

Copyright is owned by the Author of the thesis. Permission is given for a copy to be downloaded by an individual for the purpose of research and private study only. The thesis may not be reproduced elsewhere without the permission of the Author.

# **Te Mauri Kōhatu**

Kahu McClintock  
Tainui Waka - Ngāti Maniapoto Iwi

A thesis submitted in partial fulfilment of  
the requirements for the degree of  
Master of Philosophy.

**The University of Massey**  
**2003**

# ABSTRACT

Toitū te Kōhatu.  
Stone forever,  
protector of life,  
past, now and beyond.

This saying encapsulates the sentiments expressed within this thesis. The major mission of the study is to gather and preserve the tribal knowledge belonging to my iwi Ngāti Maniapoto, on Te Mauri Kōhatu. The assignment honours the understanding of the traditional beliefs and practises associated with the ancient lore of the Kōhatu. Anchoring the practice is the traditional notion that Te Mauri Kōhatu were a means to enhance health and wellbeing. This belief has existed for Māori since time immemorial. According to oral traditions the ancestor Tāne te Wānanga<sup>1</sup> ascended into the Toi ō Ngā Rangi, the highest realm of the Rangitūhāhā. From there he secured the three Kete ō te Wānanga, the three Baskets of Knowledge. Accompanying this wisdom were two Mauri Kōhatu; the Whatukura ā Tāne and the Whatukura ā Tangaroa. Traditions also support the notion that from these two Kōhatu came the understanding of the spiritual and healing properties associated with Te Mauri Kōhatu.

Articulated in the research is a significant body of wisdom gifted by my Ngāti Maniapoto elders to benefit the descendants of our iwi, both spiritually and intellectually. Ngāti Maniapoto ancestors arrived in Aotearoa / New Zealand on board the voyaging waka Tainui.

---

<sup>1</sup> Te Hurinui (1959a) a Tainui, Ngāti Maniapoto scholar recorded that Tāwhaki secured three Kete ō te wānanga. However he made no mention of the accompanying Kōhatu that are important to this thesis. Other literary contributions by Te Hurinui (1959a, 1959b, 1962) are included in this thesis under the name Jones (1945, 1971, 1995). Another Tainui source National Library of New Zealand and Rangiātea (church) Te Rōpū Whakahaere and New Zealand Ministry of Māori Development (1997) documented that Tane te wānanga received the three Kete ō te wānanga and two accompanying Kōhatu.

The safe delivery and continued existence, of my ancestors in this land was credited to their belief in the power and the force of Te Mauri Kōhatu. The ancient lore of the Kōhatu guided their movements on both land and sea. Ngāti Maniapoto ancestors have, throughout the generations, perpetuated the ancient lore of the Kōhatu in our Ngāti Maniapoto tribal homelands. The writing of my thesis is an opportunity to gather, retain and celebrate our knowledge, our heritage that will advance the health and wellbeing of the descendants of Ngāti Maniapoto now and in times to come.

## TE MIHI

*Hokia ki ngā maunga,  
kia purea koe e ngā hau a Tāwhirimātea.  
(Brougham, 1987:91)*

Ko Tainui te Waka.

Ko Hoturoa te Ariki.

Ko Rakatāura te Tohunga.

Ko Maniapoto te Rohe.

Ko te Nehenchenui te Whenua.

Ko Rangitoto te Maunga.

Ko Waipā te Awa.

Ko Ngāti Maniapoto te Iwi.

Ko Ngāti Urunumia te Hapu.

Ko Kotahitanga te Marae.

Ko Pio Pio te Ūkaipō.

Ko Paraone Wahanui Hemara te Kōkō.

Ko Kahu Tiemi Kurukuru te Nāni.

Ko Kahu McClintock tēnei e mihi atu ana.

## ACKNOWLEDGEMENTS

This thesis has contributed to my appreciation of the huge value that my ancestors accorded the pursuit of knowledge. This thesis honours and thanks them for the desire they possessed regarding the attainment of higher learning. Like my tupuna Tāne te Wānanga I too have enjoyed the privilege of being selected to seek and obtain greater knowledge. In addition I have experienced the understandings associated with the Whatukura and the Māreikura, the male and female energies. In ancient times these forces assisted in the arduous journey of obtaining wisdom. The celebrated Kōhatu, the Whatukura ā Tangaroa and the Whatukura ā Tāne have, within this thesis, provided a focus and so maintained a vital role. For me the acknowledgement section of this thesis is a public celebration of the journey of learning, of the receipt of this Basket of Knowledge enriched by the accompanying Kōhatu. It is also a time to pay tribute to those who have shared with me their roles of Whatukura and Māreikura.

