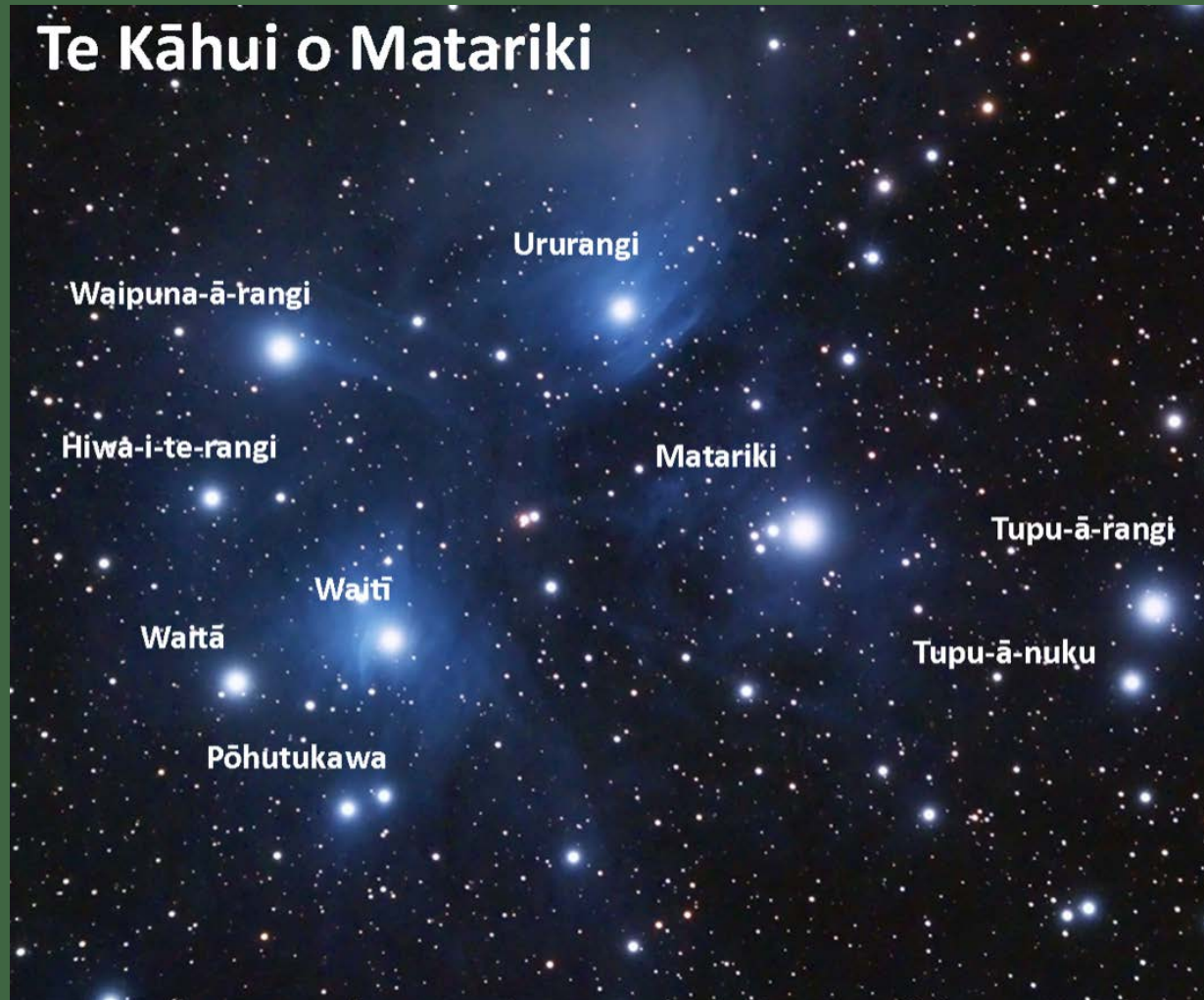


Maramataka Māori: Pipiri 2023 – Haratua 2024



A te reo me ngā tikanga Māori resource: Maramataka Māori for learners provides a kaupapa Māori lens to self regulation through learning:

- Aspects of the Māori Lunar Calendar that mark the phases of the moon in a lunar month. This resource provides Te Rākaunui (full moon) and Whiro (new moon) indicators as reference points to commence maramataka Māori learning.
- Definitions of a set of tikanga Māori principles utilised within the suite of te reo me ngā tikanga early childhood education curriculum areas and activities. The examples and directions provided are located within the context of these Ki te hoe resources.
- A monthly whakataukī (proverb, saying) to support the learning of content within these resources.

