

Mā te mārāma, ka mātau

From understanding comes wisdom:

EONZ Mātauranga Māori resources

Nā Freya Bullock

An overview of EONZ Mātauranga Māori Resources



Explore a range of resources and useful links, all aimed at deepening understanding and supporting the integration of Māori knowledge and perspectives in teaching and learning programmes.

Tahi



Waka Hourua model of kotahitanga, leadership, risk management & social responsibility

Context: Te ao Māori

Type: Teaching and learning resource

Description: A te ao Māori model for teaching kotahitanga, leadership, risk management and social responsibility in te taiao developed by Freya Bullock.

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Rua



Maramataka Resources

Context: Local curriculum, Te ao Māori

Type: Teaching and learning resource

Description: Activities to learn the phases of the maramataka, to assist kaiako and tauira beginning their maramataka journey. Developed by Freya Bullock.

Download 

Toru



Ngā Atua o te Maramataka

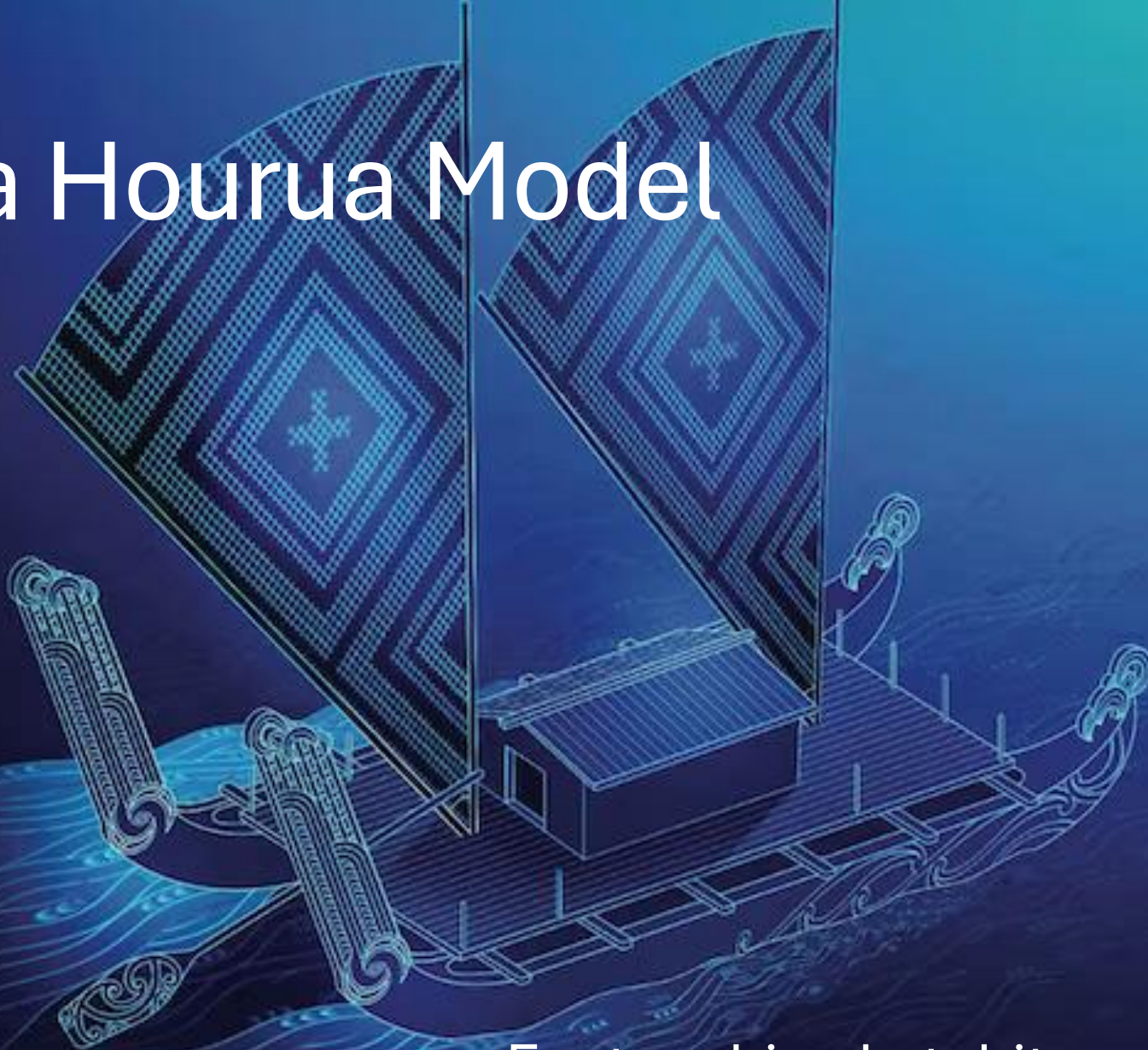
Context: EOTC general, Local curriculum, Te ao Māori

Type: Teaching and learning resource

Description: A te ao Māori resource linking maramataka phases to atua, helping learners understand emotions, energy, and behaviour through nature's cycles.

