

**FROM THE VOID**

1. According to the elder Te Okanga Kahutapere Huata, “People have a spirit and so does God.” All things originate from the Peaceful and Harmonious Realm, from the Void, the First Void, the Second Void, the Third Void, the Fourth Void, the Fifth Void, the Sixth Void, the Seventh Void, the Eighth Void, the Ninth Void, the Tenth Void. From the Great Void, the Long Void, the Void of Obstructions, the Void in which nothing is felt, the Void in which nothing is possessed, the Void in which nothing is secure. From the unification of the Void emerged the Darkness and the Light. All things come from Io the Parentless who conceived the Darkness and the Light.
  
2. Io the Supreme Being had a union with Te Rikoriko and they begat the Light and the Darkness. This shining union produced the eight natural attributes, and so from Io the source of Life came the following attributes:
  1. Kindness    2. Humility    3. Happiness    4. Hope
  5. Hospitality    6. Faith    7. Tolerance    8. Love
  
3. These attributes describe the love of the Supreme Being Io the Parentless towards Te Rikoriko, and so love is a custom belonging to Io the source of Life.
  
4. Therefore, that is the meaning behind the principles of developing and maintaining kinship relationships.

**Io Matua Kore = The Mother Rikoriko****Ranginui = Papatūānuku****The World of Light****Darkness****Light**

5. A god, a male and female supernatural being, a lament, a spiritual guardian.

**FROM THE DARKNESS**

6. The spirit belongs to God who created all things. Love is like water in the darkness and in the light, it covers everything like dew from Io the Parentless. From the union of the Mother Rikoriko and Io-the source of Life came the ‘Benevolent Dew’ which represents love and compassion. This lore was derived from God to the heavenly realms, to Papatūāwhenua-Nuku.

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Waitangi Tribunal

**8 Jan 24**Ministry of Justice  
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7. Ranginui and Papatūānuku existed during the Great Breath, the Long Breath, the Breath of Water, the Breath of Life, the Healthy Wind, in the Darkness, the Mother of the winds and storms, the Great Darkness, the Long Darkness, the Intense Darkness, the Night of Fulfilment, the Extreme Darkness, the Black Night, the Lowering Darkness, the Gleaming Darkness, the Dark Night, the Darkness before Dusk, the Gloomy Darkness.

8. (English)

9. Ranginui sprinkled his seed on Papatūāwhenuanuku in the darkness which formed the foundation of the supernatural beings on earth and in the heavens, and the female and male reproductive cells. Their children the gods were born in the darkness and so that is where these powerful guardians originate from.

10. According to the elder Ngari Huka, Ranginui had six wives who were:

- |                    |                    |                |
|--------------------|--------------------|----------------|
| 1. Pokohārua-Te-Pō | 2. Hekeheke-i-Papa | 3. Hotupapa    |
| 4. Māukuuku        | 5. Tauwharekiokio  | 6. Papatūānuku |

11. The creation of the relationship began with the union between Io The Supreme Being and The Mother Rikoriko which produced the principles and children of Ranginui and Papatūānuku.

Io the Parentless = The Mother Rikoriko

Begat

The Darkness

The Light

The Family of Ranginui

- |                  |                   |                    |
|------------------|-------------------|--------------------|
| 1. Tamanui Te Rā | 2. Whiro Te Tipua | 3. Meremere/Tāwera |
| 4. Papatūānuku   | 5. Matawhero      | 6. Kōpunui         |
| 7. Pareārau      | 8. Whareana       | 9. Mahutonga       |
| 10. Tamaiwaho    |                   |                    |

Ranginui and Papatūānuku begat the celestial bodies.

12. (English)

13. (English)

## The Māori lunar calendar

### Rona-o-Te-Hina controls the tides

14. Rona is the mother of the moon and controls the tides. The gods were aligned to the seasons of the year, to the weather patterns, to the moon, the night and the day. The Māori year begins in the month of Aonui, when Te Ahi Kāea is lit. The people come closely together to share their hopes and dialogue. Many people discuss Te Aho Turuturu, the link between the Heavens and Earth, the primary pathway, the knowledge of the celestial bodies, the stars, the winds, the waterways, the rain, the snow, the fires. It is a time to focus on the life force of the land, during the time of the Hine Takurua the Winter Maiden. Tamanuiterā the sun rests currently so the nights are longer during Te Iho Matua, the third month of the Māori year. The sun begins to return when the weather settles down as water flows to the sea during Taperewai. The forest blooms and the sea is abundant with kina. Spring arrives and plants blossom so when the star Puanga rises, puawānanga a climbing plant, emerges which is the changing of seasons to the abundant season of Hine Raumati, the Summer Maiden. Tamanuiterā shines high above the earth and its heat leaves the land to dry until Tīkākā Muturangi, in approximately April. That's when Tamanuiterā returns to his abode and the gods aligned to Uru Whenua, the twelfth month of the Māori year are prominent.
15. Rona lived with The Moon which demonstrates the power of women to guide the gods at night and during the day. Io welcomed Whiro, Uenuku, Tāne, Tangaroa, Rongo so the skies and space around the Moon is peaceful. Hinekorako and Tūhinapō emerged. Te Maramahātea o Rōna influenced and attracted Rākaunui/the Full Moon of the people, of the land, and of the heavens.