ISBN: 978-1-98-856244-5 (online)



This work is licensed under the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License.

To view a copy of this license, visit <http://creativecommons.org/licenses/by-nc-sa/4.0/> or send a letter to Creative Commons, PO Box 1866, Mountain View, CA 94042, USA.

He Maramataka Māori

The maramataka is a lunar-stellar system and it is based on the phases of the moons and stars. Marama means both lunar month and moon. A lunar month is roughly 29.53 days between successive new moons. Maramataka Māori begins in Pipiri (June/July) with the reappearance of the Matariki star cluster. This signals the New Year.

Matariki Stars and Responsibilities

- **Matariki** is the star that signifies reflection and hope. This is the connection to our environments and the gathering of the people. This star is connected to the health and wellbeing of people.
- **Tupu-ā-nuku:** Food is plentiful when this star shines brightly, everything from within Papatūānuku.
- **Tupu-ā-rangi:** Thriving is the forest, lush is the forest, and bountiful is the crown of the forest upon which the tamariki of Tāne settled. Food is plentiful when this star shines brightly – all foods up in the sky: fruit, birds, berries, flowers.
- **Waitī:** All fresh water bodies and the food sources that are sustained by these waters.
- **Waitā:** The great expanse of Kiwa that gleams green and blue beneath Waitā. This star is associated with the ocean and all food sources within it.
- **Waipuna-ā-rangi:** Te Ua – welcome to the misty rain! Welcome the drizzle! Welcome the showers! Welcome the heavy drenching rain – falling from the spring of the sacred sky, that enables the land to grow and people to flourish.
- **Ururangi:** Te Hau – pacify the unseeing god, lest the wind blows violently, blasting and fierce. But instead let it be a breeze, a gentle caressing wind so I may be revitalised and refreshed.
- **Hiwa i te rangi:** Hiwa is the wish of the desiring heart associated with granting our wishes and realising our aspirations for the coming year.
- **Pōhutukawa:** This star is the most sacred of all. It is a reminder of our treasured ones that have gone before. May each and every one of you shine as stars in the night, sparkle within the repository of memories forever.

The following table offers a range of lunar phrases – four belonging to Te Arawa, Te Whānau-ā-Apauni, Ngāi Tūhoe and Te Māhurehure, and the last column has been sourced from Te Taura Whiri i te reo – Māori Language Commission. The differences are mainly in the sequence of the phases, as many names were similar, so the Commission decided to use those employed by the majority which is provided here. Each night has a name according to the maramataka, for example, Whiro/Whirowhiti is the first night of the new moon, Tirea is the second night, and so on, until Mutuwhenua the last night.

This maramataka provides an introduction for Kaiako to refer to and to plan sessions for their tamariki taking into consideration the varying energy levels that arise on the certain lunar phases. The cycle starts with the appearance of the next new moon, with Whiro, Tirea, and so on.

