

## Mauri – Rethinking Human Well-being

Taina Whakaatere and Hariata Rawinia Pohatu

### Te Waitara (Abstract)

Mauri holds a central place in informing Māori, how and why our lives take the form they do. It imbues Māori thinking, knowledge, culture and language with a unique cultural heartbeat and rhythm. Angles to that heartbeat and rhythm are positioned by Māori principles (*take pū*), valued, applied and interpreted in our activities. Mauri, contextualised to human well-being, is explored here, ideas put forward, interrogated and opened for dialogue.

### Hai Tīmata (Introduction)

Mauri is crucial to the well-being of relationships and issues (*kaupapa*). It informs how and why activities should be undertaken and monitors how well these are progressing towards their intended goals. This paper therefore, reflects on mauri from six positions. These positions offer unique angles from which the potential within mauri may be considered for understanding well-being. They are:

1. interpretations of three ‘states of being’ of mauri, with their bodies of knowledge and explanations.
2. Tihe and its potential as a cultural method of recognising and proclaiming states of mauri.
3. Te tuakiritanga, (the ‘inner being’) as sites that track and filter the flow of well-being (*mauri ora*).
4. Te Tūhonohotanga (interconnectedness) with its insights, in constructing and supporting what Māori regard as crucial to well-being.
5. Examples that demonstrate how mauri-ora is applied, sites where messages, patterns and interpretations reveal angles for analysis and use in activities.

As examples are expressed, their merit can be tested for validation, firstly for ourselves, as Māori. The processes of writing, talking, listening and reflecting, invite hearts and minds to connect, apply and intellectualise hold the prospects of moving understandings to greater heights.

Together these mark:

- the significance of mauri in the shaping of human well-being,
- a timeless vision of human well-being as shaped by Māori thought,
- the interconnected and wholistic nature of Māori.

### Mauri

Māori reasoning accepts that there is a common centre from which all mauri emanates and from which everything draws. It encapsulates the cultural significance of ‘source’. Every issue (*kaupapa*) and relationship has its ‘beginning source’ (*pūtaka*), from which everything that follows is ‘supposed’ to be

created from and by. Pūtake of every context holds the original idea, ideals and principles with their attendant obligations, intent and purpose. These indicate what, how and why practice, behaviours and attitudes should be fashioned. For Māori, the Io traditions set the original template for mauri. Io has been created by Māori thinking and bodies of knowledge as the primary nurturing, unifying and emanating source of mauri, *‘All subjects, no matter how specialised, must be connected to a centre. The centre is constituted of our most basic convictions, ideas that transcend the world of facts’*. (Marsden, 1986). The Tane and Tāwhaki traditions (Refer to Smith P. 1913, Nepe 1991, Reed 1963, Reedy 1993, Walker 1975, Marsden & Henare 1992) with their interpretations of journeying to acquire ‘knowledge’ reaffirm and symbolise the theme of a central and original origin of ‘pure intent and purpose’. Convictions and ideas are therefore considered here as energies that are drawn from that ‘pure intent’, contextualised to issues and relationships, then reshaped into our activities.

These original ideas, ideals and principles with their attendant obligations, intent and purpose require willing and committed participation from people over time, in a variety of places and ways. In this fusion, the *‘tūhonohono’* process in action, a kaupapa and relationship-specific energy is engineered, the birth of a special and unique mauri. The obligation, intent and purpose of the template as constructed here, require constant cultural companions (hoa-haere), such as kaitiakitanga, (Pohatu T.W. 2003), hui (Pohatu, T.W. & H.R., 1998) and āta (Pohatu, 2003). These take pū also come with their cultural responsibilities, angles and requirements, again always to enhance, critique and further the integrity of mauri in every context. By continually drawing from such cultural sources Māori then ‘select’ our own choices to transcend and journey through, the world of facts and experiences, of every context. As this template is transferred into relationships and activities it reinforces the opportunity for Māori to better appreciate mauri in action. This also offers ways of decoding Marsden when he says that Io gave, *‘everything unique qualities and also provides unity in diversity’* (1986). It may also be considered a response to our being human; the reality of always being faced with enquiring minds. Questions, interpretations, challenges, dialogue, discussion and debate is normal, continued through time and place, in pursuit of further understandings of states and levels of well-being. Here is the deliberate journey of mauri in action, in the pursuit of mauri ora (well-being).

