

HE AHA TE WAIRUA? HE AHA TE MAURI?



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He aha te *wairua*?

He aha te *mauri*?

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Project: *He aha te wairua? He aha te mauri?*

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Introduction

This literature review is part of the summer internship programme through Ngā Pae o te Māramatanga , 2018. The project aims to identify sources that define and explain *mauri* and *wairua*, and the differentiations between the two. This literature review will inform the basis of two manuscripts, firstly one manuscript relating to study findings investigating the experiences of wairua of a Māori sample, and secondly, how wairua and mauri are differentiated from a Māori perspective, and the implications of these constructs for psychological practice in Aotearoa.

With this literature review, Māori psychology could be thought to be about understanding the philosophy of the culture, the origin of this philosophy, and that therefore inform the cultural practices of the group. In the book *Mauriora* by Dr Professor Mason Durie, he writes of the many scholars that have tried to identify the characteristic of a Māori psychology since post-contact Aotearoa. He writes of Eldon Best who spent time in the Uruwera and with observation was able to describe, to the best of his ability, the number of important spiritual and mental concepts within Te Ao Māori, including wairua, hinengaro, ngakau, aria, hau and mauri.

One of the most popular and most referred to reference to understanding hauora as health and wellbeing from a Māori worldview is Dr Professor Mason Durie's Te Whare Tapa Wha model. Aspects of health, or how health is understood to Māori, was sought by Mason Durie through consultation with kaumatua around Aotearoa. The four main components were taha tinana, taha wairua, taha hinengaro and taha whanau (Durie, 1998). The most important aspect of this model is to understand the connectedness and interrelatedness of each construct for balance and health. According to Durie, the most essential requirement is the taha wairua is that *"it implies that a capacity to have faith and to be able to understand the links between the human environment. Without a spiritual awareness and a mauri, spirit or vitality, sometimes called a life force"* (pg 71).

Rose Pere (1994), describes wairua and mauri within the Te Wheke Model as a guide for whanau health and individual health. Wairua, within the Te Wheke model, is related to sustenance and is required for the spiritual development of the individual. Whereas mauri, within the Te Wheke model is explained that *"if great importance and support is given to the mauri of each individual of the family, in time, the individual, the family will appreciate the mauri in other people, the mauri in meeting houses, the mauri of traditional courtyards, the mauri of trees, the mauri of rivers, the mauri of the sea and the mauri of the mountains...the mauri of the language and the mauri of everything else that has been mentioned is very important to the family unit and the way it can withstand negative influences"* (pg 33).

This literature review is structured around what documented descriptions there are about the meaning, or 'what is' of mauri and wairua. As they are important terms in our health models, education system and cultural practice, this literature review aims to highlight the 'what is', 'where do they originate' and 'where do we see' these concepts.

Much of the literature for this review is focused on contextual and experiential references to mauri and wairua. Very few sources concentrate on the definition of either term. Literature sourced contains explanations as to where these terms 'sit' within Te Ao Māori worldview. These explanations help describe their meaning and 'make sense' of experiences described by other author accounts. This literature review is therefore structured according to the intangible and tangible explanations of wairua and mauri.

This literature review aims to keep to the questions 'he aha', however complimentary questions that were included in this literature review were 'nō hea' (where does this originate?) and 'ki hea' (where is this

found/located?). The origin of these terms is as important as the question, what is. This literature review contains some of the literature pertaining the creation whakapapa and stories that give light to where these concepts come from. Wairua and mauri are also constructs that are not explainable without reference to the interconnected concepts and practices within Te Ao Māori. This literature review therefore contains explanations of constructs including hau and tapu, to both explain the interconnectedness of them, but also distinguish between them.

There was an extensive literature search conducted and sources were narrowed down to including explanations of the words mauri and wairua from a 'what is' viewpoint. The questions 'he aha te mauri' and 'he aha te wairua' had the potential to include the many uses of these concepts in historical literature, waiata, karakia, contemporary use and reference. However, sources included wairua and mauri for the purpose of that waiata, karakia or piece of writing, and not related to the literature review questions. Furthermore, the waiata and karakia that were sourced would have required translation and interpretation. Many of these sources were therefore omitted.

A limitation for this literature review is the limited written sources in both te reo Māori and in English. More recent literature contains reference to historical reference from the same sources. Therefore the 'pool' of written literature is limited. Another limitation is that the author of this literature review had limited Te Reo Māori fluency, therefore sources were limited to English translation, academic writing in English and subtitled recordings. The author sourced oral and written resources in Te Reo Māori, but had help to get deeper interpretations and meanings.

Heoi anō, this literature review aims to bring together a picture of what mauri and wairua are according to the Māori scholars. It will bring in other related concepts because of the intertwined nature of them all, and will give examples of the physical symbols of both wairua and mauri as described in the body of this literature review.

Ngā Kupu

For the purpose of this literature review, the following words used within the text need explanation:

Construct – Noun 'An idea or theory containing various conceptual elements, typically one considered to be subjective and not based on empirical evidence' (<http://en.oxforddictionaries.com>). This is the term used in relation to wairua and mauri as constructs within Te Ao Māori.

Concept – 'an abstract idea' (<http://en.oxforddictionaries.com>). This term is used within the literature in reference to wairua and mauri as concepts. This is the most common categorisation of these terms within the literature sourced.

Te Ao Māori – Used in reference to 'common' Māori cultural philosophy, theory, living and practice.

Literature Review search questions

This review required searches mainly within books both historical and academic. The scope of the literature search included search terms and questions pertaining to historical, academic writing, written accounts both historical and recent, and contemporary references to both wairua and mauri.

Search phrases included:

- Wairua and mauri definitions;
- Wairua and mauri as constructs and/or concepts;
- Historical interpretations and accounts of experiences/explanations of both terms;
- Contemporary 'uses' and references to both terms in both a formal and colloquial manner;
- The differential meaning between the two terms, and links to other terms within Te Ao Māori;
- Explanations of wairua and mauri within the 'grey' literature;
- Are mauri and wairua terms used interchangeably either intentionally/unintentionally,
- What other terms/concepts are being used in the context of the publication to either explain the nature of wairua and/or mauri?

He aha te Wairua? He aha te Mauri?

According to the literature used in this review, the fundamental difference, yet the connection between wairua and mauri being that mauri is the binding force between the body and the wairua (Milroy Mauri holds the wairua to the body and/or anything. In death, the wairua leaves the body as the mauri is no longer applicable and the essence that binds the wairua and body is gone. For a human and animal, these are apparent in death. The connection point of wairua and mauri can lie in humans as mediums and holders of both wairua and mauri. The writings included in this literature review refer to the origin of the word, and where they are referred to, seen and 'practiced' within Te Ao Māori. This includes childbirth, death, environmental surroundings (Te Taiao) and the worlds that make up Te Ao Māori.

The following section includes definitions and descriptions of wairua, mauri, waiora and hau. This section provides an insight into how Māori and non-Māori experts describe both mauri and wairua. The remainder of the literature review focuses on 'nō hea te mauri me te wairua?' and 'ki hea te mauri me te wairua?'. Focussing on where these terms originate and where they are 'seen' in the physical world will give a deeper insight into how and why mauri and wairua are described as they are.

Wairua

Māori Marsden describes wairua as the universe. It is the Universe (Royal, 2003).

Hirini Moko Mead cites Best (1991), the wairua characteristics that are part of the person, immortal and can exist after death. Visions and dreams are communicating wairua that can warn the person of danger. Mead then states the wairua as a 'consequence of immortality' where the universe, world has wairua all around - trees, forests, sky and all have names to describe their 'form'.

Taurua & Taurua (1986) describe wairua as 'spirituality'. The important relationship between life and death, as it is important between people and 'god'. They state that "the Māori acknowledges the wholeness of life in which there is an intangible presence, often referred to as God but seen also as a force over which people have no control". Furthermore, "the acceptance of wairua provides an easy way of understanding the relationship of nature" (p.g. 129)

Hohepa Maclean (2018) relates his interpretations to the definitions of wairua by Te Heikoko Mataira:

"Wairua is so broad, need to have a specific focus for it/theme or direction or you can sit there and talk about all sorts. You can go into frequencies and vibrations, so that's what I mean. You can't define it specifically, it is so broad across times and spaces, experiences and personal interpretations that it doesn't have a 'what is it?'. It is. It falls in the intangible so explanations of what it is, is experiential" (Maclean, 2018).

Makareti (1938) describes wairua, not by definition but description of wairua in 'action' through the death of unborn children and the interpretations of those events, of the wairua within an unborn child and what happens to that wairua.

Mead (1991) also states that wairua can be attacked, however, according to Te Wharehuia Milroy, it is the 'hau' of the person that is actually attacked.

To Rose Pere, wairua "loosely translated means two waters" (Pere, 1994) water in all its forms comes from two sources...it either arrives as rain from Ranginui or it comes as a spring as breastmilk from Papatūānuku (Hibbs, 2006 as cited in Pere, 1994)

Wairua is implanted in the embryo by the parents. It is not until eyes form that the wairua can begin its existence. Wairua lies dormant until then (Mead, 1991).

"Every child is born with a wairua, which is usually translated as soul or spirit..." "We have to accept that a child is born with a wairua and this wairua became a part of their existence as a person from the time the foetus developed eyes. And as we shall see, it continues to exist long after the death of the life they were attached to" (Mead, 1991, pg 55).

Mauri

"The meaning of the word is difficult to grasp because it encapsulates two related but distinct ideas: the life principle or essential quality of a being or entity, and a physical object in which humans can implant mauri" (Benton, R., Frame, A, & Meredith, P. (2013). Benton et al (2013) describe mauri as a "central notion in Māori philosophy" (pg 239) while Pere (1994) notes on the "physical symbol and the spiritual belief of the concept of mauri together validate the concept which this becomes extremely important to those people who contribute to uphold it" (pg 33).

