

Te Īwā
Matariki

Matariki ki runga!

Celebrating Matariki

Te Wānanga
o Aotearoa





Ururangi



Tupuārangi



Waipuna-a-rangi



Tupuānuku



Hiwaiterangi



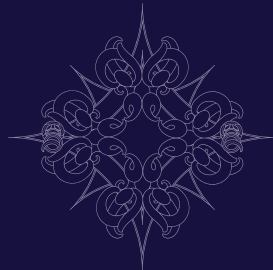
Waitī



Waitā



Pōhutukawa



Matariki

CELEBRATING MATARIKI

Mānawa maiea te putanga o Matariki
Mānawa maiea te ariki o te rangi
Mānawa maiea te mātahi o te tau

Hail the rise of Matariki
Hail the lord of the sky
Hail the New Year

Māori believe that appearance of Matariki in the morning sky in mid-winter marks the Māori New Year, or Te Mātahi o te Tau. Matariki is the star cluster that is most commonly known as Pleiades or M45. The arrival of Matariki is a sign for people to gather, to honour the dead, celebrate the present and plan for the future. Hence the phrase 'Matariki hunga nui' meaning the many people of Matariki.

For our tūpuna*, our Māori ancestors, astronomy was interwoven into all facets of life. Meticulous observations of the movements of the stars and planets, the changing position of the sun, the phases of the moon and the appearance of anomalies such as comets and meteors were recorded and handed down from generation to generation as part of Māori oral tradition. This knowledge was connected to seasonal activities such as planting and harvesting, the flowering of plants, the spawning of fish and the natural cycles of the environment. This astronomical knowledge sits at the heart of our many regional ecological calendar systems that guided Māori from season to season.

* Some iwi use tipuna / tīpuna instead of tupuna / tūpuna.



Te Ritenga - Matariki ceremony

The rising of Matariki in the morning sky is observed in the month of Pipiri (around June and July). Māori wait until the lunar phase of Tangaroa (the last quarter phase of the moon) to celebrate its rising with a ceremony called 'whāngai i te hau tapu'. This ceremony has 3 parts.

1: Te Tirohanga - The viewing

The appearance of Matariki was carefully observed by tohunga (cultural and spiritual leaders) and the brightness of the different stars in the cluster, along with their movement and clarity would determine the bounty of the impending season.

2: Te Whakamahara i ngā mate - Remembering the dead

The names of those who had died since the last rising of Matariki were called out in the presence of the star cluster. Māori believe Matariki cares for those that die throughout the year, and when it rises again the spirits of those passed become stars in the sky. Māori would mourn at this moment, and their tears and wailing would send their loved ones into the heavens to become stars.

3: Te Whāngai i ngā whetū - Feeding the stars

Because many of the different stars in Matariki are associated with food, and its role is to care for our dead and bring forth the bounty of the year, Māori give thanks to this star cluster by offering food. Before the rising of Matariki special food is taken from the gardens, forests, rivers and ocean and is cooked in an earth oven. This oven is uncovered and the steam of the food rises into the sky to feed Matariki.

This is the whāngai i te hautapu ceremony, which is generally called hautapu, and this practise was guided by tohunga who conducted karakia (incantations) throughout. Once the ceremony was complete, a period of celebration, song, dance and feasting followed. People come together to enjoy the company of friends and family. Māori believe that when Matariki gathers in the sky, it calls people to gather on earth

Photo Credit: Erica Sinclair



What can you do to celebrate Matariki?

Every year there are many events that take place throughout the country honouring Matariki including lectures, dinners, balls and a host of different celebrations.

Many groups and individuals rise early in the morning and head outside to view Matariki before sunrise, offering their thoughts, words and karakia to the stars. Some still call out the names of the dead, some still read the stars and try to predict the bounty of the new season and some still cook food for Matariki and offer this food in the ceremony.

Today there are many different ways you can acknowledge the Māori New Year and observe the rising of Matariki. Here are a list of suggestions,

- > Take time to remember loved ones who are no longer with us
- > Give thanks for the year that has passed
- > Cook a meal and offer it to matariki
- > Plan for the next year
- > Spend time with family and friends
- > Have a matariki feast
- > Plan to grow a garden
- > Write down your wishes for the year
- > Celebrate

You and your whānau may want to do something special to celebrate Matariki like calling out the names of those who have passed, or even sitting around a fire sharing memories of the people who are no longer here. For you it might be a time of solitude and a chance to contemplate the world. It might be an opportunity to offer an acknowledgement to Matariki and the environment.

TE UMU KOHUKOHU WHETŪ ME TE HAUTAPU THE CEREMONIAL OVEN AND OFFERINGS FOR MATARIKI

You may want to have your own hautapu ceremony at home with your whānau. It can be as elaborate or simple as you want.