Ngā Mata o te Mārama – Lunar Phases

Te Arawa Iwi (Ngā Pātaka Kōrero o Te Arawa, no date)	Maramataka online adapted from Te Whānau-ā-Apanui Wiremu Tawhai (2013)	Ngāi Tūhoe Dr Rangi Mātāmua, Ngāi Tūhoe (2012)	Te Māhurehure/Te Arawa Pāpā Rereata Makiha (2012)	Te Taura Whiri i te reo Māori (1990)
Whirowhiti	Whiro	Whiro	Whiro	Whiro
Ōtirea	Tirea	Tirea	Tirea	Tirea
Hoata	Hoata	Hoata	Ohoata	Hoata
Ōuenuku	Ōuenuku	Ōuenuku	Ouenuku	Ōue
Okorotātea	Ōkoro	Okoro	Okoro	Ōkoro
Tamateatuatahi	Tamatea Āio	Tamatea-āio	Tamatea a ngana	Tamatea-kai-Ariki
Tamateaangana	Tamatea a Ngana	Tamatea-angana	Tamatea a hotu	Tamatea-ā-Ngana
Tamateaaio	Tamatea Kai-ariki	Tamatea-kai-ariki	Tamatea a io	Tamatea-āiō
Tamateawhakahapau	Tamatea Tuhāhā	Tamatea Tūhāhā	Tamatea Kai Ariki	Tamatea-whakahapau
Huna	Ariroa	Ariroa	Huna	Ariroa
Arimatanui	Huna	Huna	Ariroa	Huna
Maure	Mawharu	Māwharu	Hotu	Māwharu
Māwharu	Ōhua	Ōhua	Mawharu	Ōhua
Atuaahaehae	Atua Whakahaehae	Atua Whakahaehae	Atua	Atua Whakahaehae
Ōhoturoa	Turu	Turu	Ohua	Ōturu
Ōturuturu	Rākaunui	Rākaunui	Oturu	Rākaunui
Rākaunui	Rākaumatohi	Rākaumatohi	Rākaunui	Rākaumatohi
Rākaumatohi	Takirau	Takirau	Rakanui matohi	Takirau
Takirau	Oike	Oike	Takirau	Ōike
Oike	Korekore Tuatahi	Korekore Tuatahi	Oike	Korekore te whiwhia
Korekore-te-whiwhia	Korekore Rawea	Korekore Rawea	Korekore te whiwhia	Korekore te rawea
Korekore-te-ngangana	Korekore Whakapiri	Korekore Whakapiri	Korekore te rawea	Korekore Piri ki Tangaroa
Korekore-piri-ki-nga-Tangaroa	Tangaroa-ā-Mua	Tangaroa-ā-mua	Korekore piri nga Tangaroa	Tangaroa-ā-mua
Tangaroa-ā-mua	Tangaroa-ā- Roto	Tangaroa-ā-roto	Tangaroa a mua	Tangaroa-ā-roto
Tangaroa-ā-roto	Tangaroa Whakahapau	Tangaroa-whakahapau	Tangaroa a roto	Tangaroa-whakahapau
Tangaroa-a-kiokio	Tangaroa Whāriki Kiokio	Tangaroa Whāriki Kiokio	Tangaroa kiokio	Tangaroa-ā-kiokio
Ōtāne	Ōtane	Ōtāne	Otane	Ōtāne
Ōrongonui	Ōrongonui	Ōrongonui	Orongonui	Ōrongonui
Ōrongomauri	Ōmutu	Ōmutu	Omauri	Mauri
Ōmutu	Mutuwhenua	Mutuwhenua	Mutuwhenua	Mutuwhenua
Mutuwhenua				
Tāpikiora				

Sources:

1. Te Arawa Iwi (Ngā Pātaka Kōrero o Te Arawa, no date) <https://www.npkota.org/>
2. Maramataka online adapted from Te Whānau-ā-Apanui Wiremu Tawhai (2013) <https://www.allright.org.nz/tools/maramataka>
3. Rangī Matamua (2012) <https://livingbythestars.co.nz/pages/te-tau-toru-nui-o-matariki-explanation>
4. Te Māhurehure/Te Arawa Pāpā Rereata Makiha (2012) <https://thespinoff.co.nz/atea/07-08-2018/move-over-astrology-its-time-to-return-to-the-maori-lunar-calendar#>
5. Te Taura Whiri i te reo Māori: the phases of the moon. (May, 1992) <https://natlib.govt.nz/records/33763982?search%5Bi%5D%5Bsubject%5D=Marama&search%5Bpath%5D=items>

Key: Ngā Ngao – Energy Levels

Energy levels have been applied within the Taura Whiri i te reo Māori – Māori Language Commission phases of the moon as follows:

Te Ngao Rawa	Te Ngao Ōrite	Te Ngao Matawhāwhati	Te Ngao Hua	Te Ngao Memeha	Te Ngao Makoa
Highest	Moderate	Unpredictable	Productive	Waning	Lowest

Ngā Mata o te Marama – Lunar Phases	Te Taha Hinengaro	Te Taha Tinana
Whiro	Noho puku a time to reflect and reset/plan. Less kai for the inana and more kai for the hinengaro and wairua. Quiet alone time.	
Tirea		
Hoata	First sight of Hine-marama the waxing crescent moon. Moving out of low energy. Be creative and start acting on your goals and aspirations. Invest time and energy in the right opportunities and people.	
Ōue		
Ōkoro		
Tamatea-kai-Ariki		
Tamatea-a-Ngana	Kia tūpato! Be careful. Although things can be unpredictable the opportunity is that we are presented with new perspectives.	
Tamatea-āiō		
Tamatea-whakapau		
Ariroa		
Huna	Good time to step back and relax.	
Māwharu		
Ōhua	Appears in Hine Raumati only then fades out in Hine Takurua.	
Atua Whakahaehae		
Ōturu	Take note of challenges and difficulties – keep heading towards your goals and aspirations.	
Rākaunui		
Rākaumātohi	Everything is amplified. Act on your goals and aspirations. Be open and receptive to positive opportunities. This is not a time to waste – anything is possible.	
Takirau		
Ōike		
Korekore te whiwhia		
Korekore te rawea		
Korekore Piri ki Tangaroa		
Tangaroa-ā-mua		
Tangaroa-ā-roto		
Tangaroa-whakapau		
Tangaroa-ā-kiokio		
Ōtāne	Energy starts to wane, it is time to slow down: let go of any self-doubt or procrastination. Release anything standing in the way of your goals and aspirations. The whenua is unproductive; express your gratitude to Papatūānuku by giving back to her. Prepare the soil for the productive days ahead.	
Ōrongonui		
Mauri		
Mutuwhenua	This is the best time to get things done. Be productive instead of just busy.	
	Kia tau te mauri! Last site of Hine-Marama (waning crescent moon), energy gradually decreases, it's time to slow down. Therapeutic activities are essential.	



Pipiri 2023

Mane	Tūrei	Wenerei	Tāite	Paraire	Hatarei	Hanarei
			1	2	3	4 ○
5	6	7	8	9	10	11
12	13	14	15	16	17	18 ●
19	20	21	22	23	24	25
26	27	28	29	30		

Whanaungatanga

Relationally connected to people, environments and resources.

People are taonga (treasures) – the system of belonging to a collective: whānau, hapū, and iwi is at the forefront of this principle. This system of collectivism includes rights and reciprocal obligations that underpin the social organisation.

Whanaungatanga is knowing you are not alone, but that you have a wider set of support networks where assistance, guidance and direction are provided at any given time.

Environments play an integral part of whanaungatanga as it is a collection of energy that unites and connects people to the environment and to the resources both tangible and intangible of this whenua (land).

Whakataukī:

Te aroha ki ngā hononga whānui

Empathy and connections to people, the land and resources.

(Roles and responsibilities that give effect to equilibrium)

○ Te Rākaunui – Full Moon ● Whiro – New Moon



Hōngongoi 2023

Mane	Tūrei	Wenerei	Tāite	Paraire	Hatarei	Hanarei
31					1	2
3 ○	4	5	6	7	8	9
10 Mataariki	11 Mataariki	12 Mataariki	13 Mataariki	14 Mataariki	15 Mataariki	16 Mataariki
17 Mataariki	18 ●	19	20	21	22	23
24	25	26	27	28	29	30

○ Te Rākaunui – Full Moon ● Whiro – New Moon

Mōhiotanga

As tamariki commence their education journey in early years education programmes they become immersed in new learning and opportunities. With their peers and Kaiako they will work to develop their knowledge, understanding and awareness of themselves as lifelong learners.

The challenge this principle alerts all Kaiako to is ngā momo mōhiotanga or ways of knowing culturally appropriate practices. What this means for Kaiako is to prioritise their mōhiotanga - ways of enacting culturally effective practices. Having a range of functional strategies, ready for implementation at any given time is moving practice from the knowing (mōhiotanga) to the feeling of achievement (māramatanga).