Mead cites Williams (1957) that Mauri can be described as the thymos of man (Greek) and says that descriptions adds to the complexity and does not illuminate understanding. Best (1941) describes mauri as "an activity" moving within us. Rose Pere (1994) again describes mauri including common translations to include the 'life principle', ethos of animate and inanimate, and the use of a talisman describing this as the physical symbol of the hidden principle that protects vitality, fruitfulness and psyche. She also includes that "mauri involves the belief of a people and it's therefore real and meaningful for them" (pg 32).

Charles Royal (1998d) describes that "mauri is one of those Māori concepts that one hears often. It appears in all sorts of places like the opening of marae where mauri is implanted in the soil below poutokomanawa. People in the field of Māori environmental management, what has come to be termed kaitiakitanga, speak of the need to preserve and enhance the mauri of the environment. Healers often refer to the mauri of the human person, an essential energy and animates the physical and inner being" (Royal, 1998d, pg 1). "Mauri is an energy that animates and illuminates all things, and it is by this energy found in all things that the spiritual realm is able to manifest itself in the natural world" (Royal, 1998d, pg 3). This is Royal's interpretation of Marden's explanation of the physicality of mauri that is derived from Te Korekore, the 'era' of the universe creation.

Mead (2003) talks about Tihei Mauri Ora signifying the new independence of the child through the first breath, likened to the first breath of Hineahuone, stating that "the sneeze also is a manifestation of the mauri existing as an essential and inseparable part of that particular person". He states, *"There is a mystical and magical quality to life. The heart beats, the many systems of the human body carry out their specific tasks, the blood flows, and the body is warm and alive. However, once the life principle is extinguished, which is signalled by one last breath, all body systems stop and the body becomes cold. The Māori view is that the mauri has left the body and the person dies. When the body dies the mauri ceases to exist. It vanishes completely"* (pg 53).

Hirini Moko Mead describes attributes of mauri as *“The mauri becomes an attribute of the self. The self and mauri are one. If there is something wrong with the mauri, the person is not well. When the person is physically and socially well, the mauri is in a state of balance, described as mauri tau (the mauri is at peace)”* (pg 53).

Hohepa Kereopa (Moon, 2008) believed that Eldon Best’s descriptions of mauri were inaccurate and provides an example of the difference between wairua (as in one’s own personal spirit) and mauri:

“sometimes people come to me and say their spirit is down...but its their mauri” pg 91 and adds *“without the mauri, there is nothing...its all about mauri. That’s what people have forgotten”* pg 92

In comparison to wairua, mauri is described by Best (1974) as:

“As well as their peculiarly human characteristics, man also shared the concept of mauri with other living things. This is the soul or ‘life principle’ and unlike wairua, doesnt leave the body during life” (Best 1974 as cited in Barlow, 1991). Barlow further expresses that *“the heart of a man has limited temporal function; but the mauri is the power that binds the spiritual and the physical”* (Pg 148).

Hohepa Maclean, in personal communication, states He goes onto state

“For environmental, for example, if the tuna or something within an ecosystem that is being disrupted, is dying or low species number, it could be said that the mauri is affected in some way [something is wrong with the life flow and ability to flourish and sustain life]. Therefore, rahui or restrictions are enforced to ensure that the mauri or essence of flow and life is replenished and balance restored within that ecosystem”

In Hohepa Macleans accounts, he suspects that mauri and wairua can get mixed up with their interpretations and expressions of each concept. Wairua is an experiential phenomenon in many senses whereas mauri is the sign that you feel it, therefore, mauri cannot be felt without wairua.

“You can't feel mauri, it's the wairua that you feel. You know that mauri is there - you see the signs. you see life, you see the robustness in the ecosystem, or you see the well maintained whare or you see a healthy person - but the energy felt between you and that ‘thing’, experience and/or person is the wairua. Life is the sign of mauri”. (personal communication, January 2018)

Waiora and Hau

Waiora is a term that has been included as another differentiation between what mauri, wairua, and hau and other terms are described as. Henare (1988) refers to waiora as a traditional reference to the ‘seed of life’ and is *“the absolute foundation of life, existence and total wellbeing of a person...in its totality, it is the spiritual, intellectual, physical, emotional and psychic development of each person”* (pg 23). In summary, waiora is therefore the everyday living of a person, the indication of life and how a person interacts with their environment. It is also described as the purest form of water and has the potential to give life, counter evil and sustain wellbeing. Waiora is the sign of life, and mauri is the principle of life, the joining point of the realms to ‘create life’. Mauriora, is the life principle that receives and contains the powers of the ancestors and spirits and is the essence of being alive, responsible for the maintenance of life (Henare, 1988). Pere (1994) talks of waiora in relation to wairua. Waiora being the total health and vitality of a person, the actual sign of life. The wairua is the spiritual element and *“according to traditional Māori belief, the wairua became implanted in the embryo from the time it began to assume form so that spiritually was regarded as inherent in the total development of a new life”* (pg 57).

Hau is a concept that includes mauri but is unique in its meaning. The hau is the vital force and power, the fingerprint that is left behind. Hau, the word used for breath, mauri is the vitality, hau is the power that mauri portrays (Vokoyvic, 1981) includes that “although man had a tripartite nature, it was his tinana and wairua that formed the complementary halves that transverses the days of earthly life” (pg 13).

Hau is the literal word for wind. The word hauora is the spirit of life, vigour, to breathe. healthy, well, fresh. Hauoratanga and whakahauora - associated with wellbeing and acts of being healthy, revive, refresh. Mead cites Williams (1957) “Williams glosses the word as ‘vitality of a man, vital essence of land etc.’” (pg 58). Hau is not the same as mauri, but is explained in relation to mauri (Milroy, 2006). Mead includes that “person that leaves part of their hau at places where they have sat or walked. The warmth of the body that remains after a person has left a chair is part of their hau” (pg 58). Mead mentions that the hau of a person seems to be the most vulnerable and what can be used - to protect self, and the other attributes. So observing practices to protect hau, as it can be left behind i.e. not leaving hair at barbers, not cutting nails at night, not cutting hair while hapū. He states that Tohunga were able to take part of hau if left behind by a person as a form of attack.

Nō hea te Mauri me te Wairua?

Where do mauri and wairua originate?

Te Korekore, realm of potential. In English language description, Te Korekore could be described as the place of where the first energies of creation were established. Io-Matua-Kore (the parentless', Io-mau (the precursor), Io-taketake (the foundation of all things). Io was described as 'the void' but according to Māori Marsden, this is a description that does not encompass the function of Io. Io is described as the creator of negative and positive energies that collided in order to create the first 'seeds' of the Universe. From here, the realm of Te Po was created, where further 'stages' of creation took place described as the night realms, where aspects of the Universal world emanate what happens in creation for the physical world. This creation is referred to as 'coming from the darkness into the light. Hence Māori Marsden's and furthermore, Charles Royal's description of the creation whakapapa within Māori philosophy to be not only creation itself, but also the physical creation of life and the human psyche/thought processes. This following section 'nō hea te mauri me te wairua?' talks of Te Kore, Te Pō and Te Ao Mārama, focussed around the origin of wairua and mauri.

Te Kore – The Ultimate Reality; Te Po – The Realm of Growth

Without an extensive explanation of Io, Te Korekore, Te Pō and Te Ao Mārama, the workings of Māori experts Māori Marsden, and more recently Charles Royal, have illuminated the link between creation whakapapa, and human thought and existence. The essential difference between the Westernised view of creation being of energy collision, metaphysics and the like, is that there is a spiritual element to the theory of creation within Te Ao Māori, that is omitted from Westernised view. Marsden states:

"Like the New Physicist, Māori perceived the universe as a 'process'. But they went beyond the New Physicists idea of the Real World as simply 'pure energy' to postulate a world comprised of a series of interconnected realms separated by aeons of time which there eventually emerged the Natural World. This cosmic process is unified and bound together by spirit". (Marsden, 2003 pg 31).

Māori Marsden's breakdown of the creation whakapapa and his definition of wairua connects these two. Wairua is the Universe. This is consistent to Te Heikoko Mataira's (2000) descriptions of wairua as being the energies of creation.

Wairua, essentially, is the energy that created the Universe from the first seeds, from Io. Wairua is created from Io, as the first energy that was able to create and collide to further create forms within the Universe, to then create further physical forms. According to the readings of Māori Marsden from the wananga that was a part of, Io created marae (Hawaiki) to which his 'Assistants' and then gods, divinities resided, then to which Ranginui and Papatūānuku were created as the link between Te Pō and Te Ao Mārama (Royal, 1998; 2003). Once the earth elements and the Rangi (reference to sky and spiritual world) were separated, then light poured in, as Io had created, and the link between the physical realm and the spiritual realm was established through the entities that resided in between i.e. physical life, humans and species, as descendants of the atua in physical form. It is said that Io summoned Tane and his siblings to particular tasks of different aspects of the world (to be gods of a particular thing) and creation continued from them. Te Ao Mārama, is therefore referred to as the physical world, part of a long creation whakapapa descending from Io. Wairua is, from the very beginning is emanated in all things, and mauri, as the essence to which

wairua is illuminated in a living thing. Wairua and mauri are elements that are existent between the two worlds, and humans, are 'mediums' for those two elements.