Download 

1. Waka Hourua Model



For teaching kotahitanga, leadership, risk management, and social responsibility

**EDUCATION
OUTDOORS**
NEW ZEALAND



The meaning of the Waka Hourua model is based on the whakataukī:

We're all in this waka together, through all our efforts we will succeed.

Highlighting the importance of individual responsibility and collaborative effort towards a common goal.

Represent the socially responsible behaviours, leadership strategies, and kotahitanga strategies that we can control individually.

- Mana-motuhake (Identity, autonomy, independence, knowing who you are)
- Tikanga (Respect, responsibility, the action of doing what is right)
- Manaakitanga (Kindness, generosity, care, the ability to build eachothers' mana)
- Rangatiratanga (Leadership of a group, chieftainship, self-determination).
- Kaitiakitanga (Connection & care for te taiao, guardianship, reciprocity)
- Whakaiti (Humility, honesty, self-reflection)

Represent the factors which join us together spiritually, physically, emotionally and socially (these are also affected by our individual behaviours or how we choose to paddle the waka).

- Wairua (*spirit*)
- Whenua (*land*)
- Whanaungatanga (*relationships*)
- Whakapapa (*interconnectedness*)

Unity, collaboration, togetherness, solidarity, being as one (kotahi), working together towards a common goal or purpose.

Kotahitanga is the result of upholding individual responsibility to paddle the waka (by demonstrating the 'waka hoe' values) and maintaining strong and connected crossbeams (strength in the factors which join us together spiritually, physically, emotionally, and socially with others and te taiao).



Waka Hourua Model



Ngā tohu o te taiao:

The environmental signs which guide our waka to have safe and enjoyable experiences. Through observing the surrounding environment we can keep ourselves and others safe, as well as grow in mātauranga (wisdom/knowledge) - *Risk management strategy 1*.

These tohu (signs) could include:

Stars, moon, sun, wind, weather, ocean currents, waves, birds, fish, animals, and terrain.

Kōrero tuku iho:

The kōrero (speech/communication) which guides our waka to have safe and enjoyable experiences - *Risk management strategy 2*.

These kōrero could include:

Stories of the past, oral tradition, cultural and environmental history, pūrākau, whakataukī, karakia, instructions from experienced personnel, and conversations with others.

Waka Hourua model in curriculum:

The Waka Hourua is a holistic model which can be used to teach a range of concepts within Health, PE and Outdoor Education, including leadership, social responsibility, risk management, interpersonal skills, and kotahitanga.

Important te ao Māori **values** can be taught (mana-motuhake, tikanga, manaakitanga, rangatiratanga, kaitiakitanga, and whakaiti) through the analogy of the waka for both **social responsibility** and **leadership**. The ability of tauira being able to demonstrate these values and connect with self, others and the environment determines their effectiveness in the overarching concept of **kotahitanga**.

Interpersonal skills can also be taught through understanding the 'crossbeams' or the factors which connect us physically, spiritually, emotionally and socially (wairua, whenua, whanaungatanga, and whakapapa).

Understanding one's connectedness to their environment is an important way of managing **risk** from a te ao Māori perspective; therefore observing environmental signs (Ngā tohu o te taiao) and participating in different forms of communication (Kōrero tuku iho) can be used to teach **health and safety in the outdoors**.

The winds which seek to deter the waka and the currents which create momentum can also be looked at as the barriers and enablers of demonstrating the waka hoe values.

PE Achievement Standards with an outdoor context



1.2 - Kotahitanga

The waka hoe (paddles) symbolise the **movement strategies** which students will need to demonstrate and reflect on to discuss how they enhanced kotahitanga within their group:

- Mana-motuhake (Identity, autonomy, independence, knowing who you are)
- Tikanga (Respect, responsibility, the action of doing what is right)
- Manaakitanga (Kindness, generosity, care, the ability to build eachothers' mana)
- Rangatiratanga (Leadership of a group, chieftainship, self-determination).
- Kaitiakitanga (Connection & care for te taiao, guardianship, reciprocity)
- Whakaiti (Humility, honesty, self-reflection)

