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**Te Pū: Tracing the origins of Intergenerational Trauma through whakapapa to attain
Intergenerational Healing**

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Te Timatanga o te Ao

Ko te Pū

Te More

Te Weu

Te Aka

Te Rea

Ko te Waonui

Te Kune

Te Whē

Te Kore

Te Pō

Ki ngā tāngata Māori nā Rangi, rāua ko Papa

Ko tēnei te timatanga o te ao

From Te Pū (the origin or seed) came Te More (the tap-root); from Te More came Te Weu (the rootlet); from Te Weu came Te Aka (vines and long, thin roots); from Te Aka came Te Rea (offshoots); from Te Rea came Te Waonui (the great forest); from Te Waonui came Te Kune (the swelling or growth of life); from Te Kune came Te Whē (sound, consciousness); from Te Whe came Te Kore (the void or realm of infinite potential); and from Te Kore came

Te Pō (the dark night). In Te Pō, Rangi (the celestial father) and Papa (the terrestrial mother) met and from their union came ngā tāngata Māori, the Māori people. And this is the beginning of the world.

This karakia (prayer or incantation) tells the story of the creation of the universe and is the namesake of my thesis. My research has been about finding the origins, the seeds of Intergenerational Trauma in my whakapapa to understand my own experiences of trauma – to understand my beginnings so I can better understand my present. This karakia will be woven into my thesis, with each chapter named after each of the phases outlined in this karakia, ensuring the essence of this karakia is embedded into every single page and every single word. It will also act as a reminder to make sure that every word I write is of integrity, is true to the person I am at this moment in time and true to the lived realities of my ancestors. That every word I commit to these pages is from my heart.

Abstract

Hinengaro, The Obscured Daughter, knows the darkness well. She has been living within it for so long, grown up within it, been shaped by the shadows and sharp thorns that comprise it. She entered this space of darkness as a child, a consequence of her inheritance of Intergenerational Trauma. One day, while lying in her cocoon, a light appeared in the distant horizon, a light so piercing and bright that no matter what she did she could not ignore it. So, she crawled her way up onto shaky legs, pushed her way through the opening of her thorny cocoon, and began walking towards that little bright light, hoping to make it disappear from her sight. This walk turned into a long and intense journey – one that was led by wairua (referring to spirit, spirituality, the spiritual realm), grounded in whakapapa (genealogy), and expressed through wānanga (a process of intergenerational discussions occurring in the physical and spiritual realms). By spiralling through Te Pūtake (An Origin Analysis) and exploring the different dimensions of reality – Te Ao Mārama (the external world), Te Pō (the internal world), Te Kore (the origin experiences), and Te Ao Wairua (the spiritual world) – of both her and her tūpuna (ancestors), Hinengaro was able to release and let go of the trauma, the soul wounds, she had become bound to. She was able to transform herself and her circumstances. From Hinengaro she transformed into Hineoho, The Awakened Daughter. From Hineoho she transformed into Hinewetewete, The Daughter Set Free. And finally, from Hinewetewete she transformed into Hineora, The Daughter of Healing. Her spiralling journey out of her cocoon, became a journey of Intergenerational Healing – of finally being free.

Mihimihi – Acknowledgements

There have been so many hands, in the spiritual and physical, that have contributed to the weaving of the many threads that comprise this thesis. This thesis would not have come into fruition without those hands – it would have remained an unbound book, hundreds of pages scattered in Te Kore, its potential remaining unknown.

The hands that I must first acknowledge are those that have contributed to the layers that make me who I am. My whānau who willingly shared their memories and narratives about our whakapapa with me. I learnt so much from each of you. Each story you shared helped me to better understand myself and where I came from. I was able to find answers to the numerous questions I had about myself and my reality. I can finally make sense of my place in the world and the journey I have taken to get to where I am today. For this I am so fully and truly grateful, and it was a privilege to sit down with each of you and spend time sharing our stories, sharing vulnerabilities, and sharing the parts of ourselves which had been ignored or forgotten.

The next set of hands I must acknowledge are those which have been at my back gently guiding me forward. To my supervisors, Tash, Piki and Nicole, I have a heart full of gratitude towards each of you. I genuinely could not have asked for better supervisors. You provided me with immense freedom to explore the different pathways that appeared and pushed me to go beyond the limits of what I thought I could achieve. Each of you believed in me and saw something about me and my potential that I could not see. For a while I thought of it as luck – how lucky I was to have crossed paths with each of you. However, after what I have learnt and experienced in the last few years, I can say that luck was not a part of it at all – it was wairua that placed each of us on each other's paths, and to wairua I am so grateful that you did so.

To my Mahi Wairua whānau – I am not even sure if I can put into words just how grateful I am to you all. You changed my life, provided me with the knowledge and tools to help myself, to heal myself and to let go of the layers of trauma that adorned my being. I had spent so much of my life on my own. My world was small and narrow, then you all came into my life, and my world has grown so big and so large – it is now so full of love, light and beautiful friends. If I had not met you all I am not sure what my life would have been like, but I do know that I have been forever changed by knowing each of you. The lyrics from the song “For Good” from *Wicked* just came into my mind as I was writing that last sentence – “I do believe I have been changed for the better. And because I knew you, I have been changed for good”.

And finally, to my all my friends who I now call whānau – I am so grateful to be able to call each of you my dearest of friends and truest of whānau. Thank you for opening your hearts and homes to me. It is nice to know I can send a message, make a phone call and show up on a doorstep and you will all welcome me with open arms, a warm hug, and yummy food. The laughs, the tears, the deep philosophical discussions and the absolute nonsense conversations that have no purpose at all – each of these have played a vital part in getting me to the end of this journey. My interweaving of my experiences of trauma and healing added a whole other layer of challenge into the PhD process and having you all there helped to lighten my load when it felt like I was about to be crushed under the weight of the world. From the depths of my heart and soul, I thank each of you. I love you all so, so much.

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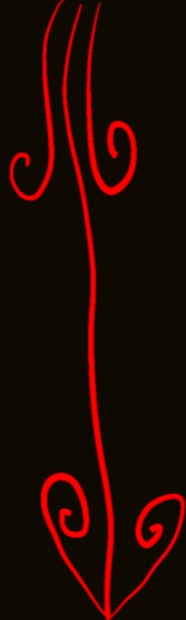
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TE PŪ



Ko Te Pū

My life in Te Ao Mārama, the world of light, the world of humanity, began when the essence of my parents came together to form my body, the whare, the home for my wairua, my spirit, to live in.

In the left side of my body resides my father and the right side my mother. With them they bring each of their tūpuna, their ancestors – my tūpuna now too. These two sides together have created me – a manifestation of whakapapa, of ancestry. Of all those that have come before and all those that will come after.

Embedded within my body are numerous stories.

My legs tell stories of fear. Childhood fears resulting from my parents and the hatred they threw at each other every single day.

My left leg searches in vain for solid ground to stand but ends up falling into the hole left by my father's absence. Even when he was there it was like living with a ghost, a presence hovering at the edge of my awareness. And when he left, though it was sad, it felt like nothing much had changed anyway – the ghost had simply fled our home to find another one that could help him become human again.

My right leg shakes in fear of my mother's wrath. I tremble in fear, watching and observing, trying not to make the wrong move. One wrong step and I will be at the mercy of a wounded, grieving, angry soul, hating herself for not being able to keep her baby alive. Unable to receive the unconditional love I was sending to her and unable to return that love to me.

Walking through the world with these shaky legs is a scary thing – I cannot trust that my legs will even hold me up, let alone be able to move me forward. So instead, I choose to escape – to leave my physical body and journey to a happier place, a safer place – a space where I can be free and live out the lives that I want for myself. Where I become someone better, more beautiful, stronger, and smarter. Someone who wins against all the odds and is loved by all.

Someone that is not me.

And sometimes I simply travel off into dimensions where I can live all by myself – to galaxies far far way, expansive fields of green grass and rainbows, and rainbow-coloured flowers, deep oceans full of wonderous sea creatures, or just a space of blackness, where I can rest and retreat from the world. Safe in the arms of Te Pō, the night.

For the first 24 years of my life this is how I lived. I lived outside of my whare, my physical body, choosing to live in my taha wairua, my spiritual body – safe from the trauma but left with a fragmented memory. I am unable to recall in my mind much of those first 24 years. But

I do remember those years in my heart, as my heart is now a container for my grief.

At 24, having lived a life of trauma, I now know what it is I want to do. I want to help others like me that have also lived lives that have filled their hearts with grief. But can I do that if I have not yet acknowledged and accepted my own trauma? How can I help others to heal if I have yet to begin my own journey towards healing myself? How can I help others to stand if I cannot stand myself?

And so, I decided to go on a journey into my grief, into my trauma. It's not easy though, undertaking this journey with shaky legs. Each step forward is excruciatingly scary – I want to be better; I want to be able to walk strongly within Te Ao Mārama, but I also don't want to

face up to what that means. I don't want to look too closely at myself – I'm scared of what I will find. The ugliness that is laying under the surface of the person I've idealised myself to be. I've spent so much of my life escaping, denying myself, that to do the opposite goes against the survival instincts I've developed. But each step I take, as shaky and fearful as they are, becomes easier. And with each step I take, it is revealed that the fear, the shame, the grief, the guilt that I feel has also been felt by my parents, my grandparents, and many of my ancestors before them.

Fears of loss, of abandonment, of being loved and unlovable. Fears of words that cut like rusty knives, of eyes full of distaste, of a powerful fist wielding pain and hatred. Fears of white spaces, white faces full of hatred and the snap of the whip. Fears of themselves, their own voices, of others who look like them – brown skin and brown faces.

I have inherited these fears which manifest in shaky legs. But as I learn more about the stories of my whakapapa – acknowledge the stories of my ancestors – I feel the fear begin to leave my body, travelling down into Papatūānuku, into our earth mother, to be laid to rest.

My legs become stronger, freer, and finally I can stand. As I listen to the callings of my tūpuna, their cries of joy, their words of gratitude, I know that I can release my fears, our fears, to be taken away and transformed into new energy, new life, to sustain our uri, our descendants as they are born into Te Ao Mārama. I know I am not alone. My tūpuna live on in my bodies – the physical and spiritual, in the left and the right. Every step I take they take too. And onwards we will go.

This story narrates my journey into understanding why I experienced the trauma that I did and how these experiences of trauma shaped me into who I am today. Trauma became a

normal part of my everyday reality, as natural to my existence as breathing. In retrospect, I now understand that just because it was normal does not mean that it was natural or should be viewed as an inevitable part of being Māori or even of being human. But for 24 years trauma was my normal way of being in the world. The painful environment I grew up in, the mental and emotional abuse I experienced – all was a normal part of my lived reality. It was not trauma – it was just life.

In the karakia Ko Te Pū, which this story is named after, the natural process of human and spiritual development follows the same pathway as that of the forests within our natural environment. We all start as seeds, and to grow into our full potential as trees, which includes growing high into the sky to connect with Ranginui (the Sky Father), we must be able to dig our roots deep into Papatūānuku (the Earth Mother). As Te Pū, the seed, my purpose was to be planted into Papatūānuku to receive the nutrition needed for the next stage of development – for growing into Te More, the tap-root. However, human actions of colonisation counteracted this natural process, creating an unnatural environment of trauma which prevented me from growing in a strong and healthy way. The part of Papatūānuku in which I was planted was polluted by colonisation, and it was from this polluted and trauma filled space I took my sustenance. I did not know this was happening though. My awareness of myself as a walking embodiment of Intergenerational Trauma only came into my conscious awareness over the last few years as I undertook my PhD. Prior to this, while I knew of the word trauma and what it meant, it was never a word I would have applied to myself.

As I moved out of childhood and into my teenage and adult years, my wairua (referring to my spiritual dimension) began to seek out opportunities for healing. I could feel a pull for movement tugging at my wairua – whispers washing over me, telling me there was something

waiting for me out there. Change, transformation, hope. And so, I ran away from home. I got on a plane and went to Australia, and it was there that I began to reconstruct my identity and my beliefs around who I thought I was. This occurred almost a decade ago, and since that time I have come to understand a lot about myself, particularly the ways in which trauma has manifested itself within my tinana (physical body), hinengaro (psychological and emotional aspect), and wairua. I have come to realise that I have always craved for acknowledgement – to be seen, but not too much, because I feared what people would think of me if they knew who I really was. I craved for a place to belong and to be accepted. To be given the unconditional love I had always wanted but never received from my parents. But I also could not give myself this love, because I believed I was unworthy of it – that this physical body was being wasted on me. These things that I know of myself now are the aspects of my beliefs I have worked to repress and deny for years. I did not want to admit to anyone, especially myself, that I did not love myself. That I was desperately sad on the inside, scared of living in the human world and much more comfortable living in my Taha Wairua, my spiritual body, escaping whenever I possibly could. That I hated the person I saw in the mirror – a person who was unlovable, unattractive, ugly on the inside and out. A person that would be alone for the rest of their life because who would want to be next to her? Even though desperately on the inside all that person wanted was love. I have found it so hard living as a human being, so much so that I was genuinely surprised to have reached the age of 18.

I have had thoughts throughout this research journey about what would have happened if I was sitting on the opposite side of the space I am in now – sitting in the chair of a client. How would I be diagnosed? Would the trauma that I have endured and the resulting behaviours I have shown result in a PTSD diagnosis? Would I be considered depressed? Showing

symptoms of body dysmorphia? Would my ability to engage with the wairua realm be seen as symptoms of mental distress, of schizophrenia or some other “serious mental disorder”? What would my case formulation look like?

This thinking is a representation of where I have come to understand myself and the space I occupy as both the soul healer and the one needing soul healing. Allen Ivey, an expert in multicultural counselling therapy, stated that “in a sense we are all ‘wounded healers’ whose thinking has been colonised by the past history and denial of cultural oppression” (as cited in Duran, 2019, p. xi). This resonates strongly with my own thinking. I am working to help others heal but at the same time recognise that I too need healing, and that healing is something that is life-long – that I will never reach a point of being completely healed because I will always face adversities and challenges in this human life. But the Intergenerational Trauma I have inherited is not something that should be a part of my everyday life – it is a centuries old wound that has not been given the care and attention it needs to heal. Rather, each successive generation has had to bear the pain as this wound was continuously gouged and poisoned by both those around them and the voices within their own minds.

There are multiple layers of why I am doing this. I am doing this for my family – to help release the oppressive force which has had a chokehold on our voices, minds, emotions, and wounds. To tell the stories of my tūpuna and release their mamae (pain) embedded in my physical body and their pōuritanga (the psychological pain and/or darkness felt in reaction to a traumatic experience) embedded in my hinengaro, ensuring the waters of the womb that will provide the whare for our uri, our descendants, waters comprised of the wairua of my tūpuna (ancestors), becomes clearer generation after generation. I am also doing this for myself – so I can walk through this world on strong, steady legs, no longer dragging along that which does

not belong to me. And to recognise that, as a “wounded soul healer”, I have a responsibility to those I will help to do my own healing work, as I cannot do for others what I have not done for myself. And, in becoming aware of my own soul wound, I can ensure I do not transfer my own beliefs and perspectives onto other wounded souls (Duran, 2019). In undertaking my own healing journey, I know I will be able to have greater empathy for the challenges that come with undertaking a journey of healing. While some Western therapeutic approaches expect the therapist to be a “blank slate”, I know first-hand the importance of meeting with the person in front of you as a human being. Just because we have received years of university education does not suddenly mean we become immune to the challenges that come with living out a human experience (Duran, 2019). Rather, our education should be a reminder of our humanity, and that turning a critical eye on ourselves first ensures that when we engage with wounded souls, we fully understand the extent of our ability to facilitate healing for them.

In the following pages I invite you into my life, into my reality and the realities of my whānau (family) and whakapapa (ancestry). Wairua and whakapapa are the foundation for this dissertation, as my research is essentially about understanding the origins of who I am as both a human and spiritual being. The stories that are embedded in these pages are living and breathing, containing the mauri (the life force) and wairua of all my tūpuna and our uri. In sharing with you these stories, I want to demonstrate the importance of understanding the impact of Intergenerational Trauma on the contemporary lived realities of Māori and Indigenous peoples and provide an opportunity for psychologists – for soul healers – to broaden and transform the way in which they engage, perceive, and position the wounded souls that occupy the seats opposite them.



TE MORE



Kupu Tīmatanga – Opening Words

From Te Pū, the seed, I became Te More, the tap-root. As Te More my purpose was to burrow my new roots deep into Papatūānuku to prepare for when I would emerge into the world above as Te Weu, the rootlet. However, the part of Papatūānuku I was planted in was far too polluted and I received very little sustenance. And as a result, the tap-roots I grew were brittle, too weak to securely burrow into Papatūānuku. During my time as Te More I did not know of the purpose embedded within this stage of development, or that the part of Papatūānuku I was living within had changed since the time of my tūpuna. That there had been a disruption in the transmission of the truth of why I was not growing in accordance with my natural purpose and why I was so ignorant of this. So much had been obscured from me, and through this PhD, I have been able to understand the ‘why’ and the ‘how’ of this obscuring process. Understand that much of what I believed, the worldview I had developed, was based on a single-sided story comprised of colonial myths (Jackson, 2018). And to get the whole story, I would need to follow the whakapapa, the genealogy of my colonisation and the colonisation of my tūpuna.

In 1929, Sir Apirana Ngata, one of the most prominent politicians of the 20th century, proposed to the Wellington Branch of the Historical Association that, if they valued accuracy in their research of Aotearoa New Zealand’s history, they should look to apply the genealogical method to their work. This genealogical method encompasses an exploration of knowledge that exists beyond the confines of the archives that contain written and visual records created by European hands. From his perspective, if records of iwi, hapū and whānau – shaped and framed by European perspectives – were placed in front of their descendants, they would be labelled as false, not at all reflective of the true realities of their tūpuna (A. Ngata, 1929). Though it has been decades since Sir Apirana first spoke these words, they are just as relevant today as they

were then. Over the period of my lifetime, I have been presented with several versions of Māori history, of my own history, and each time they were presented to me, I never quite knew how to respond, as growing up there was no one around to tell me whether those versions were true or not. Some of the most common narratives I was confronted with were the “savage” Māori; the “accidentally discovered New Zealand” Māori; the “not actually the first peoples of New Zealand” Māori; and the “killers of the Moriori, the actual first peoples of New Zealand” Māori. These are just a few of the narratives of “history” I remember being confronted by growing up – narratives that persist into current times.

These “historical” narratives originated from the writings of early European Missionaries, explorers and ethnographers that took a snapshot of Māori reality, and re-presented them to reflect their own perspective of Māori life and being (L. T. Smith, 2021). The writings of these well-known and still very much honoured European explorers and academics have played a vital role in how, how much, or perhaps more aptly, how little, current generations know of the complete story of Aotearoa New Zealand. In 1929, Sir Apirana identified that the single-sided way in which history was being recorded and perceived was creating the foundation for historical amnesia within society (A. Ngata, 1929). Historical amnesia, as I am using it here, refers to what A. Bell and Russell (2022) describe as social practices of forgetting, whereby there is a purposeful privileging of only one side of the Aotearoa New Zealand historical narrative in which “settler sensibilities are catered through imagined social narratives that omit colonial violence towards Indigenous communities to promote harmonious settler-Indigenous relations that direct settlers towards a feeling of home and belonging” (A. Smith et al., 2021, p.133). This silencing of colonial histories is a common feature of settler societies (Kidman & O’Malley, 2020; Mutu, 2019; A. Smith et al., 2021), and

within Aotearoa New Zealand the most obvious example of this has been the widespread omitting and re-framing of this nation's history within school curriculums (A. Bell & Russell, 2022; O'Malley, 2017). For many of my generation, and many of the preceding generations, teaching the history of Aotearoa New Zealand was not a priority for many teachers, with the primary focus placed on a very curated version of European and American history. According to one Aotearoa New Zealand historian, his history teacher told him and his fellow students there was nothing interesting to learn about this country's history, purposely focusing on European history in his teaching (O'Malley, 2017). This has been reflected across schools and education contexts, with educators opting to forget the complex history of Aotearoa New Zealand and replace it with more comfortable narratives of Aotearoa New Zealand having the best race relations in the world (A. Bell & Russell, 2022; A. Smith et al., 2021).

In 2022 the New Zealand Government set out to rectify this historical amnesia, rolling out a new history curriculum for all schools, with the aim to instil a comprehensive understanding of Aotearoa New Zealand history within students (A. Bell & Russell, 2022; Neill et al., 2022). This has not been without its issues though, with several criticisms and concerns voiced by both the supporters and the discomfited. While supporters have identified issues pertaining to the possibility for the continued privileging of a Eurocentric lens and the omission of vital historical narratives, the discomfited expressed their beliefs that curriculum transformation would be influenced by Māori separatists and the remembering of colonial violence would cause Pākehā students to feel ashamed of themselves and their identity as Pākehā (A. Bell & Russell, 2022). Despite these concerns, the then Labour Government rolled out the new curriculum to schools across the country. However, at the end of 2023, this new curriculum was targeted by the newly elected Government comprised of a coalition between

the more conservative National, ACT and NZ First parties. In the coalition agreement between National and ACT, it is stated that together the parties will “restore balance to the Aotearoa New Zealand’s Histories curriculum” (New Zealand National Party & ACT New Zealand, 2023, p.8). What is interesting about this statement is that while it may seem to address the concerns that were identified by both the supporters and the discomfited, the way in which this new government has been approaching anything Māori related – such as submitting Te Tiriti o Waitangi (The Treaty of Waitangi), the founding document of Aotearoa New Zealand) to a select committee process that could see it being re-defined in a way that strips it of its original meaning – speaks volumes regarding the lens through which the Government will see balance being restored. For the present moment though, the previous Labour Government’s changes to the curriculum in 2022 are still in place, so there will be at least some of the current student generation that will have the opportunity to learn more about the country they call home. They will have the opportunity to learn that the foundations of Aotearoa New Zealand were already in place long before Europeans arrived. That even with the arrival of the coloniser, there was a rich cultural landscape that colonial pens could not possibly fully describe. And that what those pens did capture ended up playing a key role in the obscuring of the complete narrative of the colonisation of Aotearoa New Zealand from public view (Shaw, 2021).

For many Māori, like me, there are whole knowledge bases and ancestral narratives that we do not know about. There are numerous stories that have not had the chance to be told, that are not known because colonisation disrupted the intergenerational channels of knowledge sharing (H. Moewaka Barnes & McCreanor, 2019; P. Reid et al., 2019). Before this research, I had very little knowledge of the full extent to which colonisation impacted the growth and life worlds of my ancestors, my family, and myself. I did not know about our oral methods of

transmitting knowledge – only of myths and legends I was told had no real-life utility. I did not know that in the time of my ancestors, females and males were viewed as equals – only that violent relationships like Jake and Beth from *Once Were Warriors* were the “norm”. I did not know that my ancestors were expert healers, navigators, astronomers, astrologers, horticulturalists, and carpenters – only that my love for learning was looked at as weird, because I was Māori, so I should follow the stereotype of being good at sports or pursuing a labour job (Wall, 1997).

In recognising the gaps in my knowledge of my own history, the words of Sir Apirana fully resonated with me. For me to understand Intergenerational Trauma and how it has manifested in my reality, it is vital that I understand the environment my tūpuna lived within, as the social, cultural, and political realities I am embedded within originate from their political and cultural realities, whether that be in the time before first contact with Europeans or after (J. Reid et al., 2014). Essentially, for me to understand my Intergenerational Trauma, I need to understand the intergenerational realities of my ancestors – and to do that I need to apply an intergenerational or whakapapa (genealogical) lens to the history of my trauma.

In the following chapters I will be exploring the whakapapa, the genealogical origins, of Intergenerational Trauma. The history of Intergenerational Trauma for Māori is long but also still very recent. It also extends beyond what I can capture within this thesis, but I hope that through narrating at least some of these stories I can demonstrate the importance of understanding and acknowledging Intergenerational Trauma as a very much contemporary reality, as well as the complexity of what it means to acknowledge it as such. For the rest of this chapter, I will focus on how trauma was embedded and narrated within Māori cosmology,

and how this knowledge shaped the way in which trauma was described and healed pre-European contact.

In *Te Weu*, I will explore the origins of modern colonisation to better understand the *how* and *why* of my own colonisation and realities of Intergenerational Trauma. Specifically, I will examine The Doctrine of Christian Discovery and El Requerimiento (The Requirement), two key documents which provided the framework for colonisation and formed the foundations of trauma on which contemporary systems, societies, and policies were developed and enacted.

In *Te Aka* I will continue to answer the *how* and *why*, shifting the focus to the way in which colonisation was implemented in Aotearoa and ensured the creation and maintenance of an environment which enables the perpetuation of Intergenerational Trauma.

In *Te Rea* I will examine the ways in which both colonisation and Indigenous reclamation has transformed understandings and approaches to trauma and trauma healing internationally and in Aotearoa New Zealand across the 20th and 21st centuries, demonstrating the importance of including the wairua dimension, the spiritual dimension, when addressing the spiritual soul wound.

In *Te Waonui* I will outline my methodological approach. Wairua is at the centre of my methodology and guided the development of my frameworks (Rongo-ā-Wairua Explanatory Framework and Whakapapa Methodological Framework) as well as my data collection (Whakapapa Wānanga) and data analysis methods (Te Pūtake – An Origin Analysis).

In *Te Kune* I will narrate my findings, exploring my journey from living within Intergenerational Trauma to attaining Intergenerational Healing.

In *Te Whē* I will discuss my findings, including the limitations I faced in undertaking the research as well as the potentiality my research has for transforming the way in which Intergenerational Trauma is understood and addressed.

In *Te Kore* I will bring my thesis to a close, reflecting on my PhD journey and my hopes for the future.

Finally, In *Te Pō*, I will narrate my final story. Just as I introduced myself in my origin story in the chapter *Te Pū*, I will use this final chapter as my poroporoaki – my opportunity to say goodbye and both spiritually and physically bring my PhD journey and thesis to a close.

The Cosmological Origins of Trauma

Within Mātauranga Māori – which describes the expansive bodies of knowledge related to everything that exists within both the physical and metaphysical dimensions of the universe (Hikuroa, 2017) – everything that exists, every lifeform, thought, feeling and sensation, has a traceable whakapapa or genealogy (N. Mahuika, 2019; Marsden, 2003). This includes trauma, which has a cosmological origin positioning it as existing before the creation of humanity. This is demonstrated in its inclusion in our creation pūrākau or narratives, one of the many oral traditions used to codify and transmit knowledge intergenerationally (Lee, 2009).

The whakapapa of trauma originates in a series of narratives known as Noho Tatapū (which refers to residing in a state of restriction), which begins with the formation of the cosmos and concludes with the birth of the first human being. These pūrākau have been a central part of education in Māori communities since pre-colonisation, as they contain “philosophical thought, epistemological constructs, cultural codes and world views” (Lee, 2009, p. 1) vital for supporting iwi (tribe), hapū (sub-tribe) and whānau in navigating the human lived experience (Hikuroa, 2017). While pūrākau often differ according to the iwi and hapū it is narrated within (Ihimaera, 2020; Jenkins & Harte, 2011), the commonality linking them together is the whakapapa narrative which demonstrates the genealogical connection between humanity, the atua (divine beings from beyond that personify the natural world and sacred practices) (S. Larkins, personal communication, 16th September 2023) – and the universe (Hikuroa, 2017; Mildon, 2016). This knowledge then informs the understanding of the human experience as comprised of the spiritual and the physical (Jenkins & Harte, 2011) – of the *Kauwae Runga* (which translates to the upper jaw) and *Kauwae Raro* (which refers to the lower jaw) (Lee, 2008; T. Smith, 2019). While these terms may refer to the physical jaw bones, they

are also used to reference the celestial realm (Kauwae Runga) and the terrestrial realm (Kauwae Raro). Within pūrākau, these realms are personified as atua, specifically Ranginui (the Kauwae Runga, the sky, cosmos, and the lowest of the heavens) and Papatūānuku (the Kauwae Raro, the earth, the mother of human life) (T. Smith, 2019). And through their story, and the story of their children, the creation of the world as we know it, as well as the intertwined whakapapa of trauma and humanity, is told.

Noho Tatapū

At the beginning of the cosmos there was IO – the greatest source of energy that exists across all space and time (Royal, 1992). IO lives within the realm of Te Kore, the realm of infinite potential, spiritual power, and knowledge. Over aeons of years, the potential of creation within Te Kore resulted in the formation of new realms, including the realm of Te Pō, the sacred night (T. Smith, 2019). Within this realm the atua Ranginui (the Sky Father, also known as Rangi) and Papatūānuku (the Earth Mother, also known as Papa) were born, met and fell in love. The two were so deeply in love that their tight embrace left very little open space between them. Now fully entwined with one another they decided to create a family, and it was within the darkness of their tight embrace that Rangi and Papa conceived their many children (Pere, 1982; T. Smith, 2019).

According to some versions of this narrative, Rangi and Papa birthed more than seventy children – ira atua tāne (atua of the male element) – and for many aeons these atua lived in the cramped space between their parents (Ihimaera, 2020; C. Simmons, personal communication, 16th September 2023; NiaNia et al., 2024). The atua tāne lived, grew, and just like their parents, found partners and created families all within this dark space. The Hinerei, the ira atua wāhine

(atua of the female element), bestowed with life directly by IO and carrying the power of creation within their bodies, descended from the highest point in the skies into the space between Rangi and Papa to form relationships with each of the atua tāne (Houltham, 2021). All of this occurred within the cramped space between Rangi and Papa, and while this type of existence was fine for the firstborns, as more children were born, there continued to be less space to move and grow. One day, one of the atua tāne, Kekerewai, was unable to withstand this life any longer and voiced his frustrations. The sibling next to him, Toro-i-waho, overheard Kekerewai's words and passed them onto the rest of their siblings. The siblings came together to discuss this issue, resulting in the creation of two factions – those who wanted everything to stay the same and those that wanted change (Ihimaera, 2020; NiaNia et al., 2024; Riki Tuakiritetangata & Ibarra-Lemay, 2021; T. Smith, 2019).

The discussions carried on for a long time. At first the majority were opposed to changing their circumstances – however, one day, the sibling Uepoto saw a small speck of bright light in the far distance, a light he had never seen before (Ihimaera, 2020). Overwhelmed with curiosity he decided to find out what it was. However, one of his tuakana (referring to an older sibling), Whiro-te-Tipua (also known as Whiro), told Uepoto to ignore the speck of light. His words, however, did not deter Uepoto. Whiro, seeing that Uepoto continued onwards, made a grab for his hair to stop him. This too did not stop Uepoto in his pursuit, and Whiro, realising this, decided to attack the speck of light instead. At this point the discussion that was happening between the other siblings had stopped and they were all now watching the conflict playing out in front of them. Before Whiro could attack the speck of light, his younger sibling Tāne stepped forward and said, “Stop – if you want to get rid of that speck of light, we must flood the world

around us with light so it will be swallowed up by the greater brightness” (Kopua et al., 2021; S. Larkins, personal communication, 17th September, 2023).

Whiro, who was the leader of the faction that did not want change, rejected the idea of his teina (referring to a younger sibling). However, Tāne’s idea caught the attention of another one of his tuakana – Tangaroa. With Tangaroa’s support Tāne made his proposal – that to flood the world with light they needed to separate their parents. Tangaroa agreed with his plan, and many of the older siblings left Whiro’s faction to join Tāne. This faction engaged in several discussions, trying to come up with ideas for separating their parents. This process was a long one filled with trial and error and required cooperation between the different generations of their family. After numerous attempts the atua finally succeeded, with Tāne pushing Rangi upwards and away from Papa. However, this did not solve the problem – light did not flood the world as Tāne said it would, and the speck of light remained. The world was instead flooded with the tears of grief and mourning that Rangi and Papa cried after being separated from one another (Ihimaera, 2020; R. Solomon, personal communication, 18th August, 2023).

As Rangi and Papa cried and mourned for one another, the youngest of the atua, Rūaumoko, who had been left by his siblings to stay with their mother, became aware that he was now alone. Before his siblings left, they provided him with the gift of warmth so he may find comfort as they would no longer be by his side. However, that gift soon turned into a weapon, as the rage he felt from being abandoned transformed that warmth into raging fires which burst out onto Papa’s skin, scorching and scarring her body. Tangaroa, seeing the flooding caused by his parents’ grief, and the fires resulting from his youngest sibling’s rage, felt a huge amount of guilt, as his support for Tāne’s plan directly contributed to what was happening. In response, he, along with his siblings, took responsibility for their actions and

worked together to take control of the water and send it into the skies back to Rangi, where it was transformed into rain to put out the fires on Papa. And this new cycle of water, while it did not erase the longing and anger fully, was able to bring the fires and flooding under control (Clifford, 2022; Kopua et al., 2020).

With his older sibling having solved the problem of the flooding and fires, Tāne brought everyone together once more to discuss the problem of the speck of light that remained in the sky. Despite the many long discussions, they were unable to find a solution. As a result, Tāne chose to seek help from his oldest sibling who had disappeared before he was born – Urutengangana (also known as Uru). Tāne set off to find him, calling his name repeatedly until he finally wore down Uru's nerves. Unable to take it any longer, Uru yelled back at him to leave him alone. Tāne followed Uru's voice and found his home underneath their father's cloak. Tāne told him about their predicament and asked for his help in finding a solution. During their discussion, Tāne noticed four baskets sitting next to them, each of which contained speckles of light. Tāne asked Uru what they were, and Uru replied that they were his children, the Purapurawhetū. Tāne realised that Uru's children were the solution they needed and asked if he could take them with him. Uru was at first reluctant as they were his children; however, he also wanted to get rid of Tāne, so he gave him two of the baskets – Raururangi and Tangotango – and kept the rest with him. Tāne took the baskets and made his way up Maunganui, the tallest of all mountains. Upon coming to a plateau near the top of the mountain he set the baskets down and began placing the children of Uru onto Rangi's chest. Tāne reached into the first basket, Tangotango, and pulled out the sparkles that were the stars and the comets and threw them upwards. However, the world did not flood with the all-encompassing light he wanted. He then turned to the second basket, Raururangi, and picked up two big globes. He took the

first globe, the smaller of the two, called Hinemārama (atua of the moon) and placed it on Rangi's belly. Though the amount of light was more than before it was still too little to light up the world. He then took the second globe, a golden orb called Tama-nui-te-rā (atua of the sun) and placed it on his father's chest. As soon as it was in place, light flooded the world and finally the speck of light disappeared (Ihimaera, 2020; R. Solomon, personal communication, 18th August, 2023).

This new world of light and freedom that was heralded in with the placing of the stars, moon and sun was only the beginning. The next step was to bring te ira tāngata, the human element, into this new world. Before this could happen though, preparations needed to be made. IO, who resided in the uppermost celestial realm or heavens, Te Toi-o-Ngā-Rangi, sent down representatives to decide which of the atua would journey through the 12 celestial realms to meet IO and attain the resources needed to prepare this new world for te ira tāngata. These resources resided within the three kete (baskets) of knowledge – Te Kete Tuauri, Te Kete Tuatea, and Te Kete Aronui. IO sent three representatives, Rehua, Ruatau, and Aitupoua to meet the atua. These representatives presented IO's challenge to the atua, asking them to come up with a proposal for ascending to the upper most celestial realm to meet IO and attain the three kete of knowledge. There were many proposals made by the different atua, but all were rejected. Eventually Whiro stepped up and made his proposal. When questioned about who he would take, he stated that only he would be necessary. When asked about which pathway he would take, he responded that he would take The Slanted Pathways as, though it was the most dangerous pathway, it was also the shortest and quickest way to get there. The representatives were unimpressed with his answers and rejected his proposal. More of the atua followed but all failed until finally Tāne stepped forward. He stated that he would need a large support team,

and each would have their own responsibilities. He would need the help of his tuakana Tawhirimātea, whose ability to control the winds were necessary to ascend to the realms above. He would also take Pai-i-te-rangi, the atua of karakia, as his karakia were vital for protecting them as they ascended. Finally, he would ask for help from his cousin Hinekauorohia, the atua who looks after the heavenly waters, as the higher he ascended the more sacred the waters became, and he knew he would need her help to be able to use those waters. Furthermore, he would only travel during the most appropriate season, and while he waited for that season to arrive, he would build a whare (building or house) of knowledge to house the three baskets. The three representatives agreed to his proposal and Tāne was chosen to ascend the celestial realms and meet IO (Ihimaera, 2020; R. Solomon, personal communication, 18th August, 2023; T. Smith, 2019).

With the help of his siblings, Tāne completed his plan, and together they began their ascension to meet IO. Along the way they were met with many challenges, the majority of which were issued by Whiro, who was angry at not being chosen. Whiro created an army of his own to ambush and sabotage Tāne's journey, and in one of these battles, Whiro sent ngāngara (bugs that attack internally, manifesting in disease, illness, and emotional and mental distress) to attack Tāne and his army, but this attack was overcome and Tāne was victorious (T. Smith, 2019). Tāne and his supporters overcame the rest of Whiro's challenges and finally Tāne stepped foot into the uppermost celestial realm where he was ushered into the whare of IO. IO met with Tāne and while it was already decided that IO would provide him with Ngā kete o te wānanga (the three kete of knowledge), IO also gave him two mauri stones – Rehutai (the murky waters of the tide) and Huka-a-tai (the frothy waters of the tide) – which would provide life force for the children of Rangi and Papa. After receiving the kete and stones from IO, Tāne

then rejoined his siblings. He went into the whare that had been built to house IO's gifts, taking with him Te Kete Tuauri, Te Kete Tuatea, Te Kete Aronui, and the two mauri stones. As Tāne was about to place these taonga (sacred treasures) in the whare, Whiro appeared and announced he would be taking the baskets with him. However, all the siblings stood their ground and refused to let him have his way. Rongomaraeroa, the atua of peace, stepped forward and banished his brother from not only the whare, but from the realm of light. Whiro was forced into Rarohenga – the realm of peace and darkness, where non-human beings reside and the realm where the souls of the dead go. In sending him there, Rongomaraeroa hoped that he too would find peace (Ihimaera, 2020; R. Solomon, personal communication, 18th August, 2023; T. Smith, 2019).

Now that the kete had been attained, the next step was to create human beings. This step was vital as Te Ao Mārama (the world of light) needed a being that would be able to inherit the guardianship and responsibility of caring for Te Taiao (the natural world) continually and sustainably. Te Taiao is the world created by the atua and through which they are personified. For example, Tāne is also known as Tāne-mahuta, the atua of forest and the gene or genesis of all the trees, plants, animals, and insects which comprise the forests. To ensure the continued guardianship of the life they had created within Te Taiao, the atua set out to find te ira tāngata, the human element. In the process of this journey, the atua mated with many different beings. Tāne had many relationships which created many native birds, like the Kōkako, as well as plants like the Harakeke (flax). On and on this went, but each time he failed to create te ira tāngata. However, these failures did not stop Tāne, and after each failure he would reflect on what went wrong. His siblings also persevered, but they too kept failing (Ihimaera, 2020; R. Solomon, personal communication, 18th August, 2023; T. Smith, 2019).

Tāne, during one of his periods of self-reflection, decided to again ask for help from Uru. Tāne set out to meet him and share with him this new problem. Uru told Tāne that he would not be able to find te ira tāngata within the relationships he had been having, as they too are of te ira atua, like him, and the only thing that will come of a relationship between ira atua is ira atua – he needed to have a relationship with te ira tāngata. Uru continued to explain that te ira tāngata was something that needed to be created. The main component for this creation lay within te uha (the female element) of their mother, Papa – and te uha could only be found within Kurawaka, the vulva of their mother, the place where her menstrual waters flowed and fertilised the surrounding soils, creating the perfect material from which to produce life (Ihimaera, 2020; Murphy, 2019). Thus, the power of creation could only be found within the female element – as an atua tāne, Tāne and his siblings did not have that ability (Houltham, 2021; Pere, 1982).

With this new knowledge, Tāne went back to his siblings, and they all set out to find Kurawaka. However, though they searched and searched, they were unable to find it on their own. As Tāne continued to wander aimlessly, Papa came to his aid and guided him to the sacred, fertile area where the material for te ira tāngata could be found (Ihimaera, 2020; Murphy, 2019; S. Larkins, personal communication, 17th September, 2023). Tāne and his siblings arrived at Kurawaka where they were led to the ikura – the menstrual waters or blood – pooling between Papa’s thighs. Using this precious material of creation, the atua tāne and Hinerei began to give form to this new life (Murphy, 2019). Each of the atua tāne and Hinerei contributed to the creation of this ira tāngata, forming different parts of the body. Hinerikokiko and her atua tāne counterpart Uru contributed the eyes and pupils, while Hineohomairangi and her atua tāne counterpart Tawhirimātea provided the lungs and the breath to fill them. Tūmataurangi and his

counterpart Hinekeira, gifted the veins and the blood that runs through them (S. Larkins, personal communication, 17th September, 2023; Tapiata, 2024). While each of the atua contributed to the physical form, to the Kauwae Raro (the terrestrial), it was IO that gifted the Kauwae Runga (the celestial), bestowing the mauri (life force), wairua (spirit) and manawa (the essence of the heart) for te ira tāngata (Riki Tuakiritetangata & Ibarra-Lemay, 2021). The Whatukura and Māreikura, the beings that dwell in the uppermost celestial realms, provided the abilities to think and feel emotions. In this almost complete form, Tāne felt compelled to greet this new being, so he pressed his nose to her nose, and as he did so his breath entered her. She sneezed and was now brought to life, and together all the atua gave her the name Hineahuone. Tāne, laying his eyes upon her for the first time, surrendered to his physical desires and sought to come into union with her. However, in his ignorance, he tried to enter all the different openings in her body, including her ears, eyes, and nose, until he finally managed to find her vagina. Upon entering her vagina, Tāne felt a powerful force of energy he had never experienced before. With Hineahuone's creation and the union between her and Tāne, te ira tāngata, human beings, had been birthed into the world of light (Pere, 1982; S. Larkins, personal communication, 17th September, 2023).

Lessons from Noho Tatapū

These pūrākau provide numerous lessons and a great breadth and depth of mātauranga to assist in the navigation and understanding of what it means to be human. Through these origin pūrākau, trauma is framed as being intertwined with the human existence, an inherent part of human life. The separation of Rangi and Papa was hugely traumatic for them both, and upon their separation they cried deep tears of grief – grief that was so overwhelming their tears almost drowned everything and everyone around them, including their children. The youngest

of the atua, Rūaumoko, was also traumatised by what he interpreted as abandonment, as his siblings had decided for him what his future would be. His anger at their betrayal overwhelmed him and his rage was taken out on Papa, hurting, and scarring her (T. Smith, 2019).

Another important lesson embedded within these cosmological narratives is the celestial and terrestrial whakapapa. Through these pūrākau, it was communicated that all of humanity, through Hineahuone, were related to the atua, including Tāne, Rangi, Papa, and IO (Jenkins & Harte, 2011; T. Smith, 2000) – that these forces of the Kauwae Runga and Kauwae Raro were the tūpuna of human beings. In knowing this whakapapa, in knowing of their divine origins, individuals would then understand themselves as descendants of atua and IO, and that through this whakapapa link they also inherit mana – a type of spiritual energy which “gives them the authority to have control over themselves, their circumstances, and other entities that may be impinging upon them” (NiaNia et al., 2017, p. 3). This then enables them to recognise their own individuality and unique place within the collective (Pere, 1991).

The next lesson of these pūrākau is that the atua were not perfect, and that humanity, having descended from atua, are also not perfect. As the pūrākau unfold, the atua personify various mental and emotional states (Rangihuna et al., 2018), and it is through their actions that lessons regarding the complexities of being human are communicated. Whiro, for example, was often violent and controlling in his interactions with his siblings. From the beginning he did not want change – he wanted everything to stay as it was because then he could remain in control (Kopua et al., 2021). He also believed he was of greater importance than his siblings and that only his voice and words mattered, though this belief makes sense in the context of him being the tuakana, the older sibling – a position that would have afforded him the respect of his teina, his younger siblings. However, as the tuakana he would have also been expected

to be understanding towards and nurture the teina, as the tuakana-teina relationship is one of reciprocity and mutual responsibility (Oetzel et al., 2020; Reilly, 2010). Him being ignored by his teina caused him great anger – an anger so great he lashed out and attacked his siblings. Because of these actions Whiro is often referred to as representing the ego, jealousy, selfishness, rage, and laziness (Pearse-Otene, 2021). It is also important to recognise that the challenges Whiro sent in the form of ngāngara ultimately helped Tāne to build the resilience and skills he needed to overcome future trials and adversities. In this sense, Whiro can be viewed as a representation of life's trials, and if these are overcome then we will attain the knowledge and skills needed to overcome future challenges. Tāne, on the other hand, is often positioned in opposition to Whiro, presented as the hero, the leader who forged ahead to bring his ideas into reality. However, despite his hero status he too is shown to be imperfect. In all his good intentions and drive to do what was best for everyone, Tāne often made mistakes and did not take enough time to think through his actions. What these pūrākau do well is communicate that even as celestial and terrestrial beings, humanity is not perfect, and mistakes will be made. However, the important part is learning from these mistakes and taking them as opportunities for growth (Smith, 2019).

The Pūrākau of Hine-nui-te-Pō

While the above pūrākau focused predominantly on the atua, the pūrākau that came after expanded on the lives of te ira tāngata, and the challenges that come with the human experience. One of the most important and vital pūrākau of te ira tāngata is that of Hine-nui-te-Pō, who was once known as Hineatauirā (the girl of the flashing morning). Though Hineatauirā was the daughter of Hineahuone and Tāne, through deception she ended up becoming Tāne's wife, as she had never known her father. Tāne came upon her bathing one

day and fell in love with her at first sight, and although he knew she was his daughter, he still chose to pursue her (Pearse-Otene, 2021). Papa, realising what her child was planning, warned Tāne that no good would come of his pursuit of Hineatauirā. However, he went ahead with courting her, and in time she too fell in love with him. Together the pair had many children and lived happily, though over time Hineatauirā began to yearn for knowledge of her father. One day she approached Tāne and asked if he knew who her father was. Tāne tried to avoid answering, though in the end he succumbed to her questioning and gave her a cryptic reply – “Ask the poles of our home”, he told her. Hineatauirā did as he said, and all four poles whispered to her the same thing, “Tāne is your father”. With the truth finally revealed, Hineatauirā was filled with a deep shame, and in the pain of this deception she took on the name Hinetītama (the deceived girl). In this despair, Hinetītama chose to leave Tāne and travel to Rarohenga – the realm of peace where the souls of the dead go – to be with her grandmother, Papa. When she reached the gateway to Rarohenga, the gatekeeper Te Kūwatawata stopped her and warned her to turn back as Rarohenga was not a place for humanity. However, Hinetītama was determined to leave the world of light. As she was about to cross over to Rarohenga, she saw Tāne had followed her, weeping and begging her to return with him to their children. Hinetītama refused, turned her back on him and said, “Return Tāne to the world of light. Raise our children and I will be here in Rarohenga to greet them at the end of their lives”. Entering Rarohenga, Hinetītama then became Hine-nui-te-Pō, the Goddess of the Great Night and Guardian of the Dead. And in Rarohenga, the realm of peace, she was able to find sanctuary and transform her despair and betrayal into a new force that enabled her to claim dominion over both life and death (Pearse-Otene, 2021; S. Larkin, personal communication, 17th September, 2023; Shortland, 1882; T. Smith, 2019).

Lessons from Hine-nui-te-Pō

The retelling of this pūrākau that I have provided is but one interpretation, yet across all the different interpretations I have heard, the power this pūrākau holds is the same, with numerous lessons communicated and transmitted within each word. One of the major lessons communicated is the trauma of incest and the consequences this trauma can have, such as how shame can change the way in which the individual views themselves. This was demonstrated by Hineataura changing her name to Hinetītama, reflecting her state of being at the time it was revealed her husband was also her father. However, while Hinetītama did enter a deep period of shame, embedding her feelings of deception into her new name, she still found the strength to take control over her circumstances, choosing to retreat to a space of peace where she could transform once more into Hine-nui-te-Pō, the atua of the great night, what is otherwise known as death (T. Smith, 2019) – and it was this final transformation that brought death to humanity. Thus, Tāne’s actions had great repercussions, as his disregarding of his mother’s warning led to the genesis of death for the children of him and Hine-nui-te-Pō, as well all the generations that followed (Pearse-Otene, 2021). This pūrākau communicates that even in experiencing trauma – and the emotional and psychological consequences of this trauma – it is possible to take control of and transform our circumstances. But also, the repercussions of trauma can be long-lasting and passed along to the next generations (Pihama et al., 2014; J. Reid et al., 2014).

The Next Generations: Tāngata Whenua, Descendants of Hineahuone

The descendants of Hineahuone imbued the lessons of the numerous pūrākau into themselves, using them to help navigate the Kauwae Runga and Kauwae Raro in their everyday realities. They took these lessons with them as they voyaged the Pacific ocean and navigated

their way to Aotearoa, with literature identifying their arrival between 800-1200 AD (Ihimaera, 2020; Salmond, 1991), though many iwi (tribes) and hapū (sub-tribe) have their own pūrākau which challenge these narratives, placing their arrival well before this particular time period. The numerous migrations brought with them an extensive knowledge base of “the movements of constellations, the heliacal rising of the stars, the arrival of comets, the phases of the Moon and many other astronomical phenomena” (P. Harris et al., 2013, p. 325), which they used to not only navigate the seas, but to track the passage of time, the change of seasons, and contribute to advancing architectural and agricultural practices. As they settled within Aotearoa, they became embedded within the natural environment, and the role of te ira tāngata identified within the pūrākau, as guardians of the atua and the natural world, was successfully passed on from Hineahuone. These descendants were known as tāngata whenua, the people of the land.

