

SOME ANCIENT AND SOME
LESSER KNOWN SACRED PLACES

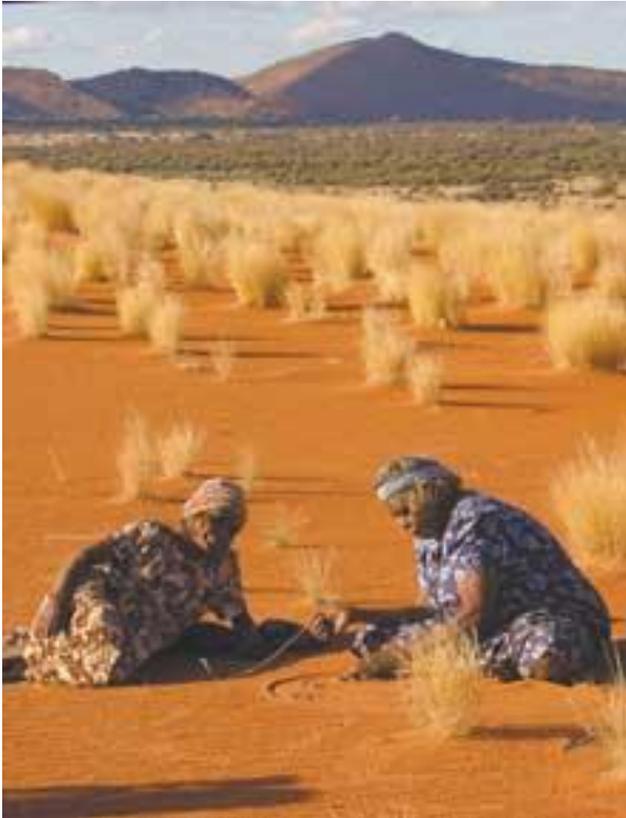
Oceania

Australia



Indigenous Australians.

- Dreamtime stories vary with location.



From a book by James Cowan(text) and Colin Beard (photography).

- “The elders of the various tribes I have met consider themselves guardians of a valuable treasure which has been handed down to them from the Dreaming (an age **which existed outside time**)....

Valley Of The Boomerangs, in a cave, Carnarvon Gorge, Queensland.

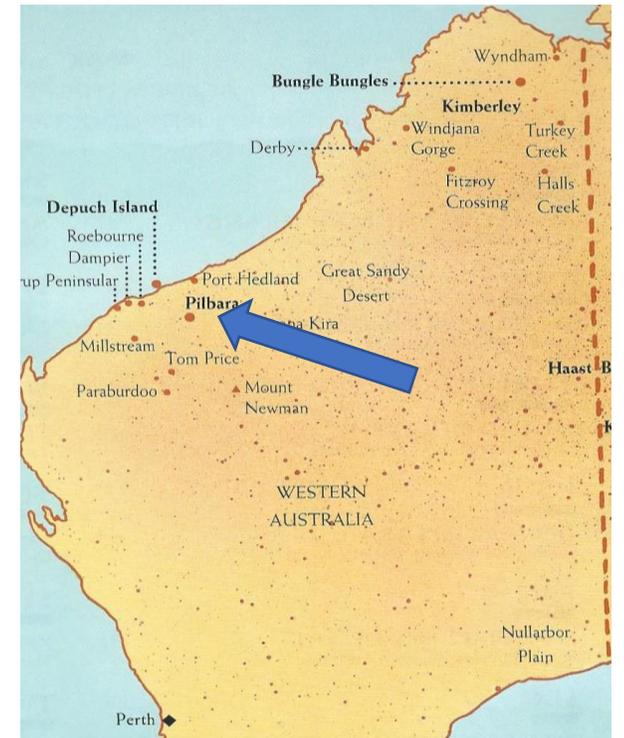
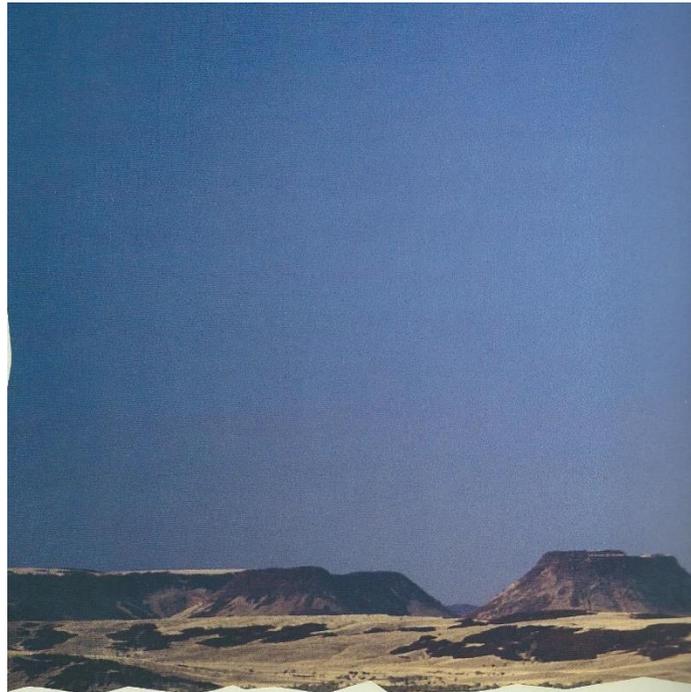
Note emu feet.



Continuing, from the book by James Cowan(text).

