

MATARIKI



NGĀTI WHĀTUA ŌRĀKEI

HIKĀIA NGĀ AHI O MATARIKI
HIKĀIA NGĀ AHI O TE KAHU
TŌPUNI O TUPERIRI



Ko Maungakiekie te maunga
Ko Waitematā te moana
Ko Māhuhu-ki-te-Rangi te waka
Ko Ngāti Whātua te iwi
Ko Ōrākei te Marae
Ko Tumutumuwhenua te whare tupuna
Ko te Kāhu Pōkere ki te rangi
Ko te Kahu Tōpuni o Tuperiri ki te whenua
E kore e riro te whatutoto o Te Kawau



TE KAHU TŌPUNI O TUPERIRI

Te Kahu Tōpuni o Tuperiri is a figurative term in pepeha form which likens the 'outstretched cloak of Tuperiri' to the tribal territories of Ngāti Whātua ki Tāmaki

Tuperiri is the common ancestor from whom all uri of Ngāti Whātua ki Tāmaki descend



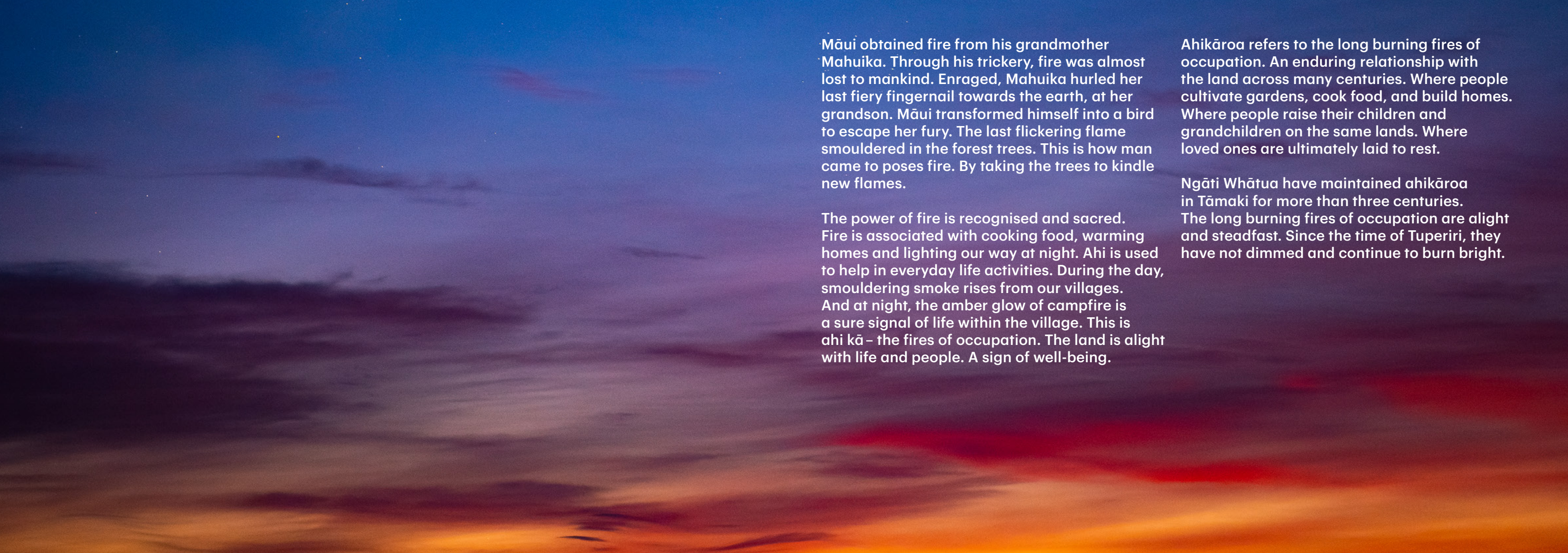
Ko te ahi tērā he mea tiki e Māui i tana tupuna i a Māhuika. Ka māmingatia a Māhuika e Māui tata pau te ahi. Ka riri a Māhuika ka pangaa e ia tana maikuku mutunga ki te whenua kia toro ai, hei mea patu i a Māui. Ka whakamanu a Māui, kāhore i mau. Ko te mōrehu o te ahi ka mau ki roto ki ētahi o ngā rākau o te ngahere. Ka tīkina atu aua rākau nā e ngā uri hei hika i te ahi.

