

The image is a vertical composition. The top half shows a dark night sky with several bright, blue-tinted stars. A thin, yellowish crescent moon is visible in the upper right corner. The bottom half shows a coastal scene at dusk or dawn, with a calm sea, dark silhouettes of land, and a soft glow from the setting or rising sun on the horizon. The word "MATARIKI" is superimposed in the center, spanning both the sky and the horizon.

MATARIKI



Pattern used on cover and inside pages:
Māngōroa (the milky way) pattern used
in tukutuku panels throughout Aotearoa.

MATARIKI IS A CELEBRATION OF CULTURE,
LANGUAGE, SPIRIT AND PEOPLE. SPEAK
MĀORI ANYTIME, ANYWHERE

Published by:

THE MĀORI LANGUAGE COMMISSION
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ISBN: 978-0-908878-21-5

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'Kia ita!'

Te Taura Whiri i te Reo Māori
MAORI LANGUAGE COMMISSION



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INTRODUCTION

In recent years there has been an increased awareness among New Zealanders of the place of te reo Māori in Aotearoa, our unique cultural identity and the wider cultural traditions of Māori.

One of the most significant celebrations in the Māori calendar is Matariki, the indigenous New Year. This booklet is a guide to Matariki – its origins and significance.

The tiny eyes of Matariki



MATARIKI STARS

Matariki can be translated in two ways – Mata Riki (Tiny Eyes) and Mata Ariki (Eyes of God). Some say Matariki is a mother surrounded by her six daughters while others suggest Matariki is a male star.

However, the Matariki cluster can be seen from all parts of the world, and is most commonly known as Pleiades. Other names it is known by include Subaru, the Seven Sisters and Messier 45.

Iwi have their own names for the seven Matariki stars, and the most common are:



WHAT IS MATARIKI?

Matariki is a celebration of people, culture, language, spirituality and history.

Matariki occurred at the end of the harvest season. It was a time when storage houses (pātaka kai) were filled with food, and the land was at its most unproductive. The cultivated kūmara (sweet potato) had been gathered and stored in specially prepared pits to ensure a year round supply.

Matariki was a time for bountiful catches, with the migration of fish like the moki and korokoro.

Kererū (wood pigeon), having feasted on native berries, were snared and preserved in fat during Matariki. This practice gave rise to the proverb '*Ka kitea a Matariki, ka maoka te hinu*' (When Matariki is seen the fat is cooked).

Therefore, people gathered together during Matariki to survive the winter months, to remember the past and plan for the New Year. Matariki is a time for whānau, to remember those who came before us and the legacy they have left behind, and also to learn more about whakapapa (genealogy). During this



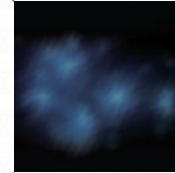
time songs were composed, tribal traditions and teachings were passed from one generation to the next, and plans were made for the approaching season and upcoming events. Matariki was, and still is, a time to foster unity and the importance of family.

Traditionally a lookout would be posted to watch for the rise of Matariki in the pre-dawn sky. When it was sighted, preparations began for the period of celebration to coincide with the next new moon. However, the exact timing of celebrations varied from tribe to tribe.

Priests (tohunga) would gather up young shoots of the kūmara and other plants which would be burnt and offered to

Matariki. Māori believed Matariki to be a star that predicted the upcoming season (whetū heri kai). The proverb '*Ngā kai a Matariki, nāna i ao ake ki runga*' (The food supplies of Matariki) describes this phenomenon. If during its pre-dawn rise, the stars in the cluster are clear and bright, the saying '*He kaihaikai te tau*' was applied, meaning it would be a warm and bountiful season. However, if Matariki appeared hazy or shimmering, people remarked '*He tau tūpuhi*', meaning a cold and difficult season was expected.

Matariki was a time to prepare the whenua (land) in anticipation of Spring and to plant certain vegetables to appease the land-based gods Rongo, Uenuku and Whiro.





During this time the forest was a primary food resource for Māori, replete with birds, the fruit of native trees, bracken roots, pikopiko (fern fronds) and the native rat.

