

Mauri – Rethinking Human Wellbeing

Taina Whakaatere Pohatu

Te Waitara (Abstract):

E ai ki Te Ao Māori, ko tā te mauri kaupapa, he tikanga hei arataki, tohutohu hoki i te hunga tangata me pēhea tana noho ki tōna nei ao. I whakatōkia e Te Ao Māori i te whakaaro, te mōhiotanga, ngā āhuatanga, te reo Māori, i tētahi hiringa motuhake, hāngai ki te kaupapa, e whaia ake e te tangata. Kei tēna kaupapa, kei tēna kaupapa, tōna ake mauri. Ko te wāhanga ki ngā takepū, he arataki tika, pai hoki, i ngā whakaaro, ngā mahi a te tangata i roto i ngā kaupapa. Nō reira kei tēnei tuhinga kōrero ko ētahi whakaaro e hāngai ana ki tēnei kaupapa hei whakaarotanga mā te hunga pānui.

Mauri holds a central place in informing Māori, how and why our lives take the forms 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 applied principles (takepū), valued, interpreted and applied in our activities. Mauri, contextualised to human wellbeing, is explored here, ideas put forward, interrogated and opened up for dialogue.

Keywords: cultural heartbeat; knowledge; Māori thinking; mauri; takepū; tuakiritanga; tūhonohono

Hai Timata (Introduction)

Mauri is crucial to the wellbeing of relationships and issues (kaupapa). It informs how and why activities should be undertaken and monitors how well such activities are progressing towards their intended goals. This paper reflects on mauri as an applied principle, takepū (Pohatu, 2008, 2010) and considered from six positions. The positions offer unique angles from which the potential within mauri may be considered to understanding wellbeing. They include:

1. Interpretations of three ‘states of being’ of mauri, with their bodies of knowledge and explanations;
2. Tihē 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 wellbeing (mauri-ora);
4. Te tūhonohotanga (interconnectedness) with its insights, in constructing and supporting what Māori regard as crucial to wellbeing; and
5. Examples that demonstrate how mauri-ora are applied, sites where messages, patterns and interpretations reveal angles for analysis and use in activities.

As examples are shared, their merit can be tested for usefulness, first for ourselves, as Māori. The processes of writing, talking, listening and reflecting, invite hearts and minds to connect, apply and internalise, holding the prospects of moving understandings to greater heights. Together these mark:

1. The significance of mauri in the shaping of human wellbeing.
2. A timeless vision of human wellbeing as fashioned by Māori thought and rationale.

3. The interconnected and wholistic¹ 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. Pūtaka of every context holds the original idea, ideals and principles with their attendant intent, purpose and obligations. 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 with that centre where our most basic convictions are found".The centre is where a person must create for himself an orderly system of ideas about himself and his universe in order to give direction and purpose to his life. and he will exhibit a sureness of touch that comes from inner clarity. (Marsden in Royal, 2003, p. 27)

The Tāne and Tāwhaki traditions (refer to Marsden in Royal, 2003; Nepe 1991; Reed, 1963; Reedy, 1993; P. Smith, 1915; Walker, 1975,) 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 kaupapa and relationships, then reshaped into activities.

These original ideas, ideals and principles require willing and committed participation from people over time, in the full variety of places and activities. 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, (T. W. Pohatu, 2003), hui (Pohatu & Pohatu, Pukeiti & Naera, 1999) and āta (Pohatu, 2004). These takepū come with their cultural responsibilities, angles and requirements, always to enhance critique and further the integrity of mauri in every context. By continually drawing from such cultural sources, Māori then are able to select our own choices to transcend and journey through, the world of facts and experiences, in any context. As this template is transferred into relationships and activities it reinforces the opportunity for Māori to better appreciate and value mauri in action. This offers angles to decoding Marsden when he says that Io gave, everything unique qualities and also provided unity in diversity (Royal, 2003, p. 95). It also is a cultural response to forming our being human, the significance of moving beyond ourselves to affirm our uniqueness; the reality of always engaging with enquiring minds. Questions, interpretations, challenges, dialogue, discussion and debate is normal, continued through time and place, in pursuit of deeper understandings of states and levels of wellbeing. Here is the deliberate journey of mauri in action, in the pursuit of mauri ora.

