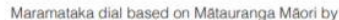


Housing First Auckland Collective

Poutūterangi, March 2022



Waiata:

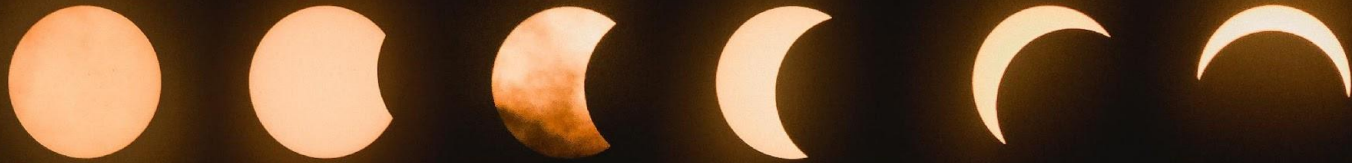
**Te marama i te pō nei
Ngā whetū i te rangi
Oho ake i te ao nei
Papaki kau ana e**

The moon at night
With the stars in the sky
I awake and it's a new day
And a gentle breeze.

**Me pēhea rā e Hine
E mutu ai te aroha
Me rukuruku pea
Ngā wai o Tāmaki e**

How, young maiden
Might one put an end to love,
By diving perhaps
Into the waters of Tāmaki

Tuia ki te rangi
Tuia ki te moana
Tuia ki te whenua
Ka rongo te pō
Ka rongo te ao



Everything is connected

The sky, earth and sea from the boundaries of the universe's system

Te tāne me te wahine (The male and female elements)

Te rā me te pō (Contrast of night and day, dark and light)

Balance and connection with natural environment

Te ra Mutuwhenua



Purpose of this papamahi

To learn about wellbeing, taiao connections
through the maramataka

It's a time to come together

We are on our own personal journeys

To increase our Māori knowledge

To enact te Tiriti o Waitangi

To gain insight to the relevance of the maramataka

To explore how we can apply our maramataka
learnings to everyday lives and in our mahi

