

Old and New Observers Agree, "The Hills ARE Alive with the Sound of Music"

Keith Carley

Nature is still regarded with suspicion by some scholars, even within otherwise liberal Christian circles.¹ As I explore nature in this paper, I want to acknowledge my debt to my current teacher of the Māori language, Victor Mōkaraka, and to a non-Māori New Zealand philosopher, John Patterson, whose advocacy of Māori environmental values is both acute and compelling.



A tōtara tree.

A central feature of Patterson's book, *People of the Land: A Pacific Philosophy*,² is a story first published in 1854.³ It tells how a man called Rata set off to fulfill his obligation to avenge the killing of his father. Rata needed a canoe in which to travel, so he went into a forest, quickly cut down a large tōtara tree, and spent all day hollowing it out. But he had omitted to lift the tree's *tapu*—the holiness with which the tree, like every part of creation, was believed by Māori to be endowed.⁴ In biblical terms we might speak of the *qodhesh* or *hagiasmos* of the tree, which established its status and protected it from misuse. To lift or remove *tapu*, so that something could be used for another—common—purpose, required the ritual recitation of prayers to Tāne, the forest god.⁵

A host of forest creatures, who had observed Rata's activity, became angry and, in the night, they restored the tree, chanting as they worked:

Fly together, chips and splinters,
stick you fast together!
Arise and stand again,
A fresh-grown tree!⁶

By the time Rata returned to the place of his labor the next day, he could find no sign of the canoe he had worked so hard to produce. The mighty *tōtara* tree he had felled stood as it had the previous morning, towering over the surrounding forest. Rata set to work again, but the same thing happened that night. After felling and hewing out the tree for the third time, instead of returning to his village at nightfall, Rata hid in the undergrowth nearby and was amazed to see the forest creatures restore the tree. When he came out of hiding and accused them of undoing his work, they replied, "But it is not your tree, O Rata. You had no right to cut it down. You did not say the chants to Tāne that are necessary before you started. Had you done so, we would not have had to raise it up again."⁷

It is easy to dismiss this as a tale for children, perhaps to entertain, perhaps to encourage the observance of *tapu*.⁸ But Patterson suggests that it conveys an attitude toward the environment that we would do well to respect. He acknowledges that "[Māori] have been accused of exterminating a number of species and destroying tracts of forest in the comparatively short time they have lived in New Zealand."⁹ But the story of Rata warns against treating parts of creation as if they are our own, to do with as we please regardless of the impact on the wider environment.¹⁰

whenua, whānau, and whakapapa, not dominion or subjection

Behind this way of thinking lie distinctive concepts of land (*whenua*), family (*whānau*), and genealogy (*whakapapa*). When Māoris introduce themselves, they begin by referring to the part of the land where they were born. The Māori word for "land" is *whenua*, the same word used for "placenta." Human placentas are customarily buried at or near a person's place of birth; it is there, ideally, that the person will eventually also be buried. There is always a close association between land as the place of one's birth—*the source of human life*—and one's final resting place.¹¹ On this point the Bible and Māori tradition agree: "You are dust and to dust you shall return" (Gen 3:19).

However, the bond between land and people is so strong in Māori thinking that the land itself can be regarded as an ancestor, a part of Earth's *whānau* or "family."¹² Two Māori scholars write: "As every son has social obligations to fulfill towards his parents, siblings and other members of the *whānau* [i.e., family] so has man an obligation to mother earth and her [family] to promote their welfare and good."¹³ Indeed, no aspect of creation falls outside the network of kin relationships. Māori genealogies—*whakapapa*¹⁴—do not begin with the earliest remembered human ancestors or even with the descendants of the first migrants to New Zealand.¹⁵ Māori genealogies may begin with fish, go on to sweet potato, then bracken fern, trees, and birds.¹⁶ Only then are humans mentioned, so that non-human species tend to be depicted as senior in status to humans.¹⁷ The biblical scholar Bruce Birch conveys something of this perspective when he writes, "in creation all things are related. No element of God's creation, including the human, is self-sufficient. In creation we are related to God, to others, and to the rest of nature."¹⁸

Māori genealogies not only convey the interrelatedness of all things in a vivid way, they also keep us alert to the ethical implications of human behavior for the environment.¹⁹ In a study

of the Māori concept of collective responsibility, Patterson, quoting several sources, illustrates the difference between Māori and non-Māori attitudes to what are often commodified as "natural resources":

To a [non-Māori], a fish in the sea is defenseless, on its own, fair game. To a Māori, it is a child of the great god Tangaroa, and watched over by potent local guardians. A "wall of death" driftnet would not merely be a folly, it would be an unthinkable folly. To a [non-Māori], flax is a mere plant, to be used in any way that takes one's fancy. To a Māori, when we take flax from its (and our) ancestor Tāne-mahuta, we have a responsibility to its *mauri* or life force. This responsibility requires that we use the flax with respect, taking only what is needed and ensuring that the use to which it is put is worthy of the material.²⁰