Therefore, each whakapapa grouping, whether it is at the whānau, hapū or iwi levels is unique. They have their exclusive narratives, experiences and interpretations. Consciously connecting them with takepū and purpose for being, illustrates a cultural praxis in action.

¹ Wholistic as spelt here is used as it best represents how Te Ao Māori chooses to define and interpret its 'Cultural Order'. Every part of the whole, including the spiritual element, is crucial to the effective functioning of relationships, no matter what the issue or context. This requirement is all to do with the conscious pursuit of quality and integrity, mauri-ora.

These processes better inform relationships to whakapapa-specific lands, enabling us to more profoundly recognise, for example, our contextualised kaitiakitanga obligations with their special connotations. These are implicit within the following example.

I whānau ai ōku hapū 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 tō mātau Ira-Atuatanga i runga i ngā tātai whakapapa ā o mātau tīpuna. Mō ā māua nei mokopuna, ko tō rātau Materoatanga, tō rātau Rakairoatanga ka tīmata mai i tō rātau tipuna-kōkā, i ā Makere Heketangi. Ka hoki ki ngā tīpuna, ki te Ira Atua, ki tō mātau tino pūtaketanga ki ā Io-te-Waiora’.

(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 responsible trusteeship obligations comes through the whakapapa frameworks of values and beliefs fashioned and lived in their times by our ancestors. For our mokopuna, their entry-points into their Materoatanga and Rakairoatanga is through their great grandmother, Makere Heketangi; from her, to our ancestors, to the beginnings of our cultural time, to Io-the-Source of Wellbeing).

This example offers an interpretation of what Mason Durie signals when he talks about mauri moving from the centre outwards, in search of connections within relationships in their contexts, the pursuit of, the discovery of similarities (1998). 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 the legacies of people, places, events, histories and narratives. Developing an awareness of how these have fashioned us to be what and who we are today, has the potential to enable us to construct approaches and angles as we engage with our selected kaupapa. 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 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, p. 82). (No one has absolute control of his or her mauri or life essence.) Recognition that there are obligations and purposes created outside of us as individuals enables an appreciation of our interconnections and obligations to others at a myriad of 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 worldviews, carrying the metaphors of a central source, consistent progressive movement, connectedness and potential transformation, the essence of mauri-ora.

The names of Io signal the centring and unifying rationale of mauri to Māori wellbeing. 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). (Reed, 1963, p. 57)² With the progeny of Rangi and Papa, the

² Two of the Io name interpretations were sourced from Reed, i. e. Io-Te Wānanga and Io-Te-Pukenga. Equally important has been the sourcing and actioning of a pattern drawn from Reeds writing. Therefore, Hariata Pohatu and I, engaging in the processes of huia te take (dialogue the issue) and wānangahia te take (deliberately and rigorously discussing and dialoguing the issue), came up with our interpretations of Io-Taketake and Io-Te-Waiora. We were encouraged in this endeavour by the liberating words of Linda Tuhiwai Smith: if Māori “cannot control the definition we cannot control meanings and the theories which lie behind these meanings” (Smith, 1995).

same pattern occurs. Tane³ 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 and its wisdoms for use as and when appropriate), te arataki, (valued guidance in all sets of relationships and kaupapa), te tautoko, (valued support) and te tohutohu (undertaking obligations in the pursuit of ensuring integrity and respectfulness in relationships and kaupapa). Tane Māhuta, (Tane – The Steward of Forests and all commitments contained within), Tane-Whakapiripiri, (Tane – The Steward of Connectedness with its responsibilities), Tane-Te-Waiora, (Tane – The Steward of Wellbeing with its responsibilities), Tane-Nui-a-Rangi, (Tane – The Steward of the progeny of Rangi with its obligations) highlight this pattern (Reed, 1963, p. 67).⁴

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 (Marsden, 2003, p. 94) and shows “a sureness of touch that stems from inner clarity” (ibid, p. 27). When placed with kaupapa, environments and relationships, obligations and accountabilities can be identified. As our pools of knowledge deepen towards the points of wisdom, the notion implicit in ‘*te wai ora*’ becomes more obvious in whatever we do, increasing our humanness and strengthening 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 deep intrinsic worth, 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, purpose, time, place and the sets of relationships involved. This energy fashions its inimitable mauri which, when analysed, can articulate how it inculcates comprehension of the nature and complexity within relationships. That at least is the potential intent of these frameworks. In this way Māori knowledge and rationales are released as a cultural foil to the reasoning constantly brought forward by western science and traditions.