Te Heikoko Mataira (2006) writes of wairua and her interpretations were recorded as part of the explanation and expanding on the ideas around Te Aho Matua (Kura Kaupapa Māori ethos). She uses the whakatuaki '*He kakano ahau i ruia mai i Rangiaātea*' 'I am a seed, a descendant of Rangiaātea'. She explains that wairua is the kakano (seed) from Rangiaātea (space), where Rangiaātea is another name for Io's Marae. This publication is focussed around child development, but focusses on the nine parts of wairua, that explain the development of a child in utero and within the environment. Consistent with the writings of Maori Marsden, Mataira explains that wairua is energy, ngao, being the word for energy. She includes in her publication that another name for Rangiaātea is *Te Puna o te Wairua* (the spring which wairua originates) and that the source of kōnehunehu (translated as 'misty' and could be likened to 'space dust', or similarly to the 'big bang' during creation) is the Puna Wairua where the 'stuff' of all wairua was 'thrown out'. The terms 'pure', 'translucent', 'vibrations' are referred to as the gathering and binding of energies, *huinga ngao* (binding of energy, atoms) to create and be expressed in the physical word.

The energies are explained as frequencies, with the higher frequencies being closer to Io. Waitau, is likened to 'pure' and explained as the energy of a newborn child and is the closet energy to Io. Mauri, is what determines the frequency of the energy and gives it's shape and form i.e. tree, bird. Therefore mauri is what attaches the wairua to the body and also gives that 'body' its form.

Mataira (2006) discusses the *wairua o te tangata* (the wairua of the human) and breaks wairua into nine parts when talking of child development – *mauri* (the binding force and gives shape); *te iho matua* (the direct link from the iho/umbilical cord to parents and tupuna back to Io); *te ihi me te tapu* (the correlation of actions and reactions, like wehi me te mana); *te whatumanawa* (likened to a 'third eye', can see wairua, this part can leave the body, travel and talk with tūpuna, is related to emotional memory); *hinengaro* (related to the three brain functions – conscious, unconscious and reptilian. Is the 'drive' for body from head and heart thoughts and processes); *ngahau* (the window to the soul, see person's emotions, is the door to te whatumanawa. It is through the ngahau where negative or positive experiences will enter into the whatumanawa and sit in *te puna mahara*/emotional memory); *te pūmanawa* (likened to DNA and source of human traits), and *te puna waihanga* (source of creative skills). Te Tuakiri or the identity development of a child/person is made of the nine parts of wairua, which is sourced from the energy from the creation whakapapa, as explained by Māori Marsden. Te Ao Mārama, as the physical world/manifested world is where wairua and mauri are 'seen' and experienced.

Te Aō Mārama, as described as an illumination and enlightenment of the human psyche (māramatanga), illumination of the physical world (from the world of Gods or the 'big bang' to the world) is the continuation of creation (Royal, 1998; 1998c; 2003). Te Po, encompassed in Te Korekore, was the realm that creation stages too take into physical form, described in the whakapapa and Te Pō is described as the "womb of all things". Within Te Ao Māori philosophy, as a continuation of whakapapa from 'spiritual' to 'physical', the creation of the world from the womb of Te Po, the expressions for the stages of growth and birth of humans and the stages of growth for plant-life are expressions also within the creation whakapapa. As Royal (2003) cites the human need to have symbols as they are an "*indirect reference to some other reality, a representation of it. They are the means by which the mind creates maps/models/formule as a means of representing/grasping/interpreting/reconciling/integrating the different orders of reality*" (pg 30).

As discussed, *Io take-take*, the 'creator', the initial start point from the potential to be something to the first initial stages of creation "came together to form the spiritual framework in which the cosmic process could begin to operate. Thus the seed-bed, the realm of potential or beginning, was established" (Royal,

2003, pg 32). According to the creation whakapapa, this is where 'mauri' is originated (Royal, 1998). From the point of mauri being created within the 'seed', then the elements of creation and 'life' in the spiritual realm, that is emanated within the human realm, comes forth. Just like within the creation whakapapa, mauri is the linking element in the genealogy from the spiritual elements of creation, then into the creation and fusion of elements eventually leading to the Natural world. Wairua is present within the whole process, while mauri is the point of life where those elements move, fuse and create. Mauri birthed energy, conscious and unconscious thought, time, space, shape, form. From there, the first atua and their children, departmentalised into different aspects of the natural world, and continuing their own whakapapa branches into the different species, and from Hineahuone and Tane, to our tupuna, to us in present day. Childrearing and growth processes are linked to the creation whakapapa as the 'same process'. Mauri, is the starting point for further 'procreation', growth and extension of whakapapa, as life, forming thought, physical features, hinengaro, and wairua being passed through the whakapapa. We then see in Māori creation stories, the role of atua in the physical world.

Tāne, through his whakapapa, breathed mauri into Hineahuone, the earthly element of human, the ira tangata and Tane, as the ira atua, the spiritual element. Hineahuone, the first human, encompassed both, as her first child, Hinetitama. From there, we see the stories of Te Ao Māori (myths and legends) come about within Te Ao Mārama. According to literature sourced, this is the first point of where, within Te Ao Mārama, we see mauri as the linking point between wairua and the physical body (ref – ref legends etc).

Therefore. mauri in its origin is created in Te Korekore, it sits within Te Po, with both Te Korekore and Te Po (the realm of creation and the world of atua) and mauri is the 'element' by which the workings of atua can be 'crossed over' to human experience. Te Po, also referred to where the spirits of the dead reside, guarded by Hine-nui te po also goddess of conception and birth. Te Po was womb in which new life was generated out of death, the realm not only of endings but of new beginnings...a place where the dead were reunited with their ancestors and death contains the seeds of life (Metge, 1995). This is consistent with Māori Marsden's explanations of Te Po to be encompassed by Te Korekore (Royal, 2003).

The energy that the spiritual realm passes through to the physical realm, by way of karakia, of being born or by implantation by humans (tohunga) into inanimate objects. Marsden further distinguishes mauriora as a higher order of mauri in humans as opposed to inanimate objects. None the less, Royal concludes:

"mauriora, therefore is a kind of mauri in human beings, and like the mauri of gardens, fishing nets, and the like, it is an essential energy found in the human being by which the 'power beyond' can become manifest in the human being. Mauriora can reveal to us humans a dimension in our lives greater than at first perceived. Recognition of the existence of mauri is recognition that there is a greater dimension to life. The laws of the spiritual order can interpenetrate and overrule the laws of the natural order" (Royal, 1998).

Barlow (1991) describes that all things have a wairua as well as a physical body, earth and animals etc, explaining that "before man was fashioned from the elements of the earth, he existed as a spirit and dwelt in the company of the gods" (pp 152) and from there the spiritual and physical bodies were joined together. Manawa Ora is the term used to describe the warmth and energy given to the body fused and imbued to the body during creation and birth. This manawa ora, a sign of life and vitality is the mauri that has been infused into the body. The mauri is a special force processed by Io and makes it possible for everything to move and live within the conditions of their environment and existence.

Henare (1988) connects wairuatanga to whakapapa by which humans are connected to the atua. He cites Marsden (1975) who states that culture is entrenched in both temporal and transcended world and therefore allows a relationship with the gods. He also includes interpretations from Rose Pere (1982) that spirituality (as used to describe wairuatanga) is a "dimension intended within a person from conception –

the seed of life emanated from the supreme natural from the supreme supernatural influence” (pg 16). Henare goes onto state that “it is with this understanding of culture that people, refer to their taha wairua and they are profoundly influenced by it...appropriate social policy as it affects Māori people should have a wairuatanga as well as a temporal aspect central to its formulation and practice. The integration of wairuatanga forms a central and significant aspect of Māori aspirations for social reform” (pg 16).

A point to which mauri is referred to in the ‘creation’ of Te Ao Mārama, other than Te Po is included after the separation of Ranginui and Papatuanuku, Tanenuiarangi or other known as Tāwhaki and his ascend to the ‘heavens’ to acquire the baskets of knowledge. This story firstly accounts for the interpenetration/cross over from the spiritual world to the physical world. Secondly, this story highlights the ceremonial requirements/ritual in light in order to achieve something, in this case, knowledge or matauranga. Lastly, this story is one of, if not the first account of mauri in a ceremonial act in itself with the reference to *Hukatai* and *Rehutai*, the mauri stones associated to *Te Wharekura* and the acquisition of knowledge. The baskets of knowledge are a vital occurrence to the Te Ao Māori story as the point of where the world of ‘knowledge’ is brought into physical and spiritual consciousness through the acts of Tāwhaki, and the processes acknowledging the importance and role of mauri.

The following segment discusses mauri and wairua within the physical world.

Ki hea te mauri me te wairua i Te Ao Mārama?

Where do we see mauri and wairua within the physical world?

Te Ao Mārama

Royal (1998) argues that Te Ao Mārama is the name to “which all Māori culture was created” (pg 4) and is out of the “cosmological whakapapa or genealogies which are metaphorically of the creation of the world and of the psyche of the human being” (pg 4). Te Ao Mārama referred to as both the creation of the human and other lifeforms physically and spiritually, as part of a wider and long genealogy of creation; creation and growth process of humans (pregnancy and birth) as per the genealogical stages of creation to human growth; the term of the physical world itself, and the psyche of the human being from ignorance to enlightenment, termed, māramatanga from a place of matauranga. The very sources of all of these descriptions of Te Ao Mārama, reside in the creation of wairua and mauri. Hence, the consistency in the literature that nothing that is living/brought into the world is without mauri (Mead, 2003; Barlow, 1991; Moon, 2005).

Royal (2003) explains Māori Marsden’s view of the connection between human interaction with the physical and spiritual world, and the human interpretation of the world and the human self. The origin, definition and explanation of wairua and mauri as both ‘spiritual’ origin and experiences of the human being, plus the ‘symbols’ in which humans look for the tangible signs of both of these constructs gives weight to both Marsden and Royal’s explanations. Royal does acknowledge the debate of this world view, the creation of the world from whakapapa and that also gives rise to the philosophical origins of human thought. This is the connection between human experience of spiritual awareness and cultural practices associated with Māori culture.

