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spaces, all of these and many other subsidiary interests in turn held his attention and occupied the energies of his leisure. Concurrently with these engagements, and perhaps because of them, he was Chairman of the London County Council for two years, an office absorbing enough for an otherwise free man.

In our own special field Lord Avebury was President of the Ethnological Society and a Foundation Fellow of the Anthropological Institute, occupying the chair from 1871-73. His two principal works are his *Prehistoric Times* and *The Origin of Civilisation*. The first of these was admirable at the time of its publication, but the later editions suffered somewhat from a need of remodelling to bring them up to the demands of the day.

As an old friend of Lord Avebury—for I had known him since 1874—I shall long mourn his loss. The most urbane and amiable of men, he was ever ready to discuss any difficulty that presented itself in the many affairs of a public or semi-public character in which we were both interested. His decision was invariably on the side of a soft answer, if that could by any means meet the case; but on certain subjects, where he felt strongly, he could be as unyielding as any man. As a public character he may be summed up in the one word, useful: with the qualities of industry and receptivity very strongly developed. It was these two which made him the man he was. A strain of sentiment there undoubtedly was also, and it appears in the fact that he chose as his title the name of the most ancient of British monuments, which changed the familiar Sir John Lubbock into Baron Avebury. C. H. READ.

Maori Religion.

Best.

The Cult of Io, the Concept of a Supreme Deity as evolved by the Ancestors of the Polynesians. *By Elsdon Best.* **57**

In his interesting work, entitled *The Making of Religion*, the late Andrew Lang has two suggestive chapters, entitled "The High Gods of Low Races" and "More Savage Supreme Beings." After a perusal of these chapters the reader is left with the impression that the purport of the writer was to bring forward evidence in favour of a theory that truly primitive religions were not necessarily polytheistic, that the original cultus of a so-called inferior race may have been of a monotheistic nature, to deteriorate, in after times, into polytheism by means of the introduction of minor gods and demons, or malevolent spirits.

This seems to have been breaking out a new trail of thought for the student of primitive religions and the origin of existing systems of belief, but we are not aware that any other writer has since written in favour of the above-mentioned theory. For that theory we hold no brief, for or against; it is for others—the others who dwell in the "world of light"—to pursue such studies and give us the result thereof. Remains for us, the dwellers in the dark places of the earth, to collect what original matter we may from neolithic man and place the same on record.

Many writers have touched on the theme of Maori religion, and almost all such writers have remarked that the gods of the Maori were truly malevolent beings, beings to be feared and placated, to whom no true invocations were recited, but merely crude charms or incantations. Also that the Maori had no conception of a Supreme Being, creative or otherwise, that the Maori pantheon was represented by a horde of inferior gods or demons and a few so-called superior gods or tutelary deities.

It is now many years since we first gained a dim knowledge that the Maori believed in the existence of a Supreme Being, and throughout those long years have we diligently sought "more light" on the subject. Some information gained from an old tattooed survivor of the neolithic era some ten years ago put us on the right track, and since that time we have obtained much more light from a remarkably

intelligent and intellectual native, now seventy-three years of age, who was taught the old-time beliefs of his people during his youth. The knowledge was imparted by two of the last survivors of the Maori priesthood, men who had been trained and taught in neolithic times under the singular *tapu* system that obtained in Maoridom, men who jealously conserved that knowledge and kept aloof from European missionaries when they reached these parts.

The information so gained we now offer in the following pages, as evidence that an "inferior race," a "savage" people, was quite capable of evolving the concept of a Supreme Being, a creative and eternal god, a Deity that did not punish the souls of men after the death of the body. A perusal of these notes will show any unbiassed readers (not a numerous body, we opine) that the Supreme Being of the Maori occupied a much higher plane than that of certain old-time Semites.

IO, THE SUPREME BEING.

The cult of Io was the highest form of Maori religious belief, the purest concept of a neolithic race that has, for many centuries, dwelt in far scattered isles of the Pacific Ocean. It was evidently brought from the original home of the race, wherever that may have been, India or elsewhere, and has been carefully and jealously conserved throughout the changing centuries by the higher class of Maori priesthood. For it was only members of the superior order of priests who were taught the highly curious beliefs and mystical concepts that composed the cult of Io, only they who could utter his name, repeat the thrice sacred invocations to him, or perform the rites to which such invocations pertained. Priests of lower grades were not allowed to participate in such ceremonies, while the shaman class knew practically nothing of these higher matters.