Visitors were often showered with gifts, especially preserved eels, birds and other delicacies. The sharing of kai (food) was very important and showed great hospitality and respect to visitors.

Conservation and respect for the environment are strong themes for the celebration of Matariki. Giving thanks for land and waters that have provided sustenance is important, and we are reminded also to respect and protect nature so that future generations may enjoy the same quality of life we cherish.



WHEN IS MATARIKI?

Of the many stars and constellations whose movement denoted milestones in the traditional Māori calendar, Matariki is one of the most significant.

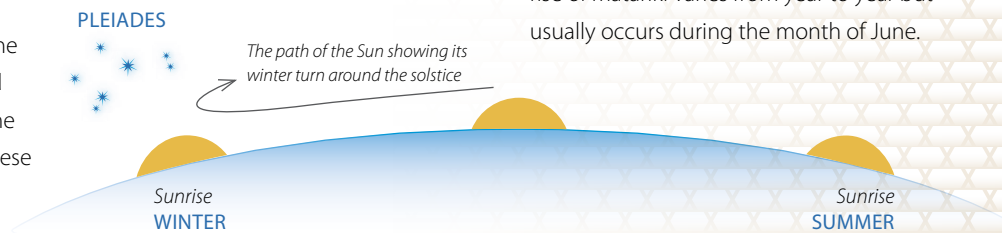
Matariki is a small but distinctive star cluster that disappears below the horizon in April and whose reappearance in the north eastern pre-dawn sky in late May or early June marks the start of a new phase of life. Before Māori were introduced to the Gregorian calendar they used their own system of distinguishing specific time periods. Naturally occurring events acted as markers to indicate the end of one time period and the beginning of the next. These markers included the migration

and movement of birds, the flowering of plants, the migration and spawning habits of fish and eels and the movements of the stars across the sky.

While the middle of the night might be the most obvious time to view stars, Māori traditionally observed stars in the eastern sky just before sunrise. This is known as the heliacal rise of stars, or pre dawn stars. The sun and stars rise at different times and

Māori tracked time change by noting when a particular star or constellation rose just before the sun. When the heliacal rise of Matariki occurred in late May or early June, Māori knew the sun had reached its journey to the north and would once again return south bringing warmth. This signalled the end of winter.

Although exact timing differs between tribes, celebrations most often begin at the next new moon after Matariki has risen. The rise of Matariki varies from year to year but usually occurs during the month of June.



WHERE IS MATARIKI?

Matariki is sometimes hard to spot if you're not sure what you're looking for but if you follow the line of Orion's belt (the bottom of the 'pot' or Tautoru) down to the left, through Te Kokota (the bright triangle of stars) known also as the face of Taurus the Bull, then Matariki can be seen as a small twinkling mass of light.

Through binoculars or a telescope, the individual stars can be quite easily made out. Matariki is lying about 440 light years away. Matariki is Pleiades and is the shoulder of Taurus the Bull, which actually consists of more than 500 stars but only about 14 of these can be seen under ideal viewing conditions and usually only six or seven can be made out with the naked eye. Matariki

becomes visible in the pre-dawn sky looking north-east towards the end of May. It becomes more clearly visible in the following weeks rising further and further south once the shortest day is past. However, Matariki isn't the beginning of new year celebrations for all iwi, some tribes acknowledge the star Puanga (Rigel) as the new year star.



THE ANCIENT WORLD

The time of the rising of Matariki has always been a major indicator of the seasonal changes throughout the ancient world.

Matariki is recognised widely in the Pacific where it was an important astronomical sign to sailors both as a navigational aid and as a sign that the weather was safe for long voyages with the stormy season past. Early Greek seamen knew them as the 'sailing stars' and would only sail when the stars were visible at night. In Hawaii, the stars are known as the Makali'i and the appearance in

October/November marked the start of the great Makahiki Festival dedicated to the god of rain and agriculture.

The Japanese call Matariki 'Subaru' which has become well known due to its use by the car maker. The meaning of Subaru is generally thought to be 'united' or 'getting together'. Some cultures believed that a great ancient cataclysm occurred when Matariki was overhead at midnight, such as the great biblical flood or the sinking of Atlantis. In both ancient Greece and Mexico, several temples were lined up with the rising and setting of Matariki.



