

Tutu te Puehu and the Tears of Joseph: A Biblical and Indigenous Paradigm for Recovery From Trauma

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Abstract

A number of scholars acknowledge the rich resources contained within the wisdom traditions and knowledge of Indigenous peoples for therapeutic healing. Repositories of collective ancient wisdom may well represent an underutilised resource for coping with challenges and trauma at the levels of both the individual and community. This article argues that the Bible is such a source as it contains a number of trauma narratives which can help in working with clients dealing with trauma. This article explores the Tutu te Puehu model proposed by Ngati Pāoa leader Glen Tupuhi. This Indigenous model that draws on the story of Joseph (Gen. 37-50), a biblical narrative that offers insights in terms of dealing with trauma and reconciliation, centred on the seven occasions that Joseph is said to weep. The model draws on the insights and the convergence of three distinct strands of Glen Tupuhi's training and experience: his knowledge of te ao Māori, his Christian spirituality and worldview, and his experience in the areas of justice and health.

Waitara

Tēnā ētahi mātauranga ka tautoko arā noa atu kē ngā rawa kai roto i ngā kōrero i ngā tikanga a ia iwi taketake hai haumanu whakaora. Ko ngā huinga kōputunga mātauranga taketake pea te tauria o te rawa kāre e mahia ana hai whakaora i ngā tumatuma i ngā pēhitanga o te tangata o te hāpori rānei. E whakahau ana tēnei tuhinga ko te paipera tētahi o ēnei rawa, ā, kai konei ngā kōrero whētuki ā, he whainga āwhina haumanu kai ēnei mō ngā kiritaki whētuki.

E tūhura ana e tēnei tuhinga te tauira Tutū te Puehu i whakaputahia ake e Glen Tupuhi, he rangatira nō Ngāti Pāoa, he tauira māori i huri ki te waitara mō Hōhepa (Kēnehi 37-50), he kōrero tāpaenga titirohanga ki te momo pānga ki te whētuki me te noho tahi, pērā ki ngā wāhanga e whitu i kiia nei i tangi a Hōhepa. Ka whakahahakihia ake ngā mōhiotanga me ngā pūtahitanga o ngā io e toru whakangungu, whēako o Glen Tupuhi: tōna mātauranga o te

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ao Māori, tōna wairua Karaitiana tirohanga whānui ki te ao, me ngā whēako whaiaro mai i te ture me te hauora.

Keywords: Tutu te Puehu; Glen Tupuhi; trauma; Christian; Bible; Joseph; Indigenous healing

A number of writers acknowledge the rich resources for therapeutic healing contained within the wisdom traditions and knowledge of Indigenous peoples (for example, see Kaplan & Schwartz, 2004; Moodley & West, 2005; Mwit, 2014; Roberts, Harper, Tuttle-Eagle Bull & Heideman-Provost, 1998). Wirihana and Smith (2014) noted that Māori have been promoting the use of traditional knowledge and practice to enhance well-being for many decades. Birnbaum (2007) likewise concluded that repositories of collective ancient wisdom may well represent an underutilised resource for coping with challenges and trauma at the levels of both the individual and community, and speaks of the Bible as such a source. The biblical corpus contains a number of what Ballaban termed “trauma narratives” (2014, p. 3) — stories of death, rejection, violence, poverty, and exile. Numerous scholars have regarded these narratives from a clinical perspective as literary and historical examples of trauma (Birnbaum, 2008; Kohn, 1991; Leviant, 1999; O’Connor, 2008), while others have suggested that these scriptural narratives can be of therapeutic benefit in helping clients deal with trauma (Ballaban, 2014; Birnbaum, 2007; Grossman, 2013; Mann, 2001; Morningstar, 2010). While the Bible is not a textbook on treating trauma, it deals with the subject of suffering in a way that might inspire hope for trauma survivors (Beya, 2008).