Tāngata whenua were constantly reading and interpreting the tohu, the signs, that were around them in the Rangi and Papa realms, the Kauwae Runga and Kauwae Raro (T. Smith, 2010). For example, tohu rangi are signs observed in the sky which provide astronomical and meteorological information. Tohu mate are signs of death, illness, or poor health. There were also experts in interpreting and communicating knowledge regarding these signs, on whom the iwi, hapū, and whānau relied upon to protect and guide them (Mitchell, 2021). These experts were known as tohunga, each of whom had their own specialist fields of practice and were considered essential for the wellbeing of the community. However, there were a specific few that played central roles in maintaining the spiritual, emotional, mental, and physical wellbeing of the collective (Durie, 2009). These include *tohunga ahurewa* – ritual experts able to interpret tohu wairua (spiritual signs) and assist ill individuals to return to a state of wellbeing (Mitchell,

2021) – and *tohunga matakite* – seers able to interpret visual tohu (of the seen and the unseen, the physical and the spiritual) to predict what would happen in the future (T. Smith, 2010). There were also *matekite*, who were able to see and interpret signs of illness and death within the living, as well as communicate with the dead (R. S. Ngata, 2014; NiaNia et al., 2019b).

Tohunga were educated within the Whare Wānanga, the highest school of learning that was created when Tāne returned to the world of light with the three kete of knowledge. The pathway to become a tohunga was restricted, limited to only those who had been identified from children as having the talent and perseverance needed to walk this long path (W. Niania, personal communication, April 6, 2022). Once these children had made their way through their foundational education, they were brought into the Whare Wānanga, and it is here that oral traditions like pūrākau were examined through a more in-depth lens relevant to the specialisation of that particular Whare Wānanga. So, for those that were studying under a tohunga ahurewa or tohunga matakite, the focus was on knowledge related to healing and maintaining the spiritual and physical wellbeing of the iwi, hapū and whānau (R. S. Ngata, 2014), including how to identify and heal trauma. This focus on understanding trauma saw the development of a comprehensive system for identifying and healing the spiritual, psychological, physical, and social impacts of trauma (Mildon, 2016; Pere, 1982; T. Smith, 2019).

Tūpuna Perspectives of Trauma

Before I begin outlining some of the ways in which trauma was understood, it is important to understand that knowledge from this time is extremely difficult to locate and access. Colonisation forced a lot of this knowledge base to become suppressed, and of what

did remain in public view was often re-framed through a colonial lens (J. Reid et al., 2014). As such, the ways in which trauma was viewed and responded to that I will be identifying is likely only a small part of the complete picture.

The majority of what I have learnt about how trauma was conceptualised has come from Matua Wiremu NiaNia, who is a tohunga ahurewa and matekite. Matua Wiremu was taught by his grandmother, Te Awhimate NiaNia (also a tohunga ahurewa and matekite), how to heal and has worked in numerous mental health services over the years, including as a part of the Māori cultural therapy team in the mental health unit at Gisborne Hospital, and at Te Whare Mārie, a specialist Māori mental health service. Currently he delivers wānanga to support and train matekite to become Mātanga Mahi Wairua (practitioners that work within wairua to help facilitate healing), continuing the transmission of knowledge from his kuia (NiaNia et al., 2024). This knowledge comes from the Whare Wānanga of his tribal areas of Ngāti Tūwharetoa and Tūhoe. According to Matua Wiremu, one way in which trauma was viewed was as a violation of tapu (NiaNia et al., 2019b). There are many different descriptions of tapu, though broadly, tapu refers to that which is sacred, describing one's personal tapu as well as an ethical framework for the protection of the spiritual, psychological, physical, and social dimensions of the self and the wider whānau, hapū and iwi (A. Eketone, 2012; Moeke-Maxwell & Nikora, 2019). The specific tapu that Matua is referring to is *te tapu o te tāngata* (Tate, 2010), which refers to the intrinsic or personal tapu of human beings. Te tapu o te tāngata is inherited through the whakapapa connections to the atua and IO, and is sourced from within mana, within the spiritual authority of the individual (Shirres, 1982). In this sense tapu and mana are understood as being intertwined (Eruera & Ruwhiu, 2016). This personal tapu means that all of humanity from inception are sacred, and thus, must be treated with the utmost respect for their unique

birth right and position in the hapū and whānau, as well as their potential to contribute to the wellbeing of the community (A. Eketone, 2012; Eruera & Ruwhiu, 2016; NiaNia et al., 2019b; Shirres, 1982).

A violation of tapu refers to anything that impacts the sacredness of the person, including trauma inflicted upon the psychological, physical, and social aspects of the individual (Moeke-Maxwell & Nikora, 2019). According to Matua, an example of a violation of tapu “would be sexual abuse or any other form of abuse. I would see such abuse as a breach of tapu and fundamentally a wairua problem, just as much as it is a psychological problem, to address the problem, we need to find a way to address that transgression, spiritually as well as psychologically” (NiaNia et al., 2019b, p. 335). Referring back to the pūrākau of Hine-nui-te-Pō, her tapu, while she was still Hineatauirā, was violated by Tāne, who courted and married her while knowing she was his daughter. This violation increased her vulnerability to ngāngara – the bugs of Whiro which represent internal manifestations of emotional and mental distress, which may then cause physical illness, pain, and disease (Mildon, 2016). She became overwhelmed with intense shame of the truth, which also impacted her understanding of her identity. This then resulted in her name change to Hinetītama. The ngāngara that attacked Hinetītama greatly impacted her relationships and ability to interact and communicate with not only herself, but also with her children (Cameron et al., 2021; Mildon, 2016). And because the ngāngara were not addressed, because the shame continued to grow, Hinetītama made the decision to leave the world of humanity and go to Rarohenga. This decision makes sense when thinking of Rarohenga’s purpose – as a place of rest, peace, and retreat. Hinetītama made the decision to manaaki (provide care, respect, or support) herself and to do that she decided to go to Rarohenga, into the folds of her grandmother Papa, and find a space of peace where she

could process her experience. This space enabled her to take the lessons from her experience and transform herself into Hine-nui-te-Pō, the atua that holds guardianship over death and welcomes the dead into a loving embrace of peace just as Rarohenga did for her. While for some this may be seen as a commitment towards ending her life, for Hinetītama the knowledge that she is of both the physical and spiritual meant that she was simply returning to the place that she came from – she was returning to her original wairua form (Marsden, 2003). From this perspective, Rarohenga is an important realm for tāngata whenua, as it ensures there is a knowing of the after that follows the human experience – that once you leave the physical realm you are simply returning home to the wairua realm. However, many contemporary interpretations of Rarohenga have associated it with darkness, evil and the underworld – interpretations that have derived from colonial re-framings which have altered our pūrākau to be more in line with Euro-Christian beliefs of heaven and hell (McBreen, 2022; Pouwhare, 2016).

When Hinetītama decided to go to Rarohenga to manaaki herself, she likely did so in the knowledge that her children would not be lacking without her. An important aspect to understand about these pūrākau is that they were developed pre-colonisation, and thus, the lens through which they were created is different to the lens we apply in contemporary times to understand them. While from a contemporary perspective her leaving may be interpreted as being hugely traumatic for her children, there are several other factors that should be considered when thinking about the possible trauma she may have caused. The first is that her extended family were still there to provide support to raise her children. This reflects pre-colonial parenting practices in which mothers were not necessarily the main caregivers, as everyone within the whānau, hapū, and iwi played a vital caregiving role (Jenkins & Harte, 2011). Tāne,

as the atua of the forests is the father of all plant life, who are essentially the tuakana of his human children. His siblings, the other atua, as well as their children, also resided in the natural environment in which Hinetītama and Tāne’s children were born and raised, meaning their uncles, aunties, and cousins were to support them. The children’s grandparents, Rangi and Papa, sat above and below them, always watching over them. Furthermore, Hinetītama and Tāne’s children would have known of their wairua whakapapa, that they are of both the spiritual and the physical, and thus, understood that while their mother was no longer physically with them, she would always be available to them in her wairua form, and that they would meet her again at the end of their physical lives.

There are also other ways in which trauma was conceptualised. Takirangi Smith (2019) explored archives and integrated his own knowledge as a tohunga whakairo (expert of reading the signs in wood, particularly in relation to carving) to develop a report exploring traditional understandings of trauma and well-being. According to this report, one way of conceptualising trauma was as patu ngākau, which “describes a deep wound that is related to an event that causes shock” (T. Smith, 2019, p. 26). Patu ngākau can be translated as an assault to the heart or the emotional core of an individual. This assault refers to the initial event, which often involved either physical and/or psychological abuse or events that were out of the individual’s control, such as natural disasters. The patu ngākau would then impact the wellbeing of the individual, including their spiritual, psychological, and physical health. One of the greatest impacts on the psychological dimension of wellbeing is whakamā, which, according to Knight (2021), has no direct English translation, though when broken down into “whaka” – meaning to cause or to make – and “mā” – meaning to be white or pale – it may be understood as referring to being exposed to an experience that results in a pale complexion.

This is supported by Smith's description of whakamā as feelings of shame associated with a sense of powerlessness when exposed to an individual or group with greater power (T. Smith, 2019). Metge (1986) expands on this by exploring whakamā in relation to mana, whereby whakamā may be caused by the individual being unable to assert their mana in a specific context, or if their mana has been positioned as being of a lower status than others. Furthermore, if whakamā is not addressed, it may progress into pōuritanga, which is described as a mental state of sadness that ranges in intensity from a more general anxiety to an intense suicidal depression (T. Smith, 2019). Pōuritanga is also used to refer to darkness, so it can be understood as a state of very little hope, where there is no light at the end of the tunnel.

Returning once more to the pūrākau of Hine-nui-te-Pō, her experience of patu ngākau was finding out that her husband was also her father. She was then overcome with whakamā, with shame at the recognition that she was deceived by Tāne, who had rendered her powerless by keeping the truth from her. This whakamā embedded itself into her identity, resulting in her name change to Hinetītama. For Hinetītama, her shame became so overwhelming that she entered a state of deep pōuritanga, and it was in this state she came to the decision to leave the world of light and go live in the world of darkness, in Rarohenga. In committing to this decision, Hinetītama had entered a state of whakamomori. While whakamomori is often used to describe suicide, according to T. Smith (2019), whakamomori encompasses "a range of emotions including to be in extreme despair or fret desperately or become committed to a desperate course of action" (p.28). This is vital to understand, as entering a state of whakamomori does not necessarily mean that death is inevitable. While it is the final stage of pōuritanga, where the will to live has lessened, it is still possible to return from a state of whakamomori. This is demonstrated through the transformation of Hinetītama into Hine-nui-

te-Pō. As identified above, her journey to Rarohenga gave her the space she needed to process her trauma, enabling her to transform her experience into new energy to take on a role that would require her to manaaki the wairua of those that have passed. In this sense, her first-hand experience of trauma and her journey into processing her trauma provided her with the knowledge needed to support the rest of humanity as they journeyed from their physical existence back to the wairua realm.

There are also further trauma conceptualisations that incorporate te ira atua, the divine element, into their framing. The concepts of ngākau riri and ngākau pūhaehae embody behaviours, thoughts and feelings associated with the most violent and ego-centric of the atua, such as Tūmatauenga (the atua of war) and Whiro (T. Smith, 2019). Ngākau riri is primarily linked to ira atua tāne (divine being of the male element) violence, as the word riri can be translated to violence and anger. However, according to T. Smith (2019) it can also mean “to put up fences, barriers or screens”, and when related to the ngākau, may mean “to screen off, shut down or create barriers to the ngākau” (p.29). The ngākau in this description is of the ira tāngata side, the human side. Thus, in creating barriers to get to the ngākau, the human side of the person is cut off and the individual is able to embody a specific atua. This was often made use of during war, with warriors undergoing specific rituals to separate them from their human side so they may take on the warrior qualities of Tūmatauenga, of which were essential for battle. Once these battles had ended, they would then undergo a similar process in the reverse, where the ira atua side, the Tūmatauenga side, was separated from them and their human side re-instated. One way in which this process of whakanoa (to make ordinary, to return to a state of normality) was actioned was through sending warriors to walk under the whare tāngata (referring to the womb) of a powerful wāhine. This process highlights the spiritual power of

the whare tangata (house of the humanity, referring to the womb), which is embedded with the life-giving abilities inherited from Papa through the menstrual water soaked clay which Hineahuone was fashioned from (Murphy, 2019).

The state of ngākau riri was not always achieved through conscious choice and may have been caused by “kino (ill intentions or actions), tapatapa (affect or stigmatise by name), kangakanga (cursing), patu ngākau, whakahīhī (ridicule), and parau (falsehood)” (T. Smith, 2019, p. 30). What is interesting about ngākau riri is that it may also offer protection from these causes, as the separation from the human side is essentially a separation from the emotional core, from the psychological and emotional dimension of self, enabling a protection of this vulnerable part of the individual. If the individual remains in a state of ngākau riri, then what will follow is ngākau pūhaehae, which refers to feelings of envy and jealousy that swell within and causes a severing of relationships (T. Smith, 2019). However, depending on the context, this could also occur in the reverse, whereby ngākau pūhaehae causes ngākau riri. Ngākau pūhaehae is often linked to Whiro, who was so jealous of his younger brother Tāne that he actively tried to attack and hurt him, both psychologically and physically. As seen in the pūrākau of Noho Tatapū, when Whiro’s proposal to obtain the three baskets of knowledge was rejected, he gathered an army to sabotage Tāne’s journey. Not only did he physically attack his brother, but he also sent ngāngara, bugs that attack internally, to kill Tāne and his supporters. Because of this, Whiro is often referred to as the origin of negative emotions and any diseases that may stem from these emotions (Kopua & Skirrow, 2023).

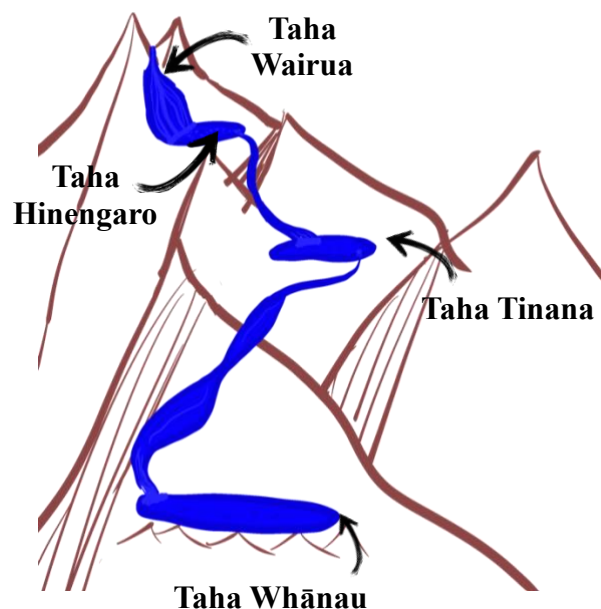
Tūpuna Responses to Trauma

Just like the diverse conceptualisations of trauma, there were also diverse responses for healing trauma. According to Matua Wiremu (personal communication, June 23, 2021), the celestial realm, the Kauwae Runga, was central in responding to and healing trauma. The Kauwae Runga is often framed in two ways: as Ranginui, the cosmos and lowest celestial heaven, and what is known as wairua. Wairua is often used to refer to the spiritual or celestial dimension of lived reality (Marsden, 2003; Valentine et al., 2017), and within Matua Wiremu's teachings it takes on numerous different forms, some of which can be understood through the exploration of its etymology. The first etymological narrative breaks wairua down into two words: *wai*, meaning water, and *rua*, meaning two (Pere, 1982; Valentine et al., 2017). Wairua then is comprised of two streams of water, which can be represented in a couple ways. The first is that the streams connect the individual to their ira tāngata whakapapa, their human ancestry, as each stream is inherited from their parents, of who's own wairua is comprised of the streams of wairua from their parents, with this inheritance of wairua connecting the generations (T. Moriarty, personal communication, March 31, 2021). At conception the physical and spiritual essences of the parents come together to form the taha wairua (spiritual side or body) and the taha kikokiko (physical or flesh side/body) of the foetus (Moeke-Maxwell et al., 2020). Upon conception the foetus also inherits the experiences, narratives, and knowledge of their whakapapa (ancestry) line, as these are embedded within the wairua of their tūpuna (W. Niania, personal communication, April 6, 2022; Whakaatere & Pohatu, 2011). The second way of understanding the two streams is as one stream representing te ira tāngata, the human element of the individual, and the other te ira atua, the celestial element that was inherited by humanity through Hineahuone (W. NiaNia, personal communication, June 23, 2021).

The second etymological narrative describes the wairua that exists externally from the individual, what is often referred to as Te Ao Wairua (the spiritual realm). In this narrative, wairua is broken down into three words: *wā*, meaning time or space, *i*, meaning eternal or timelessness, and *rua*, meaning knowledge. From this perspective, wairua refers to the eternal knowledge or potential that exists across time and space, of which humanity – due to their taha wairua – have complete access to (NiaNia et al., 2019a). This narrative combined with the previous etymological narrative gives a broad overview of the whakapapa of wairua. As human beings we have a spiritual body that is connected to the spiritual bodies of all of those in our ancestry lines. This connection between these spiritual bodies can then be traced back to the atua, Hineahuone as the first human, and the greatest source of potentiality, IO (Royal, 1992).

Figure 1

Matua Wiremu's Model of Wellbeing



In describing the role of wairua within the healing process, Matua Wiremu (personal communication, June 23, 2021) utilises a metaphor which uses the natural elements to describe wellbeing and the impacts of a violation of tapu or patu ngākau. As seen in Figure 1, this metaphor contains four dimensions of wellbeing – the Taha Wairua (the spiritual dimension), the Taha Hinengaro (the psychological and emotional dimension), the Taha Tinana (the physical dimension), and the Taha Whānau (the family and social dimension). These dimensions of wellbeing are represented by a mountain that has three pools of water all connected to one another by a single stream sourced from a waterfall at the top of the mountain. The waterfall represents the Taha Wairua of the person and flows directly into the Taha Hinengaro pool. The water from this pool feeds the pool below it, which represents the Taha Tinana. The water from the Taha Tinana pool then feeds the pool of water located at the foot of the mountain representing the Taha Whānau. When wairua is flowing, the Taha Hinengaro pool and all the other pools below will continuously get a fresh flow of water, ensuring they are kept clean. However, when the flow of the waterfall, of wairua, is disrupted, the pools are more likely to become polluted, as the water is now stagnant. Within this representation, the disruption is the violation of tapu, the patu ngākau, and the pollution represents illness. With the flow of wairua disrupted and the water now stagnant, the ngāngara, the bugs which carry distress and illness, can more easily infect the Taha Hinengaro pool. This polluted pool of water now flows down into the Taha Tinana pool, causing illness in this dimension (Mildon, 2016). If the pollution is not cleared above it will continue to flow out further into the Taha Whānau, impacting relationships and the wellbeing of family (Cameron et al., 2021; Mildon, 2016). Essentially, what is impressed in the mind is expressed in the body, which will then flow into the whānau (Mildon, 2016; W. NiaNia, personal communication, June 23, 2021). To clear these pools, it is essential the disruption is addressed, and the individual is re-aligned with the Taha

Wairua. This was generally managed by the *tohunga ahurewa*, the spiritual expert, through the process of spiritual reparation. This process was undertaken in diverse ways and often did not have a set duration – it took as long as it needed, as guided by the type and context of the violation. Some of the ways in which the process of spiritual reparation was undertaken was through *mirimiri* – the application of spiritual energies or vibrations (Mildon, 2016; Roestenburg, 2020); *romiromi* – the process of releasing stagnant energy (usually resulting from trauma) stored within the body (Mildon, 2016); *matekite* – the use of second sight; *rongoā rākau*: remedies derived from *rākau* (plants); *ritenga* - rituals and incantations; *wai/hauwai* - use of water or steam; and *karakia or inoi* – prayer or incantations (Ahuriri-Driscoll, 2014; Gemmell, 2020; Mildon, 2016).

Smith (2019) identified three types of responses to violations – utilisation of punishment; healing spaces; and *mihi* (acknowledgement) and *poroporoaki* (speeches of farewell). Healing was given to both those who enacted the *patu ngākau* as well as those that were violated. For violent offending, such as that associated with warfare, it was understood that the individual had separated from their human side, so healing strategies focused on reconnecting the individual to the human part that was caring and nurturing. In extreme cases, where the individual threatened the safety of the entire community, they were placed into isolation, forced to spend time on their own to reconnect with their *ira tāngata* side and *ngākau*. For less extreme cases, they were taken into the healing spaces of peace and darkness to reconnect with *te ira tāngata*. These healing spaces were a vital part of the healing process and were the first place those who experienced *patu ngākau* were taken. This response was an immediate one carried out by the whole community, ensuring those affected knew they were safe and supported. These healing spaces were positioned within the domains of the *atua*

Rongo, Hinerongo, and Hine-nui-te-Pō, each of which represent peace and darkness, so assigning these healing areas as being under their domain was very purposeful. Just like how Hinetītama entered the peaceful realm of Rarohenga and used her trauma to transform into the atua of death, as well as how Rongo banished Whiro to the darkness of Rarohenga to find peace, the aim embedded within these healing spaces was to guide the individual into the darkness of their experience so they can transform, grow, and find peace from the violation. Essentially, those that experienced trauma were confined to these dark and peaceful places to have the space and time to process the experience until their pōuritanga no longer remained and those affected were ready to return to day-to-day life. The tohunga was central to this process, though the way in which this transitioning process unfolded depended on the circumstances and extent of the patu ngākau. To understand the patu ngākau, the tohunga would ask questions about what had happened and use the answers received to plan the healing process. Mihi were central to this, as it was vital that the patu ngākau and the resulting psychological and physical impacts were acknowledged and expressed. After this expression, karakia were performed to restore the tapu and to whakamana (to enhance the mana of) the affected party (NiaNia et al., 2019b). As improvements were identified, poroporoaki was used to release the final remains of the patu ngākau and close off that part of the healing, signalling a shift towards a return to the world of light (T. Smith, 2019).

Kupu Whakamutunga – Closing Words

In closing this chapter, it is important that I again acknowledge that the mātauranga I have explored is only a small part of the massive knowledge base that tāngata whenua developed over centuries, and what I have identified in this chapter includes only that which I could get access to. This knowledge was sourced from multiple different sites, including

published academic literature, “grey” literature and reports, and through oral transmission. I have managed to build strong relationships with a few healing experts over the last few years who have been generous in sharing their knowledge. These experts are often difficult to access unless you manage to enter the right networks and prove you are not there simply to take the knowledge and use it for purposes of self-interest. The way in which this knowledge is protected also means that much of it may never be recorded in written form, and I myself have made the decision to omit specific mātauranga due to both the sacredness of it and to protect it from misuse and misappropriation – of which has occurred in the past and continues in the present (Marsden, 2003; L. T. Smith, 2012). I am also limited in terms of language, as my only language is English, and as such, I am unable to understand the full breadth and depth of the mātauranga embedded into our oral traditions. This difficulty in accessing this knowledge reflects the long-lasting impacts of the trauma of colonisation.

Despite these challenges, the knowledge that I did manage to compile demonstrates that tāngata whenua already had a deep understanding of trauma, the consequences of trauma, and the ways in which trauma can be healed. This is important to understand as it challenges the purposeful retellings of tāngata whenua histories and realities that have become embedded in contemporary societal narratives. Tāngata whenua had already developed intricate and complex systems for addressing trauma, and in this sense, there were already psychologists – if we are to define psychologists as those who study the mind, human behaviour, nature, functioning and the soul (Duran, 2019; Durie, 1997a) – within Aotearoa before the arrival of Europeans. This also means that my growth from Te Pū into Te More could have been very different if colonisation did not occur. I would have been able to consciously draw sustenance from wairua, and any issues I encountered during my growth would have been addressed

quickly by the tohunga and supported by the rest of the iwi and hapū. However, because colonisation actively worked to counteract and re-frame Mātauranga Māori, many tāngata whenua, like me, were separated from this knowing of our lineage. Essentially, while I know of colonisation, I also realise that I do not know the full details of where, when, and why it began – all vital questions to truly understand the origins of my own trauma. To answer these questions, we must look across the seas towards distant Indigenous lands. While tāngata whenua were living out their everyday realities, across the world a wave of change was arriving on Indigenous shores, altering their life worlds, and transforming their ways of knowing and being forever. Ships that had never been seen before, carrying a new people, new culture, new ways of seeing the world were “discovering” Indigenous lands, bringing with them tidal waves of change. Change that altered their environments into that which enabled the intergenerational transmission of trauma.



TE WĒU



Kupu Tīmatanga

As a child growing up within a space of trauma, I did not know just how unstable the world around me was. As Te Weu, the rootlet, my purpose was to sprout above Papatūānuku and prepare for my growth into a full-grown tree, able to stand strong and provide shelter to all the new life that will grow beneath my branches. If this growth had occurred within a space free from interference, I would have attained all the resources I needed to not only safely grow into my next stage of development, but to stay standing during all types of environmental events. However, because of colonisation, the rootlets I grew as Te Weu were too fragile to provide the stability I needed to fulfil my purpose at this stage of my development. Because of this, when I eventually popped out of Papatūānuku as Te Weu, I desperately needed support from my family of trees around me to grow and strengthen my roots. But they too did not have the strength to fulfil their purpose at their stage of development, because they had also been planted in the same polluted space. My parents and family simply did not have the ability to provide me the stability I needed – they were using all their vitality trying to prevent themselves from collapsing.

As a child, I did not get the stability I needed to grow into the next stages of development. I did not have the stable home environment or whānau there to support me when life became hard. I did not have anyone to teach me what I needed to safely navigate the world around me – teach me how to understand and process my emotions; teach me about what positive and loving relationships looks like; or teach me how to deal with the waves of challenges that life will launch at me. All necessary skills and protective factors for not only attaining stability and wellbeing (Kukutai et al., 2020), but living a life that is long, meaningful and honouring of the life my tūpuna fought hard for me to have (Rides At The Door & Shaw,

2023). I did not get any of that, and as an adult I started to question why. Why did I not have a place of stability to grow without fear? And now I know the answer to that question is colonisation. And while this is something I have heard persistently over the years I did not really understand the *how* – *how* colonisation was able to destroy so much and continue impacting me in the present even though it began in the time of my tūpuna over 184 years ago. So, this chapter is about the *how*. About understanding the origins of the form of colonisation that was implemented within Aotearoa and completely transformed the lives of my tūpuna.

Finding out about the *how* of colonisation has been challenging in many ways. In being confronted with the colonisation narratives of Indigenous peoples all over the world, I felt such deep sadness and intense anger. Pain, confusion, shock. I just could not understand how human beings were able to treat other human beings in such horrendous ways. But I also came into the realisation that I knew very little about the true history of my lived realities. And in recognising how little I knew, and how much knowing the history of my colonisation has helped me to better understand the *how* of my reality, I initially attempted to fit hundreds of years of history into a dozen pages. I wanted so much to try and tell the full story of colonisation as I believed it was vital that the truth of what happened is known. Because in the knowing I think there would be a greater understanding of the inequities Indigenous people experience on an everyday basis. Why, as a colonised Māori, I struggle to find a space within the world that fully accepts me as I am. Why I have experienced the trauma that I have. And though this knowing will likely cause discomfort for many Pākehā, this discomfort can also be used as a space for positive transformation, for “doing better” (Russell, 2022). Though I also recognise that the doing better may hold within it too much change for those that have been privileged to receive the benefits of colonisation (Pedersen et al., 2022). My mum told me something when I was

younger that has endured within my memory until now – that Pākehā are afraid that Māori will do to them what the colonisers inflicted upon Māori. That, essentially, in choosing to “do better” they would lose the privileges their whiteness has afforded them (Terruhn, 2015; Tuffin, 2008). And while I know there are Pākehā who this does not apply to, and are undertaking their own decolonising practices (Huygens, 2011), my lived experiences of racism tells me there is truth within my mum’s words.

The privilege that Pākehā have experienced within Aotearoa New Zealand has its origins in what is known as contemporary colonisation or modern colonialism (Alfred & Cornassel, 2005; Langridge & Crawford, 2022; Terruhn, 2015). This form of colonisation shaped the lived realities of myself and my tūpuna, originating from The Doctrine of Discovery (also known as The Doctrine of Christian Discovery), a law of international colonialism developed in the 1400s which provided European nations with religious justification for taking to the seas to conquer “new” lands (Charles & Rah, 2019; Miller, 2019). While The Doctrine was being implemented in faraway Indigenous lands, my tūpuna were voyaging across the seas, navigating their way around the Pacific and exploring the many islands scattered across the vast oceans, including Aotearoa. I find the idea of both peoples navigating the seas at the same time, yet unaware of the other’s existence, an interesting one to think about. I started to imagine what would have happened if my tūpuna had encountered them on their voyages and saw the pain they were inflicting on others. What if internet technology existed at that time? What would have happened if they were able to watch a livestream of the violent colonising actions the Europeans inflicted upon Indigenous peoples across the world? Would they have been better prepared for the arrival of the white sails? Would the colonisers have been shamed into stopping now that their actions were exposed to the world? Would it have changed anything at

all? Because even though we now have instant access to digital platforms which provide the opportunity to learn about colonisation as well as instantly observe and scrutinise actions of white supremacy and colonial oppression, hatred and violence not only persists but seems to be thriving, instantly accessible to a large worldwide audience (Mott & Cockayne, 2021). This tells me there is an absolute belief within parts of the population that such actions are just and justifiable – that it is somehow right and righteous to take racist and violent actions against a group of people who have a different set of beliefs (Boisen, 2012; Waitoki, 2019).

This belief system of superiority is embedded within the principles of The Doctrine of Discovery, and though this document is an old one, these beliefs persist in contemporary times, becoming the foundation on which Western, colonised society was established (Charles & Rah, 2019). In this chapter I will examine this document and reflect on *how* it shaped colonisation and persists in contemporary times, maintaining an environment in which trauma continues to be transmitted through the generations.

The Doctrine of Discovery – The Origins of Contemporary Colonisation

At the centre of The Doctrine of Discovery is an ideology that centres Euro-Christian superiority. The Doctrine was essentially developed to justify colonisation (Assembly of First Nations, 2018; Miller et al., 2010; J. Reid, 2010), and while there were those who opposed it (Bess, 2011), overall, there was very little moral or ethical reflection taken (T. Ngata, 2024b). Colonisation was essentially positioned as “right” because The Vatican positioned themselves as being chosen by God, with the Pope positioned as God’s delegate on Earth, and thus, everything they did was presented as righteous (Bess, 2011). Those that aligned themselves with The Vatican, were then, by extension, also chosen by God and thus, their actions were also

positioned as right and righteous (Charles & Rah, 2019). This is reflected in the way in which religious wars, like The Crusades (undertaken to prevent the expansion of Muslim states and make claim to the Holy Lands in the Middle East) were framed, with Pope Innocent IV describing them as “just wars fought for the defense of the Church” (Miller et al., 2010, p.9). This framing of war not only justified their actions as a form of self-protection (Mutu, 2019), but also positioned The Church and Euro-Christian identity as “good” and anyone opposing them as “bad” (Terruhn, 2015). This became a central part of the colonising process, with Indigenous peoples consistently positioned as non-human, savages, evil, and heathens; and Europeans positioned as good, right and natural (Wall, 1997). While these narratives were initially used to gain the support of European society for colonisation (Mutu, 2019), in contemporary times these narratives maintain the idea that colonisation was, overall, beneficial for Indigenous peoples (Ab Razak, 2024), while also informing narratives of internalised racism and colonisation (Gandhi, 2021; A. Moewaka Barnes et al., 2013).

The narrative of Euro-Christian superiority outlined by Pope Innocent IV informed the development of The Doctrine of Discovery (Miller et al., 2010). According to Ngata (2024) and Miller et al. (2010), embedded within The Doctrine are key principles developed to ensure the success of colonisation, including: 1) Prioritisation of profit; 2) Disregard for Indigenous life; 3) Euro-Christian superiority; 4) Destruction of Indigenous sacredness (referring to spiritual knowledge and practices); 5) Systems for the extraction of material resources; 6) Protection of colonial privilege; and 7) Crown and Church paternalism, whereby The Crown (referring to the British, though it can be applied to all European coloniser nations) and The Church positioned themselves as the “parent” and Indigenous peoples as their “children”. The first principle, the *Prioritisation of Profit*, was the main reason The Doctrine of Discovery was

created (Bock, 2020; Kouega, 2022). Within The Doctrine the term profit has dual meanings. From the position of the European nations, profit referred to material gains, specifically, the expansion of their territories through the theft of land and natural resources from Indigenous peoples (Buckelew, 2015; Woodard & O'Connor, 2019). From the perspective of The Church, profit referred to the expansion of Christianity through the conversion of Indigenous peoples, which most often occurred through force and assimilation (Bess, 2011). The rest of the principles can then be viewed as a framework comprising the beliefs and actions needed for both the European nations and The Church to attain the economic and religious/spiritual profit they desired.

The way in which the above principles were implemented were refined over time, eventually developing into two main strategies for colonising – violent colonialism and kind colonialism (T. Ngata, 2024b). Violent colonialism was implemented across Indigenous lands at differing levels, most often utilised when the material benefits of colonising clearly outweighed any possible negatives (Castanha, 2015; Charles & Rah, 2019; T. Ngata, 2024a), and included acts such as enslavement and genocide (Stannard, 1993; Wolfe, 2006). Christopher Columbus, one of the most well-known figures in the history of colonial expansion, implemented a violent colonialism strategy on his journey from Spain to the “New World” in 1493 (Muldoon, 1980). These acts were disguised by the Spanish within legal tools and documents like *El Requerimiento* (1513) (The Requirement), which was said to be designed to “introduce” Indigenous peoples to The Doctrine of Discovery (Hanke, 1938; National Library of Medicine, n.d.), and provide them the “opportunity” to submit before any violent action was taken (Faudree, 2015). The Spanish were able to justify this by framing *El Requerimiento* as a part of their (self-appointed) God-ordained guardianship duties over

humanity. However, the way in which the Spanish enacted this duty did not reflect this guardianship role, with El Requerimiento purposely delivered only in Spanish, meaning that the Indigenous peoples did not know what was happening or what the arrival of the Spanish meant for their future (Rivera & Pagán, 1992; Stannard, 1993).

The content of El Requerimiento demonstrates the extent to which religion and economy were interconnected (Muldoon, 1980). In the first half of El Requerimiento, Indigenous peoples were expected to become Christians and acknowledge The Church and The Spanish Crown as the true rulers of their lands (Goldman, 2016). The second part then narrated the possible outcomes faced depending on their response. If they accepted Spanish rule they would be considered “good” and would be allowed to continue living on the land, though their land would now be owned by The Spanish Crown. If there were any sign of a refusal or a delay in their response, they were threatened, in the name of God, with war, the enslavement of their wives and children, and the theft of everything they owned. Furthermore, the responsibility for these acts were attributed as being the fault of the Indigenous peoples and not the colonisers (Northeastern University, 2024). El Requerimiento essentially implements all seven principles of The Doctrine. The wording places the blame on Indigenous peoples for choosing to not be “good”, enabling the Spanish to rid themselves of any sense of culpability while also demonstrating their superiority (T. Ngata, 2024b; Stevens, 2020). The use of legislature enabled them to justify their actions and protect themselves from opposition, safeguarding their colonial privilege (Legnani, 2020). The way it was delivered also displayed a total disregard for Indigenous lives and their spiritual lifeworld, as well as the extent to which Indigenous peoples were viewed as unable to make the “right” (meaning colonial) decisions (Straubhaar, 2015). And the resulting genocide and enslavement provided the pathway for them to implement their

systems of extraction, stealing the land and the resources within it (Rivera & Pagán, 1992). Furthermore, because the Spanish had God and The Church on their side – whereby Columbus was positioned as doing God’s work (M. Charles & Rah, 2019) – they would be considered righteous in any actions they took, as they had received “divine authority” to authorise the invasion and ownership of Indigenous lands and peoples (Bess, 2011; T. Ngata, 2024b). The Indigenous peoples, as heathens, would then be considered as deserving of the resulting violent consequences (Muldoon, 1980; Rivera & Pagán, 1992).

Kind colonialism was implemented by the European colonisers as a more affordable way of colonising, as the expenses associated with sending their military overseas were extremely high, and thus, there needed to be a guarantee in a profitable return to justify military use (T. Ngata, 2024a). Kind colonialism essentially operates on the false ideas that colonisation is inevitable, beneficial, and necessary (Ab Razak, 2024; Boisen, 2012; T. Ngata, 2024b), and is comprised of three features: first, the coloniser convinces the local population that colonisation is inevitable, beneficial and necessary (Kouega, 2022); second, the coloniser quickly and aggressively assimilates Indigenous peoples through systems like education, policy, and media (Woodard & O’Connor, 2019); and third, the internalised racism or oppression resulting from assimilation processes enables the coloniser to recruit the local Indigenous populations to carry out their work of colonising for them (Seet, 2021). This strategy of colonialism is perhaps best reflected in the colonial myths – such as Indigenous peoples being children, savages, and lacking in intellect (L. T. Smith, 2012) – that perpetuate into contemporary times and reaffirm colonial governance as a necessary paternal structure to uplift and “save” Indigenous peoples (Stevens, 2020).

Both colonising strategies inflicted numerous traumas upon Indigenous peoples across the world. When Columbus landed on the shores of what is known today as North America in the late 1400s, massacres, stolen land, reservations, boarding schools, forced assimilation, and broken treaties became central to the Indigenous experience of colonisation (Brave Heart & Chase, 2016; Charles & Rah, 2019). From the time James Cook, a well-known and still celebrated British coloniser, touched down on the shores of what is known today as Australia in 1770, what followed was a very similar process to that which played out almost 300 years ago in North America. Massacres (J. Harris, 2003), stolen land, assimilation policies (K. Menzies, 2019), forced removal of children from families (what is known as the Stolen Generation) (Australian Human Rights and Equal Opportunity Commission, 1997; Haebich, 2011), and the implementation of Christian Missions, reserves, and stations became the new Aboriginal reality, colonising and controlling Aboriginal identity through separation from culture, genealogy, and spiritual practices and knowledge (Atkinson, 2002; Maddison, 2013). Trauma upon trauma was inflicted on Indigenous peoples across the world, and yet there are still those who embody the White Saviour narrative, believing that colonisation saved Indigenous peoples from a life of savagery (Straubhaar, 2015). Trauma upon trauma was inflicted and yet the pain and ill health that many Indigenous peoples experience is treated by colonial powers as an individual fault and not the fault of the colonised systems (Stevens, 2020), revealing the extent to which these colonising strategies have succeeded. The system is not broken – it is doing what it was designed to do (Griffiths et al., 2016). And this is why I struggled to not tell the full history of colonisation within this chapter – because if people knew the actual reality, I hope it would at least get them thinking about their worldview and beliefs. Get them engaging more critically with what they were being told or not told. And perhaps

then we would have the critical mass needed to create the major changes needed to heal and end colonisation once and for all. But for now, all I can do is hope.

Kupu Whakamutunga

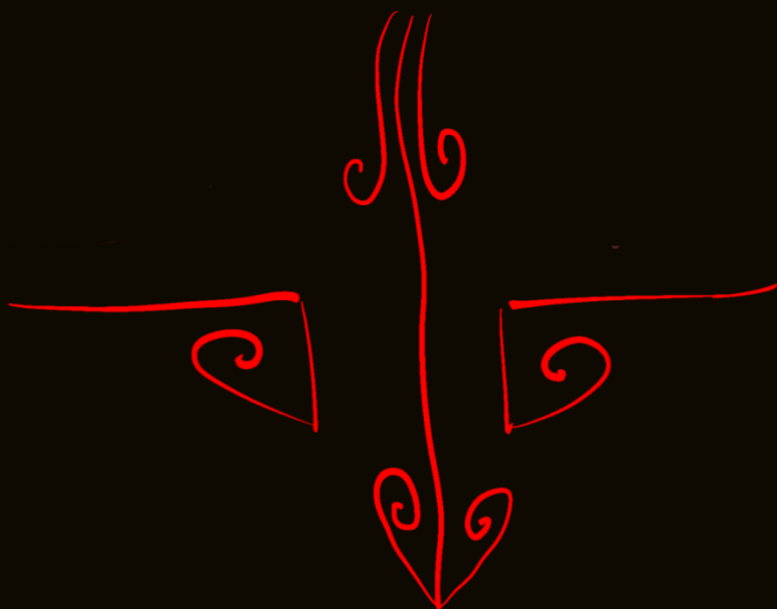
Learning about The Doctrine of Discovery and the way in which it was implemented across Indigenous lands helped me to understand the vast amount of time, energy and resources that were invested into the development and refining of ways to colonise. That there was a conscious decision to invest in the refining of the *how* of my ancestors' trauma experience, the *how* of my trauma experience. From birth, the colonisers were indoctrinated into a system which elevated the Euro-Christian identity above all others, into a space of divinity that embedded within them a belief that they were superior to all other lifeforms (Bess, 2011). As a result, they internalised the institution represented in The Doctrine of Christian Discovery, incorporating into their being the value system of The Church and European royalty (M. Charles & Rah, 2019). For the European colonisers, the value system laid out in The Doctrine provided evidence for their narratives of Euro-Christian exceptionalism. This value system became embedded within the psyche of the population – in their minds and souls – whereby they believed that not only were they superior, but that they were “natural”, while Indigenous peoples were the “inferior other” (McCall, 2020). This value system has been maintained in contemporary times, and if this environment of colonisation is continued, trauma will continue to be transmitted through the generations (Borell et al., 2018). We will continue to live in a world that encourages and thrives on Indigenous trauma and pain.

There are hundreds of years of colonial history, and though I wish I had the time and space to fully explore the Indigenous experiences of colonisation more in-depth, I am unable

to do so within my thesis. The Doctrine of Discovery and the impacts it had on the millions of Indigenous peoples across hundreds of years formed the foundation of my own colonisation. As I learnt more about the Indigenous lived experience of colonisation across the world, there are so many stories, beliefs, and ways of being and doing that I recognise as also being a part of my own everyday reality. I can easily see the foundations of The Doctrine and El Requerimiento in the world today, with both documents contributing to the foundation on which many of the ethnocentric narratives that I have had to contend with have been built upon (Charles & Rah, 2019). For example, in El Requerimiento, the Spanish assigned all blame to the Indigenous peoples for the violence they were about to be faced with – that if they had listened and accepted Spanish rule then the Spanish would not have had to act so violently towards them. From my contemporary lens, this document reminds me of the “good Māori” archetype that I grew up thinking I needed to be (A. Moewaka Barnes et al., 2013). That I needed to be a certain type of Māori, meet certain expectations and standards to be accepted and acceptable – expectations that have been shaped by the colonisers and impossible to achieve (McAllister, 2022). This sense of superiority is one I have encountered constantly throughout my life, though you do get to a point where you just get used to it, because white superiority, racism and oppression is now a normal part of being Indigenous, of being Māori. Thinking about it in this way is quite horrifying, but it also provides a very contemporary and very real example of the insidiousness of colonisation.

This whakapapa of contemporary colonisation, of modern colonialism, provides a foundation for understanding the *how* of my own lived reality. In the next chapter I will return to Aotearoa and begin to unpack the way in which colonisation entered the lived realities of my tūpuna. The trauma that was experienced by Indigenous peoples overseas became the

foundation on which European colonisers built their empires and amassed the wealth needed to expand their colonising enterprises into the Pacific. Their hundreds of years of colonising experience also meant that by the time they anchored in Aotearoa waters, the British colonisers had already perfected their strategies for colonisation (Kouega, 2022; Wallace, 2021). My tūpuna were about to be confronted with a culture and peoples that had purposefully orchestrated the physical, spiritual, and emotional genocide of millions of human beings over the last few hundred years – a confrontation that would not only drastically alter their pathways for growth as spiritual and human beings, but also their understanding of themselves and who they are. While their identity as tāngata whenua was once the predominant way in which my tūpuna positioned themselves within the world, with the coming of colonisation, this identity was eventually overtaken by the term Māori (referring to that which is normal, natural and common), signalling the coming of a new and rapidly changing world.



TE AKA



Kupu Tīmatanga

Having grown from Te Weu into Te Aka, the vines, my new purpose was to find stability in the environment around me so I could grow and provide shelter for the future generations. But my family of trees were too weak for my vines to hold onto. Instead, my vines had to wrap around themselves to try and find some sort of stability, preventing me from fulfilling my purpose. And this was also true for my family of trees. During their time as Te Weu they too did not have the support they needed, and as Te Aka they were forced to grow in unnatural ways to compensate. And because of this, they were unable to provide shelter for the new life beneath, for the next generations – for me. However, as established in the previous chapters, there was a time when there were processes in place to clear the pollution, clear the trauma, and ensure the individual could continue their growth into their next stage of development. But this all changed with the coming of colonisation, with the arrival of white sails on the shores of Aotearoa.

My exploration of the colonisation of Aotearoa is not something I could explore at an emotional distance, as I was essentially exploring my own colonisation. I have written numerous versions of this chapter, and in each one I disconnected from what I was writing. On reflection I identified a few reasons why I found this chapter so difficult to write. As I said in the previous chapter, I wanted to tell as much of the history as possible as it is so important to know how the environment of trauma I have grown up within and continue to live within was created. So that anyone who may read this thesis would have a comprehensive understanding of the history of colonisation within Aotearoa. The second are the emotions that the learning of this history has evoked. There again was a lot of pain and anger as I read through the many historical books and articles I came across, and I tried to force myself to not feel these emotions,

and in doing so I was unable to fully connect in with wairua. I had stepped into my mind, into my Taha Hinengaro, and in doing so I stepped into a space of trying to intellectualise something that was intensely emotional rather than just letting myself feel those emotions, process them and let them go.

The previous chapter provided an understanding of the origins of contemporary colonisation. In this chapter I will explore how contemporary colonisation was implemented within Aotearoa and created the environment of trauma my tūpuna experienced, of which has persisted until present times, shaping the environment in which I was born and raised. The year 1840 is often attributed as the year colonisation officially began in Aotearoa, meaning that, as of 2024, we have been colonised for 184 years. In comparison to the Indigenous experience of colonisation in other parts of the world this is a relatively short amount of time, and there are generations living now that were born into a society where overtly colonising policies and beliefs were present. My mum, who was born in the 1950s, remembers living in Wellington and seeing signs on bars and pubs which read “No dogs or Māori allowed”. I was surprised to hear this story, as I had genuinely thought segregation did not make it to Aotearoa. I did not realise how strongly I had internalised the colonial myth of New Zealand having the best race relations in the world (Seuffert, 1998), or how my internalising of these narratives contributed to the maintenance of colonial privilege (Gandhi, 2021; A. Moewaka Barnes et al., 2013). And then I came across the book *No Māori Allowed* by Robert Bartholomew (2020), which narrated the realities of segregation within South Auckland from the 1920s to the 1960s. In reading this book, I realised the tools of racial oppression I associated with the USA and South Africa – countries where racism seemed to be more visibly a part of their national identity – were very

much a part of my own lived reality (DeSouza & Cormack, 2009). They were just obscured from me and very purposely so.

Coming into the realisation of the truth of the reality in which my parents and whānau were living within has bought me into an awareness of how trauma continues to be a part of Māori lived realities, as the actions of the coloniser are very much present within the memories and realities of current generations (Bartholomew, 2020). It is so important to recognise the ongoing impact of colonisation, as, from an Indigenous perspective, from a Māori perspective, the cyclic passage of time means that what happened in the past is ongoing, occurring within the present moment (Rameka, 2016). Those violations of tapu, those patu ngākau, are happening right now. And until that is understood, acknowledged, and restoration is undertaken, those soul wounds will continue to be gouged. And that is why this chapter is so important – to bring that understanding with the hope there will one day follow acknowledgement and restoration. Whereby future generations can grow freely and into their wairua purpose as Te Aka, able to support the generations to come.

The Beginnings of Colonisation in Aotearoa

While 1840 is the date often attributed as the beginning of colonisation in Aotearoa, the onset of colonisation can be traced back to the arrival of British coloniser James Cook in 1769. Cook's circumnavigation around Aotearoa was comprised of death, fear and anxiety, as him and his crew transmitted infectious diseases, killed, kidnapped, and raped Māori communities across Aotearoa (H. Moewaka Barnes & McCreanor, 2019; Salmond, 1992). Though it had been almost 400 years since The Doctrine had been developed, the beliefs of Euro-Christian superiority embedded within it had become firmly embedded within the majority of European

societies (Charles & Rah, 2019). Thus, Cook's actions were essentially an expected part of the process of expansion. This first interaction between the coloniser and Māori was hugely traumatic, laying the foundation for the many experiences of trauma that followed and polluted Papatūānuku.

With Cook came The Doctrine, and with The Doctrine came violent and kind colonialism. Both strategies were implemented within Aotearoa, though the way they were implemented differed from how they were utilised in other Indigenous lands (T. Ngata, 2024b). The reason for Cook's circumnavigation of Aotearoa remained the same as all previous invasions of Indigenous lands – to provide the British Empire information about the material resources available within Aotearoa and any barriers they may face in obtaining these resources (Fitzgerald, 2001; Salmond, 2017). However, the costs for attaining these benefits were identified as being too high, and thus not worth the cost of a violent colonialism strategy (Orange, 2021). Thus, a kind colonialism strategy comprised much of the colonising approach the British took within Aotearoa (T. Ngata, 2024a).