Hekenukumai Busby

"When we're sailing from Rarotonga to Aotearoa, Matariki sits just off the stern of our waka, 'Te Aurere', with the Southern Cross right in front of us. I remember my old people saying, 'kua ruku a Matariki' or 'Matariki has dived' which meant that it was the time for collecting seaweed, in the month of Haratua."



CONCLUSION

Matariki is a good time to reflect on your place in the world, to reawaken old skills or try out new ones and to set new goals.



There are many things you could do to mark Matariki in your own special way. Some may be based on traditional Māori ways of celebrating and some could be things you have thought up for yourself.

For some ideas to help you get started on making Matariki a new beginning for you visit www.tetaurawhiri.govt.nz

ĒTAHI ATU WHETŪ MORE STAR NAMES

The following are the Māori names for various stars and constellations.

Atutahi *Canopus*

Auahiroa *Comet*

Kaikōpere *Sagittarius*

Kōpū *Venus as morning star*

Māhutonga *Southern Cross*

Mairerangi *Scorpio (body)*

Maramarua *Archernar*

Matakōkiri *Meteor*

Matamata Kāheru *Hyades*

Matariki *Pleiades*

Meremeretūahiahi *Venus as evening star*

Otamarākau *Fomalhaut*

Pareārau *Jupiter*

Piāwai *The False Cross*

Poutūterangi *Altair*

Puangahori *Procyon*

Puanga *Rigel*

Pūtara *Betelgeuse*

Rangawhenua *Mars*

Ranginui *Beta Centauri (closest pointer)*

Rehua *Antares*

Ruawāhia *Arcturus*

Takurua *Sirius*

Taumatakuku *Aldebaran*

Tautoru *Orion's belt*

Tāwera *Venus as morning star*

Te Hao-o-rua *Orion's nebulae*

Te Kakau *Orion's sword*

Te Kokota *Hyades*

Te Pātiki *The Coal Sack*

Te Waka-o-Tamarēreti *Scorpio (tail)*

Tiōreore *Small Magellan cloud*

Tuputupu *Large Magellan cloud*

Uruao *Alpha Centauri (furthest pointer)*

Whakaahu kerekere *Pollux*

Whakaahu rangi *Castor*

Whānui *Vega*

Whetū Matarau *Pointers*

Whiti kaupeka *Spica*

MARAMATAKA MĀORI LUNAR CALENDAR

Māori respect many cycles in nature which indicate favourable times for certain activities. A good example of this is the monthly lunar calendar which runs from new moon to new moon. Listed are the days following a new moon:



DAY 1	Whiro	Moon entering a new phase – an unfavourable day for planting food or fishing. A good night for eeling
DAY 2	Tirea	A reasonably good day for crayfishing, eeling and planting food. A good day for collecting shellfish
DAY 3	Hoata	A very good day for eeling, crayfishing and planting kūmara and seed crops
DAY 4	Ōue	A good day for establishing tuber beds, planting food and fishing
DAY 5	Ōkoro	Another good day for planting food. Fish are restless
DAY 6	Tamatea-kai-ariki	A day for planting food. West winds that only rain will quell
DAY 7	Tamatea	Eels are voracious tonight. A good day for planting food and fishing but beware of the weather
DAY 8	Tamatea ā-io	Eel, fish and kūmara are abundant but small. A productive day for collecting shellfish. Fishermen beware!
DAY 9	Tamatea-whakapau	A good morning for planting food. Not very good for fishing
DAY 10	Ari	A disagreeable day – one for marking time
DAY 11	Huna	Don't plant food. Not a good fishing day. Eel and crayfish are wary
DAY 12	Māwharu	A most favourable day for planting food. Kūmara are large but rot quickly. A good day for fishing and a good night for trapping crayfish and eel
DAY 13	Ōhua	A very good day for planting food