Therefore, each whakapapa grouping, whether it is at the whānau, hapu or iwi levels is unique. They have their exclusive narratives, experiences and interpretations. Consciously connecting them with take pū and purpose for being, illustrates a cultural praxis in practice. These processes better inform relationships to whakapapa-specific lands, enabling us to more profoundly value, for example, our kaitiakitanga obligations with its special connotations. In this way it is released as a cultural foil to the reasoning constantly brought forward by western science and traditions. These are implicit within the following example.

*‘I whānau ai ōku hapu a Te Aitanga-a-Materoa, a Te Whānau-ā-Rakairoa i te wā ka riro motuhaketia ngā whenua o Materoa, ngā whenua o Rakairoa. I hekeheke mai to mātau Ira-Atuatanga i runga i ngā tātai whakapapa a o mātau tīpuna. Mo a māua nei mokopuna, ko to rātau Materoatanga, to ratau*

*Rakairoatanga ka tīmata mai i to rātau tipuna-kōkā, i ā Makere Heketangi. Ka hoki ki ngā tipuna, ki te Ira Atua, ki tō mātau tino pūtaketanga ki ā Io-te-Waiora*.<sup>1</sup>

This example offers an interpretation to what Mason Durie is saying, when he states that mauri moves from the centre outwards, in search of connections within relationships in their contexts, the pursuit of, ‘*the discovery of similarities*’ (1993:88). Beginning from Materoa and Rakairoa my whakapapa groupings can move ‘out’ through the generations via ‘selected’ genealogical paths through ‘time’, with the intention of linking with people, places, histories and narratives, to develop interpretations. Also, beginning from Materoa and Rakairoa, sited upon our whakapapa-specific lands, we can travel ‘into’ the realms of Io-Te-Wai-Ora, forging understandings of our special responsibilities and accountabilities.

It also signposts ways in which Cleve Barlow’s words can be explored in order to decipher understandings within, ‘*e kore e taea e te tangata te herehere i te mauri*’ (1991). (No one has absolute control of his or her mauri or life essence). Recognition that there are obligations and purposes created from outside of us as individuals enables an appreciation of our interconnections and obligations to ‘others’ at many levels. The Io-Te-Wai-Ora demonstration reminds Māori that people do not have the ‘ultimate’ power and control over ‘all worlds’, that there are a wealth of ‘powers’ and ‘controls’ that are ultimately outside of human abilities to command. The following underlines the thinking within Māori world-views, carrying the metaphors of a central source, consistent progressive movement, connectedness and potential transformation, the essence of mauri.

The names of Io signal the centring and unifying rationale of mauri to Māori well-being. They exhibit the outward flow of energy and pulse from a central source, exemplified in the names, Io-Taketake, (Io-The Source of Truth), Io-Te-Wānanga, (Io- The Source of All Knowledge), Io-Te Pukenga (Io- The Source of Thought, Reflection and Planning) and Io-Te-Waiora (Io-The Giver and Source of Life). With the progeny of Rangī and Papa, the same pattern occurs. Tane<sup>2</sup> names illustrate the principle and practice of kaitiakitanga, with its interconnected elements of tiaki, (the undertaking of the responsibility of ‘taking care of’ as defined by Te Ao Māori), te pupuri, (the conscious responsible holdership of knowledge for use as

<sup>1</sup> My whakapapa groupings of Te Aitanga-a-Materoa and Te Whānau-a-Rakairoa, came into being, the moment our Materoa and Rakairoa lands came into existence. Our spiritual connections to ourselves, our

lands, our kaitiaki, comes through the whakapapa frameworks of values and beliefs fashioned by our ancestors. For our mokopuna, their entry-points into their Materoatanga and Rakairoatanga is through their grandmother, Makere Heketangi; from her, to our ancestors, to the beginnings of our cultural time, to Io-te-Wai-Ora.

<sup>2</sup> There is no letter ‘s’ in the Māori language. It is therefore, deliberately left off Māori words in the English texts, even though the apostrophe is still employed.

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and when appropriate), te arataki, (valued guidance in all sets of relationships and kaupapa), te tautoko, (valued support) and te tohutohu (undertaking obligations of ensuring integrity and respectfulness in relationships and kaupapa). Tane Māhuta, (Tane - Kaitiaki of Forests and all commitments contained within), Tane-Whakapiripiri, (Tane - Kaitiaki of Connectedness with its responsibilities), Tane-Te-Waiora, (Tane - Kaitiaki of Wellbeing with its responsibilities), Tane-Nui-a-Rangi, (Tane - Kaitiaki of the progeny of Rangi with its obligations) highlight this.

