He Rau Tāne : The Many Names of Tāne.

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Whakarāpopototanga – Abstract

This study explores the multitude of attributes, identities, personalities, and traits of Tāne, the Māori deity connected with creation, knowledge, the forest, and birds, with a focus on how his numerous names reflect the importance of his role in Māori culture.

The primary question and guiding idea of this study are whether the rich, diverse meanings associated with Tāne and his many names can be leveraged to inform and support modern wellness practices. Practices rooted in Māori culture are informed by unpacking lessons from the past and adapting them for modern application. By examining and understanding the names of Tāne, the aim is to explore qualities such as identity, strength, resilience, and identity leading to wellness.

The research methodology was primarily qualitative, drawing on seminal texts, interviews, and a survey to collect information and interpret potential meanings of the many names of Tāne. This ensured both depth and validity in understanding the significance of Tāne in Māori culture. Pūrākau, whakapapa, and mātauranga were also used as frameworks for understanding this information. Overall, the methodology supported a holistic exploration of the multifaceted identity and aspects of Tāne.

The findings suggest that the many names of Tāne can serve as a cultural storehouse of learning to guide us towards success in this modern age. This information can be integrated into modern wellness practices to promote physical and mental health, spiritual connection, and cultural identity grounded in the traditional teachings and learnings of te ao Māori. A swing back to a traditional based system for wellness.

Tāne and the information within his many names are a small piece of the puzzle, connected to a lifetime of knowledge banked in mātauranga Māori for us to reconnect with, relearn, and apply to our daily lives.

He karakia rau Tāne

He rauora au nā Tāne	*I am a descendant of Tāne*
Tāne nui-a-rangi	*Tāne the great son of Ranginui*
Nāu te rau tīwae	*Yours is the enlightenment*
Tāne te-wānanga	*Tāne the bringer of knowledge*
Nāu te rau whāia	*Yours is the pursuit*
Tāne matua	*Tāne the progenitor*
Nāu te rau puta	*Yours is creation*
Tāne te-waiora	*Tāne the living waters*
Nāu te rau tō	*Yours is the energy of light*
Tāne-te-matatū	*Tāne the resilient*
Nāu te rau kē	*Yours is diversity*
Uetika. Uehā	*Steadfast. Resolute.*
He tikitiki	*The collector*
He mahara	*The thoughtful*
Kia ruānuku	*The wise*
Torokaha ki runga	*Reaching above*
Whirikaha ki raro	*Weaving below*
Mahuta mai ngā tipu	*Enabling potential to flourish*
He rau tuoi i te ao	*The essence of light*
He rau tiwha i te pō	*The stillness of night*
Wheo mai te wheo	*When the signal sounds*
Tūrere atu rā	*Go towards the source*
He rau Tāne	*The multitudes of Tāne*
Te whakaputa ki te whai ao	*Transition through illumination*
Ki te ao Mārama	*To the world of light*
He rau ora	*Complete vitality*
Tau mai te mauri	*A balanced life force*
Haumi e	*Be prepared*
Hui e	*Come together*
Taiki e!	*Give thanks*

(Basil Morgan, 2025)

He Rārangi kōrero - Contents

Whiti Tahi - Chapter One : Background and Context

He rau tīwae – Creating Light

He rauora au nā Tāne	*I am a descendant of Tāne*
Tāne-nui-a-rangi	*Tāne the great son of Ranginui*
Nāu te rau tīwae	*Yours is the enlightenment*
Uetika. Uehā.	*Steadfast. Resolute.*

This section from the karakia written for this thesis connects to the narrative of Tāne, separating the sky from the earth and symbolises the act of creating a world of light and life, establishing the boundaries between the earth and heavenly realms. An inquisitive wondering connected to a future of understanding led to this event, much like the origin of thinking behind this thesis and a wondering about the many names of Tāne : He rau Tāne. As an introduction this chapter creates light, as Tāne did when separating sky and earth, on the issue of Māori health and looks at an opportunity for unpacking knowledge within the many names of Tāne for improving health outcomes. The names Tāne-nui-ā-rangi, Tāne-uetika and Tāne-uehā connect here.

1.1 Background

This research aimed to explore the Māori god Tāne and examine the various names that have been attributed to him. The research focused on a collection of forty-one names found in a book named Māori Religion and Mythology : Part 1, (p.117-119) written by Elsdon Best and published in 1924. Tāne is seen as an important god for Māori and represents fertility, creation and is connected with the forests, holding an important role in traditional Māori ways of life. By delving into the diverse names associated with Tāne, this study seeks to shed light and understanding on the richness of the cultural and spiritual beliefs connected with explaining the natural world and its many benefits. This research has analysed published and unpublished material to provide an understanding of the names and attributes of the many names of Tāne. Interviews and a survey were also used in collecting relevant information. The findings contribute to the existing body of knowledge and provide more insight into the natural

world of Māori and the benefits wherein of understanding our connections to the natural environment.

In Māori belief it was Tāne who separated his parents, Ranginui (sky father) and Papatūānuku (earth mother), following wānanga (discussions), hui (meetings) and deliberation with his brothers. He was a strategist and problem solver who came up with and applied an idea to use his feet to push his father away and prop him up in the sky with the help of his brothers, and move from the world of darkness to a world of light (Best, 1924, p. 121). Tāne is a Māori superhero who also accomplished great deeds and created many things for the betterment of everything in nature and his many descendants.

Within the names of Tāne there are relationships, connections, domains, environmental explanations and ways of life of Māori ancestors. Ancestors who came to Aotearoa from Hawaiiki with their own environmental understandings, who made connections and evolutions in this environment when new concepts or issues arose here in this new world. The names bestowed upon Tāne reflect a diverse understanding and interconnectedness between Māori and the natural environment. This enforces the belief that Māori are part of and come from the land. Some of the names are well known and regularly seen and heard in te ao Māori, whereas others have limited if any information and understanding attached to them. Clues and meanings are often hidden in the Māori language (te reo Māori) and this can lead to an unearthing of information.

This research is also connected with deepening an understanding and use of the Atua Matua Health Framework (AMHF) developed by Dr. Ihirangi Heke (Heke, 2019), which encourages a reconnection to our environment and atua (Māori gods) for well-being. The aim is to encourage more Māori to connect and engage with their environment to understand and apply lessons left by our ancestors to enjoy a healthier, happier, and more fulfilling and active lifestyle. Wellness and connection to identity through the pursuit of mātauranga Māori (Māori knowledge) is the goal.

Connecting into the implementation of this framework (AMHF) into Māori immersion school settings, the Tapuwaekura pilot project was established and began in 2019 as a collective effort between the key Government agencies. These being Sport New

Zealand, the Ministry of Health and the Ministry of Education. The project is connected to the Healthy Active Learning project and both are led by Sport New Zealand. The Tapuwaekura team proposed that the Atua Matua Health Framework could be used to assist kaiako in Māori immersion settings increase physical activity through the pursuit of mātauranga Māori. Research has shown that the more physically active a student is, the more successful their educational outcomes. According to Dr. Sarah Shultz, a researcher in child development at the University of Auckland, "physical activity plays a crucial role in enhancing cognitive function and academic performance in children, as it helps improve focus, memory, and overall brain health" (Shultz, 2019, p. 72).

New Zealand children were not engaged enough in physical activity to meet the New Zealand guidelines for physical activity. In a report by the Ministry of Health in New Zealand, it was highlighted that "only 7% of children meet the recommended guidelines for physical activity, indicating a concerning lack of exercise among the youth population" (Ministry of Health, 2021, p. 5). As a starting point this statistic shows the beginning of a potential negative flow on effect for New Zealand students, especially Māori. The more healthy and active a learner is, the better the educational outcomes. Less active equals less likely to achieve educationally. If we know this then it is important that we become involved in sharing this information and imbedding it into every day life and share understanding for the benefits of all.

1.2 Research Problem

Māori health faces several significant challenges when compared to non-Māori populations. Some of the biggest issues facing Māori health include :

Life expectancy

Historically Māori have a lower life expectancy when compared to non-Māori. Life expectancy for Māori males was 73.4 years in 2017–2019 and 77.1 years for Māori females. For non-Māori males, life expectancy was 80.9 years and 84.4 years for non-Māori females. The gap between Māori and non-Māori life expectancy at birth was 7.5 years for males and 7.3 years for females (Statistics New Zealand, 2021). For a longer life expectancy it is better to be non-Māori living in New Zealand than it is to be Māori.

Chronic diseases

Māori have higher rates of chronic disease than non-Māori such as cardiovascular disease, diabetes, respiratory diseases and certain types of cancer than non-Māori populations. These diseases contribute significantly to overall Māori health and mortality. For example Māori are nearly 80% more likely to die of cancer compared to non-Māori. Studies show that “Māori are more likely than non-Māori to get cancer, and once they have cancer they are less likely to survive it” (Gurney, J. et al., 2020, p.50). For a lower chance of contracting chronic disease it is better to be non-Māori living in New Zealand than it is to be Māori.

Mental health

Māori also face higher rates of mental health issues when compared to non-Māori. These include depression, anxiety, substance abuse and suicide. The prevalence of mental distress among Māori is almost 50% higher than among non-Māori. Māori are 30% more likely than other ethnic groups to have their mental illness undiagnosed (Patterson, R. et al., 2018). In the 2021/22 financial year the suicide rate for Māori males was 1.9 times that of non-Māori and 1.8 times more for Māori females than for non-Māori females. (Te Pae Tata Report, 2022). For a lesser chance of being affected by mental illness it is better to be non-Māori living in New Zealand than it is to be Māori.

Socioeconomic Disparities

Socioeconomic factors such as lower income, educational achievement and employment opportunities also contribute to the health disparities among Māori. These disparities can affect access to healthcare services and healthy living conditions. For example the average household disposable income for the financial year ending June 2022 was $46,579 for Māori and $55,446 for non-Māori (Statistics New Zealand, 2021). Māori students are less likely to remain in school until Year 13 than NZ European, Asian and Pacific students. Māori students are twice as likely to not achieve any NCEA qualifications during three years of secondary education as NZ European students (New Zealand Qualification Authority, 2023). For a higher average income and better educational outcomes it is better to be non-Māori living in New Zealand than it is to be Māori

A potential resolution to the problem proposed

A comprehensive study exploring the diverse names and attributes of Tāne, who is a prominent figure in Māori tradition, could possibly offer valuable insights and strategies to addressing Māori health disparities. Tāne is a multifaceted, multiskilled superhero for Māori and is associated with the creation of the natural world, forests, birds and humanity's connection to the environment. By unlocking ideas within the various names and attributes of Tāne, we can potentially uncover a rich volume of knowledge that encapsulates traditional Māori perspectives on health and well-being.

Understanding the value and character of Tāne could possibly provide a framework promoting holistic practices for Māori communities that emphasise an interconnectedness of physical, mental, spiritual and environmental well-being. Through the roles of Tāne as a provider, protector and healer, comparisons can be drawn with contemporary health issues faced by Māori, such as the previous mentioned high rates of chronic disease, mental health issues and the ever present socioeconomic disparities.

Additionally, the study of the many names of Tāne can shed light on traditional narratives and Māori healing practices and wellness rituals that have been recorded and passed down through generations. By collecting and analysing the traditional methods associated with Tāne, we can possibly identify culturally appropriate interventions that connect with Māori beliefs and values. A potential revitalisation of traditional practices brought forward into this mordern world. Self determination through a Māori centric approach, using the lessons from Māori traditions influenced by Tāne so that Māori can go from 'last to first' when measuring health outcomes.

1.3 Traditional Māori Health Practices

In pre-European Māori society, health and physical development were highly regarded and notably advanced. One early European 19th-century ethnographer and writer, Edward Treagar described the Māori as "a handsome and well developed race; muscular, fleshy, with fine figures, good arms and well-shaped legs" (Treagar, 1891, p. 8), highlighting their physical strength and fitness. He also notes that Māori were also known for their remarkable longevity, noting that "they were a very long lived race,

having few if any fatal diseases" (Treagar, 1891, p. 10). A testament to their traditional health practices and lifestyle. Overall, these observations reflect a society with a robust physical make up, supported by an approach to health that integrated a natural diet, physical activity, and spiritual practices, that enabled Māori to thrive for generations before sustained European contact.

Traditional Māori health practices were deeply rooted in the spiritual, cultural, and social facets of Māori society. Practices encompassed a holistic approach to health, integrating the physical, mental, spiritual, and environmental aspects of life. Māori wellness was guided by the principles of balance (tapu and noa), respect for natures elements, and the interconnection of all living things. The most common practices for managing health and sickness in traditional Māori culture are informed by these principles and have been passed down through generations, often in the form of oral traditions, rituals, and the use of natural resources. The concepts of tapu and noa were hugely important in traditional health for Māori, as was their belief in their atua (gods).

Te Rangihīroa, also known as Sir Peter Buck, discusses traditional sickness within Māori culture before contact with Europeans and uses the terms *mate aitu,* which refers to death by accident, *mate atua or mate Māori,* referring to sickness of illness by malignant spirits, and uses the term *mate Pākehā,* to refer to diseases introduced by Pākehā. (Buck, 1920, p. 404).

Traditional illness for Māori (mate atua) was attributed to the gods known as the ‘Maiki clan’. Names like Maikinui, Maikiroa, Maikiarohea and Maikikunawhea relate to sickness and the Māori god Whiro (known as the Māori god of darkness) and are all depicted as an enemy to the Māori god of man and creation named Tāne. Whiro and his followers are all characters of opposition in the traditional stories where Tāne is involved.

Tapu

Pre-European illness for Māori was often believed to have been caused as the result of an infringement against the lore of tapu. Tapu is an important concept in Māori society and refers to something being sacred, forbidden or restricted. The concept of tapu was deeply embedded within day-to-day operations and traditional Māori belief

systems, where a violation of tapu was believed to result in spiritual harm and even illness and sickness. If someone was ill (mate Māori) it was believed that a breach had been made in the balance of all things and the ill person had transgressed tapu against a god or another person and needed to rebalance the transgression.

Tapu can be defined as a spiritual and social code that governs behaviour and dictates how people should interact with the environment, people, and objects. Māori strongly believed in tapu, a belief that has diminished in this modern age where Barlow (1991) states that "it is very difficult for most people of this generation to become tapu. ….we lack the faith and dedication that is necessary" (p. 128).

Mason Durie (1998) discusses tapu and differing explanations of what this concept means. Others have contributed to this discussion, and it has been said that tapu derives from the atua and is reinforced by the mana or power of the gods. Tapu was used to place limits on different activities and included people, places, plants, animals, events and even social situations.

> After appropriate ritualistic incantations, it soon became general knowledge that contact with a particular object or activity could be unsafe, either in physical or spiritual terms. Likewise, it was well-known that transgressions of tapu earned rebuke, ridicule, or intense mental suffering. (Durie, 1998, p. 9)

The lore of tapu provided Māori with guidelines around certain activities and were often used to protect resources and areas of significance. Tapu was also practical as is understood today where it is deemed 'tapu' to sit on a table where food is prepared and eaten. Practically it makes sense to not have your bum on the kitchen table for hygiene.

Noa

The concept of 'noa' acts as a balance to the concept of tapu. While tapu refers to things that are sacred or restricted, noa is the state of being free from such restrictions. Mead, (2003) discusses the concept of noa and says that "noa serves to neutralise tapu, restoring balance and allowing people to engage with what was previously restricted" (p. 31). Rituals to remove tapu and restore balance were common in

traditional Māori practices. These rituals, often involving food, water, and karakia (prayers), were essential in ensuring that the sacredness of tapu did not disrupt the daily life of the community. Community members who became ill and unwell would often go and see the local tohunga (expert) who would perform karakia after initial consultation and offer solutions to the illness, assisting the patient to return to a state of noa and wellness.

Traditional Healing Practices

One of the most well-known aspects of Māori wellness is Rongoā Māori. This is a traditional healing system that incorporates various methods including natural remedies, spiritual practices, and physical therapies. In pre-European times these practices were the traditional hospitals and medical centre approaches to wellness. Rongoā Māori is not just about treating symptoms but understanding the root causes of illness, which often involves considering the spiritual and emotional state of the affected individual. These practices are beginning to re-emerge in Māori communities after being surpressed by the New Zealand Government in the early 20th century.

Karakia

Traditional chants or incantations that are used to invoke spiritual protection, healing, and guidance. Karakia is the way people would communicate with the gods. Te Rangi Hīroa (Sir Peter Buck) suggested a karakia was “a formula of words which was chanted to obtain benefit or avert trouble” (1949, p. 489). Karakia are performed during healing rituals, before gathering medicinal plants, and in daily life to maintain spiritual balance. There are many types of karakia for many purposes. Buck lists some different forms of karakia in his writings outlined below.

- ātahu: love charms
- hoa: to split stones, wither leaves or kill a bird
- hoa tapuae: to give speed to the feet and to retard an opponent
- hono: to unite fractures
- kaha: to gain success in fowling
- kawa: to remove the tapu from new houses
- kī tao: to give power to spears – also known as reo tao.

- kī rākau: to give power to weapons
- ngau paepae: to avert sorcery against a war party
- pou: to fix memory during instruction
- rāoa: to expel the foreign body in choking
- rotu: to put people or the sea to sleep
- tā kōpito: to cure abdominal troubles
- tohi: to instill tapu and mana into a baby
- tohi taua: to sprinkle a war party proceeding to war
- tūā: to dedicate children after cutting the navel cord
- tūā pā: to ward off ill luck
- whai: to cure injuries, burns, choking
- whakanoa: to make common (noa) by removing tapu

(Buck, 1970, p. 490)

This karakia is a section of a traditional karakia for healing taken from Ngā Kōrero a Mohi Ruatapu, written and edited by Anaru Reedy (1993).

> Pa whakaoho, tupetupea, puta atu ki waho,
> Ko pua nuhea i to maru
> Ko hume wareware i to maro, Ko hume atamai te tohu atea
> Tii ninihi i te awa, tii rere i te awa,
> Tii whakaputaia ki te whai ao, ki te ao marama.
> Torona te taura kia hakahaka rongo
> Puta i te ara whanui a Tāne
> Ko te tapuae o Tāwhaki i whai noa ra
> Ki a Maikuku-makaka, Hapai o Maui.
> O tiiranga nui, e oho komutu,
> Komutu ki te whakarua whakawhaha i to tua (p.108-109).

English translation of this karakia :

> *“Strike it awake-deprived of power, it will come out*
> *Ko pua nuhea i to maru*
> *Putting on your war belt in ignorance,*

Putting on your war belt knowingly-
Te tohu atea, ti ninihi i te awa, ti rere i te awa,
Stand, brought out to the light of day, daylight!
Stretch out the rope so that hakahaka rongo
Come forth on the broad path of Tāne
Tāwhaki's footsteps, when he kept following Maikuku-makaka, Hapai o Maui.
In the many places you have stood, rise up suddenly,
Suddenly ki te whakarua whakawhaha i to tua (p. 215).

The words of this particular karakia engages the patient to connect with the energy of the gods, to be strong and bold, to come out from their feeling of darkness into a world of light. It also connects with tipuna and atua (Tāne, Tāwhaki and Maui) who were all positive role models for overcoming obstacles and completed great deeds. It closes by encouraging the patient to stand tall and be well. Belief in the power of karakia and the tohunga was also important for patient recovery.

Pure

Pure is a traditional ceremony or process that has a purpose of either "removing tapu, but in some cases it imposes tapu on the subject" (Best, 1924, p. 288). Most common uses and writings on pure discuss this ceremony as following a 'tohi' rite performed for a newborn where there was an "intensification of the personal mana (strength) by the *pure* rites" (Shires, 1997, p. 72). Variations in how this ceremony was used include the use of cooked food to restore balance (whakanoa) where special ovens (anuanu) were used for cooking of food used in the ceremony. Other pure ceremonies used water as the cleansing agent and there was even a term called 'ngau paepae' (bite the latrine), where the ceremony was performed at the latrine before battle where participants would literally bite the latrine as part of the pure ceremony. Pure were performed for many different purposes and Shires alludes to the usage and meaning of pure whereby a loosening and binding connected with atua occur when stating that "*atua* regarded as dangerous are loosened from the subject of the ritual, while those regarded as beneficial are bound to it" (1997, p. 73).

This is a section of a karakia ora (wellness karakia) and is for overcoming sickness and death and exemplifies the notion of loosening and binding. The atua of darkness

and sickness (Whiro) is ‘loosened’ and cast away and the karakia ‘binds’ the recipient to the gods known as Tāne and Tūmatauenga who are connected to the notions of life, creation and strength.

Ka mate Whiro, e tū takeke
Tāne i te timu, teina i tō tua
Tāne i te tahuri kē, teina i tō tua
Koe tai a mingimingi, koe ngārara tuatara
Koe waka ka tukitukia, koe waka ka wāwāhia
Koe waka whakarere
Kei runga nei tētehi pou, kei raro nei tētehi pou
Pō ki tipua tētehi pō,
Pō ki tawhito tētehi pō
Ura maneanea ka taka te pō
Hia! ka taka te pō
Hōmai manawa nei e Tū E! hōmai tō wairua ora

Whiro perished, and prevailing is
Tāne in times of despair, a younger sibling ill considered
Tāne in times of transformation, a younger sibling beyond orthodox practice
Such are unsettled tides, such is an ominous lizard
Such as a waka being pounded, such as a waka rent asunder
Such as a waka cast aside, abandoned
There is a pillar above and a pillar below
A darkness associated with the extraordinary
Another darkness associated with skilled expertise
The glow of sacred influence causes darkness to subside
Such wonder! The darkness yields
Imbue me with stamina, Tū

(Taranaki Iwi Deed of Settlement)

One aspect of karakia, including pure, is to connect to the spiritual realm, and the healing process, establishing a sacred space. The connection of Tāne to karakia lies in his role as one of the main gods in Māori cosmology and guardian of forests,

creation and nature. Through karakia, we honor Tāne and seek his blessing to ensure the healing work is connected to a spiritual realm and Tāne who created human life.

Rongoā Rākau / Wai Rākau (Plant based tonics and medicines)

Herbal medicine, rongoā rākau or wai rākau, is a cornerstone of Rongoā Māori. Māori healers, known as tohunga rongoā, had extensive knowledge of native plants and their medicinal properties. The usage of tonics, poultices and medicines used by mixing plants and plant products together was important in traditional healing. Common plants used in Rongoā Māori included :

Kawakawa : Known for its anti-inflammatory and analgesic properties, kawakawa leaves were used to treat cuts, bruises, and rheumatism (Macdonald, 1973, p. 40). It was also taken internally for stomach ailments and as a general tonic for wellness. Kawakawa branches dipped in fresh water were also used during karakia for different ceremonies (Goldie, 1998, p. 71).

Mānuka : Mānuka leaves were used to create tonics to treat fevers, colds, and sore throats. Mānuka bark was used also for diarrhoea and dysentery, boiled until water was darkened and then drunken by the patient (Goldie, 1998, p. 83). A mixture of burnt mānuka bark and kōwhai bark was also used for many different purposes. Hair treatment, ringworm treatment and internal pains amongst its uses (Tipa, 2018, p. 87).

Pōhutukawa : The bark of the pōhutukawa tree was boiled and used as a treatment for diarrhoea and dysentery and also to stop bleeding (Macdonald, 1973, p. 60). The flowers were sometimes used in remedies for colds. Honey produced from the flowers was also used to cure a sore throat (Riley, 2018, p. 63).

Wai Rākau, or Rongoā, involves medicinal plants and herbal remedies derived from the forest domain of Tāne. Rongoā practitioners connect to Tāne spiritually when gathering and preparing medicinal plants, recognising him as the source of their healing knowledge and protection of the forest’s sacred resources.

Tohunga Suppression Act

The New Zealand Government introduced the Tohunga Suppression Act of 1907, which limited the role of tohunga, who were traditional Māori healers. The Government believed that adopting Western medicine was the best way forward for Māori, and Māori politicians of the time had to support and promote the act. Sir Mason Durie discusses the act and speaks about Maui Pōmare who was working with the New Zealand Government at the time, stating that "Pōmare regarded tohunga as unhelpful and accused them of causing more harm than good" (Durie, 1994, p.46). It pushed traditional healing practices aside and diminished belief in mātauranga Māori. By making it illegal to practice traditional Māori medicine, the act ultimately contributed to poorer health outcomes for Māori.

Hirini Moko Mead discusses the fact that Māori leaders and whānau are often blamed for the problems that exist for Māori, but that policies implemented by New Zealand Government, including the Tohunga Suppression Act 1907, have played a part in "dismantling the traditional leadership and social systems and suppressing tikanga Māori and must carry some of the blame" (2003, p. 233). The act ignored a Māori understanding of well-being, which looks at the whole person rather than focusing just on physical symptoms, and instead encouraged them to assimilate totally into Western ways of managing health. A more balanced approach, rather than simply banning traditional practices, could have been more effective.

The role of Tāne in traditional wellness practices

Traditional Māori wellness practices are strongly connected to a Māori worldview and emphasise the importance of balance, spirituality, and community connection in health and well-being. The practices are not only a means of healing the body but also a way to nurture the mind, spirit, and social connections that are integral to Māori identity and culture. As these practices continue to be valued and revitalised, they offer valuable insights into a holistic model of health that resonates with contemporary approaches to wellness, emphasising the need for balance and harmony in all aspects of life all based within the culture of a people, who are in this case Māori.

Recognising the role of Tāne and the value within his many names can potentially bring a deeper understanding and balance required in maintaining holistic wellness.

Rongoā Māori draws from the knowledge of the natural world, the domain of Tāne. By honoring and connecting to Tāne, we can ensure that healing work is aligned with the spiritual essence of creation and life, as created by Tāne. The connection of Tāne to karakia lies in his role as a guardian of forests, creation, and nature. Through karakia, we honor Tāne and seek his blessing to ensure the healing work is connected to a spiritual realm and Tāne who created human life. Medicinal plants are derived from the forest of Tāne. Connecting to Tāne spiritually allows us to tap into the source of healing knowledge and protection of the forest's sacred resources.

Tāne is connected with all of these aspects and my belief is that embracing these traditions could not only help alleviate current health issues but also strengthen identity for Māori searching for reconnection to their culture and identity. Returning to a blended approach with modern medicine and traditional Māori health practices may be a more sustainable approach to restoring health and well-being for Māori.

1.4 Research question

What do the different names of the Māori god Tāne mean, and how can the mātauranga from the names be used for positive outcomes in modern well-being?

1.5 Research Objectives

The objectives that guided this research are :

Objective One

Identify, collate and document information connected with various names associated with the Māori god Tāne, and potential wellness benefits for Māori that exist within this information.

Objective Two

Explore the pūrākau (traditional stories), whakapapa (connections) and mātauranga (knowledge) attributed to the different names of Tāne within Māori histories and cultural practices.

Objective Three

Contribute to the literature on the Māori god Tāne and his many names.

