



Puanga is the star Rigel.

Puanga is the bright star above the three stars of Tautoru (the Pot, or Orion's Belt).





This is the hand signal for Puanga. It is part of a taki (chant) for Te Maru o te Tau and Te Tahi o te Tau:

Ko Puanga kei runga He whetū tahitahi Ko Te Maru o te Tau He hautuku





Te Maru o te Tau is the evening ceremony to remember and release.

It is known as a hautuku, a ceremony that helps people to 'tuku' – release those who have passed, and also to clear any unwanted energy.

It is the first of the two Puanga ceremonies.



Te Whata nā Maru
(The Platform of Maru) is a
constellation that appears
after dusk in late autumn.
Looking at the photo, it is
comprised of Puanga on the
left, Tautoru in the centre and
Pūtara to the right.

We place our loved ones who have passed on this whata.

Karakia wāwāhi i ngā ritenga e rua

Opening karakia for the two rituals



Tēnei te wāwāhi i Te Maru/Tahi* o te Tau e tū nei

Karanga, karanga ki a Ranginui e tū iho nei Karanga, karanga ki a Papa e takoto ake nei Kia rarau te ngākau ā-tāngata He putanga ariki, he putanga tauira ki te whai ao, ki te ao mārama e... hai!

Let us invoke the energy of Ranginui Let us invoke the energy of Papatūānuku To settle this gathering of people As we emerge and learn Entering into conscious understanding.

^{*} Say either 'Maru' or 'Tahi' based on the ceremony you are performing.



Te Maru o te Tau karakia 1



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

Whakaputa mai ana ko Te Tai o Maru Whakaputa mai ana ko Te Hautuku Whakaputa mai ana ko Te Aranga o Hina Ka puta ko Puanganui i te pō e tū nei HUI E! Tāiki e!

Let us invoke Maru through ceremony
The ceremony to release any pain and send our loved ones to the
next world

The ceremony that acknowledges the full moon phase. Under the guidance of Puanga in this evening Let us unite in conscious thought.



Te Maru o te Tau karakia 2



Tēnei Te Tai o Maru e tū nei

Takina* Puanga, e tū Takina Tautoru, e tū Takina Pūtara, e tū Ko Te Maru o te Tau e tū nei e... hai!

Rise, oh Puanga, and be recognised Rise, oh Tautoru, and be recognised Rise, oh Pūtara, and be recognised For this is the ceremony of Te Maru o te Tau.

^{* &#}x27;Takina' in this context means to rise, similar to the term mahuto

Karakia ki a Maru – te torohanga e Maru

Karakia to Maru - the influence of Maru

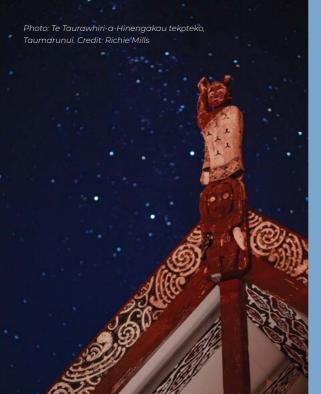


Tēnei te hoki ki Te Waha-a-tai e tū nei*

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

Let us reach out to the heavens
Let us reach out to Maru
Let us reach out to Ranginui
As we emerge into this world we live in.

^{*} This karakia is used in both ceremonies



Te Maru o te Tau karakia 4



Tēnei te tuku atu i ngā mate o te tau

Tiki nui, tiki roa ka tuku ngā mate ki te pō Ki te pō nui, ki te pō roa Ki te pō e oti atu koutou ki te pō Ka eke ki te Whata nā Maru e... hai! HUI E! Tāiki e!

We remember the legacy of humanity and return to the nigh: To the great and long night To the night where all are returned To ascend upon the Platform of Maru Let us unite in conscious thought.



Te Maru o te Tau karakia 5



Tēnei te kāwai a te ira tangata i te pō ki te ao mārama

Matua te pō! Matua te ao! Nā te pō he atua Nā te pō he tangata Nā te pō ko Te Maru o te Tau e tū nei HUI E! Tāiki e!

Absolute darkness! Absolute daylight! For night gives form to divine growth For night gives form to human reality For this is the night ceremony to Maru Let us unite in conscious thought.



Te Maru o te Tau karakia 6



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

Nau mai e Hina e ara e Whiti mai e te marama He māramarama ki runga He māramarama e Rangi He mārama ki te whai ao, ki te ao mārama e... hai!

Welcome Hina, rise up Shine oh great moon Illuminate the heavens Illuminate the world Bring light and understanding into the world



Karakia kawa ora



Nā te pō ka tū te kawa ora e tū nei*

Ko tupua kawa, ko tawhito kawa Ko te kawa ora o Ranginui e tū nei Ko te kawa ora ka heke i Te Waha-a-tai e... hai! HUI E! Tāiki e!

Universal order forms through wisdom
It is the life-giving order of the universe
The life-giving order that flows from the Portal of Universal Energy
Let us unite in conscious thought.

^{*} This karakia is used in both ceremonies



Karakia unuhanga



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!

Extract! Extract!
Extract the stories
Extract the learnings
Raise it above
Affirm our intentions and words
Let us unite in conscious thought.

^{*} This karakia is used in both ceremonies

Te Tahi o te Tau





A ceremony to welcome the new year.

It is a hautapu ceremony that helps people to be grateful for any opportunity or bounty that is ahead of us.

It is the second of two Puanga ceremonies and this hand signal represents Te Tahi o te Tau.





This is the hand signal for Puanga. It is part of a taki for Te Tahi o te Tau and Te Maru o te Tau:

Kua ara anō a Puanga He whetū taki ata Ko Te Tahi o te Tau He hautapu





This constellation rises in Pipiri.