You and your whānau can prepare an umu kohukohu whetū or hāngī, or alternatively you can cook the kai in a pot outside on a gas burner, or even in the oven in an oven tray with tinfoil.

Regardless of what method you use to cook your hautapu, it is important you have the right kai for your hautapu. Here is each whetū and the kai for that whetū, which will go into your umu.

- > Tupuānuku - something from the earth, a kūmara is what we'd use traditionally, but a rīwai (potato) is fine.
- > Tupuārangi - traditionally this would be a kererū, however, a heihei (chicken) will suffice, or a duck.
- > Waitī - something from fresh water, tuna (eel) or trout, kēwai (fresh water crayfish), or a bit of salmon from the supermarket.
- > Waitā - any fish from the ocean, such as a tāmure (snapper) or tarakihi or what ever you can get.

These are all the foods that go into your hāngī, pot, or oven tray. You want to time your hautapu, so it is cooked by the time Matariki is visible in the morning sky.



To commence your ceremony, have everyone gather together, and you open with the first verse of the karakia provided:

Whanake mai ngā mata o te ariki
Whanake mai te tohu o te tau
Whanake mai Matariki hunga nui

Arise the eyes of the god
Arise the signs of the year
Arise Matariki who gathers the masses!

This verse acknowledges Matariki, and the commencement of your ceremony to Matariki, it brings about a degree of tapu (sanctity).

The next verse of the karakia, acknowledges Pōhutukawa, and those of your whānau who have passed since the previous Matariki.

E tū Pōhutukawa
Te kaikawe i ngā mate o te tau
Haere rā koutou ki te uma o Ranginui
Hei whetū i te kete nui a Tāne
Koia rā! Kua whetūrangitia koutou kei
aku rau kahu rangi!

Behold Pōhutukawa
Who carries the dead of the year
Onward the departed to the chest of the sky
To become a star in the Milky Way

This is an opportunity to pause and have a moment to think of your loved ones that have now become whetū (stars) in the bosom of Ranginui.

After you have had time to remember the hunga mate (departed), you start the next part of the karakia, which acknowledges each of the other whetū within within Matariki.

You might like to share the karakia between some of the whānau, each person has an opportunity to do one verse of the karakia – this karakia is wātea (free of restrictions) to all to use (men, women, children).

E tū Tupuānuku*
E tū Tupuārangi*
Ka matomato ki raro
Ka pōkai tara ki runga

Behold Tupuānuku
Behold Tupuārangi
Let the earth be lush
Let the sky be full of birds

E tū Waitī
E tū Waitā
Te tini a Tangaroa
Te mano a Hinemoana

Behold Waitī
Behold Waitā
The abundance of the ocean
The plenty of the waterways

E tū Waipunarangi
E tū Ururangi
He ua kōpatapata
He hau miri i te whenua

Behold Waipunarangi
Behold Ururangi
Give us rain
Give us wind

E tū Hiwaiterangi
Te kauwaka o te manako nui
Anei ngā tōmina o te ngākau
Hei whakatinanatanga mau

Behold Hiwaiterangi
The medium of my desires
You know what I yearn for
Make my dreams come true

Matariki atua ka eke ki runga
Nau mai ngā hua
Nau mai ngā taonga
Nau mai te Mātahi o te tau.

Matariki has risen
Welcome the fruits of the year
Welcome the many treasures
Welcome the New Year

Tūturu whakamaua kia tīna! Tīna!

Haumi e.
Hui e
Taiki e

After the closing of the karakia with ‘taiki e!’ the umu is uncovered, or, the pot lid is removed releasing the hautapu within the steam to rise up and feed Matariki, to give Matariki sustenance for the following year.

* Some iwi say Tipuānuku, and Tipuārangi.

If you like, this is now an appropriate time to perform this well known haka, which acknowledges the hautapu; everybody should join in together, the tapu of the ritenga, has now come down in scale, the tapu has been lifted.

***E te kōkōmako e te kōkōmako
Ko te hautapu e rite ki te kai nā Matariki pakia!
Tapa reireia koia tapa! Tapa konunua koiana tukua
Hī auē hī!***

We wish you well in your preparations to celebrate Te Iwa o Matariki, and all the best for Te Mātahi o te Tau Hou - Happy New Year!

For a more indepth understanding of Matariki and our practices, we recommend these books, by Dr Rangi Mataamua;

- ***Matariki Te Whetū Tapu o te Tau (this edition is completely in te reo)***
- ***Matariki The Star of the Year (English)***

Also, check out our other resources at: https://www.twoa.ac.nz/hononga-stay-connected/te-iwa-o-matariki?sc_lang=en

The material in this book was written by Rangi Mataamua and Paraone Gloyne



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