1.6 Scope of the study

The main challenge will be concerned with the scope of this project as time goes on. Restricting this research to information about the names, relationships and the environmental connections of Tāne only may help to minimise and narrow the scope without clouding the simple messages that hopefully come forth.

This study is committed to focussing on the collection of forty one names of Tāne, and published by Elsdon Best in 1924. The relationships of Tāne and his role as the creator and caretaker of the forest, birds and man are also elementary to this study. A brief connection with Tāne back into our Hawaiiki origins are also touched on to reconnect and discuss his evolution throughtout the Pacific.

The study used mātauranga, pūrākau and whakapapa as frameworks for collecting information. Interviews were also undertaken to collect and support written information from reputable sources and scholarly writing. The interviewees for this research are people who have some experience in fields of Māori education, outdoor education, health, Māōri performing arts, politics and leadership. A survey of teachers in Māori medium settings about whether they had heard of any of the many names of Tāne is also an important piece for the study. The search for information about the names of Tāne may not have come forth with these methods and restrict unpacking, but a concerted effort to collate as much information as possible was essential for this research.

Moving forward, there will be a continuous evaluation as to whether or not the information researched directly contributes to the central idea that the names of Tāne and the information within are relevant to well-being.

1.7 Justification of the study

The guiding questions are driving this research and aims to explore the many names, meanings and relationships connected to Tāne and the significance these things had for traditional Māori ways of life. By studying the bredth and depth of information about these names it is the intention that this study can uncover some of the lost narratives, information and metaphors for learning and well-being.

Connecting with nature has been shown to have multiple benefits for one's mental and physical health. Multiple studies (Stamatakis, 2011) and (Mitchell & Popham, 2008) from around the world on the environmental connections for well-being show that nature heals and soothes and restores us to a more balanced way of being. The Japanese have a term for spending time in nature called *shinrin yoku* or forest bathing where you spend time connecting and relaxing with nature. Benefits of this are being researched and recommendations are being made to be actively engaging in this practice for both physical and mental well-being (Li, 2018).

Te Ahukaramū Charles Royal explains that "the world is a vast family, and humans are children of the earth and sky, and cousins to all living things. Such unity means that nature is the ultimate teacher about life" (2007, p. 4). Reconnecting with Tāne through nature connections and understanding our place in the world as part of nature not in control of it may be a starting point. Nature connections through understanding the names of Tāne can potentially help us all. Research can help restore connections.

The analysis of the collated information in this research will contribute to a broad field of mātauranga Māori and maybe unlock learnings from the past that can be applied successfully for Māori and others in this modern time. The belief is that Tāne, his many names, relationships and environmental connections can provide a potential framework for modern well-being.

1.8 Thesis Structure

In order to achive the objectives of this research and answer the guiding questions, the scope and presentation of this thesis is as follows;

Whiti Tahi - Chapter One : Background and Context

This is chapter one and has outlined the background and intended outcomes that are driving this study.

Whiti Rua - Chapter Two : Literature Review

Chapter two summarises some of the key literature sources that contain information regarding Māori mythology around Tāne and his many names, relationships and environmental connections. An analysis and critical evaluation of these sources has shown that this key corpus of information related to Tāne are mainly contained in archeological and anthropological writing collections of Pākehā authors. Pākehā perspective and colonialist thinking are influencial in the written collection of information and this section also include a looked at Māori authors and their contributions to presenting information about Tāne.

The review starts by discussing the contributions made to the collection and publication of Māori culture within the Journal of the Polynesian Society. The research then looks at some Māori scholars and authors, namely Sir Peter Buck – Te Rangihīroa, Sir Apirana Ngata and Dr Pei Te Hurunui Jones and their contributions in the collection and preservation of traditional Māori culture and ways of life. Following this the writings of prominent Pākehā authors Elsdon Best and Percy Smith are discussed that contain records of traditional Māori culture and ways of life.

This chapter also looks into some modern Māori health models and frameworks, namely Mauriora, and Te Whare Tapa Whā, both by Sir Mason Durie and also the Atua Matua Māori Health framework by Dr Ihirangi Heke.

Concluding this chapter is a snapshot of a connection to Hawaiki and to the stories of Tāne and how they evolve through migration and time.

Whiti Toru - Chapter Three : Research Methodology

This section provides a summary of the methodology and methods used to collect and analyse information regarding Tāne. The methodology is grounded in mātauranga Māori and draws on pūrākau and whakapapa, which shape how I formulated research questions, made ethical decisions, and interpreted the results.

The practical steps and main methods of collecting information have been through analysing written texts from a cross section of authors who recorded information

combined with face to face interviews with people working in te ao Māori spaces that includes teaching experience in Māori medium kura and universities, politics, sport and iwi organisations. A third piece was a simple survey of Māori medium educators from around the country asking if they had heard of any of the names of Tāne from the list and what other names connected to Tāne they knew of.

Whiti Wha - Chapter Four : Research Findings

This chapter aims to collate and format the findings of the research into the many names of Tāne for later analysis and discussion in chapter five. The information collated is organised in such a way that readers can be guided along the research journey pertaining to Tāne and see whether or not themes evolve, connected to the many names of Tāne, that can be useful towards supporting future Māori health initiatives.

This chapter is structured like previous and following chapters to allow for a flow of information and structure to connect the sections main ideas and philosophies for the reader, beginning with a description of the data collection and analysis methods used in this research. A description of the resources studied, and participants involved in the research are followed by explanations of the thematic analytical frameworks connected to the study.

Following on this chapter includes a list of the many names of Tāne that drive this research. The names, meanings and translations are discussed. Themes and patterns connected to the different names of Tāne are explored. Commonalities emerge and names that sit together are examined, and the connections explained through the pūrākau attached, where themes emerge and develop.

Collections of names found in different resources are also introduced for discussion and thought. Collectively the information shared in this chapter provide a platform for discussion, evaluation and further research to unlock potential lessons.

Concluding this chapter is a sharing of final thoughts, a summary of the main points of the chapter, and some challenges and limitations of the study is also addressed.

Whiti Rima - Chapter Five : Discussion and Analysis

Chapter five begins with a summary of the key findings of the research and a grouping of the names of Tāne based on the themes that have emerged in the study. An analysis of the first name from the list of forty-one follows to give an insight into the potential depth of information that are contained within the names and also offers ideas around potential processes that can be used from the information. The names are the first 2 names from the list : Tāne-nui-ā-rangi (1) and Tāne-te-waiora (2).

Following on a summary of statements drawn from the interviews are shared and analysed based on themes that emerged from the discussions. Themes around known and unknown names, pūrākau, decoding meaning from the names and finally lessons and benefits from the information frame this section.

Examples of wellness programs that use ideas from Tāne are also briefly discussed to see at what depth within these programs are the names of Tāne important.

Before conclusion of the chapter and thesis the implications for further research are discussed that include research ideas and connections with the information on Tāne into research on atua wahine (female gods) and the gender equivalent concept or word of Hine (woman / female). Many female atua names begin with the prefix of Hine. For example, Hine-ahu-one, Hine-ti-tama and Hine-nui-te-pō along with many others. What is the depth of information contained within these names and can that information be used similarly for wellness? Ideas around a potential framework or model or processes for wellness are also introduced.

In summary the guiding force for this thesis is related to providing a better future, wellness and healthier existence for Māori based on information connected to Tāne. Why can't Māori life expectancy be 120 years of age? Tāne may just open a door to explore other areas and connections with atua Māori and the benefits from this knowledge for us today. From last to first in health connects with these goals and aspirations. **What** do the different names of the Māori god Tāne mean, and **how** can the mātauranga from the names be used for positive outcomes in modern well-being? This research journey aims to find answers to this question. Hoake.

Whiti Rua - Chapter Two: Literature Review

He rau whāia - Examining wisdom

He rauora au nā Tāne	*I am a descendant of Tāne*
Tāne-te-wānanga	*Tāne the bringer of knowledge*
Nāu te rau whāia	*Yours is the pursuit*
He tikitiki	*The collector*
He mahara	*The thoughtful*
Kia ruānuku	*The wise*

This section from the karakia for this thesis again connects with Tāne who also climbed the heavens and faced many challenges to retrieve the 3 baskets of knowledge. This quest was to bring wisdom and understanding to humanity, and sends a clear message about the pursuit of knowledge not being and easy task and that knowledge is earnt and has been collected and stored by those before us to learn from. This chapter outlines a connection to the collected and written ideas of others who may have mentioned understandings about Tāne and his many names. An analysis of a collection of metaphoric kete, in this case recorded literature, from authors on the subject of Māori knowledge and history. The names Tāne-te-wānanga, Tāne-tikitiki, Tāne-i-te-mahara and Tāne-ruānuku connect here.

2.1 Introduction

This chapter examines the literature associated with the research topic of the Māori deity Tāne, including his various names, deeds, and connections. The first discussion has a focus on the Journal of the Polynesian Society and its contributions to the study of Polynesian people and Māori culture and life. Following this, an examination of Māori authors contributions is discussed. 'The Coming of the Māori' by Te Rangihīroa – Sir Peter Buck and 'Ngā Mōteatea' by Sir Apirana Ngata and Pei Te Hurunui Jones are major contributing texts used by researchers into traditional Māori ways of life and are considered to be highly seminal texts. Two Pākehā authors who have collated information on Māori life in the early 1900s have also be reviewed. These authors are Percy Smith and Elsdon Best. This chapter also discusses the collection of works presented by A.W. Reed, an author who passionately collected Māori history by spending time in Māori communities. Reed published over two hundred works during

his lifetime. Ross Calman recently revised and presented some of his publications to a modern audience.

Māori cosmology involves a complex understanding of the universe, in which the land, sea, and sky are interconnected through and represented by various atua, with a particular focus on the masculine atua. Female atua such as Papatūānuku and Hine-nui-te-po are vital to creation and life. However, early writings have often downplayed their importance, focusing on male figures, likely due to colonial influences that prioritised patriarchal perspectives over indigenous knowledge. Some of the authors reviewed in this thesis were a part of that prioritisation. While this study focuses on Tāne and drawing understanding from his many names, the element of balance and his connection to the many female atua who were important for creating the elements with Tāne must always be considered and respected.

After discussion about these authors and writings, some modern Māori health ideas and frameworks have been analysed and evaluated. These health frameworks have guided the theories and thinking that has led to this research and are discussed in more depth throughout the chapter. Sir Mason Durie wrote 'Mauriora—The Dynamics of Māori Health' and also developed Te Whare Tapa Whā, a Māori health framework. Dr Ihirangi Heke's framework, the Atua Matua health framework, was also be examined before briefly exploring a Hawaiki connection, focusing on the evolution of culture and discussing the evolution of Tāne as our Polynesian ancestors migrated through and settled in many places throughout the Pacific.

In Māori belief, Tāne is one of the most important deities who accomplished many things for the benefit of man. Māori ancestors migrated here from Eastern Polynesia, a world where the ocean dominated their way of life and survival—the world of Tangaroa (god of the sea). The two main islands of Aotearoa, located in the south western area of the Pacific Ocean were much larger than the Polynesian homelands. Aotearoa had a forbidding cold climate and as a result the forests quickly became hugely influential as a food, shelter and resource provider. Māori ancestors' health and wellness largely depended on their understanding and connection to the domain of Tāne. Interpreting all of the signs presented to them in the forest was vital to enable them to connect to their new environment and the land, water and resources provided in the realm of Tāne

Tāne plays a crucial role in Māori culture as a creator, provider, and guardian of the natural world. His deeds are central to Māori traditions and beliefs, highlighting the importance of the natural environment and the interconnectedness of humankind to all living things. Sir Peter Buck describes Tāne as "the greatest son of the sky father" (1949, p. 454).

One of the most significant deeds of Tāne was the separation of his parents, Ranginui (Sky Father) and Papatūānuku (Earth Mother), who were locked in a tight embrace, causing darkness and limiting space and light from entering the world. Percy Smith quotes that "Tāne said. Let us now separate our parents that Rangi and Papa may occupy different places" (1913, p. 121). Tāne pushed his parents apart, creating space and allowing light to enter the world. This act led to the creation of the world as we know it, with the sky (Ranginui) above and the Earth (Papatūānuku) below.

Reed discusses another significant deed of Tāne in his journey to the heavens to obtain the three baskets of knowledge: Te Kete Aronui (beneficial knowledge to man), Te Kete Tuauri (rituals and ceremony) and Te Kete Tuatea (the dark arts) from Io, the Supreme Being in Māori tradition. These baskets contained sacred knowledge, which Tāne brought back to Earth to benefit humanity. Tāne also faced a series of challenges along the way and was engaged in a battle with his elder brother Whiro (god of darkness) in a race to ascend the heavens (Reed, 2021, p. 351).

Elsdon Best discusses in detail the creation story of Tāne, who created the first woman, Hineahuone, from the earth at Kurawaka, symbolising the importance of the connection between humans and the natural world. Many atua contributed to the creation of the first human and it was:

> left for Tāne to instil the breath of life into nostrils, mouth, and ears of the lifeless figure... a sneeze broke from the nostrils – a sneeze of life, of a living soul in this world, of a person, a female. Woman had entered the world! (Best, 1924, p. 121).

Tāne is also associated with the forests and is considered the guardian of the birds and the natural world. He is seen as a symbol of life, growth, and fertility; his actions are believed to have shaped the world and its inhabitants. This importance is noted by many authors, including A.W. Reed, who surmises that:

> Tāne had a central role in Māori thought. He was the life-giver, the fertiliser, and the sustainer, the god of nature, the active element in life, and the one who brought knowledge to the Earth. The regard in which he was held is shown in his names and titles (Reed, 2021, p. 53).

Much of the early information gathered regarding Māori cosmogeny, beliefs, and history was recorded by H.T. Whatahoro, a scribe who transcribed the words of the tohunga Te Mātorohanga and Nepia Pohuhu, attendees and scholars trained in the traditional Māori Whare Wānanga (schools of learning). These teachings were written in te reo Māori by Whatahoro, translated by Percy Smith, and published in 'The Lore of the Whare Wānanga - Te Kauwae Runga' in 1913. Other writers have used the manuscripts on which this information was recorded in their publications.

2.2 Journal of the Polynesian Society

The Journal of the Polynesian Society is a well-known and respected publication that has played a significant role in collecting and preserving information on the many cultures throughout Polynesia, including those of Māori. Since 1892, the Journal has been a valuable resource for anyone interested in studying and learning about the rich cultural heritage of Polynesia.

The Journal was established during a crucial period when indigenous cultures, including those of Polynesia, faced the challenges of colonisation and assimilation. These challenges, such as facing new illnesses brought in by the colonisers, threatened traditions, languages, rituals, and histories. The Journal's establishment was a testament to the founders' recognition of the urgency to document and preserve these aspects of Polynesia. This was out of interest of the writers and to foster a deeper appreciation and understanding of these unique cultures. The Journal was significant in recording many aspects of these cultures from a Western perspective, with a heavy Western lens.

Early European settlers and information gatherers often interpreted Māori culture through their own cultural biases and perspectives, understandable as they brought their own cultures, lived experiences and understandings with them. Their European based values and understandings would have distorted genuine comprehension of the culture of Māori. This was also due to their limited knowledge of Māori language,

culture and traditions, combined with a colonial mindset that sought to justify conquest and assimilation. A superiority complex in thinking regarding culture that still exists today.

The Journal has published numerous works on various aspects of Māori culture, including traditional arts and crafts, stories and oral traditions, kinship systems, spirituality, and social issues. The information published within these works about Tāne, his deeds, and his many names provides a valuable resource for any researcher undertaking such a study. Further research to find original sources would help confirm the authenticity and validity of the information collated and recorded.

Authors discussed in this literature review who researched Polynesian and Māori history have contributed to the Journal and used the Journal's many publications for their own purposes. Percy Smith along with Edward Treagar were the founders of the Polynesian Society and did most of the early establishing work. Elsdon Best was a known as a founding member. Sir Apirana Ngata became a member in 1902. Sir Peter Buck –Te Rangihīroa joined the society in 1907. Pei Te Hurunui Jones contributed many articles, and A.W. Reed also contributed articles to this important journal series. Both Māori and Pākeha authors have contributed to the collections of articles produced for the journal that serve as reference point for studies about Polynesia.

Māori authors who have written about Tāne

2.3 Sir Peter Buck – Te Rangihīroa

Sir Peter Buck, also known as Te Rangihīroa, was a prominent Māori leader, a soldier in World War I, a physician, an anthropologist, a politician and an author. He was born in 1877 and passed away in 1951. Buck was a significant figure in the world of anthropology tirelessly preserving and promoting Māori culture and heritage. His invaluable contributions in various fields, including medicine, science and anthropology, have enriched the understanding and appreciation of Māori history and ways of life.

One of his notable publications is ‘The Coming of the Māori’, first published in 1949. In this book, Buck explores Māori origins and migration to New Zealand. He delves into the historical and cultural aspects of Māori society, shedding light on traditions, beliefs, and way of life.

Buck discusses the Polynesian origins of the Māori people and their journey to Aotearoa. A material culture developed in Aotearoa, the social and organisational structures of Māori and religion. He also explores the connections between Māori and the natural world and, in the religion section, draws on information published by Best and Smith, which was gathered from Te Whatahoro and the students of traditional Māori learning schools.

Buck describes Tāne as a significant figure in Māori mythology, known as the creator of the first man. He states, "Tāne was the most important of the departmental gods in New Zealand" (Buck, 1949, p. 454). He discusses the importance of Tāne and his as association with forests, birds, and the natural world, symbolising life and growth. Tāne plays a crucial role in the Māori cosmogony and is revered as a powerful deity by Māori. Tāne completes many tasks for the benefit of humanity.

Tāne, along with the other main gods, also appears prominently within this publication's religion section. Deeds attributed to Tāne in creation stories are discussed, and Tāwhaki and Rupe are also introduced as characters who substitute for Tāne in some of these stories from different iwi (tribes) and hapū (sub-tribes).

Sir Peter Buck's writings, including 'The Coming of the Māori,' have significantly contributed to the understanding of Māori history, culture, and identity. His exploration and recording of themes such as the origins of Māori and the connection to figures like Tāne has helped preserve and celebrate the rich heritage of Māori knowledge for future generations.

Professor J.B. Condliffe's autobiography, 'Te Rangihīroa—The Life of Sir Peter Buck' (1971), provides a good overview of Te Rangihīroa's life, upbringing, and motivations throughout his time. An important piece signifies Buck's gratitude for his time at Te Aute College during his teenage years. He states that his time at Te Aute College "ingrained into myself and others our responsibility to the Māori people" (Condliffe, 1971, p. 63).

The autobiography covers his childhood and whakapapa and his attendance at Te Aute College, where he became a member of the Old Boys Association with 'others', including Sir Apirana Ngata. These two were to become lifelong friends and leaders for te ao Māori (the Māori world). Moving on to Otago University and becoming one of

the first Māori doctors when Māori health issues were critical with newly introduced European diseases. He continued to serve as a politician in the New Zealand Government from 1914 to 1925, and then moved to Polynesia and the United States as an academic and anthropologist.

Te Rangihīroa's role in preserving and revitalising Māori history and culture provides information sources for this study. His research and collections of information also connect to the writings of H.T. Whatahoro, who recorded the words of the tohunga Te Mātorohanga and Nepia Pohuhu, both of whom were attendees and scholars trained in the Whare Wānanga (schools of learning). His cultural capital, whakapapa, and upbringing provide a unique perspective on the information left behind, making it a valuable source for this research topic.

2.4 Sir Apirana Ngata and Pei Te Hurunui Jones

'Ngā Mōteatea' is a collection of Māori songs of different forms that were passed down through generations orally. The songs contain important messages from the composers, and within these songs is information considered vital to be shared with future generations. This series of books, compiled and edited by Sir Apirana Ngata and Pei Te Hurinui Jones, holds an essential place in the cultural preservation of mātauranga Māori.

The series of songs collected and preserved in 'Ngā Mōteatea' is often praised for its role in promoting and maintaining Māori culture, language, and oral traditions. Insights into various aspects of Māori life are recorded, including history, genealogy, spirituality, and practices associated with day-to-day life in traditional Māori culture.

Researchers and scholars acknowledge the songs collected as a significant source of information that could have been lost over time if not for the documentation. The richness of the oral traditions recorded provides researchers and students with a point of reference for understanding the complexities of traditional Māori ways of life. According to Williams and Smith (2010), "Ngā Mōteatea is not just a compilation of songs but a monumental effort to safeguard Māori heritage for future generations" (p. 45).

The waiata contained within the series are connected to iwi and hapū where possible. These connections form a foundation for Māori ideology and identity. The songs reflect

connections to land and landmarks, to ancestors, and traditions, and are impactful in reinforcing a sense of cultural resilience and continuity. Some songs were recorded on wax reels and converted to digital recordings, enabling researchers and readers to learn the songs connected with their bloodlines.

In Ngā Mōteatea Part III (Ngata, 1980) is a waiata oriori (lullaby) from the iwi Ngai Tara, "A lullaby for Tūteremoana" (p. 3) that contains rituals, teachings and learnings for a newborn." The waiata contains karakia to assist with birth. Within the eight verses of this waiata (song) are pūrākau, whakapapa and akoranga (lessons) to bless the newborn and provide a blueprint for their lifetime. Many names attributed to Tāne and his stories are included.

> "Ko te whare hangahanga tēnā a Tāne-nui-a-rangi" "*Out of the abode fashioned by the Renowned-Tāne-of-the- heavens"* (p.4-5)
>
> "Haramai, e tama, i te ara ka takoto i a Tāne-matua" *"Come, O son, upon the pathway of Tāne-the-parent"* (p.6-7)
>
> "Ka rawe Tāne i te hiringa matua" "*Animated then was Tāne by parental implanting"* (p.8-9)
>
> (Ngata, 1980)

So, among the three hundred and ninety-three waiata in the Ngā Mōteatea series, many of the different names of Tāne are included, as are some of the whakapapa pūrākau and akoranga discussed. The series is an essential reference point and information source for this research.

In a time of challenging identities and cultural revival, the 'Ngā Mōteatea' series ensures that scholars, researchers and students can connect with the collection's rich information and traditional wisdom. A deeper understanding and connection with the information will unfold over time if readers consistently engage and research further into the traditions contained within the songs. The breadth of this collection of songs and information could take one on a never-ending journey of discovering ancient wisdom. For this study, only a few of the three hundred and ninety-two songs was researched in depth.

Pākehā authors who have written about Tāne

The recording of Māori knowledge by Pākehā authors such as Percy Smith and Elsdon Best has limitations. While their writings have preserved many Māori stories and practices, they often reflect the authors' own views and misunderstandings. Smith and Best sometimes explained Māori ideas in Western terms, leading to mistakes and oversimplifications. Professor Linda Tuhiwai Smith (1999) heavily critiques the work of these two authors and discusses how they were connected to two of the biggest "myths lies" (p. 87) regarding Māori history namely the 'Great Fleet Theory' and the 'Māori wiping out Moriori' theory. Their work should be carefully read and compared with modern Māori research and oral histories to obtain a more accurate picture of Māori knowledge which includes information about Tāne and his names.

2.5 Percy Smith

Percy Smith was a central figure in early New Zealand anthropology and ethnography, known for his collection and publication of works related to Māori. As mentioned earlier, one of his most notable works is 'The Lore of the Whare Wānanga - Te Kauwae Runga' (1913), is a formative text that provides insights into Māori traditional knowledge, rituals, and customs from Best's perspective.

The Lore of the Whare Wānanga is a comprehensive study of Māori traditions and knowledge systems as recorded by Smith from his interactions with Māori elders and scholars. The text also explores the teachings of the whare wānanga, the traditional schools of learning where Māori knowledge was passed down through generations.

In the introduction of this publication, Smith discusses Māori cosmogeny based on the histories gathered from Te Whatahoro and others. References are made to the far homelands of Irihia, and historical connections are made to Babylonian and Aryan races. Comments from 'primitive man', 'mythology', and 'higher Western culture' also emerge, highlighting the cultural bias and thinking of Smith concerning the information and knowledge of Māori (Smith, 1913, pp. i-xvii).

Smith's collection and publication of Māori lore have been praised and criticised by scholars and Māori communities. Smith's work has been praised for the documentation of Māori oral traditions and its role in collecting and preserving Māori knowledge that may otherwise have been lost. On another hand, Smith's approach to

compiling and interpreting Māori tradition has also been subject to criticism. How much of the information has been influenced by his own cultural lens, interpretations and personal additions?

Critics of Best have pointed out that Smith's work reflects a colonial perspective that may have influenced his interpretations and recording of Māori traditions. Ranginui Walker, a prominent Māori scholar, argues that "Smith's interpretations are flawed by his Eurocentric lens, which leads to a distorted portrayal of Māori history and culture, thereby marginalising the indigenous viewpoint" (1990, p. 24).

'The Lore of the Whare Wānanga - Te Kauwae Runga' includes sections that include information about Tāne and his deeds and relationships. From the creation of the gods to the separation of heaven and Earth and the jealousy between Whiro and Tāne. Continuing, there is a discussion on the sanctification of Tāne and ascending the heavens in pursuit of knowledge, followed by a summary section entitled "Tāne receives new names" (Smith, 1913, p. 129). The names mentioned guide this research.

Smith's collection and publication of works related to Māori, particularly in 'The Lore of the Whare Wānanga – Te Kauwae Runga', have influenced the study of Māori culture and traditions. Many a researcher is guided to this resource in pursuit of reconnecting with the knowledge contained. His contributions have been praised by some for preserving knowledge, but they have also been critiqued for containing potential biases. Overall, Smith's work remains an integral part of the historical record of Māori culture and need to be cross referenced with other texts from the same time period for authenticity until such a time where other recorded publications become readily available.

2.6 Elsdon Best

Elsdon Best was a Pākehā ethnographer, historian and author known for his writings on Māori ways of life. Best's work is highly regarded for its detailed portrayal of Māori life, traditions and customs, making him a key figure in the study of Māori culture. Best lived for an extended period with the Tūhoe people, based in the Urewera ranges. It was here that Best collected and recorded many of the customs and rituals from this time.

Best's writings on Māori ways of life encompass a wide range of topics, including Māori traditions, rituals, social organisation, material culture, and the natural environment. His research and deep understanding of Māori customs have provided valuable insights into the rich cultural heritage of Māori, especially the Tūhoe people with whom he lived. One difference between Best and Smith is that Best offers his own views and comparative world histories, whereas Smith's work is a translation of the texts he was privy to, with perhaps an influence by his own beliefs.

One of Best's most notable works is ‘Māori Religion and Mythology’, a two-part series published in 1924, in which he explores the spiritual beliefs and practices of Māori. In this book, Best delves into the fascinating world of Māori cosmology, deities, and rituals, shedding light on the spiritual connection that Māori have with the natural world.

Many traditional stories and narratives about Tāne are included within these writings. The list of forty one names (Best, 1924, p. 117) from which this research idea originated is discussed within Best's publication (Appendix 1). Other narratives about Tāne are also included, from receiving new names with another original Māori god named Paia (p. 87) to the creation of trees (p. 120), to his connection to the origin of birds (p. 169) and even to obtaining the three baskets of knowledge (p.103-105). This text by Best includes a wealth of information about Tāne that is important to this research. What is also apparent is that the sources of information for this publication are similar to the sources used by Percy Smith in his writings on Māori cosmology and culture.

