

Maramataka

Pipiri 2020-Haratua 2021

A tikanga Māori resource calendar that provides:

- ✿ The underpinning theoretical principles of tikanga
- ✿ Monthly whakatāukī (proverbs) that support the learning of the monthly kaupapa.

Developed by

Open Polytechnic
KURATINI TUWHERA

Supported by

Ako
AOTEAROA

Nā āhōitanga ā-mātauranga,
ko angitu ā-ākonga
Building educational capability
for learner success

Developed for the Kaupapa Māori in Early Childhood Education project by Ngaroma Williams with Mary-Elizabeth Broadley.



Tikanga Māori Frame

This maramataka utilises the aronga (Māori world view), kaupapa (theoretical concept) and tikanga (practice that reflects the kaupapa) framework (Royal, 2005).

Aronga is about coming from within a Māori world view. When applying Māori world views, it is pertinent that you look for the iwi within the geographical location of your centre/service. Google the name of the iwi and you will be amazed what you may find. It is here that the majority of iwi have their own strategic plans for their iwi – these plans give a clear outline of their aspirations for their people.

Kaupapa are the underpinning theoretical principles. The 12 kaupapa that will be examined for each month of this maramataka are:

Pipiri/June:	Wairuatanga
Hōngongoi/July:	Rangatiratanga
Here-turi-kōkā/August:	Taha Tinana
Mahuru/September:	Ūkaipōtanga
Whiringa-ā-nuku/October:	Ako
Whiringa-ā-rangi/November:	Taonga Tuku Iho

Hakihea/December:	Mauri
Kohi-tātea/January:	Whakapapa
Hui-tanguru/February:	Te reo Māori
Poutū-te rangi/March:	Manaakitanga
Paenga-whāwhā/April:	Whanaungatanga
Haratua/May:	Kotahitanga

Tikanga is the practice, so it is about how you reflect the kaupapa. Tikanga = principal word 'tika' which within the context of this resource means: the right way, correct, just, true; and the suffix 'nga' is to put it into practice.

Whakatauākī (identifiable proverbs) and **whakataukī** (proverbs) play a large role within Māori culture. They are used as a reference point in speeches and also as guidelines spoken to others day by day. It is a poetic form of the Māori language often merging historical events, or holistic perspectives with underlying messages which are extremely influential in Māori society. Proverbs are fun to learn and loaded with advantages within language learning. This maramataka has utilised a range that contextualises the monthly kaupapa.

TIKANGA

Methods, processes, policies aligned to the kaupapa

KAUPAPA

Principles, values, philosophies

ARONGA

Māori world views



Pipiri 2020

Rāhororāngi Sunday	Rāhina Monday	Rātū Tuesday	Rāapa Wednesday	Rāpare Thursday	Rāmere Friday	Rāhoronuku Saturday
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>
<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>
<u>14</u>	<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>	<u>20</u>
<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>	<u>25</u>	<u>26</u>	<u>27</u>
<u>28</u>	<u>29</u>	<u>30</u>				

Wairuatanga

Spiritual existence

An emphasis on the fostering of wairuatanga is a unique feature within Te Ao Māori.

Wairuatanga is about understanding and believing that there is a spiritual existence in addition to the physical. The physical world is represented by Te Ao Mārama, surrounded and connected to Ngā Rangi Tūhāhā and Ngā Pō, the spiritual realms.

Māori represent these realms within themselves. They are intimately connected spiritually to their environments, their maunga, awa, moana and marae, all of which have their own wairua.

The wairua of a person requires nourishment as regularly as the tinana, and the forms of nourishment differ among people.

**Whakatauaāki: Nā Te Kōhanga
National Trust Board**

*Kei a tātou anō te ara tika.
The answers are within us.*



Hōngongoi 2020

Rāhororāngi Sunday	Rāhina Monday	Rātū Tuesday	Rāapa Wednesday	Rāpare Thursday	Rāmere Friday	Rāhoronuku Saturday
			<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>
<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>11</u>
<u>12</u>	<u>13</u>	<u>14</u>	<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>
<u>19</u>	<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>	<u>25</u>
<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>	<u>30</u>	<u>31</u>	

Rangatiratanga

Leadership

Simply translated 'ranga' to weave, 'rangatira' the group and 'tanga' to draw from collective knowledge is the basis that not only develops one's own ability but develops the ability, knowledge and wisdom of all.

Rangatiratanga in translation is the strength of one's own ability to lead or become a leader.

A true rangatira can be identified by their ability to have good intentions supported with effective actions.

Whakataukī

Ko te kai a te rangatira he kōrero.

The food of leaders is communication.