Students will reflect on two of the movement strategies, evaluating how and why they demonstrated these within the group activity. Additionally students will discuss how demonstrating these kotahitanga strategies **impacted the overall kotahitanga of their group.**

PE Achievement Standards with an outdoor context



2.6 - Leadership

The waka hoe (paddles) symbolise culturally responsive **leadership strategies** which students will need to demonstrate:

- Mana-motuhake (Identity, autonomy, independence, knowing who you are)
- Tikanga (Respect, responsibility, the action of doing what is right)
- Manaakitanga (Kindness, generosity, care, the ability to build eachothers' mana)
- Rangatiratanga (Leadership of a group, chieftainship, self-determination).
- Kaitiakitanga (Connection & care for te taiao, guardianship, reciprocity)
- Whakaiti (Humility, honesty, self-reflection)

Using kotahitanga as the overarching goal of the group, the demonstration of each individual leadership strategy (waka hoe) will contribute towards the functioning of the entire waka (kotahitanga).

The cross beams symbolise the **impact on the group** (connectedness with others and the environment):

- Wairua (spirit; did the leadership strategies enhance the spiritual connectedness of the group with place / people?)
- Whenua (land; did the leadership strategies enhance connectedness with the environment?)
- Whanaungatanga (relationships; did the leadership strategies enhance connectedness with others?)
- Whakapapa (interconnectedness; did the leadership strategies enhance connectedness with heritage, identity, atua, a sense of belonging?)

Students will carry out ongoing reflections and an overall evaluation to provide evidence of how they have individually demonstrated at least two of the 'waka hoe' (leadership strategies) within outdoor activities, which have in turn contributed towards the 'crossbeams' (connecting factors), resulting in overall kotahitanga of their group.

PE Achievement Standards with an outdoor context



2.7 - Risk Management

Ngā tohu o te taiao (environmental signs) and Kōrero tuku iho (speech/communication) are two culturally responsive **risk management strategies** which are used in te ao Māori to live in line with te taiao and eliminate or minimise risk.

- Risk Management Strategy 1: Ngā tohu o te taiao

Through observing the surrounding environment we can keep ourselves and others safe, as well as grow in mātauranga (wisdom/knowledge) from what the environment teaches us.

The tohu (signs) could include:

Stars, moon, sun, wind, weather, ocean currents, waves, birds, fish, animals, and terrain.

Students will need to demonstrate observing Ngā tohu o te taiao (environmental signs) during an outdoor activity. Students will also need to provide examples of how they have observed specific tohu within the environment and evaluate **how observing these tohu kept them safe in the outdoors.**

- Risk Management Strategy 2: Kōrero tuku iho

Through listening to and following appropriate kōrero (speech/communication) we can keep ourselves and others safe, as well as grow in mātauranga (wisdom/knowledge) from what people who came before us or those more experienced than us can teach us.

These kōrero could include:

Stories of the past, oral tradition, cultural and environmental history, pūrākau, whakataukī, karakia, instructions from experienced personnel, and conversations with others.

Students will need to demonstrate listening and following Kōrero tuku iho (speech/communication) during an outdoor activity. Students will also need to provide examples of how they have followed specific kōrero within the environment and evaluate **how listening to and following these kōrero kept them safe in the outdoors.**

PE Achievement Standards with an outdoor context



2.8 - Social Responsibility

The Waka Hourua Model serves as a culturally responsive social responsibility model for 2.8. The waka hoe (paddles) symbolise the socially responsible behaviours which students will need to demonstrate:

- Mana-motuhake (Identity, autonomy, independence, knowing who you are)
- Tikanga (Respect, responsibility, the action of doing what is right)
- Manaakitanga (Kindness, generosity, care, the ability to build eachothers' mana)
- Rangatiratanga (Leadership of a group, chieftainship, self-determination).
- Kaitiakitanga (Connection & care for te taiao, guardianship, reciprocity)
- Whakaiti (Humility, honesty, self-reflection)

Students will need to consistently demonstrate the 'waka hoe' (socially responsible behaviours) across outdoor experiences. Students will also need to complete ongoing reflections to provide evidence of how they have individually demonstrated the 'waka hoe' (socially responsible behaviours) within outdoor activities.

Students may also choose to acknowledge the winds which seek to deter the waka (barriers) and the currents which create momentum (enablers) to demonstrate how they have overcome challenges as well as factors they used to motivate them towards demonstrating a higher level of socially responsible behaviour.

2. Maramataka Kēmu



A vertical image on the left side of the slide showing a full moon in a dark blue night sky, with its light reflecting on the surface of the ocean below. The water has gentle ripples, and the reflection of the moon is clearly visible.

