

**He huritau mō
te tau hou
Māori**

*Matariki and Puanga
reflections*

MANA TIPUA

Te Manawa Ora o Matariki

Nā Liam Barclay i tito

**Maiea whakarangona te rangi e tū nei, te papa e
takoto nei!**

Maiea areare mai tupu ā nuku, tupua ā rangi!

Takina mai rā Puanga!

Takina mai rā Tautoru!

Takina tutū mai ko Te Kāhui o Matariki!

Mahuta ake i te ata hāpara

Tīaho mai rā te manawa ora!

Ka puta ki waho ki te whaiao, ki te ao marama!

Haumi e, hui e tāiki e!

Arise and sense the sky above,

Arise and sense the earth below

Rise up, connect to the forces of the earth

Rise up, connect to the forces of the sky

Puanga rises, Tautoru rises,

Te Kāhui o Matariki rises!

Ascend with the breaking dawn

Shine forth the essence of life

And emerge into the world of light, into the world
of understanding.

Draw together, unite, and let it be so.

Kupu whakatūwhera

Mānawatia a Matariki mā Puanga!

This resource is designed to help us reflect and process the year that has passed, as well as make plans and explore our dreams for the year to come!

Thirteen prominent stars are presented in this booklet - Te Iwa o Matariki (Matariki, Pōhutukawa, Tupuānuku, Tupuārangi, Waitī, Waitā, Waipunaārangi, Ururangi, and Hiwaitearangi), Puanga, Atutahi, Takurua, and Rēhua. Some kōrero are provided about each whetū and its significance, as well as pātai to help you connect and reflect on the significance of this celestial body in your own lives.



From <https://www.sunlive.co.nz/news/345731-learning-about-matariki-at-auranga-observatory.html>

Matariki

Hiranga (Significance): The mother and conductor of Te Kāhui o Matariki.

Tohu (Represents): Health, wellbeing, gathering of people, hope.

In some traditions, the star Matariki (also known as Alcyone) took the star Rēhua – an arikinui of the heavens – as her husband. She leads their 8 children throughout the year, and as such is associated with wellbeing, nurturing, family, and good health and fortune. Rēhua also has ties to healing and medicine. Through this union we derive knowledge of wellbeing and medicine, and both have equal power to heal. As such, this pukapuka begins with Matariki and ends with Rēhua. If Matariki as a cluster, but also the individual star is seen high and bright in the night sky it is considered a tohu of good luck, peace, prosperity, and wellbeing for those observing it. It could also be a tohu of recovery for someone suffering from an illness.

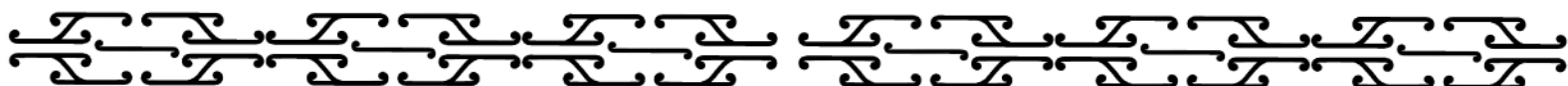
Matariki, huarahi ki te oranga tangata
Matariki, pathway to the wellbeing of man

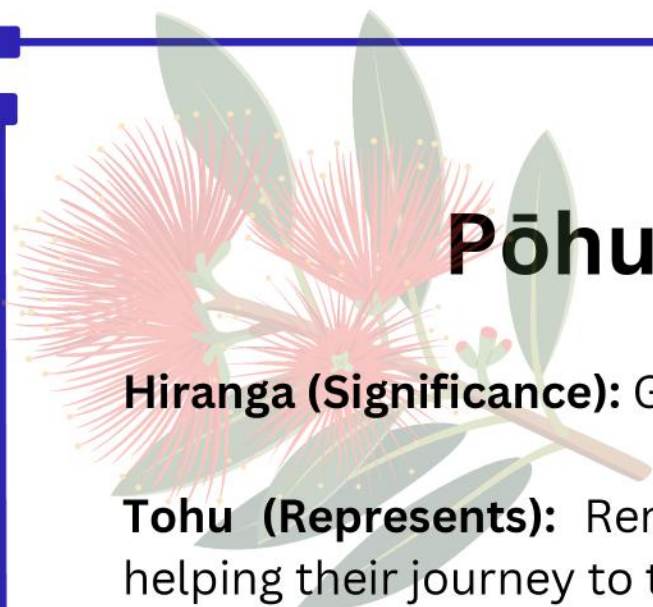
Pātai huritau

What is the current state of my wellbeing?

Are there any aspects of my wellbeing that need extra support right now (e.g., sense of self, physical, mental, emotional, spiritual, social)?

What options do I have available to get the support I'm needing? Who gives me love when I need it?





Pōhutukawa

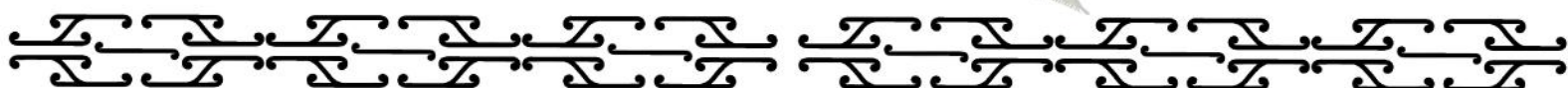
Hiranga (Significance): Guiding the dead.

Tohu (Represents): Remembering loved ones and helping their journey to the afterlife.

