

## TE HIHIRI

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### A process of coming to know

*Amber Nicholson\**

#### Abstract

Indigenous wisdom traditions regard knowledge as an active and creative process of coming to know. Descriptions of the emergence of knowledge are found in cosmological whakapapa narratives, which reflect and inform an Indigenous worldview. Outlined in this article is an Indigenous Māori research paradigm that is underpinned by the cosmological whakapapa and describes knowledge creation as a relationship with experience. A Māori methodological framework, Te Hihiri process, is offered as a research tool to keep researchers grounded in Indigenous wisdom, guided by ancestral knowledge and entrenched in spirit. Tracing the cosmological whakapapa through the stages of development and growth, Te Hihiri process promotes meaningful research, practice and theory as holistically and spiritually tied to experience.

#### Keywords

Indigenous, ancestral knowledge, mātauranga Māori, hihiri, methodology, whakapapa

*I te kore, ki te pō, ki te ao mārama  
Out of nothingness, into the darkness, into  
the world of light*

This opening whakataukī is a description of many things. First and foremost, it is a part of an Indigenous Māori cosmological whakapapa—the beginning of the universe. It is a chaotic journey through darkness and light, representing the perpetual movement between the realm of endless potential of Te Korekore and the world of life, light and enlightenment of Te Ao Mārama. This single creation story represents many things, from conception, childbirth and human development to the life cycle of nature, the construction of a house and, more pertinently, the emergence of knowledge. The diverse realities that are explainable by such an evolutionary account bring to light whakapapa

as a Māori “epistemological framework” (Roberts et al., 2004, p. 28). Whakapapa both reflects and informs a Māori worldview. In opposition to knowledge creation approaches that see knowledge as a product disembedded from its spiritual, natural and social roots, a whakapapa-based epistemological framework regards knowledge as an active and creative experiential process of coming to know (Cajete, 2000; Peat, 1994).

This article utilises the cosmological whakapapa to outline an Indigenous research paradigm and methodological process whereby knowledge is seen to belong to and derive from the cosmos, and the relationships between the surrounding environments (Cajete, 2000; Graham, 2005; Meyer, 2008; Nicholson et al., 2015; Peat, 1994; Royal, 2005; Ruwhiu & Cone, 2010; Swimme & Berry, 1992; Wilson, 2009). In an Indigenous paradigm it

\* Ngāruahine. Lecturer, Auckland University of Technology, Auckland, New Zealand. Email: amber.nicholson@aut.ac.nz

is understood that ontology, epistemology, methodology and axiology are inseparable. Wilson (2009) tells us that “Indigenous ontology is actually the equivalent of an Indigenous epistemology” and that “an Indigenous methodology must be a process that adheres to relational accountability” (p. 73), that is, axiology. The methodological framework offered here, Te Hihiri process, is based on ancestral whakapapa and outlines the relationality of knowledge to the experience of life. Researchers guided by whakapapa, as argued by Bishop and Glynn (1999), “understand themselves to be involved *somatically* in the research process; that is physically, ethically, morally and spiritually and not just as a ‘researcher’ concerned with methodology” (p. 170). This outlook emphasises that it is the research process—the act of being in relationships—that guides the research journey (Wilson, 2009).

The following discussion begins with an outline of an Indigenous Māori research paradigm. This paradigm of Te Ao Mārama is underpinned by a Māori whakapapa of creation, a cyclical process of potential constantly striving to become. Te Ao Mārama is the physical world in which our lived reality occurs. It is also a way to view the world, and a lens through which to explore creative potential. Next, a Māori methodological process is offered that explicates the pure potent energy of hihiri and its role in knowledge creation. Te Hihiri process holds spirit at its centre, and sees knowledge as an energy, a process and a relationship with being.