Māramatanga

- “Marama” = moon, “taka” = to turn - Lunar cycle
- Relationship between Hina (Te Marama) & Tangaroa
- The human body is made up of approx. 70% water
- As the moon’s magnetism controls the tides, it also has influence over all other sources of wai
- Emotions and energy levels within the human body are gravitationally pulled by the turning of the moon
- One lunar cycle consists of 30 lunar nights (phases of the moon)



Whiro



Tangaroa



Tamatea



Te Rākaunui

Toka, Pepa, Kuti Kēmu

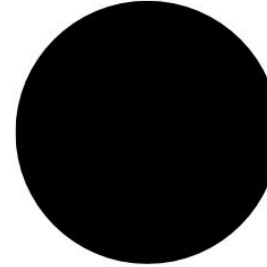
Created by Freya Bullock on behalf of EONZ

Maramataka Kēmu Cards

Whiro

Atua: Whiro

Energy: Low



Tirea

Atua: Whiro

Energy: Low



Hoata

Atua: Uenuku

Energy: Medium



Ōuenuku

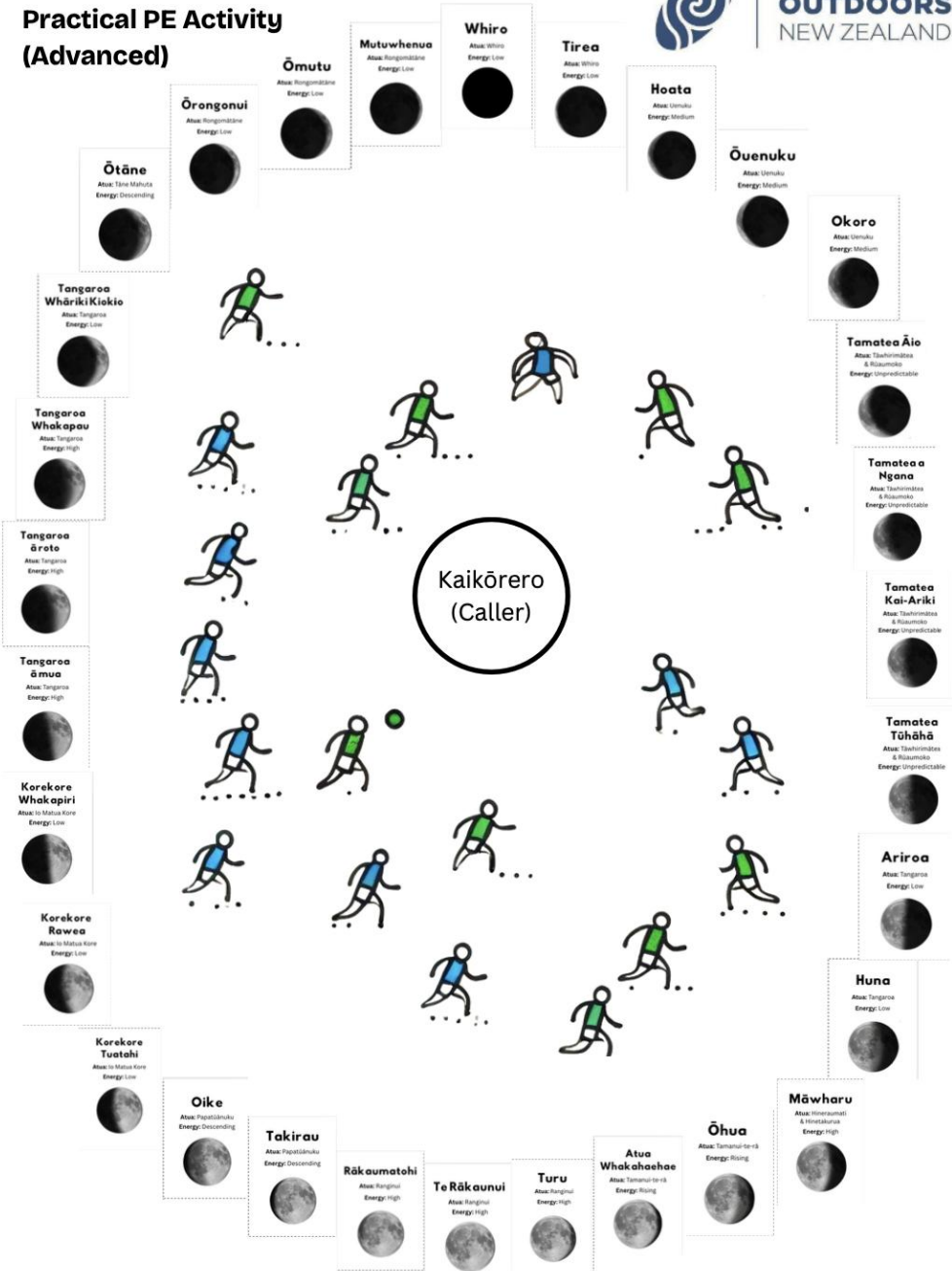
Atua: Uenuku

Energy: Medium



Maramataka Practical Activity

Maramataka Practical PE Activity (Advanced)