Tradition on what happens after we die varies across the motu. One well-known tradition involves journeying to Hawaikinui from Te Rerenga Wairua (The leaping place of the spirits), also known as Cape Reinga. At the tip of this cape stands an ancient Pōhutukawa tree. Its roots reach to Rarohenga (the underworld) and are traversed by spirits on their voyage to our ancestral lands. As such, the star Pōhutukawa (Sterope) connects Matariki to those who have passed the year prior. The Matariki period is a time for farewelling and honouring our dead. Hautuku are common at this time of year; a ceremonial process of sending our departed loved ones to become stars. The Matariki period is also a time for letting go of old patterns and paradigms that you wish to shed in favour of something new, and for processing change.



Kua whetūrangihia koutou
You have now become stars

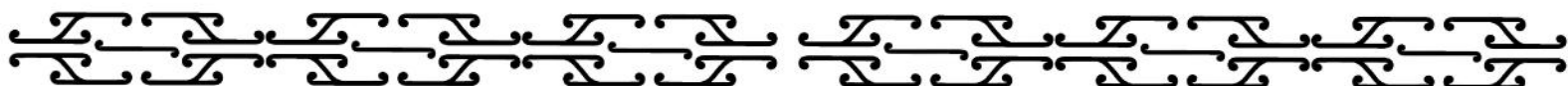


Pātai huritau

What changes, whether difficult or exciting, have occurred in my life the past year?

How did those changes impact me?

What (or who) would I like to farewell as the new year arrives?



Tupuānuku

Hiranga (Significance): Connected to timing around the planting of crops from the earth.

Tohu (Represents): Cultivated kai and kai growing from the ground.

Tupuānuku (Pleione) is tied to all cultivated crops and food growing from the ground. Traditional staple crops such as hue (gourds), kumara, uwhi (yam), taewa (Māori potatoes) and taro were brought to Aotearoa by our ancestors from the Pacific. The processes of planting and cultivating these foods throughout the year allowed us to survive in the relatively harsh environment of Aotearoa, and many whakataukī (proverbs) discuss the importance of seasonal cues indicating the appropriate times to plant and harvest to carry us through the cold winter months. Hautapu ceremonies during the Matariki period give thanks to the different stars associated with kai. Kai is placed on a hot grill and the steam from it cooking travels up to feed the stars. To give thanks to Tupuānuku, we include items grown in the ground like kumara, pumpkin, potatoes, pikopiko, and carrots.

Hauhake tū, ka tō Matariki

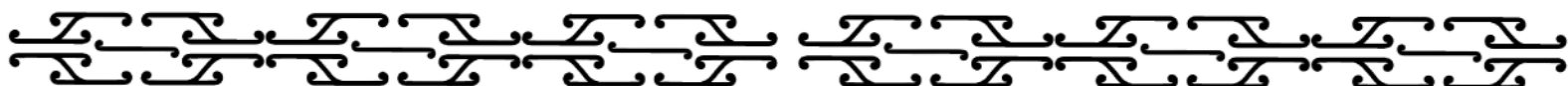
Lifting of the crops begins when Matariki sets

Pātai huritau

How does the whenua I am on nourish me?

**How do I connect with the whenua and things growing
in/on it?**

**How do I/can I give thanks for the bounty and connection
I receive from Papatūānuku?**



Tupuārangi

Hiranga (Significance): Connected to the sky and forest.

Tohu (Represents): Birds and food that grows in trees.

Tupuārangi (Atlas) is connected to kai from the trees in the forest like berries, fruit, and birds. Immediately prior to the Matariki period, kererū feast on berries like tawa and miro, becoming slow, fat, and easy to catch. This was thus a time of year where our tūpuna would catch kererū in large numbers, cook them, and preserve them in their own fat. Several other plants that feed people and birds alike also flower over the winter period, including horoeoka, mingimingi, karamu, tarata, pūriri, and sometimes kawakawa. If this star was difficult to see during the Matariki period, it was seen as a tohu that food would be scarce. Likewise, if the star was bright during its rising: food would be plentiful. To give thanks to Tupuārangi during a hautapu, we would include offerings of fruit, berries, and birds.

Ka kitea a Matariki, kua maoka te hinu

When Matariki is seen the fat of the kererū is rendered so the birds can be preserved

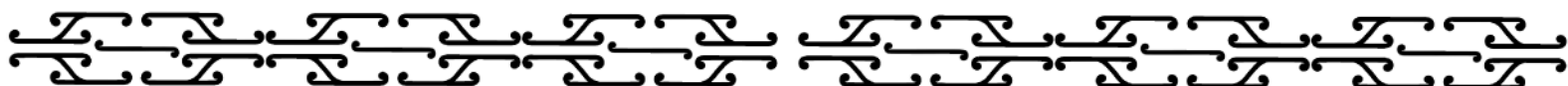


Pātai huritau

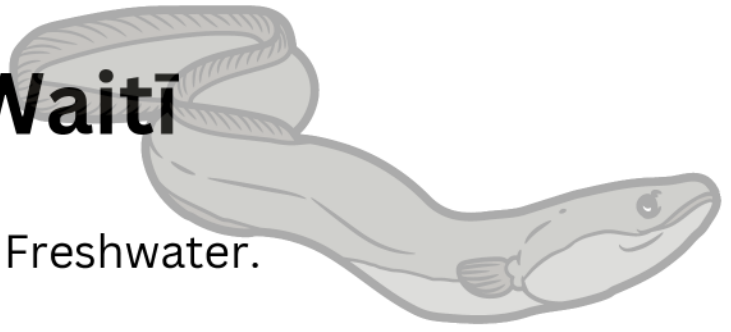
What is currently abundant in my life?

