

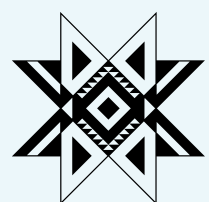
PUANGANUI O TE RANGI

Puanga – Our Guiding New Year Star

A guide for two Puanga ceremonies

Te Maru o te Tau – he hautuku
A ceremony to release and farewell

Te Tahī o te Tau – he hautapu
A ceremony to welcome the new year



**PUANGANUI
O TE RANGI**

TAKINA PUANGA

Cover photo: Mills, Richie. (2023, July, Te Tahi o te Tāu).
Tai-o-Rongo P6 Road, hautapu ceremony, Ōhakūne.

Inside cover photo: Mills, Richie. (2023, September).
Ngā Kaupeka Wānanga, Waiokura Marae, Manaiā.

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Takina Puanga
Ko Puanga kei runga
Ko Puanga e Rangī
Ko Puanganui-o-te-rangī
Ko Puanga ki te whai ao, ki te ao mārama

E rere ana ngā mihi o te nuku, o te rangi ki a tātau te kaupapa tangata e kimi ana i ngā kura hunahuna. Mā roto i hēnei kātū kōrero e kitea ai te kura whākina, hei maunga ringa mā te katoa. Nō reira, e rārangi iho ana ngā kupu me ngā karakia kia ora mai anō ngā mahi tūpuna kua roa e moe ana i te pō.

Heoi anō, ki te hiahia te tangata kia ruku hōhonu, me hoki anō koutou ki ngā pūkenga o hō koutou iwi ake, mā rātau koutou e arataki i ngā mahi a ‘te ranga horomi mānga’.

Ka mihi hoki ki Te Kāhui o Puanganui-o-te-rangī, nā rātau te Whare Tūranga Kōrero o Puanga i whakatū i ngā tau tata nei i raro anō i te tautoko a Rangī Matamua.

Kāti, anei te takitaki poi a ngā tūpuna e mea ana:

*“Rā ngā kōrero a ngā tūpuna e huna nei;
whākina, whākina, whākina!”*

Takina Puanga
Nā, Te Rangapū o Puanga



Photo: Mills, Richie. (2023, November). Ngā Kaupeka Wānanga. Ngāpūwaiwaha Marae, Taumarunui.

Introduction

From the end of autumn through to the end of winter, iwi look to the night sky for guidance and inspiration. While many tribes focus on Matariki, the iwi of Te Taiuru (Taranaki, Whanganui and Rangitikei) look to Puanga.

This period is known as te Tau o Puanga. Traditionally there were ceremonies for each lunar month and the movement and growing of food. Today, the iwi of Te Taiuru are reviving two ceremonies for te Tau o Puanga:

- Te Maru o te Tau – a ceremony to release and farewell
- Te Tahi o te Tau – a ceremony to welcome the new year.

This resource has been published in English and te reo Māori to help guide people through the two ceremonies.

This version is a good resource for anyone who is just beginning to learn about Puanga and the revival of ceremonies. The Māori version is targeted at intermediate and fluent speakers of te reo Māori.

This book includes the following:

- a general overview of Puanga
- information and karakia for Te Maru o te Tau
- information and karakia for Te Tahi o te Tau.

Although they are not covered in this resource, there are three other ceremonies being revived. They are:

- Te Matamata o te Tau – a spring ceremony to acknowledge new growth
- Te Matiti o te Tau – a midsummer ceremony to pause and be grateful during this busy period of gathering resources

- Te Huatahi o te Tau – an autumn ceremony to recognise the bounty of the harvest.

For more information, check out: www.puanganui.co.nz



Photo: Mills, Richie. (2023, November). Puanga and Tautoru in the night sky.
Ngā Kaupeka Wānanga. Waituhi, Taumarunui.



Photo: Mills, Richie.

About Puanga

Puanga, or Rigel, is the fifth brightest star in the sky, and is known to some iwi as Puangarua. While it is visible throughout the year, Puanga becomes especially prominent in the evening sky towards the end of autumn and in the predawn sky at the beginning of winter, during the first month of the new year. It is the bright star above the three stars of Tautoru (the Pot or Orion's Belt).

For the iwi of Te Taiuru, Puanga is the guiding star for Māori new year ceremonies. Puanga is also acknowledged by iwi in Te Tai Tokerau (Northland), Te Tai Hauāuru (West Coast of North Island), Te Wai Pounamu (South Island) and Rēkohu/Wharekauri (Chatham Islands). The term Puanganui-o-te-rangi refers to Puanga and its affiliate stars – Puanga Hori (Procyon) and Whakaahu (Gemini:

Castor and Pollux) – and their significance over a period of approximately four months, from the last month of autumn until the beginning of spring. This time is known as te Tau o Puanga.

For the iwi of Te Taiuru, there are two ceremonies during te Tau o Puanga. As the Māori calendar is a lunar-stellar based calendar, the dates for these will vary each year between May and July. Puanga is a time to remember and release during the first ceremony, Te Maru o te Tau, held at the end of autumn in the middle of the lunar month, Haratua.¹ The second Puanga ceremony, which is more commonly known, is Te Tahī o te Tau. This ceremony is a time to reflect and reset as we enter into the new year around the last quarter of the first lunar month, Pipiri.