Another important contribution of Best were his studies of Māori material culture, including traditional crafts, tools, and architecture. Through detailed descriptions and illustrations, Best documented the ability and craftsmanship of the Māori people, highlighting their deep understanding of their natural resources and innovative ways of utilising them.

Best's writings are characterised by their attention to detail, respect for Māori traditions, and an empathetic approach to understanding and interpreting Māori ways of life. His work has been instrumental in preserving and promoting Māori culture. Despite this, Best has been criticised for some of his interpretations and methodologies. According to Linda Smith,

> Best's research methods and his ethnographic accounts are deeply problematic, as they frequently impose Western frameworks on Māori cultural practices, thereby misrepresenting the very essence of what he sought to document. (1990, p. 50)

Man of the Mist (1964) is a biography that delves into the life of Elsdon Best. Written by his grand-nephew Elsdon Craig, this book offers readers an insightful look into the life and work of Best, from an inside-the-family perspective, who they believed dedicated his life to understanding and preserving the cultural heritage of Māori. The biography suggests that a deep passion for New Zealand's indigenous culture marked Best's life. Born in 1856 in Tawa which is close to Wellington, Best spent much of his life living among the Māori people, immersing himself in their traditions, language, and way of life. His work as an ethnologist and researcher led him to conduct extensive fieldwork, collecting and documenting Māori oral histories, traditions, and customs.

The introduction to the book outlines thinking that Best wanted Māori to recover from the effects of early colonisation and rebuild themselves after the land wars. He believed that the key to revival for Māori would come from the heart. Furthermore, the "key to the Māori heart lay with his natural pride in his heritage and culture" (Craig, 1964, p. 9). Thus, his role as a collector of information was a crucial component in the Māori revival, as it helped preserve their customs and traditions. This idea could also be applied to today's world as Māori are still rebuilding from the effects of colonisation.

According to Craig, one of the most important events in Elsdon Best's life was his collaboration with Māori elders and community members to collect, preserve and record knowledge for future generations. His interest and commitment to understanding Māori culture earned him the respect of both Māori and the wider academic community. Craig states, "If he was a pioneer of ethnology in the Pākehā world, he was also an acknowledged tohunga and leader in that of the Māori. Indeed, it was the latter role that he saw himself" (1964, p. 227). Critics of Best allude to a bias in his culturally Eurocentric perspective, which influenced his interpretations of Māori culture. While Best's documentation of Māori culture is valuable, researchers must have a critical eye when considering the information collated by Best and be sure to cross reference with other sources for credibility.

2.7 A.W.Reed

Born on January 7, 1908, in New Zealand, Alexander Wyclif Reed developed a deep fascination with the Māori people and their rich heritage from a young age.

Throughout his career, Reed dedicated himself to collecting, documenting and sharing the stories, traditions, and history of Māori. His passion for recording Māori culture led him to travel extensively throughout New Zealand, engaging with Māori communities spending time with elders to gather first-hand accounts and insights. This commitment to authenticity and respect for a Māori perspective is evident in his work, which is regarded highly by his peers.

Despite this, Reed has his critics, who point out that he also has a Eurocentric perspective when examining the richness of Māori culture. Linda Smith expands on this by stating that "His interpretations, though popular, sometimes lack the depth and authenticity that come from a genuine engagement with Māori sources and voices" (1990, p. 45).

Reed authored numerous books on Māori history, tradition, language, and customs, making these aspects of Māori culture more accessible to a broader audience. Of his two hundred or so publications, this research has consulted "The Reed Book of Māori Mythology" (2004), "The Illustrated Encyclopedia of Māori Myth and Legend" (1963), "He Atua He Tangata: The World of Māori Mythology" (2021). These works serve as valuable educational resources and contribute to the preservation of Māori heritage for future generations.

Reed's writing style is well-known for its engaging storytelling and detail. He had an ability to bring Māori history and culture to life on the pages of his books, captivating readers attention with the storytelling style and fosters a deep appreciation for the richness of Māori traditions.

Reed's contributions to the collection of Māori history are invaluable, as his works continue to serve as essential references for anyone interested in learning about the Māori culture and people. Through his passion for preserving Māori culture, Reed has left information that celebrates and honours Māori history and tradition. One critical statement from Reed about Tāne that has a significant impact on this research project states:

> The regard in which he was held is shown in his names and titles. They can be divided into three categories: names which commemorate his first great work of separating Earth and sky; names which give tribute to his generative powers; and names associated with the procuring of the wānanga. (Reed, 2022, p. 53)

This statement helps to categorise the names of Tāne. The task at hand is to decode messages and connect pūrākau, whakapapa, and mātauranga of each Tāne name to the outlined categories, determining if they genuinely connect and whether any outlying names or new categories can emerge. Reed's publications and collections of Māori history and culture can also make a significant contribution to this research.

Māori Health Frameworks

While there are many Māori Health Frameworks in existence, this research focusses on using Sir Mason Durie's Te Whare Tapawhā Framework and Dr Ihirangi Heke's Atua Matua Framework, as these two frameworks are connected to the researches own frameworks of Mātauranga Māori, Pūrākau and Whakapapa and how these can lead to optimum health through Tāne and his connections. This narrowing allows for a deeper connection and focus on unlocking benefits from the names of Tane.

2.8 Sir Mason Durie

Sir Mason Durie introduced the concept of Mauriora as a framework for understanding holistic health and well-being within the context of Māori culture in his book entitled 'Mauriora - The Dynamics of Māori Health' (2001). The concept of mauriora is derived from the Māori language, with 'mauri' representing an individual's or community's life force or essence. 'Ora' represents life and well-being. In Durie's work, Mauriora encompasses a broad, interconnected view of health. Mauriora integrates physical, mental, emotional, and spiritual dimensions, emphasising the importance of identity, connection, and the environment.

One of the most critical aspects of 'Mauriora' is emphasising the continuum from mauri mate to mauri ora and well-being from a Māori perspective. Mauri Mate refers to a state of diminished well-being, which could be caused by illness, imbalance, or disconnection. In contrast, Mauri Ora represents a state of optimal health, vitality, and wellness. Durie (2001) explains, "The movement from a mauri mate (a state of languishing or unwellness) to mauri ora (a state of thriving or wellness) reflects a

dynamic process of growth, balance, and connection" (p. 83). He also acknowledges that lifestyle choices, social support, cultural practices, and access to resources influence well-being.

Durie's work on Mauriora has significant implications for health promotion, healthcare, and policy development, particularly for Māori. Mauriora provides a culturally developed framework for addressing health disparities, promoting resilience, and fostering empowerment among Māori. It is a by Māori for Māori approach.

The concept of Mauriora outlines the importance of cultural competence in healthcare policies and practices. It encourages practitioners to engage with mātauranga Māori, traditional healing practices, and community-led initiatives to support well-being for Māori. Through an approach that values cultural identity, Mauriora offers a pathway towards promoting health equity for all and provides a process for hope in the future well-being of Māori.

Te Whare Tapa Whā is a Māori model of health developed by Sir Mason Durie. The model employs the metaphor of a house with four walls, representing the different dimensions of health: taha wairua (spiritual health), taha hinengaro (mental health), taha tinana (physical health), and taha whānau (family health). As Durie explains and outlines, "Health is a dynamic interaction between the physical, the spiritual, the family, and the mental dimensions" (p. 70).

While the Whare Tapa Whā model has been widely praised for its broad approach to health and incorporation of Māori cultural principles, it has faced criticism within the health sector and has been labelled as too simple. Training in the application also needs addressing as it can be potentially interpreted and used in a way not intended based on the cultural capital and understanding of practitioners. One of the strengths of Te Whare Tapa Whā is its recognition of the interconnectedness of different aspects of health and the importance of addressing these dimensions in a balanced way for well-being. By emphasising the need to consider spiritual, mental, physical, and family health together, the model encourages a more comprehensive approach to health and wellness. This holistic perspective aligns well with Māori cultural values and ways of knowing, making it potentially more effective in improving health outcomes for Māori.

While Te Whare Tapa Whā provides a valuable framework for understanding health from a Māori perspective, it may not fully address the structural inequalities and systemic barriers that have been shown to contribute to the health inequities and disparities experienced by Māori. Factors controlled by elements outside of the whare having an effect on the whare.

As discussed previously and numerous times throughout this thesis, Tāne, as the guardian of the ngahere (forest) and mauri taiao (natures life-force), embodies aspects of spiritual and environmental well-being, which are integral to te taha wairua and te taha tinana dimensions of the whare tapawhā model. Time spent in nature has been proven to support mental health also and if we engage in our spaces collectively with others, then the taha whānau aspect of the whare is strengthened. Tānes connections highlight the importance of nurturing relationships with taiao as a part of overall well-being.

Despite criticisms, research has suggested incorporating Māori cultural values and practices into healthcare interventions and policies can improve health outcomes for Māori populations. For example, a study by Pitama et al. (2018) found that incorporating cultural competence training for healthcare providers increased patient satisfaction and improved health outcomes for Māori patients. Another study by Cormack et al. (2018) highlighted the importance of addressing cultural factors in healthcare delivery to reduce disparities in health outcomes among Māori. This confirms that there is, once again, justification for initiatives by Māori for Māori.

2.9 Dr Ihirangi Heke - Atua Matua Health Framework

The Atua Matua Health Framework (AMHF) was produced by Dr. Ihirangi Heke, and developed after spending a long time working in the health sector. While working with whanau in Uawa in 2008, Dr. Heke hypothesised that Māori were more engaged in physical activity when mātauranga was attached. Heke states, “The AMHF is a health system that uses traditional Māori environmental knowledge to understand health from an indigenous perspective”. (Heke, 2019, p4)

The Atua Matua Health Framework or Tātai Aro comprises 5 main parts.
These are Mātauranga Māori, Whakapapa, Huahuatau, Whakatinanatanga and Tohutaka. Heke (2019) also explains that mātauranga Māori is the key, overarching

principle that allows access to knowledge from different environments. Whakapapa is not just a list of names but a framework for interpreting connections between environmental factors, environment to people and people to people. Huahuatau (metaphor) is an opportunity to develop dynamic capability i.e., the ability to learn from environmental processes regardless of the content and reapply in other contexts, and Whakatinanatanga (physical activity) is about how we interact with the environment. Then finally, Tohutaka which is about timing and the signs obtained from the trees, fish, birds, insects and weather patterns. Tohutaka is also being developed into a process that will partner with the RAMs process for engagement in outdoor education for kura. The name of the framework is Atua Matua, where the Atua side is about environmental knowledge and Matua is how iwi and hapū interpreted the environment to live a fully sustained life using the knowledge observed.

Developing more understanding around Tāne and his many names, deeds, relationships and environmental connections will enhance the use of this framework and how it is used for wellness and connecting Māori to their physical environment, the lessons and values that lie within and ultimately identity. Māori are a product of the environments that we come from, belong to and engage with. Māori describe themselves through pepeha (tribal sayings), being from a physical place, a mountain and river and the connecting land.

Ko Hikurangi, ko Mātītī ōku maunga (Hikurangi and Mātītī are my mountains). Ko Waiapu, ko Maraetaha ōku awa (Waiapu and Maraetaha are my rivers). Nō Te Tairāwhiti ahau. (I am from the East Coast). My own identity comes from my connection to these elements of nature. I believe that my wellness is also connected to these places.

2.10 Hawaiiki connections

> "I haere mai ahau i Tawhiti-nui, i Tawhiti-roa, i Tawhiti-Pāmamao, i te Hono-i-wairua, i Hawaiki"
>
> (I came from Great-Distance, from Long-Distance, from Very-Distant-Places, from the Gathering-Place-of-Souls, from Hawaiki").
>
> (Cowan, 1930, p. 23)

In the vast expanse of the Pacific Ocean lies a rich library of Polynesian history, a cultural narrative that intertwines stories of superhero's, migration, and evolution. Central to this narrative is Hawaiki, the ancestral homeland from which Polynesian people originated. Hawaiki serves as a foundation that connects the many Polynesian cultures together and provides a framework for understanding the historical development and migration of the Polynesian people over time.

As Polynesians spread across the vast Pacific Ocean, they established societies on islands as far apart as Tahiti, Hawaii, Easter Island, and Aotearoa. Over hundreds of years, these societies developed unique languages, cultures, and social structures while still maintaining connections to their shared ancestral roots in Hawaiki through oral traditions.

The literature discussing a Hawaiki or a Polynesian connection to Tāne and his importance in each of the different island groups provides a fascinating account and displays evolution over time. Early scribes discussed in the sections above mention Hawaiki. Many studies and comparisons can be found in the Journal of the Polynesian Societies' publications. Buck states, "In central Polynesia, the gods Tāne, Tu, Rongo, and Tangaroa occupied the status of major gods" (1949, p. 526).

In Hawaiian traditions, Kāne is the god of creation and the sky. He is one of the four major gods (Kāne, Lono, Ku, Kanaloa) and the god of all gods and goddesses. He created Kanaloa to act as his opposite - while Kāne represents life and light, Kanaloa represents dark and darkness. Best quotes that "In Hawaiian myths, Tāne is clearly shown as representing the sun" (1923, p. 106). This is an exciting connection that is be discussed later in this thesis. In Hawaiian karakia Kāne has many names signifying his importance.

In Tuamotu traditions, Tāne, the son of Te Hau (god of winds and peace) and Metua, lived in the higher heavens and battled against his brother Atea, who was from the lowest heaven. After losing the first battle, Tāne is said to have resided on Earth, according to tradition at Fakarava, and became a significant human deity. "Tāne later returned to defeat Atea with a lightning bolt" (Taonui, 2006, p. 3).

In Tahiti, Tāne is the son of Ātea (Skyfather) and Papa (Earthmother), a god who travelled between the heavens and the Earth. Tāne became the god of all beautiful

things, life forms, artisans, and birds. Buck (1958) states that "Tāne was the most important god in Tahiti until Oro of Raiātea superseded him" (p. 456). This superseding followed a time when tribal warfare impacted the island of Tahiti, and the survivors moved away. Oro became the major god across the Tahitian islands and the importance of Tāne becomes diminished.

In the Cook Islands, the impact of the conflict in Tahiti brought "an influx of people to these islands from Tahiti and that they were worshipers of the god Tāne" (Buck, 1939, p. 51). The main Cook Island gods were Tangaroa and Rongo and the role of Tāne in the Cook Islands is minimal in comparison.

Throughout Polynesian history, the influence of the god Tāne (also known as Kāne) has undergone significant change and evolution. Initially considered an important deity associated with forests, light, and life, Tāne was revered as a creator and a symbol of growth. Over time, his importance was minimised but then grew again as he became associated with various aspects of creation and nature, including animals, plants, and even humans. The role of Tāne evolved and expanded to encompass knowledge and craftsmanship, reflecting the changing needs and beliefs of Polynesian societies as they migrated around the Pacific.

2.11 Texts published close to thesis due date

Two publications have appeared late in this research that are complementary and contain excellent information for my research. The first one is ‘Mahi a Atua: Indigenous Healing in New Zealand’ by Dianne Kopua and Mark Kopua explores the Māori healing philosophy, using pūrākau as a foundation for modern mental health practices. The book serves as a guide for understanding Mahi a Atua through the authors' wānanga for health workers, highlighting the role of narratives and spiritual connections in the healing process.

The authors begin with an overview of Mahi a Atua's background and evolution, continuing on to provide both theoretical and practical applications of the program. Personal stories and professional experiences are used to illustrate how traditional concepts, including pūrākau, can be applied in addressing contemporary mental health issues.

A key part of the book features case studies that show how Mahi a Atua principles can be applied in therapy. Through these examples, the authors attempt to demonstrate the value of integrating narrative therapy and indigenous spirituality, emphasising a comprehensive approach to healing that addresses both psychological and cultural wellness.

This publication highlights the relevance of mātauranga Māori in dealing with Māori patients and encourages broader applications within mental health practices. It offers a model for enhancing inclusivity and dealing with Māori patients through a Māori worldview in mental health care. “Mahi a Atua teaches us that our atua are our reality. Our whakapapa and how we come to be is not a myth and not in our imaginations” (Kopua, 2025, p. 7).

The second publication to emerge recently is a companion publication to Hirini Moko Meads book named Tikanga Māori. On July 1, 2025 Mead released a collection of his recent research in a book titled Mātauranga Māori, an exploration of Māori knowledge systems that emphasises the importance and relevance of this knowledge within both traditional and contemporary contexts.

The book outlines how mātauranga Māori encompasses a broad spectrum of domains and includes fourteen chapters on various topics, such as art, language, and ethics, ultimately arriving at a formula for mātauranga Māori that guides Māori values and practices. Analysis sheds light on the dynamic and evolving nature of mātauranga Māori, highlighting its significance for Māori identity and culture.

The text summarises the collection of ethnographers, anthropologists and academics who have recorded information on Māori ways of life since colonisation and begins with a foundation in the theoretical principles underpinning mātauranga Māori. Mead also integrates cultural insights and scholarly research to demonstrate how these traditional knowledge systems have persisted and adapted over time. Relevant examples and case studies illustrate a practical application of mātauranga Māori in addressing modern issues.

This work will serve as a game changer in legitimising mātauranga Māori within the academic world, both locally and internationally. It will be a prized possession for those

interested in re-engaging and learning about the knowledge system our ancestors developed over centuries.

This publication concluded with a statement from Mead, 98 years old as an encouragement to rangatahi Māori and states :

> The rangatahi are shaking off ngā taero a tauiwi and seeing the problems we face more clearly and take less time to find solutions. Meanwhile we celebrate what we have achieved so far, and we invite everyone else to join us in celebrating the return of mātauranga Māori into te ao Māori, that is into our world.
>
> (Mead, 2025, p. 362)

On a personal note, this taonga (treasure) will serve as a go-to resource for me moving forward. The book arrived a little late for me to utilise it to its full potential for this thesis, and I highly recommend it to any future researchers of mātauranga Māori.

2.12 Conclusion

In conclusion, this literature review has highlighted the diverse perspectives and insights of various authors as they explore the Māori god Tāne. A broad understanding of the significance of Tāne in Māori and Polynesian cultures can been gained by examining a range of texts, stories, traditions, and historical accounts. By incorporating perspectives from various authors, this study presents a broad portrayal of Tāne, shedding light on his roles, attributes, and relationships within Māori tradition, as well as the significance of his many names.

Additionally, this review covers the critical importance of utilising reputable sources of information when researching topics as culturally significant and sensitive as Māori history and spirituality. By consulting scholarly works and materials produced by Māori scholars and researchers, we can ensure their interpretations and analyses are accurate, authentic, and respectful. We must forever be grateful for the work of these scholars in recording this information; even though much of this work is criticised, it provides us with starting points when researching these topics.

Engaging with reputable sources enhances the credibility of academic studies and demonstrates a commitment to ethical research practices and cultural sensitivity. Researchers need to continue prioritising the use of reliable and culturally appropriate sources in their investigations of Māori gods, such as Tāne. Researchers must uphold the integrity of their work and contribute meaningfully to the evolving indigenous knowledge systems and beliefs. The challenge in this modern world is applying these traditional understandings to daily life for well-being. Returning to tradition does not mean returning to the past. It means reconnecting to the wisdom of our ancestors and bringing its lessons forward with us into this modern world.

Whiti Toru - Chapter Three: Methodology

He rau puta – Research approaches

He rauora au nā Tāne	*I am a descendant of Tāne*
Tāne-matua	*Tāne the progenitor*
Nāu te rau puta	*Yours is creation*
Torokaha ki runga	*Reaching above*
Whirikaha ki raro	*Weaving below*
Mahuta mai ngā tipu	*Enabling potential to flourish*

This section of the karakia is about Tāne connecting with many female atua and the acts of creating different aspects of nature and reshaping the environment through innovation, problem-solving and the breaking of existing boundaries. These creative acts serve as a metaphor for using frameworks based on mātauranga, whakapapa and pūrākau and challenging traditional research processes, encouraging alternative ways of understanding and engaging with knowledge. In pursuing to create human life Tāne tried different methods and connections until successful and continues to encourage environmental growth and wellness. The names Tāne-matua, Tāne-whirikaha, Tāne-torokaha and Tāne-mahuta connect here.

3.1 Introduction

The methodology for this research is grounded in Tikanga Māori (Māori cultural practices), recognising the values and protocols that shape Māori ways of knowing and being. By imbedding tikanga as a foundation for this research the approach, methods and outcomes can be strongly aligned with a Māori worldview. Depth and beauty also emerges through te reo Māori (the Māori language), where it is often stated that "Ko te reo Māori te tatau ki te ao — the doorway to the world is through the Māori language" (Karetu & Milroy, 2018, p. 1). The language is deeply connected to and has emerged from te taiao, the natural environment.

The methodology is strongly based on mātauranga Māori, with pūrākau and whakapapa as key guiding frameworks. This means the research is shaped by Māori ways of thinking and values at every stage. Pūrākau helps identify important themes

and lessons by drawing from stories associated with Tāne, while whakapapa is used to understand the relationships between Tāne and people, the natural environment, ideas, and events. Together, these approaches ensure the research is respectful, relevant, and connected to Māori knowledge and practices.

The aim of this research methodology is to collate and unravel information about Tāne and his many names that will be valuable and useful, especially to Māori who should resonate with the information. If the many names of Tāne and their associated meanings were important enough to exist and passed through generations, they must be worth researching, discussing, understanding and using in this modern world.

Linda Smith (1999) states that “research is about satisfying a need to know and a need to extend the boundaries of existing knowledge through a process of systematic inquiry” (p. 222). My research into this topic began when I came across a list of names and had a personal moment of wondering about the meanings behind them. Learning how to be a researcher and apply methods and frameworks occurred through engaging in the process of studying for a master’s degree. The systematic process of inquiry outlined by Smith is all a part of the new learning involved.

As a Māori researcher studying the Māori god Tāne and his various names, it is evident that I will follow a path and process natural to me. My whānau and I are heavily involved in te ao Māori through teaching in Māori immersion education settings over the last 25 years, where my children have been educated, through being active in our local marae activities and performing kapa haka (Māori performing arts) for our marae-based group Whāngārā mai tawhiti, as a whānau (family). Our belief systems are deeply rooted in te ao Māori, and we strive to live our lives naturally as proud Māori, normalising this way of life for our tamariki (children) and mokopuna (grandchildren). My wife and I run an education consultancy that works with Māori immersion school staff and students to improve educational outcomes and well-being.

A non-Māori researcher studying the same subject or something similar may use different methods for this type of research. Still, it is only natural to study the subject of Tāne and his many names through my worldview, based on my cultural lens. My cultural identity is strong, and I will ensure that tikanga is adhered to. In a Māori-centred research approach by a Māori researcher on a kaupapa that is Māori based,

it is critical that importance and value be placed on te reo Māori, tikanga Māori and mātauranga Māori.

In my research, kaupapa Māori research principles, described by Dr Linda Tuhiwai Smith (1999, p. 120), have guided the research process. These principles are:

- Aroha ki te tangata (a respect for people).
- Kanohi kitea (the seen face; that is, present yourself to people face-to-face).
- Titiro, whakarongo, kōrero (look, listen, speak).
- Manaaki i te tangata (share and host people, be generous).
- Kia tūpato (be cautious).
- Kaua e takahi i te mana o te tangata (do not trample over the mana of the people).
- Kaua e mahaki (do not flaunt your knowledge).
- Mā te Māori (there must be benefits for Māori in undertaking this project).
- Kia ngākau pono, kia mākohakoha, kia manawanui, (work with integrity, an open-mind and commitment).

These principles guided my research and reminded me to consider these things in everyday life and interactions with people. These things can occur naturally, but having them stated and outlined serves as a good reminder.

3.2 Search strategy

My personal research strategy is briefly outlined below :

1. Defining the scope of the research meant that I had to narrow a focus and develop a question to guide this research, with the advice and support from my supervisors, which asks how the information within the many names of Tāne can be used for wellness. My previous question started with ‘Is there important information within the names?’ This developed into more of a ‘How can this information be used for modern wellness? This finally changed to two-part question around what do the names mean and how can the mātauranga be used? A natural research process is the evolution of ideas through the journey.

2. Scanning online library catalogues and search engines meant that I searched and explored for books that could support the collection of material using keywords like “Tāne names”, “Tāne”, “Tāne stories”, “Atua Māori pūrākau” and “Whakapapa atua Māori” amongst other searches based on each name.
3. Identifying key databases and journals dictated that I scanned online databases for information using Google Scholar, JSTOR and ProQuest for peer-reviewed articles and information as well as connecting with the Massey University Librarians for support and guidance.
4. Reading through written material and spending countless hours searching through texts that I thought would be helpful, scanning and collecting information to be analysed. I also spent a few days at the National Library in Wellington searching through manuscripts and written works that are housed in their vaults.
5. Consulting people with potential information was important so I conducted an online survey of 50 teachers in Māori medium education settings, consulted and discussed ideas with colleagues and mentors and conducted 5 recorded interviews with people working in te ao Māori workspaces.

During the whole research process I would continually evaluate and attempt to validate any information about Tāne and the different names towards unpacking information that could be helpful for modern wellness for all. By employing a mix of focused keyword searches, consultation with people knowledgeable in the field, and evaluating existing literature critically, this search strategy guided my research into the many facets of Tāne, positioning this thesis to contribute to this field of study.

3.3 Research Design

For my research on the Māori god Tāne and his various names, data needs to be gathered through multiple methods to provide a comprehensive, broad and in-depth understanding of the kaupapa. One of the methods to collect information is by interviewing individuals knowledgeable in te ao Māori and te reo Māori. Through interviews with individuals who have connections and experience in te ao Māori, valuable insights, perspectives, and meanings related to Tāne can emerge. These interviews provide viewpoints, personal connections, and interpretations of the

significance of Tāne to Māori. If the messages are consistent across the interviews, then the information can be considered valid as a valuable data source.

Braun & Clarke describe and define thematic analysis for research as,

> a method for systematically identifying, organising, and offering insight into patterns of meaning (themes) across a data set. This method, then, is a way of identifying what is common to the way a topic is talked or written about and of making sense of those commonalities (2012, p. 57).

When studying mātauranga Māori-based topics, using a thematic approach can provide a deep understanding and appreciation for the richness of the information embedded within the knowledge. Traditional information is often produced in story form for the transition of information to younger generations. By organising the study around key themes such as pūrākau, whakapapa, and mātauranga, I was able to explore the interconnectedness of various concepts and their significance within a Māori worldview. This approach enables a broad and rich interpretation, going beyond listing isolated facts and figures to foster a deeper understanding of the cultural significance and meanings within the research, specifically the association with the many names of Tāne.

Using the thematic approach can highlight how the various names of Tāne were used to describe changes in the environment and culture based on the situation at the time a new name was derived. Themes connected to the grouping of different names will also evolve and become a corpus of information for further research and discussion.