Ngati Pāoa leader Glen Tupuhi sees the Old Testament as “an ancient story of an ancient people, as relevant to the human psyche today as it was then” (personal communication, February 7, 2013), and recognises great similarities between the Indigenous worldviews of the ancient Hebrew and Māori. With Ballaban (2014), Tupuhi believes that biblical trauma narratives can be a powerful tool to use with amenable clients to aid in the retelling of their traumatic experiences, or as a means of empowering clients with the exegetical tools necessary to explore their own trauma stories. He drew on the Joseph narrative (Gen. 37-50) for his Tutu te Puehu model. Based upon the journey of Joseph from rejected to reconciled, it centres on the seven occasions where Joseph wept (Gen. 42:24; 43:30; 45:3; 45:14-15; 46:29; 50: 1, 17). This model has been presented at numerous hui and conferences, and an article was recently published focusing on the conflict resolution and reconciliation aspects of the model (Moetara, 2016). In this article I consider the application of the model in aiding recovery from trauma.

In writing about Tupuhi’s experience in producing this model, I could speak about his involvement in Māori leadership, as a former Board member of the inaugural Independent Māori Statutory Board established in 2010 to assist the Auckland council, or his membership from 2011 to 2013 of the Māori Economic Development Panel formed by Pita Sharples and Stephen Joyce. I might mention his diverse experiences in areas relating to health and justice; as a parole officer in Invercargill; as assistant general manager for the needs assessment service of Hauora Waikato, New Zealand’s largest Māori mental health provider; or as manager of Montgomery House, a community residential centre that ran a violence prevention programme that blended western therapeutic approaches and traditional kawa.

I could remark upon his devout Christian faith, or his involvement in his home marae in Kaiaua, or any number of other roles.

However, my reasons are also personal. I remember as a young man whose long-term relationship was threatened due to deep anger and an explosive temper, someone asked Glen to meet with me. He opened his home to me, sat with me and listened to me, empathised and shared openly and honestly. And as I gained courage, I shared deep secrets, the ugliest and most painful parts of my life, and he did not flinch. Free from judgment, safe in his acceptance, I began to heal. I was received back into relationship with the woman I loved, and have been married now almost 20 years.

My knowledge of Tupuhi's model is based on our collegial connection and collaboration over a number of years, and his words drawn from our numerous interactions. I have studied Tupuhi's model and undertaken my own research. However, my own experience with Glen reflects the veracity of his Tutu te Puehu model. Despite my own "sophistication" and attempts to move on from the pain of my past, my memories were, like Joseph, triggered in a powerful way, brought back to remembrance. I have been able to draw on the wisdom of this ancient story as I have sought to explore my own story, finding tools that have enabled me to find forgiveness for the past, strength to work towards reconciliation in the present, and to find healing and hope for the future.

Tupuhi's Tutu te Puehu model reflects the convergence of three distinct strands of his experience and training — his Christian worldview, an Indigenous cultural perspective, and contemporary therapeutic practice — allowing for significant yet sometimes overlooked insights concerning the handling of traumatic stress, drawing on notions from both Indigenous approaches and Western methods in a mutually informing movement back and forth.

Joseph's Story (Genesis 37–41)

Joseph grew up in a family rife with favouritism and sibling rivalry. He was Jacob's favourite child, born in Jacob's old age, the first son to his favourite wife Rachel. Joseph also received a "coat of many colours", a token perhaps of rank, indicating Jacob's intention to make him the tribal head. His brothers' animosity was naturally aroused by their tēina's (younger brother's) favoured status, and this was intensified by Joseph sharing with them dreams alluding to his own future greatness and his family's likely subservience. When Joseph was 17, his brothers sold him into slavery in Egypt. The severity of his trauma in exile was intensified by his youth, the betrayal of his siblings, the separation from his beloved father and homeland, and his eventual wrongful imprisonment for attempted sexual assault. However, after two years of imprisonment, he was summoned to Pharaoh and correctly interpreted his dreams. At the age of 30 he was elevated to a position of authority and power, second only to Pharaoh himself.

Joseph marries and has two sons, but gives them Hebrew (not Egyptian) names. Joseph named his second child Manas'eh ("making forget"), because, "God has made me forget all my hardship and all my father's house" (Gen 41:51). Having "forgotten" his suffering in his parental home and established his own family, Joseph has achieved a degree of physical and psychological security (Sarna, 1989).