Chapter Two of this thesis recorded that the waters of Tauranga enhanced the lives of those on board the ancestral waka Tainui when it first arrived to Aotearoa / New Zealand. For me, my children Vincent and Rachel, living in Tauranga has been a reconnection with these same waters that had once nourished and nurtured our Tainui ancestors. Working in Tauranga for Te Puna Hauora Kaupapa Māori Mental Health Services has also been a gift. I have enjoyed the pursuit of higher learning, the reclaiming of Māori unique health knowledge as well as unlimited access to the holders of ancient wisdom. All these elements have contributed towards the wealth of knowledge within this thesis.

From Paranihi Lovett, Janice Kuka and Cindy Mokokoko, the managers of Te Puna Hauora, I have received continual faith and belief in my ability and commitment to this endeavour. In 2000 Paranihi, Janice and Cindy supported my application to Massey University for the Māori Mental Health Scholarship, Te Rau Puāwai. I was successful and that year I commenced my first paper towards the Masters of Philosophy.

Since then I have also had the good fortune to be selected as an annual recipient of the Te Rau Puāwai Scholarship, a dream realised by Professor Mason Durie to develop a skilled Māori Mental Health Workforce. The total support received through this initiative has been absolutely inspiring. For me, Kirsty Crawford - Maxwell, the coordinator 2000 – 2001, Monica Koia, the coordinator 2002 – 2003 as well as the support services supplied by Rangimariā Warbrick, Jean Vanags 2000 – 2001, Bronwyn Campbell, Taniya Ward 2002 – 2003 have all supported the achievement of my dream.

In 2000 the commencement of my studies with Massey University, Te Pūtahi ā Toi, the School of Māori Studies brought me in contact with Professor Tairahia Black. His professional input has been invaluable throughout this whole learning journey. The fulfilment of the thesis requirements including the successful application to the Massey University Ethics Committee 2003 is a compliment to his expertise. This thesis on Te Mauri Kōhatu has gathered thoughts from many sources. Te Puna Hauora has played a pivotal role in this process. Chapter Six identifies the responsibility that Te Puna Hauora had in 2001, for the building of Te Whare Maiangi, which utilises the healing modality of Te Mauri Kōhatu.

During this time Te Puna Hauora was blessed to receive the ancient wisdom of the Kōhatu known and gifted by Rehu Murchie. He generously shared with us his healing knowledge that connects back to the origins of his own people from within the waters of the Pounamu. His return to the seas once navigated and settled by his ancestral waka Tākitimu and to the lands of the Tūhua, the rival Kōhatu of the Pounamu was timely and perhaps no coincidence. Just as significant for this thesis, is the link he also has to the ancestors of Tainui waka.

In 2000 Rehu passed to me some beautiful pieces of Pounamu Inanga. They have since become my constant companions, these Mauri Kōhatu, that he and I bestowed with names to reconnect to our Tainui tupuna Tūrongo, Mahinārangi and the great Raukawa. Profound insight was expressed, by both my Ngāti Maniapoto kuia and my mother, when speaking of Rehu as Rehua or Rehutai. I do agree and have often thought how appropriate these names are, for one so wise and kind, for one so conversant in the ancient lore of the Kōhatu.

In 2000 Te Puna Hauora sent a call throughout Aotearoa / New Zealand for assistance in the assembly of the Mauri Kōhatu for Te Whare Maiangiangi. Important to me was the positive response from Te Whare Hauora ō Ngāti Porou. Te Puna Hauora released me to travel with the Ngāti Porou contingent from Tauranga, guided by the knowledgeable Pāpā Hone Ngata. The mission was to receive and return with Te Pito ō Piuta ki Tokomaru, the Mauri Kōhatu offered by Te Whare Hauora ō Ngāti Porou. What a blessing that was to journey to the lands of the sunrise where Tūrongo had met Mahinārangi. Just as important it was also a moment for me to walk in the waters and on the lands that had once nourished my beautiful Ngāti Porou mother, to stand under the shelter of her majestic Maunga Kōhatu, Hikurangi.