Whakatuakī:

Whāia ngā pae o te mōhiotanga:
tikanga e rua.

Creating foundations for flourishing
bicultural practices
(Seeing the relevance in learning
something and how it can be applied)



Hereturikōkā 2023

Mane	Tūrei	Wenerei	Tāite	Paraire	Hatarei	Hanarei
	1	2 ○	3	4	5	6
7	8	9	10	11	12	13
14	15	16 ●	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31 ○			

Rangatiratanga

This principle has multiple applications. However, the context being explored is that of self-regulation. You are in charge of what you do. Consider how you can foster rangatiratanga within this context.

Role modelling self-regulation by:

- Having the desired outcome(s) always in sight.
- Being supportive and encouraging of differences.
- Ensuring that tamariki have a range of resources that enable them to gain relevant and appropriate regulation strategies.
- Having noho puku spaces where tamariki know the purpose of these places.

Whakatuakī:

Mahia i runga i te rangimārie me te ngākau māhaki

With a peaceful mind and respectful heart, we will always get the best results.

(Giving respect opens doors and allows recipients to feel safe and express themselves)

○ Te Rākaunui – Full Moon ● Whiro – New Moon



Mahuru 2023

Mane	Tūrei	Wenerei	Tāite	Paraire	Hatarei	Hanarei
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15 ●	16	17
18	19	20	21	22	23	24
25	26	27	28	29 ○	30	

Tuakana Teina

Authentic tuakana teina relationships have a gender rule: you must be of the same gender to use this principle.

The whakataukī:

Mā te tuakana hei tōtika te teina

Mā te teina hei tōtika te tuakana

It is through the older sibling the younger learns

It is through the younger sibling the older learns tolerance

Manaakitanga plays a huge role in this principle as tamariki take on the ethic of care – ensuring to guide the teina in everything the teina needs support with:

- Companionship on their first day, first week at the ECE setting. Showing the teina around, advising of the different activities and routines and transitioning through these as they happen.
- Role modelling the tikanga around kai routines e.g.
 - horoi ringaringa
 - whakapai te kai
 - nohotahi, kaitahi
 - whakahokia ngā pouaka kai

Tuakana teina relationships allow the transmission of knowledge freely between tamariki and in a manner where following the leader is a comfortable process for learning.

○ Te Rākaunui – Full Moon ● Whiro – New Moon



Whiringa-ā-nuku 2023

Mane	Tūrei	Wenerei	Tāite	Paraire	Hatarei	Hanarei
30	31					1
2	3	4	5	6	7	8
9	10	11	12	13	14	15 ●
16	17	18	19	20	21	22
23	24	25	26	27	28	29 ○

Ako

Ako is a principle that represents the interchangeable roles of tuākana/ tēina within teaching and learning contexts without the gender rule.

Kaiako can make every opportunity a learning opportunity or experience for tamariki. Ako is about Kaiako being conduits for tamariki where information can be passed through and then interpreted by the child.

Ako is best described as a collaborative approach to teaching and learning where tamariki are engaging with Kaiako, peers, tasks at hand and resources. The desired outcomes are each person is recognised for their participation and contributions and these are valued.

Whakataukī:

E kore e taea e te whenu kotahi. Ki te raranga i te whāriki, Kia mōhio tātou ki a tātou, Mā te mahi tahi o ngā whenu, mā te mahi tahi o ngā kairaranga, ka oti tēnei whāriki.

The tapestry of understanding cannot be woven by one strand alone. Only by the working together of the strands and the weavers will such a tapestry be completed.

○ Te Rākaunui – Full Moon ● Whiro – New Moon



Whiringa-ā-rangi 2023

Mane	Tūrei	Wenerei	Tāite	Paraire	Hatarei	Hanarei
		1	2	3	4	5
6	7	8	9	10	11	12
13 ●	14	15	16	17	18	19
20	21	22	23	24	25	26
27 ○	28	29	30			

○ Te Rākaunui – Full Moon ● Whiro – New Moon

Taha Tinana

This is a two-pronged principle dealing first with one's own physical wellbeing and the second concerns the wellbeing of the physical environments we engage in.