The elements of kaitiakitanga when applied to Tane-Te-Waiora for example, disclose clear cultural intent. It points to a prototype of how Māori construct, humanise, clarify and articulate understandings of the world. In the ongoing attempt to consciously look for centrality, interconnections and uniqueness, Māori thought determines that we are an integral part of both the natural and spiritual worlds. Mauri, because it stimulates all things, creates ‘*order out of disorder*’ and shows ‘*a sureness of touch that stems from inner clarity*’ (Marsden, 1992:88). When placed with kaupapa, environments and relationships, obligations and accountabilities can be identified. As our pools of knowledge deepen, the notion implicit in ‘*te wai ora*’ becomes more obvious in whatever we do. At the same time, the increase in our humanness encourages the journey towards states of mauri ora. Advancing mauri ora templates stipulate the conscious application of respectfulness and integrity. Through conscious application, relationships then acquire their own special and spiritual qualities, their own unique wai and mauri ora. In this way, the view that everything has a unique, yet unifying mauri is fashioned. However, it requires the constant expenditure of energy, sculptured and explained by kaupapa, time, place and the sets of relationships involved. This energy fashions its unique mauri which, when analysed, can articulate how it inculcates understandings of the nature and complexity within relationships. That at least is the potential intent of these frameworks.

Phrases from te reo therefore, have been selected to investigate emancipatory possibilities in mauri, exemplified in the ‘states of being’ of mauri moe, mauri oho, and mauri ora. ‘Knowing’ these possibilities signal the crucial place of te reo Māori (Pohatu, T.W. & H.R. 2003 and T.W. Pohatu, 2003) in undertaking its cultural commitment to inform how we may respectfully respond to and participate in any issue. As layers are created and laid one upon the other, they also tender further interpretations of mauri. These are waiting to be engaged with, revealed, valued and made functional in our activities.

### **Mauri Moe**

Mauri moe here is considered a proactive state, the untapped potential within Māori bodies of knowledge to inform kaupapa and relationships. At one level, mauri moe cautions as to the consequences of inactivity, with its expressions of isolation, withdrawal, non-attendance, flux and non-participation. Each expression needs be contextualised, tracked and analysed to unravel its impacts in every circumstance and relationship. Such ‘lows’ mirror inhibitors to progress. These are predicated by responses framed within the notion of mamae and its negative elements of neglect, hurt, pain, anguish and sorrow. Kaupapa at this level will

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have a range of such elements, determined by context, illustrating this form of mauri moe. The suggestion of separation indicated here, is shaped here by the element of mātao. Beyond the ‘warmth’ of Māori insight, understanding and knowing with its many angles of support, sits at the core of this interpretation. Reflecting from these positions offer possible angles of analysis. At another level, mauri moe is interpreted as a ‘safe’ space, where reflection can occur. This allows potential within any kaupapa and its relationships to be contemplated, for energies to be re-gathered and recomposed. Opportunities for such energies ‘to be’ have not yet begun, awareness of roles, and responsibilities lie latent.

Mauri moe here indicates that change and challenges have yet to begin and be faced. However, ultimate destinations are culturally clear as signalled by the Io and Tane prototypes. These are further encapsulated in Māori world-views and everyone’s kaitiakitanga obligations in life. Mauri moe therefore from this angle, is the stage before the beginning of the conscious pursuit of respectful relationships. Te whakakoha rangatiratanga encapsulates this, fashioned here as being able to recognise, acknowledge and value the positions and mauri ‘states of being’ of others. The ability to apply other take pū and valued taonga in appropriate ways, in the range of relationships and issues we engage in, allows respectfulness and so mauri to grow. For those at the mauri moe stage of the journey, the notion of respectfulness may be fragile. The following phrases signal a method of identifying and expressing the states of mauri moe, these being bodies of knowledge with cultural explanations of behaviour, how and why. These highlight options within the language that should be consistently explored, identifying possibilities to guide behaviour and practice.

