the Veil”. Specifically this is a sacred journey whose categories and components I have tabulated in Table 4 from the data analysed in the thesis. The table also highlights wairua as the component common to all categories in addition to being a category on its own. Each core category is discussed.

Table 4: Substantive Components of Maori Palliation

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<td>i. Learnt</td>
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<td>Opinions</td>
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<td>May appear as a guide for whanau living in the world</td>
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<td>vi. Cleansing</td>
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Note. Wairua is the core variable: that which makes something what it is (Van Manen, 1997, p. 10).
4.4.8.3.1 Prime Core Category: Wairua

Wairua is the prime core category: “that which makes a some-“thing” what it is – and without which it could not be what it is” (Van Manen, 1997, p. 10). This some “thing” is the transition from tangatawhenua to tangata atua and without it mortal being cannot become immortal Being unless completing a full transition in Journeying. Wairua has further merged as a universal concept. This research identifies wairua as consciousness in its pure finite and infinite form. It is what everyone in my whanau is concerned about and strives to do right by. Wairua is the actual invisible element for which all action is performed. Wairua is invisible yet spoken of and to, as if it were visible to the naked eye. The common denominator to all action by whanau, it has many forms of consciousness that vary with the circumstances or environment.

Wairua appears as a subcategory in each of the core categories: Maori being, Maori Being, Tikanga and Source of belief. Maori being is created with a wairua and this same wairua is released from Maori being upon dying so that it may transition and transform back to Atua and become Maori Being. In this context of “Journeying,” the wairua emerged as the agent of change for transformation.

Whanau use tikanga to cope with as well as direct the wairua. One cannot see the wairua, only manifestations of wairua through outcomes from action or inaction. It is imperative therefore that process and procedure through tikanga are explicit. Identifying the prime core category of wairua took some time as tikanga was also prevalent in all categories because of the co-concern for tikanga to control the actions of wairua. Each change in status of Maori being or incident required an appropriate tikanga. Tikanga however would not have a place without the wairua. Wairua without tikanga would still exist but consciousness would be uncontrollable thereby leaving the transitioning whanau member facing either a rangimarie (peaceful) or kino (bad) wairua without control. The need to have whanau tikanga for the wairua to ensure a successful journey is what makes the whanau relationship mutually dependant.

Wairua is also believed to be a source or teacher of knowledge. This occurs when, usually, the wairua visits tohunga rangatira tupuna, chiefly ancestors schooled and skilled in the arts from the wananga, and/or matakite. The research stories in the main thesis and appendices show that one can be taught from the wairua as it speaks directly, through dreams or sightings or through experience of its presence. A whanau member in Whangaroa was said to climb to the top of the maunga at midnight and karakia upon which a ball of light, the ngakahi, would descend upon him and imbue him with knowledge. Other sources of whanau belief are known.
Another participant said “A lot of Maori experience the inevitability of “time of death” by seeing their loved ones beyond the veil”.

4.4.8.3.2 Core Category: Belief Source

It emerged from the data that whanau behave the way they do because their behaviour depends upon the source of their belief. Five sources of whanau belief were identified: knowledge, customs, education, opinion and feelings. Beliefs, formed from watching and participating in customs or ritenga, in which tikanga is observed and/or performed, constitute another source. Obtaining education consciously in a learning situation is a way of forming beliefs. Opinions may also influence and form belief systems, with “feelings” using the senses as a very Maori way of knowing or not how to behave because of a belief system held by a person at a deep level.

Some examples of types of beliefs from participant korero:

- “In those times it was very deep (Te kaha o te hohonu). They followed the path of whakapono, (righteousness) and they carried that belief right until the time when they reached their taumatatanga (right to stand, orator status), in their thoughts and their work”
- “In my heart you can almost sense te kaha hohonu o te whakapono depth of their faith within some of our Matua, our tupuna”
- “Even within their lifestyles, it didn’t matter how big the kaupapa was, they still believed in the Atua who was very much, foremost, in their thoughts”
- “There was no talk of our kaumatua and ko kuia going to live in old aged houses. That was not permitted”
- “Te Atua gave these Rongoa and they knew and found they were the right medicines and they got those Rongoa on certain days”
- “Sometimes she would say they talked to people long gone before or they were always visited by people for a yarn or perhaps to tell them how to fix a hara or what was going to happen, foretell events. We as children, because we felt it, we never questioned it and when our grandmother or anyone talked about people (spirits) coming to see
them and talking to them it was just the norm, we accepted it as part of our everyday life.”

What whanau believe affects and effects their behaviour. A New Zealand archaeologist familiar with Maori whanau behaviour says behaviour “is the only actual part of the thought pattern that we can actually observe. So we can only prove a behavioural pattern and then infer what happened and give explanation” (Paddington-Hall, Tony, Personal communication, 2012). It is what the participants believe happened and accept as happened that causes their behaviour, which in turn guides me as a researcher towards palliative care practice that aligns with whanau beliefs. What is produced is a casual-consequence model; some examples are given in the section on “(En)Visioning” where Uncle Boy’s brother is seen as a guide to the next world, and the linking of the wairua is suggested when Uncle’s call “baby” is recognised and accepted as a matakite, reinforcing the belief about where the source came from. All interviews support these same causal-consequence constructs of Maori scientific explanation and classification through storying to identify the presence and significance of wairua.

Whakapapa is also the grounding and evidence for whanau traditional belief. The link in this thesis is to Te Ruki Kawiti, Te Kemara, Te Maawe with Te Peke and Tupuna from Whangaroa: all tohunga and chiefs whose teachings become a hapu and whanau source of beliefs and expertise. They are the source of the transmission of the original of these beliefs. Whakapapa is part of the cultural identification of Maori being and Maori Being (see Appendices 14, 18, 19).

4.4.8.3.3 Core Category: Maori being

Maori being (being with a small b) is the mortal, corporeal, status of Maori who resides on the whenua, Papatuanuku, and is a core category. Its properties include characteristics such as never to be left alone. Maori being also has tapu as Maori are born with a wairua given from Atua who possesses the ultimate tapu. Maoiri being enters the world, Te Ao Marama, through Te Wheaio the Dawn realm which is the veil and when dying begins is destined to transition the same veil through which Maori exit the world. Tapu emits mana: the power to act or not act depending on the circumstances. Maori being has the identity and a connectedness to the whanau into which they are born which in turn connects them to whenua inherited from their whakapapa. Whenua is also their connection to Papatuanuku. Tikanga controls and guides the transformation process from Maori being to Maori Being.
4.4.8.3.4 Core Category: Maori Being

Maori Being is the immortal, incorporeal, status of Maori who reside beyond the whenua, in the other realm, beyond the veil, in Hawaiki nui, Hawaiki roa, Hawaiki pamamao or among the stars near to where Io resides in Hawaiki Tapu. The wairua possessed by Maori Being is in an infinite state which allows travel between the day and the night realms, between Te Po, Te Rangi and between Maori on the whenua and Maori beyond the veil. The wairua travels to Te Ao Marama through Te Wheaio and returns the same way when at specific times the portal opens. The whakapapa, whanau and whenua maintained on the whenua in Te Ao Marama stay the same through the veil. The tikanga used for those in immortal status is maintained by Maori residing on the whenua. The Maori Being “sees” what happens on the whenua with whanau and may present at peace, may be silent or may present as a kehua (ghost) or kihau (ghost that scares) depending on the degree of transitioning. Everything is controlled by tikanga as it is for Maori being and Wairua.

Participant korero reflect tikanga examples such as:

- “To practice Maori ways demands Tikanga practice, not Pakeha system of protocols”
- “It [Maori ways] involves whenua, whakapapa, and whanau”
- “Karakia is usually a man’s job and in Ngati-Hine, it can be done by a woman and intertwined. It depends on the whanau/hapu kaupapa”

4.4.8.3.5 Core Category: Tikanga

Tikanga as a core category finds meaning through protocols for action expressed as properties of care, language, relationships, protections and rituals. Maori custom or Maoritanga is carried out or performed under tikanga. All tikanga is to settle, free, help move or make peaceful the wairua of the living, the departing or the departed whether in a state of Maori being or Being. Wairua, I reiterate, requires tikanga throughout the Journey. Where the transition is in the process dictates what tikanga is to be used.
4.4.8.3.5.1 Care

Care of the person while negotiating the journey from the whenua to Atua is multifaceted and requires tikanga to be performed. Care is said to have to be honest, loving and correct. It involves both specialist and general care. The care is shared where roles are also divided into specific and general roles. Maori mortal being at the end of life is also guided from the incorporeal realm by their whanau already there. I provide an example from participant korero.

- Honest: “A person must not say yes if they really don’t want to care for the dying...otherwise they become an encumbrance”
- Loving: “all they desire is given with love...so every day is like Christmas”
- Correct, also called tika: “nurses do a good job but we want our own whanau”
- Specialist: “they had their own rongoa”
- General: “care is visiting...take this thing and that thing...staying as long as needed”
- Shared: “the immediate family or brother or sister was there all the time”
- Roles: “there was someone cooking, someone to look after the needs of the patient...someone in the family who was a minister”
- Dedicated: “when it is your time the whanau had to look after you”
- Guided: “nanny who was deceased came to me and said she was waiting for Aunty Hana”
- Precautions: “these protect the living...the gap where the body lay in the marae must be filled in otherwise another may follow...take the flag down at once”
- Conflict resolution: “have to resolve issues so wairua settles”
- Intermarriage respect: “got to be open minded”

4.4.8.3.5.2 Language

The language used to communicate requires knowledge of tikanga in its performance. One must know that the language used can take the form of a spoken language. Alternatively it may be a silent language or involve communication through signs and symbols.

- Spoken: “ has to be Maori because the wairua only understands Maori”
Silent: “photos in the marae at the tangi beckon the wairua to go to them through the veil”

Silence: “representing stillness, signified a decrease in health and a change of status, also a status of rest”

Signs: “thinking he called my name meant he was now travelling in the wairua as he no longer was physically speaking”

Symbols: “The body is placed in front of Hinenuitepo on the marae, the portal to immortality”

4.4.8.3.5.3 Relationships and Protections

There exists the tikanga of recognising and practising what is believed to be a relationship between Maori; whenua, as the land; and Atua also known as the Kaihanga or Io, through a connectedness within one’s wairua. These relationships have a tikanga of protections practised through tikanga. Protocols that are strictly followed are prescriptive protections such as cleansing after coming into contact with tupapaku. There are proscriptive protocols which maintain tapu such as karakia to prevent violations of tikanga, forbidding of food being eaten in the marae near the tupapaku or in the cemetery. Rituals may be involved with these aspects of tikanga. Traditional korero reflect the relationships in many ways and again the wairua is central (see also Appendix 7: Tapu and Atua, Tangata and Whenua”).

Participant korero reflect:

• “The role of a woman is major in Ngati-Hine. – Tu mai tu atu, we are our own protectors. Care is usually done by a woman, she is the windbreak, the shelter, the ruruhau”

• “In Ngati-Rahiri, we go to the doorframe to seek protection and it’s a man’s role here. The man’s job is male (senior member) and it is to advise the whanau”

• “when you die, your spirit which is handed to you from the Atua, is handed back to the Atua, however, your tinana (body) is given back to the earth (one one) in the saying today oneone ki te oneone (dust to dust)”
4.4.8.3.5.4 Rituals

The Journey is a ritualised pathway. Known rituals performed under tikanga at the end of life and necessary for a successful journey include kotahitanga, karakia, tangi, acceptance, tukua, cleansing, healing, correcting, fixing and the returning to normal life through a hakari.

The first sign that a patient is near the end of life is the call for the gathering together as a whanau by kotahitanga. Here the whanau gathers to show presence and support to their loved one. Karakia is conducted throughout the journey. The tangi starts when the wairua transition is first initiated by the chanting of the tukua at which point it is hoped that there is acceptance of the journey by all including the patient; otherwise the transitioning is impeded. Following the tukua, the rituals are those for tangihanga because the person is now a tupapaku and tapu. Cleansing is also performed throughout the journey to clear the pathway of errors, incidents, breaches of tapu or of evil or omens seen and recognised through signs. Cleansing is done by saying karakia with the sprinkling of water over the area, objects or persons involved. Bread may also be used as it is deemed to ward off ghosts.

There is a dependence upon whanau to take the tupapaku back to that place the tupapaku deemed home, to lie in rest, followed by a burial on their whenua for the tinana and continued journey for the wairua to the incorporeal home. This is a healing tikanga for all. If there are still signs that the wairua has not fully transitioned there is correcting or fixing of found impediments. This is handled by whanau members with the cultural knowledge to do so to ensure the journey to Atua is completed and in peace – rangimarietanga. Once there is no more presence of the wairua the rituals cease. Palliative care ends because the whanau loved one has reached their destination and is in their long sleep, he moengaroa, with dignity and in peace. Maori Being retains their connectedness to their whanau, whakapapa and whenua.

4.4.8.4 Whanau, Whakapapa and Whenua

Whanau (family), whakapapa (lineage) and whenua (land) are in all the sequences of the dimensions of this process, and surround the patient. Whanau is the group that the patient determines to be their whanau: immediate and extended family, friends, colleagues, church members and others. The patient together with their whanau share a whakapapa which is as Maori, descendants from Tiki, Rangi and Papa and tupuna who have been created by Io. People close to the patient, such as friends, colleagues, church members or others, may also be classed as whanau with some assumptions made about including them in that whakapapa.
The Maori person and whanau are connected by whakapapa to whenua to reside on Papatuanuku, Mother Earth, as tangata whenua. Whenua is also their place of birth and upbringing with their wider whanau and whanau groups classed as kin with whom a bloodline or lineage is shared and where a sharing of whenua also occurs. These same characteristics exist for the wairua in the incorporeal existence and resting place. They are never alone.

4.4.8.5 Family as One being: The “Never to be Alone” Principle

A taken-for-granted Maori lore in each process is that the dying whanau member is “never alone”. This means in the mortal state that they have the company of whanau as the basic principle of manaakitanga, caring. Whanau must be present to protect the dying because a belief is that at the dying state they are weak which causes their wairua to be vulnerable to attack by dark forces. Upon death, in transitioning the person is never to be alone because they require help from living members in order to transition. In the process of attaining full transition it is extremely important that they do not lie on their own because it is a known belief that they can be stolen. They are usually taken by whanau who want them to lie in a rohe, territory, to which they also have a whakapapa through either parent, other than that rohe whenua on which they were raised as exhibited in the Maori Journey. This is why the night of first lying “in state” is an important time to resolve issues of placement. They can also have their wairua attacked which may affect the whanau in general if Maori principles of care in any of the processes have not been upheld and need fixing or correcting by whanau familiar with the required tikanga. In the incorporeal status they are never to be alone also because it is hoped that the whanau have successfully transitioned their whanau member and they are with their loved ones already through the veil. The “Never to be Alone” concept is the evidence of the native “I” means “we” and self-hood is replaced with nation-hood.

4.4.8.6 Generation of the Core Categories

For the grounded theory all the data collected were used to generate the categories. The Kaupapa Maori autoethnographic accounts emerged as the foundation narrative for comparative analysis. Participants provided korero through interviews which were supportive. There seemed to be a lot of data around similar issues. The major issue was that no one had a definition of palliative care similar to that espoused in the “New Zealand Palliative Care Discussion Document” nor the “New Zealand Palliative Care Strategy”. Most of the participants spoke about the importance of being there for the patient at the end of life, with the
performance of the tukua at the time of death and the after death procedures. Important was whether the tangi was good tangi or not. Important also were the moments after death and the composure of the tupapakū and whether they looked peaceful or content.

Patterns and themes became apparent from the behaviour of whanau. These were recorded and among them emerged core properties in Maori palliation (see “Korero as Themes”, Appendix 13). Further data collection was found to be required from those aware of the wairua and breaches in tikanga or completed tasks on behalf of the deceased around dying and death because a concern for a good death in Maori terms was peace and dignity and flowing with the extended whanau.

Combining my knowledge, customs and education to bring new data to the research provided sensitivity to the research situation by grounding it in Maori dying and death. This sensitivity allowed me to see properties of the processes with increased clarity, including how each is usually represented as it emerged from the data as it must be before I can add my experience to the data.

It was the grounded theory exercise of comparative analysis that helped me explicate the wairua – that is, let me see that something invisible concerned the participants. I had seen care of dying Maori and after death care since I was a child and I could see the research confirming that others did the same, not just my immediate whanau. The words used for many years by the whanau took on new meaning. It was here that open coding stopped and coding was delimited around how the wairua affects the remaining components in Maori palliation at the end of life.

Categorised were the types of caring, of being together including communicating and seeing the invisible. Each had their place and timing and where signs and symbols appeared along the continuum of care from dying and after death they differed along the continuum. These could be classified into sectors. A knowledge of what to do and who was to do it became the name which describes these things, tikanga. All tikanga could not be separated from whanau interaction.

Whanau existed in the living and beyond the living, in the other realm, as confirmed from the korero. The rise of wairua existence on earth and in the other realm as it was referred to was sampled. I read the literature around wairua and sought to give meaning to words such as Atua or Io and Kaihanga. Seeking like thoughts meant looking for ritenga, customs, and
tikanga written by the same tribal whanau or written on the same tribal whanau. This was found from the works around the Universe. I looked wider for comparative analysis and to whether all Maoridom shared similar thoughts and this was so. Dying and death literature on Maori was also sampled.

Sensitivity and delimiting was enhanced by participation in wananga on Atua, tangata and whenua. Attending and reading the masses of Ngapuhi history from the Te Paparahi o Te Raki Ngapuhi Waitangi Treaty Claims were affirmation that what our whanau practised is ancient and remains. My own submissions around whanau Chiefs and tohunga provided the means of belief origins.

Constantly comparing the participant korero enabled me to reduce all the data into precisely what I discovered that Maori palliation is – a transformation from living as a Maori on earth to living with Atua in the other realm. This transformation occurs by way of applying the correct tikanga to enable the wairua to make the change. The application of tikanga may vary but the success of the transitioning to full transformation still depends upon tikanga. Those whanau who are skilled in what to do, that is, how to fix any interruptions in transforming the wairua of the whanau member will be called in. They themselves will read the signs and symbols that let one know at what level of transformation or transitioning the whanau member is.

The wairua has many attributes and any one of them may be manifest. To crystallise my thoughts I wrote memos such as seeing, Godliness and Maoriness, the emergent attributes of a Maori, what differences were apparent between a Maori at end of life, upon death and after death. While wairua was a concern I had to sample to try to disconfirm what I was theorising. What was emergent was the discovery of a deeper level action that belonged to those taking time to explicate the depth of meaning behind the care that extended beyond physical death.

Succinctly the substantive area of Maori palliation could be reduced to a simple model according to which a Maori person upon death undergoes through tikanga a tukua which releases the wairua to travel. This wairua controlled and directed by tikanga is sent onward to Atua, believed to be the originator of the wairua. The wairua is naturally imbued with tapu and mana. The wairua also has parents and an extended whanau that can trace a whakapapa back to the first Maori created as supported by whakapapa. Whanau direction helps the settling of the wairua. The whanau is connected to whenua on which they reside which is the place where the tinana will rest upon physical death. Once buried the wairua is positively encouraged to travel back to Atua, separating forever from the tinana. The roles of whanau
who are aware of what to do, perform what is required. By the value of matakite, once the 
wairua reaches its destination the whanau are made aware. Silence is where no one is alerted 
as to the successful attainment of the destination.

The wairua once in the realms has a whanau of those Maori already there and their own kin. 
Their whenua is the realms of Atua. They may visit as the portal to the earth opens at certain 
times and they may return as guides to their own whanau as Uncle Murphy did with Uncle 
Boy.

I then synthesised the core categories into simplified models.

4.4.8.7 Modelling the Simplified Synthesised Journey.

Once the core categories were synthesised around the wairua, a simple model of Maori 
transformation (Figure 3) emerged related to a simple model of Maori journeying (Figure 4). 
Figure 3 shows the emergent simplified model of transformation and journeying.

**Figure 3: A Simple Model of Transformation**

This simplified model of Maori Journeying was emergent from the data.
Based on the data from the Kaupapa Maori Autoethnography and interviews, these models depicted what would be the substantive theory. Figure 4 incorporates the interrelationship between the core categories. The formal theory explains the relationships between the core categories, which is represented pictorially by arrows. A reduced version of the substantive theory with the relationships resulted in Maori Journeying: a formal theory. These properties are explained again within this theory as well as to connectedness to each category.

4.4.8.8 The Substantive Theory and Transitioning Tangatawhenua to Tangata atua

Maori palliation is portrayed in the substantial area of palliative care through the substantive theory “Kaupapa Maori Palliative Care: A Journey Through the Veil”. The Maori person transitions from a mortal Maori being, tangatawhenua, to an immortal Maori Being, tangata atua, through the release of the wairua. The journey follows and divides, naturally, into three demonstrated sequenced processes: Before physical death, upon physical death and after physical death. These processes are themselves are divided into seven sequenced dimensions.

Maori palliation is initiated from the time the patient is known to be at the end of life. The palliation continues past physical death. It is not until the whanau believe that the consciousness or wairua of their loved one is no longer with them that palliation ceases. When
palliation is at an end it is inferred that the whanau member is at rest, he moengaroa, in their long sleep. Success in returning home is what the native indigenous Maori strive for. First they return to their corporeal home on their ancestral whenua, kainga tuturu. Here on their whenua and in the earth the tinana is returned, linked in legend to Hineahuone: herself formed from the earth, oneone. This is the derivation of tinana ki te oneone: the body goes back to the earth on physical death. Through the transformation of the wairua they travel on to their original incorporeal home with Atua, Io, also a kainga tuturu but in a different realm. The realm may be where the day and the night realms meet or amongst the stars, Te Po, Te Rangi, beyond Te Ao Marama, all embraced in the ultimate realm of Te Korekore. Here they are immortal and they rest in peace or may return to Te Ao Marama. They may return as guides to those whanau living in Te Ao Marama. They may also simply traverse the realms where they enter through Te Wheaio to Te Ao Marama beginning at midnight but returning to their immortal abode by 3.30 a.m. which is the time the portal closes. The completed journey evinces the ancient saying which orators narrate to every Maori journeying upon physical death: “Wairua ki te Atua, tinana ki te oneone”, the wairua returns to Atua, whence it came, and the tinana returns to the earth, whence it was formed. The person at peace means that their whanau will be at peace because all has been done and done correctly. The matakite confirm this ora, wellness.

From the substantive theory emerged a theory with general application for Maori: “Maori Journeying”.

4.4.8.9  Formal Theory: Maori Journeying - A General Application

A Maori Mortal being is surrounded by whanau in general and a group of the whanau named Whanau Aware. It is the group “Whanau Aware” who know that this Mortal being is to take a journey back to Atua and become Immortal Being. Mortal being is to prepare for this journey with the help of whanau who are aware of what is required to make the journey. Part of the taking the journey is that they leave their old self behind. This is a metaphor for the requirement that the tinana will remain with Papatuanuku and the journey transitions the wairua back to Atua. Whanau Aware are imbued with all the tikanga required. Mortal being is taken to the place of departure with the company of whanau. When it is time to depart, a special tukua is chanted by the Maori specialist. On departure they are still connected to whanau who watch for the signals of how the journey is going. Degrees of transitioning are signalled to Whanau Aware. If the journey is interrupted through aitua or by kehua or kihau, then Whanau Aware will find the cause and institute tikanga to fix what is wrong. The process
is reinstated at the point of interruption. The sequenced journey continues until there are peace and dignity. The wairua continues on and reaches Atua, Io. Here they will rest silently or let a matakite in the whanau know they have arrived. Hereafter they may return as guides to their whanau member who will face the same journey, or they will simply rest. They may also choose to traverse the realms and visit whanau, who will feel their presence.

The whanau is an interactive consenting whanau, socially organised and sharing roles which are further divided into general and specific. There is an expectation that there are the social and cultural norms of expertise with responsibility attached in performing specialist, general and supportive roles. Consequently there must be a person or persons who know the wairua and tinana destination sought. Knowledge of the whakapapa to establish whanau connectedness to Maori being, Maori Being and Atua, Io, is expected. Finally it is important to have cultural knowledge of the correct tikanga including understanding of the meaning of signs and symbols so that a smooth journey is obtained or an interrupted one can be resolved.

The whanau are necessary for a successful separation of the wairua and the tinana and their respective journeys to their resting places: Wairua ki te Atua, tinana ki te oneone. The whanau employ strategies to achieve successful outcomes for the wairua and the tinana. These are strategies for palliation, of linking, of directing and a strategy of settling.

The strategy for palliation is to initiate palliation when it is known or signs show that the patient is dying. Palliation continues past physical death because the wairua is still amongst the whanau. Palliation ceases only when the wairua is no longer present among the living but rather is with Atua, Io, and the tinana is with Papatuanuku.

Two strategies, working together to direct and link, transition the wairua along the pathway back to Atua. The first direction is given to the wairua upon physical death. The wairua is directed to free itself and travel toward the veil, Te Wheaio, given through the chanting of the tukua. The wairua simultaneously with the tukua separates and releases itself from the tinana. The directive is also given in Maori so the wairua understands what to do. The directives of telling the tupapaku the Kaupapa on their journey is continually done (which also serves to settle the wairua). Upon the walk home they are directed to walk home by being carried feet first. At the tangihanga, the orators again tell the wairua who to go to such as Atua, Te Kaihanga, and Te U kaipo. Orators also tell the wairua where to go such as Hawaiki nui, Hawaiki roa, Hawaiki pamamau or amongst nga whetu. Linking is a strategy where the wairua is joined to those already through the veil such as through reciting whakapapa. Photos of
deceased whanau related to the tupapaku are at the place of tangi whose wairua korero to the wairua of the tupapaku thereby encouraging it onward and leaving the tinana behind. The placement of the tupapaku in front of Hinenuitepo in the marae symbolises that the veil or portal to the other realm is open for the wairua to enter where Hinenuitepo will guide them through the pathways to Atua, Io. These also affect transitioning.

A strategy of settling is required to settle and invoke a peaceful wairua which also enables a continuation of its journey to its destination. In loving korero whanau speak directly to the tupapaku upon physical death as to their appearance. Whanau also tell them what the Kaupapa will be and keep them continually informed. Tikanga is applied along the way and particularly to correct breaches of tikanga. Extraordinary happenings may occur when there is what is called unfinished business belonging to the transitioning Maori whanau member. Whatever it may be is usually uncovered by the whanau and once fixed things return to normal. Waiata is a good form of settling wairua. Ritual cleansing also settles the wairua and is invoked when a ritual ends and before a new one begins.

The degree of transitioning can be partial or full. It is signalled by reading the signs and symbols indicating incidents or lack of them along the continuum. Signs indicate only partial transitioning. Full transitioning is signalled when the route is smooth and the wairua therefore shows no signs of resistance. Success occurs once the wairua is no longer among the living. Rather it rests with Atua, Io, and is free to traverse the realms, visit whanau and act as guides for this same journey.

Maori palliation raised to a higher level becomes “Universal Journeying” which is a general social process. It is a journey where a patient is destined to physical death and will transition to whatever they believe is their immortality or rest. It is applicable to any nation, culture, religious or spiritual or non-spiritual person. Universal journeying as a theory is also a template for working or striving toward and reaching any goal or destination in any sphere of life.


This general application replaces the Maori words “Maori Journeying” with English words with the exception of the word whanau. I keep the word whanau because it embraces all perspectives of the word, family, that the central person may call their family, e.g. family of family, of friends, of colleagues, of church members. My codes for the pre-requisites required to take the journey include well-known words in use in worldwide travelling: visa, passport and
currency. I join these words with their Maori synonyms in the context of the theory. I explain their meaning in the context of the theory:

- Whanau: immediate, extended family or group treated as the whanau who are people with the same background and close connections
- Departure: Leaving the old physical self behind with no negative thoughts of not achieving the destination
- Destination: The place the individual wants to reach
- Passport is cultural identification: How one establishes the appropriate cultural criteria to reach the destination
- Visa is whanau connectedness: To be able to work in the area there must be a whanau support mechanism to help especially when resolving interruptions in the pathway
- Currency is cultural knowledge: This is the knowledge required to negotiate the pathway and is specific to the requirements to progress to the destination

The last formal theory is a minor theory of Universal Journeying named “Local Journeying”. It does not require pre-requisites to journey. The journey(s) provide an explanation of why Maori believe what they do and the consequence of that belief. I have also presented a detailed understanding of the transitioning and transformation of Maori from a mortal being as a tangata whenua to an immortal Being, as a tangata atua. This is Maori palliation in its splendour. The theorised analyses, which are also products of inquiry, are presented as schematics and diagrams in the following Chapter Five, “Native Indigenous Maori Knowingness”.

4.4.8.11 The Difference between Substantive and Formal Theory

The theory starts with the substantive theory, which is theory developed for a substantive area. My substantive theory “Kaupapa Maori Palliative Care – A Journey Through the Veil” (see 4.4.8.8 and 5.1) has been developed for a specific area of inquiry: palliative care and within this area, specifically for Maori. Generalized from my substantive theory is my formal theory “Maori Journeying” (see 4.4.8.9 and 5.4) which is developed for wider conceptual inquiry: social organisation for any Maori in Palliation or other Journeying. Developed for socialization are higher levels of formal theory such as “Universal Journeying”. It is applicable to any journey taken to reach a destination or achieve a goal in any sphere of life (see 4.4.8.10 and 5.10). Formal theory is generated by replacing words as I did in Maori Journeying, to those that best “fit” the patterns and action occurring. In the universal journeying I exchanged Maori words
for English words except for whanau as it is a unique broad term. The substantive theory extends the prime theoretical code of journeying to diverse groups and situations.

4.4.9 A Natural Tautoko, Support, of the Ancient beliefs and values

The analysis overall suggests that the substantive and formal theories of journeying, which consume all the research data, are a natural tautoko to ancient korero and ancient ways. These journeys, I find, through the products of the analysis, to be a Maori scientific explanation and classification through Kaupapa Maori Autoethnography, interview data and the combining of complementary western theories to locate the presence and significance of wairua. The prime ancient korero that silently permeates this thesis: Ko te Atua, Ko the whenua; Ko the whenua, Ko te Atua; from Atua we come and to Atua we return, I claim as upheld, having both validity and trustworthiness. The remaining sections of this Chapter report summarily the lower level (open) codes from which I selected the five core categories (see 4.4.8.3) to develop the theory of the transition through veil (see 5.1). These open codes are so numerous that time and space allows me only to note them with supporting evidence. They nevertheless document my thinking around the many components of my grounded theory.

4.4.10 Past Practice of (Palliative) End of Life Care

The following practices and beliefs, while they come from the past, have been brought forward by each generation and exist in the present in the same or a similar form as exhibited in the interview korero. The past practices identified as existing today are integrated into the components of palliative care reported in Table 4. The subthemes summarised in Table 5 below have been extracted from Appendix 10. Table 5 references the linkage of the subthemes to the core categories in Table 4. The examples often “fit” more than one situation.
Table 5: The Past Practice as Subthemes

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<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
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<tbody>
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<td>1</td>
<td>Knowledge:</td>
<td>Care</td>
<td>Characteristics</td>
<td>Consciousness</td>
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<tr>
<td></td>
<td>Deep faith in Atua</td>
<td>Care was true, strong, and loving.</td>
<td>The person is never alone, a paramount condition.</td>
<td>Wairua ki te Atua,</td>
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<td></td>
<td>Knowledge as implicit action and as korero</td>
<td>The sick and immediate whanau were visited. The tukua is done by whanau chosen ones. They had their own rongoa, medicine. Care is staying, with whanau, look after their whanau</td>
<td>The dying were in family homes. Knowledge shown in action and korero</td>
<td>tinana ki te oneone</td>
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<td></td>
<td>(see Table 4: A3)</td>
<td>Tapu was sensed by whanau.</td>
<td>Tuku is tapu; it’s soul to soul</td>
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<td>(see Table 4: B3)</td>
<td>Rongoa is given from Atua</td>
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<td>(see Table 4: C3, D3)</td>
<td>Tapu is experienced by all involved.</td>
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<td>(see Table 4: E3)</td>
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<td>Customs</td>
<td>Relationships</td>
<td>Rituals</td>
<td>Feelings</td>
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<td></td>
<td>All custom is based on faith in Atua, Wairua ki te Atua, tinana ki te oneone. Dying whanau were not left to go to live in homes for the elderly. The families provided each other with help and goods so were resourceful. Rongoa is believed to be a gift from Atua. The personal items belonging to the deceased are tapu.</td>
<td>Whanau shared deep faith and worked together resourcefully, so palliative care was true and strong.</td>
<td>Sensing the tapu of a person.</td>
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<td>(see Table 4: A4)</td>
<td>(see Table 4: B5)</td>
<td>(see Table 4: A7)</td>
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<tr>
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<td>Expertise in faith, knowledge, custom and korero is learned and executed by those chosen by the whanau whakapapa.</td>
<td>The tukua is done by whanau. Tapu is observed at all times. Greenery must not remain once the body leaves the marae because everything from the body in dying and death is tapu.</td>
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<td></td>
<td></td>
<td>(see Table 4: A5)</td>
<td>(see Table 4: B6)</td>
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</table>
4.4.11 Definitional Questions

These definitions extracted from participant korero in Appendix 11 show a perspective that resonates as Maori understandings of palliative care. These are integrated into Table 4 as Maori palliation components:

- Palliative care is defined as care that is tika, correct, with whanau general and specialised care. Roles are also separated into male and female which are protections (see Table 4: B3, B6, C3, C4)

- Customs of rituals of kotahitanga, the gathering together of the family, the acceptance, the tukua at end of life and the karakia are defined as part of quality of life in terminal care at the terminal stage (see Table 4: B7)

- On death the tukua is believed to be most tapu as a ritual (see Table 4: B7, E3)

- Roles of care outside of the whanau are seen with the general practitioner as the head and all carers to be qualified (see Table 4: B3)

- Protocols are Maori and begin when the general practitioner states they will die which is when it is said the journey starts. From that point, wairua travels and changes with tapu and mana (see Table 4: C3, C4, E3)

- The cultural integrity is maintained through customs and knowledge (see Table 4: A3, A4)

- To practice Maori ways demands tikanga and involves whenua, whakapapa and whanau (see Table 4: B3, B4, B5, B6, B7, C4, C5)

It was satisfying that participants recognised the need for Maori researchers to use only their own tikanga and to research their own tribes (tikanga is particular to a tribe but ritenga, customs aspects may be generic). This is in line with theory about Kaupapa Maori discussed above, but it is good theory because it makes sense to participants too. One kaumatua said:

*Your paper Maryanne is the Tikanga of my hapu of Ngapuhi – it’s not based on others.*

The recognition from participants of many aspects of this thesis has confirmed that the results of the methods and theory have produced trustworthy findings.
4.4.12 Korero as Truths

These excerpts from the korero of participants have been included, section 4.7.12, because they support the derivation of the themes. Korero as Truths underpins Korero as Themes, Appendix 13, the components of the substantive theory, Table 4, and the principles of practice, section. The korero relates to beliefs or knowledge as whanau behaviour, including the metaphysical, as it pertains to Maori palliation. The name korero as truths is used because the korero is the truth of the matter as the participant sees it and they express it as the truth.

The truths that came from the whanau korero support the Kaupapa Maori autoethnography because they testify as to the authenticity of why and how the whanau behave. The korero contributes to the components of the five core categories represented in Table 4, row 2: Source of beliefs; tikanga as cultural knowledge; Maori being; Maori Being and Wairua. Wairua is the prime core category. More detail of the data that sit behind each of the categories is available in Appendices 7, 8, 9, 10, 11 and 12 for readers who would like to see more than the korero found within the thesis that contributed to the emergent core categories and theories.