Jenkins (2001) noted that one of the prominent symptoms of PTSD is an avoidance of stimuli associated with the traumatic event, such as particular thoughts or activities. Joseph's declared intent to forget his past along with him making no attempt to reconnect with his father subsequent to his emancipation reflect such symptoms. Despite Joseph's apparent success, the text ascribes no strong emotional responses to him during this whole time. Mann (2001) saw such a conspicuous absence of emotion as suggestive of the involvement of unconscious defences: "Joseph was numbed, and able to move on successfully" (p. 337).

However, Schorsch (1999) observed that while the wound heals, the scars remain: "The truth is that we are unable to expunge all traces of our memories. Beneath the surface of our conscious reality, the embers of our hurt smoulder". Although Joseph has devoted much effort to avoiding reminders of his trauma, as Herman (1992) pointed out, "...traumatic events ultimately refuse to be put away. At some point the memory of the trauma is bound to return, demanding attention" (p. 174). More than 20 years after his rejection and enslavement, the unexpected arrival of his brothers in Egypt will see the past demanding Joseph's attention.

Tutu Te Puehu

When Joseph saw his brothers, he recognized them. (Gen. 42:7-9)

Due to a famine, Jacob sent his sons to Egypt to purchase grain. The brothers met Joseph but did not recognise him; he was 20 years older, dressed as an Egyptian, and speaking via an interpreter. However, he recognised them, and their appearance triggered an emotional response.

Tupuhi described this first stage as *tutu te puehu*, a phrase used to indicate "a great disturbance, all hell broke loose... a great conflict has broken out or will erupt" ("Tutu te puehu," n. d). It is used in the Māori Bible to describe moments of violent upheaval and uproar (e.g. a public riot in Acts 19:29 or a great storm in Mat. 8:24). Tupuhi described the phrase with the image of raking the embers or stirring ashes to revive a fire that appears to have died out. It is a vivid image, describing the eruption of suppressed emotions and grief as the ashes of the past are "disturbed" by a triggering incident that "sets one off" and activates traumatic memories as powerful emotions rise once again. As will become clearer in the next stage, the sight of his brothers triggered a "colossal disturbance" within Joseph.

Rere Toto

When Joseph saw his brothers he recognized them, but he disguised himself to them and spoke to them harshly ... Joseph remembered the dreams which he had about them, and said to them, "You are spies." (Gen. 42:7-9)

Joseph spoke "harshly" to his brothers, somewhat unreasonably accusing them of being

spies. His abrasive challenge appears to be more impulsive than premeditated. Roiling emotions rose to the surface, on the verge of erupting, particularly anger and a desire for some kind of revenge (Polliack, 2010; Wilcox, 2008).

Yoder (2005) noted that when former foes meet, powerful emotions can be retriggered and cause deep-rooted memories and emotions to come flooding back (p. 58). Tupuhi spoke of this second stage as *rere toto*. This not only describes blood spilled in physical confrontation but also the flow (*rere*) of blood (*toto*) that makes one “red-faced” when faced with peril or threat. When endangered, the blood flows, rousing the threatened to respond, to confront the source of danger or evade it; a description of the physiological reaction to threat in which the autonomic nervous system mobilises for attacking or fleeing an enemy. Tupuhi saw Joseph’s response as a fight response.

Tupuhi used two analogies to describe this stage. First, it is like a spring in which the water becomes putrid due to a blockage. One must remove the obstruction in order for the spring to flow again. The *rere toto* stage describes “the ugliness that comes out” in Joseph’s response (G. Tupuhi, personal communication, 7 February 2013). The blockage of unresolved core issues is extricated, but the initial discharge is putrid, foul, *nga wai pirau* — but it must be removed so the *puna* (spring) can flow more freely and purely in time. A core issue is highlighted and “something is dislodged” (G. Tupuhi, personal communication, 7 February 2013).

The second metaphor Tupuhi used is the lancing of a boil. Tupuhi spoke of a *whaturama* boil, a physical ailment seen to have a spiritual causation. If one lances it too soon, it simply spreads infection; however, the foul pus must come out; “The *puna* has got to flow; that’s what makes it clean” (G. Tupuhi, personal communication, February 7, 2013). Psychotherapist Vivien Young drew on her nursing experience to consider the idea of healing by “secondary intention” (personal communication, November 5, 2015), where an infected wound is left open to enable continuing drainage, while closing the wound would simply cause a build-up of pus. It was time for Joseph’s wound to be “opened” and faced.