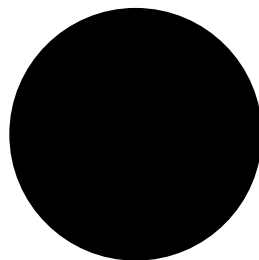


Maramataka Matching Activity

Lunar Night	Phase	Atua	Kaupapa & Activities
	Whiro (New Moon) Tirea	Whiro (Atua of darkness)	• Low energy • New moon, new opportunity to reset • Reflect on the previous month and plan / set goals and intentions for the coming month • Indoor, still learning / Light workload • Recovery of Hauora; Taha wairua & taha whānau (connection with self & others)
	Hoata Ōuenuku Okoro	Uenuku (Atua of rainbows & tohu - environmental signs)	• Medium energy • Opportunity for creativity and new learning • Outdoor activities which observe & appreciate te taiao (recognising the tohu in our environment) - Kare ā Roto. Kare ā Waho • Karakia / Whakatauki / Pūrākau - building taha wairua • Group activities - building taha whānau

3. Ngā Atua o te Maramataka





New Moon

Whiro

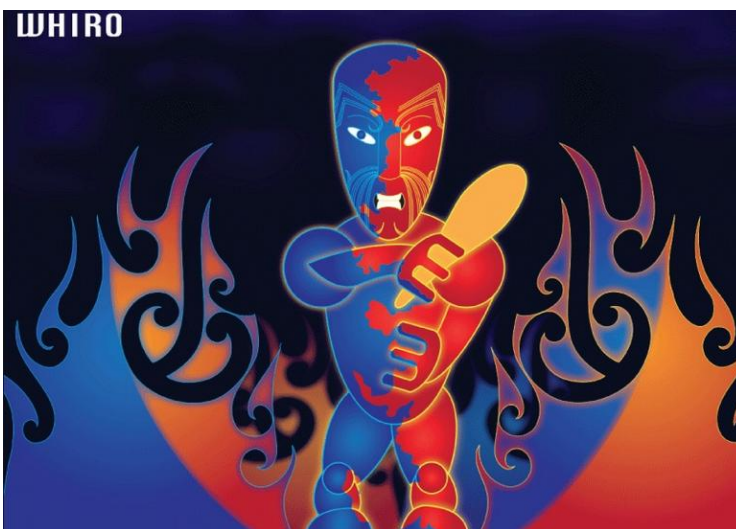
Atua of darkness



Whiro is the older brother of Tāne.

Tāne separated Ranginui & Papatūānuku to allow light into the world.

Tāne always overcomes Whiro.



“He ngahere kei roto i te kakano”

There is a forest within a seed.

The deeper the roots grow into the soil, the stronger the tree becomes.

“Darkness (te pō) always precedes light (te ao)”

Whiro teaches us to be patient, hopeful and persistent in times of darkness. Just like a seed, we cannot grow without darkness. Growth comes only through perseverance and overcoming challenges. Whiro represents new beginnings and potential for greatness, to view our challenges as an opportunity to grow.



Waxing crescent

Uenuku

**Atua of rainbows and
tohu (signs)**



Rainbows are the only element which unites every possible colour.

Symbolising unity in diversity, and uniqueness contributing to overall beauty.



“He iti hau
marangai e tū te
pāhokahoka”

After the storm, the
rainbow appears.

Success follows
challenges.

“He pōkeke Uenuku i tū ai” - A rainbow stands brightly against the dark clouds

Uenuku reminds us to be present and observant, to learn from tohu o te taiao (environmental signs). Uenuku also teaches us to seek learning, understanding and beauty in the storms of life. Uenuku gives us hope that the storms will come to an end and a rainbow will signify the promise and hope of the future.



First quarter

Tāwhirimātea

Atua of stormy weather



As Io Mātua Kore breathed life into Tāne who then breathed life into Hineahuone (the first woman), breath should be used to give life, not diminish it. 'Aroha' can be translated as aro (attention), and hā (breath). So 'love' also means attention to breath, giving meaning to how we use our breath.