The group of stars known as Te Waka o Rangi rises in Pipiri, the first lunar month of the Māori new year. It is a canoe-shaped constellation that includes Puanga and Tautoru at the stern of the waka, Matakāheru (also known as Te Kōkota) as the sail and Matariki as the prow.



Te Tahi o te Tau karakia 1



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

Whakaputa mai ana ko Te Tai o Puanga Whakaputa mai ana ko Te Tākiritanga Whakaputa mai ana ko Te Whakahere i te Hautapu Whakaputa mai ana ko Te Whakapūmautanga Ka puta ko Puanganui-o-te-rangi e tū nei HUI E! Tāiki e!

Let us invoke Puanga through ceremony
The ceremony to send the deceased to become stars
The ceremony that commits us to our divinity
The ceremony that affirms our commitment to nature
and our ancestors
Under the guidance of Puanganui-o-te-rangi
Let us unite in conscious thought.



Te Tahi o te Tau karakia 2



Tēnei Te Tai o Puanga e tū nei

Takina* Puanga, e tū Takina Tautoru, e tū Takina Taumatakuku, e tū Takina Te Huihui o Matariki^{*}, e tū HUI E! Tāiki e!

Rise, oh Puanga, and be recognised Rise, oh Tautoru, and be recognised Rise, oh Taumatakuku, and be recognised Rise, oh Matariki, and be recognised Let us unite in conscious thought.

^{* &#}x27;Takina' in this context means to rise, similar to the term mahuto

^{*} Do not mention Matariki if it is not visible from your location





Tēnei te waihangatanga mai o te ao e tū nei

Tere ana Te Waha-a-tai ki Rua Tupua Whakaputa mai ana Ko Matua te kore, e tū Ko Matua te pō, e tū Ko Matua te ao e tū nei e... hai! HUI E! Tāiki e!

Energy flows through universal creation in the dark abyss Giving birth to absolute potential Giving birth to absolute growth Birthing absolute reality Let us unite in conscious thought.





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

Ka rere ngā mate
o te tonga, o te raki, o te rāwhiti,
o te uru ki te rangi e tū nei
Tohungia Atutahi!
Whiua Taramainuku!
Ka whetūrangitia te tini o Taramakau ki te rangi e tū nei
HUI E! Tāiki e!

Let tnose that have passed
From the south, north, east and west fly to the heavens above
For Atutahi instructs your flight path
For Taramainuku sets your journey aflight
To become the multitude of beloved stars in the heavens above
Let us unite in conscious thought.

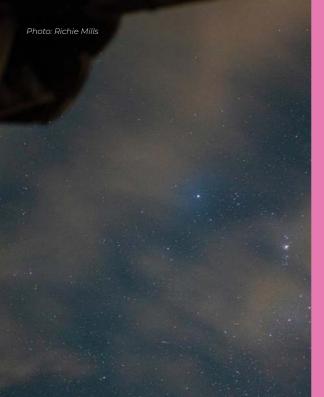




Tēnei te whakahaere i Te Tahi o te Tau e tū nei

Tēnei te whakahere o te wao, o te ngakinga Tēnei te whakahere o te wai tai, o te wai māori Nā Tāne, nā Rongo, nā Tangaroa, nā Maru Ko Ranginui e tū iho nei Ko Papatūānuku e takoto nei HUI E! Tāiki e!

This is the offering of wild and cultivated foods
This is the offering of ocean and freshwater foods
From Tâne, Rongo, Tangaroa and Maru.
As we acknowledge the heavens
And acknowledge the earth
Uniting in conscious thought.





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

Poua ki runga, poua ki raro Poua te pou ki a Papa e takoto nei Herea ki raro, herea ki runga Herea ki a Ranginui e tū nei e... hai!

This is our commitment above and below
Establishing the pillars of humanity to the land
Let us bind ourselves below and above
Binding ourselves to the universe.





Tēnei te whakapūmautanga ki te ao tūroa e tū nei

Tupu te pō! Tupu te ao! Whakapūmautia ki te tai o te pō Whakapūmautia ki te tai o te ao Whakapūmautia ki te tai o te ao tūroa e tū nei Whakapūmautia ki te tai o Māui e tū nei e...hai! HUI E! Tāiki e!

Abound ourselves with growth to realise
Confirming our connection to creation
Confirming our connection to the world of understanding
Confirming our connection to the world we live in
Confirming our connection to our ancestral lineage
Uniting in conscious thought.





Pihirau (lamprey) is a freshwater fish.

Also known as a blind eel, although it is not technically an eel.

Winter brings the return of the piharau to our rivers. It is a prized delicacy for iwi of Te Taiuru.





Kererū (wood pigeon).

Kererū are prolific during the first part of the Puanga period when the miro berries are ripe. They are a prized delicacy for iwi of Te Taiuru.





Pū

The ceremonial blowing of a conch or wooden trumpet.

Some tribes allow females to blow the pū, while others do not, so it is best to talk with your local iwi to seek advice.





Reo pōwhiri

This is more commonly known as karanga and is conducted by females. In Te Maru o te Tau and Te Tahi o te Tau, karanga is another form of karakia.







Tātai

These invocations can be led by males or females and are often short.

Tātai are sung individually or as a collective. Tātai often have codes that help you to hone your observation skills.





Karakia are chanted invocations.

Karakia can be performed by males or females. Males perform the karakia with a monotone chant while females will waiata or karanga the karakia. It is more common for males to lead the karakia in these ceremonies but there are no restrictions. Seek help to understand how to perform karakia and then practise your style of chanting.





Whaikorero

This is a male domain and for this ceremony should be short and focused as you are talking to the atua and tūpuna with a brief acknowledgement to the gathering.

In this context, this is akin to takutaku.