## A Māori research paradigm

### *Te Ao Mārama*

Indigenous wisdom traditions maintain oral literatures that transmit and preserve sophisticated knowledge and understandings of the world and the place of humans within it (Cruikshank, 1994; Mahuika, 2012; Roberts et al., 2004; Struthers & Peden-McAlpine, 2005). Central to Indigenous culture, oral literatures are recognised as legitimate historical accounts that also provide temporal links between past, present and future, and between ancestors and descendants (Bishop & Glynn, 1999; Cajete, 2000; Cruikshank, 1994; Hēnare, 2001; Hēnare et al., 2017; Marsden, 2003; Struthers & Peden-McAlpine, 2005; Wilson, 2009). The knowledge, values, cultural practices and processes passed down via these oral literatures are often based on the cosmological stories that emphasise shared principles of interconnectedness and participation with the spiritual, natural and social communities (Cajete, 2000;

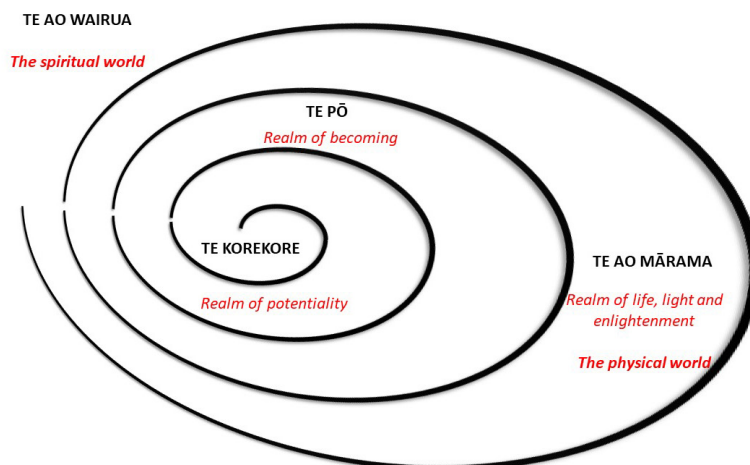
Graham, 2005; Meyer, 2008; Nicholson et al., 2015; Peat, 1994; Royal, 2005; Ruwhiu & Cone, 2010; Swimme & Berry, 1992; Wilson, 2009).

The Māori cosmological whakapapa is a relational knowledge system that “exists as a genealogical narrative, a story told layer upon layer, ancestor upon ancestor up to the present day” (Te Rito, 2007, p. 1). Like knowledge, whakapapa is sacred, contextual and kinship-specific. Unique whānau-hapū-iwi literatures reflect distinct ancestral landscapes (Kawharu, 2009). Whakapapa thus provides a lens through which to view and contextualise phenomena, people, organisations, histories and knowledge creation (George, 2010; Graham, 2005; Murton, 2012; Roberts et al., 2004; Wolfgramm & Waetford, 2009).

Despite tribal nuances, a shared theme in Māori cosmologies is the common origin of all things in the primal centre of Te Korekore. This unbounded realm of formless and latent potential is from where all creation evolves and to where it all returns (Murton, 2012; Roberts et al., 2004; Salmond, 1985; Wolfgramm & Waetford, 2009). It is from the spiritual energies of Te Korekore that the material world of Te Ao Mārama evolves. Life forces such as mauri, hau, tapu, wairua and hihiri coalesce to give form to matter (Hēnare, 2003; Mead, 2003; Salmond, 1985). The same energies that give life to landscapes also give life to humans, thus binding all of creation physically, intellectually and spiritually to the cosmic centre (Royal, 2005).

The perpetual cyclical movement of creativity through darkness and light is the principle tenet of the Māori cosmological whakapapa. Figure 1 presents the constant movement between the realm of pure potentiality (Te Korekore), the realm of becoming (Te Pō) and the world of being (Te Ao Mārama). It depicts the rhythm and cycle of nature wherein the past, present and future are constantly engaging (Hēnare, 1998). As this whakapapa shows us, Te Ao Mārama is formed of, and informed by, Te Korekore and Te Pō. Royal (1998) explains that “the concepts of the *potential world*, of *becoming portrayed* and of *being* find their spatial expression in Te Ao Mārama” (p. 52).

Te Ao Mārama is the physical reality in which Māori history, present and future occurs as well as a spiritual, philosophical and psychological framework through which to view the world (Royal, 1998). Royal (1998, 2007, 2009, 2014) discusses Te Ao Mārama as the Māori worldview, and a creative potential paradigm. This creative potential paradigm utilises mātauranga Māori, tangata



**FIGURE 1** The cosmic whakapapa depicting the constant movement between Te Korekore and Te Ao Mārama

Māori and Te Ao Māori—Māori knowledge and being Māori within a Māori world—to move through into wānanga, tangata whenua and Te Ao Mārama—a creative process of experiencing and engaging with changing landscapes.