Here-turi-kōkā 2020

Rāhororāngi Sunday	Rāhina Monday	Rātū Tuesday	Rāapa Wednesday	Rāpare Thursday	Rāmere Friday	Rāhoronuku Saturday
						<u>1</u>
<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>
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<u>23</u>	<u>24</u>	<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>					

Taha Tinana

Physical well-being and environments

A two-pronged principle which firstly deals with one's own physical well-being, for example, healthy food and drink, exercise, rest/sleep.

The second is about respecting the environments we all interact in, ensuring these are safe and hygienic, and most of all, resources are managed appropriately to support the principle of kaitiakitanga or resource sustainability.

Whakataukī

Tohua ngā whakatipuranga ki te inu i te puna o te mātauranga. Kia hora ai te whakaruruhau o te ora, ki runga ki te iwi. Kia kaha, kia toa, kia manawanui.

Show the young how to drink from the spring of knowledge. So the sheltering mantle of well being may spread over the nation. Be strong, be courageous, be resolute.



Mahuru 2020

Rāhororāngi Sunday	Rāhina Monday	Rātū Tuesday	Rāapa Wednesday	Rāpare Thursday	Rāmere Friday	Rāhoronuku Saturday
		<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>
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<u>27</u>	<u>28</u>	<u>29</u>	<u>30</u>			

Ūkaipōtanga

Belonging

The importance of this principle is being able to ground one's self to the land, your true home.

Ūkaipō are the places we find ourselves, our strength, our energy. Having a place where you belong, where you count, where you are important and where you can contribute is essential for Māori well-being.

As a whole person with your identity intact, you can make your contribution.

Whakataukī:

*Tangata ako ana i te whare,
te turanga ki te marae, tau ana.*

*A person who is taught at home,
will stand collected on the marae.
A child who is given proper values
at home and cherished within
his family, will not only behave
well amongst the family but also
within society and throughout
his life.*



Whiringa-ā-nuku 2020

Rāhororāngi Sunday	Rāhina Monday	Rātū Tuesday	Rāapa Wednesday	Rāpare Thursday	Rāmere Friday	Rāhoronuku Saturday
				<u>1</u>	<u>2</u>	<u>3</u>
<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>
<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>	<u>15</u>	<u>16</u>	<u>17</u>
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Ako

Teaching and learning

The concept of ako describes a teaching and learning relationship, where the educator is also learning from the child. Ako is grounded in the principle of reciprocity and also recognises that the learner and whānau cannot be separated.

This concept is often confused with one whakapapa aspect of the tuakana/teina (older/younger) relationship. A clear distinction can be made between the ako principle and the tuakana/teina concept: Ako does not have a gender rule; whereas whakapapa dictates your role as either a tuakana or teina through one's own genealogical line of descent and one's gender.

Whakataukī

*Mā te tuakana ka tōtika te teina,
mā te teina ka tōtika te tuakana.*

*It is through the older sibling
that the younger one learns the
right way to do things, and it
is through the younger sibling
that the older one learns to be
tolerant.*



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SAVE 100

Save \$899
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Whiringa-ā-rangi 2020

Rāhororāngi Sunday	Rāhina Monday	Rātū Tuesday	Rāapa Wednesday	Rāpare Thursday	Rāmere Friday	Rāhoronuku Saturday
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<u>8</u>	<u>9</u>	<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>
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<u>29</u>	<u>30</u>					

Ngā Taonga Tuku Iho

Intergenerational transmission of knowledge

Taonga tuku iho is about acknowledging all the treasures (knowledge, rationales, language, culture, whakapapa) that have been passed down through the generations since the beginning of time.

This is not just whakapapa-based taonga, but it is about the taonga of all iwi and the sharing amongst us all.

Marae, whānau, hapū and iwi are knowledge repositories. However, we all have a role to play here as we are also the transmitters of knowledge.

The intergenerational transmission of knowledge is upon us and we are now passing this knowledge down to Aotearoa, New Zealand's youngest generations within our services.

Whakataukī

*Nāku te rourou, Nāu te rourou,
Ka ora ai ngā tamariki.*

*Your contribution and my
contribution, our children will
strive.*



Hakihea 2020

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		<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>
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Mauri

Life principle – life force

Mauri is described as being a life principle, a life force of all things animate and inanimate within te ao Māori.

Examples being:

- Using te reo Māori and tikanga Māori within one's daily practices/ programmes is a reflection of ensuring the mauri of te reo and tikanga Māori are maintained.
- A mauri stone can be dedicated to a centre to ensure that the mauri of teaching and learning is maintained within centre environments, to ensure security, safety and a sense of belonging.

Whakataukī

Ko te manu e kai ana te miro nōna te ngāhere.

Ko te manu e kai ana te mātauranga nōna te ao.

The bird who eats from the miro he will reign in the forest.

The bird who eats knowledge the world is his oyster.