<b>Te Taunga o te Mauri Moe - State of Mauri Moe</b>
<p><b>Actions &amp; Expressions of Inactivity</b></p> <p><i>Kai te pouri</i> – being anxious &amp; withdrawn. <i>Kai te noho puku</i> - being withdrawn and not taking part.  <i>Kai te tangi</i> – expression of hurt. <i>Kai te aue</i> – expression of anguish and pain.  <i>Kai te mamae</i> – experiencing hurt/pain. <i>Kai te noho noaiho</i> - not participating in activities.  <i>Kai te ngoikore</i> – having no energy to take part in activities.</p> <p><b>Actions &amp; Expressions of Proactive Potential</b></p> <p><i>Kai te pūihi</i> – act/s of shyness. <i>Tēra pea</i> – perhaps.  <i>Kai te noho-puku</i> – being inwardly reflect. <i>Kai te whakatōngā</i> – being restrained; keeping to oneself.</p>

((figure 1))

‘Names: A Legacy of Ancestral Voices’ have examples that represent both mauri moe ‘states of being’, articulated here (Pohatu, 1998). The on-going challenge is to continually develop ways of integrating them into understanding our daily practice.

### **Mauri Oho**

Mauri oho is also considered a proactive state. It is the point of being awoken from a particular state of mauri moe. What, when, how and why is personal and contextual to time, place, issue and relationship. Something has happened to spark interest, a willingness to participate, make a commitment. It is an

engagement with the untapped potential in Māori bodies of knowledge and their decodings. The mauri ora blueprint of being willing to move outwards and engage with others is also affirmed as integral to the normal pattern of engagement for the state of mauri oho. This synchronises with the views articulated by Marsden, Durie, Barlow and legacies of generations past. Significantly, it indicates a point of personal courage, for there can never be courage without fear, the manawanui notion. As people strive to face and manage their fear so do they locate inner strength and understand more about their personal courage and therefore the potential to advance. Courage to move from positions of isolation, non-attendance and non-participation, to positions of participation, inclusion and involvement, are indicators of movement from inactivity, the activation of mauri oho. It can be seen as the first willing steps to take part in activities and towards discovering the legacies held within Māori culture, to inform practice, again the appreciation of mauri oho. The elements of transition and committing to change are crucial. The notion of mahana (warmth) is hoa haere (crucial companion) in such undertakings. Mahana stipulates essential components to that 'warmth'. The willingness of our hearts (ngakau) to engage with the hearts of others is intimated. The image of peoples' hearts establishing channels of contact and communication with kaupapa, environments and others is central to comprehending this construction of mauri oho. Mahana includes the many forms of shelter for 'well-being', each context having constructed shelter/s, with how and why they are fashioned. As we become more secure and respectful in our relationships, then is our willingness to continue the engagement in activities with others. Linkages between, hinengaro, manawa, puku, whatumanawa and wairua (figure 5) in relationships, function to this blueprint.

It does caution us however, to the fragility of courage. Just as it engages, so can it easily disengage, mahana and mātao being constant hoa-haere; they too being in a dialectic relationship. Each reason ultimately however is personal, significant and can be individually justified. Every context requires its own form of courage that has to be discovered by participants. Mahana after that is unimpeded, ensuring the evolution of abilities and with maturity, informing transformative growth. As we re/discover mauri oho, we renew the human purpose in everything we do. The in-built place for 'formality' and its boundaries within relationships, help ensure that being 'taken for granted' does not happen. Like figure 1, the range of words in figure 2 signal the same method of representing and expressing the state of mauri oho. These again indicate options within the language, to further explore other possibilities of informing behaviour and practice.

<b>Te Taunga o te Mauri Oho - State of Mauri Oho</b>
<p><b>Actions &amp; Expressions</b></p> <p><i>Kua oho</i> – has awoken; <i>kua maranga</i> - has begun to participate; <i>kua tīmata</i> - has begun to interact; <i>kua kōrero</i> – has begun to speak with/to; <i>kua whakawhiti whakaaro</i>; has begun to share inner views; <i>kai te hiahia/he pirangi ki te</i> – is keen to; <i>kai te kakama</i> – is eager to; <i>kai te pākiki</i>; is curious; <i>kai te kaingakau</i> – is keenly interested; <i>kai te tūwhera</i> – is open to engage with.</p>

(figure 2)