Central to the implementation of kind colonialism in Aotearoa were The Missionaries, of whom had their own colonising agenda, representing the greed of The Church to control the spiritual dimension of human reality (Bess, 2011; Charles & Rah, 2019). The first Mission in Aotearoa was established in 1814 in the Bay of Islands by Samuel Marsden, who was a part of the Church Missionary Society (CMS). The CMS was initially called "The Society for Missions to Africa and the East", with its main purpose being to spread the knowledge of the Gospel to "heathens" (Fitzgerald, 2001). This was achieved through the establishing of Mission Schools where Indigenous children were educated in Christian and British principles and worldviews. Within Aotearoa, the CMS believed that by targeting Māori children and educating

them in Euro-Christian ways, they would then take this new knowledge and worldview and transmit them back to their whānau, hapū, and iwi (Wallace, 2021), effectively suppressing and replacing Māori knowledge and values. Essentially, the CMS were planting the seeds for the intergenerational transmission of colonial beliefs that would eventually become an intergenerational legacy of colonial trauma.

The Broken Treaties

One of the central ways in which colonialism was implemented across Indigenous lands was through the signing of treaties (Burger, 2013). Within Aotearoa treaties were the preferred tool for colonising, as it would cost the British colonisers far less if they could persuade Māori to participate in the colonisation process, allowing them to import their systems of extraction into Aotearoa without the need to pay the cost associated with large military forces (T. Ngata, 2024a). In Aotearoa there were two treaties signed between The Crown and Māori – *He Whakaputanga o te Rangatiratanga o Nu Tireni 1835* (The Declaration of Independence of New Zealand 1835) and *Te Tiriti o Waitangi 1840* (The Treaty of Waitangi 1840). There is a complex history attached to both treaties that continues into present times, at the centre of which is the failure of The Crown to uphold the guarantees embedded within the articles comprising both documents – guarantees that reaffirmed that the mana and rangatiratanga (referring to absolute sovereignty) in Aotearoa would remain with Māori (Henare et al., 2021; Mutu, 2020). And though many within contemporary society, including the current Government, continue to adhere to the colonial myth that Māori willingly ceded sovereignty (Mutu, 2019), an in-depth examination of each Treaty document – including the language utilised in its development and the written and oral accounts regarding the historical context in which they were signed – counteracts this narrative (Waitangi Tribunal, 2014).

Te Tiriti o Waitangi and *The Treaty of Waitangi* have been identified as being two separate documents. While *The Treaty of Waitangi* refers to the English language version drafted by coloniser William Hobson, *Te Tiriti o Waitangi* is the te reo Māori version which was signed by the majority of Rangatira, and as such, is considered by many as the only legitimate Treaty (H. Simon, 2023). The way in which these two documents came into being is complex. Originally, The Crown intended for The Treaty to be a willing cession of sovereignty over only those lands Māori agreed to part with. However, Hobson had instead formed the opinion that Britain should take sovereignty over the whole country, and it was this opinion that informed The Treaty's development (Belich, 1996; Orange, 2021; Salmond, 2017). Within The Treaty, this cession was explicitly outlined in the first article. However, in Te Tiriti, the translation provided by Missionary Henry Williams utilised words and terms that did not make apparent this transferral of sovereignty, instead reinforcing the mana and rangatiratanga of Māori (Orange, 2021; Petrie & Tarau, 2012).

Both He Whakaputanga and Te Tiriti have been studied by Māori and non-Māori legal experts for decades (see Henare et al., 2021; Mutu, 2011; Seuffert, 1998; Waitangi Tribunal, 2014), though within contemporary Aotearoa New Zealand it is Te Tiriti that is most well known, referred to in legislation, policies, and media and social discourse. However, this familiarity is limited, with the majority of Pākehā having very little understanding of not only the entitlement of mana and rangatiratanga that Māori have under Te Tiriti, but also the process of its development and the issues regarding mistranslation and misinterpretation (Cook, 2021; HorizonPoll, 2023), reflecting the continued presence and prevalence of historical amnesia within Aotearoa New Zealand. This historical amnesia has resulted in Māori experiencing continuous violations of tapu, including the intergenerational transmission of colonial myths

centred on Māori “privilege” (Matthewman, 2017). This idea of Māori “privilege” is essentially based on the belief that Māori have privileges that Pākehā do not due to their race and Te Tiriti (MacDonald et al., 2021). This belief is the foundation of the ACT Party’s Treaty Principles Bill, which looks to redefine and replace Te Tiriti without consultation with Māori or the necessary legal due diligence (Waitangi Tribunal, 2024), aiming to effectively shift sovereignty into the hands of the New Zealand Government and once again suppress the rangatiratanga of Māori (Burns et al., 2024). While it is unsurprising that The Crown did not uphold their promises in 1840, as the goal was to utilise Te Tiriti to legitimate their colonisation of Aotearoa (Waitangi Tribunal, 2014), the fact that this continues into the present day demonstrates the extent to which the colonising principles of The Doctrine of Discovery continue to permeate within contemporary society and systems.

While Te Tiriti is positioned in present times as the only valid agreement made between The Crown and Māori, it was The Treaty that was utilised by The Crown in 1840 to justify the colonising processes that followed its signing including acts of spiritual, psychological, physical, and cultural genocide. The British Crown quickly began implementing further legislation to take control of Aotearoa and setup the systems that would form the basis on which colonisation would continue for generations to come (Waretini-Karena, 2017). One of the earliest acts of genocide was implemented through the confiscation of land, justified by the New Zealand Land Claims Bill. This bill was introduced two months after the signing of Te Tiriti with the purpose of enquiring into any land purchases made before 1840, whereby all claims of land ownership which exceeded 2560 acres would not be allowed, and these now “surplus lands” would become the property of The Crown. A new governor, George Grey, was appointed in 1845, and accelerated the purchasing of land to meet the demands of new settlers.

Much of this occurred dishonestly, such as in Taranaki, where Rangatira had leased their lands to European settlers for cultivation – yet the Government claimed they could buy and take ownership of these lands. In 1852 the Constitution Act was passed, which enabled all males who owned property and were over 21 years of age the right to vote (Salmond, 2017), though since most Māori men held their land within tribal estates, they did not qualify to vote.

The implementation of these pieces of legislation essentially introduced British views of property ownership into Aotearoa – views that were very different to Māori understandings of sovereignty and land guardianship (Hill, 2012; Salmond, 2017). For Māori, Papatūānuku and her children, atua like Tāne and Tangaroa, could not be sold (Ruru, 2022). As descendants of these atua, Māori viewed their role as kaitiaki, as protectors and nurturers of the natural environment (Waretini-Karena, 2017). According to Hill (2012), even after the “sale” of land, the iwi and hapū remained as guardians of the land and the natural resources within it, as well as any sacred grounds such as urupā (cemeteries). And if desecration of the land occurred, or if the purpose it was “sold” for was not fulfilled, then the original “owners” could claim it once more. However, with the introduction of legislation by the Government, a new way of viewing land was introduced, whereby land is something to be individually owned and controlled (Thom, 2022). This view of land persists in contemporary times and has become a key way in which Māori not only remain dispossessed economically (Waretini-Karena, 2017), but are also separated from our tūpuna Papatūānuku (Simmonds, 2009), continuing the legacy of cultural and spiritual genocide.

Resistance – For as Long as it Takes

Māori heavily resisted the confiscation of their lands, and this resistance was met by the colonisers with force (T. Ngata, 2024a). This resulted in the Land Wars, which spanned from 1843 to 1872. These wars saw the implementation of violent colonialism, with violence utilised to suppress the resistance of iwi and hapū and steal their lands (Farrelly et al., 2006; Koea, 2008). Over the 29 years the Land Wars were fought, there were many events and acts of resistance that were implemented, including Hone Heke cutting down the flag pole (a recognised symbol of British sovereignty) at Kororāreka (Russell), and the establishment of the Kiingitanga Movement in the 1850s (which saw the establishment of a Māori King) in response to the Crown theft of Māori land in the Central North Island (D. Keenan, 2021). While all these acts of resistance were vital for the survival of all Māori, for my whānau, the military resistance led by military leader, religious founder, and prophet Te Kooti Arikirangi Te Tūruki (New Zealand Ministry for Culture and Heritage Te Manatu Taonga, 2024), is of great significance to our whānau, as my great, great Koro (grandfather) Mahinui had fought and resisted alongside Te Kooti.

Te Kooti's resistance was an inspiration to many of those who he encountered over his lifetime, including my Koro Mahi. While Te Kooti was assigned the title of prophet, from my perspective he was a matakite, as wairua communicated with him continuously throughout his life (NiaNia et al., 2019a), though the way this communication was experienced was influenced by his education at the Whakatō Anglican mission (Binney, 2012). According to Rangiwai (2017), Te Kooti's matakitetanga emerged in response to the experiences of trauma Māori throughout the country were facing at that time, including himself. One of the most significant of Te Kooti's experiences of matakitetanga occurred during his imprisonment on the remote Chatham Islands, whereby, during a severe bout of fever, 'te wairua o te Atua' or the 'Spirit of

God' began to visit and communicate with him (New Zealand Ministry for Culture and Heritage Te Manatu Taonga, 2024b). Guided by the voice and visions of wairua, Te Kooti began holding religious services for the other prisoners, though his growing influence saw prison authorities begin to fear him, resulting in his placement in solitary confinement (Binney, 2012). Upon his escape from prison with 300 followers, his military resistance began. His matakitetanga was central to leading and growing this resistance, with Te Kooti often receiving messages from wairua for his followers (Rangiwai, 2017). As he travelled the country he amassed numerous followers – many of whom he had once taken as prisoners of war – who saw he was fighting for the freedom of Māori, for their freedom, and decided to join him (New Zealand Ministry for Culture and Heritage Te Manatu Taonga, 2024b). Te Kooti's fight ended in 1872 when he was finally defeated by British forces, and by this time Māori had completely withdrawn from the Land Wars. This resulted in over three million acres of land being stolen from Māori, including those who had allied with the British Government based on the promise they would retain their lands (Waitangi Tribunal, 2014).

It is important to also understand that while many Māori resisted, there were iwi and hapū that joined forces with the British Government and The Crown, and this too has contributed to the patu ngākau experienced by many Māori in contemporary times. This allying with The Crown is often framed as a betrayal, whereby those that sided with The Crown are viewed as traitors, labelled Kūpapa Māori – a term that means “neutral” or to “lie flat in a quarrel”, but is often applied derogatorily (Waigh, 2009). However, it is vital to understand that each iwi and hapū had their own reasons for doing so. Some wanted to protect their land and whānau, while others believed in the promises of Te Tiriti and the The Crown (Belich, 2015), reflecting the extent to which kind colonialism had already penetrated the minds of

many Māori. For those iwi that did not side with the Government the repercussions were severe. The consequences for one of my iwi, Tapuika, was the confiscation of thousands of acres of land, including 40,000 acres of ancestral lands in the coastal town of Maketū. In 1875 it was decided by the Native Minister of the time, Donald McClean, that due to Tapuika's support of Māori resistance movements like the Kiingitanga, we no longer had any rights to our ancestral lands in Maketū. This land was given to other iwi who had allied with the Crown, and to this day this loss of land has led to severe spiritual, emotional, cultural and economic hardships for Tapuika (Tapuika Iwi Authority Trust, 2012).

Education Acts and Language Erasure

With the end of the Land Wars, kind colonialism became the main strategy for colonisation, and numerous pieces of legislature were implemented from 1847 to 1962 to accelerate the assimilation of Māori (Waretini-Karena, 2017). As was understood by the early Missionaries, the Colonial Government knew that the best way to take control of Māori was to take control of the future generations. Thus, much of the early pieces of legislature focused on education (Walker, 2016). Governor Grey established the Education Ordinance of 1847, which was developed to financially support the Church to build schools to accelerate the development of a space that would separate Māori children from the “demoralising influence” of their hapū and family (Barrington, 1970). Grey placed a condition on the subsidies, outlining that all school instruction must be conducted in English and were expected to transmit British ideas of individual property ownership, thereby replacing traditional understandings of communal ownership and enabling easier access to buy Māori land in the future (Simon, 1990). They were also tasked with providing education and training specifically to prepare Māori for their future as the labouring “underclass”. According to Simon (1990), the school inspector Henry Taylor

declared: “I do not advocate for the natives under present circumstances a refined education or high mental culture...they are better calculated to get their living by manual than by mental labour” (p.11). Every aspect of this first piece of legislature essentially met all requirements of kind colonialism, whereby the purpose of educating Māori was to colonise their minds to buy into the ideas of land for profit, systems of extraction as natural, and their own lives as having lesser value than that of Europeans (Hetaraka, 2022).

The assimilationist policies continued with the development of the Education Act 1877 and the Native School Code in 1880. The Education Act 1877 changed the way in which schools were established, moving to a more secular nation-based system of education under the authority of the colonial Government through the Department of Education. According to Walker (2016), the objective of this move was to phase out the Native Schools that had already achieved the goal of “Europeanisation” or assimilation. By 1909, more Māori children were attending the boarding schools established under the Education Act than Native Schools. This attendance continued to grow as more Māori families moved to towns and cities in search of work, accelerating the separation of Māori from land, language, mātauranga and practices (Whaanga & Wehi, 2015). The Native School Code 1880 was developed to support this separation and accelerate the erasure of te reo Māori (the Māori language) (J. A. Simon, 1990). According to this code, te reo Māori was to be used only in the junior class to induct children into school routines. Despite this policy resistance continued, with many Māori children and their families continuing to speak te reo Māori. To change this, teachers were instructed to ensure children only spoke English in the playground, and, devastatingly, a number of Māori leaders supported this instruction, creating their own petition to ensure it was enacted (Ka’ai-Mahuta, 2011). This now active participation of the colonised in the colonising of their own

children, due to beliefs that doing so would lead to Māori succeeding and getting ahead in a Pākehā system, resulted in one of the most prominent patu ngākau experienced, with numerous Māori children beaten for speaking te reo Māori at school – an act of punishment that continued right up until the mid-20th century (Simon, 1990; Walker, 2016) There are still a number of these children alive today who experienced this patu ngākau, with their trauma, their language trauma, inherited by current generations and creating barriers to their own te reo Māori learning (Roa & Roa, 2024).

A Reframing of Māori Health and Wellbeing

Schools also became the main site for which understandings around health and wellbeing were reframed within the colonial understanding. An example of this is the book *Te Ora mo te Māori* (Health for the Māori) written by James Pope (1894), the Department of Education’s inspector of Native Schools. This book was central to the curriculum at Te Aute College, the first Māori Anglican boys secondary school formed in 1854, and the location in which many influential Māori politicians and academics received their early education (Carey, 2018; Evans, 2010). The influence of this book is vital to understand as it was designed from a coloniser perspective, and thus, influenced by the principles of The Doctrine of Discovery. In the opening of the book, Pope asks “What must the Maori do to become as healthy as the pakeha?” (p.130). At the time, the Māori population was rapidly declining due to the spread of disease (Carey, 2018) – diseases which were introduced into Aotearoa by the colonisers (H. Moewaka Barnes & McCreanor, 2019). However, this question omits the responsibility the colonisers had in the declining health status of Māori, ensuring the transmittance and maintenance of the beliefs of European supremacy while also establishing good health as a colonial privilege, only attainable by taking part in colonial society (Came, 2012).

In the book, Pope (1894) outlines 20 rules Māori children should follow to be healthy, including rule number 12, “Persuade your people to adopt the English style of funeral instead of the tangi. Always be in favour of having dead bodies buried soon” (p. 132). This rule essentially asked for the genocide of vital spiritual and cultural practices, with the children used by the colonisers as the tools for transmitting this patu ngākau to their whānau, hapū, and iwi (Fitzgerald, 2001). However, this colonising of the whakapapa was not something the students themselves were consciously aware they were participating in. From their perspective they were receiving an education which would enable them to help their people attain better health outcomes. This too demonstrates the success of kind colonialism, as the next generation were now taking part in the colonising process (Ka’ai-Mahuta, 2011). This is further exemplified in the walking tour that three Te Aute schoolboys embarked on in June 1892 to prevent the extinction of Māori by educating local Māori about the “modern” practices of health and sanitation outlined in *Te Ora mo te Māori* (Carey, 2018). For these students, they were working to better Māori, and while in retrospect it is clear that schools were utilised as spaces for the transmission of colonisation and assimilation (Walker, 2016), they did also become important sites for a new generation of Māori political resistance (Durie, 2004).

The students that embarked on the walking tour became the foundation on which The Young Māori Party was formed, with their aspiration being to prevent Māori from dying out. Three of its members, Apirana Ngata, Te Rangi Hīroa, and Maui Pomare successfully won seats in parliament between the years of 1905 and 1911 (Durie, 2004), stepping into the realm of colonial politics with the aim to improve Māori health outcomes. The Young Māori Party has, over the decades, received both great praise and great critique. While they have been identified as playing a vital role in reversing the decline in the Māori population, improving the physical

health of Māori and the revival of the Māori economy (Durie, 1997), they have also been depicted as a new generation of kūpapa Māori, colonial collaborators that betrayed their people (Paterson, 2007), and Pākehā puppets intent on destroying Māori culture (Walker, 2004). This mixture of praise and critique reflects the complex intersectionality that many Māori, like those of The Young Māori Party, were having to navigate. Apirana Ngata, Te Rangi Hīroa, and Maui Pomare represent a generation navigating the intersection of bi-cultural identities, where they were Māori but their birth and assimilation into colonial society had created a new dimension to their understanding of themselves (Durie, 1995). These dual identities transformed the ways this generation saw themselves and their roles within both Māori and colonial society (Durie, 1995, 1997), whereby they viewed the navigation of bicultural realities as necessary for the survival and success for future generations of Māori. This is reflected in one of Apirana Ngata's famous whakataukī (sayings or proverbs) titled *E tipu e rea*:

E tipu e rea mō ngā ra ō tōu ao. Ko tō ringa ki ngā rākau ā te Pākehā hei ara mō tō tinana. Ko tō ngākai ki ngā taonga ā ō tūpuna māori, hei tikitiki mo tō māhuna, ko tō wairua ki tō Atua, nāna nei ngā mea katoa.

Grow up and thrive for the days destined to you. Your hands to the tools of the Pākehā to provide physical sustenance. Your heart to the treasures of your ancestors as a diadem for your brow. Your soul to God to whom all things belong (Rameka, 2015).

This whakataukī was penned by Sir Apirana in 1949, when he was 74 years old (New Zealand Ministry for Culture and Heritage Te Manatu Taonga, 2024a). Though he had been navigating dual identities and realities since he was born, in examining this whakataukī, it seems he eventually came into the realisation that while it was important to utilise the tools and

technologies of Pākehā for physical and economic survival, Pākehā ways of being and seeing should remain external, should not influence the heart or minds of Māori. Instead, he encourages future generations to hold fast to their taha Māori, their Māori identity, and embed the treasures of their whakapapa and tūpuna within their heart, as it will be these treasures that will enable them to stand strong and succeed in a colonised world (Durie, 1997b; Fox et al., 2023). In this sense he seems to be addressing the impacts of assimilation on how Māori perceive themselves and their position in the world (A. Moewaka Barnes et al., 2013). And finally, he asks future generations to always remember their wairua whakapapa and, essentially, reclaim their mātauranga wairua. Overall, while his colonised identity may have had a strong influence on his actions and perspectives across his lifetime, by the time he developed this whakataukī at 74 years of age, it was the Māori identity he viewed as what would allow future generations to safely navigate the world around them and flourish while doing so.

The Tohunga Suppression Act 1907

While schools and education legislature were used to attack the health and wellbeing from an intergenerational stance, The Tohunga Suppression Act was an outright attack on the spiritual wellbeing of Māori (Dow, 2001). The Act has a complex history embedded within it, and its intent and purpose is highly debated even in contemporary times, with different interpretations provided by experts of diverse areas and inclusive of Māori and non-Māori perspectives (Durie, 1997). As identified by its name, the Act targeted tohunga – experts in identifying and interpreting signs that tāngata whenua had relied upon since pre-colonial times to protect and guide them in their everyday lived realities (Mitchell, 2001). The specific tohunga targeted by this Act were those who specialised in reading the signs to heal (Tohunga Ahurewa) and see into the future (Tohunga Matakite). These tohunga had long comprised a

central part of the iwi and hapū system of wellbeing, so the implementation of this Act could be viewed as a targeted suppression of Māori health and wellbeing (Durie, 2000; Woodard, 2014).

Further interpretations of the Act state that it was implemented due to concerns, from both Māori and Pākehā, about the state of Māori health in the 21st century, which saw the steep and rapid decline of the Māori population (Stephens, 2001; Voyce, 1989). While the population increased slightly in 1906 to 47,732, in 1907 the commonly accepted narrative was that Māori were a dying race (Pool, 2015). European diseases were identified as a major cause in the decreasing population, though it was also identified that this could have been avoided if Māori had access to hospitals and appropriate medical care (H. Moewaka Barnes & McCreanor, 2019). Few doctors were subsidised to treat Māori in rural areas, and only £3000 were allocated to Māori health, which was expected to meet the health needs of the entire Māori population. This lack of funding and provisioning for Māori health left tohunga to treat these European illnesses (Stephens, 2001). However, as newly introduced diseases, tohunga had no knowledge of them or how to treat them. This resulted in some deaths, which then influenced the first Māori medical doctor Māui Pomare's support for the development and implementation of The Tohunga Suppression Act (Durie, 2000). However, if proper provisioning for the treatment of these diseases were made by the peoples who introduced these diseases (and had accumulated extensive knowledge across the years they had been dealing with these diseases), then these deaths would have been avoided (Pool, 2015). However, this understanding is based on hindsight, and at the time, with colonial privilege firmly in place, the blame was placed on tohunga.

Another reason identified for the implementation of the Tohunga Suppression Act was the uncertainty and fear politicians had regarding branches of knowledge and inquiry they had no knowledge of – of which tohunga fully embodied. The emergence of Māori prophets and healers during the time, like Te Kooti and Rua Kenana, added to these uncertainties (Binney et al., 2011; Durie, 2000; Voyce, 1989). Rua, who was born in 1869, had established himself as a healer, prophet and activist, influenced by his childhood experiences of witnessing the confiscation and razing of his peoples' lands by the colonisers (Binney, 1979). Rua had been prophesising against the British settler government since he was a young man, predicting a new time when the land would return to Māori possession and the expulsion of all peoples of European descent from Aotearoa (Binney et al., 2011; Durie, 2000; Woodard, 2014). Rua's predictions and active rejection of the colonial government and society was seen as a threat to colonial power and stability (Durie, 2000; Woodard, 2014), and in the introduction of the Bill to Parliament, Rua was used as an example of the "evils" of "tohungaism" (Stephens, 2001). Rua essentially represented to the colonial government an uprising of Māori autonomy that threatened their position of power (Stephens, 2001).

While there are numerous reasons for the creation and implementation of the Tohunga Suppression Act, the consequences of the Act are perhaps even more vital to understand. Before the Act was even implemented, media outlets were publishing over-sensationalised stories about the practicing of tohunga, which resulted in public criticism of Māori healing practices and knowledge (Bennett & Liu, 2018). Once the Act was implemented, tohunga were forced to take their practices underground, and with them went entire systems of knowledge (Ahuriri-Driscoll, 2014; Durie, 2001). The Act was not repealed until 1962, so for 55 years tohunga were explicitly blocked from public practice (Durie, 2009). While some Māori were

able to continue accessing tohunga (Mark & Chamberlain, 2012), there were many that could not. These included those that had moved to urban areas, as well as those who were either following religions that denounced “tohungaism” or had fully assimilated into European society and adopted the beliefs that Tohunga and the wairua dimension of their practice were something to be feared (Durie, 1997; 2000). This meant that in many cases whānau did not transmit mātauranga to future generations, severing the connection of that whānau to their tūpuna knowledge and practices, and resulting in them being replaced with the biomedical approach to hauora (health, wellbeing).

Kupu Whakamutunga

The events of colonisation that transpired within Aotearoa New Zealand since 1769 are numerous, complex, and highly confronting. It is hard to remain neutral as you research your own history, especially as a descendant of those that were colonised. While intellectually I understand the way in which the colonisers rationalised colonisation, I cannot make this understanding extend to my heart. I truly cannot comprehend how the British colonisers did what they did. Though over 300 years had passed since The Doctrine had been created, the purpose for which it was first developed continued to be transmitted through the generations of Euro-Christian descendants, embedded into each successive generation until it became a normal part of their reality. In understanding it like this though, I wonder if this could be viewed as a type of Intergenerational Trauma, as many generations of Euro-Christian colonisers were stripped of the chance to engage meaningfully with Indigenous peoples and expand and broaden their own worlds. In a sense, they too ended up being colonised, engaged in the colonising of each other, and then began to spread colonisation outwards (Memmi, 2003), shaping society, systems and institutions to reflect colonial beliefs and values. And that

continues today. Most of the population in Aotearoa New Zealand are Pākehā, many of which continue to contribute and maintain colonisation simply through living in, what they consider, a normal way, unaware that much of what they know as normal reality has been constructed by violent and kind colonialism (Tuffin, 2008).

As I was writing this chapter, I began to think about how tohunga may have understood the British colonisers and their implementation of violent and kind colonialism. Would they have framed their behaviour as ngākau riri? That the colonisers had created a barrier to their heart, cut off their human side and embodied the destructive aspects of the ira atua tāne, making it easier for them to hurt and kill in the ways they did. And that they remained that way because there were no practices in place to reintegrate their ira tāngata side, their human side, back into themselves? But then, how did they become this way? Was there a patu ngākau they had experienced? Or did this ngākau riri originate with the leaders giving them orders that they simply had to obey, resulting in a severing from their ira tāngata so they could undertake such tasks? I cannot answer any of these questions, but in looking at this history, my history, what I do see is a world where violations of tapu, of patu ngākau, became a normal part of the everyday reality for Māori. All these violations resulted in severe wounding to the soul, mind, body, and community. And just like any wound, if left uncleaned will fester and rot. So, what happened to these wounds? Not just the physical ones, but the ones that you cannot see or touch – the ones that tohunga were responsible for healing? What happened now that they were no longer as readily accessible to help heal these wounds? What comes next?



TE REA



Kupu Tīmatanga

Te Rea, the offshoots, is the time when new growth appears on the vines that grew as Te Aka. Due to colonisation and the resulting soul wounds, my tūpuna were unable to fully grow into this purpose. To heal the soul wounds caused by colonisation, a soul solution was required (NiaNia et al., 2024). However, the soul healers, our tohunga, were now obscured from sight, no longer as easy to find as they once were. And so, the wound at the core of their being was left to fester and rot. And as it festered and rotted, it began to spread out and cause illness and distress across the rest of their being – their mind and body. And this was then passed onto their offshoots, onto the next generation, and Intergenerational Trauma began.

As a consequence of our tohunga no longer being as readily available for healing, the gap was filled by Western understandings of wellbeing. This gap, intentionally created, was an active step in the colonising process, implemented with the intention to eradicate and replace Māori knowledge and practices. By the time the early 20th century arrived, the mātauranga that had been developed to identify and heal violations of tapu had gone deep underground and was no longer as easily accessible as it once was (Durie, 2001). Health practitioners trained through WEIRD (referring to Western Educated Industrialised Rich and Democratic nations) (Schulz et al., 2018) education pathways – which privilege knowledge bases imported from overseas, specifically Europe and the United States (Bennett & Liu, 2018; Kennedy et al., 2022) – were more accessible and, due to the Tohunga Suppression Act, more acceptable to seek help from. There was only one avenue for which many Māori could seek support for their wellbeing – a pathway that the soul, the wairua, had been omitted from, and biomedical explanations were centred and privileged. A pathway that was unable to provide the wairua healing my tūpuna and whānau needed (Duran & Firehammer, 2017; NiaNia et al., 2024). The middle of the 20th

century continued the privileging of imported knowledge systems for understanding health and wellbeing, including the introduction of WASP (Berry, 2015). At the same time, resistance movements built on the foundations of tino rangatiratanga (absolute sovereignty) embedded in Te Tiriti o Waitangi were gaining momentum, and the resulting Māori Renaissance played a key role in shaping wellbeing narratives, psychological practice, and research into the 21st century. In this chapter I will explore the changing environment of healing within Aotearoa New Zealand across the 20th and 21st centuries, and the way in which colonisation as well as Indigenous and Māori reclamation movements shaped the way in which trauma was conceptualised and therapeutically addressed across this time.

The Whakapapa of the WASP Trauma Narrative

The trauma narrative that was most prevalent across mid-20th century Aotearoa New Zealand has its origins in WASP, which was introduced in 1947 (Durie, 1997; Kennedy et al., 2022). WASP did not incorporate mātauranga wairua (wairua knowledge) or any knowledge relevant to Māori or even Aotearoa New Zealand as a whole (Bennett & Liu, 2018). Rather, it relied on the imported knowledge bases developed overseas through Western scientific methods (Durie, 1997), including conceptualisations and approaches to trauma. Within WASP, trauma is broadly conceptualised as:

“an emotional response to a terrible event like an accident, rape, or natural disaster. Immediately after the event, shock and denial are typical. Longer term reactions include unpredictable emotions, flashbacks, strained relationships and even physical symptoms like headaches or nausea. While these feelings are normal, some people have difficulty moving on with their lives” (The American Psychological Association, 2023, para 1).

Within this description the intergenerational and spiritual impacts of trauma are not mentioned, demonstrating a major gap in the understanding of the dimensions that comprises human being. This lack of understanding makes sense when the whakapapa of the word trauma is explored, as it is a Greek word meaning a “wound” or “injury” to the physical body (Nir, 2018; Sütterlin, 2020). Within this understanding trauma is understood as being only of the *Kauwae Raro*, of the physical realm, omitting the spiritual. The psychological dimension of trauma emerged during the Industrial Revolution in the United States (US) in the 1850s, when British medical practitioners identified the prevalence of a condition known as “railway spine”. This condition was identified in victims of rail-road accidents, presenting as physical disorders that did not seem to be caused by any obvious physical injury (Sütterlin, 2020). Because there was no clear physical explanation for this condition, there were numerous theories developed to try and make sense of it. While some physicians described it as a “concussion of the spine” (Erichsen, 1867, p. 45), others described it as a “nervous shock” (Page, 1885, p. 58) resulting from emotional and neurological factors. This effectively began the exploration of the psychological elements of trauma experiences.

The major contribution for the development of contemporary understandings of trauma derive from research conducted with war veterans. Soldiers that had returned from World War I (WWI) (1914-1918) were found to be suffering from psychological fear of exploding shells – which forced the individual to relive the event in their memory and dreams – rather than the physical concussive effects (Freud, 1964). This psychological fear was later defined as “non-organic nervous disorders” (Sütterlin, 2020, p.13), shell-shock or war neuroses (Freud, 1964). This understanding of trauma was developed further post-World War II (WWII) (1939-1945), shaped by the impacts of the Holocaust (Brave Heart, 2000; Buelens et al., 2013), and the

forced imprisonment of Japanese Americans in US internment camps (Pihama et al., 2014). Research identified that Holocaust trauma and its effects were passed onto the children of first-generation survivors (Kellermann, 2008), demonstrating that major trauma events like the Holocaust, and the immeasurable consequences of such events, should not be placed within a temporal framework comprised of a definitive beginning and end (Bauer, 1978; Nir, 2018). Subsequent research found that while these children did not experience the Holocaust directly, they still exhibited similar trauma symptoms to their parents across various dimensions of their lives (Nir, 2018). Many of this generation showed signs of various types of mental distress, including PTSD (Sütterlin, 2020); survivor's guilt (Fogelman, 1988); mood swings, heightened levels of sensitivity to stress, and severe difficulties in developing a positive self-perception (Scharf, 2007); and difficulties in developing and maintaining positive intimate relationships and social ties (Juni, 2016).

A major way in which WASP has shaped the trauma narrative is through the Diagnostic and Statistical Manual for Mental Disorders (DSM), which was first developed in 1952 by the American Psychiatric Association (APA). The DSM has become one of the main reference manuals for the assessment and categorisation of what is defined within the manual as mental disorders, and is often referred to as the gold-standard manual for clinical psychiatric and psychology practice around the world, including the US, Australia, and Aotearoa New Zealand (Kawa & Giordano, 2012) – all nations with a shared experience of colonisation. According to Kawa and Giordano (2012), the DSM was first developed to create a classification system of mental illness and disorder that would have practical utility. The first edition essentially outlined two groups of mental disorders: 1) conditions thought to be caused by dysfunction of the brain; and 2) conditions thought to be the result of socio-environmental factors (Kawa &

Giordano, 2012). Within this framework, trauma was assigned into the first category due to the physiological reactions the individual would display (Grob, 1991). This positioning of trauma as being only of the physical realm does not account for the other dimensions of human reality and wellbeing. If I examine this biomedical understanding of trauma through Matua Wiremu's conceptualisation of wellbeing (refer to p.41), these physiological reactions originate from the pollution in the Taha Hinengaro. This pollution has resulted from a trauma event which has caused a blockage, preventing wairua from flowing into the Taha Hinengaro. And because the blockage was not removed, because the trauma was not resolved within the Taha Wairua and Taha Hinengaro first, the Taha Tinana is now being impacted, acting as a further tohu for the individual that healing urgently needs to be undertaken before the Taha Whānau is impacted (Mildon, 2016). Essentially, the biomedical approach to trauma within this version of the DSM would only act as a temporary treatment, as the origin of the issue is not being addressed.

To treat the “mental disorders” outlined in the DSM, including trauma, a number of therapeutic interventions were developed, the most well-known being Cognitive Behavioural Therapy (CBT) (J. S. Beck, 1995). CBT is based on the idea that people's thoughts will influence how they feel, their physical reactions and their behaviours (Josefowitz & Myran, 2021). Any difficulties or trauma the individual experiences distorts their cognition and underlying beliefs (J. S. Beck, 1995), resulting in negative automatic thoughts – such as negative perceptions of oneself, the world and the future (Ruizq & Odriozola-González, 2016) – and cognitive distortions, whereby the individual suffers from an error in logic regarding their interpretation of the reality of their situation (Wills, 2021). Thus, the aim of CBT is to change the thoughts of the person which should then alleviate the symptoms (Duran & Firehammer, 2017). Across the research, CBT has been shown to be effective across a range of mental health

issues, including anxiety disorders, alcohol and drug abuse, and general stress disorders (Hofmann et al., 2012). However, while there is growing literature on the usefulness of CBT (specifically culturally adapted versions) for use within Indigenous populations (see Bennett & Babbage, 2014; Hays, 2014; Kowatch et al., 2019; Pollok et al., 2018; Pomerville et al., 2016), this exploration is still very limited. This is vital to understand as in the original CBT manual (Beck, 1980), practitioners were advised that, other than for research purposes, CBT “should be confined to the kinds of patients who have been shown by research studies to be responsive to this approach” (p.26). Despite this cautionary note from Beck, CBT has continued to be utilised with limited consideration for the specific population it has been identified as being most effective for.

Criticisms of the DSM-I and II grew over the following decades. The main critique focused on the framing of mental distress as a biomedical “true” illness (Grob, 1991; Kawa & Giordano, 2012; Wilson, 1993). The DSM-III, released in 1980, was shaped by these critiques, resulting in the inclusion of Posttraumatic Stress Disorder (PTSD), re-framing the trauma narrative. In the DSM-III, PTSD is identified as caused by external factors, such as a psychologically traumatic “event” or “stressor” viewed as being “outside the range of usual human experience” (American Psychiatric Association, 1980, p. 236). Those who have experienced these events may then develop either immediate or delayed symptoms, including involuntary recollections or “intrusions” of the event, or persistent avoidance of anything that may remind the person of the event. This way of framing trauma, while vital for survivors of major traumatic experiences, is still limited, as it does not consider the intergenerational effects of trauma identified in Jewish Holocaust literature, reflecting Herman’s (2015) characterisation of the history of trauma as fraught with “episodic amnesia” (p. 7). Furthermore, this focus on

“events outside the range of usual human experience” is important to consider, as what is viewed as “usual” or “normal” differs according to the worldview being applied (France, 1997). If viewed through the worldview embedded in The Doctrine of Discovery (the foundational document on which the knowledge embedded within the DSM originates), which positioned Indigenous peoples as non-human (T. Ngata, 2019; Parbury, 2011), what is considered as “usual human experience” omits Indigenous realities (Love, 2008). And it is this version of trauma, through the proliferation and elevating of the DSM as the gold-standard in clinical assessment (Kawa & Giordano, 2012), that is utilised by clinical psychologists around the world.

This new diagnosis also saw the emergence of new treatment methods, with CBT protocols adapted to include exposure techniques, such as *exposure with response prevention* (ERP) and *prolonged exposure* (PE) (Thoma et al., 2015). In ERP, therapists gradually expose clients to increasingly feared stimuli so that over an extended period they will experience a reduction in their fear response. This was adapted and developed into PE, which is used specifically with those diagnosed with PTSD. PE is undertaken over several sessions, and at the end of each session the client discusses their subjective experience of recalling their feared memory with the therapist (Jerud et al., 2017). PE has been shown to be a highly effective treatment for PTSD (Powers et al., 2010). Through imaginal exposure to the trauma memory in a safe environment, PE allows for the feelings and beliefs tied to the trauma memory to be safely processed (Jerud et al., 2017). However, like CBT, PE does not include wairua, nor does it account for collective or intergenerational memory of trauma (Masson & Smith, 2019). While the client may recall a feared memory from their lifetime, without wairua, the memories of the past generations that experienced colonisation will be inaccessible. Essentially, unless the

therapist can facilitate connection to these memories through wairua, the trauma responses will remain (Dennison & Powell-Watts, 2021).

In the two decades following the release of the DSM-III, the way trauma is conceptualised and approached has continued to evolve. While PTSD is the official way in which the DSM frames trauma, Complex Posttraumatic Stress Disorder (C-PTSD) offers an alternative understanding which addresses some of the limitations of PTSD. C-PTSD was first developed by Judith Herman in 1992 and was later put up for consideration for inclusion in the DSM-IV (released in 1994) under the label of DESNOS (disorders of extreme stress not otherwise specified) (Herman, 1992). Ultimately though, it was not included due to a lack of evidence demonstrating it to be an independent diagnosis from PTSD (Resick et al., 2012; Roth et al., 1997). However, according to Herman (1992), C-PTSD differs strongly from PTSD, as PTSD is based primarily on the experiences of trauma survivors of circumscribed events such as combat, natural disasters, and rape. This fails to capture the complex condition of prolonged, long-term, and repeated trauma, including experiences where the victim is unable to escape captivity or the control of the perpetrator of the trauma. While this way of understanding the impacts of trauma aligns more with Indigenous and Māori experiences of Intergenerational Trauma than PTSD, it still does not include wairua, again limiting its ability to address the soul wound.

In the 90s, a new therapeutic approach called Trauma Informed Care was developed to meet the healthcare needs of trauma survivors in the most therapeutic way possible, recognising that, despite health providers intentions to support the individual back to wellbeing, services and systems also have the potential to re-traumatise the client (Reeves, 2015). Trauma Informed Care was developed based on findings from the first Adverse Childhood Experiences (ACEs)

– referring to the experience of trauma events in childhood that impact the development of the child into adolescence and adulthood (Goddard, 2021) – study conducted from 1995 to 1997 (Felitti et al., 1998). This study surveyed over 17,000 people and found that the higher the number of traumatic events the child experienced, the greater the impact on physical and mental health (Sweeney & Taggart, 2018), with a 4-12 fold increase in health risks associated with alcoholism, drug abuse, depression, and suicide (Felitti et al., 1998). It also identified that systems of health often became spaces for further experiences of trauma, with ideologies of harm embedded within the foundations of psychiatry (Sweeney & Taggart, 2018). According to Harris and Falot (2001), psychiatric services are based on coercion and control, and this behaviour is at the centre of traumatic experiences. Thus, the client’s interaction with services ends up re-traumatising them, slowing down their recovery (Bloom, 2006). This understanding of systems as traumatising reflects the colonising foundation on which these systems were built (Griffiths et al., 2016). The practices of coercion and control embedded within the health system have their own whakapapa, their own origin, within the strategy of kind colonialism enacted through the colonising principles embedded in The Doctrine of Discovery. Coercion and control relates to the principles of Euro-Christian superiority, protection of colonial privilege and Crown paternalism, as within each, it was vital to control the minds of the Indigenous peoples to ensure they would contribute to the maintenance of the norms and structures of colonisation (Gandhi, 2021; T. Ngata, 2024a; Seet, 2021).

Moving into the 21st century the DSM remains the main diagnostic manual used by psychologists around the world. In the most current version of the DSM, the DSM-5, the PTSD diagnosis has been updated to include “exposure to actual or threatened death, serious injury, or sexual violence” (American Psychiatric Association, 2013, p. 271). This includes

experiencing the trauma event directly or as a witness, as well as having knowledge that a close friend or family member had experienced a traumatic event. This update, while vital for survivors of major traumatic experiences, is limited, as it still does not consider wairua or the intergenerational effects of trauma, again reflecting Herman's (2015) characterisation of the history of trauma as fraught with "episodic amnesia". C-PTSD also continues to be omitted from the DSM-5 (Rosenfield et al., 2018), though it has been included in the ICD-11 (the International Classification of Diseases) manual developed by the World Health Organisation (2019). While this is progress, it is the DSM, and the DSM version of trauma, that has been elevated as the gold-standard in clinical assessment and continues to be used within health systems across the world (Kawa & Giordano, 2012).

Trauma interventions continued to expand in the 21st century, with a systematic review conducted by Gameon and Skewes (2020) identifying the emergence of five evidence-based – referring to clinical expertise and research evidence (Mannarino et al., 2014) – trauma interventions, including trauma-focused cognitive behavioural therapy (TF-CBT) (Cohen et al., 2004); Seeking Safety therapy (L. Najavits, 2002); Cognitive Processing therapy (CPT) (Monson et al., 2006); Eye Movement Desensitization and Reprocessing therapy (EMDR) (Shapiro, 2001); and Child-parent Psychotherapy (CPP) (Lieberman et al., 2005). While the efficacy of these treatments for improving psychological wellbeing has been well documented overall (see Keane et al., 2006; Silverman et al., 2008; Weissbecker & Clark, 2007), limitations have been identified. According to Gameon and Skewes (2020), very few of these interventions have been evaluated with Indigenous populations, so it is unknown whether these treatments would be congruent with Indigenous worldviews. Considering that none of them account for wairua, the extent to which they could facilitate healing for Māori is also limited. Furthermore,

while some of these therapies identify the importance of including the caregiver, the rest of the child's genealogical lines are not included, limiting their applicability to Māori, whose wider kinship systems and whakapapa are vital to wellbeing (Durie, 1995; Mildon, 2016). There are also limitations regarding access to these therapies, with numerous barriers including cultural, structural, organisation, financial, and accessibility (Graham & Masters-Awatere, 2020; J. Reid et al., 2016).

Expanding and Indigenising the Trauma Narrative

The above WASP narratives of trauma only really capture one side of the story, and do not include Indigenous perspectives. The history of amnesia that Herman (2015) spoke of has been identified by numerous Indigenous scholars as a key part of WASP practice, as the long-lasting trauma of colonisation has been predominantly excluded from trauma theory discussions (Brave Heart & DeBruyn, 1998; Duran, 2019). Indigenous researchers and practitioners have criticised the WASP framing of trauma as being extremely limiting, restricting the trauma experience to the individual and to trauma events that occur as singular, one-off events (Wirihana & Smith, 2014), unable to account for events that occur over a long period of time and have cumulative effects over multiple generations (J. Reid et al., 2014; Wirihana & Smith, 2014). Essentially, a PTSD diagnosis is inadequate and unable to fully capture the complexity of the contemporary Indigenous lived experience of trauma (Atkinson, 2002; J. Reid et al., 2014), reflecting a continued adherence to a monocultural WASP lens in understanding and conceptualising human lived experiences.

The erasure of colonisation from the development of trauma theory in WASP is vital to understanding the limitations of WASP in addressing the needs of Indigenous peoples, who

continue to experience the colonial legacy of trauma. Indigenous resistance and reclamation have been vital in addressing this erasure and the limitations of WASP. The re-framing of the trauma experience to better represent Indigenous experiences began in the 1970s with the work of Lakota clinical social worker Maria Yellow Horse Brave Heart (1998). Brave Heart (1998) used her 20 years of experience providing mental health care to Lakota peoples and numerous other tribes across North America, alongside her study of Jewish Holocaust survivor literature and general trauma literature, to develop understandings of the contemporary manifestation of colonisation-related trauma. In 1988, Brave Heart collaborated with Lemyra DeBruyn, a French-Canadian Medical anthropologist, to develop the terms historical trauma and historical unresolved grief (Brave Heart & DeBruyn, 1998). Historical trauma is defined as the “cumulative emotional and psychological wounding over the lifespan and across generations, emanating from massive group trauma experiences” (Brave Heart, 2003, p. 7). In reaction to these experiences, the group that has been wounded then elicit a historical trauma response (HTR). The HTR is conceptualised as a constellation comprised of various reactions, behaviours, and coping strategies the wounded may take to numb the pain associated with the trauma. These reactions often include self-destructive behaviours, suicidality, depression, anxiety, and substance abuse. A key component of HTR is historical unresolved grief, which refers to profound, unsettled feelings of bereavement resulting from generations of constant devastating losses (Brave Heart, 1998) which has remained unresolved due to the prohibition of Indigenous ceremonies (Charles & Rah, 2019), and the continued obscuring of the magnitude of the genocidal and ethnocidal policies that were purposefully implemented by the European colonisers across Indigenous lands (A. Smith et al., 2021).

Brave Heart's work provided the foundation for exploring and understanding the historical trauma experiences of other Indigenous populations and has been vital in re-framing contemporary understandings of trauma derived from WASP. Since her work, many Indigenous researchers and practitioners across the world have followed in her footsteps, proposing their own ways of naming and understanding their experiences of historical trauma, including Intergenerational Trauma, collective trauma, intergenerational post-traumatic stress, multigenerational trauma, historical loss, and colonisation trauma (J. Reid et al., 2014; Walters et al., 2011; Whitbeck et al., 2004). The Indigenisation of the trauma narrative has also seen the reclamation of original, Indigenous Native American concepts and understandings of wellbeing and ill-health. This is reflected in the concepts of the *soul wound* and *an injury where blood does not flow*, both of which are Indigenous metaphors for trauma (Duran & Firehammer, 2017). Knowledge of these concepts has been present within Indigenous Native American knowledge bases for many generations, existing well before the arrival of Columbus (Duran et al., 1998). These concepts also reflect the spiritual aspect of Intergenerational Trauma, as historical trauma impacts the spirit or soul, resulting in a soul wound (Duran, 2019). However, while spirituality has been identified as vital to understanding the "soul wound", literature regarding the way in which it manifests in the intergenerational transmission of trauma continues to be limited. Overall, Intergenerational Trauma has been identified by Indigenous scholars as a key explanation for understanding health disparities in contemporary times (Dudgeon & Bray, 2018), with research exploring the physical, psychological, emotional, social, and systemic dimensions of Intergenerational Trauma steadily increasing over the last four decades.

Indigenous scholars have continued to expand on the work done by Brave Heart, demonstrating how multiple variables such as everyday life stressors, as well as age, gender, and sexual identity, can compound with Intergenerational Trauma, increasing vulnerability to the transmission and manifestation of the effects of Intergenerational Trauma (Bombay et al., 2009). For Indigenous peoples, racism is one of the most impactful everyday life stressors. According to Prussing (2014), racism is a “historically informed experience” (p.452), as it is intertwined with colonisation, which is where racism originated (Paradies, 2016). Racism has been identified as strongly impacting the physical and mental health of Indigenous peoples, as well as their access to health services (Dudgeon et al., 2023; Houkamau et al., 2020; Larson et al., 2007; P. Reid et al., 2019). Indigenous researchers have also explored how Intergenerational Trauma manifests within the physical body (Walters et al., 2011); the link between Adverse Childhood Experiences (ACEs) and inherited trauma (Pember, 2016); how the HTR manifests within families, particularly in terms of parenting (Brave Heart & DeBruyn, 1998; Evans-Campbell, 2008); Intergenerational Trauma from a mental health and mental distress perspective (Brave Heart, 2003; Menzies, 2019); developed Indigenous Australian healing models and spiritually-based ancestral healing processes for Intergenerational Trauma (Dennison & Powell-Watts, 2021; C. Menzies, 2001); identified gender differences in the HTR (Brave Heart, 1999a); and developed scales to measure historical trauma among Indigenous Native American peoples (Whitbeck et al., 2004).

Indigenous Approaches to Healing Trauma

At the end of the 20th century Indigenous clinicians began to develop healing interventions for addressing Intergenerational Trauma that were culturally congruent, aligning with Indigenous worldviews. In 1998, Brave Heart developed The Historical Trauma and

Unresolved Grief (HTUG) Intervention for Lakota service providers. This intervention is described as “an originally designed, culturally syntonic, four-day psychoeducational intervention designed to initiate a grief and trauma resolution process” (Brave Heart, 1998, p. 292) within a group setting. It is comprised of the following: providing participants with stimulating visual and written material on Lakota trauma (such as videos of the Wounded Knee massacre); education on unresolved grief and trauma and the historical trauma response (HTR); small group exercises co-facilitated by a Lakota female and male who have had similar trauma experiences as the participants; and “the oinikage/inipi (Lakota purification) ceremony and a traditional wiping of the tears ceremony” (p.293). In the original pilot of this intervention, it was shown to be highly effective, with 97 percent of participants finding the sharing of grief provided them with cathartic relief, and the education component increased their sense of pride and joy in their Lakota identities (Brave Heart, 1998). While the HTUG Intervention is the only intervention I found that specifies its focus on treating historical trauma, there have been several other therapeutic offerings developed to address the impacts of colonisation. This includes the *Remember the Removal* program which aims to increase the knowledge of Cherokee youth and adults regarding culture and language by retracing the Trail of Tears (Lewis et al., 2020).