He mea nui te ahi. Ko te ahi hei tao i te kai. Ko te ahi hei whakamahana i te tangata. Ko te ahi hei rama i te pō. Ko te ahi hei āwhina i te tangata i āna mahi o ia rā, o ia rā. Ka kitea te paoa o ngā ahi o ngā pā kāinga i te awatea, ka kitea te mura o ngā ahi o ngā pā kāinga i te pō, ka mōhiotia he tangata kei reira e noho ana. Ko te ahi kā tēnei. E kā ana te whenua, e kā ana te tangata. He tohu ora.

Ko tēnei mea te ahikāroa, ko tō noho mau roa ki ō whenua. Ko tō whakatupu kai ki ō whenua. Ko tō tao kai ki ō whenua. Ko tō whakatū whare ki ō whenua. Ko tō whakatupu tamariki, whakatupu mokopuna ki ō whenua. Ko tō tanu tūpāpaku ki ō whenua.

Ko te ahikāroa o Ngāti Whātua ki runga o Tāmaki kei te ita, kei te pūmau. Kāhore anō kia weto mai anō i te wā i te raupatu a Tuperiri ā-mohoa nei, kei te haere tonu, ā, ka haere tonu.





Māui obtained fire from his grandmother Mahuika. Through his trickery, fire was almost lost to mankind. Enraged, Mahuika hurled her last fiery fingernail towards the earth, at her grandson. Māui transformed himself into a bird to escape her fury. The last flickering flame smouldered in the forest trees. This is how man came to possess fire. By taking the trees to kindle new flames.

The power of fire is recognised and sacred. Fire is associated with cooking food, warming homes and lighting our way at night. Ahi is used to help in everyday life activities. During the day, smouldering smoke rises from our villages. And at night, the amber glow of campfire is a sure signal of life within the village. This is ahi kā – the fires of occupation. The land is alight with life and people. A sign of well-being.

Ahikāroa refers to the long burning fires of occupation. An enduring relationship with the land across many centuries. Where people cultivate gardens, cook food, and build homes. Where people raise their children and grandchildren on the same lands. Where loved ones are ultimately laid to rest.

Ngāti Whātua have maintained ahikāroa in Tāmaki for more than three centuries. The long burning fires of occupation are alight and steadfast. Since the time of Tuperiri, they have not dimmed and continue to burn bright.

HIKĀIA NGĀ AHI O MATARIKI
HIKĀIA NGĀ AHI O TE KĀHU TŌPUNI O TUPERIRI

LIGHT THE CEREMONIAL FIRES OF MATARIKI
LIGHT THE CEREMONIAL FIRES OF OUR LANDS





Tērā ia Matariki ka mahuta i te pae.

The rise of Matariki in the winter skies above Aotearoa is an important time in the Māori maramataka (lunar calendar) as it signifies the start of the Māori new year or 'te mātahi o te tau'.

For Māori, astronomy is interwoven into all facets of life. Our tupuna would observe the night sky, charting star and planet movements, the relationship of the stars and planets to the moon and sun, while also noting what was happening on the whenua (land) and in the moana (ocean), lakes, and awa (rivers).

Matariki has different names around the world. In Europe, it is called by its ancient Greek name Pleiades or the Seven Sisters. In Hawaiian it is Makahiki, and in Japan it is Subaru, meaning gathered together.

Matariki is a time for people to gather, to remember those who have passed, to celebrate the present and look to plan for the future.