“E hoki ki ō maunga, kia purea koe e ngā hau o Tāwhirimātea”

Return to your mountains that you may be cleansed by the winds of Tāwhirimātea.

Reconnecting with who you are and where you are from to ground yourself.

“Hā ki roto, hā ki waho” - Breathe in, breathe out

Tāwhirimātea teaches us to breathe when our thoughts and emotions are chaotic or unpredictable. Using breath helps to bring calm to our mind and body. Hā (breath) is also the essence which binds us to one another (e.g. the shared breath of a hongi, the breath of life), encouraging us to breathe life into one another.



First quarter

Rūaumoko

Atua of earthquakes &
volcanoes



Rūaumoko is the unborn child of Papatūānuku, kicking in the womb of the earth to cause earthquakes.

Therefore volcanoes symbolise new life being sent from Papatūānuku.



**"Ko Rūaumoko e
ngunguru nei"**

Rūaumoko is grumbling.

The power of rūaumoko has the potential to bring about change, to destroy or create.

"Ko au te manga, ko te maunga ko au" - I am the mountain and the mountain is me

Rūaumoko gives us understanding of our own power to bring about change. Whether we use our potential to destroy or create is determined by how we channel our emotions and actions. Understanding that every action and reaction has powerful impact, we are encouraged to be intentional and wise with our emotions, words and behaviours.



Waxing Gibbous

Hinetakurua & Hineraumati

Atua wāhine of
winter & summer



Tamanui-te-rā (the sun)
travels between
Hinetakurua (winter)
and Hineraumati
(summer) which
represents the path of
the sun and the
changing of seasons.



“Hine Takurua rāua ko Hine Raumati”

The contrasting seasons
of winter and summer.

Symbolising the different
tohu (signs) of the
seasons.

“Iti noa ana he pito mata” - From the withered tree a flower blooms

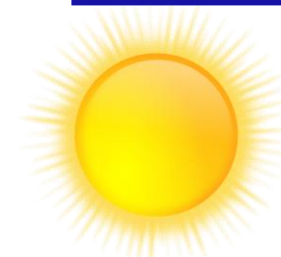
Hinetakurua and Hineraumati help us to appreciate the different tohu which each season brings. Just as flowers bloom in spring after the trees are withered from the cold over winter, beauty comes from persevering through tough times and appreciating the small tohu. Each season has something different and of great value to teach us.



Waxing Gibbous

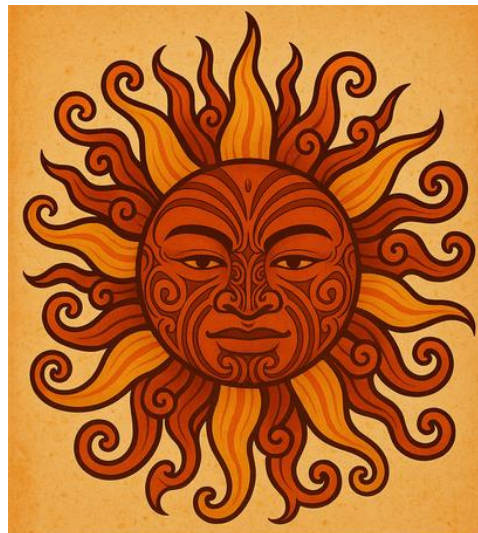
Tamanui-te-rā

Atua of the sun



Tamanui-te-rā is the personification of the sun, representing the life-giving warmth which the sun carries across both winter and summer.

We are to appreciate the warmth of the sun and carry it with us through every season of life.



"Tamanui-te-rā, e whiti ana i te rangi, e pūwha ana i te whenua"

Tamanui-te-rā, shining in the sky, warming the earth.

Symbolising the sun's presence, power, warmth and nurturing nature.

"Poipoiā te kākano, kia puāwai" - Nurture the seed and it will blossom

Tamanui-te-rā teaches us to radiate light and warmth upon everyone and everything around us. As plants need the warmth of the sun to grow, we are to nurture the purpose we've been given and the people in our life. When we share warmth, we create an atmosphere of aroha, inspiration, and growth, elevating the world we live in.



Full Moon

Ranginui

**Atua of the sky
& heavens**



Ranginui is the sky father,
representing the great
expanse of the heavens.

As Tāne ascended to the
heavens to collect the baskets
of knowledge, Ranginui
represents great potential for
knowledge and life.



**"Kei te heke ngā roimata
o Ranginui"**

The tears of Ranginui are
falling.

Rain symbolises Ranginui's
tears, providing sustenance
for the earth.