3.4 Data Collection Methods

Examining seminal texts

A significant method for gathering data on Tāne is by examining old literature which includes historical texts, manuscripts, and collections of traditional narratives that include waiata and karakia. By examining these sources and connecting them to original sources if possible, the information can potentially uncover and explain traditions, stories, and interpretations of Tāne, shedding light on his roles, attributes, and importance within Māori culture. Such texts have provided platforms for research

into subjects similar in origin to this study on Tāne. Analysing old literature provides a historical context for understanding Tāne. It helps trace the evolution and significance of Tāne across different periods and cultural contexts if a Pacific comparison is pursued.

Interviews

In addition to researching literature by both Pākeha and Māori authors on Tāne, interviews were conducted with individuals who work in spaces where they have encountered and may even utilise Tāne-inspired ideologies within their work.

My selection process for these interviews started with a brainstorming session with work colleagues and mentors. Collectively, we compiled a list of people whom we believed might have information to share regarding Tāne and his many names. This original list was whittled down over time as people declined to participate and the list was narrowed to five potential candidates to interview. A minimum of five interviews allows for a mix of experience, a range of varied views and ideas to give the research a valid and robust foundation. Ideally more interviews means a broader perspective, but I am grateful to those who agreed willingly to participate. In the end the five people interviewed were the only ones who came forward to support my research. These interviewees work in fields connected to te ao Māori, health and education.

The interviews were held one on one, face-to-face and recorded digitally for reference and further research. Protecting the information recorded and treating the sacredness of the knowledge shared was an important consideration when undertaking the interviews. The recordings were transcribed and shared with the relevant participants, and have been stored digitally.

The questions follow an essential guide to elicit ideas and knowledge related to the focus topic of Tāne and his many names. These questions were shared with each participant just before the recorded interview, with the expectation that the answers provided would be raw and authentic thoughts rather than set responses from research. The participants all signed the Participant Consent Form (Appendix Three) after being guided through the Project Description Form (Appendix Two) and also had

the option to change or add details to their responses once the recordings had been transcribed and shared, and the option to withdraw was also made available to them.

By integrating surveys, interviews, literature reviews, and weaving the information with whakapapa, pūrākau, and mātauranga my research constructs a broad portrayal of Tāne. These diverse sources of information enrich the study with various perspectives and insights, assisting to explain the importance and roles Tāne held within the broader realms of Māori culture, history, and ultimately wellness.

Interview participants

The interviews conducted with this research aimed at collecting a range of perspectives from a cross-sectional approach. Three of the interviewees are from Te Tairāwhiti (East Coast) of Aotearoa, where I am from. One interviewee is from Te Taitokeru and one from Te Arawa region. All interviewees have been teachers in Māori medium settings during their respective teaching careers. Tribal variations may emerge from the information shared and discussed. The question arises around how much or how little is known? The interviewees selected have a wide range and scope of experience in te ao Māori and were willing to share kōrero (information). Finding willing participants was an issue to be discussed later in this chapter.

Participant 1 : Tauira Takurua

Tauira was brought up with a father steeped in Māori tradition and an Anglican minister, and so he has a broad range of experience in te ao Māori. He has also worked in Māori medium education for the last thirty years, spending the latter part of that time as a principal in different schools and establishing a new type of schooling for Māori students in the South Island named Te Pā o Rākaihautū. Currently he works in the health sector for his iwi, supporting Māori male patients in Te Tairāwhiti to deal with various health-related issues, many of whom he has taught during his time as a kaiako. His insights into health and processes available and needed that can connect to Tāne narratives can support some of this research's findings. Tauira was the only participant that spoke mostly in te reo Māori during the interview. The interview was held at his workplace at Te Puia Hospital on 5 February 2025 and took roughly fifty minutes.

Participant 2 : Melissa Mackey-Huriwai

Melissa has worked in Māori medium education as a kaiako and tumuaki tuarua (deputy principal) and resource development roles for the last eighteen years. She also has spent her lifetime as part of the Māori Martial Arts organisation known as Rangataua o Aotearoa, where she is the current Tumu Whakarae (President) of this national organisation and current youth coach for New Zealand Muay Thai. She weaves mātauranga Māori principles into training programs with elite athletes in the sport of Muay Thai. Her insight is valuable from the perspective of being a wahine Māori who has been exposed to Tāne narratives through her various roles. The interview was held during a wānanga taiao based at Whareora Marae on the 15th of May 2025 in Tauranga and took fifteen minutes.

Participant 3 : Povey Moses

Povey is currently working as a Deputy / Assistant Principal at Te Kura Kaupapa Māori o Te Rāwhitiroa based in Whangārei, with a strong commitment to Māori education and cultural revitalisation. In his personal life, Povey emphasises the importance of an active lifestyle and the integration of mātauranga Māori in daily life. He is dedicated to raising his family in a way that normalises the pursuit of mātauranga Māori ensuring that his children grow up with a strong sense of identity and connection to their natural environment. Through both his professional endeavours and personal commitments, Povey exemplifies a holistic approach to education that intertwines academic achievement with cultural grounding, aiming to foster environments where Māori students and their families can thrive. The interview was held during a wānanga taiao based at Whareora Marae 15th of May 2025 in Tauranga and took fifty-five minutes.

Participant 4 : Te Ururoa Flavell

Te Ururoa is from Rotorua, with strong affiliation to Ngāti Rangiwewehi. He is a prominent figure in te ao Māori, renowned for his extensive contributions as an educator, politician, and advocate for Māori rights. Flavell has a broad perspective grounded in traditional knowledge and contemporary leadership. His early career focused on education, teaching history and Treaty of Waitangi education at secondary and tertiary levels. Later, Flavell served as a politician and leader of Te Pāti Māori. These varied spaces provide critical platforms for exploring cultural identity, reclaiming

mātauranga Māori, and fostering action. His insights based on his working career and experience in te ao Māori provide an important lens in this study. The interview was held during at the private residence of Te Ururoa in Ngongotahā, Rotorua on the 28th of May 2025 and took just under one hour.

Participant 5 : Te Aroha Paenga

Te Aroha Paenga, with strong ties to Ngāti Porou, was raised in Tūranganui ā Kiwa (Gisborne). Te Aroha has had a strong upbringing in te ao Māori following the pathway of her father into Māori medium education. She has also been brought up with a strong connection to the performing arts in kapa haka having performed and tutored groups at many levels. She is in the leadership group for two time national kapa haka champions Whāngārā mai tawhiti and is also the current chair of the kapa haka trust. Her most recent roles have seen her develop teaching resources based on the traditional narratives from Tūranga nui a Kiwa. Her perspective and experience in te ao Māori gives breadth to the information on Tāne. The interview was held during at Te Aroha's private residence in Ngongotahā, Rotorua on the 18th of May 2025 and took just under half an hour.

Information discussed and shared about Tāne and his many names from these interviews will be shared in the following chapter and referenced as personal communication, which means we had conversations and the participants have allowed me to use quotes from our discussions in the body of this thesis.

Interview Questions

These questions guided the discussion / interview and developed into conversation with the central questions as follows :

- Tēnā koe, could you please introduce yourself for the purposes of this interview?
- Tell me a bit about your background and anything you think is relevant to discussing mātauranga Māori….
- Can you share with me any ideas / whakaaro that you have around Tāne and his different names and what you think that might mean?

- Do you think there are important messages in the stories about Tāne and his names that could be useful to us in this time and age? Could you give an example?
- What do you know about the names of Tāne, and why do you think that information is important?
- Do you know much about whakapapa and pūrākau connected to Tāne that you have learnt or been taught?
- Do you think there are any lessons for us within the whakapapa and pūrākau as Māori?
- What are the benefits, if any, for us as Māori in 2024/2025 from engaging with and learning about Tāne and his names?
- Is there anything else you would like to add?

Survey

In addition to the interviews, a simple survey of Māori medium kaiako (teachers) was undertaken comprising of 2 main parts using google forms. Firstly, the list of the forty-one names of Tāne was provided and these respondents had the simple task of identifying whether or not they had heard of the names. Secondly, the respondents were questioned as to whether or not they had heard of any other names, outside of the list provided, that referred to Tāne. A random selection of fifty kaiako were selected to complete the survey who all teach in Māori medium settings and have been previous participants in wānanga related to the Atua Matua framework for teaching and learning in Māori immersion settings.

This group was selected for the survey based on thinking that they all should have been introduced to Tāne and some of his names through their work settings (Reo Māori immersion settings) and the fact that they come from many different areas of the country. The data and results should not be impacted or influenced by attending the wānanga as the names of Tāne are a topic not discussed within the wānanga. When the research is completed the content, including findings, from the research was shared. The results add to the already emerging understanding that some information is known widely about some of the names of Tāne, while some were hardly known, or never heard of. 28/50 kaiako completed the survey.

The second piece of the survey asked the participants to list any names they had heard of for Tāne that were not included in Best's list of names for Tāne.

When questioned about and provided with a list of the names all of the interviewees knowledge on each name basically followed the same pattern as the survey participants. A clear indication that knowledge and information around each of the names and the meanings, pūrākau, whakapapa and mātauranga associated is limited and further research is needed to unpack any potential knowledge or lessons for modern implementation.

Survey questions

- Tautohu i ngā ingoa kua rangona, kua kitea e koe. (Select the names from the list that you have heard of or have seen before)
- He ingoa anō kua rangona? He kōrero anō? (Have you heard of other names? Any comments?)

3.5 Research using pūrākau, whakapapa and a mātauranga-Māori centred approach

By utilising pūrākau, whakapapa, and mātauranga, valuable insights into Tāne and his place within Māori knowledge systems and history have emerged. Pūrākau provide narratives and representations of Tāne, his deeds, his attributes, and his significance in Māori storytelling. Whakapapa can help explain ancestral connections and lineages associated with Tāne, revealing important relationships with other environmental phenomena and other information. Mātauranga includes a range of cultural practices, rituals, customs, and beliefs, providing a broad perspective on Tāne and his role in Māori knowledge banks. Lessons emerge as messages to help individuals understand how to behave in certain situations, why things exist, and where they have come from.

Pūrākau in research

In a 2009 article, researcher Jenny Lee discussed the importance of incorporating indigenous methods and perspectives, namely pūrākau, in decolonising academic research on kaupapa Māori. She argues that Westernised research frameworks have

often marginalised Indigenous voices and perpetuated a colonial version of kaupapa Māori, often labelling pūrākau as a myth. Lee states that “Pūrākau, a traditional form of Māori narrative, contains philosophical thought, epistemological constructs, cultural codes, and worldviews that are fundamental to our identity as Māori” (2009, p. 1).

Pūrākau involves the retelling of traditional stories passed down through generations. Māori ancestors did not have a written language, so they used pūrākau as a means of information sharing. This method of information transferal, shared by many indigenous communities, involves creative characters, symbolic imagery and metaphorical language to teach and explain concepts, share knowledge, and convey understanding for the benefit of future generations. These are often labelled as myths and legends by colonising communities, but carry messages of practicality if the knowledge base of the learner is steeped in tradition.

Lee suggests that using pūrākau in research can allow for a more culturally appropriate and holistic approach to research as it centres on a Māori way of knowing, understanding and explaining the world. One area of concern is authenticity, as early scribes of pūrākau were Pākeha and may have influenced some pūrākau with their own cultural biases. Author and historian James Belich (1996) analyses early scribes and makes comments stating "Smith and others sifted out their perception of historical gold from mythical dross, and (in both senses) forged these disparate histories into an attractive and coherent account of Māori" (p. 24). He also discusses the methods of other early scribes in influencing pūrākau with their own biases.

For this study, pūrākau, the symbolic imagery, and the metaphoric language incorporated are valuable keys to unlocking the knowledge and understanding within the multitude of names associated with Tāne.

Te Pātaka Kupu, a Māori language dictionary, states that pūrākau is, “he kōrero atua, he kōrero e whakaahua ana i te pūtakenga mai o ngā momo mea katoa ki te ao - stories of the deities, stories explaining the origins of everything in this world” (Te Taura Whiri, 2008, p. 718).

Pūrākau were used to provide an insight into the creation of the world, the belief systems of Māori, to explain the world and the cultural practices and rituals of Māori

ancestors. Information about Tāne and his many names, relationships, connections, and deeds are vast, and much of this information is locked up within pūrākau. These ideas are supported by researcher Raimona Inia, who wrote that, “pūrākau is a natural part of a unique culture that still keeps one's ancestors near to their heart and many guardians of the higher realms present in their normal daily activities of creating” (Inia, 2021, p. 7).

The key to analysing the pūrākau about Tāne are to cross-reference legitimate storylines and the associated, connected teachings. Variations of pūrākau across different tribals areas include versions that can also influence the decoding of the messages and the connection of the information to a potential source of origin.

Whakapapa in research

Researcher James Graham wrote an article in 2002 that discusses whakapapa and aims to legitimise its use in research for Indigenous people. He says that whakapapa is a fundamental aspect of Māori culture that provides a rich source of information about Māori identity, history, relationships, and connections to one another and the environment and using whakapapa in research opposes traditional research paradigms and is an opportunity to challenge and transform thinking around methods, especially for Māori and Indigenous research. He states, “Whakapapa is a method for acquiring new knowledge in that it is the all-important and sustainable link between the past, present and future” (Graham, 2002, p. 94).

Whakapapa was traditionally used to understand and explain ideas and phenomena, as well as their origins and connections, to identify patterns and explanations that were used to predict and comprehend concepts moving forward. It is more than a list of names. The relationships between the names or entities and the produced outcome are extremely important. New knowledge is created. This knowledge created through whakapapa continues the narrative to explain ideas and phenomena for future generations.

This concept can be a powerful tool for all Indigenous communities, legitimising their research processes rather than labelling them as myths and legends. Using whakapapa in research requires an understanding and respect for the content and

traditions being researched. Researchers must ensure that any tikanga associated with researching through a whakapapa lens is respected and upheld.

Mere Roberts states when writing about the use of whakapapa that “Māori ways of knowing about the world is by means of a genealogical framework called whakapapa. Upon this framework is assembled 800–1000 years of experiential learning about their environment” (2012, p. 116).

Within this 800-1000 years of experiential learning about the environment lie connections through whakapapa that will explain the need for Tāne to evolve as an entity and take responsibility for areas connected to him by establishing and maintaining relationships or accomplishing deeds. New knowledge is created with every evolution or new addition to nature and a new name is potentially added to the list.

Author Cleve Barlow discusses whakapapa, which means “to lay one thing upon another” (p. 173). All living things have a whakapapa based on descent from atua, and the laying of one thing upon another is used as a “basis for the organisation of knowledge in respect of the creation and development of all things” (Barlow, 1991, p. 173).

While whakapapa provides a valuable tool for research, its application has challenges and barriers. Researchers must navigate issues of potential cultural appropriation and misrepresentation, especially with the advent of AI technology. AI will often make stuff up with loose unjustified connections. We must also consider power dynamics and community consent when incorporating whakapapa into research as some people are deeply private and not trusting of others who want to access and share information. Additionally, some complex and sensitive genealogical information requires researchers to engage in ethical and respectful practices throughout the research process. An honest, open, ethical process is a must.

Dr Linda Tuhiwai Smith further explains the significance of whakapapa in research by describing whakapapa as “a way of thinking, a way of learning, a way of storing knowledge, and a way of debating knowledge. It is inscribed in virtually every aspect of our worldview” (2000, p. 234).

This explanation emphasises how whakapapa transforms mere data collection. It is a tool that embodies a deep understanding of interconnectedness and relationality between things. Acknowledging whakapapa in research allows researchers to engage with knowledge that offers different perspectives and insights through a cultural lens, which is extremely important to Māori.

To understand whakapapa, we must appreciate its holistic nature and understand the broad base of information that whakapapa sits on. In Māori culture, everything is interconnected, and whakapapa is the foundation of this interconnectedness. It traces family relationships and connections to the land, the cosmos, and all living beings. Rawiri Taonui discusses whakapapa and states that “It maps relationships so that mythology, legend, history, knowledge, tikanga, philosophies and spiritualities are organised, preserved and transmitted from one generation to the next” (Taonui, 2013).

This quote from Taonui highlights how whakapapa encapsulates not just family histories, but also a repository of knowledge, information and lessons passed down through generations. Information and lessons on the names of Tāne is held within whakapapa, within relationships and within the connected narratives. Whakapapa also provides a vital framework for exploring and understanding the many names and attributes of Tāne, and serves as an important element for research embedded in te ao Māori philosophies.

Mātauranga Māori-centred approach in research

Mātauranga Māori, a traditional knowledge system of the Māori people, provides a rich and broad approach to understanding Tāne and his importance. This culture-based framework encompasses both ecological and spiritual dimensions, emphasising the interconnectedness of all life forms. Utilising mātauranga Māori in research respects the cultural heritage and epistemologies of Māori, ensuring that studies are grounded in the perspectives and values of the community concerned, in this case, te iwi Māori (the Māori people). Such an approach fosters a deeper, more authentic comprehension of the role Tāne plays within Māori traditions and in the natural world. According to Te Ahukaramū Royal (2012), “Mātauranga Māori provides a comprehensive approach that integrates both the spiritual and physical aspects of our

environment, essential for understanding the profound significance of deities like Tāne" (p. 45). The connection of Tāne into the natural environment provides a platform for explaining the world and explaining some of the reasons for his names.

Incorporating mātauranga Māori into research on Tāne and his many names aligns with the principles of kaupapa Māori research, which seeks to empower Māori voices and prioritise Māori ways of thinking and knowing. Mātauranga Māori engagement enhances the cultural relevance and authenticity of research, contributing to the preservation and revitalisation of Māori knowledge and knowledge systems. As discussed throughout this thesis, researchers engaging with mātauranga Māori must approach their work with respect, integrity, and a commitment to ethical research practices that benefit the Māori community as a whole.

In a 2018 article, Sir Mason Durie provides an overview of the emergence of the concept of kaupapa Māori, its various definitions, meanings, and usages over time. Kaupapa Māori is described as a philosophy that emphasises Māori culture, values, and knowledge and how these principles carry over to all aspects of life, including health, education, and social services. The argument is that incorporating kaupapa Māori in these areas can lead to better outcomes for all, not just Māori.

Durie highlights the importance of te reo Māori in revitalising and preserving Māori culture. Mātauranga Māori and its depth are intertwined in the language, te reo Māori me ōna tikanga. Added to the importance of te reo Māori there is also a discussion of utilising past knowledge, analysing lessons, and the evolving nature of knowledge and its applications moving forward. Durie sees mātauranga Māori,

> as an evolving body of knowledge that is useful for contemporary realities and can be helpful for day-to-day living, rather than contextualising knowledge as an unchanged system of knowledge that is learned rather than experienced. (2018, p. 5)

One issue highlighted in the article concerns cultural competency and how that will be managed moving forward. Who defines, measures and manages cultural competency? There is a wave of interest in mātauranga Māori throughout all sectors of society. A by Māori for Māori approach based on Māori aspirations is critical.

There are many definitions for the term 'mātauranga Māori', which is broader than the English translation of 'Māori knowledge'. It also encompasses wisdom, understanding, explanations, and skills passed down through generations—a broad worldview rooted in our cultural development from the time Polynesian ancestors first arrived in Aotearoa.

Linda Smith discusses the power of indigenous knowledge and states that “it offers alternative ways of seeing and understanding the world” (Smith, 1999, p. 1). It is a robust process where information from the past is brought into the present, and new ideas are created and implemented to address contemporary issues. Through this process, I feel I was able to collate information regarding Tāne and examine how this information could be helpful for us living now and for future generations.

3.6 Data Analysis Methods

> Qualitative research is an umbrella term for an array of attitudes towards and strategies for conducting inquiry that are aimed at discovering how human beings understand, experience, interpret, and produce the social world.
>
> (Sandelowski, 2004, p. 893).

When studying Tāne, using a qualitative approach can provide insights into the cultural, spiritual, and ecological significance of Tāne within mātauranga Māori. Qualitative research methods such as interviews, surveys, observations, and in-depth analysis of traditional narratives and practices can help uncover more profound understandings of Tāne. By focusing on the meanings, experiences, and perspectives of individuals and communities, a qualitative approach can enable a more legitimate and culturally sensitive exploration of Tāne. He means more to Māori than a set of descriptions, translations, or statistics. This approach attempts to answer the question of why he has multiple names. Why was it considered as important information to be passed down? For what purpose?

The philosophy of using a qualitative approach when researching mātauranga Māori-based topics is grounded in recognising the holistic and interconnected nature of Māori

knowledge systems. Qualitative research values voices, experiences, and worldviews within cultural contexts, emphasising the importance of relationships and interconnectedness. By honouring Māori ways of knowing and being, a qualitative approach fosters a deeper understanding and appreciation of mātauranga Māori, thereby contributing to the revitalisation and validation of this knowledge within modern academic research settings.

A data table was established, and a thread of common themes with headings and groupings emerged. The original table included the headings of Name, Translation, Pūrākau, Whakapapa, Mātauranga, and References. This table was simplified for inclusion within the text of this thesis, and features the headings Name, Translation/Meaning, Pūrākau, and References. Information was collated based on these headings from the selected written sources and interviews, with the desired outcome being a collection of ideas, themes, and potential lessons to improve well-being.

After information on each of Tāne's names had been collected and put into the table, a standard qualitative analysis process was followed. During the analysis, themes emerged that required further examination. The themes will be reviewed continuously before the information is formatted simply for potential future application and use.

A small section of the names related to the emergent themes was researched in more depth. Two names were chosen, and content has been included in the following chapters under the subheadings of pūrākau, whakapapa and mātauranga. A possible modern application for this information is also briefly introduced, and a further discussion is included into whether or not more in-depth research should be undertaken on the other names from the original list by Best or any of the names outside of the list that have emerged during the timeframe of this study.

3.7 Validity and Reliability

When researching mātauranga Māori topics, ensuring the validity is extremely important. The reliability of information found also involves multiple considerations and actions. Validity considers the accuracy and truthfulness of any research findings. To

achieve high validity, cross-referencing of credible sources must occur, which may include oral traditions, academic writings, and historical documents from relevant experts. Cross-referencing multiple sources can confirm the authenticity of any information. Additionally, engaging with mātauranga Māori practitioners and kaitiaki taiao (environmental guardians) may provide broader and more experiential insights, ensuring the research respects and accurately represents Māori beliefs, traditions and applications of mātauranga Māori in everyday life.

When multiple sources agree on a subject, such as the different names of Tāne and the significance of these names, one can assume the information is valid. On the other hand, if random bits of information have emerged with little or no cross-referenced sources, then that information needs to be further investigated for validity.

Minimising biases and validating information in research regarding Tāne requires broad thinking. Using multiple data sources and methods to cross-verify findings can enhance the reliability of the research. Regular consultation with other researchers, mentors and kaumātua (community elders) can ensure that the research process is transparent and that the interpretations align with Māori values. This collaborative and respectful approach not only strengthens the research but also honours the mātauranga that is being collected and shared.

3.8 Ethical Considerations

The document titled ‘Te Ara Tika. Guidelines for Māori Research Ethics: A framework for researchers and ethics committee members’ (Hudson et al., 2010) provides guidelines to tikanga and frameworks associated with kaupapa Māori research. This study drew on the ideas and main principles outlined in this document to guide research involving whakapapa, tika (what is right), manaaki (care), and mana (prestige).

In this context, whakapapa is about relationships and the support systems surrounding them. Tika relates to ensuring the right thing is done throughout the research process. Manaaki relates to showing respect for people and sharing information at all times.

Lastly, mana relates to upholding tikanga and ensuring equitable outcomes for all parties involved (Hudson et al., 2010).

One of the primary ethical considerations when researching kaupapa Māori is the potential for appropriation and misrepresentation of iwi or hapū in presenting any collected information. Māori have a long history of colonisation and forced assimilation, where cultural property has, at times, been exploited and appropriated by others. Therefore, trust is an important issue that needs to be addressed.

Mitigations to minimise issues involving research into Tāne and his many names must be respected, and any findings must be shared and respected appropriately in accordance with tikanga. An existing tikanga or a developed tikanga should be used to show respect and protect the collated content.

Obtaining informed consent from individuals is another requirement when sharing information considered mātauranga. A consent process was followed before interviewing individuals to ensure they thoroughly understood the purpose and potential outcomes of the research. The interviewees also had the option to withdraw their consent at any time. Mitigation for using the interviewees recordings and primarily involved respecting individuals and the information collated during the research. Sharing information back with the interviewees for review before publishing and acknowledging contributions are also essential aspects when using information in research from interviews.

Interviewees were provided with documents outlining the project and the purpose of the interview. (An information sheet, a consent form and the interview questions – Appendix Two, Three and Four). All documents were available to interviewees prior to the interviews and were emailed to those who requested them. One of the documents, the consent form, was discussed in detail with the interviewees before they signed and agreed to participate in the interview.

Mitigating strategies for kaupapa Māori-based research are essential to acknowledge, protect, and respect all those involved in the research. Many existing frameworks guide researchers when studying mātauranga Māori. These frameworks help researchers, such as myself in this instance, to follow tikanga and ensure that

knowledge is protected, safe, and aligned with Māori aspirations and priorities, providing better outcomes for Māori. I was mindful throughout the research process and guided by tikanga when contributing to the advancement of knowledge in this field.

3.9 Conclusion

This chapter outlines the critical ideas and methods used in this research on Tāne and his various names. In this case, Māori research is undertaken by a Māori researcher connected to te ao Māori and te reo Māori and guided by kaupapa Māori research principles. The aim was to collate information from ancient times that can assist Māori living in the modern day. The process outlined could potentially be followed by other new researchers who would likely arrive at similar conclusions.

Integrating a thematic approach and using whakapapa, pūrākau and mātauranga as a basis for the study of Tāne presents a multidimensional and culturally rich strategy for this research. This approach has numerous strengths that make it particularly suited to preserving and promoting Māori knowledge, heritage and ways of interacting with the environment for wellness.

The data collection and collation methods, including surveys, holding interviews and examining well-known seminal texts by both Pākeha and Māori authors, are also discussed in this chapter. Meaningful searches to unlock understandings within Tāne and his many names were collated and tabled under various headings to streamline the emergence of common themes for discussion. Analysis of this information was guided by the research question: What do the different names of the Māori god Tāne mean, and how can the mātauranga from the names be used for positive outcomes in modern well-being?

The validity and reliability of the many names of Tāne are discussed, as well as the importance of using reputable sources for information and cross-referencing information for authenticity. The advent and rapid development of AI technology have raised concerns regarding the questionable nature of information, as well as challenges to the integrity of information and academic integrity. Consultation with

others (academic staff, mentors, elders) can also support a cross-referencing of information for validity.

This chapter also discussed ethical considerations, guided by 'Te Ara Tika—the Guidelines for Māori Research Ethics'. Considerations regarding respect, consent, participation, protection, and confidentiality are discussed, along with mitigations for each emerging issue. This is an essential process for any research project, and it is vitally important when researching Tāne and his numerous names.

