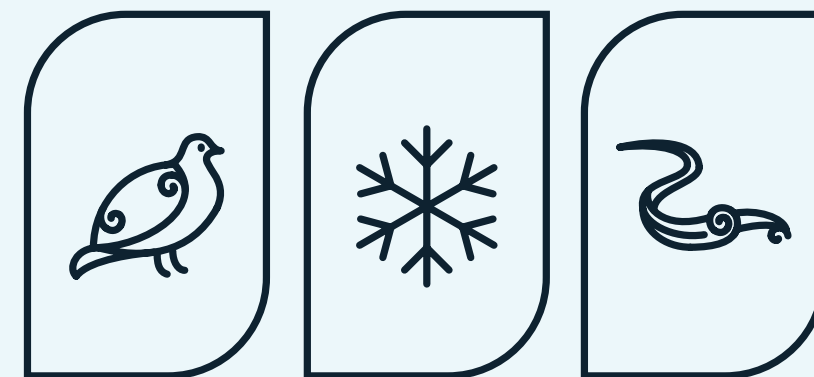


# PUANGANUI O TE RANGI



## TE TAU O PUANGA

### Puanga Period

This is a time to acknowledge Puanga, through ceremonies that farewell our loved ones in Haratua and that 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, Hereturikōkā, Puanga and Whakaahu (Gemini: Whakaahunuku – Castor and Whakaahurangi – 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. Kererū are prominent at the beginning of Te Tau o Puanga when the miro berries are ripe. Winter also brings the return of the piharau (lamprey). Both the kererū and piharau were prized delicacies for iwi of Te Taiuru.

## What is 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 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).

## Ngā Ritenga Ceremonies



For the iwi of Te Taiuru, there are two ceremonies during Te Tau o Puanga. As the Māori calendar is a lunar-stellar calendar, the dates for these will vary each year between May and July. The first ceremony is held at the end of autumn in the middle of the lunar month Haratua, and is a time to remember and release. 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.

# Te Maru o te Tau He Hautuku:

A ceremony to release and farewell

There are three major components to Te Maru o te Tau but for easy navigation of the ceremony, there are five phases outlined that include:

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

## Who is Maru in 'Te Maru o te Tau'?

Maru is an atua that has a significant role for iwi of Te Taiuru. At night Maru guides the dead to his platform in the sky, Te Whata nā Maru. You can see this constellation during late autumn evenings.

Maru sends the dead to Mirutai at her house, Te Tatau-o-te-pō, in the underworld. They then transition to Te Kupenga-a-Taramainuku and wait for the following month's ceremony, Te Tahī o te Tau.

During Te Tahī o te Tau they ascend through karakia and it is at this time that the dead of the past year become part of the galaxy of stars.



## Te Whata nā Maru

The loved ones are placed upon Te Whata nā Maru – the Platform of Maru, a constellation that includes Puanga and appears after dusk. They then wait till they ascend the heavens to become stars during the ceremony the following month, Te Tahī o te Tau.

**At night** Maru focuses on guiding the dead to te pō (the night) assisted by his wider clan, Te Kāhui Maru. He also has links to water.

**In the early morning**, Maru is linked to food, namely freshwater and inshore fish. Offerings of food are given to Maru, hence the proverb: Maru-kai-mai, Maru-kai-atu.

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

## He ngeri mō te hunga mate

A chanted to the deceased

HAKU MATE! HAKU MATE!\*

Ki te rōpū tangata ka ngaro

Pai tō mate, karipitia iho

Hutia ko te punga o te waka

Hāpainga ko te hoe.

Tupua-horo-nuku!

Tupua-horo-rangi!

Ea ai hō mate!

Kei waho, kei te moana whakangaro atu ai

Ue hā! Ue hā!

Alas it is death  
That has taken you to the hidden world  
You lived a good life and as you leave, look back  
As you start your journey on a spiritual waka  
Take hold of your paddle  
Navigate what you are leaving on earth  
Navigate what is ahead of you in the sky  
For all is now complete in this world  
As you transition beyond the horizon.

\*Many will be accustomed to saying Taku Mate when addressing the deceased at a tangihanga.  
In this context, you are addressing the deceased from throughout the past year and therefore say Haku Mate.

## He ngeri mō Puanga

A chant to farewell the deceased and  
acknowledge Puanga

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

Ūtaina 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

Aha motuhia!

Te tau o te ate!

Te pounamu tonga i rerewa.

Ue hā! Ue hā!