By the mid-2010s, Trauma Informed Care was also being adapted by Indigenous clinicians. An Indigenous Trauma Informed approach has the same intention of meeting the clients’ needs in the most therapeutic way possible. However, two key ways in which it differs is its acknowledgement of colonisation as a continuing trauma impacting the lives of Indigenous peoples in present times (Duran & Duran, 1995), and the necessity for including the spiritual dimension into therapeutic practice (Dudgeon & Bray, 2018). For example, Duran

(2019) outlines a trauma-informed counselling approach for working with Indigenous Native American populations that identifies the importance of Western-trained clinicians recognising their limitations in providing healing; incorporating liberation discourse, which “involves taking a critical eye to the processes of colonisation that have had a deep impact on the identity of Indigenous Peoples” (p.1) in therapy; and the implementation of strategies which incorporate Indigenous Native American cosmological knowledge, including traditional shamanistic knowledge, to transform the trauma into something that benefits the person, their family, communities, ancestors, and descendants (Duran & Duran, 1995). Dennison and Powell-Watts (2021) utilise ancestral healing to address Intergenerational Trauma in their psychotherapeutic practice. This type of healing is described by the authors as undertaking healing in the present to free the souls of departed family members, able to go backwards and forwards into the genealogical lines. The steps in their ancestral healing process includes energetic healing, whereby the healer uses visualisation to create an energetic pathway to support the client to feel more comfortable and ground into their body; creating a safe energetic space that surrounds the client in a protective barrier; and utilising the spiritual beliefs and language of the client to verbally invite their ancestors, spirit guides, or angels into the session (Dennison & Powell-Watts, 2021).

The Trauma Narrative of Aotearoa New Zealand: From the 20th to the 21st century

The trauma narrative in Aotearoa New Zealand has been primarily influenced by international research and practice from Western and Indigenous researchers and clinicians. While most of the knowledge that formed the early foundations of psychology in Aotearoa New Zealand was imported, the way in which it developed into the latter part of the 20th century was shaped by what was happening within the local context of the time. By the time World War

It ended in 1945, Māori and Pākehā realities were becoming increasingly intertwined due to urbanisation (Durie, 1997). Before this, Māori and Pākehā had lived relatively separate lives, which, according to Durie (1997), resulted in the masking of the truth of Māori realities. This entering of Māori into the consciousness of Aotearoa New Zealand society signalled the beginning of an ongoing wave of cultural shifts and reflexivity that the nation would continue to experience over the coming decades.

The greatest shift in the national identity of Aotearoa New Zealand emerged with the beginning of what is known as The Māori Renaissance, a period in which tino rangatiratanga was asserted and reclamation of stories, language and space was undertaken. The Hunn Report of 1960 was key to the advent of The Māori Renaissance, as it highlighted several key concerns regarding the impacts of the assimilation policies on Māori realities, including the educational disparities between Māori and Pākehā children, and the severe decrease in fluent te reo Māori speakers from 95 to 25 percent between 1900 and 1960 (Hill, 2009). This finding motivated Māori communities to take action to save te reo Māori, and in the 1970s, Māori activist groups like Ngā Tamatoa and the Te reo Māori Society, undertook several campaigns, petitions, and initiatives to pressure the Government to promote te reo Māori and re-introduce it into schools (Ka'ai, 2017). In 1972, Ngā Tamatoa presented the Te reo Māori petition containing 30,000 signatures to Parliament, becoming the foundation for the revitalisation of te reo Māori and its recognition as an official language of Aotearoa New Zealand (Greensill et al., 2017). This petition also became the foundation for the development of pathways to heal the patu ngākau caused by The Native Schools Code 1880, which not only resulted in the decline of fluent te reo Māori speakers, but also created a fear of te reo Māori and shame of being Māori (Hamley, 2023). This healing came in the form of full language immersion schooling, beginning with the

Te Kōhanga Reo (referring to immersion Māori language preschools/kindergartens) movement, which stemmed from the desires of kaumātua (elders), parents, and Māori communities to educate their children in te reo Māori and from within a Māori worldview (Ka'ai, 2017). This then led to Kura Kaupapa Māori (immersion Māori language primary schools), Wharekura (immersion Māori language secondary schools), and Wānanga (immersion Māori language universities) (Boshier, 2015).

A big part of the success of these full immersion language schools lies in Te Aho Matua, the philosophical base that underpins Kura Kaupapa Māori schooling. Te Aho Matua is comprised of six core principles: Te Ira Tangata (recognising both the spiritual and physical dimensions of the child); te reo Māori (aiming to achieve high level bilingual competency); Ngā Iwi (which focuses on socialisation from a Māori world view, such as through whakapapa); Te Ao (investigating and exploring the world in a holistic manner); Āhuatanga Ako (acknowledging and nurturing the individual abilities and characteristics of the child); and Te Tino Uaratanga (ensuring the environment is shaped to nurture the individual characteristics of the child) (Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa & Education Review Office, 2008). This philosophical base essentially re-introduced tūpuna ways of seeing and being in the world that were suppressed by the colonising policies implemented from the mid-1800s into the early 1900s. It has been hugely successful in revitalising te reo Māori as well as reconnecting generations of Māori children and their whānau to a Te Ao Māori worldview, providing them with the stability they needed to find further success in the wider world (J. Martin, 2012). However, despite this success, as of 2021, 97 percent of Māori children continue to attend English medium schools (Te Tari Arotake Mātauranga, 2021). This reflects the ongoing impacts of colonisation, as, due to being separated from language and culture, many

parents and grandparents hold a deep fear and sense of inadequacy regarding their Māori identity, which then acts as a barrier to engaging with Māori immersion education pathways (Hond-Flavell et al., 2022; Tamati et al., 2008).

The movements of this time also reshaped how health and wellbeing was being conceptualised, with Māori health experts re-introducing Māori perspectives into the national health landscape. One of the most well-known and widely applied health perspectives that emerged during this time was Te Whare Tapa Whā, which was developed by Tā Mason Durie (a prominent psychiatrist and leader in public and Indigenous health) in collaboration with numerous Māori experts at a Māori health workers hui (meeting) in 1982 (Durie, 1985; Rochford, 2004). Te Whare Tapa Whā translates to “the four-sided house”, analogising the person and their wellbeing to a whare or house. Within this model, there are four cornerstones of health – Te Taha Wairua, the spiritual side; Te Taha Hinengaro, the psychological and emotional side; Te Taha Tinana, the physical side; and Te Taha Whānau, the familial and social side. Each of these sides together make up the individual’s four-sided house, and beneath this house is the whenua, the land, which recognises the importance of having a solid foundation for the whare to stand (Moeke-Maxwell et al., 2020). If you place this model besides Matua Wiremu’s description of the healing process explained in *Te More* (see page 41), you can see the definite overlap. However, in Matua Wiremu’s description, it is the Taha Wairua which ensures the remaining dimensions are kept clear and healthy, thus, as long as wairua is flowing, the other dimensions will remain healthy. In Tā Mason Durie’s model, the main way in which it is described emphasises an equal weighting attributed to each dimension, and if any of the walls of the whare collapse, the wellbeing of the person will be compromised (Glover, 2013). However, while this has become the main way in which Te Whare Tapa Whā is understood, Tā

Mason has stated that wairua is the most important component of the whare (Sculley & Smith, 2023), though there remains limited understandings regarding how the Taha Wairua can be implemented within Western health services (Taitimu et al., 2018).

By the 2000s there was far greater awareness regarding the importance of mental health. As a part of the *Te Tāhuhu – Improving Mental Health 2005-2015: The Second New Zealand Mental Health and Addiction Plan* (Ministry of Health, 2005), *Te Rau Hinengaro: The New Zealand Mental Health Survey* (Browne et al., 2006) was conducted to identify the prevalence of mental illness and rates of service use to inform the development of policy, the provisioning of funding, and provide vital information for service providers, consumers and their families. This survey found that Māori were under-represented as mental health service users and low in their satisfaction of mental health services. Out of the 2,595 participants (Male = 1,048, Female = 1,547), 76.3 percent were most satisfied with spiritual or religious practitioners/advisors, while 41.8 percent were “very satisfied” with psychologists; 32.3 percent with psychiatrists; 33.7 percent with general practitioners and other medical professionals; 33 percent with social workers; and 39.1 percent with counsellors (Browne et al., 2006). While the survey did not give explicit reasons for such a large gap in satisfaction levels, it is likely that the spiritual practitioners conceptualised and approached health and wellbeing in more holistic and culturally congruent ways (Cram et al., 2003; Mark & Lyons, 2010). As spiritual practitioners, their approach begins within the Taha Wairua, allowing them to provide a spiritual solution for soul wounds and their impact on the Taha Hinengaro, Taha Tinana, and Taha Whānau (NiaNia et al., 2017). Furthermore, if Māori did choose to seek support from Western health services, they often felt the need to leave their culture at the door, as they believed their whole selves – the spiritual and physical – would not be accepted, reflecting feelings of judgement and

discrimination in these spaces (Glynn, 2008; Graham & Masters-Awatere, 2020). This is particularly true for the sharing of spiritual beliefs, with Taitimu et al. (2018) identifying that both Māori practitioners and clients often feel apprehensive in sharing their beliefs within mainstream health services due to fears of either being ignored or pathologized – fears that can be seen as an ongoing consequence of colonisation, specifically, The Tohunga Suppression Act.

The results of Te Rau Hinengaro indicated that for Māori, colonisation was continuing to have an impact on their wellbeing, and from the mid-2000s trauma became a key focus for Māori health experts, taking inspiration from the work that Indigenous Native American and First Nations experts have been doing since the 1970s (Pihama et al., 2014). One of the earliest studies on trauma within Aotearoa New Zealand was conducted in 2005 and identified that Māori were grossly over-represented in traumatic experiences, with findings demonstrating that out of 502 participants, 65 percent had experienced one or more traumatic events (both physical and psychological) in their lifetime (Hirini et al., 2005). In 2005, Farrelly et al. (2005) argued that the overrepresentation of Māori in health and trauma statistics is due to the intergenerational transmission of colonising trauma. And in the late 2000s, Koea (2008) began detailing the historical context for understanding the Indigenous trauma experience in Aotearoa New Zealand, exploring the overrepresentation of Māori in trauma admissions at Auckland Hospital due to individual and community violence, prison, suicidality, and drug and alcohol abuse.

From 2010, the relationship between colonisation and contemporary manifestations of trauma became a key focus for Māori researchers. Lawson-Te Aho and Liu (2010) provided an alternative framing for suicide, shifting the focus from an individual-level to more collective-level explanations, such as how trauma led to the loss of pre-colonial kinship social structures

and traditions. Lawson-Te Aho (2013) expanded on this work in her doctoral research, positioning suicide as an “expression of the deep wounding of the spirit from historical trauma birthed during the time of colonisation” (p. 20). Following this research, the term historical trauma, and other associated terms (including Intergenerational Trauma) became central to the way in which trauma research is communicated and referred to by Māori researchers within Aotearoa New Zealand. Pihama et al. (2014), Wirihana and Smith (2014), and J. Reid et al. (2014), are some of the first scholars to explore the application of historical trauma theory within Aotearoa New Zealand. According to Pihama et al. (2014), historical trauma for Māori derives from colonisation, which interfered in the transmission of tikanga (protocols), reo (language), and mātauranga Māori (Māori knowledge) through the generations, causing grave injury to the spiritual, psychological, physical and social life-worlds of Māori. According to the Waitangi Tribunal (1996), Māori essentially experienced a “holocaust” comprised of violent and systematic acts of oppression and assimilation with ethnocidal and genocidal intent. However, the use of these terms to describe colonisation in Aotearoa New Zealand has been met with denial, particularly by prominent politicians like past Prime Minister Helen Clarke, who was quoted saying “I don’t accept that the word holocaust can be validly used about the New Zealand experience” (Young, 2000, para 13). Such a response by such a prominent New Zealand figure reiterates the historical amnesia that continues to be prevalent within Aotearoa New Zealand, highlighting the limited acknowledgement of the history of colonisation and the traumatic impact it has had and continues to have on Māori realities. This, in turn, continues the perpetuation of colonisation trauma within contemporary times, perpetuating health disparities between Māori and Pākehā populations (H. Moewaka Barnes & McCreanor, 2019; Taitimu et al., 2018).

While Pihama et al. (2014) and Wirihana and Smith (2014) provided a strong foundation for understanding the impact of colonisation on Māori, the intergenerational transmission of the trauma experienced from these events was not as comprehensively explored. In response to this gap, J. Reid et al. (2014) developed a multi-level social-structural model of colonisation trauma based on Sotero's (2006) temporal model of historical trauma, which examines how trauma is transmitted physiologically, genetically, environmentally, psychosocially, and systematically (economic, political, legal, and social systems) through the generations. J. Reid et al. (2014) adapted this model to the Aotearoa New Zealand context and Māori lived realities of colonisation. This model conceptualises the impacts of colonisation trauma as three sequential stages: *Stage 1 – The Initial Mass Trauma Experience*; *Stage 2 – The Trauma Responses of the First/Primary Generation*; and *Stage 3 – The Transmission of Trauma Through the Generations*. In the first stage, the initial mass trauma experience was comprised of displacement, segregation, cultural loss, economic decline (J. Reid et al., 2014), and land confiscation (H. Moewaka-Barnes & McCreanor, 2019), which extolled a major spiritual, psychological, physical and social toll on Māori. The implementation of assimilationist policies exacerbated this toll, further separating Māori from land, language, and culture – all of which have been consistently identified as vital to Māori health and wellbeing (Mildon, 2016; Riki Tuakiritetangata & Ibarra-Lemay, 2021).

The second stage explores the HTRs of Māori, including impairments in family communication (Evans-Campbell, 2008); emotional numbing, feelings of depression, anger, shame, anxiety, dissociation, substance abuse, and experiences of serious mental distress (J. Reid et al., 2014); survivors guilt (Whitbeck et al., 2004); and difficulty in recognising and expressing emotions (Brave Heart, 2003). Adding to this are the collective trauma reactions,

including the disruption of original customs, languages, and practices (Walters et al., 2011), and the collapse of common support systems (J. Reid et al., 2014). In terms of biological consequences, the acute and chronic stress experienced during the trauma event literally became embodied, manifesting in physical disease and ailments (Kuzawa & Sweet, 2009).

The final stage explores how trauma is transmitted and maintained through the generations. J. Reid et al. (2014) identifies two categories for transmission – individual-level factors and societal-level factors. Individual-level factors include the child-parent relationship, and biological mechanisms such as epigenetics (Weingarten, 2004), with research demonstrating that trauma environments “can leave an imprint or ‘mark’ on the epigenome (cellular genetic material) that can be carried into future generations with devastating consequences” (Walters et al., 2011, p. 11). While these individual-level factors play a key role in the transmission of trauma, what keeps colonisation trauma alive are the societal-level factors, including the structural and systemic changes and barriers established by the colonisers which ensured the loss of economic and political power, and original knowledge and traditions (J. Reid et al., 2014). Overall, this model demonstrates how trauma is transmitted psychologically, biologically and socially. However, a major area missing from this model is the Taha Wairua, the spiritual dimension. While J. Reid et al. (2014) did state that colonisation had a major impact on the spiritual lifeworld of Māori, the role that wairua plays in the intergenerational transmission of trauma was not detailed, highlighting a major gap in the knowledge.

Research into historical trauma has continued to grow in recent years, with Māori researchers continuing to explore its impact on suicide rates (Getz, 2018); the historical privilege provided to settlers and their descendants and the impact of this privilege in the

perpetuation of historical trauma (Borell et al., 2018); the impact of historical trauma on the whānau lifeworld, particularly in terms of the intergenerational impact of sexual violence (Pihama et al., 2019); wāhine Māori (Māori women) perspectives of historical trauma (Te Atawhai o Te Ao, 2019); and the implications of historical trauma theory on nursing practice (McGregor, 2020). While research is steadily growing there are gaps that still need to be addressed. Currently, there is little known about how Intergenerational Trauma manifests in the Taha Waiura, as well as the role of wairua in the Intergenerational Trauma process.

Māori Adaptations of WASP Therapeutic Interventions

The cultural adaptation of therapeutic interventions that was seen overseas was also replicated in Aotearoa New Zealand. In 2009, the doctoral research of Clinical Psychologist Simon Bennett was the first in Aotearoa New Zealand to explore the cultural adaptation of CBT for Māori diagnosed with major depressive disorder. This was motivated by the understanding that the standardised CBT protocol – which is utilised by the majority of clinical psychologists in Aotearoa New Zealand – is limited in terms of its applicability to Indigenous and Māori populations due to the absence of cultural knowledge and worldviews, including wairua and spirituality (Bennett, 2009; Duran & Firehammer, 2017). This absence of wairua means that for those who's negative automatic thoughts and cognitive distortions originate from an intergenerational soul wound, CBT will likely act as a short-term solution only – able to relieve the symptoms for a short period of time but unable to heal the source of the distress (Bennett et al., 2016). When examined again through Matua Wiremu's model of wellbeing (refer to page 41), CBT will enable a small amount of pollution (the negative automatic thoughts and cognitive distortions) to be cleared from the Taha Hinengaro pool, which will then result in less pollution flowing into the Taha Tinana pool, and thus, less negative physical reactions and

behaviours. But because the blockage between the Taha Wairua and Taha Hinengaro remains, the stagnancy also remains, allowing for the pollution to build up in each taha once more (Mildon, 2016; NiaNia et al., 2017).

The cultural adaptation of CBT developed by Bennett is comprised of a 12-session treatment manual incorporating specific Māori values, conceptualised as domains, into the treatment approach (Bennett, 2009). The first domain is connectedness (Whakawhanaungatanga), whereby the therapist discloses information (including tribal affiliation, working history and family backgrounds) to establish personal connections and commonalities with the client. Next is the domain of spirituality (Te Taha Wairua), implemented through the incorporation of client-specific and relevant whakataukī (Māori proverbs) or karakia to open or close sessions. The domain of the extended family (Te Taha Whānau) acknowledges the protective role of family during experiences of mental distress (Durie, 1999; Pitama et al., 2007), counteracting the individualistic focus of CBT which prevents effective engagement with Māori clients. Finally, the domain of metaphor (which has been termed as Whaikōrero, a form of oral tradition that aims to connect people together) (Rameka et al., 2023) was included, with psycho-education materials adapted in a more culturally appropriate way that reflected Māori worldviews (Bennett, 2009; Bennett et al., 2014). This adaptation of CBT and other therapeutic interventions has been identified as vital by Indigenous researchers worldwide (Bennett & Babbage, 2014; Bennett-Levy et al., 2014; Hays, 2014; Pomerville et al., 2016), reflecting the idea embedded in the words of Sir Apirana Ngata outlined in *Te Aka* (see page 76) – that we should utilise “the tools of the Pākehā” and adapt them for the betterment of ourselves and our communities (Belich, 2001; Middleton, 2010).

This cultural adaptation of CBT demonstrates that WASP interventions could support the healing of Māori if wairua and mātauranga Māori is embedded into them. This also applies to Trauma Informed Care, which has emerged in recent years as a priority focus for Māori health experts. In 2018, Te Rau Matatini published the report *Kia Hora te Marino: Trauma Informed Care for Māori* (McClintock et al., 2018) in response to government policy regarding their new health and wellbeing priorities. According to this report, while Trauma Informed Care is not explicitly identified in the policies and strategies published by the government, the priorities outlined within them do have specific application to Trauma Informed Care in Aotearoa New Zealand. For example, *The Mental Health and Addiction Workforce Action Plan (2017 -2021)* (Ministry of Health, 2018) states that:

“To achieve the goals of an inclusive, culturally responsive model of mental health care, service providers need to work to international human rights standards. As a member of the United Nations, the New Zealand Government is working towards meeting its obligations under various United Nations conventions and declarations. For mental health and addiction, a relevant convention and declarations is the United Nations Declaration on the Rights of Indigenous Peoples” (United Nations, 2008, p.30).

Despite this statement, there remains a lack of cultural safety within many Western mainstream services, which continue to privilege culturally unsafe therapeutic practice and do not account for the continued impacts of colonisation. Furthermore, key agencies, particularly at the government level, have not yet identified the explicit need for trauma-informed approaches. There also remains limited resources for provisioning the health sector with the necessary education (Pihama et al., 2017).

Since the Kia Hora te Marino report was released, research exploring and developing Kaupapa Māori approaches to Trauma Informed Care has continued to emerge. In 2020, the *He Oranga Ngākau: Māori Approaches to Trauma Informed Care* report was released, aiming to support Māori and non-Māori health experts to explore what Trauma Informed Care could look like within Aotearoa New Zealand, as well as develop frameworks that include Kaupapa Māori principles to guide working with Māori clients (Pihama et al., 2020). Kaupapa Māori is a by Māori, for Māori, with Māori approach that centres Māori knowledge and ways of being and doing within the development and application of Māori-led initiatives (Smith et al., 2024). Kaupapa Māori emerged from the Te Kōhanga Reo movement (G. H. Smith, 1997), and outlines several principles Māori researchers and practitioners should look to embed in their initiatives, including: Tino Rangatirantanga – self-determination; Taonga tuku iho – referring to cultural aspirations, whereby te reo, tikanga and mātauranga is maintained and transmitted to descendants; Ako Māori – learning is understood as a reciprocal relationship; Kia piki ake i ngā raruraru o te kāinga – the need to mediate the impacts of colonisation that have marginalised Māori families in terms of socio-economic positioning, impacting learning and access to learning opportunities; Whānau – relationships with family, extended family, hapū, iwi, and other important communities are prioritised; and Kaupapa – refers to focusing on the central philosophy underpinning the initiative and guiding its development and implementation (Pihama et al., 2019; G. H. Smith, 1997; L. T. Smith et al., 2024). In exploring the application of Kaupapa Māori within Trauma Informed approaches, three principles of healing, applicable to both practice and policy, were identified: Kāti te Patu Ngākau – refers to immediately stopping any further trauma so healing can begin; Kia Piki Ake I ngā Raruraru o te Kāinga – acknowledge the pain of the client as real and support them to design and rebuild their whare

(house) of healing; and Rangatiratanga – honour aspirations of self-determination and assist in removing barriers to accessing Kaupapa Māori approaches and practices (Pihama et al., 2020).

Kupu Whakamutunga

What has been most interesting about writing this chapter has been understanding how the colonising policies explored in the previous chapter, such as The Tohunga Suppression Act, created a gap in which Western, imported, colonised knowledge regarding health was able to infiltrate and fill. Within this knowledge wairua was not present, meaning that the spiritual soul wound could not be fully healed by the therapies developed within the WASP space. Therapies like CBT, when wairua is not incorporated, can only go back so far, can only really attend to the Taha Hinengaro. Thus, clearing the pollution within this space with only CBT would not only be too slow of a process, but would also be unable to keep the pools clean as wairua will not be flowing.

A major lesson from my exploration of the contemporary landscape of psychology and trauma that I will take with me is that as long as the people survive, so too will the knowledge. The Māori Renaissance and the transformations in health and wellbeing that came from this movement was only possible because our tūpuna survived, and while we are still uncovering and reclaiming tūpuna knowledge, there has also been a growth in its incorporation into models of wellbeing, interventions, and services. Because we survived, the trail of knowledge and stories that our tūpuna protected and left behind for us enabled us to follow in their footsteps to re-discover this knowledge. I have been told that many of the tohunga saw the coming of the European colonisers and the consequences of the intertwining of European and Māori realities, and that many of them had implemented measures to protect the knowledge. Whare Wānanga

were closed, and false knowledge was fed to the ethnographers to ensure they would never be able to fully record Mātauranga Māori. And what ethnographers did record was interpreted through their colonial lens, whereby they purposely altered information to suit their perspectives, resulting in unreliable accounts of Mātauranga Māori (A. Ngata, 1929). And though our tohunga could not prevent what was about to happen, they could at least put some measures in place to ensure the knowledge would be protected, hidden away in a safe place until the world was safe for us, their descendants, to begin to read the tohu once more.



TEWAONUI

Kupu Tīmatanga

The purpose of Te Waonui, the great forest, is to create a space of intergenerational and collective protection and sustenance. The many generations of life within the great forest play an important role in this purpose. For example, the larger trees provide shelter and protection from the weather for the smaller plants, allowing them to safely grow until they too can share in the protection duties. In relation to my own whānau, the growth of our Te Waonui was severely impacted by colonisation. Many of my whānau, including my grandparents and parents, were unable to reach their full height, and their canopy of leaves were sparse, leaving gaps that allowed Tāwhirimātea, atua of the winds, to enter and attack the smaller plants. In the harshness of Tāwhirimātea's attacks I grew as best as I could. And though physically I am an adult, I know that inside, within my Taha Hinengaro, there are parts of me which were unable to grow past specific ages, still stuck in that space of trauma. My internal growth was interrupted by the trauma I experienced. And now, as I unravel those dimensions of myself, unpack the lives of my tūpuna and our development through Te Pū, Te More, Te Weu, Te Aka and Te Rea, my growth as a human and spiritual being has started once more. In many ways I feel like I am going through a rebirth, getting to know the me that was buried underneath the trauma.

What I have learnt over the last few years is that rebirth is a natural part of human and spiritual development. From birth, we are constantly cycling through a process of potentiality, of creation – a process outlined in the series of pūrākau known as Noho Tatapū (see Te More). We all begin as a seed of potential (Te Kore) implanted within the darkness (Te Pō) of the whare tangata, the womb. In this space the seed is nourished, developing the aspects of life – spiritual, psychological, and physical – needed once the baby enters the world of light, the

world of humanity (Te Ao Mārama) (Royal, 1992; Valentine & Tassell-Matamua, 2018). This very first cycle of human life is only one of the many cycles of growth and development that will occur across the human life span. Beginning in infancy and continuing until end-of-life, every time the individual engages with the spiritual and physical realms in some way – whether it is through the stories they hear from whānau, the people, events or objects in their environment, or the wairua of whānau that have passed away – they learn more about their own potential and the potential that exists in both the Kauwae Runga and the Kauwae Raro. The mātauranga that is gained from nurturing and exploring the potential that exists in these dimensions then leads to māramatanga, to enlightenment, the application of this knowledge within lived reality. This enlightenment influences the next part of the life journey, leading towards the next seed of potentiality to be explored and planted, starting the cycle all over again (H. Cotter, personal communication, November 5, 2022).

This cycle of creation is how I view my research process. The initial idea, that initial piece of potential I started out with has gone through many cycles of potentiality. After a few of these cycles I realised that it was not so much the idea that was transforming – I was transforming. I came to understand that my research was essentially about myself, though initially I focused my gaze outwards. However, my focus outside of myself was constantly being challenged by those around me, particularly my supervisors and wairua mentors. They challenged me to go inwards, to take a deep dive into understanding myself while also providing me with a safe space to do so.

This turning inwards began a process of uncovering and unpacking the different layers of my identity. I was constantly having to re-assess who I thought myself to be. I came to a greater awareness of my potential as a human being, as well as the potential of this research.

As a human being, one of my greatest potentials lies in the recognition that I am a wairua being having a human experience (Haami et al., 2024) – that through my whakapapa to Hineahuone, I am of the Kauwae Runga and Kauwae Raro. And because of this whakapapa connection, I have access to IO and all the potential energy for creation that exists within Te Kore (the realm of infinite potential) (NiaNia et al., 2019a). In understanding this I am brought to the next piece of potential – if I am a wairua being with access to eternal energy for creation, what is preventing me from accessing the full potential I have as a wairua being? This question became the bridge connecting my human potentiality with the potentiality of my research. Through the cycles I undertook in understanding these pieces of potential, I came to recognise that this blockage was Intergenerational Trauma. I came to understand that if this blockage was not addressed, it would grow with the passing to the next generation, continuing the perpetuation of my ancestors’ soul wounds. However, it was also an opportunity to understand the separation that had occurred between my Taha Wairua, Taha Hinengaro, and Taha Tinana, and to reintegrate and re-align these dimensions of myself. And in achieving this reintegration of self, there is the potential to then help facilitate this same re-integration for others (Duran, 2019). These understandings are the foundation for this research, informing the development of my research questions:

1. What does Intergenerational Trauma look like in my contemporary reality?
2. What is Intergenerational Healing?
3. What is the role of wairua in the intergenerational transmission of trauma and healing?

The process I have undertaken to answer my research questions has involved engaging in both the Kauwae Runga and Kauwae Raro. Since I was a child, I have been engaging with

the Kauwae Runga through communicating with the wairua of dead whānau and delivering their messages to my living whānau members. For a long time, I did not know what this engagement was called or how it even worked – I did not even know the word wairua, as te reo Māori was not a part of my upbringing. It was not until I came to Massey and took *Ngā Tirohanga Rua o te Taha Hinengaro: Bicultural Perspectives in Psychology* that I was finally able to find explanations for my experiences. However, the fact that I had to enter a colonised educational institute to find some reconnection to Te Ao Māori not only reflects the degree of my own colonisation but also presents an interesting dialectic. To receive this knowledge that should have been a natural part of my inheritance I had to attend a colonised university, yet the fact that this knowledge is available at a colonised university demonstrates that the Māori Renaissance has seen success. Essentially, colonisation and decolonisation processes exist and overlap with one another in contemporary times, resulting in spaces that both provide a space of reconnection and reclamation while also contributing to the perpetuation of colonisation.

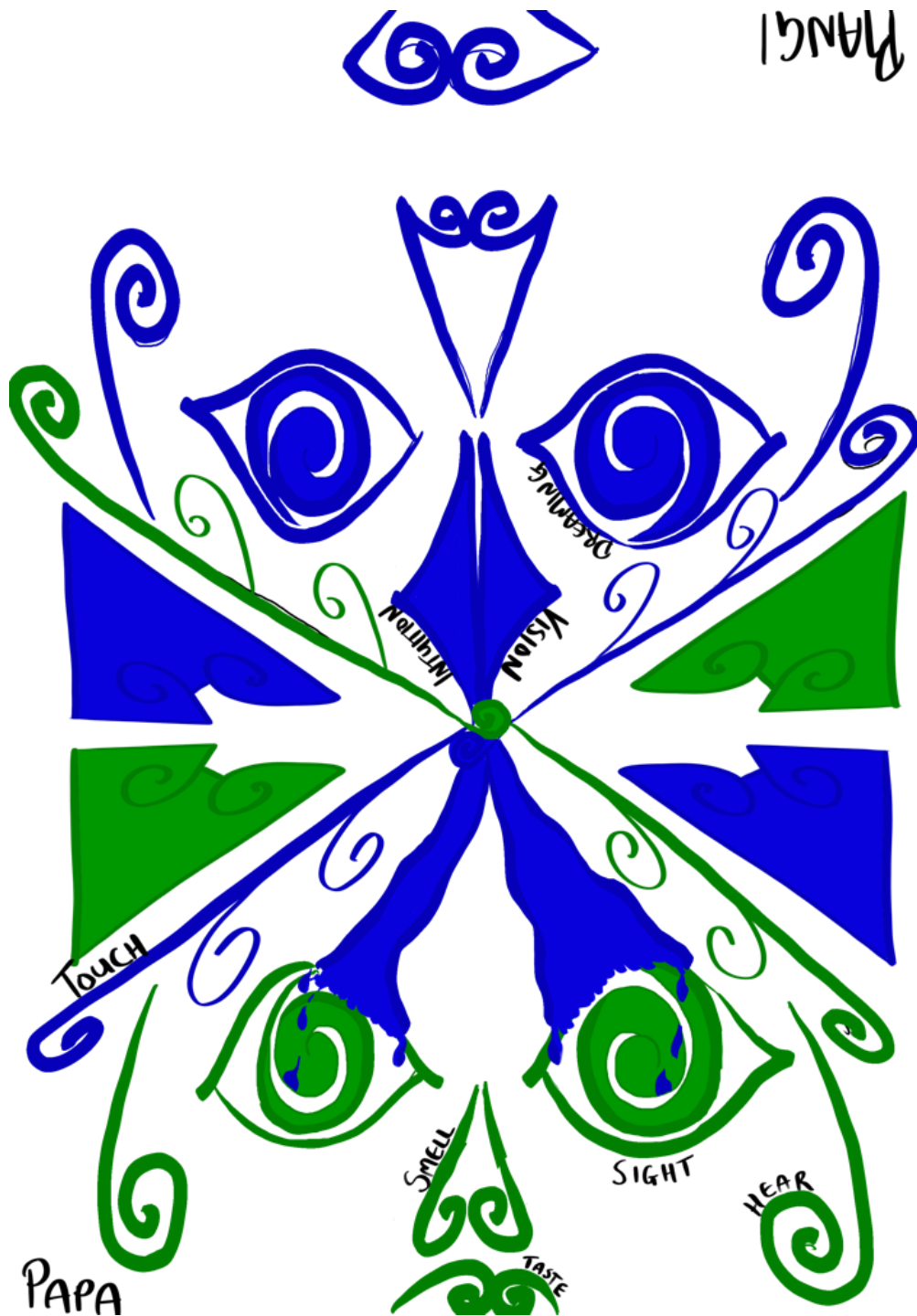
The knowledge I gained at Massey University about wairua was then expanded by the teachings transmitted to me by Matua Wiremu NiaNia, from whom I have been privileged to receive knowledge that has enabled me to strengthen my ability to engage within the Kauwae Runga and bring healing to my whakapapa. While completing my PhD I decided to train to become a Matanga Mahi Wairua, and through this training the possibilities for my life and research expanded. I came to learn what wairua was and that my ability to engage with the wairua of dead whānau was known as matekitetanga – the ability to see the unseen, see into the wairua realm (Ngata, 2014; NiaNia et al., 2017). It also provided me a space to conduct this research in a space of spiritual safety, under the protection of two highly experienced and knowledgeable tohunga. My research, my journey into my whakapapa, into the soul wounds

of myself and my tūpuna, is fully a wairua undertaking, recognising the need for a spiritual solution to heal a spiritual wound. But in finding that spiritual solution, you need someone who is experienced and knowledgeable in the Kauwae Runga to guide this. I was privileged to be under the guidance and protection of Matua Wiremu as I entered realms I had only peeked into as a child – realms I did not fully understand or have knowledge of at the time. If you enter into the wairua realm unprotected and in a state of unknowing, you may find yourself in a situation that is well out of your depth to navigate, resulting in serious repercussions spiritually, psychologically, physically and socially (P. M. Keenan, 2017). Completing my PhD while training to be a Matanga Mahi Wairua helped me to grow and learn while also ensuring my safety as I traversed the Kauwae Runga to identify and heal the soul wounds of my whakapapa.

Rongo-ā-Wairua: Sensing through Wairua

Figure 2

Rongo-ā-Wairua Explanatory Framework



Rongo-ā-Wairua refers to sensing, knowing or understanding (*rongo*) (Smith, 2000) through the spirit (*ā wairua*). For most people, the senses most familiar to them are the physical senses – sight, hearing, smell, touch, and taste. However, these senses also exist on a wairua level. As we are spiritual beings having a human experience, whereby we are of both the Kauwae Runga and Kauwae Raro, we also have wairua or spiritual senses, what I have conceptualised within this research as Rongo-a-Wairua. To help communicate how these senses work and their role in my research, I have mapped them onto an explanatory framework (Figure 2). This framework is comprised of two dimensions: *Rangi*, which represents the Kauwae Runga, the spiritual realm; and *Papa*, which represents the Kauwae Raro, the physical realm. While Rongo-a-Wairua includes sight, hearing, smell, touch, and taste, it also includes three additional senses – vision, dreams, and intuition. The first five senses are a bit more straightforward to describe and understand as they occur externally, whereby the physical sense (represented in the framework as *Papa*), provides the location or site for the wairua sense (represented in the framework as *Rangi*) to deliver information and communication from the Kauwae Runga (Dell, 2021; Whakaatere & Pohatu, 2011). For example, through sight I can see the wairua of those who have died. This is made possible because of my wairua sense of sight (*Rangi*), but it is through the physical sense of sight (*Papa*) I can see them, appearing to me as clearly as my own reflection in the mirror. The last three senses are a bit more complex to explain as they occur internally. Vision may present as a vision of the future that occurs within the mind’s eye (W. NiaNia, personal communication, April 6, 2021); dreaming occurs while sleeping, when the Taha Wairua of the individual goes into the Kauwae Runga and receives information to help the individual safely navigate their waking reality (Haami et al., 2024); and intuition may present as an internal knowing of the truth of the situation (R. S. Ngata, 2014).

It is important to state that mapping the senses in this way is not about legitimising them within a WASP space – it is already legitimate and is utilised by many Mātanga Mahi Wairua each day to support individuals, families and communities back to wellbeing. In placing this information into a framework, I am hoping to provide others like me, who experience the world through wairua and are working within WEIRD and WASP spaces, something that reflects their ways of being and can be incorporated into their work. I also want to contribute towards creating a space where WASP trained practitioners and Mātanga Mahi Wairua can work together in a meaningful way, whereby Mātanga Mahi Wairua and the way they work is valued equally as practitioners trained within WASP. And where WASP trained practitioners can recognise when their client’s distress is of a spiritual origin and that they may not have the expertise to work with them to heal the origins of this distress. Matua Wiremu and psychiatrist Dr Allister Bush have had a working partnership for the last 20 years which demonstrates this is possible (see NiaNia et al., 2017). It just takes openness and a willingness to communicate and learn from one another.

My development and inclusion of this framework was inspired by H. Moewaka Barnes et al. (2017), who developed their own Indigenous Wairua Approach to research – the first approach I had come across to explicitly incorporate wairua into the methodology. This approach being the first is unsurprising considering the colonial foundations of academia. According to H. Moewaka Barnes (2008), while wairua may be a normal way of being for many Māori, it is often not spoken about within WEIRD and WASP, with Indigenous ways of seeing and being often left out of the research process. However, while it may not be explicitly expressed within academic writing, spirituality is still woven into research, as it is fundamental to Indigenous life and cannot be separated from Indigenous ways of being and doing (Duggleby

et al., 2015; Durie, 2001; Valentine, 2009). While wairua may not have explicitly been a part of the ways in which methodology is applied within academic research, it has always been a part of Māori ways of being and doing (Nikora et al., 2013), as exemplified in the practice of tikanga (customs and cultural practices) and kawa (guidelines) at times of birth, marriage, illness, and death (Mead, 2003; Moeke-Maxwell & Nikora, 2019).

A Whakapapa Methodological Framework

Whakapapa, as identified in *Te More*, refers to genealogy and is a concept applied to everything within the universe, whereby “every emotion, thought, word, worldview, object, mineral, place, and person” (N. Mahuika, 2019, p. 1), has a whakapapa. Whakapapa also provides a way for organising these connections in a way that is understandable, providing a more complete picture of an event or experience (Barlow, 1991), as exemplified in oral traditions like pūrākau. Whakapapa, when applied to the individual, allows for a more expansive understanding of the person and all the dimensions or layers that comprise who they are, as reflected in the literal translation of whakapapa as “the process of layering one thing upon another” (N. Mahuika, 2019, p.1; M. Roberts, 2013). From this perspective, humans are layered beings, comprised of spiritual, psychological, physical, and social layers. In exploring these layers of ourselves, we not only come to understand more about the layers of our tūpuna, but it also provides a vision of what the outcomes for future generations may look like (Ware et al., 2018), as our choices and actions will have a direct impact on the layers that future generations inherit. Whakapapa also enables a better understanding of our cosmological origins as descendants of the atua, and thus, beings comprised of the celestial and the terrestrial (Royal, 1992). These multiple dimensions of whakapapa ensures that my research, which encompasses

multiple dimensions of reality and being, can be explored fully and in a way that is spiritually safe and reflective of the overall intentions of my research.

Whakapapa Collaboration

My research is a collaboration between all the members of my whakapapa, comprised of those living within the Kauwae Runga (the spiritual world) and the Kauwae Raro (the physical world). As the main source of knowledge for my research, it is important my tūpuna and whānau are positioned and acknowledged as key knowledge bearers and partners, as the potential of this research could not have been achieved without this collaboration across my whakapapa. There were no specific criteria developed for the inclusion of my whānau in my research – they just needed to be whānau and be willing to share their knowledge, experiences and stories. Overall, within the Kauwae Raro, I spoke to 25 members of my whānau, aged between 29 and 90 years and spanning around two and a half generations of our whakapapa. Within the Kauwae Runga I have had a few specific collaborators that have been quite strongly involved in guiding me during my research journey. Specifically, my brother, my maternal Nan, and maternal great, great grandfather. The iwi we represent includes Ngāti Tūwharetoa, Tapuika, Tūhourangi, Ngāti Pikiao, Te Wainui-a-Rua, Ngāti Maniapoto, Tūhourangi, Ngāti Hikairo ki Te Rena, and Ngāti Maru ki Hauraki.

Data Collection: Whakapapa Wānanga

Whakapapa and wānanga are both concepts that occur within, as well as connect, the Kauwae Runga and Kauwae Raro (H. Cotter, personal communication, November 5, 2022; N. Mahuika & Mahuika, 2020; Royal, 1992). Whakapapa describes genealogical connections, linking those in the Kauwae Raro with those in the Kauwae Runga, recognising our wairua

whakapapa which connects humanity to the atua and IO. In terms of wānanga, while its origins have been placed within the Whare Wānanga (Matamua et al., 2023), the first wānanga held within Māori cosmology was between the atua when they discussed whether to separate their parents (see Te More). From this perspective wānanga is a deeply spiritual practice (Mahuika & Mahuika, 2020), as in the space of wānanga, the wairua of the living and the wairua of tūpuna come together to guide the discussions so wānanga participants attain the knowledge, tools and healing needed to navigate their human experience and grow as spiritual beings. Essentially, wānanga is a process of the Kauwae Runga and Kauwae Raro, comprised of intergenerational collective thinking, discussion, problem solving and knowledge contribution (L. Smith et al., 2019). Thus, *Whakapapa Wānanga* describes a process of intergenerational discussions that occurs in the Kauwae Runga and Kauwae Raro and is guided by the taha wairua interactions of multiple generations of tūpuna (ancestors) and uri (descendants). Within my research, this has been enacted through three types of interconnected wānanga – *wānanga with self*, *wānanga with whānau*, and *wānanga with wairua*.

Wānanga with Self

My *wānanga with self* involved going inwards, sitting with myself, and interviewing myself about my lived experiences related to trauma; the feelings, sensations, and thoughts that arose throughout the events in my day-to-day lived reality, including situations that triggered trauma reactions within my Taha Hinengaro (psychological and emotional dimension) and Taha Tinana (physical body); and situations where I learnt something new about my tūpuna. This process of turning inwards recognises the knowledge and experiences I have inherited from my tūpuna and parents through my wairua (Whakaatere & Pohatu, 2011), as well as the knowledge

I have embedded within my being through my whakapapa connection to the atua and IO. Essentially, this approach recognises my own expertise of myself and my lived realities.

When I began my *wānanga with self* I followed a more prescribed process, as I was still being influenced by WASP ways of conducting research. Thus, I did not think I could incorporate an exploration of my feelings or bodily sensations within these *wānanga*. Instead, I focused on obtaining an intellectualised understanding of my trauma experiences, creating an interview guide that enabled me to keep my distance from the topic. It was in the transcription process this more prescriptive type of *wānanga with self* began to change. As I listened to the recordings of my *wānanga*, I began to recognise that different narrative voices were emerging depending on the questions being asked. I then began to take notice of the way I was reacting – psychologically and physiologically – to hearing these different voices and their stories. Next, I engaged with these voices in the comments, replying to specific parts that triggered reactions within me, whether they were ideas, thoughts, or feelings. I then conducted follow-up *wānanga with self* to more deeply explore these narrative voices and identities, and it was at this point I began to incorporate the feelings and sensations that were arising within me. I was now engaging in a deeper and more internal *wānanga* of self-reflexivity and self-exploration rather than simply a process of question and answer. I also began to incorporate notetaking, short stories and reflexive journaling into this process.

A process similar to *wānanga with self* has been described by Dell (2021) within her methodology, Rongomātau (sensing the knowing), which recognises that the Taha Wairua of the researcher enables them to feel into and impact the Taha Wairua of participants. Within Rongomātau, the dimension of *Connecting in (self-inner world)* aligns closely with the *wānanga with self*, whereby the researcher becomes “aware of sensations or reactions absorbed

and sensed in the body...acknowledges other people's moods and feelings radiate out...and detect these energies through acknowledging their embodied responses" (Dell, 2021, p. 5). Dell's approach focuses predominantly on interacting with participants, whereas my approach encompasses interactions and events as they occur in my daily life, including those that specifically trigger psychological and physical trauma reactions. My approach also encompasses self-interviewing – a method developed by Keightley et al. (2012) whereby interview questions are self-administered by the participant, providing them the "opportunity to stop and think, to cease speaking and take however much time out they require in order to go over certain memories, to connect certain memories together, to think about the experiences, occasions or stages in their lives" (p.509). However, rather than someone else providing the questions to be administered, I developed and administered my own questions, including "Where do I see my own trauma starting from?"; "What are some of my most prominent memories of trauma from childhood till adulthood?"; "What does being Māori mean to me?", and "How did I survive my trauma?" (see the Appendix for full interview guide). This type of self-interview was shaped by the Indigenous Autoethnography (IA) approach, a "Native" method of inquiry (Whitinui, 2014) requiring the active involvement, presence and awareness of the self in the research and analysis process (Bainbridge, 2007). IA places the researcher in a position where they must gaze inwards and find their story of self (Neumann, 1996) to better understand their connections to their spiritual, familial, social, cultural, and political contexts (McIvor, 2012; Whitinui, 2014).

Wānanga with Whānau

My *wānanga with whānau* incorporates what is known as whānau history research (Tinirau, 2020), whakapapa research or tribal research (Royal, 1992) – of which is used quite

widely by contemporary Māori to journey into the lived realities of their ancestors, learn about who they are and where they come from, bridging the divisions between whānau, hapū, iwi, and mātauranga that were caused by colonisation. While whānau history research is quite common, there remains limited academic literature examining this process (Tinirau, 2020). Royal (1992) and Roberts (2006) provide the most in-depth explorations of whānau history research, outlining the general process of whakapapa research as talking with and including whānau members in the research process (i.e., through interviews or wānanga); searching through archives, libraries, and repositories; visiting your marae to gather information from hui, carvings, church records, and headstones; and making sure to present your findings back to your whānau. I have incorporated all these aspects of whānau history research into my *wānanga with whānau*, utilising these processes to help me understand and trace the origins of the narrative voices, identities, feelings, and sensations that arose during my *wānanga with self*. In this way, *wānanga with whānau* also aligns with the second dimension of Rongomātau – *connecting out*, which “seeks to give meaning to embodied sensations felt in interaction with participants” (Dell, 2021, p.5). While Dell (2021) uses the *connecting out* phase to seek out elders to gain a greater understanding of the feelings she identified in the *connecting in* phase, I gathered tūpuna narratives from multiple sources to better understand the narrative voices that emerged during my *wānanga with self*.

Wānanga with Wairua

My *wānanga with wairua* has been a lifelong one, though it has only been during my PhD journey that I have taken a more active and conscious approach in my engagement with wairua. The knowledge that has been transmitted to me by my Mātanga Mahi Wairua teachers has helped me to understand that wairua and I are co-creators – that I can engage with the

potential within the Kauwae Runga and manifest it into the Kauwae Raro. In this way, *wānanga with wairua* also aligns with Dell's (2021) third phase of Rongomātau – *connecting the whole (higher/spiritual consciousness)*. In this third phase, *tohu* – described by Dell (2021) as messages or signs that provide guidance and direction for possible courses of action – are a vital part of knowing and navigating the research process. As soon as I set the intention to undertake my PhD (a *wānanga* in its own right), my *wānanga with wairua* for this phase of my life journey began, and I started to receive more *tohu* guiding me in my healing journey. At the beginning, these *tohu* were presented in the form of people that would guide me to Mātanga Mahi Wairua for healing and guidance. During this time these practitioners acted as the messengers for my *tūpuna*, delivering their knowledge and narratives to me which then guided me on the next part of my journey. As I expanded my knowledge of *matekitetanga* and engaged in regular *wairua* practices, such as *karakia* (prayer or incantation) and *whakawātea* (referring to spiritual cleansing processes), I began to receive more messages via vision which provided me the resources, tools, and knowledge I needed to complete my research, begin healing my trauma, and strengthen my ability to engage with the Kauwae Runga.

Huarahi Rangahau – My Research Process

I began my research with the *Whakapapa Wānanga*, specifically the *wānanga with self*. I conducted a total of 14 *wānanga with self*, all digitally recorded with an average length of 34 minutes. There were three *wānanga* that were less than 10 minutes long – these were unplanned *wānanga* conducted in reaction to specific experiences that triggered a need within me to sit down and have a *wānanga with self*. The first *wānanga with self* was structured, whereby I utilised a formal interview guide (see the Appendix for the full interview guide). After transcribing this first *wānanga*, I changed to an unstructured approach, recording my natural

reactions after listening to each *wānanga with self*; after gathering new knowledge regarding my whānau and tūpuna; and after events that triggered psychological and/or physiological reactions. I also added comments and notes to the transcripts, engaging in conversations with the narrative voice emerging in that specific wānanga. Short stories were also created as an extension of these *wānanga with self*. I began conducting my *wānanga with whānau* after conducting three *wānanga with self*. I conducted a total of 16 digitally recorded interviews averaging 50 minutes. Verbal consent was sought and obtained prior to each wānanga. These wānanga were conducted face-to-face and were more conversational in style. Some open-ended questions were created to open the wānanga, but most of the narratives were freely transmitted as the wānanga naturally progressed. Some of the questions I asked were “Where does your name come from?”, “How many generations of our whakapapa can you name?”, and “What does wairua mean to you?” (the rest of the questions I have decided to not include due to their tapu nature). The number of wānanga conducted was determined through my *wānanga with wairua*, whereby through Rongo-ā-wairua, my tūpuna communicated to me that I had collected enough stories. My tūpuna then communicated the stories I was to incorporate within my research. I also gathered whakapapa stories during informal whānau gatherings, at hui (meetings) and tangi (funerals). These narratives came up naturally as a part of the conversations and processes, and rather than interrupt these conversations by asking for permission to record, I chose to just listen and absorb the narratives – an approach that aligns with the oral tradition methods that Māori have used for generations to transmit knowledge (Lee, 2009). I then explored these narratives in my *wānanga with self*, recounting the details of these narratives to ensure an oral record. However, some of the more tapu details I decided to keep within my memory and restrict to oral transmission directly to whānau members. There

were also whānau members that preferred to communicate information via email, and in total I exchanged 51 emails with whānau members.

