

He Timatanga

different degrees of purity or impurity of water and this is significant. The water cycle and this awareness and knowledge base are born of a thousand years of experience.

Waiora

Waiora is the purest form of water. It is the spiritual and physical expression of Ranginui, the sky father in his longed-for embrace with Papatuanuku, the earth. Pure water is termed Te Waiora a Tane, and to the Maori it contains the source of life and well being. Waiora is used in sacred rituals to purify and to sanctify. The rain is waiora, contact with Papatuanuku gives it its purity as water for human consumption. Water can remain pure, as waiora, only if its contact with humans is protected by (-) appropriate ritual prayers. Waiora has the potential to give life, sustain wellbeing and counteract evil. At particular wahi tapu (sacred sites), the sacredness of the prayers and the purity of the water reinforce each other. But if one is damaged, then so too is the other. At Waitaiki, Arahura, the mauri of the river, the mauri of the pounamu (greenstone) and the mauri of the Kai Tahu, the tangata whenua, are inextricably linked.

Waimaori

Water becomes waimaori when it comes into unprotected contact with humans. It becomes Waimaori in contrast to Waiora because it is normal, usual or ordinary and has no longer any particularly sacred associations. Waimaori is the term used to describe water running freely, or unrestrained, or to describe water which is clear or lucid. Waimaori has a mauri that is generally benevolent and can be controlled by ritual.

Waikino

As with other terms describing water, Waikino has both spiritual and temporal meanings. In the temporal sense Waikino is the term used to describe water, which is rushing rapidly through a Gorge, or water where there are large boulders or submerged snags, giving the water potential to cause harm to humans. In the spiritual sense, Waikino is water, which has been polluted or debased, spoiled or corrupted. In Waikino the mauri has been altered so that the supernatural forces are non-selective and can cause harm to anyone. Despite protests and warnings of the potential danger, sewage ponds

were constructed at Whaingaroa (Raglan) on the site of one of the lairs of the guardian taniwha Te Atai o Rongo. That site is now considered debased and as a consequence the people there believe that the guardian mauri of Te Atai o Rongo has the potential to cause ill fortune or calamity, as does the Waikino of that place.

Waimate

Waimate means water that has lost its mauri, or life force. It is dead, damaged or polluted water, which has lost its power to rejuvenate itself or other living things. Waimate, like Waikino, also has the potential to cause ill fortune, contamination or distress to the mauri of other living or spiritual things, including people, their kaimoana or their agriculture. The subtle differences between Waikino and Waimate seem to be based on the continued existence of a mauri (albeit damaged) in the former, and its total loss in the latter. The waters of the Manukau have been described as Waimate because of extensive industrial contamination and sewage pollution.

Waimate has also a geographical meaning, it denotes sluggish water, a backwater to a main stream or tide, but in this sense

Waimate retains its mauri.

Waitai

Waitai is the name used to describe the sea, the surf, or the tide. Waitai has another meaning, rough, angry or boisterous, like the surf or the surge of the tide. The term Waitai is used to distinguish seawater from fresh water (Waimaori). Although Maori people did not fully comprehend the water cycle as taught in the elementary science syllabus, particularly the cycle of evaporation and precipitation, waitai is water that has returned to Tangaroa in the natural process of generation, degradation and rejuvenation. Such a notion does not seem to be antithetical to modern science.

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