I provide in Table 6 the korero as truths data that supported and contributed to the core categories and components of Maori palliation. The table expresses the korero (information as data) from the kaikorero (speakers) as their truth.
<table>
<thead>
<tr>
<th>A</th>
<th>BELIEFS ARISE FROM THE FOLLOWING:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Maori knowledge has origins in tradition, believed to come from the wairua, and is inherent, intuitive and grounded in experience:</td>
</tr>
<tr>
<td>2</td>
<td>Customs which are carried out by tikanga:</td>
</tr>
<tr>
<td>3</td>
<td>Education where one learns or acquires the belief:</td>
</tr>
<tr>
<td>4</td>
<td>Opinions which contribute to korero and beliefs:</td>
</tr>
<tr>
<td>5</td>
<td>Feelings from the instinct of knowing or not knowing contribute beliefs from the senses:</td>
</tr>
<tr>
<td>B</td>
<td>CULTURAL KNOWLEDGE OF TIKANGA INCLUDES:</td>
</tr>
</tbody>
</table>

| 1 | Care which is multifaceted and adheres to Maori kaupapa: |
| 2 | Language that may be spoken or expressed through silence, sign and/or symbols: |
| 3 | Relationships between Atua, tangata, whenua and wairua exhibit mortal links to the immortal: |

---

Table 6: Components of Maori Palliation as Truths

| 1 | Traditionally knowledge was by observance and practice through the spoken word which included transference of responsibility through the passing of the mantle. Sighting a ghost confirms a belief in ghosts thereby becoming a knowledge source. Maori speak to the tupapaku or wairua as if alive before them, showing inherent belief. Hope as a belief is inborn, which is why some decisions required in some situations of care are difficult to make. A desire to return home also arises as a belief through knowledge of experience from the limitations of being with whanau when in hospice or hospital. |
| 2 | This belief system of ritenga, customs, is evident in the full range of tikanga of care, of the language of communication, of the interrelationships between Atua, whenua, tangata and wairua, the protections in place to aid residing in the corporeal and incorporeal worlds and the rituals to ensure safety for the Maori and wairua inhabiting both worlds and transitioning between them. This tikanga includes the fact that Maori know matenga (death). The kaupapa and principles learnt from customs are transportable. In Maori palliation, this tikanga starts when tangatawhenua are told they are dying and ceases when the consciousness is no longer present. Whanau as a togetherness in kotahitanga enables success in carrying out tikanga. |
| 3 | Learning the beliefs within the whanau begins in infancy and continues until the matenga within their support. |
| 4 | Opinions matter as Maori work by consensus and/or tuakana and teina roles influence change. A strong support is given for maintaining tradition amid modern times. |
| 5 | Preferences as instinctive feeling present to maintain the belief in the interconnectedness of Atua, tangata and whenua. |

---

Dignity is needed: the caregivers must have cultural knowledge, having aroha, kotahitanga of whanau togetherness during and after death. Supportive whanau may use Maori remedies, with Maori cared for by Maori, preferring to be cared for and to die at home. When whanau are able to share care, the patient must choose caregiver(s), must trust their caregiver, knowing they will respect different tikanga. Roles in caring and preparing are known by whanau with acceptance of death as a path to the next realm. A prime concept is that Maori is never alone because they have Maori beliefs in the wairua and also because they have to choose their successor of responsibility for all things Maori. Part of the care is that if the patient cannot get home then the home goes to the place of the dying.

Maori as a spoken language is the preference for the wairua and the dying because both are Maori. The non spoken forms of communication appear, for example, silence in death means peace, resting or a change of status. Signs and symbols have a strong presence in the life of Maori, communicating invisible happenings and actions. Visits from kehua, kihau, from birds such as the morepork or fantail all demand the whanau when in hospice or hospital. The symbolism of the portal to the next world is seen in carvings, in legendary figures from a Maori past such as Hineahuone or in the leaves of the tawhito or sheet used for a veil. Placement of the body on the floor symbolising a lying on and a returning to life is seen in carvings, in legendary figures from a Maori past such as Hineahuone or in the leaves of the tawhito or sheet used for a veil. The presence of whanau communicates intact functioning and support for the whanau within Maoritanga. The language of Maori is mythopoetic.

Relationships are interdependent between Atua, tangata and whenua and maintaining throughout the end of life continuum. The night after burial links tangata with tangata, and with whenua, with the wairua tapu, the power of whakapapa to gather people together, fulfilling their traditional tuakana and teina roles. The power of whakapapa providing a power of connectedness to all things Maori is strong.
Table 6: Components of Maori Palliation as Truths (continued)

<table>
<thead>
<tr>
<th>B</th>
<th>CULTURAL KNOWLEDGE OF TIKANGA INCLUDES (continued):</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Protections for the living, the dying and tupapaku adhere to prescriptive and proscriptive kaupapa:</td>
</tr>
<tr>
<td></td>
<td>Tikanga is strict around dying and death to protect the living and the wairua of the deceased. Tikanga controls and direct the ritenga such as customs prohibiting putting photos of the living with the dead, rituals in care during the tangi, at the burial and afterwards.</td>
</tr>
<tr>
<td>5</td>
<td>Rituals in care begin once it is known the person is dying and end once the person is at rest with Atua:</td>
</tr>
<tr>
<td></td>
<td>These are the customs performed particularly in at the end of life and for the afterlife. Rituals notably involve whanau and hapu, family and extended family, in kotahitanga, karakia, tangi, acceptance of physical death, the tukua, the cleansing to maintain safety, healing where necessary of the tinana and for the wairua, correcting and fixing breaches or an interrupted journey and the hakari, meal, to lift the tapu and enable particularly the whanau pani, family of the deceased, and whanau to return fully to the world of the living.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>C</th>
<th>HE MAORI PRESENTS AS MAORI BEING (small 'b'), TANGATAWHENUA, OR MAORI BEING (capital 'B''), TANGATA ATUA:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Characteristics of Maori are the same except status is either corporeal or incorporeal:</td>
</tr>
<tr>
<td></td>
<td>That Maori must never to be left alone has origins in being taken away by other whanau or attacked by spiritual forces as the wairua is weak in sickness and is linked to mana and tapu. The connectedness to whanau and whenua is through whakapapa which is powerful as an identification system to the point of identifying the leader status of tuakana or teina, male or female. A knowingness that Maori can be immortal, Maori being on whenua, earth, and Maori Being in the realm of Atua is innate.</td>
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</tbody>
</table>

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<thead>
<tr>
<th>D</th>
<th>WAIRUA:</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>Wairua has consciousness:</td>
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<tr>
<td></td>
<td>Wairua is the substance of a Maori. It is able to do many things. Wairua can travel, change, control, see, presence and transition because it has attitude and tapu and mana and is immortal. Wairua is however able to be controlled by Maori with tikanga. Control is made easier when a matakite, seer, is able to know what is required when the mahi, work, required, is invisible to the ordinary naked eye. Acknowledgement and respect is always given to the wairua, customarily, in korero, waiata or pou as a farewell to ensure they rest peacefully in another realm.</td>
</tr>
</tbody>
</table>

To support Table 6, further korero, examples analysed from Appendix 12 “Korero as Truths,” are provided that link to the components of Maori palliation. These components are the components of the core categories: belief sources; tikanga in cultural knowledge; Maori being and Maori Being which I combine as characteristics of a Maori; wairua as consciousness.

4.4.12.1 Knowledge

Knowledge provides belief systems which can be sourced from tradition, from the wairua, inherent, intuition and experience. The knowledge is handed down orally and exercised from generation to generation.

Transmission by tradition was by observance and practice; there are no guides or written protocol:

Nobody taught us, you learnt all this as you went along.
An important reason why Maori should not be left alone during palliation is that they need to finish business with the living, which includes passing on the mantle of their inherited strengths in a continual lineage going back in history to the earliest ancestors. The following statement speaks to the protocol of last words and passing of the mantle:

The person going normally ... whispers his love ... what he wants done for each one ..... What they must do for each other, the land, the spirit or compellingly they pass on a mantle of responsibility to one or severally truly of this time, there is infinite sorrow, infinite love, there is a great sacredness present.

However, wairua presence can be a different matter when wairua actually appears as a kehua or kihau to provide knowledge and experience for belief:

You know he saw this ghost, he thought it was Uncle ... coming down from the cowshed to put the cream can out. But unfortunately this fellow was walking and went through the pile of timber and come out the other side (Laughing). Uncle.... froze in his tracks. He called out to Dad... Well, he yelled out, and what happened, I went, and the only reason I went out there, was because I was ready to go to bed, and I went outside to the toilet, no toilet inside, I went outside to water the old lemon tree and I heard him yelling. I told Dad ... yelling. So Dad shot down and came back and said it was a ghost. (Laughing) Uncle believed after that.

Inborn, instinctive or natural knowledge is also a source of experience. As noted elsewhere, the sense that the recently dead still have the same presence that they had when alive came through regularly in the interview data, for example in:

Yes, and this is why even if you go to a tangihanga today, you hear the people talking to the person as though he is still alive.

Intuition which forms a belief can be where Maori can be unwilling to make decisions about withdrawing assistance with life support due to their longstanding tradition of hope:

She was asked to make the decision to switch off the machine and she didn’t want to and she was lucky as he decided to go and she didn’t need to do it. You see these things happen as Maori don’t want to make those decisions as we always have hope.
Experience is the last category that provides a source of belief and may take many forms such as problems in care or the desire to return home.

Because of the need to share time and space, the limitations of families staying with patients at hospital or hospice were identified as a problem:

*Can’t have whole families in hospice or hospitals at the one time until real death time arrives which means we can’t sleep or be with them like you can in your own home.*

*When there are couples they can’t sleep as couples either or they are all hooked up to stuff no one gets near so my brother left the bed and slept on a mattress on the floor.*

Experience of hospice and hospital causes a desire to return home:

*Hospices distress those brought up in the Maori way*

*If somebody got sick they were cared for in the home, to go to a hospital meant death. You only went there if there was no hope for you, so people looked on a hospital as a place where you went and you never came out.*

Korero suggests that there is depth to the discomfort for Maori to be away from home and their Maori whenua:

*The need is great for both the dying and the homefolk to touch home, to touch the land.*

*It is unthinkable that he could be alone and dying that he cannot touch family, he cannot touch home.*

The discomfort is linked to spirits, to wairua:

*They are heartsick, the homefolk and dying mourn for one another, and they mourn for home. The spirits mourn.*

4.4.12.2 Customs

Customs is another source of belief which is carried according to tikanga especially by those around death.
Tikanga Maori includes the fact that the Maori knows that matenga (death) is a part residing in Te Ao Marama. Even as we cope with pain and loss, there is an underpinning sense that this knowledge is in accordance with nature and the sources of belief:

*The source of the death is natural, from the word, from mate Maori, from mate kino (cancer), aitua, accident, breach of tapu, tikanga.*

The interview data showed understanding that the tikanga, protocols, to be respected around palliative care were of importance to the wairua of the patient but also to their family’s wellbeing. Whanau spoke of different tikanga linking to the journey. It was very clear that these were not just practices. Some examples are:

*The wairua needs to be given some direction after the person has died, so it just won’t be in limbo.*

*If we die in hospital the linen is cleaned but in some cases it is burned. But all is blessed to settle the wairua.*

*Now if all areas aren’t done where they have lain, or items cleansed, they are incomplete as a spirit and can’t travel. If it is done, it releases the family from guilt and intangible interventions.*

Some whanau practice tikanga precisely:

*Some marae practice tikanga to the letter e.g. whanau pani (family of the deceased) don’t eat with others.*

Several participants suggested that it was the kaupapa, principles, that were important, and regardless of urbanisation, are transportable:

*Oh, it doesn’t really matter where you are. That really is immaterial. If all the kaupapa’s right and the whanau’s strong, and the whanau are active in their taha wairua, daily living, it doesn’t matter where you are. It can work in town; it can work in the country. It really doesn’t make any difference.*

Rituals of custom are many with identification in palliation as to when they start and end.

Rituals start once GP says they are dying and standard tikanga is to continue until the cleansing of the home, takahia, after burial:
Once advice given from GP that they are dying, and if the Maori is not at home, then Maori must take their loved ones home and perform a vigil – watching, caring and give the tukua which is the most important, and after death the blessing of room and tupapaku in hospital/home and the journey to the marae, and to the urupa then the takahia.

Kotahitanga is the gathering of the whanau, a togetherness in ritual, for a peaceful journey of the wairua of the tupapaku and the wellbeing of the whole whanau:

*Everyone must work together in special occasions and care for the dying.*

### 4.4.12.3 Education

Beliefs from education can be learnt or acquired especially as it pertains to tapu and the wairua:

*I mean this belief in tapu and all this and that was indoctrinated ever since we were knee high to a grasshopper. Now, after 60 years how are you going to get it out of you, you know, you can’t. I mean it’s there. It was a belief that was tapu. If you didn’t, something was going to happen. There you go. I mean it was the same with Nanny telling us about the Tapu tree in Waitangi.*

Showing the young ones how to do things was something that several people mentioned as a responsibility of theirs. One person talked about the church as a place where the children were taught about the taha wairua:

*Now every fortnight we take our tamariki to the church, we go down there and we talk about the things wairua, because that’s the best place, right. And we are teaching our little babies, the babies have got to learn to sit still, our little kids, it doesn’t matter what age, they’ve got to learn to sit still and listen, and we built up in them this taha wairua.*

Influences however can inhibit traditional practice. Although recurrent data suggested that Maori spiritual belief paralleled Christianity, many participants felt church beliefs to be an influence that came into conflict with some Maori traditions:

*Church influence must not disrupt Maori pathways.*
Tikanga was taught in Maori communities and in the marae and perhaps trusted there more as a Maori kaupapa more than in the inclusive space of the church.

4.4.12.4 Opinion

Opinion as a source of belief can influence change for the better such as maintaining traditions in modern times.

Several participants acknowledged the tensions between tradition and what one called the ‘now’. One participant mentioned the tensions of change due to urbanisation of Maori, and awareness of division between those who uphold longstanding tradition and those who do not:

*Today, not all the family believe in traditions in the same degree. A lot has to do with urban living, religious intervention as opposed to spirituality, forms of Christianity, and “going the non-Maori way”. A lot is not spoken of openly and you come to know who you can share these things of old with. The elders have said that those who believe help if they possess the wairua, or “gift” (special abilities). If they do not help then it’s jealousy.*

4.4.12.5 Feelings

Beliefs arising from feelings arise from the senses and wairua. Feelings may overlap with the innate sources of belief. Preference is an example of feelings.

Several participants pointed out that burial is preferred to cremation, which is line with the belief that Atua, whenua and tangata belong together in a circular relationship:

*That’s right, because it was your links to Papatuanuku, your links to the Mother Earth, where she encompasses you in your last moments, which is your body when it’s lowered.*

*You want your taha wairua to move on and back to the Creator*

Care which is multifaceted and adheres to Maori kaupapa is a major component of Maori palliation. Care is a tikanga and combined with the other components of tikanga: language which may be spoken or expressed through silence signs and/or symbols; inter-relationships between Atua, tangata, whenua and wairua which exhibit mortal links to the immortal; protections for the living, the dying and the tupapaku which adhere to prescriptive and
proscriptive kaupapa; rituals in care which begin once it is known the person is dying and end once the person is at rest with Atua.

4.4.12.6 Care

Several participants felt that carers need to have cultural knowledge in addition to professional knowledge and skill to allow palliative care to be in keeping with Maori protocol for the safety of wairua:

> You need that cultural knowledge to understand their taha wairua. Right, because if they don’t have that knowledge then you are going to tramp on mana, you are going to do things to that person that they’re not... they may be too sick to understand, but they know that it affects their wairua.

A consistent theme was that all that is done in caring must be done with aroha. This Maori word is a complex one, translated broadly as love, but incorporating a strong empathy, a sense of standing with someone through hard times as well as good times. Although the observation of protocol is crucial for the beliefs about the eternal peace of the wairua and on-going health of those whanau still alive, all care must be given with aroha, and never be given begrudgingly:

> Do they really want this person? You know, this person who is ill, do they really love that person? Do they look at the triangular part of his whole being, which is the wairua, the mental and the physical, do they look at catering for all these? If they don’t are they themselves only pandering, or just putting up a front to say yes, we’ll do this, and yet they mistreat them? They don’t give them the right treatment; they don’t look after them, all this kind of thing. And the aroha comes into that.

> The first thing, you’ve got to have love for the person. If you haven’t got love then you can’t, and you can’t operate under tika and pono, because if love is not there the taha wairua’s not there.

The wish to die at home is held by participants, but when this is not possible, Maori do all they can to bring home and home culture into the hospital showing aroha, pono and tika amid relationships:

> If you are in the hospital and can’t get home, then they died with the tohunga chanting their mana as they pass on, and the family (“the home”) goes to the hospital.
If they [the dying] can’t get home then we go there, [to where they are] e.g. connections between living and dying.

Honesty allows dignity to be maintained. A wife had shared that she thought “what good is a needle?” when her husband had suffered enough pain without more pain from a needle:

I remember five minutes before he passed away because he was getting all-restless, his hands were going everywhere. Just before that happened a doctor came and asked me if they could insert a needle into his neck, and I said to him was there any hope because he had suffered enough pain.

Maintaining mana and tapu is very important in care. Mana and tapu may be expressed through dignity. Many spoke about how they did not like the fact that nurses would expose their bodies when they as a Maori were quite shy and private. This sensitivity to public display is seen here:

I remember when mum had the stroke and even though she couldn’t speak and seemed unconscious she was trying to pull her skirt down as she was always a private person and we didn’t go around showing legs and that.

Conflict resolution is necessary in care to settle the wairua and whanau. Hurting the patient and their wairua with words is to be avoided. Jokes can be hurtful to the dying as their wairua unsettles if they feel it:

I will never forget the response of the hospital attendant when they came to meet the ambulance. They made fun of how big he was by making signs that “oh he’s a big one”, they made signs to each other with their hands how big he was. And he was sick, really sick.

Trust is an important subcategory of care too: all said they would prefer their own to care for them:

He was a shy and humble man, and used to [me] for years and wanted me to bathe him.

She would look after Dad cos he wanted her and he liked his privacy and trusted her.
Roles as shared roles help provide better care as personal care can be demanding and hard. Each whanau member helping during dying and afterwards knew their roles and the required duration:

*Care is staying for as long as is needed and each person has different jobs.*

*Care is continual and each person knew what job they do*

An important goal of palliation is to work toward full acceptance of death. Data here shows for Maori a traditional belief that life and death exist only in different realms; separation from loved ones is not permanent; and the living embodies the dead and carries them with them:

*The sadness is unbearable but the love light and serenity between the person going and the person/s left behind without even knowing it, start the acceptance that this is how things must be, only for a short time and we are not really parted, only taking a place in a different realm. The soul exists in this world and the next, so they are only a heartbeat away and we heal.*

Care also needs to recognize connections to partners outside of the hapu bring with it a need to respect another culture and custom. The children would have a whakapapa other than a Maori whakapapa and a silent belief is that if one harms the parent then the children are harmed making respect important:

*She is married to a Berber. Now they have their own rituals. So what’s he going to do? That’s it. What are their kids going to do? You see, and this is the change in the society, and although you know, our Maori culture, everyone is trying to hang on to it, but because of intermarriage you’ve got to be open minded and you can’t be staunch in that way. I’ve got to respect another culture.*

### 4.4.12.7 Language

Language may be spoken or expressed through silence, sign and/or symbols. Preference was expressed for Maori as the most appropriate language of and for the dying:

*The elders speak to the dying in Maori.*

In silence there can be communication such as when peace in death can be seen as a sign that the journey through the veil is going well:
When he died he looked peaceful like he was sleeping and he looked like he had a smile on his face so I knew he was fine and happy.

He looked peaceful and perfect, which was the tohu (sign) that he had passed over with dignity and in peace.

Signs as an expression are signs of the natural world, of natural processes, of dreams and seeing things not visible to others, or hearing a call not audible to others, came through in much of the interview data:

If the passage into the grave is not smooth it is a bad sign that he is not wanting to go as he may have resisted death, or that something has not been done properly like a cleansing or he is waiting for another in the family.

A common theme associated with the dead was rain, seen as a sign from nature that held symbolic meaning:

Three o’clock, we always got buried at 3.00 or 3.15. And after the last hymn everybody used to get soaking wet, because the rain would come, and they called it Te Waiariki, which was a thing that was peculiar to our Kawiti and afterwards the sun would shine, as if nothing had happened.

Mum said Te Waiariki rain was a soft rain and it was the tupuna crying for us with their love and sorrow for us.

Some signs may cause drastic action. For example, fantails inside must be killed otherwise sickness or death ensues because a fantail is a bird of omen in particular settings. There was felt to be a very firm link between these birds coming indoors and people dying if the birds were not killed:

The fantail flew into the shop and was squealing really loud and I knew we had to kill it but Dad said they are ok to his people and Uncle said they are protected so he was scared to so I didn’t then Mum died later.

Mum said the moreporks came in the house which meant they had to be killed and Nanny caught the moreporks and put them in the wood box but [someone] came along and let them out and Nanny’s two sisters died.
Symbols are meaningful to those who can read them. Data explained some of the protocols or conventions, spelling out the symbolism behind things such as placement during the tangi:

When the body leaves the marae for burial, all the leaves that were used at the funeral are buried with the body. If any leaves or even flowers are left behind they are taken to the urupa or a special place to be buried

The body is always placed on the floor as he/she then lies on Papatuanuku, our Earth Mother, as, on death, our bodily form returns to her.

Participants were familiar with the metaphor for death that I have chosen for the title of this thesis: passing through the veil. They also noted that a sheet hanging at burials is a concrete symbol of this metaphor, which, as I have explained above, is heavily laden with our understanding of death as being not a terminal event but the beginning of a spiritual journey:

The veil is the metaphor for the separation of the world of the living from the world of the dead.

When they take the journey we go with them but they transition the veil and we are left behind.

4.4.12.8 Relationships

Links between burial, marriage and the land reiterate the idea above of death being part of a natural cycle, identified the night after the burial as a time of renewal, and of connection between people and land:

All slept at the marae the night after the burial and it was then that they would do the tomo (joining for future marriage) of any couple with whenua.

Yes, they had a big korero the night after, because I think in the old days there were a lot of genealogy and tapu things they had to discuss..... It was very important, when they died, because the whenua was important. The tangata and the whenua were one and the same.

The wellbeing of whanau and friends visiting and paying attention was described as significant. It is particularly valuable when whanau members who are close to the dying person and loved by them are able to spend time together with them:
He used to walk every Sunday up to visit us, when my mother was ill. Every Sunday without fail he used to come up. The only reason he was coming up was to see how we were. Whether we were coping, what we needed, and those sorts of things. That was a great help as far as we were concerned.

I see the Maori way of doing it, where the whanau comes in and just to be there is medicine in itself.

Whanau collective support continues after death:

This collective support by visiting and sharing time and space together continues after death.

After death – whanau/relations visit often to support family. For example, after my Dad died they came, Ngati-Hine, every so often to visit. The word Ngati-Hine here is to show that his people of that hapu came, as you don’t name individuals, families, but rather it’s a collective support through Whakapapa.

A common theme was the parallelism that exists between the Maori belief that death is not the end but a return to Atua and the Christian belief that the soul returns to God on death:

When I think of it now, our people lived and breathed a philosophy that had its parallel with the Bible. We were taught from an early age to value life and all living things. There was no greater gift from God than life. Life didn’t end on death, we were taken just beyond the veil and continued to exist in the spirit world.

There exists the relationship with Wairua Tapu. The biblical idea that the body is the temple of the spirit was echoed within a Maori framework in which the body is a sacred vessel for the spirit which transitions the veil:

The body is sacred. It is a vessel for the spirit, so from the time he is born his teaching is to keep his body “clean” and his “mind on the soul” for at the last when the deep ritual of dying and death occurs and the spirit leaves the body, the living soul is at peace to transcend the veil.

4.4.12.9 Protections

Tikanga is prescriptive and proscriptive around death. Tapu is to protect the living as much as the wairua of the deceased. There are also protocols for the marae to protect the living during
a family member’s death. Several people talked about the right tikanga for photographs on display during a tangi:

In the marae... No more than one photo of dead and never a photo of living otherwise we believe they seek another from the family.

Once the loved one leaves marae then the photos are turned to the wall and then blessed and then removed, to give peace and tranquility when the whanau return from the urupa (cemetery) to the marae. Photos usually of family passed on, in Whakapapa, are hung above the body when there is a death and afterwards some are left behind to hang in the marae.

Amongst korero about protocols, it was often mentioned that it is not just important to follow tikanga for the journey of the deceased, but their peaceful journey through the veil is important to the health of the living whanau:

To reiterate, breach of protocol and tikanga could have consequences not just for the dead but for the health of the living. Rituals around death must be followed.

So it is with death if the proper rituals are not observed, let’s say unintentionally, not only the dying suffers but the whole family will suffer the Hara (error) through a tohu such as a sickness of wairua, spirit.

4.4.12.10 Rituals

Many rituals are performed throughout the journey of the dying to ensure the wairua travels back to Atua, the tinana rests with Papatuanuku and the whanau are well.

All participants noted the centrality of karakia in Maori life:

Prayer comes automatically because all went to Church.

It’s not being the one; it’s being the person there to do it. It is automatic. The word is automatic.

Tukua is an important, sacred and necessary ritual:

It’s (tuku) the first prayer that they have when they’ve died or when they are dying. It’s the first one. But it’s a special prayer; it’s not just your ordinary every day prayer. It’s one that’s especially geared to making the transition from here to there.... For us it’s
what, it’s like; it’s like, no prayer you have ever heard. Because we do allow inspirational, it’s a prayer that just comes.

[Tukua] That’s the most tapu time of it all (That’s right).

Cleansing done to lift tapu may be made with Christian prayers:

If death occurred at accident then the area was cleansed with Christian prayers to take away, or lift, the tapu and with water. If you are in hospital it’s the same thing.

Healing is used during the journey for the patient and the wairua. Rongoa Maori is used as Maori medicine. One participant suggested that Maori treatments might work better than hospital treatment:

I remember that, through the biopsies, she had a huge sore open lump near where her cancer was and the area looked as if the hospital people had put gentian violet on it. They couldn’t clear it up so dad kept bathing it with Kohekohe liquid and it cleared up for good.

4.4.12.11 Maori characteristics

Maori are peopling who like others around them:

I don’t believe that Maoris like to be left alone. They are people who like other people around them, and I guess one day, hopefully, we may go back to that aspect of the whanau taking care of their own.

An important reason why Maori should not be left alone during palliation is that they need to finish business with the living, which includes passing on the mantle of their inherited strengths in a continual lineage going back in history to the earliest ancestors:

On their death beds they laid down the rules and woe betide if you went against those wishes.

Whanau is important to Maori. It is common for people to feel most comfortable with their own culture at times of stress and normally. One participant recalled an episode where there was reluctance to talk candidly to a Pakeha nurse whereas there was openness with a Maori one:
I remember with my Dad when I took him to hospital oh and there was this Pakeha nurse, “No I am alright”, and with the Maori nurse oh, he told her everything, you know.

Whakapapa is necessary. There is a power in whakapapa. Some participants captured the sense of what was handed down through whakapapa. These essential senses of identity are crucial to on-going Maori and wairua well-being:

Whakapapa is everything and recalls the old people.

Their whakapapa was a sacred duty that recital, not just something you did, it was like a sacred... a sacrament. It had to be done, to recall the old people and by the time they were finished you always felt like those old people were standing next to you, the ones that had gone, they were quite close, but I can’t explain it. It made you feel like a child of the universe.

Whakapapa exists in both worlds and it took you into the next world:

To them their line, or lineage, or whakapapa, was everything. You were born with it, you died with it, knowing it was going, and you took it into the next world.

There is also a hierarchy in whakapapa. The passing down of strength and responsibility is in accordance with aroha but there is also a hierarchy through tikanga. For example, the tikanga of speaking rights is given to the eldest man according to whakapapa (linage) who also resides in the whakapapa area of interest, (the district or rohe):

Uncle Boy died and then I said to Percy, (Henry Arthur Beattie III), “Well mate, you’re it” (the leader for the whanau of Boy and of the whanau of Boy’s brother Te Maawe and sister Queenie) because Percy was the eldest (as Uncle Boy had been in his family).

4.4.12.12 Wairua consciousness

Wairua is what concerns Maori. Wairua has many attributes including letting those aware of the wairua know that something is not done that ought to be done:

The spirit does not rest until tapu lifted

We felt the presence in the house and ran outside and waited at the clothes line till they came home as we couldn’t walk to them, too far. I felt it near the shed and when
they went in all her medicines and clothes from the hospital were still there. Once they were blessed and taken away we were fine.

Several participants also felt afraid that if they shared their beliefs regarding wairua with medical staff that they may be sent for psychiatric treatment:

He told me that he was seeing his mum and dead brothers in the room with him at the hospital so he talked to them. He even said he saw his dead dog. His wife was there too and she was scared if the doctors or nurses heard him talking to no one they could see he could end up in the psychiatric ward instead.

There is also the human ability to exercise a will through their inner wairua. Participants recalled family incidents that they suggest are not unusual such as believing through experience that some Maori die quickly if put in a strange environment by exercising Taha Maori or Taha Wairua. Evidence of a very strong connection exists for Maori between the wairua and the tinana, tangata and Atua as two people describe:

Aunty... said after tea (dinner) she was going to die (as she was ill), so I contacted the family and she decided she would die the next day because she didn’t want to go to hospital and so she did die and didn’t wait for her children to arrive. This is example of Taha Maori.

What actually happened to our uncle, our aunty, they willed themselves to die because they did not want to be a burden on other people. And even though the doctors said they could live a long time, there was no way they could live long because their body capacity was breaking down, so they weren’t going to even think about it. So that’s another aspect. Because of their taha wairua they were pretty strong in themselves, so they could will themselves to die.

The language used to speak to the wairua is Maori:

Wairua has to be spoken to in Maori.

Tukua is a language that has a wairua of its own:

It’s not even to do with religion, it’s the taha wairua, it’s above religion.
What this thesis shows very clearly is the importance of wairua in palliation. It shows that the journey through the veil is not made on the instance of death, but is a gradual process assisted by care before death and after death. Interview data confirmed the belief that the wairua does not go with the last breath but is present with the family until all that needs to be done according to protocol has been done:

*Wairua stays a while before the final transition to oversee things and is ready to go after burial, some may get earthbound if things or family not right and others don’t go at all.*

Data showed clearly that there is on-going communication and responsibility between the living and the dead, where the wairua gives direction and strength to those left alive:

*In this hall today, there are many pictures of our grandparents, great-grandparents, uncles and aunts, who are all gone on. But their photos are here; their wairua is around all the time. If we ask, they will guide us. It is us to listen to them. This is what I believe in. So they are here to help us in whatever we are going to do today.*

*Any trouble with Ngati-Hine there, Ngati Te Ara they [the dead] come to me, direct, I can see them.*

Maori are aware of Maori with special abilities:

*In accordance with whakapapa, some Maori have abilities to communicate with the dead, read signs and symbols, more than most people. But you can’t see. But I can see, sometimes I know, even in my room now I can see them. Things I know, I know I can pick up. I know that I can see it; you know what I am talking about.*

The wairua is also obeyed. The forewarnings sited above with many examples of signs, dreams and interpretation of symbolism are listened to and heeded because the departed can reach us from beyond; the living share the same world as the dead in terms of the cycles between Atua, whenua and tangata:

*Yes, but the portents are listened to and carried out because nine times out of ten, it is telling us to put our lives and land in order, to keep in good spirit or cheer. It reminds us again that they are still with us in spirit and only a heartbeat away and they (the departed whanau) can still reach us from beyond.*
Interview data also confirmed that there is an on-going tradition of matakite (seeing the invisible world) that is a gift of some Maori:

Second sight, matakite, is a gift.

In my experience the people of Te Ao Maori, have natural E.S.P. Matakite see things. It is a gift, part of the supernatural abilities given in the ancient world. It is quite normal to be told or observe the dying, talking to the departed, or the living talking to the departed for that matter.

Seeing ghosts was common:

In her day, which was common, you know they used to see the ghosts of all the people who were about to die and those that had died and gone. That was it.

Matakite is heightened around dying and death:

Persons watching over the sick and dying have premonitions and visitations.

Sometimes they glimpse a gathering of people they know from beyond the veil, waiting for the person who has just died.

Some matakite may get messages:

Sometimes instructions, fore warnings, love is given from beyond. Some portents, messages are happy, some sad, some bad.

Matakite may also see the wairua travelling:

On deaths, people talk of seeing the spirit leaving the body.

Korero to the tupapaku is a special way that the wairua of the living communicate and show respect for the wairua of the tupapaku. They speak naturally because to Maori they are just going to leave the world with the living to live in another realm wherein we will join them when our time comes. They speak to them as if they are alive because they speak to the wairua of the person – the consciousness:

Kaore ou roimata

Kaore ou mame
Kua oti inaianei nga mauuitanga o tenei ao

No more sadness

No more pain

The anxieties/cares/struggles of this life

For you are over

Kua riro to wairua i te Kaihanga

Ka mahue mai ko te papaka anake

E whakarite ana i te tatarakihi

What was given to us by God for a short time is returned to God

It like when the cicada sheds its shell

What was in the shell is flown

What is left to us to honour for the life it gave is the shell

Korero to the tupapaku may also be done to show grief for their departing and the acknowledgement of the journey to another realm – to Atua, Io, through waiata or pou as it is in the poroporoaki, farewell, “E Rere Te Ao” (the day fades fast) in the final chapter seven in this thesis. There is also an unspoken, silent, significance in the korero to the tupapaku which is to send all wairua back to where they reside so making it safe for the kaikorero, speaker, in Te Ao.

All korero, Maori knowledge and ma-tauranga Maori contributed to a new native indigenous Maori knowingness.
Chapter 5  Native Indigenous Maori Knowingness

In this thesis, Knowingness is the understanding of palliation for Maori between their worlds. We, as Maori beings in the world, are linked to Papa, our whenua. Equally our being transcends the human world, to Atua. Situated between each dimension, the Maori people are inextricably linked to their conscious experience of their whanau and hapu. The thesis has exposed this perspective and will reveal it in this chapter through the thesis’s novel theory for Maori wherein we can aspire “to become more fully who we are” (Van Manen, 1997, p. 12). Becoming full or whole includes maintaining traditional praxis in a modern world. This thesis may help Maori understanding grow more fully in the context of palliative care as well as helping non-Maori who work in palliative care for Maori.

The accumulated evidence sourced from the domains of the beliefs and practices of the Maori research whanau in the thesis is now presented as “the Knowingness”. What palliation is for Maori combines native science in a sequenced process with the indigenous language of voice, signs and symbols. In a fusion of horizons there is an outputting of (re)creations of care praxis, care intervention and care trajectories.

The tikanga also guides and protects care, which has been identified as a subfactor of tikanga. Guidelines to substantive components and theory of Kaupapa Maori palliative care at end of life are best put as “Principles of Practice” (see 4.4.7) because “lessons learned and best practices more often take the form of principles of practice” (Patton, 2002, p. 564). Lessons and best practices exhibited by participants in “Korero as Truths,” the Kaupapa Maori autoethnographic accounts and the Journey of Uncle Boy have aided the establishment of “Principles of Practice”.

5.1  Substantive Theory

5.1.1  Kaupapa Maori Palliative Care: A Journey Through the Veil

Before physical death, upon physical death and after physical death are the three processes in the dying journey that emerged from the evidence as a substantive theory. The processes were found to have different aspects, which became apparent on transferring the korero to a written form. Premised on the korero from ancient times of Ko Te Atua ko te whenua, ko te whenua ko te Atua (from Atua we come and to Atua we return), the whanau caring for their loved one is responsible for ensuring the success of their dying whanau member’s wairua reaching Atua. Whanau need not be immediate or extended whanau. Whanau can include
anyone or any group that can equally be classed as whanau such as colleagues, religious groups or friends. A necessary tikanga at all times is that the whanau patient is never alone. The substantive journey from the whenua through the veil and back to Atua represents the patient transitioning from a mortal status to an immortal status. It is this consciousness that is not extinguished that requires care to continue upon and after physical death. I say physical death because the tinana (body) dies but the wairua (soul or spirit in this context) survives and must be released from the tinana and directed back to the source of its beginning, which is with Atua. This wairua is the same wairua with which the Maori being is born (see section 2.1).

The journey has care as the “big tikanga” because care should be carried out by prescriptive and proscriptive rules of conduct, tikanga, to ensure a successful journey which follows three processes with tikanga from the researched korero of the native indigenous Maori. The journey can be likened to the realms of Te Rangi and Te Po with Te Ao Marama in between.

5.1.2 Process 1: Before Physical Death: Corporeal
5.1.3 Process 2: Upon Physical Death: Transitioning
5.1.4 Process 3: After Physical Death: Incorporeal

These three processes form one journey through the veil which transitions tangatawhenua to tangata atua.

5.1.5 The Journey Through the Veil

Here I detail the process of transition that this thesis demonstrates through its methods and methodological approach. This process at the beginning of the journey begins when the patient is said to be dying. The patient may be a mortal Maori being who is well as shown in my data where it was believed the loved one: went into hospital to get well, told the doctor they wanted to live, but was destined nonetheless to die. Seeing signs of death, Maori know that they are at the stage of the end of life on the palliative care continuum; they are destined to physical death. Recognising that the patient is dying means care: the big tikanga. Whanau must prepare for the Maori being to leave this world. Important in this last dimension is that the wairua begins to transition as the person deteriorates which initiates the tukua by the person chosen to chant it in unison with the rongomai or last breaths of Maori being. The focus in this process is on patient comfort and happiness, the wairua of the patient being treated kindly. The crossing over, with the release of that same wairua when the time of physical death arrives, intersects with earlier whanau recognition of dying.
Because Maori being is living, part of the eternal Being, the care is fundamentally traditional. A native indigenous word “the big tikanga” is used here because care of the dying is a big responsibility. Dying is believed to be a sacred time and a time when the patient becomes highly attuned in the wairua as their health wanes, so the care is also care for the patient’s wairua. Maori being is loved and whanau want to look after them so care is correctly given for the state they are in and the stage of their transition. There may be help from specialists such as in healing or rongoa. General care of basic needs shares quality of life among whanau whose roles differ depending on their skill. Care of the dying has however always been a dedicated role of the whanau. Often guidance may be seen to be given from the other realm where whanau already through the veil reside.