1. We are using generic Māori lunar month names as Taiuru iwi use different names.

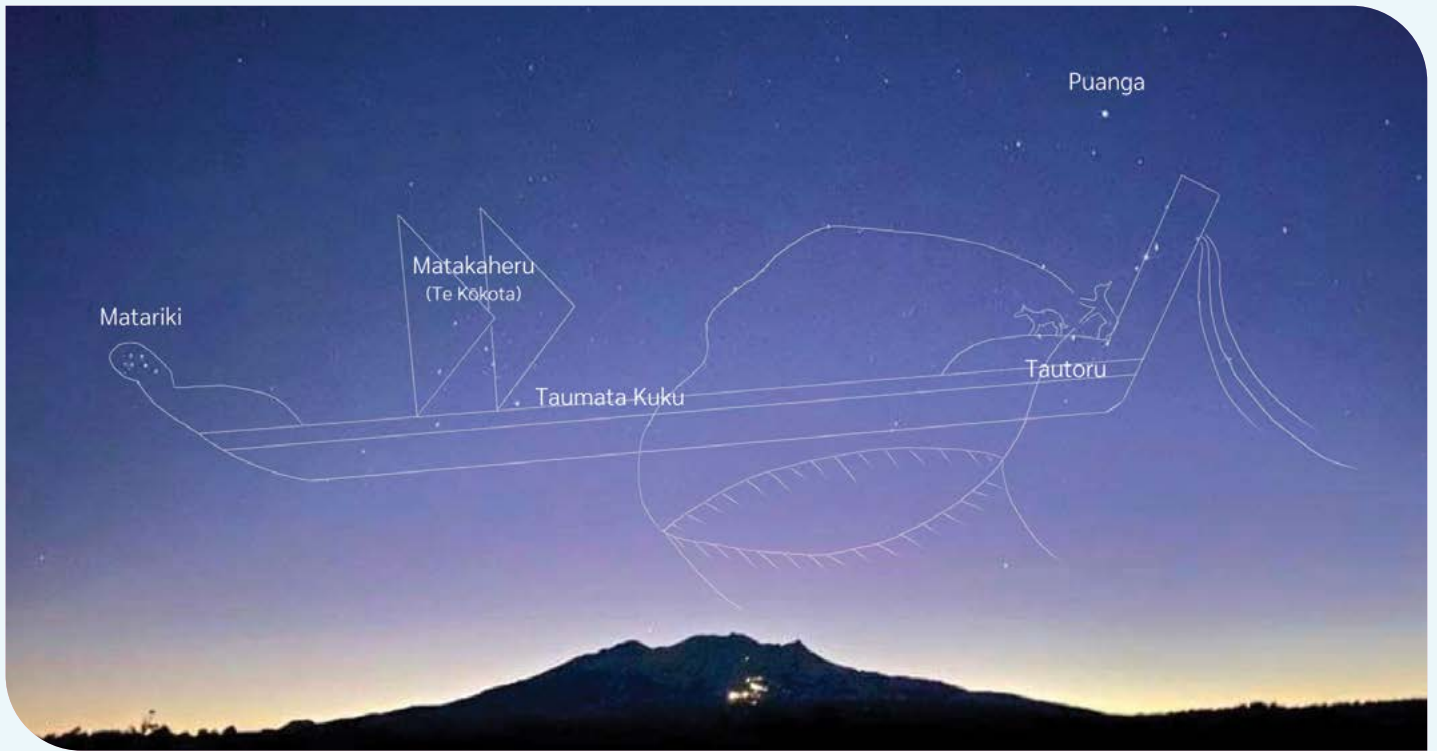


Illustration: Hakaria, Grant. (2021, July). Te Waka o Rangi. Tai-o-Rongo, hautapu ceremony. Ohakune.

The Importance of Puanga

Puanga is important to Te Taiuru as it is the first of a group of stars to rise in the predawn sky. This group of stars is known as Te Waka o Rangi and rises in Pipiri, the first lunar month of the Māori year.

Te Waka o Rangi is a canoe-shaped constellation that includes: Puanga and Tautoru at the stern of the waka, Matakaheru (also known as Te Kōkōta) as the sail and Matariki as the prow.

In some parts of Te Taiuru, it is difficult to see Matariki, which is one reason why we focus on Puanga.

Another reason is that Puanga gives a better read on wind. Given that the west coast has a prevailing westerly, it makes sense for us to look to Puanga for an indication of what to expect.



Photo: Mills, Richie. (2023, July, Te Tahī o te Tau). Tai-o-Rongo Pō Roa, hautapu ceremony. Ohakune.

The Puanga Period

It is not just Puanga itself that is important to the iwi of Te Taiuru, but te Tau o Puanga as a whole. The Puanga period is from the middle of Haratua, the last lunar month of the year, through to Here-turi-kōkā, the third lunar month of the new year.

This is a time to acknowledge Puanga, through ceremonies that farewell our loved ones in Haratua and guide us into the new year at the end of Pipiri. In the second lunar month, Hōngongoi, the star Puanga Hori (Procyon) tells us that the new year festivities are over and to make the most of the cold months by learning through wānanga. In the

third lunar month, Here-turi-kōkā, Puanga and Whakaahu (Gemini: Castor and Pollux) indicate what to expect in terms of new growth in the upcoming spring.

These stars collectively make up te Tau o Puanga and are the source of the full name for Puanga, Puanganui-o-te-rangi. The first part of te Tau o Puanga is the time where the kererū (wood pigeon) is prominent because it is eating the miro berry. Winter also brings the return of the piharau (lamprey). Both the kererū and piharau were prized delicacies for iwi of Te Taiuru.



Photo: Mills, Richie. (2023, June, Te Maru o te Tau). Tai-o-Rongo Pō Roa, hautuku ceremony. Ohakune.

Reviving Ceremony

Mahi karakia

Many ceremonies were either put to sleep or lost over time. As Puanga and Matariki have been revived over the past 30 years, everyone has been finding their own way to revive or recreate the accompanying ceremonies. Since the establishment of the Matariki holiday, iwi of Te Taiuru have collectivised to work out how best to give guidance for ceremonies specific to Puanga.

Through this collective effort, five ceremonies will be revived, the first two of which are covered in this book:

- Te Maru o te Tau
- Te Tahi o te Tau
- Te Matamata o te Tau
– an early spring ceremony

- Te Matiti o te Tau
– a midsummer ceremony
- Te Huatahi o te Tau
– an autumn ceremony to acknowledge the harvest.

When learning about and teaching the two ceremonies in this book, it is important to note that the karakia have been developed for a beginner level. Included in both karakia are:

- **Pū** – the ceremonial blowing of a conch or wooden trumpet
- **Reo Pōwhiri** – more commonly known as karanga, and conducted by females
- **Karakia** – invocations that are chanted
- **Tātai** – invocations that are sung

- **Ngeri** – a chant-like haka
- **Whaikōrero** – a speech focused on a specific kaupapa and in this context similar to a takutaku (impromptu karakia)
- **He Tangi** – a lament that can be selected by the group
- **Waiata Karakia** – invocations that can be sung with or without a poi.

For the two ceremonies, focus on intention. If you already know similar karakia, use those instead to make it more meaningful for your group. If you know why you are doing your ceremony then don't worry about what other people think. Be true to yourself and your group.