In 2001 the voyage made by Te Puna Hauora to the Island of Tūhua, a land with such a historic past, and then return with the two Mauri Kōhatu, Tiananui and Ngā Uwhi Opo is an experience I will always treasure. The ancient rituals conducted by Rawiri Tuanau and the kaumātua Ron Taingahue both from Ngāi te Rangi, Tauranga as well as the kuia Hinewai Taingahue, Ngāti Maniapoto and wife of Ron, blessed our voyage out on the seas and ensured our safe return to land.

In 2002 the gentle wisdom of Mōrehu Ngatoko a kaumātua from Ngāti Ranginui, also of Tauranga, enriched this Basket of Knowledge by sanctioning the stories within this thesis. What an honour it has been for me to commemorate our shared histories. My time with Pāpā Mōrehu further strengthened my Ngāti Maniapoto identity by connecting with his brother in law, Uncle Paeahi Wanakore and his son in law, Des Willison. Uncle Paeahi and Des have also travelled this journey with me firm in the resolve to record our Tainui, Ngāti Maniapoto heritage.

Again in 2002 the quiet strength of Hauata Palmer a kaumātua from Ngāi te Rangi blessed us with his knowledge. How humbling and gratifying it was to listen and learn from such a masterly scholar. How special it was when Pāpā Hauata took me to meet Rātahi and Wahinerua, the Tainui Kōhatu that sit beside his island paradise, Matakana, and under the shelter of Tauranga Moana's majestic Maunga Kōhatu Mauao, in the waters of the Tauranga Harbour.

At the end of 2002 Te Puna Hauora agreed for me to forward an abstract together with part of this thesis as a presentation at the April 2003 National Mental Health Building Bridges Conference held in Rotorua. I viewed this as an occasion, an opportunity to openly applaud the courage and the expertise of Te Puna Hauora to employ the healing modality of Te Mauri Kōhatu in contemporary health services.

Since 2000, the continual return to my own ancestral homelands over the Kaimai ranges and under the Rohe Pōtae o Maniapoto, to the lands of my father, as part of this journey has been indescribably joyous. The advice received from two of the present holders and distributors of Ngāti Maniapoto knowledge, Auntie Hinekahukura Barret Aranui and Uncle Tiki Koroheke, has been precious. Outstanding too has been the absolute valuable generous, contributions made by my kuia and kaumātua of the Nehenehenui. This extraordinary journey has occurred out of the respect, love and devotion, for our wisdom known and shared by Auntie May Te Kanawa, Auntie Jenny Charman, Uncle Panataua Ben Rangitāwa and Uncle Tame Tokomauri Eriha Hemara Wahanui.

For me this thesis is a Basket of Knowledge obtained from the highest of realms. The Whatukura and the Māreikura energies, which have been abundant during this journey, have assisted. As in ancient times, accompanying this wisdom have been the two celebrated Kōhatu, the Whatukura ā Tangaroa and the Whatukura ā Tāne. They have emerged from the depths of the waters of Tauranga and yielded from the lands of Ngāti Maniapoto to enhance the knowledge within this basket.

My children, Vincent Mark McClintock and Rachel Kahurangi McClintock have known before this thesis began the immense pleasure and satisfaction that it would bring. They too have known, that it is for them, for all of us, to hold close and to cherish for our descendants, those now and yet to come.

**RAUKAWA**



**TURONGO**



**MAHINARANGI**



(Clarke, 2003)

# ILLUSTRATIONS

Ngā Mauri Kōhatu – Raukawa, Māhinārangi, Tūrongo ix

## Chapter One – Ngā Whatukura – The Origins of Kōhatu

Genealogy of Kōhatu	Best 1924c:166	6
	Best 1924c:167	7
	Best 1924a: 163	7

## Chapter Two - Te Ao Kōhatu, Tainui Waka

### The Ancient Times, Tainui Waka

Te Whakapapa o Ngā Waka o Tainui rāua ko Te Arawa	41
Ngā Ingoa o Ngā Tūpuna - Tainui Waka	43
Map of Te Kuia / Wahinerua	46
Wahinerua	49
Rātahi	50
Map of Tainui Waka through Tauranga Harbour	51
Te Ahurei	58
Maunga Kahuwera	59
Map of Mauri Manu / Whare Wānanga o Tainui	61
Map of the journey of Tainui Waka	63
Punga	64
Hani and Puna	66
Korotangi	72
Uenuku	75

