

KAUPAPA MAURI

RARANGA RERENGA RAUROI | WEAVING BIODIVERSITY

A matauranga (knowledge) Māori methodology towards navigating resilient environmental practices with a focus on preserving, protecting and regenerating the essence of Mauri, the life force within local environment & communities.

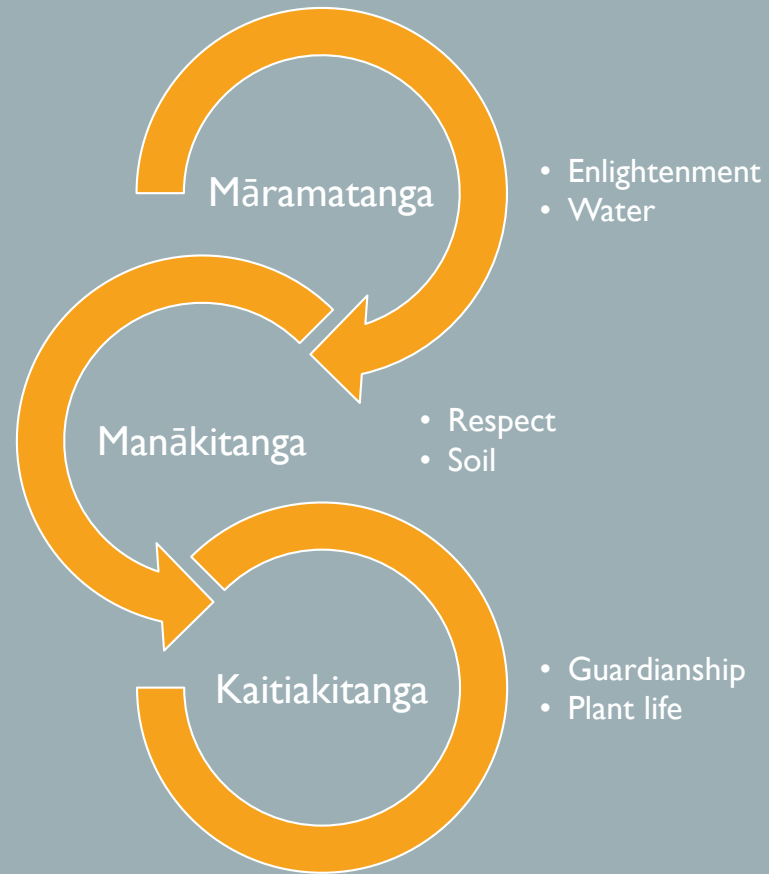


TANYA RUKA

1. RERENGA (TO JOURNEY)

Mauri = Life force
Mauri Ora = Life force alive

Building resilience
and increasing the
life force within
our environment,
our communities
and ourselves



Visualising Mauri the Life force of
every living entity:

How Te Ao Māori concepts such as
Māramatanga, Manākitanga &
Kaitiakitanga, help us create
practical pathways towards
biodiversity recovery.

ENLIGHTENMENT

Water

Whakataukī (Māori proverbs) and allegorical creation stories talk about the importance of continued learning and striving for knowledge as the pathway towards enlightenment .

MĀRAMATANGA

COLLECTABLE DATA SETS

DATA SETS:

Air Quality

- ppm values for gases
- levels of pops & particulates

Cooling Microclimates

- Temperature on site
- Quantification of heat island effect

Water Conservation

- Water holding capacity of soil
- Soil nutrient holding capacity and runoff
- Water usage per m2 & source water quality
- Flood water level during heavy rainfall



RESPECT
AUTHORITY

Soil

MANĀKITANGA

This is one of the most important Te Ao Māori principles as it builds strong whanau family and community ties. This is achieved by extending aroha love, hospitality and mutual respect. When we do this all parties involved are elevated through humility and giving.

COLLECTABLE DATA SETS

DATA SETS:

LAND REHABILITATION

- SOIL CONTAMINANT LEVELS OVER TIME
- SITE LIVELINESS/ AMENITY

CARBON DRAW DOWN

- SOIL CARBON LEVELS
- CO2 DRAWDOWN PER SQUARE METER
- SOIL CARBON STABILITY

NUTRIENT RECOVERY

- COMPOST QUALITY
- AMOUNT OF LOCAL LIVING COMPOST
- FOOD WASTE DIVERTED FROM LANDFILL



GUARDIANSHIP

Plants & Trees

Kaitiakitanga means guardianship, stewardship or protection of the environment. Tiaki means to guard. People, groups or any living being can be a kaitiaki guardian. As Kaitiaki it is our work to protect, preserve and enhance the Mauri of life force of every living being.

