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Mauri Tau

A resource written by Ngaronoa Renata

This resource is an additional offering for you to dive a little deeper into the world of Mauri Tau.

Te Kāhui Whetū a Matariki have been with us since ancient times. It is our wairua journey that has brought this cluster of stars into focus in our consciousness.

As the Mauri Tau Audio asks us to: Look up!

We are more prepared to connect and listen to the sacred teachings of these cosmological light beings.

Matariki is also known by Māori as Ngā Mata o te Ariki Tāwhirimātea (the eyes of the atua Tāwhirimātea). Across the globe this cluster of stars is known as Pleiades, Messier 45. An open cluster of many stars with at least nine stars visible to the naked eye.

This cluster of stars enters our skies during the Winter months of June/July. It is a magical time for us on the earth.

Prior to the appearance of Te Kāhui Whetū a Matariki in the clear winter night sky, a ceremonial hongī is performed each year between Te Kāhui Whetū a Matariki and Puanga.

Te Kāhui Whetū A Matariki

MATARIKI (Alcyone)

Matariki is the brightest star in the centre of the cluster and the mother of the eight other stars in Pleiades known to Māori. The Parentless Mother that aligns and adorns the sky Waka accompanied by her children. Those of her children who are seen with the naked eye are the gifted teachers, the sacred priesthood. Both of Māreikura and Whatukura lineage.

TUPUĀNUKU (Pleione)

A sower of seeds.

He kākāno ahau i ruia mai I Rangiatea. I descended from the twelfth heaven Rangiatea.

Tupuānuku regulates the seasonal changes of the whenua so that each season transitions gracefully to the next. The planting into the ploughed earth with our own hands, not by machines is encouraged as an eco-friendly relationship.

TUPUĀRANGI (Atlas)

The sheer beauty of flight expressed here as if flocks of birds glide in unison to the orchestra of the wind currents. One treasured feather is enough to adorn the Rangatira on any waka.

URURANGI (Merope)

The untamed one. Here the swirling energies and vibrations of the four winds stimulate us into action. Tihei wā mauri ora!

WAITĀ (Taygeta)

A significant wero is given by Waitī on behalf of Waitā in this kōrero as Waitā is still unaware of the impact kirihou (plastic) that is polluting the oceans but Waitī is already seeing the impact it's having on our rivers and trees. The most fierce battle is being fought

here in the Oceans of our planet Earth. The Salty depths are choked with microplastics. The ancestral connection of the Tohora and the Kauri – How do we respond to this major crisis?

WAITĪ (Maia)

The ancient nursery

In the swamp land of freshwater estuaries all life returns to these birthing chambers. The first thoughts of crossing into uncharted waters begins here.

WAIPUNĀRANGI (Electra)

The generous abundance of sky water. Gifting of ceremonial cleansing waters to move from tapu to noa. From noa to tapu.

POHUTUKAWA (Sterope)

The great mystery of our journey back to the ancient homeland. Te Kainga Tuturu. The ancient homeland that is seen only through a star portal. Te Kainga Tuturu cannot be seen by mortal eyes.

HIWA-I-TE-RANGI (Calaeno)

The Desiring Heart. Here we see Hiwa-i-te-Rangi expressing limitless possibilities, new adventures into uncharted lands. The inspiration to go forth and prosper.

Ngā Taonga Puoro

Here is some kōrero about some of the Taonga Puoro that you experienced in Mauri Tau.

The audio experience of Taonga Puoro in this kaupapa enables participants to experience different musical sounds unique to Māori instruments. Their reo compliments the human voices rather than dominating. We can listen with the ears of the Heart (Manawa) more easily.

Here are the list of Taonga Puoro used for some of the stars:

Matariki — Porutu Pounamu
Tupuānuku — Ponga Ihu & Poi Harakeke
Tupuārangi — Putorino & Poi Awhiowhio
Ururangi — Porotiti & Porutu Matai
Waitī — Porutu Pounamu (high) & Porutu Pounamu (low)
Hiwa-i-te-Rangi — Nguru Hawaii & Ku
Pōhutukawa — Nguru Tohora
Waipunārangi — Porutu pounamu

Kōauau Pōrutu Pounamu

This instrument belongs to Te Whānau o Hine Raukatauri. A wind instrument. The pōrutu pounamu are long kōauau with usually three (but up to six finger holes) of the same spacing as kōauau. The finger holes are located near the bottom end of the kōauau. This instrument is unique to Māori. This instrument invokes the mauri of Pounamu. Pounamu has been caressed by generations of flowing mountain water. The graceful sounds of this instrument are haunting.



Kōauau Ponga Ihu

This instrument belongs to Te Whānau o Hinepūtehue. A wind instrument Kōauau Ponga Ihu are tiny gourds with the neck removed. Translation of the name: 'flute played with the nostril'. Those with reasonably thick walls are best sound wise. They generally have two holes drilled into the puku (belly) of the gourd.



Poi Harakeke

These instruments belong to the Whānau o Huna. The sound of this Taonga Puoro is likened to the sound of the individual strands of the swaying piupiu.



Pūtorino

These instrument belongs to the Whānau o Hine Raukatauri. A wind instrument. The shape of this instrument is based on the casemoth cocoon. It is the humble home of Hine Raukatauri – The Goddess of Flute Music.

This wind instrument has three voices:

He reo wahine tētahi (he reo tangi).

Sound of crying from the female voice

He reo Tāne (he reo kōkiri). Commanding attention of the male voice

He reo tamaiti (he tangi hōhonu).

Deep sobbing cry of a child.



Nguru Tohora

This instrument belongs to the Whānau o Hine Raukatauri.

This wind instrument is unique to Māori. They are played as both a nose flute and a mouth flute. The breath of the nose is considered more sacred. You really have to hear it played as a nose flute and a mouth flute to feel the different emotions it invokes.



Poi āwhiowhio

This instrument belongs to Te Whānau o Hinepūtehue.

This wind instrument is made from a gourd and has two circular holes in the main body of the gourd. It produces its sound by being spun on a chord. The sound of the wind is captured by the spinning movement and it whistles.

Porotiti

This instrument belongs to the Whānau o Tāwhirimātea.

This instrument captures the wind as it is spinning and untwining with the action of the hands. These small humming discs have many healing gifts for both children and adults.

Kōauau Pōrutu Matai

This instrument belongs to the Whānau-o-Hine Raukatauri. This wind instrument invokes the magical mythical world of the patupaiarehe, the seldom seen fairy folk.

Te Kū

This instrument belongs to the Whānau o Tane Mahuta.

Te Kū is a bow with a single string which is tapped with either a rod or the knuckles while using the mouth cupped over the string as a modifying resonator.