Roimata Pukuriri

He turned away from them and wept; then he returned and spoke to them. (Gen. 42:24a)

Joseph allowed nine of his brothers to return home, keeping one brother imprisoned to ensure the others return with his younger brother Benjamin. The brothers saw their predicament as punishment for their cruelty to Joseph long ago. The *matāmua* (eldest brother) Reuben recounted how he had sought to defend his younger brother (42:22; cf. 37:21–22). His brothers’ remorse and the words of his *tuākana* (elder brother) further expose Joseph’s long suppressed emotional pain, and we encounter the first instance of his weeping.

Tupuhi described this stage as *roimata pukuriri*. *Pukuriri* (fury, hostility) comes from two words, *puku* (stomach) and *riri* (battle), reflecting a holistic connection between the emotion and the bodily experience. Young (personal communication, November 5, 2015) connected this holistic understanding with Rothschild’s (2000) assertion that trauma is a psychophysical

experience and that the body “remembers traumatic experiences” (p. 3). Pere asserted the necessity for such emotions to be experienced and expressed fully in order for waiora to be obtained (Love, 2004, p. 75). This is particularly so for deep emotions such as grief and anger.

These are the first tears, tears of anger and suppressed emotions. Miceli and Castelfranchi (2003) stated that tears of anger exist as, “a form of protest for being unjustly wronged” (p. 253). As Mann (2001) put it, Joseph is moving towards catharsis of his repressed anguish, but “a little sobbing does not constitute true catharsis,” and his actions “remain dominated by anger” (p. 338). To use Tupuhi’s earlier analogy, the boil of Joseph’s trauma had been lanced, the initial putrescence was being expelled, and the puna was starting to flow.

Tears were common in traditional Māori life, expressing both joy and sorrow (Servant, 1973). However, Edwards and colleagues have suggested that tears are “forbidden in modern (Māori) male culture” (Edwards, McCreanor, Ormsby, Tuwhangai, & Tipene-Leach, 2009, p. 143). Hokowhitu (2004) argued that Māori masculinity has been affected by European male identity due to the “violent turmoil of colonization” (p. 276). It is argued that colonisation has “inhibited the finer emotions of pre-contact Māori men” and “restricted the gender roles of nurturers, caregivers and grievors to women only” (Rua, 2015, p. 151). However, such emotional expression is seen as positive and healthy from an Indigenous perspective. Tupuhi saw Joseph’s tears indicating stages on a journey from traumatic injury to wholeness, reflecting the importance of the whatumanawa/ emotional dimension of Pere’s Te Wheke model for one to attain waiora, total well-being (Love, 2004).

Tuku Roimata

With that, Joseph hurried out, because he was overcome with affection for his brother, and he was about to weep. So he went into a private room and wept there. Then he washed his face and came out... controlling himself... (Gen. 43:30-31)

Sometime later the brothers returned, and Joseph finally looked upon his tēina (youngest brother) Benjamin, his full brother by Rachel, who has played no part in the dreadful conspiracy. Joseph’s weeping is more intense, as his “emotions boiled over” (Speiser, 1964). Tupuhi referred to these tears as *tuku roimata*, “flowing tears”, and speaks of “pupu ake te puna roimata”, of “the spring of tears” bubbling up from deep below (G. Tupuhi, personal communication, February 7, 2013). There was still pain, but Joseph appeared to be softening and transforming. The puna was flowing, and his tears were an important part of his healing.

Durie drew on marae encounters in developing a Māori counselling framework, including the conceptual zone of “domains of safety”, encompassing Indigenous worldviews that risks are high until proven otherwise: “Effort to move too closely or to be over friendly before the terms of a relationship have been negotiated are not encouraged” (2012, p. 14). To safeguard himself from premature disclosure, Joseph removed himself to weep privately. By controlling himself in this way, he ensured that he did not reveal himself until it was the right time. Tupuhi saw great wisdom in Joseph’s actions, as there was a real risk in premature disclosure: “There’s a serious risk [that] you just compound the rift in the family... It’s

already been 22 years of regret. And so it's keeping his brothers safe" (G. Tupuhi, personal communication, February 7, 2013).