The word *mauri* used in this quotation may cause some confusion. It needs to be distinguished from the word Māori, although they are related. As distinct from the name for the Māori people, the word *mauri* can signify what the Bible designates *n'šāmâ* life-giving "breath,"²¹ or *nepeš* in its sense of "individuated life."²² But *mauri* is not confined to living, animate creatures. Flax plants, as well as the tree that Rata cut down, and rivers—even rocks and mountains—manifest this life force.²³ A piece of wood may be addressed as a person, a mountain top as an ancestor. Patterson records his sense of shock when a Māori friend referred to the timber in a carving as "Tāne." "I thought at first that the name was being used metaphorically," he writes. "But as the conversation proceeded I was persuaded that this was not so. The lump of wood was being called 'Tāne' just as literally as I was being called '[John].'"²⁴ This requires us to abandon the distinction between instrumental and inherent value.²⁵

In agreement with the Earth Bible's first ecojustice principle, the whole natural environment has intrinsic value. Patterson comments:

we might be unhappy with the metaphysics. [But] the human race does not have absolute dominion over the planet and its so-called resources. The ... ethical message is that everything in the natural world is related to everything else, in the same way as the members of a family are related.... This means that we have responsibilities to each other, and to the trees and fish and birds and to the land itself.... They are also our cousins.²⁶

Readers of The Earth Bible²⁷ will be familiar with these ideas. In volume 2, Wali Fejo, an Australian aboriginal, writes, "I belong to this land; the land is my mother.... The land is alive. The Earth is a means of communicating with my ancestors, my people, my God."²⁸ In volume 4, Arthur Walker-Jones describes how Fijians perceive Earth, which they term *vanua*,²⁹ corresponding to the Māori *whenua*: "The spirits of ancestors and ancestral gods are present and active in the land ... kinship and mutuality includes Earth."³⁰ Such perceptions exclude the possibility of treating Earth as an object to be subdued or its non-human creatures as objects to be dominated, as Gen 1:28 commands them to.

I have dealt with that issue at length in another place, in a study of Ps 8, which portrays a passive, marginalized Earth, an image to which Lynn White has famously attributed the baleful

legacy of Earth's exploitation.³¹ In a similar vein, Evelyn Stokes, a professor of geography who has helped redress cases of unjust expropriation of land from the indigenous people since the colonization of New Zealand in the nineteenth century, observes:

Māori saw themselves as part of their environment, at one with it, not dominating it. This relationship was an intensely practical one of using the resources of land and sea for daily sustenance, but was also deeply spiritual, involving recognition and propitiation of ancestor gods. Such ideas do not always sit easily with [non-Māori], accustomed to individual property rights and concepts derived from Judeo-Christian tradition, and the divine command to Adam and Eve, "Go out and subdue the earth."³²

One wonders how relations would be between Māori and non-Māori now if the injunctions of Levs 25: "You shall not cheat one another ... the land shall not be sold in perpetuity" (vv. 17, 23, and elsewhere) had instead been the ethical and environmental stance of the colonial settlers.

***kaitiaki* and *manaaki*, with *mana*—"hard" and "soft"**

In place of "mutual custodianship" as the fifth principle of ecojust interpretation,³³ the Māori language offers two words that convey protection. The first is *kaitiaki*, deriving from the verb *tiaki*, meaning "to look after" as well as "to guard."³⁴ *kaitiaki* are not always human, as the story of Rata illustrated.³⁵

The second Māori word conveying protection is the verb *manaaki*, which may be rendered "to nurture and care for"³⁶ or "to show respect or kindness to, or to entertain."³⁷ It has also been defined as "love in action."³⁸ The root of the word, the noun *mana*, has a complex range of meanings. Among them are prestige and power. But *mana* can also imply wisdom, generosity, and caring.³⁹

Patterson distinguishes *mana* obtained by warfare and other competitive activities from that obtained through cooperation and acts of generosity. The former he terms "hard" *mana*, the latter "soft" *mana*.⁴⁰ The notion of "hard" *mana* is more familiar. In traditional Maori society, *mana* could be gained by overcoming one's enemies, as when Rata eventually slew not only the warrior who had killed his father but a thousand of his tribespeople.⁴¹ But "soft" *mana* also has an important place in Māori tradition, from uniting people for peaceful activities such as agriculture,⁴² to the provision of food,⁴³ or to caring for those who have been undeserving of it.⁴⁴ This is the *mana* of Rehua, the god of kindness, expressed by the bestowing of gifts and hospitality.⁴⁵ More *mana* can be gained by acts of chivalry than by the extermination of one's enemies.⁴⁶

"Soft" *mana*, for which Patterson coins the term "environmental *mana*," is not a uniquely Māori concept. As he says, "an environmental philosophy that appeals to the idea that all creatures have standing [*mauri*] in their own right could be part of the philosophy of any culture,"⁴⁷ and "in a world in which humans and non-humans are kin, one can gain *mana* also through one's interactions with non-human creatures."⁴⁸ Such a perspective precludes

evaluating things simply according to their usefulness to humans, which is a serious flaw of some other environmental ethics.⁴⁹

Multiple benefits derive from the expression of "soft" *mana*. In Māori society, kindness shown by gifts or assistance benefits not only the giver or the doer. The recipients of such kindness will lose *mana* if they do not eventually reciprocate acts of generosity.⁵⁰ Attempts to hoard *mana* for one's own advantage or prestige are therefore self-defeating. Indeed, the community-oriented nature of Māori society means that *mana* acquired by one individual extends to all members of the family and tribe.⁵¹ Also, a person or a tribe does not have to be wealthy or powerful to either gain or bestow *mana*. Simple, caring deeds generate it. It is by cooperating rather than competing that "soft" *mana* is created. As Patterson expresses it:

["soft"] *mana* is not what the economists call a "scarce good": it really can be generated out of nothing. We can gain *mana* for ourselves by enhancing the *mana* of others. Further, if we pursue our own *mana* selfishly, we are quite likely to lose what we already have.... We do not have to follow the path of the warrior—the military warrior or the corporate warrior—in order to gain the *mana* we need or want [for ourselves or the environment].⁵²

By enhancing *mana*, non-Māori as well as Māori can become people of the land (*tangata whenua*) and thereby protectors (*kaitiaki*) of it.