DAY 14	Atua Whakahaehae	Not a good day for planting food or fishing
DAY 15	Ōturu	A very good day for bobbing eel. A good day for fishing and planting food in the afternoon
DAY 16	Rākaunui (full moon)	A very good day – crops are bountiful. A good day for fishing but not eeling
DAY 17	Rākaumatohi	A very good day for fishing but not eeling. Seed plants grow vigorously
DAY 18	Takirau	Takirau faintly visible – the moon is hazy. Food is bountiful but small
DAY 19	Oike	Not a good day for planting food
DAY 20	Korekore te whiwhia	An unproductive night on the shore – winds sweep the sea
DAY 21	Korekore te rawea	Not a fruitful night. Food is scarce but await the turn of the tide
DAY 22	Korekore te piri ki Tangaroa	A good day from midday to sundown. A productive period for taking eel. Most foods are plentiful
DAY 23	Tangaroa-ā-mua	A good day for fishing, eeling and planting food
DAY 24	Tangaroa-ā-roto	A productive day for fishing and planting food
DAY 25	Tangaroa-whakapau	A good day for fishing and cultivating seed beds
DAY 26	Tangaroa-ā-kiokio	A good day for taking eel, fishing and for setting crayfish and eel traps
DAY 27	Ōtāne	A good day for fishing, eeling, and crayfishing. A reasonably good day for planting food
DAY 28	Ōrongonui	A very productive day for planting food, fishing and eeling
DAY 29	Mauri	Not a productive day – food is scarce. Fish are restless
DAY 30	Mutuwhenua (new moon)	Unproductive day and night. The moon has diminished and the world is in total darkness



HE WHAKATAUKĪ MŌ MATARIKI

MATARIKI PROVERBS

Ko ngā whakataukī e whai ake nei he whakataukī mō Matariki.

The following whakataukī are traditional sayings that refer to Matariki.

Hauhake tū, ka tō Matariki

Lifting of the crops begins when Pleiades set.

Ka tō a Matariki i ngā marama o Poutūterangi-
Paengawhāwhā, te wā e hauhaketia ai
ngā uwhi.

*The setting of Pleiades takes place in March-April,
the harvest season for root crops.*

Ka kitea a Matariki, ka rere te korokoro

When Matariki is seen, the lamprey migrate.

Kia ara ake, kia tō a Matariki, kua haere
ētahi mahi.

*Matariki by its rising and setting signalled the
time to commence certain activities.*

Ka rere a Matariki, ka wera te hinu

When the Pleiades rise the fat is heated.

Kia ara ake a Matariki, kua rewā te hinu hei
huahua manu.

*When Matariki rose in winter fat was heated for
the preserving of birds.*

Matariki ahunga nui

The Pleiades when many mounds were heaped up.

Kia tū mai a Matariki kua ahuahua te whenua
kia rite ai mō te ono kūmara.

*The season of Pleiades is the time that many
mounds should be heaped up in preparation for
kūmara planting.*

Matariki kanohi iti

The Pleiades season with little representation.

Kua eke tonu ki te wā e onokia ai ngā kai, kua
korekore te kai i ngā rua, kua korekore hoki te
manuhiri.

*Food stores and consequently hospitality, is limited
in this season as new crops go into the ground.*

Matariki tāpuapua

The Pleiades season when water lies in pools.

Kua takoto hārotoroto mai te wai i te whenua.
*The saying is used to describe the heavy rains
of winter.*

Ngā kai a Matariki, nāna i ao ake ki runga

*The food supplies of Matariki; scooped up
by her.*

Hei tā Tūhoe, ki te tāwhitiwhiti ngā whetū o
Matariki tētahi i tētahi, kua makuru te kai.

*For Tūhoe, if the stars of Pleiades seemed to
stand wide apart, a warm bountiful season
would follow.*

Tēnā ngā kanohi, kua tikona e Matariki

Here are eyes affected by Matariki.

Kia tū mai a Matariki kua kore e au te moe,
koe moe matatū te tangata.

This is said of one who is wakeful at night.

A composite image featuring a night sky with a crescent moon and several bright blue stars, overlaid on a landscape of a snowy mountain range at dusk or dawn. The text "MATARIKI" is written in a glowing blue font across the middle of the image.