What strategies can help me sustain this abundance for the future?

How can I/do I give thanks for and celebrate abundance in my life?



Waitī



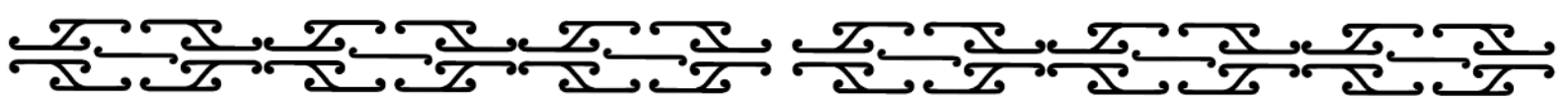
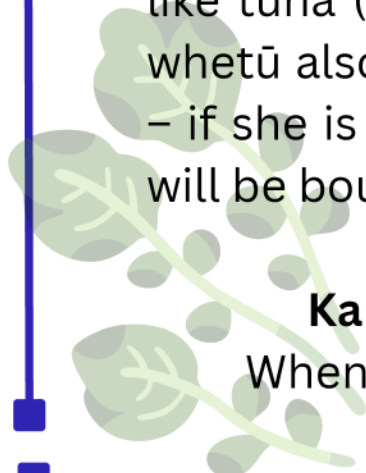
Hiranga (Significance): Freshwater.

Tohu (Represents): Bodies of freshwater and kai from freshwater.

Waitī (Maia) is one of the twins of Matariki, the other being her brother Waitā. Waitī connects us to all bodies of freshwater. Freshwater is the lifeblood of the people, and is sometimes referred to in pepeha as the waiū (breastmilk) that nourishes the people. Waitī and her brother Waitā are able to care for some of the smallest and fastest creatures in their joint domains through their teamwork. Thus, their bond encourages us to support each other and work cooperatively. Reminding us of this, korokoro (lampreys) leave the ocean and migrate upstream to reproduce, occurring when Waitī is visible in the morning sky during the Matariki period. We give thanks to Waitī during a hautapu by offering foods like tuna (eel), koura (crayfish), and watercress. This whetū also predicts the abundance of freshwater kai – if she is dim, food will be scarce, if she is bright, it will be bountiful.

Ka kitea a Matariki ka rere te korokoro

When Matariki is seen, the lamprey migrates

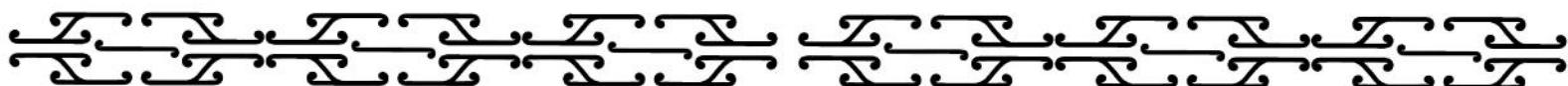


Pātai huritau

What/who fills my cup?

Where in my life would I like greater reciprocity?

Am I working in cooperation with myself? Am I filling my own cup?





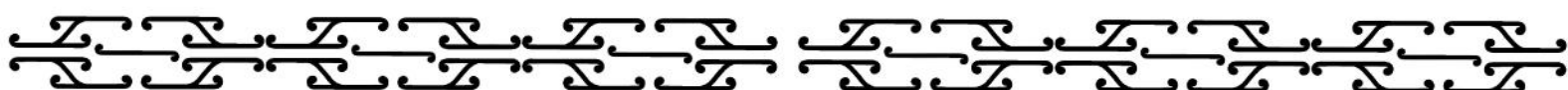
Waitā

Hiranga (Significance): Linked to the sea.

Tohu (Represents): The ocean and its creatures.



Waitā (Taygeta) is the second of Matariki's twins, and is the saltwater counterpart to Waitī. His domain is the ocean and all its life. Waitā and his sister Waitī are able to care for some of the smallest and fastest creatures in their joint domains through their teamwork. Thus, their bond encourages us to support each other and work cooperatively. To give thanks to Waitā during a hautapu, we include kaimoana (seafood) such as tāmure (snapper), shellfish, karengo (sea lettuce), and rimurimu (seaweed). Waitā is looked to for predicting fishing throughout the year to come. When he is strong and visible during the rise of Matariki, fishing will be good. The inverse is true if Waitā is weak or obscured. It is also said that when Matariki sits just above the horizon when over water that it has a strong influence over tidal activity and floodwaters.