Let us bring our loved ones together  
Assembling those who 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 carry on with life

## He Tātai mō Te Maru o te Tau

A chant for Te Maru o te Tau

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!

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.

## He tātai mō Hina-te-marama

A chant to the rising moon

E ara e Hina, maranga rā  
E ara i te mata Rākaunui\* e

E ara e Hina, whiti mai rā  
Whiti mai te marama e Hina e... hai!

Ascend, oh Hina, rise up  
Rise up on the Rākaunui phase  
Ascend, oh Hina, in your radiance  
Illuminate the world, oh Hina.

\*Change this as required to reflect the moon phase during your ceremony.

## He karakia wāwāhi i ngā ritenga

A karakia to open any ceremony

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!

This karakia initiates the ceremony, Te Maru o te Tau  
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.

## He karakia unuhanga

A karakia to conclude any ceremony

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.



# Te Tahī o te Tau He Hautapu:

A ceremony to reflect and reset

## Which atua are acknowledged in Te Tahī o te Tau?

There are four principal atua acknowledged in this ceremony:

- Tāne
- Rongo
- Tangaroa
- Maru.

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; and
- Maru – any food from fresh water, including eel.

The four atua are represented in the sky:


- Tāne – Puanga and Tautoru together represent a bird snare;
- Rongo – Whānui (Vega) is setting in the west;
- Tangaroa – the moon phase; and
- Maru – Pūtara (Betelgeuse) which is the bright yellow-red star under Tautoru.



There are four major components to Te Tahī o te Tau but for easy navigation of the ceremony, there are six phases outlined:

- Te Wāwāhinga – the opening of the ceremony;
- Te Tai o Puanga – invoking Puanga and announcing intention;
- Te Tākiritanga – sending the deceased to become stars;
- Te Whakahere – being grateful for the future;
- Te Whakapūmautanga – committing to the ancestors and environment
- Te Unuhanga – concluding the ceremony.

Te Tahī o te Tau is conducted at the same time of the month as Te Mātahi o te Tau (Matariki ceremony). 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

## Tātai mō Te Tahī o te Tau

A chant to acknowledge the role of Puanga in winter

Huaina te whare o Puanga e  
Ko Maruaonui ka tohu e

Huaina te tau o Puanga e  
Ngā pō roa o Takurua e

Hua mai ngā tohu o Puanga e  
Kia nui, kia hua te tau e... hai!

The house of Puanga opens  
With Maruaonui indicating Puanga's time  
Puanga opens the new year  
With the long nights of winter  
Puanga reveals many signs.

## Tātai mō Te Whetū o te Tau

A chant to welcome the new year and Puanga Period

Puanga te whetū taki tau e  
Ko Maruaonui, tahia te tau e

Puanga te whetū taki tau e  
He tau hou, he hautapu e

Puanga te whetū taki tau e  
Puanga Hori, Whakaahu e

Puanganui-o-te-rangi e  
Tēnei Te Tau o Puanga e... hai!

Puanga is the leading star of the new year  
The house of Puanga is Maruaonui that clears the last year  
Puanga is the leading star of the new year  
And welcomes a new year and its ceremony of gratitude  
Puanga is the leading star of the new year  
With Procyon and Gemini connected to this period of time  
For the Great Puanga of the Heavens stands  
To guide people during the Puanga Period.

## Waiata karakia

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

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

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.

*NAU MAI\* ngā hua kia whiwhia  
Nau mai ngā hua kia rawea*

E Rongo whakairihia ki runga.  
HUI E! Tāiki e!

Life is created from darkness and light  
Creating Puanganui-o-te-rangi as the guiding star of the new year.  
Maruaonui, the house of Puanga is above  
Winter sets in  
And Maru swims as the wood pigeon flies  
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  
As we welcome the bounty so that it is obtained  
As we welcome the bounty so that it is cemented  
Oh Rongo elevate this to understanding  
Let us unite in conscious thought.

\*This verse is only sung during Te Tahī o te Tau. In other parts of the year, sing the verse that starts with 'Puanga' and go straight to the final verse 'E Rongo'.

## Karakia whakahere

A karakia for the new year offering

TĒNEI TE WHAKAHERE 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 for Te Tahī o te Tau  
This is our offering of wild and cultivated foods  
This is our offering of ocean and freshwater foods  
From Tāne, Rongo, Tangaroa and Maru.  
As we acknowledge the heavens  
And acknowledge the earth  
Uniting in conscious thought.