The trajectory of their illness takes them to the point where they are truly dying and the whanau is told there is no hope. Here the focus is on the language from the patient and about the patient. The language of the dying and for the dying is spoken but there is also the language read in the silences including silence itself, the unspoken language. Signs and symbols belonging to indigenous belief systems add to silence as an unspoken means of communication. Whanau speaking around transition always speak hope. Usually a lot of silence is noticed in the nights that grow long and quiet with the silence in sitting in care with them. Signs and symbols as communication are important here as often Maori being foretell their dreams of travel to the other realm or visits from those already in other realms. Birds such as the morepork that visits and sit, or fantails that squeal or owls that call but cannot be seen are symbols and signs, omens, of death. The most intense case is someone in the whanau seeing the patient as a ghost when they are still alive, thereby foreseeing the death.

Preparation for the transition i tua o te arai commences when time is really near. This stage involves many actions that occur in a very short time. Karakia is said often because Maori being is linked to Atua, Io, and settles the wairua as well as the whanau. There is a lot of korero with the patient, whether the patient can respond or not, because all needs to be said to settle their relationships with the living who will be left behind. Words of love and comfort are very important as the wairua must be kept settled. Any conflict between the patient and whanau member or between the whanau themselves, must be resolved. Otherwise it will impede the wairua journey further along the pathway. Ensuring a good preparation and a good wairua between the whanau and the dying is important. When dying is not at home, e.g., in a hospital or hospice, a space is made, usually by the staff, by providing a separate room for the whanau to carry out their process in tikanga.
The watching and waiting together of whanau is an anxious time as all wish to be there. There is still korero to the patient and usually here it is of the good times in their life. Indicative of this phase is the korero, signs, symbols and karakia pertaining to the “low” state the patient is now in. The collective whanau watch over the whanau patient, who is usually not speaking. The whanau is there to korero with the patient. Signs and symbols may arise through the wairua of those who can see, matakite, such as dreams, hearing the patient speak in the wairua or hearing or seeing signs of death approach according to indigenous beliefs. Karakia is heightened at this time because one knows the wairua of the dying whanau patient is travelling or leaving their body. Karakia also provides protection for the living and dying through the words of the karakia. Maori particularly watch for signs or sightings such as the stand alone rerekohua, the snake-like mist on the water or in the valley as the arrival of tribal tohu to take Maori being home.

Maori being may travel in the wairua and speak to whanau matakite because matakite can see and hear Maori being in the wairua. Maori being may travel and give signs to people in their whanau that they are on their way. This when it happens alerts whanau to the fact that someone is ill and there is a ringing around to see if anyone is sick, dying or gone. Once there is a sign that the patient is travelling in the wairua it means that the physical body has almost expired and there is a call to the person who will perform the tukua to be ready and come. If departure is in a rural hospital, it is said that the home goes to the hospital. When it is the city hospital or hospice the Maori finds it difficult to make it home. These barriers have to be resolved otherwise they impede the journey of the wairua.

Leaving the whanau is an aspect referring to the wairua of the dying which has mana and tapu, and is leaving the whanau. The wairua begins to travel as the physical person diminishes. The wairua is believed to possess mana and tapu when this step commences. Wairua is tapu and from tapu is emitted mana so one learns not to disturb the wairua or poke the wairua of the dying. The wairua can however poke, frighten, the living if their dying is not smooth. This stage of the journey signals the need to perform the tukua in a timely manner.

A tukua is a chant or prayer to free the wairua from the dying patient’s body so it may travel back to Atua, Io; the source of its beginning. This is best done as the patient is taking their last breath but it can be done before as a result of false alarms of the moment of death or it can be done after death – for Maori it must be completed before burial so the wairua knows where to go and in the language it knows – Maori for Maori. It is always performed by a person known
to the dying patient. This time, when the tukua is performed, is a very tapu time and a sad
time. It is the witnessing of a very profound sacred ritual of chanting the mana of the person
through the tukua amid the first tangi o te tangi, collective cry of the whanau signalling their
grief in witnessing their loved one leave them and this world. This aspect, the initial tangi, is
the first sequence in what is known as the tangi that follows of usually three days duration
before the burial. Once the mana of Maori being is chanted through the tukua the wairua is
released from the tinana and continues to transition. The hauora or breath ceases as the tukua
ceases in Maori being. The focus now is the change of status of wairua and tinana upon
physical death.

Both the wairua and the body are tapu upon physical death. The wairua is freed and has
consciousness but is now separate from the body. Both however are involved in journeying.
The status is now as a tupapaku, physically dead. The tikanga changes to respect tapu thereby
requiring karakia and actions different to those for the living. This process is concerned with
the consciousness of the wairua transitioning and the consciousness of the whanau of what is
now required of them. The wairua requires Maori as the language that the wairua
understands. Actions to the tupapaku, korero and symbolic actions reflect that the whanau
member who has physically died is treated as if still alive. The mana of the person in physical
death is heightened and they are tapu with mana. To enable successful transitioning the
wairua requires help and depends on their whanau and the whanau need to know the tikanga
to enable the wairua to journey.

The ahua-personality of the wairua as consciousness has many capabilities. The circumstances
determine which one is applied by the wairua at any given time. The wairua, being immortal,
can, once freed from the tukua, travel to visit whanau or loved ones (with examples being
given in my interview data). It can control events like who is present at this time of crossover
or at the tangi or any event or incident related to the deceased’s daily life when alive. The
personality can be kind or unkind and this is linked to the tikanga in action. Wairua can
transition but is dependent upon the living whanau members who have differing roles for
different stages in the wairua’s journey pathway. Predominantly invisible it can transform and
appear as kihau or kehua. When showing itself, the sighting is linked to whether tikanga has
been performed correctly or whether there is any unfinished business, as it is called, left by the
person before physical death. Wairua can make its presence felt among whanau usually when
it is said that the whanau will not let them go by, wishing them to remain with them. This can
also be a dangerous act in that the loved ones may face aitua and be drawn to join the recently
deceased whanau member. Presencing also causes a feeling that one believes the wairua can see them and is listening to what they are conversing about.

A continuation of the initial transitioning and tangi at the tukua is the last process that transitions them along the pathway to Being Immortal with Atua, Io, which is the ultimate destination. The process reaches its conclusion here.

Reviewing the pathway that leads to the wairua resting infinitely once the destination of reaching the originator of their wairua, Atua, Io, puts focus on two aspects involving prescriptive tikanga. One aspect is on directing the wairua back to its incorporeal home correctly, including separating it completely from the tinana and the corporeal home. The second is the returning of the tinana to the whenua. These dimensions involve the tangi, burial and lifting of the tapu at the place of the tangi, the residence(s), the place of physical death and the workplace. The whanau of the wairua transitioning may experience the wairua negotiating the pathway to the time when the wairua reaches Atua and becomes an Immortal Being with the tinana, body, left behind with Papatuanuku. Those Maori whanau members who are gifted with matakite or are able to see through the veil will communicate to the whanau if the wairua has reached their destination and is at peace with dignity.

The next stage of the transition is the immediate realisation that the whanau member is now physically deceased and tapu. They are in the state of a tupapaku. Here the mana and tapu of the wairua are very strong. The person in a tupapaku state is believed to be stronger in death than in the living state because the wairua has several attributes in its immortal and freed status. Tikanga changes to reflect this changed status. There is focus mainly on speaking to the deceased as tupapaku for the first time and telling them that the tikanga that is to follow is an extension of this dimension. The first korero shown throughout the thesis data is to the tupapaku about their appearance, “you look well”, “he looks like he is just sleeping”, “I know he agreed because he had a big smile on his face and even my daughter said, look, he’s smiling”. This is very important here because it is believed that the person is still with them and amongst them. The consequence is that palliative care for the wairua is necessary: consciousness exists past physical death. The tangi service therefore continues.

At this point when whanau are speaking to the tupapaku, the clinician would be required to pronounce them dead. I say, in terms of the thesis, this is an ontological death because as the research evinces, the consciousness of the tupapaku is still among the whanau and palliation must continue. The why of the behaviour of whanau and the essence of relationships hidden
beneath the ritualised performances emerged. Tikanga appeared initially to be the prime
purpose of action rather than the wairua because the wairua remained invisible. It was not
until using the grounded theory where all is data and made theoretically sensitive as well, that
the in-depth concern of the whanau was discovered and how they resolved it.

The language used is spoken but signs of support or objection are looked for from the
tupapaku. The rituals now incorporate cleansing rituals to allow the tapu of the dead to be
removed and the living to return to normal duties in between being in contact with the
tupapaku. Cleansing rituals also signal or signpost the end of a ritual or a process. Cleansing is
also used in healing, fixing or correcting consequences of interrupted journeying. The wairua
being directed back to Atua, Io, and the symbolic walking home of the tupapaku to rest in their
ancestral whenua is the focus in the next dimension.

This focuses on the required rituals and ensures all can be done so that the wairua and tinana
may reach their destination. The tupapaku is taken to the place they determine to be home,
either their own home or the whanau marae, where they are cared for. The home is prepared
in a way that links the wairua of the tupapaku to those already through the veil. This is done
through the photos hanging in tuakana and teina whakapapa lineage. The whakapapa is
recited that returns them to the creator, Atua, Io, Te Kaihanga. The tupapaku is also placed to
lie beneath the guardian of Maori journeying and the portal to the pathways to immortality,
Hinenuitepo, who is symbolised in carving. Orators through their korero link the tupapaku to
those whanau already with Atua thereby directing them to leave their earthly home and join
their whanau in the other realm. Tikanga around the actions for and protection of the
tupapaku is strict. During this time the status of the tupapaku is monitored for sign and
symbols of being at peace or upset. These non-spoken forms of communication signalling
change take a different form once a person is a tupapaku. The wairua may be felt as being
present. It they appear as a kihau or kehua whether they are seen as upset or well will be
interpreted by matakite as signals whether they have left the area or on their way or have
remaining unresolved issues. Then there needs to be correcting of breaches of tikanga or fixing
of issues that the deceased left unresolved. Maori are also mindful that an interrupted journey
is believed to have consequences. For the living whanau, it may especially affect the innocent,
the children and persons not involved with the breaches or unfinished business, but close in
bloodline to the family to which the cause is attributed. There are therefore many protections
put in place for both the tupapaku and whanau. Karakia and continual cleansing rituals also
help settle the wairua and the whanau. There is always kotahitanga, togetherness, where the
whanau act as one, all with their jobs and skills. The care pathway continues until the wairua is said to no longer be amongst them. When the wairua is at peace and separated from the tinana it is believed that the destination of both has been attained.

Reaching Atua, Io, in the universe bounded by Te Korekore, is the ultimate space and place. In this dimension, the wairua has reached Atua and become Being Immortal – the destiny of every wairua because it has returned to Atua, the originator of the wairua. The tinana, body, remains in the earth’s soil known as oneone in Maori, with Papatuanuku the Earth Mother. The full transition from tangatawhenua to tangata atua is achieved. The korero from the Maori orators has also been fulfilled particularly the directive “Wairua ki te Atua, tinana ki te oneone”. Also all is well with the transitioned whanau member and their whanau. The journey is agreed by whanau to be successful.
Figure 5: Process 1: Before Physical Death: Corporeal

Process 1.

Before Physical Death - At The End Of Life: Never Alone

**Dimension 3**

Transitioning ——— Sending Wairua back to Atua

- Tukua by one person ——— On dying
- Leaving Whanau ——— Or afterwards
- Watching and waiting together ——— Some do before death

**Dimension 2**

Dying

- Language
  - Spoken
  - Silent
  - Signs
  - Symbols

**Dimension 1**

Care ——— “The big tikanga”

- Honest
- Loving
- Correct
- Specialist
- General
- Shared
- Roles
- Dedicated
- Guided

Before Physical Death: Corporeal

“Kaupapa Maori Palliative Care: A Journey Through the Veil.”

(3 processes of 7 dimensions)
Figure 6: Process 2: Upon Physical Death-Transitioning

Upon Physical Death - Transitioning: Never Alone

Dimension 4

- Wairua
  - Separate from Tinana
  - Consciousness
  - Language spoken is Maori
- Tapu of Wairua and Tinana
- Mana of person heightened
- Tikanga changes
  - Karakia
  - Cleansing
- Signs of journeying
- Symbols of transitioning
- Interdependence
  - Whanau
  - Whanau person journeying.

Transitioning of Wairua through the veil.

Upon Physical Death: Transitioning
Figure 7: Process 3: After Physical Death-Incorporeal

Process 3.
After Physical Death - Incorporeal Being: Never alone

<table>
<thead>
<tr>
<th>Dimension 7</th>
<th>Being Immortal</th>
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<tbody>
<tr>
<td></td>
<td>• Wairua back to Atua</td>
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<tr>
<td></td>
<td>• Tinana back to Papa</td>
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<td>Reach Atua</td>
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<tr>
<th>Dimension 6</th>
<th>Rituals:</th>
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<tr>
<td></td>
<td>• Kotahitanga</td>
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<tr>
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<td>• Karakia</td>
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<td></td>
<td>• Tangi</td>
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<tr>
<td></td>
<td>• Acceptance of two realms</td>
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<td>• Cleansing</td>
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<td>• Tangihanga</td>
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<td>• Healing</td>
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<td></td>
<td>• Protections</td>
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<td></td>
<td>• Whakapapa utilised as lights for the pathway</td>
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<tr>
<td></td>
<td>• Connecting relationships to Whanau and Whenua and Atua</td>
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<td></td>
<td>• Ensuring transitioned veil and on direct route back to Atua</td>
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<tr>
<th>Dimension 5</th>
<th>Mana and Tapu stronger in death</th>
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<tbody>
<tr>
<td>Language</td>
<td>• Wairua in photos</td>
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<tr>
<td></td>
<td>• Carvings</td>
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<td></td>
<td>• Taua - greenery</td>
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<td></td>
<td>• The mist</td>
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<td></td>
<td>• The birds</td>
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<td></td>
<td>• The rains</td>
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<tr>
<td>“Feeling” the journey - Presencing</td>
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<tr>
<td></td>
<td>• Wairua</td>
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<td></td>
<td>• Kihau</td>
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<td></td>
<td>• Kehua</td>
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<td></td>
<td>• Seeing</td>
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After Physical Death - Incorporeal
The successful completion of the journey takes Maori being from a mortal state of tangata whenua to an immortal state as tangata atua. Tangata atua reside with Atua and tangata whenua reside on whenua, Papa, yet both are capable of traversing the realms with a movement that is cyclical. I put this forward as a model which incorporates the dying journey of the Maori being as one that goes from the whenua back to Atua and on transforming from Maori being to Maori Being, the status changes from that of tangata whenua residing on whenua to tangata atua residing with Atua.

5.2 Ko Te Atua Ko Te Whenua, Ko Te Whenua Ko Te Atua

Figure 8: Ko Te Atua Ko Te Whenua, Ko Te Whenua Ko Te Atua Model
The evidence also suggests that the preferred model for health was “Whare” an extension of Mason Durie’s “Te Whare Tapa Wha” (four sided house) section 2.2.5.1.

5.3 Whare as a Model

Figure 9: Whare as a Model

“Whare as a Model.”
Four-sided whare with symbolic roof of tupuna with tikanga.

The Whare has a symbolic roof which represents the tupuna of the collective hapu whose kaupapa was Maori who were socially organised by tikanga, rules and regulations in accordance with Maori ritenga, also called Maoritanga. The roof is an addition to the existing sides of the whare represented as whanau, physical, mental and spiritual wellbeing. Whare as a model, having a roof on, made it appropriate for palliative care because tikanga joins the tangatawhenua to whanau and to the tupuna through whakapapa. Tupuna also extend back in time to a distant past and back to Io. The marae was the approved whare because it also added a collective mindful construct for Maori to learn about. Whare, not house, is approved as the name because there was always the deep desire that the kaupapa for Maori being be kaupapa (plans) that are Maori.

The culmination of the substantive theory with the models can be put as praxis generally by formal theory of the dying journey as a passing through the veil. I describe the three formal theories of “Journeying” from the thesis.
5.4 Formal Theory: Maori Journeying

5.4.1 Getting to Where You Want to Go: An Interdependent Journey

Figure 10: Formal Theory: Maori Journeying
Getting to Where You Want to Go: An Interdependent Journey

* Whanau - can be immediate or extended family or group treated as real Whanau
** Departure: Leave old (physical) self behind
This journey simplifies and transcends that in the substantive theory. Journeying through the veil as a theory can be used for any dying journey whether dying is by accident, sudden or due to cancer, natural causes, mate Maori, the power of the spoken word, or suicide. I have specified that this journey is for Maori being whose destination is to reach Atua.

The Maori patient starts the journey in the company of their whanau who are the extended and general whanau and all around. There is also the whanau who are aware and sensitive to the needs of the patient and are beside them at all times. Then there are already deceased whanau who act as guides to where s/he is destined to go (which is Atua). Maori know the journey destination and there is a commitment that on departure they leave their old self behind because they want a journey that is going to transform the old self to a new self. When they are ready (really low) they prepare for the journey with help from the whanau, aware they are travelling. They then go to the departure point again with whanau, which in this context may be the home they live in, their home back on their whenua, the hospital, the hospice or elsewhere else. At the time of departure they are given the tukua (send-off) and off they go. While they seem to be travelling on their own, they are not on their own as they have a connectedness back to whanau at the purposeful signposts along the way.

At the signposts the checks can be made on the status of the patient and the journey by the members of the patient’s whanau who are able to “feel” and “sense” the needs of the patient (seers). If the patient has departed but has since decided not to leave the area or is staying around, then they are likely to linger, so causing accidents, sickness, death or bad wairua. If they appear and frighten people (kihau) or just appear (kehua) then this means there is either a breach of tapu or the person left without notice, leaving behind unfinished business that they wanted completed. Either of these states will be communicated back to the whanau who will “see” how to fix for the problem(s). The whanau from home will facilitate a preparation and/or departure for the patient from where they stopped off.

However, if signs of peace and dignity are showing, then they are nearly there because the route is smooth. Once the destination is reached (Atua in this journey) there is a complete transformation. The patient either rests silently or lets the whanau know by communicating to those aware (whanau seers). They become Tangata atua and may then act as a guide for any whanau member who will take the same journey. Alternatively, they may travel between Atua and whenua in the dawn realms. Whatever decisions are to be made in journeying here or there involve decisions and acts that are interdependent, thus making “Getting to where you
want to go: An Interdependent Journey”. To facilitate a successful journey there are whanau present, aware and/or guides, to help the patient to prepare for departure. The whanau will be there if the route is rough and stop-offs are made. There is also the need to have general and specialised knowledge and experience to provide the various roles required for the patient to reach Atua. Again there is the cyclical notion of going between Atua and Whenua. Tangata atua who reside with Atua can traverse the realms as wairua returning before daybreak. Tangata whenua can traverse the realms as wairua through sleep, dream or astral flight as our tupuna such as Te Maawe could do and return through their tinana which is protected at all times while absent.

5.5 Residing as Tangata Atua or Tangata Whenua

Figure 11: Residing as Tangata Atua or Tangata Whenua

Ko Te Atua
Tangata Atua
= presence with Atua

Ko Te Whenua
Tangata Whenua
= presence on earth
Kaupapa Maori palliative care in the substantive theory processes shows that Maori being is not extinguished upon physical death. Furthermore this surviving consciousness is the wairua which must be released from the tinana upon physical death in order for it to make the journey whence it came and that is Atua. It is the wairua that is the angst of the whanau to direct and get back to Atua. It is the wairua that can turn kino (bad) or turn to ghost if the journey is not made, which is frightening for whanau. The tukua, also called wehe, means separation and is given as a chant that initiates the separation of the wairua (spirit) from the tinana (body) upon physical death so it may journey home to Atua. Tukua is a very tapu and sacred chant and performed by one person, ideally one of the whanau to the dying whanau member. I posit a theory on the separations as a new consciousness.

### 5.6 The Separations as a New Consciousness

![Diagram of separations](image)

Io created all life where Rangi and Papa were first (section 2.4.1.3). However, the world was consumed in darkness because Rangi loved Papa so much that he lay in a continued embrace with Papa; he would not let go of her and release her. The children decided they needed to have light come into their dark world so one child, Tane, was able to separate his parents by standing on his hands and pushing them upwards with his feet. When the separation was completed there came into being a new world, a world of light named Te Ao Marama. Te Ao Marama became the band between Rangi and Papa. The story is iconic and known by many.
This separation is said by some to be the commitment of a sin. The light for which the sin was committed is a light of consciousness related to the psychic processes of humanity (Neumann, 1970). The tukua or wehe is similarly a separation, performed also and ideally by a whanau member. Once the tikanga is performed of care, of rituals and of protections with the success of the wairua reaching Atua and the tinana is with Papa there is light as immortal Being. Tukua is also part of a dying process, whose purpose is to release the wairua that clings to the physical body on earth. The tukua must be performed because Maori believe the wairua must return to Atua and in such believing there must be the belief that the consciousness of Maori being is not extinguished on physical death. It is such because wairua exists as consciousness. On reaching Atua there is a coming and going between whenua and Atua.

I thereby state that I believe that the separation of Rangi and Papa is not a sin but it is an analogy using signs and symbols to let us as uri (descendants) of Rangi and Papa prepare for a journey where we are separated from our loved ones. The journey may cause tears and love to flow as one is separated from their loved ones but there will be a transformation to a new world where we will emerge from the darkness into the light becoming tangata atua. The lesson or story of the separation showed us that we will grieve as Rangi sent our tears down as rain upon Papa and her tears are seen as the mist that rises in the morning, which are also signs in death to Maori at certain times. It also shows us that some children will gravitate to either parent, as Tawhirimatea went with Rangi and the rest in between and Ruamoko (guardian of earthquakes) was at Papa’s breast as they turned her to face downward. Likewise while the wairua goes to Atua the tinana goes down to Papa. So we are to prepare for the heartache, anger and fighting that may occur when we separate from those we love dearly but that separation has a greater outputting than grief, that of life in infinity as immortal. The separation of Rangi and Papa is the first existence of Te Wheaio (Barlow, 1991) which supports my theory.

Te Wheaio, dark to light, also presents in the birth of Maori being travelling from the birth canal into the world where once the breath is taken there is light. Similarly upon physical death, once the tukua, separation, is performed the wairua first travels to Wheaio, which is a stopover before being met by Hinenuitepo who then guides them along one of the routes to Te Rangi, Te Po or the nga whetu, stars.

Maori dualism is a little like Descartean dualism but we differ. Descartes saw a mind-body construct which is mortal and unmoving perhaps because his “Passions of the Soul” (Descartes,
1989) included work on mortals’ nervous systems and seeing “animal spirits”. I see a consciousness-body construct which is mobile and immortal, handed down from before the time of Adam and Eve as our whakapapa back to the beginning of the Polynesian race exhibits in “The House of Shem and the Tiki Descendants” (Appendix 17). This wairua as consciousness, I say, is the reasoning behind “the prior certainty of consciousness” that Descartes alludes to, without fully bringing it into his model.

5.7 (In)Finity: Maori Being

Figure 13: Infinity (Horizontal Lens)

The Two Realms of Te Rangi and Te Po with Te Ao Marama in between

Io’s created universe is Te Korekore, of positive and negative energy, embracing the two dimensions Te Rangi and Te Po, each divided into 12 planes, with Te Ao Marama, the broad daylight, in between and equidistant to Te Rangi and Te Po.

I depict the symbolism of the realms of Te Rangi and Te Po with Te Ao Marama in between encased by the realm of Te Korekore as two circles, one Te Rangi and the other Te Po, that touch, in the middle, Te Ao Marama. All are bordered by Te Korekore.

Rangi and Papa lay together and were separated by Tane wherein Io sent Rangi to the sky. The same planes of separation are visual in the substantive theory process of the tukua separating
the three dimensions of before, during and after physical death and encased by Atua. The visual reflects infinity and recalls the voice of the elder who says “we go to the new world – no heaven or hell”. This is the finiteness of the wairua yet infinite and immortal, achieving the fullness of life, a native science in symbols. I concur with matua Maori Marsden in his work on God, Man and the Universe but I extend his work to include a new lens on (native) science (see 2.4) in order to transcend Maori beyond Papa, beyond i tua o te arai to where the night realms meet, the homeland of the wairua.

Figure 14: Infinity (Vertical Lens)
5.8 The Theory of Maori Palliation

Testing my theory of palliation is beyond the scope of this study. However, the theory that emerged from this study does subject to rigorous analysis the following assumptions:

- That Maori believe there is a relationship between Atua, whenua and tangata through wairua

The wairua is believed to be given originally from Atua upon conception and in the birthing process through Te Wheaio enters the human world. This same wairua is to return to Atua once the human form expires on earth. The link therefore is between the wairua inside tangata, a human person, the meaning of tangata, who in the world lives on earth which is whenua. The whenua is the ancestral property which gives the entry and exit to the earth as wairua and connectedness to whanau.

The universal theory caters for these tests by requesting, as I have outlined in the analysis section under universal journeying, the need to have in place the prerequisites: a destination or goal, a passport which is cultural identification (see table 4 for list of properties and also Chapter 2 for tangatawhenua characteristics), cultural knowledge which includes tikanga and a visa which is the whanau connectedness.

Maori belief of this trinity “fits” ancient beliefs and grounded theory. The relationship is that this is why the universal theory was most appealing to those tested.

- That the tinana goes back to the earth and the wairua back to Atua, “Wairua ki Te Atua, tinana ki te oneone”

This is the relationship between the body and spirit (dichotomous) in that while they reside in the living as one they are to be separated on death so that the wairua is free to travel. If they are not separated then the wairua hangs around and does not depart as it says in the theory at signpost 1- there are accidents, or at a higher level 2, seeing ghosts for the reasons also of unfinished business, an in vivo code.

This expression above is the ideal and one works towards the wairua being sent back to atua and the body back to the earth. Signs and symbols tell of the progress. The ideal is achieved when the body is in the earth and the wairua with atua is signalled to the matakite whanau. The Maori person leaves the whanau for a new world travelling as a whole person in wairua form.
• Wairua is the invisible prime component of a successful and peaceful (palliative) Journey

One cannot describe all wairua as the characteristics are many. It is given form through actions and those actions are expressed through action and the signs. In the theory the wairua has characteristics as listed in Table 4 from references in the thesis from korero including conceptualising the actions of the wairua. The theory has no marking of a wairua but rather a mortal Maori being transforming to an immortal Maori Being.

• Wairua requires tikanga in order to transition, then transform and be controlled.

This is the "big tikanga" as described and pictorially presented in the thesis. This relationship known also as cultural knowledge between whanau and tupapaku is vital as “tikanga is vital”. Without tikanga there is no successful travelling. If you do not have the tikanga you cannot walk the person home to their land or send the wairua home or bury them according to Maori ritenga tradition. Tikanga also determines why roles are general and specialist and roles are shared. The descriptions given in the thesis aid explanation of the theory.

• That Palliative Journeying is an interdependent relationship between whanau and Maori being and Maori Being

Interrelated to tikanga is whanau connectedness. The journey and transformation to an immortal life depend on help from whanau. This help is general or specific. Whanau with tikanga knowledge can identify the need to correct an interrupted journey by fixing errors or breaches in the pathway at signposts 1 and 2. Specialist knowledge and action are required for the tukua to release their wairua or send them onward and to bury .... The autoethnography is an example of this connectedness and whanau help. This is why the answers are not in the interview of whanau only and all is data is needed.

• That the Palliative Journeying success of Maori being depends on the whanau cultural knowledge

This is the knowledge required by Maori of tikanga, of the whakapapa, of the cultural identity and connectedness to kin with a connection to their whenua. This knowledge is especially needed by the orators to send the wairua, person, home to Atua via for example a known whakapapa and a known pathway of Tane or Ngakahi.
The knowledge requires sensitivity to what is happening and requires experience of, and belief in, the existence of wairua. Gadamer’s no bias philosophy when culture or a person of culture from the research group is involved researching the group supports this grounded theory.

In the thesis the whanau with all that is required to perform the necessary help are named "whanau aware"

- Maori transform from Maori being, tangatawhenua, to Maori Being, tangata atua

This is the basis of what the theory has discovered to be the deep meaning for behaviour. Transformation from life into death is a natural occurrence but transformation of the Maori kind is life changing. It is the ability to predict what and why a person of Maori culture is going through these intricate movements that appear on the surface, overtly, to be rituals. It is the covert, hidden, nature of the reason for behaviour that is the difference to dying an ontological death as opposed to dying to live an immortal life.

- That Maori Journeying may be applied universally as Journeying for reaching any destination or goal.

The universal theory was most popular as an accepted use because all could travel to where they believed they are to go. What Glaser calls extant words, such as passport and visa which I used to supplement my Maori words, were an advantage because they symbolised clearly what happens in the journey from people used to international travel.

This social theory has emerged from Maori palliation and able to be applied to any form of journeying to reach a destination or achieve a goal.

These relationships ground the theory as emergent rather than forced or from logical deduction.
5.9 Meeting the Criteria for Grounded Theory

For grounded theory to have application and work it must meet the criteria of the theory having fit and relevance, it must work and it must be readily modifiable (Glaser, 1978). All of my thesis theories meet these criteria.

Fit means that the data fitted the categories. This is seen through Table 4, Table 5 and Table 6, sections 4.4.8, 4.4.10, 4.4.11 and 4.4.12 and Appendices 7 – 14. The fit however is automatic because the categories are generated from the data and all is data. Emergent fits were also made where literature was incorporated as data to ground the fit. The existence of Io and the fit as Atua or Io is an example of combining the korero of the participants with the writing of Ngapuhi scholars around Io as the originator of Maori. The whakapapa can also be traced back to Io as the beginning and the connectedness to Maori being on the whenua thus fitting the properties of Maori being and Maori Being.

Work means that the theory can explain, predict and interpret what is happening in both substantive and formal theory. The analysis in Chapter 4 provides description and explanation to support the theories presented as pictorial presentations in Chapter 5.

The directional arrows and phases of the substantive theory followed by the reduced action in the formal theories helps one follow what is occurring. To see what is happening is the picture. To predict what will happen is the desired journey. However if that journey is interrupted then one looks for the cause and the remedy to fix the cause of the interruption. One knows however that if the cause is not found then the interruption remains with its consequences. This is interpreting the journey in its applied form.

Supplementary principles of practice (see 4.4.7) act as a guide to the journey in a clinical situation.

Relevance “is not achieved automatically” (Glaser, 1978, p. 5). Grounded theory however is said to arrive at relevance because core problems and processes emerge. This is the situation in the thesis theory because the problem of having to get the wairua back to Atua and the tinana back to Papatuanuku is the main concern of the whanau once palliation begins and physical death is imminent. In the higher level of journeying as the core theoretical code the relevance is aided by basic social processes.
The core category of wairua accounts for the variation in patterns of behaviour. All other categories and their properties are related to the category of wairua. The completeness is made with as few categories as possible. The relationships between the categories and their properties integrate the theory. Completeness is achieved because the theory is delimited around the core category so that only relevant data are collected.

Modifiability is important because behaviour changes over time. Codes emerge in grounded theory, and are named to best explain what is going on in the research, makes updating theory necessary as behaviour changes over time. As new data appear or new conditions appear then there can be a tracking of grounded theory over social life.

One should be able to see the relationship between the grounded theory as substantive and formal theory relative to social life. When seen this is when the theory is said to be transcending because it takes us from the everyday substantive area of Maori palliation to a formal theory of journeying in general for any aspect in life.
This metaphor of the journey and the flowchart enables this theory to be used in any person’s journey whether it be dying or seeking medical care, e.g. the journey of going to get a hip...
replacement, the dying of an indigenous or religious person, a trip to the Holy Land for healing – any journey. Requirements of the journey are: on departure there is a decision to leave the old (physical) self behind so that there is no baggage to take on a transforming journey; the destination must be known so that you work toward the goal; the passport is cultural identification with a people, as a group or religion; the visa is the whanau who will connect with you to guard and keep you safe and on route; and finally the cultural currency is the knowledge you need of the culture of the destination you wish to reach. The journey proceeds as marked with or without a guide. This journey has as its requirements the background and experience, qualifications and knowledge of the carer who presents for the patient as well as the task. Carers should be appropriate and/or qualified.

The next formal journey is a general journey, which does not require a passport or visa since the level of engagement is local rather than universal. An example of such a general journey a trip to the doctor, or a carer bathing a patient so that the destination (as a goal) can be inserted, e.g. bathing a patient will identify the whanau alongside the patient. The preparation occurs by preparing items such as a bathmat, clothes, and a seat to sit on in the bath, and then positioning you by the bath with the patient (departure) to bath them (depart). Signposts along the way signal the progress and duration, with success indicated by reaching the goal or destination.
5.12 Kaupapa Maori Critical Analysis

To meaningfully place Maori practice in the world requires a gaze beyond our own. A critical analysis to discern the presence of this Maori practice in palliative care reveals two people dedicated to improving palliation for New Zealanders, whose advice is grounded in the article by Paratene Ngata.
5.12.1 Whakapapa of Voice for Maori in Palliation

In providing the first article on palliative care for Maori, Paratene Ngata advised that the wellbeing of Maori depends on them living in a balance with nature, with their physical and spiritual world maintained by tapu, customary practice and ritual (Ngata, 1987). He then describes a patient dying in hospital, who has visitors, and describes how the sacredness of the funeral ceremony that ensues equates with Maori ritual. There appears to be a plea to the hospitals to allow Maori to practise their rites as they do at home. Supporting the kaupapa and tikanga rites is “Hui” as a means of expressing grief (Salmond, 1996). My thesis however defines this expression of grief as a means to facilitate the necessary transition of wairua back to Atua. Maori concern for the wairua is best described by Voykovic whose research re-examines Maori ideas and practices concerning death.

The progress of the wairua of a deceased kinsman or friend was of ultimate concern to the living. Their actions were instrumental in dictating the potential ‘where’ of that wairua ... either residence in ancestral home ... or banishment to the condition ... as a kehua. Regardless of the means of death ... this was the fate that awaited all wairua after ‘departure’ from here (Voykovic, 1981, p. 105).

Protecting the tikanga from breaches (Metge, 1967) or to a lesser degree whakamaa (Metge, 1986) requires the specialised skill of tohunga (Metge, 1976).

The year 2001 saw the positive initiative of a specialist palliative care establishment in New Zealand (MacLeod, 2001). By 2003, students were being taught models for the care of the dying (MacLeod, et al., 2003). However, this patient-centred care was not consistently applied to Maori as Maori continued their own ritualised care of the dying. That Maori silently feared that hospitalisation meant death, because one gets “doped up to the eyeballs,” is confirmed by Mitchell and Owen, according to whom doctors in New Zealand admitted using morphine outside its boundaries of pain relief to hasten death (Mitchell & Owens, 2003). In 2004 a palliative care course was offered by the School of Nursing at the University of Auckland. The course was informed by Ngata’s paper. The same year witnessed the first formalised acceptance of the preference expressed by a Maori to be taken home from Middlemore Hospital to die with specialist support. This development, reflecting support from intensivists, gave hope that more Maori could be supported to die at home by medical specialists (Mann, Galler, Williams, & Frost, 2004). In 2005 “Last Words”(Schwass, 2005) was published. In this document, palliation for Maori remains essentially as a framework of tangihanga, grief and
burial ritual. In 2006 a book on guiding New Zealand through dying (Wood & Fox, 2005) included a section on palliation focused on morphine having a place in pain relief to dispel the myth that morphine dosing meant the end. Yet, specifically Maori needs were absent. Finally the spring issue 26:1 of the “Journal of Palliative Care” was fully devoted to “Palliative Care for Indigenous Peoples.” Maori were represented by non-Maori (Muircroft, et al., 2010) who stated that Maori had not made use of palliative care services and that the key to improving their health status was understanding Te Whare Tapa Wha as a model. This thesis has addressed the issues of connectedness to Maori, what palliation is for Maori and how palliation for Maori ought to be addressed.