## Mauri Ora

Mauri oho signals the intention to strive towards mauri ora, which is interpreted here as being fully aware of the transformative possibilities in our individual and group responsibilities and activities. Awareness comes from a high level of energy, an obvious purpose for being, clarity of the past with its legacies and a willingness to actively engage in the forging of a future, with the range of relationships we are part of. The state of mauri ora like mauri moe however, is never static. It is consistently evolving and so there is never a final and complete state of being. The symbolism within the circular notion defines the dialectal relationship of a valued past with a valued present and future; the unconditional mua/muri imprint of Te Ao Māori. The level of awareness marks the state of mauri ora. It also guides how, when and why we engage and interact with kaupapa and their range of relationships. The following phrases again emulate the patterns, this time expressing the state of mauri ora.

<b>Te Taunga o te Mauri Ora - State of Being of Mauri Ora</b>
<i>E manawareka ana</i> - is successful; <i>e rekareka ana</i> - is pleased; <i>e manawanui ana</i> - is highly motivated; <i>e kakama ana</i> - is alert and actively engaged; <i>e pūmau ana</i> - is committed; <i>e katakata ana</i> - is content; <i>e ngahau ana</i> - enjoys participation; <i>e tau ana</i> – is adept; <i>e huihui ana</i> - is participating in; <i>e awhiawhi ana</i> - is supportive of; <i>e kōkiri ana</i> – is to the forefront.

(figure 3)

Contextualising mauri ora to sites of transformative potential today can be seen in the following example.

The East Coast rugby team is now officially recognised as ‘Ngati Porou East Coast’. By adding those two words ‘Ngati Porou’, it has tapped into a source of mauri ora that is connected to a unique source of energy that is beyond the game of rugby. Ngati Porou travels from wherever we are in Aotearoa to share in a proactive way, a unique collective energy. The whakapapa songs, relationships and behaviour of Ngati Porou are now an integral part of ‘our’ games. They bring a distinct flavour to rugby matches that Ngati Porou now take part in.

The opportunity for groupings to be regularly re-energised, for membership to be reaffirmed helps guarantee ‘the mauri of communal effort’. (Te Rangihiiroa in Sorrenson, 1988). This rejuvenates te ngākau whakapapa (genealogical hearts and their interconnections) signalling criteria that Te Ao Māori considers crucial for Māori humanness and well-being. Here is the affirmation of belonging to a unique cultural collective. Doing so in an activity elevated and valued by society in general, ‘NPC Rugby’, presents a positive template for re-evaluating relationships; Ngati Porou, with the wider New Zealand community, in this instance.

We all have examples that can be placed into mauri ora frameworks. Space is consequently claimed to locate the potential in cultural templates for use in any context.

## Tihe

Tihe has been constructed in this paper as an essential method of recognising and proclaiming the ‘states of being’ of mauri. It affirms the interconnected nature of mauri and its pattern of moving out from the centre. As these energies constantly weave into and out of one another, at each point of interconnection is tihe. Each point marks potential angles for reflection, consideration, analysis and developing understanding. Tihe are also positions that indicate how much and what that energy is. These positions are again fashioned by kaupapa, contextualised to a particular time and place, with specific sets of people.

In this way, mauri assumes the ‘common centre’, tihe helping outline ‘order’, define the ‘state of being’ and the level of ‘inner clarity’ of any kaupapa and relationship. Tihe is therefore applied firstly as an applied position of recognition. When observing people, kaupapa or environments, there are moments of recognition, where levels of perception are revealed. The point of recognition is when tihe is utilised. It is embedded in the application of matihe (symbolic proclamation of life). At that point is the manifestation of energy, ‘*ka puha mai*’. It requires the receiver to pause and reflect on the potential within what the giver is doing or saying. These are moments, where specific moods and actions have happened. They can be recorded and reflected upon in order to understand, the significance of the moment. Tihe ‘says’, ‘consider this’. At this point, tihe recognises the need for interpretation, testing the ability of the receiver to engage with the kaupapa. There may be levels of uncertainty, yet also allows the inclusion of selected take pū to provide positions to critically consider, what is being shared, how and why. These indicate the potential to move to a range of mauri sites, depending on such things as context, circumstances, will and relationships.

Secondly, tihe is applied from the position of proclamation. After moments of recognition have been identified, analysed and the ‘energy’ reassessed, tihe is reapplied. At this point, tihe now proclaims the state of mauri, be it moe, oho or ora; ‘*ka puha mai anō*’. Levels of certainty may now be reflected and acted upon. An upshot of this process is the time and place to invite the thinking of previous generations, other bodies of knowledge, both Māori and non-Māori, to actively participate.