Guidance for Both Ceremonies

The following provides further guidance on the components of the ceremony:

- **Pū** – some tribes allow females to blow the pū, others don't. It's best to talk with your local iwi to seek advice
- **Reo Pōwhiri** – this is a female domain and normally conducted by those with the most expertise, regardless of age. Some may also say that karanga shouldn't be done during dark hours. However, in this context, karanga is another form of karakia
- **Karakia** – can be done by males or females but the chanting is very different. Males perform the karakia in a monotone chant while females will waiata or karanga. It is more common for males to lead this but there are no restrictions
- **Tātai** – these invocations can be led by males or females and are often short
- **Ngeri** – these are semi haka-chants and are normally led by males, although there are no restrictions
- **Whaikōrero** – this is a male domain and should be short and focused as you are talking to the atua and tūpuna with a brief acknowledgement to the gathering. In this context, it is akin to takutaku

- **He Tangi** – this is a chance to personalise your lament. It can be a waiata tawhito (old lament) or something more modern. The most important thing is that you select the waiata you want and it is meaningful for your group
- **Waiata Karakia** – these karakia are sung by the group and normally led by a female. The waiata karakia included in these ceremonies can also be performed with poi if you wish.

There are three other important points to note:

- 'E... hai!' – is a Taiuru exclamation to conclude karakia. You can use this by itself or you can follow it with 'HUI E! Tāiki e!'
- 'Haumi e' or 'Haumia' – in Whanganui it is common to hear both, while other parts of Te Taiuru only use 'HAUMI E'
- 'Karakia' or 'Ruruku' – to avoid confusion, we are using the kupu 'karakia' though 'ruruku' is the common term in Whanganui.





Te Maru o te Tau

Photo: Mills, Richie. (2023, June, Te Maru o te Tau). Tai-o-Rongo Pō Roa, hautuku ceremony. Ohakune.

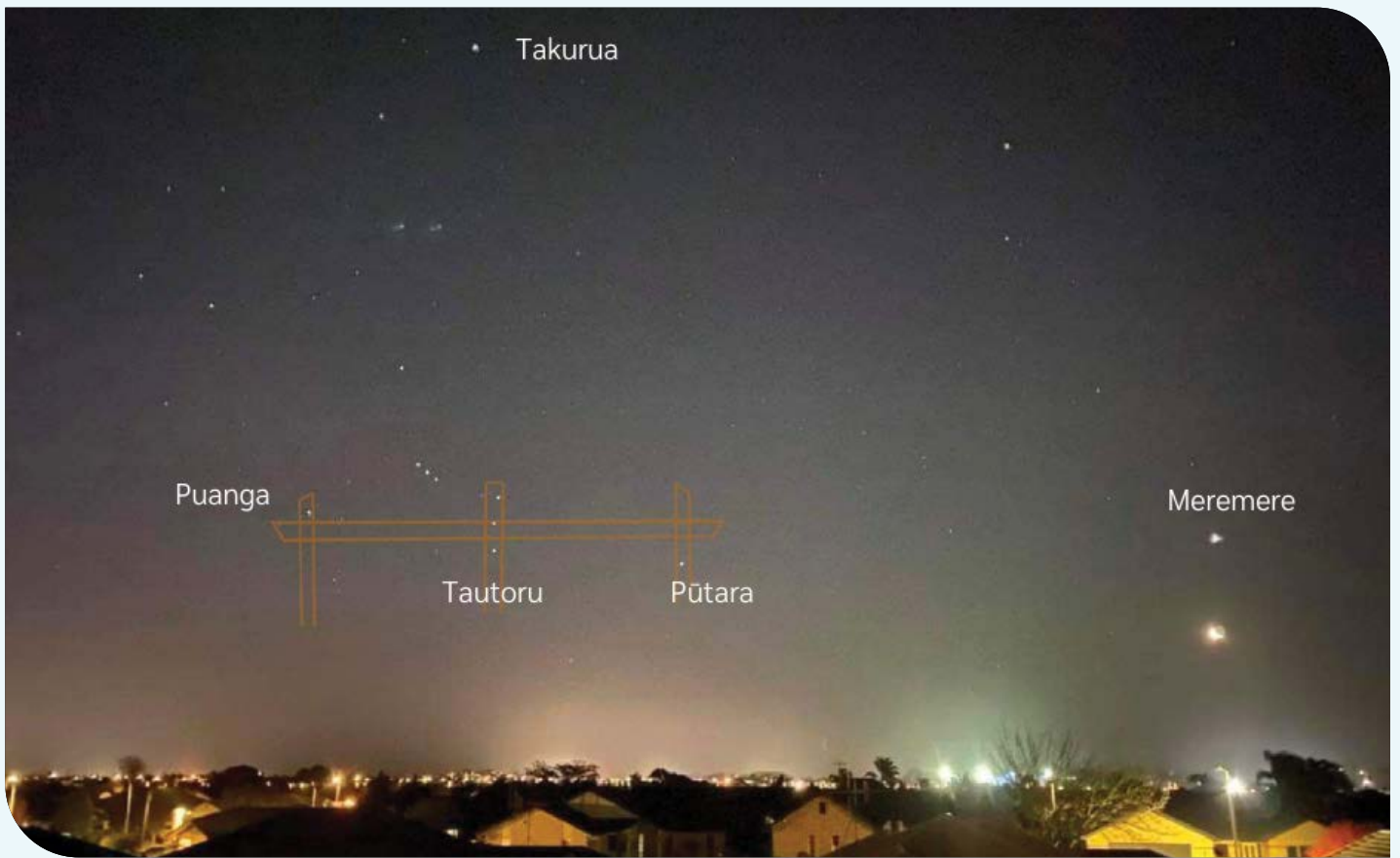


Illustration: Hakaria, Grant. (2017). *Te Whata nā Maru*. Hamilton.

This constellation includes from left to right: Puanga, Tautoru (in a vertical position) and Pūtara (Betelgeuse).

About Maru

The two roles of this atua

The atua Maru is significant to the iwi o Te Taiuru, and plays a major role in this ceremony. At night he guides the dead to his platform in the sky, Te Whata nā Maru, a constellation that includes Puanga and appears after dusk. Maru sends the dead to Mirutai at her house, Te Tatau-o-te-pō, in the underworld, before they transition to Te Kupenga-a-Taramainuku. They then wait until the following month and the ceremony, Te Tahī o te Tau, before ascending to the heavens to take their place in the galaxy of stars. This is the form of Maru being recognised in Te Maru o te Tau.