Joseph ordered a silver goblet of his to be hidden in Benjamin's sack, where it is later "found". Benjamin was accused of theft and the brothers were brought before Joseph and given the opportunity to act righteously. Judah stepped forward and pleaded for Benjamin's life, offering himself as a substitute. Unable to control himself any longer, Joseph now prepared to reveal himself.

Roimata Kai Ngakau

Then Joseph could no longer control himself before all those who stood by him, and he cried out, "Send everyone away from me." So no one stayed with him when Joseph made himself known to his brothers. And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard it. (Gen. 45:1-3)

In her landmark work *Trauma and Recovery* (1992) Judith Herman declared that recovery occurs in three stages: the establishment of safety; remembrance and mourning, including telling one's trauma story; and reconnecting with people, meaningful activities, and other features of ordinary life. Polliack (2010) noted that these elements occur in a condensed manner in this scene.

Establishing a safe place

Safety is foundational to trauma healing and is often said to be a precondition for healing and recovery (Yoder, 2005). Schirsch (2004) identified three different dimensions of the concept of safe space: a physical space, an emotional space, and a relational space. The guiding principle of recovery is to restore a sense of power and control to the survivor, enabling them to inhabit a safe place. Joseph created such an environment in this scene when he ordered all attendants to leave. As Sarna (1989) stated, "No outsider may share this intensely intimate, climactic moment of self-revelation and reconciliation" (p. 308). Joseph also kept from his staff the knowledge that his brothers sold him into slavery. The public chamber became a private one, both safe and appropriate for the discussion of intimate whānau matters. This reflects two of Durie's (2012) conceptual zones: first, "domains of safety", as the possibility of risk has been eliminated and the situation is now noa, safe (p. 14); and second, "te marae ātea: the domain of space", where the physical and psychological space necessary "to rehearse identity and to confirm the relationship between self and other" is provided (p. 12).

Mourning and remembering

In Herman's (1992) second stage of recovery, the survivor tells the story of the trauma, with an associated sense of grief. Herman believed that in recovery from trauma, the relating of facts without the accompanying emotions "is a sterile exercise, without therapeutic effect" (p. 177), and it is only through mourning all that has been lost that the grieving person "can discover her indestructible inner life" (p. 188). Tupuhi referred to Joseph's tears here as

roimata kai ngakau, “tears emanating from a tormented heart” (G. Tupuhi, personal communication, March 6, 2015). Polliack (2010) found expression of this stage in Joseph’s uncontrollable outburst of weeping, an expression of his long deferred mourning for the trauma of his past.

Next the survivor *tells* the transformed memory of the traumatic event. Agger and Jensen (1990) acknowledged testimony as a ritual of healing as a universal phenomenon. Acknowledging and telling the story counteracts the silence, shame, and “unspeakable” horror of the trauma (Yoder, 2005, p. 53). In the telling it can be transformed into “a new story”, one that is “no longer about powerlessness ... no longer about shame and humiliation — it becomes a story about human dignity and virtue” (Mollica, 1988, p. 312). Polliack (2010) noted that consistent and repetitive weeping is widely documented in studies of traumatic recovery “as an essential accompanying emotion of the recitation of the facts” (p. 167).

One key principle of trauma healing and recovery is to find spiritual meaning (Schirsch, 2004). Herman (1992) wrote that reconstructing the story includes a systematic review of the event’s meaning:

The traumatic event challenges an ordinary person to become a theologian, a philosopher, and a jurist. The survivor is called upon to articulate the values and beliefs that she once held and that the trauma destroyed... In order to develop a full understanding of the trauma story, the survivor must examine the moral questions of guilt and responsibility and reconstruct a system of belief that makes sense of her undeserved suffering. (p. 178)

We see Joseph take up this challenge when he invited his brothers to “come close” and introduced himself as, “your brother Joseph” (Gen 45:4). The most degrading parts of Joseph’s past — his stripping and being cast into the pit, his pleas for mercy ignored — are not mentioned.