Mauri and its states of being are intended to offer clearly defined positions upon which any context can be placed. Tihe is then applied as a marker to inform. The figures shared, with their range of words, phrases and actions offer examples of how mauri reflects mood, behaviour and action. These figures can be added to, as every context holds the potential of new possibilities and interpretations, allowing deeper evaluations and interpretations of well-being.

### **Tō Te Tuakiritanga** (*The Inner Being*)

Questions challenge the very reason for being. Therefore, ‘why can’t take pū that guided the lives of tūpuna (grandparent generations/ancestors) and earlier be actively involved to direct the lives of mokopuna?’ is posed. Mauri as it responds to this challenge, need sites where it can be respectfully received, considered

and decoded. Consequently, Māori have always highly prized what is the gift of the inner being and its sites of of kaitiakitanga. Having the ability to operate in such a conscious manner ensures the activating of the potential within Māoritanga (Māori cultural capital), effectively today. Here is an expression of the wholistic nature of Māori in a way often unstated.

Such readings of human wellbeing as interpreted by Māori thinking are becoming increasingly fragile in today’s society. This is simply because they do not have daily opportunities to be consciously activated. Here is further manifestation of the dialectic nature of Māori/non-Māori relationships today. The table below sets out the sites and methods of defining and expressing te tuakiritanga here. Again they confirm te reo as a crucial kai-pupuri of Māori knowledge and thinking.

<b>Ngā Nohanga</b> <i>Sites</i>	<b>Ētahi Whakamāramatanga – Some Explanations</b>
<b>Te hinengaro</b>	The mind as the site with its levels and depths for acquiring knowledge, then applying critical reflection, analysis in the development of responses and positions on any issue.
<b>Te ngākau</b>	The heart as the site with its levels and depths to hold, understand and shape the use of the legacies of earlier generations to inform, guide and monitor our acquired thinking and actions.
<b>Te puku</b>	The stomach as the seat with its levels and depths that acknowledges the place and value of emotions in fashioning responses and actions.
<b>Te manawa</b>	The ‘strength’ of ‘the pulse’. Strength that monitors integrity of every kaupapa and set of relationships. If it supports, it generates further energy to ensure continued participation. Conversely, if it does not, it will withdraw with the consequent decrease of energy and thus the ability to engage.
<b>Te wairua</b>	The depths of the soul, which incorporates the thinking and applications of earlier generations; that recognised the ‘domains’ and ‘understandings’ beyond the realms of people.
<b>Te whatumanawa</b>	The inner eye as the site that enables the connecting of the visions of earlier generations to those of now and the future, undertaking its cultural sentinel/kaitiaki role.

(figure 5)

**Te Tūhonohotanga** (*Interconnectedness*)

The sites of te tuakiritanga according to Te Ao Māori must function to compliment each other. Using the thinking within tūhonohotanga parameters, demonstrate how these interact, inform, support and correct one another. They therefore have a kaitiaki responsibility to and for themselves. Each site with its selected kaupapa, groupings of people and time bring their own angles of knowing and interpretation. Through this process, the choosing of the appropriate kaitiakitanga element/s is made to inform and monitor our applications. Te tuakiritanga at another level then draws on other inherent hoa-haere, including, te whakaaro (thought), te rongō, (intuitively knowing), te mahara (reflection), te whiriwhiri (discussion and interaction), te kōrerorero (engaging in valued talk) and te wetewete (analysis). As these hoa-haere travel and are placed upon the sites of te tuakiritanga, each site can then bring forward their rationalisations. As

these sites of the inner being engage and interact proactively together, the likelihood of greater clarity is then viable, highlighting the multi-sensory nature of Te Ao Māori and mauri.

There are channels between these sites, which contain cultural signposts that indicate and can monitor the length and direction of the journey to mauri ora. These markers examine degrees of participation, commitment, motivation, and awareness. Through such processes, intensity of respect and integrity may also be pinpointed. When we can intentionally recognise the special functions of tuakiritanga sites and how each informs, and shapes the practice of the others, then mauri ora have opportunities to be safely engaged with and valued. Explanations via te reo allow better comprehensions of the legacies from ancestral voices with their accumulated experiences, narratives and logic.