Data Analysis

Te Pūtaka – An Origin Analysis

Figure 3

Takarangi Double Spiral



Te Pūtaka is a method of analysis I developed during my research process, as I was unable to find a method that fully captured the intergenerational dimension of my research. During this search, a colleague introduced me to the Takarangi Double Spiral (see Figure 3), an intersecting double spiral Māori art motif that visually depicts the creation of the universe and the whakapapa of humanity to Rangi and Papa (L. Williams & Henare, 2009; Woodard & O'Connor, 2019). At the centre of the Takarangi Double Spiral is Te Kore (the realm of infinite potential), which spirals outwards into Te Pō (the realm of darkness) and then Te Ao Mārama (the world of light and the world of humanity). Te Ao Wairua (the spiritual realm) exists in the

spaces in between, recognising our origins as spiritual beings having a human existence (Woodard & O'Connor, 2019).

Hearing the narrative attached to the Takarangi Double Spiral, I began to explore its utility as a method for analysis. My exploration of the literature identified that it has been adapted for use by Māori researchers in diverse ways. Te Rire and Taylor (2020) have utilised it as a methodological approach to facilitate an equal research partnership between Māori and Pākehā researchers, as well as enable them to be iterative and constantly cycle through their research topic until it has been explored to its fullest potential. Mullane et al. (2022) utilised it in their Tāngata Hourua Framework, a research framework developed to address the gap in approaches that support research involving both Māori and Pacific peoples. Kawharu et al. (2017) also used the spiral to develop their model of leadership within the area of Māori entrepreneurship. Essentially, these adaptations of the Takarangi Double Spiral demonstrate its ability to be used within research, particularly within methodological approaches.

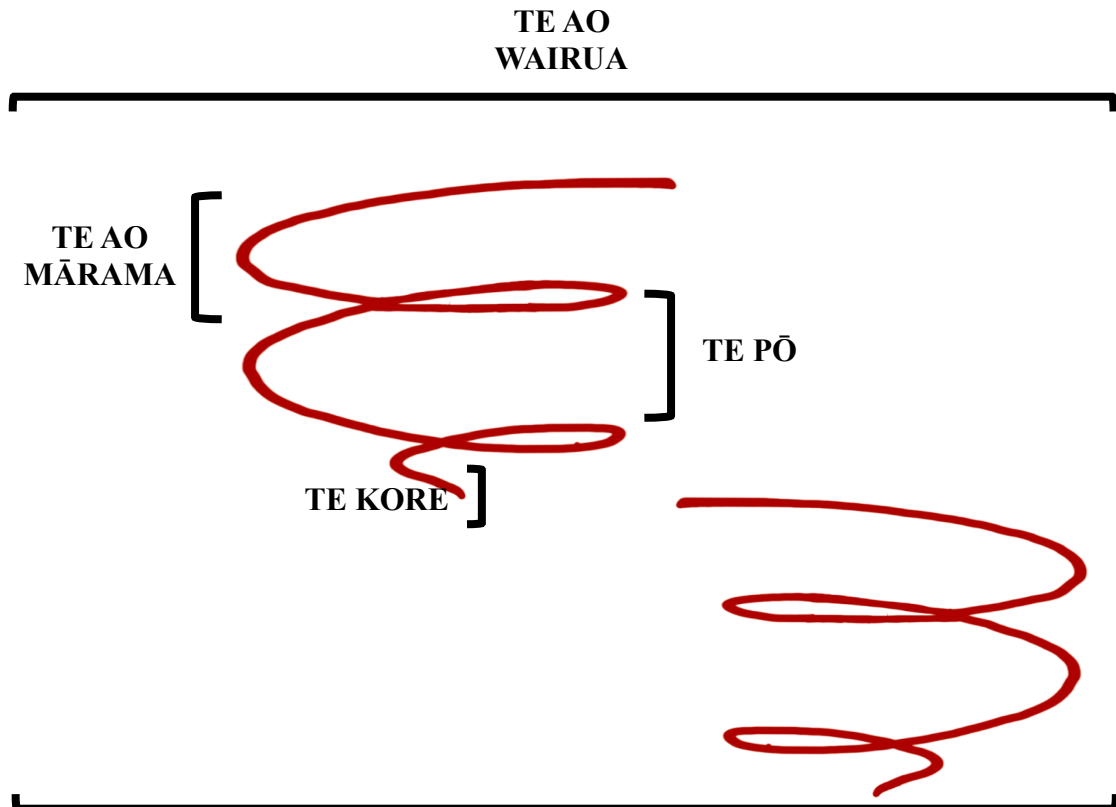
Now knowing its methodological applicability, I began to explore how I could use the Takarangi Double Spiral as a method of analysis for my research. The key aspect which made it the most appropriate choice was its ability to account for multiple generations of my whakapapa, as the pūrākau of Noho Tatapū, which recites the spiritual and physical whakapapa of humanity, is embedded within different parts of the spiral. Te Kore, which is the realm of IO, the origin of all life, sits at the centre of the spiral. Moving outwards from the centre represents the aeons of time that passed before Te Pō was brought into existence. In Te Pō, Rangi and Papa, as well as all their children, were born, and the movement outwards towards the end of the spiral represents the separation of Rangi and Papa and the eventual welcoming of Te Ao Mārama and humanity. Furthermore, the inclusion of two spirals recognises that the movement

from Te Kore to Te Ao Mārama is a constant cyclical process. Throughout the entirety of our human experience, we are constantly exploring the potentiality of the world and ourselves. As identified above, from birth we are a seed of potential (Te Kore) planted and nurtured within the darkness of the womb (Te Pō) before eventually being birthed into the world of light (Te Ao Mārama) – a cycle we experience for the rest of our lives as we encounter new experiences. For the purposes of my research, I adjusted the spiral so this cycle could be applied intergenerationally, separating the double spirals so they sit on top of one another (see Figure 4). This also allows for more spirals to be added as necessary, allowing me to cycle back through the generations until the origin point has been located. And it is from this process that the name Te Pūtaka, which can be translated as the origin or source, was derived.

Utilising Te Pūtaka

Figure 4

Te Pūtaka - An Origin Analysis



As illustrated in Figure 4, *Te Pūtaka* is conducted in two stages. The first stage is the *Identity Analysis*, which involved analysing my *wānanga with self* to identify and explore the different identities of myself that emerged over the course of my research. The second stage is the *Intergenerational Analysis*, which involved undertaking *wānanga with wairua* to guide my collection of *tūpuna* narratives and analysing my *wānanga with whānau* to identify the *whakapapa*, the genealogy, of the identity that was identified during the *Identity Analysis*.

For both stages, *Te Ao Mārama*, *Te Pō*, *Te Kore* and *Te Ao Wairua* play a vital role, each representing specific dimensions of lived reality. *Te Ao Mārama* represents the *external world*, inclusive of the *Taha Tinana* (physical body) and the *Taha Whānau* (familial and social

interactions). It encompasses physical health and wellbeing; behaviour and reactions towards self in public and private; behaviour and reactions towards family and wider social circles; and the behaviours of the wider social world (inclusive of unknown persons, acquaintances, and systems) towards the individual. *Te Pō* represents the *internal world*, which is inclusive of the *Taha Hinengaro* (the psychological and emotional state) and encompasses internal narratives related to beliefs about self; perceptions of self within private and public worlds; and emotional states. *Te Kore* represents the *origin experiences* which have influenced what is happening in Te Pō and Te Ao Mārama. *Te Ao Wairua* represents the spiritual world, encompassing wairua beliefs, mātauranga wairua, and first-hand interactions and experiences with the Kauwae Runga.

Stage 1: Conducting an Identity Analysis

Table 1

Steps for Conducting an Identity Analysis

Step	Description
1. Intuitive transcription	Wānanga are transcribed. Comments are added to transcription regarding any thoughts, feelings, and ideas that arise while transcribing.
2. Reflective read-through	Transcript re-read, multiple times if necessary. Opportunity to add new comments and reply to comments made in Step 1.
3. Layer Analysis	Extracts are analysed and assigned into three layers: themes, non-verbal communication, and below the surface communication.
4. Collation of Extracts	Extracts are collated into relevant group. Groupings are refined, described and named.
5. Mapping onto Identity Analysis Spiral	Final groupings are mapped onto the Identity Analysis Spiral and assigned into relevant dimensions. If deemed appropriate, a name is assigned to the Identity Analysis Spiral.

The *Identity Analysis* consists of five steps (see Table 1) and is guided by Rongo-ā-Wairua (the wairua senses). *Step 1* involves transcribing the *wānanga with self*. While doing this, any thoughts, feelings, or ideas that arise during this process are added into the transcript as a comment. *Step 2* involves a second reading of the transcript to provide an opportunity for any new ideas, thoughts, or feelings to be added as a comment to the transcript. This is also an opportunity to engage and reply to the original comments made during the first step. *Step 3* recognises that there are multiple layers to the kōrero shared during the *wānanga with self*. Overall, I identified three layers comprising my kōrero: themes – whereby several narratives

consistently appeared across multiple transcripts; non-verbal communication – referring to the periods of silence and non-lexical conversational sounds embedded with meaning; and below the surface communication – referring to extracts containing a level of duplicity, unsureness or underlying meanings regarding what is being said. While reading through the transcripts, relevant extracts were identified and then assigned into one of these three layers. In *Step 4*, the extracts were collated into groupings based on similarity. This is reiterative, with wānanga and intuition guiding the process. Once the groups are finalised, a description and name of the groupings can be created. In *Step 5*, the final groupings are mapped onto the spiral, with each assigned to the relevant dimension, into either Te Ao Mārama, Te Pō, Te Kore, or Te Ao Wairua. Once all groupings have been mapped onto the spiral, and if deemed appropriate, a name can be assigned to the *Identity Analysis Spiral* that best represents the identity that has emerged.

Stage 2: Conducting an Intergenerational Analysis

Table 2

Steps for Conducting an Intergenerational Analysis

Step	Description
1. Exploration of wānanga with whānau	Whānau interviews are transcribed. Tūpuna narratives are identified and extracted into a separate document. Tūpuna narratives from whānau history research are identified and extracted into a separate document.
2. Mapping tūpuna narratives onto Intergenerational Analysis Spiral	Narratives are mapped onto the Intergenerational Analysis Spiral and assigned into the relevant dimensions.
3. Connect to Identity Analysis Spiral	The completed <i>Intergenerational Analysis Spiral</i> is connected to the Te Kore dimension of the <i>Identity Analysis Spiral</i> .

This stage consists of three steps (see Table 2) and is also guided by Rongo-ā-Wairua. *Step 1* involves transcribing the *wānanga with whānau*, identifying and extracting any tūpuna narratives. Tūpuna narratives gathered during whānau history research are also identified and extracted into a separate document. In *Step 2*, the tūpuna narratives identified in Step 1 are mapped onto an Intergenerational Analysis Spiral (each tūpuna are assigned their own spiral) and assigned into either Te Ao Mārama, Te Pō, Te Kore, or Te Ao Wairua. In *Step 3*, the completed Intergenerational Analysis Spiral is connected to the Te Kore dimension of the relevant Identity Analysis Spiral (as shown in Figure 3). Overall, this analysis can be repeated as many times as necessary, as the Intergenerational Analysis Spirals can be continuously connected to each other. This allows for the true origins of the experiences comprising the Te Kore of the initial Identity Spiral to be located.

Kupu Whakamutunga

It is unsurprising that wairua is not privileged or most often, left out of current research approaches. I know in my life wairua guides me every step of the way, and I know many people for whom this is also true. But it felt like there was no space for including this vital dimension of my lived reality within WASP, within education and research spaces founded on principles of colonialism. In the research courses I took as both an undergrad and postgrad student, where we were taught about quantitative and qualitative methods of research, wairua and spirituality was not at all incorporated into these teachings. We were taught to be “objective”, that you could not be a part of the research as it could not be considered true “science”. Considering it is WASP that dominates current education pathways, the dominance of this way of viewing and doing research is unsurprising. But it does not need to stay this way. Research can be wairua led, though admittedly this is something I only came to fully embrace over the course of my

training to become a Mātanga Mahi Wairua. As my training progressed, I began to consciously engage with wairua and ask for guidance in undertaking and completing my PhD. I asked wairua to send me the questions I needed for my wānanga and to direct me to the places and people I needed to engage with. Wairua guided me in developing the data collection and analysis methods. And everything I write in this thesis is also guided by wairua – at this very moment I am catching the words from wairua as they enter my mind and letting them flow onto the keyboard. Wairua is here with me every step of the way and I know for many others this is true as well.

Throughout my research journey, I was aware of the importance of making sure to give back to my whānau the stories that I collected, as this is not only a key part of whānau history research (Roberts, 2006), but I also believe that whakapapa is not a privilege – it is a right that is embedded within you upon conception. And in practicing this belief, it means that I have no right to keep our whakapapa and whakapapa stories from my whānau. Throughout the research I have been sharing with whānau the knowledge that I have found. I also decided to hold a wānanga with whānau that were interested to share with them the knowledge I had collected. And while this sharing may not have been necessary to answer my research questions, it was vital to ensuring that the integrity of this research was maintained, and that the healing that I have found is shared across my whānau.

While I was brainstorming how to deliver these stories to my whānau, I did become a bit caught up in this needing to be done in a particular way, that I needed to meet the “necessary” cultural and spiritual requirements associated with such a sacred experience. I was adamant the wānanga needed to be on the marae with all the cultural processes that come along with it, as I viewed this as the only fitting way to deliver whakapapa. For a moment I reverted

to the me that was trying to meet a specific expectation of being Māori and was not thinking about the history of colonisation that has meant that those same cultural processes come with a lot of pressures for a whānau that has been separated from their culture (Hamley, 2023). Once I spoke to my whānau about what they wanted, I was reminded that there is a diverse reality of Māori (Durie, 1995), and myself and my whānau are a great example of that. In the end it was decided that it would be held on Zoom and whoever could come would be there. And I had to be alright with that because we are all on our own journeys, and it is not up to me to decide what their journeys look like, just as it is not up to me to decide whether someone is “worthy” of their whakapapa knowledge. All I can do is to continue on my journey and make sure to record everything that I learn, whether physically or digitally, so that it is ready for the time when my whānau, current and future generations, want to know more about who they are, where they come from, and why they are who they are, why they experienced the lives that they did. The stories of our tūpuna have been waiting there for us for a long time already, waiting to be acknowledged and heard. To be seen and known. And one day we will all see them and know them, and in this acknowledgement, we will also see and know ourselves.



TE KUNE

Kupu Tīmatanga

The purpose embedded within Te Kune can only be achieved when the environment, when Te Waonui, is able to provide the complete sustenance and security needed for new life, for the eventual development of a world filled with endless possibilities of creation and creativity. If this sustenance is restricted, the new life will be limited to the same pathways of growth as previous generations. And this is what Te Kune became within my whānau – potential and life limited to intergenerational cycles of trauma. These cycles continued, and in the Kauwae Runga my tūpuna watched on, waiting for the generation that will end these cycles once and for all.

This chapter will narrate my story of cycle breaking, of transforming from ignorance and obscurity into enlightenment and healing. Throughout this chapter you will meet four Hine (which may be translated as girl, young woman, or daughter): Hinengaro, The Obscured Daughter; Hineoho, The Awakened Daughter; Hinewetewete, The Daughter Set Free; and Hineora, The Healing Daughter. The four Hine are the identities that emerged during the *Identity Analysis* stage of Te Pūtaka, representing the transformations of self that I experienced across my research journey, particularly as I confronted my trauma experiences, the impacts these experiences had on me, and the lived realities of trauma my tūpuna experienced. These transformations will be narrated through the exploration of each Hine's Te Ao Mārama (external world), Te Pō (internal world), Te Kore (origins), and Te Ao Wairua (spiritual world). I will then explore the intergenerational origins of each Hine's Te Kore by traversing into the Te Ao Mārama, Te Pō, Te Kore and Te Ao Wairua dimensions of my tūpuna. It is important I state here that the tūpuna narratives that will be explored contain only the details I have been

guided by my tūpuna to share, identified by them as the most relevant aspects of their stories to be engaged with and reflected on.

The first Hine you will be introduced to is Hinengaro, the identity I embodied at the beginning of my research, with her presence most prominent in the first three *wānanga with self* that I conducted. I presented her with the name Hinengaro as “ngaro” means to be lost, hidden or obscured, describing the state of who I was at the beginning of my research.

The next Hine you will meet is Hineoho, the new identity that Hinengaro takes on from the third *wānanga with self* and continues to embody through to the eighth wānanga. The “oho” in her name means to wake up, to start (from surprise or shock), to be roused or to be awakened. All of these are applicable to her creation, as what she discovers about what has been obscured from herself and her tūpuna during her time as Hinengaro shocks her, arouses her from her obscurity, and awakens her to the reality of her lived experiences. Hineoho, awake and with eyes wide open, can clearly see and identify the wounds that had been hidden while she was living as Hinengaro. In her awakened state she can see that these wounds need to be healed, that she needs to release her attachment to her trauma. This leads to her transformation into Hinewetewete.

Hinewetewete will be introduced next, with her presence identified in the ninth through to the twelfth *wānanga with self*. The “wetewete” in her name means to set free, release, untie, and unravel, reflecting that she is now in the stage of letting go of the trauma and the wounds caused by the trauma. Her releasing of her trauma provides the energy for her final transformation into Hineora.

Hineora is the final Hine to be introduced, appearing most prominently in the last two *wānanga with self*. The word “ora” in her name means to be alive, well, safe, healthy, and healed. Now that she has released her attachment to her trauma, she has been able to heal many of her wounds and understand what it means to truly be alive. While she has healed quite a lot, she also recognises that healing is an ongoing practice – thus, she has chosen to embody the word “healing” into her name rather than “healed”.

I hope that as you read through this chapter, spend time with each Hine and my tūpuna, you come to understand how they became them, and what it was like for each of them to navigate a world that was constantly transforming and in which trauma experiences became the norm. This exploration has been illuminating for myself about myself, revealing the different layers of both trauma and beauty I have inherited from my tūpuna, and I hope that as you read through these stories it does the same for you – illuminates, awakens, frees and heals.

HINENGARO

TE AO WAIRUA

Saved by wairua

TE AO MĀRAMA

Hiding behind masks

Living in lies

Tinana as armour

TE PŌ

Fear

Guilt

Shame

Separation of the
mind and body

Childhood trauma

TE KORE



THE STORY OF HINENGARO

This is the story of Hinengaro.

She is the keeper of the seeds that were passed down to her.

“These were the seeds that made me”, her mum whispered in her ear, as she placed the seeds into her little hands, “Keep them safe and nourish them, never let them go”.

Her father came next, “these are the seeds that made me”, he said, as he added them to the pile in her hands, “Keep them safe, water them every day, never let them go”.

She kept those seeds so close to her that over time they became a part of her, embedding themselves into her being. The first place they took root was in her head, and as they grew, she could hear voices speaking into her mind.

At first the voices were quiet, barely a whisper in her head. She couldn't quite make out what they were saying, but she knew that they were there.

As she grew, so did the voices, growing louder each and every day. Over time she realised the voices were echoing what those around her were saying. The screaming from her mum, telling her that she was useless, that she wasn't good enough, that she wished she was never born. The voice of her dad though never showed up, a deathly silence is all that was there. The silence of the seeds he gave her a reminder of her unworthiness, that she wasn't enough to keep him there.

She looked at the rest of the seeds in her hands and said, “So this is how I make you grow, the voices around me will nurture you even more, and I will never be alone”. Then she placed the

rest of the seeds on top of her head, doing as her parents said. If these seeds become a part of me, she thought, I am doing what I was told. I'll bury them deep in my mind and never let them go.

That little girl grew up, and each day those seeds too grew more and more. The roots wrapped around her brain, her throat, her heart, diving deep into her soul. The stories the voices narrated travelled throughout her being, on repeat they were told. The voices told her brain to hate herself, that pain was all she was worth. That home wasn't a safe place to be anymore, to run away from the hurt. The voices told her heart that she wasn't loved that she belonged in the dirt. The voices told her throat to be quiet, don't speak, it's not safe to make a sound. No one cares what you have to say anyway, keep your words bottled down.

Years went by, sweeping past in a flash. And suddenly Hinengaro had grown into a woman and all those seeds had bloomed. She was now surrounded by thorns and vines, held down in a dark cocoon. She looked around and all she saw was darkness, darkness was all she knew.

She had spent so long away from her body, listened to the voices of the seeds as they spoke into her mind, that by the time she came back years had already passed by. She looked around her and black was all she could see, her feelings were no longer even there. No emotions, no thoughts of her own, no idea how she had even gotten here. "This must be how life is supposed to be", she told herself, "So I won't move from here".

Day by day this is how she lived, in darkness, surrounded by the plants she had nourished from seeds, now her confidants, her greatest friends, closer to her than family.

One day though, she opened her eyes and noticed something different about the dark. There was a speck sitting there beyond her cocoon, peeking through the gaps. A bright whiteness

she hadn't seen in a long time. It sparkled at her, teasing her, telling her to come take a look – to reach out for it and grab it, and see how it could change her world.

She waited and watched, wondering if it would simply go away if she pretended it wasn't there. Try as she might though she couldn't ignore it, it was just too bright bear. So, she sat up and moved the branches and vines out of her way, intent on making that light disappear. Not knowing that those first steps beyond that cocoon would be her last time there. That they would one day disintegrate, return to the earth to be transformed into new life. That to make that little bright light disappear, she would flood the world, her world, with light, and instead it would be the darkness that would leave, with not a single trace left in sight.

HINENGARO – THE OBSCURED DAUGHTER

TE AO MĀRAMA

Hiding behind masks

Living in lies

Tinana as armour



Hinengaro's external world, Te Ao Mārama, has been shaped to protect her, to cocoon her and act as armour against the world, ensuring no one is ever able to see or know the layers that comprise her being. This obscuring of herself from others is also applied to herself – she hides from herself just as much as she hides from others. The veil she has attached to her face to keep her mouth closed, to suppress her voice, her pain, her cries, her anger, has forced her body to breaking point. Her body is breaking under the pressure of the tsunami of emotions, cries, and stories she has held back.

Hiding behind masks

Hinengaro wears many different masks – masks that change depending on her environment – the people she is around, whether she is in public or private. These masks keep her safe, obscuring who she really is, both from herself and others.

“I wore masks to hide myself and the ugly me that I thought was there, and to make others feel comfortable so that I am safe and don't have to worry about becoming the target for anyone else's unhappiness”.

As long as she behaves in ways that are accepted and expected she will be safe. Sink into the shadows, obscure who she really is – do not let anyone know the true her. Letting others close would be like putting her open wounds on display for their judgement. That's just too vulnerable, too scary, too high of a chance she will be betrayed, and her wounds will be gouged deeper.

“I've always been hiding behind accepted behaviours. I ended up suppressing myself and shaping myself to avoid any negative attention. I couldn't open myself up. I could not be vulnerable because of being betrayed so much by the people who should love you unconditionally...that in my mind it sort of became 'Ah, being alone is so much safer', and it is”.

She works hard to maintain the different masks in her collection, to show to the world and to herself that she is fine, and everything is perfect. She holds tight to those lies of perfection, even if it means she keeps people at a distance. Those masks are her bodyguards, hundreds of them that follow her every day, keeping every person she meets at bay.

“Wanting to be seen as put together and perfect and happy and there's nothing wrong...this is what has happened, I've kept myself away. When you try so hard to have a façade of perfection, you just don't want to let that go... I was trying to hide from myself and my lived reality. And I obviously don't let many people in, I am quite guarded”.

She must also keep in mind how her “brownness”, her “Māoriness”, is perceived. She needs to act in the right way at the right times – when in brown spaces be brown, when in white spaces be white. Shapeshift and change to meet the environment – camouflage the part of herself others will judge, scorn, look down upon, or be afraid of. Most spaces she has been in though are white ones – so that is who she is most of the time. As white as her brownness will allow her to be anyway.

“I needed to mask my Māoriness. Pākehā could accept me because I was good, I wasn’t like those ‘other’ Māori. But I wasn’t really accepted with Māori because I wasn’t Māori enough for them. White on the inside and brown on the outside”.

Living in lies

Hinengaro has wrapped herself up in lies – lies that ensure the masks she wears stay on and keep protecting her. She lies about her reality – that everything is fine, and nothing is wrong. That she is not sad and lonely and hurt. She tells these lies so others will not know how empty she feels on the inside.

“I think it’s partly a sign of weakness, but also because it’s about keeping face. If you expose all your weaknesses and your negatives, then you expose that you aren’t perfect...it was a survival thing. I got used to believing that I shouldn’t speak the truth, because I needed to keep up the façade”.

She has rehearsed her stories, practiced them until they roll off her tongue with ease, until they become her truth. Her narratives are surface level, prescribed, rational in a way where she is disconnected from the reality of what she is saying.

“My childhood wasn’t completely bad. The things that happened, it just comes with who we are. While there were traumatic times throughout my childhood and youth, there were also happy ones. Even though it may not seem like it there were happy times, I just have to try and remember them”.

The narratives she tells are reinforced by the silence she keeps. Her silences are an admission of how little truth she has spoken over the years. She became so used to not telling the truth, to not admitting the truth of her reality, that she no longer has anything to say at all. She has lied so much that speaking the truth is no longer an option – she does not even know what the truth is anymore. The lies have woven their way around her throat, creating a chokehold on her voice.

“When it gets too uncomfortable, the discussions, I would stop. I just would stop and I’m assuming my brain was re-calibrating and switching into survival mode, ‘Oh no, I’m being asked something of me that is making me uncomfortable. Let’s stop’. That’s why I think I went into these silences. It was my survival mechanism kicking in”.

Tinana as armour

Hinengaro’s body is always tight and tense, ready to spring into action if it senses she is in danger. She can never fully relax, and the constant tightness of her wound up body tires her out, drains her of her energy. Her tinana is just trying to keep her safe.

“I was again trying to hide from myself, from my lived reality. Hiding away from others and myself. My body was really expressing what was happening on the inside. I wanted to avoid myself and hide so my body just did what my Hinengaro was manifesting. It constantly lives in survival mode, ready at any sign of danger to run”.

She is always getting sick, coughing, spluttering, sore throat, runny nose, watery eyes. She spent so long holding back, suppressed her voice and her feelings that its now all overflowing. The dam broke, her body was at capacity – it just could not hold any more. It needed to release. Expel everything she has been holding back.

“The coughing, the sickness...my body was trying to process all the things that I had stored in my body and held back, held onto, my hurt and pain and truths. It’s a manifestation of the things that I haven’t been saying, things that I’ve been holding onto and didn’t need to. I need to not hold everything in because when you hold everything in you get sick and that’s what happened. My body was trying to expel the blockages and the grief because I couldn’t do it in myself, I couldn’t just voice them or acknowledge them”.

Sometimes though the suppression comes out in other ways, more explosive ways. When her body can no longer expel the words and emotions she has not expressed through sickness, it comes out as anger and frustration. This is the final point of expression for her body – it has reached its absolute limit.

“I don’t use my voice, my words, and because I don’t use them, they can build up, build up, build up until it becomes excessive, and then it just all comes out and not in a great way. I do know that I can get pretty sharp with my tongue if I get pushed too far...I either don’t talk at all or when I do speak it’s hurtful. It can really trample on the mana of others”.



The shape of Hinengaro’s external world has been influenced by her internal world, her Te Pō. The narratives that fill her Te Pō are what she uses as evidence for the actions she takes to hide away from others and herself. Her internal narratives are founded on emotions of fear, guilt, and shame – emotions that lead her to avoid everything and everyone, including herself. The separation of her mind and body is a recognition of these emotions. She is too scared, too ashamed, and too full of guilt to live in her body and ground in the world.

Fear

The narratives that run through Hinengaro’s mind are filled with fear. She fears being hurt, fears change, the unknown, so she holds on tight to what she knows, even if all she has known is hurt and pain.

“I know I was running away from fear, the constant fear. I lived in a lot of fear for a long time. I was very, very careful, and that is because I learnt what happens when you expose your feelings. I learnt what happens when you expose yourself. And it was never great”.

Her biggest fear though is love – because the love she knows is the fear kind, the conditional kind, the kind where the person who is supposed to blow the pain away is the same person who inflicted that pain.

“Because of my upbringing, because of the relationship I saw between Mum and Dad. It was a shitty ass relationship, and they should have called it quits earlier. I saw their relationship and this fear was entrenched in me of love. If that’s what love was, the yelling, the screaming, the hate, and pain that was thrown at each other, then I didn’t want to be a part of it”.

Guilt

Hinengaro is often overcome by guilt. Guilt that she is not a good daughter – that she hates her mum just as much as she loves her. But that voice inside tells her that it is only love she should have because that is her mum, and that is the only way to be a good daughter.

“I think I felt like I’ve always needed to love her because she’s my mum. But that love got twisted up with hate and that’s not love at all”.

She also feels guilty that she has not been a good sister, that she did not protect her sister when she needed help. That she would listen to her mother, side with her against her sister. Leave her sister all alone to fend for herself. To be hurt by herself.

“I’d join sides with her to be mean to my sister. It’s terrible and I know it wasn’t my fault. I was only like what 16, 17, I was just a kid. I didn’t know any better and I thought that if I joined in with mum you know, we were partners. These are the things I feel guilty about...I should have been better”.

Shame

Hinengaro lives in shame – shame of not knowing who she is, where she is from, the waters she comes from. Her identity is a confused one. She does not know what it means to be Māori. Sometimes she does not even want to be Māori, it would be easier to be white, to be welcomed and not have to question her existence.

“It was a struggle trying to figure out who I am as Māori. I started to believe that I needed to be Pākehā to be of value. And that my Māoriness wasn’t of value. I was bought up quite white you know, receiving mixed messages about what it meant to be Māori. We were taught that being Pākehā was better cause we could succeed”.

The mixed messages she has received, from family, school, teachers, media, all of these have thrust her into a love/hate relationship with her “Māoriness”. Those small specks of her love of being Māori is often overwhelmed with a shame of being one of the few “good” Māori.

“I remember loving being Māori and then hating it at the same time. Because there were those Māori who made us look shit and I wasn’t one of those Māori. But what does that even mean? So then I would wish I wasn’t Māori”.

There is a cycle of internalised racism within her family, a shared narrative that being Māori is something to be ashamed of. But then what does that say about her? She is still Māori, no matter how much her family may try to deny it.

“Hearing stories from your own family about ‘Mawris’ and how they were savages and ate others for snacks. These stories are ones they were told by their parents. It’s such a

colonised view of being Māori. Then these things that they say trigger my own shame around my own identity. That I'm one of those 'Mawris' too".

But at the same time because she is Māori, she is also assumed to know everything Māori. And then she is saddled with a whole bunch of different shames – of not being able to speak her own language, tell you the lands her tūpuna have walked on, comfortably walk onto her marae and say, “I'm home”.

“The realisation of the not knowing is a bit traumatic as well. Cause I'm realising how little I know of who I am and where I've come from. Then I feel disappointed in myself and frustrated. And then sad and ashamed”.

Separation of the mind and body

Hinengaro left her body a long time ago, because being a human was just too hard, too full of pain, too scary and too full of shame. She left her body and lived most of her time in her Taha Wairua, going to a place where she was happy and safe. So happy and so safe that she would rather not come back at all.

“Being a human is so hard. I'd rather be a wairua any day...I lived in my wairua form, in my taha wairua. I went off. I would go into these worlds and create these worlds, so many different worlds. Creating spaces where I could go and find happiness. And I've been doing that for years. I was surprised when I made it to 18. Genuinely was surprised that I was still alive. My attachment to living was and is still really weak”.

But now she is realising what it means to have spent all that time away. How much of her life has been lost to her, how much she has blocked out.

“Between the ages from when I was born pretty much to about 24, there are so many huge gaps in my memory. I barely remember any of it. Now I’m realising just how much I’ve blocked out, how much I’ve lost”.

Others tell her about her life, about the experiences she has had, the emotions she has felt, the impact she has had on other people. But she remembers none of it. She is just a spectator to someone else’s recollection of her life – of the mark she has left.

“There is a disconnect between my body and mind. I’m not fully sure of what it is that I’m feeling. When my sister speaks about all these memories, for most of it I don’t know what she’s talking about. I do not remember any of it, not in my mind. I can’t remember any of it.”.

Being separated from her body has allowed her to live in denial longer. If she cannot feel the pain, then it did not happen. She has been missing the tohu that her Taha Wairua has been trying to communicate with her mind and body.

“I had denied my own pain for so long. But also my taha wairua, hinengaro and tinana were disconnected from one another. I managed to avoid feeling and facing my pain by disconnecting my taha”.



Childhood trauma | **TE KORE**

The shape of her Te Pō has been influenced by her Te Kore, the original experiences that saw her Te Pō become filled by fear, guilt, and shame, and caused her mind to separate from her body. These experiences go back to her childhood, a time when trauma was a normal part of her everyday reality.

Childhood trauma

From what Hinengaro remembers of her childhood it was comprised mainly of pain, sadness, and emotional neglect. She cannot recall ever being provided with the emotional support she needed to navigate her internal and external worlds in a safe way.

“My parents weren’t the nurturers I needed, so I nurtured myself. Neither of them could provide us with the love and the emotional support we needed or wanted, so we had to figure it ourselves”.

She remembers constantly having to walk on eggshells, not sure what the day was going to hold for her. Would it be a good one, where she would not have to worry about what she says

or the actions she makes? Or was it going to be a bad one, where she would have to carefully construct all her sentences to not trigger anyone?

“It’s a survival thing. I got used to, I was brainwashed into believing that I couldn’t say certain things. The household that I grew up in, it was like walking on eggshells. I got really good at navigating them, of knowing what to say, when to say it, when not to say anything. It was like constantly having to navigate Jekyll and Hyde, day in day out. You never knew who you were going to get”.

Fighting was all she could really remember of her childhood. The constant screaming and yelling and hatred that was flung back and forth between her parents.

“I don’t remember much about their relationship other than they fought all the time. I would be playing outside, and I could hear mum screaming down the phone, swearing and angry. When they were home and the fighting started, I would go hide in the room with my sister. I don’t remember crying about it though. I think it had become so normal that the tears had long stopped flowing”.

TE AO WAIRUA

Saved by wairua



As an adult, Hinengaro's Te Ao Wairua, her spiritual world, has receded to the edge of her awareness. She has always been able to see what others cannot – like her brother who had died when she was two, though she does not see him as much now that she is older. But what she does see in her spiritual world has been enough to let her know that there is more to life than pain. That there is hope and as long as she keeps placing one foot in front of the other, she will find the purpose in her life. In this way wairua saved her, became a protective factor against her Te Kore experiences and the impacts these experiences had on her Te Pō and Te Ao Mārama.

Saved by Wairua

Even though Hinengaro lives in such a space of darkness, of obscurity, there has been one constant companion – wairua. Her Taha Wairua saved her, enabled her to escape and leave her body, go somewhere safe. When she did not want to come back to this world, there was the voice of wairua telling her to keep going. There was something out there waiting for her.

“If I think about the essence of what wairua is to me, its guidance, its purpose. It’s always been there and it will always be there...I just had a sense that if I keep going it’ll be alright. It felt like wairua was saying to me ‘Hey, you know this is just a time, a moment in time’. So wairua saved me? I don’t think I would be here without wairua, without being tuned in. Because humaning is so hard”.

The most important wairua companion in her life has been her brother. He was there during the toughest times of her childhood and would take her away from all the pain and sadness and anger. He was her place to escape, her place of safety and peace.

“My brother’s role was a guardian, a guide, a protector. I think that’s the best way to talk about it. He’s been a big part of my life since I was a baby, still is, like I know that he’s always there, I definitely feel him”.

HINENGARO



PEP


NANNY TANGI

KORO MAHINUI



PEP

(1927-2003)



For a long time Hinengaro thought the origins of her internal and external worlds started and ended with her childhood trauma. Her childhood trauma is all that was known to her. She did not know the worlds of her tūpuna and the experiences that comprised their Te Kore, Te Pō, Te Ao Mārama, and Te Ao Wairua. Nothing was shared with her – she was kept in the darkness, prevented from entering their worlds, from seeing the full spectrum of their human realities. But she looks at her parents and knows there is more to their story, to her story. She looks at them and sees pain – the same pain embodied within her. She knows she needs answers, and in taking the hands of her tūpuna and following them into their worlds she hopes she will have a better understanding of why her own worlds look the way they do.

Te Ao Mārama

Pep's Te Ao Mārama is expansive and deep, encompassing everything he had experienced in his lifetime. But the only Pep Hinengaro knows, the only Pep in her memories, is the Koro version. He had died when she was nine, so the vision she holds of him is that of an old man with a pot belly and one leg. An old man that made fun of her for eating fish and chips with a fork and knife. An old man that would tell stories that were embellished and stretched beyond the truth but were always fun to listen to. He was the great storyteller of the family and the one that bought everyone together. At 76 years old he died of a heart attack. When he passed away the doctors said his heart was as hard as a rock. Though Hinengaro had always known him as fun and cheerful, full of life, his body told another story. A story of a life that had hardened his heart and transformed it into a container for his grief.

In the memories of her whānau, he is remembered as being a pretty good dad overall. A provider who worked hard to get food on the table for his family and keep a roof over their

heads. But he is also remembered as being absent, leaving his wife to be both the mum and dad while he was away working, travelling across the country shearing sheep to earn money. When he was home, he made sure to pass on his knowledge of the world, made sure his children were able to navigate the Pākehā world. Making sure they knew that if they wanted to succeed in the world they had to be as white as possible, that it was a waste of time being Māori. Despite this he still tried to teach them te reo Māori, even though he made it clear that being Pākehā was of greater importance. He tried to teach but they would make fun of him while doing so, make a joke out of the language, so he stopped trying to teach them. Hinengaro wonders if this was a consequence of his own internal dissonance with being Māori manifesting in his whānau. After all, they were simply doing what he was teaching them – rejecting their Māoriness.

In other memories the “good dad” is replaced with the “violent husband”. This violence though is framed by Hinengaro’s whānau as a normal part of the times, an expected part of the 1950s New Zealand family. That his wife’s stubbornness was the reason for his outbursts of anger – not an issue that laid within him to fix. And Hinengaro supposes this does reflect the times, as 1950s New Zealand still very much embodied colonialism, was still very oppressive. But also, his anger manifesting externally in this way speaks to other origins, other reasons for his anger. Perhaps it was because when he looked around at the life he had created, it was not the one he had expected or wanted. And when he looked at his father living on his big farm with the big house and saw that it was his younger brother that was reaping the rewards of his hard work, his resentment and anger ended up being unleashed on those closest to him.

Hinengaro can see in the memories shared with her that Pep was a fighter. In the face of obstacles and challenges he remained resilient and never gave up. He worked hard, was a talented man of the land and able to pick up any skill involving his hands. He could break in

horses with ease and was an award-winning rodeo rider. He fought for everything he had. But there was the other fight too – the fist kind, the kind that would get him in trouble when those fists were used outside the boxing ring. In one memory Hinengaro sees him drinking with his friend at a pub. A group of men head over to him to pick a fight and one by one he beats them to the ground. He then turns to his friend and punches him. When his friend asked why he had hit him, he replied “Just in case you had any intentions”.

Te Pō

Hinengaro is not completely sure what Pep’s internal world looked like, what was happening inside of him as he moved through the different periods of his life – she was just a child when he died and was too young to have insider’s access to his world when he was alive. But from the memories she has gathered from her whānau, he lived his life according to specific beliefs – he believed that his role in the family was to only work and leave the home to his wife. That he was to be the provider, and that he also had the right to control his wife in any way that he chose. He also believed that to be a good father, he needed to make sure his children knew how to survive in the world, so he passed down his belief systems of needing to be Pākehā to find success. As a young man, he believed the only way to stay in control of situations was to use his fists, not only in retaliation, but in anticipation of a possible threat – he had internalised a survival narrative to strike first before he was struck. All these internal beliefs shaped his Te Ao Mārama and eventually manifested in his hardened heart.

Te Ao Wairua

Pep’s Te Ao Wairua reflects the challenges he faced in being Māori in a Pākehā world. From what her whānau remember, Pep held a deep hatred for the Catholic Church, yet, despite

this, at the end of his life Pep asked the Priest to pray for him. Hinengaro's whānau told her he did this as he feared death, feared there was nothing there waiting for him or that he would go to hell because of the things he had done in his life, the mistakes he had made and the people he had hurt. While he was not Catholic the beliefs embedded within their doctrine had made their way into him. From the memories of other whānau, it is believed he had inherited spiritual beliefs from his grandmother – beliefs steeped in mātauranga Māori, of wairua, from a time before the Church became so prominent. And if he had known where to find a Tohunga to help him transition into the wairua realm at the end of his life, he likely would have taken that option instead of the priest. But he also never shared these beliefs with anyone. He kept the knowledge of these beliefs and practices locked up deep inside himself, not to be shared or passed on.


Te Kore

Like Hinengaro, Pep's Te Kore also laid within his childhood experiences. As a son, he witnessed the violence of his mother, though never with his own body. He instead saw her raise her fist to her husband and to the other children his parents had taken in. He was treated as lesser than his other siblings because he was darker than all of them and he was often reminded of this by his parents. As soon as he could walk, he was worked like a dog – like a slave as he would say – on the farm, forced to do the work of grown men as a little boy. All he heard growing up was how useless Māori were, as if they were not Māori themselves. This was reinforced by his time at Te Rena Native School (located next to the town of Taumarunui, within the ancestral lands of the hapū Ngāti Hikairo of the iwi Ngāti Tūwharetoa), where he was physically punished for speaking his own language.



NANNY TANGI

(1904-1970)



Te Ao Mārama

In the memories of her whānau, Hinengaro's Nanny was a tough woman. Hinengaro had not had the chance to meet her though, as she had died in 1970, 24 years before she was born. She has seen a picture of her with her Koro and Nan at their wedding though. She looked very stern and strongly built, like she had been working hard all her life and was someone you did not want to get on the wrong side of. Others in her whānau have said the same thing about her too.

From the memories she has gathered, Hinengaro views Nanny Tangi's external world as a complex one full of contradictions, similar to Pep's. She worked hard to look after her family but was also very hard on her family. As a wife she worked hard to not only look after her kids but to help her husband build the farm, but she was also abusive towards her husband. As a child she had been raised in an anti-Pākehā home, but as an adult she attempted to wear a white mask and fit in with the local white farming families, passing onto her children her beliefs regarding success – that you had to be white to attain it. In looking at her Nanny Tangi's external world, she can see how Pep became who he was. She can see how their worlds reflect one another.

Te Pō

Nanny Tangi's Te Pō was also a complex space of dissonance. Hinengaro's whānau remembered her as holding a lot of anger inside of her. As a hateful, cruel person who detested anyone that did not share her blood. She also believed that white was the only way to be valued in the world – she wanted to be Pākehā, because being Pākehā meant acceptance and material success. From Hinengaro's perspective, Nanny Tangi was living in survival mode, where she

believed that to live, to be able to eat, buy clothes, to feed her family, she had to be hard and reject her Māoriness. And the internalised racist narratives she held, whereby she thought of white as right and brown as wrong and useless, added to the anger and hatred burning inside of her.

Te Ao Wairua

In the memories she has received, there are very few that fully capture Nanny Tangi's Te Ao Wairua. She was both religious and spiritual, though neither were a big part of her public reality. Her spiritual world was a secret one, hidden away for only her to know.

Te Kore

Nanny Tangi's childhood played a major role in shaping her internal and external worlds too, just like Hinengaro and Pep. Nanny Tangi was the youngest daughter, and had arrived later in her parents' lives, when they were in their 40s. She grew up watching both her parents' use their fists to make money. Her father was a prize fighter until he was in his 80s, and her mother would often fight his challengers first to decide if they were worthy of fighting her husband.

The world changed drastically in the time she was alive. When she was born in 1904, the Society of Saint Joseph's priests had been working with Māori in the area to construct a Catholic School so Māori children could attain the knowledge that will help them succeed in the colonised world. She attended this school, and it was there she was taught what it meant to be useful and of value as Māori – value conditional on being as Pākehā as possible. Though her parents were anti-Pākehā, they too had realised that the times had changed and to survive she needed to take up the tools of the Pākehā to survive and have a better life than they did.

But also, all that was available to her was white – the policies, her education, the people, all were shaped by whiteness. It was this colonised whiteness that shaped Nanny Tangi's internal and external worlds.



KORO MAHI

(1843-1946)

Te Ao Mārama

From the single picture Hinengaro has seen of her Koro Mahi, she would describe him as having the bearing and dignity of a chief. He was 7 foot and strongly built. Looking at him she sees a charismatic man that had seen a lot in his time, as well as the type that told a really good story but one you probably should not take too seriously because of the embellishments added on. She can see now where Pep got his gift for storytelling from. The fact that he lived until he was 103 years is astonishing to her. This tells her that the strong she saw on the outside was also the same strong on the inside. His body also told stories, but stories of resilience and an ability to stand strong even when the harshest of winds tried to topple him over.

Koro Mahi grew up during the land wars. He was born in the year they began, in 1843, which was also three years after Te Tiriti had been signed. To escape the wars his parents had moved to Lake Rotoaira, his mother's home, and because of this he was able to grow up relatively safe from it all – at least while he was still a child. However, the Land Wars soon came to their home, and Koro Mahi was thrust right into the middle of them. In 1869, at the age of 26, he was taken as a prisoner of war by Te Kooti. Te Kooti took him and the other prisoners with him as he travelled across the country starting skirmishes with the Crown and their kūpapa Māori allies. On these travels Koro Mahi saw what was happening to Māori all over the country and that Te Kooti was fighting for their freedom from the coloniser and the reclamation of their tino rangatiratanga, their sovereignty, over their lands. And because of this he decided to join him. Koro Mahi picked up a musket and followed Te Kooti through the rest of his battles, right up until Te Kooti put down his musket in 1873. And while Koro Mahi was only 30 years old when the war ended, those four years of war had a great impact. The time he spent with Te Kooti shaped the way he saw this new world around him. He experienced first-

hand the way in which the Government, the colonisers treated them, treated Te Kooti who was fighting for their freedom, and his hatred and resentment for the colonisers, for the Pākehā, grew.

With the Land Wars over, Koro Mahi had to adjust to this new world and his new role in this world. In putting down his musket he went from a warrior to a husband and father. However, in this new world there were few places Māori were able to live and thrive. Land had been stolen, homes razed to the ground, family and communities wiped out, further stoking his hatred for Pākehā. The only thing he could do to support his family and ensure their survival was to do what he knew how to do best, what his four years of non-stop war had taught him to do – use his body and fight. Koro Mahi became a prize fighter, travelling around the East Coast and the Ruapehu districts fighting for money, with his war experience serving him well in the ring. He only lost a handful of fights in his entire career. He also taught his wife how to fight. He would then tell any of his challengers that if they wanted to fight him, they had to beat his wife first – most did not. Koro Mahi had his last fight in 1926 at the age of 83 – which he won. He spent over 50 years of his life in the ring, spent over 50 years using his fists. This way of living, of surviving, became embedded in his life and the lives of his whānau. Fighting became all they knew.

Te Pō

There is not much that anyone in Hinengaro's whānau really remembers about what Koro Mahi would have believed in or how he would have perceived the world around him. From what Hinengaro has learnt is that his choice to fight with Te Kooti, the man that had taken him as a prisoner of war, was one that embodied tino rangatiratanga. He saw the wars

happening across the land and picked up the musket to protect his home from the colonisers. He saw the best chance of the survival of his people was to fight back. However, the loss of the war forced him to remain in survival mode to support his family. His life was no longer being directly threatened on a daily basis, but him and his family now needed to survive in a world where they could no longer rely on being able to live off the land, as their land had been stolen by the coloniser. So, he kept his warrior cloak on and took his fists into the boxing ring.

Te Ao Wairua

Koro Mahi was spiritual also, though again there's not much anyone in her whānau knows or remembers about his beliefs. Only that he was raised in the old ways, and had inherited the mātauranga wairua before much of it was lost or hidden by colonisation.

Te Kore

From Hinengaro's perspective, colonisation shaped Koro Mahi's internal and external worlds. Just three years before Koro Mahi was born Te Tiriti was signed and the colonisation of Aotearoa began. His parents fled from his father's homeland, seeing the growing unrest between their people and the Crown, displacing them not only from land but from half of his whakapapa. From before he was born, Koro Mahi's life was already being shaped and directly impacted by the processes of colonisation.

FAREWELL, HINENGARO

Hinengaro spent a long time wandering through the darkness once she left her cocoon. All she could see was that speck of light, leaving her no choice but to go towards it. As she continued her journey her eyes adjusted to the darkness, and she began to see more of the world around her. Different shades of black, of shadows, of spaces filled with pitch black mist. Dryness and cracks, wrinkles and waves, craters and deep gashes too. As she wandered slowly through the vast nothingness, the land began to shift and change, and a massive canyon appeared before her. A canyon so wide, so gaping that there was no clear way to get across it. Only one pathway revealed itself to her – a pathway she didn't want to take. A pathway of narrow steps spiralling downwards into the deep dark unknown, taking her into the abyss, into the valley of death, into a place where the forgotten roam.

She didn't want to go down those steps. She could hear the wails of grief coming from below, the cries yearning to be heard, to be seen, to be acknowledged – to be understood and known. For someone to find them and comfort them and let them know they mattered, still matter and are not alone. The cries she hears are familiar to her, they resonate deep within her soul. They are a part of her – she is of them and they are of her. And they will be with her wherever she goes.