But what has all this to do with "hills alive with the sound of music"? Is there any evidence of living hills in Māori belief or literature?

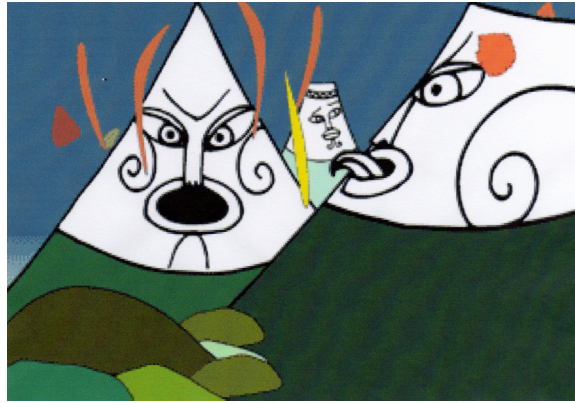
There is, indeed, a strong tradition of living hills

The North Island mountains especially are the subject of a mythical drama of which there are many versions. Originally all the mountains lived at Taupo, some male and some female. Trouble arose over the jealousy of some for the wife of Tongariro, the small mount known as Pihanga. In the ensuing struggles, most of the mountains dispersed to where they are [now located].⁵³



Mountains of the central North Island of New Zealand.

Of these same mountains it has been written: "They were gods and warriors of great strength."⁵⁴



Jealous conflict between the mountains, with Pihanga on the left.

However, the early Māori translations of the biblical passages that convey the vivacity of nature are somewhat pedestrian. The missionaries, who were the first to commit the Māori language to writing and played a dominant role in translating the Bible into Māori, seem to have aimed at literal equivalence in *Te Paipera Tapu*,⁵⁵ which dates to the 1850s and 1860s and might be called the Māori "Authorised Version."

The King James Version of Ps 98:8 reads:

Let the floods clap their hands:
Let the hills be joyful together

The verse is rendered in *Te Paipera Tapu*:

Let clap the hands of the floods,
let sing (or dance) together the hills.
(*Kia papaki nga ringa o nga roma,
kia hari tahi nga pukepuke.*)

The reference to "floods" rather than to the Masoretic Text's "streams" or "rivers" (*neharoth*)⁵⁶ suggests the translation was made on the basis of the King James Version rather than the Hebrew.

Psalm 114:4 in the King James Version reads:
The mountains skipped like rams,
and the little hills like lambs.

In *Te Paipera Tapu* we read:
Leaping (or jumping) are the mountains as if they were rams,
the little hills are like lambs.⁵⁷

The prayer book of the Anglican Church in Aotearoa New Zealand and Polynesia published in 1989⁵⁸ contains a significant number of passages provided by a panel of Māori experts, some paralleling the material in English but some conveying distinctively Māori perspectives. One of the prayers vividly expresses Māori cosmology. Sky and Earth are addressed by personal names, Ranginui (literally, great or broad heaven) and Papa-Tūānuku (far-extending earth), "as the first parents from whom all aspects of the created world descended and through whom they are all related."⁵⁹

A bicultural commentary on the Māori used in the Prayer Book notes that such turning of descriptive nouns into personal names "is a way of reminding us that God expects us to treat all other parts of Creation as we treat (or should treat) human beings, with courtesy and respect."⁶⁰ Moreover, as Patterson has argued, Māori do not necessarily distinguish between the metaphoric and the literal use of words as non-Māori might be assumed to do.⁶¹ Heaven and Earth ARE their parents. And, as the prayer continues, God is praised

for the proud and lofty Mountains, for the speaking Hills,
for the people-greeting Tides, for the open Seas.⁶²

In these phrases, what non-Māori might call natural phenomena—Mountains, Hills, Tides, and Seas—are personified,⁶³ and the attachment of the verb *kōrero* ("to speak") to the word for Hills "creates a combination which can be interpreted in two ways, to mean the hills which speak or the hills about which stories are told: the speaking hills or the storied hills."⁶⁴ The bicultural commentary adds that the expression "speaking Hills" "also refers to the echoes which the hills throw back when orators are speaking, reverberations both physical and spiritual."⁶⁵ But again, the possibility that the Hills and Seas are perceived as living entities, capable of communicating with their human inhabitants, should not be overlooked.⁶⁶

When asked if there are any Māori expressions analogous to "hills singing for joy" (Ps 98:8), a former lecturer of the institutions at which I teach, who is now a bishop of the Māori society within the Anglican Church of Aotearoa New Zealand, was quick to refer to the prayer above as a striking parallel.⁶⁷