- ...They have discovered a way of worshipping their environment to the exclusion of all other gods, by drawing the land, upon which they rely for survival, into a covenant capable of embodying all their spiritual needs”.

- The Pilbara W.A.



The Dreamtime. From Aboriginal Australia Art & Culture Centre - Alice Springs.

The Dreamtime is the Aboriginal understanding of the world, of its creation, and its great stories.

The Dreamtime is the beginning of knowledge, from which came the laws of existence.

For survival these laws must be observed.

An ancestor being: The Rainbow Serpent.



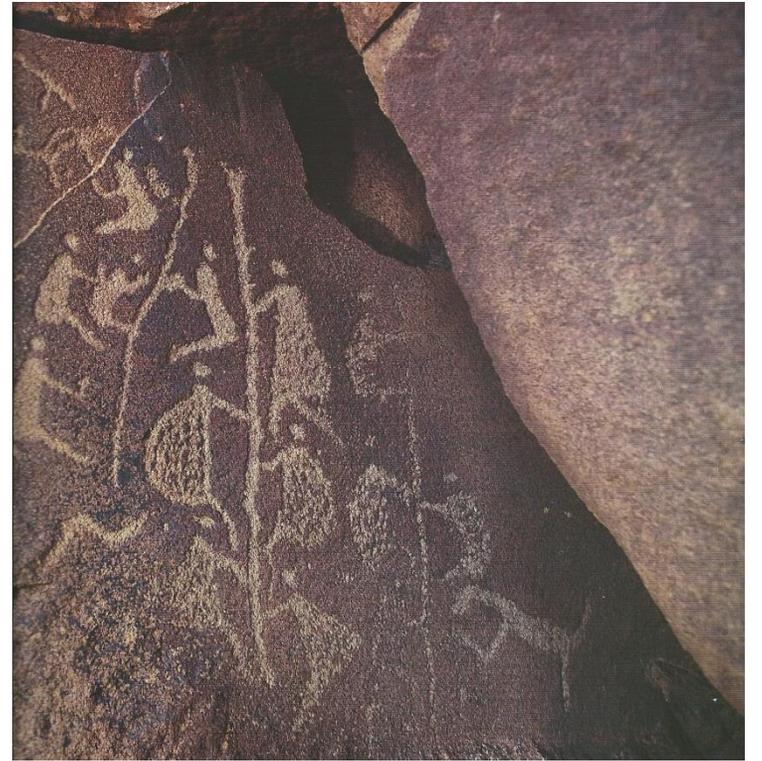
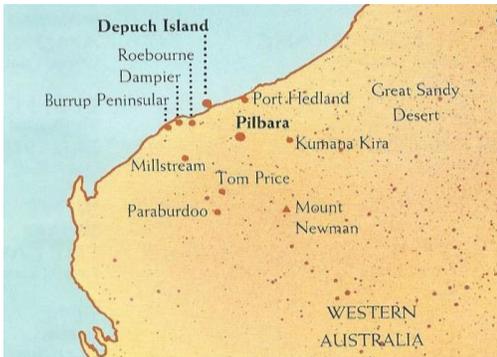
The Rainbow Serpent, a preserver of life.

- When the rainbow is seen in the sky, it is said to be the Rainbow Serpent moving from one waterhole to another.
- This divine/spiritual concept explained why some waterholes never dried up when drought struck.



Not so different from other religious beliefs.

- The Dreaming world was the old time of the Ancestor Beings.
- They emerged from the earth at the time of the creation.
- Time began in the world the moment these supernatural beings were "**born out of their own Eternity**".
- Climbing Men at Burrup Peninsula.



Recognising a start for time.

- When life first began, water-snakes just crawled around like goannas and sometimes chose to swim in the water.

- The Great Watersnake of Nagamaru.
- The Nagamaru was a big, deep channel running into Cooper's Creek.



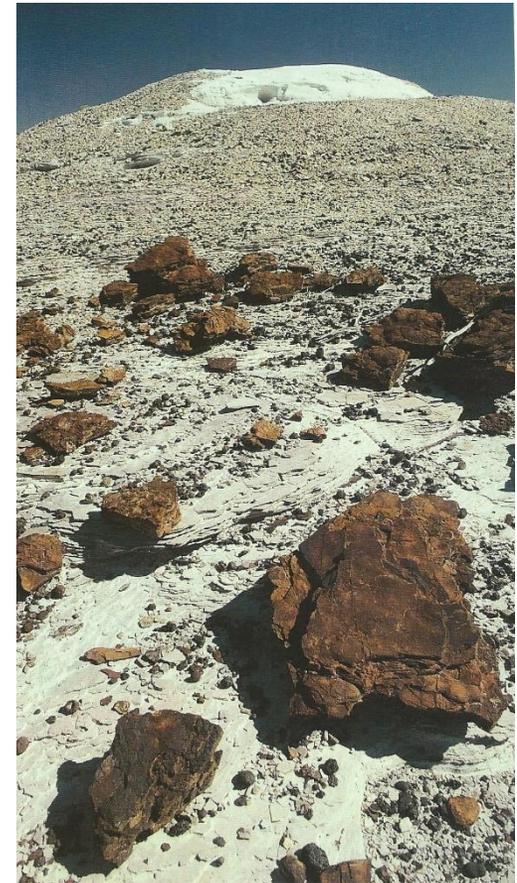
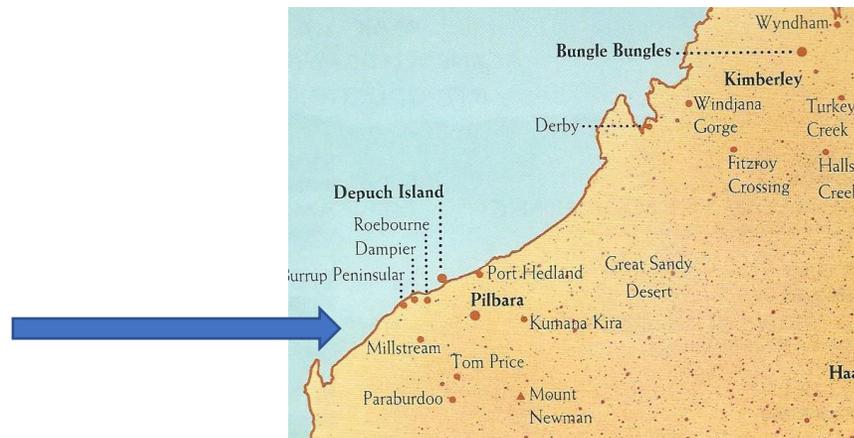
Sculpting the land.