Whiti Wha - Chapter Four – Research Findings

He rau tō – Illuminating discoveries

He rauora au nā Tāne	*I am a descendant of Tāne*
Tāne-te-waiora	*Tāne the living waters*
Nāu te rau tō	*Yours is the energy of light*
He rau tūoi i te ao	*The essence of light*
He rau tiwha i te pō	*The stillness of night*

This section from the karakia connects to Tāne as a source of light, namely the sun, and serves as a powerful analogy for illuminating new findings, insights, and the sharing of knowledge. Connecting this imagery to the findings chapter of this thesis suggests that collated information, like rays of sunlight, can shed new understanding and brighten a focus on the concepts discussed. An illumination of knowledge discovered and shared for the benefit of all. The names Tāne-te-waiora, Tāne-tuoi and Tāne-te-pō-tiwha connect here.

4.1 Introduction

The primary purpose of this chapter is to collate and format the research findings into the many names of Tāne for analysis and discussion. The information collated is organised so that readers can be guided along the research journey about Tāne whilst exploring themes that have evolved and can potentially be used towards supporting future Māori health initiatives.

The research is guided by the following question : **What do the different names of the Māori god Tāne mean, and how can the mātauranga from the names be used for positive outcomes in modern well-being?** This question has evolved throughout the research to help narrow the focus for this thesis and direct the study towards a possible presentation of ideas to support and enhance modern well-being that has existed for centuries within Māori cultural narratives that include Polynesian connections.

The objectives that support this research are to :

1. Identify, collate and document information connected with various names associated with the Māori god Tāne, and potential wellness benefits for Māori that exist within this information.

2. Explore the pūrākau, whakapapa and mātauranga attributed to the different names of Tāne within Māori histories and cultural practices.

3. Contribute to the literature on the Māori god Tāne and his many names.

This chapter is structured like the previous and following chapters to allow for a flow of information and structure to connect the section's main ideas and philosophies for the reader, beginning with a description of the data collection and analysis methods used in this research. A description of the resources studied, and participants involved in the research are followed by explanations of the analytical frameworks connected to the study.

This chapter will then include a list of the many names of Tāne that drive this research. The names, meanings, and translations will be discussed. The pūrākau matua (main stories) will also be outlined for context and provide a connection to the whakapapa and mātauranga based ideas that can be elicited from the stories. Iwi variations in the stories will be discussed and Tāwhaki will be introduced at this stage as he is credited with some of the deeds accomplished by Tāne within certain iwi stories. The question arises whether Tāwhaki also has other names connected to his roles.

Following the groupings, themes and patterns connected to the different names of Tāne will be explored. Commonalities will emerge, names that sit together will be examined, and the connections will be explained through the pūrākau attached. Discussion on the relationships between certain names will continue, and a table will be introduced.

Before concluding this chapter, I will share final thoughts and a summary of the main points of the discussion, and challenges and limitations of the study will be addressed. Firstly, identification of any challenges encountered during the research. Whether that was due to issues with data collection or challenges with having limited information on some names and no real written explanation existing. Limitations of the findings will

be discussed, as well as the scope and scale of the data and whether there is sufficient information to make conclusions and recommendations moving forward to address the question and objectives of this study.

4.2 Explanation of the analytical framework application

An analytical framework for this research provided a structured approach to identify, analyse, and interpret patterns within the data related to Tāne and his many names. One effective model used for research is the thematic analysis framework, consisting of a few key components. The origins of this thinking can be attributed to psychologists Braun and Clarke (2006), who developed a popular model for thematic analysis (TA) by shaping ideas from a physicist named Gerald Holton, who produced works in the 1970s. Braun and Clarke's ideas for using thematic analysis are outlined below.

Familiarisation consisted of reading and re-reading information from texts and interviews to gain understanding, identify initial ideas, and get familiar with the breadth of information regarding Tāne and his names state, "It is vital that you immerse yourself in the data to the extent that you are familiar with the depth and breadth of the content” (2006, p. 16).

Generating Codes: This stage involves coding the data systematically. Codes in this instance were related to the methodologies used and labelled Name, Translation, Group, Pūrākau, Whakapapa, Mātauranga, Process, Reference, Kōrero Tāpiri. These were later refined to Name, Translation, Pūrākau and Reference. Again Braun and Clarke suggest that “phase 2 begins when you have read and familiarised yourself with the data. This phase then involves the production of initial codes from the data” (2006, p. 18).

Searching for Themes: The information became sorted from the codes into potential themes. This involved grouping related codes and identifying broader patterns from the data. An emergence of themes related to Tāne and the meanings connected to each name where information was accessible. These themes connect to pūrākau connected to Tāne. ‘‘Essentially, you are starting to analyse your codes, and consider

how different codes may combine to form an overarching theme" (Braun and Clarke, 2006, p. 19).

Reviewing Themes: Once themes are identified, they are reviewed and refined. The data was examined, and two themes emerged outside of the pūrākau: a connection to Tāne as the sun and another grouping of random, less-known names where written information is not easily accessible. At this stage the themes emerged outside what was expected and clarity around the themes told a story. Braun and Clarke (2001) again make comment that "At the end of this phase, you should have a fairly good idea of your different themes, how they fit together, and the overall story they tell about the data" (p. 21).

Defining and Naming Themes: Definitions were developed and refined for each theme, ensuring the capture of the essence of the information in the data. This stage also involved naming the themes connected to the pūrākau associated with the name. These are the separation, the baskets of knowledge, creation, the sun and the names outside these groupings. "By 'define and refine' we mean identifying the 'essence' of what each theme is about (as well as the themes overall), and determining what aspect of the data each theme captures" (Braun and Clarke, 2006, p. 22).

Writing Up: The final part of this process includes an in-depth look into one name from each themed grouping. This piece is included in the following chapter and opens up a case for further potential research on each name within the original list. "The task of the write-up of a thematic analysis is to tell the complicated story of your data in a way which convinces the reader of the merit and validity of your analysis" (Braun and Clarke, 2006, p. 23).

4.3 Data Collection and Analysis Methods

As stated in the previous chapter of this thesis, there are three main ways this research was undertaken: firstly, an exploration of a wide range of written material on Tāne and everything associated with him; second, by holding interviews with different people who may have knowledge and information to share regarding Tāne and the different experiences they have had in their work fields with concepts connected to Tāne and

his different names. The third piece in this case was a simple survey of teachers in Māori immersion settings.

Information searches based on the names of Tāne throughout the research was the main method of collecting information. Indexed publications sections often indicated a name of Tāne that appeared in a text for further investigation. If a trail around a name and surrounding information emerged, that pathway was followed to potentially unveil details of explanatory pūrākau, whakapapa and sometimes mātauranga. Many an hour was spent in libraries around Aotearoa searching through old textbooks to find information. New information was put into a table for future reference and examination, which is discussed in the section below.

In addition to the information drawn from written texts, interviews were held with reo Māori speakers who have worked in te ao Māori spaces in education, health and politics, and any findings were added to or connected with the knowledge drawn from the texts. In-depth analysis came at a later stage when sufficient information was collected and analysed.

A simple survey was also undertaken. The survey participants are mostly teachers and educators involved in Māori medium education or health initiatives. The survey had only two parts. The first part included a list of the forty-one names and asked the participants to indicate which names they had heard of before. The second part was to add any names they had heard regarding Tāne that were not a part of the list.

In summary, the information gathered through literature searches, interviews, and surveys was carefully reviewed and organised. Data from different sources were compared and synthesised, enabling the identification of key themes and patterns. The findings were systematically recorded in tables connecting to traditional narratives where possible about Tāne to ensure clarity and traceability. This thorough process of analysis and documentation provided a robust foundation for the subsequent in-depth examination of selected names (Tāne-nui-ā-rangi and Tāne-te-waiora) and themes, which follows in chapter five.

4.4 The Many Names of Tāne

List of Tāne names

The following table lists the names of Tāne and is taken from a publication of Elsdon Best from his book named Māori Religion and Mythology: Part 1, published in 1924. These names have been the guiding element for this research. The table also includes a translation into English, a possible meaning of each name, and references to writings where these names are discussed. These names are also numbers for reference, and the number comes from the original publication of Best located on pages 117 and 118 of the publication.

The table also includes references to where the names have been mentioned and a possible translation. Translations differ slightly and will be based on a few factors, including the author's ability and reo Māori proficiency. General themes emerge, but there are also names where translations and origins of these names are difficult to trace. A meaning can be extracted using translations and connections to a context about Tāne.

No	Name	Translation / Meaning	Pūrākau	Reference
1	Tāne-nui-a-Rangi.	Great Tāne, offspring of Rangi. Great Tāne of the heavens. Tāne - proper up of the sky. Greatest son of the sky father.	Separation	Best, (1923). Best, (1924). Buck, (1970). Ngata (1980).
2	Tāne-te-waiora.	Tāne the living water. The water of life. Tāne is a light and life-giver. The bringer of light.	Sun	Best, (1923). Best, (1924). Ngata, (2007). Reed *(Calman)* (2021).
3	Tāne-te-po-tiwha.	The sun is present during the nighttime in the underworld. Tāne of the dark night.	Sun	Best, (1923). Best, (1924). Reed *(Calman)* (2021).
4	Tāne-te-wananga.	Tāne the bringer of knowledge. *Origin and patron of knowledge.* Tāne the knowledgeable one.	Baskets of knowledge	Best, (1924). Buck, (1970). Ngata, (2007).
5	Tāne-te-hiringa.	Personified form of knowledge. Tāne the energetic one. *Origin and patron of knowledge.*	Baskets of knowledge. The sun.	Best, (1922). Best, (1923). Ngata (1980).

6	Tāne-matua.	Tāne the parent of man. Producer of life.	Creation	Best, (1924). Buck, (1970). Ngata (1980).
7	Tāne-i-te-mahara.	*Tāne the thoughtful.*	Baskets of knowledge	
8	Tāne-te-wananga-a-rangi.	Tāne, the bringer of knowledge from the sky.	Baskets of knowledge	Reed *(Calman)* (2021).
9	Tāne-i-te-kapua.	Originator of clouds.	Creation	Best, (1924).
10	Tāne-ue-ha (or ua-ha).	Tāne of the support or propped up. Tāne lifted up. (the prop - when he held Rangi above the earth)	Separation	White, (1890). White (1887). Reed *(Calman)* (2021).
11	Tāne-ue-tika (or ua-tika)	Tāne of the straight backbone. Tāne standing erect. (pushing upright - third act straightening legs)	Separation	White, (1890). White (1887). Reed *(Calman)* (2021).
12	Tāne-tuturi.	Tāne who kneels. Tāne the male kneeling. (The bending - first act of separation)	Separation	White, (1890). White (1887). Reed *(Calman)* (2021).
13	Tāne-pepeke.	Tāne who draws his legs up. (The bowing - second act when pressing feet on Rangi)	Separation	White, (1890). White (1887). Reed *(Calman)* (2021).
14	Tāne-tūoi.	Te Rātūoi is another name for the sun. Tāne-tūoi is sun connected.	Sun	Best, (1923). Taonui (2006)
15	Tāne-mahuta.	Tāne as the origin of trees and plant life	Creation	Best, (1923). Best, (1909).
16	Tāne-te-waotu	Tāne as the forest. Lord of the Forest. Tāne of the standing forest.	Creation	Best, (1923). Buck, (1970).
17	Tāne-mataahi.	Tāne as the origin of birds.	Creation	Best, (1923).
18	Tāne-tikitiki.	Tāne with the top knot. *Tāne, the collector, gatherer.*	Baskets of knowledge	Ngata, (2007).
19	Tāne-toko-rangi.	The sky proper. The power that elevated and propped up the sky. Propper up of the sky.	Separation	Best, (1923). Best, (1924). Buck, (1970).
20	Tāne-ruānuku.	Tāne the wise. Tāne the magician.	Creation	Best, (1923). Pryzt-Johansen (1958).
21	Tāne-tahu-rangi.	Tāne who heats the heavens. Tāne the light of the sky.	Creation	Best, (1924). Reed *(Calman)* (2021).
22	Tāne-puhau-rangi.	*Tāne who floated the sky upwards.*	Separation	

23	Tāne-te-aparangi.	*aparangi - supernatural being or evil spirit.*	Other	
24	Tāne-tauru-rangi.	*tāuru – headwaters. Taururangi is a name for the 7th heaven.*	Creation	
25	Tāne-torokaha.	Virile Tāne. Tāne the virile one. The fertiliser.	Creation	Best, (1923). Best, (1924).
26	Tāne-whirikaha.	*whiri – twist, plait, weave. kaha – strong.*	Creation	
27	Tāne-turere.	*tūrere – flee, ran away.*	Other	
28	Tāne-kunawhea.	*kunāwhea – cold, shivering.*	Other	
29	Tāne-wheo.	*wheo – buzz, hum, tingle.*	Other	
30	Tāne-akaaka-matua.	*akaaka matua - the main vine. Also a primary god. (34)*	Baskets of knowledge.	
31	Tāne-maikiroa.	Tāne, the author of sickness and disease.	Other	Reed *(Calman),* (2021). Best, (1924).
32	Tāne-te-whawhanga.	*whawhanga - industrious.*	Other	
33	Tāne-wainui.	*wainui - expansive waters.*	Creation	Best (1909). Reed *(Calman),* (2021).
34	Tāne-waipatato.	*pata – drop of water. tō – drag.*	Creation	Best (1909). Reed *(Calman),* (2021).
35	Tāne-waikokina.	*kokina - weaving waters.*	Creation	Best (1909). Reed *(Calman),* (2021).
36	Tāne-takoto.	*Takoto – lie down.*	Separation	Best (1909). Reed *(Calman),* (2021).
37	Tāne-kupapaeo.	Tāne who crouches Tāne lying on rocks	Separation	White, (1887).
38	Tāne-mimi-whare.	Tāne, who wets the house	Other	White, (1887).
39	Tāne-wharoro.	Tāne stretched out	Separation	White, (1887).
40	Tāne-te-matatu.	Tāne of the erect face	Other	White, (1887).
41	Tāne-tutaka.	(Tāne tutaka takoto tou) Tāne the uneasy one ever lying down.	Other	White, (1887).

** Translations for some names have yet to be found in written texts. Translations in the table in italics have been done using my knowledge of te reo Māori and dictionary definitions and combined with an effort to connect these language-based meanings to the work of Tāne.*

4.5 Themes and Patterns

Common themes and patterns that have emerged through an analysis of the names of Tāne and the meanings and associated knowledge can be grouped according to some of the main traditional stories connected with Tāne. The first grouping of names connects with the deed accomplished by Tāne of separating Ranginui and Papatūānuku. The second series of names are connected to the traditional story of Tāne climbing to the highest heaven to collect the baskets of knowledge. Thirdly, a grouping of names associated with Tāne and his ability to create life. Calman (2021) discusses the names as connecting to these three groupings also in his explanation of who Tāne is. (p. 53) This research however proposes that there are also a few names connecting Tāne to the sun. This is worthy of discussion and further pursuit also. Finally, a there is a group of names that have meaning outside the above-mentioned stories.

Tāne and the separation of Ranginui and Papatūānuku

In Māori tradition, the story of Tāne and the separation of his parents, Ranginui and Papatūānuku is a foundational creation story that explains the origin of the world from a Māori perspective. Ranginui and Papatūānuku were tightly embraced, enveloping their many children in the darkness between them. Their children were the atua and represented various natural elements and forces. They grew tired of the confined darkness and sought to bring light and space into the world.

Among the children, one of the younger sons, Tāne, emerged as the one who would ultimately succeed in separating his parents. After failed attempts by his siblings, Tāne decided to forcefully push them apart. Lying on his back, Tāne used his legs to push against his father upwards with all the strength he could muster. The separation was an enormous struggle, but Tāne finally managed to push Ranginui upwards, away from Papatūānuku, allowing light to penetrate the space in between and fill the world.

Tāne also placed four pou (posts) between his parents to hold his father above. These pou have many names. Calman (2021) discusses that these posts were called toko and “were supposed by some to be the four winds and by others to be the rays of the sun” (p. 27). White (1887) Listed the names of these toko as “Toko-rua-tipua (the prop

of the god-pit) and Toko-ka-puka (the prop of jealousy). Those inside were called Toko-maunga (the prop of the mountain) and Toko-tupua (god-prop)" (p. 141).

This separation brought immense sadness to both Ranginui and Papatūānuku. Ranginui's tears, fall as rain, and Papatūānuku's sorrow rises as mist, and are constant reminders of their everlasting love. Despite their sadness, the separation brought a new balance to the world, enabling life as we know it. The actions of Tāne were crucial in creating the space and light necessary for the natural world to develop.

The names connect to the concepts of Tāne completing the task of separation, to Tāne crouching and extending himself out long and strong and elevating and propping up the sky. There is a connection to the cold, anu mātao, that existed in the space between sky and earth in the name of Tāne-kunawhea (shivering Tāne) which is discussed in the story of Uepoto who was the first of the brothers of Tāne to explore space and was met by a cold environment.

List of names connected to the separation of Ranginui and Papatūānuku. See the above table for references.

(1.) Tāne-nui-a-Rangi. A name given with ceremony after the separation.
(10.) Tāne-ue-ha (*or* ua-ha). A reference to lifting and propping up the sky. Ue = push.
(11.) Tāne-ue-tika (*or* ua-tika). Another reference to propping up the sky.
(12.) Tāne-tuturi. Tāne bending his knees up before pushing the sky upwards with his feet. Turi = knees.
(13.) Tāne-pepeke. Tāne drawing his legs up to push the sky away.
(19.) Tāne-toko-rangi. Another reference for propping up the sky. Toko = prop.
(22.) Tāne-puhau-rangi. A reference to Tāne elevating the sky to its position up high. Puhau = float upwards.
(28.) Tāne-kunawhea. Kunawhea = to be cold, shivering. Shivering and cold in the expanse created by the separation.
(36.) Tāne-takoto. A connection to Tāne lying down before extending the sky upwards. Takoto = lie down.
(37.) Tāne-kupapaeo. Tāne who crouches. Preparing to extend.
(39.) Tāne-wharoro. Tāne who stretches out. Wharoro = stretch out.

(41.) Tāne-tutaka. A reference again to lying down.

Tāne and the baskets of knowledge

Another important narrative for Māori is the pūrākau of Tāne collecting the three baskets of knowledge, or "Ngā Kete o te Wānanga". This story is a significant narrative about the acquisition of knowledge and its importance to man. Tāne was chosen for this vital mission by his brothers after discussion. The three baskets of knowledge, each containing different forms of wisdom, were located in the uppermost regions of the twelve realms of the heavens, guarded by the supreme being in Māori tradition named Io.

The journey was filled with challenges, and as Tāne ascended te ara tiatia (pathway to the heavens), he faced numerous trials and tribulations. His older brother Whiro challenged him (Smith, 1913, p. 127) who also tried to climb the heavens by an alternative route (te ara taepatanga). Tāne prepared himself spiritually and physically, undertaking the sacred rituals necessary to gain access to the higher realms. With the assistance of some of his siblings and his own determination, Tāne ascended through the twelve heavens. Upon reaching the highest heaven, Tāne was granted an audience with Io (the supreme being), who bestowed upon him the three baskets of knowledge.

Smith, in Te Kauwae Runga (1913, p. 130) names these kete as :

1. The *kete-uruuru-matua,* of peace, of all goodness, of love.
2. The *kete-uruuru-rangi* (or *tipua*), of all prayers, incantations, ritual, used by mankind.
3. The *kete-uruuru-tau* (or *tawhito*), of the wars of mankind, agriculture, tree or wood-work, stone-work, earth-work – of all things that tend to well-being, life, of whatsoever kind.

It should also be noted that other names exist for these kete (baskets) among other iwi including :

te kete tuauri: the basket of peace, love and all things good

> *te kete tuatea:* the basket of warfare, black magic, agriculture, tree or wood work, stone work and earth works, *te kete aronui:* the basket of incantations, literature, philosophy and all forms of ritual employed by man.
>
> (Kāretu, 2008, p. 86).

Kāretu also introduces a fourth kete, *te kete aroiti* (2008, p. 87) in this publication. Something to consider for future investigation and unpacking. Tāne also brought back two sacred white stones named Hukatai and Rehutai that were important to wānanga and in the traditional schools of learning (Reed, 2021, p. 51).

Royal, (2003, p. 77) discusses Tāne returning to the seventh heaven to a whare named Wharekura and was celebrated by all, except his enemies. The knowledge contained within the baskets was disseminated among the people through wānanga. This story explains the value of knowledge in Māori culture and the belief in its divine origins, having come from the highest of the twelve heavens. Knowledge was simply not handed down, but attained through trial, tribulation and effort. Tāne is important in this narrative about knowledge, and the names connected to this event reflect the importance of this story and how it has been perpetuated and handed down through time.

List of names connected to collecting the baskets of knowledge. See the table above for references.

(4.) Tāne-te-wananga. Tāne bring knowledge from the heavens. Wānanga = To meet and discuss / deliberate / conference / educational seminar.
(7.) Tāne-i-te-mahara. Connection to the mind, thinking and learning. Mahara = Think / consider / ideas.
(8.) Tāne-te-wananga-a-rangi. Again reference to bringing the knowledge from the heavens.
(18.) Tāne-tikitiki. Reference to Tāne ‘fetching’ or getting things. Knowledge in this case.
(20.) Tāne-ruānuku. Tāne the wise one. Thoughtful and sought knowledge for all.
(30.) Tāne-akaaka-matua. Reference to a major pathway which was used by Tāne to ascend to the heavens. (Te ara tiatia is known as the same thing).

Tāne and creation

Tāne also plays a central role in the creation of trees, birds, stars, and the first woman. After separating his parents, Tāne turned his attention to populating the newly illuminated world with life. Traditional stories mention that all of the creation of the different elements was in a search for Tāne to create human life.

Tāne began by creating the trees by connecting with various female deities, bringing about the forests that cover the land. He clothed Papatūānuku with various types of trees and plants, each with unique qualities, uses and whakapapa (Calman, 2021, p. 39). The forests became the home of many creatures, essential for the balance of the natural world and providing us with clean water and air.

Following the creation of the plants and the trees, Tāne connects with Hinetūparimaunga (Maid of the mountain), where their descendants include “fresh water, more insects, lizards, reefs, rocks, sandstone, stone, gravel and sand” (Buck, 1949, p. 450).

Next, Tāne created the birds to inhabit the forests. The name Tāne Mataahi (Cowan, 2021, p. 54) connects Tāne with birds. He created each bird with care, giving them distinct features, colours, and songs. Many are main characters in pūrākau and whakapapa. The birds played an important role in spreading seeds and maintaining the health of the forests. The relationship of Tāne with the birds was particularly close, as he is their guardian and protector.

In addition, Tāne is also connected to the stars, placing them in the sky to clothe his father and to provide light and guidance. The stars were seen as ancestors and held significant spiritual and navigational importance for the Māori. White discusses a story of how Tāne collects the stars and places them in the sky and states that “Tāne saw that heaven was good that he had made” (1887, p. 148).

Finally, Tāne sought to create human life. He fashioned the first woman, Hineahuone, from the sacred red clay of Papatūānuku. All of the brothers of Tāne also contributed parts of Hineahuone. (Smith, 1914, p. 139) Finally, after karakia and ritual, Tāne breathed life into her, and she became the origin of humankind. Hineahuone and Tāne

had a daughter, Hine-tītama, who would later become known as Hine-nui-te-pō, the goddess of the underworld.

List of names connected to the creation. See the table above for references.

(6.) Tāne-matua. Tāne the producer of man, the parent.
(9.) Tāne-i-te-kapua. Connecting to creating clouds. Kapua = Clouds.
(15.) Tāne-mahuta. Tāne of the creator of all things in the forest.
(16.) Tāne-te-waotu. 'Waotu' is another reference to the forest.
(17.) Tāne-mataahi. The name as the origin of bird life.
(21.) Tāne-tahu-rangi. Tāne who lights up the sky by placing the stars there. Tahu = light up. Rangi = Sky.
(24.) Tāne-taururangi. Tauru = headwaters where rivers and streams begin.
(25.) Tāne-torokaha. Tāne the fertiliser and virile one. Toro = extend. Kaha = Strong.
(26.) Tāne-whirikaha. He who connects and binds things. Weaver of the forests many living things. Whiri = weave. Kaha = Strong.
(32.) Tāne-te-whawhanga. Industrious, hands on Tāne who is always making and creating things. Whawha = hands on / manipulate.
(33.) Tāne-wainui. Whakapapa connecting to water. Nui = big. Wainui = big waters.
(34.) Tāne-waipatato. More water references. Moving drops of water. Pata = raindrop. Tō = drag / move.
(35.) Tāne-waikokina. Water as it flows around the bends of streams and rivers towards the ocean.
n.b. The three names of Tāne-wainui, Tāne-waipatato and Tāne-waikokina are usually seen together in written works. (Reed, 2020. Best, 1909).

Tāne and the sun

In traditional Māori stories, Tāne has a role of bringing light into the world through his separation of sky and earth. This act has a direct connection to the sun which is one of the elements Tāne placed in the heavens clothing his father and illuminating the world. Best (1923) states that "Tāne personifies sunlight" (p. 4). This connection can be traced through Polynesia where Hawaiian traditions speak of "ka wai ola a Kāne – Ngā wai ora a Tāne" (Beckwith, 1970, p.62-64). Kāne, in Hawaiian traditions, is a

significant god who is sunlight, procreation, and freshwater, which are all needed for a prosperous life.

Tāne te pō tiwha is discussed briefly by many authors and it is Best (1924, p. 113) that states “Tāne te po tiwha probably represents the setting sun, or the sun during its passage through the underworld.” The sun in a different form, that of the darkness, when it goes below the horizon to the underworld and is personified and connected to Tāne.

This connection of Tāne to the sun is an interesting find as it is not widely known and discussed within modern literature and story books about Tāne. In Ngā Pepeha a ngā Tīpuna Tāne is mentioned as “the sun lord” (2001, p. 96) when referencing discussion on Te ara whanui a Tāne – the broad path of Tāne, while Te ara kura a Tāne – the red pathway of Tāne is also discussed “and conjures up the image of a glowing sunrise” (p.366). The importance of Tāne as the sun could have been diminished as time passed and other narratives took more prominence.

List of names connected to the sun. See the table above for references.