A subsequent part of the same Eucharistic prayer identifies forebears as trees and rocks, as birds and springs of water, juxtaposing humans and plants, minerals and fauna, remembered amid tears of gratitude and sadness:

Christ be praised,
For our ancestors and parents, sacred people.
They were sheltering tōtara, rocks standing in the sea,
Strong-voiced kākā, springs of tears.
Let light shine on them,⁶⁸

New Observers

Without wishing to imply their agreement with such literal personifications of nature, there are many scientists who firmly support the proposition that nature is a living entity. Among these "new observers" are David Bohm, who sees what he terms "the implicit order" as one unbroken whole, "including the entire universe with all its 'fields' and 'particles'";⁶⁹ Rupert Sheldrake, who comments that the developing organismic philosophy, or "systems" approach, "is in one sense a new form of animism, nature is once again seen as alive";⁷⁰ and Brian Swimme, who writes of the "omnicentric unfolding universe" with its radical relational mutuality, which might have rendered "this body of ours ... a giant sequoia ... (or) a migrating pelican."⁷¹

The quantum physicist, Dana Zohar, observes that many philosophers and psychologists have seen nascent conscious properties in all matter⁷² and that "in a quantum psychology, there are no isolated persons.... Everything that each of us does affects all the rest of us [and] Nature."⁷³

Among the increasing number of theologians who take account of such insights, Diarmuid O'Murchu writes: "Paradoxically, the whole is contained in each part, yet no whole is complete in itself";⁷⁴ while John Haught affirms, "in an evolving universe, 'matter' is not the equivalent of mindlessness."⁷⁵

This is not to advocate a naïve reductionism or to deny a natural hierarchy in creation.⁷⁶ But the direction in which current thinking is moving should not be ignored. It is germane to the principles of The Earth Bible project and affirms insights that underlie Māori cosmology.

Conclusion

The personification of hills, and indeed of all of Nature, may be scorned by some as a childish trait of "primitive people."⁷⁷ But Elsdon Best, a European born in New Zealand in the mid-nineteenth century (1856-1931) and for a time "New Zealand's foremost ethnographer of Maori society,"⁷⁸ astutely observed that personification of inanimate objects and forces and qualities continues in more sophisticated societies and that such personification in some respects anticipates insights of science.⁷⁹ It may in fact be argued that awareness of Nature's vivacity is spiritually discerned. Certainly, such awareness is acutely conveyed in poetry and prayer. And, so long as such awareness resists and does what is possible to turn back the anthropocentric exploitation of Nature, it will lead to a true ecumenicity, an appreciation of the whole creation as the home of life in all its awesome diversity and unity.

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¹ For example, in a mid-2002 editorial for *Theology Today*, Ellen Charry addressed a perceived crisis of biblical and doctrinal authority in the churches. She attributed it in part to a "turn to non-traditional spiritualities," but referred specifically only to one such spirituality; viz., "exultation of nature" (Ellen T. Charry, "To Know, Love, and Enjoy God," *Theology Today* 59 [2002]: 173-77).

² John Patterson, *People of the Land: A Pacific Philosophy* (Palmerston North, New Zealand: Dunmore Press, 2000).

³ George Grey, *Nga mahi a nga tupuna (The Deeds of the Ancestors)* (London, 1854). Other early versions, and commentaries on them, are referred to in the appendix to Antony Alpers, *Maori Myths and Tribal Legends Retold by Antony Alpers* (Auckland: Longman Paul, 1964), 234.

⁴ "tapu is the natural state of all creatures" rather than a special state that has to be imposed on things that are otherwise common (*noa*, in Māori) and that we might do with as we like, Patterson, *People of the Land*, 51; see also 54. James Irwin writes: "Although *tapu* is normally understood as a prohibition, its function is essentially that of a protective device. It must be emphasised that *tapu*, contrary to popular misunderstanding, is not a curse nor a power in itself," James Irwin, *An Introduction to Maori Religion: Its Character before European Contact and Its Survival in Contemporary Maori and New Zealand Culture* (Special Studies in Religions, No. 4; Bedford Park: Australian Association for the Study of Religions, 1984), 23. Johannes Andersen comments: "The word *tapu* simply means 'forbidden' (so do our own many *Thou shalt not*s) or 'set apart;' ... it was not necessary that the offender should be detected in the breach; his punishment commenced immediately he himself knew that he had offended ... the end was certain; and the end was usually death. In this the law of *tapu* was far more powerful, far more efficacious, than our civil and moral laws combined: the offender's conscience was accuser, judge, and executioner in one, and he knew no mercy," Johannes C. Andersen, *Maori Religion* (Christchurch: Cadsonbury Publications, 1940, 2nd ed. 2003), 7.

⁵ To Tāne-mahuta, god of the forests and all things in them, is attributed the separation of the Sky father Ranginui from the Earth mother Papatuanuku at the beginning of time, Alpers, *Maori Myths and Tribal Legends*, 15-18. "Tane was the progenitor of birds and trees, and of humans" (Manuka Henare and Bernie Kernot, "Maori Religion: The Spiritual Landscape," in *Can Humanity Survive?: The World's Religions and the Environment* [ed. James Veitch; Auckland: Awareness Book Co., 1996], 209).