- From Aboriginal Australia Art & Culture Centre - Alice Springs.
- During the creation of the world , the ancestors moved across a barren land, hunting, camping, fighting and loving and in doing so shaped a previously featureless landscape.



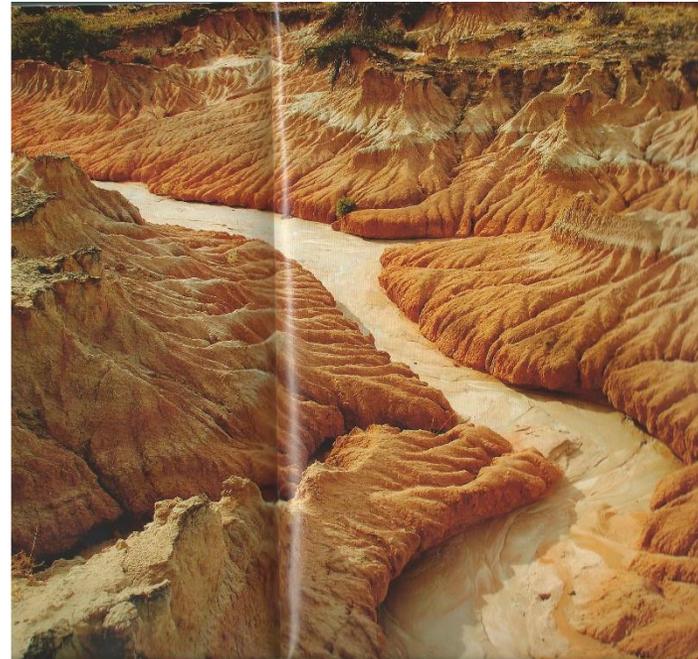
The First Man, Mangela according to a member of the tribe Ngaluma near Millstream.

- Kumana Kira is the place where the First Man Mangela came down to earth.
- The tribe has worshipped at this open air shrine since 'the world was new'.
- "He made the world", according to Tjuna Woodley King, the member of the tribe.



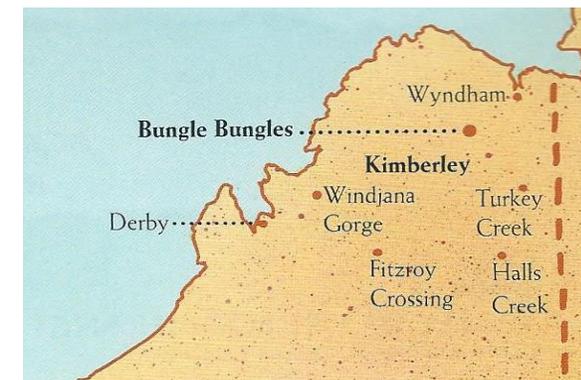
Secrets involved in sacred sites.

- Australian indigenous people have many sacred sites and usually do not divulge the beliefs associated with them.
- We will look at some of their sacred places without being able to state why they are sacred.
- The Walls of China at Lake Mungo.
- In NSW, north-east of Mildura.



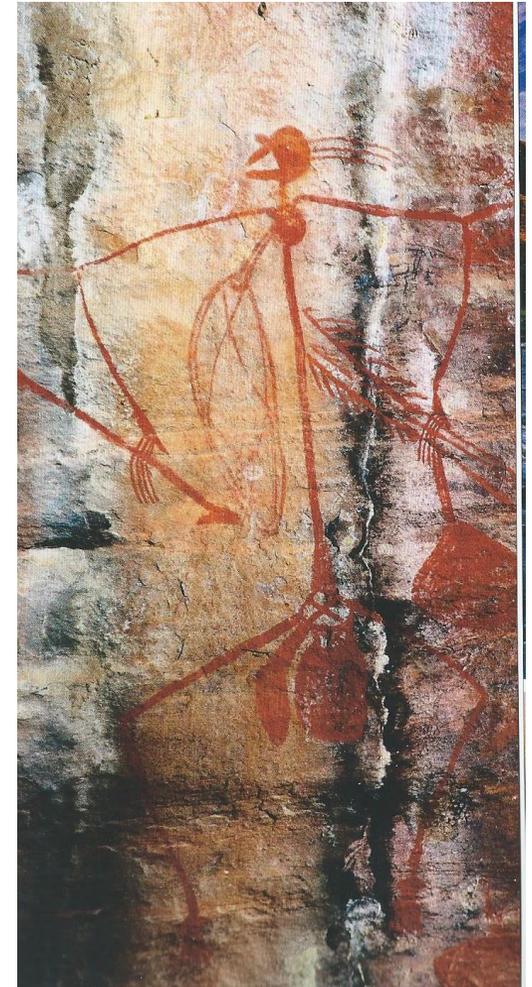
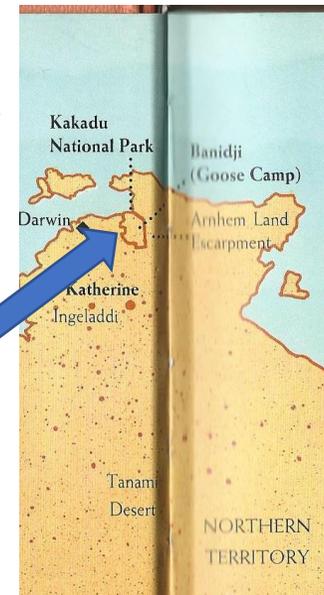
Indigenous spirituality and beliefs.