### **Chapter Three – Ngā Toka Tu ō Ngāti Maniapoto**

#### **The Stones that Stand, of Maniapoto**

Whakapapa ō Tainui in Aotearoa / New Zealand	81
Whakapapa ō Waikato / Maniapoto	84
Tokanganui ā Noho	88
Tainui Genealogy from Io	90
Maunga Pirongia	96
Maunga Kakepuku	96
Maunga Rangitoto	98
Map of the Boundaries of Ngāti Maniapoto	99

### **Chapter Five – Te Kawau Mārō ō Maniapoto – The Unity of Maniapoto**

Map of the Nehenehenui	123
Mōkau Kohunui Marae	127
Table 1 Urunumia / Hari	128
Table 2 Urunumia / Matehuirua	129
Te Mere Pounamu - Urunumia	131
Te Mere Pounamu - Hari	133
Te Mere Pounamu - Matehuirua	134
Genealogical Table Parahore / Korokore	138
Genealogical Table Ngāti Raukawa	139
Map of Waikeria	140
Maunga Tokanui	144
The Gate Keeper / Te Kaitiaki	145
Kairanga	146
Waerea	147

## **Chapter Six – Te Reo Kōhatu – Te Reo Mauri**

### **Ancient connections - Spiritual wellness**

Te Kōhatu Tauranga Moana / Ngā Uwhi Opo	162
Te Kōhatu Te Tai Rāwhiti	163
Te Kōhatu Te Tai Tokerau	164
Te Kōhatu Te Tai Hauāuru	165
Te Kōhatu Te Tai Tonga	166

# TABLE OF CONTENTS

Abstract	i
Te Mihi	iii
Acknowledgments	iv
Illustrations	x
Table of Contents	xiii
<b>Introduction</b>	
The Outline of the thesis chapters	1
<b>Chapter One - Ngā Whatukura – The Origins of Kōhatu</b>	
Introduction	6
The Genealogy of Kōhatu	6
The Story of Pounamu	8
Tūhua	13
Ngā Taonga Pounamu	14
Mauri	20
Traditional Institutions - Schools of Learning	23
- The Building of Whare	31
- The Rituals during Childbirth	35
Conclusion	35

## **Chapter Two - Te Ao Kōhatu, Tainui Waka**

### **The Ancient Times, Tainui Waka**

Introduction	36
Ngā Toki Kōhatu	36
Ngā Tūpuna o Tainui Waka	40
Te Hekenga Mai o Tainui Waka.	44
Ngā Mauri Kōhatu o Tainui Waka	44
Ngā Tohunga Mauri Manu	54
Te Tai Hauāuru	62
Hani and Puna	65
Korotangi	67
Te Papatatau o Uenuku	73
Conclusion	74

## **Chapter Three – Ngā Toka Tū o Ngāti Maniapoto**

### **The Stones that Stand of Ngāti Maniapoto**

Introduction	76
Te Whakapapa i Aotearoa / New Zealand	78
Ngā Whare Wānanga o Tainui	82
Te Rohe Potae o Maniapoto	92
Ngā Maunga Kōhatu	95
Ngā Tohunga o Inaianei	100
Conclusion	101

## **Chapter Four – Te Toka Rangahau – Research Methodolgy**

Introduction	102
Historical Perspective on Māori Reasearch	102
The Development of Kaupapa Māori Research	103
The Research Framework of this Thesis	106
Ethical Considerations	107
- Ngā Taonga Tuku Iho	108
- Research Participants	110
- Criteria for Participation	111
- Informed Consent	111
- Anonymity and Confidentiality	111
- Potential Harm to Participants	112
- Potential Harm to Researcher	112
- Potential Harm to University	113
Qualitative Research	113
Method of Data Collection	114
Data Analysis	116
Reporting Process	117
Dissemination of Information	118
Conclusion	118

## **Chapter Five – Te Kawau Mārō o Maniapoto – The Unity of Maniapoto**

Introduction	119
Ngā Taonga Kōhatu	119
Pounamu	120
Te Hokinga Mai Ki Te Nehenehenui	122
Urunumia, Hari, Matchuirua	126
Urunumia	130
Hari	131
Matchuirua	133
Past Access and Availability	135
Future Access	136
Conclusion	136
Ngā Kōhatu e takoto ana	136
Ngāti Kahupungapunga	137
Ngāti Raukawa	138
Waikeria	140
The Gate Keeper / Te Kaitiaki	144
Kairanga	146
Waerea / Wai	147
Conclusion	150