The reclamation of mātauranga Māori has been a vital pathway for the validation and legitimacy of Māori knowledge in the academy. Social justice, cultural revival and decolonisation movements provide critical motivation for research in Te Ao Māori. Te Ao Mārama paradigm portrays a contemporary evolution that consciously develops and applies mātauranga Māori to make sense of and engage with the modern world. The ultimate goal moves from the reclamation of mātauranga Māori to exploring its creative potential.

#### ***Ngā pou herenga—Wisdom holders***

Indigenous research paradigms ground research within the realities and experiences of the research communities (Mataira, 2000; Wilson, 2009). In an Indigenous research paradigm, neither researcher nor participant, listener nor storyteller, knowledge seeker nor wisdom holder is a passive observer (Archibald, 2008; Bishop & Glynn, 1999; George, 2010). Whakapapa weaves each person, place and event into the process. In order to interpret unseen knowledge, researchers must actively listen to both the storyteller and the story, and recognise their own ancestral legacies, histories, realities and experiences intertwining with the research context and community. This brings with it obligations and responsibilities that influence the research methodology (Bishop, 2008; George, 2010; Spiller, 2012; Wilson, 2009). One of these responsibilities lies with the attribution of imparted knowledge.

The ancestral wisdom outlined in this article emanates from kōrero with respected Māori kaumātua, rangatira and tohunga well renowned for their knowledge base. Ngā pou herenga shared their oral literature in te reo Māori and te reo Pākehā, providing insights into contemporary times by drawing on traditions passed down through generations. This ancestral wisdom derives from lived experiences, whakapapa understandings and teachings from traditional and contemporary whare wānanga. Therefore, each individual voice is not only sharing their story but also carrying the voices of their ancestors gone and of their forebears to come.

The kōrero of ngā pou herenga is woven alongside other cited academic texts, used in the same way that written literature is quoted, and privileged, within academic publications. In order to both honour the Māori voice and allow the reader to differentiate between the written and oral literature, Māori participants in this research are cited using their full names without dates and within square brackets. To reflect tikanga Māori, which values and respects kinship relationships and tribal knowledge, the kinship affiliations of ngā pou herenga are given in parentheses the first time they are cited.

The dates of personal kōrero are recorded in the References, however ngā pou herenga draw upon ancestral knowledge from across the centuries. These oral sources offer relevant and enlightening information to this methodological framework. Where academic scholars have many years of formal education, Indigenous leaders have many years of cultural training and practise intuitive logic (Wilson, 2009). As Wilson (2009), citing

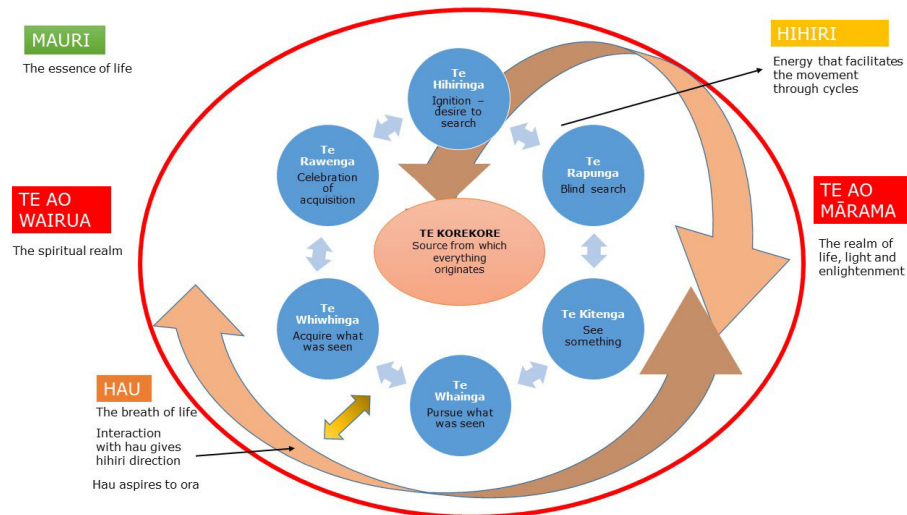


FIGURE 2 Te Hihiri process

personal communication with Evelyn Steinhauer, states:

We as Indigenous scholars who wish to participate in the creation of knowledge within our own ways of being must begin with an active and scholarly recognition of who our philosophers and prophets are in our own communities. These are still the keepers and the teachers of our epistemologies. (p. 60)

### Te Hihiri process

The methodological process presented in Figure 2 is a depiction of the dynamic movement of knowledge between Te Korekore and Te Ao Mārama.\* Constant engagement with the world beyond our sense perception brings the ever-present potential into being. Mauri, hau and hihiri emanate from Te Korekore and flow through all parts of the journey, giving life and purpose to each phase. This spiral of emergence reflects an awakening of new knowledge built upon previous understandings (Williams & Hēnare, 2009).