- Indigenous spirituality is deeply linked to the land which “owns” indigenous people.
- Non-indigenous will never have a full understanding of Aboriginal culture.
- All objects are living and share the same soul or spirit indigenous people share.
- A dreamtime landscape:
- The Bungle Bungle sandstone massif.
- 380,000,000 year old formation.



Kakadu is a sacred place.

- The Mini spirits live in rocky crevices in Kakadu.
- They portray themselves on the walls outside their homes.
- They emerge on still nights only, to avoid wind damage to their thin bodies.
- They are the ancestors of indigenous people and taught them hunting and rules of behaviour.



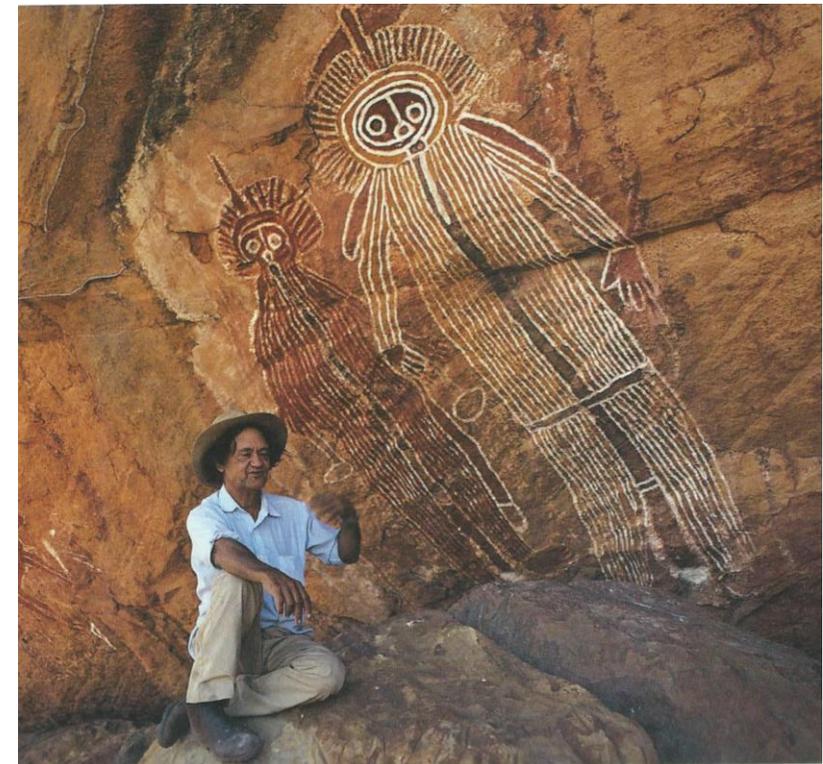
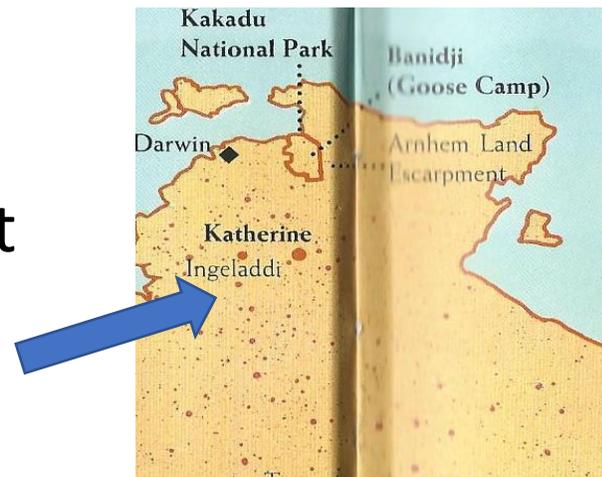
Art at sacred sites.

- Aboriginal Rock Art, Ubirr Art Site, Kakadu National Park, Australia.