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, 2003, 2004, 2010) in undertaking its cultural commitment to inform how Māori can 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, respectfully 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 with their attendant wisdoms to inform kaupapa and relationships. At one level, mauri moe cautions as to the consequences of inactivity, with its expressions of isolation,

³ 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.

⁴ This followed the pattern set with the Io naming and interpretations. It provided another opportunity to engage in a new yet old cultural procedure and to actually experience journeying through mauri and its states of being in the process.

withdrawal, non-attendance, flux and non-participation. Each expression needs to 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 have a range of such elements, determined by context, illustrating this form of *mauri moe*. The suggestion of separation indicated here, is shaped by the element of *mātao*. Beyond the ‘warmth’ of Māori insight, understanding and knowing with its many angles sits at the core of this interpretation. Reflecting from these angles, offer positions 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 worldviews and everyone’s *kaitiaki* purpose and obligations in life. *Mauri moe* therefore from this angle, is the stage before the beginning of the conscious engagement with and the conscious pursuit of *kaupapa* and respectful relationships. *Te whakakoha rangatiratanga* (respectful relationships) highlights how and why the Māori mind and heart, chooses to recognise, value and treat the positions and *mauri* ‘states of being’ of others and issues. The ability to integrate other *takepū* in appropriate ways, in the range of relationships and *kaupapa* engaged with allows awareness, respectfulness and so *mauri* to be nurtured and grown. For those at the *mauri moe* stage of the journey the notions of awareness and 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 their wisdoms that can reveal cultural explanations of behaviour, how and why. These highlight options within the language that should be consistently invited in, explained and explored, identifying possibilities to guide behaviour and practice. They are also positions and ‘states of being’.

Table 1 – Te Taunga o te Mauri Moe – State of Being of Mauri Moe

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

The article, ‘Names: Distance Travellers’ (Pohatu, 2007), have further examples of these *mauri moe* ‘states of being’ The on-going obligation and challenge is to continually develop

ways of integrating them into how and why we understand, react and respond to kaupapa in our daily interactions.

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, kaupapa, purpose and relationship. Something has happened to spark interest, a willingness to participate, to make a commitment. At one level, it is an engagement with the untapped potential in Māori bodies of knowledge, wisdoms 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 (2003), Durie (2004), Barlow (1991), Mead (2003) and legacies of generations past. Significantly, it indicates a point of personal courage, for there can never be courage without fear, the manawanui (be strong) 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 proactively engage and 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 approaches and 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, connection and communication with kaupapa, environments and others is central to comprehending this construction of mauri oho. Mahana includes the many forms of shelter for 'wellbeing', each context having constructed shelters, with explanations of how and why they are formed. As we become more secure and respectful in our relationships, then is our willingness to continue engagements in activities with others. Linkages between *hinengaro* (mind), *manawa* (heart), *puku* (stomach), *whatumanawa* (the inner eye) and *wairua* (spirit) (Table 4) in relationships function to this blueprint.

It does caution us however, to the fragility of courage and just as it engages, so can it easily disengage. Mahana and *mātao* are constant *hoa-haere*, they having a dialectic relationship. Each reason ultimately 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 potential 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 table 1, the range of words in table 2 signals 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.

Table 2 – Te Taunga o te Mauri Oho – State of Being of Mauri Oho

<p>Actions & Expressions <i>kua oho</i> <i>kua Maranga</i> <i>kua timata</i> <i>kua whakawhiti whakaaro</i> <i>kai te hiahia / he pīrangī ki te</i></p>	<p>Actions & Expressions – has awoken - has begun to participate - has begun to interact – has begun to speak with/to - has begun to share inner views – is keen to</p>
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<i>kai te kakama</i> <i>kai te pākiki</i> <i>kai te kaingakautia</i> <i>kai te tūwhera</i>	– is eager to - is curious – is keenly interested – is open to engage with.
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Mauri Ora

Mauri oho signals the intention to strive towards mauri ora, which is interpreted here as being fully aware of the transformative potential 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 of mauri-ora. The symbolism within the circular notion of mauri through its different states of being, 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 Māori 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.