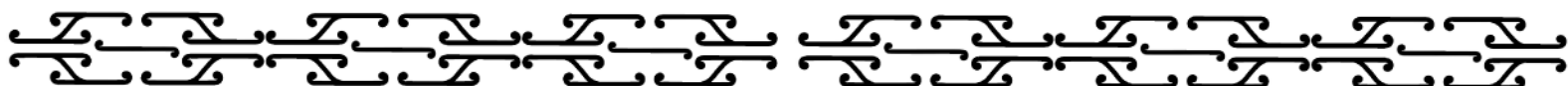


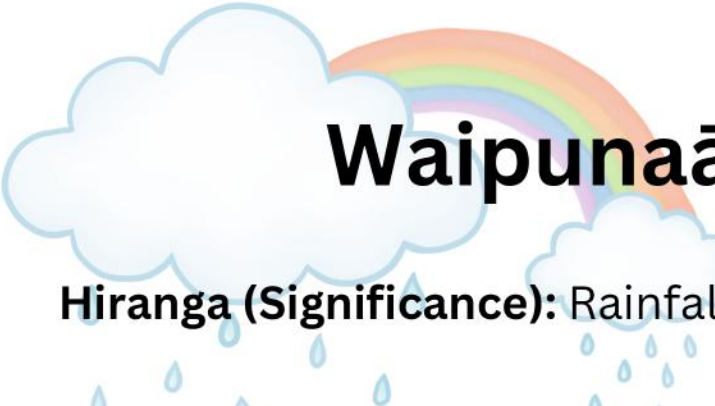
Pātai huritau

When was my energy lowest over the past year?

When was my energy highest over the past year?

What did I learn from each of those times? How can I stay in touch with my mauri even when the tide is “low”?



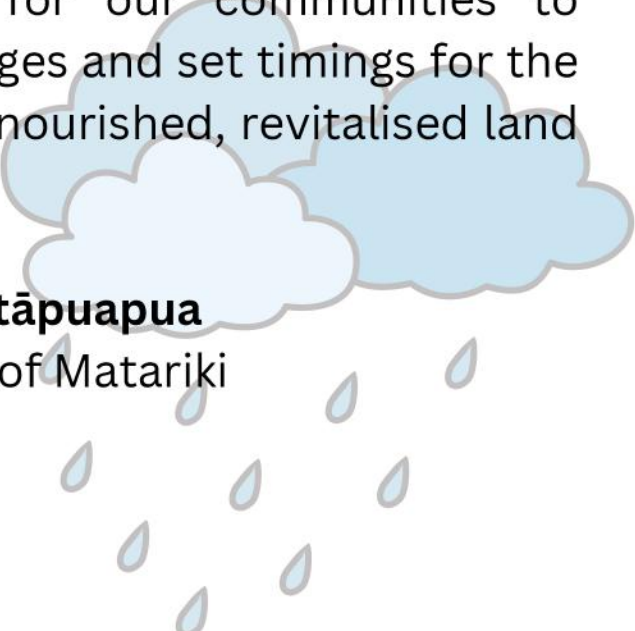


Waipunaārangi

Hiranga (Significance): Rainfall

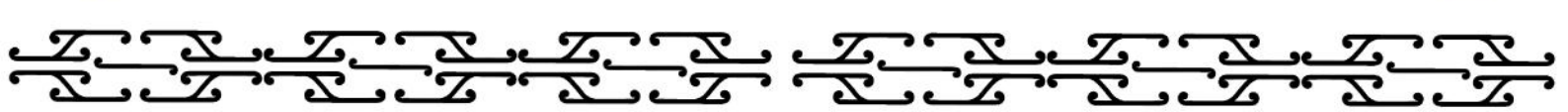
Tohu (Represents): Rain and its nourishing effects

Waipunaārangi (Electra) is one of the whetū linking Matariki to weather and atmospheric conditions. It is associated with rain, mist, frosts, snow, and heavy downpours, and thus rules over the water cycle. During the winter months we experience heavy rainfall, which washes over the whenua to cleanse and nourish all living things. Waipunaārangi could be looked to to predict the amount of rain throughout the year – if it is clear, little rain is expected, but if it is obscured or unclear there may be significant rainfall and potentially flooding. Predicting rain in this way was essential for our communities to prepare for seasonal changes and set timings for the cycle of planting crops in nourished, revitalised land in spring.



Matariki tāpuapua

The pools of Matariki

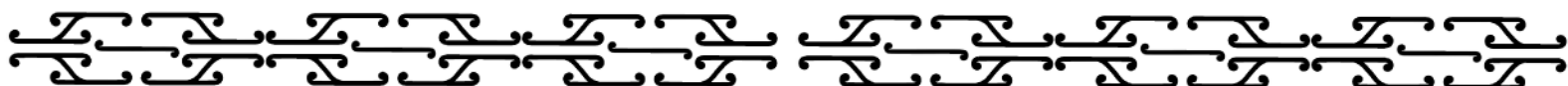


Pātai huritau

What was an event I was unprepared for in the past year?

**How did my lack of preparation influence my response to
and experience of the event?**

**What did I learn from that experience? What would I
do differently?**





Ururangi

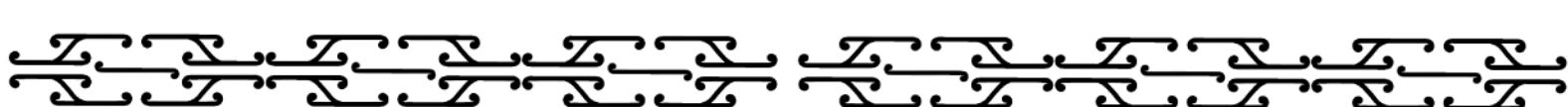
Hiranga (Significance): Linked to winds

Tohu (Represents): Seasonal changes, air, and wind.