⁶ Alpers, *Maori Myths and Tribal Legends*, 126.

⁷ Alpers, *Maori Myths and Tribal Legends*, 127.

⁸ As well as protecting scarce resources, a *tapu* can protect privileges of contestable validity. A student from a related Polynesian culture writes with feeling: "*tapu* is culturally constructed to serve a particular interest—those of the ruling class," from an unpublished paper of August 2005.

⁹ Patterson, *People of the Land*, 26.

¹⁰ Other Maori stories ascribe difficult living conditions to similar neglect of *tapu*. Maui, a legendary fisherman, is said to have caught and brought to the surface the North Island of New Zealand. The hilly terrain, which is difficult to cultivate in some parts of the country, is attributed to Maui's brothers, who proceeded to cut the fish up before they had performed the appropriate rituals. Patterson, *People of the Land*, 22. The North Island is known in Maori as *Te Ika a Maui*, "Maui's Fish."

¹¹ "Just as the foetus is nurtured in the mother's womb and after the baby's birth upon her breast, so all life forms are nurtured in the womb and upon earth's breast. Man is an integral part therefore of the natural order and recipient of her bounty. He is her son" (Maori Marsden and Te Aroha Henare, *Kaitiakitanga: A Definitive Introduction to the Holistic World View of the Maori* [Wellington: Ministry of the Environment, 1992], 16).

¹² Patterson, *People of the Land*, 19, with reference to Douglas Sinclair: "The mortal remains of countless generations of ancestors of the Maori were laid to rest in the bosom of the earth mother, secure in her sacred caves, sandhills and the other hidden places on tribal lands" ("Land: Maori View and European Response," in *Te Ao Hurihuri The World Moves On: Aspects of Maoritanga* [ed. Michael King; Wellington: Hicks Smith and Methuen, 1977, 1st ed. 1975], 88). Darcy Nicholas, a Māori artist, writes, "nothing dies in the Māori world. Things merely move through different dimensions—the flax, for instance, becomes a cloak of immense beauty. Those we love become part of the beautiful land around us. This is our bond with the land. It is our ancestor and as such part and parcel of what we are" (Darcy Nicholas and Keri Kaa, *Seven Maori Artists: Interviews by Darcy Nicholas and Keri Kaa* [Wellington: V. R. Ward, Government Printer, 1986], 32). Ranginui Walker refers to ceremonial feasts in which "the main dishes consist of native seafoods and food grown from Papatuanuku, the earth mother. The insistence on natural food is a reminder of man's connection with nature. It serves as an injunction to the morehu [descendants of the Maori prophets Te Whiti-o-Rongomai and Tohu Kakahi] to care for the earth mother as the source and sustenance of life" (Ranginui Walker, *Nga Tau Tohetohe: Years of Anger* [Auckland: Penguin Books, 1987], 63).

¹³ Marsden and Henare, *Kaitiakitanga*, 16-17. There are also significant hints in the Biblical traditions that suggest—even encourage—us to think of Earth as our Mother. The Hebrew feminine noun *ʾādāmā* rendered "ground," and sometimes "earth" (e.g., Isa 15:9) in the NRSV, is the material from which Adonai formed or shaped (*ʾyṣr*) what Phyllis Trible has aptly termed "the earth creature," from which both female and male derive, *God and the Rhetoric of Sexuality* (Philadelphia: Fortress, 1978), 79 and elsewhere. It is interesting to note in the present context that the same verb is used of God forming or shaping the mountains in Amos 4:13: "(the one) who forms the mountains (*yotser harim*), creates the wind, etc." The much more frequently used *ʾereṣ*, rendered both "earth" and "land," is also a feminine noun. H. H. Schmid comments that this may be "a reminiscence of the concept of mother earth," *ʾereṣ* earth, land, *TLOT*, I: 173. Schmid later asserts that "the earth is created and is not a god. The OT has no discussion of an earth god or earth goddess," but he nonetheless refers to several passages that "could be allusions to [the] notion ... of 'mother earth,' so widely distributed in the history of religions," (Job 1:21; Eccl 5:14 [ET v. 15]; Ps 139:15 (see also Gen 3:19; Sir 40:1); *TLOT*, I: 177.

¹⁴ The term *whakapapa* refers to the recitation of genealogies, in proper order, from the earliest ancestors (Herbert W. Williams, *A Dictionary of the Maori Language* [Wellington: A.R. Shearer, Government Printer, 7th ed. 1975, 1st ed. 1917], 259).

¹⁵ The first identifiable migrants came from a variety of east Polynesian islands during the thirteenth century CE (Michael King, *The Penguin History of New Zealand* [Auckland: Penguin, 2003], 48-49).

¹⁶ Te Rangi Hiroa; Sir Peter Buck, *The Coming of the Maori* (Wellington: Maori Purposes Trust Board, Whitcombe and Tombs, 1950, 1st ed. 1949), 439.

¹⁷ Patterson, *People of the Land*, 18. In an article drawing on the observations of Professor Ranginui Walker and Te Rangi Hiroa (Sir Peter Buck), Patterson notes that Tāne is the ancestor

of both trees and humans: "thus trees are (distant) cousins of the Maori. Maori are to respect Tāne as their 'godly' ancestor, and to respect trees as children of Tāne and therefore kin to themselves. The Rata narrative thus depicts a Maori view of the place of humans in the natural world: the environment is not simply a collection of resources to be exploited but a community of related beings" (John Patterson, "Maori Environmental Virtues," *Environmental Ethics* 16 [1994], 399).