### 16. Gender neutral/Male/Female Supernatural Beings

Neutral - Tahurangi	Tiritiri o Mātangi	Kahurangi
Neutral - Mātanginui	Rangi-naonao-ariki	Matarūwai
Neutral - Kāhui-kura	Rangi te wawana	Ruaoa
Neutral - Rehuroa	Ranginui-ka-tika	Rehupunga
Neutral - Pōporo-Kewa	Rangi Mataura	Kauwhanga
Neutral - Patupaiarehe	Rangi Tāuru-nui	Tūrehu
Neutral – Taranga-tahi	Rangi Matawai	Kōpuwai
Neutral - Kaururangi	Rangi Māreikura	Kehurangi
Neutral – Kapeka-a-rangi	Rangi parauri	Rauangiangi
Neutral - Hōpara-a-rangi	Rangi Tāmaku	Māruhiruhi
Neutral – .....	Ranginui ā Tāmaku	Tohikura

They are:

- Spiritual Guardians (Poutiriao)
- Fairy folk (Turehu/Patupaiarehe)
- Sea fairies (Ponaturi)

## **FEMALE GODS**

### 17. The Mother Rikoriko

Hinepuaraurangi

Papatūānuku

Pokohārua-Te-Pō

Hekeheke-i-Papa

Hotupapa

Māukuuku

Tauwharekiokio

Meremere

Pareārau

Puna

Hinetūrama

Hinetūparimaunga

Pūtoto

Parawhenuamea

Hinemoana

Hina Marama

Hinewai

Hinetāiri

Hinepūkohurangi

Hinemākohurangi

Hinekohurau

Whānui

Tāpuhikura

Hurutearangi

Whakaahu

Matariki

Takotowai

18. Io-Matua-Kore had a union with The Mother Rikoriko and they had Hineao and Hinepō.

## THE OFFSPRING OF RANGI AND PAPA

19. Ranginui then rose in the sky as Papatūānuku rose on earth, and from their union came:

**Uru-te-ngangana** – Personifies the stars and light in the sky, and the division between night and day. Sits amongst the male, female, god, and human elements.

**Roa-Iho** – god of the stars and light in front of Ranginui

**Roa-kē** - god of the stars and light behind Ranginui

**Haepuru** – god of the light emanating from some stars

**Haematua** – god of the light in the sky

**Whiro Te Tipua** – god of diseases and sicknesses, insects, reptiles that carry diseases

**Tāwhirimātea** - god of the winds and powerful protector of the breath

**Tangaroa** – god of some marine life and of greenstone; helps Kiwa

**Kiwa** – Te Moana nui a Kiwa/Pacific Ocean is named after Kiwa

**Te Ihorangi** – god of various kōauau/flutes, rain, hail, snow and frost

**Tūmataunga** - god of aggression, fighting, and war. Powerful guardian of the courtyard/marae ātea.

**Te Ikaroa** – The Milky Way, otherwise known as Te Mangōroa or Te Roiata.

**Rakamamao** – god of the most sacred birds.

**Rongomaraeroa/Rongomātāne** - god of peace and harmony. Powerful guardian in the ancestral house. God of cultivated food.