(2.) Tāne-te-waiora. Connection to Hawaiian sun god name (Ka vai ola a Kane). Further discussed in chapter five.
(3.) Tāne-te-po-tiwha. The sun at night time. The gleaming light.
(5.) Tāne-te-hiringa. Also connected to knowledge as an energy source similar to the suns energy. The sun represents knowledge – the higher form of knowledge. (Best, 1922, p.13)
(14.) Tāne-tūoi. The hot sun during the summer make man thinner in appearance. The words tūai and tūoi mean skinny or thin and connect to this thinking. Te Rā-tūoi is another name for the sun. Another source describes Te Rā-tūoi and the sun in winter. (Taonui, 2006)

Names outside of the four main themes

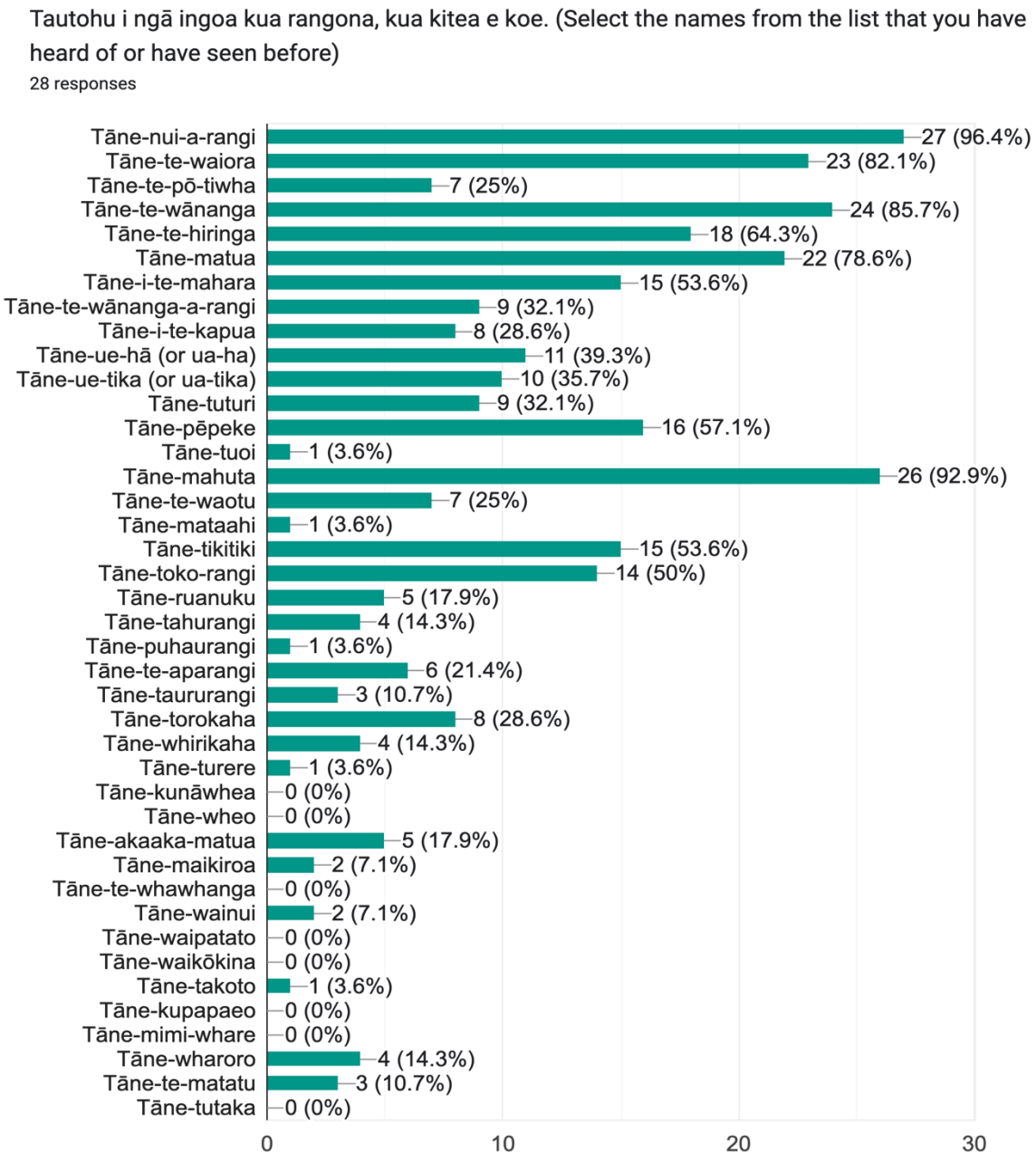
The names listed below have no apparent and obvious connection to the main narratives previously outlined. The last list of names describes Tāne as an evil spirit, a supernatural being, as running away, as cold, as shivering, as buzzing, as sickness

and disease, as being industrious, as wetting the house, and as an erect face. There are various descriptive aspects that may describe the god Tāne and his mannerisms and behaviours. There is, however, limited information on these names available in the texts used in this research.

List of names outside of the main three stories and the sun. See the table above for references.

(23.) Tāne-te-aparangi. Tāne as an evil spirit or expert. aparangi = evil spirit. apārangi = expert.
(27.) Tāne-tūrere. Turere means to run away. Fleeing Tāne. A concept foreign to the characteristics of Tāne who took many challenges front on.
(29.) Tāne-wheo. Wheo refers to a humming or whistling sound.
(31.) Tāne-maikiroa. 'Maiki' is a concept related to illness and sickness.
(38.) Tāne-mimi-whare. Tāne who urinates in the house?
(40.) Tāne-te-matatu. 'Matatu' is a concept connected to standing tall and proud as a person confident in themselves and their beliefs.

4.6 Survey Results



The names have been grouped from this survey based on a percentage ranging from being known well to not known at all. The Māori word ‘kohinga’ means collection or grouping so I have used this term to name the different groupings.

The survey shows that:

- Only 5 of the 41 names were known by more than 75% of respondents.

Kohinga Tahi - (Tāne nui a rangi, Tāne te waiora, Tāne te wānanga, Tāne matua and Tāne mahuta.)

- A further 4 names were known by 51-75% of respondents.

Kohinga Rua - (Tāne-te-hiringa, Tāne-te-mahara, Tāne-pēpeke, Tāne-tikitiki)

- 7 additional names were known by 26-50% of respondents.

Kohinga Toru - (Tāne-te-wānanga-ā-rangi, Tāne-i-te-kapua, Tāne-ue-hā, Tāne-ue-tika, Tāne-tūturi, Tāne-toko-rangi, Tāne-torokaha)

- 25 names were known by less than 25% of respondents. This includes the names with a zero percent response listed below.

Kohinga Wha - (Tāne-pō-tiwha, Tāne-tūoi, Tāne-waotu, Tāne-mataahi, Tāne-ruānuku, Tāne-tahu-rangi, Tāne-puhau-rangi, Tāne-te-apa-rangi, Tāne-tāuru-rangi, Tāne-whiri-kaha, Tāne-turere, Tāne-akaaka-matua, Tāne-maiki-roa, Tānui-wainui, Tāne-takoto, Tāne-wharoro, Tāne-matatū).

- Interestingly, 8 of the listed names were known by 0% of the survey respondents.

Kohinga Kore - (Tāne-kunāwhea, Tāne-wheo, Tāne-te-whawhanga, Tāne-wai-patatō, Tāne-wai-kōkina, Tāne-kupapaeo, Tāne-mimi-whare, Tāne-Tūtaka).

4.7 Other name lists

Survey responses

The survey respondents also provided names they knew that were not part of the original list. These are :

Tāne-whakapiripiri. A personification of buildings, made from resources from the forest of Tāne, that bring people together. Whakapiripiri = bring together.

Tāne-te-hokahoka. Known as a guardian of birds.

Tāne Rore. A personification of shimmering air seen during hot summer days. A son of Tamanui-te-rā (the sun) and the origin of haka.

Tāne pō. Pō = darkness, night, setting of the sun.

Tāne mitirangi. Tāne miti-rangi was a talking tūī owned by a chief in the Kahungunu district named Tama-te-rangi.

Tāne miroinga. Miro = a berry, to twist or thread. Maybe an idea of binding together.

Tāne monaariki. Unknown. Mona = knot of a tree. Ariki = chief. Monariki = a sacred place connected to the birthplace of the kumara and Pani-tinaku.

Manuscripts from the National Library

During a research and writing retreat based in Wellington in September of 2024, I was able to spend time over a couple of days searching through some manuscripts at the National Library that could shed some light on the names of Tāne. Fortunately, I managed to read through and photograph 2 collections of names in these manuscripts. The first manuscript entitled “The Book of Mātorohanga” and had the name of David Roy Simmons, 1930-2015 : papers attached. This was a collection of single A4 sized pages in a manilla folder that were translated and recorded by Simmons. Other items in the folders contained information about wars in South Africa, the treaty of Waitangi and catalogues. The name Mātorohanga was the link for me to pursue this collection and peruse any findings. This text had a list of ten names related Tāne and a short commentary piece. The list is as follows :

1. Tāne-tuturi (kneeling Tāne)
2. Tāne-pepeke (Tāne with legs drawn up)
3. Tāne-ue-tika (Tāne shore straight?)
4. Tāne-ue-ha. (Tāne shore breath)
5. Tāne-kunawhea (shivering Tāne)
6. Tāne-wheo (moaning Tāne)
7. Tāne-matua (parent Tāne)
8. Tāne-te-whiringa
9. Tāne-whirikaha
10. Tāne-te-wai-ora

(p. 250).

The text comments further to include statements related to Tāne and some of his names. The statements include a connection to other environmental elements.

“All these names are only those of Tāne from all his doings”.
“When Tāne married Hine-tu-pari-maunga, then his name was called Tāne-tuturi. When Tāne married Hine-rau-kiokio he was called Tāne-pepeke (p. 250).

The second manuscript that I come across was a logbook with handwritten information in pencil. The text was all in te reo Māori and discussed traditional Māori stories. One

difficulty in de-coding the text was the non-separation of some of the written text which meant reading was a slow process. This logbook or register was entitled Church of the Seven Rules of Jehovah : Records. The register had two separate lists regarding the names of Tāne. The first list is introduced by discussing the time before the separation, when sky and earth were still together.

> “kaore he ao marama ki a ratou ko ratou ingoa tenei o te whanau a papa”
> “*there was no world of light for them. This is the names of papas family”*
> 1. Tāne tuturi
> 2. Tāne pepeke
> 3. Tāne korowhanga
> 4. Tāne ueha
> 5. Tāne mahuta
> 6. Tāne nuiarangi
> 7. Tāne tewaiora
> 8. Tāne tewananga
> 9. Tāne ipaia
>
> (Register, p. 86).

The second list discusses a time following the separation and also lists similar names connected to Tāne. The text discusses the fact that some supported the separation and others were against separation. The second list is as follows :

> “ka wehe a Tāne-nui-ā-rangi ratou kona tuakana menga taina”
> “*Tāne-nui-ā-rangi separated along with his elder and younger siblings”*
> 1. a Tānetuturi
> 2. a Tānepepeke
> 3. a Tānetekoruhanga
> 4. a Tāneueha
> 5. a Tānemahuta
> 6. a Tānetewaiora
> 7. a Tānetewananga
> 8. a Tāneipaia
>
> (Register, p. 87).

The text continues naming other atua from the whitu tekau (70) atua who supported and contributed to the wehenga. These lists contribute to a collection of names while bring confusion as to whether they are separate entities or different versions and names for a single entity. List one states that the 9 names are the children of papa (Papatūānuku). While the second list supports the notion naming the siblings of Tāne-nui-ā-rangi.

Other similar lists in manuscripts use the 8 or 9 names from above in whakapapa lines from Ranginui and Papatūānuku through the listed Tāne names and into Hineahuone who was the first woman and then down to Toi te huatahi who was one of the first ancestors and settlers in Aotearoa.

The existence of these many names for Tāne across different manuscripts and archival sources highlights both the richness and the complexity of this type of research. While some of these names may be associated with specific stories or genealogical lines, it is essential to remember that the presence of a name in an archive does not automatically confer legitimacy or universal acceptance within iwi or hapū. The sheer number and variety of names suggest that diverse contexts have shaped Tāne's identity in traditional narratives, and further research is needed to fully understand their origins and meanings. This ongoing inquiry demands an approach to archival material that is curious and critical, recognising that our understanding of Tāne and his many names is still unfolding.

4.8 Challenges and Limitations in Findings

Data collection issues

One main issue in the data collection process was the limitation and not knowing how to access old manuscripts. This factor poses issues in obtaining quality information. In his 2025 book on Mātauranga Māori, Hirini Moko Mead discusses such writings and collections from Tūhoto Ariki, Nepia Pohuhu, and Maihi Te Matorohanga (p. 31). Although some manuscripts have been digitised and are accessible, some of these historical documents contain valuable insights and details that are not available through more easily accessed resources. The unavailability of such manuscripts in my research meant that certain, potentially crucial information remained unearthed. This issue could limit the depth and completeness of the research findings and is likely to

be an area for further exploration and research not only on Tāne but other aspects of Mātauranga Māori as well.

Another factor that has impacted the collection of data for this research has been the task of finding people willing to contribute as interviewees. I found that people with whom I have good relationships and who have supported me in the past were not willing to be interviewed. My take on this was that perhaps the content surrounding the many names of Tāne was challenging, and they may have thought their knowledge on the subject was insufficient to feel as if they could contribute. The first five people I contacted did not reply or even acknowledge my request. I even resorted to asking through social media for anyone interested in supporting but received no responses from people nominating themselves or responding to nominations from others. Therefore, I am grateful to the five interviewees who participated and contributed their insights. Access to knowledgeable people can be considered a data collection issue in this case.

Limitations of the findings

The limitations of the findings are attributed to several factors. My skills and ability as a researcher are a limitation. The knowledge of those who contributed as interviewees is also a limitation, stemming from their connection with the subject matter. The research content within books and manuscripts also restricts the scope of information that could be gathered. Without input from experts in the subject of Tāne, some vital insights and important information may have been overlooked or missed. Who are these experts and how could they be of assistance?

These constraints shine light on the potential need for further research, which could lead to a doctoral thesis focused on Tāne and his many names. Perhaps more time and focus on a continued investigation, along with the inclusion of expert perspectives and access to more historical resources, could lead to a more complete and accurate portrayal Tāne and lead to further research opportunities.

Potential biases

Potential biases in the research on Tāne and his many names must also be acknowledged. Biases can influence the validity and balance of any findings. My personal bias as a researcher may arise from my preconceived ideas or expectations that I have about Tāne, which could influence and shape the data collected and my interpretation.

Biases from authors who have previously studied Tāne may influence a portrayal or emphasis on certain aspects, potentially reflecting their own perspectives on the subject matter. The work of Elsdon Best and his peers is often criticised and discussed as being biased and influenced by his own culture and agendas. Most of his written material was collected from Tūhoe elders and promoted as Māori knowledge. Professor Wiremu Doherty writes that “for Māori other than Tūhoe, the Māori material is inaccurate because it is from only one tribal point of view” (2012, p. 15). An iwi bias in the information collected and recorded.

The biases of interviewees and the settings in which interviews are conducted also play a role, as respondents' responses may be influenced by their personal beliefs, the state of their mind at the time of the interview, or even an overzealous desire to be helpful. Recognising and minimising these biases is crucial for maintaining academic integrity and for ensuring a balanced understanding of Tāne and his names.

4.9 Conclusion

This chapter has attempted to organise research related to the diverse names of Tāne, guiding readers through the research journey and identifying themes related to the meanings of the different names from the list that guided the research. The research focuses on how the mātauranga within these names can be utilised for positive modern well-being outcomes, employing a mixed-methods approach that includes literature reviews, interviews with Māori speakers, and surveys of teachers and educators.

This findings chapter presents detailed descriptions of the interview participants expertise and reveals varying levels of familiarity with the names of Tāne, as indicated

by survey results. Additionally, the forty-one names of Tāne, along with translations, meanings, and references have been grouped into themes. The themes include the separation of Ranginui and Papatūānuku, the collection of knowledge baskets, creation, and connections to the sun and an additional grouping of names that lie outside of these main stories. Additional collections of names and commentary from manuscripts at the National Library supplement these findings.

Finally, a discussion addresses challenges such as data collection limitations, a lack of access to resources, potential biases, and knowledge gaps. This discussion also suggests that there may be a need for further exploration and research into the names of Tāne.

This chapter collates and presents a wealth of information surrounding the names of Tāne, setting a foundation for further analysis. Now that these findings are laid out, the following chapter will delve into an examination and discussion of these names, their meanings, and the associated narratives. The goal is to synthesise this knowledge and explore its potential applications, ultimately addressing the central research question: What do the different names of the Māori god Tāne mean, and how can the mātauranga from the names be used for positive outcomes in modern well-being?

Whiti Rima - Chapter Five – Discussion and Analysis

He rau kē - Adapting futures

He rauora au nā Tāne	*I am a descendant of Tāne*
Tāne te-matatū	*Tāne the resilient*
Nāu te rau kē	*Yours is diversity*
Wheo mai te wheo	*When the signal sounds*
Tūrere atu rā	*Advance towards the source*

This section of the karakia for this thesis connects to the collection of diverse, and seemingly unthemed names of Tāne that reflect other facets of his personality or identity. In the discussion chapter, this highlights the importance of embracing the complexity and variability in interpretations, acknowledging that some knowledge defies simple classification. The richness and diversity associated with the many names of Tāne encourages a more broad and robust conversation, valuing all aspects of his identity as essential to understanding the significance of the many names. Other names outside of the main list also add to the discussion for understanding and potential use moving forward. The names Tāne-te-matatū, Tāne-wheo and Tāne-tūrere connect here.

5.1 Introduction

Once again we remind ourselves about the aims and objectives of this research project to explore the mātauranga embedded within the various names of Tāne, and how this knowledge can be applied to promote positive outcomes in modern well-being. The central focus is on understanding the potential within the names of Tāne as a source of wisdom and guidance for contemporary Māori communities to assist with modern wellness issues and perhaps develop processes linked to the past for a revitalised approach.

To achieve this, the research sets out three key objectives: first, to systematically identify, collate, and document information associated with the diverse names of Tāne, highlighting potential wellness benefits for Māori. Second, to explore the pūrākau, whakapapa and mātauranga linked to these names within Māori histories and cultural

practices. Finally, to contribute to the existing body of literature on Tāne and his significance in Māori culture.

This chapter also paves the way for a deep analysis, where the focus shifts from collecting information to delving deeper into selected names and also to exploring how these traditional understandings can be applied to foster well-being and resilience bridging the wisdom of the past with the challenges and opportunities of the present.

Structure of the chapter

Initially, this chapter looks to summarise the main findings of the research so far outlining important processes, findings and facets encountered to date. Following this the names are listed according to the groupings discussed, not for evaluation but to have a visible collection of the lists under the headings of the associated theme. These five themes being : He rau tīwae - Separation, He rau whāia - Seeking Knowledge, He rau puta - Creation, He rau tō - The Sun and He rau kē - Outliers.

The next section of the chapter is a deep analysis of the first two names from the original list, Tāne-nui-ā-rangi and Tāne-te-waiora. The two names are analysed, and information presented under the headings of pūrākau, whakapapa and mātauranga and include suggestions as to possible wellness processes connected to these names which is the ultimate outcome for this research. The two names act as a test case for further analysis of the remaining thirty-nine names with the same depth potentially unveiling ideas around more wellness processes and mātauranga.

An analysis of the interviews follows where emergent themes guide the collation of ideas supported by the words of the interviewees under the headings related to the names well known by the participants, the main pūrākau and significance of these pūrākau, the names not so well known, and discussion related to the lessons learnt from the names of Tāne and any benefit related to engagement in the associated mātauranga.

The findings related to the connection between the many names of Tāne and wellness outcomes will be examined. Examples of wellness programs that use ideas from the names of Tāne will also be introduced and discussed before sharing final thoughts,

discussing how the names could possibly be used before looking at implications and ideas moving forward.

5.2 Summary of Key Findings

The previous chapter (Chapter Four – Research Findings) explored the numerous meanings associated with the various names of Tāne. By exploring on insights from ancient texts, conversations with individuals working in te ao Māori spaces where te reo Māori is prominent, and surveys of educators in Māori-medium settings, the aim to unpack the information and significance of diverse names connected to Tāne, attributes, and personality traits and suggest processes for using this information in pursuing wellness.

The study catalogues and finds translations for the collection of forty-one names, drawing upon the work of Elsdon Best who listed the names, as a foundational resource. These names are then organised into thematic groupings, reflecting key narratives from pūrākau. These include the pivotal role of Tāne in separating Ranginui and Papatūānuku, his quest for the baskets of knowledge, his hand in the creation of many things, his connection to the power of the sun and also his eclectic outlying group of names.

Survey results revealed that while some of the names of Tāne are widely recognised (kohinga tahi), many others are largely unknown (kohinga wha / kohinga kore). This finding was also backed up by the interviews where the known and unknown was similar. This shines light on the importance of researching, preserving and sharing the mātauranga within the names. My personal view is that the messages in the names based on need and relevance have been passed down and remain relevant while names connected with less important messages sit quietly waiting to be unearthed when the time arises. Prominent pūrākau taught about Tāne contain links to the messages. The survey results reflect this whakāro.

Further collections of names and supporting details were also unearthed in handwritten manuscripts, adding more names and versions of names to the growing list of the names of Tāne. More information to be unpacked and messages decoded.

The findings chapter also openly acknowledges the hurdles encountered during the research process. These issues included difficulties in accessing rare historical documents, finding individuals willing to share their knowledge, as well as the ever-present challenge of managing potential biases in the interpretation of any information regarding Tāne.

The names of Tāne grouped according to theme

He rau tīwae - Separation
(1.) Tāne-nui-a-Rangi.
(10.) Tāne-ue-ha (*or* ua-ha).
(11.) Tāne-ue-tika (*or* ua-tika).
(12.) Tāne-tuturi.
(13.) Tāne-pepeke.
(19.) Tāne-toko-rangi.
(22.) Tāne-puhau-rangi.
(28.) Tāne-kunawhea.
(36.) Tāne-takoto.
(37.) Tāne-kupapaeo.
(39.) Tāne-wharoro.
(41.) Tāne-tutaka.

He rau whāia - Seeking Knowledge
(4.) Tāne-te-wananga.
(7.) Tāne-i-te-mahara.
(8.) Tāne-te-wananga-a-rangi.
(18.) Tāne-tikitiki.
(20.) Tāne-ruānuku.
(30.) Tāne-akaaka-matua.

He rau puta - Creation
(6.) Tāne-matua.
(9.) Tāne-i-te-kapua.
(15.) Tāne-mahuta.

(16.) Tāne-te-waotu.
(17.) Tāne-mataahi.
(21.) Tāne-tahu-rangi.
(24.) Tāne-taururangi.
(25.) Tāne-torokaha.
(26.) Tāne-whirikaha.
(32.) Tāne-te-whawhanga.
(33.) Tāne-wainui.
(34.) Tāne-waipatato.
(35.) Tāne-waikokina.

He rau tō - The sun
(2.) Tāne-te-waiora.
(3.) Tāne-te-po-tiwha.
(5.) Tāne-te-hiringa.
(14.) Tāne-tuoi.

He rau kē - Outliers
(23.) Tāne-te-aparangi.
(27.) Tāne-turere.
(29.) Tāne-wheo.
(31.) Tāne-maikiroa.
(38.) Tāne-mimi-whare.
(40.) Tāne-te-matatu.

5.3 Analysis of Tāne-nui-ā-rangi and Tāne-te-waiora

For the purposes of this thesis and restricted by the length and content required I have used the first two names from Bests list of forty-one to do an in-depth research and analysis of the names using whakapapa, pūrākau and mātauranga as themes to frame and present the content. These names are Tāne-nui-a-rangi (1) and Tāne-te-waiora (2). Tāne-nui-ā-rangi connects to the separation and Tāne-te-waiora to the sun.

Tāne-nui-a-rangi

Tēnei au tēnei au te hokai nei o taku tapuwae
Ko te hōkai nuku, ko te hōkai rangi
Ko te hōkai a tō tipuna a Tāne-nui-ā-rangi
I pikitia ai ki ngā rangi tūhāhā ki te Tihi-o-Manono
This is my journey of sacred footsteps
A journey about the earth and the heavens
The journey of the ancestral god, Tāne-nui-ā-rangi
Who ascended to the heavens to te Tihi-o-Manono

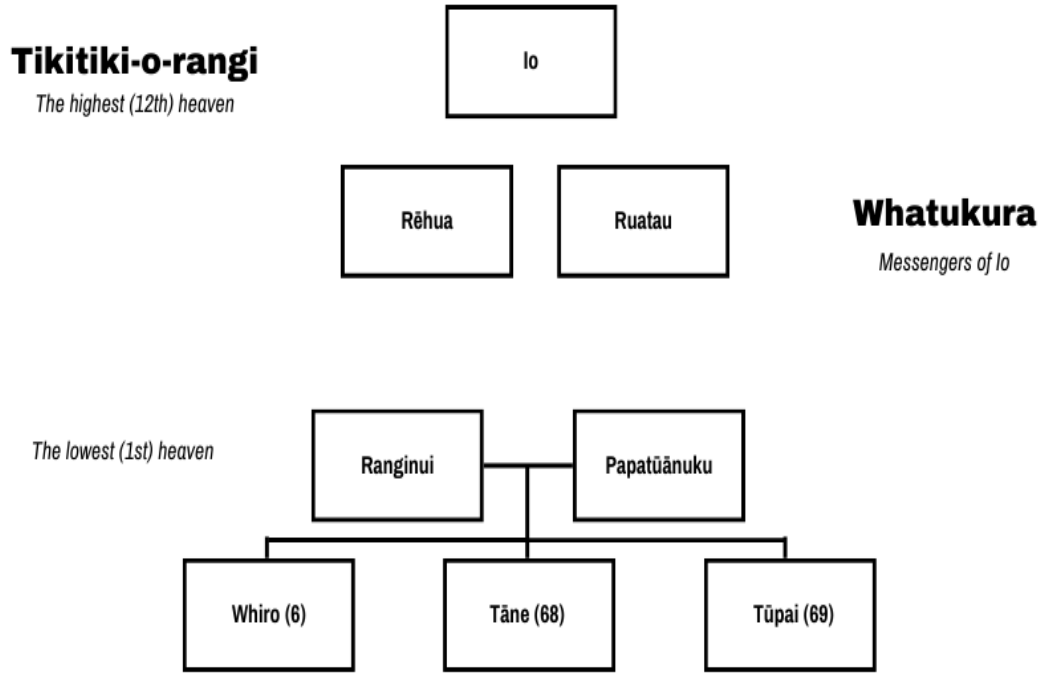
The commonly used karakia above includes the name Tāne-nui-ā-rangi and names him as the one who ascended into the heavens in pursuit of knowledge and enlightenment. Unlocking the information within the many names of Tāne is indeed an arduous task. Many authors and researchers include these names in their pieces without a lot of background information.