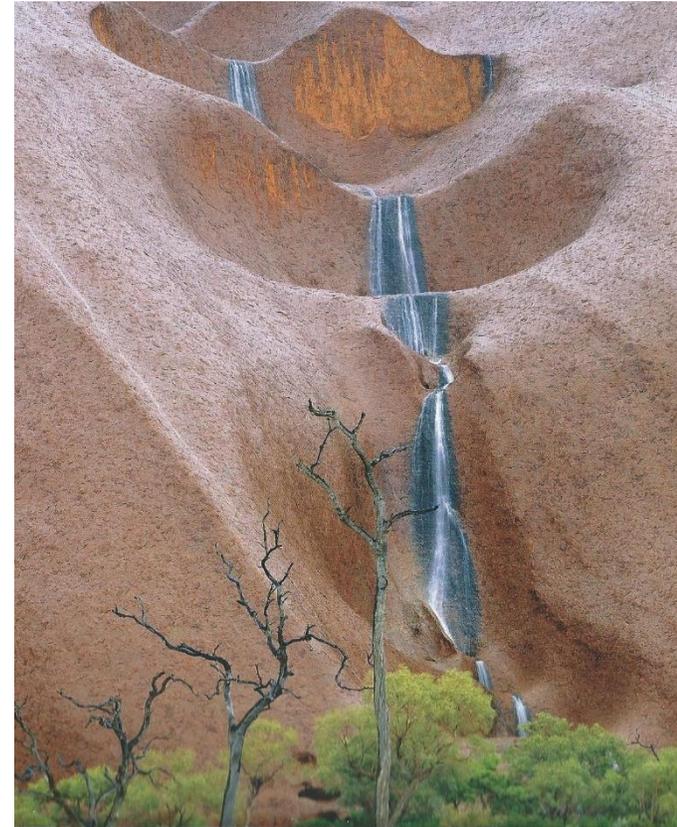
The Lightning Brothers, Jabiringi and Yagjagbula at Ingeladdi N.T.

- According to the Wardaman people, during the Dreamtime, The Lightning Brothers fought when Yagjagbula ran off with Ganayanda, Jabiringi's wife.
- The Lightning Brothers grumble at each other when rain clouds appear after the Wardaman people have completed a corroboree at the end of the dry season.
- Wardaman, Bill Harney, custodian of the lore about the Sky Heroes.



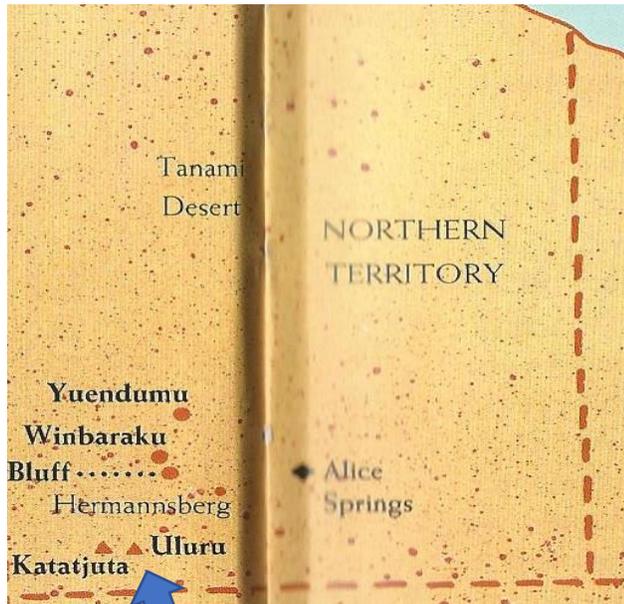
Uluru.

- Visitors are asked to stay at ground level or to walk with a ranger to avoid disrupting the spiritually vital paths of the mala.
- At Uluru, Mala (hare wallaby), Kuniya (woma python) and Liru (poisonous snake) are considered to be very important ancestors to the region.



The spirits of the ancestral hare-wallaby people.

- The spirits have been present in the very essence of Uluru and have guided and protected all living things.



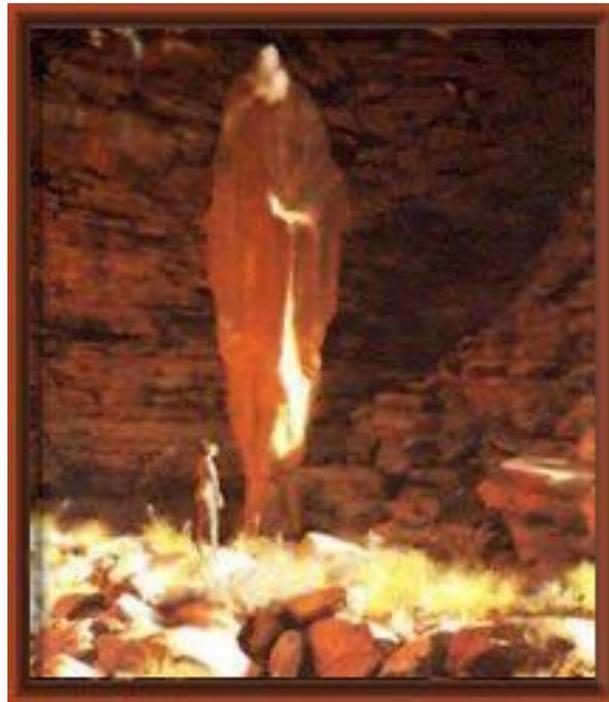
Woma Python (Kuniya).

- Kuniya Tjukurpa (creation story) tells of the travels of the Woma Python from hundreds of kilometres east of Uluru.
- The Woma Python lived in the rocks at Uluru where she fought the Liri, the poisonous snakes.



Tjukurpa= Creation times in the Pitjantjatjara language.

- The Mala Tjukurpa involves three groups of Mala people(Hare Wallabies) who travel from the north to reach Uluru.
- Two groups then flee south and south-east to sites in South Australia.



The Pitjantjatjara-speaking Anangu indigenous people are the traditional owners of ULURU.