The name of Io was deemed so sacred that it was never uttered, even by the high-class priests, except when absolutely necessary, as in the reciting, or rather chanting, of invocations to that Deity. Again, the name was usually repeated only at some secluded spot, as in the forest, where nothing raised by the hand of man, as a house roof, came between the repeater and the vault of heaven. Probably the only occasion on which the name was repeated within a building was when an invocation to Io was uttered within the thrice sacred Whare Wananga, or school of learning, in which the sacred traditionary and religious lore was taught to a select few of the young men of the tribe. At all other times Io was alluded to as "The Beyond," or "The High One," or some such term.

With the exception of the invocations pertaining to the house of learning, the invocations to Io were recited not at the ordinary *Tuahu* or sacred place, but at some river, pond, or other sheet of water. In these cases the priest who uttered the invocation entered the water in a state of nudity, and took his stand at the spot where the water was breast deep; also, prior to commencing the recitation, he would stoop down and immerse the upper part of his body in the water. These precautions were taken for the purpose of preventing any contaminating or polluting influences affecting the proceedings.

The invocations to Io pertained to important matters only, such as the sacred school above mentioned, calamities affecting the whole tribe, and the highly curious rite performed over the newly-born children of the upper classes. No invocations were made to Io concerning any minor or trivial affairs, nor yet in connection with anything evil, such as war.

It may also be mentioned that the higher class of the priesthood, as those who upheld the Cult of Io, never designed to learn or practise the arts of Black Magic, or any other shamanistic arts; such things were practised by a much lower order of *Tohunga* or priest, and were not allowed to be taught in the higher school of learning.

In many cases such inferior matters were taught in the vicinity of the village latrine, or, haply, in some remote spot.

Names and Attributes of Io.—Many different titles were applied to Io by the Maori, and it is explained that such titles were explanatory of the attributes of the Supreme Being. We give below a list of these titles, with translations:—
Io.

IO-NUI.—This name signifies his greatness. Io the Great, or Mighty Io.

IO-ROA.—This title signifies his eternal nature.

IO-TE-WANANGA.—This signifies that Io is the source of all sacred or occult knowledge.

IO-MATUA.—This signifies that Io is the parent or origin of all things (albeit he begat no being).

IO-TAKETAKE.—This signifies that Io is the truly permanent, unchangeable, eternal Deity, that all his acts are permanent.

IO-TE-WAIORA.—This implies that Io is the life or vital spirit of all things. His are the essentials of life; life emanates from him.

IO-MATA-NGARO.—Implies that he cannot be looked upon; he is Io of the Hidden Face.

IO-TE-KORE-TE-WHIWHIA.—Io prevents man attaining all his desires; he is Io the Withholder.

IO-TIKITIKI-O-RANGI.—He is the supreme one of all the heavens.

IO-MATAAHO.—Io can be seen only as one sees the radiations of light; none can actually see him.

IO-MATUA-TE-KORE.—Io the Parentless.

IO-MATAKANA.—Io the Vigilant; implies that not all could gain his ear, not all invocations to him were heeded.

Apparently there were other terms or titles applied to Io, but the above will give the reader a fair idea of the concept of the Supreme Being evolved by the ancestors of the Maori in times long passed away.

According to Maori myth or Maori religion, for the two things are inseparable, as they are in most other cults, there are twelve heavens, or twelve different realms in the heavens, each of which has its own specific name. In the uppermost of these twelve heavens, known as Tikitiki-o-rangi, dwells Io, the Supreme Being, and in that realm also abide his attendants. These attendants compose two parties of supernatural beings, gods in themselves, one of which is composed of male beings, and the other of female beings, all of whom are intensely *tapu*, and have the power to enter all the other heavens, as also the privilege of visiting the earth and the spirit world below the earth. Each of the other heavens also has its two companies of supernatural denizens, one male, the other female, and each company has its own special name, the general term for all being *Apa*. Thus the male beings of the uppermost heaven comprise the *Apa whatukura*, while the female denizens are known as the *Apa marei-kura*.

The uppermost realm of the heavens is sacred to Io and the two companies above named, and no being of the other eleven heavens may enter therein, though the latter may abide or wander throughout all divisions of their own realms, may visit the earth below, as also the spirit world, where abide the souls of the dead. We will not weary readers with lists of the names of the twelve heavens and the twenty-four companies of supernatural denizens thereof.