Hinengaro walks down those stairs one shaky step at a time. She comes to the first plateau, a wide flat peice of land, and in the centre stands a familiar figure. Tall and strong, hand on hip, a one-sided grin on face. It's her Koro in his full glory, his mana radiating outwards for all to see and behold. He lifts his large hand and beckons her to come to him. She moves next to him and he places his hands on her shoulders and pulls her close, touching

his nose to hers, his forehead to hers. Eyes closed she feels a wetness fall on her face. She opens her eyes and sees her Koro smiling, face dry. She touches her own face in realisation – the wetness is coming from her. Her eyes are watering and shimmering, and the taste of salt sits on her lips. She can't remember what they are called though, these rivers that flow from her eyes, that slither down her cheeks and drip, drip, drip.

“Tears”, her Koro whispers, as he holds a hand up to her eyes, “Those are tears”.

“Tears”, Hinengaro repeats back and her Koro nods.

“But why?”, Hinengaro asks. Her Koro smiles again though she's not sure what this smile means. It's not a smile that crinkles the eyes or one that hurts the cheeks. It's a smile that looks like it's trying hard to curve upwards, like its trying to turn a frown upside down. “Because you've come home”, he says and then leads her over to the next set of stairs. She looks down and sees other figures waiting below. They crane their own necks upward, eyes wide and lips shaking. She lifts a hand and waves to them and tentatively they wave back. She sees yearning in their eyes, a yearning reflected in her own.

“We've been waiting for you. Waiting for you to come home”, her Koro says as he picks up a bowl of water sitting next to the stairs and hands it to her. Tilting her head she looks at him. “Tears”, her Koro says, nodding at the bowl. “Take that with you, you'll need it soon. Now go, they want to meet you properly”. Her Koro gestures to the stairs again but Hinengaro doesn't want to move. She wants to stay a bit longer with her Koro. Spend some time with him. Her Koro laughed and placed his massive hand on her head, “It's alright girl, I'm always here. Forever. You already know my story – it beats inside you. All you have to do

is come home and you'll find that my story, our stories, are waiting for you to read and to share".

Hinengaro nods and begins walking down the next set of stairs to meet those waiting below. She steps onto the second plateau and she's greeted by an old Koro and Nanny. They pull her close to them and noses and foreheads touch once more. They smile and pat her head, walk her over to the next set of stairs and tip their bowl of water into her own. "Tears?", Hinengaro asks. They nod, and while their lips are turned upwards in a smile, their eyes look heavy, like the weight of the world sits upon them dragging the corners downwards. They pat her head one more time and send her down the next set of stairs.

She descends the final spiral staircase and is greeted by a massive towering man, strong and dignified, expansive in every way you could think of, inside and out. He greets her nose to nose, forehead to forehead, big massive hands cupping and then patting her head. He tips his bowl of water into hers and then points to the final set of stairs, stairs that go upwards. "When you reach the top of those stairs, turn towards the bright light, and tip that bowl over your head. It will help you on the next part of your journey", he instructs her. She takes the bowl, heavy and full, threatening to overflow and spill over, and slowly begins to ascend the stairs one step at a time. Her arms shake and her legs shiver, her chest feels like it might collapse from all the air she is forcing into it. But she keeps going, keeps her eyes focused on the top. She doesn't want to let the big chiefly looking man down.

She reaches the top, turns towards the bright light, opens her eyes wide and tips the bowl of tears over her head. She is overwhelmed by images and emotions, stories of the owners of these tears. "Ko wai au?", they ask her, "What waters are you from?". "Yours",

she yells, “I have come from these tears”. As the tears wash over her she is overwhelmed by a cacophony of sound – she didn’t know there existed so many noises in the world. As the tears enter her eyes the world she sees shifts and changes. Everywhere she looks she sees a world of shadows left unloved, unwanted, unseen. She sees herself.

Water falls, tears, she reminds herself – tears fall from her eyes and she cries and cries and cries. Her tears mixing with the tears of her ancestors – many waters becoming one once more. Bathing her in their warmth mixed with deep sadness. Her eyes are no longer veiled, she can no longer go back to not seeing. She is no longer obscured – she has awakened.

“Hineoho”, she whispers to herself.

“Hineoho!”, she repeats, yelling it at the top of her lungs. “Ko Hineoho ahau! I have awakened!”.

HINEOHO

TE AO WAIRUA

Wairua reality

Reflections in the internal and external,
above and below

TE AO MĀRAMA

Whānau triggers

TE PŌ

Self-hatred

Self-delusions

Awakening
awareness of self

Intergenerational cycles

TE KORE



KO HINEOHO AHAU!

Hineoho. Her name is Hineoho now.

The person who she was, Hinengaro, was an important part of her life. Without her she wouldn't be where she is now, with her eyes wide open, seeing clearer than she has ever seen before. Full of energy, of both the excited kind and the nervous kind, ready to set off on her new journey. Steadying herself, she closes her eyes and takes a deep breath in and a deep breath out.

The sounds that drift into her ears are new to her, filling up the space around her and within her with their vibrations. Her eyes slowly open, focusing on a tree in the distance. The tree catches her eye as its bearing is one of deep sadness. Thin and shrunken, as if it caved into itself to protect its core from the howling winds but forgot to open back up once stillness came again.

She walks towards the tree, bowl still in hand and dripping tears all around her. As she gets closer, she sees that it is small, dried up and leafless, barely clinging onto life. Kneeling in front of it she places the bowl upside down in front of the trunk and places her hands on top of it. "Thank you" she says to the tree, "Thank you Koro, Kui, all my tūpuna. Thank you for surviving. Thank you for treading the water as hard as you could to keep your heads above the surface. Thank you for persevering in a world that wanted to hurt you, in a world that broke your hearts. Thank you for staying by my side after death, waiting for me to leave my cocoon. And thank you Hinengaro, for getting me here. You did well and now you can rest. Lay down your burdens, be free, know that you did your best". As she speaks, the tree in front of her begins to shake and shiver, straighten up, and stretch its branches towards the dark

skies. As soon as it reached the highest point possible, a burst of green exploded onto its branches, the first colour other than black to appear in this realm of darkness. The first colour Hineoho had seen in a long time.

Hineoho reached out towards the green, moving slowly as if approaching a scared child, worried that if she rushes towards it, it will run away from her, taking with it her only chance to weave a new colour into her world. In reply, the branches reach out slowly towards her, as if it too is worried about the same thing – that she will run away, too scared of the newness that its colour brings into her world.

Fingertip and branch tip touch and the world around her explodes into colour – brilliant colours that take her back to the time before she was Hinengaro. Green grass, pink and yellow and red flowers, a brilliant blue sky. Brown skin and red hair.

The branch pulls away from her and the world of colour slips away, fades out of her vision and the world of black returns. She looks at the tree, still now, standing regally, waiting for her to make the next move. To decide if she is ready to seek out that world of colour.

She looks at her hands and sees the colour black once more. Black hair, black ground, black air, black everywhere. She's tired of only seeing black. She can't go back now, it's too late for that. She has opened her eyes, awakened to the world, been shocked out of obscurity. Now the only way is forward, towards the light in the sky and the promise of a colourful world. A world with the promise of life – of a life she wants to live.

HINEOHO – THE AWAKENED DAUGHTER

TE AO MĀRAMA

Whānau triggers



Hineoho can see her external world more clearly now, able to embrace it for what it is. She sees the role her family has played in her life, the lessons they have provided through their triggering of her wounds. They are here to teach her about herself – reflect to her what she needs to learn.

Whānau triggers

Hineoho's greatest triggers have been her whānau. Her interactions with them have poked and prodded her open wounds, their words and actions reflecting to her the pain she has tried to disconnect herself from.

“Just talking to mum on the phone is triggering for me. Hearing her voice without any words gets my body tense, like it's remembering that it needs to be on alert and take notice of the way in which her voice sounds, the inflections, to know what mood she's in. Then some of the things she says...it's like she's trying to annoy me. So, I end up

snapping and being sarcastic and mean to defend myself from her attack, which most of the time she's not actually doing that anymore. It's just been embedded in my body so much it can't forget. Not letting me forget because I need to heal I guess".

One of the biggest triggers so far has been her nephew, with his behaviour and words reflecting to her the little girl inside she had spent most of her life trying to escape from, trying to silence and ignore.

"He just wasn't listening to anything I was saying. He was arguing back and refusing to do what I asked. I couldn't handle it – not being heard or acknowledged or listened to. So, I snapped. I was so mean to him. And then I broke down crying in guilt. It was like I was being taken back to when I was a little girl and the ones that I loved weren't listening to me, weren't seeing me, weren't wanting me just for me".

She realised that perhaps her nephew triggering her was what she was to her mum – a trigger. Bought into her life to poke and prod and force her to look at what she had been trying to avoid all her life.

"We triggered mum. Each of our successes reminded her of what she didn't have. She had worked hard to give us the opportunities that she didn't have, wasn't allowed to have. And in our achievements of those things, we poked those wounds".



Hineoho’s internal world is no longer obscured – she can clearly identify the self-narratives that have shaped her external world. The insecurities and hatred that have resulted in open wounds to poke and prod, left to fester on her skin. But because she now has her eyes open, she is far more aware of the truths of her reality, that she must face herself and her whakapapa head on – she can no longer keep silencing her inner and outer voices.

Self-hatred

Hineoho believes she is a terrible person. That all her mistakes define her, are reminders that she is not worthy of love, of care, of forgiveness. That she should have been better, known better.

“I just saw myself as a shitty person who needed to redeem themselves. I don’t know if I even thought I was worthy of redemption. What a shit person I was and that you know I was hurting the one’s closest to me, who you should be loving the most, but giving all of you to those around you who don’t give you anything in return”.

She also realised that the wounds her nephew poked were her insecurities around not being good enough to be valued, to be heard, listened to, and cared about.

“It was my insecurities around my voice and feeling like I’m not heard or seen. Or valued or cared for. Like I’m invisible. Like I was when I was a kid. I wasn’t seen or heard in the way I wanted to be – only in the way I needed to survive. I think that’s what was being triggered”.

Her reaction to him also came with an overwhelming guilt, triggering her self-loathing, a reminder that she is the bad person she believes herself to be.

“My fears of being a bad person came out. Not just my fears, but I had this internal, deep-seated belief that I was a bad person”.

Hineoho’s self-hatred sometimes makes it hard for her to believe that wairua would even care about her. That wairua will even find her worthy.

“Wairua has been giving me everything I need. But I am still second guessing that, second guessing myself. I didn’t believe that wairua cared about me. There is that little niggling imposter voice in my head”.

Self-Delusions

Hineoho has become a master of deluding herself, of shaping her reality within her mind to avoid facing the truth of who she was, of her feelings, of what was happening around her and to her. The voice she had suppressed on the outside is not the only voice she has silenced. Her inner voice that cried against the injustice of her treatment, that wanted someone

to acknowledge her and tell her that her pain was real and mattered. That voice she also silenced.

“Let’s just not say anything inside my mind and my heart. I won’t say anything. I will be quiet on the outside, and I will be quiet inside as well and I’ll be fine. I got very used to stamping it down...I just stayed quiet. As long as I didn’t acknowledge it, I’d be alright”.

She has spent so much time externalising her own wounds onto others, trying to make it seem that everyone else had the problem. She tried to fix them, make them better, tell them who they should be, run interference between her family members to try and get them onto the same page. But her attempts to fix them were not for them – they were for her, so she did not have to look at herself. She wanted to shape them into the love she had always craved so she could have the family she had always yearned for.

“I wanted so much to heal the family, to make everyone ‘better’, whatever that means. But what is a perfect family? And understanding the root of this need to be in the middle, to ‘run interference’. I definitely have felt the need to be in control, to be in the middle of my mum and my sister...I think it comes back to what I want. I want that perfect family that will give me that perfect love”.

Awakening awareness of self

Hinengaro’s transformation to Hineoho symbolises her awakening – being shocked out of her hiding place in the dark. She is finally looking at herself for who she is and trying to accept that.

“I don't want to reject the me from that time. Because she is me and me is she. That is who I am. A big part of who I am. I am good enough and that me is me and the me every single day of my life is me. And it is because of that person that I am who I am now. So I don't want to reject that person anymore. She did a great job at finding a way, a new way to look after herself. She did and she learnt a lot. That me, I am proud of. I don't want to push her away anymore and be sad about her and like 'that's not me'. It is me”.

She realised she needs to start being truthful with herself. Stop suppressing her thoughts, her feelings, her voice. Understand and recognise that she is safe now – she does not have to rely on survival mechanisms to navigate her daily life.

“What I need to learn and what I'm going to learn is how to be honest with myself...Not being afraid of that, cause if I can't be honest with me, who can I be honest with? Be good to myself be honest with myself. Let's not run away anymore. Be honest, even when it feels like being honest means that I'm admitting that I'm not that great person I wanted to believe I was. I need to be honest and pull down that armour”.



Intergenerational cycles] TE KORE

Hineoho can see that her Te Kore encompasses more than her own trauma experiences – it encompasses the experiences of her tūpuna and the lives they lived.

Intergenerational Cycles

Hineoho has come to understand that a lot of her own experiences have also occurred intergenerationally, are shared by her tūpuna. That there have been cycles repeated from one generation to the next, passed on to the point that they have become a practice that must be adhered to, though no one has stopped to ask why.

“There’s a cycle of not knowing that’s continued through the whakapapa. Like the cycle of not knowing our ancestors, of where we come from. The way I’ve come to see it is that for our parents, it didn’t seem to be important for them to let us know who we are. I think this speaks more to what was being hidden or masked from us”.

There are also cycles of power and control and revenge – of trying to get more money, more land, more everything, so long as it was more than what others had. A cycle of competition.

“Money is like the most important thing to my family. Money and land, which is viewed by them as money at the end of the day. Money and land in my family is like a tool for power and control. If you have land then you’re above everyone else, it’s like an ego thing, it’s a power thing. Money is about control – you can’t control people, but you can control money which you can use to control people. So, the more money the more you can control your circumstances”.

In learning more about her ancestors, their names and stories, she has come to understand that she is a layered being, with her many layers inherited from her ancestors – the good and the challenging.

“In learning about my whakapapa, I am learning about myself, and in learning about myself I am learning about my whakapapa. This speaks to the different identities and layers that we all have. Some we know and others we don’t. There are some I know now and didn’t know before, and I’m sure there are some still waiting for me to find them”.

The good of her inheritance is something she is still trying to find out. She knows there were those in her whakapapa that broke those intergenerational cycles of trauma. She knows this because she has been able to learn and experience things she knows her parents and her grandparents and many of the past generations were unable to.

“It wasn’t just negative, there would have been strengths too within my whakapapa. But what were those? Their lives are lessons for me, to heal and grow and walk strongly in the world. That’s what I need to find out more about”.

TE AO WAIRUA

Wairua reality

Reflections in the
internal and external,
above and below



As Hineoho’s awareness of the “her” that has been affected by trauma grows, her awareness of her wairua whakapapa also grows. Her matekitetanga is strengthening again and she can see more of the world through wairua eyes – able to see the way in which the spiritual realm her ancestors reside within is being reflected in her own reality.

Wairua reality

As Hineoho has gathered more knowledge, learnt more about her ancestry, gathered more of the wairua knowledge developed by her ancestors, she has come to understand true reality as being the wairua reality.

“Everyone is a wairua being having a human experience. I am both a spiritual and physical being, and when I die, I will go back to Te Ao Wairua, to my tūpuna. I’ll be going back home”.

She has been asking more questions. She wants to understand the wairua perspective of all these human experiences – the wairua purpose attached to everything.

“Is trauma still trauma when you’re looking at it from a spiritual lens? I wonder if it is only a trauma when that lesson hasn’t been learnt yet. But once you do learn that lesson, it then transforms the trauma into knowledge, into something more purposeful”.

Reflections in the internal and external, above and below

Hineoho took the chance to speak to her tinana, to get to know it after separating from it for so long. Through the talk she had with it, she came to understand that her body is a sacred whare for her wairua and hinegaro, as well as the physical manifestation of her ancestry. That it does so much for her every single day.

“Being able to talk to my body and realise that there are so many layers to my body. That my body is the physical manifestation of my ancestors, everything that I’ve ever experienced, and that my wairua has experienced. There is such a beauty in understanding that, once you realise how beautiful your body is, and how strong it is. How much it does, it has done, for you to be able to be in this world. And walk through this world really strongly”.

Through talking to her body Hineoho has become aware of the trauma she holds in her whare tangata, in her womb, the space that holds the whakapapa – the space connecting those that have come before and those that will come after.

“When I spoke to my vagina, I saw all these shadows coming out. They were like small tiki, but they weren’t scary or anything. I just think they’re repressed parts of myself, intergenerational shadows that shared the same birthing waters as myself when I was born into the world”.

If the external reflects the internal, her parents reflect her too – a reflection of everything she needs to learn about herself so she can better understand the healing journey she needs to take.

“As I have started talking about my experiences with my parents, I have been forced to confront a lot of my shadows. A lot of the things that I didn’t want to look at but had to. The stories you tell about your parents, the stories you have of your memories of them or what they shared or didn’t share with you, all those are a reflection of the layers of who you are as well as a reflection of the layers you think you are made of. When you’re sharing stories about your parents, what you’re doing is talking about yourself, and how you viewed them and your role in their life and their role in yours. In talking about others, you are revealing your own perspective or way of viewing the world. But you’re also revealing the reality of a time you may want to forget and that may frame you as weak”.

She has started to speak into herself a new narrative of love and care – that she is good and good enough. That her mistakes do not define her, but they do tell her a lot about herself – reflect to her the wounds she has become blind to, or that have appeared without her knowing.

“Giving to others who don’t care, that’s a reflection of self there. Of my own low sense of self-worth. I give my time to those who give me nothing because I believed I deserve nothing. I need to be kind to myself about it and I am good enough and I am good and know that”.



HINEOHO



PEP

KORO JIM





PEP



When Hineoho last entered the worlds of her tūpuna she was still Hinengaro. Her vision was still cloudy, still coloured by trauma. But as Hineoho she has a lot more clarity. And with this greater clarity she can now see more of the realities of her tūpuna. Understand even more how the dimensions of their lived realities were formed.

Te Ao Mārama

In traversing through the memories of Pep once more, she can see that his external world was focused on land and money, which had played a central role in his life since childhood. He grew up on a farm, and as soon as him and his siblings could walk they were put to work, and through their labour they helped to build the farm. But the farm was not run in a way that aligned with a Māori perspective of land. He was taught that land equalled money. That land was there to be taken ownership of, and through the ownership and production of land, money could be made. Essentially, land and money were positioned as the two most important things in life.

Pep's family were the greatest triggers for him in his external world, though from Pep's perspective they were the greatest source of pain and betrayal for him. When he was newly married, Pep's father showed him a block of land – all rough and in gorse – and told him that if he cleared it and made it productive, he would give it to him and Nan. So together they worked the land, getting it to the point that it could be used for farming. The promise was broken though, and Pep's father used the cleared block as a part of a trade for another piece of land. When his father retired, he waited for him to finally follow through on his promises and pass the farm onto him. Instead, he gave it to his youngest son. Pep never interacted with his

younger brother after this, and his children and grandchildren had very little interaction with his brother's family.

Even though his father was his greatest source of heartbreak and grief, they were also the ones that formed his understanding of the world, of how to navigate it and live within it to survive and thrive. In some memories it is believed that the reason Pep married Nan was because of her land, because she had shares in a lot of different blocks that could be combined into a large farm. So, when the farm was passed onto his youngest brother, he told his wife to go get her siblings to sign over their shares to her so they could have their own farm. They all signed them over under the belief they were going to be put into Trust so all the family could access them. This did not happen and instead the experience that Pep had gone through, where the farm went to a single sibling, was repeated. He had Nan gifted the land to only one of their children.

Te Pō

From the decisions that he made, Hineoho can see that Pep's Te Pō was filled with hurt and anger. Promises were made and time and time again he was betrayed. So, he acted in the only way he could think to – lashing out in revenge and forcing his wife to betray her own family for his benefit.

Te Ao Wairua

In exploring his Te Ao Wairua, Hineoho can see that wairua was not the main concern for Pep in the decisions he made. He was not making these choices from within his Taha Wairua, but from his hurt, human side. He was unable to see past his wounds to find the wairua

purpose of his relationship with his father and brother. To identify what it was they were teaching him about himself.

Te Kore

What influenced the internal and external worlds of Pep was his father, Koro Jim. His father promised he would inherit the farm one day, but he needed to earn this inheritance by investing all his life and energy into expanding the farm. With all the work he put in he was devastated when that promise was broken. He was betrayed by his father, which hardened his heart, internally and externally.



KORO JIM

(1901-1985)

Te Ao Mārama

Hineoho does not know much about her Koro Jim. She never got to meet him as he died before she was born. The little she does know about him has come from the memories of others, and the majority of those memories do not paint him in a kind way. While the pictures she has seen of him presents him as a harmless old man, to many of her family he was the main perpetrator of harm, of trauma. While he was dearly loved by some, he was disliked just as much by others.

As a father he is remembered by Hineoho's whānau as having played favourites. His favourite was his youngest son, whom he named after himself. He looked at the youngest and saw whiteness and in whiteness he saw goodness. He did not care much for Pep – he was too black for him. But he was useful – he knew how to work hard and do good work. And so that is how he treated him – as a work mule.

He married Nanny Tangi at 19 years old while she was 16. There are stories that he, like Pep, had married her for the land. The first block of land they had farmed belonged to her parents, were the ancestral lands of her mother. He had insisted she obtain the shares for the land and sign them over to him so they could have their own farm.

Throughout his life he used his “half casteness” to get the benefits of both worlds. He would change his name from Ham to Hami, making it Māori when he needed to be Māori to get the resources, tools and help he needed. The rest of the time he made sure to pass as white.

Te Pō

Hineoho is unsure what Koro Jim's internal world was like. Depending on who you are talking to he was either the most devious man or the softest man. Both can be true though – opposing characteristics can coexist together. From her perspective, internally Koro Jim fully bought into the colonial narratives around land, property ownership, and where the value of being Māori lay – in getting advantages that would result in material benefit. He saw the world through coloniser eyes, where being white was the aspiration.

Te Ao Wairua

While Koro Jim was Catholic, he never practiced his faith. He hated the Catholic Church and was said to have a dislike for Pep's wife's family who had built the Catholic Church attached to the marae. They were too "Mawri" for him and their Catholic faith just made them even more unlikeable.

Te Kore

Hineoho can see that the origin of Koro Jim's world was his colonised upbringing in a colonised world. Koro Jim grew up in Tokaanu, a small township near Tūrangi, as the youngest of five children. He attended Tokaanu Native School, where the value of being Māori was constantly diminished and reinforced through the punishment inflicted on those who spoke te reo Māori. His father, Joseph, was born in Cornwall and had come over to New Zealand as a child with his parents Phillip and Elizabeth, who were themselves farmers. Joseph came into the country bringing the beliefs instilled within him in England, particularly the belief around land and property ownership. Jim watched his parents, Joseph and Herena, build their carriage business and thrive. However, the early death of his father was a huge blow to their family, and as the youngest, he could not rely on inheriting the land or a business from his parents. So

instead, he went out and made his own way in the world, marrying Nanny Tangi at 19 and acquiring her land so he could build a farm of his own.

FAREWELL, HINEOHO

Looking at her hands once more, Hineoho now knows what she wants. She craves to see colour, the different shades of greens, blues, and reds that exist in the world. To be wrapped up in rainbows and feel them ink themselves into her skin and sink deep into her being.

Looking up towards the top of the tree she sees green leaves dancing in the breeze. She reaches her hand out towards them and snaps off the branch on which they live, speaking words of gratitude as she does so. "Thank you", she whispers to the dancing leaves as she brings them close to her heart. This is the first piece of life she has felt in her palm for many years. As she holds the branch to her heart, she hears thumping in her ears.

Ba-boom, ba-boom, ba-boom.

Slow and steady it beats. She looks around, unsure of where it is coming from, trying to find the source.

Ba-boom, ba-boom, ba-boom.

She stops her search as she feels a poke at her chest. Looking down she sees the branch is moving now too, wiggling and waving, pushing, and prodding her in the middle of her chest.

Ba-boom, ba-boom, ba-boom.

She realises the thumping was coming from her, from the spot where the heart resides. A spot she had forgotten existed within her body. She is shocked by the realisation that she still has a heart, and though she's unsure about how it works, at least she now knows that it's still there, still alive, still beating and thumping away.

“Thank you” she says to the tree as she moves towards it, eyes closed and forehead and nose ready to greet it. Soft skin meets rough bark, and she is thrown into the memories of the tree.

She sees its life as a seed. At first its life was sweet and soft, cocooned by beautifully clear and warm waters. But one day, as the seed was preparing to sprout, the world around it suddenly changed, penetrated by pointy shards and jagged edges, red mixing into its cocoon.

Now its world is a murky one, an unclear one. An unknown world that causes fear and anxiety within the seed – it no longer knows what to expect as it grows. No longer knows if it can trust the world around it to nurture it, nourish it, and hold it safely.

She can feel the seed’s fear now. It shakes and shivers, unsure what to do. Stay and try and grow, or resist and hide away? But its power to choose is ripped from it. The cocoon bursts and the seed freefalls through the air and lands on the hard, dry ground. The seed, while a little roughed up, is still intact enough to grow. It takes its chance to burrow into the earth, but its progress is slow. The earth is hard and dry, as if it had not felt rain in hundreds of years. But it keeps trying, keeps burrowing until its head is buried beneath the soil. Hoping it can grow.

Years pass and still it did not sprout. The first roots came forth only when a sudden downpour flooded the land. But there was too much water, more than it was prepared for. The seed held onto its spot in the new muddy terrain, trembling as it heard the rapids and waves crashing above it. When the downpour finally stopped, the parched earth quickly soaked up all the moisture, and the seed was able to bloom and grow. Finally, the seed felt new legs sprouting below, reaching deep into the earth. Its new body began to take form, new roots stretching outwards and upwards. As it turned upwards, watching as the new world above the ground drew nearer, it wondered what kind of place it’s new home would be. It hoped it would be

livelier than the underground, more friendly and warmer too. But as its head broke the surface all it felt was disappointment followed by a deep sadness – all that it saw was darkness. When it fell from its cocoon all those years ago it did not know that the world it was falling into was so dark – it was still just a seed, a baby. It did not fully understand the world it was coming into. The cocoon had broken earlier than it should have, and the seed did not have time to prepare.

The seed did not know how it would even grow in this darkness, but somehow it did. Over time it realised when there was a sudden dense black fog full of putrid smoke, its roots would grow longer. When there was a sudden red rainfall it's stem, trunk and branches grew thicker and stronger. When the winds would blow and carry sounds of grief and mourning, it's heartwood would beat louder and become deeper in colour, harder and colder. Every time the world around it was in pain it would grow further. It had become a tree unknowing of love, sustained on trauma.

But it did not want to be this type of tree. It wanted to grow beautiful leaves and flowers and fruit that could be enjoyed by everyone. It wanted to bring happiness, not be a vessel for sadness. In this realisation the tree grew sad, depressed, and began to cave in on itself, forcing itself downwards and refusing to grow anymore. It would rather die than live out the rest of its existence growing in pain and trauma.

That was the plan the tree had anyway. And it was close to completing its plan too, had almost extinguished its own life force. But then it heard a new sound, a voice it had never heard creating vibrations it had never felt before. The vibrations were clear and pure, delivering a message that felt like a thank you, like gratitude. It could feel the warmth in the

vibrations, the softness of its caress, stirring up memories from long ago – of the warmth of the cocoon that was once its home.

The tree expanded itself upwards, wanting to see the being that was speaking life back into its body, into its roots and heart. The tree that it sees in front of it is pretty, all different shades of brown and red. It wants to reach out and touch the tree, let it know that it can hear their voice, that the tree is grateful they did not just walk past. Uncurling and unfurling, the tree slowly reaches up, feeling for the first time what it means to be alive. Shaking and shimmering the tree feels its branches take on a new shape – new life and colour bursts outwards. A colour of life and love – what it imagines the earth should be. It sees the pretty brown and red tree reaching out a branch and sends out its own in return. Going slowly to not scare the new tree away, the first friend the tree has ever made.

As their branches meet the tree sees a world of colour, the world that it had always wanted to live in and bring happiness to. But in this world, it's no longer a tree – it's a young seedling again, and the pretty tree is there sitting next to it, talking, and laughing. Both as happy as can be.

Hineoho pulls back hoping she can stop what is about to come next. But before she can open her eyes, she feels leaves rushing around her and knows she's too late. She opens her eyes and the tree that was her first experience of life has disappeared, and in its place a spiral of leaves twist and turn. Tears edge into the corner of her eyes and she know what she must do. She takes the leaves in her hands and speaks her story, her reality, her wounds into each of them, expressing her internal world outwards, embedding her life into each leaf one at a time.

In the first she whispers “I have lived in self-hatred for too long. I release you and thank you”. In the second she cries, “I have lived in self-delusion for too long. I release you and thank you, now it’s time to say goodbye”. In the third she wails, “I am no longer going to hold my voice back. I release the binds I have placed on my throat. I thank you but it’s time to let my voice fly”. In the fourth she sings, “I forgive myself for everything that I believe that I did wrong and for treating myself so harshly and with such hatred. I release all these narratives these beliefs I have held about myself. I release you all, so thank you and goodbye”. In the final leaf she smiles and whispers once more, “I release the hatred and pain I hold towards my mum and dad. Thank you for the lessons, I love you, and now it’s time to move forwards”.

She kneels on the ground and releases her leaves one by one, watching them as they are taken upwards, lovingly surrounded and held by the remains of the tree spiralling above. As they travel upwards, they change and shift colours, browns, reds and blacks move across its surface, seeping out from the flesh inside. At the highest point the leaves stop moving, frozen in mid-air. Hineoho stands, wipes her tears on her hands and then throws them at the leaves. “This is my whakawetewete” she whispers into the air; “This is my release. My releasing of Hinengaro, of Hineoho. I am now Hinewetewete, I am now set free”.

The spiral of leaves begins to move once more, surrounding her, brushing across her arms, her legs, and her face. They travel up and above her and soon they are carried to the highest point of the sky. The final leaf though sits itself in front of her eyes. She opens her hands, and it softly sits itself into her palms, shifting and transforming, rearranging itself into new life, into a new seed. She brings the seed to her chest and whispers a heartfelt thank you and the seed vibrates in reply. In the warmth of the vibrations she can sense what it is trying to say,

“You’re welcome my friend, and now it’s time for us to fly. Let it all go, and look towards the new day, the new horizon, that brilliant light up there twinkling in the sky”.

HINEWETE WETE

TE AO WAIRUA

Reintegrating with wairua

TE AO MĀRAMA

Reading the tohu in her tinana

The physical embodiment of language trauma

TE PŌ

Reading the tohu in her hinengaro

Language trauma

From mātauranga to māramatanga

Trauma compounds

TE KORE



THE COMING OF HINEWETEWETE

Whakawetewete has such a beautiful feeling of freedom that comes with it. Hinewetewete feels so much lighter. But there is also an emptiness that accompanies her release. She has spent so long with her wounds, watching over them, nurturing them until they became well-loved companions. The dearest of family and the dearest of friends. Now that they had gone to rest, left her body, she did not know what to do, how to fill that space. She was too light, too empty, too unsure of what was to come next. So Hinewetewete did the only thing she could think to do. She set off once more into the darkness, her eye on that bright light in the sky, hoping that the next part of her journey would bring her some more answers. She is now moving in faith – faith in the ever-shining light hanging in the distant sky. But also faith in herself – that she will find her way, navigate to where she needs to be.

Hinewetewete walked and walked and walked. And as she walked, she passed over decaying plants and sad looking flowers. Trees like her dear friend crossed her path also. She went to greet them, but they did not greet her in return. The last of their life force had been extinguished long before her arrival. She eventually came to a field, large and round, dry and patchy. In the middle sat a building, what was once a home, now broken down, half collapsing, door off the hinges, windows broken. While it was once a home, a place of refuge and respite, it is now a ruin, the remnants of its purpose left scattered across the ground. She stands in front of the home, in front of the centre pole which holds up the front porch. Placing her hand on the pole she feels it shaking, close to breaking point, to letting go and collapsing.

But even as it shakes and shivers, the strength that was carved into it remains. Its mana remains, expressed in its perseverance to keep standing, to keep supporting the whare, to live out the purpose it was given. Its bearing reminds her of her big chiefly Koro. Tall and regal

and warm. Standing strong even as the wind around him howls and screams at him to give in. Even when the earth beneath his feet crumbles and shakes. While his legs may falter and his skin stings in pain, he continues to stand, to stay in place, to live out his life's purpose.

Hinewetewete places her arms around the pole to take it into her embrace and the world around her shifts and changes. Time turns backwards and right in front of her eyes the whare begins to regenerate, to rebuild itself, returning to a time when the little light in the black sky she has been navigating by covered and filled the whole world. A time when light and dark worked in tandem together. Looking in front of her she sees the whare, now whole and complete. Proud, happy, and vibrant. Laughter rings out behind her. Turning towards the sounds she sees a little girl rolling in the grass, giggling away as she does so, enjoying playing within nature, within the embrace of Papatūānuku. A look of tired happiness settles on her face. She stands and slowly toddles towards the house, yawning as she goes. Crawling up the large stairs, she moves to the pole and sits next to it and closes her eyes.

Hinewetewete looks on, taking in the brown skin and brown hair. The little girl is her. A her she had long forgotten about, left behind, ran away from. The her she was before the sadness began.

Bang!

Both Hine jump in surprise. Little Hine jumps up as quicky as her little legs will let her and runs towards the door. But it closes before she can get to it and no matter how much she pushes and pulls at the handle with her little hands it does not budge – she is locked out. She is crying now, banging on the door, crying to be let in. But still it does not move.

Hinewetewete can see what the little her cannot. Can see into the window, see into the world

inside, can see the twister inside growing bigger and bigger, picking up everything in its path and slamming it around. She looks at the crying little her and realises that it will be long time before she understands that the door had closed to keep her safe. She was kept out of her home to protect her, so she would not get caught in the twister. She would have survived its wrath.

She looked once more at the pole in front of her and she feels it twist and turn under her hands. The pole is changing shape right in front of her eyes, carvings appearing on its surface. Carvings of faces, some familiar, many not. The koro and kuia she met in the canyon were there. Her parents too. Following the carvings upwards she spotted a new face at the top. Red hair and brown skin. Her. This whare is hers, built on the foundation of her ancestors, of her whakapapa. She has finally come home. With this realisation time begins to move forward, bringing her back to the present, back to the time of great darkness and little light. The house in front of her has returned to its broken-down state, but the trembling beneath her hands has disappeared. She sits where the little her sat, resting her body against the centre pole. "I'm home", she says. Head on the pole she drifts off to sleep, finally able to rest in peace.

HINEWETEWETE – THE DAUGHTER SET FREE

TE AO MĀRAMA

Reading the tohu in
her tinana

The physical
embodiment of
language trauma



Hinewetewete has released so much, let go of a lot of the trauma stored within her body. But there are layers to trauma, and as she releases one layer, a new layer below rises up, waiting to also be released. She needs to be able to read the tohu in her body to know what it is that she needs to release.

Reading the tohu in her tinana

Hinewetewete engaged in whakawhanaungatanga with her tinana, in a process of getting to know it again and re-build the relationship weakened by the time she spent away from it when she was still Hinengaro. Especially now that she has decided to stay, to ground herself here and live out her human life.

“My attachment to living is stronger now, mainly because I’m grounding more into my body. I’ve lived so separate from my body. I’ve realised how important the body is and now I need to get to know it and understand it”.

She has been going to see romiromi practitioners to help facilitate this. They have been helping her to read the tohu in her tinana and understand what is being communicated to her. But more than anything their work with her reminds her she is alive. That she is not just a wairua – she has a body as well. A body that needs to be looked after.

“A big reason why I’m on this romiromi journey is because it’s a good way to learn about the body, whether that’s through learning how to do romiromi or having work done on me. It’s a great way to understand your own body, check in with it. Even the pain is a good reminder that I’m alive, I’m human. When you’re unable to understand if you’re in pain or hungry or even tired, or what emotions are, the intensity of the romiromi reminds you that you are here, that you have a body and that you can feel”.

Through her work with romiromi practitioners, she has come to understand that the body tells stories, delivers messages from wairua, from tūpuna, letting her know what she needs to be taking notice of. The communication she has missed from Te Pō.

“Whatever manifests in the body, that is a tohu, it’s communication from wairua, from tūpuna about something that you need to be paying attention to. The manifestation in the body is like its final form. There’s other tohu that come through first, through wairua, through the hinengaro. And if we miss it there, it starts coming out in the body...I’m starting to recognise the physical manifestations of not dealing with the trauma in the hinengaro. And the manifestations of the trauma that wasn’t dealt with in the past by previous generations”.

Looking back, she understands why she has always had such trouble with her lower back – thinking about what was happening in her life around that time, the tohu are clear. Now she can see that everything that is happening in the body has a whakapapa.

“So my lower back, it’s always been giving me problems, but it’s more noticeable now. When I was nine my back went out, pinched nerve, that’s what it was. And I couldn’t walk, I couldn’t go to school...And understanding that everything in our body has a whakapapa that goes back. So my Koro died when I was nine and the family just seemed to stop coming together. He was the reason I think that those family Christmases happened. And at the same time Mum and Dad were separating. You know the stability in my world was completely broken. I no longer had that support, and I couldn’t support myself...I didn’t feel supported. I always felt like I was alone”.

The Physical Embodiment of Language Trauma

Some of the most intense tohu her body has sent her occurred during her interactions with her language. Every time Hinewetewete goes to speak te reo Māori her body locks up, especially around her throat, as if it is trying to stop her from saying something she is not *allowed* to say.

“Every time I try to speak te reo, it like there’s a physical blockage in my throat that won’t let my voice out. There’s this tightening around my neck and I just can’t say the words so instead I say it in English”.

She knows this reaction in her body. She has had similar reactions when she was a child and in pain; when anger was being thrown at her for something she had done wrong, though she did not know what that something even was.

“Even when I do manage to squeak out some words my body still stays in panic mode. I get shaky and my heart beats rapidly. I sweat and get hot and intense anxiety sweeps over me. And then everything goes blank and the words disappear and nothing is coming out anymore. It’s like I’m a child again, reliving the fear and anxiety of those trauma experiences”.



In reading the tohu in her tinana, she knows that to fully understand these tohu, she needs to trace their pathway into her internal world. She needs to read the tohu in her hinengaro.

Reading the tohu in her hinengaro

Hinewetewete finds it hard to recognise emotions. The one she is most familiar with is pain, but she does not want to just feel pain anymore. So, it is unsurprising she is unable to understand her body's signals.

“I just stopped myself from feeling. I bottled up a lot of emotions. I blocked it away and did my best to pretend that I couldn't feel anything until one day I actually just stopped being able to feel anything. That first decision to stop the feeling was the first tohu that there was something major happening that I didn't know how to handle and needed to be supported. Then when the not feeling became natural, that was the next tohu – that the first tohu had gone unattended and this was the consequence”.

The narratives that played repeatedly inside her mind were another tohu that Hinewetewete was unable to identify, but at the same time she did not have anyone to help her identify them.

Now she is confronting these narratives, especially those around her weight. These narratives are insidious, constantly playing on repeat in a never-ending cycle.

“I get into this cycle of thinking where it’s like, ‘Oh, you should be doing better. You should know better’, and then moving into another cycle of ‘Oh, at least I’m not gaining weight’, and then I just start eating and my weight goes up. It’s the thoughts that start creeping into my mind about not losing weight...it’s those seeds of doubt saying, ‘You’re not good enough’, ‘How can you not do this? You should be better’. Having those expectations of myself”.

She has a fear of food because of those narratives – but food has also become the void-filler, what she uses to send into the void that represents her yearning for love, so she can feel full on the joy and happiness that food brings, even though this joy only lasts for the briefest of moments.

“There’s also fear attached to food though, because of the narratives that I’ve inherited, the ‘If I eat this I’ll become fat’ narratives. Food has been about an emotional hunger. It’s helped satisfy that, but because food doesn’t actually satisfy the emotion, that satisfaction is very short lived...Every time I ate something it gave me that bit of happiness and bit of love that I wasn’t getting from anywhere else”.

So, while she loves eating, she is also petrified of it. But still, she eats and then feels ashamed for it but then eats more to make herself feel better about it. It has become a vicious and seemingly never-ending cycle.

“As I am eating the thoughts of guilt and shame, and punishment start coming up. As I eat, I’m thinking that I’m gonna get fat and fat means ugly. Fat means unlovable. Fat

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means unattractive. But food is my habit of happiness. It's been one of the only things that helps me to feel some sort of emotion that isn't fear or sadness or pain".

These thoughts then lead her down a rabbit hole of judgement about the rest of her and her level of attractiveness.

"Then I get caught in the narratives of not being pretty enough or being too fat or being too masculine looking and not feminine enough. I look at my face in the mirror and judge it quite harshly. Especially the hair that grows and the double chin and the pimple scars. When I get into those periods of thought, oh man, I just can't stop. I have these scars, and you can see my pores and the hair on my chin and just constantly rejecting myself in that way too".

Even though she knows that these narratives are not true, they have become so embedded within her mind. Now that she has been through an awakening and trying to free her mind, she has started to notice all the dark patterns that had previously blended into the darkness of her surroundings as Hinengaro.

"It's a pattern of thought. It's a habit I've gotten used to. It's become embodied within me, those narratives, playing in the background like white noise, like it's supposed to be there, always been there and will always be there. I don't know when those thoughts became such a natural part of my thinking. They've been there so long".

Language fear

Hinewetewete has also realised how afraid of her language she is. She wants to be able to speak te reo Māori but there is something inside of her, a voice, that keeps telling her not to.

She is not sure who that voice belongs to though. However, the shame she feels about not knowing her own language adds power to the voice and its words.

“It’s not that I don’t want to speak it. It’s just that there is a blockage that stops me from doing so. That internal fear of speaking my own language and the shame as well. The shame of not knowing it”.



From mātauranga to
māramatanga
Trauma compounds

TE KORE

Hinewetewete has released so much, knows now that she needs to read the tohu in her internal and external worlds so she can keep bringing those layers of trauma to the surface. And as space opens internally, she will plant new seeds of knowledge that will fill up the space within her with only that which she needs and that which is good for her. She knows better now, and in the knowing better comes a better way of doing.

From mātauranga to māramatanga (From knowledge to enlightenment)

Hinewetewete is here to stay. She is going to stay in her body and keep the fires burning. She does not know if anyone was doing it while she was away – perhaps if she had spent longer away from her body her fires, her mauri, would have gone out and there would not have been any light to guide her back. She would have remained untethered forever.

“What I’ve learnt is that when you leave your body there is now an empty space, an empty whare for other things to come in. To occupy that space when you’re not there.

And that the longer you are away, your mauri does diminish, it does weaken. And I don't know whether my body ran on autopilot or others were coming in to stoke my mauri and keep me going. Were my tūpuna there helping me to keep going?"

She is aware of her habit of drifting off into her wairua. A habit of survival is now just a normal habit of everyday life.

"I'd go off on a journey in my wairua...that's something I still do now. It's such a habit now, one that I do a lot. I'm not present in my body, in the now"

All this time away means she does not know her whare, her physical vessel, very well – does not know the layout or where things are kept. She has not been keeping up with the maintenance either. Entering her whare is like entering a stranger's home.

"I think the time I spent away from my tinana meant that I don't know how to read the messages sent from my body. So, I can't quite differentiate between physical and emotional hunger"

Trauma compounds

Hinewetewete has learnt that trauma compounds, that trauma from her present lifetime intertwines with trauma that has intergenerational origins.

"There is the original trauma that may have happened generations ago, but then there is also the newer trauma that occurs in your specific lifetime and space. This then compounds with the Intergenerational Trauma"

This means the trauma she has faced in her life has added onto the trauma she has inherited from her whakapapa. That her experiences have a whakapapa that extends back in time to colonisation.

“My experiences in childhood have a whakapapa that goes back generations. So I would have inherited both the hinengaro and physical manifestations of my ancestors trauma, because their trauma wasn’t resolved in their lifetimes. And that’s why trauma is such a complex experience. Because if it isn’t attended to it can build and compound”.

This compounding of trauma may also be the reason why she has such strong reactions within her mind and body when she must speak te reo Māori. As if she is recalling the memories of her grandparents that were beaten for speaking their own language at school.

“I didn’t grow up with the language but it’s not like we were ever told not to learn it or were punished for speaking it. But it’s like my body and mind remembers something that I can’t consciously recall. The way it feels like there is something wrapped around my throat, a physical blockage stopping me from speaking. I’ve never had anyone physically stop me from speaking my language like my koro and kui did”.

While she has not had the same experiences as her grandparents when it comes to the language, there have been assumptions made by those around her, Māori and Pākehā, that because she is Māori, she should know her own language. And when she is unable to meet those expectations there is always judgement. This is a trauma for her, compounding with her grandparents’ trauma.

“There are so many expectations about me needing to be a certain type of Māori. That I should know all things Māori, know te reo, tikanga. Then when it’s obvious that I don’t

know, I'm judged for it. Asked why I don't know. Told that I should know. It makes me feel really bad about myself".

TE AO WAIRUA

Reintegrating with
wairua



In the releasing and the re-seeding, Hinewetewete is re-aligning herself with wairua, getting more in sync with it, getting closer to being on the same wavelength. The more in sync she is, the easier it is for her to notice and receive the help wairua sends for her journey. From now on there will be a lot less missed tohu.

Reintegrating with wairua

The healing processes Hinewetewete has been undertaking, the romiromi and the expression of her trauma narratives, is helping her to get re-integrated with wairua, to clear the blockages preventing wairua from flowing into her Taha Hinengaro and Taha Tinana.

“Through working with romiromi practitioners and mahi wairua practitioners, I’ve been able to find those blockages and work with them to clear them. To whakawātea, to cleanse. To get realigned with wairua so it can flow through even stronger and help me to clear more blockages and heal more trauma”.

She knows she is getting more aligned because her senses are strengthening, her wairua senses are tuning into what is happening around her. Especially when she goes through her whakawātea processes – she can feel the heaviness she has picked up along the way being cleared from her body.

“We went to the beach at night and as soon as I ducked my head under it was like everything that I had gathered, that had attached to me, the energy, the sadness, the shadows, was taken from me. The dirt that had attached itself to me just washed away and I felt so light again. I felt my wairua, my mind, my body become lighter and freer”.



HINEWETEWETE

NANNY ROSE

NANNY ANNA





NANNY ANNA

(1928-2016)

Te Ao Mārama

The memories that Hinewetewete and her whānau hold of her Nanny Anna are fond and loving ones. Hinewetewete remembers her nan as a stubborn, strong-headed woman who made the best relish and steam pudding, taught her how to crochet, and would turn her hearing aids off when she no longer wanted to listen to whoever she was talking to. She remembers her as quiet, silent, hardly ever speaking a word. She was always busy doing something, not one to sit down in one spot for a long period of time. She always had her magazines for guests to read, and when she went to bed at night, she would twist brown paper into the ends of her hair so when she woke up in the morning her hair was curly. As she got older, she was diagnosed with dementia. She could no longer remember the faces of the people that would pop into see her, and often she would go wandering off into town forgetting why she had gone in the first place. She remained loving and warm from beginning to end though. She was the best nan anyone could ask for.

Though she was quiet, you knew she cared through her actions – she would always make you feel welcome, cook lots of food and pull out the tea and biscuits for you. You never really heard her speak, let alone speak te reo Māori, but there is one memory that one of Hinewetewete’s whānau shared with her where she remembers Nan and Pep speaking in te reo Māori to each other. As a child she did not think much of it but looking back as an adult it was the only time she remembers hearing Nan speak her language.

As a mother she was the main caregiver for her children, raising them on her own in the countryside, acting as both mother and father. She was up before dawn, starting the fire to cook breakfast for everyone. She would wash the laundry by hand, chop the wood for the fire,

clean, cook and garden. At night she would put the children into bed with her and read to them from the Bible. Her children never heard her speak te reo Māori. She never really spoke in general – never spoke about her life before them or what her life was like when she was young. It was not until she was in her older age that she started to tell stories, though these stories only made it to the ears of a select few people. It was as if she had held onto them for so long that the tension from holding them had grown beyond what she could handle, and she could no longer hold them back. She needed to get them out, needed to set them free.

Hinewetewete learnt that her Nan had a tough childhood. She was placed into the role of mother as a young girl, from when she was around 11, raising her siblings because her parents spent most of their time drinking and were unable to care for them. So, she took on the role of mother and father for them. Before this she lived with her grandparents, and it was there she learnt how to garden and was introduced to the Bible, with both her grandparents being very strongly Catholic. She was sent back to her home when she was 11 because her grandmother knew she did not have much time left. Not too long after Nan had returned home her grandmother died.

Her Nan as a young girl attended Waihi Convent School. To get there she would row the boat by herself across the Whanganui Bay at Lake Taupō. She was only around 12 years old at the time, rowing across the lake to get to school after she had fulfilled her parental duties at home. She hated the school, especially the nuns. She hated them because they treated her and the other Māori kids like dirt. They changed her name from Anataia to Annastasia because they did not like the sound of her Māori name.

Te Pō

When she thinks back to what she remembers about her Nan and the way her family speaks about her, she thinks of her Nan's internal world as complex, comprised of deep love and care for her family, but also containing a deep fear of her voice – the external and internal. She seemed to live with a mental state of needing to do everything by herself, of needing to be both the mother and father. Because of this she needed to be strong, she could not afford to break down or be vulnerable. She did not want to talk about the past because what use was that? It would not help keep her family fed and warm. She blocked the past out of her mind and blocked her voice as well, choosing to bottle her words deep inside.