Table 3 – Te Taunga o te Mauri Ora – State of Being of Mauri Ora

Expressions & actions <i>e manawareka ana</i> <i>e rekareka ana</i> <i>e manawanui ana</i> <i>e kakama ana</i> <i>e pūmau ana</i> <i>e katakata ana</i> <i>e ngahau ana</i> <i>e tau ana</i> <i>e huihui ana</i> <i>e awhiawhi ana</i> <i>e kōkiri ana</i>	Expressions & actions - is successful - is pleased - is highly motivated - is alert and actively engaged - is committed - is content - enjoys participation - is adept - is participating in - is supportive of - is to the forefront
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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 takes part in.

The opportunity for groupings to be regularly re-energised, for membership to be reaffirmed helps guarantee “the mauri of communal effort”. (Ngata in Sorrenson, 1988, p. 213) This rejuvenates te ngākau whakapapa (genealogical/geographical hearts and their interconnections) signalling criteria that Te Ao Māori considers crucial for Māori humanness and wellbeing. Here is the affirmation of belonging to a unique cultural collective. Doing so in an activity elevated and valued by society in general, ‘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. By doing so, space is consequently claimed to locate the potential in cultural templates for use in any context.

Tihē

Tihē 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 connection is tihē. Each point marks potential positions for reflection, consideration, analysis and developing deeper understandings. Tihē are also locations where that energy may be defined, reflected upon and interpreted into activities and action. These are again fashioned by kaupapa, contextualised to a particular purpose, time and place, with specific sets of people.

In this way, mauri assumes the ‘common centre’, tihē helping outline ‘order’, define the ‘state of being’ and explain the level of ‘inner clarity’ of any kaupapa and relationship. Tihē is therefore applied firstly as an applied position of recognition. When observing people, relationships, kaupapa or environments, there are moments of recognition, where levels of perception are revealed. The point of recognition is when tihē is utilised. It is embedded in the application of mathihē (the 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. Tihē says, ‘consider this’. At this point, tihē grants the need for interpretation, testing the ability of the receiver to engage with the kaupapa. There may be levels of uncertainty, yet they allow the inclusion of selected takepū to provide space 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, tihē is applied from the position of proclamation. After moments of recognition have been identified, analysed and the ‘energy’ reassessed, tihē is reapplied. At this point, tihē now proclaims the state of mauri, be it moe, oho or ora; ‘ka puha mai anō’ (the re-manifestation notion). 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. Tihē is then applied as a marker to inform. The figures shared, with their range of words, phrases and actions offer examples of how mauri signposts 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 wellbeing.

Tō Te Tuakiritanga (The Inner Being)

Questions challenge the very reason for being. Therefore, “why can’t takepū that guided the lives of tīpuna (grandparent generations/ancestors) and earlier, be actively involved to inform 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 are the gifts of the inner being and its sites of kaitiakitanga (table 4). 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 a further expression of the wholistic nature of Māori in a way often unstated, even though such readings of human wellbeing, 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.

Therefore, Mead talks to 'tuakiri' as identity, drawing from *Te Matatiki Te Taura Whiri i te Reo Māori* (1997, p. 251), and Williams (1957, p. 445), as providing a gloss of 'person, personality'. He provides explanations of tuakiri as follows:

Tua means to be on the farther side of something, and kiri is skin. Tuakiri probably refers to the elements away from the body that help define the identity and personality of a person. That far side is probably the land, the mountains, rivers, lakes, the ocean front, the islands and the sea, all of which ground a person to a place. (2003, p. 273)

Tuakiritanga in this paper is in tune with this thinking, adding another layer of interpretation. Positioned from 'away from' the body, it looks to the 'inner being' and the sites within the person that connect, reflect, ground and makes sense of what is received from those outer places. In the process, identity, person and personality can be grown. Here is further expression of the dialectic nature of Māori insight and so nature. The table below sets out the sites and methods of defining and expressing te tuakiritanga. Again they confirm te reo as a crucial kai-pupuri of Māori knowledge, thinking and rationale.