It was explained by the priests of the cult of Io that that exalted being had no connection with evil and could not be invoked in connection with evil matters, but only regarding such items as were concerned with the welfare—physical, intellectual, and spiritual—of the people. The only occasion on which Io may be said to have

been concerned with evil was when, after the quarrels arose among the offspring of the primal parents, the Sky Father and the Earth Mother, Tane obtained from Io the three receptacles or divisions of occult knowledge, including that pertaining to the art of war. The explanation given of this by the priests was, that as the numerous offspring of the above twain had rebelled against their parents and forced them apart, afterwards dividing themselves into two hostile companies, under Tane and Whiro, it was necessary to endow man with the knowledge of the art of war, that is that evil (force) must fight evil; rebellion and quarrelling could only be put down by force. Evil forces had entered the world, and evil must contend against them.

The dwelling of Io is at Rangiatea, situated in that realm of the uppermost heaven known as the Rauroha. In addition to the attendants already mentioned, a being named Ruatau was a sort of special attendant of Io, and his duties were to convey the commands of Io to all realms, and to carry out other special services. For instance, on one occasion, Io remarked to Ruatau, "I hear a murmuring from below. Go thou and ascertain the cause thereof," whereupon Ruatau descended to the earth, and found that the offspring of the heavens and earth were filled with thoughts of rebellion against their parents. When Io heard of this, his word was "Evil will surely result."

The *poutiriao* were supernatural beings appointed by Io as preservers of the welfare of all things, as guardians of each heaven, of each world, of each realm, of each division of nature, to each of which one such guardian was appointed. Thus there was a special guardian for each class of animal life, one for fish, one for birds, &c., as also for plant life. By means of these guardians was order preserved throughout the departments of nature, and throughout the universe. Were it not for these beings, order could not have been maintained. The realms and overlordship of these guardians were periodically examined or inspected by the two companies of beings, male and female, who inhabited the uppermost of the heavens, the realm of Io.

In addition to the above, Te Whatahoro, one of the last men taught the sacred traditions of the Takitumu tribes, states that at the dwelling place of Io, and situated immediately in front of him, was a large stone that showed, in some manner, all that was occurring in all the different realms or worlds. Thus if a member of the *marei kura* returned to report to Io that certain things were occurring in, say the realm of Kiwa (the ocean) then the Deity, by looking at the stone, could see, or know, all particulars of such events.

In regard to Io, the teaching was to the effect that he had always existed, he still exists, and will continue so to do for all time. He was never born, as witness his title of Io, the parentless; he had no wife, no offspring, he begat no being; he still exists and shall not know death. He created the heavens and earth, and caused all worlds to come into existence; it was he who caused the offspring of heaven and earth (Rangi and Papa) to be brought forth. All life originally emanated from Io. Man is not a descendant of Io, but from Io were obtained the spirit, the soul, the breath of life, that were implanted in Hine-ahu-one, the earth-formed maid, from whom man is truly descended.

No form of punishment, or threat of such, ever emanated from Io. He condemned none. In the cult of Io, as in those of lesser gods and of demons, nothing was ever taught regarding any system of punishment of the soul after the death of the body. The contest between good and evil is to be fought out in this world, and, on the death of the body, the spirits of all are conducted to the spirit world. In that realm no tortures or punishment await any spirit, and, in like manner, no form of reward comes to the souls of the good.

"I think," quaintly remarked an old native to the writer, "that if your

“ missionaries had sympathised with our people, and had patiently studied the cult of Io, instead of despising and condemning our belief, that that cult would have been incorporated with your Bible.”

The title of *Io-te-kore-te-whiwhia*, as applied to the Supreme Being, means that not all who invoked him were listened to. At first men invoked the help of Io in all matters, and, when it was found that many of such prayers were not heeded, they then evolved or instituted minor gods who would listen to them in regard to all matters.

All things possess life in some form ; all things possess a *wairua* (spirit or soul), each after the manner of its kind ; even birds, fish, trees, stones, rivers, the ocean, &c. Hence, because all things possess life, all things know death, nothing endures for ever, each thing shall die at its own time.

A few months ago I visited an elderly native, one deeply versed in the occult lore of his race, and we chanced to converse on the subject of the origin of life, and of spiritual life. I put this question to him : “ Do the lower animals, trees, and stones possess a *wairua* (spirit or soul) ? ” The old man picked up a stone from the ground, and replied : “ All things possess a *wairua* ; otherwise they could not exist. Matter cannot exist without such a principle. This is undeniable. Were this stone not possessed of a *wairua*, then it could not be seen by you ; it could not exist, it would disintegrate and disappear.”