Te Ao Wairua

Her Nan was raised by her grandparents in the Catholic faith. The Koro she was raised by had also built the Catholic Church connected to their Pā (a fortified village of communal living). She always had her Bibles and kept her rosary beads close to her. While Pep was alive, she kept it hidden from his sight though, because she knew he did not like it. But once he passed away, she bought her Bible out into the open and hung her rosary beads up.



NANNY ROSE

(1937-2004)

Te Ao Mārama

Hinewetewete has a different relationship with Nanny Rose. To be honest there was not much of a relationship – she never really saw her. She only really remembers her as a big woman who lived in a big blue house in town. And the only memory she can recall about her is the time she dropped her ice cream in her Nanny’s car. As a child she never understood why they never really saw her, but she does remember that her mum and Nanny did not seem to get along very well. Though as an adult it has been interesting that everyone she talks to tells her she is a lot like her Nanny Rose.

In her Nan years Nanny Rose embedded herself within the language revival movement, which was at the centre of the Māori Renaissance, working with her sister to open the first Kōhanga in the area. She became known for her big heart and open door for anyone who needed help. She died quite young though, at only 67 years old. Physically she struggled, especially with her weight. She had heart problems and kidney problems. She died painfully as well, drowning in the fluids that flooded her lungs.

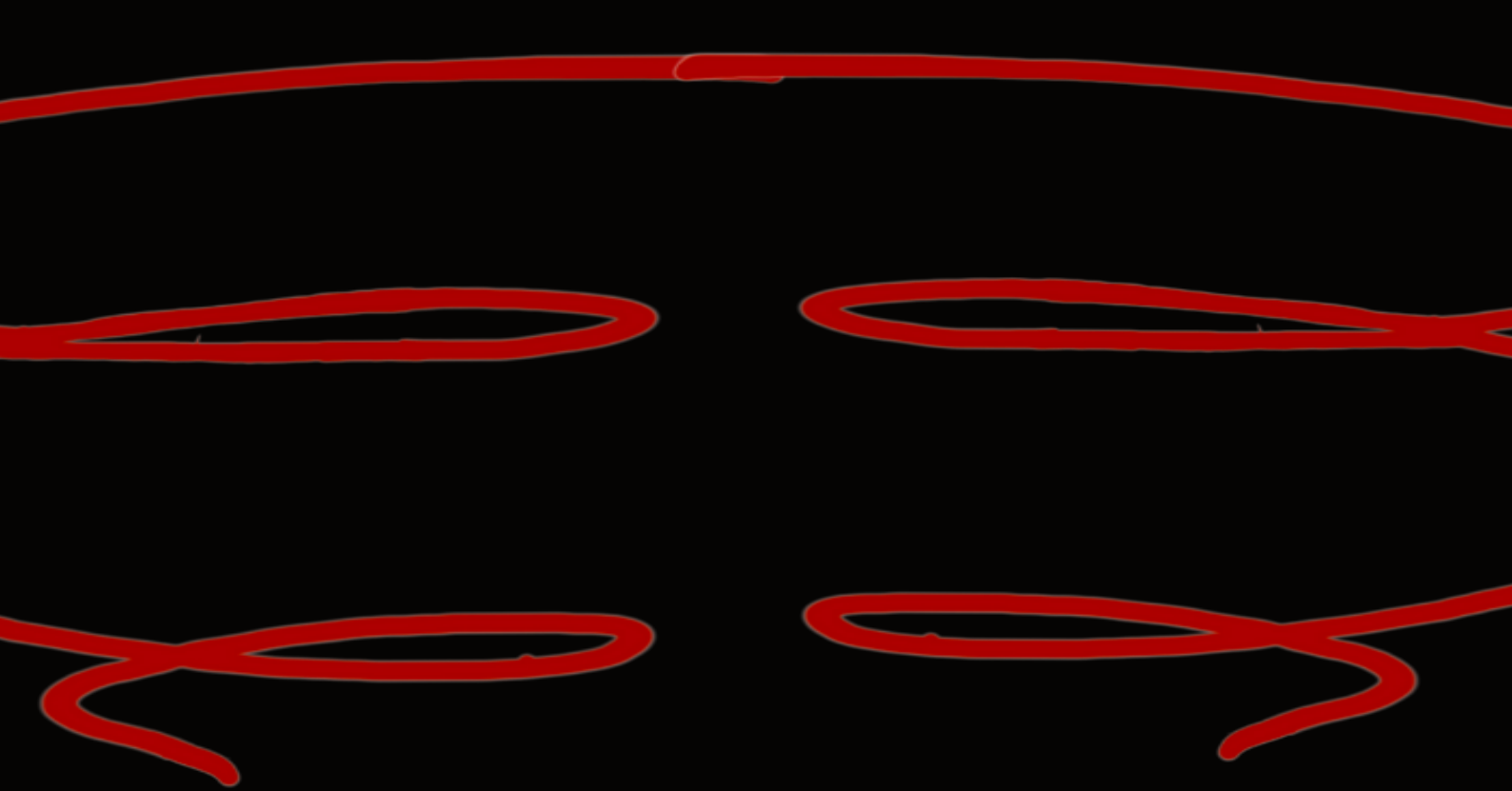
In her younger years, when she first became a mother, she had decided against sending her son to live with her parents to learn te reo Māori and inherit the mātauranga from them. When he asked her why she made this decision, she told him that, as a young girl, she was beaten for speaking te reo Māori at school. The beating itself she could handle, but what hurt her the most was the fact that it was a family member that beat her. Someone she loved and cherished and was a part of her daily life. She did not want him to go through the same experience, so she decided to stop him from learning te reo Māori. She truly believed that this decision would protect him in the long term.

Te Pō

Hinewetewete sees the internal world of her Nanny Rose as being like her Nanny Anna's, where love and fear became intertwined. Fear of her own language and her own culture. Fear of the repercussions if she chose to embody these parts of herself in both public and private spaces. This fear and the love for her son led to her decision to cut being Māori from their family. That fear led to a silencing of her voice, a suppression of her expression outwards, and her body collapsed from the pressure of trying to keep it in. Of her using food to swallow down the words and bring her happiness – to satiate that psychological and emotional hunger inside her.

Te Ao Wairua

While Nanny Rose's parents were strongly Anglican, Nanny Rose did not follow in their footsteps. While she may not have been religious, she did have spiritual beliefs, though she never really spoke about them. Once she became a part of the Te Kōhanga Reo movement her spiritual practices became more aligned to a Te Ao Māori worldview, and her karakia were for IO, wairua and the atua.



**NANNY
ANNA**

**NANNY
ROSE**

Te Kore

For both her Nannies, though they were born nine years apart, the origin of their internal and external experiences is the same – the suppression policies implemented from 1847-1962 which reinforced the colonising goal of assimilation. The primary goal of the Education Ordinance of 1847, the Native Schools Act 1867, the Education Act 1877, and the Native School Code 1880 was to ‘Europeanise’ Māori and assimilate them into colonial life. For Nanny Anna, this meant her time at Waihi Convent School, where her name was taken and changed, was purposeful in assimilating her. For Nanny Rose, her being beaten by a family member for speaking te reo Māori makes sense, as they too went through the assimilation of the education system and believed what they were doing was for the best.

FAREWELL, HINEWETEWETE

Hinewetewete was now home, but there was a lot of work she needed to do to bring life back into it. She stood in front of the space where the door once stood and looked inside. Her home was no longer locking her out, though the inside was a mess. Broken furniture laid scattered across the room. Dust and debris covering every surface. A war was fought in here, but she's not sure if there were any winners in the end.

Moving around the house is a journey back in time. A journey into a world she had long forgotten, hidden away from herself. Every now and then she spots something that reminds her of those times, the good and the bad. But for most of her journey around the house her mind remains blank, unable to remember or feel anything in particular. But her whare has weathered thousands of storms and still it stands – creaking and broken down in some places, but still here.

Hinewetewete walks through her whare, learning all about it – the layout, where each room is and who they belonged to. The first room she enters she places her hands on the wall and asks, “What has happened here?”. She feels the room fill up with feelings of fear, sadness, and escape – a knowing of being unwanted. Shadows of tikis crawl out of the walls, surrounding her, overrunning her, crawling up her legs and arms making their way to her face so they can meet her eye to eye. So she can see them, the faces of the shadows that were birthed alongside her. They are the occupants of this sacred room – this sacred womb. Hinewetewete acknowledges that they are her and she is them, that they are one and one in the same.

The next room cannot be opened – there is no door handle. Hinewetewete closes her eyes, places her hands on the door and asks, “What has happened here?”. The door opens halfway, and through the gaps in the cobwebs covering the space that has been made, she sees the little Hine sitting in the darkness, back towards the door, her shoulders shaking and hands covering her face. This is the room where the young her came to hide away and let out her feelings. The room where she eventually learnt to just push her emotions to the side and leave them on the floor. The room that could not be opened, that would hide away little Hine’s tears.

Hinewetewete continues down the hallway, coming to one last door – this one is open, waiting for her to enter. She walks inside and feels a warmth surround her. An energy of love and safety embrace her. Pictures hang all over the walls, untouched by the tornado that swept the home when she was little. Pictures of faces that look like hers, similar eyes and noses, smiles and frowns. Pictures of her ancestors, of her whakapapa, the layers that she is from. Each picture has a story embedded within it; memories of lives well lived. This is the room of stories that her Koro told her she would find. The room that holds the answers about who she is, to remind her that she is not alone.

She goes back outside and stands in front of the centre pole again, looking at the carvings of the faces of her tūpuna. She sees the faces inside are the same faces here. Her tūpuna kept her house standing and now it is her turn to bring this whare back to life, to patch its wounds and re-hinge the fallen doors. To re-build and re-create a space of love and life and safety. To clear out the dust and debris and the fears and sadness that remain in the walls. To send them to rest in peace, so that new life can come into the vacant space. New energy for the new her.

Hineora, the daughter of healing.

HINEORA

TE AO WAIRUA

Intergenerational Healing

TE AO MĀRAMA

Trigger-free

TE PŌ

Acceptance

Breaking intergenerational cycles: Mum] TE KORE

THE COMING OF HINEORA

Hineora takes the seed of her tree friend and walks around the whare. She walks around and around, checking the soil as she goes trying to find the perfect place to plant her friend, so it can grow in the way it wanted to in its first life – in love. She walks and walks, but she just cannot seem to find the perfect spot. So she looks to the light in the dark sky once more for guidance.

The light looks closer now, not so far away and unreachable. Her little friend vibrates excitedly in her cupped hands, as if it is telling her to move quickly, she is almost there, she is so close to life. She picks up the pace and begins to run, moving her legs as quick as she can.

The distance between her and the light closes inch by inch, and the light grows bigger and bigger and bigger. Suddenly she is sprinting towards a cliff edge. And hanging over that edge, just slightly out of reach, is the light – brilliant and radiant and just so beautifully bright. So beautiful that it brings her to tears. She cries and laughs and brings her little tree friend into her embrace. And then she cries once more.

Her tears fall onto the seed, and it begins to shift and transform. Little roots sprout from its body. One, two, three, four and five. They grow and sharpen into points. Twisting and turning it begins to glow, the same glow as the light in the sky.

Her little tree friend turns towards the bigger light and starts heading towards it.

“Wait”, Hineora yells, “If you go that way I can’t come with you. I want to go together”.

Her little friend tilts its new body to the side, as if confused by what she means.

“Look”, Hineora points to the cliff edge below her feet and the deep blackness in front of it,

“I can’t go there. If I jump, I’ll fall. I don’t know if I can survive it”.

The seed moves its body back and forth, beckoning her towards the big light, to follow it over the cliff. But Hineora is too scared to move – she does not know what is waiting for her over the edge.

Her little friend looks at her one last time before it starts to head off towards the light.

“Wait”, Hineora yells, “Please, just wait. I’m not ready yet”. But her little friend keeps going forward, heading towards the big light.

Hineora moves closer to the edge and looks down again. If she jumps what will happen? Will she fall? She’ll probably fall, right? She cannot fly, or float or turn into a flying seed. She should just stay right there where she is. It is safe here on the ground, on her own, surrounded by blackness.

She can hear a new voice enter her mind. No – it is an old one she knows well. The voice of Hinengaro echoing in the recesses of her mind, “Yes, stay right there, in the darkness. We know it’s safe here, right? Just like our cocoon, nice and safe and dark and quiet”.

“No”, Hineora thinks back, “No, I don’t want to go back to the cocoon. I wasn’t happy there; we weren’t happy there”.

“Then let go”, Hinewetewete replies, entering the conversation in her mind.

“What?”, Hineora replies, “But if I just let go what if I can’t come back? What if I jump and I fall into darkness and just cease to exist”.

“Are you even existing now?” Hineoho asks her.

“No”, Hineora whispers back, “I guess I’m not”.

“You’re almost there Hineora”, Hinewetewete adds, “You’re so close. You just need to let go”.

Hineora looks over the cliff again before looking upwards, watching her little friend get further and further away from her. She knows there is no life here – not yet anyway. There can be life again though – her little friend showed her that. She just needs to keep doing what she has been doing since her first step out of her cocoon – she just needs to keep her eyes on that light and navigate towards it, trust that it will catch her.

Hineora takes a deep breath, looks up at her guiding lights and jumps.

HINEORA – THE HEALING MAIDEN

TE AO MĀRAMA

Tigger-free



The main change that Hineora has noticed across her journey is the transformation in the way she views her family. Her interactions with them are easier, no longer scary or anxiety-inducing. No longer sharp and pointy. She is now trigger-free.

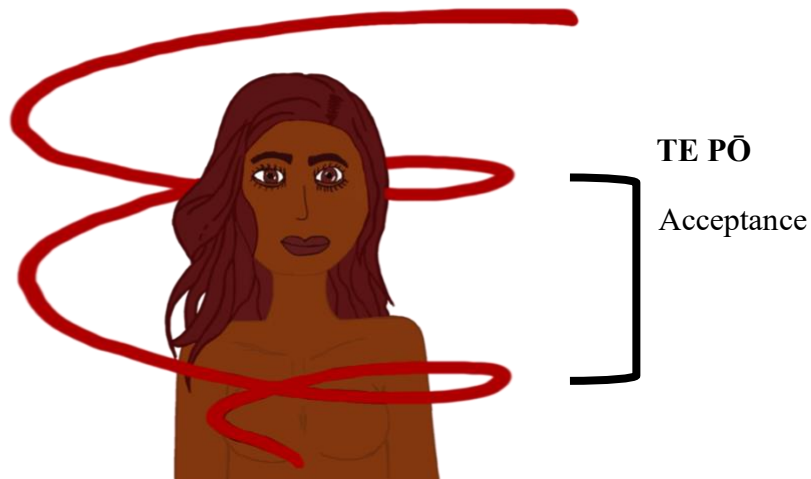
Trigger-free

Hineora has healed a lot, but she knows she still has a lot more to heal. But now she can talk to her whānau, talk to her mum, and feel only love for her – pure love without the anger and pain.

“The love and hate was so wound up together, and last night when I was talking to mum on the phone and when I said ‘I love you’ to her, I realised that I do love her. And there’s none of the, you know, the pain in that, none of that is attached to it. It’s just the way that I see and perceive and interact with her has changed. I’ve changed”.

Many of her wounds have healed – there is no longer anything there to poke and prod. She is no longer having the same trauma reactions she did before, getting triggered physically as she did, biting back at her mum and being mean to her both to her face and behind her back. All of that is gone now.

“When I talk to her now, it’s so different from before. Everything she would say would trigger me in some way. I would get exasperated and be quick to react to her and be mean to her. I would feel my body tense up in anxiety and pain, but that would come out in frustration. But now I talk to her and my body stays relaxed. We laugh and the laughter is actually real. I listen to her words, words that would have triggered me before, and there’s nothing. I am just there in the moment with her, enjoying her for who she is. And it’s those realisations that make me realise how far I’ve come”.



Hineora has been able to heal the wounds related to her whānau because she moved into a space of acceptance of her life, of her circumstances, of her experiences. She has accepted them for what they were and accepted herself for who she was and accepted her mum for who she was and who she is now. She has reached a point of absolute acceptance of her lived reality.

Acceptance

Hineora has moved into a space of acceptance, of finding acceptance for the fact that she did experience trauma and that it did have a powerful impact on her life – and that is ok.

“I think a big part of it was accepting that I did go through trauma. Have I accepted that I’ve changed because of trauma? Or is it about accepting that I don’t actually know who I am? Accepting that everything that I don’t remember from when I was 1 to 24 years old, still created the me that I am now”.

Accepting that her time away from her body has meant she is a stranger to herself – and that is ok too. It is just about going through that whakawhanaungatanga process once more, forming that relationship and getting to know herself once again.

“Accepting that I don’t know myself, know the layers of myself. And that is the truth, because I don’t. I spent so long away I’m like a long-lost friend to myself. But the whakapapa of that was trauma and that’s how it is”.

She has come to the point of acceptance that life really is the way it is. But that also does not mean it needs to stay that way – it is up to her to take responsibility for her own healing.

“Because of the mahi I’ve done I can sit in a space of neutrality more when it comes to dealing with mum. I don’t have any attachment to expectations or specific outcomes with her. I recognise that it is not about mum controlling her behaviour. It’s about me and how I react and accepting and understanding my triggers and that they are my triggers to heal. I can’t expect anyone else to do that for me”.



Breaking intergenerational cycles: Mum] TE KORE

Looking back now, without the veil of trauma, Hineora can see how cycles were also broken. And those broken cycles are the Te Kore for who she is now, for this whole journey she has been on. Because her tūpuna and her mum were able to break cycles, she was able to take this healing journey. They laid the foundation for her healing.

Breaking intergenerational cycles: Mum

Her mum has been one of the biggest cycle breakers in her life. One of the greatest cycles she broke was making sure to try and nurture Hineora's connection with wairua even though she had been raised Catholic and did not have access to anyone to help her.

“After the death of my brother Mum turned away from her Catholic upbringing and towards spirituality. She recognised that I was able to see into the wairua dimension after witnessing me talking to the wairua of my brother and my Koro who had also passed away. She saw it and did the best to make sure that I knew that I was normal. She had no one to ask for help in supporting me, so she read books based on Buddhist teachings instead”.

She also made sure to break the no education cycle in their whānau. Hineora's sister was the first in their family to graduate from university, and Hineora followed in her footsteps. And all of that was made possible because of her mum.

“Mum taught me to read when I was two and I was writing before I was in school. She would get us to do extra homework each night. Print out maths worksheets for us and get us to write 500-word stories every night and then memorise them. She made sure we got an education, breaking that cycle of belief that Māori weren't made for university, that we should just go get jobs”.

She made sure they had all the material necessities – the cupboards were always full, and they had a warm house, different to her own upbringing.

“When I look at our upbringing, I think the things that made it different from mum's upbringing and her parents upbringing, one big thing that we didn't have to worry about was food, we didn't have to worry about housing, so we didn't have to worry about the sort of physical basic necessities”.

Because her mum did her best to support her connection to wairua, Hineora was able to survive, was able to get through the trauma. She could go off to her brother and spend time with him when she was scared.

“My connection with wairua, my matekitetanga, allowed me to be with my brother for those years. To see him and know that he's there. To engage with him and reach out to him when I needed him”.

She was able to keep going and surpass her expectations for her life – to continue to live.

“If I wasn’t able to connect with wairua, to wander off into my taha wairua, to feel the push on my back from my tūpuna to keep going, I don’t think I would have survived, and I am still surprised that I have lived until I was 18. I genuinely thought I’d get to 18 and I wouldn’t be here”.

TE AO WAIRUA

Intergenerational Healing



What Hineora has been doing is whakapapa healing, Intergenerational Healing. As she heals so do her ancestors and whānau. What is internal will be reflected externally – what is happening below will be reflected above.

Intergenerational Healing

Hineora knows now that Intergenerational Healing starts with herself, embedded within her seeking out healers, doing her daily spiritual practices, spending time with herself and diving deep into her triggers. She can heal herself.

“I am my own rongoā and as I heal myself, everyone else heals too. Everything we need to begin healing and walk this healing journey is within us – we heal ourselves. It’s just we also need support to get to that point as well. That’s why I go to healers and romiromi practitioners because they can help facilitate me to get to that point that I can do it myself and then they will be there when I need support again”.

Her tūpuna have come to her quite a few times across her journey, thanking her, crying with her, letting her know that what she is doing has healed the many wounds that were opened

during their lifetimes – wounds that were unable to be closed. When she engages with her tinana in whakawhanaungatanga she sees her tūpuna, hundreds of them, standing at her shoulders, supporting her, letting her know they are there for her.

“I just saw a lot of my tūpuna, a lot of them, standing at my shoulders. Telling me they know better now, so they’ll give me only the good things that I need. That they will try their best from their side so that I can keep on healing. Crying and thanking me, letting me know that as I heal so do they”.

She knows now that as she heals, her ancestors’ soul wounds and unresolved trauma will be healed too. And there will be less trauma passed down to her descendants – less for them to heal in their lifetimes.

“It’s about healing the self, which then heals ancestors, providing a nurturing foundation for future generations to flourish and continue to do the healing until the trauma is cleared out of the whakapapa”.

HINEORA'S FAREWELL

Hineora feels the wind rushing through her hair, sweeping across her face as she dives headfirst over the cliff. She keeps her eyes shut tight, waiting for the inevitable impact. She waits and waits but nothing happens. Opening her eyes she sees the world below her becoming smaller and smaller. She is flying, not falling.

Her little friend flies around her, a ball of energy and happiness. Hineora grabs onto one of its pointy ends and suddenly she is being whisked through the sky. Shooting through the darkness holding onto her little shining friend. They are heading towards the big light that has been beckoning, guiding her throughout this journey, and soon the darkness is swallowed up by bright light. Her little friend brings her to a plateau of light, and she places her foot down, feeling a solid surface beneath her feet. She has finally made it to her goal. To the shining light in the sky.

She follows her little friend, letting it lead her and trusting it will not lead her astray. They are family now. Together they arrive at a small mound, white and bright, soft and warm, like everything else around her. Her little friend settles on top of the mound. Kneeling in front of it, she places her hands on the mound and feels her fingers push deep into it.

“Is this where you want to be placed?”, Hineora asks her friend. Its little body bends up and down, a full-body nod confirming that this is where it wants to stay. She creates a hole for her little friend, who eagerly jumps inside. Slowly she covers her friend. At the end, with her friend now fully covered up, she places her nose and forehead on top of the mound, her tears winding its way down her nose, dripping on top of her friend’s new home, and whispers, “Tihei Mauri ora. Let there be life”.

She lifts her head and in an instant the world around her begins changing. The mound is no longer white, but a deep red and brown, the same colours as her. The plateau is shifting and changing, and in the gaps she sees hues of blues and green and yellow dancing across the world below. Where her little friend was planted a sprout peeks out, coloured in a brilliant green. In a blink of an eye the sprout becomes a seedling, and it is stretching upwards towards the sky, a trunk and branches follow, appearing and thickening in a matter of seconds, until her friend is towering over her, looking down at her like the pole of her wharf.

Fruits appear on her friend, and one falls to the ground and rolls towards her. She picks it up and the branches of her friend push her hands towards her mouth. She takes a bite and with it comes the greatest sweetness she has ever tasted. And in the middle of the fruit is a beautiful seed – the child of her friend. She realises that this is the little plant she saw in the vision of her future. This is the seed of life that will be her companion.

Her tree friend wraps its branches around her body and brings her into its trunk, holding her tightly. She wraps her arms around it in return and knows that this is goodbye. She needs to go back to rebuild her home and plant her little guardian seed. But both know that one day they will meet again.

She is returned to the ground and heads back to where she landed. She turns back one last time and waves goodbye. She will be back one day, when her time has naturally come to its end. When she has achieved the purpose for her life.

She turns back to the edge and looks down. She does not need faith to make this jump. She already knows what is waiting for her. A world full of colour, of hope, of possibilities, of both light and dark. A new world of life. Now she knows what it means to just let go.

And so, she let's go.



TE WHĪ

Kupu Tīmatanga

From Te Kune, the swelling and growth of life, came Te Whē, the sound or consciousness. Consciousness is achieved when all developmental requirements have been met. If, as Te Kune, that new life receives all the nutrients it requires, it will reach full term and full consciousness. But if the new life does not receive what is needed to fully develop, it will be birthed into the world prematurely, only able to access a fraction of its abilities and limiting how much of the world it is able to navigate. This too occurred within my lived reality. I came into the world unprepared for what I would face, unknowing of the trauma I had inherited and the impact this trauma would have on my growth and development. I was alive but I cannot say I was fully conscious. And this was the reality for many of my whānau as well – they too were born prematurely into the world, unprepared for what they would face. My journey through Te Pūtaka has helped me to become fully conscious of who I am and my purpose for being born. Intergenerational Healing has started, and future generations will now come into this world fully conscious of who they are and their origins, able to see with clarity and access the full potential for their lives. They will not be limited to the cycles of trauma that had been passed down to me.

The journey I took to achieving this consciousness, to getting to a state of letting go was not easy. There were many times during my journeying through Te Pūtaka I wished I had chosen a topic of research that was far less of *me* – that would not ask so much of me and that I could more easily step away from at the end of the day. But now on the other side of the journey I can say with absolute belief that I am truly happy I did leave my cocoon and venture out into Te Pō to explore all the shadowy corners and thorny paths that comprised my internal world. That I chose to commit to this journey of healing and dive into all the hurt and sorrow

that had collected across each generation of my whakapapa, of my ancestry. Because now I can use my own experience as a map to help guide others in their healing journeys.

Looking at my PhD as a map helps to conceptualise the way in which I view the potentiality of my research now that I have come out the other end of it. The process I went through to identify and explore the potentiality existing within my trauma was intense and stretched me well beyond what I expected. But in that stretching out of myself, I discovered so many veiled and ignored dimensions concealed in the folds and creases of my being – dimensions that became embodied within the different identities of Hinengaro, Hineoho, Hinewetewete, and Hineora. Each of these identities represent the different parts of myself shaped by my own personal trauma, the trauma of my ancestors, and the healing I experienced throughout this research. Each of these identities have their own unique voices, worldviews, and origins, and their internal, external, spiritual, and physical worlds have been shaped by their unique experiences. And while each are unique in how they see and experience the world around them, they all share the same past and same future – they all have a shared evolution and growth whereby Hinengaro may be viewed as the seed and Hineora is the fully grown tree, ready to provide shelter to support the growth of the new life that will be seeded beneath it. This pathway of evolution, the growth and changes that occurred in the realms of Te Ao Wairua, Te Kore, Te Pō, and Te Ao Mārama for each of the Hine is vital to map out and understand, as this is where the true potentiality of my research lies. In this chapter I will journey through each dimension of Te Pūtake – Te Ao Wairua, Te Kore, Te Pō, and Te Ao Mārama – discussing how these dimensions differ between each Hine and how the transformations of these dimensions demonstrate the potential for Intergenerational Healing. Starting with Te Ao Wairua reflects the understanding of wellbeing embedded within Te Whare Wānanga and reflected in Matua

Wiremu's conceptualisation of wellbeing (see page 41) – that manifestations of trauma as well as possibilities for healing begin with wairua, within the Kauwae Runga.

Te Ao Wairua

Hinengaro

During my time as Hinengaro, it was my first-hand experiences of wairua that shaped my understanding of Te Ao Wairua. Due to colonisation, my family and I did not have access to the wairua knowledge base of our tūpuna, with Catholicism playing a major role in separating us from our ancestral knowledge regarding wairua – a consequence of colonisation that has been well documented (Fitzgerald, 2001, 2003; Middleton, 2010; Wallace, 2021). As Hinengaro, my ability to see into the wairua realm, particularly the ability to see the wairua of my brother, provided me a safe space to escape to. My ability to see into the unseen, my matekitetanga, acted as a protective factor, enabling me to survive my trauma and continue to try and find the purpose for my life (Ahuriri-Driscoll, 2014; Lindsay et al., 2022; NiaNia et al., 2017; Valentine, 2009). My matekitetanga also provided a level of peace and healing for my whānau, particularly my mum. When my brother would visit me after his death, he would ask me to pass messages onto my mum. And while she was still in a lot of pain and grief from losing her son, these messages helped to alleviate some of that sadness and despair. At the time I was doing this, I did not know that my actions embodied one of the most important purposes assigned with being matekite before colonisation – to protect and nurture the collective wellbeing of whānau, hapū and iwi (R. S. Ngata, 2014). My use of my matekitetanga demonstrates that matekite are still very relevant and necessary for attaining and maintaining wellbeing and healing in contemporary times. The work of Matua Wiremu further supports this

as he too uses his matekite to bring healing to clients who also see into the unseen, see the wairua of ancestors and dead whānau (see NiaNia et al., 2017, 2024).

Being able to deliver messages to my mum from my brother also influenced her choice to normalise my matekitetanga, which protected me from engaging with a system of health that prioritises diagnostic approaches based on manuals like the DSM and ICD, ensuring I did not have to experience being misdiagnosed with a serious mental disorder (R. S. Ngata, 2014; Taitimu et al., 2018). The Tohunga Suppression Act resulted in Western scientific knowledge becoming the mainstream and accepted way for health to be viewed and approached (Bennett & Liu, 2018; Kennedy et al., 2022). Within this Western health system, wairua was omitted, meaning that matekite were more likely to be viewed as abnormal and disordered. And though this misdiagnosing of matekite was acknowledged in the *Guideline for Clinical Risk Assessment and Management in Mental Health Services* (Ministry of Health, 1998), mental health professionals were not provided with the necessary guidance, education, or access to expert bodies that could assist them in differentiating between matekitetanga and mental illness (R. S. Ngata, 2014). As such, unless the whaiora (referring to a person seeking wellness) enters a mental health service that is Kaupapa Māori based or has a working relationship with a tohunga or Mātanga Mahi Wairua, they may end up cycling through the system and given multiple incorrect diagnoses (NiaNia et al., 2017).

Trauma adds another layer of complexity to this issue, as trauma can open a pathway into the Kauwae Runga, into the wairua realm (NiaNia et al., 2024). Thus, those who may not have been fully aware of their matekitetanga or may not have had any of what they deem to be wairua experiences, may begin to see and sense into the wairua realm. And if the individual does not have access to the mātauranga wairua to help make sense of these experiences, they

may view them as symptomology of a serious mental disorder (R. S. Ngata, 2014). Furthermore, those who already have the propensity to see into the unseen, like me, may end up being more drawn into the wairua realm – what is conceptualised as dissociation in WASP (Stewart, 2012) – as it is far safer than the realm their physical body inhabits. Even though I was in a state of whakamomori, in a state of deep despair where my will to live was weak (T. Smith, 2019), living predominantly within my Taha Wairua prevented my mauri (referring to life force) from extinguishing and kept my tinana (physical body) alive (Tate, 2012). However, the extended time I spent away also meant that I became less in-tune with my tinana, and I no longer thought of my physical body as a necessity for my existence. Thus, while my matekitetanga provided me a safe space to escape and continue my human experience, because I did not have the skills or knowledge to safely navigate my way back, I spent more time away than what I should have. What I needed was someone like Matua Wiremu, a tohunga ahurewa, to guide me back to my tinana and help me return to a state of wellbeing (Mitchell, 2021). But because of colonisation, these pathways for guidance were suppressed and obscured.

Hineoho

As Hineoho, as the Awakened Daughter, I entered into a greater space of clarity and awareness of my matekitetanga and whakapapa back to IO – that I am a wairua being having a human experience (Haami et al., 2024). Within this understanding, reality then is the Kauwae Runga, as I was wairua first before I took on this human form (Durie, 1985; Henare, 2001; Marsden, 2003; Valentine et al., 2017). And because I am a spiritual being first, everything I experience in my human form is essentially spiritual in nature (Marsden, 2003; W. Niania, personal communication, October 18, 2022), and thus, there is a wairua purpose for our lives and everything we experience in our lived realities. As Hineoho, I came into an awareness that

a part of my purpose was to help heal the soul wounds, the patu ngākau, within my whakapapa. According to Matua Wiremu NiaNia (personal communication, 18th October, 2022), before we come into the physical world, before we are even conceived within our mother's womb, we choose the physical form we will take on and the lessons we wish to learn in that particular lifetime. Thus, my choice to come here as myself, my choice of my parents, was purposeful in helping to not only heal the soul wounds inflicted upon my whakapapa, but to also gain the experience and knowledge needed to guide those with similar human experiences of trauma in their own journeys of healing. Trauma, when viewed through a Te Ao Wairua lens, takes on a very different form – it is a vital part of my human experience containing the lessons needed to help others navigate their own realities of trauma and find their own higher or spiritual purpose (W. NiaNia, personal communication, 29th February, 2024; N. R. Williams et al., 2001).

Hinewetewete

To become Hinewetewete, I followed the map I drew as Hineoho and began the process of releasing my patu ngākau and re-integrating with wairua, clearing any blockages preventing wairua from flowing freely into my Taha Hinengaro, Taha Tinana and Taha Whānau. The first process I applied was whakawetewete – a practice of releasing and making space within each of my taha which enabled the restoration of my weakening mauri (Marsden, 2003) and helped me to transition from a state of trauma to a state of flourishing (Lee-Morgan, 2021). The whakawetewete ceremony is one of the most vital processes for healing trauma, comprised of karakia; the physical releasing of trauma through expression (for example, through writing and voice); and the conscious reintegration of wairua into the individual (through, for example, karakia, waitata, wānanga and kōrero). Furthermore, from a Mahi Wairua perspective,

whakawetewete should be the first process undertaken when healing, as it clears the blockage preventing wairua from flowing (W. NiaNia, personal communication, April 22, 2022). This then allows for fresh wairua to enter the Taha Hinengaro, Taha Tinana, and Taha Whānau, and begin clearing the pollution, the trauma, out from these spaces (Mildon, 2016). The whakawetewete process also impacts the rest of the whakapapa. As a wairua process, whakawetewete essentially provides a wairua solution for healing soul wounds, and this applied to me also – as wairua cleared each of my taha, it was also clearing the taha of my ancestors.

Hineora

In the releasing I did as Hinewetewete, the flow of wairua was restarted and the healing process was able to begin. In making the conscious decision to undertake whakawetewete and heal, I realised I had the power to heal myself. That the healers and practitioners I had encountered could only help me release what I was ready to release. In this sense I came to understand that I am my own rongoā, my own remedy (G. H. Smith, 2023). This also means that the soul wounds that continue to sit within my whakapapa can be healed by me too – that as I heal, the wounds of my ancestors also heal (Dennison & Powell-Watts, 2021). This understanding allowed me to shift and transform once more into Hineora, whereby, as the Healing Daughter, I recognise my active participation in my healing journey and that I have mana, I have spiritual authority over my circumstances (NiaNia et al., 2017). As I took authority over my healing, my tūpuna began to communicate directly with me, letting me know that my healing has enabled the healing of their soul wounds, ensuring that future generations of our whakapapa will not inherit the seeds of trauma, the soul wounds, that were passed onto me (Dennison & Powell-Watts, 2021).

Te Kore

Hinengaro

As Hinengaro, I was in a state of obscurity and ignorance, and all I knew was my childhood trauma. I had a very limited understanding of the extent to which my trauma was a shared intergenerational experience. That my trauma had a whakapapa that went back a lot further in time and space than I knew (T. Smith, 2019). However, even without the intergenerational aspect, my childhood trauma, the emotional neglect and psychological and emotional abuse I experienced, had a powerful and long-lasting impact on my spiritual, psychological, physical, and social development and wellbeing (Felitti et al., 1998; Goddard, 2021; Merrick et al., 2017; Monnat & Chandler, 2015; Trinidad, 2021), interfering in my spiritual and human development from Te Pū through to Te Pō. And while my childhood trauma was not the sole contributor to me becoming Hinengaro, it did play a major role in my inability to grow and transform beyond this identity.

Hineoho

As Hineoho my understanding of the origins of my lived reality as Hinengaro began to expand. I came to recognise that my parents had their own experiences of trauma, and that experiences of childhood trauma, of ACEs, are often transmitted intergenerationally (Narayan, 2021; Zhang, 2022). I had now awakened to the understanding that there were intergenerational cycles of trauma embedded within my whakapapa. One of the most important of these cycles was the “not knowing” - specifically, the “not knowing” of my whakapapa and the practices and process of my tūpuna. This awareness of my ignorance resulted in feelings of shame and sadness, bringing into focus narratives of internalised racism – of not being a good enough

Māori. But in unpacking these narratives I came into an awareness of their origins in colonisation (A. Moewaka Barnes et al., 2013) and the policies of oppression and assimilation implemented by the colonising government which suppressed, and in some spaces replaced, tūpuna parenting methods and Mātauranga Māori (J. Reid et al., 2014). This demonstrates the importance of having the complete story, of having an understanding of the wider historical context for making sense of contemporary lived realities, and how narratives are transmitted and maintained through the generations (Pihama et al., 2019; P. Reid et al., 2019). However, as Hineoho, I was more aware of the origins of my reality, able to recognise the intergenerational cycles of strength, knowledge, and resilience passed down from my tūpuna. Within their experiences of trauma, they survived and were able to ensure the continuation of our whakapapa, and this perseverance was inherited by all generations. I now understand that I am a layered being created through the layering of one generation of tūpuna upon another. And in this layering, I inherited all dimensions of their being and knowing.

By shifting the understanding of my Te Kore to an intergenerational perspective, I was able to be more truthful, especially to myself, about my lived reality of trauma, as I now knew my experiences were not a reflection of something being wrong with me, but a reflection of the wrongs committed during colonisation (Pihama et al., 2014; J. Reid et al., 2014). In expanding on this further and applying an intergenerational lens to understanding colonisation across the world, intergenerational cycles start to become apparent. There is a well-known saying which speaks to history repeating itself, but if looked at from a wairua lens, these cycles of historical trauma can be viewed as wairua lessons. So, what are these cycles of history trying to teach us about ourselves as human beings, as a collective sharing the same space and time? What was happening internally for the colonisers that it manifested externally as violence and

oppression against Indigenous peoples? In taking a broad look at history, colonisation has been occurring for centuries, with the majority of European countries having also been colonised at some point in time, meaning that the colonisers are also the colonised (Memmi, 2003). If we then apply the understanding of “tuia ki roto, tuia ki waho” – what is internal will be expressed externally (W. NiaNia, personal communication, October 18, 2022) – the colonisation of my tūpuna can be understood as an expression of the colonisers’ own colonisation. In exploring colonisation from this perspective, the colonial WASP narrative which frames trauma as an individual disorder does not make sense, reflecting the extent to which the colonisers are themselves embodying Hinengaro, are living in a state of obscurity of their history and whakapapa (Shaw, 2021). And perhaps this is the wairua purpose for the intertwining of Māori and coloniser realities – to provide the colonisers an opportunity to engage with peoples who are still aware of their origins as wairua beings having a human experience. Who still have access to knowledge of the Kauwae Runga and the Kauwae Raro, and in this way have an opportunity to reconnect with the spiritual dimension of reality that was obscured from them.

Hinewetewete

As Hinewetewete, trauma no longer shaped the lens through which I viewed and interpreted everything around me – trauma was no longer the central part of my origin story. I had moved into a space of māramatanga, of enlightenment, able to turn my trauma experiences into mātauranga, into knowledge, and then apply it practically within my everyday reality (Macfarlane & Macfarlane, 2019). As Hinewetewete I now understood that trauma compounds – that the trauma I experienced in my lifetime combined with the trauma I had inherited intergenerationally (Bombay et al., 2009; Brave Heart, 1998, 2003; J. Reid et al., 2014). Thus, every narrative and emotion that appeared in my internal world, and every action and behaviour

I expressed in my external world, had an origin, had a whakapapa of its own. This knowing of the origins of my soul wounds allowed me to better understand the tohu that manifested in my internal and external worlds, enabling me to recognise the trauma that was ready to be released, and the next soul wound I needed to focus on healing. Essentially, as Hinwetewete, I began to (albeit unintentionally) engage in the same practice of reading tohu used by tohunga ahurewa to help restore the tapu of the person that experienced a violation or patu ngākau (NiaNia et al., 2019; Smith, 2019). I was just using this practice to restore my own tapu and heal the violations that had been committed against me, my whānau, and my tūpuna.

Hineora

The purpose embedded within Hinewetewete was to release as much trauma as possible. To free up space within my internal world, fill it up with new life and ensure trauma would no longer have space to embed itself (Lee-Morgan, 2021; W. NiaNia, personal communication, March 4, 2023). In achieving this, Hineora, the Daughter of Healing, was born. As Hineora, my perspective broadened, and I no longer placed the blame for my life as Hinengaro solely on my parents. I was now aware that my mum broke several intergenerational cycles which ensured I had less barriers to overcome in my own healing journey (Gee et al., 2021). My mum was central to ensuring that I knew that my matekitetanga was a gift and not something to be afraid of (NiaNia et al., 2024). Her acknowledging and nurturing my connection with wairua was vital for providing a pathway for purpose in my life (Jenkins & Harte, 2011; Le Grice et al., 2017), ensuring I would one day be able to navigate towards positive health and wellbeing (Driscoll, 2014; Lindsay et al., 2020; NiaNia et al., 2017; Valentine, 2009). Essentially, it was my mum that began the Intergenerational Healing, and as

her daughter I simply stepped into my inheritance and became who I was always meant to be as Hineora.

Te Pō

Hinengaro

As Hinengaro, the main narratives comprising Te Pō were narratives of shame centred on my identity as Māori. During my time as Hinengaro I internalised several racist beliefs about being Māori – beliefs that bought into the stereotypes of Māori being violent, unintelligent, ‘dole-bludgers’, and of a lower worth and value than Pākehā (Hokowhitu, 2012; Lee-Morgan, 2021; McAllister, 2022; A. Moewaka Barnes et al., 2013; Wall, 1997). The origins of these beliefs lie within colonisation and the colonising policies which targeted whānau and whakapapa through the assimilation of Māori children into colonial ways of being and knowing (Walker, 2016). By targeting the children, the colonisers knew they could then control the future, as these children would eventually have families of their own, to which they would then transmit the colonial narratives embedded within them during their education and upbringing in a colonised society (Barrington, 1970; Barrington & Beaglehole, 1990; Walker, 2016). This process played out in my own whānau as well, with my grandparents transmitting the core beliefs of the assimilationist curriculum of the Native and Catholic Schools they attended to their children, who then transmitted it through the generations until it reached me.

What further complicated my internal experience of being Māori were the contradictory nature of the racist narratives I inherited. One such narrative is that of the “quintessential Māori”, what is described as a “traditional” Māori identity comprised of “rurality (particularly affinity with the land), spirituality, and family” (Wall, 1997, p.43). Another narrative is that of

the “dial-a-Māori”, which expects me to speak te reo Māori as fluently as expert Māori linguists, understand the nuances of all tikanga (culture procedures), be highly knowledgeable in Mātauranga Māori, and be available when needed to meet the cultural requirements within spaces of whiteness. But then I must also embody the “good Māori” narrative, whereby I must make sure to never cause trouble – to just nod, smile and go along with whatever is being asked of me (McAllister, 2022). As Hinengaro I believed that if I could meet this “good Māori” archetype, then my presence will be deemed acceptable and celebrated (Barrington & Beaglehole, 1990; Wall, 1997). I bought into this colonial idea of what being a “true” Māori meant, and thus, I felt like a failure when, inevitably, I did not meet these expectations. And when I was unable to attain this “good Māori” identity, I became ashamed, descending into a state of whakamā for being Māori but for also not being “Māori enough” (Grennell-Hawke & Tudor, 2018; R. Mahuika, 2008). However, I now know that my “inability” to meet these expectations was no fault of my own, as colonisation deprived me of my natural inheritance to these taonga tuku iho, to these treasures of my ancestors (Durie, 1995).

As Hinengaro, this whakamā, this state of shame I experienced when I was unable to assert my mana, assert my authority over my circumstances due to the environment of colonisation trauma I was embedded within (Knight, 2021; Metge, 1986; NiaNia et al., 2017), was an integral part comprising my internal world, comprising my experience of Te Pō. Whakamā became an intimate part of my lived reality from a young child, born from the interaction between the trauma I experienced and the soul wounds I inherited. This intertwining of my different inheritances of whakamā greatly impacted my emotional state, whereby I began to feel such extreme despair that my will to live, to stay in my physical body, lessened over time. Essentially, I was beginning to enter a state of whakamomori (Smith, 2019), which was

manifesting itself through the separation of my mind from my body, whereby I went into my Taha Wairua to escape. The emotions of fear and despair resulted in my commitment to this desperate course of action which would enable me to obscure and hide from not only the threats in my environment, but also myself and my own knowing of my reality of trauma – for Hinengaro to find a way *to not know what she knows* (Dupuis-Rossi & Reynolds, 2018; T. Smith, 2019). As Hinengaro, whakamomori became my way of coping with my experiences of trauma, of colonisation – a choice that has been made by many other Indigenous peoples also living with the legacy of colonial trauma (Dupuis-Rossi & Reynolds, 2018).

Hineoho

As Hinengaro I spent a long time in a state of whakamomori, so while I was safe from the trauma, I was also in deep despair and pain, unable to see the world beyond the cocoon I had built around me. What helped to broaden my vision, to see that little light outside my cocoon, was my *Whakapapa Wānanga*, was entering into wānanga with myself, my whānau and wairua. And it was through these wānanga I was able to transform into Hineoho. During my initial *wānanga with self*, I focused on trying to understand the purpose of my human life and why I had not made the same decision as Hine-nui-te-Pō. During these wānanga I became aware that, despite the trauma narratives resounding within my mind, the voice of wairua was stronger, able to pierce through the noise and give me something to navigate towards. And in engaging in these wānanga I was also able to restore my tapu and return to wellbeing (NiaNia et al., 2019b). This process of wānanga, of deep self-reflection was central to the healing processes used by Tohunga Ahurewa (T. Smith, 2019). And though these processes were suppressed by the colonisers, WASP research also eventually identified self-reflection as vital for healing, re-introducing it through therapies like trauma-focused CBT protocols for PTSD.

Though my ancestors were already aware of the importance of this process of self-reflection, the re-introduction of it via Western hands essentially made it “valid” within colonised societies and Western health perspectives and narratives (El-Hani & Souza De Ferreira Bandeira, 2008). Self-reflection within this CBT protocol does exactly what Tohunga Ahurewa utilised it for – increases the individual’s awareness of any distorted cognitive and behavioural patterns influencing the manifestation of psychological, somatic and behavioural issues (Ardelt & Grunwald, 2018). However, because the standard CBT protocol does not include wairua or whakapapa, this WASP approach is limited, only able to attend to the individual and one-off events within the present lifetime, unable to enter into the spiritual realm to heal the soul wounds (Brave Heart & DeBruyn, 1998; J. Reid et al., 2014).

Hinewetewete

As Hinewetewete I began actively reading the tohu in Te Pō to help me prepare for further whakawetewete, for further processes of releasing trauma. The first tohu I identified was my inability to recognise any of my emotions beyond pain. I had been in a state of whakamomori for so long that I was having trouble understanding and processing my emotions. I, like many other Indigenous peoples who have been impacted by historical and ongoing colonial violence, had entered a state of emotional numbness (Dupui-Rossi & Reynolds, 2018). The second tohu I identified within Te Pō were narratives focused on my physical body, particularly around my weight and my sense of physical attractiveness. These narratives would constantly repeat in my mind, whereby I would be thinking about food, my weight, and my appearance consistently throughout the day. This was a surprising finding, as I had spent a long time away from my body, so I was not expecting such physically focused narratives to be as present and prevalent as they were. However, through my *wānanga with self*, I came to

understand that my childhood trauma distorted my perception of my physical body (Longobardi et al., 2022), contributing to my obsession with food (Stojek et al., 2019). Food narratives were strongly present within Te Pō, and while the reason for this could be solely attributed to trauma, I also think it became a way for me to whakanoa, to return to a state of normality from a spiritually heightened state (Eketone, 2020). My constant separating from my Taha Tinana and escaping into my Taha Wairua caused me to enter a spiritually heightened state (NiaNia et al., 2024), and one of the ways to return to a state of normality and reintegrate the wairua back into the tinana is to consume food (A. Eketone, 2012; H. Eketone, 2020). Considering that my normal state of existence became a spiritually heightened one, my constant thoughts of food and the extent to which I relied on it to fill the gaps within me and keep me grounded could be interpreted as a survival mechanism which kept my Taha Wairua attached to my Taha Tinana.

Another key *tohu* I identified as *Hinewetewete* was my fear of *te reo Māori*, of my own language. This fear developed and grew during my time as *Hinengaro*, though it was not until I stepped into my identity as *Hinewetewete* that I came to see the extent to which this fear filled *Te Pō*. This fear contributed to my *whakamā* around my identity, as *te reo Māori* has been identified by numerous Māori academics as central to attaining a “secure” Māori cultural identity (Greaves et al., 2021; Stevenson, 2004). Within this conceptualisation of being Māori I would be considered as having a dissociated or marginalised identity (Greaves et al., 2015), reinforcing my belief of not being “Māori enough” (Gilchrist, 2017; Grennell-Hawke & Tudor, 2018; R. Mahuika, 2008). Also, I have not been able to identify a specific trauma experience that would have caused my fear of my language to manifest. Not once was I told not to speak *te reo Māori*, though at the same time I was not really encouraged to speak the *reo* either. This

fear of te reo Māori that I have is what I see as a manifestation of the language trauma that my grandparents experienced when they were beaten for speaking te reo Māori at school (R. Martin, 2016; Selby, 1999). However, this type of trauma, what has been termed as language trauma, is still very much in its infancy in terms of research despite it being one of the most prominent patu ngākau impacting Māori in contemporary times (Roa & Roa, 2024). This demonstrates the long-lasting impacts the past can have on the present (de Bruin & Mane, 2016; A. Moewaka Barnes et al., 2013), with the soul wounds of my tūpuna not only manifesting in my fear of my language, but also my feelings of sadness and frustration at being unable to speak my own language (Hamley, 2023).