"He rangi tā Matawhāiti, he rangi tā Matawhānui" - Those with narrow vision see a narrow
horizon, those with wide vision see a wide horizon

Ranginui encourages us to broaden our perspective so that we may gather more knowledge and
experience more of life. As the expanse of the heavens is limitless, so is the potential for opportunities.
Even rain is an opportunity for sustenance and growth.



Waning Gibbous

Papatūānuku

**Atua wahine
of the earth**



Papatūānuku is the earth mother, representing the nourishment of the earth.

As people were created from the soil of Kurawaka, Papatūānuku is a part of us.



“Te toto o te tangata he kai, te oranga o te tangata, he whenua.”

A person's blood is nourished by food, our wellbeing is drawn from the land and soils.

“Ka ora te whenua, ka ora te tanagta.”

- When the land is well, the people will be well

Papatūānuku reminds us to take care of the land in order to take care of our wellbeing. As the earth sustains our taha tinana, taha hinengaro, taha wairua, and taha whānau, the whenua is the foundation of our hauora which we have a responsibility to look after.



Waning Gibbous

Io Matua Kore

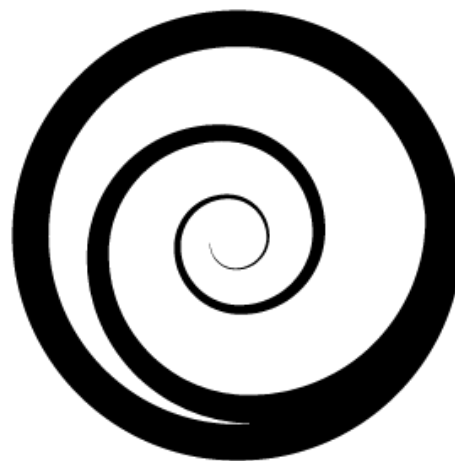
Supreme Atua



Io Matua Kore is the source of all creation.

Within Te Kore, the void of nothingness before the world began, is where Io created all life forms.

Io represents the unified whole, where all parts come to completion.



**"He ahiahi pokopoko,
he ata hī tore."**

As the light of the fire is extinguished, the light of dawn shines through.

There is always light to be found in darkness.

**"E kore au e ngaro, he kākano i ruia mai I Rangiātea"
- I will never be lost, for I am a seed sown from Rangiātea**

Io Matua Kore gives us understanding of our origin and connectedness with all life forms. Although we may go through times of nothingness, we are encouraged to trust in the potential and purpose of Io which lives within us, who created all life from nothing.



Last Quarter

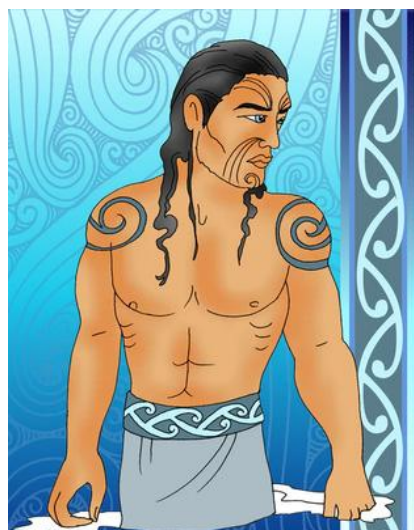
Tangaroa

**Atua of the oceans, lakes,
rivers**



Tangaroa represents all sources of water and everything that lives within them.

Water is seen as abundant and life-giving, however if not treated with respect and caution it can also be dangerous and destructive.



**"He moana pukepuke e
ekengia e te waka"**

A choppy sea can be navigated by a waka.

We are able to navigate through challenges when we have the right approach.

"Ka riro he au heke, e kore e hoki ki tōna mātāpuna anō"

- The flowing river never returns to its source

Tangaroa teaches us to go with the flow and make the most of the opportunities we are given, understanding that our choices carry weight and we cannot go back against the currents of life. However we can navigate the currents with the right perspective.



Last Quarter

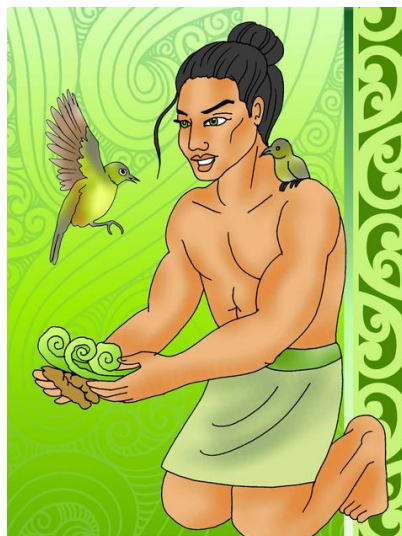
Tāne Mahuta

Atua of the trees, birds & forest



Tāne represents the trees of the forest which symbolise the separation between earth (Papatūānuku) and sky (ranginui) to create space for life in between.