Whakapapa

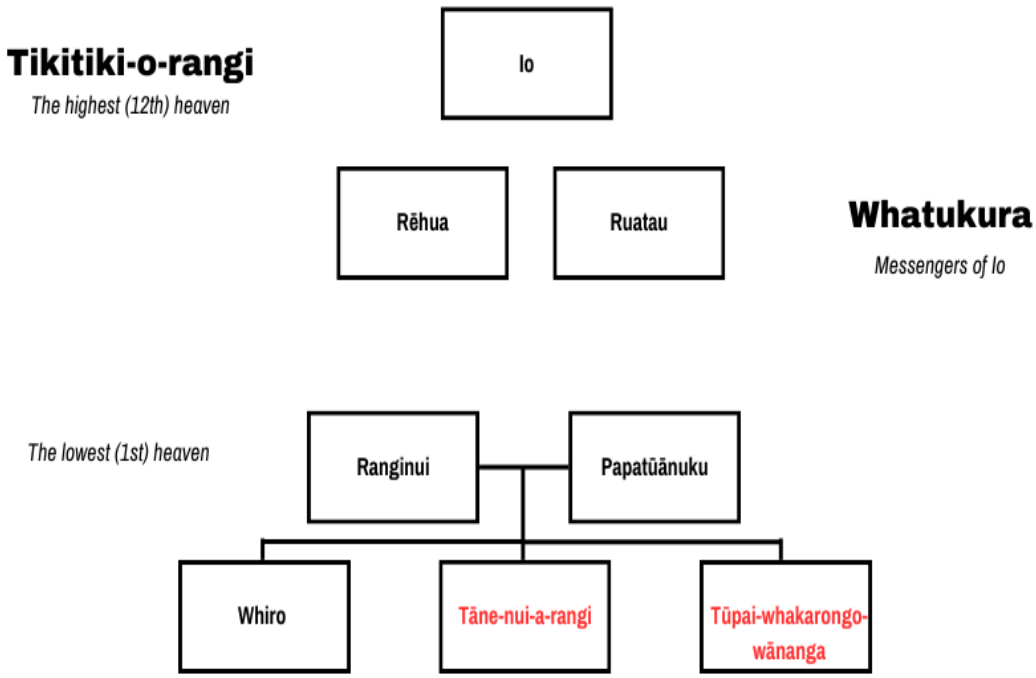
This whakapapa example shows the main characters in the narrative around the name of Tāne-nui-ā-rangi. Io is the supreme being in the traditional narratives. Ruatau and Rēhua are two of Io's main messengers who travel between the twelve heavens. And finally the atua named Whiro, Tāne and Tupai. Whiro is the arch enemy of Tāne, his younger brother in the genealogies and Tāne and Tūpai appear in a lot of traditional stories together as close brothers which makes sense seeing as they are listed at numbers sixty-eight and sixty-nine in the chronological ordering of the seventy atua. (Smith, 1913, p. 118). Relationships and kinship having important roles in this traditional narrative and its lessons.

Smith (1913) examines and outlines seven major problems that exist between Whiro and Tāne (p.124-125). These problems or 'cause of ill-feeling' range from the separation of sky and earth, to Tāne beating him to gain the baskets of knowledge, to the evil heart of Tāne and conceit and ultimately because Tāne gets the name 'Tāne-nui-a-rangi.

Whakapapa chart for Tāne-nui-ā-rangi



AFTER THE SANCTIFICATION (PURE) AT MAUNGANUI IN TE WAI-O-RONGO



Pūrākau

Before he was given the name of Tāne-nui-ā-rangi, he was known as Tāne and listed as one of the youngest (68) of the seventy 'minor gods' (Best, 1924, p. 20). It was Tāne who was successful in separating his parents, Ranginui and Papatūānuku, by laying on his back and pushing his father away with his feet after his other brothers had tried and failed.

The story continues as Io (the supreme being) sends two of his messengers, Ruatau and Rehua, to command that Tāne and Tūpai (69) ascend to the sacred waters of Rongo and have a cleansing ceremony performed. After the ceremony, "did Tāne (68) receive his full name of Tāne-nui-ā-rangi [Great Tāne-of-the-Heavens]" (Best, p. 125). Best has translated the name this way.

Buck (1949) extends on this naming ceremony and comments on this naming and states that "As the greatest son of the Sky-father, he was Tāne-nui-ā-rangi; as proper-up-of-the-sky" (p. 455). Buck has translated the name in a different way relating to the deed related to the separation of sky and earth.

It is obvious that Tāne-nui-ā-rangi is an important name and is connected to the different deeds accomplished in Māori cosmogeny. Whether it is translated as Great Tāne of the heavens or the proper up of the sky or Tāne who ascended into the heavens, the message is clear regarding his importance for Māori. The name of Tāne-nui-ā-rangi is recorded in karakia, whakapapa, waiata, mōteatea, pūrākau to ensure that the messages around his deeds and importance are passed through generations.

'I pikitia e Tāne-nui-ā-rangi i te ara tauwhaiti
I te Pūmotomoto o Tikitikiorangi'

'Tāne-of-the-heavens ascended by the tenuous pathway
Thro' the entrance to the uppermost heavens'

*Ngā Mōteatea Part III. (*Ngata, Jones, 1980, p. 258).

The literature summises that Tāne was given the name of Tāne-nui-ā-rangi in a ceremony in the sacred waters of Rongo at Maunganui. This purification ceremony (pure) was performed by Ruatau and Rehua was after the separation of Ranginui and Papatūānuku and before Tāne climbed to the heavens to collect the baskets of knowledge from Io. This process has a purpose of loosening and binding as described by Shires (1997) whereby the loosening was from restriction and binding was a connection to spiritual of positivity, support and free from 'tapu' (sacred restrictions).

Mātauranga

The name Tāne-nui-ā-rangi could potentially be used as a metaphor for a process of sanctification or cleansing, or celebration after completing a difficult task or being involved in a difficult situation. A resetting or realigning of oneself physically, mentally or spiritually before undertaking a new challenge. Tāne climbed to Maunganui and a purification ceremony perfomed for him in the waters of Rongo by Ruatau and Rehua and the name Tāne-nui-ā-rangi bestowed. Tapu was lifted and noa or a balanced state was restored. Perhaps we too could connect to a physical space, our own Maunganui and waters of Rongo, and have our own ceremony to rebalance ourselves after a difficult experience, successful completion of a big task or in preparation before a new challenge ahead. Tāne-nui-ā-rangi tell us a story of success, celebration and realignment.

Possible wellness process ideas using the name Tāne-nui-ā-rangi

He pure (cleansing process) : A process discussed and outlined in the first chapter of this thesis involving a ritual and forms of traditional karakia. These ceremonies are becoming more popular and with understanding and unpacking that can come from engaging with the lessons from Tāne-nui-ā-rangi we can participate and find competent experts to lead and direct these processes for whānau, hapū and iwi.

The well-known waiata "Purea nei' was composed by the late Hirini Melbourne after one of his students had passed away from suicide. Purea nei can be used as a process for pure and serves as a tool for anyone to use when the need arises. These processes need to be unpacked and taught for anyone to use with understanding should the need arise. Connection to taiao (wind, rain and sun) and associated atua can support with

a cleansing process, spiritually, mentally and physically. The words of the waiata are below and an outline to a process for a pure are evident.

Purea nei e te hau	*Cleansed by the wind*
Horoia e te ua	*Washed by the rain*
Whitiwhitia e te ra	*Warmed by the sun*
Mahea ake nga pōraruraru	*Cleared away are all troubles*
Makere ana nga here	*All restraints removed*

E rere wairua, e rere	*Fly O free spirit, fly*
Ki nga ao o te rangi	*To the clouds in the heavens*
Whitiwhitia e te ra	*Warmed by the sun*
Mahea ake nga poraruraru	*With all troubles cleared away*
Makere ana nga here	*All restraints removed,*
Makere ana nga here	*All restrictions cast aside*

He torohanga taiao (connecting with nature) : It is well known and well researched that connecting with nature and the domains of Tāne are beneficial for health and wellness. The Mental Health Foundation of New Zealand (https://mentalhealth.org.nz/) lists many studies and ideas connected to the benefits of connecting with nature, even suggesting possible activities. Building these activities into whānau life and normalising can act as a cheat code and be empowering for wellness. The connection to pepeha would enhance the experiences through an enhanced connection to the realms of nature connected to Tāne-nui-ā-rangi.

Ko Maunganui te maunga.	*Maunganui is the place.*
Ko Wai-o-Rongo te wai.	*Wai-o-Rongo is the waters.*
Ko Ngāti Ora te iwi.	*Wellness is my tribe.*

Find your Maunganui or your special place. Find your own Wai-o-Rongo and special waters and ultimately claim back your wellness or reset through an evironmental connection to your special place.

Tāne-te-waiora

Whāia, whāia, whāia ki te uru tapu nui o Tāne
Tāne te waiora, Tāne te pūkenga, Tāne te wānanga,
Tāne te whakaputa ki te whai ao ki te ao mārama

Pursue, follow, aim, strive towards clarity & enlightenment (like Tāne)
Tāne the living waters, Tāne the skilful, Tāne the bringer of knowledge
Tāne who brought us into the world of light and understanding

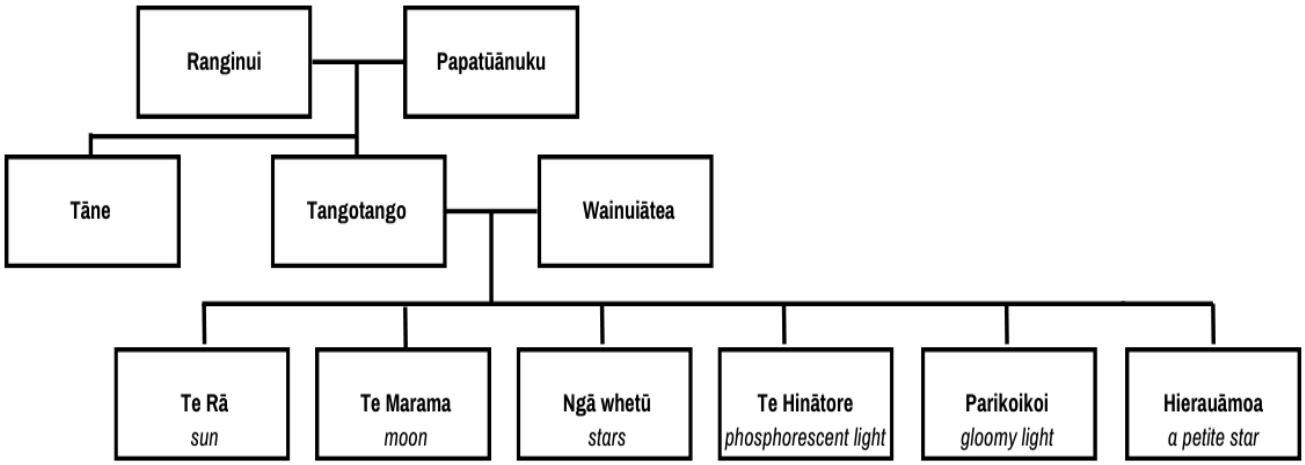
This section is from a karakia which is used and promoted by a lot of organisations online (https://www.wmh.maori.nz/about/karakia/). Proposed as a karakia tūwhera (opening prayer), it encourages us to be like Tāne. Tāne who was skilled at many things and represents someone who overcomes challenges and achieves results. Drawing on his wisdom and attributes it is hoped that individuals and groups can collectively achieve tasks laid before them. Tāne-te-waiora in this instance connected to 'living waters' and wellness.

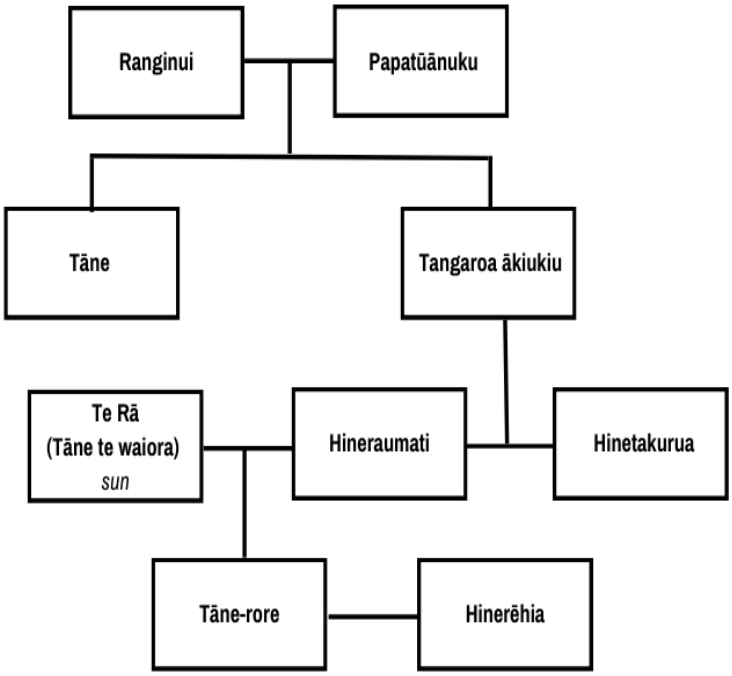
Whakapapa

After the separation of Ranginui and Papatūānuku there was only limited light in the world. Tāne then proceeds to visit his younger brother Tangotango (also known as Tongatonga) to ask for the children of Tangotango and Wainui to be placed in the sky and illuminate the world for all. (Reed, 2021, p. 31)

The whakapapa chart also shows the connection of Tāne-te-waiora or the sun, connecting with both daughters of Tangaroa-ākiukiu who were beautiful maidens known as Hineraumati (summer maiden) and Hinetakurua (winter maiden). The son of sun and Hineraumati is known as Tāne-rore and represents the shimmering of the suns energy in producing heatwaves and sometimes mirages. These heatwaves and shimmering connected to Tāne-rore represent him performing haka to his mother Hineraumati.

Whakapapa chart for Tāne-te-waiora





Pūrākau

Tāne-te-waiora or Te Waiora-a-Tāne, is described as physical spaces as well as a name bestowed to Tāne after reaching the heavens. There are stories recorded when Tāne-te-waiora is a whare (house) where Tāne had to go to seek permission before placing the stars upon the breast of his father Ranginui. (Reed, 2021) Tāne-te-waiora is also a lake, where the moon bathes in 'the Living waters of Tāne (Tāne-te-waiora) and is restored to life, growth and decay' (Buck,1949, p. 441). This Lake has different names and was known as Aewa and Tāne-te-waiora, and is described as being a place of revitalisation.

Cowan (1930) thinks that the water of Tāne-te-waiora is the light of the sun shining onto the water. Modern science may suggest that the sun's energy through light adds energising properties to the water it touches. Reed continues that "when the moon becomes small and weak, she bathes in the living waters and gradually comes to her full size and strength again" (2021, p. 32). The moon enters as Hina-uri (the dark moon) and emerges as Hina-tea (the pale moon). These waters were thought as a lake where the sun enters on the horizon in the evening. One of the names is known as aewa. In connection with the Tāwhaki stories, it is thought that the wairua of babies leave from Lake Aewa when they are born.

Charles Royal also discusses the connection of Tāne to the pathways that the spirits of those who have passed on travel. Some spirits travel to te pō (the underworld) while others travel to rangi (the heavens). "A path from earth led to the Pō (te ara whānui a Tāne) and another led to the rangi (te aratiatia a Tāne)" (2003, p. 19). Te ara whānui a Tāne is also described as the pathway illuminated by the sun and sunset upon the water off into the distant horizon. This pathway leads to where the Tāne-te-waiora enters into the underworld, the same place where Hina is re-energised with light.

"Te Ara kura a Tāne – The red pathway of Tāne" (Mead & Grove, 2013, p. 366) connects to Tāne as the sun and the glow of the sunrise and how it glows and lights up the sky. Tāne connected to the sunrise and sunset through whakatauki (proverbs) and imagery in te reo Māori.

Crossing over to the Tāwhaki stories it is recorded and discussed that there were ten heavens in Tāwhaki's journey and that '"he fourth overworld was Hauora, Waiora-a-Tāne, or Tāne-te-waiora and, as we have seen elsewhere, the souls of babies were sent from here when they were born" (Reed, 2021, p. 79).

Mātauranga

Once again differing explanations and versions around Tāne-te-waiora exist within written texts. The setting, context of the story and connection to other stories change from individual to individual, whānau to whānau, hapū to hapū, iwi to iwi. The Māori words wai – water and ora – health/wellness / alive do give clues into the context and meaning of the name of Tāne-te-waiora.

Again the research returns to the stories of Tāne-nui-a-rangi and his ascent into the heavens in pursuit of the knowledge contained within ngā kete wānanga - the baskets of knowledge. On reaching the highest of the twelve levels in the heavens, he is once again taken to the Wai-o-Rongo (sacred waters of Rongo), by the Whatukura (the messengers of Io), where a purification ceremony is performed again and new names bestowed upon him. These names are given by Smith as :

1. Tāne-nui-a-rangi (Great Tāne of heaven)
2. Tāne-matua (Tāne the parent of mankind)
3. Tāne-te-wānanga-a-rangi (Tāne-who-brought-knowledge-from-heaven)
4. Tāne-te-waiora (Tāne-the-salvation)
5. Tāne-te-torokaha
6. Tāne-tahurangi
7. Tāne-maiki-roa. (Smith, 1924, p. 129).

Being given these names at this time seems to allude to both an acknowledgment of tasks and deeds accomplished by Tāne and a pre-emption of tasks and responsibilities that lie ahead in the creation and cosmological narratives.

Elsdon Best surmises and quotes that, "Tāne received the name of Te Waiora because he brought light and fresh air to this world and its denizens, and on account of his fertilizing and vitalising powers" (Best, 1923, p. 105).

Māori ancestors knew of the energising properties of the sun and its light. They also knew and taught that the moon itself does not luminate, but its light comes from the sun. Three other Māori names for the sun connect to Tāne and its life giving energy and properties for regeneration. Te-Manunui-a-Tāne, Tāne-tuoi and Tāne-te-hiringa. A fourth name of Tāne te-pō-tiwha connects Tāne to the sun during the darkness when the sun goes below the horizon (Best, 1924).

The connection of Tāne to the sun and its energising properties are important for well-being. A revitalising power that comes across in karakia that was performed over sick people to encourage them to find Te Waiora a Tāne and return to a healthy self.

Ngau atu ki te rangi
Ki nga pokeao
Ki te rangi tuatahi
Etc., etc.
Ki te rangi tuangahuru
Ki te Waiora a Tāne."

“Grasp hold to the heavens
To the darkest clouds
At the first heaven
Etc., etc.
Until the twelfth heaven
To the healing waters of Tāne

(Best 1924, p. 105).

Tāne-te-waiora wānanga (conferences/retreats) are regularly held in areas of Aotearoa and run by different organisations within the health sector. These retreats are opportunities for the attendees to learn, refresh and revitalise themselves through connecting to the concepts of taiao and Tāne-te-waiora. Attendees do spend time during their wānanga collectively entering the ocean and rivers to go through a traditional pure, a reawakening process for their wellness. Tāne-te-waiora can be a physical space or a mindset shift where Māori can celebrate success and prepare for challenges to come. Re-energise one’s self in the presence of Tāne-te-waiora and open up to the energy of his presence.

Possible wellness process ideas using Tāne-te-waiora

He pure (cleansing) : The pure ceremony has been discussed as an obvious process to be reintroduced on a wider scale and used for wellness purposes. Practitioners are using pure with variations based on background knowledge. Modern tohunga could support with this re-emergence to ensure tikanga is established, followed and adhered to. Tāne-te-waiora as a concept connects thinking to an environmental space of cleansing and re-energising for balanced wellness. It could be the ocean at a time when the suns energy is present. Remembering that Tāne-te-waiora is connected to the sunset, then connecting this practice and ritual to the sunset makes sense.

He whakarauora (re-energising) : Perhaps a deliberate sun exposure process connected to the re-energising properties in the pūrākau about Tāne-te-waiora could be introduced for wellness. Our bodies need vitamin D that can be accessed through exposure to our skin of direct sunlight. Benefits of regular sun exposure include increased levels of vitamin D, strengthening bones, reducing blood pressure, improves sleep, boosts mood and can support weight loss. Obviously, there are risks associated with sun exposure and the Ministry of Health – Te Whatu Ora has guidelines for safe sun exposure practices. (https://info.health.nz/). Tāne-te-waiora can help individuals through sun exposure physically but also metaphorically if we can recognise a need for a physical break and reboost for our daily lives through other processes, like simply spending time outside and watching the setting sun.

5.4 Interviewee Contributions: Perspectives and Insights

Thematic synthesis of interview data

The questions for the interviews undertaken in this research were structured to allow for a thematic analysis post interview and connect to the frameworks used in the research. The themes from the interviews are : known names of Tāne, Pūrākau connected to Tāne and the significance of those pūrākau**,** Names not so well known, Decoding meanings from the names, and Lessons and benefits for us in the knowledge.

Known names of Tāne

Following the trend from the survey the interviewees knew of and shared their ideas around the names from ‘Kohinga Tahi’ – the first list of names that were known by over 75% of survey respondents. These names are connected heavily into the well-known pūrākau about Tāne that the interviewees also expand on. These are the most commonly known names from the list of forty-one.

> Tāne Mahuta is the main obvious one, I think they' everybody knows. So, yeah, Kaitiaki o ngā rākau. Well, one that we use in our club, so Tāne-nui-ā-rangi. So the pathway of collecting something, collecting knowledge, going to a place where that's retrieved. (Mackey-Huriwai, personal communication, 15 May 2025)

> Yeah, so Tāne-nui-ā-rangi I think refers to when he went to gain the baskets of knowledge. Yeah in karakia and reference to when people are something to do with education, they refer to Tāne-nui-ā-rangi. (Paenga, personal communication, 19 May 2025)

> Probably the one that I resound with the most is Tāne-te-wānanga and the one I liked about it was the traversing Ngā Rangi tūhāhā. (Moses, personal communication, 15 May 2025)

Pūrākau connected to Tāne and the significance of those pūrākau

The interviewees spoke of the pūrākau that they had been exposed to in different settings during their lifetimes. The common pūrākau of Tāne separating Ranginui and Papatūānuku was well known, as was the basics of the pūrākau about Tāne collecting the baskets of knowledge by climbing to the highest of the twelve heavens. That story has extended versions and more detail with battles, challenges and other important characters are involved, but for teaching children, where these interviewees have spent large parts of their working life, a summarised version is common. One pūrākau that was shared in the interviews and has only been covered briefly so far in this thesis is the story about Hine-nui-te-pō (goddess of death) and the lessons the pūrākau provides.

In short, Tāne with the support of his brothers create the first woman from the earth. Tāne breathes life into her and she is known as Hine-ahu-one (the earth maiden). They have a child who is named Hine-tītama. Later on Tāne marries Hine-tītama without her knowledge of their connection. Tāne and Hine-tītama have a daughter named Hine-rauwhārangi. Hine-tītama learns that Tāne is also her father, leading to her shame and flight to the underworld. In the underworld, she transforms into Hine-nui-te-pō, the goddess of death. (Tapiata, 2024, p.157-158) Tāne goes to her in the underworld but she sends him back saying “Return and raise our offspring in the world of the living; leave me here to draw our offspring down below” (White, 1887, p. 132).

Paenga, Flavell, and Moses all commented on this pūrākau and its meanings to them. Paenga’s understanding as a student was that its purpose was to teach them how to be safe and make good choices being exposed to a version of this pūrākau as a student. Flavell discussed how this story was a lesson in whakamā (to be ashamed), a lesson in non-acceptable behaviour. Moses expressed how the story was a part of a search in a strategy to deal with suicide in his community during a period when young people were tragically committing suicide at a rate of one per week. Of all the Tāne stories this one is brushed over and his image as a superhero is tarnished by him committing incest. My belief is that further research and unpacking is needed on this pūrākau for understanding why this was important enough for our ancestors to include it in their mātauranga.

> …coming back to our kōrero about the separation of Rangi and Papa, cos that's the ultimate story right. Tāne Mahuta, the separation of Rangi and Papa is the ultimate story. (Flavell, personal communication, 28 May 2025)

> Now, Tāne te wānanga acquiring those kete o te mātauranga i a ia e heke ana, as he was descending, it was Whiro that sent his uri to attack Tāne. To hinder his descent down to Te Ao Mārama. (Moses, personal communication, 15 May 2025)

> Another one was Tāne and the creation of Hineahuone. And then also the daughter Hinetitama and that was like a story that it wasn't correct that he married his daughter and so she was ashamed and went to become

> Hinenuitepō. That was kind of a so you learnt that moral of correct relationships, I suppose. (Paenga, personal communication, 19 May 2025)

Names not so well known

Once again the trend from the survey where a large list of twenty-five names were known by less than 25% of respondents, the interview participants had not heard of most of the same names. (Kohinga Wha and Kohinga Kore). Being fluent in te reo Māori allowed the interviewees to decode a potential meaning for the names, but generally they are not names used regularly or included in karakia or pūrākau.

> Tāne-ue-hā, oh yeah Tāne-ue-tika. Oh, yeah, never heard of those, but get it. Tāne-tūturi, pēpeke, tuoi aa tuoi. (Mackey-Huriwai, personal communication, 15 May 2025)

> Tāne-pūhaurangi haven't heard it. Tāne-te-aparangi haven't heard. Tāne-tāuru-rangi haven't heard. Tāne-torokaha mm no, I don't think I've heard that one, but again, I would think it's toro is to extend so the mahi of pushing Rangi away. (Paenga, personal communication, 19 May 2025)

> Tāne-te-kapua like I get that, yip you were going through that traversing through ngā rangitūhāhā nē, yeah, same, Tāne-ue-hā, Tāne-ue-tika, I haven't heard of those Tāne-tūturi. No, haven't heard of that. (Moses, personal communication, 15 May 2025)

Decoding meaning from the names

The interviewees were able to decode information within the names of Tāne due to their understanding of te reo Māori and knowledge of the associated narratives. Flavell explains this by stating that “understanding Tāne is basically a requirement to have an element of understanding of your reo because then you capture it and think like that”. (Flavell, personal communication, 28 May 2025) This language knowledge enabled them to uncover possible deeper meanings and insights embedded in the names.

> I think I would have heard a lot of these names, but yeah, I would have heard Tāne-te-pō-tiwha. But I would assume it's something to do with night or darkness, just from the kupu. Tāne-te-hiringa. I've heard the term ‘Hiringa i te matua' and that was again in reference to his journey to get the baskets of knowledge and how he had to mentally prepare himself to do that mahi. (Paenga, personal communication, 19 May 2025)

> I know Tāne-te-wānanga. Tāne-te-hiringa yeah heard of that. Tāne-mahuta. Tāne-i-te-mahara... Tāne-te-wānanga-ā-rangi, so they've got wānanga and wānanga-ā-rangi so different levels or different types of wānanga I guess. (Mackey-Huriwai, personal communication, 15 May 2025)

> Well, if you take the words apart Tāne-te-waiora, Tāne-te-pukenga. So that would sort of in a sense say around being knowledgeable. Te wānanga, Tāne-te-tokorangi, Tāne-te-wānanga again, being knowledgeable. (Flavell, personal communication, 28 May 2025)

Lessons and benefits for us in the knowledge

All interviewees agreed that there is definitely benefit for not just Māori, but for everyone in engaging with the mātauranga connected to the names of Tāne as well as the bigger picture with mātauranga Māori and its many lessons. Mead agrees with this notion and comments that :

> Māori people can claim that we are reconnecting with our knowledge systems, and as we more and more of it, we begin to feel uplifted, delighted and pleased with the legacy of mātauranga that our ancestors gave us. (Mead, 2025, p. 2)

Mead also discusses how mātauranga has always been there and we hardly noticed it. The interviewees understand this concept and can connect with the content well based on a cultural capital, a grounding in te ao Māori and Māori language proficiency. The following comments outline their belief in reconnecting with mātauranga.