The central point of the creation theory and link between the spiritual creation and the physical creation is whakapapa. Therefore, the spiritual attributes are also inherited as are the cultural attributes of whakapapa, Mead (2003) states “they all relate to the importance of life, ira tangata and to the relation of ira atua - gods and the cosmos...these are the attributes that define the spiritual nature of the person and which help make sense of many customs that Māori follow and believe in. If an individual is to understand this part of their birth right, certain processes are necessary. These include proper enculturation into the culture, education in tikanga Māori and te reo Māori, participation in ceremonies and generally feeling comfortable with the fact of being Māori” (pg 61)

Within Te Ao Tūroa, Ranginui is seen as the spiritual essence and Papatūānuku is the earthly essence described by Tāne’s need to go to kurawaka to retain the female uha. He represented the spiritual, the ira atua, and sought the ira tangata from earth. The human, resides within in natural world and natural world within/around him. This interconnected and reciprocal relationship is only altered by death. Therefore, life is the working interaction between the various elements - tinana, wairua and mauri and the relationship between man, natural world and supernatural world are “lubricated by mana, tapu and noa. Without their aid the mechanical components of this relationship would be unable to function” (Voykovic, 1981). Henare (1988) states that Māori ‘religion’ pre-contact would have been a reflection of the way of living describing as “it emanated from the everyday existence of Māori and at the same time, gave that existence meaning” (pg 15). The natural phenomena experiences had both physical and spiritual implications because of a

belief in supernatural forces that ruled over and influenced the way people interacted with each other and related to the environment.

Tapu, Mana, Wairua and Mauri

Royal (2001) talks of the link between the myth (story) and the rituals, thoughts and tikanga traditional Māori culture was based on by including that:

“myth and ritual are so inextricably connected that some schools of thought argue that myths only really exist because a ritual exists by which it is performed and taught. Others argue that with the death of ritual so entire mythic systems die. Many including Te Rangihiroa have argued that without ritual, the gods die as well. The view of myth and ritual finds accord with the Māori concepts of kawa and atuaanga. For in traditional Māori society, everything was conceptualised and assimilated to the identity of a divinity (or other spiritual preference). Further, that any act in this world which involves movement through the domain of atua required its appropriate kawa or ritual. Hence, the tremendous influence of mana and tapu in traditional Māori society” (pg 8)

Hohepa Kereopa (Moon, 2005) explains the connection between the act of ritual and practice of Māori culture in relation to the connection to the atua and the origin of that knowledge and practice. How the knowledge of and the connection to the ‘spiritual world’ gives light to why and how Māori practice and pay attention to these concepts within everyday and ceremonial practice e.g. birth, pōwhiri and death.

“the mauri gives karakia its impact. Because if I just say the words of a karakia without any mauri, then it has no impact. It’s just words, nothing else. The whole community needs to know and needs to feel what the mauri of karakia is. It’s not about knowing karakia, its knowing about the force, the life force of karakia that makes it happen” (pg 93)

Wairua is related to mana, tapu and noa by which “mana is the supernatural power that achieves its appearance in the natural world (Te Ao Tūroa) via people, spirits, places and things. Power, in Māori terms, was however a relative concept” (Voykovic, 1981, pg 19). Although translations do not do it justice, and more so, there are different types of mana, it can be understood as a supernatural power of immense potency and the laws of tapu and noa required a certain safeguard to protect it from potential harm. Tapu implies to the presence of mana but was not itself mana. A thing is not tapu because it is set apart or forbidden but set apart or forbidden because it is tapu. Mana, tapu and noa are linked to the crossover of power, as an expression of supernatural power handed down from tupuna at birth. The connection to universe, is able to operate via mana as wairua. Wairua is passed through mana channelled by the care of tapu and noa. This is the relationship of the concepts, linking the realms together.

Pere (1994) links wairua to tapu by stating that “the institution of tapu, as a form of social control without a police force would have never worked for Māori without their strong beliefs. Rituals, ceremonies, including karakia communicated the needs and aspirations, gratitude and fears. They enhanced the beliefs of a people” (pg 60).

Tapu in the context of restriction is related to spiritual prohibition and guidelines that protect individuals from the potency of mana and from the acts of sanctions and imposed should these prohibitions be ignored or violated. A violation of tapu, would invoke on the mana of someone or something, impacting the wairua and mauri of that thing, due to the connection of that thing to the spiritual realm. Man, is a vehicle in which supernatural power of mana could manifest itself. The degradation of mana in relation to wairua of that

person. Whilst, in Te Ao Tūroa, man had direct involvement with supernatural power via mana and the birth process of ancestors. Man, as a bearer of mana is therefore taken great care, for example as a child is born, great care is taken for the mother as the bearer and medium for mana to be passed through from Te Po to Te Ao Mārama, through the wairua connection to the tinana, by implantation of mauri. This is an example of the link between Te Ao Mārama and Te Rangi and Te Po, through the process of birth. Mana connected man with supernatural power and ability to harmonise (i.e. hapūtanga) and threat to disharmony was addressed through tapu. Therefore, death brought about rules in relation to tapu, mana, wairua and mauri.

Atua and Wairua

Margaret Orbell (1995) talks of Māori 'myth and legend' and explains the common terms within her publications. She describes atua, as unseen supernatural powers that can vary in shape. She notes that some interpretations of atua are that they can act as rolemodels to humans, as in the stories Māori have about them. Orbell (1995) notes that the word atua can be or has been translated as God or spirit, however this could be misleading as to the English meaning to both spirit and God are different to atua. Orbell does include that Māori offered gifts and/or there was ceremony surrounding the atua (as in a worship fashion) and Māori made contact with their atua when needed through the form of ritual and karakia.

To explain the attraction/detraction of atua, Royal explains the process of removing mauri from kai, and changing the state of tapu to noa. He argues that if mauri taken away can detract the gods, therefore mauri intact can attract the gods. This conclusion is consistent with the accounts by (include) that mauri is the binding element of the spiritual to the physical (animate and/or inanimate). Royal's explanation of mauri in a non-human sense through the symbols that are sought to indicate a mauriora, or life essence present within that environment, for example, a forest. If a mauri was not detected within a forest, river or lake, for example, then a mauriora was implanted by way of karakia by a tohunga. This way, a mana atua would be attracted. The mauri then is used to attract the relevant atua pertaining to the need of that environment. The symbols or tohu of that mana atua, are said to be indicative of what was needed i.e. the presence of birdlife. Therefore, the mauriora implanted was successful and the mauri is well within that environment based on the example from Tamati Ranapiri, that Royal (1998) sourced from Eldon Best manuscripts.

Orbell (1995) includes the distinction between atua, the 'gods' of Māori creation stories and atua as those who have passed on. She describes "every family had a relationship with the wairua of recent ancestors and children who had died, who visited them as atua" (pg 31). Descriptions of such visits include atua hovering over human in a dream. Maybe this event is a dead child or relative visiting in a dream to warn them. Author (year) also includes in the descriptions of wairua that the spirit could wander for brief periods in a lifetime when dreaming or asleep. The spirit or the wairua of that person has come as 'apa' and the human is the kaupapa - or the medium of that 'apa'. Humans that are 'apa hau' for spirits of the dead, represent them by some living relative as the medium and acts as a guardian of the living relative (Orbell, 1995). Unlike the mauri, which never leaves the human life it is part of, the wairua can detach but never strays too far. It is believed that during dreams the wairua leaves the body then returns before the person is awakens. It only strays, but otherwise bound to that person for that lifetime.

Birth and Death

Mead (2003) and Voykovic (1981) cite Joan Metge where she describes Te Po as a womb in which new life was generated out of death and was the world of death where the dead are reunited with ancestors and also contains the seeds for new life. This world was guarded by Hine Nui i te Po the guardian of death, but included here as also the goddess of conception and birth. This description of atua and wairua indicates that wairua, can be translated to spirit, but is not atua. The spirit or energy of that atua is what is referred to as the wairua in the descriptions by Orbell.

Hemi Herewini's (1997) descriptions of Te Ao Māori is that everything is a cycle of life, a cycle of birth and death. In Te Ao Māori, the world is three-tiered into 'ultimate reality', human and the world of the dead. The cyclic rhythm of the world, which is called Te Ao hurihuri is the adding of whakapapa to the world and it is not stagnant. Herewini describes the three-tiered world and that mauri, transverses between ultimate reality and human. Wairua sits within the world of 'ultimate reality'. This is consistent with Māori Marsden's (2003) description according to the creation whakapapa and also the descriptions of childbirth and pregnancy of the transfer and implantation of mauri and wairua into the unborn child.

Voykovic (1981) states "To understand death in Māori terms, one needs to examine it in relation to the Māori world view" (pg 9). He discusses the philosophy and ceremony behind tangihanga. The chapter within the thesis is dedicated to exploring the worldview behind tangihanga and the processes involved. During the death and dying process, Hohepa Kereopa (Moon, 2003) speaks of the transfer of wairua. This process is connected to the healing of the dying person's wairua, and seeing that wairua transfer to their tamariki and/or mokopuna. This process aids healing and peace, therefore, the wairua of the dying person is more at peace when that wairua transfers:

"part of the things about dying is the part of wairua gets transferred to someone else. You see that when a father dies, for example, his sons will get more strong and more confident because part of the strength of the father transfers to the sons when he dies" (pg 141)

According to the interpretations of Voykovic (1981), death is the inter-connectedness of man, nature and the intangible and that that death is therefore "a dissolution of three complimentary ingredients that formed life into the condition of their origin" (pg 13) and "death provided a bridge that kept the cosmic system operating and changing. Without death, the cosmic realms would be disconnected. The bridging effect of death ensured that the interchange between these realms remained vibrant and active" (pg 21)

Interconnected, like opposites, but one in the same, birth is the joining of wairua and tinana through the implantation of mauri, while death is the severing of wairua and tinana, through the cessation of mauri within that person (Milroy, year). This life and death connection was stressed within Māori world view.

