



He Mana tō te Kai



Atua Pertaining to Kai

It's important to note firstly that familial relationships with atua (i.e. those articulated in whakapapa) are unique, sometimes to each whānau, hapū and iwi. Because those unique relationships are familial, they are also intimate. It's also important to note that taiao (as atua) is not a collection of dislocated elements and entitles, but an infinitely complex and ever-evolving family of relationships, every part of which affects - sometimes effects - the others.

Therefore the approach we have taken is to list just some of the atua pertaining to kai - those which are commonly known. The project will refer to localised tupuna, atua, taniwha, and other beings as appropriate. To respect the intimacies of relationships that could be inappropriately represented here, a preference for kōrero from well-known sources has guided which kōrero have been selected. As such, where possible, Te Ara and Wikipedia sources have been used for this list.

Ranginui & Papatūānuku

In [Māori mythology](#) the primal couple Rangi and Papa (or Ranginui and Papatūānuku) appear in a [creation myth](#) explaining the origin of the world and the [Māori people](#)^[1] (though there are many different versions). In some [South Island](#) dialects, Rangi is called Raki or Rakinui.^[2] [Wikipedia](#)

He Whakapapa nō Ranginui rāua ko Papatūānuku [Te Ara](#)

Tangaroa

Tangaroa (Takaroa in the [South Island](#)) is the great [atua](#) of the sea, lakes, rivers, and creatures that live within them, especially fish, in [Māori mythology](#). As Tangaroa-whakamau-tai he exercises control over the [tides](#). He is sometimes depicted as a whale.^[1] ([Wikipedia](#))

He Whakapapa nō Tangaroa ([Te Ara](#))

Tāne

In [Māori mythology](#), Tāne (also called Tāne-mahuta, Tāne-nui-a-Rangi, Tāne-te-waiora and several other names) is the [god](#) of forests and of birds, and the son of [Ranginui](#) and [Papatūānuku](#), the [sky father](#) and the [earth mother](#), who used to lie in a tight embrace where their many children lived in the darkness between them (Grey 1956:2). ([Wikipedia](#))

He Whakapapa nō Tāne ([Te Ara](#))

Rongomātāne

In [Māori mythology](#), Rongo or Rongo-mā-Tāne (also Rongo-hīrea, Rongo-marae-roa,^[1] and Rongo-marae-roa-a-Rangi^[2]) is a major god ([atua](#)) of cultivated plants, especially [kumara](#) (spelled kūmara in [Māori](#)), a vital crop. Other crops cultivated by Māori in traditional times included [taro](#), [yams](#) (uwahi), [cordyline](#) (tī), and [gourds](#) (hue). Because of their tropical origin, most of these crops were difficult to grow except in the far north of the [North Island](#), hence the importance of Rongo in [New Zealand](#). ([Wikipedia](#))

In New Zealand we find that Rongo presides over the peace department, he is what we call the god of peace, of peacemaking ceremonial, and of the art of agriculture. He is also known as Rongo-maraeroa. His functions are said to extend to such manifestations and activities of human sympathy as hospitality, generosity, and all the courtesies of life coming under the head of the expression manaaki tangata. [Elsdon Best](#)

Haumiatiketike

Haumia is the god of bracken fern and its edible root, aruhe. Among other creatures, a large number of insects are said to descend from him. ([Te Ara](#))

Haumia-tiketike (or simply Haumia)^[a] is the god of all uncultivated vegetative food in [Māori mythology](#). He is particularly associated with the starchy [rhizome](#) of the [Pteridium esculentum](#),^[b] which became a major element of the Māori diet in former times.^[8] He contrasts with [Rongo](#), the god of [kūmara](#) and all cultivated food plants. [Haumiatiketike - Wikipedia](#)