This thesis has put forward theories and models that would allow Maori to choose their pathway in palliative care and no longer be subsumed by agents for Maori in palliation, the gatekeepers such as District Health Boards working with their chosen palliative care specialists. Maori health is itself a specialist field of medicine and requires its own specialists including general care and whanau carers. This way there is no “confusion of tongues” as Geertz termed it or meanings lost in translation. More so, the Whanau Ora initiative, launched on 8 April 2010 in New Zealand by the Honourable Tariana Turia, has opened a portal to the past. We must seize the opportunity to formally reclaim Maori practices, initiated by Ngata, and concretise the kaupapa that is Maori. The ultimate fusing of the best from all practice will be a choice available to Maori and non-Maori alike.

General Practice, specialist and educational aspirations equate with our Tupuna Te Ruki Kawiti. He instructed his people after a moemoea (a vision through a dream) to look beyond, to Te Taumata o Te Moana, the transfiguration of the future, which we can envisage as preparing for the changes to come, changes that come naturally with the passing of time. This research into the sacred world of Maori beliefs about dying contributes to theory and praxis on traditional Kaupapa Maori palliative care.

5.12.2 Global Situatedness

Kubler-Ross transfigured palliation initially with her theorised five staged pathway processed as denial, anger, bargaining, depression and acceptance when a patient is dying (Kübler-Ross, 1970). Some steps may be missed as they venture forward. The pathway can also be used for grief or other care as can the Palliative Journeying model. Maori differ in the content of the pathway as Maori accept death once the doctor says they are dying, which is when mourning begins, intervening only if the source is suspected to be mate Maori in which event traditional
healing is sought. The Kubler-Ross pathway can be likened to God denying Moses entry into the Promised Land after he committed a sin against God by assuming the power was his rather than from God and Moses goes through all the stages of grief (Berkowitz, 2001). This example resonates with a similar Maori legend about banishment, which is what Io did to Rangi. Similarly desecration of tapu, or not carrying out the cultural protocols correctly in the palliative care journey, can inhibit Maori being reaching their destination. Mate Maori can be a consequence of breach too. An intervention is required to fix the cause and (re)prepare for the journey destination.

The Leininger model is a nursing model that promotes culture-centred care (Leininger, 2001). The model has universal application and fits with Maori palliation because it requests an understanding that there needs to be recognition and acceptance of the cultural care beliefs of the patient. The carer practices the social, religious and political influences that the patient prefers as their care which is important for patient healing and comfort. “Knowing” the culture is beneficial to the patient (Bonura, Fender, Roesler, & Pacquiao, 2001). Irihapeti Ramsden drew on the same tenets in providing her cultural competence model as an audit of appropriate care in sighting and seeing the indigenous.

Looking beyond our immediate environment I look to the native indigenous globally. Comparing this thesis’s outputs among global indigenous is looking at sameness in difference (Van Manen, 1997). I look for the indigenous similarities to our theories and praxis yet we are different in that we are spaced by genetic origins. Using the sensitizing concept and unique phenomenon of the consciousness of the wairua, I find the Zulu, Lakota, Navajo Indian and Aborigines of Australia seek holism and have a soul travelling to an afterlife. The Zulu believe a physical body and spiritual body make a whole person, which requires balance. Medicines can treat the body but only the traditional healers are qualified to treat the spirit. For Zulu, upon death the family performs a ritual to transfer the spirit to an ancestor who goes under the earth to live. The family cares for the ancestors but if they are neglected they become bad and accidents or bad luck occur. They also appear in a dream to warn family of coming dangers or death. Protections are used by Zulu to deal with sorcery or pollution from birthing, death or menstruation. Death is timely or untimely but not denied. Zulu believe they come from another world on birth and return to the same world on death in spirit because with “the cessation of life in this world is ... the continuity of life in the other world” (Mtalane, Uys, & Preston-Whyte, 1993).
Research can preserve traditions and once they are known they can be used to help tribal members. Using a mix of traditional and western methods can benefit tribal members as found for the Lakota (Stone, 1998).

Researching beliefs is important for improving care (Clements et al., 2003). The Native American Navajo people believe that death is another step in their life which requires careful honouring of burial and mourning procedures over four days, otherwise the deceased spirit and the living relatives’ well-being is affected.

Jewish people have care rituals for the mourners and for the deceased body. Believing the soul begins its return to God immediately after death the body is returned to the earth as soon as possible after death and best before sundown. The body is given high respect as the “repository of the soul” (Clements, et al., 2003, p. 23).

The Aboriginal Australians have culture central to their lives through relationships to the land and their people whereby support is holistic and given to a family or where appropriate to their community. Grief is shared by togetherness in laughing, crying and talking with other aborigines, and access to open spaces to allow the family to come and go, sharing traditional foods and ceremonies. Similar to Maori is the use of eye contact, gestures and calling distant relatives “brother”, “sister” and “aunty”. These titles are examples of connectedness, which are normal to them. A conceptual map has been designed as a model and affirmed worldview due to the recognition that indigenous culture, spirituality and protocols matter, language use is different and the view of wellbeing differs from mainstream practices (McGrath, 2010).

Emulating Maori journeying are Canadian native elders’ narratives of completing the circle where they transition through a curtain and life continues after death. People gather to prepare, care and comfort and then the “moments after an Aboriginal person passes from his or her corporeal state are very sacred. Elders stated that their “specific practices...assist the person take the next step of their journey in peace” (Hampton et al., 2010, p. 11) because the spirit is released on the moment of death and continues on with assistance after death. Western (mis)understanding of specific protocols has impeded their seeking end-of-life palliative care. “Medicine wheels”, which achieve balance and harmony between four dimensions, is a Canadian native framework to assist “a comfortable transition to the spirit world” (Clarke & Holtslander, 2010, p. 35) recognising the need to honor diversity of beliefs. Alaska’s indigenous combine their traditions with the modern world to care for their dying in their own homes (Decourtney, Branch, & Morgan, 2010; DeCourtney, Jones, Merriman,
Heavener, & Branch, 2003). Native research enables improved practice through guided design of models that integrate indigenous views for service provision including culturally appropriate approaches to organ donation which is anathema to Maori (St Pierre-Hansen, Kelly, Linkewich, Cromarty, & Walker, 2010).

The elaborate pathway of the Egyptians is reflected in the palliative Maori pathway as Maori possess an immortal wairua because of their connectedness to Atua, a tapu that – as for the Egyptians – requires an elaborate pathway that only the “knowing” can penetrate and understand. The Egyptians prepare for a journey to a Duet, an underworld and on to the Gods where their family also resides after negotiating passage, through guarded gates. With guides, prayer and protections through spells, and with their belongings entombed with them, they may get through the obstacles in the pathways to their taumata, seat of authority (National Geographic, 2008). The taumata for this thesis as an indigenous voice is clarified in the intervention.

The accumulated literature critique supports my researched understanding that Kaupapa Maori palliative care extends beyond physical death. It extends the philosophy of the Working definition of palliative care in New Zealand and the philosophy of the World Health Organisation because the care as practised extends beyond physical death and the consciousness of Maori is not extinguished upon physical death. Upon death a tukua is chanted to release the wairua from the body so that the wairua may return to Atua and the tinana (physical body) returns to Papatuanuku. The transition requires passage through the dawn realm, Te Wheaio; a veil that separates the corporeal world from the incorporeal world. The responsibility of the whanau in care is to ensure that this passage is achieved with peace and dignity. Should any need arise to intervene in the journey to ensure safe travel, then this is done by whanau. The critical link in ensuring care is successful and the destiny reached is a cyclical interdependent relationship between Atua (destination), tangata (whanau facilitators) and whenua (physical body remains with Papa in the earthly home). Care ends when our loved one in the wairua reaches Atua in peace (rangimarie) and with dignity (mana from tapu).

The critical intervention therefore is to recognize the limitations and inappropriateness for Maori of the culture of care as practiced in the West. The intervention draws consciously on the substantive theory of a Maori process and practice of care, specifically for palliative care and generally for care. The “Journeying” as a formal theory of Maori palliation can be used in care to achieve a liberating transformative transition for wairua from whenua back to Atua.
Inextricably linked to wairua is Maori being who is transformed from a mortal state to an immortal state. The third aspect of the transformative praxis of praxis is the residence with Atua as tangata atua, which no longer resides as a permanent tangata whenua. A fourth transformative emancipation is that the thesis output can transform education. The work from the thesis is capable of adaptation to all streams of education as they are user friendly and simple. The combinations can be realised in education and care.

5.12.3 Education and Care

The thesis has been found through comparative literature reviews to have application in clinical practice and can make a contribution to education and care in Maori palliation and palliation generally. Examples of where a contribution can be made are:

a) Medical and care professions such as General Practice, psychology, nursing and mental health, because care is on a continuum of pre-life to physical death and the principles of my theory have applications along that continuum.

b) Teaching institutions or practitioners about culture and spiritual gifts

Maori experience of visions has been interpreted, and taught as the spirit speaking (Bowater, 1997), which supports the Maori belief in a wairua that is believed to possess consciousness, immortality and mobility. Further, the observations made publicly negate hearing the language of the wairua as a possible diagnosis of mental instability, which is a fear of those Maori who have extraordinary abilities to “see” and “hear” the wairua or ghosts.

c) New Zealand specialist courses concerning palliation theory and practice:

- University courses ("Postgraduate Palliative Care Nursing 2012," 2012).
- Training in cultural competence and care for doctors specializing in palliation, such as in The Royal Australasian College of Physicians (RACP) Training program for AChPM ("The Royal Australasian College of Physicians (RACP) Training program for AChPM," 2012).
- An indigenous section in the physicians’ training handbook for palliative care medicine, which includes as paramount the “management of psychological, social and spiritual problems” ("The Royal Australasian College of Physicians (RACP) Adult medicine division: Palliative medicine training program handbook," 2008, p. 1).

d) Comparative Care Pathways
• The use of the Liverpool Pathway (Thurston, 2008) is a new pathway offering clinical support to the dying patient. While it may be used by Maori, the pathway does not replace the specific Maori Journey as a Maori “way” of caring at the end of life and afterward. Both pathways however offer continuous support during the last days and promote a smooth journey in symptom control, spiritual care and communication (Ellershaw & Ward, 2003; Ellershaw & Wilkinson, 2003).

e) General Care

There is a need for continual identification and updating of “Principles of Practice.” The request for home care and Maori nurses plus improved communication among whanau is supported from research (Lawrenson, Smyth, Kara, & Thomson, 2010) including the need for domiciliary services among rural patients (Smyth, Farnell, Dutu, Lillis, & Lawrenson, 2010).

f) Caring past physical death by attending funerals is a sign of mana, respect. Some doctors believe that attending a patient’s funeral fosters good relationships (Arroll & Falloon, 2007). However, others believe that attendance by doctors at Maori funerals takes a lot of time, which can discourage attendance (Woolford, 2005). In response, Maori who wish to die at home have been silent in the research.

g) Maori Education

• Use of the thesis pathways by Maori would depend on their degree of assimilation into urban living and other practices relative to their knowledge and practice of Maori traditional ways.

h) Pedagogy and andragogy.

• Journeying can become a teaching method as can tradition (re)designed for a modern context while maintaining core principles.

i) The International Standards/Guidelines of Practice from the member countries of NHPCO47 (National Hospice and Palliative Care Organisation) particularly from the United States (National Consensus Project for Quality Palliative Care, 2009) and Australia (Department of Health and Ageing, 2010; Sullivan et al., 2003) which approximates the expectations for New Zealand.

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47Member countries are Australia, Austria, Canada, Germany, Hungary, Ireland, Italy, Japan, Moldova, Netherlands, New Zealand, Norway, Poland, Romania, Scotland, Singapore, South Africa, Spain, Sweden, Switzerland, Taiwan, United Kingdom, United States of America, and Wales.
My thesis as a formalised contribution can help to shift the power from the Other to “for Maori by Maori”. Voice and vision can be reclaimed by this process (Battiste, 2000). It is the implementation of the custom into clinical practice that makes the difference, a striving to have the Maori voice heard and the Maori vision implemented to meet indigenous aspirations.

5.13 Meeting Indigenous Aspirations

Maori can intervene in their own care in Aotearoa and internationally. Linda Tuhiwai Smith (L. T. Smith, 1998) wrote about 25 different indigenous projects by indigenous communities. She named them projects of reclamation to make clear that indigenous issues matter and can be pursued with workable, indigenous processes and methodologies. I can identify with these names of working projects:

claiming, testimonies, storytelling, celebrating survival, remembering, indigenizing, intervening, revitalising, connecting, reading, writing, representing, gendering, envisioning, reframing, restoring, returning, democratizing, networking, naming, protecting, creating, negotiating, discovering, sharing (L.T. Smith, 1998, pp. 143-161).

I apply Smith’s project naming to struggles in research on and for indigenous people in Aotearoa, if not in life itself. My research exhibits aspects of Smith’s projects to acknowledge how the research meets Maori indigenous aspirations through application of cultural practices. My research speaks to all indigenous people, and to the world, from a Maori perspective, and connects with the Kaupapa Maori struggle of indigenous persons to have their ways and ideas respected and accepted as a native practice. This is needed because native indigenous people are often still treated as alien in their own country of origin, the whenua of their tangatawhenua status. I have italicised Smith’s projects’ names, then explained how each project name characterises my study.

I. Claiming: Like claims put to the Waitangi Tribunal or Maori Land Court, this thesis may be treated as a claim because, through document banks, histories and argument, it claims the right to (re)establish Maori ways of knowing and Maori interventions in palliation for Maori. The absence of such a claim has the consequences of predominantly non-Maori interventions. Maori should be given rangatiratanga in palliative care to avoid a breach of all Articles, 1, 2 and 3 of Te Teriti o Waitangi as signed by Ngapuhi Rangatira, inclusive of Article 4 in The Treaty of Waitangi which
upholds Maori in the practice of their ritenga and tikanga-purposefully included at Waitangi on 6 February 1840.

II. Testimonies: All participants gave their truths, their voice, ethically in terms of academic research and according to Maori tikanga as the frame was Kaupapa Maori autoethnographic and interviews. The Journey of dying and physical death is a tapu topic and so no one would take light the work involved and can only give a testimony or truth pertaining to the need and appropriateness of any interventions. Their desire to make that contribution of difference means that they participated as if under oath.

III. Storytelling: Telling a story opens the thesis and the many whanau involved speak in storytelling ways that include the remote past, the near past, the present and what they envision for the future as to how (palliative) Maori care was, is and can be in the future. The collective nature of the stories (re)affirms beliefs, opinions, the metaphysical, the senses and what it is to be Maori. Stories also provide both Maori knowledge and matauranga Maori that is passed on to the generations to follow including preservation what I have called a material artefact in the thesis.

IV. Celebrating survival: This thesis ensures retention of cultural values and traditional spirituality with authenticity. Maori values survive as exhibited in the thesis through practice in palliation. Spiritual value and meaning are placed on that practice. Writing about the practice of transforming mortal Maori being to an immortal Maori Being is testimony to and celebration of the survival of this Kaupapa Maori care. It celebrates a relationship between Atua, tangata and whenua. Authenticity required in survival and retention is displayed through the seven dimension process of interdependence of wairua and whanau in the three phased journey. This thesis secures the survival of: exampled Maori traditional practices, care, journeying, creation, infiniteness, Atua concepts and teachings, and legends. The thesis identifies, writes and celebrates metaphysical attributes of Maori.

V. Remembering: Smith’s main thrust of this name is connected to remembering as in that of a painful past and how one chooses consciously or unconsciously to forget rather than remember because memory is painful. The pain that Smith refers to is revealed by an absence of respondents whose whanau member died from suicide; it was painful to remember so they chose to remain silent. Equally the same choice to forget can be said of the pain when Maori have been out voiced by non-Maori, outvoted, out represented, out lawed. They give up the battle, forgetting how to care according to tradition. In contrast, this research project takes a positive stance by
remembering and theorising knowledge which emerges from the stories, the korero. This thesis remembers and shows the love expressed in whanaungatanga through working together by roles that are divided into roles that are dedicated, specialist and general care. Dedicated care is care given by a person solely to the person to be cared for. Specialist in a Maori context means care given by Maori who are gifted such as in performing the tukua, rongoa Maori, mirimiri, Maori sickness healing. General care is general duties such as cleaning and providing. Resistance to remembering is recounted in the thesis korero, where we remembered when our Rangatira Tupuna Te Ruki Kawiti fought against the Crown in the Northern Wars to uphold our Rangatiratanga, our right to say what we do and do not do, our right to choose. Taura, the eldest son of Te Ruki and the head of our whakapapa line, was shot and died while fighting alongside Te Ruki in these wars. We remember to stand proud on what we stand for and that we stand for our rights, now addressed in the Ngapuhi Tribunal Hearings. These rememberings are identified in the narratives, personal and autoethnographic experience, and primary and secondary sources. General remembering is a category when the words are read by whanau who then relive their memories of the relationships and encounters with those same peoples. Remembering causes smiles, laughter which floods the room or soft tears of aroha, of love, of sorrow. The recounting of Uncle Boy’s journey brings these things to pass. For those who are i tua o te arai, through the veil, they stand immortal and will be remembered because through the written word they are immortalised. They said to me they will live on through my writings – for us, it is to remember and for them, to be remembered.

VI. Indigenising: Through the research I claim Maori ethnocentric concepts which counter a stereotyped perception of an indigenous person as primitive or backward. The research outcomes exhibit the concept of indigenist because I have proffered a native indigenous Maori whanau who through their traditions provide a native science perspective to a known practice. With the application of analyst typologies and western ways of analysis (and involvement of non-indigenous supervisors) under the centred Kaupapa Maori autoethnography, a conceptualisation of a theory of Maori palliation emerged with universal application. Indigenous voice is privileged through participants and the researcher placing the Maori concept and practice, centrally and politically. These Maori ethnocentric concepts will further impact on the political whanau ora initiatives that commenced in 2010 including the particular details of palliative care for Maori.
VII. **Intervening:** This research intervenes in the westernized, English Treaty partner forms of care culture by putting in writing what was previously unrecorded: Maori care culture in palliative care. Intervening through this research aims to produce change in the institutions that deal with Maori indigenous peoples rather than providing a means for indigenous to fit a non-indigenous structure in palliation. In doing so I uphold project expectations as I have neither walked away nor simply carried out a project which describes what is already known in the substantive area. Rather I have produced a new contribution to meet Maori and clinical expectations.

VIII. **Revitalising:** The Maori language, Maori art and Maori cultural practice are believed to be in various degrees of decline or crisis. This research revitalises the practice of our ancestors in ritenga and tikanga at the end of life. In doing so, all three aspects are preserved in varying degrees and a fourth is added: Maori native science.

IX. **Reading:** Our orally transmitted knowledge as it is practised contributes original knowledge which is both Maori and traditional. This fits the need Tuhiwai-Smith states of critical rereading and in doing so I provide a new reality on what ought to be written and taught as appropriate for Maori. The practice by Maori can be read as history, yet it is also current practice.

X. **Connecting:** Relationships are realised through a connectedness to each other, the environment and the universe. Taken further, to connect is to exhibit a whole. The theories of this thesis emerged from the connectedness of tangatawhenua to each other, to whenua, to Atua, and to the universe. There emerges three worlds or dimensions in the research already known yet not clearly visible: Te Ao Kore (Maori visible/invisible beginnings), referred to as ‘Te Korekore, The Nothingness’, with Te Ao Marama (Maori (en) lightenment), referred to as the ‘World of Light’ and the environment of Te Ao Pakeha, (westernised/non-Maori practices). Making these connections requires bringing accumulated Maori oral and written knowledge to the forefront of health care in general, and palliative care in particular as I have done.

XI. **Writing:** Maori writing about their sacred traditions is very rare due to the normal transmission being ways other than through writing. Maori writing on palliative care is able to be called a project by itself Capturing the nuances, poetry, spirituality, messages and lives of indigenous whanau are incorporated in this research project. An oral tradition combined with an applied Kaupapa Maori autoethnography is anchored in academic writing to make a difference for Maori at the end of life. This is transformative for Maori.
XII. *Representing:* this thesis is based on the expectation that Maori representation is a fundamental right achieved through voice, expression and standing in self determination. Writing of the surviving uniqueness of Maori practices which contributes to a theory for universal palliation exhibits a multi-determined native representation.

XIII. *Gendering:* Relationships between indigenous men and woman shape self-determination and family. These aspects are reflected in the research through making visible the interdependent roles of men and women. Gendering begins with the origin of Maori, in their being in the world and their departure from their corporeal world for their incorporeal homeland. Maori men and women are equally valued by Maori and their roles are preserved by the research.

XIV. *Envisioning:* Imagining a future is a strategy to bind people together. The cultural practice at the end of life and the theory of Maori palliation are the envisioning of a future beyond this world that Maori strive toward. Successful journeying is achievable and “Nga Taumata o Te Moana”, korero from our Tupuna Te Ruki Kawiti, a transfiguration toward a future.

XV. *Reframing:* This thesis reframes palliation so that the Maori perspective is central. Palliative care in the perspective of Maori is reframing. Resistance is set against accepting mainstream solutions of care at the end of life for native indigenous Maori through the completion of this research.

XVI. *Restoring:* Indigenous ways to solve problems use a holistic approach. The tupuna, ancestral, models use holism through ritenga, custom, wairua and whakapapa. Further, successful journeying of the wairua is a cyclical holistic solving of the problem of how to transition Maori being to Maori Being.

XVII. *Returning:* This thesis returns palliative care to what is held as taonga, and returns kaitaikitanga, the guardianship role of Maori, to the indigenous people. In terms of the research there is the returning to Maori of the right to determine their own way of caring in palliation. This is reflected in the New Zealand Ministry of Health Whanau Ora initiatives and the Palliative Care Strategy.

XVIII. *Democratising:* Involvement directly from local and central government has influenced modern indigenous organisations and the roles of men and women. This research tries to correct the influence of non-Maori cultural approaches imposed upon Maori, by adopting Kaupapa Maori autoethnography. Furthermore understanding is a prime thrust behind the ontological perspective, which is based upon whanau korero. I have
explained that in Maori understanding there is collectively in the autoethnographic “I”, which is more accurately the “we” philosophy of collectivity in action.

XIX. Networking: This research uses networking to gather and disseminate knowledge and information through relationships. The result of networking clearly exhibits a process in a journey at the end of life. This is knowledge for all to learn from. Added to this knowledge is the matauranga Maori aspect as a taonga, special knowledge, that is action knowledge: a practice has been handed down through the generations of ancestors before those standing in the present. The research also has a clinical and indigenous education role. The call to fill the recognised gap in palliative care services for Maori has been answered for our whanau in this research. The results will be shared by disseminating to all peoples who may benefit from the outcomes.

XX. Naming: Smith refers to renaming places such as mountains with the original Maori names. For Maori, renaming is re-empowering, as when children carry history and ancestors’ qualities in their ancestral names. The Maori language in use in communities often has no equivalent in English. The thesis contains naming aspects such as my children who have tupuna names, supported by the photos of the original tupuna in the appendices. Our whakaahua, identity, gives our mountains and rivers, hapu and marae as the named landscape for the research. There are multiple layers of meanings in the words, which I have aimed to translate in context to avoid misinterpretation in some instances. There is the Maori naming of processes for all time: ake ake tonu, throughout the thesis. The theory produced also claims a naming as that of Maori palliation.

XXI. Protecting: The thesis is a multi-faceted project written to protect the material artefact, the ritenga, custom, tikanga, the way custom is performed as it processes a journey through the veil according to Maori belief systems. In protecting there exists simultaneously, preservation.

XXII. Creating: This project uses creativity to transcend the human mode of survival: keeping old ways yet creating new ones too. The contribution the thesis makes includes this creativity in transcendence. Normal life is (re)creating a transitioning from being to Being, from tangatawhenua to tangata atua. The theory for universal use in palliation and in journeying is created as the innovation of this research. There is synergistic modelling of a new way of envisioning an old way of “seeing,” for example, by making use of the meaning of the separation of Ranginui and Papatuanuku and an additional symbolism of the Maori realms.
XXIII. **Negotiating:** This thesis negotiates between a Maori knowledge and academic knowledge. It evidences strategic thinking and acting amid indigenous courage for self-determination. The presentation of this thesis displays the faith held in indigenous Maori beliefs with their values and ritenga to effect medical and educational self-determination.

XXIV. **Discovering:** The project looks to discover science working for indigenous development. This thesis aims towards discovering how (native) science can complement indigenous ways of both looking at issues and solving problems. I show that traditional Maori processes and systems are a native science that works internally for indigenous development. This native science reciprocates by contributing to science and technology as expressed in the UNESCO declaration 2000.

XXV. **Sharing:** Knowledge as a collective benefit and as a resistance is shared between indigenous people. Research has a requirement to share too. The results will be disseminated locally and internationally to those the results will impact upon. Orally the results and theories have been discussed with many positive comments from academics and most importantly participants, wider whanau, elders and other Maori and non-Maori. The central topic is shared, for in time all will reach the end of physical life.

The research makes a contribution to the work of and by indigenous people. The cultural practices and knowingness of native indigenous Maori are now evidenced, as articulated, in the practice of Maori palliation which I name praxis of praxis.

### 5.14 Reflective Korero

The tikanga in the thesis belongs to the Kaupapa Maori Autoethnography and participant korero. The research tikanga was establishes as we went through the interviews and thesis generally, becoming an emergent product of inquiry that can be seen as “The Silence of Tikanga in Carrying out the Kaupapa” (see 3.9).

All along the pathway I spoke of the korero and of the theories where I was able, including showing and talking about the flowcharts of the theories. Whanau, kuia and kaumatua as well as academics shared their thoughts on every written piece. Inviting feedback on my thoughts in academia and with whanau was necessary because I was trying hard to meet academic requirements with native indigenous Maori ways of doing things. Supervisors inputted on every piece as the guides in the thesis journey. Taking the products of inquiry to the still living
participants, wider whanau and elders was helpful and they appreciated that their korero mattered. The work was received with happiness and satisfaction culminating in great support, tautoko. Comments came from Maori outside the territory of inquiry and non-Maori. The feedback from personal communications includes:

5.14.1 Korero on the mahi

When some read this they will know they have just been going through the motions and didn’t really know what they have been doing (Beattie, Percy); I wasn’t there at the tangi but this has put me there (Tana, Rosie); That sounds so comforting (Matakana non-Maori patient); I would like a copy because that is us and I want us to know (Wihongi, Caroline), I see the lights of the runway guide the plane up just like the whakapapa are the lights for the way...if I go to the airport and don’t have my passport or get held up with fines, I have to go back and fix them before I go on just like the theory (Wi Repa, Hera), That is the first time I heard it just like the old days and the old people (Cherrington-Peat, Lynette), It's really great, [as a non Maori and producer/editor] I fully understand what you are saying and really love knowing these things from your PhD as I'm sure others will (Childs, Reva), That is so real and right, It reaffirms our place as haukainga and how we welcome them home [tearful] (Rickit, Julie and Edwards, Jill), as practitioners of the old ways you have brought back the feeling and understanding of why we practice these things and that they must be passed on...I love it (Baker, Queenie).

5.14.2 Recurring korero from elders, clergy and participants is captured in:

- The theory of palliative care, dying and death is a beautiful revival of Maori ways
- The thesis is a living document because we see our whanau i tua o te arai through your work
- It takes us to a place in time because we weren’t there but it took us there
- The theories are tested throughout your lifetime with whanau
- It confirms that the wairua of our beliefs, culture and tradition is alive today
- The palliation theory is not restricted to the general, standard way of representation
- Tested against a non-Maori structure the theory is equally viable
- The document informs the disconnected Maori that they can come home and opens the door
- The theory is needed for mental health
- We need you to talk to and teach people in the medical profession and health organisations about Maori palliative care and the Maori theories
• We need you to publish the document for people to read and learn from

Maori participants happy with the thesis korero proceeded to speak further of their experiences by storytelling and yarning with me.

5.14.3 Doctoral Academics

Calum Gilmour, theologian, publisher, when speaking to me, identified that “This is very important for an understanding, especially of the wairua.” He further pointed out to me that he recognised the value of this study because he had “taught theology and Anglican ministers in Taitokerau for over 20 years”. Te Huirangi Waikerepuru, a kaumatua, is known for his work to revitalise Te Reo Maori me ona tikanga, ancient karakia and waiata, concepts and traditions in Taranaki. He is also Ngapuhi and wrote his support for my doctoral work in a letter dated 6 December 2012 expressing:

“your doctorate will be very valuable right across the whole spectrum of Maori & Pacific, Western and Global Society…” where “distribution of the information could be via learning institutions, health organizations right across the board whether Maori or mainstream, government, private, corporate or community based”.

He also saw a future for this research pathway: “I think that it is important that post-doctorate investigative research is undertaken to identify the possibility of how traditional knowledge and value based methodologies and practices described in this thesis could be applied alongside of western mainstream approaches”.

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5.15 Future work

This future work to bring my findings into real use and ground them in practice include the following possibilities:

- The theory could be tested
- The findings could inform the development and evaluation of palliative care services as to whether they meet both clinical and Maori expectations
- The theory could inform mental health causes related to whanau transitioning
- The knowledge may be useful to theology from a native perspective

The knowledge could inform and encourage the development of native science. In the scope of this thesis it has not been feasible to take this full circle but a foundation has been built by this PhD for future work in palliative care from a Maori and indigenous perspective within a native science framework.
Chapter 6 Conclusion: Praxis of Praxis

The knowingness attained from this research has a putanga (out flowing) of theories, models and guidelines as lights for the pathway in “Journeying”. Carers need to understand and respond appropriately to a person of culture. Persons of culture, like persons of a whanau, will present themselves as whanau, as professionals, as the religious, as organizations and as businesses among others, all operating under their “own culture,” their “own way of doing things”. However culture may present itself, there will be Maori participating in a culture of care as an authentic Maori being who has a special wairua that transforms and transcends Maori being dwells between the two realms of the corporeal and incorporeal.

I set out in this thesis to explicate “What is Maori palliative care for Maori at the end of life?” My commitment was to develop a theory that could answer this question and thereby contribute fundamental knowledge, whilst illuminating and solving a whanau concern of preserving tradition and establishing our own care culture. I have now fulfilled my wawata (desires) and moemoea (dreams) by describing and modelling a substantive theory whose title, “Kaupapa Maori Palliative Care: A Journey Through the Veil” reflects the answer to my prime question. I then produced the formal theory that transcends the substantive theory named “Maori Journeying”. I have described the models of journeying for Maori use, its application as “Universal Journeying” and then a third “General Journeying” showing its place within other cultures’ practices. The two theories culminated in a praxis of praxis, from the emerged application of culture. The care is both a specialist and general application of journeying as a model for any act, goal or destination that is desired. A set of principles of care were produced to complement the descriptions and application of the theories and models of palliative care for Maori.

As a consequence of the thesis I have formalised, recorded and demonstrated ongoing Maori belief in the ancient korero “Ko Te Atua Ko te whenua, ko te whenua ko te Atua,” and within this model theorised the term, “tangata atua,” as a term for those residing with Atua and as a term that is also the opposite of tangata whenua in place of residence, earth and sky. Further to the model of a four-sided whare, I have added a symbolic roof of the tupuna with tikanga, as an extension to Mason Durie’s “Te Whare Tapa Wha”. At a generalizable level I have promoted tikanga as a code of ethics for research practice. Kaupapa Maori Autoethnography is my theoretical contribution to qualitative research, which I call an autoethnographic turn.
To contribute to philosophical thinking I have put forward my theory on the separation of Rangi and Papa by comparing the separation to the tukua or wehe. This I have linked to Maori reality, to the notions of immortality and the infinite status of the native indigenous Maori. These notions are recalled by a model of the realms of Te Rangi and Te Po separated by Te Ao Marama and embraced by Te Korekore.

My adoption of a Kaupapa Maori critical perspective has claimed Maori conscientization and emancipation through transformative praxis. The processes are liberating for the wairua and for Maori within Maori-centric thoughts and praxis. I show how this fits with other cultural belief around the spiritual dimensions of passing through the veil. The place of Maori in palliative care is part of the movement towards “Meeting Indigenous Aspirations”.

I reflect on my journey, which has been a long journey, and I apply the formal theory I have developed showing its fit to my journey as universal journeying. I began my journey in the vibrancy of whanau and with those aware beside me. I prepared and chose my departure place, which was away from my homelands but I still had my whanau real and academic to see me off as I departed. On the way I crossed all three pathways each with its sets of guides. I lingered and all the overwhelming tapu of the topic with its aitua hampered my going forward but reparation and gaining strength reset my paths. I forwarded onward to meet the ghosts of the past and everyday kihau who seek help and again lights for the way reset the pathway from whanau help in the present and in the wairua. I am now after years on the smooth route as the destination is in sight. The road has been long and at times hard and lonely. I beckon to speak of my thoughts to Maori whanau mentors now through the veil and I am left waiting for their voice to penetrate the silence and stillness of sleep, which is how they lighten my way. I have journeyed from the place I began taking the pathway, climbed down into the depth of custom and tapu and dived into the mixed oceans of consciousness. I have emerged and ascend my Maunga that is the bridge to a new world. As I see the summit in sight there is a quickening of the heart and a fusion of horizons. I can hear the mihi and words of love from my whanau, which include my supervisors, to reach the destination. I am now at the top of the Maunga and I turn to mihi, back to all those who have been lights for my way. There is an eclipse of voices in aroha, love. This is my last mihi before I turn away to leave to complete my ultimate journey, the entrance into my new world – a world of light, a world of scholars.
Chapter 7  He Waiata Poroporoaki: A Farewell Chant: E Rere Te Ao

E rere te ao
E kumea i runga ra
Homai kia mihia
E te tuaititanga
Ka hewa te ngakau
I o mata i rewa ahau
E hoki ki te iti
He mahi mo te tinana
Ka hua ahau e te iwi
He mahi pai te aroha
Kahore ia nei
He tikaro manawa
Patunga waihoe mai
Nau ra e te Atua
Hei huna i te tangata
Ka ngaro i te ao nei
E huri na raro
Ngaro mai huri atu
Tena koutou e te iwi
Te waihotanga iho
A te hunga kua mate
E arohatia nei e

Composed and chanted by our Ariki rangatira and tohunga Tareha Kaiteke Te Kemara I of Ngati Kawa me Ngati Rahiri for the return to Atua. Taken is the pathway of Te Rerenga Wairua and linked to their loved ones until they emerge and reach the summit of Three Kings maunga. A final look back to their loved ones is made before turning away to step into their new world.

Te Kemara with his wife Te Ti Puatea is shown in Appendix 17.
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Appendix 1: Participant Research Questions

Stage I:

Part A – Procedure prior to interviewing.

Participants are given the background to the research with a review of the research to date before proceeding with the interview questions.

Part B – Interviewing Formally (Ethics approval received 1 February 2001)

Questions to be asked but not in any set order but rather as the interview proceeds these questions will be asked:

Participants will be given as Part A the background to the research with a review of the research to date then asked:

- How were Maori cared for long ago (what is taha Maori)
- How are Maori cared for now
- How should Maori be cared for
- What would you accept in the future (there may be brought in resthome, hospice, hospitals)
- What do they see the role of the GP, nurse, medics in the care, healers, rongoa Maori
- What are the protocols of caring, start to finish, and when does it end, e.g. tukua, burial, takahia, whanau aftercare – Is this same in process of dying
- Ask opinion on models put – Pakeha palliative care, Maori (Durie, Pere) and place of model raised by M. Hancy (Kerikeri) of pono, tika, aroha, the whanau model they state but never described?
- How do we maintain cultural integrity?
- What is the role of the religious and spiritual?
- What are the legends/pure tikanga remembered?
- What has changed over time in protocols, tikanga and why?
- Should there be education, employment, establishment of our own facilities in care of the dying and why if so?
- What is critical that Maori should know?
- What are some definitions or what do they mean to you, e.g. dying, Tupuna, Tohunga, palliative care, hospice, rest home, hospital, rongoa Maori, healers, GP, nurse, terminal, intervention?
- Ask about my model about Tupuna overarched (extension of Durie’s) with four dimensions of care (previously presented – unpublished).
Appendix 2: Ethics Approval Document

UNIVERSITY OF AUCKLAND HUMAN SUBJECTS ETHICS COMMITTEE

13 March, 2001

MEMORANDUM TO:

Prof. G. Carter

General Practice

Re: Request for Change to application

I wish to advise you that the Committee met on 14 March, 2001 and reviewed the request for change to your application titled "Kaupapa Maori Palliative Care for Terminally Ill Kaumatua (Kuaa and Koroneke)" (Ref. 2001.346).

The Committee approved the change. Ethics approval was given for a period of three years.

If the project changes significantly you are required to resubmit your application to the Committee for further consideration.

In order that an up-to-date record can be maintained, it would be appreciated if you could notify the Committee once your project is completed.

Please contact the Chairperson if you have any specific queries relating to your application. She and the members of the Committee would be most happy to discuss general matters relating to ethics provisions if you wish to do so.