**Tāwhirirangi** - god of the winds.

**Ruataumata** – helped to create the first woman.

**Rongomaiwaho** – helped to create the first woman.

**Tiwhanui** – brought balance to the abusive actions of Kiwa and Tangaroa.

**Punaweko** – god of forest birds.

**Mauihi** – brought balance to the abusive actions of Kiwa and Tangaroa.

**Kaukau** – god of mountains, streams, currents and whirlpools at sea.

**Te Kūwatawata** - personifies the doorway or the entrance to Te Reinga/The Place of Departed Spirits.

**Takaaho** – god of sharks

**Rongomaihuakairākau** - god of trees and their fruit.

**Timutahi** - brought balance to the abusive actions of Kiwa and Tangaroa.

**Uepoto** – god of glow worms.

**Peketua** – god of birds, insects, reptiles and animals.

**Rangahua** – god of some types of rocks.

**Kēkerewai** - guardian of hidden knowledge.

**Kaupeka** – controls and extinguishes tapu, represents the two adzes Hunakiko and Āwhiorangi.

**Toroiwaho** – helped to create the first woman.

**Te Akaaka Matua** – represents supplejack and vines.

**Te Māmaru** - god of sharks and mammals.

**Tāwhana** - helped to create the first woman.

**Rangaranga-ihī-Matua** – personification of stones and rocks.

**Haumietiketike** – god of uncultivated food.

**Te Arawaru** – god of coastal foods

**Tūkapua** - god of the clouds and also helped to create the first woman.

**Hokahoka** – god of some birds including the hawk.

**Tangotango** – god of the stars.

**Tūmatawera** - god of the stars.

**Tūmata-uira** – god of thunder and lightning.

**Tane-te-Hokahoka** – god of birds.

**Te Pūwhakahara** - god of dolphins.

**Parauri** – god of some birds.

**Te Rākura** - the red sun that helped to create the first woman.

**Tanga-i-waho** – personifies well-being in this world.

**Rauru-matua** – personifies knowledge.

**Uruao** – helped to create the first woman.

**Kewa** – god of whales and glow worms

**Taka-uru-rangi** – god of hidden knowledge.

**Rongomaitahanui** – guardian of music and of Te Aramatua.

**Takatua** – god of hidden knowledge.

**Paerangi** – personification of the horizon and the clouds above the horizon.

**Rongomai-whakateka** – guardian of learning music.

**Taiepa** – helped to create the first woman.

**Tua-matua, Tua-matua a Ruatau** – personifies some rocks.

**Uenuku-rangi** – personification of rainbows.

**Ngāngana-ā-Rangi** – personifies the moon.

**Rongomaitaharangi** – guardian of learning music and of Te Ara Matua.

**Tūmatakākā** - helped to create the first woman.

**Tūramarama-ā-nuku** – guardian of peace and harmony.

**Tumatarauiri** – helped to create the first woman.

**Rongomaitūwaho** - or known as Te Awa-muri-wai-hou.

**Tamatahuki** – helped to create the first woman.

**Tāne-i-te-pūkenga, Tānemāhuta, Tānenui-ā-rangi, Tāne te waiora** – god of knowledge and of birth.

**Tupai-a tau-whakarongo-wānanga** - or known as Paia, personification of knowledge, land, human bones.

**Rūaumoko** - god of volcanoes, earthquakes, and tsunamis.

## THE BASKETS OF KNOWLEDGE

20. Research the narratives about the baskets of knowledge.

21. Ranginui and Papatūānuku came from Io. One of the gods that Papa and Rangi begat in the darkness was Tāne who separated his parents and climbed to Te Toi Huarewa/The Pathway to the Highest Heavens. Tāne acquired the three baskets of knowledge which are Te Kete Tuauri/The Basket of Sacred Knowledge, Te Kete Tuatea/The Basket of Ancestral Knowledge and Te Kete Aronui/The Basket of Life's Knowledge before returning to Earth.

22. Te Kete Tuauri holds the sacred knowledge including incantations, rituals and other such practices. Te Kete Tuatea holds the ancestral knowledge of the supernatural. Te Kete Aronui holds life's knowledge.

23. This is the journey of sacred footsteps  
 Journeyed about the earth journeyed about the heavens  
 The journey of the ancestral god Tānenuiarangi  
 Who ascended into the heavens to Te Tihi-o-Manono  
 Where he found the parentless source  
 From there he retrieved the baskets of knowledge  
 Te kete-tuauri  
 Te kete-tuatea  
 Te kete-aronui  
 These were distributed and implanted about the earth  
 From which came human life  
 Growing from dim light to full light  
 There was life.
24. In the place reserved for the gods, the male gods copulated during the long darkness and through their male gametes scattered their seed upon the land, the breath, the waters, and the fires. According to Ngamoni Huata, “The male gods copulated with each other in the darkness, producing homosexuals”. Tūmatauenga produced his offspring Tangaroa, Tāwhirimātea, Whiro, and Tāne. This applies to all the gods who descend from Tūkāriri, and to human beings who live on earth.

## WAR BETWEEN THE GODS

25. When Ranginui and Papatūānuku were separated the gods fought.
26. Io Matua chose Tāne to acquire the baskets of knowledge to grow and be abundant! The life principle of Tāne Mahuta, Tāne Matua, Tāne Te Waiora, Tāne Te Hauora Tāne Torokaha, Tāne Uehā, Tāne Te Wānanga, Tāne Whakahapū, Tānenuiarangi. It was Tāne who shaped the first woman called Hine-ahu-one with the earth at Kurawaka. He shaped her skeleton, head, torso, arms, feet, back, face, flesh, sinew, blood, fat, heart, lungs, kidneys, and liver. Te Ihorangi implanted the eternal, compassionate and natural fluids into Hineahuone. Tāne then shaped Tiki-āhua, Tiki-nui, Tiki-roa, implanting the essential forces and the sinew until Te Akaaka Taikaha a Tiki was created. Karihi shaped the ovaries, labia minora and vulva which emitted heat. And then the vagina emitted heat in Te Whare Tangata o Hineahuone. Conception is sacred. “That is where the femaleness resides, it is sacred and it is the essential quality of humankind”.