In relation to childbirth, Royal includes another interpretation of the baskets of knowledge (previous section) as to that of the process of childbirth and child growth within the womb and every child is born "replete with mauri, and incidentally, mana and tapu, the growth of mauri in the unborn child is symbolised by the tradition of the baskets of knowledge" (Royal, 1998c, pp 2). As Royal explains, Marsden describes that as the baskets of knowledge were hung on the *pou paetara o te whare*, so are the 'kete' within each child, and as the mauri stones were placed on either side of the whare, as are the mauri within the child, therefore the child birth process is likened to the start of the learning process of a human (or by the *Whare Wānanga*, the student) by which each human is already bestowed with the life and resources to learn, hence the pathway to knowledge and wisdom by life (experience) itself. Hence the link between mauri, as in the life source, and mauri as the starting point of the process into Te Ao Mārama, out of Te Pō, which is

again, the process of learning. This very story of Tāwhaki relates to mauri and the traditions around mauri, explained my Marsden through the initiation into the *wānanga*.

Birth and Karakia

In reference to summoning atua, Eldon Bests 'The whare kohanga and its lores' (1929) makes reference to the practice of tohi rites, or the baptism rituals after the birth of a child, where the tohunga makes a dedication to (according to Best's accounts) Io Matua kore and brings forth the *mauriora* of the child through the karakia and ceremony. Consistent with Royal's inclusion of the 'baskets of knowledge' interpretation to be likened to childbirth, and the mauri of the child/human to be present within them at birth, Best cites a karakia recited during a tohi:

"Nau mai, e tama! Whakaputa i a koe ki rung ate turanga matua

Mārama te ata i Ururangi, Mārama te ata i Taketake nui o Rangī

Ka whakawhēnua nga hīringa i konei, e tama!

Nau mai, e mau to ringa ki te kete tuauri, ki te kete tuatea, ki te kete aronui

I pikitia e Tane-nui-a-Rangī te ara Tauwhaiti ki te pumotomoto o Tikitiki-o-Rangī

I karanga e Tane ki a Huru-te-arangi

(Herein, the infant is called upon to enter into the tapu sphere of influence of the Supreme Being, the realm of light and life, and therein acquire all high-class knowledge, as represented by the three kete, or receptacles of occult lore. He is called upon to grasp those receptacles, to gain which Tane ascended by the whirlwind path to the uppermost of the twelveth heavens, when he called upon the parent of the winds, who sent the Wind Children to assist him. Then were heard the sounds of gentle winds and fierce, the rush of whirlwinds, by means the twelve heavens were scaled)" (Best, 1929, pp 3)

To describe the summoning of 'mauriora' for the child, the ohorangi rite would then be recited to bring forth thunder, and if heard in the north or east, this was a sign of mauriora and the "welfare of the child was assured" (pg 24). Other recitals included "*mauri hikitia, mauri hapainga, mauri ora ki Te Whai Ao, ki Te Ao Mārama*" (pg 24). References to mauriora and symbols of mauriora, as a sign of vitality of the mauri within the child, is consistent with the need to signs of mauriora and the presence of atua in the environment. This supports the understanding of mauri as the indication of life, needing atua or linked to the spiritual realm, in order for mauri to be well and prosperous (Best)

Karakia was used in childbirth, as an example in a difficult birth. IF the child was pre-term, it was thought to be caused by a transgression of tapu by the mother in some instances. A tohunga would perform a karakia to send the wairua of that child away, as the wairua was thought to be harmful. The reason being that because it had never known love and affection in the physical world and therefore the wairua would not process love and would be of harm to the people. Still born or miscarried foetuses were thrown to the sea, the fish would eat the unformed child and became an harmful/angry atua (Makareta, 1938)

Barlow (1991) describes the birth process 'wheiao' from movement within the womb, to birth, first breath and cutting of the cord which is essentially the pathway from te wheiao ki te Te Ao Mārama, as described in the creation whakapapa. This process is also the child coming into his/her own independence once born.

“there is a spiritual component implanted during pregnancy which maintains the link between the child and the gods. It is described as the wairua and is bound to the physical body of the child through the infusion of the mauriora or life force. This is the essential power which links the mankind to the gods when we die, the binding power of the mauri is withdrawn by the gods” (Barlow, 1991, pp 146)

Pere also states that:

“babies and children developed an appreciation of their inherent spirituality through being exposed to karakia, or people talking of their own spiritual experiences. This is a natural part pf everyday living. The spiritual world become just as meaningful and as present for the children as the physical world that surrounded them. Nothing was done or attempted without some thought being given to the spiritual side of things” (pg 60).

Te Ao Tūroa

This section ‘Te Ao Tūroa’ has been included to distinguish between the physical practices of Māori, in the physical world, from the link of birth and death to the cosmological whakapapa and creation stories. This section includes rituals and practices associated with the interpretation of wairua and mauri.

Te Ao Tūroa is another name for the physical world and relates, according to Voykovic (1981), to the physical realm as opposed to multiple expressions of Te Ao Mārama. Within Te Ao Tūroa are the physical elements from Papatūānuku and Ranginui which are tripartite nature composed of - tinana, wairua and mauri. Tinana is the physical form of the human body, wairua is spiritual component. For this literature review, Te Ao Tūroa is referred to as the physical world, as another expression for Te Ao Mārama. Cosmological whakapapa, that has given rise to the philosophy of the Māori world, in turn has given rise to the concepts associated practice (tikanga), which can be then explained through the cosmological whakapapa from which they originate. Royal speaks of Te Ao Mārama as a paradigm for which matauranga Māori has been created. The dualism of Te Ao Mārama as enlightenment (of the human psyche) and Te Ao Mārama as humans, or better said, as the world coming into its physical form gives way to describe the interpretations of concepts, like mauri and wairua, in both a whakapapa sense and an experiential sense.

Human Mauri

Hirini Moko Mead (2003) groups and explains concepts within Te Ao Māori for explanation. In the chapter ‘Te tapu o te Tangata’ the tapu of a person, he opens this chapter stating the importance of who we are, where we come from and what we are born with. A need to know roots and somewhere to belong. He talks of expanding past the biological human self and explores birth right, or Kaihau-wai (attributes passed through to child from the mothers milk). He links to the spiritual birth right of Māori children, including the concepts which are common and interlinked to child development physically and spiritually. Attributes of birthright can be categorised into two groups a. the attributes of identity and b, the “attributes that are fundamental to the very nature of human life and are linked to beliefs about the cosmos and the place of human beings within a belief system” (pg 41).

The spiritual attributes that are inherited are born to every Māori but not everyone is aware of them and all Māori children are born with spiritual attributes and have a personal tapu. How they are expressed, or displayed varies between the individual (Mead, 2003). Mead discusses the concepts within Te Ao Māori

related to human function. The concepts included are tapu, mana, mauri, wairua and hau. Mead states that tapu is the most important spiritual attribute, one's personal tapu.

"All going well, these individuals should be able to protect their interests and build their personal tapu through their own good works which are noticed and approved by people. Others have a more difficult task of improving their lot, but in today's society there are ways for individuals to do so... "Tapu is pervasive and touches all other attributes. It is like a personal force field which can be felt and sensed by others. It is the sacred life force which supports mauri (The spark of life), another very important spiritual attribute of the person. It reflects the state of the whole person. In fact life can be viewed as protecting ones tapu and in doing so one is looking after ones physical, social and spiritual wellbeing" (pg 46).

Damage to tapu by attack or being attacked can be addressed through spiritual remedy by Tohunga/Church/Karakia to neutralise damage done, righting wrongs and resorting personal mana as much as possible. Tapu linked to the power of the Atua, giving hope to people and ensuring vitality. Mead describe that "the vitality of their [Māori] race departed with the loss of tapu, leaving people in a defencelessness and helpless condition" (Mead, 2003, as cited in Best, 1941, pg 47).

Henare (1988) quotes Tikao (1921) in Mead (1984) for use of the word whēnua as placenta as a connection between the people and the land:

"when a child is born, to the Pakeha, the doctor or nurse burns the after-birth. The Māori did not do this, it would be against the mana of that child, it would destroy the child's mauri. Burning a corpse did not destroy its mana as its mauri had already gone, but burning the whēnua of a child born alive was destroying its mana, the mauri of the living child would be gone. Therefore, the whēnua..and so the child's mana and mauri are preserved" (pg 9)

This quote highlights the practice or ritual associated to the connection between the physical world and the spiritual world and how 'hand in hand' they are within Māori world view. The interesting point is the description that the mauri of the living child 'would be gone'. In contrast to (include ref) that states that the mauri is the living force of a human, therefore the mauri is gone once the person has died. In a literal sense, Tikao is stating that the child would die as a consequence to the whēnua being burnt. However, through interpretation of the rest of this quote, Tikao seems to be referring to the state of the child's mauri, that would be vulnerable and mauriora perhaps would not be ascertained due to transgressions of the child's tapu, impacting on the mana and status of mauri for that child.

Non-Human Mauri

The belief that mauri is present among all things inanimate and animate is not debated among literature. There, according to the literature are two main types of mauri, the mauri that is implanted within humans and living things from the spiritual world, and the mauri that is implanted into non-living entities from the spiritual world via the mana of humans i.e. tohunga. The different sub-categories of mauri are expressed in the different factors with the physical world.

