

# IO MATUA KORE

## “Maori Tai Chi Form”



**Kaupapa** Acknowledge **Wahine**

Acknowledge **Tane**

Separation of **Ranginui** and **Papatuanuku**

Gather the knowledge

Spread the knowledge in the universe

Acknowledge the four **winds** (**Nga hau e wha**)

**Te Tai Rawhiti** (East)

**Te Tai Tokerau** North)

**Te Tai Hauauru** (West)

**Te Tai Tonga** (South)

**A ka huri ki nga hau e wha hau** – Not winds, but the vital forces from the four winds. **Ki te raki te rawhiti te hauauru te tonga.**

**Start the form:** Facing **Te Tai Rawhiti** (East)

Feet parallel and shoulder width; relax mind and body; connect with your body, your breath and your surroundings.

Do the following set of moves to the four winds (directions).

Left arm comes up in front (palm facing out sideways); circle up, back, down and to front; hold palm facing abdomen (Acknowledge **Wahine**).

**E whakatau ana ahau ki toku taha wahine, te kaha a hine-ahu-one.**

Then right arm comes up in front (palm facing out sideways); circle up, back, down and to front; hold palm facing abdomen (Acknowledge **Tane**)

**E whakatau ana ahau ki taku taha tane, te kaha a tane-nui-a-rangi.**

Bring palms up facing together at chest and push up above your head.

(Separation of **Ranginui**)

**Na te whenua a Ranginui raua ko Papatuanuku ka puta te kaua e runga.**

With palms facing up and out; bring arms down in a big circle sideways as you slowly bend your knees, ending the circle at ankle level. Palms are facing down; connect with the earth to gather knowledge and energy.

(Acknowledge **Papatuanuku**)

**Me te kaua e raro**

As you straighten up; gather; drawing up the knowledge and energy (Like holding a ball) in your hands, with the palms facing. Bring this ball of knowledge up your centre connecting with heart. Push palms up overhead (Connect and share your knowledge with the world/universe).

**Tuku atu ki te ao whanui, tuku atu ki te iwi.**

Separate the hands; palms now facing out sideways; bring arms down to shoulder level; turn palms up, bringing arms up with palms facing back above your head; pull both hands down to your chest and connect with your heart. (Gathering in excess energy and knowledge to keep yourself healthy, storing this abundance to share with others).

**A ka whakahokia mai ki roro I ahau**

Step forward with left foot, pushing palms out in front, then spread them out sideways at shoulder height, palms facing back. (Connect and share your knowledge with your **Whanau** (Family and community)).

Turn palms forward and bring back together and pull to your heart; as you step around with your right foot, pivoting the right heel out and pivoting the left foot beside the right. (Once again, gathering in excess energy and knowledge to keep yourself healthy, storing this abundance to share with others).

You should be facing **north**. Relax arms down to sides, with palms facing down, connecting with Papatuanuku.

Repeat all moves, and then you will pivot facing **west**.

Repeat all moves, and then you will pivot facing **south**.

**To complete the form:** (Give back to Papatuanuku)

Start palms facing down, connect with Papatuanuku; bring palms up the centre in a curve to palms facing, then down again connect (three times).

**I muri i enel whakahoki atu ki a Papatuanuku.**

## Glossary:

**Io Matua Kore** - Supreme Creator; this Maori translation is meant to be similar to the meaning of Taijiquan (Supreme Ultimate)

**Io** - Supreme being; **Matua** - father, important, primary; **Kore** - Energy, potential, the void, nothingness.

(**Kore** is similar in Chinese language to **Wuji** 無極 "primordial universe", which was prior to the Taiji 太極 "Supreme Ultimate")

**Kaupapa** - Theme, plan or agenda

**Wahine** - Female

**Tane** - Male

**Ranginui** - Sky Father

**Papatuanuku** - Earth Mother

**Nga hau e wha**- the four winds (**Nga** can mean breath or breathe; **hau** can mean wind, vital essence or vitality of human life; **wha** is four)

**Te Tai Rawhiti** – East (**Te tai** means the location)

**Te Tai Tokerau** - North

**Te Tai Hahauru** - West

**Te Tai Tonga** – South

**Hine-ahu-one** - (Also known as Hine-hau-one, she was the first woman created by Tāne-nui-a-Rangi and Io on the beach at Kurawaka. Narratives say that Tiki was the first man and that Hine-ahu-one, the first woman, was shaped with earth at Kurawaka. (*Te Māhuri Study Guide* (Ed. 1): 48-51))

**Tane-nui-a-Rangi** (Also known as Tāne-te-waiora and Tāne-matua, he helped separate Rangi-nui and Papa-tū-ā-nuku so the sun would shine on their children. He also ascended to Te Toi-o-ngā-rangi to bring back the three kits of knowledge. (*Te Māhuri Study Guide* (Ed. 1): 40-42; *Te Māhuri Textbook* (Ed. 2): 123 ;)

**Tuku** – To present, off, release, let go

**Whanui** – wide

**Iwi** – Nation, people, kinship

**Whanau** - Family and community

**Whakahoki (whakahokia)** – To give back

"The mythological origins of Maori society are laid out in three major myth cycles, beginning with the creation myth of Ranginui, the sky father, and Papatuanuku, the earth mother. The second sequence of myths deals with the adventures of the demi-god Maui, who fished up the land and brought many benefits into the world for humankind. The third series of myths deals with the life of Tawhaki, the model of an aristocratic and heroic figure. Inherent in the genealogy of earth and sky, the gods and their human descendants is the notion of evolution and progression." Walker, Ranginui, Ka Whawhai Tonu Matou: Struggle Without End, Penguin, Auckland, 1990."

The Earth and the skies came into being through the self generation of Ranginui, sky father, and Papatuanuku, earth mother.

Ranginui and Papatuanuku prevented light from reaching the world because of their close embrace, and their offspring lived in a world of darkness and ignorance between the bodies of their parents. And they plotted against their parents in order to let light into the world.

It is said that some of the sons decided that their situation could be remedied only if they separated their parents, so that Ranginui would be pushed up to become the sky and Papatuanuku remain as their Earth. They set about their task. Tane it was decided, who finally rendered them apart by resting his shoulders upon Papatuanuku and thrusting his legs upwards and pushing Ranginui to the sky. By this deed Tane, of many names, came also to be known as Tane-te-toko-o-te-rangi (Tane the prop of the heavens).