## **Chapter Six - Te Reo Kōhatu, Te Reo Mauri**

### **– Ancient connections , Spiritual Wellness**

Introduction	151
The Western Health Assumption	152
Legislation	
- Tohunga Suppression Act (1907)	152
- Crimes Act (1961)	154
- Māori Welfare Act (1962)	154

Reclaiming Traditional Medicine	155
Government Directives	
- New Zealand Public Health and Disability Act (2000)	157
- New Zealand Health Strategy (2000)	158
- Primary Health Care Strategy (2001)	158
- He Korowai Oranga – Māori Health Strategy (2002)	159
Te Puna Hauora – Te Mauri Kōhatu	160
- Consultation and Planning	160
- Carving of the Poutokomanawa	161
Te Mauri Kōhatu	
- Tauranga Moana	162
- Te Tai Rāwhiti	163
- Te Tai Tokerau	164
- Te Tai Hauāuru	165
- Te Tai Tonga	166
Maiangiangi	167
Effectiveness / Improvement	168
Conclusion	169
<b>Thesis Conclusion</b>	170
<b>References</b>	171
<b>Appendix 1</b>	
Participant Information Sheet	
<b>Appendix 1I</b>	
Participant Consent Form	

## TE MAURI KŌHATU

### He whakatauāki<sup>2</sup>

Tū mokemoke ana au  
i runga i tōku maunga ariki Kahuwera.  
Ka hoki whakamuri ngā mahara  
ki ngā tohunga ō neherā,  
ki ōku tūpuna rangatira ō te Nehenehenui.  
*Kia mau ki tēnā ...*  
*Kia mau ki te Kawau Mārō.*  
*Kia mau ki te Kawau Mārō ō Maniapoto.*

Alone on my chiefly mountain Kahuwera,  
thoughts return to those of ancient times,  
of the land, the Nehenehenui.  
*Hold on to the wisdom.*  
*Source of strength .. uniting.*  
*Uniting Maniapoto, then, now and in times to come.*

My tribal whakatauāki claims that the journey forward, receives direction and strength from the past. My tribal history, like all other tāngata whenua<sup>3</sup> of Aotearoa / New Zealand, is marked by colonisation and legislation. I believe that employing tribal knowledge on wellbeing will provide a prescription for building strong and healthy generations to come. This will ensure our future. Therefore, reclaiming our tribal knowledge on wellbeing is an important quest that awaits our search.

---

<sup>2</sup> Whakatauakī, a proverb, poetic saying that describes a strong belief.

<sup>3</sup> Tāngata whenua, the original people of an area.

# INTRODUCTION

This thesis examines the teachings that have origins in Te Ao Kōhatu<sup>4</sup>, relating to Ngāti Maniapoto tribal beliefs that deal with a Māori worldview on wellbeing. Details are provided on the use of kōhatu<sup>5</sup> in promoting wellness, specific to Te Mauri Kōhatu. Although much of the material for Chapter One is accessed from other tribal research the remaining five chapters contain Tainui, Ngāti Maniapoto wisdom both oral and written forms regarding Te Mauri Kōhatu.

**Chapter One, Ngā Whatukura – The Origins of Kōhatu** documents the appreciation, the significance of kōhatu, for traditional Māori. The understanding details the perception Māori held of the land, the environment in terms of it providing strength and wellness (Australian Museum, 1989; Durie, 1999). Such reverence and sanctity for the land also extended to kōhatu. This attitude finds expression in the belief of the origin of kōhatu from both a physical and spiritual perspective (Best, 1924; Downes, 1910). Comment is made on the specific kōhatu of Pounamu<sup>6</sup>, Tūhua<sup>7</sup> Mata<sup>8</sup>, Waiapu<sup>9</sup> and Hōanga<sup>10</sup>.

All achieved prominence and acclaim within traditional Māori society because of their uniqueness and the huge physical and spiritual value made towards enhancing the lives of those who possessed them (Australian Museum, 1989; Leach, 1981; Simmons, 1976).

---

<sup>4</sup> Te Ao Kōhatu, pre European times.

<sup>5</sup> Kōhatu, rock and its' many varieties.

<sup>6</sup> Pounamu, greenstone.