[Signature]

Margaret Rotondo
Executive Secretary
University of Auckland Human Subjects Ethics Committee

c.c. Head of Department, General Practice

M. Baker
Division of General Practice & Primary Health Care,
School of Medicine
Appendix 3: Participant Information Sheet in English

PARTICIPANT INFORMATION SHEET IN ENGLISH

Title: Kaupapa Maori Palliative Care for Terminally Ill Maori Kaumatua (Kuia and Koroheke)

To: Those who hold traditional knowledge and are to be interviewed.

My name is Maryanne Baker. I am a PhD student at The University of Auckland conducting Maori Research and enrolled for a Doctor of Philosophy Degree in the Division of General Practice and Primary Health Care. (I will give you my identity, Maori, here verbally.) I am conducting this research for the purpose of my doctorate on the Maori transition from the world of the living to I Tua o Te Arai (beyond the veil); and have chosen this field because this is a new field of academic research (but a world well known to the Maori). The aim is to prescribe the Tikanga Tupuna intervention for terminally ill Maori kaumatua (kuia and koroheke).

You are invited to participate in my research and I would appreciate any assistance you can offer me. As part of my doctorate I am conducting interviews and want to look at what Maori values are being practised in palliative care and if they are old or evolved practices.

I would like to interview you but you are under no obligation at all to be interviewed. Interviews would take about half an hour to three quarters of an hour. I would prefer to audio tape the interview but this would only be done with your consent and could be turned off at any time or you could withdraw information any time, up to 31/01/2004.

You may also be asked to be part of a focus group (a group of people sharing thoughts and ideas) which may take an hour or a few hours. If you do not want to be part of the focus group then you do not have to join the group at that time, and the one consent form you sign will cover your participation and information sharing should you participate in the focus group.

If you do wish to be interviewed please let me know by filling in a Consent Form. All information you provide in an interview is confidential and your name will not be used unless you agree by signing the consent form.

If you participate in the focus group you will be aware that the information you provide will be confidential to the researcher and that your name will not be used unless you have signed the consent form but the interviewer/researcher cannot guarantee confidentiality by the other participants of the focus group.

Thank you very much for your time and help in making this study possible. If you have any queries or wish to know more please phone me at the university or at home or you may write to me at:
Division of General Practice and Primary Health Care
The University of Auckland,
Private Bag 92019,
Auckland.
Tel. 3737599, Extn 2584.

Home:
1/40 King George Avenue, Epsom.
Auckland 1003.
Tel 6317781.

My main supervisor is: Prof. Gregor Coster.
Division of General Practice and Primary Healthcare
The University of Auckland
Private Bag 92019
Auckland.
Tel. 373-7599 extn 6746

The Head of Department is: Professor Gregor Coster.
As above.

For any queries regarding ethical concerns please contact:
The Chair, The University of Auckland Human Subjects Ethics Committee,
The University of Auckland, Research Office - Office of the Vice Chancellor, Private Bag 92019,
Auckland. Tel. 373-7999 extn 7830

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN SUBJECTS ETHICS COMMITTEE on
........................................ for a period of ................ years, from ....../..../....Reference ........../.........
Appendix 4: Participant Information Sheet in Maori

HE PEPA WHAKAMARAMA KORERO

HEI ARATAKI I A KOE TE KAITONO

Kaupapa Maori Whakangawari Manaaki mo Nga Kaumatua e tata ana ki te mate.

Ki nga tangata whai matauranga.

Ko Maryanne Baker toku ingoa, a, he tauira ahau, i Te Whare Wananga o Tamaki Makaurau.

E whakahaere ana ahau i tetahi Kaupapa Rangahau hei Takuta Rapu Hinengaro Doctor of Philosophy). E mahi ana ahau, i toku tohu matauranga i raro i te mana o Te Tari Tuwaiora. (Nga whakaahua o aku korero; nga maunga, nga moana, nga awa, nga hapu, nga Tupuna.) E whakahaere ana ahau i tenei kaupapa rangahau hei Takuta Rapu Hinengaro, mo tuku tuhinga mo te whakawhitinga o te tangata i tenei ao ki te ao takiwa.

Kua whakaritea e a koe ko te whakatu rongoa i runga i nga pou pou o nga Tupuna, (ara, te taha hinengaro, te taha wairua, te taha tinana, te taha whanau.) (engari he mea tawhito ki te ao maori.).

He pohiri tenei ki a koe, hei whakauru mai ki nga mahi o tuku kaupapa rangahau.

He mihi tenei, mehemea ka tae a koe, teawhina mai, te aroha mai i ahau.

E hiahia ana ahau ki te whiwhihi patai ki a koe. Mo tenei, kei a koe te kore ko whakaae, whakakore ranei i tenei uiuinga. Hawhe haora nuku atu ki te haora kohao te roa o te uiuinga.

Ko tuku hiahia kia maua ou korero ki runga ripene hopu reo, heoi ano kei a koe tena. Ka tae a te whakahangu te mihini hopu reo i te wa i hiahia ai koe. Ko tetahi atu, mehemea e hiahia ana koe kia whakakore au korero, ka pai. Tae noa ki te toru tekau ma tahi o Kohitatea (ara Hanuere) rua mano e wha tau.

Tena pea ka powhiritia koe ki te uru mai ki roto i te ropu arotahi, (ara, te ropu whakawhitiwhiti whakaaro, korerorero hoki), kohao, e rua, e toru ranei te roa o ena huihuinga korero. Ki te kore koe e hiahia ki te aro mai i tetahi o nga hui, kei te pai tonu tena; kei te pai tonu tau hainatanga I te pepa whakaae kotahi. E pa ana taua hainatanga ki nga huihuinga arotahi, e hangai ana I tenei kaupapa rangahau.

Mehemea he pai kia uiuitia koe, ma to whakaae-a- tuhi, e whakaatu mai.

Koau korero katoa ka homaitia kia ahau, he tikanga muna, a, ki te whakaae koe ka putamai to ingoa i roto i te mahi rangahau nei, ki te kore, kei a koe tena.

Ki te uru tahi mai koe ki roto i te ropu arotahi, kia mohio koe ko ou whakamohiotanga, he mea tapu ki te Kairangahau. Kahore e puta mai tou ingoa ki te kore i hainatia e koe te pepa whakaae. Engari kahore e taea e te Kairangahau te whakapumau kia kaua e puta mai tou ingoa i waenganui e era atu tangata e whai wahi ana ki taua ropu.
Tena rawa atu koe, i a koe e huri mai nei ki teawhina i ahau, kia ū ai tenei rangahautanga. Mehemea he pataitai au, he aha ranei, waea mai ki ahau ki tuku kainga, ki te waea kei runga ake nei. Mehemea he mea tuhi, tonoa mai au tuhi korero ki te wahi kua tangia ki raro nei:

Te Tari Tuwaiora   Te Kainga:

Te Whare Wananga o Tamaki Makaurau 1/40 King George Avenue
Waea (09)373-7599 peka 2584 Phone: (09) 631-7781.

Toku Kaitirotiro:
Te Pouako Ahurei Gregor Coster.
Te Tari Tuwaiora.
Te Whare Wananga o Tamaki Makaurau
Peke Tuku Reta 92019 Akarana.
Waea09) 373-7599 peka 6746.

Tote Tari Kaihautū:
Te Pouako Ahurei Gregor Coster.

Tonoa ki te tangata kua whakaingoatia ki raro nei, mehemea he pataitai au:

Takuta Dennis Moore.
Te Heamana

Komiti Manaaki Tangata Tauira o Te Whare Wananga o Tamaki Makaurau
Te Whare Wananga o Tamaki Makaurau
Te Tari Rangahau
Te Tari o te Upoko Tuarua

Peke Tuku Reta 92019, Akarana. Waea (09)373-7999,peka 7830.

HE TIKANGA KUA WHAKAMANAHIA E TE KOMITI MANAAKI TANGATA TAUIRA O TE WHARE WANANGA O TAMAKI MAKAURAU i te ra ............ mo nga tau ......., mai i ............
Appendix 5: Participant Consent Form in English

CONSENT FORM

THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF SIX YEARS

Title: Kaupapa Maori Palliative Care for Terminally Ill Kaumatua (kuia and koroheke)

Researcher: Maryanne Baker

I have been given and have understood an explanation of this research project. I have had an opportunity to ask questions and have them answered.

I understand that I may withdraw myself or any information traceable to me at any time up to the duration of the research, 31/01/2004, without giving a reason.

- I agree to take part in this research.
- I agree that my information will be used to benefit Maori and cultures internationally.
- I agree/do not agree that the interview/focus group will be audio/video taped.
- I agree/do not agree that my name may be used at the researcher’s discretion in oral or written form.
- I understand that if I participate in a focus group that the interviewer cannot guarantee confidentiality by the other participants.

Signed:

Name: (please print clearly)

Date:

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN SUBJECTS ETHICS COMMITTEE

on ............... for a period of .......... years, from ........../........./......... Reference ............./.........

(This section is to be completed after advice of approval has been received from the UAHSEC, and before the sheet is given to prospective subjects)
Appendix 6: Participant Consent Form in Maori

HE PEPA WHAKAAE - A – TUHI
KA PURITIA TENEI PEPA WHAKAAE -A-TUHI MO NGA TAU E ONO

Te Taitara o te Kaupapa Rangahau:
Kaupapa Maori Whakangawari Manaaki mo Nga Kaumatua e tata ana ki te mate.

Te Kairangahau: Maryanne Baker.

Kua homai he whakamaramatanga mo tenei kaupapa rangahau, a, kei te marama rawa atu ahau. Kua whai wa ahau hei whiuwhiu patai me te rongo hoki i nga whakaututanga. E marama nei ahau kei a au anote tikanga ki te puta ki waho, ki te tango hoki i aku korero. Mo nga korero nei, kei te marama ahau e kore e mohiotia i ahu mai i ahau, ahakoa haere ai te wa. Kei te mohio ahau, kaore he korero whakamarama maku mo tenei; tae noa ki te toru tekaupi ma tahi o Kohitiatea (ara Hanuere), rua mano e wha tau.

- E whakaae ana ahau ki te whakauru mai ki tenei kaupapa rangahau.
- Kei te mohio ahau ko nga mea e korerotia ana e ahau hei painga no te iwi Maori hei painga hoki mo nga iwi o te ao whanui.
- E whakaae ana ahau / Kahore ahau e whakaae, ki tangohia a uiuinga ki te ripene mau reo, mau whakaahua ranei oku whakaututanga, o te ropu arotahi ranei.  
- E whakaae ana ahau / Kahore ahau e whakaae, kia puta mai tuku ingoa i roto i tenei mahi, ki ta te whakaaro o te Kairangahau, he kupu korero, tuhituhi ranei.

- Kei te marama ahau kahore e taea e te Kairangahau te whakakore i te putanga mai o toku ingoa i waenganui i nga tangata e whai ana ki taua ropu arotahi.

Tuhia to mokota
(tou hainatanga)
To Ingoa tuturu.
(Kia marama te tuhi, kia ora)
Te Ra:----------/-------/-----------

HE TIKANGA KUA WHAKAMANAHIA E TE KOMITI MANAAKI TANGATA TAUIRA O TE WHARE WANANGA O TAMAKI MAKAURAU i te ra ............ Mo nga tau ......., mai i ........./.........

(Whakakiia tenei wahanga i muri i te rirotanga o te whakaaetanga mai i UAHSEC a, i mua hoki i te hoatutanga ki nga tangata tauira kua whakarite.)
Appendix 7: Tapu and Atua, Tangata and Whenua

Grounded in the knowledge and scholarship of Pa Henare Tate (2001, 2002, 2009) I have utilised his teachings from wananga and personal communication to explicate and construct a workable guide to the meanings of Tapu i and o in regard to Atua, Tangata and Whenua with the intricate connected principles and interconnections.

Important is hohourongo or healing and reconciliation especially if there is no rest.

1- Te Tapu i and o Te Atua:
   A: God as Being: Te Tapu i Te Atua

   God in existence as the origin and self-possession of God is Te tapu i Te Atua.

   B: God in relationship: Te tapu o Te Atua

   God’s decision “to be in relationship” (Ngata, 1987) with all that is God’s creation is named te tapu o Te Atua from which flows love as mana which is a spiritual power. God’s tapu and mana in unison is both the source and relatedness of all things Maori as it is be-in-g, as to be in and as a “being” (p. 29-30)

   Example: In Tate (2009a) the phrase “Ko te Atua te timatanga me te whakaotinga o nga mea katoa” (p. 30) [“God is (acknowledging God’s being) the beginning and the end of all things.” Acknowledging that God is in relationship with all things at the start as well as at the end of their lifespan in the world and beyond the world] (Tate, 2002)

2- Te Tapu i and o Te Tangata:
   A: Tangata as Being: Te Tapu i Te Tangata

   Tangata (people) are a creation from God’s power emanating from his love for tangata so are brought into existence. The Tapu in tangata is a sum of ira tangata, mauri-ora, hau-ora, tinana, wairua, and hinengaro. [Of the human life principle, the life (essence), health, body, spirit, mind, heart and emotions] which is called Te Tapu i te Tangata. The being totality relies on the interdependent functioning which is “central to Maori spirituality” (Tate, 2009b) as it constitutes holism

   Innate is thus the sacredness, dignity and worth/value in tangata [which I would add to be a notion that they themselves are variations of both inward and outward appearances of tapu in the form of ahua personality as they are innate to God and then gifted by God, to tangata which can be, perhaps, termed awe. (Aue)]

   Example: Acknowledging manuhiri (visitors) exemplifies the sacred on the karanga then the dignity of mihi then the manaaki and hakari of the respect and value(Tate, 2009b, p. 30)

   B: Tangata in relationship: Te tapu o Te Tangata
Te tapu i te tangata, is empowered also by the relationships to all things, in addition to Atua and is termed Te tapu o te tangata culminating in a display of reverence for tapu through relationships, especially through whanaungatanga identity and whakapapa.

Example: Bishop Pompalier’s hikoi from France back to New Zealand rekindled the tapu of the relationships with tangata he had in his living time as a priest and bishop. In returning to the place of his first mission in Motuti enhanced the iwi of Hokianga, the people, but the whanau of bloodline connections extending from Hokianga kin. Included are the kin of the “Catholic Church”, a symbolism for the people of the Catholic faith as a whole and thus relationships extend locally, nationally and internationally (Tate, 2009a).

3- Te Tapu i and o Te Whenua:
   A: Whenua as Being: Te Tapu i Te Whenua

Whenua (land) is treated in its own right, being and addressed as one would address a person, as it too exists with needs i.e., ecological well-being. Tate (2002)

Example: “Tena koe e te papawhenua e takoto nei.” (Tate, 2009a, p. 30)

   B: Whenua in relationship: Te tapu o Te Whenua.

Tangata in the collective as iwi or in the singular as a person, identify with the land such as according to rohe whenua (territory) or with maunga (mountains) and they voice this in mihi or conversation.

All of the above are linked in Te Tapu i and in te tapu o each to each other and then between each other, inter and intra dependant to maintain holism and connectedness.

Flowing from the te tapu I as the first state of importance is the second of te tapu o with the third perspective of tapu which is Tapu restrictions as the remaining interconnected perspective of all three perspectives of Atua, tangata and whenua.

4- Tapu Restrictions:
   Control of access to Atua, tangata and whenua.

   A: This is done by restrictions in order to honour tapu and mana.

Example: The protocols to be followed when visiting a marae in that you are not able to enter as a visitor until called onto the marae by the tangatawhenua and then for us the kaikorero usually 2 to 3 greet the visitors then the manutioriori sing a support waiata then the visitors reply and with their songs, then sometimes a koha is given over in the hand then the hosts invite the visitors to come forward and greet all with hongi or shaking hands then everyone goes for a kai to lift the tapu proper and all are equal to walk around freely within the respect accorded to the obvious things Maori.

   B: Forbidding and prohibiting violation in order to honour.

(Tate, 2009a, 2009b)
Principles are followed to address Tapu and as tapu is linked to mana then tapu is linked to the exercising of mana and Pa Henare Tate continues to explicate these as Principles of tika, pono and aroha to address tapu and exercise mana.

(Tate, 2009b, p. 32)

5- Principle of Tika,

Tika:

A: Tika consists of:

a) Correct ordering of Atua, tangata, whenua relationships
b) Correct exercise of mana
c) Correct, proper, fitting and worthy responses for Atua, tangata and whenua.

B: Tika seeks to:

d) Address, acknowledge, respect and enhance what exists including connections to the existence

C: Breach of Tika:

e) Results in violation, trampling of te tapu.

Tika needs pono and aroha:

6- Principle of Pono;

Pono:

A: Pono consists of:

a) Truth
b) Integrity

B: Pono seeks to:

c) Reveal reality as it truly is.

C: Pono requires:

d) One reality between what is and what ought to be
e) Manawanui, steadfastness and consistency
f) Exercising in order to Implement tika

D: Breach of Pono:

g) Erodes integrity of relationship
h) Destroys integrity of relationship
i) Creates an inability to address tapu
j) Creates an inability to restore tapu

(Tate, 2009a, pp. 32-33)

7- Principle of Aroha;

Aroha:

A: Aroha consists of:

a) Expression in Empathy
b) Expression in Compassion
c) Expression in Joy
d) Source in Atua
e) The source directed towards te Tapu i te tangata
f) A flow from te Tapu i te tangata as te aroha o te tangata
g) Te aroha o te tangata directed to te Tapu i te Atua
h) Te aroha o te tangata directed to te Tapu i te tangata

B: Aroha seeks to:
i) Express relationship between Atua and tangata
j) Express relationship between tangata and Atua
k) Express relationship between tangata and tangata

C: Aroha requires
l) Te Tapu i te tangata to have aroha
m) Te Tapu i te tangata to exercise aroha
n) Te Tapu i te tangata to be the object of tangata
o) Direction according to tika
p) Expression from tika of correct, proper, fitting and worthy
q) Pono in order to be exercised with integrity and consistency.

D: Breach, or lack of expression of Aroha:
r) Diminishes a person so expression is diminished or lacking
s) Makes it humanly impossible to enter, maintain or resolve encounters with tangata, whenua, Atua.
t) Results when not directed from tika and expressed as misguided or misplaced aroha.
u) Results when a person has been diminished.

As tapu is fundamental in Maori spirituality so then is the coexistence it has with mana, as we address tapu in order to exercise mana.

(Tate, 2009b, pp. 32–33)

8- Mana, Spiritual Power and Authority.
Inextricably linked with tapu is mana, as Tapu i te tangata means there is mana i te tangata and as it is so that all compositions of tapu i and tapu o as they have a mirror image in the form of mana i and mana o.

A: Spiritual importance in link of Mana to Tapu.

a) When tapu is acknowledged so is mana
b) When tapu is enhanced so is mana
c) When tapu is restored so is mana
d) When tapu is ignored, mana is blocked so ineffective for action
e) When tapu is diminished, mana is blocked so ineffective.
f) When mana is ignored so is tapu ignored.

B: Source of Mana

g) Tapu
h) Tapu i te Atua is highest form of mana
i) Tapu o te Atua relationship with tangata imparts mana to tangata
j) Tapu o te Atua relationship with whenua imparts mana to whenua
   C: Purpose of Mana

k) Achieve the goal of addressing, acknowledging, enhancing and restoring tapu

l) In achieving goals (of life) there is a benefit to self and others
   D: Principles required to exercise Mana

m) Tika: To create, maintain and restore correct relationships
n) Pono: To ensure mana is exercised with integrity and consistency
o) Aroha: To express and/or exercise in empathy, compassion and joy the pono
   and tika of the other two principles.
p) The principles to exercise mana are the same principles to address tapu.
   (Tate, 2009, pp. 30-33)

In the connectedness is the importance physically and spiritually of whanaungatanga
which is, te tapu o, relationships, to te tapu i, all that exists and thus “being”, in Atua,
tangata and whenua.

9- Spiritual importance of Whanaungatanga.
   A: Relationships

   a) Blood links which constitute the person
   b) Kinship which constitute the person
   c) Begin on conception
   B: Significance

   d) Whakapapa, multi-faceted whakapapa identity, from Tupuna (many ancestors)
   e) Whakapapa, multi-faceted identity from matua (parents) such that from 2
      parents we get 8 heke tika lines, direct lines of descent.
   f) Whakapapa going back before grandparents enriches identity
   g) Karanga, name relationships, as in sharing surnames brings in relationships
      through a common ancestor
   h) Spiritual Taonga connections in te reo (language), tikanga (culture),
      matauranga (knowledge), tapu, (sacredness) and mana (spiritual power and
      authority)
   i) Source is in Io-Matua-kore, the parentless one
   j) Basis for the spiritual importance is Io.
   k) We link to God so we have dignity and worth.
   l) Maori people view what they are, te Tapu i te tangata, and who they are, te
      tapu o te tangata.
   (Tate, 2009b)

All of the above are the positive aspects of Maori spirituality yet there can be negative aspects
such as a takahi I te tapu, violation.

10- Violation: Takahi I te tapu, Takahi I te mana, Tu kino:
   A: Meanings:

   a) Trampling of tapu
   b) Treat badly
   c) Abuse
   d) Violation
Sin

B: What happens:

f) Violation may be conscious or unconsciously done

g) Tangata may be violated knowingly or unknowingly

h) Te Tapu i te tangata, the intrinsic being, is what is violated

i) Te tapu o te tangata, the relationships of the victim are also violated when te
Tapu i te tangata is violated.

j) Violation weakens the relationship/s of the victim

k) Violation may sever the relationship/s of the victim

l) Violation violates the sources of the links namely those to Atua, tangata and
whenua.

m) Violation to a child violates also the parents

n) Violation to a people or person violates the creator, God.

o) Violation to whenua violates the intrinsic source and violates the source and
significance of the whenua

C: Effect:

p) Diminishment of tapu

q) Diminishment of well-being of tangata and/or of whenua

r) Wairua affected with physical violation.

s) Emotions affected with physical violation

t) Perpetrator of victim is also affected

u) Perpetrator’s relationships, links, are also affected.

v) Lack of mana of victim

w) Lack of achievement by victim

x) Tapu violation blocks mana and makes mana ineffective.

The overall consequence of the above is a state of negative noa.

11- The state of negative noa.

A: Cause

a) Violation in any form

B: Effect

b) Tapu of victim diminished

c) Tapu of perpetrator diminished

d) Tapu of relationships of tangata diminished

e) Mana ineffective as violation blocks mana effectiveness

f) Tapu restrictions are no longer effective in preventing further violation

C: Signs

g) Persons decline to take roles they normally do such as on marae

h) Suffer from lack of well-being

i) Suffer from loss of order

j) Suffer from loss of peace

k) Suffer from loss of joy

l) Suffer from loss of love

m) Suffer from loss of outreach which is exercising mana

n) Personally they cannot achieve

o) Personally they cannot achieve goals
p) Do not have by themselves mana to free themselves from noa.
q) No mana is exercised
r) Tika and pono require exercising of mana and aroha and so tika and pono unable to be achieved

D: Extended effect

s) Continues through the generations
t) Holds whole families in state of noa

E: Treatment

u) Care must be taken not to be violated further
v) Those perceiving the state of noa must exercise their mana and aroha so that tika and pono is instituted for the violated
w) Must not leave the violated or self in a state of noa
x) Must not put the violated or self into a state of noa
y) Hohourongo

(Tate, 2009b)

12- Hohourongo: Restoration through reconciliation.

A: Aim

a) Restore tapu
b) Restore mana
c) Restore wholeness

B: Process
d) Gather reconciliators (kaiwhakakapi-tu ranga) with mana and aroha, who initiate (kokiri), support (tautoko) or issue challenges (whakatara) to ensure hohourongo is achieved.
e) Practice tika i.e. do not leave people in a state of negative noa
f) Practice pono by monitoring the process to ensure integrity in the resolutions
g) Practice aroha expressed in empathy and compassion to the violated so there can be healing. Joy may be found post reconciliation

C: Purposes

h) Restorative Justice: Restores mana to all involved guided by the persons who have the mana and aroha to guide all to a just conclusion with aroha.
i) Sacrament of Reconciliation where a priest concludes hohourongo with sacramental absolution.

(Tate, 2009a, pp. 34-35; Tate, 2001)

Sacraments are rituals, also an aspect of Maori spirituality.

13- Ritual

A: Expression

a) Ideal when word and sacrament come together in a Maori way
b) A Maori way is in the context of karakia, waiata and wairua.
c) Realises who Maori are
d) Realises Maori links with Atua, tangata and whenua
   B: Church rituals process

e) Must be culturally relevant to tangata
f) Must be in context of tangata in acknowledging them in their being, te Tapu i, and in their relationships before rituals performed e.g. baptism, eucharist, marriage, ordination.
g) Once ritual complete then tapu restrictions lifted
h) Once tapu restrictions lifted there is knowledge of links to human whanau and spiritual whanau, the church, with Atua, whenua and history.
i) If sacraments proceed with full acknowledgement mana is restored and they are active in church
j) If sacraments proceed without acknowledgement then violation occurs

(Tate, 2009a, p. 35)

A final aspect of Maori spirituality is said by Pa Tate to be Te Wa.

14- Te Wa, Moments in the Journey of Life.
   A: They are markers in one’s life where;
   
a) Their tapu was addressed, enhanced and restored
b) They addressed, enhanced and restored the tapu of others
   B: Once tapu honoured at one stage
   
c) One has the mana to move to the next stage in life
   C: If one stage bypassed
   
d) There is not the mana for the next stage until missed stage has been addressed
   C: Fulfilment:
   
e) The full possession of tapu and mana
f) Enjoyment of fullest relationship with Atua, tangata, whenua.
g) All enjoy full knowledge, possession and exercise of their God given roles
h) Means completion of hohourongo
i) Tika and pono have been subsumed in aroha
j) God is all in all
k) Dynamic interrelationship of Atua, tangata and whenua is open, full and free of negative.

Through the fulfilment, which is God is all in all, one may see as Pa Tate envisions in the specifics of Atua, tangata and whenua, the identification with Jesus in his own mission such that;

It is for the Kingdom of God, that Jesus came, and for the Kingdom of God, Jesus died and for the Kingdom of God, Jesus rose again.

(Tate, 2009a, pp. 32-35)
Appendix 8: Tu Mai, Standing to Speak in Narrative

Tu Mai, Stand(ing).

Since the conception of this Doctor of Philosophy thesis there has been some development over eleven long years in the topic of interest, Maori care in dying and death. When I commenced this study I was forced to travel constantly into the city to read and photocopy articles of relevance. In 2005 the increasing availability of e-resources provided an opportunity to validate what I had collected and ensures my research and ideas stay current.

The grounding of this research is where our Ngati Te Ara maunga (mountain) and urupa (burial ground) is, in Kawiti, the name of our valley and our name given from our Kawiti lineage.

The Valley and Ngati Te Ara, of Kawiti the Tupuna Tangata and Kawiti the Whenua

When I was a child our whanau moved from Kawiti to Moerewa and ever since I was young I can remember we would have medicines from the doctor and chemist high on the shelf in our washhouse which was part of our home. In Kawiti in our kainga tuturu (real home) where all of us lived, that is my parents, my six brothers and sisters, with Uncle Murphy, Uncle Boy (Arthur Beattie) and Aunty Mattie and their family and with Nanny when she was alive, the washhouse was separate, attached but outside the main house. The washhouse was also a copper at the cowshed. Mum had said they had to cart water from the creek to do the washing then. So all these things go through my mind.

I used to go back to the valley to see our cousins, first cousins and all Mum's first cousins and their families. I remember all the old people, and they seemed so old, always speaking Maori and broken English. There were a whole lot of them from Otitia where the Cherringtons lived right up to Ngapipito where the Kake’s and Aunty Hana Brown lived. All the way a whole lot of cousins and aunties and uncles lived and also matua (elders) whom we called aunties and uncles. There were homes held by each whanau, (family) in our whakapapa (lineage heritage) under the marriage of my great-great-grandmother and great-great-grandfather Hone Paraone-Kawiti and Heeni Rirere Hoterene Paraone-Kawiti, whom themselves were first cousins, son of Taura Kawiti and daughter of Tuawahine Kawiti.

48I have written the document as if I am taking to my family which means the use of words may not be grammatically correct, for example, use of was instead of were. This also gives you a taste of the carry over of the spoken word we were taught to speak with and how we tell our stories.

49The meanings of the Maori words are in the context of the use in the sentence or on the topic of discussion.
The family were Maori, handsome, well-groomed, well-spoken in the most and respected. Every area had their person and my memories begin at Otiria marae with Lena and Paki Cherrington, then as we travel towards Maungarangi, our Maunga, now our urupa, and on to Ngapipito we see Aunty Kahu with her son Mo (Motatau) and Hilda Shortland, then on to the right-hand side to Wahi Cherrington then on the left was sonny Ngawati (Jnr). As we travel the road we come to the next whanau whare held by the Jordan’s and Repia’s on the left before the wind up the Tuhipa hill before the descent down the other side which opened into the valley o nga rangatira, Kawiti. Sitting on the right-hand side was the kainga of Nau Paraone-Kawiti with his brother’s kainga straight ahead and opposite Maungarangi that of the first born male’s whare, Hohaia Paraone-Kawiti. Hohaia’s children sitting now in the valley with the eldest son Paahi at the “Ponderosa” then left and right to just pass and beside the urupa. From him to the right as they were now on an intersection with Ngawhitu Road, were the homesteads and whanau of Uru at the Owen’s and then up further were the Rodgers and Cherringtons to the Coopers’ at the end where Lake Owhareiti meet us too. So when we come back down the road we go back round the urupa. The road sweeps around, pass Maungarangi curving right then left and on to Orauta, pass all the Tana’s whanau and whare on the straights then to the Thompson’s pass the spooky lake onto the straights of Ngapipito disappearing into the rohe of Mangakahia o Maihi Paraone-Kawiti, warrior and brother to the Taura Kawiti first born son of Te Ruki Kawiti. 

We were always scared of meeting the cattle trucks on the once metal roads that our soles of the feet got hard on.

I remember going to lots and lots of tangi (Maori funerals) at Otiria, Te Rito, Ngararatunua and Ngunguru, where here they used to have the body in a tent beside the beach. I remember old Uncle Sonny Ngawati and Whare Hauraki always calling in to see us at Moerewa and to see Mum. Mum was a very good cook and they loved her baking. They would get me to put on the size 70 records which had to be played on a gramophone as a child, and always talking Maori.

The valley was rich with ancestry and we were the uri (offspring, issue). They were my family and I was their family. There was no ‘nuclear’ families which meant only talk of your immediate family, no, it was rather we are all one and all older are our aunties and uncles or matua to be the very old, even though they were actually Mum or Dad’s cousins. There was no place for the Pakeha lineage of second cousin, or second cousin twice removed and all that carry on, we were all one together and so much so anyone of them older, even though in
whakapapa we may be tuakana (senior), could discipline us or tell us what to do or kaitonatona us (make us do jobs or errands).

It was a way of life of which I did not know any difference between Maori and Pakeha. We lived under all forms of the mana (prestige, power, status) of our recent and past tupuna (ancestors) Kawiti at home, Te Maawe and Te Peke at Ngunguru, Te Kemara at Waitangi and Hongi in Kaeo. We had lived under Maori lore, under Maori principles and beliefs and yet we were not aware of it until we left the valley or engaged with the Pakeha and with Maori or pakeha of the “other” valley or places. Maori ways formed us, moulded us, and for me, created my whole being and pathways. My dad would be 94 this year of 2008 and my mum 84, yet to most my age, these would be the ages of their grandparents, so I am in a new generation yet belong to the ways of a generation previous.

We were raised with stories of who we were. On my mother’s side, there is Ngati-Hine, Ngati-Te Ara and Jewish, Ngati-Wai, Te Waiairiki, stories of what happened to people and what we called “ghost stories” as our families were raised with the belief, and had also seen it that we could, “see” things. Mum also had Scottish-English ancestry on her father’s side and having died when mum was 12 we all had his sister’s influence from Wadestown who gave us the taste for the non-Maori world. With Aunty Margaret she was silent on the one kin having been a Druid priest.

My dad came from a different whanau and hapu, (cluster of whanau) Te Tahaawai of Whangaroa, Ngapuhi ki Ngati-Kahu and Ngati-Kawa and Ngati-Rahiri of Oromahoe and Waitangi. Likewise he told me of the stories of his people, who we were, who we were also connected to although not raised with, and that is Tainui and Te Arawa. His stories were not of being scare of ghosts as Dad was always a brave man and to him they were “seeing” as a gift for protection. I was raised on his ancestors’ beliefs, with stories of magic and determination of mind and spirit and the ability to “will” things to be.

I remember my godmother and aunty who it was said I was named after, Aunty Mattie from Whanau Apanui who always ‘petted’ me. These people were old and I always felt closeness to them and being the baby of the family, 16 years between the eldest and me and with Mum often, I saw them heaps. I used to go and stay with her and Uncle Boy in Kawiti, and I always remember her massaging my legs with tweed lotion. She had her own beliefs and stories too.

Amid both sides of my ancestry was the teaching of faith through the hahi (church) to which the family belonged and which represented all denominations. The fear or blessing of Atua
(God, Jehovah, Yahweh, Ihowa, Io Matua Kore…) through his son Ihu Karaiti (Jesus Christ) of Nazarene was another engagement in a dimension of the “will” whereby we knew and know our Tupuna of dire purpose, conviction and belief and could engage and communicate directly.

I have also had, as long as I can remember, dreams of things to come and of things that could be, dreams as in the world and dreams as in another world. At all times those who were close to me in the real world, in my world with them and those connected to me by birthright, heritage, and whakapapa, men and women, chiefs and tohunga (of the original type), would come to me as they had to my Nanny (Ripeka Paraone-Kawiti) and to my cousins (and as they had to our Tupuna through the stories told). I am used to their company and like all of us it is second nature and very natural to have the supernatural present, as I found it to be called by non-Maori and Maori if there was no way of describing occurrences which were both positive and negative. My family call it the wairua (spirit) and it was and is a gift and a blessing and it was and is soft, peaceful and beautiful, even in dark moments. It is as real as the day is day and the night is night and is omnipresent.

I do not recall any sickness in our whanau, and only witnessed one passing (actual dying and then the death and present after the death) that I remember. In 1970’s my cousin became sick after seeing her sister appear and later there was the passing of my godmother and Aunty Mattie, originally from whanau Apanui, in the Kawakawa hospital in the Bay of Islands. So it’s funny now as it was then to look back years and years ago and remember the orthodox medicine in the washhouse and some of Dad’s Maori medicine in a bottle or big preserving jar, the one that Mum did the big golden queen peaches in.

But this washhouse medicine shelf clearly had an impact on me and I decided I wanted to know what medicine to use if my family get sick and chose to be a pharmacist. Equally I wanted to know what orthodox medicine was the same as what the Maori medicine Dad said he used and those that family members used. However, I knew there was no physical medicine at that time for the mate Maori (Maori sickness as it is referred to in English) that we had witnessed through the invisible causes nor it seemed for cancer which was rare to us. All these, belonged to another realm.

I needed to leave my whenua and rohe (territory) to study but it was never going to be easy. I always remember coming home from primary school. I went to both primary and intermediate school at Moerewa while all the rest of the family went to Orauta School, a so-called a native school in the country, about two to three hundred metres pass the old home we lived in.
day, Dad had lit the fire and put some little yellow ducklings in a box in front of the fireplace. It had been raining and it felt so warm and snuggly. Mum was home as she was always home to meet us from school. She rarely went away except to see her Dad’s sister Aunty Margaret in Wadestown, who was old too. I missed her when she went away and I would stay with Daddy and time seemed to never pass quick enough as I waited for her return. I reflect back and miss that feeling we call mahana (warmth) that they, like all our families emitted back then. Perhaps I always remember this as I missed home so much that I never wanted to live away from my parents even if I had children and was to be married because I loved them. I also knew of the risk I would be undertaking to be outside my rohe tuturu (territory and upbringing) as me and my teachings would effectively not be safe. I can become sick as I would have my wairua invaded. As Ta Hemi said “Never make the mistake that you would ever meet the person, you will always meet their Tupuna because of your whakapapa” and in hindsight how true.

In 1988 after 10 years of going backwards and forwards through studying and working I returned to Moerewa and opened my own pharmacy and then managed Okaihau then re-opened Kaeo, because they were in my tribal areas and it was safe to do so. I was back home again with my whanau. I reengaged with my parents and the family engaged more with extended whanau in Waitangi, Kaeo and Okaihau and with other elders of families.

Life went on well until 1989 when I lost my main poutokomanawa (pillars of wisdom and strength and support in my then happy and secure time of life, namely my sister Colleen, my Mum, Aunty Margaret and Sir James Henare, who went first, all in the same year. Now I only had my Dad left and slowly I started noticing changes in Dad missing Mum and more visitations of wairua (spirit). By this time I had a son, and he was named Te Kemara with the consent of all those named Te Kemara living at the time and all said it was up to Dad as he was the eldest, and Dad agreed.