- All tamariki need to know the importance of what keeps them healthy. One of the best ways this can happen is taking on a collective approach with the ECE whānau and the hapori health providers. Healthy living or Te Whaioranga (Total Well Being) could be the kaupapa for wānanga, which provides actual examples of healthy food and drink, along with fine-tuned budgets.
- Exercising is another important kaupapa and getting parent contributions to and participation in the daily programme will help programmes to increase bicultural approaches – e.g.: tīti tōrea (short stick drills), tīrākau (long stick drills), mau rākau (martial arts). Kapa haka plays an important part for the revitalisation and retention of te reo me ngā tikanga Māori, ritual processes and history. A wealth of new learning for Kaiako and tamariki with whānau contributions to the daily programme are the welcomed outcomes here.
- Taking on an active role in the hapori and ensuring the waterways, beaches, parks are part of the ECE outdoor programme. Tamariki need to take on the roles of Kaitiaki and the best place to start this is looking after their own setting (māra kai/garden, recycling, composting) then venturing out to the environs of the hapori and with the hapori.

Whakataukī:

Me mahitahi tātou mō te oranga o te katoa
Working together for the wellbeing of everyone



Meri Kirihimete

Hakihea 2023

Mane	Tūrei	Wenerei	Tāite	Paraire	Hatarei	Hanarei
				1	2	3
4	5	6	7	8	9	10
11	12	13 ●	14	15	16	17
18	19	20	21	22	23	24
25	26	27 ○	28	29	30	31

○ Te Rākaunui – Full Moon ● Whiro – New Moon

Taha Hinengaro

Taha Hinengaro are the expressions of thoughts and feelings of the mind, heart and conscience. There is a range of ways these can be communicated: through body movement and gestures; facial expressions, verbal and non-verbal engagements.

Ensuring that all teaching and learning has that essence of pārekareka (enjoyment). The use of noho puku spaces along with applying the principle of ‘whakangā’ – to catch one’s breath, rest, refresh, relax. These are all important to nurturing Taha Hinengaro. Kaiako play a key role towards ensuring tamariki can relax in their space and in their time.

Whakataukī:

Ki te wātea te Hinengaro, me te kaha rere o te wairua, ka tāea ngā mea katoa.

When the mind is free and the spirit is willing, anything is possible.



Kohitātea 2024

Mane	Tūrei	Wenerei	Tāite	Paraire	Hatarei	Hanarei
1	2	3	4	5	6	7
8	9	10	11	12 ●	13	14
15	16	17	18	19	20	21
22	23	24	25	26 ○	27	28
29	30	31				

○ Te Rākaunui – Full Moon ● Whiro – New Moon

Manaakitanga

Manaakitanga is about the process that acknowledges others through hospitality, generosity, mutual respect and is underpinned by reciprocity. There are a range of ways that practice can demonstrate manaakitanga:

It is important for Kaiako to lead and be a role model for the preferred ways of doing – thus ‘manaakitanga always adds value and never takes away’. With this in mind Kaiako can develop a range of strategies that can be acted upon with tamariki and this should have a team approach so that everyone knows and uses the same approach(es).

Whakataukī:

Ha aroha whakatō, he aroha puta mai.

If kindness is sown then kindness you shall receive.



Hui-tanguru 2024

Mane	Tūrei	Wenerei	Tāite	Paraire	Hatarei	Hanarei
			1	2	3	4
5	6	7	8	9	10 ●	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25 ○
26	27	28	29			

Kaitiakitanga

This tikanga principle is based on the ethics and practices of protection and conservation to both tangible and intangible possessions. For example keeping the mauri (life essence) still flowing in the local stream/river is as much about keeping the mauri of te reo Māori flowing within the ECE setting.

To understand Māori worldviews of kaitiakitanga this maramataka can be used as a planning document for learners to:

- Gain understanding of how people are part of the environment – not superior to it.
- Plan and explore te taiao in accordance with the directions of the maramataka indicators.
- Develop a visual graphic of how te reo Māori is being woven through the daily programme.