Ururangi (Merope) is the other whetū associated with weather in the Matariki constellation. It connects us to the different winds and their natures. Aotearoa experiences a lot of wind year-round, and many dozens of names exist for different types of wind. Ururangi also oversees the four cardinal winds, which have varying names between different iwi. Common names for these winds include Tūāraki (North wind), Tonga (South wind), Hauāuru (West wind) and Marangai (East wind). Ururangi was looked to for predicting the winds for the year following, which was important for understanding atmospheric conditions and for navigating during waka voyages. If it is visible during Matariki, the winds will be calm for the year, but stormy if it is unclear. This whetū is also closely tied to Tāwhirimātea, and serves as a reminder to remain grounded but flexible to weather and bend with the winds of life.

Ngā taritari o Matariki

The winds of Matariki

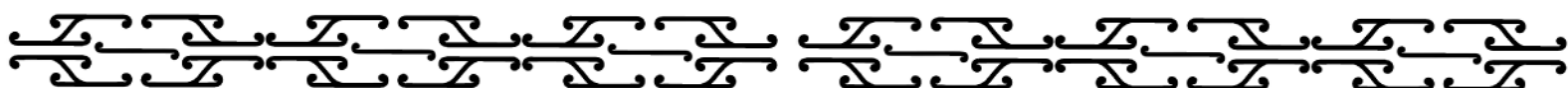


Pātai huritau

What was the most difficult challenge I faced last year?

How do I feel about the way that I weathered it (e.g., satisfied, discontent, etc)?

Was I grounded and embodied during this time? Was I able to move with the flow of things as I wanted? How can I embody these attributes in the future?



Hiwaiterangi

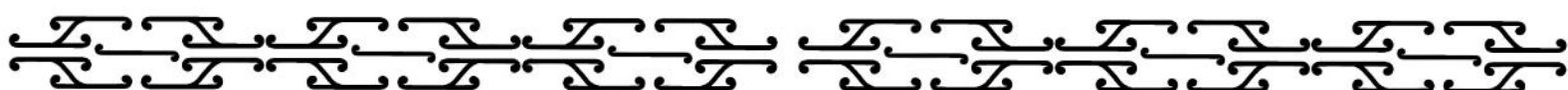
Hiranga (Significance): The wishing star

Tohu (Represents): Hopes, aspirations, goals, dreams, granting wishes.

Hiwaiterangi (Celaeno) is the final star in the Matariki constellation and is known as the wishing star. She is the youngest star in the constellation, and so embodies energy of looking to the future with hope and excitement. We send our hopes and aspirations to her during the Matariki period in hopes they will be realised, similar to wishing upon a star or New Year's resolutions.

Ki a koe e Hiwa

I send my wishes to Hiwa

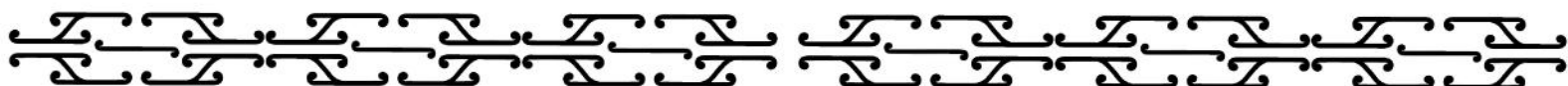


Pātai huritau

What are my major goals and wishes for the next year?

What work can I put in to realising these?

What can I ask for from others to help further my goals?



Puanga/Puaka

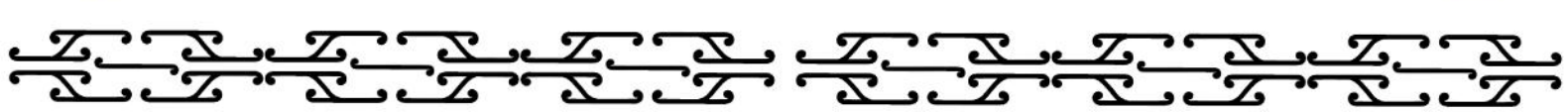
Hiranga (Significance): Alternative indicator for the new year.

Tohu (Represents): Signifying the start of the year.

Puanga/Puaka (Rigel) is another star outside of the Matariki constellation often used to signify the start of the new year – particularly for iwi in Te Tai Hauāuru and Te Wai Pounamu. Puaka shines brightly during winter and rises high in the sky before the sun. Across the motu some iwi observe Puaka/Puanga, some observe Matariki, and some observe both. Regardless, the core themes of celebration discussed previously in this pukapuka are the same – this period remembers those who have passed, encourages us to celebrate the present, and plan for the future. Puanga reminds us to connect with our whānau, our ancestors, the natural world, and each other.

Puanga kai rau

The abundant harvest of Puanga

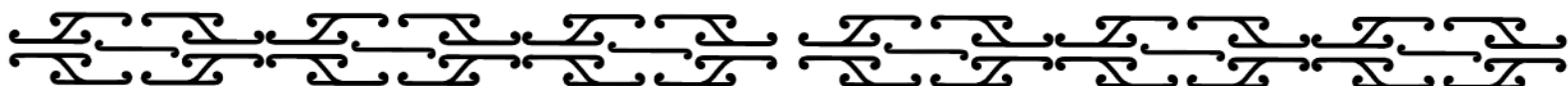


Pātai huritau

How do I celebrate diversity in my life?

What practices help me slow down and stay in touch with myself?

How do I connect with community? Does how I show up in community meet my needs/the community's needs?