TE UMUKOHUKOHU WHETŪ

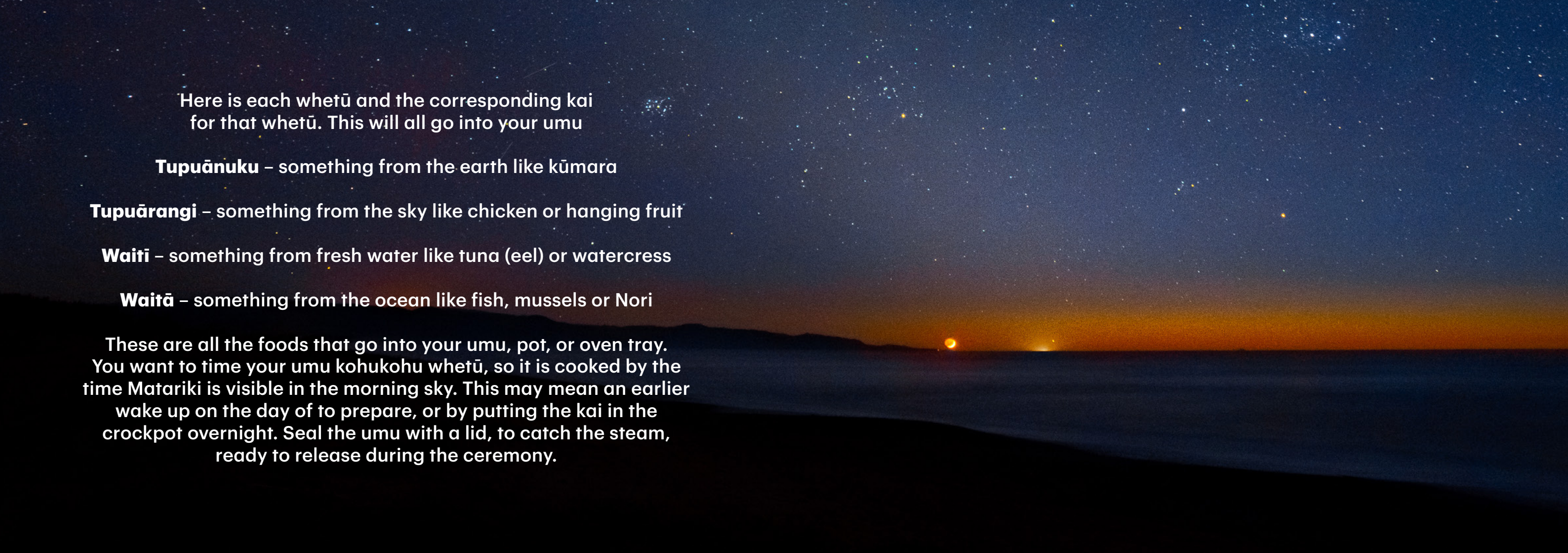
Te Umukohukohu Whetū is a traditional oven and offering to the stars.

You may want to have your own umu kohukohu whetū at home with your whānau. It can be as elaborate or simple as you like.

You and your whānau can prepare an umu kohukohu whetū like a hangī in the ground, or alternatively you can cook the kai in a pot outside on a gas burner, in the oven, or even in a crockpot overnight.

Regardless of what method you use to cook your umu kohukohu whetū, it is important you have the right kai.



A wide-angle photograph of a night sky filled with stars and constellations. The sky transitions from a deep blue at the top to a dark orange and yellow glow along the horizon, suggesting the presence of a low sun or moon. The foreground is a dark, silhouetted landscape with rolling hills or mountains.

Here is each whetū and the corresponding kai
for that whetū. This will all go into your umu

Tupuānuku – something from the earth like kūmara

Tupuārangi – something from the sky like chicken or hanging fruit

Waiti – something from fresh water like tuna (eel) or watercress

Waitā – something from the ocean like fish, mussels or Nori

These are all the foods that go into your umu, pot, or oven tray.
You want to time your umu kohukohu whetū, so it is cooked by the
time Matariki is visible in the morning sky. This may mean an earlier
wake up on the day of to prepare, or by putting the kai in the
crockpot overnight. Seal the umu with a lid, to catch the steam,
ready to release during the ceremony.