Micheal King (1992) provides a description of mauri present in non-living things is the tapu of knowledge, because it has a mauri, given to it by the use, knowing and passing of it from person to person. Mauri of that person who hold the knowledge and is 'handing over' part of themselves when passing on the knowledge in the risk that the information is not cared for. He stresses in his chapter the importance and

relevance of oral transmission and if the information gets into the wrong hands, either by misuse or by written form that 'waters down' the knowledge, then it can take away from the original character, its mauri.

Barlow (1991) goes onto say:

"while someone cannot control their own mauri, it is possible to establish a mauri for some creation, such as a house...this mauri is the power obtained through a covenant with the gods to take care of the house and to fulfil the wishes, desires and hopes of the people" (pg 152)

The interesting point in this quote is Barlow's reference to the inability for someone to control their own mauri. In light of the other literature sources that draw similarities and differences between mauri in humans and the mauri in other objects animate and inanimate. The direction of this quote leans toward the ability for humans to put a mauri (draw the power of the gods) into something physical to give it 'life'.

King includes this quote from John Rangihau (1992)

"I talk about mauri and some people talk about tapu. perhaps the words are interchangeable. If you apply this life force feeling to all things - inanimate and animate - and to concepts, and give each concept a life of its own, you can see how difficult it appears to be for older people to give out information. They believe its part of them, part of their own life force and when they start shredding this they are giving away themselves. Only when they depart are they able to pass this whole thing through and give it a continuing character. Just as they are proud of being able to trace their genealogy backwards; in the same way they can continue to send the mauri of certain things forward" (John Rangihau, in King, 1992 pg 13)

He adds,

"I often speak of mauri or the life force which Māori give to many different things. We believe that every time you give yourself you are starting to lose some of the aura, some of the life force, which you have for yourself" (pg 13). While Ngoi Pewhairangi states that "tapu is something that teaches you how to respect the whole nature, because Māori things involve the whole of nature" (King, 1992, pg 10)

The above quotes link tapu to mauri, as tapu (and noa) provide the rules and restrictions because of the mana, the value, of the information, the learning, and the need for respect for that 'thing'. Respecting the mauri of whatever it is that is, through acknowledging the tapu and the mana, then the mauri remains intact as intended.

Human Implanted Mauri

In Makareti, the story of Makareti a renowned kuia and famous 'guide' from Te Arawa and her writings on the 'old time Māori' (1986) included accounts of preparing for mahi-maara, or planting of kumara in gardens.

"when planting commenced, a mauri would be placed in the ground, in the form of a stone or stone image or carved stick...to give life to the maara" (Makareti, 1986 ,pg 262).

She talks of the kumara being of a high quality because Matuatonga, the god of kumara from Hawakii was present. He was the mauri and was brought over from Hawaiki and had great mana in growing the kumara.

The practice of mauri to a hapū, meant that, if the hapū held that mauri over the land area and/or fishing area, they had rights to that water or land for food harvesting/fishing. The mauri of say, fish had mana from the gods and was represented in their mana as a hapū. The mauri was placed over the area to bring forth the spiritual mana of the fish, for abundance of catch. This mana therefore fed the mana of the people.

“To the old Māori, only human beings, but everything such as trees and all plants in the forest, fish, birds, animals, mountains, and rivers had a mauri or life principle. With human beings, it was likened to a soul. The Māori believed that nothing in this earth existed without its mauri, and that if this was violated in anyway its physical foundation was open to peril or exposed to great risk. If the mauri of a forest were violated, the trees and plants would not be able to produce in abundance, fruits would be scarce and there would be very few birds. With the mauri of a man, if this is violated in anyway, the thought is that with loss of spiritual mauri, he is left without protection and can be attacked by the bad influences of many evil things that float in space, by matuku etc” (Makareti, 1986, Pg 262).

Makareti (1986) refers to two descriptions of mauri here, the physical foundation or holder of the mauri in the form of a talisman, or some sort of physical symbol; and the spiritual mauri of features of the physical environment and humans. Makareti mentions the spiritual mauri of humans that can be attacked. This indicates that the mauri within a person, and non-human life species, can be in some sort of state, but the person still processes one, in good or bad quality, which then gives way to the outcomes for that person or ‘thing’. This is consistent with Hohepa Kereopa’s (Moon, 2005) descriptions of mauri and the impact that a good or bad mauri can have on the person and, in the case of his descriptions, the *maara*.

Issue Created Mauri

Mauri from interpretations and descriptions recorded by Paul Moon (2005) from Hohepa Kereopa describes mauri as being a life energy that in some essence, is interdependent with someone. He includes two examples of mauri. Firstly, mauri whakanoho, which is created by an issue, as he describes like a hui at a meeting house. An issue or the kaupapa of that hui is agreed to and that will make that issue and hui come alive. He describes that mauri has to be connected to someone, somewhere along the line. The mauri of the home is held by the person/people in the home *“you have the life force that affects what happens in your home”* (pg #).

The mauri of a building does not disappear because those present when the building was erected all understand the purpose and why it is there, therefore it lives. He goes on to state that only a collective decision to end/be rid of the mauri, that the building will no longer exist or another issue, can it be lifted through karakia. The important point to make is that it would need to be a collective decision as others have ‘mauri interest’ in the whare. Which in another interpretation, could be the emotional ties of someone to the whare, still it is described as a mauri and for it to be lifted, those ties would need to be addressed through the decision, ceremony and karakia.

Hohepa Kereopa talks of a particular type of mauri, to which the *“issue creates”* (pg 38).

“so if you tell someone you hate them, you have created a mauri - it is an issue that you have made alive because of your feelings and the way of the other person reacts. So when you say you hate someone, and later on you make up, you have to be careful to make sure you have dealt with that mauri that was created when the issue started. Some people just walk away from issues, or pretend they don’t exist...you may think it has gone but it hasn’t. Because once you create that mauri, it remains and can even be passed down to your children, because the way you behave when that mauri is created, well, they see that and then they have that mauri with them as well” (pg 38).

Restoration of mauri

Hohepa Kereopa talks of mauri in the context of healing. It involves maintaining own and sick person's mauri and not let either be a barrier. He states that anything that affects someone personally is about the issue of mauri and if someone (the recipient) allow that effect on them, they therefore become sick. By understanding mauri and how it is affected, then one can understand how they react to situations and issues.

"if I swore at you, in a type of way that hurt you, and we didn't come to a point of apologising, then that would hurt you and that hurt would build in you. And that would begin to damage your mauri. If you did it to me, then it would begin to damage me, but not you at first. But, in your own way of affecting my mauri back. To start off with, if I hurt you, I'm okay and you're not okay. The power then comes from what you think of me. So you might be back in Auckland thinking about what I said to you to hurt you, and if you start to get angry about that, then it can affect my mauri" (Hohepa Kereopa in Moon, 2008, pp 40).

In support of Hohepa Kereopa's description of mauri between and within humans, Pere (1994) describes that *"if a person feels that she is respected and accepted for what she herself represents and believes in, particularity by people to related and interact with her, then her mauri waxes; but should she feel that people are not accepting her in her totality, so that she is unable to make a positive contribution from her own make up as a person, then her mauri wanes"* (pg 32). Pere (1994) refers to this as mauri tangata, and influences can strengthen or weaken the mauri of a person. Therefore, *mauri tangata* is important for the essence of the organisation and political affairs of *whanaungatanga* of hui, facilitators, connect awareness of strengths and contributions.

Mead (1991) uses 'wairua' in the description of transgression of one human to another. He includes that the *"wairua of a person was subject to damage through the bad deeds of others such as abuse, neglect, violence and the wizardry of sorcerers...Illness and injury can also damage the wairua of a person and weaken it"* (pg 55). Pa Tate talks of *hohou rongu*, the process of facilitated hui to which the 'victim' and the 'transgressor met together with support people in order to restore the tapu and mana of the person through whakaora wairua, whakaora tinana through a reconciliation process (Tate, 2012).

Tapu linked to mauri, with the example of gardening, links the purpose of the garden, and the mauri in that garden which is strengthened by the person's actions and responsibility. Tapu, in this sense, are the rules that are put around the garden, or anything that relates to that purpose and eliminates factors that do not contribute to that purpose. Therefore, tapu is based on common sense for that purpose and mauri is strengthened when the purpose is upheld.

In a Maori psychology discussion document (2005), Moe Milne includes the experiences of kaumatua in the psychiatric-therapy sector. One kaumatua includes:

"...in kaupapa Maori one of the rules, that rules you very stringently is the word tapu. And that's where the wairuatanga that you're talking about, spirituality, has a very, very strong connotation because you cannot breach the boundaries and the sacrilege of tikanga, kaupapa. That's why we talk about the three baskets...with the Pakeha system...they apply rules, but they change their rules. Whereas the Maori kaupapa never changes." (Pg 17).

In relation to Te Ao Pakeha psychological resources and kaupapa Maori, Milne (2005) also includes:

"The pre-eminence of Wairua, another theme to emerge strongly concerned the importance of Wairua in relationships generally and in therapeutic endeavours specifically (although sporting and work contexts

were also connected with this dimension). At least 95% of respondents talked about the central importance of wairua "So if we're talking psychology and trying to explain, well they don't know. It's all spiritual our understanding"...The phenomena behind the reality. If something is wrong with the Wairua, then look for the phenomena behind the wairangi..."the acute observation of natural phenomena; communion with elements of te ao turoa. Communion with natural elements" As one tohunga commented: "We start with the Wairua first, then the hinengaro, then tinana, the healing of whakapapa and then deal with the trauma; whereas these others, they start with the trauma first and may or may not deal with the Wairua, hinengaro, tinana, and whakapapa. There should be recognition of healing the wairua first, then the mind." "It's not something you can touch, it's not a physical thing it's a wairua " (pg 19)

Hohepa Kereopa describes wairua in relation to practices of certain elements. He relates to the land and healing, connection to healing properties within the kaitiakitanga of human to land for reciprocal health and sustenance:

"really, your responsibility to the land is your responsibility to yourself...remember that flash place I showed you before?...now the woman who lives there owns that house, she is like that with her body and everything. So it shows in your home...so like I said, your responsibility to your land is ultimately the responsibility to yourself. And, you know. That is one of the hardest things to get people to change, wanting it is not enough, and they fall back into their old ways...so when it comes to healing, before any healing can take place, it might necessary to see what is wrong with them and their thinking. Until they change their thinking, their lifestyles, their attitude, or whatever, and that cycle of behaviour, then they are not really ready for healing...so once they see how they got to that place, their wairua is no longer confused, because a lot of sickness causes the wairua of a person to be confused" (pg 141).