This process that traces the cosmological whakapapa through stages of development and growth was first passed down to me by Rereata Makiha (Ngāpuhi, Te Māhurehure, Te Arawa, Rangitāne). The original two-dimensional chart (Makiha, 2015) evolved into its current form with input from ngā pou herenga. As is the nature of

whakapapa, this framework has many applications to the process of life. In this context, we relate it to the process of knowledge creation and of active discovery; that is, it symbolises a process of *coming to know*. Table 1 outlines the different phases involved in this methodological process.

### Wānanga

In its entirety, Figure 2 signifies movement and transformation, yet each phase has its own energy—the energy of wānanga. Wānanga is a creative activity and a conscious energy. Royal (2005) describes it as “an active process of exploring and considering” with a purpose to create new knowledge and understanding (p. 141). Wānanga is the space that allows humans to interact with the energy of creative potential. Te Ao Mārama paradigm advocates that we need to move past the mere acquisition of mātauranga into a wānanga space that critically analyses and creatively applies this knowledge. Each phase of this journey, each wānanga, thus invites critical reflection and active engagement.

It is the whakapapa of thought that explains how wānanga becomes conscious. As the energies within Te Korekore began to seek life (rapunga, kitenga, whainga), their growth (kune, pupuke) brought the pure and potent energy source of hihiri into being. Hihiri then sought out consciousness (hinengaro) and thought (whakaaro) to create purpose to being. It is the coalescence of desire, thought and consciousness that produces knowledge and wisdom—wānanga. The cosmological chant of Te Kohuora of Rongoroa recorded by the missionary Richard Taylor outlines part of this process:

\* This methodological process originated as the two-dimensional chart “Navigating Change” created by Rereata Makiha (2015) for the Auckland City Council. The chart was used as a template to explain behaviours and actions, and guide how departments might transform into new teams and cope with change.

Nā te kune te pupuke	From the conception the well up of emotion	Awhitia Mihaere spoke of the presence of hihiri in each stage:  <i>Te Hihiringa</i> comes from the ancient thought. In the blind search of <i>Te Rapunga</i> , the hihiri never leaves, but sits like a burning desire within you. It can be felt, but often unexplained. That's the wānanga taking care of your potentiality until you reach it. In <i>Te Kitenga</i> , you decide if it feels right through instinct—the consciousness of knowing and instinct. This is driven by hihiri. By the time you get to <i>Te Whiwhinga</i> , the energy field has opened up and everything falls into place.
Nā te pupuke te hihiri	From the well up of emotion the energised thought	
Nā te hihiri te mahara	From the energised thought to remembrance	
Nā te mahara te hinengaro	From the remembrance the consciousness	
Nā te hinengaro te manako	From the consciousness the desire	
Ka hua te wānanga	Knowledge became conscious (fruitful)	

(Nicholson et al., 2015, p. 273; translation adapted from Taylor, 1855, p. 14; cf. Marsden, 2003)

Awhitia Mihaere (Te Aitanga aa Mahaki, Rongowhakaata, Ngāi Tahu Matawhaiti, Rangitāne, Maniapoto) explains that it is through wānanga that hihiri can be accessed.

### Hihiri

The pure and creative energy of hihiri is an integral part of the interconnecting energies that bring about the creation of knowledge (Nicholson et al., 2015). Te Poihi Campbell (Tāngāhoe, Ngāti Ruanui, Ngā Rauru, Ngā Ruahine) and Rereata Makiha describe it as an inspirational energy that impels constant development and growth.

Hihiri seeks to bring potential into being. Te Poihi Campbell describes hihiri as a form of energy that moves and motivates kaupapa, as “a battery source to get things moving”. Without the impetus of hihiri, kaupapa will not come to be realised. Robert Newson (Te Rarawa, Te Aupōuri, Ngāpuhi) likens hihiri to a flint, without which the fire will not ignite. Rereata Makiha uses the analogy of a spark plug:

If you can't get the spark out of the spark plug, the engine is not going to go. . . . It's that spark that actually energises. . . . If you take that energy or that spark plug away, nothing is ever going to happen, you can't move into any of those stages, you can't even start.