- Tjukurpa (pronounced 'chook-orr-pa') is the foundation of their culture.
- Just as a house needs to stand on strong foundations, so their way of life stands on Tjukurpa.
- Tjukurpa has many deep, complex meanings.



Sacred wallaby (now extinct).

- Tjukurpa refers to the creation period when ancestral beings created the world.
- Tjukurpa tells of the relationships between people, plants, animals and the physical features of the land.
- Tjukurpa refers to the past, the present and the future at the same time.
- This knowledge never changes, it always stays the same.
- Mala Tjukurpa, the Mala Law, is central to Anangu living culture and is celebrated in story, song, dance and ceremony.



The Mala People.

- For tens of thousands of years, the Mala have watched over the Anangu from rocks and caves and walls, guiding them on their relationships with people, plants and animals, rules for living and caring for country.
- They have been re-established at Uluru by translocating wallabies from elsewhere.



Kata Tjuta(the Olgas).

- A panorama of Kata Tjuta.
- The Pitjantjatjara name Kata Tjuta means 'many heads'.
- The site is as sacred as Uluru is to the Indigenous peoples.



Divider slide.

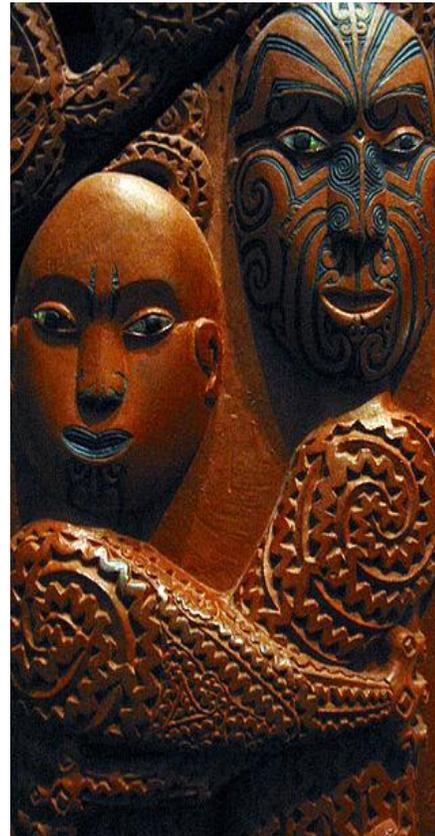


New Zealand.



The sky father and the earth mother lie locked together in a tight embrace.

- In Māori mythology the primal couple Rangi and Papa (or Ranginui and Papatuanuku) appear in a creation myth explaining the origin of the world.
- Papa and Rangi held each other in a tight embrace.
- Their children are all male, are called Kawai Tipuna, and each has his own domain.
- There are, at least 22 of them.
- We will look at three of them.



The ocean.

- Tangaroa is Kawai Tipuna of the ocean and the ancestor or origin of all fish.



Forest.

- Tāne is Kawai Tipuna of the forest and the origin of all birds;



Creation of humans.

- Tane was also responsible for the creation of humans.
- He moulded the female body out of onetapu, the sacred clay from Papatuanuku.
- Once this was done, Tane breathed life into the nostrils of the figure.
- The first female was created and given the name Hineahuone, the first ira tangata or the human element.
- The union of Hineahuone and Tane resulted in the birth of Hinetitama.
- In order for the human species to be continued, Tane took Hinetitama to wife, and produced a daughter.

Limited agriculture.

- Rongo is Kawai Tipuna of peaceful activities and agriculture and the ancestor of cultivated plants.
- Before Europeans arrived in New Zealand the Māori had a staple diet of seafood, birds for protein, aruhe (fern root) and cultivated imported crops.
- These crops, carried across the Pacific by their ancestors, were kūmara (sweet potato), taro, hue (bottle gourd) and uwhi (yam).



Mauri, tapu and mana.

- The Kawai Tipuna endow everything with mauri, tapu and mana.
- Mauri is an energy which binds and animates all things in the physical world. Without mauri, mana cannot flow into a person or object.
- In traditional Māori religion, all things, living and non- living have descended from Rangi and Papa.
- Accordingly, all things possess a life force or mauri.



Mana.

Mana refers to an extraordinary power, essence or presence.

This applies to the energies and presences of the natural world.

There are degrees of mana and our experiences of it, and life seems to reach its fullness when mana comes into the world.



Source of Mana.

The most important mana comes from Te Kore – the realm beyond the world we can see, and sometimes thought to be the ‘ultimate reality’.

or

Te Kore - Māori concept of the void, nothingness and potentiality.



Tapu.

- The tapu of humans, animate and inanimate objects is about the relationship between the physical and spiritual realm.
- If anything is called tapu it is regarded as sacred.
- For example, mountains that were important to particular tribal groups were often tapu, and the activities that took place on these mountains were restricted.



Kinds of Tapu.

- There is private (relating to individuals) and there is public tapu (relating to communities).



Tongariro National Park, N.Z.

- There are a number of Māori tapu (sacred) sites within the park including the summits of Tongariro, Ngauruhoe and Ruapehu,
- The three volcanoes: snow-capped Ruapehu (left), conical Ngauruhoe (centre) and broad-domed Tongariro (right).



Rock Formation, Flat Point, Wairarapa

- A sacred site.



Sacred buildings.

- The buildings of the Maori of New Zealand are unique in form and function.
- They are symbolic in form, ritualistic in usage and inherently sacred to the community to whom it collectively belongs.



A creation story in the Lintel of doorway to meeting house.