Kohi-tātea 2021

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					<u>1</u>	<u>2</u>
<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>
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<u>31</u>						

Whakapapa

Genealogy

Whakapapa is to lay one generation upon the other. Therefore we are only the eyes and ears of those gone before us (past). As we live our daily lives (present), we are aiming to sustain and provide viable opportunities for our future generations.

Whakapapa can be explained as ‘to move towards Papa’. Papa being the whenua, our earth mother, as she draws us in and grounds us, in ‘who we are’, and ‘what we stand for’, as part of the greater collective.

Everyone has a whakapapa for Māori. It is your whakapapa that dictates your role amongst your whānau, hapū, and iwi. Māori are born into a collective and certain roles and responsibilities are delegated accordingly.

Whakatauākī

Kia whakapuakiakihia mai ngā pepeha tūpuna.

As our ancestors are recalled to remind from whence we came.



Hui-tanguru 2021

Rāhororāngi Sunday	Rāhina Monday	Rātū Tuesday	Rāapa Wednesday	Rāpare Thursday	Rāmere Friday	Rāhoronuku Saturday
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>
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<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>	<u>25</u>	<u>26</u>	<u>27</u>
<u>28</u>						

Te reo Māori

The Māori language

Have you ever travelled to another country and felt you could not be part of or contribute fully to the people, places and things because you did not know the language?

Te reo Māori is the medium through which Māori articulate their world views. Te reo Māori is a beautiful language which is steeped in whakapapa, mana and knowledge.

The survival of the Māori language relies on New Zealanders as a whole to learn and speak our indigenous language. Within early childhood education, it requires our teachers to rise to this challenge and start learning and speaking te reo in their everyday lives and their daily professional practices with colleagues and children. Come on. Give it a go...

Whakatauākī – Nā Timoti Karetu

Ko toku reo tōku ohooho, ko toku reo tōku mapihi mauria.

My language is my awakening, my language is the window to my soul.



Poutū-te-rangi 2021

Rāhororāngi Sunday	Rāhina Monday	Rātū Tuesday	Rāapa Wednesday	Rāpare Thursday	Rāmere Friday	Rāhoronuku Saturday
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>
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Manaakitanga

Enhancement

Manaakitanga is derived from two principal words: ‘mana’ meaning prestige, status, reputation, self esteem, and aki – shortened version of ‘akiaki’, meaning to lift up, build upon, strengthen. Manaaki is about acknowledging the reputation or status of another or others. A point to remember here is that it is for others to do. It is not about self promotion.

Manaakitanga can be likened to noticing, recognising and responding (Carr, 1996) to the other in a positive manner. It is about looking for the best in a person, and finding opportunities to acknowledge that person in all different ways.

Manaakitanga expressed is role modelling mana enhancing behaviour towards each other, taking care not to trample another’s mana.

Whakataukī

Kāore te kumara e kōrero ki tōna ake reka.

It is not for the kumara to speak about how sweet it is. Instead it is others who sing your praises.



Paenga-whāwhā 2021

Rāhororāngi Sunday	Rāhina Monday	Rātū Tuesday	Rāapa Wednesday	Rāpare Thursday	Rāmere Friday	Rāhoronuku Saturday
				<u>1</u>	<u>2</u>	<u>3</u>
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Whanaungatanga

Relationships

People are taonga (treasures). Therefore, the system of kinship, whānau, hapū, and iwi is at the foundation of this principle. This system of kinship includes rights and reciprocal obligations that underpin the social organisation.

Whanaungatanga is about being part of a larger whole, of the collective. Māori are related to all living things and thus express whanaungatanga with their surroundings.

Whanaungatanga is about knowing you are not alone, but that you have a wider set of acquaintances that provide support, assistance, nurturing, guidance and direction when needed.

Defined roles such as kaumātua, mātua, rangatahi, tāne, wāhine, tuakana/teina are also part of whanaungatanga as these are dictated by whakapapa.

Characteristics of independence are inconsistent with whanaungatanga. Interdependence with each other, rather than independence, is the goal.

Whakatauki

He kura tangata – He kura whānau.

A person educated is a community educated.



Haratua 2021

Rāhororāngi Sunday	Rāhina Monday	Rātū Tuesday	Rāapa Wednesday	Rāpare Thursday	Rāmere Friday	Rāhoronuku Saturday
						<u>1</u>
<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>
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<u>30</u>	<u>31</u>					

Kotahitanga

Unity

This is developing and maintaining a unity of purpose and direction and avoiding approaches and decisions that lead to division and disharmony.

A commitment by all through oneness of mind and action to achieving its vision would be the expression of kotahitanga.

Everyone is encouraged to make their contribution, to have their say. Decisions appropriate for all will incorporate strategies that ensure collectivism processes.

Whakataukī

He waka eke noa.

A canoe which we are all in with no exception.