During the day, Maru becomes an atua related to food, focusing on freshwater and inshore food. This is why the iwi of Te Taiuru recognise Maru as the principal atua to offer food to, and this is the form that is recognised in Te Tahī o te Tau.

Te Maru o te Tau: An Evening Ceremony

Te Maru o te Tau is the name for the first Puanga ceremony, which is conducted during the full moon phases of Haratua at the end of the lunar calendar. It is known as a hautuku, a ceremony that helps people to tuku or release, by helping them to:

- remember and farewell the loved ones that have passed in the past year
- release any unwanted energy of the past year to start the new year afresh.

Te Maru o te Tau is conducted as the sun sets in Haratua during any of the following full moon phases:

- Ōturu
- Rākaunui
- Rākaumatohi
- Takirau
- Oike

This evening ceremony starts as the sun is about to disappear beyond the horizon, in order to send those that have passed to te pō – the night. Te Maru o te Tau comprises of three key parts:

- Te Tai o Maru – invoking Maru and announcing intention
- Te Hautuku – farewelling and releasing while looking toward the setting sun

- Te Aranga o Hina – turning to face the rising full moon to reenter into te ao mārama – the world of light.

To help you navigate the ceremony, this book outlines five phases in total – the three major components explained above, as well as an opening and closing.

The phases are therefore as follows:

1. **Te Wāwāhinga** – the opening of the ceremony
2. **Te Tai o Maru** – invoking Maru
3. **Te Hautuku** – farewelling our loved ones and releasing any unwanted energy
4. **Te Aranga o Hina** – transitioning into the world of light
5. **Te Unuhanga** – concluding the ceremony.

As noted earlier, make this ceremony work for you. You may even wish to adapt the timing and do the hautuku ceremony the night before your hautapu ceremony. Once you discuss it with your group, you will know what works best for them.

It is also worth noting that some of the karakia in Te Maru o te Tau are also used in Te Tahī o te Tau.

1. Te Wāwāhinga

The opening of the ceremony

PŪ:

The group is facing west to the setting sun. The ceremony starts with three long blows of the pū or pūkaea before proceeding with the reo pōwhiri (karanga) and karakia.



Reo pōwhiri

Tō atu e te rā kia
pō te ao ee-ee²

May the sun set as
day becomes night

E tū rā te Whata nā Maru
i te rangi ee-ee.

We acknowledge the platform
of Maru in the heavens above.

2. Each reo pōwhiri (karanga) concludes with a distinctive double tone sound. In Whanganui and Rangitikei, the karanga finishes with 'ee-ee'. In Taranaki, the karanga finishes with 'ee-i-ee'.

1. Te Wāwāhinga



Karakia

Tēnei te wāwāhi i
Te Maru o te Tau e tū nei

This karakia initiates the
ceremony, Te Maru o te Tau

Karanga, karanga ki a
Ranginui e tū iho nei

Let us invoke the energy
of Ranginui

Karanga, karanga ki a Papa
e takoto ake nei

Let us invoke the energy
of Papatūānuku

Kia rarau te ngākau
ā-tāngata

To settle this gathering
of people

He putanga ariki, he putanga
tauirā ki te whai ao,
ki te ao mārama e... hai!

As we emerge and learn
Entering into conscious
understanding.

1. Te Wāwāhinga



Karakia

**Ko Te Maru o te Tau,
he hautuku e tū nei**

**This is the ceremony
for Te Maru o te Tau**

**Whakaputa mai ana ko
Te Tai o Maru**

Let us invoke Maru
through ceremony

**Whakaputa mai ana ko
Te Hautuku**

The ceremony to release any pain and
send our loved ones to the next world

**Whakaputa mai ana ko
Te Aranga o Hina**

The ceremony that acknowledges the full
moon phases

**Ka puta ko Puanganui
i te pō e tū nei**

Under the guidance of
Puanga in this evening

HUI E! Tāiki e!

Let us unite in conscious thought.

2. Te Tai o Maru

The invocation of Maru

The ceremony continues with the following two karakia.



**Tēnei Te Tai o Maru
e tū nei**

**This is the invocation
to Maru**

Takina³ Puanga, e tū

Rise, oh Puanga, and be recognised

Takina Tautoru, e tū

Rise, oh Tautoru, and be recognised

Takina Pūtara, e tū

Rise, oh Pūtara, and be recognised

**Ko Te Maru o te Tau e tū nei
e... hai!**

For this is the ceremony of
Te Maru o te Tau.

2. Te Tai o Maru



Karakia

Tēnei te hoki ki te
Waha-a-tai e tū nei

This is the invocation
of our creation

Ko te torohanga e runga

Let us reach out to the heavens

Ko te torohanga e Maru

Let us reach out to Maru

Ko te torohanga e Rangi

Let us reach out to Ranginui

Ko te torohanga ka puta
te ao e tū nei e... hai!

As we emerge into
this world we live in.

3. Te Hautuku

The releasing ceremony

The ceremony continues with the following ngeri, tātai and karakia, before the names of our loved ones that have passed over the past year are spoken. This section of the ceremony is conducted and concluded with waiata and further ngeri and karakia.



Ngeri

**Tēnei te tuku i ngā
mate o te tau**

This initiates the sending
of the deceased of the past year

HAKU MATE! HAKU MATE!⁴

Alas it is death

Ki te rōpū tangata ka ngaro

That has taken you to the hidden world

Pai tō mate, karipitia iho

You lived a good life and as you leave,
look back

Hūtia ko te punga o te waka

As you start your journey
on a spiritual waka

Hāpainga ko te hoe.

Take hold of your paddle

Tupua-horo-nuku!

Navigate what you are leaving on earth

Tupua-horo-rangi!

Navigate what's ahead of you in the sky

Ea ai hō mate!

For all is now complete in this world

**Kei waho,
kei te moana whakangaro atu ai**

As you transition beyond the horizon.

Ue hā! Ue hā!

3. Te Hautuku



Tātai

**Tēnei te tuku i ngā mate
ki Te Whata nā Maru**

Maru nui, Maru roa, Aonui e

Ka tō ki te rua, ki te tatau e

Maru nui, Maru roa ka tuku e

Ko Te Waka ka ruku ki raro e

Maru nui, Maru roa ka pō e

**Whakairia ngā mate ki te whata
e... hai!**

This sends the deceased
to Te Whata nā Maru

Shadows cast cloud formations above

Cast loved ones to the great abyss

Cloud formations send our loved ones on

Where Te Waka dives to the great night

Shadows turn to night

Suspending the dead upon the
Platform of Maru.