Table 4. Ngā Nohanga Tuakiritanga/Sites of the Inner Being

Ngā Nohanga Sites	Ētahi Whakamāramatanga – Some Explanations
Te Hinengaro	The mind with its levels and depths for acquiring knowledge and wisdoms, as the site for holding and applying critical reflection and analysis in the development of positions and fashioning responses to issues.
Te Ngākau	The hearts levels and depths, as the site to hold, understand and shape the use of the legacies of earlier and present generations to inform, guide and monitor our acquired thinking and actions.
Te Puku	The stomach with its levels and depths, as the seat that acknowledges the place and value of emotions in fashioning responses and actions.
Te Manawa	The 'strength' of 'the pulse'. Strength that monitors integrity of every kaupapa and sets 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.
Te Wairua	The soul and its depths, which incorporates the thinking and applications of earlier generations; that recognised and connected to the 'domains' and 'understandings' beyond the realms of people.
Te Whatumanawa	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.

Te Tūhonohotanga (Interconnectedness)

The sites of te tuakiritanga according to this template compliment one another. 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 in tracking and progressing mauri. Each site with its selected kaupapa, with their purpose and obligations, with 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 and practice. Te tuakiritanga at another level then draws on other inherent hoa-haere, including te whakaaro (thought), te rongo, (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 interpretations. 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 comprehension of the legacies from ancestral voices with their accumulated experiences, narratives and logic.

Te 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) highlight relationship-channels that are uniquely theirs. These channels create and maintain '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 takepū and cultural reasoning underpins 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". (1990, p. 14)

As cultural interpretations are re/fashioned we are engaging in the process of sharing gifts of perception. For Māori, it is the continual search as to, "whether we can found on them from the inside [of Māori culture], generalisations of value" (Ngata in Sorrenson, 1986, p. 201). In undertaking kaitiakitanga obligations to past and future generations, Māori in each new time then have the chance and responsibility to revalidate the meaningfulness of our beliefs, values and perceptions. Being willing to seek and use culturally interrogative processes that allow Māori preferred options of examining in this context, mauri and its tapestry are central to this paper. Recognising this is even more crucial now, in a time when Māori-fashioned applications can be so readily marginalised and so the potential left untapped. It challenges Māori to always consider incorporating takepū as cultural positions of reflection and interpretation. This paper argues that as takepū are consciously used to filter the potential within our traditions, the greater the chance of engaging the depths within Te Ao Māori for our purposes. The more choices informed from our cultural sources, provide Māori with options to transform thinking and practice in our particular cultural way (te āhuatanga Māori). These also signal 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 for Māori to 'make sense of'

mauri-ora and its importance to the human experience in each new time. Each generation will have its '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, thereby becoming *hoa-haere* (essential reminders), as Māori struggle to 'make sense' of the applicability of our cultural capital in each new time. Accordingly, Māori as a collective body can then unite effectively at this principled level. The thinking and intent of exploring mauri in this manner, affords the opportunity for such readings to be tracked.

Rethinking wellbeing 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-patterns, is integral to the process of re-launching Māoritanga into every engagement that we are part of. Space is claimed to articulate understandings of Māori cultural markers, contextualised to a specific kaupapa, in this instance, to human wellbeing. 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 wellbeing. It also allows the sharing of our own examples and in this way, comprehension at a personal level, of the essence of cultural purpose, 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 can be proactively created to investigate. Such processes empower Māori to engineer pathways that are meaningful for engaging in our ongoing decolonising obligations. This consequence for mauri ora is in fact implicit in the traditional *karakia*, "*whiwhia ou ngakau, ou mahara, kia puta ki te whaiao ki te ao mārama*" (Mitchell, 1944, p. 234) – your heart and mind (passions and intellect) may receive strength and direction to fulfil your purpose in life.

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He Mihi

Hariata Rawinia Pohatu, taku hoa-pūmau (my constant and critical companion) throughout the journey of this article. Tuteira Pohatu, for the insightful and reminding angles that always arose in our times and kōrero together.

Author Notes

Taina Pohatu (Ngāti Porou, Rongowhakaata, Te Aitanga-a-Mahaki, Ngai Tamanuhiri, Ngati Kahungunu) works at Te Wānanga o Awanuiārangi.

E-mail: taina.pohatu@twoa.ac.nz