Keywords

Tohu signs and indicators

Marama moon

Maramataka environmental calendar

Whetū stars

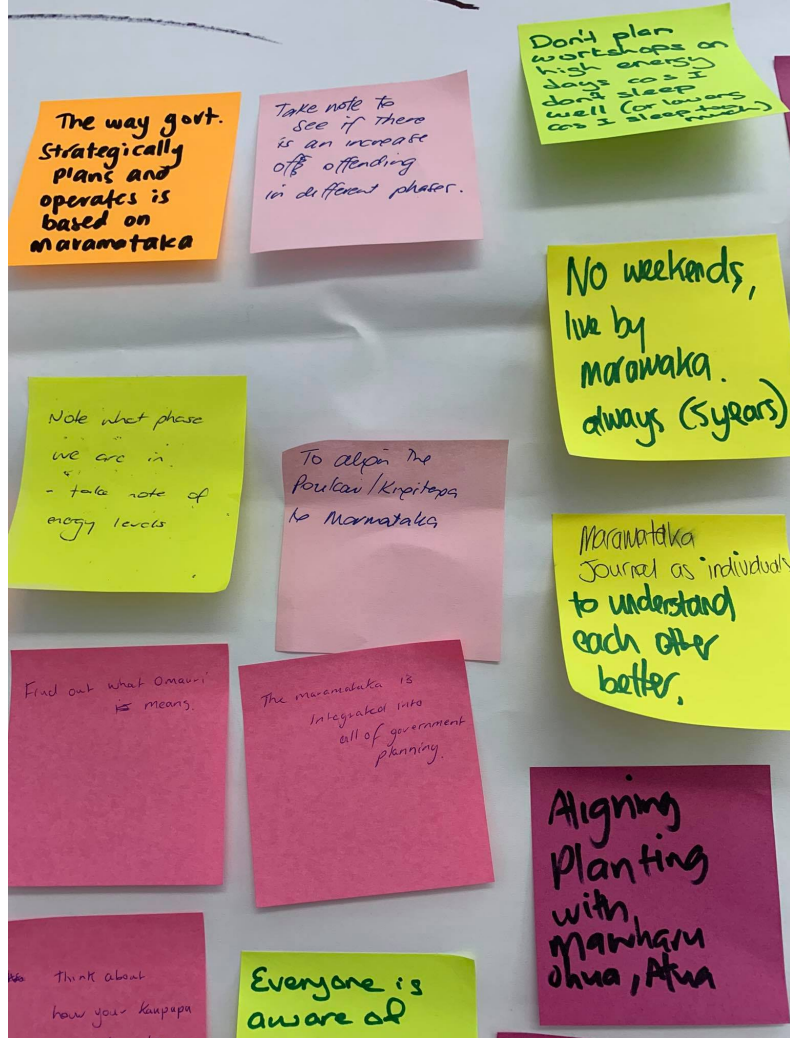
Koha to give

Taiao environment

Rangi sky

Whenua land

Moana water

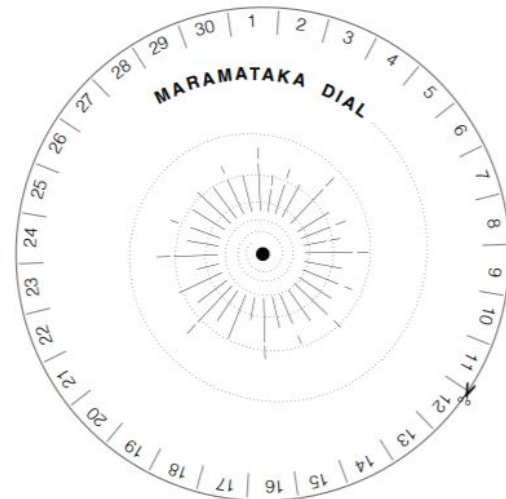
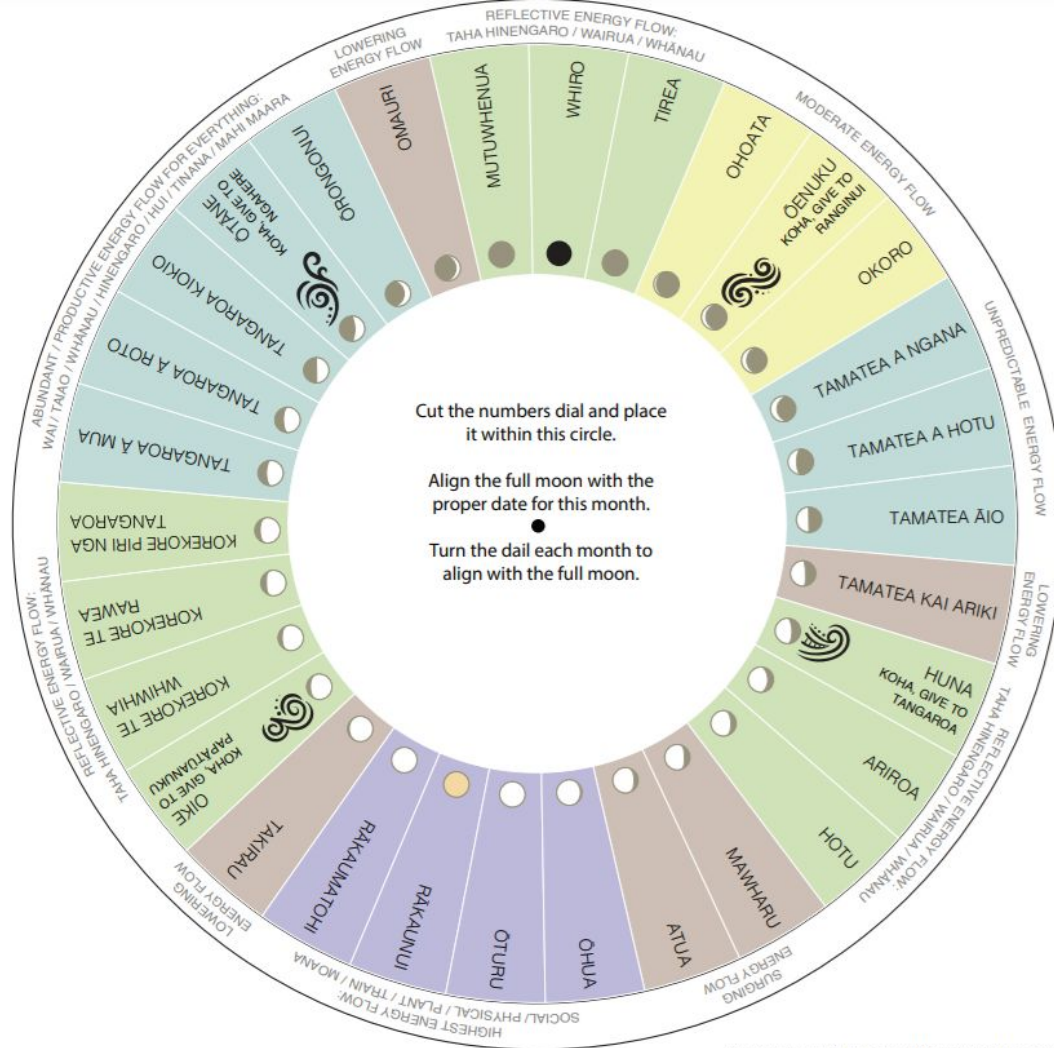