3. Te Hautuku



Karakia

Tēnei te tuku atu
i ngā mate o te tau

We bid the dead of
the past year farewell

Tēnei te tuku atu i ngā
mate o te tau

We bid the dead of the
past year farewell

Tiki nui, tiki roa ka tukua
ngā mate ki te pō

As we remember the legacy of
humanity and return to the night

Ki te pō nui, ki te pō roa

To the great and long night

Ki te pō e oti atu koutou ki te pō

To the night where all are returned

Ka eke ki te Whata nā Maru
e... hai!

To ascend upon
the Platform of Maru

HUI E! Tāiki e!

Let us unite in conscious thought.

3. Te Hautuku

The leader of the ceremony utters the following phrase and attendees may call out the names of their loved ones who have died in the past year. Alternatively, you compile a list of names ahead of time to be read out.



Rārangi ingoa

**Tēnei te rārangi o ngā ingoa
o te hunga kua riro
i te tau kua hori.**

I ask for names of loved ones
that have passed to be called
out and remembered.

Names can be called out one by one or in groups of up to five, accompanied by the appropriate statement below.

a. Pikitia, ki te whata!

Ascend the platform!

b. Pikitia, koutou ki te whata!

To you all, ascend the platform!

Once all names have been called out, the leader asks if anyone wishes to release any burdens or unwanted energy, before concluding this section with the following phrase.

**Tukuna te hunga mate
ki te pō!**

We send the deceased
to the night.

**Tukuna ngā mate
kia mate atu!**

We release ourselves of
any unwanted energy.

3. Te Hautuku



He tangi

Tēnei te tangi atu ki a koutou
ngā mate o te tau.

This is our lament to you the
deceased of the past year.

The group then sing a selected lament to farewell the dead. At the end of the song, a reo pōwhiri (karanga) is done by a female.



Reo pōwhiri

Haere atu rā ngā mate
ki te pō ee-ee.

We bid the deceased farewell
to the night.

A short speech is made to acknowledge the dead and encourage the people to release themselves of any issues, with an accompanying ngeri and karakia to conclude this section of the ceremony.

3. Te Hautuku

Whaikōrero

This speech is brief as outlined in explanatory information on page 24.

Ngeri

**Tēnei te whakaoti i te tuku
i ngā mate katoa kia pō atu**

TAHIA! TAHIA!

Tahia, tahia te tau ki te pō e hā

Ki te pōuriuri! Ki te pōtangotango!

TAKINA PUANGA

Ko te whare hō Maruaonui. Huakina!

Ko te mate kia hukihukia.

Ko te mate kia rangarangahia

Utaina ki runga ki te Whata nā Maru.

**Maru nui! Maru roa!
Kia maru ai koutou ki te pō.**

Ue, ue, ue hā!

E TE IWI E! MOTUHIA MAI RĀ! Ue hā! x2

A-ha motuhia!

Te tau o te ate!

Te pounamu tonga i rerewa.

Ue hā! Ue hā!

This concludes the release of the
deceased and unwanted energy

Let us bring our loved ones together

Combining those that have passed
throughout the year

Sending them to the great night

As Puanga stands in the night sky

Maruaonui, the house of Puanga,
stands and opens the path

To call out their names

To assemble their spirits

To place them upon the Platform of Maru

The great and pervading Maru who
shelters the dead in the night

Alas, they now travel on

Therefore to the living, let them travel on

Release ourselves of any trauma

And remember them with love

For they will always be cherished

As we continue on with life.

3. Te Hautuku



Karakia

Tēnei te kāwai o te ira tangata
i te pō ki te ao mārama.

We invoke the lineage of
humanity from the night to the
light of day.

Matua te pō!
Matua te ao!

Absolute darkness!
Absolute daylight!

Nā te pō
he atua

For night gives form
to divine growth

Nā te pō
he tangata

For night gives form
to human reality

Nā te pō ko
Te Maru o te Tau e tū nei

For this is the night
ceremony to Maru

HUI E! Tāiki e!

Let us unite in
conscious thought.

This concludes the Hautuku section of the ceremony. The group now moves to an allocated spot so they are facing east to welcome the rising full moon. The following ngeri helps to transition the group into the world of light.

3. Te Hautuku



Ngeri

**Tēnei te Hūnukutanga
kia aro ki Te Ao Mārama**

Moving to transition
to the world of life and light

TURUKI! TURUKI!

Let us move

Paneke! Paneke! x2

Let us proceed

HARAMAI TE TOKI!

Invoking ceremony

HAUMI E. HUI E! Tāiki e!

As we unite in
conscious thought.

4. Te Aranga o Hina

Emerging into the world of life and light

This section of the ceremony focuses on the moon and its radiating energy to transition the group from farewelling and releasing to the renewing of energy. The ceremony continues with reo pōwhiri, karakia, tātai and karakia.



Reo pōwhiri

E tū rā e Hina i te pō ee-ee.

Rise, oh moon, on this night
of ceremony.

4. Te Aranga o Hina



Karakia

Tēnei te whakaputa ki te whai
ao ki te ao mārama e tū nei

This is the transition into the
world of light

Nau mai e Hina e ara e

Welcome Hina, rise up

Whiti mai e te marama

Shine oh great moon

He māramarama ki runga

Illuminate the heavens

He māramarama e Rangi

Illuminate the world

He mārama ki te whai ao, ki te
ao mārama e... hai!

Bring light and understanding
into the world.

4. Te Aranga o Hina



Tātai

Tēnei te maioha atu ki a
Hina-te-marama e tū nei

This is the welcoming
to the moon

E ara e Hina, maranga rā

Ascend oh Hina, rise up

E ara i te mata Rākaunui ⁵ e

Rise up on the Rākaunui phase

E ara e Hina, whiti mai rā

Ascend oh Hina in your radiance

Whiti mai te marama e Hina
e... hai!

Illuminate the world oh Hina.