As Polliack (2010) noted, Joseph was engaged in giving meaning to his trauma: “He is reframing his personal trauma ... within a life-affirming collective narrative that rearticulates a system of values and beliefs common to him and to his brothers” (p. 169). Benner stated that markers of fully actualised humanity include a personal philosophy that makes life meaningful and the capacity for reflection upon experience (Benner, 2011, p. 35). Joseph’s actions revealed what Benner termed a “spirituality of becoming” (p. 14), as he strove to transcend his past and journeyed toward deep, authentic personhood.

Joseph was no victim in his retelling. His new story recreates a system of belief that helps him make sense of his unmerited suffering. Joseph raised his selling, only to lay it aside. Once he named the deed, he added no accusations, pursued no retribution. On the contrary, he desired to reassure and absolve his brothers: “And now do not be distressed, or angry with yourselves, because you sold me here” (Gen. 45:5).

Rather than emphasising the brother’s *selling* of him (Gen. 45:4-5), Joseph saw himself as having been *sent* by God (mentioned three times: Gen. 45:5, 7, 8) in order “to preserve life”. This new theological perspective provides a transformed account of his traumatic experience, binding Joseph to a new version of his story that promised hope and

restoration for himself and his whānau. This idea of “telling” also reflects the whakapuaki (revealing) stage of Drury’s (2007) Powhiri Poutama model, where traditional cultures tell and retell stories of their experiences, enabling alternative narratives and exceptions to dominant themes to surface. Drury (2007) spoke of the Māori notion of “loosening and binding”, a “loosening from whatever was destructive and a binding to what is life-giving”, and of how a collaborative therapist is sensitive to how problematic stories can be “thickened” or “bound” into “preferred narratives” (pp.14-15). As the past is confronted, given voice, and reinterpreted, new possibilities in the present become conceivable, allowing hope to rise.

Part of Tupuhi’s work at Montgomery House was with men with records of repetitive violence. The residential programme sought to provide a safe setting that allowed clients a place to share their story in group therapy. Tupuhi said it often took a while for the men to get to the point of being able to reveal their stories, but one story would be followed by others, until you had a therapeutic milieu happening: “You’re no longer breaking down their defences and justifications for their violence. You’re now on a journey with them about the causes, the actual core beliefs that they have about their violence and the trauma that they harbour.” Tupuhi saw this moment of disclosure as incredibly important: “That’s when they feel most vulnerable and most fragile, because they have shared the greatest taonga they’ve got, this secret. You’ve got to be very careful then” (G. Tupuhi, personal communication, 7 February 7, 2013). This remembering and telling leads us to Herman’s (1992) next stage of reconnection.

Reconnection

When the “action of telling a story” has come to its end, the traumatic encounter rightly belongs to the past, and the survivor must seek to re-establish a sense of personal control. Herman (1992) said that at this point, the survivor, “faces the tasks of rebuilding her life in the present and pursuing her aspirations for the future” (p. 195).

Herman (1992) noted that resolving injustice requires action: “The survivor must decide what is to be done” (p. 178). Trauma healing depends on building relationships and reconnecting people “to their own sense of self, to the spiritual dimension, to other people, and to their environment” (Schirsch, 2004, p. 47). Through relationships and reconnection, the survivor is empowered to reclaim her place in the world. Reconnection is vital in reconciliation where violence has occurred and where the ultimate goal is “the restoration of healthy relationships and the building of trust, hope and mutuality” (Gutlove & Thompson, 2003, p. 16).

Joseph created a safe place, invited his brothers to come close, and revealed himself. He acknowledged the painful past, yet bore no ill will; rather, he reframed his story in light of God’s providence and grace. The next stage of Joseph’s speech (Gen. 45:8-11) was one of vigorous action. Joseph gave instructions for his family to come and settle in Egypt where he can protect and provide for them. This was a “survivor mission” (Herman, 1992, p. 207) that enabled Joseph to transform the meaning of his personal tragedy and to also make it the basis for social action. Joseph’s decision is a form of “letting go” of the past, as he directed his attention away from historical hurt to hope for the future.