Whakataukī

Titiro whakamuri whakarite ināianeī,
hei hāngai whakamua
Embrace the past, prepare now to shape
the future.

○ Te Rākaunui – Full Moon ● Whiro – New Moon



Poutū-te-rangi 2024

Mane	Tūrei	Wenerei	Tāite	Paraire	Hatarei	Hanarei
				1	2	3
4	5	6	7	8	9	10 ●
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25 ○	26	27	28	29	30	31

Māramatanga

Kātahi anō ka taka te kapa – yes the penny has just dropped. This kīwaha (saying) shows that understanding has been grasped.

Kaiako play a crucial role in influencing the personalities of tamariki and shaping their future. Māramatanga in practice is demonstrated when Kaiako:

- Visualise the strengths and interests of tamariki through observation and set plans in motion to introduce activities to build/expand upon these interests.
- Provide tamariki with essential information: new ideas, topics, and pathways so that tamariki can broaden their perspective(s) and enrich their ideas.

Kaiako are taonga. They bring inspiration to tamariki so that they can grow up as competent and confident learners.

Whakataukī:

Whaowhia te kete mātauranga
Fill the basket of knowledge

○ Te Rākaunui – Full Moon ● Whiro – New Moon



Paengawhāwhā 2024

Mane	Tūrei	Wenerei	Tāite	Paraire	Hatarei	Hanarei
1	2	3	4	5	6	7
8	9 ●	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24 ○	25	26	27	28
29	30					

○ Te Rākaunui – Full Moon ● Whiro – New Moon

Whakapapa

The role of whakapapa in early childhood education is always the starting place. Whakapapa is about centralising the learning to the mokopuna – child.

Being conversant with te orokohanga o te ao Māori (origins of te ao Māori) that include:

- Te Kore, Te Pō, Te Ao Mārama
- Io Matua Kore
- Ngā Atua Māori
- Ngā Tūpuna, Ngā Waka, Ngā Iwi.

A key area for Kaiako to fine-tune mōhiotanga (understanding) is being able to identify iwi all around Niu Tīreni (Aotearoa/New Zealand) and their rohe/takiwā (regions). This is crucial for bringing cultural narratives to the curriculum as whakapapa is a storytelling about people, places and times and their whakapapa is the blueprint to belonging to the land.

Whakatuakī:

E kore au e ngaro, he kakāno i ruia mai i Rangiatea

I am a seed from Rangiatea and I shall never be lost.



Haratua 2024

Mane	Tūrei	Wenerei	Tāite	Paraire	Hatarei	Hanarei
		1	2	3	4	5
6	7	8 ●	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24 ○	25	26
27	28	29	30	31		

○ Te Rākaunui – Full Moon ● Whiro – New Moon

Hā a Koro Mā a Kui Mā

This principle literally means ‘the breath of life from forebears’ also known as traditional cultural legacy. Te ao Māori, ngā āhuatanga Māori (antecedents and mores of the Māori people) are taonga tuku iho: the beliefs and attitudes passed down through the generations since the beginning of time.

Just like their forebears it is now time for all Kaiako to leave their legacies: ngā āhuatanga Māori are integral to Māori identity and the cultural practices of Māori are iconic symbols of our nationhood. For the teaching profession to accelerate success for Māori to learn as Māori then te reo me ngā tikanga Māori must be an integral part of everyday ECE programmes – kaiako are charged with a professional responsibility. Let’s bring this responsibility to fruition.

Whakataukī:

Hāpaitia te ara tika pūmau ai te rangatiratanga mō nga uri whakatipu.

Foster the pathway of knowledge to strength, independence and growth for future generations.

Acknowledgements:

This maramataka acknowledges all the Kaiako, tamariki and their whānau from Tikipunga Kindergarten, Whangarei; HoneyBeez Preschool and Nursery, Kaiapoi and the wider whānau whānui who provided graphics for Ki te hoe – Indigenising practice. Te reo me ngā tikanga Māori rauemi mā ngā kaiako.

Te Rākaunui – Full Moon Whiro – New Moon