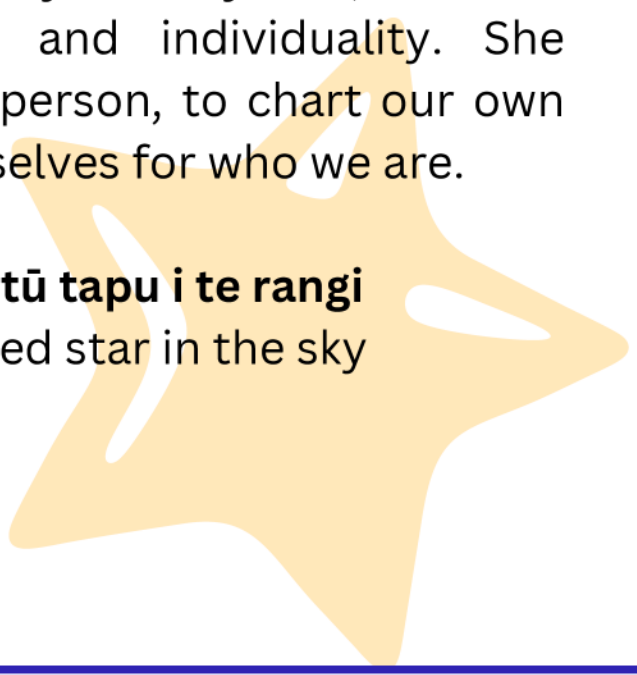
Atutahi/Autahi/Aotahi



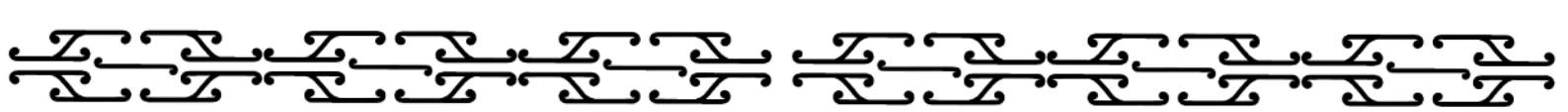
Hiranga (Significance): Second brightest star in the night sky.

Tohu (Represents): Independence, identity, leadership

Atutahi (also known as Autahi, Aotahi, Canopus) is a prominent celestial body that is seen year-round in Aotearoa. Her name means “the one beyond”, and she is seen shining brightly and conspicuously outside of Te Ikaroa (The Milkyway). Because she is visible year-round, she plays essential roles in seasonal observations, planting, and navigation. In some traditions she is the firstborn of all the stars, and symbolises leadership, wisdom, divine creation, and resilience. As a relatively solitary star, she also represents independence and individuality. She advises us to be our own person, to chart our own course, and to express ourselves for who we are.



Ko Atutahi te whetū tapu i te rangi
Atutahi is the sacred star in the sky

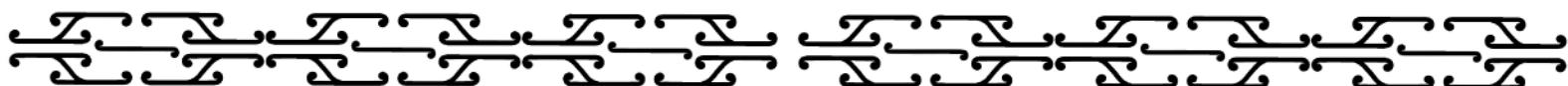


Pātai huritau

What things make me feel the most “me”?

The last year, how much of my life has been dictated by my own choices versus the desires of others?

What are my core values? How do they inform my sense of self?



Takurua

Hiranga (Significance): Brightest star in the night sky.

Tohu (Represents): Winter, introspection, reflection.

Takurua (Sirius) is known as the winter star. Also named Hinetakurua, she is the personification of winter and is one of the two wives of Tamanuiterā. She hosts her husband in the winter months, and as the sun travels away from his summer wife (Hineraumati) the days grow shorter, the nights longer, and Hinetakurua's presence solidifies. As a counterpart to Atutahi (who is sometimes also referred to as Hineraumati), Takurua shines brightly in her own right, but the energy of this star is more closely associated with themes we celebrate around the winter period. Her bright light derives from her connection to herself, her sense of inward reflection, selfcare, and connections to the natural world. She inspires us to connect with ourselves and understand our own internal world.

Takurua hūpē nui

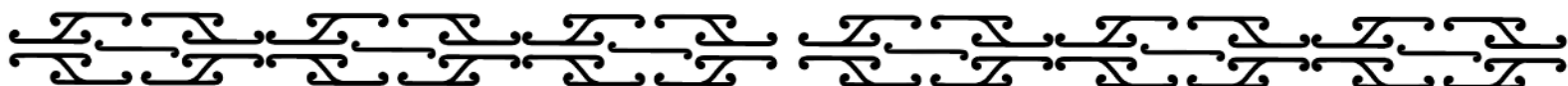
Winter, when your nose runs

Pātai huritau

How do I practice selfcare, and how often?

Do I reflect and process my emotions before I act, or do I tend to react in the heat of the moment? What impact does this have on my life?

Do I have a strong connection to my inner world? What would I like to do to strengthen this connection?

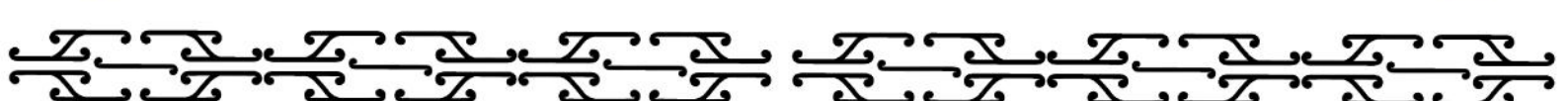


Rēhua

Hiranga (Significance): Father of the Matariki constellation

Tohu (Represents): Healing, medicine, benevolence, summer.