MATARIKI



Ko te Māngōroa kei ngā whārangi katoa
o tēnei pukapuka. Kei ngā tukutuku o
ngā wharehūi maha tēnei tohu raranga.

Nā:

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ISBN: 978-0-908878-21-5

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HEI TE MATARIKI WHAKANUIA TE AHUREA,
TE REO, TE WAIRUA ME TE MAREA. KŌRERO
MĀORI I NGĀ WĀ KATOĀ, I NGĀ WĀHI KATOĀ

'Kia ita!'

Te Taura Whiri i te Reo Māori

MAORI LANGUAGE COMMISSION



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KUPU WHAKATAKI

I ēnei tau tata nei kua mārama ake ngā iwi puta noa i te motu mō te wāhi ki te reo Māori i roto o Aotearoa, ki tā tātou noho motuhake mai ki tēnei ao, tae atu ki ngā tikanga whānui a te Māori.

Ko tētahi o ngā tikanga nui whakaharahara o te maramataka Māori ko te whakanui i a Matariki – te tau hou a te tangata whenua. Ko tā tēnei pukapuka he ārahi i a tātou i roto i ngā kōrero mō Matariki – tōna pūtakenga mai me tana noho mātāmua mai ki te ao Māori.

Matariki kanohi iti



NGĀ INGOA O NGĀ WHETŪ

E rua ngā whakamāoritanga o te kupu Matariki ka taea – ko te ‘Mata Riki’ tētahi, ko te ‘Mata Ariki’ tētahi. E ai ki ētahi ko Matariki te whaea, e karapotia ana e ana tamāhine e ono, engari hei tā ētahi he tāne kē a Matariki.

Ahakoa anō, ka kitea te tātai whetū nei puta noa i te ao, engari ko te ingoa mōna e mōhio whānuitia ana, ko Pleiades. Ko ētahi atu o ōna ingoa ko Subaru, ko ngā Seven Sisters me Messier 45.

Kei tēnā, kei tēnā iwi anō ōna ingoa mō ngā whetū e whitu o Matariki, engari anei e rārangi ake nei ngā mea e mōhio whānuitia ana:



HE AHA A MATARIKI?

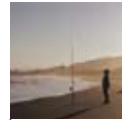
Kia whakakau mai a Matariki
kua whakanuia ko te tangata, ko
ngā tikanga, ko te reo, ko te taha
wairua me ngā kōrero tuku iho.

Whakanuia ai a Matariki ina oti ngā kai te
hauhake. Kua kī katoa ngā pātaka i te kai,
kua waiho te whenua kia takoto noa. Kua
hauhaketia ngā kūmara, kua takoto mai ki
ngā rua, kua nui te kai mā te tangata mō te
katoa o te tau.

Ka rere a Matariki, ka rere te ika. Koinei te
wā e rere ai ētahi ika pērā i te moki me te
korokoro.

Kua mōmona te kererū i ngā hua a Tāne,
kua mahi te karu kiekie, te mutu kererū,
kua rere te hinu i ngā tahā huahua. I
whakataukī ake ai ngā tūpuna, '*Ka kitea a
Matariki, ka maoka te hinu.*'

Ka noho tahi te whānau i te Matariki kia
ora ai rātou i te takurua, kua kōrero hoki
mō te tau ka taha me te tau kei te tū
iho. Koinei te wā e hoki ai ngā mahara
ki ngā tūpuna me ā rātou mahi, he wā e
ākona ai te whakapapa. Ko te tito waiata,
ko te wānanga tikanga me te tuku iho
i ēnei kōrero ki ngā reanga e piki ake



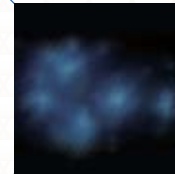
ana te mahi, kua kōrerohia te mahere ka whāia i roto i ngā marama kei te tū mai me ngā hui kei mua i te aroaro. Mai anō, mai anō, taka mai ki tēnei wā, kei a Matariki te whakakotahitanga me te whakawhanaungatanga.