¹⁸ Bruce C. Birch, *Let Justice Roll Down: The Old Testament, Ethics, and Christian Life* (Louisville: Westminster/John Knox, 1991), 82.

¹⁹ Patterson, *People of the Land*, 30.

²⁰ John Patterson, "A Māori Concept of Collective Responsibility," in *Justice, Ethics, and New Zealand Society* (ed. Graham Oddie and Roy Perrett; Auckland: Oxford University Press, 1992), 17. Evelyn Stokes notes the legal but unjust means by which, from 1840, the colonial administration, under the guise of "civilising the Natives," undermined traditional collective ownership of land. Yet many of the Māori perceptions of land and the environment persisted. Evelyn Stokes, "Contesting Resources: Māori, Pākehā, and a Tenurial Revolution," in *Environmental Histories of New Zealand* (ed. Eric Pawson and Tom Brooking; Melbourne: Oxford University Press, 2002), 46-51. See also the extraordinary responses to such expropriation from Māori following Christian principles, in Muru Walters, "Te Upoko o te Ika Karaitianatanga," in *The Future of Christianity: Historical, Sociological, Political and Theological Perspectives from New Zealand* (ed. John Stenhouse, Brett Knowles, and Anthony Wood; ATF Series: 11. Adelaide: ATF Press, 2004), 9-13.

²¹ Whether alone or in combination with *ḥayyîm*, *n°šāmâ* conveys "life-giving" breath, but from the biblical perspective it is confined to living, animate beings, H. Lamberty-Zielinski, *ḥḥḥḥ n°šāmâ TDOT*, X: 66.

²² "Life instantiated in individuals, animal or human," with reference to Prov 8:35-36: "Whoever finds me (Wisdom) finds life (*ḥayyîm*) ...; but whoever misses me does violence (*ḥms*) to his *nepeš*] ..." H. Seebass, *ḥḥḥḥ nepeš] TDOT*, IX: 512.

²³ "All created things have material and spiritual aspects ... all have their own *mauri*, which maintains their existence," Henare and Kernot, "Can Humanity Survive?," 211.

²⁴ Patterson, *People of the Land*, 9.

²⁵ Patterson, *People of the Land*, 84.

²⁶ Patterson, "A Māori Concept of Collective Responsibility," 18.

²⁷ N. C. Habel and S. Wurst, eds. *The Earth Bible* (5 vols; Sheffield: Sheffield Academic Press & Cleveland, Ohio: Pilgrim Press, 2000-2003).

²⁸ Wali Fejo, "The Voice of the Earth: An Indigenous Reading of Genesis 9," in *The Earth Story in Genesis* (ed. Norman C. Habel and Shirley Wurst; The Earth Bible, 2. Sheffield: Sheffield Academic Press, 2000), 140.

²⁹ In Tonga the equivalent term is *fonua*.

³⁰ Arthur Walker-Jones, "Psalms 104: A Celebration of the *Vanua*," in *The Earth Story in the Psalms and the Prophets* (ed. Norman C. Habel; The Earth Bible, 4. Sheffield: Sheffield Academic Press, 2001), 85.

³¹ Keith Carley, "Psalm 8: An Apology for Domination," in *Readings from the Perspective of Earth* (ed. Norman C. Habel; The Earth Bible, 1. Sheffield: Sheffield Academic Press, 2000); cf. Norman C. Habel, "'Is the Wild Ox Willing to Serve You?' Challenging the Mandate to Dominate," in *The Earth Story in Wisdom Traditions* (ed. Norman C. Habel and Shirley Wurst, The Earth Bible, 3.

Sheffield: Sheffield Academic Press, 2001); Lynn White, "The Historical Roots of Our Ecological Crisis," in *This Sacred Earth: Religion, Nature, Environment* (ed. Roger S. Gottlieb; New York: Routledge, 1996. Reprinted from *Science* 155 (1967).

³² Stokes, "Contesting Resources," 35.

³³ The Earth Bible Team, "Guiding Ecojustice Principles," in *Readings From the Perspective of Earth* (ed. Norman C. Habel; The Earth Bible, 1), 50-51.

³⁴ The modifier "kai" indicates the performer of the action, Patterson, *People of the Land*, 123. Lynn White notes: "In Antiquity every tree, every spring, every stream, every hill had its own *genius loci*, its guardian spirit ... very unlike men; centaurs, fauns, and mermaids [which] it was important to placate.... By destroying pagan animism, Christianity made it possible to exploit nature in a mood of indifference to the feelings of natural objects," Lynn White, "The Historical Roots of Our Ecological Crisis," in *This Sacred Earth: Religion, Nature, Environment*, 189. *tiaki* could be thought of as a synonym for the Hebrew $\sqrt{\text{šmr}}$, which, as was pointed out in another paper at the 2005 Ecological Hermeneutics Consultation, conveys a sense of sacred care and protection, Kristen M. Swenson, "Earth as Maternal Matrix of Relationships in Genesis 4:1-16."