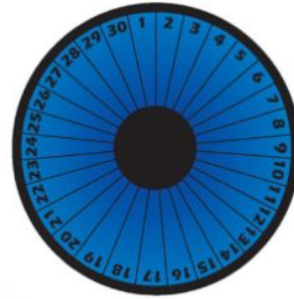
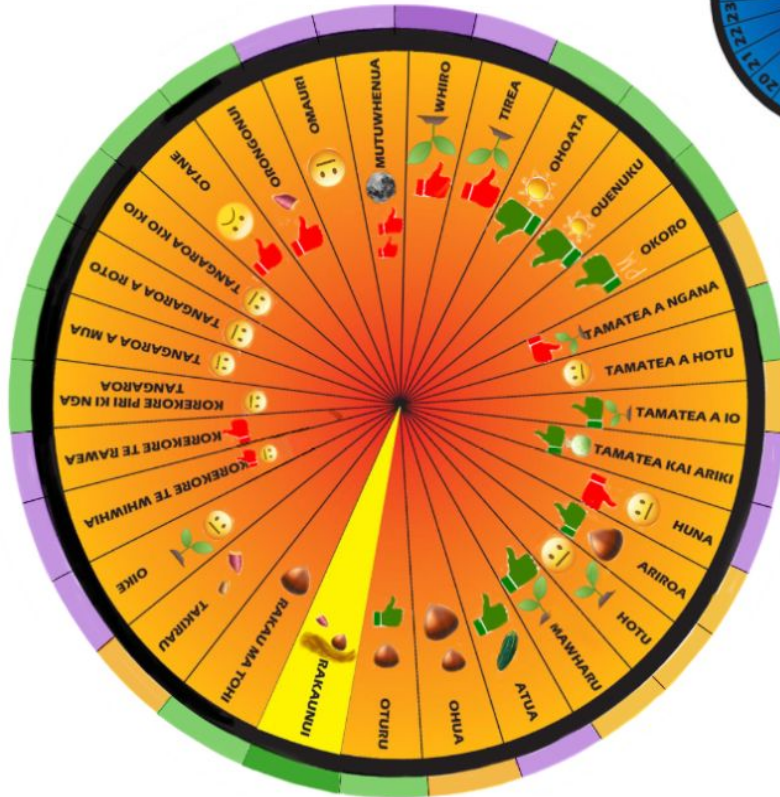
Maramataka - what is it?

Marama *moon* -taka cycle

- 30-day environmental calendar
- Brought through the Pacific
- 5000 years of *mātauranga knowledge*
- Based on **tohu signs and indicators in the environment** - te rangi, te whenua me te moana
- Also based on the phases of the *marama moon*, the *kaupeka seasons*, the *taiao environment*, *whenua land* and *whānau family*
- Everything is connected nothing exists in isolation







Key:



= high energy.



= Normal day.



= low energy day.