Hineora

Through the process of diving into my trauma narratives as Hinewetewete, I was able to release a lot of the negative emotions attached to them, enabling me to transform into Hineora. I was able to move into a space of absolute acceptance of these narratives of self, and in this absolute acceptance I was able to better navigate and cope with the impacts of my trauma experiences (Ponturo & Kilcullen, 2021), heal old wounds, and make space for new narratives of health and wellbeing to be planted and grown (McCabe, 2007). As Hineora, living in a space of absolute acceptance, I was able to fully accept, without judgement, all aspects of my layered self – the trauma and the strengths (Hamley, 2023). What has been the most beautiful element of this level of acceptance is that I no longer get triggered by my whānau, reflecting just how much healing I have done (Gee et al., 2021). I now know that my family were doing the best they could with what they knew at the time.

Te Ao Mārama

Hinengaro

As Hinengaro, my Te Ao Mārama was a cocoon, shaped to keep me “safe” from everything I perceived as a threat. My unresolved trauma and soul wounds had left me in a vulnerable state (Brave Heart & Chase, 2016), and I was unable to withstand any more patu ngākau, anymore blows to my heart. The patu ngākau were essentially expressing themselves externally (Mildon, 2016), forming a cocoon comprised of survival responses, strategies and practices to avoid further wounding (Walters, 2006). One of the main survival responses embedded within my tinana was “fight or flight”, an automatic, unconscious nervous system response that would activate in situations my brain and body perceived as dangerous, occurring before I could consciously evaluate whether a physical or psychological threat was present (Bloom, 2019). The flight responses embedded in my body caused me to live in a constant state of preparing to escape, a constant state of over-activation which resulted in my chronic state of physical exhaustion (Abu-Rumman & Ammari, 2023; Atkinson, 2009). And though I had little conscious memory of my trauma experiences and was no longer living in my childhood trauma environment, my body would still respond in fear to non-threatening stimuli (Bloom, 2019), reflecting how deeply my trauma had embedded itself into my body. My body was remembering the trauma even if my mind could not (Helsel, 2015; Roestenburg, 2020; Van der Kolk, 2015).

Another way in which the “flight” response would manifest in Te Ao Mārama was as experiential avoidance (Bishop et al., 2018), whereby I would lie or divert conversations when placed in a situation I perceived as threatening, such as being asked about specific memories, events, or people associated with my experiences of trauma. Avoiding these conversations would enable me to continue avoiding thinking about my trauma and related emotions (Brave

Heart, 1999b; Cole et al., 2024). The masks I wore concealed the pain I was in and ensured that the only me I was presenting to my wider social world was the me I wanted to be seen – a me that was happy and living a life of ease. This act of concealment has been a central survival strategy within my adult life, shaped by my experiences of childhood trauma (Senior, 2022) which taught me to hide myself, to not let anyone get close enough to know the real me. That my safety was reliant upon silence, upon continuing the intergenerational cycle of silence in my whakapapa (O’Neill et al., 2018).

This act of concealment, of masking for protection, also manifested in my tinana, in the excess body weight I carry. Across my time as Hinengaro, I was never able to consciously control my weight, and as time went on, as I moved from childhood into adulthood, my weight continued to increase, and no matter the strategies I implemented I was unable to bring it back down. By the time I was in my early 20s I was, according to BMI measures (measures that have been identified as problematic and limited) (Bhurosy & Jeewon, 2013), obese. My obesity became my armour, a manifestation of the trauma narratives and emotions comprising my internal world originating from my childhood trauma (D’Argenio et al., 2009; Kubzansky et al., 2014) as well as the colonisation trauma, the patu ngākau, of my tūpuna. Essentially, all of these cumulative traumas, transmitted through the generations, caused epigenetic changes in my whakapapa, predisposing myself and at least four generations of my family (paternal and maternal) to obesity and obesity related health conditions (R. Bell et al., 2017). The generation of my great, great, great, great grandparents – born between the late 1800s and early 1900s – were the first to present with obesity related health issues. They were also born during the period in which numerous suppression policies were being implemented. Thus, what was happening externally (suppression and assimilation of Māori) impacted them internally (fear,

shame, narratives of internalised racism), which then influenced how they coped with the trauma they were being exposed to in their environment (a reliance on food and other unhealthy substances). These coping mechanisms provided me and my whānau peace and happiness (Petrella, 2023), and because I had spent most of my childhood in a state of emotional numbness, the experience of feelings beyond pain that food provided became addictive (Hoover et al., 2022). However, the short-term relief these coping mechanisms provided had major consequences, impacting the physical wellbeing of our whakapapa through the transmission of these unhealthy coping mechanisms and epigenetic memories (Dubois & Guaspare, 2020; Mildon, 2016; Schafte & Bruna, 2023).

Hineoho

As Hineoho, I was no longer bound to my cocoon, and I now had more clarity about the reality of Te Ao Mārama. This clarity helped me to understand the purpose of my relationships with my whānau – that my interactions with them and the resulting triggering responses I experienced were influenced by my internal wounds, by the soul wounds I had inherited intergenerationally. Interactions with my mum and nephew triggered my wounds, transporting me back to the time when I was helpless and unsafe during childhood (Gee et al., 2021; Henry et al., 2011; O’Neill et al., 2018), which then resulted in me going on the verbal attack or defence, into “fight” mode (Bloom, 2019). While being triggered is a very unpleasant experience, it did reveal a lot about myself, such as the extent to which trauma had permeated my entire being, and that I needed to heal and break the cycle of emotional and psychological abuse I had grown up with (Gee et al., 2021).

Hinewetewete

The clarity I attained as Hineoho enabled me to step into my identity as Hinewetewete. I was now able to apply the knowing I had gained and begin reading the tohu in my tinana. A major tohu I identified were the trauma responses I experienced while speaking te reo Māori. Somaticly, every time I spoke it felt like there was a physical blockage or chokehold on my throat, as if something was wrapping around my neck trying to prevent me from speaking my language. I would also experience an increase in my heart rate and tensing of my muscles. While I can trace these somatic manifestations to the fear I held internally, as identified above, I do not have any specific memories of being punished or forced to fear my language by my family. And if my experiences were viewed through a PTSD lens, which limits trauma events to the present lifetime (Brave Heart & DeBruyn, 1998; Reid et al., 2014), these manifestations of language trauma would be unable to be acknowledged, as their origin is intergenerational, based within the time of my grandparents. From an intergenerational perspective, the somatic responses I experienced when trying to speak my own language is the body remembering my Nannies' experiences – an inheritance I received through our shared wairua connection (Helsel, 2015; J. Te Rito, 2007; Whakaatere & Pohatu, 2011). And these responses are perpetuated by the colonial narratives and stereotypes that pervade social discourses and maintain the environment of trauma in contemporary times (Barrington & Beaglehole, 1990; Wall, 1997). While I still struggle with speaking te reo Māori, overall, the internal fear is no longer as prominent, and the trauma responses in Te Ao Mārama have significantly lessened across my healing journey.

Hineora

As Hineora, the Healing Daughter, my Te Ao Mārama is now one of enlightenment, whereby the releasing I undertook as Hinewetewete enabled me to heal the soul wounds which

caused me to be triggered by my whānau. The triggering I experienced when interacting with my whānau essentially became a central part of my healing process, as it revealed the internal soul wounds that still needed healing (Gee et al., 2021). As Hineora, having healed many of these wounds, I now have the tools and skills to navigate my external world safely and cope with all that I will experience across the remainder of my life (Gee et al., 2021; Jenkins & Harte, 2011; Zimmer-Gembeck et al., 2022). And I intend to transmit these skills and tools to my children and future generations, so they will be better prepared for the challenges they will face throughout their lifetimes and be able to continue to clear the trauma from our whakapapa (Gee et al., 2021).

The Potentiality of my Research

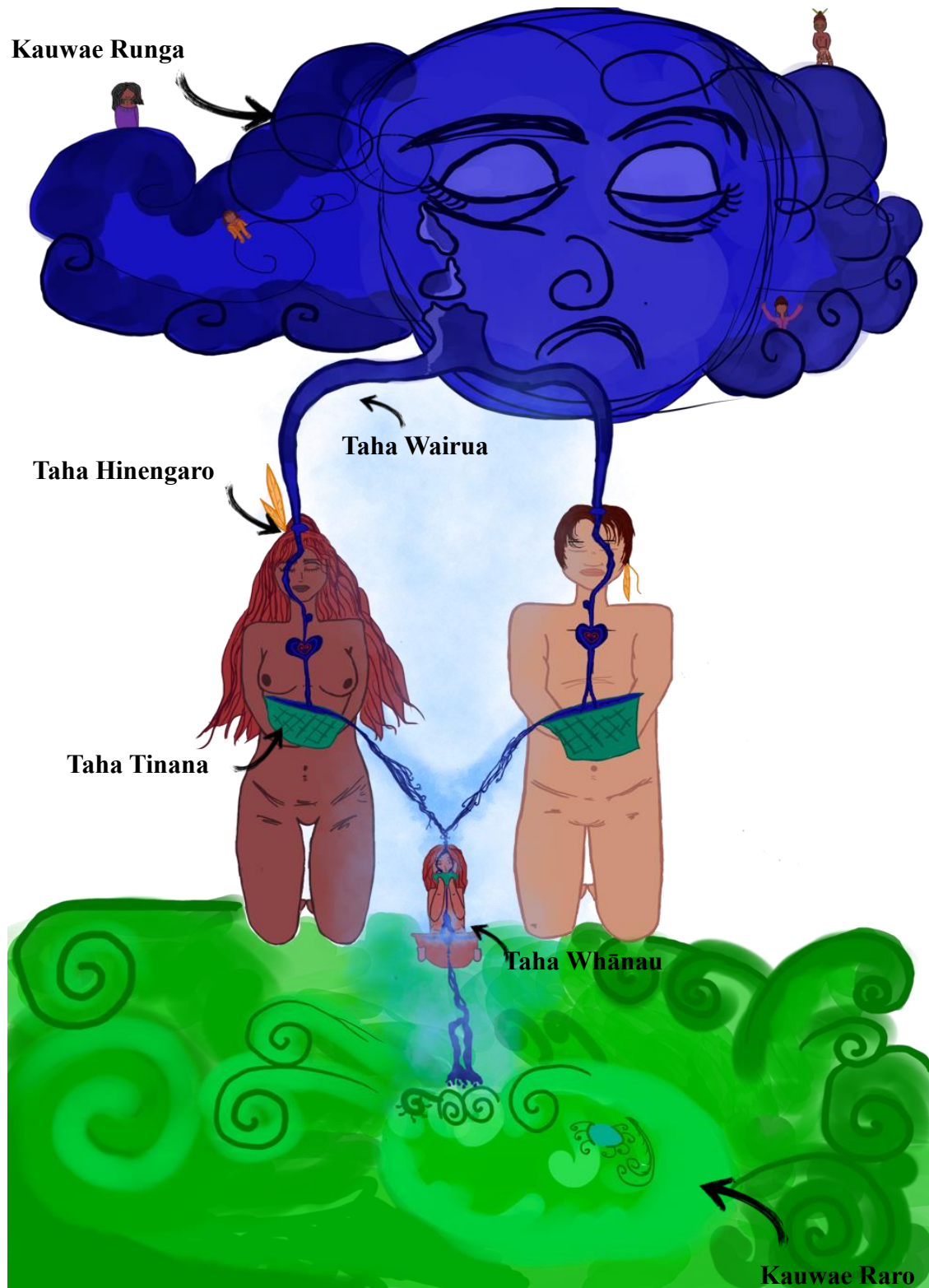
In exploring my transformation from Hinengaro to Hineora, there are two key aspects that stood as being vital when working with whaiora who are experiencing the impacts of Intergenerational Trauma – wairua and whakapapa. With what I know now, I would only engage with a psychologist who is able to view my Te Kore, Te Pō and Te Ao Mārama through a wairua and whakapapa lens. I would only work with someone who understands that who I am has been shaped by not only the trauma I experienced in my current lifetime, but also the trauma I inherited through the soul wounds of my ancestors. And I would expect that in recognising my soul wounds, they would also recognise the importance of implementing a soul solution, of utilising wairua to locate the original wound and stop the bleeding at its source. And that my experiences of Te Ao Wairua would be understood to be a protective factor, and that I would be supported to strengthen this gift.

This is what I would have liked to have experienced if I had chosen to engage with the mental health system while I was still Hinengaro. But I did not do this, I did not engage with the national health system at all. Instead, I turned to tohunga and Mātanga Mahi Wairua for help to heal, as I trusted that I would not have to leave my Taha Wairua at the door when I spoke to them (Taitimu et al., 2018). I trusted that they would understand my matekitetanga because they are matekite too. And that they would be able to help me locate the origins of the soul wounds I had inherited, because their gift allows them to connect with and communicate intergenerationally, to bring my tūpuna into the healing session so that we are all working together to heal (Dennison & Powell-Watts, 2021; NiaNia et al., 2019a). Through working with them, I learnt more about what it meant to be matekite in the time of our tūpuna, and that we have a wairua whakapapa which situates us as wairua beings having a human experience (Haami et al., 2024). And through learning this, I was able to reclaim my mana and recognise that I have spiritual authority over my circumstances (NiaNia et al., 2017). I do not believe I would have attained any of this if I had engaged with WASP. Thus, the importance of this research, the potentiality of this research can be viewed as contributing to the re-centring of wairua and Mahi Wairua as a space of healing equivalent to that of WASP and biomedical approaches. To provide those who engage with the Kauwae Runga (in whatever form that takes, whether as wairua or spirituality) in their everyday realities while also navigating a Western academic space, with something that reflects their realities and provides encouragement to not be afraid to include all that they are within their work. And finally, to encourage practitioners who are WASP trained and have limited knowledge of wairua to engage in deep self-reflection about whether they, on their own, are able facilitate healing of soul wounds.

To achieve this potentiality there are quite a few changes that would need to be made. While I am currently unable to provide solutions for every aspect of the transformations that are required, I do think my research at least provides an opportunity to begin to think differently about wellbeing and the healing of trauma. To begin to explore and understand wellbeing and healing from a wairua perspective, whereby understanding and healing trauma begins in the wairua and then flows down into the different dimensions of wellbeing. That what happens in Te Ao Wairua will have a direct impact on how the individual processes their trauma experiences in Te Kore, which will then impact their internal narratives and emotional states in Te Pō, before finally shaping how they behave, form relationships, and experience physical health and wellbeing within Te Ao Mārama.

Figure 5

Te Hā: A Wairua Model of Wellbeing



Te Hā (Figure 5) was developed across my journey from Hinengaro to Hineora, influenced by the models of health presented by Matua Wiremu NiaNia and Tā Mason Durie, as well as the knowledge I gained as a Mahi Wairua student. The way in which I have chosen to visually represent this model is based on the pūrākau of Noho Tatapū (see page 17 for the full pūrākau), with a specific focus on the separation of Ranginui and Papatūānuku. This separation brought to an end a key part of the state of restriction (Noho Tatapu) their children, the atua, had experienced across their lifetime. Without this restriction, the atua could explore and experience the world around them. However, for Rangi and Papa, their separation was filled with pain and sadness. Rangi cried and his tears travelled down to his love, providing a new pathway to connect them once more. His tears would also provide the nourishment for the new life that would be born in between them, including the human beings who would become the kaitiaki for this new era that the atua had called into being. As humanity are the descendants of Tāne and Hineahuone, it is vital to understand Tāne's role in the separation of his parents, as it provides a way for making sense of our identity and position in this world. Tāne, as the atua of the forest, is often personified through trees. This symbolism is important to understand as trees are not only used to represent whakapapa (a family tree) but can also be considered the bridge between Rangi and Papa. The roots of the trees, of Tāne, go deep into Papa while the branches reach up high towards Rangi, and in this sense the two parents are reconnected. As the uri of Tāne, humanity also has the same purpose – we, like Tāne, are also connectors. The tears that Rangi cries are essential for our spiritual and physical growth and nourishment, providing the sustenance needed to create a stable foundation on Papa (the Kauwae Raro) which then allows us to reach high up into Rangi (the Kauwae Runga) without fear. And once this stable bridge between Rangi and Papa has formed, whereby we can access and utilise the spiritual and physical realms safely and with ease, we can fully step into our purpose as

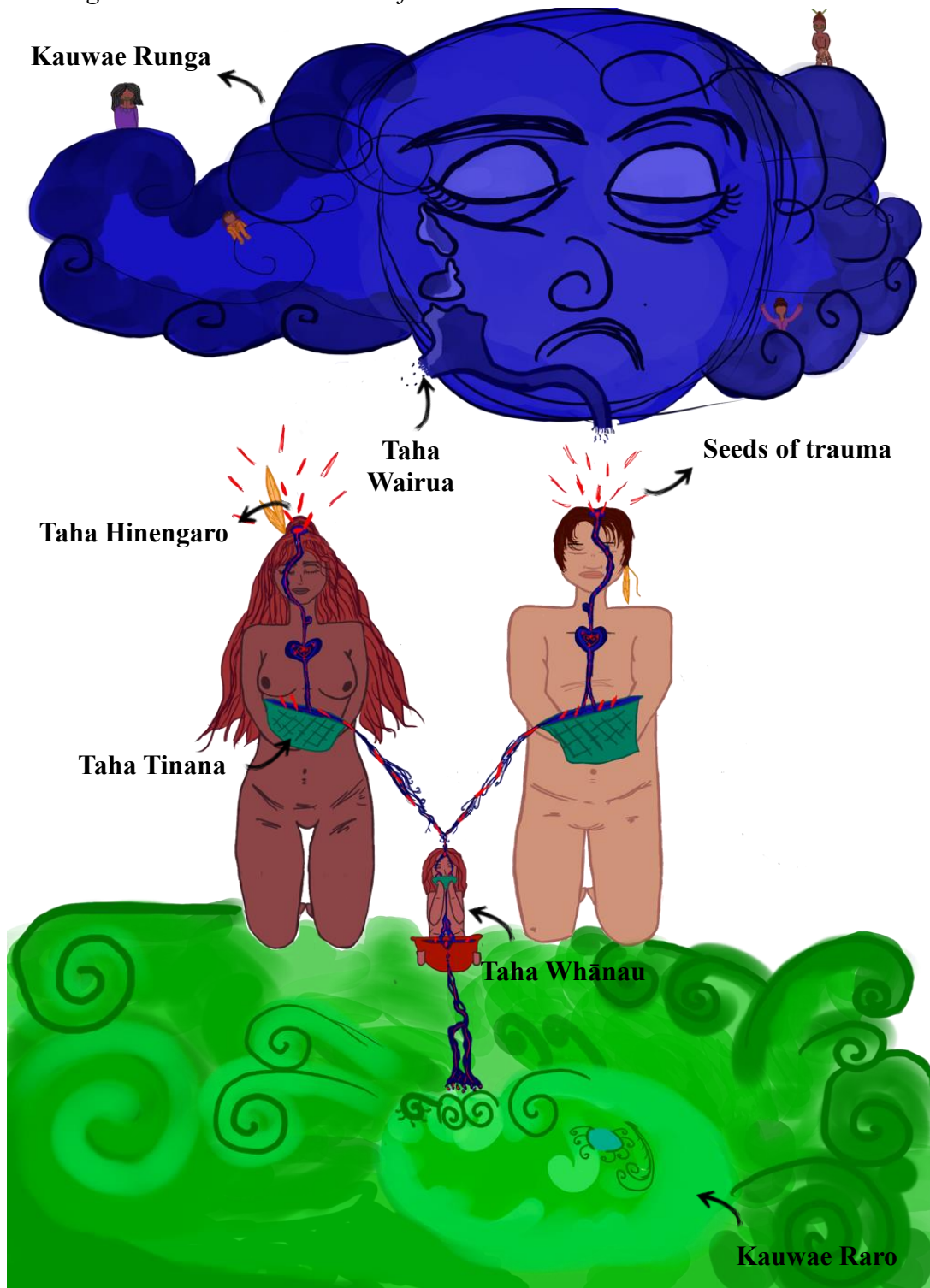
guardians and nurturers for the next generation. In this way we ensure there is a place for the future generations, the future connectors of Rangi and Papa, to live and flourish.

The interconnected dimensions that comprise Te Hā reflects the importance of our role as the connectors of Rangi and Papa. To be able to grow to our fullest potential as connectors we need to be able to receive the nourishment that Rangi sends down – we need to be in alignment with wairua. The Kauwae Runga connects to the Taha Wairua of the individual and through that connection, wairua flows into the Taha Hinengaro. The Taha Hinengaro then feeds the Taha Tinana, which flows out into the Taha Whānau, into the children, which then flows into the Kauwae Raro, representing the wider environment that exists beyond the family unit (see Figure 5). The Kauwae Runga and Kauwae Raro have dual roles in this model. The Kauwae Runga is also the space where the tūpuna of the whānau resides, and through the connection between the Kauwae Runga and the Taha Wairua, they can communicate with their uri (their descendants) and help them navigate their everyday realities safely, assisting them in protecting and maintaining their wellbeing. The Kauwae Raro plays a similar role, whereby the wider environment impacts the wellbeing of the whānau. Thus, for wellbeing to be maintained and the cycle of Intergenerational Trauma to be ended, the wider environment would need to be free of colonisation, with unrestricted access to Mahi Wairua, Māori and Western health care services and education pathways (Pihama & Smith, 2023), and a healthy and thriving te taiao (the natural world) – all of which have been identified by numerous Māori health experts as vital for achieving and maintaining positive health outcomes (Durie, 2001; J. Reid et al., 2014). However, there would need to be many systemic changes for these to be possible – changes that are unlikely to be manifested in the near future, especially considering the current political environment enabling Te Tiriti o Waitangi and Māori ways of being, seeing and knowing to be

attacked and suppressed (Burns et al., 2024; Waitangi Tribunal, 2024). Furthermore, as what is happening in the Kauwae Raro will be reflected in the Kauwae Runga, any healing done by the individual and/or whānau will have an impact on the tūpuna that reside in the Kauwae Runga, enabling them to heal as well (as depicted in Figure 5 by the mists travelling upwards towards the Kauwae Runga).

Figure 6

The Intergenerational Transmission of Trauma



When trauma occurs, the flow of wairua from the Kauwae Runga to the Kauwae Raro, the path of connection between Rangi and Papa, ends up being disrupted. In Figure 6, trauma has interfered with the flow of the Taha Wairua from the Kauwae Runga to the Taha Hinengaro. Now, the individual is reliant upon the limited pool of the Taha Hinengaro to provide the nourishment needed to grow and move in the Kauwae Raro. Furthermore, without the fresh flow of wairua from the Kauwae Runga, the seeds of trauma will be able to take root in and pollute the Taha Hinengaro. Now the internal world of the individual will be comprised of trauma-based narratives (such as narratives of self-hatred) and emotions (such as fear and shame). If the flow of wairua is not restored the pollution in the Taha Hinengaro will flow into the Taha Tinana, and this is where we begin to see the physical manifestations of trauma, including ill-health, “fight and flight” responses, and epigenetic changes. The pollution in the Taha Tinana will then flow into the Taha Whānau, whereby, at conception, the biological memories of the trauma are transmitted through genetics. Thus, if the baby, once born, is exposed to a trauma environment, the biological memories that have caused the epigenetic changes will manifest. And if the wounds of the parent are left to fester, the same seeds of trauma that polluted their Taha Hinengaro will now be passed onto the next generation. Now, it is up to this next generation to heal and ensure that the cycle of trauma is ended in their lifetime. However, if they are unable to do this, the process above will repeat, and the same seeds of trauma will be passed onto the next generation. What adds that extra layer of complexity to this transmission process is the Kauwae Raro, as it is the events in the wider environment (such as colonisation) that both creates and maintains the misalignment between the individual and the Kauwae Runga.

Tying the Threads of Potentiality Together

This chapter has basically narrated the most vulnerable parts of myself. The parts that I kept hidden and the parts I tried to ignore. But it also narrated the parts that are strong, full of a will to live and thrive – to transform my trauma into a new energy, into new life. My research questions were really just questions about me – I simply wanted to know why I became Hinengaro, how I could transform my circumstances and better understand the role wairua has played in my life. Through this research journey I now have the answers to these questions. Now I hope these answers will provide clarity to those who are on a similar journey, are experiencing a similar lived reality of trauma.

What does Intergenerational Trauma look like in my Lived Reality?

In my lived reality, as soon as I was conceived, I inherited the spiritual and physical memories of trauma from my parents and tūpuna. The Kauwae Raro I was birthed into was comprised of trauma, filled with physical and psychological abuse and neglect. These were the polluted waters of the Taha Whānau manifesting themselves – the waters on which I was raised. These waters have a whakapapa of their own though – a whakapapa that extends into the Kauwae Runga, connecting to my tūpuna. The trauma of colonisation my tūpuna experienced disrupted their connection with the Kauwae Runga. This enabled the trauma to pollute their Taha Hinengaro with narratives of fear, guilt, and shame, which then flowed in their Taha Tinana, resulting in numerous health problems and negative patterns of behaviour. The pollution then flowed into the Taha Whānau, resulting in a trauma-shaped whānau environment, with the children inheriting all the seeds of trauma that had polluted their parents internal and external worlds. The cycle began all over again, continuing to my generation, polluting my Taha Hinengaro, Taha Tinana, and Taha Whānau. However, my matekitetanga provided me some protection, enabling me to find a safe space with my brother, and to catch

some of the tohu from wairua and my tūpuna, who were letting me know that I just need to keep going and one day I would find the healing I needed.

What is Intergenerational Healing?

My journey from Hinengaro to Hineora has shown Intergenerational Healing to be wairua healing – to be Mahi Wairua. Healing must start in the wairua, as a wairua wound needs a wairua solution. Thus, the first step is to reinstate the connection between Rangi (the Kauwae Runga) and Papa (the Kauwae Raro) – to realign with the Kauwae Runga and get wairua flowing to the Taha Hinengaro once more. This can be achieved through a whakawetewete or whakawātea process, which involves releasing trauma (that is ready to be released) and replacing it with wairua. This re-alignment helps to bring the individual back into connection with the tūpuna who reside in the Kauwae Runga, and as the individual heals, healing is then transmitted back to the tūpuna and their soul wounds are also healed. However, for this process to be completed safely, it is vital that Mātanga Mahi Wairua are there to help guide this process and support the individual in re-aligning with wairua. Once wairua is flowing, then Intergenerational Healing can be implemented through the other dimensions – through the Taha Hinengaro, Taha Tinana, Taha Whānau and Kauwae Raro.

What is the Role of Wairua in the Intergenerational Transmission of Trauma and Healing?

Wairua is central to understanding both the transmission of trauma and healing. If I apply a wairua lens to understanding my own trauma, I can re-frame it as having a wairua purpose, whereby my experiences of trauma and healing were needed to ensure I could support others with similar lived realities of Intergenerational Trauma to navigate their way to healing. If I apply a wairua lens to understanding wellbeing, wairua is the source of our spiritual and

human sustenance, allowing us to grow and achieve our potential as spiritual beings having a human experience. And if there is a disruption in the flow of wairua from the Kauwae Runga to the Taha Hinengaro, trauma can embed itself into the person and the transmission of Intergenerational Trauma becomes possible. However, if wairua is nurtured or acknowledged in some way within the Taha Whānau, it can act as a protective factor against trauma. And if full re-alignment with wairua is achieved, Intergenerational Healing can begin.

Implications: Opportunities for Transformation

As I have gone through this research process, so many ideas, issues, and challenges were revealed along the way – so many opportunities for transformation were identified. Starting from the first page of my thesis until now, I have experienced many lessons. As I was developing the literature review, I was surprised about how little I knew about the history of Aotearoa and the colonisation of Indigenous peoples. Learning this history helped me to better understand the contemporary environment of colonisation trauma I am currently living within, as well as the context in which my tūpuna were born into and survived within. And in this way, I was able to understand that the suppression and violence they were living within did not give them a chance to even think about thriving. While it is widely identified that colonisation has had an impact on contemporary Māori realities, the complete whakapapa of this does not seem to be discussed within psychology. While it may be easier to think of colonisation as something that happened a long time ago, this is not the reality. My grandparents were a part of the generation that were beaten for speaking te reo Māori, and my mum was four years old when the Tohunga Suppression Act was repealed. And just because policies are repealed does not mean the impacts of them suddenly disappear or are reversed. Essentially, this whakapapa needs to be acknowledged and incorporated into psychological practice. I believe this is of

particular relevance for clinical practice to ensure that when a client sits opposite the clinician, their entire self is being seen and acknowledged.

Understanding our history is vital to ensure we do not repeat the same cycles of trauma. In the knowing there is an opportunity for greater self-reflexivity which will lead to better outcomes for whaiora. From my perspective, a place to start would be the inclusion of the history of colonisation and psychology within university psychology curriculums. If students are exposed to the complete history of Aotearoa and the role of psychology in the perpetuation of colonisation, there is an opportunity for them to begin to think about themselves and how they could ensure their own practice does not perpetuate colonisation. Considering that Te Tiriti is at the centre of educational and psychological ethical obligations, it is important that we think about how we support Pākehā and tauīwi students towards that space of reflexivity, especially because they still comprise the majority of psychology students. How do we get them thinking about themselves as Tiriti partners, and about their obligations within Te Tiriti? As Tiriti partners, how can they make sure their practice within psychology is not contributing to the perpetuation of colonisation? Within these questions it is also important to recognise that the “we” I am referring to is not solely in reference to Māori. Māori already have enough of a cognitive and cultural load to handle in our everyday lived realities (McAllister, 2021), and it is vital that Pākehā also take responsibility for their own decolonisation (Huygens, 2016). Overall though, I do not have a complete solution for creating this transformation, but I do think the teaching of the complete history of colonisation as it relates to psychology is a good start. And perhaps students, along with psychological educators, researchers, and clinicians, could all go on a similar journey that I went on – a journey into their own whakapapa to

understand their own positionality within contemporary Aotearoa New Zealand (Gilchrist, 2017; Shaw, 2021).

The models of wellbeing that have been developed by Māori health experts, like Tā Mason Durie's Te Whare Tapa Whā, played a central role in reintroducing wairua into the health narrative, making it possible for those like me to engage with wairua in WEIRD and WASP spaces. A vital next step is to build on these foundations and position wairua at the centre of hauroa, emphasising that wellbeing begins in the Kauwae Runga (as described in Te Hā – A Wairua Model of Wellbeing on page 280). This is vital for re-shaping the health system into one that recognises and positions Mahi Wairua and wairua wellbeing as of equivalent importance to mental, physical and whānau health and wellbeing. This is also reflected in the interconnected dimensions of wellbeing in Te Hā, as the Taha Hinengaro, Taha Tinana and Taha Whānau not only influence one another, but also must be considered in relation to the flow of the Taha Wairua. A multidisciplinary team whereby Mātanga Mahi Wairua, psychologists, doctors, social workers and other health experts all work together would provide a truly holistic health and wellbeing solution that ensures all these interconnected dimensions are attended to. However, this solution does come with its challenges. Currently, Mahi Wairua is not recognised within the Government funded health system, and many Mahi Wairua practitioners and services are undertaking their work on limited funding and resourcing. While ACC (the Accident Compensation Corporation which funds specific times of accident-related injuries) does provide cover for rongoā Māori services (such as romiromi and mirimiri), there are limitations to this cover, such as it needing to be linked to either a physical injury; mental injury sustained from sexual abuse; or as supporting treatment for those with a DSM diagnosis (ACC, 2021). It is also important to recognise that many Mātanga Mahi Wairua would prefer to not be attached

to a Crown/Government entity. Considering what I have explored in my thesis this is not surprising, as suppression, racism and dynamics of power, politics and control are still very present in these systems. For multidisciplinary teams to succeed within these systems and frameworks, there needs to be major systemic transformation that ensures the safety of Mātanga Mahi Wairua and their knowledge and practices.

Within the dynamics of a multidisciplinary team, it is vital that all members recognise each other as equals, as experts within their specific area of health, as demonstrated by the working relationship between Matua Wiremu and psychiatrist Allister Bush (see NiaNia et al., 2017). The transformation of education pathways is vital to ensuring this, as many students and practitioners trained within WEIRD pathways either have limited knowledge or no knowledge at all about wairua and Mahi Wairua. In the current health system, there are very few spaces in which Mātanga Mahi Wairua would be able to implement their full expertise as part of a multidisciplinary team. There are quite a few Kaupapa Māori health services and Community, iwi and hapū led Hauora (Health) Centres that employ Rongoā practitioners alongside mental, physical and family health experts, though many do not work as a fully integrated team (for the moment at least). Also, bringing Mātanga Mahi Wairua into these spaces of community Hauora and iwi and hapū led health services, will allow for wairua experts to be re-introduced to Māori communities and work towards alleviating the fears that some Māori may have regarding engaging in the wairua space – fears that were created by the numerous colonising processes of education and religion, as well as the colonising policies implemented, such as the Tohunga Suppression Act 1907 (Gilchrist, 2017).

Limitations

When I think of the limitations of my research, I think more of the challenges that were presented as I tried to integrate my personal, fully subjective self and pūrākau into my research, into a Western academic exercise. In this respect, the limitations of Western academic ways of doing research meant that I had to constantly go inwards and reflect on the extent to which I was comfortable to expose so much of myself in a space that still prioritises “objectivity” – a way of being that is being recognised more as something unattainable and unrealistic (C. Menzies, 2001; Shipley & Williams, 2019). The way in which I have approached this research, as fully subjective and autoethnographic in nature, has been criticised across the literature for the way in which it focuses so emphatically on the self, with some authors identifying it as self-indulgent (Méndez, 2013). However, from an Indigenous perspective, this focus on self is a strength, as it allows for the assertion of tino rangatiratanga (referring to autonomy, self-determination, and sovereignty) within an academic space that privileges Western Scientific values (Parkes, 2015), of which have been used to colonise and perpetuate colonisation (Tuhiwai Smith, 2021). It is also vital for reflexivity, which is needed to ensure that myself, as a researcher, is researching respectfully and not perpetuating the damage that research has done to Māori communities in the past (Houston, 2007; L. T. Smith, 2021). Applying this Indigenous lens to autoethnography is vital, as it enables the privileging of a more complete Indigenous reality, whereby the “certain esoterically, metaphysical, and w(holistic) edge specific to an indigenous reality” (Whitinui, 2014, p.6) can be considered and included. Within this research, the emphasis on subjectivity is vital, as it is within the subjectivities you can see my perspective of myself, my world, and my trauma. What may be viewed as a biased perspective of my tūpuna and of my whānau is important to capture, as these biased views originate from somewhere – they have not been created out of nothing (Adams & Manning, 2015; Parkes, 2015; Whitinui, 2014).

Another challenge I faced was ensuring that wairua was fully privileged at the centre of all aspects of this research “without reducing, being superficial, defining or neatly packaging [it] within borders” (H. Moewaka Barnes et al., 2017, p.319). This was a major challenge, as there continues to be limitations on what qualifies as rigorous ways of doing research. Tara McAllister (2022) specifies 50 limitations in her article “50 reasons why there are no Māori in your science department”. All 50 limitations reflect the extent to which colonisation continues to be perpetuated within academia and education, creating an unsafe space for Māori to bring with them their full self as a spiritual being (H. Moewaka Barnes, 2017; Ratima, 2008). The attack on Mātauranga Māori that occurred in the mainstream media in 2021 – whereby seven professors from the University of Auckland wrote a letter to the editor of the New Zealand Listener magazine stating that Mātauranga Māori was not science – demonstrates just how unsafe academia continues to be for Māori. My methodology if viewed through the lens of these professors, falls well short of an academic framework (Clements et al., 2021). And while some may perceive my methodology as a limitation, as it does not meet specific colonial, scientific criteria, within the realities of my tūpuna, wairua was central to every aspect of their lived realities, informing the development of the extensive systems of knowledge which enabled them to navigate across oceans; protect the health and wellbeing of their iwi and hapū; and live in harmony with the natural environment. That is why, for me, centring wairua is so important – to challenge these colonial limitations and demonstrate that research without wairua is far more limited.

Future Research

One of the findings that could be explored further is Language Trauma. Language Trauma continues to be a part of my everyday reality, though the healing I have accomplished

has reduced the ways in which it manifests. While I no longer have the same level of fear or trauma reactions to the idea of speaking te reo Māori, there is still a block to my speaking it, though this occurs mainly when I am in a public space. This residue is something I need to spend more time exploring and speaks to the complexity of Language Trauma and the way it presents. Currently there is very little literature that specifically focuses on Language Trauma, which I find surprising considering the impact that language suppression policies had on my grandparent's generation. Roa and Roa's (2024) literature review of te reo Māori trauma not only identified this lack of research, but also identified language trauma as very prevalent in contemporary times. Hamley's (2023) findings suggest that an exploration into Language Trauma could help to better understand why some Māori choose not to engage with te reo Māori. Research also does not have to solely focus on the trauma dimension. An exploration of Language Trauma may also help to understand the healing capacity of te reo Māori. While I cannot speak te reo Māori, I can easily sing in te reo Māori and I do not have the same internal fears or external trauma reactions when I sing. I also karakia in te reo Māori and do so every morning and evening. This tells me there is something different about these verbal expressions that allows me to more easily utilise te reo Māori. This makes sense when viewed from a Mātauranga Māori perspective, whereby my tūpuna understood that there were healing properties contained within the oro (the vibration within the sound) of oral traditions like karakia and waiata (Roestenburg, 2020). Roestenburg (2020) conceptualises this way of healing as ihirangaranga, source sound vibrations that "facilitate healing and transformation in accord with the flow of life" (p.91). Within ihirangaranga, our voice, the words we speak, sing and chant are embedded with the ability to give life and heal. Thus, oral traditions such as karakia (scared words and incantations) and waiata (scared song forms) are also embedded with the ability to heal. The recognition of the healing properties within the voice is important

to consider as it offers up opportunities to heal Language Trauma using our different traditions of oral expression.

Considering how powerful this journey was for myself, I hope my PhD could provide a map to guide other Māori who have had a similar experience of Intergenerational Trauma towards their own attainment of Intergenerational Healing. The processes I laid out in my methodology were essentially my processes for healing. My Rongo-ā-Wairua Framework represents my engagement with the Kauwae Runga through my matekitetanga, which allowed me to read the tohu in my environment to begin to understand what my external and internal worlds were trying to communicate. Whakapapa Wānanga provided an avenue for reconnecting and learning more about myself and my ancestors, while Te Pūtake provided a pathway for understanding the role of wairua in my experiences of Intergenerational Trauma and Healing, as well as the manifestations of trauma within Te Ao Mārama, Te Pō, and Te Kore. One of my favourite parts of Te Pūtake is that it enables you to continue to cycle back through the generations until you arrive at the origin. Overall, I think all parts of my methodology have utility for both research and therapeutic applications, though Whakapapa Wānanga and Te Pūtake are the ones I would place particular focus on when working with whaiora. Whakapapa Wānanga, for example, could be utilised as a talk therapy, or applied even in the creative arts therapies space, whereby wānanga with self, whānau, and wairua could be conducted through visual or oral artforms. I would like to explore the extent to which Te Pūtake could be useful in a clinical context, as it provides a clear pathway to trace external and internal manifestations of mental distress to their origins and provides a wairua solution for wairua problems.

A stylized illustration of a human torso, rendered in dark purple and red outlines against a black background. The figure is shown from the chest down to the waist. The chest area is defined by two large, rounded shapes. The arms are positioned at the sides, with red spiral lines extending from the shoulders. The waist is framed by a large, oval shape. Inside this oval, a green vine-like pattern with small curls surrounds the text. At the bottom of the oval, a small pinkish-red root-like element is visible. The overall style is graphic and decorative.

TE KORE

Kupu Whakamutunga

From Te Whē came Te Kore, the realm of infinite potential, the realm in which anything is possible. For much of my life the trauma I had experienced had prevented me from recognising the limitless possibilities within my existence. That as a wairua being having a human experience, I have access to wa-i-rua – to all knowledge that exists across all of time and space (NiaNia et al., 2019a). This is where I sat as Hinengaro – ignorant, stuck in intergenerational cycles of trauma and unknowing of anything beyond the darkness of my cocoon. But all that changed across this research journey. I now know who I am and that through wairua there are unlimited possibilities for my life. For the first time in my life, I am free.

As I moved closer to completing my PhD, I found myself spending more time reflecting on my journey and all of my past selves, especially the me when the trauma began. For a while my thoughts and feelings regarding my younger self, this “little me”, centred on guilt. I felt like, in escaping into my Taha Wairua, I had abandoned her. And then I felt guilty, as in the forgetting her I felt like I had erased the meaning embedded within her will to live on. That because I forgot her, everything she had endured had been for nothing. As the days passed the guilt became more present and I knew I needed to address this, reconnect with the “little me” and wānanga with her. The opportunity to do this came during one of my romiromi sessions. While my kairomiromi (romiromi practitioner) was working on my back, she asked me what I was feeling, and I replied it felt like someone wanted to cry. Afterwards, while talking to her about “little me” she said the way I described my feelings and “little me” were interesting, as I spoke about the “someone” that wanted to cry and my younger self in the third person. I was unable to say *I* feel like crying and acknowledge that *I* was “little me”. This session with my

kairomiromi sparked a whole new and intense wānanga with self. A wānanga that took place as I began the writing of my thesis, which, at the time, did not feel like great timing at all. Now I think perhaps it was the best time. I had gone through all these other wānanga and had been on such an intense healing journey – a journey that prepared me for reconnecting with the time and space I had lost in my younger years. I was ready to take a step into the void that comprised my first 24 years of life.

So step into the void I did. I had become used to this process of jumping into the dark and uncomfortable over the last few years, so there was no reluctance on my part to do so. I had also picked up different tools for making these internal journeys, one of which being art. As I began to receive images from wairua that related to my research, I realised I needed to actually manifest these images, and even though the last time I had drawn anything was when I was 13 years old in art class, I picked up my iPad and began to draw. I realised art could be used to engage with “little me”, as I could step into the flow of wairua and ask what I needed to know about her and then just let my hand flow as it wanted. As I tuned into “little me”, I took my pencil and just let my hand move as it needed, catching the image that wairua was sending to me. I watched as a face began to form – a face of a little girl looking directly upwards at me from the page. Her eyes appeared first, followed by her nose and mouth, and then her hair and shoulders. Around her my hand began drawing in circular motions, around and around and around until a spiral had formed. Finally, I shaded the outside parts with my pencil, bringing the picture to completion. Looking down at the page, I saw a little girl looking up at me smiling. There was no sense of judgement or the hurt that I expected to see. I realised that she was just happy to see me, to see who *we* had become. Happy I had managed to come home to myself.

I cried a lot as I looked at her face, *my* face, on the page. I cried and I apologised and told her that I loved her unconditionally. Told myself that I loved myself unconditionally, and that from now on we would be one and experience the world together. The fact I had drawn her in the middle of a spiral told me about the potential she holds within her. I had essentially drawn her at the centre of Te Kore, and I knew right then and there that reuniting with her would enable me to grow even closer to achieving the potentiality embedded within my human experience. This reuniting with myself, my reintegration of my Taha Wairua, Taha Hinengaro, Taha Tinana, and Taha Whānau, is what I know now as being the true reason for why I completed my PhD. Why my tūpuna and wairua led me to this pathway. When I first began thinking about enrolling in a PhD, my reasons were likely similar to many other students. A major reason was that I wanted to get a PhD and then, with the privilege the PhD would afford me, help Māori improve their mental wellbeing. While perhaps not a very unique reason, it does reflect my thinking at that time about how I was positioning myself within psychology – it was about everyone else but myself. So it is with these intentions I began my PhD, though I also very quickly ran into a pretty harsh reality. Nothing was quite fitting or making sense, and the research proposals I thought were amazing were sent back to me not with the feedback I expected. I appreciate it now, as I came to understand that my supervisors were seeing something in me that I was not seeing, but at the time it was really difficult, especially because I thought I was doing what was expected of me. But in the end it just was not working.

Around nine months into my PhD, I attended the wānanga that completely blew my entire world open in the best way possible. This wānanga, created and delivered by Matua Wiremu NiaNia, focused on helping matekite like myself understand who they are and provide education and training from the Whare Wānanga to develop their matekite and use it to

facilitate healing. I reserved my spot at the wānanga, booked accommodation, hired a rental car, and drove almost three hours north in the hope that I could find some answers there. And find them I did, along with a whole group of people who were like me and showed me that our way of being and acting in the world was natural. Through the teachings I received in this space of Mahi Wairua, I was able to move closer to the true purpose of my research. And as I walked further along this new pathway, the original reason for why I chose to undertake a PhD began to recede into the background. As I journeyed ever downwards on this spiral pathway, meeting whānau and tūpuna on the way, gathering their lives and stories in my heart – gathering the pieces of my own heart in my hands – I came into awareness and acceptance that this journey was always going to be about me.

It is an odd experience being at this point and farewelling my thesis. My being, my soul, is embedded within these pages – each word encapsulates a snapshot of my life that extends back to the beginning of time. And now here I am, at the end, and about to say goodbye. Within this goodbye I want to acknowledge and thank the Hine that emerged throughout this research, the different identities of myself that bravely stepped forward, and thank them for getting me to where I am now. All of them are me, and have been vital in creating who I am today. They taught me that we can be many things at once – good and bad, right and wrong, light and dark, traumatised as well as the perpetrator of trauma. What matters most is whether you are able to come into absolute acceptance of all dimensions of yourself. And this has been the most freeing part of this journey – the acceptance of every layer of myself. Of course there are still more layers for me to unpack and explore, as my healing journey continues beyond my PhD. But I have come to a place where unpacking those layers no longer triggers fear or trepidation within me. I now know the feeling of freedom that comes with releasing those layers, of going through

a cycle of rebirth from Te Pū to Te Kore. And now I am in Te Pō, the dark night, the space where the potential of all generations comes together to transform the world and flood it with light. And me and my ancestors are ready for this transformation – ready to step into the light.

A stylized illustration of a human torso, rendered in dark purple and black outlines. The figure is adorned with a vibrant green vine wreath that encircles the chest and abdomen. Red decorative swirls and flourishes are scattered throughout the image, particularly around the neck, shoulders, and lower body. The text 'TE PŌ' is prominently displayed in the center of the chest area.

TE PŌ

Te Pō is my mother's womb, the first house of learning, the first Whare Wānanga I ever entered.

I spent nine months in this first house of learning. The teachings lived within the waters that cocooned me. The tides brought stories of a world of pain and sadness, of anger and hatred.

Telling me that once I left this house, I would be faced with tidal wave after tidal wave of grief and rage, and never again would I be able to return to the safety of my mother's womb.

So, when the time came, when nine months had passed and it was time to leave, I was reluctant to go. Why would I want to go out into a world that was so scary? But I didn't have a choice, and before I knew it, I was heading down a tunnel towards a bright light and a loud cry, a wail, mourning my entrance into a polluted world.

Te Pō is the night sky that surround my bed at night-time – the spiralling lights that only I can see.

The nights are my favourite time. I'm not sure why but I feel a faint familiarity during the night. Like I have been wrapped up in this kind of warmth before, a long time ago.

The nights are also when my see-through brother comes to visit me. He tells me stories and keeps me company. He tells me if I need him all I need to do is just call out and he will come to me. He stays with me for a long time, talking until I'm too tired to keep my eyes open. And even when I close them he still stays. I hope he's always there by my side. I think I'll be able to sleep better if he is.

Te Pō is my eyes closed hiding in a dark closet while my parents' fight.

If I close my eyes, my ears, my mouth, my arms around my body, I can block it all out. I've been calling my brother a lot lately. It's been getting noisy out there, in the world outside the closet. And not just in sound. I feel the energy of hatred between my parents, and it feels awful, makes me want to vomit. I don't like it. I don't like this feeling, this noise, at all.

I call my brother and there he is next to me. I'll spend some time with him, until it's safe and sound, and quiet again.

Te Pō is going away and forgetting to come back home.

Te Pō is realising that at the age of 25 you have very little memories of your life.

I don't know much about who I am. I just know that I am lost and sad and having trouble figuring out how to not float off from my body every 10 seconds.

I feel off kilter and confused. What exactly am I here for? What is the reason I'm even alive? Why do I even exist? I hope this next journey I'm about to take will help me answer these questions. Because if they don't, I might just end up floating away completely and not coming back.

Te Pō is realising you are Hinengaro, the Obscured Daughter.

But even in this realisation I refused to cry.

Te Pō is shifting into Hineoho, the Awakened Daughter.

And now I find myself trying to figure out how to cry.

Te Pō is transforming into Hinewetewete, the Daughter Set Free.

Free in the flow of tears that cascade from the corners of my eyes.

Te Pō is becoming Hineora, the Healing Daughter.

Unafraid to face the wounds and scars – to give them the love and care they deserve.

*Te Pō is the womb within me, the first house of learning, the first Whare Wānanga my
children will experience.*

*The tides within will tell tales of strength and resilience. Of healing and beating back tidal
wave after tidal wave of grief and sadness. Tales that map out the journey of the creation of
this whare, the voyage of the ones that contributed their layers to this whare, sharing lessons
so their journey will be easier. So they know the long line of courage they come from.*

*And when their nine months pass and it is time to leave their first house of learning, they will
move towards the light without fear or trepidation. They will move eagerly towards my cries,
knowing I am calling them into my world with unconditional love.*



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Appendix

Interview Guide – Self Interview 1

1. Who am I?
2. What are the origins of my name?
3. How many generations of my family can I name?
 - i. Who are they?
 - ii. What do I know about them?
4. What does Intergenerational Trauma mean to me?
5. Where do I see my own trauma starting from?
6. What are some of my most prominent memories of trauma from childhood to adulthood?
7. How did I survive my trauma?
8. What does Intergenerational Healing mean to me?
9. What does being Māori mean to me?
10. What does wairua mean to me?