CONTENTS

I te Timatanga – In the Beginning ................................................................. 2
He Karakia........................................................................................................ 2
Introduction ...................................................................................................... 3
He Kōrero TiMatanga – The Creation Mythology ........................................ 3
Papatūānuku – Our Earth Mother ................................................................. 4
Ko wai ia? Who is She? .................................................................................. 4
Personifying Papatūānuku ............................................................................. 5
Papatūānuku, our Mother ............................................................................. 6
Ranginui – The Skyfather ............................................................................ 7
Ngā Tamariki – Their Children ..................................................................... 8
Tawhirimātea – The God of Wind & Weather ............................................. 8
Tāne Māhuta – The God of the Forest ......................................................... 8
Tūmātauenga – The God of War & People .................................................. 9
Tangaroa – The God of the Sea .................................................................... 9
Rongomatane – The God of Kumara & Cultivated Food ......................... 10
Haumiatiketike – The God of Uncultivated Food ....................................... 10
Rūaumoko – The God of Earthquakes, Volcanoes & Seasons .................... 11
I TE TĪMATANGA – IN THE BEGINNING

HE KARAKIA

Ko Rangi  
First there was Rangi
Ko Papa  
and Papa
ka puta, ko Rongo  
From them came Rongo,
Ko Tānemahuta  
came Tānemahuta,
Ko Tangaroa  
came Tangaroa,
Ko Tūmatauenga  
came Tūmatauenga,
Ko Haumiatiketike  
came Haumiatiketike,
Ko Tāwhirimātea  
came Tāwhirimātea,
Tokona te rangi ki runga,  
The Sky was lifted above,
ko papa ki raro  
The land below,
Ka puta te ira tangata,  
Man was born,
ki te whaiao, ki te ao mārama  
to the world of light,
E rongo whakairia ake ki runga  
Let us be heard high above,
Tūturu whakamaua kia tina,  
Hold steadfast together,
tina! Hui e, taiki e!  
Hui e, taiki e!
INTRODUCTION

Māori have their own creation mythology. The part that the gods play in the life of all Māori is hugely significant. There are a multitude of ‘departmental gods’ each with their own domain. All natural elements such as earthquakes, rain, wind and storms were attributed to the actions or emotions of the atua. The link is even more entrenched in tikanga as our whakapapa connects us with our ancestors and the gods themselves. The earth was respected as a mother and therefore entrenched in us to care for her. All of our food was a gift from the gods so they were constantly thanked and paid homage to through karakia (prayer).
In Te Ao Māori, life began with the atua so here; we too, begin with the creation mythology.

HE KŌRERO TĪMATANGA – THE CREATION MYTHOLOGY

In the beginning there was Te Korekore, the darkness where there was potential but as yet no life. Within Te Korekore lived Io the Supreme Being, Io who created numerous realms of Po, the night. Then the darkness gave way to Te Ata the dawn, from which the primal parents Papatūānuku, the Earth Mother and Ranginui; the Sky Father came into being.

The firm embrace within which the parents held each other produced some seventy children all of whom became atua (gods). The children loved their parents but had to crawl between them and soon they yearned for space and light. The atua plotted to forcibly separate Papatūānuku and Ranginui with the task literally falling upon the shoulders of Tānemahuta, mighty god of the forests. At the moment Ranginui and Papatūānuku were parted the universe was created. All of the stars and planets came into being.

Papatūānuku wept so much for Ranginui and vice versa. Her sons Rūaumoko - god of earthquakes and volcanoes, along with Whiro - the god of evil, chose to live within their mother. Whiro did not want light as he was warm within the embrace of his parents, nor did he agree with Tānemahuta being so prominent. So it was that Whiro would stay often collaborating with Tūmatauenga to cause arguments and disharmony among the descendants of Tāne.
KO WAI IA? WHO IS SHE?