TABLE 1 Stages of the methodological process

State	Explanation
Te Hihiringa	This is the state of <i>ignition</i> where an idea emerges and creates a desire to change, act, or undertake a journey of discovery. Without the initial energetic spark (hihiri), nothing would eventuate.
Te Rapunga	This is a state of <i>searching</i> . It is a blind search without direction or a clear vision. It can be an uncomfortable journey for many, but this is a necessary phase. For those who trust in their inner abilities and instincts, this can be a time of endless opportunity and a chance to create something new. With an extensive understanding of ancestral knowledge, tūpuna navigated this phase with trust and faith in their abilities.
Te Kitenga	This is the beginning of finding direction and enlightenment. In your physical and mental wanderings you set your <i>sights</i> on an object, destination and/or action that resonates. You begin to find a shape and form to what was once emptiness.
Te Whainga	This is the state of being in <i>pursuit</i> of what has been seen. The end may still be unclear, or there may be uncertainty around whether you will like what you are pursuing, but you forge ahead. Tohu from tūpuna guide the process.
Te Whiwhinga	This is the state of <i>acquisition</i> . This is when you finally attain the desired object.
Te Rawenga	This is the <i>celebration</i> of reaching a state of satisfaction with what you have achieved. Often this stage is marked prematurely with promises of rewards of what an idea could deliver.

Source: Adapted from kōrero with Rereata Makiha and Makiha (2015).

Within the methodological process depicted in Figure 2, Te Hihiringa refers to the state of ignition. Yet the window of opportunity may only be for a short period. Robert Newson explains: “If you miss the first spark, it’s the second or the third one that starts the car. It’s not the same first spark—you’ve missed that opportunity.” Similarly, Awhitia Mihaere spoke of the one-second rule: “One second: if you don’t get it, you don’t get it. You’ve only got one second to know it otherwise you miss an opportunity.” Rangi Matamua (Tūhoe) also sees hihiri as spurts or sparks of inspiration and passion that can die away; it is through the connection of hihiri and hau that meaningful relationships are sustained. This reiterates the whakapapa worldview whereby nothing can work in isolation. Hihiri, therefore, must act in conjunction with other energy forces such as hau and mauri to create direction and long-term sustainability [Hareruia Aperahama (Tūwharetoa, Te Aupōuri, Ngāti Kuri, Te Rarawa, Ngāti Whātua, Ngāpuhi); Rangi Matamua; Robert Newson].

### *Cycles of repetition*

The interaction of hihiri with other energies creates a cycle of repetition within which are smaller repetitive epicycles [Rereata Makiha]. Each cycle connects to, and influences, other cycles. It is in the rhythms of nature that these cycles are recognised and any changes captured.

We watch the behaviour of animals. We also watch the behaviour of the flowering of the plants, and the fruiting of the trees, and the ripening of the birds. They are all stuck in a rhythm, on a cycle. And we think that if that’s the case then humans must be on that cycle too. They are driven by energies that we’ve forgotten about but the tūpuna understood. [Rereata Makiha]

Tūpuna, through intimate connections with the surrounding ecosystem, knew how to interpret and work with the varying cycles. The following whakataukī denotes the cyclical bond between all living things.

Tuia ki te rangi	These life forces are bound in the heavens
Tuia ki te whenua	They are bound on the lands
Tuia ki te moana	They are bound in the oceans
E rongō te pō, e rongō te ao	These life forces have female and male elements that ensure their survival

This whakataukī tells us that what is happening in the sky corresponds to activities on the land and sea. Rereata Makiha explains that ancestral knowledge holds the tools to predict the natural cycles; that is, the rising of a particular star corresponds with the flowering of a particular tree or the abundance of a particular fish. The cycles and epicycles of the tides, of the moons, of the stars ebb and flow, and produce different energies suited to different activities.