Te waonui-a-Tāne (the great forest of Tāne) is where life emerges, where knowledge and wisdom are found.



"Ko te manu e kai ana i te miro, nōna te ngahere; ko te manu e kai ana i te mātauranga, nōna te ao."

The bird that consumes the miro berry owns the forest. The bird that consumes knowledge owns the world.

Seek learning & knowledge.

"He tina ki runga, he tāmōre ki raro"

- In order to flourish above, one must be firmly rooted below

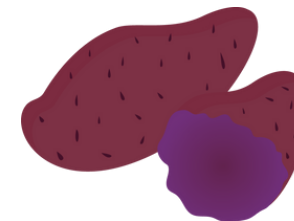
Tāne teaches us the strength of being grounded in our identity in order to flourish in everything we do. Our strong roots will also enable us to endure the challenges of life. The knowledge we must begin with seeking is the knowledge of who we are.



Waning Crescent

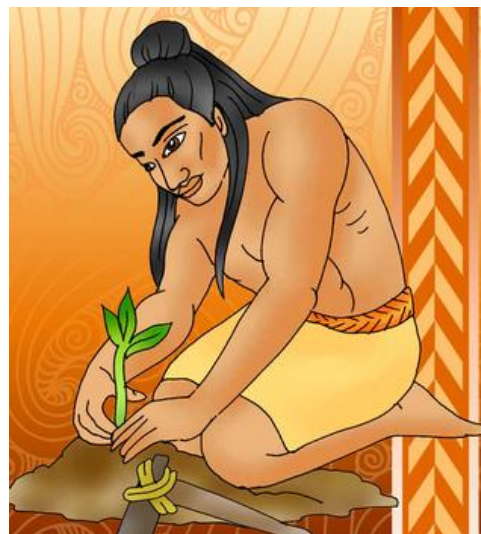
Rongomātāne

**Atua of peace
& cultivation**



Rongo is the atua of peace as well as cultivated plants which come from the earth, such as the kūmara.

The cultivation and harvesting of kūmara is associated with peace due to the amount of attention and labour necessary to grow successful crops.



**"He ringa nā Rongo, he
ringa nā te aroha"**

The hands of peace are the hands of love.

True peace can only come through demonstrating love, kindness and empathy.

"Mahia i runga i te rangimārie me te ngākau māhaki" - With a peaceful mind and a respectful heart, we will always get the best results

Rongomātane teaches us the power of beholding peace in our minds and hearts to influence results of prosperity. When we choose to act with love, not letting situations disrupt our peace, we can move through life with more contentment and understanding.

Kaupapa

Explanatory notes for the purpose of Ngā Atua o te Maramataka

- This resource was created to give understanding of the different atua who oversee each phase of the maramataka and what they can teach us.
- By understanding what each atua represents, we can better understanding the patterns of the maramataka throughout a complete lunar cycle.
- Understanding what each atua represents also helps us to better understand our own behaviour, emotions and energy levels, as well as what to expect of ourselves and others during each phase of the maramataka.
- Knowing who the atua are for each realm of the environment helps us to better connect with te taiao when we go into the outdoors and gives us understanding of deeper concepts we can learn from the environment.
- Ultimately the learnings from the atua and the environment can help to shape our behaviour in more positive ways, to benefit ourselves and others.
- This resource should be used to teach positive behaviour and create a greater awareness of the environment from a te ao Māori perspective.

Whakarāpopoto

- ★ **Waka Hourua Model** – For teaching Kotahitanga, leadership, risk management and social responsibility
- ★ **Maramataka Kēmu** – Activities for learning the phases of the moon
- ★ **Ngā Atua o te Maramataka** – Knowledge associated with the atua of each maramataka phase

Additional Resources:



Kaitiakitanga - Ko au te taiao ko te taiao ko au

Context: EOTC general, Local curriculum, Te ao Māori

Type: Teaching and learning resource

Description: A te ao Māori resource exploring kaitiakitanga, whakapapa, and how the wellbeing of the environment sustains human wellbeing.

Download 



AS 1.3 & 1.4 (Maramataka)

Context: Te ao Māori

Type: Teaching and learning resource

Description: Understanding the influence of the maramataka for AS 1.3 & 1.4 (PE) - teaching resources and student planning templates developed by Freya Bullock.

Download 

**Tēnā koutou
i ōu tāringa
whakarongo.**

He pātai?

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