Every birth and death and every name has meaning, a meaning that lies with our recent Tupuna that reaches back into time to the forbidden time, in that we were taught not to reach too far back into the past as it is too tapu (sacred) although we may travel there in our sleep or dreams or sickness. All that I believed to say and do and perform was in accordance with what could be done and in belief that it was meant to be, every step being taken a step of purpose, of meaning, of substance. It is but a journey, a journey that walks two paths, of the world and the other world beyond, where we meet at the veil, kei tua o te arai; worlds that were
transversed by our Tupuna as they were pure in thought and mind and of strong will, belief and obedience.

It was in 1993 my father died and life really got hard. It seemed all those staunch to me and who had loved me had been taken and I was vulnerable with a young child Te Kemara and two pharmacies to run, an extended family to care for and most of all, I had no one to go home to and talk of things Maori in the way we used to.” I struggled on then in 1996 as given, my second son Hohaia was born.

“The last of the Mohicans or rare as the black robin” was what Uncle Boy said of himself as he was the last one left (of the men and the elders Maori for us from the children of Ripeka and Aata Beattie and when he died in 1998 he threw me into it. “What do we do now? Will we hear those old ways, those old words, and those old sayings?” And so I have done my PhD, but in not in orthodox medicine: I have done it in Kaupapa Maori (Maori ideology) palliative care, a natural progression from previous theses of a similar topic. After losing our matua I wanted to write on our ways in passing over in the way I was taught and remembered to be that of our people in the valley of Kawiti so they would be preserved and serve to educate our kin and enlighten those who we were to come into contact with in our modern world but who were unfamiliar with our ways.

It was time to look back in order to go forward into the future as the Maori saying went. However, a major culture shock was in store for me in both the Maori and Pakeha worlds. I was open to the lore of tapu and struggled with the absence of my parents at hand with me as they had been and those in near touch, knowing I was now to practice the praxis. Yet we live these ways amid diversity and essentially uphold the belief that death is not death and ontological but merely a transition to another realm where we look back to care for our loved ones with our loved ones under the auspices of Atua.

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2 In the context of the narrative it carries both definitions from the Online Encarta Dictionary of Office 2004: Definition One is “the practical side and application of something such as a professional skill, as opposed to its theory”, Definition Two is “an established custom or habitual practice.”
Appendix 9: Autoethnographic Narrative Excerpts

Atua, Io Matua Kore, and God to us as mortal man. There is a link by us to Atua and with special care we have the ability to return to Atua from whom we came and ultimately achieve the highest order of wairua. I believe as do many Maori.

It is a connectedness that relates us to all species on earth and all living things, constituting absolute whakawhanaungatanga (kinship by relationship). These beliefs with the legends, stories, senses, wairuatanga (education on the gathering of the wairua/spirit/soul/immortal part of man) have withstood the test of time and were handed down orally to certain whanau members. Other whanau members were chosen for equally important roles in the functioning of the whanau orangatanga, (well-being). This well-being exists even itua o te arai, (“beyond the veil”).

The beliefs and practices are handed down orally and through praxis, through the whanau, or “given” by whanau or extended whanau, or acquired through the wairua. A foundation had been put in place by elders that may evolve with time yet still remains functional. We have practiced a process and protocol for many years and we have our stories to tell that palliation begins on diagnosis and continues beyond death to the lifting of the tapu, onto the kohatu (rock) unveiling and is further continued by caring for the family left behind, whakawhanaungatanga. The whanau and extended whanau have roles and responsibilities to the person needing palliation in addition to healing themselves. Even our Whare, (home)

Whare Tupuna (house of our ancestors), Whare Karakia (house of prayer) inside or outside the marae has a role, as if personified through metaphor, to perform in sanctifying the journey of our loved ones. We take our tupapaku (body of our deceased) to our marae and it is symbolic of our Tupuna waiting for us, overarched above us to embrace us before the journey on our home roads to the maunga and pa named Maungarangi. (Mountain in the Sky) The kaiawhina (helpers) for all this are the kaikaranga (callers) and kaikorero (speakers) who facilitated the journey for the person. Collectively, the kaiawhina, inclusive of the whanau, in amalgamating their roles, were the poutokomanawa for the loved ones transition to “beyond the veil” and on to Atua. So there were experiences to be shared due to whakapapa, identity and trust. There were stories to be told.

I was born on the 25th day of May in the Kawakawa hospital in the Bay of Islands. My mother said that my grandmother, Ripeka Paraone-Kawiti Beattie read the Bible as a section in proverbs signified a meaning and said that 25 meant a “business” future. At the time, our
family lived in Kawiti and I was the matamuri or potiki (last born) of a family of seven to my mum and dad. The eldest in the family was 16 years older than me. We lived in the home in Kawiti with Nanny and my mum’s brother Te Maawe (Murphy). The house we lived in was the one built after the death of Granddad Beattie, who died aged 44 of pneumonia in 1930’s.

The previous home was where the cowshed is now and was said to be on the direct line to Te Rerenga Wairua and the kihau (spirits) would be said to come through the house on their journey and the doors had to be locked, but even then it was said you would see them turning the handles. We learnt that the spirits come over Tuhipa then into the valley then to Maungarangi Pa, that’s our urupa, then across to our hill and the house then was dead in the line, as they then went over the valley and onward.

My grandmother Ripeka Beattie (nee Paraone-Kawiti) died aged 66 when I was 18 months old. My grandparents on both sides, maternal and paternal, had already passed away.

I don’t remember much of my childhood except that I remember my grandmother although I cannot distinguish whether I actually remember her or saw her in moemoea (dream). She would be holding onto my hand as we stood out on the verandah of the old home in Kawiti and I would be dressed in a pretty white frock with long ringletted hair with a white ribbon in it wearing white socks and shoes. She would be standing there well dressed leaning on a tokotoko (Walking stick). Nanny was fair and green-eyed and it was said to be the fact it was a throwback to the non-Maori, Jewish blood she had in her from her father Hohaia Paraone-Kawiti. It was also said maybe it was on her mother’s side, the Kerepeti (Gilbert’s) of Te Waiariki and Ngati-Wai, as they all have blue or green eyes and are fair. When I finally saw a photo of Nanny in about 1989 which was held by my grandaunt Margaret Cadzow (nee Beattie) in Wadestown, Wellington, with Granduncle Douglas Beattie and Great-grandma Payne, she was, as I had seen her. Nanny did not like photos been taken or dates engraved on ornaments as it was “bad luck” she had said, and the year she died, Uncle Boy, her son Arthur, had given her a watch with the date engraved on it. Mum and Boy had said.

It was when I got older that I was told Nanny gave me a Maori name and that was “Tapu” because if I did not like clothes or they were dirty I would say, “that’s tapu”. After that, the family called me Tapu or Tapu lady. To this day my eldest brother Jim, whom Nanny spent so much time with that he ended up the only one of all of her grandchildren who spoke Maori from the cradle, is the only one who calls me “Tapu” and it’s usually when things are good.
In regard to names, I was named Maryanne my mum said because she liked the song “all day, all night Maryanne” which was on the hit parade in those days. However, my aunty, wife of mum’s brother Arthur, who we call Uncle Boy, was called Mattie, who was a Skipper, or more correctly, Skip worth, from Whanau Apanui of whom Mum said I was named. Aunty Mattie was also my Godmother and got me my christening gown as a baby and I was baptised at Orauta. The church was held in the school and today is still in one of the rooms. One day Aunty Mattie told me her real name was Materere which recalled the plague, or, as she told me the flying death that killed many of Whanau Apanui. I recall going down to Omaia for her kawemate (taking her back in wairua to her place, of her birth whanau to mourn as she was buried in our urupa) when I was about 12. It was years after her death when I found I was one of a few, other than Whanau Apanui who knew her real name. I recall she used to massage my legs with tweed lotion all the time when I would go and stay when them in Kawiti and she said I would run fast and funnily enough, I was a good runner and all round athlete. She was very good to me and her dying and death gave me a clear insight into things Maori. When I saw her in her waka (coffin) and kissed her I will always recall her as warm and as if sleeping. I still see her to this day and she always comes to me when someone is really trying to harm me and she fixes it up and says to me “you know what to do, you know what it is” yet still she helps me. Her youngest daughter, Queenie was named after my mother.

The only other time I was named was by Graham Rankin. He referred to me as Miss Kaiteke as Kaiteke was the real name of our Granni, a tohunga and rangatira Te Kemara. The Karaka Tapu at Waitangi is his tree where the whenua of his uri were placed in the past. There are many Te Kemara stories.

Most of the families had names of Tupuna, both Maori and non-Maori. What got extra confusing for persons who didn’t know whakapapa was when one family line took the first Christian names of another family line. Worse was when they were then regarded as the person to whom we would account via the name when in fact it was our own males in our lineage who were senior because they were born of a male as opposed to those with the names who were born of the female, that is, sister to the first male.

The impact of the beliefs I have been raised with has definitely shaped my life and my thoughts albeit in a predominantly non-Maori world. The roots lay in the stories and experiences I have had within the auspices of my whanau through my whakapapa. Furthermore, my life Maori probably began when Nanny passed away as my mother told me that as a baby I would go outside onto the verandah and look up to Maungarangi, the mountain come pa which is our
urupa and next to our kainga tuturu, and say “Nanny’s up there”. My mother thought this not to be normal for one of my age but Nanny had “this way about her”. After that we moved across the way to the Tuhipa area and where they said Kawiti hung things on the tree. When I was about aged three we moved from Kawiti to Moerewa but I always went back to stay at Uncle Boy’s.

Mum was the youngest of three and the only daughter. She was named Queenie because when she was born her father said “this is my little Queen.” She was born in Kawiti, on 11 December 1944 in the old home which was where the cowshed was (the one with the kihau, (ghosts) as it was on the direct line that they took on their way to Te Rerenga Wairua. After her husband died another was built along from here. Mum had told me nanny said Nanny nearly died afterwards because Mum said she had washed her hair and went into labour and they were taught not to do this or the afterbirth doesn’t come away and so this happened and Nanny got sick. She said her dad used to go away to the South island a lot to his people to work and return home every so often. However, when he was back and working, he got pneumonia and died in 1936 in the Kawakawa hospital because they couldn’t fix it then. They all opposed going to hospital because they believed that if you ended up in hospital you died, as did many of them did who went there.

Uncle Boy told me he always spoke both Maori and English and after a time his dad told him off. Uncle Boy told me “Dad was away so often that the only language we spoke at home was Maori and we were all talking together in Maori and Dad got up in disgust and said how you dare speak when I can’t understand.” So after that Uncle Boy always spoke in English or translated the Maori. He also said that he was always deemed the “Yaqui” after that and Uncle Murphy and Mum were the favoured ones.

Yet they were all fair, blue-eyed with blond hair which was the same colouring as Sir James. Uncle Boy said he was really annoyed because those in charge of the urupa at the time, buried his dad, our granddad, Arthur Beattie Senior whom Uncle Boy is named after, outside the urupa gate because he was a Pakeha. Although he now lies right beside Nanny, she is on the inside of him. The gates have extended through time, way down the hill and the collective whanau have gifted more land to extend more.

It was also told to them by her dad that Mum was not to speak Maori. When her dad died she was twelve and was taken away to her English/Scottish Grandma Payne in Palmerston North to live. Later she was taken down to Wadestown in Wellington to live with her father’s sister,
Margaret Cadzow and husband John where she was taught the so-called English ways. She worked in a shop in Cuba Mall and was in a marching team. She said it was a lovely life but she missed her mum and home in Kawiti. All her letters were read and censored by her Aunty Margaret. One day she said as she was to post her letter to her mum she wrote on the back of it, “come and get me” and Nanny came for her and took her home. She had a hard time on her return but soon settled back in and met Dad and married at eighteen in the Kaikohe registry office. Mum and Dad lived in Kawiti only moving to Moerewa when i was aged three.

Mum loved children and cared for all seven of us plus cared for another five children as my brothers and sisters who were my nieces and a nephew. She said that she missed having a sister and a big family. Mum’s gift was manaakitanga (hospitality, kindness), and she was remembered by all as always cooking, cleaning and looking after children. She never had a bad word to say of anyone and we used to have heaps of visitors. Lance has a puhoro (tamoko, Maori symbolism carved into the skin from the waist down both legs) with also the carved sacred belt around his waist and up the centre of his back. As a symbol of his love to Mum he has manaakitanga, as part of his puhoro on his thigh. The symbolic meaning is that the puhoro is the last thing an ope (group) sees as the leader calls to move, or moves onto a marae. As the leader slaps his thigh we see the symbol, and then move together. He put his puhoro here to signify that if he led us the last call we will hear if we don’t return is his and the last thing we would see would be the symbol of manaakitanga. On his waist are our great kaitiaki, guardians. On his legs are also kaitiaki of the awa and moana with tohu (signs) of his whakapapa. These are important to us as to all Maori; our whakapapa, whenua, kaitiaki to keep our wairua intact and whanau well.

Today, not all the family believe in traditions in the same degree. A lot has to do with urban living, religious intervention as opposed to spirituality, forms of Christianity, and “going the non-maori way”. A lot is not spoken of openly and you come to know who you can share these things of old with. The elders have said that those who believe help if they possess the wairua, or “gift” (special abilities). If they do not help then it’s jealously, but go on with all you are to do. Mum relied on dad to heal us, fix us and protect us, when all “other” (usually pakeha remedied and medicines) weakened (not working over a reasonably given time to work).

Te Ruki Kawiti had two wives and we come from the first child from each wife because the first grandchild of Te Ruki Kawiti from each of his wives married one another and were Hone Paraone-Kawiti and Heeni Riria Hoterene. Te Ruki Kawiti named Maihi Paraone-Kawiti, his son, as his successor, as Taura his first born had died. Maihi then named Hoterene, his nephew, as
his successor and he was the twin brother to his twin sister Heeni Riria. The twin’s father named Mordecai was the Jew.

It was said that Te Ruki Kawiti wanted new blood so his first born from his second wife, a daughter named Tuwahine married a Jew named Mordecai. However, when he went to Sydney trading he found that on his return she had taken a second husband. He was upset and took his sons with him. However, Heeni Riria being the twin sister to Hoterene was said to become very ill and so the whanau went and asked Mordecai to give back Hoterene or Heeni Riria would die. This he did and later Hoterene became the chief of Ngati-Hine. Hoterene (Shortland) then named Te Riri Maihi as the next chief and upon his death it is said Te Riri Maihi Kawiti didn’t name a successor and some say he did. There was no clear tautoko (agreement through support) thereafter as to who is the chief of Ngati-Hine which remains the case still to this day.

The whakapapa (identity) described and inserted here has the elder Tupuna Te Ara Kopeka at the top as our hapu ririki name is derived from him. The basis of rangatiratanga (chieftainship) is important regarding the tikanga (customs) learnt and practiced, especially in reference to speakers on a marae and (who has the right to speak and in what hierarchal order For the men and help from the females.

It was said in regard to Te Ruki Kawiti, by Tupinia Puriri “Within darkness there is still light”, as Te Ruki was renowned for his prowess in warfare and strategic planning. He himself was “artful”, a tohunga, (warlock in this context) and was rekindled when he gave his speech when residing at Glenbervie and awoke to say he had had a fight with God but survived and gave his whakatauki (proverb), said to be an oriori.

So for us in the valley we are uri of the children of Hone Paraone-Kawiti and Heeni Riria Hoterene, also a Kawiti.

Heeni Riria gave land from Otiria to Orauta as the eye sees, to their issue Ngaro also known as Paipa, Uru, Hohaia, Ngapuhi and Nau and their families and so on down through the lines). This is what consolidated who we refer to as “the whanau”, as each went later to specific designated areas in the valley of Kawiti. Ngapuhi was raised in Matawaia and she married and remained there. She also gave the land on which the marae stand.

Each child named above had their own home which had a specific name, which became Tupuna homes and were for use in times of celebrations or sickness, and death by usually
opening a wall which enabled the house to be utilised as a marae. (As marae were a recent structure, for example Tumatauenga at Otiria was opened on 5 February 1964 and became a Taitokerau marae of which many mistook for years as being of national marae status. Previous to this Porowini was utilised, which earlier was a “church” situated in Taumarere. It was also said that the Mana of Te Rapunga was lifted then by Te Riri Maihi Kawiti and given to Porowini.

Today both are used and the one chosen depends on the size of the hui (gathering), hakari (feast) or mate (sickness) and the wishes of the family. Some family have been known to start at Porowini and move across the way into Tumatauenga). The families of the children also had land blocks which did not have fences as such, as each knew their land boundaries.

We were also taught to whakapapa through Heeni Riria because she had the mana whenua, that is, it was land she had that we resided on. Her tanehoa (husband) Hone it was said, while being the first born male of the first born male, had been raised in Waimamaku, in the Hokianga.

These traditions are all important when dealing with beliefs, the strength of belief and conviction about what is correct as it depends on who said it and who they are saying it to?, which is given by whakapapa in the “old way”, not the evolved “new way” of obtaining rights (through Pakeha legal processes).

The first born son of Hone and Heeni Riria was Hohaia whose name was said to be the Jewish name Josiah, yet others who took the name translated it as Joe or Joseph which in Maori was Hohepa not Hohaia. For Mum and so us with our first cousins, we are from Hohaia.

My youngest son named Hohaia Rata is named after him, as are many others of the lineage. When I wished to call him this name it was correct to go and ask the elders of the line Uncle Boy, Matua Tamati Paraone-Kawiti, Matua Kerepeti Paraone-Kawiti, Torongare Puriri and Rui Te Ahuahu Tana. They said it was correct and Tamati told me to go up to our urupa and see that the surname that he had was Paraone-Kawiti and it was on the tombstones of all the children of Hone and Heeni Riria.. This I also did after receiving from them all the tautoko with Hohaia and so it was. I was also told that Uncle Boy had the last say as my uncle, as opposed to a Matua and he agreed.

Hohaia married Hohi Kerepeti from Te Waiariki (said to mean Priests of the Water) from Ngunguru. We have always said she was from Ngati-Wai but as claims go in this modern day for fisheries and the like, there is the statement we stand as Te Waiariki ki Ngunguru as our Tupuna were tohunga and did not come in waka but flew.
It is believed that Te Waiariki originally came into Hokianga and were passive people (said to have been Monks and from Tibet originally) and were nearly wiped out, so they moved south as far as Ngunguru. They possessed the gift of “flying”, and Te Maawe would fly by turning himself into a fireball” and Te Maawe would fly from the Hokianga to Ngunguru and a person who was strong enough to carry their wairua would walk the distance, leaving two days ahead of him, to enable him to fly. (Mum’s brother who we called Murphy was given the name Te Maawe and Mum said that Nanny said that he had to be treated with respect and no one was allowed to swear at him either. This had to be the way until he was 21 years old). It was given to me one time that there were two men trying to teach me to fly and we were flying over Ngunguru and I could see this house with a red roof and manuka clothes lines. I called out and said “Who are you?” and they said “I am Tuhirangi and this is, and I thought, he said Te Heke”. When I told Aunty Harriet they said “that is your whakapapa and its Te Peke your Tupuna, uri of Te Maawe, with Tuhirangi and they used to fly together” Te Peke was named such as Te Peke means to jump and he was jumping by astral flight.

Tupinia Puriri said “It is Te Peke and Tuhirangi teaching you to fly as Te Peke used to pick Tuhirangi up and they would fly to Ngunguru. That is the Ngakahi, a sect, who would land at Ngunguru where our land block we inherited is and they would go from the jetty there and fly to Waikato. You must be careful that you keep away from that”. Tupinia also said they had red eyes as they were tohunga but these ones were recognised by the red eyes. Te Peke was direct to Te Maawe and we are their direct lines through Hohi Kerepeti. Our whaea Mrs Mere Tana(née Te Wake), while we were at Whina Cooper’s tangi said they used to come out at night in the Hokianga and look to the sky for the “comet” which was said to be the Ngakahi and they had two landing places which were Wahi tapu (sacred areas where they would land in this use of the word) Mere Tana, a niece of Whina Cooper said they believe the same as they are Te Waiariki too and they and the Ngunguru ones are one in the same but those at Ngunguru are the tuakana (elders)

Later still, another came with very red eyes and Sir James Henare said “That is the master of them all,” and inferred that he has come to take me as he had appeared to me. Sir James always stated that all these things were due to the whakapapa of a person and because my whakapapa on all sides possessed these “things” I had to learn it. Sir James said that the ultimate for me was to learn Te Reo Rangatira, Te Reo Maori as “that was the icing on the cake”. He was to teach me as he said “in the winter months” but he died.
Dr. Ranginui Walker gave lectures on prophetic movements and included Te Atua Wera (The Red God) as a movement to which Hone Heke belonged, yet the brother of Hone Heke was Tuhirangi Te Ra, the same as above, who had lineage to Te Ra, the son of Maikuku (both were tohunga with their ana, caves, at Waitangi in the Bay of Islands). When I told Dad, he strengthened the teachings further by saying that he was told that Te Kemara (who was a tohunga himself) used to walk to the same jetty at Ngunguru from Waitangi or Rawhi, would meet them and then they would liaise with Waikato. When this was told to Mrs Tana she said “Well we never knew who the pononga (servant) was that walked to carry their wairua as they flew, maybe it was Te Kemara, because you had to be a powerful tohunga to be able to do it”.

There was also the practice of praying at midnight. It is believed and told to me by Dad that he heard of a man in Kaeo going to the mountain top at night and he prayed then a ball of light came upon him and he got given these powers. Many of us believe this. These ones were also the Nakahi which came after the Ngakahi and both exist.

I demonstrate here the belief that lineage is important, as in the above you see lines of tohunga in addition to those same people who are direct issue of rangatira and not solely people of warfare by which rangatiratanga can also be gained. Further, there seemed to be a gathering or meeting of tohunga whom were also related through bloodlines and can be validated for all those aforementioned. The history of who your Tupuna were has a profound impact on the belief system if one is inclined that way or “gifted” even in some small way, in the way they were.

It was said that the marriage of Hohaia to Hohi was also in addition to a marriage, strategic in that Kawiti were an inland living people and access was enabled to the moana (ocean) as the lands are on the mouth of the awa (river) leading straight into the ocean at Tutukaka. These leads out to the whole of the North and South access by water.

The other thing we have inherited which is synonymous with Te Waiariki, is that when you die we look for the rerekohua (the mist) that appears, as they say, a spirit. Mum said, Nanny said, that when we talk of things dear to our heart, a soft rain would fall and that was Te Waiariki, as they say, the Tupuna feel aroha (love) for us. This soft rain is a different rain to that also experienced upon death or carrying in the coffin and burial, as the rain that comes and usually pours and pours and can flood, even if the sun is shining, is the Kawiti. The other thing we have inherited which is synonymous with Te Waiariki, is that when you die we look for the rerekohua (the mist) that appears, as they say, a spirit. Mum said, Nanny said, that when we
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his grandfather in Kaeo as a huge man, like a giant and very dark, and thought they may have had Portuguese in them as some of his family are shiny dark coloured, some fair and some olive, but all very fine featured and fine looking. They were brought up to be clean and tidy and “decent”. Dad was the only one that the Maori side took an interest in as he showed the interest and was taken in by them at aged eighteen. His mother spoke fluent Maori but they were not to learn.

Dad was strong and taught us to cope and deal with Te Ao Maori (the Maori world) and its consequences. He lived through the depression then afterwards worked most of his life in the bush and then when I was born he went to work at AFFCO the freezing works in Moerewa. He was also called, by some, Kaiteke after Te Kemara, his great-grandfather as aforementioned a tohunga and rangatira of Ngati-Kawa and Ngati-Rahiri of Oromahoe-Waitangi predominantly.

Ngati-Rahiri and Te Tahaawai on my Dad’s side.

Dad is a Ngati-Rahiri and Ngati-Kawa from Te Kemara I. He is a Te Tahaawai from Hongi Hika. As well, he is a Te Arawa and Tainui through his great-grandmother, Betty Ngapapa who married the Rogers.

I have been taught what he knew of Te Kemara and his ways and Dad spent most of his time with his grandmother, Erana Rawene (Eleanor Irving who had two husbands, a Baker and a Mickie), a granddaughter of Te Kemara (her mother was Ngahuia who married Walter Irving) and talked with his Aunty Rewa Maioha (nee Te Tai) whose mother was Kiritapu, also a granddaughter of Te Kemara I, and Dad attended her funeral. He said every issue of rank received a greenstone mere and some were not taken that day, including his.

The tapu karaka tree at Waitangi is referred to as Te Kemara’s and persons said to take the leaves off it, or give cheek to it, to name some, take it upon themselves at their own risk. Many stories state how people have not respected it and accidents have happened, resulting in death. It is believed that if you remove the leaves by accident, that is, unknown to you that you are transgressing a tapu, as a beneficiary of the whenua, and then you will be safe if you do the right karakia. However, if it is intentional then you go “mad”. It is said a little rat or mouse
comes out of the water and mesmerises you and you go into the water and drown. Dad said Kiritapu was said to see this happen and she went and got the person in the water and bit their neck and they came right.

Te Kemara was a matakite (able to see things that were to happen), able to see the future and plan accordingly. He was said to be one of the greatest warrior and tohunga and was so tapu one could not have his photo out but we are now because we need to look upon him for him to survive. Te Kemara could call up the fish and had the ability to call up the taniwha (water reptiles or big lizards), who were his and our kaitiaki (guardians). They say his mana was water. Dad said that we would never die by drowning because of it and when his family were young, many of them fell into the sea, when they lived at Opua, one floated on his rubber pants as a baby, the other got fished up and the other got lifted out. Dad also said that uri of Te Kemara could not rise up against anyone and had to take whatever was given out because in time we would get our justice and this applied to other family members as well. We were to be protected if we walked correctly.

All descendants of Te Kemara have a sort of ability “to see things”. Te Kemara saw the coming of the Pakeha in what is titled as Te Kemara’s Matakite. He therefore said it was told that the way of the future was to marry a Pakeha in order to get on. For us, his daughter Ngahuia married Walter Irving. Writings evidence this yet Te Kemara was said to dislike his son in laws family as they were he said beachcombers albeit running as he did and their sons, the shipping transport and mail around the Bay of Islands. They were masters of the sea.

My eldest son is named Te Kemara after him. The process to name him began before his birth because I absolutely believed I would have a son. It involved asking all those who carried the same name and matua of Te Kemara living in Waitangi. As told by them all, who supported it, they said it came back to my father who was the elder of them all, and to agree upon it as he was called by them all as Kaiteke which was the real name for Te Kemara I. Dad (and Mum had when living) agreed to name him Te Kemara. At the time, my mother said “I always knew when you had a son you would name him Te Kemara and also you have “seen” him”.

The family was Ratana because everyone was. However as time went on my nanny changed to Mormon then to Anglican because her cousin Canon Cherrington (Te Kenana Keretene) who became the Minister, was a strong man, and she still saw the ghosts of loved ones before they were to die (as did the canon as they called him. Nanny was superstitious and slept with her
Bible at hand (as the Bible was tapu and if with you, can ward off kihau (ghost in our dialect) and evil and her hand near the pull cord for the olden day lights that hang from the ceiling.

We were taught that if a morepork called that was fine but if it shrieked then that was a tohu (sign) something bad was going to happen or one of the family would die. If the morepork came inside the house they were to be chased and killed, so that you could reverse the sign of their coming which was death of someone close to you. We were told that she had a premonition about her sisters sitting on her bed one night. Then two moreporks flew into the old home and she caught them and put them in the wood box. However one of the family, apparently Sissy, came home and let them out and got a whack with the tokotoko from Nanny. However her two sisters died, one after the other.

The same had to be done with the fantail if it came inside, that is, kill it by ringing its neck. Nanny saw so many kihau that Sissy and Clifton (Jim), or Sissy and Cecil (Pea) would sleep with Nanny for a mate. Mum said Nanny saw a ghost by the plum tree and this day Sissy laughed at Nanny and Nanny got wild and said to Sissy “You wait and see yourself” and after Nanny died, Sissy has seen them (ghosts) since. Sissy also has the “strength” of combating the bad side of things Maori and has no fear confronting them.

Nanny’s job was also to prepare the tupapaku (body) after passing on. Mum said she used to also feed the tohunga at Ngunguru. Nanny always visited her family in the valley (Kawiti), Otiira, Taumarere, Ngati-Wai travelling by bus, especially the school bus in those days. We were taught that when preparing for death you must do it correctly and go correctly or you will die with a kino wairua (bad spirit) and poke (scare) people. It was said one of her sisters died and scared them all after death. Further, if they are not treated correctly in the living, then on death they return and let you know by things going wrong, for example, bad things happen, accidents, the body turns “funny” in the coffin, the body does things like swelling or starts opening their eyes. The latter is a fearful thing because it means they are looking for someone else to go with them, and it’s usually another family member.

Sickness or dying can occur because it is foreseen or desecrating tapu of the tupapaku (body) itself or the environment in which it lies in state or on burial. All depends on how tikanga (protocol) is adhered to from the time of death to the time of burial and the lifting of the tapu thereafter of the places where they had rested and the family themselves.

Mum said before Nanny died that Nanny woke up and said “Ooh I had a dream that my mother and us went into the bush and when it was time to come home this huge tree fell
down and blocked the way home so I couldn’t return to the side of the living.” This was a bad sign to her. She also told mum that her sister’s who had died came and sat on her bed to wait for her (to us these things are as real as the day and the night). Well, Mum said it was after this Nanny had a stroke and was taken to Kawakawa hospital where she died. With her at the hospital were Mum and her brother Murphy. Her only other child, Arthur, had gone to get my brother Clifton (Jim) and his own son Arthur from AFFCO where they were working in the holidays at aged 15 to come to the hospital.

My sister Colleen (now deceased), sister Elizabeth and brother Cecil were at home in Kawiti and they said they will always remember when Nanny died. The train went pass each day at 3.15 and on this day at that time Elizabeth (Sis) and Cecil (Pea) were lighting the fire in the kitchen on the woodstove and they heard the footsteps of Nanny with her tokotoko come through the front door and then the door slam. They then heard the footsteps come through the sitting room (like the lounge) and before they came into the kitchen area, where they were, they ran outside and waited up at the woodblock. Colleen was outside in the outside old type drop toilet and they were calling to her. The phone rang and they went to get it and were told Nanny had died. Apparently they waited at the woodblock till Mum and them came home.
Appendix 10: Practices from the Past

Aligning to section 4.4.10: Past Practice of (Palliative) End of Life Care

The following practices and beliefs, while they come from the past, have been transferred and exist in the present in the same or a similar form as exhibited in the interview korero. The participant korero is in italics following the theme.

4.4.10.1 Deep is the Faith in Atua

*In those times it was very deep (Te kaha o te hohonu). They followed the path of whakapono, (righteousness) and they carried that belief right until the time when they reached their taumatatanga (right to stand, orator status), in their thoughts and their work.*

*In my heart you can almost sense te kaha hohonu o te whakapono depth of their faith within some of our Matua, our tupuna.*

*Even within their lifestyles, it didn’t matter how big the kaupapa was, they still believed in the Atua who was very much, foremost, in their thoughts.*

4.4.10.2 Wairua ki te Atua, tinana ki te oneone

*When you die your spirit is given back to Atua, wairua ki Te Atua, and your body back to Papa, tinana ki te oneone.*

*In those days when you die, your spirit which is handed to you from the Atua, is handed back to the Atua, however, your tinana (body) is given back to the earth (one one) in the saying today oneone ki te oneone (dust to dust).*

4.4.10.3 Care was True and Strong

*They cared for them from the time of deep illness, right until the time you were better. They believed they looked after them by staying there until they were better. It was done te kaha hohonu (with the really strong and true traditional way and strength).*

4.4.10.4 Care is Loving

*Even though we may be poor we will give our loved ones whatever they want, hence every day is Christmas when they are dying.*
You have to have an aroha. Because if you haven’t got aroha there is no way you are going to cope, because they become like a piece of meat, eh, or they become an encumbrance.

4.4.10.5 There was always Karakia

There was always karakia. And once a month we used to meet at our place, all the people in our valley used to meet once a month for karakia, and that was for communion. So that’s the karakia, and right till the day she died.

4.4.10.6 Whanau Look After Their Whanau until Matenga (death)

In that time and in those days, they believed that when it is your time, that your whanau hei kaitiaki i a koe, that is, that the whanau had to look after and care for them up until the time of death (matenga).

4.4.10.7 Care is Staying for as Long as is Needed and Each Person has Different Jobs

There was always someone cooking, someone to look after the needs of the patient and Even if it took weeks or months, they stayed and cared for them.

Sometimes they lingered, but the immediate family or sister or brother was there all the time, to look after them.

4.4.10.8 The Person is never alone is Paramount

But in our time I remember if a person was sick, the family and other people came, sort of night and day and there were a lot of prayers. There was always someone with them at all times, while they were sick.

They normally had one person in the family and they were there.

4.4.10.9 They were not permitted to go to live in homes for the elderly

There was no talk of our kaumatua and ko kuia going to live in old aged houses. That was not permitted.

4.4.10.10 The dying were in family homes

Like when someone was dying, like when Nanny’s sisters died, it was up in our home, but you had what you would call the houses of Kawiti.
4.4.10.11 Tuku is Tapu and most important, it’s soul to soul

The tukua is chanted to enable the separation of the wairua from the physical body and is therefore most important above all in care.

Very important as they must go to the next phase of life.

And it’s like talking soul to soul. It’s not talking physical body to physical body; it’s soul to soul...... You’ve got to be of a certain level spiritually to do it, to be able to do it. Not anybody can just do it.

4.4.10.12 Tuku gives the wairua an address to go to

We must always make sure the wairua has an address to go to so we do the tuku.

4.4.10.13 The tuku is done by whanau

When she died, the tuku, that was done by a cousin of mine, who lived next door.

We weren’t actually on the spot when Eddy died, when my son died, but I myself felt that I didn’t need to be a minister, I didn’t need to be a man of God, I believe that within myself I could tuku my own son’s wairua and I would rather my son’s wairua goes back to his Creator than float around in abyss.

4.4.10.14 Resourceful Lifestyle

In our time when we were children, the whole valley was green. There wasn’t any gorse, and yet all we had was hand ploughs, horses, no-one had tractors. You had horses pulling the ploughs and scarifiers and I remember Uncle Boy and all the men in the valley, when they ploughed up a field they sowed the grass by hand out of sacks, they used to make. I remember Dad and them when they went to work in the bush, all the men folk went to work at the (with string handles)....We used to have hats, just a sack, or the corner of it that was like a hood...a lot of people didn’t have any raincoats, you know.

They had gardens, each one had their own pigs, their turkeys, you see all the turkeys up Orauta but you can’t touch them, the only time you touch them was if it was a big Do, those kinds of things.
They got their kai, puha, watercress, everything, kumara, pigs, and cows. With the cows, they sent their cream to the factory and what money came out they would go to Kawakawa and get all these things.

You can see for yourself. You go to your marae, one family do it themselves. Before, you bring your bag of kumara, and it goes round. It’s a hui. They know who is going to kill a pig.

4.4.10.15 The Sick are Visited, Taken Goods and Spoken with

Visiting the sick: They would just go and sit and have a cup of tea and yack. That’s all they did. It was just no different, they didn’t do anything different. I think Nanny might have had a few old Maori laws, you know, take this thing and that thing in case. You know, like a remedy, a remedy. Nanny always went round and visited.

4.4.10.16 Transport Hardships did not Deter the Necessary Visiting of the Sick

We caught the bus everywhere. They used to go out there, (from Ngapipito to Ngunguru), they would go on the bus and then get picked up in the.... dark, and then they row across the.... creek.

4.4.10.17 Mate, (Sickness) was “Carried” by Examining it Truly, In-Depth and from all Angles

Muri mai, after this, I want to talk about how they carried (kia mau) the in-depth meaning of mate (sickness, death). They looked right into the mate, in the time of their mate, and they looked at it from all views (titirowhanui) and they believed in that, in the whakapono, (in the truth of the illness in context). They carried this belief all through their caring/nursing days, during this mate, that mate. That kaupapa is not working, practised today. The kaupapa today is different. The kaupapa today is different because there are so many different ailments amongst or within us today in our bodies.

4.4.10.18 No Doctor Visiting in Older Times

First and foremost, is to look at the kaupapa of Maori in the times I was brought up, Te Ao Kohatu, old times, there was no doctor, the only person that was visiting around then, was the district nurse. After her visit there was no doctor in that time.

4.4.10.19 They had their own Rongoa
They had their own Rongoa. Whatever the illness, they found Rongoa from the Ngahere (bush), they were there to heal their bodies and whatever sickness.

I want to speak about the time that I went with my Matua to look for those Rongoa i roto i te ngahere (in the bush). There was Rongoa for this mate (sickness) and that mate that mate.