To move through each cycle, there needs to be an alignment of energies in the present, a completion of epicycles in the past, and the clearing of spaces in which to move into in the future. This is not a linear or sequential progression but an iterative, chaotic and dynamic journey. Peat (1994) explains how ritual ceremonies commence when the community feels the subtle influence of the alignment of time:

In the paradox of cyclic time this moment did not exist until the ceremony began, but once it had been created it made its influence felt within the cycles of time that stretch back to the days, weeks, and years that precede the ceremony. (p. 204)

It is the synchronisation of physical, spiritual and mental energies that brings cycles together and creates movement [Rereata Makiha].

The process of knowledge creation is a culmination of what has existed before and part of what is yet to come. Te Poihi Campbell explains that “all the ingredients are there within a cell, or within a thought, and it just needs that little spark for it to start interacting with the other agents to make something come to fruition”. Furthermore, Hohepa Maclean (Patukoraha, Ngāti Te Tarawa) states:

The spark is just that energy that is latent within the rākau [wood], or the flint, te kaunati. That frequency gets built to a certain point where it gets to the next stage and that next stage might be the spark itself.

Deep knowing comes with the wisdom to let knowledge digest and then to allow knowledge to act. In this view, epiphanies are not mere products of chance, as moments of inspiration often seem, but of constant interaction and engagement with an idea, with experience and with others (Jaworski, 2011; Meyer, 2008).

Each cycle of Te Hihiri process is acknowledged as part of the experience of the whole. There is fluid movement between Te Korekore and Te

Ao Mārama, between potential and realisation, between darkness and light. The acquisition of Te Whiwhinga is possible through the obscurity of Te Rapunga. To celebrate the achievement of being in Te Rawenga we must acknowledge the journey of potential through Te Korekore. Yet the boundaries between phases are indistinct because the creative process is continually producing new realities. With no complete and final state, coming to know is a continual process of becoming.

### **Ka hua te wānanga—Coming to know**

An Indigenous research paradigm honours the energy of process (Marsden, 2003; Merculieff, 2012; Wilson, 2009). In the modern race for new knowledge, importance is placed upon the end goal and the act of being is forgotten. Robert Newson talks through this process, referring to a whakataukī of Himiona Tūpākihi Kāmira (Te Aupōuri, Te Rarawa), “Ko te reo te kaihihi o te manawa tapu ō te kupu, mō te ora, mō te mate”:

It simply means that Te Reo is not the sound. Te Reo is the process within one’s body on how you formulate the thought. So I see something, I smell something, I feel something, and then the mind takes over and formulates it—the brain says “That is a meat pie”, and then the words will come out as “meat pie”. But the energy is not in just one bit, it’s about the whole mind taking in, creating, or gathering all the senses together, and the experiences of those senses together to give what it is. I go back to that tupuna’s quote: Te Reo is not just the sound, Te Reo is the whole process that goes within the body that lifts words for life and death.

Pā Hēnare Tate (Te Rarawa) (2010) translates the whakataukī of Kamira as “The language uplifts, from within, the life-giving breath of the word that relates to the events of life and death” (p. 74). Knowledge creation is therefore a process, not a product; it is a relationship with experience.

A meaningful process of coming to know utilises body, mind and spirit (Bishop & Glynn, 1999; Cajete, 2000; Meyer, 2008). Indigenous wisdom teaches that thought and feeling do not exist independently of each other; knowledge is sensed physically, mentally and spiritually by the human body (Meyer, 2008; Nicholson et al., 2015; Parry, 2006; Pohatu, 2011; Royal, 2005; Salmond, 1985). Marsden (2003) explains:

When the illumination of spirit arrives in the mind of the person that is when understanding occurs—for knowledge belongs to the head and knowing

belongs to the heart. When the person understands both in the mind and in the spirit, then it is said that that person truly “knows” (mōhio). (p. 79)

Simply put, knowing and being are inseparable; research, practice and theory are all holistically and spiritually tied to experience (Cajete, 2000; Lee & Doherty, 2015; Meyer, 2008; Mika, 2012).

The role of the researcher is to become aware and recognise the *tohu* that guide the journey. These *tohu* signify the alignment of energies and act as navigation points [Rereata Makiha]. Spiller (2012) talks about wayfinding as a research method whereby Māori researchers are navigators who see an ocean vessel as stationary. The destination is then called to the wayfinder, whose role is to stay present and be guided to action by the surrounding *tohu*. It is the reciprocal energy between the destination and the wayfinder that brings the potential into being in the present. Ancestral knowledge teaches us to pause, focus our thoughts and wait for the energies to align [Hareruia Aperahama; Rereata Makiha; Robert Newson]. This, says Mānuka Hēnare (Te Aupōuri, Ngāti Kuri, Te Rarawa, Ngāpuhi), is not mere wishful thinking but “standing still with the expectation that something will be revealed”.