As the grey-haired old man ceased to speak, I looked up and saw spread before me a fair land, a land tamed and cultivated, teeming with the homesteads of an alien and intrusive people, my own folk, who discourse glibly of aeroplanes and race over the trails of neolithic man in flying motor cars. And yet I was talking to a man who had evolved these views ere Zenobia dwelt by the palm-lined city of the Orient, when Europe was held by savage tribes of bushmen, when strange pole stars wheeled across the northern heavens. Of what use for me, with the cramped mind of the twentieth century, to try to understand the mentality of this man. The road he treads is familiar to him, it was deserted by us fifty centuries ago ; the trail is faint and long overgrown with the weeds of forgetfulness.

In studying the higher forms of Maori myth, you will note that everything came into being by the will of Io, albeit he begat no being. All things were generated by certain supernatural beings in the days when the world was young. Such was the chain of origin, first creation, then generation, the natural corollary of which is the very essence and kernal of the higher type of Maori religion, viz, that all things down to the humblest weed and fragment of clay originally emanated from Io, and contain, as it were, a portion of his spirit. There is but one step further to take : That fragment of clay *is* Io.

The following words were spoken by an old teacher of the sacred School of Learning when making his closing address to the pupils : “ We have seen that all things possess a soul, each after the manner of its kind. There is but one parent of all things, one origin of all things, one god of all things, one lord of all things, one spirit of all things, one soul of all things : Therefore, O sons, all things are one : All things are one, and emanated from Io the Eternal.”

The expression *toiora* is applied to the spark of the divine in man, the portion of the *wairua* (spirit or soul) of the Deity that is in every man. It represents the spiritual and intellectual welfare of the *genus homo* ; while his physical health or welfare is described by the common term *ora*.

It is of interest to note that no image of Io was ever made by the Maori, and that he had no *aria* (visible form, or form of incarnation), both of which were common as in regard to the lesser gods. In like manner no offerings were made to Io, no material offerings of any nature ; he was viewed as being above such things.

Hence it was that the pure cult of Io was of too elevated a character for the common people, and hence the belief in numbers of lesser gods who could be placated by certain offerings, who had visible *aria* (such as a bird or lizard), and to whom were recited divers charms or incantations infinitely inferior to the finely worded invocations offered to the Supreme Io.

We refrain from carrying these crude notes any further lest weariness afflict the reader. We have sought to show that the ancestors of the Maori, in times long passed away evolved a highly curious cult upon a very high plane of thought, one strongly tinged with monotheistic ideas, and replete with extremely fine conceptions of the attributes of a supreme Deity. However much this cult may have been replaced among the people of a lower tone, there still remains the fact that the superior one was evolved, and that it was preserved through many centuries to our own time. If it be not admitted into the list of ethical religions, then assuredly it comes near to that definition, and we have not by any means given all details concerning it.

The knowledge of the Cult of Io was jealously preserved by its priests on the arrival of the English missionaries, and carefully withheld from the latter, but it was still quietly taught on the east coast of the North Island until the sixties of last century.

The following is a portion of an invocation chanted to Io at the opening of the School of Occult Knowledge, as translated by Mr. S. Percy Smith:—

“Enter deeply, enter to the very origins,
 Into the very foundations of all knowledge,
 O, Io of the hidden face.
 Gather in, in the inner recesses of the ears,
 As also in the desire, and perseverance, of these thy offspring, thy sons.
 Descend on them thy memory, thy knowledge.
 Rest within the heart, within the roots of origin.
 O, Io the Learned,
 O, Io the Determined.
 O, Io the Self Created.”

ELSDON BEST.

Scotland : Archæology.

Paterson.

Pygmy Flints in the Dee Valley. *By H. M. Leslie Paterson.* (Read **58**
before the British Association at Dundee, September, 1912.)

Up to the year 1905 Scotland—anyway, north of the Forth—seemed destitute of pygmy flints. As the result, however, of the stimulus imparted by the Rev. R. A. Gatty, who many years ago discovered pygmy flints in England and so named them, we set to work, and have now linked up Deeside with other parts of the world.

Immediately below, or east of the confluence of the Feugh with the Dee in the vicinity of Banchory, the strath of the latter river presents on its south side a fine series of well-defined terraces. The two youngest terraces here are low-banked. The newest, part of which is an island, is not yet beyond an abnormal flood, so we do not expect to find flints on it. The next in sequence is a few feet higher, and is well covered with good loam, indicating a considerable rest from flood troubles. There is no sign of a flint man's site on it, however, though one small rough arrow-head was found on its surface. From this we gather that the terrace was unsuitable as a site (probably because it was damp and marshy), but that ancient life existed with us when there was a considerable alluvial deposit at this level.

Three-quarters of a mile from the meeting of the waters these lower terraces