³⁵ S. Percy Smith comments that guardian spirits or caretakers at the local level are "appointed to all things to take care that they run their courses properly, and lest the things of this world quarrelled among themselves; and to prevent anger ... to help forward the good [*nga pai*] ... to maintain the existence of good [*te pai*] in each thing in this world," S. Percy Smith, *The Lore of the Whare-wānanga*, Vol. 1 (New Plymouth: Polynesian Society [Memoirs 3 & 4], 1913-1915), 109.

³⁶ Joan Metge et al, *Tui Tui Tuia: The Use of Māori in Worship in te Tikanga Pākehā* (Christchurch: Bicultural Education Committee, Diocese of Christchurch, 2005), 13.

³⁷ Williams, *A Dictionary of the Maori Language*, 172.

³⁸ Metge et al, *Tui Tui Tuia*, 13.

³⁹ Anne Salmond, "Mana Makes the Man: A Look at Maori Oratory and Politics," in *Political Language and Oratory in Traditional Society* (ed. Maurice Bloch; London: Academic Press, 1975), 45.

⁴⁰ Patterson, *People of the Land*, 104, 121-27.

⁴¹ Alpers, *Maori Myths and Tribal Legends*, 125, 130. Patterson notes that the colonial settlers of New Zealand acquired "hard" *mana* by their aggressive and acquisitive ways, *People of the Land*, 11.

⁴² As exemplified by the warrior chief Te Rauparaha, Patterson, *People of the Land*, 104.

⁴³ Among revered sayings of the Maori are, "a warrior chief is uncertain in his position, but one who is expert at food production has influence for a long time," and "the man who holds a weapon is a rock in defence but one who is expert at food production is a sheltering tree," Hirini M. Mead and Neil Grove, *Ngā Pēpeha a ngā Tīpuna: the Sayings of the Ancestors* (Wellington: Victoria University Press, 2001), 126-27, sayings 764 and 765. Te Rangi Hiroa confirms that "the fame of the warrior [*toa taua*] was held to be transient as compared with that of the provider of food," although he goes on to acknowledge that "the fact remains that noted warriors received more publicity in song and story than their contemporaries in the peaceful arts" (Buck, *Coming of the Maori*, 399).

⁴⁴ The legendary explorer Maui cared for his mother, even though she had neglected him and his brothers, and thereby won his brothers' respect, Patterson, *People of the Land*, 105.

⁴⁵ Patterson, *People of the Land*, 106. Mead and Grove, *Ngā Pēpeha a ngā Tīpuna*, 380, saying 2365.

⁴⁶ Again, see Buck, *Coming of the Maori*, 346. At the very point of conquering an enemy fortress, the chief Uerata broke his spear across his knee, turned his back on the defenders and quietly led his warriors back to their own village. Maori Marsden lists the following among the cardinal values of indigenous culture: generosity, sharing, caring, hospitality, service, and fulfilling one's social obligations (Maori Marsden, *Resource Management Law Reform: Part A, The Natural World and Natural Resources* [Working Paper no. 29; Wellington: Ministry for the Environment, 1989], 12).

⁴⁷ Patterson, *People of the Land*, 96.

⁴⁸ Patterson, *People of the Land*, 101-2.

⁴⁹ Patterson deals briefly with some of the flaws of human-centered ethics on pp. 56-57 of *People of the Land*.

⁵⁰ An important point made by Salmond, "Mana Makes the Man," 61.

⁵¹ Patterson, *People of the Land*, 100.

⁵² Patterson, *People of the Land*, 106.

⁵³ Henare and Kernot, "Can Humanity Survive?," 210. So vividly etched in the minds of local Māori is the story of the struggles that they have been reluctant to live directly between the mountains lest the struggles resume (John Te H. Grace, *Tuwharetoa: The History of the Maori People of the Taupo District* [Auckland: Reed Books, 1959], 506-8). Elsdon Best refers to these and other "orological myths," commenting on the Māori "genius for personification, [which] not only endows the surrounding hills with the powers of locomotion and speech, but also with those of assimilating food and reproduction" (Elsdon Best, *Maori Religion and Mythology: Being an Account of the Cosmogony, Anthropogeny, Religious Beliefs and Rites, Magic and Folk Lore of the Maori Folk of New Zealand, Part 2* [Wellington: Government Printer, 1982], 471).

⁵⁴ Grace, *Tuwharetoa*, 507. Best records the "mythical origin" of the Tuhoe tribe from one Hinepukohu-rangi, the Celestial Mist Maiden, a personified form of mist, who descended to earth and mated with Te Maunga, who personified mountains and high ranges. In the early years of the last century, "these simple bush folk [related] this tale in the most serious manner"; to this day, the Tuhoe are spoken of as the Children of the Mist (Best, *Maori Religion and Mythology, Part 2*, 294).

⁵⁵ The Maori Bible of 1852, revised in 1868 and following. *Paipera* is an Anglicized form of the word Bible.

⁵⁶ The reading "floods" goes back at least to Luther, Marvin E. Tate, *Psalms 51-100* (WBC 20; Dallas: Word Books, 1990), 523.

⁵⁷ The Māori language has introduced words for both "rams" and "lambs." Passages of a similar kind include Pss 65:12-13, 114:7-8, 148:7-9; Isa 55:12.

