

The following tables contain information pertaining to Te Ao Māori and Rangitāne tikanga to assist teachers when exploring the concept of local tikanga.

Tahi : Tikanga	
Atua	
Curriculum Links	Science I.C.T
Atua are the beginning of everything	
	Within our tikanga everything starts with Io matua whose story has elements of both creation and science theory about how everything came into being so because atua are the beginning of everything Iki Kahurangi begins with atua.
	<b>Creation</b>
	A long time ago, further back than anyone can count Io matua the great creator lived happily in peace and harmony. Io matua lived in Te Kore a place where anything and everything could happen but Te Kore had no form. Io matua had lots of energy so he decided to take some of this and make it into something more visible, more solid (like when steam becomes water) so he created Te Pō the night. Te Pō had many stages and lasted a long long time before Io matua took the next step which was to create Te Ao Mārama the world of light, the beginnings of the world we know today came into being.
	From Te Ao marama were born Ranginui the sky father and Papatūānuku the earth mother who were so in love that they never let each go. Their never ending hug was so tight that everything between them lived in darkness. Their seventy children had to crawl around in the cramped space but as time passed by they wanted to be able to walk around in light. The many sons of Rangi and Papa argued about whether they should separate their parents, how they might do it and who would push them apart. Knowing that this would hurt their mum and dad some children did not think it was a good idea.
	Tāne-mahuta ended up being the one to force his mother and father away from each other. Papatuanuku and Ranginui look at each other but cannot touch. They still miss each other and their sons argue right to this very day.
	After Ranginui and Papatūānuku were pushed apart their sons made the first woman Hineahuone. Then different sons had children with magical female beings. All of the lifeforms that live on Papatūānuku came from these marriages.
	The following whakapapa shows the most well known of Ranginui and Papatuanuku childrens. Beside each child's name is the environment they protect.
	<div><div>Ranginui</div><div>===</div><div>Papatūānuku</div><div>I</div></div>
	<div><div>(1)</div><div>Tangaroa</div><div>god of the seas, rivers, lakes and all the life within them</div></div>
	<div><div>(2)</div><div>Tāne-mahuta</div><div>god of the forest and all that dwell within them, especially the birds</div></div>
	<div><div>(3)</div><div>Tāwhirimātea</div><div>god of the winds and of storms</div></div>

(4)	<b>Rongo-mā-Tāne</b>	<b>god of the kumara and all cultivated foods. Also the god of peace</b>
(5)	<b>Haumia-tiketike</b>	<b>guardian spirit of wild food</b>
(6)	<b>Rūaumoko</b>	<b>god of earthquakes and volcanoes</b>
(7)	<b>Tūmatauenga</b>	<b>god of man and war</b>
(8)	<b>Whiro</b>	<b>god of evil</b>

### **Thinking about the atua**

Because we need the world around us to live we pay respect to different parts of our environment by giving each part, some say element a personality like a person. These environments are called atua.

When we humans see that we are alive for a short time compared to the sun, moon, stars in the sky and mountains, valleys and waterways on earth we stop putting ourselves at the centre of everything.

For millions of years the sun, moon, stars have followed the same cycle every year. They live forever and that is why people all over the world say the immortals or gods live in the sky. They can be relied upon year after year, generation after generation to give us signs and signals that help us for example they give us a calendar.

This is why Ranginui the sky father is so important.

- The sun is the greatest energy source we know
- The moon controls many important events like the tides
- The stars tell us when to do activities like planting a garden
- Rain comes from the sky

Papatūānuku the earth mother has been around for a long time too.

Her body is the soil, rocks, minerals and waterways that make up Aotearoa.

Her body is clothed in a beautiful cloak of trees and plants. Her clothes are grasses. The children of her sons the insects, reptiles and animals were placed on her to keep her company.

We are lucky to have Papatūānuku to care for us. But if we don't look after her she becomes sick and cannot look after us.

If we cut down forests her skin gets dry then cracks and peels – we call this erosion. On our bodies we call this sunburn that can sometimes get really bad and become cancer.

Sometimes if erosion happens soil gets into water, her blood and the water can't breathe. This and other pollution make Papatūānuku sick. If she is sick we will suffer. If she is healthy we will be well.

Papatūānuku and Ranginui are so very very important for each and everyone of our families to be healthy and to make sure that our whakapapa carries on we say they are like our parents.

We can see that the atua are kaitiaki (guardians) of us, not the other way round, but it is how we choose to treat them that helps or hinders us, our children, our children's children and so on.

The blood of Papatūānuku is water. We have a choice. We can keep her blood fresh and plentiful which is needed for our health. Or we can pollute her blood which means we can't use it to drink, to wash or grow food.

If Papatūānuku's blood in all its forms like mist, water, rain and ice are polluted or gone her grandchildren like those of her son Tanemahuta, atua of forests and all that live in them are at risk. If trees die, birds go, insects go and we can't breathe.

Everything needs ha or life's breathe. Us, plants, water and animals. Ha and hau/wind or Tawhirimatea in atua form are really important.

- If we don't breath for a few minutes we die
- If we don't drink for a few days we die
- If we don't eat we die after a few weeks

Being able to breath, drink, and eat are all gifts given to us by the atua. To make sure we feel a need to be thankful for this and to not upset the atua we say we share whakapapa or are a part of the same family tree. Believing we sharing whakapapa also shows we know we are a small part of something much bigger and more important than us. We also know all parts of the natural world are connected to other parts where a change to one thing can effect a whole lot of other's for either good or bad.