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# HAPINE NGA HARAKEKE

## Drawing the moisture held within the Harakeke

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of the requirements for the degree of

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## Whakapapa

“Whaikororia ki te Atua i runga rawa, Maungarongo i runga i te whenua, Whakaaro pai ki nga Tangata katoa,” translated “Glory to God in the highest, peace on earth and goodwill to all men”, (Luke 2.14).

This common statement is found firstly in the bible and then was used on a regular basis by Te Whiti Orongomai - Te Atiawa prophet, my grandfather and my father continued its usage, and today I perpetuate this custom and belief.

Ko Tokomaru te waka - Tokomaru is the waka

Ko Taranaki te maunga - Taranaki is the mountain

Ko Waiwhakaiho te awa - Waiwhakaiho is the river

Ko Te Atiawa te iwi - Te Atiawa is the Tribe

Ko Waiwhetu te marae -Waiwhetu is the place of gathering

Ko Arohanui ki Te Tangata te whare tupuna - Arohanui ki te Tangata is the name of my ancestral house

Ko Hamua, me Puketapu nga Hapu - Hamua and Puketapu are my sub tribes

Ko Ihaia Porutu Puketapu te tangata - Ihaia Porutu Puketapu is the Rangatira

Ko tenei te taha o toku matua - This is the lineage of my father

Ko TeRira Puketapu toku matua - Te Rira Puketapu is my father

Ko Mataatua te waka - Mataatua is the waka

Ko Maungapohatu te maunga - Maunga Pohatu is the mountain

Ko Waikaremoana te moana - Waikaremoana is the lake

Ko Waikaretaheke te awa - Waikaretaheke is the river

Ko Tuhoe te Iwi - Tuhoe is the tribe

Ko Te Urewera mai i Huiarau - Te Urewera is the Rangatira

Ko Te Kuha te marae - Te Kuha is the gathering place  
 Ko Hinekura te Whare Tupuna - Hinekura is the ancestral house  
 Ko Ruapani te Hapu - Ruapani is the sub tribe  
 Ko tenei te taha o toku whaea - This is the lineage of my mother  
 Ko Potiki Hira-Winitana toku whaea - Potiki Hira-Winitana is my mother  
 Ko ia te whangai o Hoani raua ko Maria Waiwai.  
 Ko Potiki tetehi o nga mokopuna o Hinepukohurangi -Potiki is a descendant  
 of Hinepukohurangi or child of the mist

Ko Takitimu te waka - Takitimu is the waka  
 Ko Tawhirirangi te maunga - Tawhirirangi is the mountain  
 Ko Mohaka te awa - Mohaka is the river  
 Ko Ngati Kahungunu te iwi - Ngati Kahungunu is the tribe  
 Ko Te Maari a Ngata te whare tupuna - Te Maari a Ngata is the ancestral  
 house  
 Ko Pahauwera te hapu - Pahauwera is the sub tribe  
 Ko tenei te taha o toku hoa tane - This is the lineage of my husband  
 Ko Brian William Dahm tana ingoa - Brian William Dahm is my husband  
 Ko te papakainga ki Waiwhetu e noho ana - Waiwhetu is where we live  
 Kei raro I te maunga o Pukeatua - Under the mountain ranges of Pukeatua  
 I te taha o te awa o Waiwhetu - Beside the Waiwhetu stream  
 Ko Ngatau Aroha Puketapu-Dahm taku ingoa - my name is Ngatau Aroha  
 Puketapu-Dahm  
 Toko toru maua tamariki - we have three children  
 Ko Anahera te tuakana - Anahera is our oldest child  
 Ko Tiaki te tama tane anake - Tiaki is our only son  
 Ko E'Mere te potiki - E'Mere is our youngest child  
 Tena koutou,  
 Tena koutou,  
 Tena koutou Katoa  
 Rire, rire, Pai Marire



## Introduction

The journey through life is one many people never assess until it flashes before their eyes. On the other hand many people dedicate their lives to assessing their journey in life and seldom accomplish anything of real substance. Self-assessment<sup>1</sup> of a personal journey can assist one with future decision-making and reconciling consequences of decisions made. This is my journey of that process. I identify with the Maori population in Aotearoa. It is the assessment of the things I cannot change which interest me: the assessment of an individual journey and the detailing of cultural norms and values: the comparison of a parallel process of those cultural norms found within the bible and the reconciliation of my ethos as a christian, Maori, woman.