⁵⁸ Provincial Commission on Prayer Book Revision, *A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa* (Auckland: Collins, 1989).

⁵⁹ Metge et al, *Tui Tui Tuia*, 39. Metge notes that "in the Classical Māori belief system, Ranginui and Papa-Tūānuku were created by Io-Matuakore (Io the Parentless)." However, J. Prytz Johansen has made a strong case for concluding that the idea of a supreme high god is not indigenous but is a response to beliefs introduced by Europeans, J. Prytz-Johansen, *Studies in Maori Rites and Myths* (København: Ejnar Munksgaard, 1958), 36-61, 188-93. See also Buck, *Coming of the Maori*, 535-6.

⁶⁰ Metge et al, *Tui Tui Tuia*, 39.

⁶¹ See note 24 above, referring to p. 9 of Patterson's *People of the Land*.

⁶² *Nō reira mātou ka tāpae ki a koe*
I a mātou whakamoemiti.
Mō Ranginui I runga nei, mō Papa-Tūānuku e takoto nei.
Mō ngā Maunga whakahii, mō ngā Puke-kōrero,
Mō ngā Tai-mihi-tāngata, mō ngā Moana e hora nei.
(Therefore we present you with our praises,
for the Great Sky above, for the Wide Earth lying below,
for the proud and lofty Mountains, for the speaking Hills,
for the people-greeting Tides, for the open Seas.)

The macronized form of the Māori and the translation are from Metge et al, *Tui Tui Tuia*, 39.

⁶³ By dint of their capitalization, Metge et al, *Tui Tui Tuia*, 39.

⁶⁴ Metge et al, *Tui Tui Tuia*, 40.

⁶⁵ Metge et al, *Tui Tui Tuia*, 40.

⁶⁶ Comments on such passages in standard works of reference include: on Ps 65:13-1,4 "the formerly dead hills and valleys have sprung to life—mourning has been turned into rejoicing!" (Tate, *Psalms 51-100*, 143); on Ps 98:7-8, "preexilic cultic traditions [are] expanded to eschatological proportions" (Hans-Joachim Kraus, *Psalms 60-159: A Commentary* [trans. Hilton C. Oswald; Minneapolis: Augsburg, 1989 (5th German ed. 1978)], 265).

⁶⁷ The same person, the Rt Revd Muru Walters, has written of the summertime arrival in New Zealand of the Godwit (a small bird that migrates annually from Siberia and Alaska), when "the whole of God's creation, the mountains, harbours, rivers and fields welcome this insignificant bird with joyous clapping, singing and dancing" (Walters, "Te Upoko o te Ika Karaitianatanga," 8).

⁶⁸ After Metge et al, *Tui Tui Tuia*, 41. Tōtara, such as Rata used for his canoe, are highly valued trees; kākā are indigenous parrots that have a shrill and penetrating cry. Metge notes the parallel to biblical metaphors of rocks providing shade in the desert or strong foundations in contrast to shifting sand. She suggests the expression "strong-voiced kākā" alludes to those who are voices for the voiceless and underprivileged, while the "springs of tears" refers to those, mostly women, who weep with and support the bereaved and sorrowful. For the prayer in Māori see Provincial Commission on Prayer Book Revision, *New Zealand Prayer Book*, 478.

⁶⁹ David Bohm, *Wholeness and the Implicate Order* (London: Ark Paperbacks, 1983, 1st ed. 1980), 189. By "implicit order" Bohm refers to the total structure "enfolding" within the universe.

⁷⁰ Rupert Sheldrake, *The Presence of the Past: Morphic Resonance and the Habits of Nature* (London: Collins, 1988), 54.

⁷¹ Brian Swimme, *The Hidden Heart of the Cosmos* (Maryknoll, N.Y.: Orbis, 1996), 111.

⁷² With reference to Spinoza, Leibnitz, William James, Teilhard de Chardin, et al., Danah Zohar, *The Quantum Self* (London: Flamingo, 1991, 1st ed. 1990), 39.

⁷³ Zohar, *The Quantum Self*, 151.

⁷⁴ Diarmuid O'Murchu, *Quantum Theology* (New York: Crossroad, 1997), 197.

⁷⁵ John F. Haught, *God After Darwin: A Theology of Evolution* (Boulder, Colo.: Westview, 2000), 178.

⁷⁶ See the work of Robert Augros and George Stanciu, *The New Biology: Discovering the Wisdom in Nature* (Boston: Shambhala, 1988), 214-25. Ken Wilber distinguishes between "pathological or dominator hierarchies" and "normal or natural hierarchies." The latter represent increasing wholeness and integrative capacity and are fundamental structural principles of modern

psychology, evolutionary theory, and systems theory (Ken Wilber, *Sex, Ecology, Spirituality: The Spirit of Evolution* [Boston: Shambhala, 1995], 15-18).

⁷⁷ Best, *Maori Religion and Mythology, Part 2*, 290.

⁷⁸ Jeffrey Sissons, "Elsdon Best," in *The Dictionary of New Zealand Bibliography* (ed. Claudia Orange; Vol. 2, 1870-1900 [Wellington: Department of Internal Affairs, 1993]), 40.

⁷⁹ Best, *Maori Religion and Mythology, Part 2*, 290-91.