To commence your ceremony, gather everyone and begin with the first verse of the karakia provided. This karakia was gifted by Te Kurataiaho Kapea. The opening verse of the karakia welcomes the rising of Matariki and seeks to align the intentions of those who are gathered. It brings about a degree of tapu (sanctity).

*E rewa Matariki
Ki ngā taumata o te rangi
Te heipūtanga o ngā whakaaro
Whakarewa i te tau
Ka tau, ka pai!*

*Rise Matariki
To the pinnacle in the sky
To align our intentions
Dawn the new year*

The next verse acknowledges the star Pohutukawa and those in your whānau who have passed since the last Matariki.

*Huaki mai rā te au ki Pōhutukawa
E tere ngā mate o te uru
E tere ngā mate o te rāwhiti.
E tere ngā mate o te tonga
E tere ngā mate o te kōtiu
Te nunumitanga o koutou ki Te Ika o te Rangi
Haere, haere, haere atu rā*

*Surrender to Pōhutukawa
Those lost in the West
Those lost in the East
Those lost in the South
Those lost in the North
To beyond the Milky Way
Farewell*

Take a moment to pause and to remember your loved ones who have now become whetū (stars) in the celestial heavens. You may wish to recite their names aloud.

The next part of the karakia acknowledges each of the other whetū (stars) within the Matariki cluster. You may like to take turns reading the verses – this karakia is wātea (free of restrictions), it is appropriate for men, women and children to recite.

*Tuputupu ā-nuku
E rau pakiaka, e mano kaikai
Tuputupu ā-rangi
E toro kāuru, taimaha manumanu, ei*

*Bounty of the earth
Let the harvest be plentiful
Bounty of the sky
Let the tall trees be flush with birds*

*E rere waikeri, e rere awanui
Tuna nui, tuna roa, tuna kōtiutiu
Pari ana te tai
He mātaītai ki uta, he toka whāpuku ki waho, ei*

*Behold the freshwater ways
The abundant waterways
Behold the oceans
The bountiful seas*

*Te puna o te rangi, e, ko te iho o te rangi
Patapata te ua, tātā te ua
He hau ākinga tai, he hau miringa whenua
Ka rere te pua, ka tau pua, ei*

*Celestial elements
Give us rain, soft and sheeting
Give us wind, gentle and gusty
That seeds may bloom & grow*

*Hiwaiterangi manako nui
Anei rā te nako o te ngakau
Te pū o te whatumanawa
Puipuia ko te aho ki rangi
Ka tau, ka pai!*

*Hiwa-i-te-rangi the wishing star
Hear my heart's desire
Listen to my heart's yearning
Let my dreams come to life*

*Matariki e
Tuia te tau, whiria te tau
He tau ariki te tau
He tau tupua te tau
He tau nāu e Matariki e!
Whano, whano
Hara mai te toki
Haumi e
Hui e
Tāiki e!*

*Behold Matariki
Herald the new year
Let it be divine
Let it be prosperous
Let it be a tribute*

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 and nourish Matariki, to provide Matariki with sustenance for the year ahead.

Follow the QR code to listen to Te Kurataiaho reciting the karakia.