They had their own ways of laying kaupapa for death, which is different today.

There were the ones that knew what their sickness was and the Rongoa.

4.4.10.20 Rongoa is Given from Atua

They saw the Rongoa and believed these were Rongoa that was given from Te Atua and they used it for the different sicknesses.

Te Atua gave these Rongoa and they knew and found they were the right medicines and they got those Rongoa on certain days.

The Rongoa was got on certain days at relevant times e.g. sores on this day, flu on that day.

4.4.10.21 Cleanliness of Body and Mind Duality

They practised cleanliness of the body as well as the mind and those two things went together. A spiritual significance just like you do for the rahui they place on waters, when someone dies and that, it’s just the policing of these things, so that you are observing at all times the wellbeing of your environment.

4.4.10.22 Sensing the Tapu of a Person and Everyday Life

Our old people had a powerful presence or strength of character. When our Grandmother presented us to an old korohke or kuia we as children could “feel”, sense the power emanating from them, when they spoke you felt the tapu, great kindness, warmth, arrogance, coldness, depending on the person. I suppose as a child one is susceptible to emotion but you accepted immediately that there was another realm of existence. You felt the “tapu”; you felt the wairua (spirit), simple but profound.

When we got home our grandmother or great aunt would say to us that person…. korohke or kuia is a very Tapu person. Then she would sometimes relate how they could use certain powers, had certain skills (special) to perhaps heal, help the people, and pacify spirits for some
right or wrong doing. Mostly it was their infinite knowledge of all living things so as not to upset the balance of nature, where we owed our very existence. If you didn’t like them, more often than not it was because they practised the dark arts as she called it, and because of this she refused to talk about it.

Sometimes she would say they talked to people long gone before or they were always visited by people for a yarn or perhaps to tell them how to fix a hara or what was going to happen, foretell events. We as children, because we felt it, we never questioned it and when our grandmother or anyone talked about people (spirits) coming to see them and talking to them it was just the norm, we accepted it as part of our everyday life.

They would not consent for you to go and stay in a (aged person) house and under the pakeha law.

4.4.10.23 Tapu is a Protection

Normally, most of those tapu’s that we had to observe were really for the benefit of the living more than the dead, it was to protect the living.

And a lot of the tapu’s that were laid down were to protect the land, the people and the spiritual side, really, so it was a holistic thing.

4.4.10.24 Everything from the Body in Dying is Tapu

When her brother was dying of TB, they would go and look after him and he used to spit blood. They would take the blood, because everything from the body was tapu, so they took the blood up to the cemetery and buried it just inside the gate; it was never buried where they buried clothes.

Absolute beliefs because too many things happened that had been seen not to believe.

We buried the little toe when it came off with gangrene up the cemetery but they say it may also hasten death as person still alive and part of them are in the cemetery.

4.4.10.25 Cleansing and Dressing for Burial is done by Family

Nanny would have had to go and wash them and clean them. They sort of tidied them all up, got them dressed for the burial. Really, I mean they did what they did, what the undertaker would do, or what they do in hospitals. But they did it.
4.4.10.26 Whanau Didn’t “Take Them Away” Like Today

We called in the undertaker, the undertaker came, measured her up for her coffin, and he went away and came back, with the coffin and put my mother into the coffin and brought her down to the marae..... They didn’t take them away like they do today.

4.4.10.27 Whanau Houses were the Marae

My grandfather’s home was a wharehui in the olden days. All the tangihanga, all the mate, if somebody died they were brought over to our place and we had a large, what do you call it, lounge, and when there wasn’t a hui, an artificial wall was closed in and made the bedroom, and when there was a hui on it was opened and it was quite a big hall, would accommodate a lot of people.

4.4.10.28 The Deceased Personal Items are Tapu

Clothes they had, people wouldn’t keep like they do today, it was just unheard of, because if they kept the clothes, I remember bad things used to happen, and they had to bury them or otherwise they would just come back and haunt you until those things were observed properly. We didn’t look on it in those times, it was an absolute belief, we didn’t look on it as something that’s, what would you call it? Not mumbo-jumbo, to us it was fact, it would happen, because we had seen things that happened, even though you don’t believe your own eyes. There was too many things that had happened for you not to believe it.

4.4.10.29 Prohibitions maintain tapu

It was considered tapu and you don’t bring food into the meetinghouse. You were told in no uncertain terms to get out and don’t come back if you brought food in, and a mother feeding a baby was of the same seriousness.

4.4.10.30 Greenery Must not Remain Once the Body Leaves the Marae

All the greenery, that goes with them with the body that’s today.... In the past it was used, gathered and taken to somewhere exclusive, special, just for those sorts of purposes. Usually it’s down a bank somewhere or in a cave somewhere, but in this area it was put down the bank by the river... if left behind... and no one allowed there.

4.4.10.31 Precautions protect the living
Must fill in the gap once body gone from marae... and take flag down...as we left gap and another body came...and we left flag up as forgot trying to be on time and when we got to the house the phone rang to say. (The deceased they were taking) niece died.....We must make sure these things are covered.

4.4.10.32 Knowledge as Korero, Talk

As children how did we not disbelieve it when people were forever talking about who came to visit them from ‘the other side’ like it was expected that they could just pop in and out. It seemed the more venerable and older you got the more frequent the visits!

As children we would listen to the stories (they were actual) about angry ghosts, vengeful ghosts, sad ones wailing ones, and if we were bad we were told they would come and visit us. So naturally all of us grew up scared of seeing a ghost. This was the down side.

4.4.10.33 Expertise is Learned and Executed by those Chosen to be the Chosen Ones

We were never brought up to go into deep stuff, because it was just, just there. It was just there, you understood it. But once you get into the deep stuff like.... and all those fellows, they were the so-called chosen ones who said ok you want to go into the thing to get virtually trained on the genealogy for 7 days and 7 nights, without virtually anything, just water. Now you got selected to do that...them got degrees in their own way.
Appendix 11: Respondents Definitions

Aligning to section 4.4.10: Definitional Questions

These definitions show a perspective that resonates as Maori understandings of which none changed at each encounter. The participant korero is in italics following the theme.

4.4.11.1 Palliative Care

*Role that the whanau plays in care of the dying person. Family carries out a vigil.*

4.4.11.2 Quality of Life

*In Maoridom is bringing together all the families involved through korero and paying respects to the quality of life and to those who have passed on, e.g. healers may come for physical and psychological wellbeing.*

4.4.11.3 Rehabilitation

*Part and parcel of Taha Maori is to be present in a vigil to the dying and may be short-lived and maintained in a group, e.g. Te Riri Maihi Kawiti [last known Kawiti that was the Chief of Ngati-Hine] had to come from Auckland before my grandfather, Wiremu Hone Cherrington, [known also as The Canon]died. When he arrived they hongied then he [Wiremu] died. They [the dying] hang on then all family members come.*

4.4.11.4 Respite Care

*Practised in pensioners’ flats and caregivers come in and are mainly European.*

4.4.11.5 Specialist Care

*Members of the whanau bring various medicines to help but modern medicines is that the whanau use Pakeha medicine with Doctors.*

4.4.11.6 Terminal Care

*Maori are turning to Hospices but they pass away within days, as it [the hospice] is not part of the culture because they [the dying] should be at home.*

4.4.11.7 Terminal Stage
Whanau will gather at bedside [of the dying] with a vigil until they die, which is Tikanga Maori.

Taha Maori is a family responsibility towards the care of a loved one according to ancient lores.

e.g., Mum couldn’t get any more help while in hospital so we brought her home to die with her family around her.

Tukua is last rites and is very important as they must go to the next phase of our life willingly and in many Maori cases you don’t hear the ‘death rattle’ and if you do it’s ‘not an easeful death’ and it means whanau have ‘things’ to attend to.

There must be no fighting but they must be released from this world peacefully. “Let her/him go” “They go to the new world” which is not heaven or hell.

4.4.11.8 On Death

This is the most tapu time because that is the last time the family have the say about their mother, father, or family as once on marae the burial is debated by hapu/iwi ‘as they (the dead) have no say.

Today it’s changing to the say of the whanau.

Yet the tukua is the most tapu time on death.

Tikanga is everything is buried with them, [the dead] that belongs to them, but it’s not so now.

4.4.11.9 Role of GP

He has the same role as the tohunga – enhance one’s life i.e. give prognosis and GP therefore should be main care coordinator and work with whanau and must fit in.

I have no faith in Maori co-ordinators as they lack expertise and they are still dependent on Dr and so Dr should be head of care.

People are making us choose Maori or Pakeha, when in fact all the Maori want is the carer to be qualified.

4.4.11.10 Protocols

Journey starts when GP states they will die as opposed to when diagnosed terminally ill and whanau must take member home. Maori have to decide that they are Manamotuhake Maori –
i.e. staunch true Maori, not be a Maori when it suits, on the Marae – This is in respect to their loved ones when dying.

A lot of Maori experience the inevitability of “time of death” by seeing their loved ones beyond the veil.

In regard to establishing our own facilities in the care of the dying, I would choose mainstream as we lack expertise but if we were trained correctly then I accept Maori.

If Maori are with only Pakeha they die quickly.

Also, even if Maori die with Pakeha most are Maori at heart and die a Maori, i.e. can’t make a pear into an apple.

4.4.11.11 How do we Maintain Culture Integrity

If you have Tikanga Maori instilled in you then you maintain it i.e. whakapapa protocols Maori. This is hard in the modern day with youth if they are not trained.

4.4.11.12 What is the Role of the Religious and Spiritual

Spiritually is intertwined with religion whereas before it was the tohunga.

4.4.11.13 What is Critical that Maori Should Know

Once advice given from GP that they are dying, and if the Maori is not at home, then Maori must take their loved ones home and perform a vigil – watching, caring and give the tukua which is the most important, and after death the blessing of room and tupapaku in hospital/home and the journey to the marae, and to the urupa then the takahia.

4.4.11.14 Whanau and Hapu must be First Priority

Whanau must understand one another and stay together “kaua e wehiwehia te whanau”.

4.4.11.15 Gender roles

The role of a woman is major in Ngati-Hine. – Tu mai tu atu, we are our own protectors. Care is usually done by a woman, she is the windbreak, the shelter, the ruruhau.

In Ngati-Rahiri, we go to the doorframe to seek protection and it’s a man’s role here. The man’s job is male (senior member) and it is to advise the whanau.
Karakia is usually a man’s job and in Ngati-Hine, it can be done by a woman and intertwined. It depends on the whanau/hapu kaupapa.

4.4.11.16 Tikanga

Whanau must not downgrade seniors or whanau through ignorance. Ignorance is through lack of true Tikanga Maori training.

To practice Maori ways demands Tikanga practice, not Pakeha system of protocols.

It involves whenua, whakapapa, and whanau.

It was satisfying that participants recognised the need for Maori researchers to use only their own tikanga and to research their own tribes (tikanga is particular to a tribe but ritenga, customs aspects may be generic). This is in line with theory about Kaupapa Maori discussed above, but it is good theory because it makes sense to participants too:

Your paper Maryanne is the Tikanga of my hapu of Ngapuhi – it’s not based on others.
Appendix 12: Korero as Truths

These excerpts from the korero of participants have been included, section 4.7.12, to support the derivation of the themes “Korero as Themes”, Appendix 12, and substantive components of Maori palliation, Table 4. The korero relates to beliefs or knowledge as whanau behaviour, including the metaphysical, as it pertains to Maori palliation.

4.4.12.1 Beliefs/Knowledge

4.4.12.1.1 Transmission of tradition

Tradition was by observance and practice; there are no guides or written protocols:

_Nobody taught us, you learnt all this as you went along._

4.4.12.2 Tikanga

Tikanga Maori includes the fact that the Maori knows that matenga (death) is a part residing in Te Ao Marama. Even as we cope with pain and loss, there is an underpinning sense that this knowledge is in accordance with sources of belief:

The source of the death is natural, from the word, from mate Maori, from mate kino (cancer), aitua, accident, breach of tapu, tikanga.

_Tikanga and te reo remains as it always has been, a conservative traditional model of social ritual that holds a community together:_

_Te Reo, the tikanga, was still the same, the kuia would go out on the veranda and do the karanga, and bring them into the wharehui, and after the tangi, they hongi the tupapaku, and go round and hariru to all the people in the house, and they sit down and the kaumatua in the house would get up and do the mihi ... No taumata then..._

_Tikanga change to speakers standing from a paepae or taumata._

At the end of the mihi’s, they would usually say no reira hurinoa i nga kohonga o tatau whare, tena tatou katoa. In other words, to all four corners of our house greetings to everybody and that doesn’t happen today because nga kaikorero are not sitting around, they are all in one place, on the taumata at the entrance.

4.4.12.2.1 Correct place for body to lie on marae

The body lies inside the wharenui (central house) for Ngapuhi, although it may be taken outside if the manuhiri (guests) are too many, such as with a dignitary’s death. Tribes vary in this convention:

_South of Ngapuhi all tangihanga are mostly outside. The reason is Ngapuhi was the first tribe into Christianity and they were brought inside to pray, hence all inside._

Guests are also seated according to conventions of placement:
The locals sit on the left side coming in, of the building, that’s Tumatauenga, because the door is more to the left of the building, and the visitors on the right...

There was also a strict prohibition on bringing food into the meeting houses. This prohibition is standard, but becomes more important when there is a body in position:

*It was considered tapu and you don’t bring food into the meetinghouse. You were told in no uncertain terms to get out and don’t come back if you brought food in, and a mother feeding a baby was of the same seriousness.*

4.4.12.2 Deceased walks symbolically home

*Go out again, feet first, so that the person is seen to walk in and to walk out, which is symbolic.*

*The deceased walks symbolically back to their whenua for the long sleep, he moengaroa.*

4.4.12.2.3 Taught to keep knowledge tacit

One participant explained that it is common for Maori to be reluctant to talk about the protocols associated with Maori belief. They are learned by observation and stories told by kuia and kaumatua, but there is also a suspicion that speaking may breach protocol:

*I do not like to speak of these things as we are taught to keep silent, but for the greater good of our people I have said it.*

*I see it this way, that in Te Ao Maori, to talk about it disperses its reality to the four winds.*

*In part, I believe, a reluctance to speak is inherent and long held. It is exacerbated by belief that Pakeha do not believe what Maori really believe exists and that there is an inherent discontent in cultures:*

*To a non-Maori, (Pakeha), this is fantasy bordering on lunacy, but to us it (ghosts, second sight, signs…) is real, a blessing, a privilege –Extraordinary:* 

*I don’t want the Pakeha to know what I am saying otherwise they will say he’s all bull….*

4.4.12.2.4 Night after burial

Links between burial, marriage and the land reiterate the idea above of death being part of a natural cycle, identified the night after the burial as a time of renewal, and of connection between people and land:

*All slept at the marae the night after the burial and it was then that they would do the tomo (joining for future marriage) of any couple with whenua.*

*Yes, they had a big korero the night after, because I think in the old days there were a lot of genealogy and tapu things they had to discuss….. It was very important, when they died, because the whenua was important. The tangata and the whenua were one and the same.*

*The night after burial is significant for joining tangata with tangata and with whenua*
4.4.12.2.5 The tapu of the dead

One participant identified the way that respect for the dead is not just a token gesture, but is believed to have consequences, that is, to be powerfully necessary:

The old saying was, even to my father, that you cheat the dying, you provoke the dead...The tapu was so great and so forceful in those days, nobody transgressed. It just wasn’t worth your life to do it.

4.4.12.3 Signs

To reiterate, the signs of the natural world, and of dreams and seeing things not visible to others, or hearing a call not audible to others, came through in much of the interview data as well as in the autoethnographic story of Uncle Boy’s death:

Uncle Boy had told his family that he had had a visit from Uncle Murphy (Te Maawe) who was his brother. As Uncle Murphy was in the other realm it was a tohu (sign) that he had come to wait for Uncle Boy... as he said he was waiting for Uncle Boy.

Mum said before Nanny died that Nanny woke up and said “Ooh I had a dream that my mother and us went into the bush and when it was time to come home this huge tree fell down and blocked the way home so I couldn’t return to the side of the living.” This was a bad sign to her. She also told mum that her sisters who had died came and sat on her bed to wait for her (to us these things are as real as the day and the night). Well, Mum said it was after this Nanny had a stroke and was taken to Kawakawa hospital where she died.

I thought I heard Uncle Boy call to me saying “Baby, Baby.” Uncle, who could not speak in the flesh, was now journeying in the wairua (spirit).

He looked peaceful and perfect, which was the tohu (sign) that he had passed over with dignity and in peace.

If the passage into the grave is not smooth it is a bad sign that he is not wanting to go as he may have resisted death, or that something has not been done properly like a cleansing or he is waiting for another in the family.

We do not liken ourselves to our native endangered species of bird such as the fantail because they are birds of omens, birds that can signify death depending on its call, such as that of the fantail when it squeals and laughs.

Mum was superstitious. You find a fantail in the house, well three days later Mum’s in hospital with appendicitis (because) the fantail got away (Laughing).

When I was on the phone receiving the call that her (my sister) body would arrive at Kawakawa at 10 p.m. the fantail came in the shop and screeched and screeched. I rang home and said to Dad and Uncle that they have to come and kill it or there will be a death in the family. Dad’s said their side believe they are good birds and uncle said he couldn’t kill it because they were now protected. Sure enough, Mum died three months later and suddenly.
The leaves are waved in a continuous left to right motion. This signifies the creation of a current or pathway for the spirit of the deceased as it makes its journey back to the gods. The expectation is that one is able to perceive the spirit on its journey as it approaches and passes through the veil at death to the world beyond.

4.4.12.4 Symbols

Data occasionally picked up explanations of some of the protocols or conventions, spelling out the symbolism behind things such as placement during the tangi (funeral):

When the body leaves the marae for burial, all the leaves that were used at the funeral are buried with the body. If any leaves or even flowers are left behind they are taken to the urupa or a special place to be buried.

In the Whare Tupuna, ancestral house(s), our tupapaku, deceased whanau member(s) in Ngati-Hine and Ngapuhi lie right down at the front of the marae as you enter it. For us this is the symbolic domain of Hinenuitepo (guardian of the departed) and she is depicted in the carving that sits above where the body is placed.

The body is always placed on the floor as he/she then lies on Papatuanuku, our Earth Mother, as, on death, our bodily form returns to her.

One participant suggested that the places of the marae door and big window held symbolism relating to the dead and the living:

And this is why in most marae wharehui there is a big window on the right side, and it is a big window for the dead to go into the house, the wharehui, and to be taken out, so they believed that in the olden days the door was for the living and the window was for those who had died.

4.4.12.4.1 Significance of rain

A common theme associated with the dead was rain, seen as a sign from nature that held symbolic meaning:

Three o’clock, we always got buried at 3.00 or 3.15. And after the last hymn everybody used to get soaking wet, because the rain would come, and they called it Te Waiariki, which was a thing that was peculiar to our Kawiti and afterwards the sun would shine, as if nothing had happened.

Mum said Te Waiariki rain was a soft rain and it was the tupuna crying for us with their love and sorrow for us.

4.4.12.4.2 The symbolism of the veil

Participants were familiar with the metaphor for death that I have chosen for the title of this thesis: passing through the veil. They also noted that a sheet hanging at burials is a concrete symbol of this metaphor, which, as I have explained above, is heavily laden with our understanding of death as being not a terminal event but the beginning of a spiritual journey:
The veil is the metaphor for the separation of the world of the living from the world of the dead.

When they take the journey we go with them but they transition the veil and we are left behind.

In the marae or in the homes where they have the white sheet up is the symbol of the veil.

The photos of our deceased whanau that hang on the white sheet or place of the veil are our whanau waiting for us at the veil or beyond the veil.

The carving of Hinenuitepo in our marae is where the coffin is laid and she symbolises her waiting for us at the entrance to the new world to take us through.

As noted elsewhere, the sense that the recently dead still have the same presence that they had when alive came through regularly in the interview data, for example in:

Yes, and this is why even if you go to a tangihanga today, you hear the people talking to the person as though he is still alive.

4.4.12.5 Opinion

4.4.12.5.1 Tension between tradition and modern times

Several participants acknowledged the tensions between tradition and what one called the ‘now’. One participant mentioned the tensions of change due to urbanisation of Maori, and awareness of division between those who uphold longstanding tradition and those who do not. This thesis argues that the beliefs of the past affect the present and that even when urban Maori are not aware of correct protocol, it is better to follow it:

Today, not all the family believe in traditions in the same degree. A lot has to do with urban living, religious intervention as opposed to spirituality, forms of Christianity, and “going the non-Maori way”. A lot is not spoken of openly and you come to know who you can share these things of old with. The elders have said that those who believe help if they possess the wairua, or “gift” (special abilities). If they do not help then it’s jealously, but goes on with all you are to do.

See Te Ao Kohatu, back there, and people trying to bring it into the now. That’s right, It can’t fit in the “now”. It just can’t fit. Aspects can.

You know the things that didn’t work, are they going to come back too? It’s been discerning to have a look, what things do we need,

Lack of knowledge on tupuna practice is the consequence of influences.

You know, that once these influences have taken place, there’s going to be lack of knowledge to carry out how it used to be with the tupuna.

Yes, and well it’s a bit like the whakapapa. Who kept the whakapapa and who didn’t.

4.4.12.5.2 Some data recognised Kaupapa Pakeha not Kaupapa Maori.
Those kind of Maori, they have lost their way. To me they have lost their way, because they are working under Kaupapa Pakeha, they are not really Kaupapa Maori at all. That’s like the Hauora.

If you were truly Maori and you went into a place and you saw... this needs to be done, then you would have gone ahead to do it. You wouldn’t hesitate, and that, oh, it’s out of my job description.

4.4.12.5.3 Reluctance with decisions.

Maori can be unwilling to make decisions about withdrawing assistance with life support due to their longstanding tradition of hope. This reluctance links to data above showing ambivalence about Maori carers, and the suggestion that some non-Maori professionals may be preferred:

She was asked to make the decision to switch off the machine and she didn’t want to and she was lucky as he decided to go and she didn’t need to do it. You see these things happen as Maori don’t want to make those decisions as we always have hope.

4.4.12.5.4 Unveilings are modern

It is common these days to have the unveiling of the grave about a year after the burial, and this is often seen as a specifically Maori tradition. However, it was identified as relatively new by one participant. Arguably this is an example of how the enfolding of Maori spiritual beliefs within Christianity means that protocol develops:

That’s quite a modern thing (unveiling) and it’s how long it’s taken for the earth to flatten down, eh. With some people it’s not a year at all. So no, I think that’s a more modern thing. They didn’t do that long ago.

4.4.12.6 Feeling

Several participants pointed out that burial is preferred to cremation, which is line with the belief that Atua, whenua and tangata belong together in a circular relationship:

That’s right, because it was your links to Papatuanuku, your links to the Mother Earth, where she encompasses you in your last moments, which is your body when it’s lowered.

Now when they do that, see, that’s one of the ways they do, by using the fire, when you are going to burn the hara, (error) you know the hara away and all that. But to me, I don’t think so; I don’t think that’s a good idea at all. I don’t like it, I don’t like it because what happens to the wairua? It has no place to go back to.

And really when you look at it, I suppose for some people it’s good but not for Maori.

It was also expressly acknowledged that the return of wairua back to the creator is part of cultural knowledge:

You want your taha wairua to move on and back to the Creator... This is part of our cultural knowledge.
Fairly regularly, participants talked about the way better material wealth actually undermined the tikanga of care that belonged to the past. Here are two examples:

To visit, because these are the things we are not able to do these days, despite we’ve got motor cars, we drive past, or people might think what are they after if you do visit, those sort of questions are asked in our minds, because we are thinking more of material things than people today, and that is why we transgress all those tikanga our old people left us. (Jovial here)

Heipeneana …ko kaumatua ko wera koe mauria mai taka te...Rest home taka. You will die if you don’t eat but in the olden time they don’t talk about you know those of kind of things they look after you. There is no money in those times but today they have to have money to make you live. They have to go to work. You know it is a different way of life. It’s different. You know!

Several people told of specific episodes when they were aware that patient dignity was important:

They were going to give him some pain killers and a needle and I said no so he would be at peace and have dignity.

I remember when mum had the stroke and even though she couldn’t speak and seemed unconscious she was trying to pull her skirt down as she was always a private person and we didn’t go around showing legs and that.

But the thing about all this too is I think when you look at it. With our people dying, they must have their dignity at all times. If they go into these homes they must keep their mana, they must keep their dignity, their cultural knowledge.

Data showed belief that a peaceful death was a good sign:

When he died he looked peaceful like he was sleeping and he looked like he had a smile on his face so I knew he was fine and happy.

When he died he looked like he was just sleeping.

Participants expressed their sense that tapu (sacredness) was significant and that its preservation was extremely important, which is especially relevant to the fate of wairua during palliation:
Like the tapuness, we need that, because if we don’t have that tapuness, we cannot look to the back, we cannot look forward to where we are going to go to. It’s the preservation of that tapu that we all should be looking at...

Now the old people, as they get older, they had the tapu of the tinana it’s there with them. But also they would have gathered with them all the haras of this present day, so then you’ve got to look when they sit, in releasing all this hara, so that the tinana can get well and the wairua can get well.

Every one of us, even us children and everybody else’s children, everybody knew the same thing, you got out, you worked, and you never answered back. You were taught, as I said from the word go, all the tapu places in the valley, we got to know, but to us it was second nature.

4.4.12.8 Carer must have cultural knowledge

Although some participants expressed preference for non-Maori caregivers, several felt that carers need to have cultural knowledge in addition to professional knowledge and skill to allow palliative care to be in keeping with Maori protocol for the safety of wairua:

Whoever looks after you they must have that cultural knowledge.

You need that cultural knowledge so you don’t tramp on their mana.

You need that cultural knowledge to understand their taha wairua. Right, because if they don’t have that knowledge then you are going to tramp on mana, you are going to do things to that person that they’re not... they may be too sick to understand, but they know that it affects their wairua.

Another participant thought that what she regarded as Maori work went beyond job descriptions; it is expected of Maori by Maori in accordance with past ways of communal support:

If you were truly Maori and you went into a place and you saw... this needs to be done, then you would have gone ahead to do it. You wouldn’t hesitate, and that, oh, it’s out of my job description.

Another speculated that perhaps we may return to the practice of only whanau caring for their own people.

I don’t believe that Maoris like to be left alone. They are people who like other people around them, and I guess one day, hopefully, we may go back to that aspect of the whanau taking care of their own.

4.4.12.9 Need for aroha (love, empathy, sense of being with)

A consistent theme was that all that is done in caring must be done with aroha. This Maori word is a complex one, translated broadly as love, but incorporating a strong empathy, a sense of standing with someone. Although the observation of protocol is crucial for the beliefs about the eternal peace of the wairua and on-going health of those whanau still alive, all care must be given with aroha, and never begrudgingly:
You have to have an aroha. Because if you haven’t got aroha there is no way you are going to cope, because they become like a piece of meat, eh, or they become an encumbrance.

Do they really want this person? You know, this person who is ill, do they really love that person? Do they look at the triangular part of his whole being, which is the wairua, the mental and the physical, do they look at catering for all these. If they don’t are they themselves only pandering, or just putting up a front to say yes, we’ll do this, and yet they mistreat them. They don’t give them the right treatment; they don’t look after them, all this kind of thing. And the aroha comes into that.

You’ve got the physical person there but then you are not catering for all their things, because you see, if you look at the body, first you’ve got your physical body, then you’ve got your ethereal body, and then you’ve got your spiritual body, and then you’ve got your emotional body. Now how are you going to cater for all those parts? Only with the aroha can you cater for those parts of the body.

You see the thing with the tika and the pono is there is a right way to handling old people, and you’ve got to be honest about what you do....They may have all these good theories but in the end that tika and pono is not there...

The first thing, you’ve got to have love for the person. If you haven’t got love then you can’t, and you can’t operate under tika and pono, because love is not there the taha wairua’s not there,

4.4.12.10 Importance of support through presence

The significance to wellbeing of whanau and friends visiting and paying attention was described. It is particularly valuable when whanau members who are close to the dying person and loved by them are able to spend time together with them:

He used to walk every Sunday up to visit us, when my mother was ill. Every Sunday without fail he used to come up. The only reason he was coming up was to see how we were. Whether we were coping, what we needed, and those sorts of things. That was a great help as far as we were concerned. If we had some difficulty we knew where to go. And this was why I found it quite important. We very rarely saw the doctor or the nurses, we looked after ourselves. As far as my mother was concerned, right up until she died.

He said his mother wasn’t too well when he arrived back, but she had improved quite a lot. I said to him, the reason behind that is because you people are all coming back to visit her, and this is what makes her better.

They cared for them from the time of deep illness, right until the time you were better. They believed they looked after them by staying there until they were better. It was done te kaha hohonu (with the really strong and true traditional way and strength).

I see the Maori way of doing it, where the whanau comes in and just to be there is medicine in itself.

4.4.12.11 This collective support continues after death.
This collective support by visiting and sharing time and space together continues after death.

After death – whanau/relations visit often to support family. For example, after my Dad died they came Ngati-Hine every so often to visit. The word Ngati-Hine here is to show that his people of that hapu came, as you don’t name individuals, families, but rather it’s a collective support through Whakapapa.

4.4.12.12 All participants noted the centrality of karakia in Maori life.

I was bought up Church every Sunday. You don’t work on a Sunday. You know you go to Church on a Sunday When we were up there we used to go up to Tama’s. The old home Tama’s home up there then we come down to our home.

All together, there together. That is way they are working. Oh well you can see them, Pakeha way of life, you know they believe in the American way of things. But in the old times we believed what was given to us.

That is why we call it Kotahitanga. Never fight.

4.4.12.13 Restrictions on whanau when not at home

Because of the need to share time and space, the limitations of families staying with patients at hospital or hospice were identified as a problem:

Can’t have whole families in hospice or hospitals at the one time until real death time arrives which means we can’t sleep or be with them like you can in your own home.

When there are couples they can’t sleep as couples either or they are all hooked up to stuff no one gets near so my brother left the bed and slept on a mattress on the floor.

We can’t get on the beds or lay with them cause you aren’t allowed and if you do the staff give you dirty looks.

Two at a time usually and then if there are more they say to go to the whanau room as if our dying whanau can come there with us too.

4.4.12.14 Rongoa used at home

One participant suggested that Maori treatments might work better than hospital treatment:

I remember that, through the biopsies, she had a huge sore open lump near where her cancer was and the area looked as if the hospital people had put gentian violet on it. They couldn’t clear it up so dad kept bathing it with Kohekohe liquid and it cleared up for good.

4.4.12.15 Maori cared for by Maori

It is common for people to feel most comfortable with their own culture at times of stress and normally and one participant recalled an episode where there was reluctance to talk candidly to a Pakeha nurse whereas there was openness with a Maori one:
Naturally yes, I remember with my Dad when I took him to hospital oh and there was this Pakeha nurse, “No I am alright”, and with the Maori nurse oh, he told her everything you know.

4.4.12.15.1 If you can’t get home then the home goes to the hospital

A recurring theme was that it is preferable to die at home, but when this is not possible, Maori do all they can to bring home and home culture into the hospital:

If you are in the hospital and can’t get home, then they died with the tohunga chanting their mana as they pass on, and the family (“the home”) goes to the hospital.

If they [the dying] can’t get home then we go there, [to where they are] e.g. connections between living and dying.

Care of the dying... that doesn’t change. Because it’s part of the culture...it is the accepted practice, that when somebody is sick and dying you look after them to the point where you cannot look after them anymore and therefore there is only one avenue and that’s hospital.

4.4.12.15.2 Having to leave home can cause the exercise of Taha Maori or Taha Wairua

Participants recalled family incidents that they suggest are not unusual. They believed that some Maori die quickly if put in a strange environment by exercising Taha Maori or Taha Wairua:

Some Maori die quickly if they are put in a strange environment. Aunty… said after tea(dinner) she was going to die(as she was ill), so I contacted the family and she decided she would die the next day because she didn’t want to go to hospital and so she did die and didn’t wait for her children to arrive. This is example of Taha Maori.

What actually happened to our uncle, our aunty, they willed themselves to die because they did not want to be a burden on other people. And even though the doctors said they could live a long time, there was no way they could live long because their body capacity was breaking down, so they weren’t going to even think about it. So that’s another aspect. Because on their taha wairua they were pretty strong in themselves, so they could will themselves to die.

4.4.12.16 Lack of cultural understanding can be dangerous

Several participants also located the danger of medical staff not versed in the beliefs held by their patients breaching protocol or mis-analysing due to lack of understanding:

She was put into bed. She was mumbling and sweating but she was icy cold to touch. She kept looking up towards something, and I sat beside her... When the doctor came and examined her and couldn’t find the cause and said to Uncle that she had to be taken to “an asylum” so Uncle “no, we will wait”...... Her mum arrived and did fix her up. It was a Maori sickness.

They took all the sympathy cards off the wreaths while in the cemetery and took them home and had put them in a preserving jar. Her mum took them back to the cemetery at two in the morning. Her mum said when she went up her hair stood on end. When her mum got back she was fine and has been to this day.
He told me that he was seeing his mum and dead brothers in the room with him at the hospital so he talked to them. He even said he saw his dead dog. His wife was there too and she was scared if the doctors or nurses heard him talking to no one they could see he could end up in the psychiatric ward instead.

4.4.12.17 Mutuality of care needed

Some of the frustrations expressed are shared by non-Maori, but the prevalence of Maori who live in rural areas possibly exacerbates these:

I stayed in a whanau room and got sick and tired of this same thing, every day, same old routine, give the medicines and doped up to the eyeballs so I decided I would take him home to Whangaroa as I felt aroha for my mate, and I have been with him for 40 years and who would know him best and what he wants than me.

The hospital said “you can’t, you’re not trained, you don’t know how to give all the medicines and the morphine (as he was on a pump). I said “then teach me and show me what to do and if you won’t I’m taking him anyway, as he’s better off with me!”

I resented the fact I couldn’t take the medicines and drinks with us on leaving the hospital, the fact we had to muck around going to the chemist to get medicines and paying for it when my mate was dying and had paid his taxes and worked, and only 1 nurse for our rural area and came once in a blue moon.

4.4.12.17.1 Staff deny dying patients wish to have his wife help care

A participant displayed the hurt as not being able to do what she had always done in caring:

Oh yes, we had that from the staff, over the years we had that, like I even said, I will do the bandage, because he had problems with his leg, one leg, and they told me that “we’ll do the bandage” and my husband said “oh my wife’s been doing it for days”. One nurse came back on duty and actually said, “Oh we’ll do the bandage”

4.4.12.18 Care involves trusting

A big factor of care is that all said they want their own:

He was a shy and humble man, and used to [me] for years.

She would look after Dad cos he wanted her and he liked his privacy and trusted her.

The nurses do a good job but at the end of the day we want our own whanau to look after us.

Sometimes some of them would get a bit rough and she would tell them so.

I want my own or Maori but when you are sore and ailing any help will do.

4.4.12.19 Hurting the patient/wairua with words

Jokes can be hurtful to the dying as their wairua unsettles if they feel it:
I will never forget the response of the hospital attendant when they came to meet the ambulance. They made fun of how big he was by making signs that “oh he’s a big one”, they made signs to each other with their hands how big he was. And he was sick, really sick.

They say it to him, to each other, as korero, I suppose, but it was hurting.

4.4.12.20 Dying with dignity

A wife had shared that she thought “what good is a needle?” when he has suffered enough pain without more pain from a needle:

I remember five minutes before he passed away because he was getting all-restless, his hands were going everywhere. Just before that happened a doctor came and asked me if they could insert a needle into his neck, and I said to him was there any hope because he had suffered enough pain.

4.4.12.21 Importance of protocol to wairua

The interview data showed understanding that the protocols to be respected around palliative care were of importance to the wairua of the patient but also to their family’s wellbeing:

The wairua needs to be given some direction after the person has died, so it just won’t be in limbo...the journey takes 12 days....that was the length of time the room was warm...

If we die in hospital the linen is cleaned but in some cases it is burned. But all is blessed to settle the wairua.

Now if all areas aren’t done where they have lain, or items cleansed, they are incomplete as a spirit and can’t travel. If it is done, it releases the family from guilt and intangible interventions.

Some marae practice tikanga to the letter e.g. whanau pani (family of the deceased) don’t eat with others.

4.4.12.22 Principles

Several participants suggested that it was the kaupapa, principles, that were important, and regardless of urbanisation, are transportable:

You see the thing is the principles you learnt in your home are transportable. The thing is they are not stuck there, right. So what you’ve got to do is take part of all those basic principles and take them and set them up in your house. It doesn’t matter how temporary, but you need to set up those basic principles and then you need to know that some time you’ve got to koha back to where you come from.