Tuakiritanga afford ongoing opportunities for Māori thinking to humanise our world. Consequently it is important to create opportunities for practice, channels that connect sites to one another. For example, whakapapa connections have their own unique channels of establishing and maintaining contact. Therefore, the thinking in the notion of puna when contextualised to tipuna (grandparent) and mokopuna (grandchild) reveal relationship channels that is uniquely theirs. These channels allow 'felt' space for participants to internalise the mauri-flow between themselves and kaupapa. Kaupapa have their unique channels and methods of contact, yet the same take pū and cultural reasoning underpin the patterns used. The contention is that the deeper the conscious participation of te tuakiritanga, the greater the realisation of mauri ora.

### **Te Kapinga (Conclusion)**

The question, 'who among us is an expert on the human experience?' is a difficult one to produce a complete and final answer to. Zukav says, that we as people offer

*'the gift of sharing perceptions that hopefully can help those on their journey. There is no such thing as an expert on the human experience. The human experience is an experience in movement and thought and form, and, in some cases, an experiment in movement in thought and form. The most that we can do is comment on the movement, thought and the form, but those comments are of great value if they can help people to learn to move gracefully, to think clearly, to form like artists - the matter of their lives.'* (1994:14).

As cultural definitions are re/fashioned here, we are engaging in the process of sharing gifts of perception and yet, seeing 'whether we can found on them from the inside [of Māori culture], generalisations of value' (Ngata in Sorrenson, 1986:201). In undertaking kaitiakitanga obligations to past and future generations, Māori in each new time then have the chance to revalidate the meaningfulness of our beliefs, values and perceptions. Being willing to seek and use culturally interrogative processes, open options of peeling away layers, in this context, of mauri. In this way, examination of Māori preferences is catered for. Recognising this is even more crucial now, in a time when Māori-informed applications can be so readily marginalised and so left untapped. It challenges Māori to always consider incorporating take pū as cultural positions of reflection and interpretation. This paper argues that as take pū are consciously used to filter the

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potential within our traditions, the greater the chance of engaging the depths within Te Ao Māori for current purposes. The more choices informed from cultural sources, provide Māori with options to transform thinking and practice in our special cultural way. These also provide conscious techniques of ‘selecting’ knowledge from non-Māori sources. Such processes and patterns are reminders that these are undertakings that have to be embarked upon and interpreted by every generation in order to ‘make sense of’ well-being and human experience in each new time. Each generation will have its own ‘reality’ and its generational legacies to draw from. In turn, each generation can then more readily take up the obligation to represent in its time, what was (the past), what is (the present) and what is to be (the future). The patterns of cultural and spiritual interpretation are considered transferable to any kaupapa that Māori participate in. Deeper readings of Māoritanga are then given ongoing opportunities to inform kaupapa so becoming *hoahaere* (essential reminders), as Māori struggle to ‘make sense’ of the applicability of our cultural capital in each new time. Māori as a collective body could then unite effectively at this level. The thinking and intent of exploring mauri in this manner, affords the opportunity for such readings to be traced.

Rethinking well-being introduces ‘new’ angles when considering the purpose of our lives. Being able to communicate ways of monitoring the movement of mauri, filtered through Māori thought, is integral to the process of re-launching Māoritanga into every engagement that we are part of. Space is claimed here to articulate understandings of a number of Māori cultural markers, contextualised to human well-being. These pathways have been deliberately crafted to encourage dialogue, for other Māori voices to add their insights and interpretations. In this way, Māori then re-affirm preferred options of articulating human well-being. It also allows the sharing of our own examples and in this way, comprehension at a personal level, of the essence of cultural obligation and accountability.

The cultural templates within *te tuakiritanga* have the opportunity to be reintroduced from ‘the margins’ to fashion decodings of our humanising and socialising patterns. The constant framing of issues and relationships with questions encourage the identification of pathways that we can proactively create to investigate. This process empowers Māori to fashion issues in ways that is meaningful and subsequently engineer pathways for engaging in our decolonising obligations and their processes.

This consequence of mauri ora is in fact implicit in the traditional *karakia*, ‘*whiwhia ou ngakau, ou mahara, kia puta ki te whaiao ki te ao marama*’ –your heart and mind (passions and intellect) may receive strength and direction to fulfil your purpose in life.

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