4. Te Aranga o Hina



Karakia

Nā te pō ka tū te kawa
ora e tū nei

From the energy of the night,
order is established

Ko tupua kawa,
ko tawhito kawa

Universal order forms
through wisdom

Ko te kawa ora o
Ranginui e tū nei

It is the life-giving
order of the universe

Ko te kawa ora ka heke i
Te Waha-a-tai e... hai!

The life-giving order that flows
with divine natural order

HUI E! Tāiki e!

Let us unite
in conscious thought.

5. Te Unuhanga

Concluding the ceremony

The ceremony concludes with a final karakia and the accompanying words, led by the person who led the first karakia of the ceremony.



Ko te unuhanga e tū nei

UNUHIA! UNUHIA!

Unuhia te kōrero

Unuhia te wānanga

Ki runga, ki runga e... hai!

**TURUTURU O WHITI WHAKAMAUA KIA
TINA, tina!**

HUI E! Tāiki e!

**KA WHAKAIRIHIA TE MARU O TE TAU
KI RUNGA, KI RUNGA, HAI**

**TURUTURU O WHITI WHAKAMAUA KIA
TINA, tina!**

HUI E! Tāiki e!

KA MURA TE AHI!

We now conclude this ceremony

Extract! Extract!

Extract the stories

Extract the learnings

Raise it above

Affirm our intentions
and words

Let us unite in conscious thought.

Let us conclude Te Maru o te Tau
ceremony

Affirm our intentions
and words

Let us unite in conscious thought

It is now time to eat.



Photo: Mills, Richie. (2023, October). Whitikaupeka Kōruru. Ngā Kaupeka Wānanga.
Moawhango Marae, Moawhango.



Te Tahī o te Tau

Hautapu

Photo: Mills, Richie. (2023, July, Te Tahī o te Tau). Umu at hautapu ceremony. Ohakune.

About Te Tahī o te Tau

Reflect and reset

Te Tahī o te Tau is the name for the second Puanga ceremony conducted during Ngā Atua (around the last quarter) moon phases in the first lunar month of Pipiri in the Māori new year. It is a hautapu ceremony that helps people to be grateful for any opportunity or bounty that is ahead of us:

- to reflect on the wānanga that will be held during the cold months
- to reset ourselves for the year ahead.

Te Tahī o te Tau is known by Matariki tribes as Te Mātahi o te Tau, which is conducted at the same time of the month. It is a predawn ceremony in Pipiri during any of the last quarter moon phases of:

- Tangaroa ā-mua
- Tangaroa ā-roto
- Tangaroa whakapau
- Tangaroa kiokio
- Ōtane
- Ōrongonui.⁶

This predawn ceremony ideally starts when Māhutonga (Southern Cross) is due south and Atutahi (Canopus) is south-east. If it is a clear morning, Puanga has already risen and you will start approximately an hour before sunrise.

6. Phase names may differ depending on region.



Photo: Mills, Richie. (2023, June, Te Maru o te Tau). Pūtātara at Tai-o-Rongo Pō Roa, hautuku ceremony. Ohakune.

The Four Principal Atua

There are four principal atua acknowledged in this ceremony. They are the same atua that are referred to in the famous karakia for kai composed by Ruka Broughton around the early 1980s, 'Nau mai ngā nui o te wao, o te ngakinga, o te wai tai, o te wai māori...'. They are:

- **Tāne** – atua of the forests, birds and wild food (as overlord to Haumiatiketike)
- **Rongo** – atua of cultivated food and known within Te Taiuru as Rongotau Tangata Matua
- **Tangaroa** – atua of the deep sea food
- **Maru** – atua of freshwater and inshore food.

Having an offering that acknowledges these four atua is essential. The offerings could include:

- **Tāne** – any birds or wild vegetables like pikopiko, pūhā or watercress
- **Rongo** – any cultivated vegetables from your garden, including kūmara
- **Tangaroa** – any food from the ocean
- **Maru** – any food from fresh water, including eel.

In the sky, the atua are acknowledged in the following way:

- **Tāne** – Puanga and Tautoru together represent a bird snare

- **Rongo** – Whānui (Vega) is setting in the west
- **Tangaroa** – the moon phase
- **Maru** – Pūtara (Betelgeuse) which is the bright yellow-red star under Tautoru.



Photo: Mills, Richie. (2023, September). Ngā Kaupeka Wānanga. Waiokura Marae, Manaia.

Te Tahī o te Tau: The Predawn Ceremony

Te Tahī o te Tau comprises of four key parts:

- Te Tai o Puanga
- Te Tākiritanga
- Te Whakahere
- Te Whakapūmautanga.

To help you navigate the ceremony, this book outlines six phases in total – the four major components explained above, as well as an opening and closing. The phases are therefore as follows:

1. **Te Wāwāhinga** – the opening of the ceremony

2. **Te Tai o Puanga** – invoking Puanga and announcing intention
3. **Te Tākiritanga** – sending the deceased to become stars
4. **Te Whakahere** – being grateful for the future
5. **Te Whakapūmautanga** – committing to the ancestors and environment
6. **Te Unuhanga** – concluding the ceremony.

There are two physical moves during the ceremony. You start at one site

(away from the hāngī or cooking site) to conduct the first three parts. This could be the ahu (a temporary or permanent offering site).

At the end of part three you move to the hāngī or cooking site and then carry the offering to the ahu to complete part four. Parts five and six are also conducted near the ahu.

As noted above, make this ceremony work for you. As mentioned earlier, some of the karakia in Te Tahī o te Tau are also used in Te Maru o te Tau.

1. Te Wāwāhinga

The opening of the ceremony

PŪ:

The group is standing at the ahu facing east. The ceremony starts with three long blows of the pū or pūkaea before proceeding with the reo pōwhiri and karakia.

Reo Pōwhiri



Huri atu te pō,
nau mai te ao ee-ee

I bid the night farewell
and welcome the day

E tū rā, Puanga ee-ee.

I acknowledge Puanga
standing bright

1. Te Wāwāhinga



Karakia

Tēnei te wāwāhi
i Te Tahī o te Tau

This karakia initiates the
ceremony, Te Tahī o te Tau

Karanga, karanga
ki a Ranginui e tū iho nei

Let us invoke
the energy of Ranginui

Karanga, karanga
ki a Papa e takoto ake nei

Let us invoke
the energy of Papatūānuku

Kia rarau te
ngākau ā-tāngata

To settle this
gathering of people

He putanga ariki, he putanga
tauirā ki te whai ao, ki te ao
mārama e... hai!