Hohepa stresses the importance of understanding that mauri can be created, and that actions are what create mauri from inside, coming out of the body in words and actions. He relates the creation of mauri in relationships to the mauri between the person and their garden. He speaks of how the mauri of a garden will remain until the person removes it. He talks of putting 'your own mauri' on garden if that garden once belonged, to a whanau member. That garden passed down has their mauri. The relationship then between the person/people who support the mauri of the garden and therefore strengthens their own mauri is a reciprocal relationship. He likens this to the impact of mauri on the wellbeing of people. Being kind, showing manaaki not only strengthens the mauri of the receiver or manaaki, but the giver. He also talks about the responsibility of and to mauri through truthfulness. Therefore, a good mauri is created and good things will come from that mauri if the reason behind the action is truthful. If someone makes a garden with truthful reasons and intention, then that person is focussed on that reason, the mauri will grow and the garden will give back through a good mauri (and produce/quality).

He explains the importance of remembering the purpose of establishing a mauri e.g. when blessing a new building, or karakia every season for a garden - to remember the purpose. Remembering the purpose of anything that has had mauri put into it by that someone/part of that process strengthens that mauri and also everything else surrounding that particular thing. For the example of gardening, the mauri also reminds us of the knowledge gardening - it keeps the person 'in check' of the true purpose and responsible in that sense.

The Marae, Mauri and Wairua

Durie (2001) states that Māori have withstood changes and implications of colonisation over time, yet the understandings of relationships through *whanaungatanga* has survived through the activity of the Marae. The significance of marae is well-known across Te Ao Māori as a place to belong, centralise cultural identity, and for perhaps an on-looker to the culture, a marker of what Māori culture is.

Taurua and Taurua (1986) in the book 'Te Marae' describe the sense of being on, or 'back to' the marae as:

"The feeling of belonging cannot be adequately expressed in words. The customs, and respect for these customs, and the values reinforced by the wairua of the marae, give strength. Just as people wishing to express their religious beliefs will go to Church or to a place of worship, so will Māori people seeking fulfilment and reaffirmation of the identity will go to their Māori...this feeling for a need for identity connect be expressed easily in words. The deeper feelings that are part of the hinengaro (mind or heart) are very real, yet they remain intangible" (p.g 9)

This quote refers to the person feeling a sense of fulfilment by being in a physical space, that holds a wairua, or in interpretation, an intangible energy that is 'felt' within the person that connects to that space. The marae, for the person who has genealogical connections, is a place that holds facets or places within the marae that represent the past, ancestors and remembering those before. Taurua and Taurua (1986) describe the wairua of the marae being 'fed' through the memories of the ancestors before. As marae are described as representation of tupuna/ancestors, the marae, wharehau (main meeting house) especially, as representations of tupuna, have rules and tikanga attached to it to uphold the mana of the marae, recognise the tapu of the physical space through practice and tikanga. The ability for someone to identify with something, or the self, Durie (2001) states that identity can be a function of the conscious and unconscious relationships with the environment and the group, kept alive by encounters that reinforce those links.

Ceremony, processes and rituals that are practiced on the marae are essentially practices that uphold the mana of the marae and the people, by acknowledging the origins of those processes, and the connection of the spiritual and physical realms. Essentially, the marae is the physical space where the spiritual is observed. The driving force is that connection through whakapapa, from the spiritual realm, to the people through the marae building. That is the wairua, from tupuna that is exchanged with the living people, their own wairua, from the same/similar whakapapa that then feeds the marae, through acknowledging that very whakapapa in itself.

Durie (2001) describes the relationship between mana and manaakitanga, using the marae and tikanga as an example:

"mana is aid to have a spiritual quality, even to emanate from the gods and be beyond the reach of mortals. But in so far, as collectively is as underlying premise upon which mana is built, mana has little meaning, it does not touch the lives of all members" Therefore, "mana is enhanced when collective wellbeing is the outcome" (pg 83)

This quote explains the relationship between the importance of showing manaakitanga as to uphold the collective mana of all the members of that group i.e. through the hospitality shown on the marae, or within someone's home. The manaaki shown to manuhiri is a way to ensure the mana of the home/marae is maintained. This maintenance of mana, links to the 'life' of the people and the marae as an interdependent relationship.

Taurua and Taurua (1986) also define mauri as the life principle and ethos, stating that the mauri of the marae, is the ethos of the marae. They explain:

“in some instances, people have been known to spiritually place the mauri of the marae within an object for safe keeping. When, as has happened the mauri is removed from the marae either deliberately or incidentally, that marae suffers; the tangata whēnua have difficulty working together, things go wrong and often there is a lack of commitment and cooperation. When the mauri is replaced, the marae is again able to function to its full capacity and with the mana that it previously had” (pg 125).

Hohepa Maclean describes the mauri of an inanimate object, using the marae building:

“So, a house is not alive. for a marae, there is a mauri because it is placed there by the people to symbolise/for the life of the marae. A Marae is a personification or a tupuna/entering a whare/entering a tupuna. The Marae therefore becomes ‘alive’ or has its own essence because of the events/link to the people so therefore the impart part of themselves into the building and then the building sustains them - it’s a reciprocal cycle. And therefore serves the purpose of putting the mauri there is the first place. That is why marae are important links for past, present and future through sustaining a focal point for the people. it is keeping the mauri alive while at the same time the marae keeps the people ‘alive’. (2018).

Mead (2003) states in relation to the mauri of the marae:

“another underlying principle is that of maintaining the mana of the pohiri in the hands of the tangata whēnua group. Instead of using the word mana, some would say they are maintaining the mauri of the marae and of the tangata whēnua, which really is the same thing”(pg 121).

Taurua and Taurua (1986) also refer to the tangata whēnua as the holders of the mauri within the marae. Ceremonies, kaikorero, poroporoaki at the end of hui, koha given at the end of pōwhiri and a karanga sounds to acknowledge that koha, all end with the ‘last say’ with the Tangata Whēnua as a way to whakakapi that process, this way, the mauri of that process stays with the hau kainga.

Marae Tikanga, Mauri and Wairua

Each process of the pōwhiri, and during the hui to which the manuhiri are there, all have mauri too. The mauri of the marae is held by the people, which is upheld by mana. Transgressions of tapu, or the hau kainga do not display manaakitanga (Durie, 2001) can impact on the mana of the marae, therefore impacting the status of mauri, the well-being of the mauri. Therefore, not just the pōwhiri in the state of tapu, but after in the state of noa are also important for upholding mana.

Pōwhiri and the Wero

Pōwhiri, in their function, determine the intent of the manuhiri. The intent is traditional interpreted at the wero through the ‘spiritual awareness’ of the actions of the people (manuhiri) and if the taki is taken up, indicating a good intention. Accepting the taki signifies the beginning of an exchange, in which the karanga to bring forth the spirits of both tangata whēnua ancestors, and manuhiri, and atua alike.

Karanga and Wairua

Raina Ferris refers to the karanga as a sign of beginning, like childbirth, the awakening the spirit realm. Karanga awakens the spirit realm and connects the heavenly realm to the earthly realm. Karanga descends

from the purpose of wahine as connectors and extendors to the spiritual world. In practice, the karanga calls manuhiri out of Te Kore, into Te Pō, into Te Ao Mārama.

“karanga works on vibration frequencies. When a kaikaranga is in tune with her wairua and all things associated with wairua, she will elevate her karanga to the heavens. The pitch of the karanga needs to be elevated in order to be carved out and in order to evoke the dead” (Ferris, 2013, pg 25)

Further examples of the mauri of each process include the tangata whēnua starting the whaikorero and also the process of koha. This way, the mauri of that process is ‘created’ by the tangata whēnua as holders of the mauri marae. This the main objective in whai korero [pōwhiri process] situation is the role of tangata whēnua as they will retain the mauri of the marae (Taurua and Taurua, 1986). To further explain the ‘life’ of whaikorero, like poroporoaki on last night of tangihanga before burial, the tokotoko passed around for whanau to speak is the mauri of that process, as for the mihi at the end of the tangihanga hui before everyone leaves the marae. Each speaker adds to the mauri and the process becomes ‘alive’ so the korero becomes alive.

It is the role of the women to karanga in form of acknowledgement, to receive the koha. Although, there are instances that men also collect the koha at the end of the whaikorero and the women karanga in that process, or men have been known to pick up, without karanga, in modern times. The karanga at this time signifies the end of the speech process, so manuhiri should not speak or sing after this time as it would be as if they were trying to retain the mauri of the marae given at the start of the pōwhiri . This can influence how the manuhiri decide to give the koha i.e. last speaker gives a collation of koha from manuhiri members, or the tangata whēnua may not pick up the koha until the end of the mihi to allow the manuhiri to speak. At the end of pōwhiri and hariru, to acknowledge the ‘joining of mauri’ through the hariru then the serving of kai as a process to release the tapu, and through food, move into the space of noa (Taurua & Taurua, year).