I ngā rā o mua kua noho mai tōna anō kaimataara i te atapō ki te kimi i te aranga o Matariki i te pae. Kia whakakau ake, kua tauri te iwi ki te whakatikatika i a rātou kia rite ai mō te whakanui i a Matariki i te wā ki a Whitireia. Hāunga ia, kei tēnā iwi, kei tēnā iwi anō te wā mōna.

Kua kohia e ngā tohunga ngā tipu kūmara, ngā tipū aha, kua tahuna, kua tāpaea ki

a Matariki. Ki tā te Māori, he whetū heri kai tēnei, ko tāna he tohu i te tau. Koinei te tikanga o te whakataukī '*Ngā kai a Matariki, nāna i ao ake ki runga*'. Ki te hahae a Matariki i te atapō, kua puta te kōrero '*He kaihaikai te tau*', arā, kua makuru te kai. Ki te kōrerehu, ki te kōpurapura a Matariki, '*He tau tūpuhi*' te kōrero, arā, he tau mutu, he tau nihoroa.

Kia rere a Matariki kua tāraketia te whenua mō te kōanga, kua onokia ētahi tipu hei whakarata i ētahi atua pērā i a Rongo, i a Uenuku, i a Whiro. I tēnei wā ko te wao nui te oranga o te Māori, te wāhi i nui ai te manu, ngā hua a Tāne, te aruhe, te pikopiko me te kiore.





Kia tae ake he manuhiri kua hora te tuna maroke, te tuna pāwhara, te huahua manu me ētahi atu horotai. Ko tā te tohunga o te manaaki he hora i ngā kai pūwharu, ngā kai rangatira mā tana manuhiri.

Ko te manaaki, ko te atawhai i te taiao ētahi kaupapa nui mō te whakanui i a Matariki. Kia whakamānawatia te whenua me te

wai nā rāua nei i ora ai te tangata, kia mahara hoki tātou ki te tiaki i te ao tūroa, kia mahue ai ki ngā reanga o muri i a tātou tēnei kounga o te noho ki te ao, i a tātou nei.



ĀHEA A MATARIKI?

O ngā whetū me ngā tātai whetū e tohu nei tā rātou rere i te rangi i tētahi wāhanga o te maramataka Māori, he tino nui te rerenga o Matariki.

He uru whetū ririki a Matariki, he uru wana, ka whakawhenua i te marama o Paengawhāwhā, ka hahae mai ano ki te whakarua i te paunga o Haratua, i te tīmatanga rānei o Pipiri, he tohu i te oranga hou. I mua i te mōhiotanga o te Māori ki te maramataka Pākehā, i a ia anō āna tohu e tohu ana i tēnā, i tēnā kaupeka o te tau. Ko te ao tūroa tonu e tohu ana, e whakaatu ana kua mutu haere tētahi kaupeka, kua tīmata haere tētahi. Ko ngā tohu nei ko te heke o te manu, ko ngā mahi a te manu, ko te pua o

ngā rākau, ko te heke me te tuku hua a ngā ika me ngā tuna, me te neke haere a ngā whetū i te rangi.

Tērā tonu ka whakaaro te tangata ko te wā pai mō te mātāi whetū ko te weherua pō, engari ko te wā pai ki te Māori o nehe, ko te atapō. Ko te rerenga matua tēnei o Matariki, arā, ka ara ake i mua tata atu i te whitinga o te rā. He rerekē anō te wā e hāpai ake ai te rā i te wā e hāpai ake ai ngā whetū, ā,

ko te hāpainga o ngā whetū nei i mua i te hurunga ake o te rā kei te tohu i te taka o te wā ki te Māori. I te rerenga matua o Matariki i te paunga o Haratua, i te tīmatanga rānei o Pipiri, kua mōhio te Māori kua tae ki tōna pito ki te raki, kua hoki haere mai anō ki te tonga me te hari mai i te mahana.

Ahakoia he wā kē, he wā kē ki tēnā, ki tēnā iwi, ka tīmata te whakanui i a Matariki i te kōwhitinga i muri tonu mai i tōna aranga ake. He wā kē, he wā kē e ara ake ai a Matariki i tēnā, i tēnā tau, engari hei te marama o Pipiri tōna aranga nui.