As we emerge and learn
Entering into conscious
understanding.

1. Te Wāwāhinga



Karakia

Tēnei Te Tahī o te Tau,
ko te hautapu e tū nei

This is the hautapu ceremony
for Te Tahī o te Tau

Whakaputa mai ana
ko Te Tai o Puanga

Let us invoke Puanga
through ceremony

Whakaputa mai ana
ko Te Tākiritanga

The ceremony to send
the deceased to become stars

Whakaputa mai ana
ko Te Whakahere i te Hautapu

The ceremony that commits
us to our divinity

Whakaputa mai ana
ko Te Whakapūmautanga

The ceremony that affirms our
commitment to nature and our ancestors

Ka puta ko Puanganui-o-te-rangi
e tū nei

Under the guidance
of Puanganui-o-te-rangi

HUI E! Tāiki e!

Let us unite in conscious thought.

2. Te Tai o Puanga

The invocation of Puanga

The ceremony continues with the following karakia to invoke Puanga and retrace our creation stories and how they legitimise our connection to place and to the natural world.



Tēnei Te Tai o Puanga
e tū nei

This is the ceremony,
Te Tai o Puanga

Takina Puanga, e tū

Rise, oh Puanga, and be recognised

Takina Tautoru, e tū

Rise, oh Tautoru, and be recognised

Takina Taumatakuku, e tū

Rise, oh Taumatakuku, and be recognised

Takina Te Huihui o Matariki,
e tū ⁷

Rise, oh Matariki,
and be recognised

HUI E! Tāiki e!

Let us unite in conscious thought.

⁷ Take out Matariki if you can't see Matariki from your location.

2. Te Tai o Puanga



Karakia

Tēnei te hoki ki
Te Waha-a-tai e tū nei

This is the invocation
of our creation

Ko te torohanga e runga

Let us reach out to the heavens

Ko te torohanga e Maru

Let us reach out to Maru

Ko te torohanga e Rangi

Let us reach out to Ranginui

Ko te torohanga ka puta te ao
e tū nei e... hai!

As we emerge into this world
we live in.

2. Te Tai o Puanga



Karakia

Tēnei te waihangatanga
mai o te ao e tū nei

This is the emergence
of the world we live in

Tere ana Te Waha-a-tai
ki Rua Tupua

Energy flows through universal
creation in the dark abyss

Whakaputa mai ana

Giving birth

Ko Matua te kore, e tū

to absolute potential

Ko Matua te pō, e tū

to absolute growth

Ko Matua te ao e tū nei e... hai!

to absolute reality

HUI E! Tāiki e!

Let us unite in conscious thought.

3. Te Tākiritanga

The transition of the deceased as stars

The ceremony continues with karakia and reo pōwhiri to send the deceased to become stars. Following this, the next set of karakia remind us of our whakapapa to nature and universal order.



**Tēnei te tākiritanga o te tini
hei whetū rikiriki i te rangi
e tū nei**

This is the transition of the
dead to become stars in the
heavens above

Ka rere ngā mate

Let those that have passed

**O te tonga, o te raki, o te rāwhiti,
o te uru ki te rangi e tū nei**

From the south, north, east and west fly to
the heavens above

Tohungia Atutahi!

For Atutahi instructs your flight path

Whiua Taramainuku!

For Taramainuku sets your journey aflight

**Ka whetūrangitia te tini o
Taramakau ki te rangi e tū nei**

To become the multitude of beloved stars
in the heavens above

HUI E! Tāiki e!

Let us unite in conscious thought.

3. Te Tākiritanga



Reo Pōwhiri

Tēnei te hono

Tīaho mai rā koutou
i te rangi ee-ee.

We acknowledge

Shine brightly as stars in the
heavens above.

3. Te Tākiritanga



Karakia

Tēnei te hono i ngā whetū
i te pō ki te tangata e tū nei

We acknowledge the
connection between
the night sky and humanity

Matua te pō!
Matua te ao!

Absolute darkness!
Absolute daylight!

Nā te pō he atua

For night gives form to divine growth

Nā te pō he tangata

For night gives form to human reality

Nā te pō ko Te Tahī o te Tau
e tū nei e... hai!

Giving life to new year celebrations.

3. Te Tākiritanga



Karakia

Nā te pō ka tū te kawa
ora e tū nei

From the energy of night,
order is established

Ko tupua kawa,
ko tawhito kawa

Universal order forms
through wisdom

Ko te kawa ora o
Ranginui e tū nei

It is the life-giving order
of the universe

Ko te kawa ora ka heke i
Te Waha-a-tai e... hai!

The life-giving order that flows
with divine natural order

HUI E! Tāiki e!

Let us unite in
conscious thought.

3. Te Tākiritanga

This concludes Te Tākiritanga section of the ceremony. The group now moves towards the hāngī or cooking site chanting the following ngeri and then singing the tātai.



Ngeri

**Tēnei te Hūnukutanga
kia aro ki Te Ao Mārama**

Moving to transition
to the world of life and light

TURUKI! TURUKI!

Let us move forward

Paneke! Paneke! x2

Let us move together

HARAMAI TE TOKI!

Let us move forward

HAUMI E. HUI E! Tāiki e!

Let us move together, as one.

4. Te Whakahere o Te Tahī o te Tau

New Year's offering

This tātai is chanted as you walk to the hāngī or cooking site. As the food is being lifted from the hāngī or removed from the pot, you can repeat this chant as many times as is required.

Tātai



Tēnei te maioha ki a
Puanganui-o-te-rangi e tū nei

This is the welcoming salute
to Puanganui-o-te-rangi

Puanga te whetū taki tau e

Puanga is the leading star of the new year

Ko Maruaonui, tahia te tau e

The house of Puanga is Maruaonui that
clears the last year

Puanga te whetū taki tau e

Puanga is the leading star of the new year

He tau hou, he hautapu e

And welcomes a new year and its ceremony
of gratitude

Puanga te whetū taki tau e

Puanga is the leading star of the new year

Puanga Hori, Whakaahu e

With Procyon and Gemini connected to this
period of time

Puanganui-o-te-rangi e

For the Great Puanga of the Heavens stands

Tēnei te Tau o Puanga e... hai!

To guide people during the Puanga Period.