Karanga is ‘key’ to entry into marae during the pōwhiri ceremony. Karanga carries the mana of the marae and is the first call, through the mana and spiritual role of wahine. It is for the woman, as holders of wairua and mediums of wairua to make the first sound. The pōwhiri , is likened to the process of birth, like the manuhiri that enter the marae, they enter the realm of the spiritual and the physical under the state of tapu. The pōwhiri provides a tangible enactment of the kawa, rules and regulations of the pōwhiri , starting with the karanga. The karanga is a ‘spirit call’, opening the gates to the spiritual realm for wairua to flow from and into the physical space.

“Karanga provides the medium by which the living and the dead of the manuhiri may cross the physical space to unite with the living and the dead of the tangata whēnua” (Taurua and Taurua, p.g 36)

The karanga starts the process of pōwhiri to which everyone is under tapu i.e. the pōwhiri is a tapu state. According to the descriptions of tapu in this literature review, tapu relates to the rules and regulations that uphold the mana of the people and the marae, under spiritual lore of mana and tapu, linking the spiritual realm, manifesting in the physical. The protocols of the pōwhiri , starting with the karanga, evoke the wairua to enter the realm, under the laws of tapu.

Karanga awake the emotions of humans by the pitch, sound and type of karanga called and exchanged between tangata whēnua and manuhiri. As holders of the mauri of the marae, and as those calling manuhiri onto the physical space, starting the tapu process, tangata whēnua call first. In a healing sense, especially

for tangihanga, the karanga provides healing by opening the puna roimata (tears) and the opening of the “chamber of pain” helps start the healing process.

Pere (1994) describes wairuatanga as a flowing river embracing each generation and their relationship with the environment. She goes on to write of the spiritual aspect of woman e.g. Tapu and noa as functioning guides to spiritual balance and related to survival and safety of the community. She talks of tapu and noa and practice functions relating to spiritual rationale/or wairuatanga within woman, informing the roles of woman. Ruwhiu (2009)

Tangihanga and wairua

Voykovic (1981) states that “the tangihanga essentially operated in the context of Māori concepts of the relationship between man, the environment and the super natural world” (pg 14). The tangihanga process acknowledges not only the person, but the separation of that person’s wairua, which hovers during the tangi (Mead, 2003). Oppenheim (1973) states “such farewells seem to have had at their core, some intention of sending the spirit on its journey to the afterworld, but they hardly come within the scope of religious rites” (pg 41) while Mead adds “ones wairua is an important part of the person that enables one to transcend death and live on in a different world” (pg 58). Therefore the karakia or rites used for a dying person, to settle the wairua and allow the wairua to separate from the body (Henare, 1988) were important for the wairua to journey in a positive manner.

Tuku wairua is a process which through karakia, enables the wairua of a person still alive to leave the body. this is usually at the time if impending death, the whanau are gathered around and karakia are performed to allow the body to release the wairua, then await the mauri to “depart” or die, as the person dies (Mead). During tangihanga, mauri has departed and the wairua hovers over. Mihi to the deceased about acknowledging and talking to the wairua. Body cannot hear but the wairua can. The wairua will hover for a few days according to Māori. The wairua, transforms and releases impurities and ‘hara’ from the past and becomes clean. Flies around while body in state (rere amiomio).

The ceremony of tangi at the time of death included many facets that both men and women had roles in collectively and separately. The wailing sound of women crying, bringing forth roimata (tears) and hupe (nasal mucus) where signs of the mourning, like karanga, to open up the spiritual realm to the physical realm (Te Ao Tūroa). This process ensured the safe journey of wairua. The act of wailing is a symbolism of connected between whēnua and humans (as with the placenta). The physical act of crying, wailing, expelling hupe, and tangi whakakurepe (body swaying and quivering of hands) has a significant role in the tangi process (Voykovic, 1981).

A good wairua will go to its resting place in Hawaiiki. Mead mentions that according to Best’s interpretations, not all wairua make it there or remain there. Mead also says that another interpretation could be that Hawakii is actually Aotearoa. This is explained by the practice of calling wairua back at the time of kawe-mate, acknowledgements to that person, hura-kohatu. The practice of karanga is to call wairua of those gone, open the veil. After hura-kohatu, wairua is free to go. However the wairua of those deceased could be summoned back for occasions i.e. pōwhiri , ceremony where some ancestors may have been wanted for that particular occasion.

Sacrificial death

Historical accounts of Māori during intertribal war include reference to cannibalism. The author includes sacrificial deaths of slaves and consumption of human flesh (especially one of an enemy after war) as references to wairua in death. The historical recordings included in this thesis include accounts that the wairua of a man is consumable by eating the deceased person, however, more accurately stated by another account, that wairua is inconsumable, but brought anguish and pain to the mana of that person, and the relatives through the ill treatment of the mana and the wairua. The eating of human flesh was not, therefore, related to a nutritional need but “the desire of devouring human flesh is not the motive that leads them to do so; but the same superstition which disposes them to respect with the most scrupulous veneration, the dead bodies on their friends” (Nicholas, 1817 as cited in Voykovic, 1981, pg 41).

Te Taiao

This section of the literature review refers to how, especially mauri, is being referred to and used within environmental issues (Royal, 1998b). In recent years, iwi organisations have included mauri in their descriptions of kaitiakitanga and the role of Māori in environmental sustainability. In a report by Boffa Miskell Limited (2017), collections from different hapū in the Tauranga Moana/Mataatua/Te Arawa regions, descriptions of mauri were collected. Apart from being described as a 'talisman' or the mauri that is already within the rivers, seas and forests, these iwi discussed the interdependent nature of humans and the environment as a reciprocal responsibility to maintain mauri. The human responsibility to maintain, sustain and protect the environment from factors that could harm mauri, as described by Hohepa Kereopa, was explained in the recent report highlighting the need to 'restore the mauri of Rena'. This report was in relation to the container ship Rena that leaked oil off the coast of Matakana Island, near Tauranga. The report includes:

"From a Māori world view, ancestral knowledge, or mātauranga Māori, advocates that all living creatures and natural resources are infused with their own mauri and co-exist in a collaborative state. The maintenance of mauri is a traditional practice of ensuring that the relationship between all parts within the environment, including between people and the environment, is preserved. This practice forms a fundamental role of kaitiaki (guardian) and kaitiakitanga (guardianship). These practices are based on a natural order and inter-dependency of the cosmology traditions of Ranginui, Papatūānuku and their children as the guardians / gods of their respective domains. The personification of Atua and natural resources (maunga, awa etc.) reinforces the relationships and connections between people and the environment through the use of whakapapa (genealogy) as human relationships. Through transferring these human characteristics and values, indigenous cultures like Māori have developed a nurturing, caring and often territorial relationship with their maunga, awa and lands. Tangata whenua have seen these as ancestral relationships with their environment because Māori are connected to the land" (pg 9)

Jefferies and Kennedy (2009) conducted a literature review for the Bay of Plenty District Council to assist in the explanation of mauri and wairua, for environmental sustainability purposes, in conjunction with The University of Waikato. They include, and cite Barlow (1993).

"As with mauri, Māori believe that all things have a wairua. Wairua is (mistakenly) often used as synonymous with mauri. Barlow provides a description of the relationship between wairua and spirit: The Māori believe that all things have a spirit as well as a physical body; even the earth has a spirit, and so do the animals, birds, and fish; mankind also has a spirit. Before man was fashioned from the elements of the earth, he existed as a spirit and dwelt in the company of the gods. The spiritual and physical bodies were joined together as one by the mauri; the manawa ora (or life-giving essence which is imbued at birth) gives warmth and energy to the body so that it is able to grow and develop to maturity" (pg 61)

Mauri is a concept that is referred to in recent governmental and council document to explain the relationship between Māori/iwi/hapū and the environment, usually for a sustainability reason. Again, the relationship between Māori and the environment links back to wairua and mauri within the previous literature in this review and that the environment is part of the wider link to the cosmos, as are humans, linking back to creation.

Conclusion

This literature review has aimed to explain what mauri and wairua are, according to the limited original sources within the different environments where mauri and wairua are referred to. This literature review has included sources that interpret and explain what mauri and wairua are in relation to the cosmic, spiritual and physical world. Mauri and wairua being 'concepts' or constructs within Te Ao Māori don't seem to, in relation to the literature review, do each term justice. Each term has been explained and expressed as 'living expressions' within themselves throughout each literature source.

An important conclusion to make for this literature review is the origin of mauri and wairua that is included which helps explain and answer the 'he aha' question for this review. Resources have referred to the cosmic nature of both terms, and then how each are seen and manifested in the physical world from the child, to the marae, relationships between humans-human and human to inanimate objects and the entire environment.

A concluding point to make is that wairua is not created but descended, as is mauri, but mauri can also be created by human through the cosmic whakapapa link via wairua. Mana and tapu are 'vessels' to which wairua and mauri are manifested, practiced and upheld. Hence the rituals, tikanga and kawa that are adhered to in the physical world. Therefore, mauri and wairua are the 'links' to the atua and spiritual world.

Mauri can be manifested, conjured, created and manipulated but essentially is linked to the physical world through the acts of atua to the environment or via humans. The interlinked nature between wairua and mauri through the 'life' seen in objects, animals and humans is also referred to within the literature review sources. Wairua, on the other hand, is descended and not manifested by humans via the atua. Wairua 'crosses over' into the physical world via different mediums. It is interesting to note the differential explanations of each term in the literature, but also the interlinked nature within the physical body i.e. mauri as the binding force between the body and the wairua. One is not explained without the other, as is other terms within Te Ao Māori (e.g. mana, tapu, ihi, wehi, waiora, hau). Therefore, to ask 'he aha te mauri? He aha te wairua?' is to also refer to the other terms (practices, rituals, tikanga) within Te Ao Maori/Te Ao Tūroa that help manifest those terms.

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