Oh, it doesn’t really matter where you are. That really is immaterial. If all the kaupapa’s right and the whanau’s strong, and the whanau are active in their taha wairua, daily living, it doesn’t matter where you are. It can work in town; it can work in the country. It really doesn’t make any difference.

What’s an everyday language for palliative....comfortable, clean, all those sorts of things.
Education

There was recognition that building an understanding of the taha wairua should be on-going and begin from infancy.

Now every fortnight we take our tamariki to the church, we go down there and we talk about the things wairua, because that’s the best place, right. And we are teaching our little babies, the babies have got to learn to sit still, our little kids, it doesn’t matter what age, they’ve got to learn to sit still and listen, and we built up in them this taha wairua.

Tukua is linked to religion

There was the understanding that the tukua that is performed can be found in church books because it is modern.

Tukua came with the modern religion.

The so-called tukua, as you call it, is purely what we all learnt in our experience with the modern day religion, which in our case has evolved with the theory and that’s how we learnt it Right? It’s something that the missionaries brought and we all got taught to worship.

A Tukua is really Tapu. You sit in the service watching in your book. If you are Church of England or what you are you will see them where they are placed to give it to the Tuku, nei. You know that. We made that Bible and now a lot of people are trying to cut some of the pages out. They want to put their own way of Korero in, ae, the different language....Paipera Tapu, have a look at your one. Tuku Tupapaku. It comes out of the Bible.

The parallels between traditional spiritual belief and Christianity

A common theme was the parallelism that exists between the Maori belief that death is not the end but a return to Atua and the Christian belief that the soul returns to God on death:

When I think of it now, our people lived and breathed a philosophy that had its parallel with the Bible. We were taught from an early age to value life and all living things. There was no greater gift from God than life. Life didn’t end on death, we were taken just beyond the veil and continued to exist in the spirit world.

The ancient rituals/Tikanga and the holy word are one and the same if examined carefully. Therefore the Maori minister/priest has the ability to blend the teachings of his church and God’s word from the Bible with the ancient (Tikanga) liturgy.

So in a gathering both minister/ministers, priests and elder (rangatira) and other holders of Maori lore commence a liturgy that is deep and meaningful. The ministers/priests as God’s servants are revered, as God’s word is law in the world of Te Ao Maori.

The relationship with Wairua Tapu

The biblical idea that the body is the temple of the spirit was echoed within a Maori framework in which the body is a sacred vessel for the spirit which transitions the veil.
The body is sacred. It is a vessel for the spirit, so from the time he is born his teaching is to keep his body “clean” and his “mind on the soul” for at the last when the deep ritual of dying and death occurs and the spirit leaves the body, the living soul is at peace to transcend the veil.

Often the term used is tapu (sacred), an inherent quality in Maori life experience.

I mean this belief in tapu and all this and that was indoctrinated ever since we were knee high to a grasshopper. Now, after 60 years how are you going to get it out of you, you know, you can’t. I mean it’s there. It was a belief that was tapu. If you didn’t, something was going to happen. There you go. I mean it was the same with Nanny telling us about the Tapu tree in Waitangi.

4.4.12.24 Changes happen over time

Again and again in different ways participants expressed their recognition of changes in the present that undermine the tapu ways of doing things. There was a sense that people were weaker in their culture and unable to hold as strongly to the practices that were understood as right:

My belief is there is a difference in this world now.

Today it’s different because the whanau don’t have the strength within them to take care of our kuia and kaumatua. The time before was different up until the time of death.

Today, what I was saying is a different world. Those times, the old people well they control themselves, with no doctor, they knew what they were doing ...You know all the things that were given to them! They have got their own way of thinking. But today now they have got the law. You see the Law those times was not really Law.

We didn’t have to look for the Minister as we do today. He was there right up to the last, there to do his job.

Data also suggested dissatisfaction with the sense that at times the law prohibits Maori ways of palliation. One participant suggested that it was illegal to allow someone to discharge themselves from hospital and return home to die. Although this may not be strictly accurate, there is a perception of working against a system making it harder to do things in traditional ways and that the care is believed to be under Pakeha rules:

They would not consent for you to go and stay in an aged house and under the Pakeha law.

Their laws (Pakeha laws) are different.

But you see the Law is now under them. You can’t do anything. A lot of people are trying to get these Rongoa and some of these things to go in, but they are still got the Government to start it off....they won’t give that privilege for Maori to have their own rongoa.

My experience is that I have not got the Pakeha way of life..... Well you fellows can see it. Right, but even when you can see it you talk to the Government, they won’t talk because they have got their own Ministers.....You see the only one that we have now is the Maori Affairs, the Minister of Maori Affairs that is all.
4.4.12.24.1 Church influences can inhibit traditional practice

Although recurrent data suggested that Maori spiritual belief paralleled Christianity, many participants felt a risk of church beliefs being in conflict with some Maori traditions:

*Church influence must not disrupt Maori pathways.*

*Don’t let the churches divide it, the kaupapa.*

*We (Maori) are finding they can’t do the basics right because of their religion.*

*He told me to do the takahia because his church doesn’t believe in it.*

4.4.12.25 Tikanga is prescriptive around death

Above I cited data stating that tapu is to protect the living as much as the wairua of the deceased. There are also protocols for the marae to protect the living during a family member’s death:

*In the marae...No more than one photo of dead and never a photo of living otherwise we believe they seek another from the family.*

*Once loved one leaves marae then the photos are turned to the wall and then blessed and then removed, to give peace and tranquillity when the whanau return from the urupa (cemetery) to the marae. Photos usually of family passed on, in Whakapapa, are hung above the body when there is a death and afterwards some are left behind to hang in the marae.*

*Care with photographs that might symbolically signal a second death that precipitates it includes one participant’s suggestion that it is important to be careful of words from those dying that might affect those left living.*

*Mum said the grandmother had said before she left for Samoa she would return for the grandchild. Meanwhile the grandmother died on her trip and then my niece got very sick with cancer and she died and both were now at the veil. It was said too that being a favourite grandchild a photo was placed inside the coffin with the grandmother which is something Maori do not do or it is said you will join them.*

*To reiterate, breach of protocol and tikanga could have consequences not just for the dead but for the health of the living. Rituals around death must be followed.*

*So it is with death if the proper rituals are not observed, let’s say unintentionally, not only the dying suffers but the whole family will suffer the Hara (error) through a tohu such as a sickness of wairua, spirit.*

4.4.12.26 Language

Preference was expressed for Maori as the most appropriate language of and for the dying:

*The dying elder would normally be speaking in Maori.*

*The elders speak to the dying in Maori.*
Fluency in Maori includes the ability to speak movingly and appropriately, with the correct pronunciation:

Fluency is more than just being able to understand it word for word. Fluency is to be able to portray the damned thing in the words, in the proper pronunciation.

4.4.12.27 Tapu

From “word go” tapu places were taught, becoming a “second nature”.

4.4.12.27.1 Wairua

The spirit does not rest until tapu lifted; feeling the presence

We felt the presence in the house and ran outside and waited at the clothes line till they came home as we couldn’t walk to them, too far. I felt it near the shed and when they went in all her medicines and clothes from the hospital were still there. Once they were blessed and taken away we were fine.

4.4.12.28 Intermarriage

Loyalty to bring the dead back to the family urupa depends on connectedness of children or affiliation from a foreign spouse:

You take my kids they’ve hardly been to New Zealand; they have only been to the cemetery once. They wouldn’t know anybody really around. Who would they know? But they say Dad get buried in Australia...

No she wouldn’t, she’s staying there because, she’s got no affiliations to come and lie by me. Her affiliations ever since we’ve been married, when she dies she wants to be cremated and her ashes sent to sea.

It’s all right for me, because I know half the people in that cemetery. I had contact with them, when they were alive. My family never had contact with them. Nobody, so you see, you can never force that on the family because they’ve got their own lives.

4.4.12.28.1 Intermarriage brings with it a need to respect another culture

She is married to a Berber. Now they have their own rituals. So what’s he going to do? That’s it. What are their kids going to do? You see, and this is the change in the society, and although you know, our Maori culture, everyone is trying to hang on to it, but because of intermarriage you’ve got to be open minded and you can’t be staunch in that way. I’ve got to respect another culture.

4.4.12.29 Patient care has love, dignity and grace

A patient should die with dignity and grace in a loving atmosphere. The homefolk must be supported at this time.

The dying especially during the tukua is usually not touched as the wairua is being released.
Hospices can cause distress

Hospices provide access to physician constantly but distresses those brought up in the Maori way.

Hospices for the dying: I say this gently and with no disrespect, again this is a place bound to rules, hospital etiquette. It can be a very cold and clinical place for the stranger dying and even for the patient that has family. This is distressing but is endured gratefully if the dying is in need of the physician constantly.

If somebody got sick they were cared for in the home, to go to a hospital meant death. You only went there if you were in a terrible accident or perhaps there was no hope for you, so people looked on a hospital as a place where you went and you never came out.

The dying and homefolk know they can’t be home and the dear ones fret. The need is great for both the dying and the homefolk to touch home, to touch the land.

It is unthinkable that he could be alone and dying that he cannot touch family, he cannot touch home.

They are heartsick, the homefolk and dying mourn for one another, and they mourn for home. The spirits mourn.

Care is continual and each person knew what job they do.

The point of staying at home is that it is amongst the familiar, the house, the land, the family, with the right things happening around:

But in our time I remember if a person was sick, the family and other people came, sort of night and day and there were a lot of prayers. There was always someone with them at all times, while they were sick.

They normally had one person in the family and they were there.

Care is staying for as long as is needed and each person has different jobs.

There was always someone cooking, someone to look after the needs of the patient and Even if it took weeks or months, they stayed and cared for them.

Sometimes they lingered, but the immediate family or sister or brother was there all the time, to look after them.

Passing of the mantle

An important reason why Maori should not be left alone during palliation is that they need to finish business with the living, which includes passing on the mantle of their inherited strengths in a continual lineage going back in history to the earliest ancestors. The following statement speaks to the protocol of last words and passing of the mantle:

The person going normally with love light in their eyes and reflected in the loved one’s eyes whispers his love what he wants done for each one ..... What they must do for each other, the
land, the spirit or compellingly they pass on a mantle of responsibility to one or severally truly of this time, there is infinite sorrow, infinite love, there is a great sacredness present. At this time the ones being left behind are bereft. Normally as in our cases we want to go with them and the spirit inside wants to flee the body and follow.

On their death beds they laid down the rules and woe betide if you went against those wishes.

My feeling is a Maori should never be left to die on their own. Why? Because there are people who love people, they are contact people, eh?

Data consistently showed that this passing over of the mantle to preserve the Maori cycles of relationship with Atua and whenua was crucial.

4.4.12.32 Maori immortality

The Holy Trinity land, spirit, people will never die.

Whakapapa is the beginning and the end. Recite this forever and you live forever.

The moment we, the living forget, the Wairua (spirit) is gone and the ones gone beyond the veil will cease to exist. The Trinity would be broken.

4.4.12.33 The power of whakapapa

Some participants captured the sense of what was handed down through whakapapa. These essential senses of identity are crucial to on-going Maori well-being:

Whakapapa is everything and recalls the old people.

There were values, families.... values set down, the people were poor but they were proud. And they were proud of their heritage, they were Kawiti.

Whanau stayed together in their territories maintaining their practices.

They didn’t interfere with anyone else outside the valley but they kept up their spiritual and old beliefs of Kawiti.

To them their line, or lineage, or whakapapa, was everything. You were born with it, you died with it, knowing it was going, and you took it into the next world.

Their whakapapa was a sacred duty that recital, not just something you did, it was like a sacred... a sacrament. It had to be done, to recall the old people and by the time they were finished you always felt like those old people were standing next to you, the ones that had gone, they were quite close, but I can’t explain it. It made you feel like a child of the universe.

4.4.12.33.1 Hierarchy by whakapapa

The passing down of strength and responsibility is in accordance with aroha but there is also a hierarchy in tikanga. For example, the tikanga of speaking rights is given to the eldest man according to whakapapa (linage) who also resides in the whakapapa area of interest, (the district or rohe):
Uncle Boy died and then I said to Percy, (Henry Arthur Beattie III), “Well mate, you’re it” (the leader for the whanau of Boy and of the whanau of Boy’s brother Te Maawe and sister Queenie) because Percy was the eldest (as Uncle Boy had been in his family).

4.4.12.34 Palliation must include a time to say farewell.

This is a time when there is a great need to say farewell to the deceased, the need to hold onto one another and need to hear them from the beloved person’s lips the last goodbye. The need to look at a beloved face for the last time to whisper I love you, to see the love light in their eyes the last touch, the last goodbye. When this is possible the glory of it is profound and touches the person for all his days.

4.4.12.35 Wehi

Personal experience generates belief which can be frightening.

You know he saw this ghost, he thought it was Uncle ... coming down from the cowshed to put the cream can out. But unfortunately this fellow was walking and went through the pile of timber and came out the other side (Laughing). Uncle.... froze in his tracks. He called out to Dad...Well, he yelled out, and what happened, I went, and the only reason I went out there, was because I was ready to go to bed, and I went outside to the toilet, no toilet inside, I went outside to water the old lemon tree and I heard him yelling. I told Dad ...yelling. So Dad shot down and came back and said it was a ghost. (Laughing) Uncle believed after that.

4.4.12.36 Signs that cause drastic action

Fantails inside must be killed otherwise sickness or death ensues because a fantail is a bird of omen in particular settings:

The fantail flew into the shop and was squealing really loud and I knew we had to kill it but Dad said they are ok to his people and Uncle said they are protected so he was scared to so I didn’t then Mum died later.

Mum said the moreporks came in the house which meant they had to be killed and Nanny caught the moreporks and put them in the wood box but ...came along and let them out and Nanny’s two sisters died.

4.4.12.37 Cleansing

Cleansing is with Christian prayers:

If death occurred at accident then the area was cleansed with Christian prayers to take away, or lift, the tapu and with water. If you are in hospital it’s the same thing.

4.4.12.38 Rituals

Rituals start once GP says they are dying:

Once advice given from GP that they are dying, and if the Maori is not at home, then Maori must take their loved ones home and perform a vigil – watching, caring and give the tukua
which is the most important, and after death the blessing of room and tupapaku in hospital/home and the journey to the marae, and to the urupa then the takahia.

4.4.12.38.1 Kotahitanga

Kotahitanga, togetherness

Everyone must work together in special occasions and care for the dying.

Religion

The kaupapa of old people was to be one and not let the hahi (church) divide us, and all these things are not tikanga Maori.

Prayer comes automatically because all went to Church and being the one.

Now, the natural thing is when somebody is sick or dying, somebody has a prayer. Now giving the last rites is the word, the last rites for me is always something very Catholic, but giving the last rites I find is where you have a person of the Cloth there and having the last prayers. Now what happened was in a lot of cases a lot of the Maori people, or most of them, we all went to church, and for people like Uncle Boy and us it just came automatically. You see when Nanny died Uncle did the whole thing, when Uncle Murphy died, Uncle had his Bible there and he said all the prayers.

It’s not being the one; it’s being the person there to do it. It is automatic. The word is automatic.

But you know the protocol you have to go through.

Whether you could deliver the thing in the Maori language is another thing.

4.4.12.39 Tikanga changes

4.4.12.39.1 Church services

Church commences soon as they arrive with the body, instead of having time with them

You know today they only come and they put it [coffin with deceased] down and they have a Church that is wrong.

You know even when they bring a body in the marae a tupapaku, in the marae; you know in those times when they start to come you can hear the old people they really mean it. The ko kuia. This is the Mana. You know that. When they come in, when they just landed and they just open it [the coffin], you know there is a difference in your heart, and you are not so strong. You want to give all your tears and leave it, to be alone with them for a while.

4.4.12.39.2 Cremation protocols changing: Allowed in urupa:

Cremation isn’t usually acceptable nor burial of ashes up the cemetery but because there was a wish by the children he join whanau and it was the best way back from Australia it was
accepted. However it didn’t happen. He stayed in Australia and got buried instead and we were pleased.

4.4.12.39.3 “Too much before us, we don’t do it (our ways) anymore”

Today, we don’t do it anymore as there are so many deaths before us than we had in their time. There are so many ailments that are upon us these days.

4.4.12.40 Metaphysical

4.4.12.40.1 Language

The language used is Maori.

Wairua has to be spoken to in Maori.

Because of that wairua the language will always be Maori.

The person is spoken to as if alive.

Yes, and this is why even if you go to a tangihanga today, you hear the people talking to the person as though he is still alive.

4.4.12.40.2 Control

The person passing over controls who is at their death:

That belongs to the person himself who is passing over, because if he wanted you to be there you will be there. If he’s the person who didn’t want anybody there, you won’t be there. I tell you, it’s all controlled by that.

4.4.12.40.3 Tukua

Tukua.

That’s the most tapu time of it all, (That’s right).

The characteristics of the tukua

It’s not even to do with religion, it’s the taha wairua, it’s above religion.

It’s (tuku) the first prayer that they have when they’ve died or when they are dying. It’s the first one. But it’s a special prayer; it’s not just your ordinary day prayer. It’s one that’s especially geared to making the transition from here to there.... For us it’s what, it’s like; it’s like, no prayer you have ever heard. Because we do allow inspirational, it’s a prayer that just comes.

We must always make sure the wairua has an address to go to so we do the tuku.

4.4.12.40.4 Wairua

What this thesis shows very clearly is the importance of wairua in palliation. It shows that the journey through the veil is not made on the instance of death, but is a gradual process assisted
by care before death and after death. Interview data confirmed the belief that the wairua does not go with the last breath but is present with the family until all that needs to be done according to protocol has been done:

Wairua stays a while before the final transition to oversee things and ready to go after burial, some may get earthbound if things or family not right and others don’t go at all.

The way I know, there is a time span when the wairua stays about, hangs about on this earth, before they make that final transition, and in that time span, I have always known it to be six weeks.

You see, they just don’t go – gone...... they hang about to watch their funeral, to see everything’s right there, then they hang about to see if their family is all right, to see if their family’s not all right, sometimes they are Earth bound.

They hang about to see whether all their affairs are settled right, all these kind of things, before they go. And it’s in the space of six weeks and for most people, when they finish the funeral, they’re gone, eh, everything’s gone, but for some families they don’t go, they don’t go, they don’t go at all.

For some of them you see, there’s nothing to hinder them here, they wait for after the burial then you tramp the house, you remove their spiritual things from there, and then they are all set to go.

Taha wairua being strong enabled a will to die.

Data showed clearly that there is on-going communication and responsibility between the living and the dead, where the wairua gives direction and strength to those left alive:

Photos symbolise wairua of the departed.

In this hall today, there are many pictures of our grandparents, great-grandparents, uncles and aunts, who are all gone on. But their photos are here; their wairua is around all the time. If we ask, they will guide us. It is us to listen to them. This is what I believe in. So they are here to help us in whatever we are going to do today. And this is why I feel that my father-in-law’s appearance to me in the night was just this sort of guiding, guidance for us.

Any trouble with Ngati-Hine there, Ngati Te Ara they [the dead] come to me, direct, I can see them.

Their wairua is still here with us.

Even when they have gone (died) they are here. Where ever they (the dead) are gone they are still there. If you think they are gone, they are gone, No, No; the wairua is still there, still with us.

In accordance with whakapapa, some Maori have abilities to communicate with the dead, read signs and symbols, more than most people. But you can’t see. But I can see, sometimes I know, even in my room now I can see them. Things I know, I know I can pick up. I know that I can see it; you know what I am talking about.
4.4.12.40.5 Wairua is obeyed

The forewarnings sited above with many examples of signs, dreams and interpretation of symbolism are listened to and heeded because the departed can reach us from beyond; the living share the same world as the dead in terms of the cycles between Atua, whenua and tangata:

*Yes, but the portents are listened to and carried out because nine times out of ten, it is telling us to put our lives and land in order, to keep in good spirit or cheer. It reminds us again that they are still with us in spirit and only a heartbeat away and they (the departed whanau) can still reach us from beyond.*

4.4.12.40.6 Seeing/Matakite

Interview data also confirmed the experiences that emerge from the autoethnography of Uncle Boy that there is an on-going tradition of matakite (seeing the invisible world) that is a skill of some Maori:

*Second sight, matakite, is a gift.*

*In my experience the people of Te Ao Maori, have natural E.S.P. Matakite see things. It is a gift, part of the supernatural abilities given in the ancient world. It is quite normal to be told or observe the dying, talking to the departed, or the living talking to the departed for that matter.*

*Seeing ghosts was common.*

*In her day, which was common, you know they used to see the ghosts of all the people who were about to die and those that had died and gone. That was it.*

Matakite Heightened

*Matakite is heightened around dying and death; one finding of this research is that caregivers should be taught to respect the beliefs of Maori when they have premonitions of change:*

*Persons watching over the sick and dying have premonitions and visitations.*

*Sometimes instructions, fore warnings, love is given from beyond. Some portents, messages are happy, some sad, some bad.*

*On deaths, people talk of seeing the spirit leaving the body.*

*Sometimes they glimpse a gathering of people they know from beyond the veil, waiting for the person who has just died.*

4.4.12.40.7 Acceptance

An important goal of palliation is to work toward acceptance of death. Some of the data here show for Maori a traditional belief that life and death exist only in different realms; separation from loved ones is not permanent, and the living embody the dead and carry them with them:
The sadness is unbearable but the love light and serenity between the person going and the person/s left behind without even knowing it, start the acceptance that this is how things must be, only for a short time and we are not really parted, only taking a place in a different realm. The soul exists in this world and the next, so they are only a heartbeat away and we heal.

4.4.12.40.8 Future

This data show some of the tensions that exist: between Maori belief and Christian church belief, where participants had mixed opinions; between urban materialism and rural tradition; and between sharing practice with non-Maori or keeping it strictly within the whanau. However, the data also showed hope for a way forward for the future:

Linking together of whanau is the future.

It’s still certain people, but whatever we do, like to make the whariki for that house, and I think what we’ve got to look at is always taking all the Kaupapa Maori and to build this whariki with it. You know, build the roof of the house, and it’s got to be an intermingling of the whanau, the hapu ririki, the hapu and the iwi.

Right, It’s got to be a linking of everybody in the end, to look and decide what aspects we need to cultivate, what do we take from the past, what do we take from the present and where do we go to in the future. We’ve all got to look at that.

4.4.12.40.9 Some points for future palliative care

Need for rural assistance

Additional help may be needed for families in rural or inaccessible locations. These families often are low socio-economically and have additional difficulty with transport, communication, and knowing how the health system works. It is often traumatic for them to access hospital care, especially if they have children (animals etc.) and responsibilities at home that risk being neglected. It becomes very difficult for these people, who are often the ones holding traditional beliefs, to access 24/7 care for loved ones and to meet traditional protocols that are so important for their beliefs about their own wairua well-being and that of their whanau.

Need to teach the kaupapa.

Teaching both Maori young people their own kaupapa and outsiders so that it can be understood when palliative care is provided by outsiders as well as by families, is important:

The thing is, like with our old people, they also need to teach the younger ones what is the Kaupapa, because how many of them do know the Kaupapa and forever.

The thing is it is ever changing, ever refining the Kaupapa, in the end you don’t know what Kaupapa you’ve actually got.

A model seen as ideal

We have to establish our own facilities...I told you before the Pakeha aren’t doing it.
Ideal is to establish our own care homes or palliative care units.

Need a palliative care unit where the terminally ill have the care of the physician and nurses, caregivers, they are able to have the homefolk present or close. Everyone must interact – not impede each other, there must be a uniting in the spirit of healing.

The Palliative Care Unit must be a place where all share the pain, a place where all can comfort one another, a place where we can hold hands till the last. It is a simple thing to want. Most importantly the Palliative Care Unit, must be ‘home away from home.’

Maoris’ perfectly natural way of palliative care can be reduced to ridicule in a hospital.

Doctor’s presence desired

An ideal would be that in such units, whanau would be able to cater for kaupapa protocol, but there would also be doctors to stay with the patient and family when the patient is “on their last”:

When on their last, [i.e. the dying person’s] the doctor stayed with family. The family sang praises of the doctor.

Today – most doctors’ don’t visit you at home and they [the family] take the patient home with prescriptions and when you die the doctor then comes to pronounce you dead.

We had to wait until a doctor was contacted that knew him to be able to come and pronounce him dead.

4.4.12.40.10 Whanau protocol to be upheld in new model

Ideally, there should be as much observance as possible of traditional whanau protocol. For example, the family works as one tree with branches, but there is a head, one person, who holds the family together. Then they are all have their own place to play in palliative care.

Rose Pere’s, you know, the wheke, the octopus. There is always the one person, the head, and all those ones coming off, you know she’s got them all meaning different things, but if you look at that whole principle, that’s what the whanau is.

All those branches coming in to support, but there’s always still that one person who’s in charge. When Mum was alive, it used to be her. When Nanny was alive, it used to be her. (Now it’s you isn’t it?). Oh, for the taha wairua yes.

A whanau in everyday life is important and they make all decisions and whanau take care of health, safety and welfare.

The whanau’s role to dying is to lean on one another and carry out the vigil until death.

Whanau should be part and parcel of a group for caring for the dying and decisions must not be made by one person but by the whanau who will then choose the person to have the ‘lead’ for the care of the dying and liaise for them, but this may be a different person to the one
chosen to carry out the protocols of tukua and upon death, marae and burial, and takahia and care of family afterwards. Family chooses, above all.

4.4.12.40.11 All agreed with one participant’s Maori model of a whare

But that’s the Maori model, it’s [the whare] got to have a roof, and what is the roof? The roof is using all the tikanga and kaupapa of the tupuna.

The roof is symbolic.

Ideally, this model would be supported by people themselves with their marae as the place of learning by knowing who they are in their traditional whenua and with their own elders to guide them:

Well the type of model that you have to experience, you have to learn. It’s your marae that is your University. You can’t get on about that model they told me about; it’s a Pakeha way of life. But the model says it is the people themselves, they come back to where they belong to. And that thing’s been put down for generations and generations and the Whakapapa laying there and they look at those Whakapapa. In the house like Otiria, where they come from.

4.4.12.40.12 Pono, Tika and Aroha as a model

Most of the Maori have forgotten this, so it is not happening today. This (model) is ideal, and hard to make work, as not many know the Tikanga and Hara (errors or payback) of breaches.

You have to look at the basic theory of the whanau. Do they really want this person? You know, this person who is ill, do they really love that person? Do they look at the triangular part of his whole being, which is the wairua, the mental and the physical, do they look at catering for all these. If they don’t are they themselves only pandering, or just putting up a front to say yes, we’ll do this, and yet they mistreat them. They don’t give them the right treatment; they don’t look after them, all this kind of thing.

That’s the tika and the pono and the aroha comes into that. Without that you haven’t got a tika and a pono have you.

I close this section with a strong example of words to be spoken to the tupapaku.

4.4.12.41 Korero to the tupapaku

Haere ki tua o te arai

Haere ki te arawhanui o Tane

E kore e koe ki muri
E kore e taea I tekaro

Kei a koutou inaiane i te kakahu taratara

Apopo kei tetahi atu.

Go beyond the veil

Go on that pathway traversed by our ancestor Tane [to the heaven in the presence of God himself to retrieve the light, the baskets of knowledge and the life force]

Along that path where there is no return for you

It can’t be dodged or avoided

The prickly garment of sadness [death as a common human experience]

Goes to or belongs to you today

But tomorrow it will go to someone else.

Kaore ou roimata

Kaore ou mamae

Kua oti inaiane i nga mauuiitanga o tenei ao

No more sadness

No more pain

The anxieties/cares/struggles of this life

For you are over

Ahakoa te maha o nga kupu

Ahakoa te hohonu o nga korero

I uhia ki runga ki a koe

E kore e koe i hoki mai

No matter how many beautiful and wonderful things

No matter how many deep and eloquent eulogies

May be said about you and for you

None of it can bring you back
Kua riro to wairua i te Kaihanga

Ka mahue mai ko te papaka anake

E whakarite ana i te tatarakihi

What was given to us by God for a short time is returned to God

It like when the cicada sheds its shell

What was in the shell is flown

What is left to us to honour for the life it gave is the shell

Pa Anthony Brown stated he was taught by Ben Te Wake that Kaihanga is used to refer to The Maker or the gifter of all things and Kaikato, as the snatcher, or The One that removes without any reference to say whether it is right or wrong.
## Appendix 13: Korero as Themes

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Appendix 14: The Structural Unit from the Emic Gaze


Ko Ngatokimatawhaorua Te Waka

Ko Tuhipa Te Maunga. Ko Maungarangi raua ko Pouerua nga Maunga Tapu.

Ko Kaiwai Te Moana. Ko te Moana Tapu ko Owhareiti.

Ko Ngati-Hine Te Hapu.

Ko Ngati-Te Ara te hapu-rikiki

Ko Otiria Te Marae.

Ko Tere Awatea ki Orauta ki Waianiaanina ki Taiakiaaki ko Te Ahi Koura ki Wai o Te Karaka ki Te Rere i Tiria nga Awa. Ki Te Awa Rangatira, Te Awa o Taumarere.

Ko Te Ara Kopeka raua ko Kawiti nga Tupuna.

2. Whakapapa: Identity of Whanau.
All the uri of Hone Paraone-Kawiti raua Ko Heeni Riria Hoterene were given to designated areas to build their homes and establish manawhenua.

So was born the tapu area of Ngati-Te Ara and Ngati-Kopaki.

Manawhenua lay with, and will always lie with, nga Tupuna Maori, in the rohe in which they are domiciled.

(The excerpt following establishes the relationship between Ngati-Kopaki raua ko Ngati-Te Ara.

The relationship established upon Nga Urupa, Waha-miti raua ko Maungarangi).

3. Manawhenua.


Marshall Thompson: “This is Whanau Kotahitanga combined.”

1. Identity

Lou Tana: “The essence of identity is the marae. It stems from here, the marae, the Tupuna House – Rahiri

Puhi Moana Nui

1

Rahiri

1

Uenuku Kuare

To

Hineamaru

Marshall Thompson: “Identify the two Whanau through Hineamaru.”

Caroline Wihongi: “Familiarise ourselves with Whakapapa then we can identify ourselves.”
Parata Cherrington: “We must have discussion and hold it.”

IDENTITY: Familiarise ourselves with our Whakapapa

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<tr>
<th>Ngati Te Ara</th>
<th>Ngati Kopaki</th>
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Maungarangi Waha Miti

Lou Tana: Taukoko’d Parata and explained Kaumatua’s words. “Go back as far as your own Tupuna. Any further back it may affect you (the Tapu). Treat it with respect. Alright to talk in our own marae. Know your areas – Ngati Te Ara – Ngati Kopaki – Maunga, rivers/lakes.”

Marshall Thompson: “All we want to do is identify the connection between Ngati Te Ara-Ngati Kopaki”

1. Hineamuru

To

Te Ara Kopeka

/ \

Ngati Te Ara Ngati Kopaki

Harriet Simeon: “In our case the identity of the two Whanau starts from 1930 forward”.

2. History: 1930s onwards; 2 cemeteries – Waha Miti-Maungarangi.


Marae (1) Tautamanu – 1st marae – Moses Shortland

Marae (2) Porowini – brought from Taumarere – Tautari was schoolteacher.

Marae (3) Te Rito

Marae (4) Tumatauenga

Tupuna Homes

Tere Awatea - Old Tana home – started from Kaiwai the Lake

Pungaereere - Hohaia’s. The Castle: now Peita’s
Waipapa - (Paipa) Ngaro’s. Now Lena’s

Taiakiaki - opposite Taiakiaki (Ngati Kopaki) Whare Fairburn’s –

Tio Pepeni and Wairingiringi.

Rahopokea - Wiki Homestead. Pokapu settlement greater than 1000

People. By first bridge over railway line

Orererangi - opposite George Smith’s. Tuna Pa. (Wally Ngawati to

Give two pages of history).

Te Kopuru - Wikis & Thompsons. Next to Wahamiti. Where Uncle

Marshall Thompson lives it’s called the Parikarangaranga

Area for Wikis and Thompsons.

Paekauri - Where Te Tiwha & Ruki Kawiti lived.

Pahuhuti - Station Pa – Pokapu. Straight across from Dan Whiu where

Jack Jordan is. Next to Taiakiaki.

Old Orauta Native School - used to be Taiakiaki.

Pukehau - Where Lady Rose Henare lives.

Taumatatirotiro Te Tirohau – where Aunty Upa Owen lived.

Onekainga - Name of the Pa where Ruatara & Tuwahine lived –

Kawiti’s daughter.

Orauta - Where Hongi Hika was told by Kawiti to go back or he would

never leave (i.e. be killed).

Pokapu

Taipomana } Te Oi – Limeworks

Moetu }
Ngatihine Sawmill - Was built on Otiria Marae at back (of dining hall). Used to cut timber for all marae and homes.

Boundaries:

Do map with Homesteads, Maunga, Awa, Lakes, Pa, Wahi Tapu, with Ngati Te Ara-Ngati Kopaki boundaries.

Tuhipa - Pokapu-Otiria-Settlement - Ngati Kopaki

Tuhipa - Ngapipito - Ngati Te Ara

Parata Cherrington: “Boundaries are anywhere the Ngati Kopaki-Ngati Te Ara live but in the main boundaries will be from Pita Kingi’s in Ngapipito – Pokapu – Otiria and The Settlement in Moerewa Waipuna.

4. (A) Wairua of our people

Families will work together from now on as one family – whanau

Wairua Tinana.

Marshall Thompson: (has name Whakamahara – to remember). Our Kaumatua sat at the waterfall and saw tuna elvers. One lot came up, and then so on and so on, to form a stairway to go up the waterfall. He related this to Ngati Te Ara – Ngati Kopaki.

Proverb: Ko hinga Ngati Te Ara

Ko Whakarinngia Ngati Kopaki

Whaka tu ingia

Our Whakatauki: Uphold one another i.e. when one falls down the others will lift them up

Joining families from now on

Whakatauki by Marshall (Whakamahara)

Spiritual Unity

Te Wairua me Te Tinana (Spiritual heart)

The Mission statement arose from the wananga:
To reunite the descendants of Ngati Te Ara and Ngati Kopaki to collectively re-establish the Whanau group to preserve, protect and enhance the identity, integrity, interests and general well being of the Whanau of Ngati Te Ara and Ngati Kopaki.

And following this, a distinct whakatauki and moko was agreed upon.

Whakatauki:

Ka hinga Ngati Te Ara

Ka Whaka arangia a Ngati Kopaki

Ka Whaka tuingia

Ka hinga Ngati Kopaki

Ka Whaka arangia a Ngati Te Ara

Ka Whaka tuingia

(When one falls down, the other will lift them up)

TOGETHER WE ARE A STRENGTH

Our future well-being and direction will be the result of the Whanau commitment to unite in mind, spirit and body.

WE MUST BELIEVE IN THE WAIRUA

NGA TE TUMANAKO, ME TE WHAKAPONO, ME TO AROHA

“You must remember
You are Two People
Our Past is Our Present
Our strength is our unity”
Appendix 15: Tupuna Hohaia (Josiah) Paraone-Kawiti
Appendix 16: Our Jewish-Maori Tupuna Whaea Heeni-Riria Kawiti

Herself a Kawiti, mother of Hohaia Paraone-Kawiti, wife to Hone Kawiti (no photo available) and twin sister to Ngati-Hine Chief Hoterene Kawiti successor to Te Ruki and Maihi Kawiti.
Appendix 17: Tupuna Tareha Kaiteke Te Kemara and Te Ti Puatea
Appendix 18: House of Shem and Tiki Descendants

CHART NO. 1. THE BEGINNING OF THE POLYNESIAN PEOPLES
THE ANCESTRY OF TIKI

Konomona$^1$ md, Lalochan$^1$ md
Kapiolani md, Makahiki$^1$ md
Kahikolihana md, Wahu$^1$ md
Kekuuemal md, Ekalihi$^1$ md
Kaalulalii$^1$-tua$^2$ md, Wamain$^4$ md
Kaliinan$^1$ md, Aprili$^3$ md
Kahillulii$^1$ md, Aa$^5$ md
Kalalo$^1$ md, Keemalii$^1$ md
Kahlo$^1$ md, Kaimalii$^1$ md
Kani$^1$ md, Mala$^1$ md
Hui$^1$ md, Lilo$^1$ md

![Chart diagram]

Note: 6 The Hauri line from Rangi and Papa to Tiki has the fewer generations, and several of the names are female. For that reason we believe that two or three generations may be missing from the pedigree. The Hau-rongan line is one of several versions, some of which are considerably longer. After much careful study we have occupied the above version as it appears most consistent in all respects, prominent ancestors on this and other charts to follow are numbered, because the number is given in the text when referring to the chart, as All estimated dates on this chart, and on the other charts to follow, were calculated by the compilers of this book.
Appendix 19: Tiki Descent and the Northerners
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