According to Adler, a fundamental motivation for all human beings is the need to belong

(Ferguson-Dreikurs, 2010). To this end, rebuilding personal and community connection is an important part of working through traumatic experiences (Millar, 2013). Individual psychology takes the view that the potential for community feeling (*Gemeinschaftsgefühl*) is within each individual and forms the basis for mental wellbeing, which is dependent on “being able to find ways to contribute usefully to the wider social community” (Millar, 2013, p. 274). Such an understanding of the human desire for belonging fits well with an Indigenous perspective: “I belong, therefore I am” (Spiller, Erakovic, Henare, & Pio, 2010).

Joseph’s revelation began with asking if his father is still alive, and finished with the exhortation, “Hurry and bring my father down here!” (Gen. 45:13b), reflecting the process of his coming full circle. Joseph’s call to action was related to the resolution of his trauma. The seemingly impossible journey to reconnect with his father became a matter of swift action. Joseph was ready to reconnect with his kin, signalling the resolution of his trauma and a psychological manifestation of his recovery (Polliack, 2010, p. 171).

Tupuhi saw group therapy as an integral step that provides an opportunity for a “dummy run” for clients to step out and share their story in a safe and supportive environment prior to leaving the programme and reconnecting and retelling their story with whānau.

Roimata Hupe

Then he fell upon his brother Benjamin’s neck and wept, while Benjamin wept upon his neck. And he kissed all his brothers and wept upon them; and after that his brothers talked with him. (Gen. 45:14-15)

Tupuhi described this stage as *roimata hupe*. Hupe is the mucus discharge from the nose, and in moments of deep emotion it mingles with tears. While these tears are often related with grieving, Tupuhi associated them with the cathartic release experienced by Joseph as the long-estranged brothers are reunited.

This display of emotion reflects the middle stages of Drury’s (2007) Powhiri Poutama approach to therapy. The third stage, *whakatangi*, refers to an emotional shift or expression. Drury wrote of, “being totally open to one another and present as equals” allowing both parties to, “become other than who [they] were” (p. 15). The next stage is *whakarata*, denoting the act of physical contact in the powhiri. Drury drew on a range of meanings for *whakarata*, remarking that as progress is made, wariness is tamed (*whakarata*) and confidence (*whakarata*) to plan the future together flows more easily.

Herman (1992) stated, “As the trauma recedes into the past, it no longer represents a barrier to intimacy” (p. 206). This reunion scene ends as it opened — with tears. Joseph moved among them not as master but as brother; kissing, touching, hugging, his tears offering the opportunity for all present to “become other than they were.” While time will show this to be merely a partial reconciliation, Joseph’s tears gave his brothers permission to approach and converse, ending 22 years of separation. Wariness and dread are tamed for now. There are years ahead in which life must be lived together, but the past has been faced and reconciliation has begun.

Roimata Maringi

Joseph made ready his chariot and went up to meet his father Israel in Goshen. He presented himself to him, fell on his neck, and wept on his neck a good while. (Gen. 46:29)

Mann (2001) suggested that after his initial slavery, Joseph utilised unconscious emotional defences to deal with his traumatic experience. However, the arrival of his brothers was a trigger to not only the painful process of healing and a new awareness of the meaning of the events in his life, but also to the emergence of his love for his father. After revealing himself, Joseph's next words are about Jacob: "Does my father still live?" And the final words of his speech call for his brothers to hurry and "bring my father down here" (Gen. 45:13).

Tupuhi spoke here of *roimata maringi* where *maringi* refers to a spilling or pouring. Lowenthal (1973) explained that Joseph wept "for a long time, unable to tear himself away" (p. 119). As these "continuous" tears flowed freely, Joseph's love for his father was rekindled and father and son were reunited. Joseph's journey to wholeness and the resolution of earlier trauma continues.

Kawe mate

Jacob... drew his feet up into the bed, breathed his last and was gathered to his people. Joseph threw himself upon his father and wept over him and kissed him. (Gen. 49:33-50:1)

We jump forward 17 years; Jacob knew his end was near and so he blessed his sons. In this *ōhāki* he left instructions to bury him with his father in Canaan, naming in full his *whakapapa* from Abraham, signifying the link between land and ancestors. When Jacob died, Joseph grieved and prepared his father's body for the journey to the ancestral tomb of Macpelah.