<sup>7</sup> Tūhua, obsidian.

<sup>8</sup> Mata, a type of flint.

<sup>9</sup> Waiapu, sandstone, a grindstone.

<sup>10</sup> Hōanga, a type of grindstone. Perhaps a shortened version of the word Hine - tua - hōanga.

Further explanation why traditional Māori were reliant on kōhatu as a source of wellness can be attributed to a wider belief in the concept of mauri<sup>11</sup>. This concept adhered to the belief that living and inanimate objects possessed mauri (Buck, 1949; Orbell 1998; Riley, 2001). Comments regarding the spiritual properties of kōhatu, which were highly regarded and extensively utilised, are included. Details of the traditional institutions of the whare wānanga<sup>12</sup>, the building of whare<sup>13</sup> and rituals during childbirth, which employed the mauri properties of kōhatu, conclude Chapter One.

**Chapter Two, Te Ao Kōhatu – Tainui<sup>14</sup>Waka<sup>15</sup>, The Ancient Times – Tainui Waka** details that the reliance and the belief of traditional Māori in kōhatu, as a source of strength, as a spiritual and physical link with the land, originated long before the time of settling in Aotearoa / New Zealand. Details regarding kōhatu on board Tainui waka and their continued significance to the descendants of Tainui waka, provide the narratives within Chapter Two (Cowan, 1910; Jones and Biggs, 1995, Kelly, 1949).

**Chapter Three, Ngā Toka Tū ō Ngāti Maniapoto - The Stones that Stand of Ngāti Maniapoto** records the kōhatu that originated within the new lands, in Aotearoa / New Zealand. The inclusion identifies the specific location and description of kōhatu that have contributed to the strength and wellness of Tainui descendants (Phillips, 1989; 1995). The contents of Chapter Three specifically elaborates on the kōhatu that sit within the tribal boundary of the Tainui descendants known as Ngāti Maniapoto.

---

<sup>11</sup> Mauri, vital life force.

<sup>12</sup> Whare wānanga, a traditional school of exclusive learning. Entrants were selected based on genealogy and observed ability. The terms whare wānanga, schools of learning will be used interchangeably throughout.

<sup>13</sup> Whare, a building.

<sup>14</sup> Tainui, the name of the ancestral canoe and tribal region of the Ngāti Maniapoto, Waikato and Hauraki tribes.

<sup>15</sup> Waka, a canoe.

**Chapter Four, Te Toka Rangahau – Research Methodology** accounts for the procedures used in the completion of the oral component of this thesis. The description explains the supportive relationship established between the Kaupapa Māori research model and the Western approach of Qualitative research. The description comments on the ethical considerations, the processes utilised to collect, analyse and disseminate the data gathered, on Te Mauri Kōhatu, known by Ngāti Maniapoto elders. Concluding Chapter Four are the comments made regarding the overall management of the research process.

**Chapter Five, Te Kawau Mārō ō Maniapoto – The Unity of Maniapoto** records the oral traditions on kōhatu, wisdom gifted by some of the present elders of Ngāti Maniapoto. Their knowledge enhances the material included in Chapters One, Two and Three of this thesis. Expansion is provided on the stories of the Ngāti Maniapoto Kōhatu that have been briefly mentioned, in Chapter Three, as healers of the land. The details not only provide explanation for this ancient practise but also provide a means to perpetuate a practise from ancient times that contributed to the health and wellbeing of Ngāti Maniapoto. As indicated in Chapter Three, the narratives of some of the Kōhatu heirlooms of Ngāti Maniapoto are also recorded in this section.

Concluding Chapter Five is a summary of the thoughts, from the Ngāti Maniapoto elders who participated by sharing their understandings and knowledge in this research project. The conclusion provides future direction, in respect to the knowledge gathered. The synopsis provides control regarding the availability and transmission of the wisdom included in this thesis.

**Chapter Six, Te Reo Kōhatu, Te Reo Mauri – Ancient connections, Spiritual Wellness** concludes the thesis. Comment is offered in respect to Te Mauri Kōhatu and the value of the knowledge to contemporary health services. This chapter details a specific example of the inclusion of Te Mauri Kōhatu in a Kaupapa Māori Adult Mental Health Inpatient Care Unit. Brief comment regarding the development of subsequent research projects, the access and retention of other traditional Māori healing knowledge concludes this chapter.