KAITIAKITANGA

COLLECTABLE DATA SETS

DATA SETS:

BIODIVERSITY

- AVERAGE NUMBER OF CULTIVARS PER M2
- POLLINATOR COUNTS
- SOIL FOOD WEB ANALYSIS
- INDICIES OF BIODIVERSITY

CITIZEN SCIENCE PROGRAMMES

2. RARANGA

(Weaving Together
Connections)

- How do we weave Te Ao Māori concepts together in a practical way with the environment to enhance the Mauri, the life force?
- Actively and collectively creating relationships between elements such as soil, plants, trees and water.
- Whanaungatanga is the action of actively building relational connections. For Māori whakapapa and genealogy connect us back to the gods of creation: Papatuanuku, Ranginui, their children Tane Mahuta, Tangaroa and down through the generations to humanity. To maintain this connection is active and reciprocal engagement. The more you give to it the more you receive back this in turn grows the mana between the two. If one element is not giving properly, the connection is broken, and the relationship dies.

3. RAUROI

(The Living Things)

How do we build on our relationships between soil, plant life and water?

Our Tupuna ancestors considered the environment as a living breathing entity, they built a relationship by continually acknowledging this through daily ritual of song and prayer to the gods.

How do we connect in the contemporary world?

How you want to do this is up to you, but the most powerful form is **acknowledgement** of our interconnection and relation to the living entities we are working with, as a part of a living system, giving and receiving.

When we acknowledge a relationship exists, we become more mindful of its presence, we take time to maintain connection, we become more interested, and give more freely of ourselves, we care, we protect, we preserve, and we guard against harm.

We are increasing the Mauri, the life force.

Wairua | 2 Waters – acquisition & return

On a personal note, my art practice has evolved by exploring connection to nga whenua. I have included 2 of my video works, you can view them by clicking the link below. I have included a brief description below.

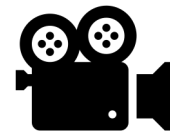
How can we care for a river if we have no connection to it?

Over a period of 1 month, I worked with Te Awakairangi River in Lower Hutt. The first screen shows the taking of the water, in a quiet moment I asked the river to join me, and I took some water home in a jar. The second shows the return of the water, taken back by my mother.

Using the Maramataka Maori Lunar Month I woke every morning at 5am and spent time with the river. According to Maori lore our rivers, lakes, mountains, land are all a living part of our genealogy. Speaking to the river as if it was a member of my family became a daily ritual. In the time of our ancestors, this ritual would have taken place throughout every chore of survival throughout the day.

Documenting this process through personal 'conversations', the 'river' began to feel like an entity in the room. If I think back to the jar on the windowsill, I can still feel its presence.

As a Māori, I have been taught to regard a river as a tupuna or ancestor, to think of a river as I would a grandmother. The knowledge of how to think in this way was lost to me until I made this work. On returning the water to the river I felt a huge sense of connection. My mother performed a karakia of gratitude to the river for sharing its knowledge & Mauri (life force).



Wairua | 2 Waters - The acquisition and the return.
HD video - split screen + Sound
6 Photographic Images
1x bottle water from Te Awakairangi River.
2017.

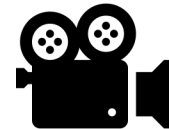
<https://www.fogandmoonstudio.com/wairua>

Opanuku

OPANUKU | SOIL PIGMENT 2018.

Developing connection to land by collecting a soil sample from a Harakeke NZ flax plant to make pigment. This soil was gathered by the Opanuku stream.

As the plant research, material and textiles development progresses, so does my understanding of the depth of knowledge my Tupuna /ancestors had as master navigators, innovators, survivalists and inventors they had a true connection to the land and sea, understanding the flow of the seasons and the evolutionary changes constantly occurring within multitudes of interconnected systems. Working with plants and their materials has been increasing my awareness of how disconnected I am from these cycles and for me, a reconnection to the soil seems a good place to start.



Opanuku | Soil Pigment/ documentation.
HD video - split screen + Sound
2018.

<https://www.fogandmoonstudio.com/kaiwhakatere>

Oho Mauri

(To jump into action)

- ACTION: Create an artwork using all 3 living entities - soil, plant & water
- Gather materials from within the garden.
- Before removing, cutting, digging any of the materials, acknowledge the being (soil, plant or water) whose life you are going to be working with.
- After acknowledging ask if you can use, cut, borrow, remove their materials for your work.
- Wait for the response, at least 5 -10 mins in silence:
 - within the silence, observe & consider
 - a. How do you feel?
 - Is it awkward/ uncomfortable?
 - Is it fun/ funny?
 - Numb/ bored/ painful?
 -
 - b. What does the environment look like that the living entity is in?
 - Is it clean?
 - Does it look healthy?
 - Does it need anything you could give it?
- Once you have spent time gathering, collecting & connecting, take time to consider how you could make a visual response, to help those around you understand your connection.
- If you feel like it share your experience with someone. Let's continue to build and explore Mauri with our whanau and friends.
- Also feel free to send me an image or a link to your creations!
- Nga mihi maioha (with appreciation),
- Tanya

REFERENCES:

FOG & MOON STUDIO

<https://www.fogandmoonstudio.com/>

REGION NET POSITIVE: BUILDING A NET POSITIVE COMMUNITY

<https://www.regionnetpositive.com/>

ECOMATTERS:

<https://www.ecomatters.org.nz/>

URBAN FARMERS ALLIANCE: DATA COLLECTION

<https://www.urbanfarmersalliance.org.nz/data>

POU TANGATA/ SUPPORTED BY:

