

Puanganui o te Rangi

Puanga karakia for
Te Tahī o te Tau





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Mihi

Tākina mai te ara o Puanganui-o-te-rangi
Tū kau Māhutonga i te mātongatonga
Kau ana Rehua i te tonga-mā-uru
Pūtongamarangai ko Atutahi
te whetū tarake i te ata pō.

Nau mai e te ihi, nau mai e te wehi
Tēnei te pō, nau mai te ao.
Ko Te Whare Tūranga Kōrero o
Puanganui-o-te-rangi tēnei te hora ake
ngā kōrero hei kai mō te katoa.

He pukapuka tēnei hei tāpiri atu ki
ngā rauemi kua horahia i te ipurangi:
puanganui.co.nz

Tirohia mai, pānuitia mai, mahia.

Tihei mouri ora!



Introduction

From the end of autumn through to the end of winter, iwi look to the night sky for guidance and inspiration.

While many observe Matariki, Te Taiuru iwi (Taranaki, Whanganui, Rangitikei) and other iwi look to Puanga. Traditionally, ceremonies marked each lunar month and the rhythms of food growth. Today, Te Taiuru iwi are reviving four seasonal ceremonies and one farewell ceremony, including two connected to Puanga:

Te Maru o te Tau

A ceremony to farewell those who have passed over the last year and to release any unwanted energy.

Te Tahi o te Tau

A winter hautapu ceremony marking the Māori New Year.

Te Tahi o te Tau is known as Te Mātahi o te Tau in Matariki traditions. It is conducted during ngā mata o ngā atua moon phases (around the last quarter) in the first month of Pipiri. It is a time to give thanks, reset our intentions, and prepare for winter wānanga. The predawn ceremony begins when Māhutonga (Southern Cross) is due south and Atutahi (Canopus) is in the southeast, ideally before Puanga rises and just before sunrise.

Find guidance and further information about the ceremony phases at puanganui.co.nz





The Four Principal Atua

This ceremony honours four principal atua, also named in the well-known karakia for kai by Ruka Broughton: “Nau mai ngā nui o te wao, o te ngakinga, o te wai tai, o te wai māori...” They represent the realms from which our sustenance comes:

- **Tāne** – atua of birds and wild food
(known within Te Taiuru as Rongo-mā-Tāne)
- **Rongo** – atua of cultivated food
(known within Te Taiuru as Rongotau Tangata Matua)
- **Tangaroa** – atua of the ocean
- **Maru** – atua of fresh water

Offerings reflect and honour the realms of each atua:

- **Tāne** – wild greens (pikopiko, pūhā, watercress), or birds
- **Rongo** – cultivated vegetables like kūmara
- **Tangaroa** – seafood
- **Maru** – freshwater kai including tuna (eel)

These connections shape the purpose and structure of the offering, reaffirming our relationship with both the natural world and the celestial realm.

Te Tahī o te Tau: The Predawn Ceremony

Te Tahī o te Tau is a six-part ceremony focused around four key parts: honouring, acknowledging the past, present and future.

The ceremony involves two main movements:

You begin at one site – often an ahu (a temporary or permanent offering place) – where the first three phases are carried out. You then move to the hāngī or cooking site, before returning to the ahu with the offering to complete the remaining steps.

The final two phases are also conducted near the ahu.

The six phases are:

- **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

Important: It is intended that you make this ceremony work for you and your location.



Te Wāwāhinga

The opening of the ceremony

The group is standing at the ahu facing east. The ceremony starts with three long blows of the pū (pūmoana, pūtātara, pūkaea or whatever you may have) before proceeding with the reo pōwhiri and karakia.



Reo Pōwhiri (karanga)

Huri atu te pō, nau mai te ao ee-ee

I bid the night farewell and welcome the day

E tū rā, Puanga i Te Tahi o te Tau ee-ee.

I acknowledge Puanga standing bright through
this ceremony.

Karakia

Karanga, karanga ki a Ranginui e tū iho nei
Karanga, karanga ki a Papa e takoto ake nei
He putanga ariki, he putanga tauira
ki te whaiao, ki te ao mārama
Tēnei Te Tahi o te Tau 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 ē! Tāiki ē!

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
This is the ceremony for Te Tahi o te Tau
Let us invoke Puanga through ceremony
Let the deceased be transformed to become stars
Let us confirm our commitment to nature
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 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.

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- ✕ The words Tākina and Takina are both used for different purposes in the Puanga context. Tākina means to recite, and Takina means rise.

Karakia

Takina Puanga, e tū.

Takina Tautoru, e tū.

Takina Taumatakuku, e tū.

Takina Matakaheru e tū.

Takina Te Huihui o Matariki, e tū.

Ko te torohanga ki Te Waha-a-tai

Ko Matua te kore, ko Matua te pō,

ko Matua te ao

Tēnei te pō, nau mai te ao!

Hui ē! Tāiki ē!

Rise, oh Puanga and Tautoru, and be recognised

Rise, oh Taumatakuku and Matakaheru,

and be recognised

Rise, oh Matariki, and be recognised

As we invoke creation from Te Waha-a-tai

Invoking Absolute Potential,

Absolute Growth and Absolute Reality

Emerging from night into daylight's reality

Let us unite in conscious thought.



Te Tākiritanga

The transition

The names of the deceased are acknowledged at the hautuku ceremony a month prior. This section of the ceremony continues invoking Atutahi to instruct Taramainuku to transform the deceased to be stars in the sky above.

Karakia

Ka rere ngā mate ki Kohanga-te-rangi
Ka rere ngā mate o te tonga, o te raki
Ka rere ngā mate 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 ē! Tāiki ē!

Let deceased of the last year ascend to
Kohanga-te-rangi
The deceased of the south and north
The deceased of the east and west ascend to
the heavens above
For Atutahi instructs your flight path
For Taramainuku casts you on your journey
To become the multitude of beloved stars in
the heavens above
Let us unite in conscious thought.



Reo pōwhiri (karanga)

**Tīaho mai rā koutou i te tāhūhū o
te rangi ee-ee.**

Shine brightly as stars on the ridgepole of
the heavens above.

Karakia

Matua te pō! Matua te ao!
Nā te pō he atua
Nā te pō he tangata
Nā te pō ko Te Tahī o te Tau e tū nei
Ka tupu te kawa ora i te pō ki te ao
He kawa ora, he kawa ora ki te ao mārama
Turuki! Turuki! Paneke! Paneke!
Turuki! Turuki! Paneke! Paneke!
Hara mai te toki. Haumi e!
Hui ē! Tāiki ē!

Absolute darkness! Absolute daylight!
For night gives form to divine growth
For night gives form to human reality
Giving life to new year celebrations
Recognising the source of universal order
Realising this order
For it is universal order through equilibrium
Let us move forward, together
Let us move forward, together
Let us unite in conscious thought.

Te Whakahere o Te Tahī o te Tau

New Year's offering

The following 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

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.

Karakia

- ✕ 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.
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**Tēnei te whakahere o te wao, o te ngakinga
Tēnei te whakahere o te wai tai,
o te wai māori
He whakahere nā Tāne, nā Rongo
He whakahere nā Tangaroa, nā Maru
Ko Ranginui e tū iho nei
Ko Papatūānuku e takoto nei
Hui ē! Tāiki ē!**

This is the offering of wild and cultivated foods
This is the offering of ocean and freshwater food
This is the offering of Tāne, Rongo
This is the offering of Tangaroa and Maru
We acknowledge the heavens
And acknowledge the earth
Uniting in conscious thought.

Reo pōwhiri (karanga)

E tau rā te whakahere ki ngā nui o te pō,
o te ao ee-ee.

We place the offering before the atua of night
and daylight.

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- ✕ Once the offering is placed on the ahu, a short speech is said to acknowledge a prosperous new year ahead followed by a waiata of your choice.



Te Whakapūmautanga

The annual affirmation

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

See puanganui.co.nz for more information.

Karakia

Poua ki runga, poua ki raro
Poua Ngā Pou o te Tau
Poua Te Tahi o te Tau e tū nei
Poua ki runga, poua ki raro
Poua tēnei pou ki a Papa e takoto nei
Herea ki raro, herea ki runga
Herea tēnei pou ki a Ranginui e tū nei
Whakapūmautia te hono ki te whaiao,
ki te ao mārama
Hui ē! Tāiki ē!

This is our commitment above and below
Committing to the annual ceremonies
Committing to the ceremony of Te Tahi o te Tau
This is our commitment above and below
Establishing the pillars of humanity to the land
Binding ourselves below and above
Binding ourselves to the universe.
Affirming our commitment into reality
Uniting in conscious thought.

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

E ara, e ara e Tama
Maranga mai ki runga
Whakaterea tō waka e Tama
ko Teretere-ki-ao
Hāpaitia tō hoe ko Mātangi Rorohio
Tēnei te ao! Nau mai te ao!
Hui ē! Tāiki ē!

Haul up the new day
Rise above the horizon
Set your vessel, Teretere-ki-ao afloat
Use your paddle, Mātangi Rorohio
For daylight is now here
Let us welcome this day
Uniting in conscious thought.

Reo Pōwhiri (karanga)

Tūrama mai rā ngā hua nui o te tau o
Puanga ee-ee.

Let us welcome the abundance of the Puanga period.



Karakia

Unuhia! Unuhia!

Unuhia te kōrero

Unuhia te wānanga

Whakairihia Te Tahi o te Tau

Ki te whaiao, ki te ao mārama

Turuturu o whiti whakamaua kia tina, tina!

Hui ē! Tāiki ē!

KA MURA!

Extract! Extract!

Extract the stories

Extract the learnings

Conclude the ceremony of Te Tahi o te Tau

Emerging into new understanding

Affirm our intentions and words

Let us unite in conscious thought

This rite has finished.

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- ✕ The phrase 'ka mura' originates from lighting a fire to cook food. At its essence, it means that it's now time to eat food and enter into a state of noa.





PUANGANUI O TE RANGI

TAKINA PUANGA



Mānawatia
a Matariki

Learn more about the stars
that mark the beginning of
the New Year:

puanganui.co.nz

matariki.com