## LINEAGE OF HUMANKIND

**Tānenuiarangi = Hineahuone**

**Hinetītama, Hinetauira, Hineteuira, Mihimihirangi, Hineweherangi, Hinekapua, Hine Wairito**

**Tāne matua = Hinetītama**

**Hinerauwhārangi, Hineteahorangi, Hinerauangi, Hinemanuhiri, Murirangawhenua**



The Essential Quality of the God and Human Elements

Io-nui – Io-roa – Io Te Mataaho – Io Taketake – Io Wānanga - Io Tikitiki-i-Te-Rangi

Light

Papatūānuku = Ranginui

Darkness

Tūmatauenga

Tānenuiarangi = Hine Ahu One/Hine Ahuarangi

Tupai

Puna = Hani

Tiki

Rangahau

Hinefitama

Murirangawhenua

Hine Taranga = Tangaroa-i-Te Rupetu

*A God. A Person. A God. A Supernatural Being. A God. A Person Ho!*

*Divinity Humanity*

27. If you pluck out the centre shoot of the flax, where will the bellbird sing? You ask me what is most important in this world?

It is people, it is people, it is people

**Māui Mua - Māui Roto - Māui Pae - Māui Taha - Māui Tikitiki-ā-Taranga**

**Papatīraumāewa**

**Tīwakawaka**

**Taranui**

**Tararoa**

**Ranginui**

**Rangiroa**

**Ngāi Wharekiki**

**Ngāi Wharekaka**

**Ngāi Roki**

**Ngāi Reka**

**Ngāi Peha**

**Ngāi Taketake**

**Ngāi Te Hurumanu**

**Toi-Kairākau**

**Rauru**

**Whātonga = Hotuwaipara**

**Tahatiti**

**Uenuku**

**Ruatapu**

**Rākeiora**

**Tamakitehau**

**Tamakiterā**

**Tamakitemātangi**

**Tama-ki-reireia-mai Hawaiki**

**Te Kahu Arero**

**Pito**

**Rere**

**Tangi**

**Maika**

**Toto married Tamatea Arikinui of the Takitimu Waka**

**And they had Rongokako who married Muriwhenua**

**And they had Tamatea-urehāea - Pōkaiwhenua - Pōkaimoana who married Iwipupu-Te Kura**

**And they had Kahungunu who had eight wives**

**Hinetapu of Kaitaia**

**Te Hautāruke of Ōpotiki**

**Ruarauhanga of Whangarā**

**Ruareretai o Popoia of Tūranganui-ā-Kiwa**

**Hinepūariari of Whareongaonga**

**Pouwharekura of Te Māhia**

**Rongomaiwahine of Nukutaurua**

**The waka is Takitimu**

**Its commander is Tamatea Arikinui**

**The high priests were Ruawharo, Tūpai, Te Rongo-Pātahi-Pūtahi, Tahu-Pōtiki**

**The mountains are Whakapunake o Te Matau-ā-Māui-ā-Taranga**

**Kahurānaki o Te Matau-ā-Māui-ā-Taranga**

**Tararua o Te Matau-ā-Māui-ā-Taranga**

**The rivers are Wairoa Hōpūpū Hōnengenenge, Matangirau**

**I look down at Ngaruroro-mokotuararo-ki-Rangatira**

**I look down at Wairarapa**

**Ngāti Kahungunu is the iwi**

PEACE at Te Aorangi

PEACE at Te Aorangi

PEACE at Te Aorangi

Kahungunu = Rongomaiwahine

## **SEX – TE AI**

28. Before the arrival of Europeans to Aotearoa, sex was normal. It was not evil. It was common for men to have sex with men, or for women to have sex with each other, or for boys and girls to be given as sex toys for male and female chiefs.

29. The upright penis

A promiscuous man

A sexually active man

The female genitalia

Incest

30. When Europeans came to Aotearoa, they also brought the Anglican Church with them in 1814 to Northland. They brought the Christian religion which included the belief in the Father, the Son, and the Holy Spirit, which Māori adhered to in the 1800's. Until 1840 when the Treaty of Waitangi was signed, the religions of England agreed for other churches such as the Catholic Church to establish themselves in Aotearoa.

31. The motto of Te Aute College is "Quit ye like men be strong". Hira's take on this is, "Quit ye like women be beautiful".

32. I have always essentially been a girl. When I was a child, the fairy folk called on me to carry my power as a woman.