Learn and sing this Matariki waiata
Producer, vocals: Majic Paora
Guitarist: Te Whaioro Manga
Lyrics: Joe Pihema

*E ara Mataoho
He ahi tupua
He ahi tahito
Hikaia nga ahi o te kahu tōpuni o Tuperiri*

*E ara Matariki
Te kāhui whetū o te tau
He umu kohukohu
He whāngai hau*

*Tukua mai ngā makuru nui
o te tau hou
He tōnuitanga ki te iwi*

*Hikaia ngā ahi o Te Kahu Tōpuni o Tuperiri
Ko te ahikāroa
Kei te ita,
Kei te pūmau*

Follow the QR code to listen
to the Matariki waiata





Ko Matariki pou rarama i te pō

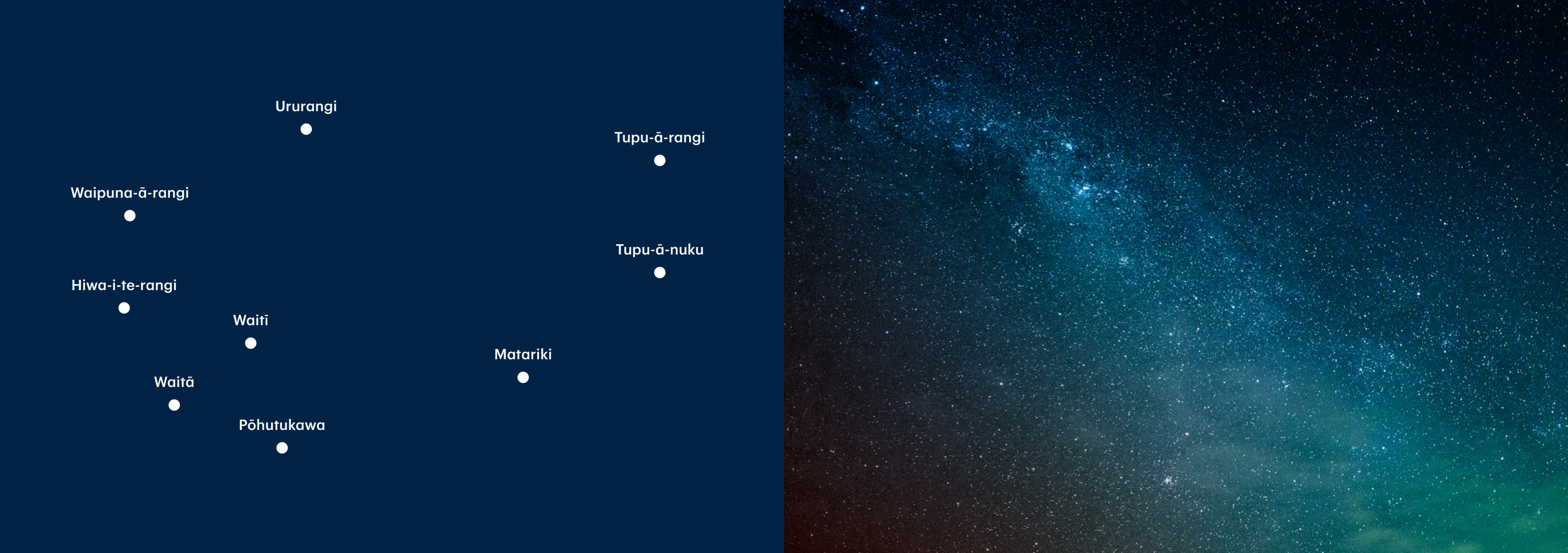
Ko Tumutumuwhenua pou whakairo i te awatea

Matariki is a beacon of light in the night sky

Tumutumuwhenua is a beacon of strength in the day

We wish to acknowledge Professor Dr. Rangi Mātāmua for his immense knowledge and efforts to revive Matariki for our generation, and for the many generations to follow. E kore e ārikarika ngā mihi ki a koe e Rangi.

We also want to mihi to the Living By The Stars whānau and the wonderful resources available on their website www.livingbythestars.co.nz including the TWOA Matariki Guidebook which has also helped shape this kōrero.



Ururangi



Tupu-ā-rangi



Waipuna-ā-rangi



Tupu-ā-nuku



Hiwa-i-te-rangi



Waiti



Matariki



Waitā



Pōhutukawa





NGĀTI WHĀTUA ŌRĀKEI



E mihi nui āna ki ngā kaihāpai