MATARIKI



Te hokinga o te rā

Te aranga o te rā
HŌTOKE

Te aranga o te rā
RAUMATI

KEI HEA A MATARIKI?

Ki te kore koe e mōhio he aha tāu e kimi ana, ka uaua tonu te kite i a Matariki. Engari ki te whāia te rārangi o Tautoru ka heke ki te mauī, ka haere mā Te Kokota, kua kite koe i a Matariki, me he poi kātoretore te rite.

Ki te tirohia a Matariki ki te karu whakatata, ka mārama tonu te kitea atu o tēnā me tēnā whetū, e 440 tau aho tōna tawhiti i te whenua. Neke atu i te 500 whetū kei te uru whetū nei engari 14 noa iho pea ka kitea e te karu tangata. Kei tōna ono, whitu nei pea ka kitea e te karu. Kia anga te titiro ki te raki-mā-rāwhiti i te atapō kia pau haere a Haratua, ka

kitea. Ka mārama ake te kitea i ngā wiki o muri tata iho. Kia eke te rā poto katoa o te tau, kua whaka-te-tonga kē atu tōna aranga ake. Heoi anō, ehara ko Matariki te tohu o te tau hou ki ngā iwi katoa – ki tā ētahi ko te aranga ake o Puanga kē te tohu o te tau hou.



TE AO O NEHE

Mai anō ko te hāpainga ake o Matariki te tino tohu o te ekenga o tētahi kaupeka, o te tīmatanga o tētahi, puta noa i te ao.

He tino tohu a Matariki puta i Te Moana-nui-a-Kiwa, he tohu tātai arorangi ki te hunga haere moana, ko ia anō e waitohu ana i te mutunga o te āwhā, o te huarere kino, ko te tikanga kua pai te takahi i te nuku o te moana. Kīia ai e ngā kaumoana Kariki o nehe ko ngā 'whetū tere moana', ā, kia kitea rawatia ngā whetū nei i te pō, kua rere ki tawhiti. Ko Makali'i te ingoa ki ngā iwi o Hawaii, ā, kia kitea i te Whiringa-ā-nuku, ā-rangi, kua haere te Taiopenga nui

o Makahiki, e whakanuia ai te atua o te ua me te ahuwheua.

Ki ngā Hapanihi ko Subaru te ingoa o Matariki, kua rongonui tēnei ingoa i te momo waka e kīia nei ko te Subaru. Ko te huihui tahi, ko te whakakotahi te tikanga o te kupu. Hei tā ētahi iwi i pā tētahi āhuatanga tino kino rawa atu i te poutūnga mai o Matariki i te weherua pō, he āhuatanga kino pērā i te waipuke nui i te Paipera, i te ngaronga rānei o Atlantis ki te takere o te moana. I te whenua o Kariki me te whenua o Mehiko, i āta whakarārangitia ētahi whare atua kia rite ai ki te aranga ake me te tōnga o Matariki.



Hekenukumai Busby

"I a mātou e haere moana ana mai i Rarotonga ki Aotearoa, kei te rae o tō mātou waka a 'Te Aurere', a Matariki, ki mua i a mātou ko Māhutonga. Ka mahara ake ki te kī a ōku tūpuna, 'Kua ruku a Matariki' ko te wā tika ki te kohikohi rimurimu, i te marama o Haratua."



KUPU WHAKAKAPI

Kia ara mai a Matariki kua pai te whakaaro ake ki te wāhi ki a koe i tēnei ao, te whakaora mai ano i ētahi tikanga o mua, te whakatakoto whāinga hou hoki.



He maha noa atu ngā mahi ka taea e motuhake ai tō whakanui i a Matariki. Ka taea te whakanui i tā ngā tūpuna i whakanui ai, māu tonu rānei e whakanui i runga i tāu i mārara ai, i pai ai.

Mō ētahi whakaaro hei āwhina i a koe ki te whakanui i a Matariki hei ara hou mōu, haere ki www.tetaurawhiri.govt.nz