The significance of the land is strong in both Hebrew and Māori culture. In Hebrew culture, both the promise of a posterity and a land are included in the Abrahamic covenant (Gen. 13:14-15; 17:5). Māori likewise have a close relationship with ancestral land, with right to land handed down from one's *tupuna* through genealogical succession (Cloher, 2004). Land is seen as a foundation for corporate and personal identity.

Tupuhi saw great significance in this journey and perceived a parallel with the practice of some *whānau* who carry their deceased to places of importance as part of the journey to the final resting place. He calls this stage *kawe mate*. Tupuhi's understanding of *kawe mate* followed that of Binney (2010) who described it as, "the carrying of the body from *marae* to *marae* to the meeting houses where the dead belonged" (p. 67). Such a journey can have a powerful impact on a person in terms of identity and connection. Generational well-being and acknowledging the importance of ancestry is inherent to Māori well-being (Wirihana & Smith, 2014). Durie (2003) believed that connection with ancestral land and culture has therapeutic benefit. Durie's *Paiheretia* approach to counselling recognises cultural identity

as an important element of mental health and, using cultural pathways, suggests interventions that simultaneously facilitate access (to services, facilities, as well as whānau, marae or ancestral land), guide encounters (especially those that are linked to te ao Māori), and promote understanding (Durie, 2003, p. 56). Rather than inner psychological analysis, answers are “sought in the restitution of positive cultural links and relationships” which “will enhance internal understanding and confidence” (p. 49). A secure cultural identity is closely connected to good overall health, principally mental health.

So we see Joseph reconnecting with whānau, whenua and whakapapa, and engaging in practices of care and support in a context where the language and cultural customs of his people were favoured and prioritised. Tupuhi wondered what might have happened if Joseph had not gone on this journey at all.

Kia Tau te Rangimarie

Joseph's brothers said, “What if Joseph still bears a grudge against us and pays us back in full for all the wrong that we did to him?” ...Joseph wept when they spoke to him. (Gen. 50:15-21)

With their father dead, the brothers were fearful of repercussions for their earlier cruelty. Their fear revealed a fragility in the family bond. They approach Joseph as “servants”, and speak of “your”, not “our”, father, perhaps revealing that Joseph's favoured position still lingered almost 40 years since the brothers' initial betrayal. Heartbroken at his brothers' distress, Joseph's response, yet again, was to weep. His tears revealed a deep love and empathy for his brothers who have failed to receive his earlier assurances.

Tupuhi referred to this stage with the phrase *kia tau te rangimarie* — “Let peace be upon us.” Quince (2007) declared that in a Māori context the ultimate gauge of success in resolving any dispute is the level of social harmony generated within the group. She noted that in Māori dispute resolution and restorative justice, the goal is not retribution against the wrongdoer, but to “put things right” in the community, so that “social balance and security is restored” (p. 279).

One of the markers of fully actualised humanity is the capacity for forgiveness and letting go (Benner, 2011), and Joseph showed such a capacity. He bore no enmity, told his brothers not to fear, reaffirmed his new story of God's salvation, and reassured them of his provision: “Even though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as he is doing today” (Gen, 50:20). In this way, Joseph's recovery was not based on the misconception that evil has been eradicated, but rather “on the knowledge that it has not entirely prevailed and on the hope that restorative love may still be found in the world” (Herman, 1992, p. 211).

The book of Genesis ends with reconciliation, as Joseph, despite having the power to harm, chose forgiveness and reconnection. The desire to see the family restored outweighed any need for retribution. Wilcox (2008) observed that although neither party is perfect, their perseverance has enabled “a hard won reconciliation” (p. 131).

Conclusion

The path of grace and forgiveness can be difficult, and some things cannot be undone, however, Joseph's story provides an example within the sacred narrative of an ancient and Indigenous people of healing process after experiencing trauma. As Mann (2001) put it, the triggering event of his brothers' arrival enabled the painful process of Joseph's healing to begin, his love for his father to surface, and the meaning of the events of his life to become clear. My hope is that this case of a trauma narrative from ancient Hebrew tradition can empower others with the crucial exegetical means to open up their own trauma stories, and so find healing and hope.

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