Rēhua (Antares) is the husband of Matariki, and as such shares similar roles and responsibilities around healing and medicine. He is also an atua loved for his giving, kind nature, who has the power to restore wairua, the breath of life, and blood. Rēhua shines brightly in the summertime (rising after a rest at the height of summer), and so is also associated with removing sorrow and the promotion of wellbeing. He embodies the restoration of vital energies of the universe. He encourages us to remain in touch with our sense of vitality, to connect with our own life essence, and to give generously to ourselves and those around us.

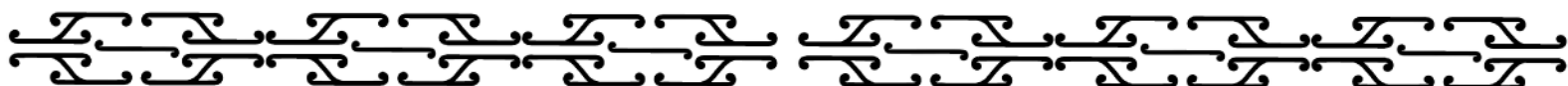


Pātai huritau

How do the relationships in my life heal me?

How do I contribute to the wellbeing of those around me? How would I like to contribute?

What do I do that helps myself heal?



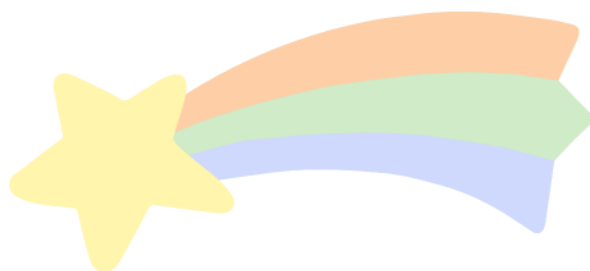
Kupu whakakapi

We hope that in the process of working through this resource that you have been able to take some time to introspect, reconnect, and set goals for the year to come. The huritau (reflections) in this pukapuka are designed to be returned to over time, and you may find that your answers shift year-to-year. Thus, we hope that this resource is a useful tool to promote self-connection and understanding throughout the year.

Special thanks to Liam Barclay, who composed the beautiful karakia enclosed as the opening to this pukapuka.

Mānawatia a Matariki mā Puanga - may your year to come be fruitful, full of love, self-love, compassion, and connection.