In Te Ao Māori (the world of the Māori) the entire earth is known as Papatūānuku the earth mother. Whether this is in her physical representation as the earth or within our consciousness of her as a spiritual being or through all her mokopuna that dwell upon her (all flora and fauna are her grandchildren, the children of her offspring e.g. all the birds and insects of the forest are referred to as the children of Tānemahuta). All life depends upon Papatūānuku for their wellbeing. People have the option of caring for her to maintain their own health or abandoning her to concentrate on their own short term needs. Ultimately an unhealthy Papatūānuku is going to lead to unhealthy people. By always keeping in mind the needs of Papatūānuku and the requirements of her immediate whānau our people were able to appreciate what would happen to the land (and them) if it was not kept in as natural a state as was possible. They only needed to look as far as their own bodies to understand how the earth would react if either were not looked after properly.

Ētahi Pātai - Some Questions
1. The World of the Māori is called what by Māori?

2. What does 'mokopuna' mean?

3. Māori thought that an unhealthy Papatūānuku led to what?
PERSONIFYING PAPATŪĀNUKU

Our kaumātua tell us to take a close look at the skin on our body. We can see that it is neither smooth nor flat. Our skin is like the land, rising and falling like the peaks and valleys. The elders say look at the Tararua Ranges high above us, then to see how the mountains descend to the flat plains in the valleys only to rise again in the east on the Weraiti Hills. This is the land, it is Papatūānuku, the land and our skin are very similar.

They then say to look at the hair that covers our bodies, the covering that keeps us warm and provides protection just like the grasses and trees upon the earth. It does not take long to begin to understand what the kaumātua are impressing upon us. They remind us that Tānemahuta covered his mother in a cloak of trees and plants to keep her warm; in her cloak he placed his children to accompany her. The kaumātua say "look at the hills that have no cloak, Papatūānuku's skin is left unprotected, it will become dry and it will fall away." Our skin peels after too much sun, it is the same as with Papatūānuku, but we call this erosion.

Étahi Pātai – Some Questions
1. What are the similarities of our skin to the land?

_____________________________________________________

2. Who clothed Papatūānuku?

_____________________________________________________

3. What was Papatūānuku clothed with?

_____________________________________________________
Next they ask if we know the purpose of the arteries, veins and capillaries in the human body, to which we are able to say yes. These vessels carry the blood and oxygen or the ‘life-force’ around the body. They contain the anti-bodies that purify our blood. They then ask us to think of Papatūānuku as a human again. The waterways that cover Papatūānuku acts in a similar fashion. They provide the nutrients and water to the soils, plants and animals. They cleanse the land of impurities by washing them out to sea. They transport the gravels washed down from the mountains into the rivers and further out to sea.

**PAPATŪĀNUKU, OUR MOTHER**

Part of this learning was to consider the effects of sickness upon our bodies and then translate these illnesses to Papatūānuku. It was soon apparent that she too was vulnerable to the whole range of health problems experienced by mankind. Among many other illnesses her veins became blocked as in the case of slips or debris gathering in rivers such as seen during the storms of February 2004 and her blood could be poisoned as when pollutants find their way into the waterways. The only time she has a good clean out is when it rains or during storms. If people wanted their mother to care for them then they had to minimise the risk of her becoming sick. Sometimes the elements (her children) combine to help their mother, in so doing they flush away the paru (dirt), processes that man has no control over and should perhaps be resigned to accepting as being a part of the earth.

**Ētahi Pātai – Some Questions**

1. What does the writer describe waterways to be like?
   
   __________________________________________________________

2. How could Papatūānuku become sick or ill?
   
   __________________________________________________________

3. What are the elements described as being??
   
   __________________________________________________________
RANGINUI – THE SKYFATHER

Ranginui is our Skyfather, and it is from him that human life and knowledge were said to originate. In one tradition, the god Tāne climbed to the citadel Te Tihi-o-Manono, in the highest of the 12 heavens, known as Te Toi-o-ngā-rangi. There he retrieved three baskets of knowledge: te kete-tuatea (basket of light), te kete-tuauri (basket of darkness) and te kete-aronui (basket of pursuit). There are several interpretations of what each basket represents. The scholar Māori Marsden has suggested that the basket of light is present knowledge, the basket of darkness things unknown, and the basket of pursuit is the knowledge humans currently seek.