- This lintel, which was carved with stone tools in the Bay of Plenty in the 1850s, shows Ranginui (the sky) and Papatūānuku (the earth) during the stage of creation known as Te Pō (darkness).
- The spirals represent light coming into the world.



Castle Hill: Spiritual centre of the universe (according to the Dalai Lama).

- Private property.



Like the ruins of a castle.

- Thus: Castle Hill.



Divider slide.

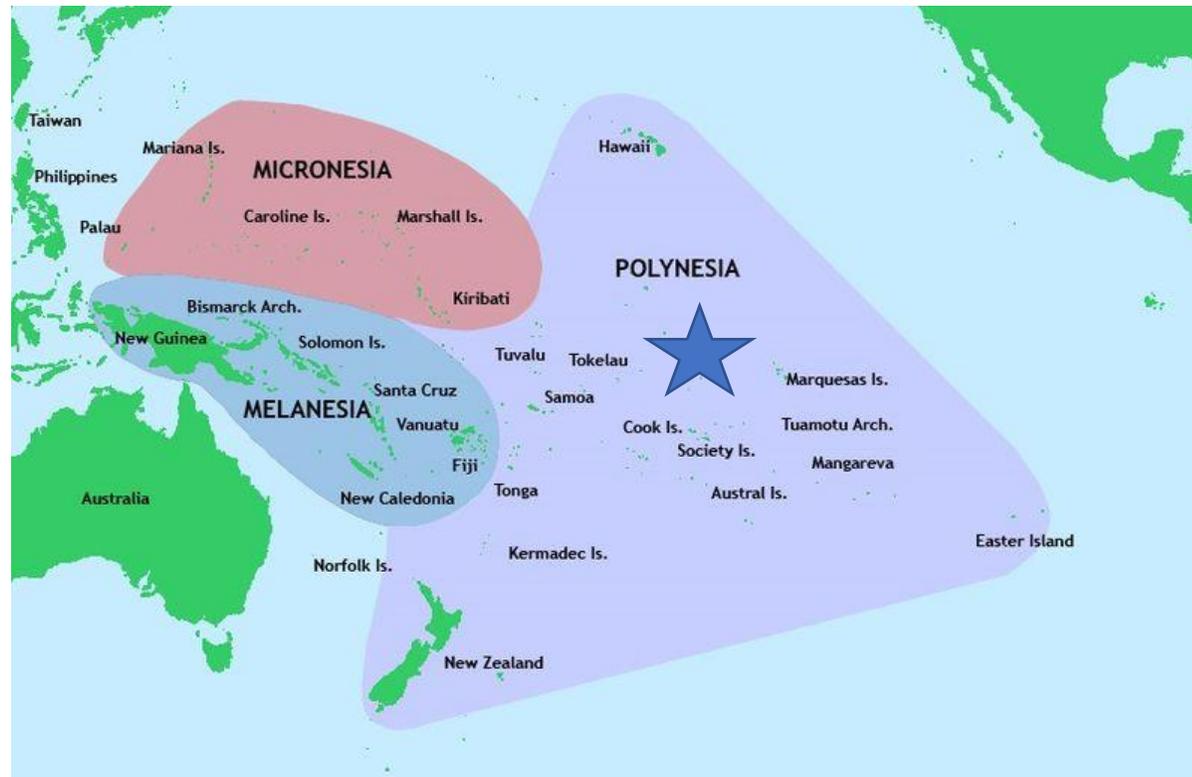


Pacific Islands.



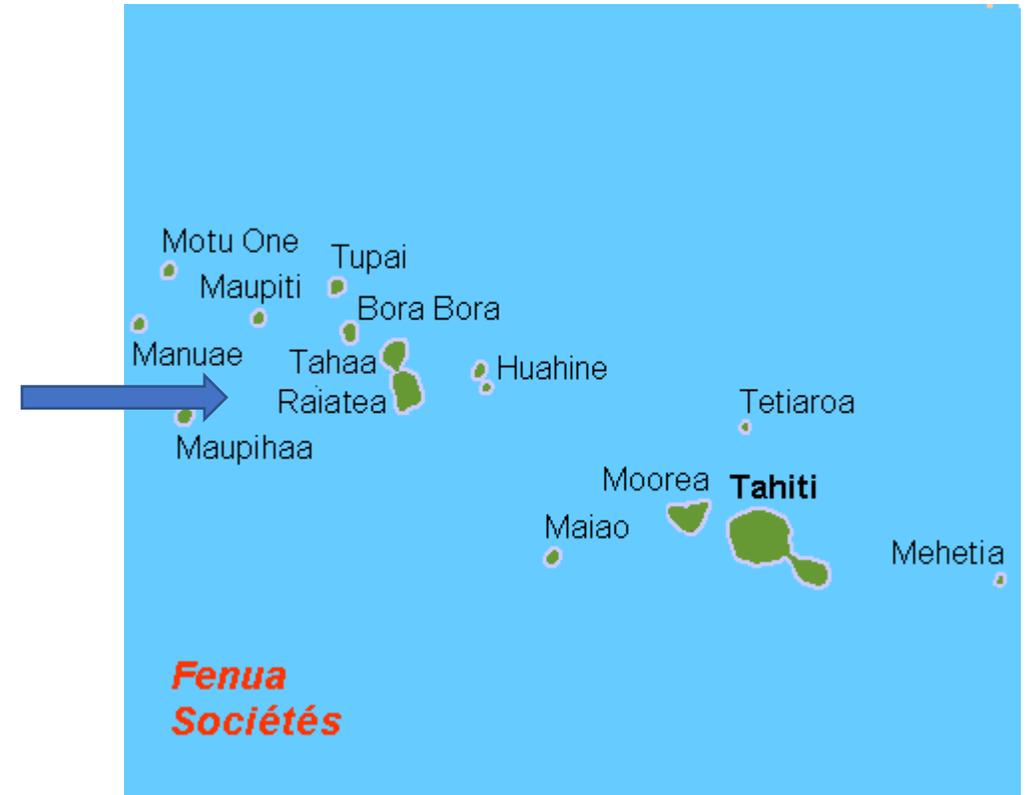
Some Polynesian sacred places. The beliefs of the Maori originated in Polynesia.