Te Hihiri process is more than an experience of research; it is a process that may operate in daily life. Cajete (1994, 2000) tells us that seeking life is the all-encompassing task of Native science: “Indigenous education, at its innermost core, is education about the life and nature of the spirit that moves us” (Cajete, 1994, p. 42). Whakapapa, landscapes, personal relationships and experiences are all part of a researcher and are being brought into the relationship with participants—and with knowledge. These relationships with knowledge make us who we are (Wilson, 2009). Therefore, the research process is one of seeking life. To be somatically involved in the research process is to bring your whole self along on the journey. Native science is being in the world (Cajete, 2000).

### **Conclusion**

This article has presented an Indigenous research paradigm and methodological framework that describes a process of knowledge creation. Hihiri, as part of an interconnecting spiral of spiritual and cognitive forces fundamental to Māori metaphysics, plays a crucial role in coming to know. Remembering and reintroducing Māori concepts such as hihiri and their application to the modern world embraces the creative potential of wānanga. This whakapapa tool demands a

constant commitment to being present in the world and the recognition of the interacting cognitive and spiritual energies that bring about knowledge creation.

Utilising Te Hihiri process as a research tool keeps a researcher grounded in Indigenous wisdom, guided by ancestral knowledge and entrenched in spirit. This is of importance because, despite the widely held belief that spirit is an integral part of the Indigenous research paradigm (Cajete, 2000; Marsden, 2003; Meyer, 2008; Spiller et al., 2011), Barnes et al. (2017) point out that “the academy struggles with questions about inclusion and exclusion, with defining or leaving unspecified (Elkins et al., 1988), usually resulting in mentioning but not placing spirit at the centre of research” (p. 314). Te Poihi Campbell also observes that intellectual inquiry necessitates a spiritual component.

Knowledge creation, as a process of wānanga, is exposed through deliberate dialogue with the natural and spiritual worlds (Meyer, 2008; Pohatu, 2011; Royal, 2009). Knowledge is tied to reality and place: ingrained in the history, journeys and daily rituals, and enfolded within language (Cajete, 2000, 2004; Graham, 2005; Meyer, 2008; Parry, 2006; Peat, 1994; Royal, 2005; Ruwhiu & Cone, 2010; Wilson, 2009). Whakapapa tells us that the environment is not separate from the study; the researcher is not independent from the research; thought is not divorced from feeling; and knowledge is not distinct from its spiritual, natural and sociocultural setting. Coming to know is a holistic experience.

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### Glossary

hau	the wind and breath of life
hihiri	pure and creative source of energy; an inspirational energy that impels constant development and growth
hinengaro	consciousness
kaumātua, rangatira, tohunga	community and spiritual leaders
kaupapa	issues, plans, causes

kōrero	conversations, stories, oral literature
kune	conception
Māori	Indigenous peoples of Aotearoa New Zealand
mātauranga Māori	Māori knowledge system; Māori ways of knowing
mauri	life principle
ngā pou herenga	wisdom holders
ora	life, health, vitality
pupuke	well up of emotion
tangata Māori	Māori people
tangata whenua	people of the land
tapu	being with the potentiality of power; total wellbeing
Te Ao Māori	the Māori world
Te Ao Mārama	the world of life, light and enlightenment; the physical world
Te Ao Wairua	the spiritual world
Te Hihiringa	the state of ignition
Te Kitenga	the beginning of finding direction and enlightenment
Te Korekore	the realm of potential being, a cosmic emptiness
Te Pō	the realm of becoming
Te Rapunga	the state of searching
Te Rawenga	the state of celebration
te reo Māori	the Māori language
te reo Pākehā	the English language
Te Whaingā	the state of pursuit
Te Whiwhinga	the state of acquisition
tikanga	protocol
tohu	signs
tūpuna	ancestors
wairua	spirit
wānanga	an active process of exploring and considering
whakaaro	thought
whakapapa	genealogical account
whakataukī	proverb
whānau-hapū-iwi	kinship groups
whare wānanga	tribal schools of learning

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