4. Te Whakahere o Te Tahī o te Tau

Once the food is pulled out of the hāngī or cooker, the offering is taken to the ahu with the following karakia and reo pōwhiri.



Karakia

Tēnei te whakahere
i Te Tahī o te Tau e tū nei

This is the offering for
Te Tahī o te Tau

Tēnei te whakahere o te wao,
o te ngakinga

This is the offering of wild
and cultivated foods

Tēnei te whakahere o te wai
tai, o te wai māori

This is the offering of ocean
and freshwater food

Nā Tāne, nā Rongo, nā
Tangaroa, nā Maru

From Tāne, Rongo,
Tangaroa and Maru

Ko Ranginui e tū iho nei

We acknowledge the heavens

Ko Papatūānuku e takoto nei

And acknowledge the earth

HUI E! Tāiki e!

Uniting in conscious thought.

4. Te Whakahere o Te Tahī o te Tau



Reo Pōwhiri

E tau rā te whakahere
ki te ahu ee-ee.

We place the offering upon
the altar as a commitment.

Once the offering is placed on the ahu, a short speech is said to
acknowledge a prosperous new year ahead followed by the waiata karakia.



Whaikōrero

Here we welcome the abundance and bounty of the new year ahead.

4. Te Whakahere o Te Tahī o te Tau

Waiata Karakia

Tēnei te whakahere
ki a Puanganui-o-te-rangi

This is the offering to Puanga,
ngā atua and our ancestors

TĒNEI te pō, tēnei te ao
Puanganui-o-te-rangi te whetū taki o te tau.

Life is created from darkness and light
Creating Puanganui-o-te-rangi as the guiding
star of the new year.

KO MARUaonui kei runga
Hōtoke kei raro
Ka kau e Maru, ka rere e Rupe.

Maruaonui, the house of Puanga is above.
Winter sets in.
And Maru swims as the wood pigeon flies.

PUANGA i te Tahī, Puanga Hori i te Rua
Puanga Whakaahu i te Toru
E tū nei ko Puanganui-o-te-rangi
He pō, he ao, he ao mārama.

Puanga rises on the first month followed by
Puanga Hori on the second month
Then Whakaahu rises on the third month
And so stands the Great Puanga of the Heavens
For this brings growth, reality and understanding.

NAU MAI⁸ ngā hua kia whiwhia
Nau mai ngā hua kia rawea.

As we welcome the bounty so that it is obtained
As we welcome the bounty so that it is cemented.

E Rongo whakairihia ki runga
HUI E! Tāiki e!

Oh Rongo elevate this to understanding
Let us unite in conscious thought.

8. 'NAU MAI' is only sung during Te Tahī o te Tau. Otherwise PUANGA is the last verse and it concludes with 'E Rongo whakairihia...'

5. Te Whakapūmautanga

The annual commitment

At the end of the waiata karakia, the ceremony continues and a pouwhenua or a rākau is pierced into the ground and a rope is tied to the rākau to symbolise our affirmed commitment to the ancestors and the environment through the following karakia and tātai:



Tēnei te whakapūmau i te tangata ki ngā nui o te pō, o te ao

This is our commitment to our ancestral legacy

Poua ki runga, poua ki raro

This is our commitment above and below

Poua te pou ki a Papa e takoto nei

Establishing the pillars of humanity to the land

Herea ki raro, herea ki runga

Let us bind ourselves below and above

Herea ki a Ranginui e tū nei e... hai!

Binding ourselves to the universe.

5. Te Whakapūmautanga



Karakia

Tēnei te whakapūmautanga
ki te ao tūroa e tū nei

This is our commitment
to nature

Tupu te pō! Tupu te ao!

Abound ourselves with growth to realise

Whakapūmautia
ki te tai o te pō

Confirming our connection
to creation

Whakapūmautia
ki te tai o te ao

Confirming our connection
to the world of understanding

Whakapūmautia ki te tai o te
ao tūroa e tū nei

Confirming our connection
to the world we live in

Whakapūmautia ki a Māui
e... hai!

Confirming our connection
to our ancestral lineage

HUI E! Tāiki e!

Uniting in conscious thought.

5. Te Whakapūmautanga



Tātai

Tēnei te whakatau i ngā hua
o Te Tahi o te Tau

Let us affirm the bounty
of this year ahead

HUAINA te whare o Puanga e

The house of Puanga opens

Ko Maruaonui ka tohu e

With Maruaonui indicating Puanga's time

Huaina te Tau o Puanga e

Puanga opens the new year

Ngā pō roa o Takurua e

With the long nights of winter

Hua mai ngā tohu o Puanga e

Puanga reveals many signs

Kia nui, kia hua te tau e... hai!

With the hope of a prosperous year ahead.

6. Te Unuhanga

Concluding the ceremony

The ceremony concludes with a karakia welcoming the rising sun and reo pōwhiri and karakia to conclude proceedings. The final words are said by the person who led the first karakia of the ceremony.



Karakia

Tēnei te whakataui i a
Tamanuiterā e tū nei

Let us now acknowledge
the rising sun

E ara, e ara e te rā

Haul up the new day

Maranga mai ki runga

Rise above the horizon

Tēnei te ao!

For daylight is now here

Nau mai te ao e... hai!

Let us welcome this day.



Reo Pōwhiri

E tū rā ngā hua nui o te tau o
Puanga ee-ee.

We welcome the abundance
of Puanga.

6. Te Unuhanga



Karakia

Ko te unuhanga e tū nei

We now conclude this ceremony

UNUHIA! UNUHIA!

Extract! Extract!

Unuhia te kōrero

Extract the stories

Unuhia te wānanga

Extract the learnings

Ki runga, ki runga e... hai!

Raise it above

TURUTURU O WHITI
WHAKAMAUA KIA TINA, tina!

Affirm our intentions
and words

HUI E! Tāiki e!

Let us unite in
conscious thought.

6. Te Unuhanga



Karakia

**Ka whakairihia Te Tahī o te
Tau ki runga, ki runga, hai**

Let us conclude
Te Tahī o te Tau ceremony

**TURUTURU O WHITI
WHAKAMAUA KIA TINA, tina!**

Affirm our intentions
and words

HUI E! Tāiki e!

Let us unite in conscious thought

KA MURA TE AHI!

It is now time to eat.



*Photo: Mills, Richie. (2023, September).
Te Waka o Rangi over Taranaki. South Taranaki.*