- Tāne, imbued with te ira atua (the godly aspect), also obtained te ira tangata (the human aspect) from the heavens before creating and implanting both aspects within Hineahuone, the first woman. She in turn gave birth to humankind, which accounts for the belief that people possess both a human and spiritual nature. This is acknowledged in Māori tikanga today when the karanga or female call is the first sound to be heard on a marae when welcoming visitors.

Étahi Pātai – Some Questions
1. What are the two main things gifted from Ranginui?

2. What are the three baskets of Knowledge, in Māori or English?

3. What is the name of the first women created by Tānemahuta?
Tāwhirimatea is the God of Wind and the Weather. Tāwhirimatea was against the separation of his parents, and to this day stays close to his father.

Tāne Māhuta, the God of the Forest, is also the father and God of all who dwell in the forests (insects, animals, and especially the birds). It was Tāne Māhuta who had the strength to separate his parents by laying flat on his back and pushing up with his legs.
Tūmatauenga, or Tū, is our God of War, and also the God of People. After the separation of their parents, Tāwhirimātea waged war on his brothers. He subdued a number of them, but Tūmatauenga proved his equal. From that time on there has been an ongoing battle between the weather (Tāwhirimātea) and people (Tūmatauenga).

Tangaroa is the God of the Sea and all those who live in the ocean. Māori believe that water is an energy, with many moods. It can be calm and life-giving, or dangerous and destructive. This energy is called Tangaroa. One tikanga speaks of never turning your back on Tangaroa when by the seaside, as this is disrespectful of his mana.
Rongomatāne is the God of Cultivated food, and the kumara. When Tāwhirimātea was venting his anger on his brothers, both Rongo and Haumiatiketike, took refuge in the body of Papa, mother earth, who hid them until the storm passed. In the Māori language, ‘rongo’ means peace. Rongo is generally portrayed as the creator of the kūmara, a plant associated with peace.

Haumiatiketike is our God of Uncultivated food. Haumia agreed to the forced separation of his parents. Because of this he was subjected to the fury of his brother Tāwhirimātea, who would have killed him if their mother had not hidden him in her body, that is, in the ground. While he escaped from Tāwhirimātea, he was later discovered by Tū, god of war (here representing humankind), who saw Haumia’s hair sticking up out of the earth. Haumia contrasts with his brother Rongo, the god of the kūmara and all cultivated plants.
Rūaumoko is the god of earthquakes, volcanoes and seasons. He is the youngest son of Ranginui and Papatūānuku. After Rangi and Papa were separated by their sons, Rangi cried, and his tears flooded the land. To stop this, the sons decided to turn Papa face down, so Rangi and Papa could no longer see each other’s sorrow. Rūaumoko was at his mother’s breast when this happened, so he was carried into the world below. He was given fire for warmth by Tama-kaka, and his movements below the earth cause earthquakes and volcanoes.

Ētahi Pātai – Some Questions

1. Who was the only God to be against the separation of Rangi and Papa?

2. Who was able to stand up to Tāwhirimatea, and what does this now represent?

3. What two gods hid with Papa when Tāwhirimatea was attacking his brothers?

4. Where does Tāwhiri reside and why?

5. What happens when Rūaumoko moves in his mother’s womb?
Whakapākehātia - Translate into English
1. Ko Tānemāhuta te atua o te ngāhere.
_____________________________________________________

2. Ko Rūaumoko te pōtiki o te whānau.
_____________________________________________________

_____________________________________________________

4. Ko Papatūānuku te wahine o Ranginui.
_____________________________________________________

5. He nui a Papatūānuku.

Whakamāoritia - Translate into Māori
1. Rongomatāne is the God of Cultivated food.
_____________________________________________________

2. Tangaroa is the younger brother of Tāwhirimātea.
_____________________________________________________

3. Ranginui is crying.
_____________________________________________________

4. Rūaumoko is a baby.
_____________________________________________________

5. Rangi and Papa are the parents of the gods.