This is not a traditional piece of work as I do not classify myself as the traditional university student. I am a second chance learner, an adult student who studied on an extramural programme which was facilitated on a local marae. The traditional upbringing which I have experienced has taught me to think holistically in every facet of life. Working in the tertiary education sector I have had to continually translate for myself the traditional Maori holistic worldview into the western individual, scientific, compartmentalized perspective. After this point translation back again into the Maori worldview needs to take place. This process occurs first in the mind and then needs to be written on paper. This process is quite difficult and takes some time to work through. However this is a key factor in choosing to attempt a piece of work that is perhaps not quite in keeping with general expectations.

The focus of this thesis is to recount my story and record particular points of learning throughout the journey. When I presented the question to a very respected person "why is it that Maori always want to write about themselves", the answer that came back to me was simply "because their story has never been told",<sup>2</sup> and indeed this is correct. Therefore I need to tell

my story. The untold story of Maori needs to be put out there to assist others to understand the complexity of the dual role which we play in every sphere of today's society and environment. I need to explore the ideas of others while on this journey. I must seek out understanding and clarification of the possibility that I have missed something. Then finally I will discuss how this fits together to benefit others and pass it on to the next generation into the future in a spirit of Arohanui ki te Tangata - Goodwill to all men.

Intellectual scholars have only embarked upon the exploration of what it is to be Maori both recently and generally, many of these scholars have historically been Pakeha, to whom we need to say thanks. However it is important that the other side of the story is told from an indigenous perspective, which is why I have chosen to undertake this task. By this I hope to acknowledge the many parallels that exist between Maoridom and Christianity. I intend one day to provide a publication of sorts to assist those who call themselves Christian and those who perhaps misunderstand the ethnic Christian state to allow empathy by both parties. This will break down barriers which have been erected by the uneducated on both sides. By this I would hope there would be a new sense of freedom when people acknowledge what it is like to be themselves.

The framework of this thesis is in the capturing of narrative and hanging it on a tree (rakau). The following points will provide the essence of my perspective:

1. An attempt to clarify my reality of being what I cannot change. These are defined as being Maori, being Christian and being woman.
2. A description of the tribal aspect and influence will be a common theme across this enquiry. This will be clearly defined from my viewpoint in Tuhoetanga and Te Atiawatanga. Where I will pinpoint the variations in a spiritual and cultural ethos from the two groups of kinship ties that I am linked to.
3. I will draw from the experience of being Maori and frame this on a tribal model - Te Wheke, then draw from my own reflections of

my own identity as a Maori and Christian woman and record them under the new model 'Rakau ora'. Rakau ora will be the synthesis of these reflections and ideas that formulate my philosophy.

4. Finally I will look at where my journey has brought me in an educational context. This will be a current look at the present application of the combined 'new' knowledge gained from working within the tertiary sector and 'old' knowledge gained from cultural life lessons. Then I will comment on the perceivable fluent application of this knowledge in the future.

This work is a narrative accumulation of reflection and personal experience. It is a work in progress, a work needed in order for people in this similar space who are stuck in concrete and just waiting for someone to come along and smash the paradigm of having to do and be someone else. This means to leave all that is natural, cultural and kinship attachments behind in order to participate in a perceived 'white mans religion' or in order to be saved. When smashing concrete it takes a lot of hard labour and leaves behind a big mess to clean up. Someone else has to come in and carry out the breaking up of the concrete while the stuck person can only stand and observe. Often there are gaping holes left to fill and redesign work into a new pathway that needs to be undertaken.

This work also serves as personal recognition of what has been shared with me, therefore giving life or mauri whakanoho<sup>3</sup>, also as an acknowledgment and perpetuation of that knowledge. It is an important part of the process of entering into the educational field. It helps validate the need to publish your own work.

This work recounts, explores and then puawaitanga occurs or a blossoming of knowledge. This is new knowledge developed from what has already been shared or discussed and reflected upon then re-framed into a specific context for a specific purpose. These are generally contributions into my current field of work, being the training of alcohol and drug clinicians and general counselors in the health field.

A note about culture: culture is a living thing, subject to ongoing change, therefore it is inherently imperfect. When change occurs a space is created. In this space there is tension. This tension can be classified as resistance to the changes which have occurred. This is a good thing and therefore I present this work.

The first part of this work addresses who I am and the unique experience given to me firstly as a child of a whanau whanui and then as a woman of the world.