



Whakamāori 2 E02: Matariki Handbook by Dr Rangī Mātāmua

Nā Kimo Houltam

TE UMU KOHUKOHU WHETŪ ME TE
HAUTAPU
THE CEREMONIAL OVEN AND OFFERINGS
FOR MATARIKI

You may want to have your own hautapu ceremony at home with your whānau. It can be as elaborate or simple as you want.

You and your whānau can prepare an umu kohukohu whetū or hāngī, or alternatively you can cook the kai in a pot outside on a gas burner, or even in the oven, in an oven tray with tinfoil.

Regardless of what method you use to cook your hautapu, it is important you have the right kai for your hautapu. Here is each whetū and the kai for that whetū, which will go into your umu.

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Ko te Umu kohukohu me te Hautapu, he umu tapu, he whāngai hau/rupanga ki a Matariki. Ka hia pea koutou ko tō whānau ki te whakarite i tō ake Hautapu ki te kainga. Ko te nui te ngāwari rānei kei a koe.

Ka taea e koutou ko te whanau te whakarite umu kohukohu, he hāngi pea, ka taea rānei te tunu ki tetahi kōhua ki waho me te mura kapuni, ki te umu me te pepakonu rānei.

Ahakoā te huarahi e tunu ai koe i te hautapu, ko te mea nui kia tika ngā kai o te hautapu. Nei ngā whetū me ngā kai ka hono ki ērā whetū, e tunua ai i tō umu.

Mura Kapuni - Gas burner



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Nā Kristin Ross

[English]

- Tupuānuku - something from the earth, a kūmara is what we'd use traditionally, but a rīwai (potato) is fine.
- Tupuārangi - traditionally this would be a kererū, however, a heihei (chicken) will suffice, or a duck.
- Waitī - something from fresh water, tuna (eel) or trout, kēwai (freshwater crayfish), or a bit of salmon from the supermarket.
- Waitā - any fish from the ocean, such as a tāmure (snapper) or tarakihi or whatever you can get.

This verse acknowledges Matariki, and the commencement of your ceremony to Matariki, it brings about a degree of tapu (sanctity).

The next verse of the karakia, acknowledges Pōhutukawa, and those of your whānau who have passed since the previous Matariki. Behold Pōhutukawa Who carries the dead of the year Onward the departed to the chest of the sky To become a star in the Milky Way

These are all the foods that go into your hāngi, pot, or oven tray. You want to time your hautapu, so it is cooked by the time Matariki is visible in the morning sky.

To commence your ceremony, have everyone gather together, and you open with the first verse of the karakia provided:

Arise the eyes of the god Arise the signs of the year Arise Matariki who gathers the masses!



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[Māori]

- Tupuānuku - he mea i te whenua, i ngā rā o mua ko te kūmara, heoi ka pai noa te rīwai.
- Tupuārangi - he kererū i te wā i a rātou mā, heoi ka pai noa iho te heihei, te rakiraki rānei.
- Waitī - he mea i te wai Māori, he tuna, he taraute, he kēwai, he wāhi hāmana rānei i te hokomaha.
- Waitā - he ika mai i te moana, pēnei i te tāmure, i te tarakihi, i te aha atu rānei.

Ka mihi tēnei whiti ki a Matariki, ka mutu ka wāhi ake i tō hautapu ki a Matariki, ka rongō i te tapu.

Ko te whiti e whai ake nei i te karakia, ka tohu i a Pōhutukawa me ngā mate o te tau mai i tērā Matariki.

E tū ko Pōhutukawa,
Te kaikawe i ngā mate o te tau
Ki te uma o Ranginui
Hei whetū i te mangōroa!

Katoa katoa ēnei kai ka raua atu ki te hāngī, ki te kōhua, ki te paepae umu rānei. Me āta whakarite i te hautapu kia maoa mai ai te kai i mua i te whakarewatanga o Matariki ki te pae i te ata hāpara.

Kia wāhi ake te hautapu me whakahuihui te iwi, ā, ka tākina iho ngā karakia ki tēnei whiti:

Maiea ngā mata o te Ariki
Maiea ngā tohu o te tau
Maiea a Matariki hunga nui!



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Nā Anaha Hiini

This is an opportunity to pause and have a moment to think of your loved ones that have now become whetū (stars) in the bosom of Ranginui.

After you have had time to remember the hunga mate (departed), you start the next part of the karakia, which acknowledges each of the other whetū within Matariki.

You might like to share the karakia between some of the whānau, each person has an opportunity to do one verse of the karakia – this karakia is wātea (free of restrictions) to all to use (men, women, children).

(KARAKIA)

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 up and feed Matariki, to give Matariki sustenance for the following year.

If you like, this is now an appropriate time to perform this well known haka, which acknowledges the hautapu; everybody should join in together, the tapu of the ritenga, has now come down in scale, the tapu has been lifted.

Ki konei whakaaro matihere ai ki ō tātau mate kātahi anō ka ruiruia atu ki te poho o Ranginui e ea ai te wāhi ki te kōrero e mea ana 'kua whetūrangihia'.

Kia tau rā anō te wāhi ki ngā mate, ka tīmata te wāhanga tuarua o te karakia e whakanui ana i ngā whetū i te kāhui o Matariki.

Ka pai pea kia tuarhia ngā wāhanga o te karakia ki tēnā, ki tēnā o te whānau e taea ai e aua kaikarakia rā te whakatutuki ā rātau ake wāhanga o te karakia – e wātea ana tēnei karakia ki te katoa (kāore ōna herenga), tāne mai, wāhine mai, tamariki mai.

Kia whakakapia te karakia ki ngā kupu 'tāiki, e!' ka huraina te umu, ka hīkina rānei te kōpani o te kōhua e rewa ake ai te mamaoa ki te whāngai i a Matariki e ora anō ai te kāhui ā te tau e heke nei.

Ki te hiahia koe, e tika ana kia hakaina te haka rongonui e whakanui ana i te hautapu; me whai wāhi te katoa ki te haka, i konei kua heke iho te tapu o te kaupapa i tōna ikeikenga ki tētehi anō taumata.