- In Polynesia.



Ra'iātea. 1

- One of the Society islands.



Ra'iātea. 2

- Bright Sky is the meaning of Ra'iātea.
- It is the southern island as indicated.
- It is also known as the Sacred Island.
- It is regarded as the birthplace of the gods.



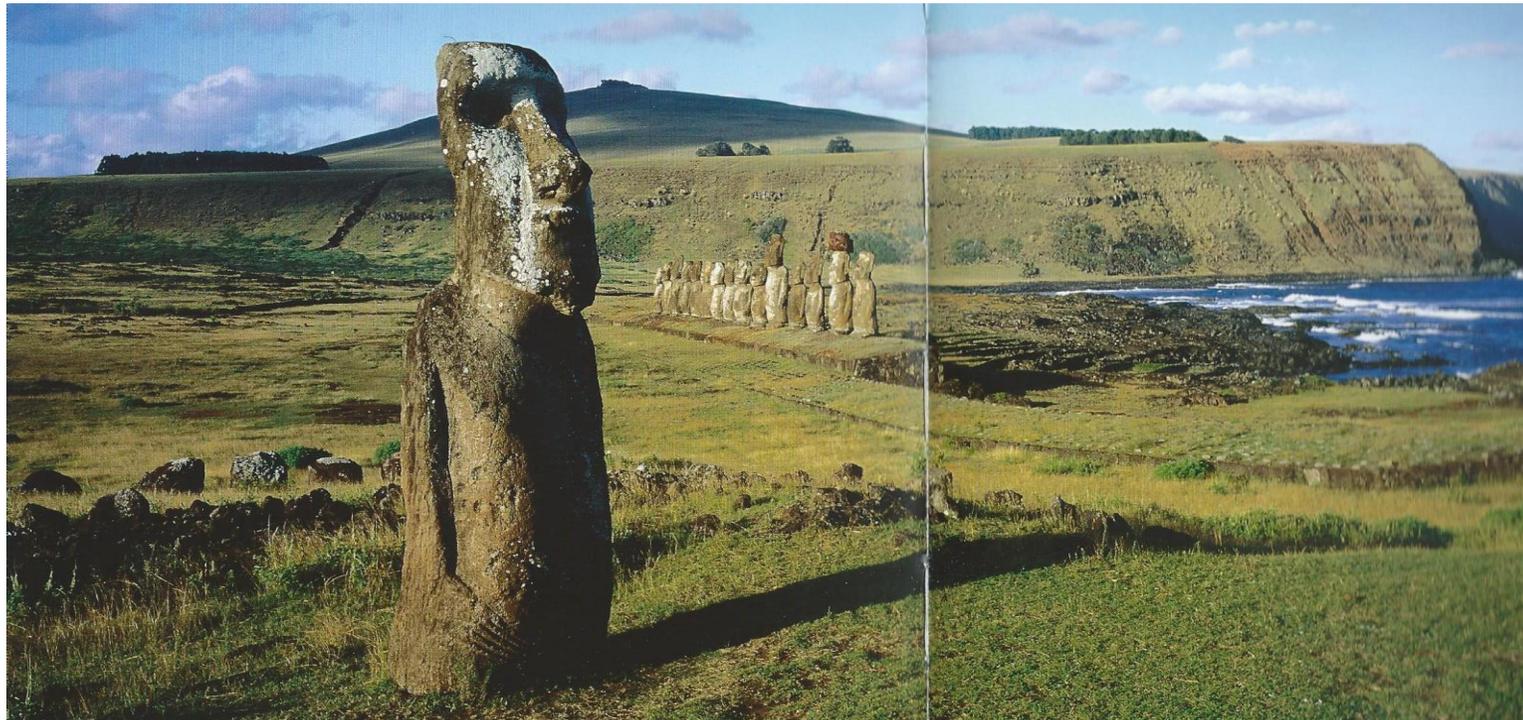
The marae (paved flat space) Taputapuātea on Ra'iātea, is the birthplace of the gods.

- The flat terraced area is tapu.
- The King stone stands guard over the sacred area thus created.
- One of the flat stones, acting as a seed stone, can transport tapu to another area.



Rapu Nui(Easter Island) A.K.N.A Te Pito Henua (navel of the world)

- There are at least 360 moai within ahus (sacred shrines) on Rapu Nui.



Tangata Manu or Birdman carvings on rocks. (also on Easter Island).

Motu Nui is the islet in the background.

Each year candidates for Birdman of the coming year would nominate their chosen men who swam to the islet.

- The first one to return with an unbroken egg of the Sooty Tern earned for his candidate the coveted title.
- Makemake, a bird figure, that behaved like a human, was the creator god and the ceremony above, which included priests praying, re-animated it.