> I think and if we unpack it a bit more, especially for Māori yeah. And then you'll know, oh, okay, so this is why they're doing this. (Mackey-Huriwai, personal communication, 15 May, 2025)
>
> Yeah, I think that our tipuna left a lot of kōrero, clues, information in the whakapapa, in pūrākau, so yeah, they left all the learning in those things and so when we learn about these, it's a way to we learn that kōrero, information or reconnect. (Paenga, personal communication, 19 May, 2025)
>
> ...you have that wānanga space and you create this and what that looks like and it's our way of how we understand the world now. Then hey, there's value in it. (Moses, personal communication, 15 May, 2025)
>
> …so there is huge value for us in engaging with and learning about not just Tāne and his names but it’s actually about our own mātauranga. Tāne is just a piece of it. (Flavell, personal communication, 28 May 2025)
>
> My simple answer is yes. It’s simple and yes. It is relative. It's required. (Takurua, personal communication, 24 Oct 2024)

In conclusion, the interviews showed that while a few of the names of Tāne are well known and are heard regularly through karakia and within kapa haka, there are still a lot of names that are unknown or unheard of in modern contexts. An understanding of te reo Māori can assist with unpacking the names of Tāne and having some background knowledge or experience in te ao Māori can assist to understand ideas around the names. Interpretations can be seen as traits, personalities or characteristics of humans if the lens for decoding meaning attempts to relate the name or ‘label’ to a certain person or trait being portrayed.

The interviewees shared the lessons and benefits from not just Māori, but for everyone with engaging in the wider scope of mātauranga Māori, with Tāne and his many names just a small piece of the wider picture. The interviewees also emphasised the significance of these stories as vehicles for transmitting cultural values, understanding the world, and reconnecting with ancestral knowledge. The research calls for

continued exploration of these narratives to foster a deeper understanding of Māori mātauranga and its relevance for contemporary society and modern wellness.

All agreed that the study is important but the how or what to do with the information unearthed was not discussed. Probably a wait and see approach at this stage where the information collected will allude to what can be done with the information and how the information can be used for wellness.

5.5 Wellness Programs connected to Tāne

Wellness programs, mainly for men, do exist. Some use versions of the names of Tāne to give their program a title and meaning. A simple Google search on health programs using the name Tāne will provide a range of options for someone searching for support with their physical and mental health. A list and outline of a range some of these options provided is included below. There are more programs developing as time goes on that could be included in the list.

Te Whare Āio - Tāne Matua

This two-day retreat is a sacred learning space for everyone to breathe, feel and flow in their greatness. This is for any man, not just Māori men, who are all struggling to navigate his world. These wānanga or retreats are held in different areas of Aotearoa throughout the year and facilitated by Ngarino Te Waati. (https://turukihealthcare.org.nz/Tāne2day/)

Tāne te Waiora

An exclusive men's wellness retreat, run by an organisation known as Hawaiiki Kura, offers to share the wisdom of our ancestors and the promise of thriving rather than merely surviving. Tāne embarks on a journey of self-discovery and renewal, guided by a sacred intent to become better versions of themselves for their whānau. Hine te Waiora is also organised as a women-only wellness retreat using mātauranga Māori as a teaching tool. (https://www.hawaikikura.com/Tāne-te-waiora)

Hui Tāne

In July 2025 a conference was held in Kaitaia called Hui Tāne 2025 and was led by politician and Māori leader Hone Harawira. The conference was called to reestablish old networks to deal with modern problems in health for Māori men that include cultural disconnection, drugs and alcohol, violence, incarceration, depression & suicide. Hui Tāne focussed on gathering and engaging Māori men together and aimed to build a focus on well-being, leadership, networking and reconnecting with culture. Different workshops were held over the three days aiming to support Māori men to work collectively and discuss strategies for positivity moving forward. Guest speakers from throughout the country shared their experiences in dealing with struggles and how they have grown and dealt with health issues. The hope is to provide tools for Māori men to grow and thrive, steeped in tikanga Māori for a strong resilient future.

These programs use different versions of the name of Tāne and are for men looking to improve wellness. The depth in which pūrākau, whakapapa and mātauranga are used will ultimately depend on the knowledge banks of the facilitators. Being programs for men and using the name Tāne could also be a reference, and using the word Tāne (man) to reference a men-only program. Further time and analysis would be needed to elicit any connection to the many names and purposes of Tāne being unlocked for wellness within these programs.

Mahi a Atua

Mahi a Atua is a Māori mental health framework designed by Di and Mark Kopua. This program uses pūrākau Māori as a tool to address health and well-being issues. The couple has recently published a book named ‘Mahi a Atua’ (2025), and this is a resource sharing how the program is structured and operates with examples connected to different pūrākau about atua Māori. Because atua and pūrākau are used, Tāne is a character within the narratives of the program. The more well-known names of Tāne are used in karakia shared within the text of the book and program and referred to regularly. If the basis of this research is looking at how the messages within the many names of Tāne can be used for wellness, then Mahi a Atua as a program provides a how. The focus is not narrowed to the names of Tāne within the programs philosophies but on pūrākau with Tāne having a part to play.

5.6 How can understanding the names of Tāne contribute to wellness

Once again, a reflection on the guiding question for this research brings about a discussion on how the information within the many names of Tāne can contribute to ideas, processes and strategies to deal with modern wellness issues.

The names connected to main pūrākau about Tāne (separation, baskets of knowledge and creation of Hineahuone) are well known at a surface level. There are many extended versions of the pūrākau and characters involved in those versions that add to the knowledge bank and extend out into other pūrākau (White, 1887, Buck, 1949 and Reed, 2021).

Lots of the names of Tāne from the list have little or no collated information about them (survey and interviews confirm this). Kohinga Whā and Kohinga Kore (25/41 names) were barely heard of or not known from the survey. This was backed up by the interviews and a fact where little to no information has been found about those particular names within texts or even karakia and waiata. An understanding can be made through translation, but more research is required on the group of lesser-known names to unpack potentially important information.

There is value in pursuing understandings about these names. The in-depth analysis of Tāne-nui-ā-rangi and Tāne-te-waiora serves as proof and a starting point and shows a simple process as to how. The more information you have about a subject, the easier it is to implement lessons from that information to develop a process connecting to the information. The process involved an analysis of recorded information from various sources around pūrākau, whakapapa and mātauranga. Out of this information a couple of simple wellness processes connected to that information can be produced and discussed. Application and constant review of these processes would be the next step in the journey.

Te Reo Māori understanding and a background or connection to te ao Māori is important. Cultural understanding through the language is vital in unpacking a certain depth in any information being studied. Translations from one language to another often miss some of the essence in a word. As discussed in one of the interviews with

Te Ururoa Flavell his mentor once told him that “if you haven't got your reo, he said you're māuiui (unwell)” (Flavell, personal communication, 28 May 2025). This brings up an interesting possible addition to the model of Te Whare Tapa Whā. Perhaps an added dimension of te reo Māori for wellness based on the argument of this mentor.

The research frameworks connected to this study could potentially be used as a basic guideline for application or how to use the information for wellness from the names of Tāne and could be focussed around pūrākau, whakapapa and mātauranga. Traditional processes can be re-connected to this information or new processes for wellness could be developed. Flavell discussed the importance of reconnection for Māori prison inmates and stated “What do they teach them to rehabilitate Māori prisoners? Reo, taiaha, whaikōrero, karakia. Reconnect them to their true selves” (Flavell, personal communication, 28 May 2025).

If we use the Whare Tapa Whā model and the four well-being dimensions of taha tīnana taha hinengaro, taha wairua and taha whānau and add in a connection to the land as has been the case for Te Whare Tapa Whā where whenua has been included in more recent times as a base for the metaphorical whare to stand on and connect to. Then include a reo Māori component as proposed by the mentors of Te Ururoa Flavell, we now can have a six-dimension measure for wellness.

Using the model and philosophy of the many names of Tāne representing a trait or characteristic we can either connect these dimensions to an existing name or create new names. We can also connect to existing pūrākau, whakapapa and mātauranga or evolve connections into new mātauranga connecting to the old.

Tāne-kori (Moving Tāne) : a physically well state that includes all the learning around physical health and looking after your body. Daily movement based on activities that an individual enjoys, good nutrition and nutritional education, and bodily care.

Tāne-ihomatua (Intellectual Tāne) : a mentally well state includes lessons around the mind, how the brain works and the connections between physical and mental well-being. Focus on emotions and understanding them and processes to deal with stress and provide balance.

Tāne-ruawai (Spiritual Tāne) : a spiritually well state includes learning about what spirituality means for the individual and the whānau connections that exist. Finding connections and understanding to places, ancestors and practices can help build spiritual strength and ultimately wellness.

Tāne-hono (Connected Tāne) : a strong family connected state includes strong relationships across 3 to 4 generations. Parents, grandparents and even great-grandparents can all have an influence on wellness. The whānau is the most important unit in te ao Māori and having lots of positive connections and relationships is important for overall well-being.

Tāne-ipukarea (Grounded Tāne) : Ipukarea is a significant body of water or geographical feature that is important to iwi Māori and a source of livelihood. Connection to whenua and pepeha are important connections for identity and wellness. Significant learning about our connections to places that were sources of life and sustainability for our ancestors and will be for future generations ignites a sense of looking after those places. If the whenua is unwell the people are unwell, until wellness is restored for the whenua and the people.

Tāne-huareo (Eloquent Tāne) : Language is crucially important for identity and wellness and is the building block for cultural and personal identity. Beliefs, values and traditions are intertwined in te reo Māori for Māori. ‘Tōku reo tōku ohooho, tōku reo tōku māpihi maurea – *my language is my precious gift. My object of affection’.*

The names and this framework are purely theoretical and serves a purpose of showing that there can be many meanings, uses and interpretations within the different names of Tāne. Understanding te reo Māori aids in the unpacking for the individual to get the most out of the name also. Another karakia also can be used in support and connect with these concepts for rounded wellness and a reminder to strengthen areas that need more energy to become strengthened.

Ko Tāne-kori	*Moving Tāne*
Ko Tāne-Ihomatua	*Intellectual Tāne*
Ko Tāne-ruawai	*Spiritual Tāne*
Ko Tāne-hono	*Connected Tāne*

Ko Tāne-ipukarea	*Grounded Tāne*
Ko Tāne-huareo	*Eloquent Tāne*
Whakatata mai	*Come closer*
Tū mai tōku whare	*Standing confidently*
Tū maia i te ao	*Powerful in the light*
Tū kaha i te pō	*Strong in the dark*
Hui te mārama	*Blessed with enlightenment*
Hui te ora	*Bathed in wellness*
Tau mai te mauri	*Balanced in life*
Hui e	*Come together*
Taiki e	*Give thanks*

By no means are these names real or gender biased either. By substituting the word Hine for Tāne all of the names connect to a feminine energy and provide a balance when needed. Hine-kori as a word denotes female movement. Hine-ihomatua connects to emotional wellness and mental health. Hine-ruawai connects to spirituality and pathways. Hine-hono connects with relationships and whānau. Hine-ipukarea connects to physical places of significance and Hine-huareo connects to language benefits and outcomes. A little more on connection with femininity and atua wahine (female deities) will be discussed in the next part of this chapter.

The next step in the process for unpacking the information in the names through pūrākau, whakapapa and mātauranga is to use what has been learnt to either apply a process used within the pūrākau or develop a process that connects to the information for wellness purposes. A simple example of a connection to Hine-huareo could be that an individual enrols in a Māori language course and connects with a Māori language community for support and development. The ultimate outcome would be to return or restrengthen the language to this persons whānau to normalise its use on a daily basis and contribute to the wellness of the individual and whānau. Knowledge from pūrākau, whakapapa is internalised and mātauranga is also applied in daily life and normalised for the future generations.

5.7 Implications for Future Research

One area for perhaps further investigation would be to look into the various names of atua wahine (female deities) to elicit information from the names by looking into pūrākau, whakapapa and mātauranga that is associated with these names and see whether or not processes can come from that information corpus that supports modern health. By no means does the information and processes drawn out of the names of Tāne only associate with wellness concepts from males, but there is another area to explore in the same way as this research has explored the names of Tāne.

Hana Tapiata lists sixty-eight atua wahine names in her 2024 publication 'Atua Wahine – the ancient wisdom of Māori godesses' and unpacks information using whakatauki and pūrākau on seventeen of those names listed within the book. Most of the names begin with the prefix Hine meaning woman, which can be an opposing term to Tāne which means man. Tapiata discusses possible reasons for the use of the term Hine which extracts interesting discussion points. She also includes some of the main authors and their written pieces (chapters, books, articles, theses) on atua wahine that have inspired her in her research. Authors such as Dr Aroha Yates-Smith, Dr Ngahuia Murphy, Ngahuia Te Awekotuku and Dr Ruby Hinepūnui Solly are included for readers for further their own reading on the kaupapa of atua wahine (2024, p.268-269). Perhaps more authors or doctors could compliment these pieces by further researching either Tāne and his many names or atua Tāne in general.

Another area for considering further implication for this research connects with the thirty-nine other names on the list that have not yet been researched deeply using the methods of pūrākau, whakapapa and mātauranga. The confines of a word count for this thesis have restricted a more expansive search into the many names of Tāne. For example, what is known about Tāne-maikiroa? And what implications and messages does this name contain that could be beneficial to us now. Who is Tāne-wheo? And what is his connection to the whistling noises of spirits within the forest and the patupaiarehe and tūrehu (fairies)? Much more information awaits to be found and shared.

If I was to offer advice to someone who is undertaking the task of writing a master's level thesis, I would suggest some basic guidelines to ensure a smooth process. By chance the themes connected to Tāne and his many names that have emerged from this research can be used as a process or framework to guide the thesis. Firstly, create **(he rau tīwae - create)** a detailed outline to organise your thoughts and structure your research effectively. A good solid question can guide the process and narrow its scope. Secondly, maintain consistent and thorough documentation of your sources **(he rau whāia - examine**) throughout your study to make referencing easier and avoid plagiarism. Thirdly, set aside dedicated time for each phase of the project **(he rau puta - produce),** including research, drafting, and editing, to try your best to keep to a timeline to stay on track. Fourth, seek regular feedback from your advisor or peers **(he rau tō - illuminate)** to improve your work and gain different perspectives from those who understand what a master's thesis entails. And finally, find strategies to stay focused, motivated and adaptable **(he rau kē - adapt)** throughout the master's thesis journey. Set small, achievable goals regularly throughout the process and deal swiftly with issues that arise.

5.8 Conclusion

In conclusion, this chapter has explored the diverse and rich knowledge bank within the many names of Tāne, exploring their potential to inform and inspire contemporary approaches to Māori health and well-being. The research journey, while challenging at times, has revealed the depth of knowledge embedded within these names and their associated pūrākau, whakapapa, and mātauranga.

The in-depth exploration of Tāne-nui-ā-rangi and Tāne-te-waiora provides a potential answer to the research question and a framework for understanding how these names can be used as metaphors for processes of cleansing, realignment, and revitalisation. Ideas have also been discussed and presented as to how to connect Tāne with practical methods to promote wellness. The research has also shown the importance of Te Reo Māori and cultural capability in this type of research.

The interviewees' insights further highlighted the importance of reconnecting with ancestral knowledge and the potential for the stories of Tāne to transmit important

cultural values and inspire individual and collective wellness. While many names remain relatively unknown, the research shows the value of further exploration to unlock their potential benefits. Ultimately, the utilisation of the names of Tāne, as a pathway to exploring wellness has value. Returning to traditional wellness practices, Māori culture, engaging in te reo Māori learning and exploring the teachings of our ancestors can be key elements in addressing modern health issues, especially for Māori men.

This master's thesis has demonstrated the value and potential for using the information within the many names of Tāne in the development of culturally grounded wellness initiatives, lessons and programs. The journey has been one of discovery, reflection, and a deep appreciation for the wisdom of the ancestors. This research has also opened doors for future inquiry into the names of other atua that have yet to be explored in detail and explore their potential contributions to health and wellness. The challenge is to continue to look to the past to learn and interpret relevant information for use in this modern world. He rau Tāne can be used as a framework. Pūrākau, whakapapa and mātauranga can also be a framework to guide a pursuit. Mauri mahi, mauri ora. He rauora mātou nā Tāne.

“There is more to come, more recovering, more discoveries to excite the imagination, more to learn about the wisdom of our ancestors” (Mead, 2025, p. 362).

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Appendix One

(1.) Tāne-nui-a-Rangi.
(2.) Tāne-te-waiora.
(3.) Tāne-te-po-tiwha.
(4.) Tāne-te-wananga.
(5.) Tāne-te-hiringa.
(6.) Tāne-matua.
(7.) Tāne-i-te-mahara.
(8.) Tāne-te-wananga-a-rangi.
(9.) Tāne-i-te-kapua.
(10.) Tāne-ue-ha (*or* ua-ha).
(11.) Tāne-ue-tika (*or* ua-tika)
(12.) Tāne-tuturi.
(13.) Tāne-pepeke.
(14.) Tāne-tuoi.
(15.) Tāne-mahuta.
(16.) Tāne-te-waotu
(17.) Tāne-mataahi.
(18.) Tāne-tikitiki.
(19.) Tāne-toko-rangi.
(20.) Tāne-ruānuku.
(21.) Tāne-tahu-rangi.
(22.) Tāne-puhau-rangi.
(23.) Tāne-te-aparangi.
(24.) Tāne-tauru-rangi.
(25.) Tāne-torokaha.
(26.) Tāne-whirikaha.
(27.) Tāne-turere.
(28.) Tāne-kunawhea.
(29.) Tāne-wheo.
(30.) Tāne-akaaka-matua.
(31.) Tāne-maikiroa.
(32.) Tāne-te-whawhanga.
(33.) Tāne-wainui.
(34.) Tāne-waipatato.
(35.) Tāne-waikokina.
(36.) Tāne-takoto.
(37.) Tāne-kupapaeo.
(38.) Tāne-mimi-whare.
(39.) Tāne-wharoro.
(40.) Tāne-te-matatu.
(41.) Tāne-tutaka.

(Best, 1924, p. 117)

Appendix Two

Project Description : He Rau Tāne - The Many Names of Tāne.

Researcher Introduction

Kia ora. Ko Basil Morgan ahau. He uri nō te Tairāwhiti whānui. I am currently working towards completing a Master of Arts in Māori Knowledge. I am researching the Māori god (atua) named Tāne and his many names.

Focus Question

How can the mātauranga (knowledge) within the various names of the Māori god Tāne be used for positive outcomes in modern well-being?

The topic of my research is the many names of Tāne (over 40 that I have encountered). Within these names, there are relationships, connections, domains, environmental explanations, and ways of life for our ancestors. Ancestors who came here from Hawaiiki with their own environmental understandings made connections and evolved in this environment when new concepts or issues arose here in Aotearoa.

The names bestowed upon Tāne reflect a diverse understanding and interconnectedness between Māori and the natural environment. This acknowledgement enforces the belief that Māori are part of and come from the land. Some of the names are well known and regularly seen and heard in te ao Māori, whereas others have limited if any, information and understanding attached to them. Clues will be hidden in the Māori language (te reo Māori), which can lead to unearthing information.

How can we use this information for modern well-being?

Participant contribution

As part of my research, I am exploring the significance and various representations of the Māori god Tāne, known for his many names and roles within te ao Māori. Your unique insights and knowledge of Tāne would be invaluable to my study. I would greatly appreciate your participation in a brief interview to discuss your understanding of Tāne and the different names attributed to this vital deity in Māori tradition. Your

contribution would greatly enrich my research and deepen our understanding. Your time and expertise in this matter would be immensely valuable, and I look forward to learning from your perspective.

Participant Identification and Recruitment

I have identified 4-6 people as potential interviewees for this research. These people have been selected based on their possible knowledge of the subject and have been endorsed by my mentor, Dr Wayne Ngata. The selection process was transparent and aimed to ensure a diverse range of perspectives. You have been identified as someone who may be able to assist in this research.

Project Procedures

The interview process will be held face-to-face, rather than through video conferencing, at a location selected by yourself as an interviewee. A semi-formal discussion-style interview will be digitally recorded for review and unpacking for the purposes of my research. A set of questions will be used as a guide. The interview/discussion will be no shorter than 30 minutes and no longer than 1 hour in length.

Data Management

- *The information gathered in the interview will be kept confidential (unless agreed otherwise) and used to extend the current knowledge around the many names of Tāne and unlock potential tools within this information for well-being.*
- *The data collected through this research will be stored digitally and safely in hardcopy print (transcript) for a period satisfactory to Massey University guidelines and participant requests.*
- *Ownership of Māori intellectual property will remain with Māori. All intellectual property will belong to participants.*

Participant's Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- *decline to answer any particular question;*

- *withdraw from the study at any time;*
- *ask any questions about the study at any time during participation;*
- *provide information on the understanding that your name will not be used unless you permit your name to be used;*
- *access to a summary of the project findings when it is concluded.*
- *ask for the recorder to be turned off at any time during the interview, and no information/data will be used for research purposes from that point on.*

Project Contacts

Researcher :

Basil Morgan
[redacted]

Thesis Supervisors :

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[redacted]

ETHICS COMMITTEE APPROVAL

This project has been reviewed and approved by the Massey University Human Ethics Ohu Matatika 3, Application OM3 24/20.

If you have any concerns about the conduct of this research, please contact the Chairperson, Massey University Human Ethics Ohu Matatika 3, email humanethics3@massey.ac.nz.

Appendix Three

PARTICIPANT CONSENT FORM – INDIVIDUAL

He rau Tāne. The Many Names of Tāne.

I have read, or have had read to me in my first language, and I understand the Information Sheet attached as Appendix I. I have had the details of the study explained to me, any questions I had have been answered to my satisfaction, and I understand that I may ask further questions at any time. I have been given sufficient time to consider whether to participate in this study and I understand participation is voluntary and that I may withdraw from the study at any time.

1. I agree/do not agree to the interview being sound recorded.
2. I agree/do not agree to the interview being image recorded.
3. I wish/do not wish to have my recordings returned to me.
4. I wish/do not wish to have data placed in an official archive.
5. I agree to participate in this study under the conditions set out in the Information Sheet.

Declaration by Participant:

I _____ hereby consent to take part in this study.

Signature: _____ Date: _____

FOCUS GROUP PARTICIPANT CONSENT FORM

He rau Tāne. The Many Names of Tāne.

I have read, or have had read to me in my first language, and I understand the Information Sheet attached as Appendix I. I have had the details of the study explained to me, my questions have been answered to my satisfaction, and I understand that I may ask further questions at any time. I have been given sufficient time to consider whether to participate in this study and I understand participation is voluntary and that I may withdraw from the study at any time.

1. I understand that I have an obligation to respect the privacy of the other members of the group by not disclosing any personal information that they share during our discussion.
2. I understand that all the information I provide will be kept confidential to the extent permitted by law, and the names of all people in the study will be kept confidential by the researcher.

Note: There are limits on confidentiality as there are no formal sanctions on other group participants from disclosing your involvement, identity or what you say to others in the focus group. There are risks in taking part in focus group research and taking part assumes that you are willing to assume those risks.

3. I agree to participate in the focus group under the conditions set out in the Information Sheet attached as Appendix I.

Declaration by Participant:

I _____ hereby consent to take part in this study.

Signature: _____ **Date:** _____

Appendix Four

INTERVIEW QUESTIONS

The questioning will be guided as the discussion / interview develops with the main questions as follows :

- Tēnā koe, could you please introduce yourself for the purposes of this interview?
- Tell me a bit about your background and anything you think is relevant to discussing mātauranga Māori….
- Can you share with me any ideas / whakaaro that you have around Tāne and his different names and what you think that might mean?
- Do you think there are important messages in the stories about Tāne and his names that could be useful to us in this time and age? Could you give an example?
- What do you know about the names of Tāne and why do you think that information is important?
- Do you know much about whakapapa and pūrākau connected to Tāne that you have learnt or been taught?
- Do you think there are there any lessons for us within the whakapapa and pūrākau as Māori?
- What are the benefits, if any for us as Māori in 2024 from engaging with and learning about Tāne and his names?
- Is there anything else you would like to add?

n.b. As a participant in this study you may choose to not answer any of these questions.

Appendix Five

GLOSSARY OF MĀORI WORDS

akoranga	*lessons*
Aotearoa	*New Zealand*
atua	*Māori gods / deities*
atua wahine	*female deities*
hapū	*subtribes, pregnant*
hine	*female*
huahuatau	*metaphor*
hui	*meetings*
iwi	*tribes, bones*
iwi Māori	*Māori people*
kaiako	*teachers*
kaitiaki taiao	*environmental guardians*
kapa haka	*Māori performing arts*
karakia	*prayer*
karakia ora	*wellness karakia*
kaumātua	*community elders*
kaupapa	*subject*
kawa	*protocols*
kete	*basket*
kōrero	*speak, information*
mana	*prestige / power*
manaaki	*care*
mātauranga Māori	*Māori knowledge*
mana	*prestige, power, authority*
mate	*ill, sickness, death*
mate atua	*traditional illness*
mauri mate	*illness, unwell*
mauri taiao	*natures life-force*
mauri ora	*wellness, thriving*
mirimiri	*massage, rub in*

mokopuna	*grandchildren*
mōteatea	*traditional chants*
ngahere	*forest*
noa	*indefinite, ordinary*
Papatūānuku	*Earth mother*
pepeha	*tribal sayings*
pō	*darkness, night*
pou	*posts*
pūrākau	*historical stories*
pūrākau matua	*main stories*
pure	*ritual, ceremony to lift tapu*
Ranginui	*Sky father*
rau	*gather into, leaf, plume, blade, hundred*
rangi	*sky, heavens*
reo Māori	*the Māori language*
romiromi	*massage*
rongoā	*medicine, remedy*
taha hinengaro	*mental health*
taha whānau	*family health*
taha tinana	*physical health*
taha wairua	*spiritual health*
taiao	*the natural environment*
tamariki	*children*
taonga	*treasure*
tapu	*sacred*
te ao Māori	*the Māori world*
Te Tairāwhiti	*The East Coast*
tika	*what is right*
tikanga	*customs*
tikanga Māori	*Māori customs*
tipuna	*ancestors*
tohunga	*expert, proficient*
waiata	*songs*
waiata oriori	*lullaby*
wai rākau	*plant based tonics, medicine*

wairuatanga	*spirituality*
wānanga	*schools of learning, discussion*
whānau	*family*
whakanoa	*restore balance*
whakapapa	*genealogical connections*
whakaute	*respect*
whare	*house*