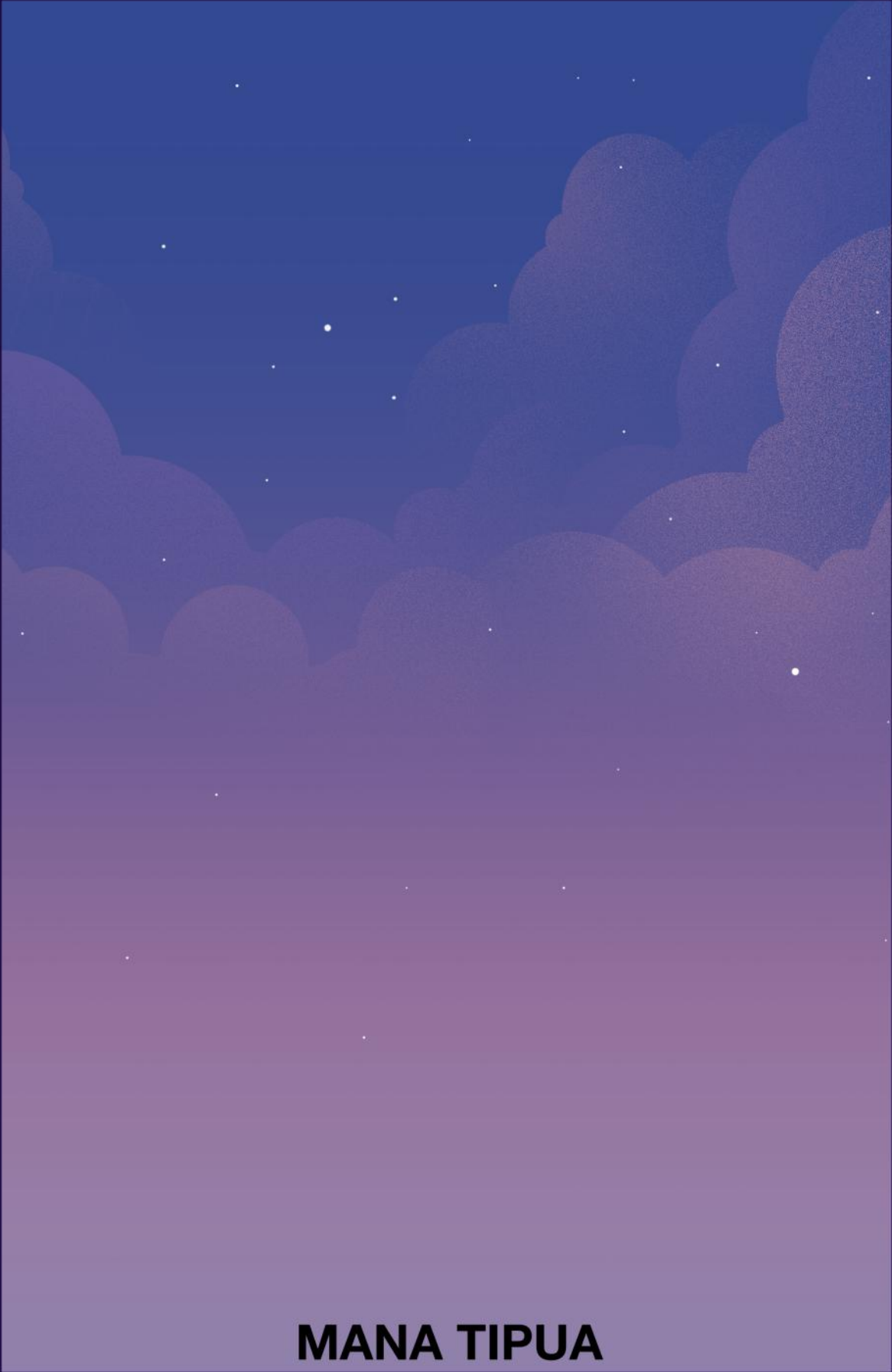
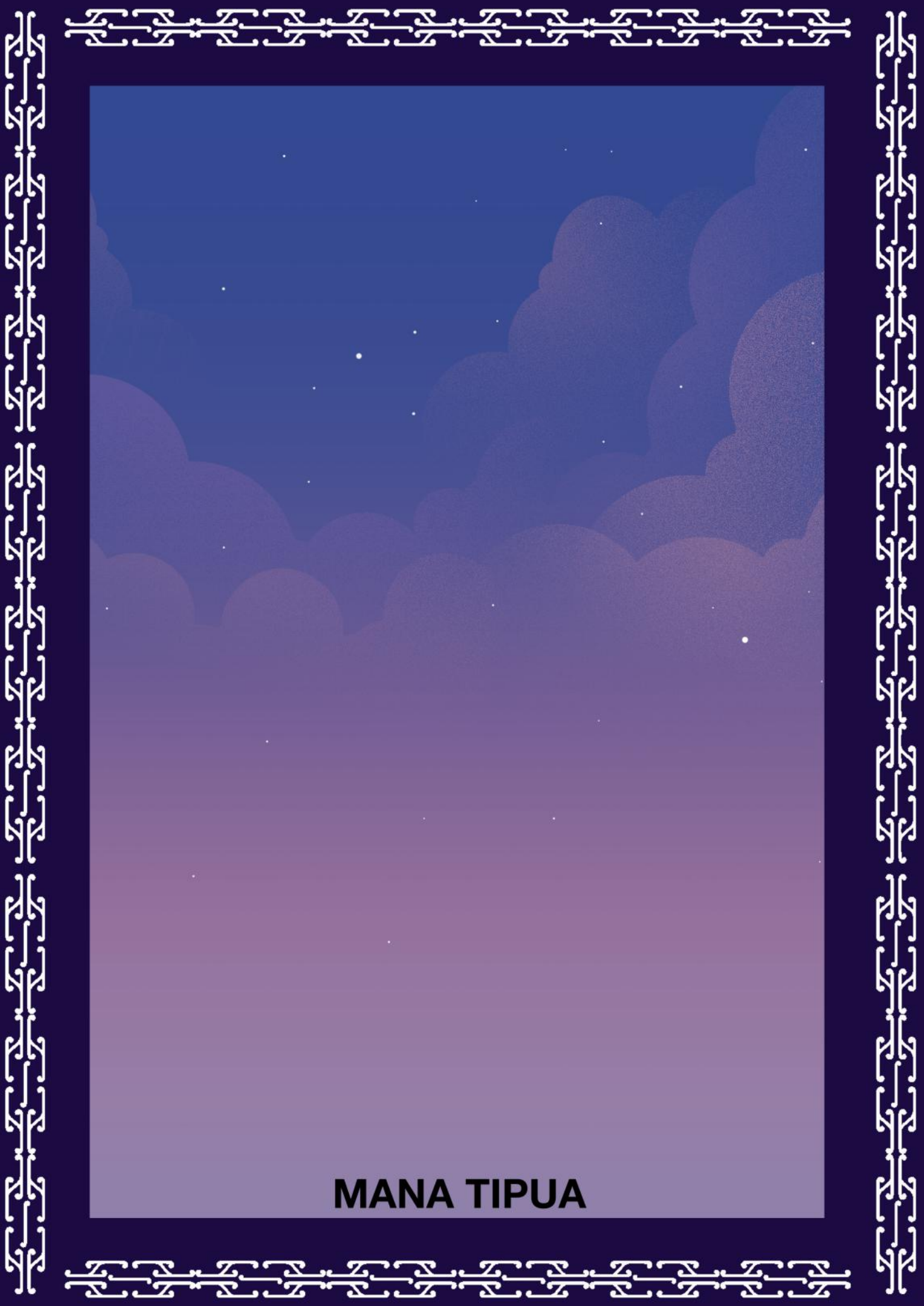
-Nā te Whānau o Mana Tipua.



Karakia whakakapi

**Kia tau ngā manaakitanga a te mea ngaro
ki runga ki tēnā, ki tēnā o tātou
Kia mahea te hua mākihikihi
kia toi te kupu, toi te mana, toi te aroha, toi te
Reo Māori
kia tūturu, ka whakamaua kia tīna! Tīna!
Hui e, Tāiki e!**

Let the strength and life force of our ancestors
Be with each and every one of us
Freeing our path from obstruction
So that our words, spiritual power, love, and
language are upheld;
Permanently fixed, established and
understood!
Forward together!



MANA TIPUA