The five key phases

Rākaunui - High energy. Full moon

Set your dial on Rākaunui

Korekore days - Low phase. A time for mental health

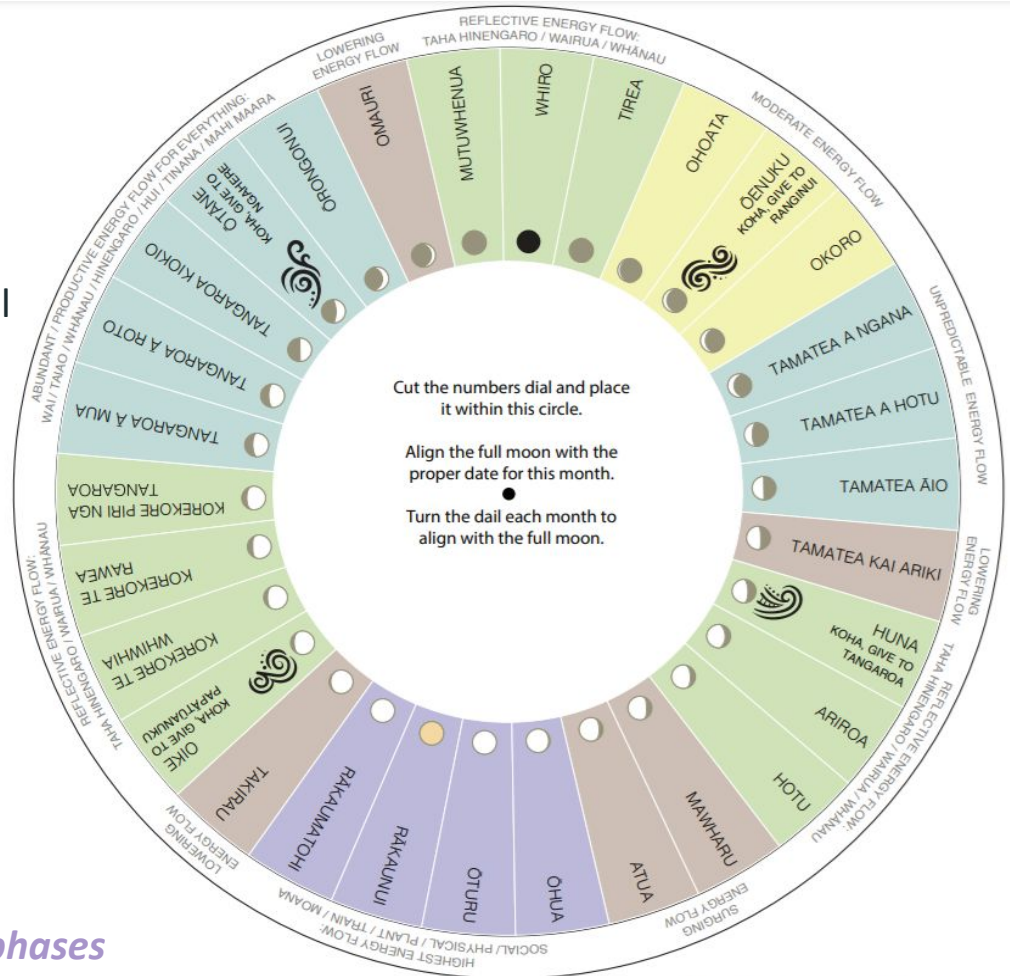
Tangaroa days - Fruitful days. The best time to plant kūmara and go fishing. Everything is productive. My favorite day is Ōrongonui

Whiro - The new moon. Lowest energy. Take time to reflect

Tamatea days - Unpredictable

Korekore (along with Whiro) - Best days for mental health and wellbeing

There are 30 days but for now we learn 5 key phases



Energy phases

Tangaroa days - high productivity

Activities near the water
Meetings
Planting
Training
Everything is in abundance
Address issues because people are more positive

Rākaunui - high energy

Activities everywhere except in dark isolated place
Smash out your to-do list
Extra work
Extra energy
Work later / can't sleep
Multi-tasking
Need to be active and outside

Whiro - low energy

Activities inside
Stay inside and Rest, relax, caution
Meditate, plan and reflect
Do intellectual activities - *wānanga learn*
Harder to keep the energy up in groups

Tamatea - unpredictable

Dramatic changes in weather / emotions
Be prepared. Hydrate
Get more sleep
Expect the unexpected. Tune in

Koha - reciprocity days

Huna - give back to the ocean

It's a day to give back to Tangaroa

Oike - give back to the land

This is a day to give back to Papatūānuku -
Mother Earth, or people

Ōtāne - give back to the forest

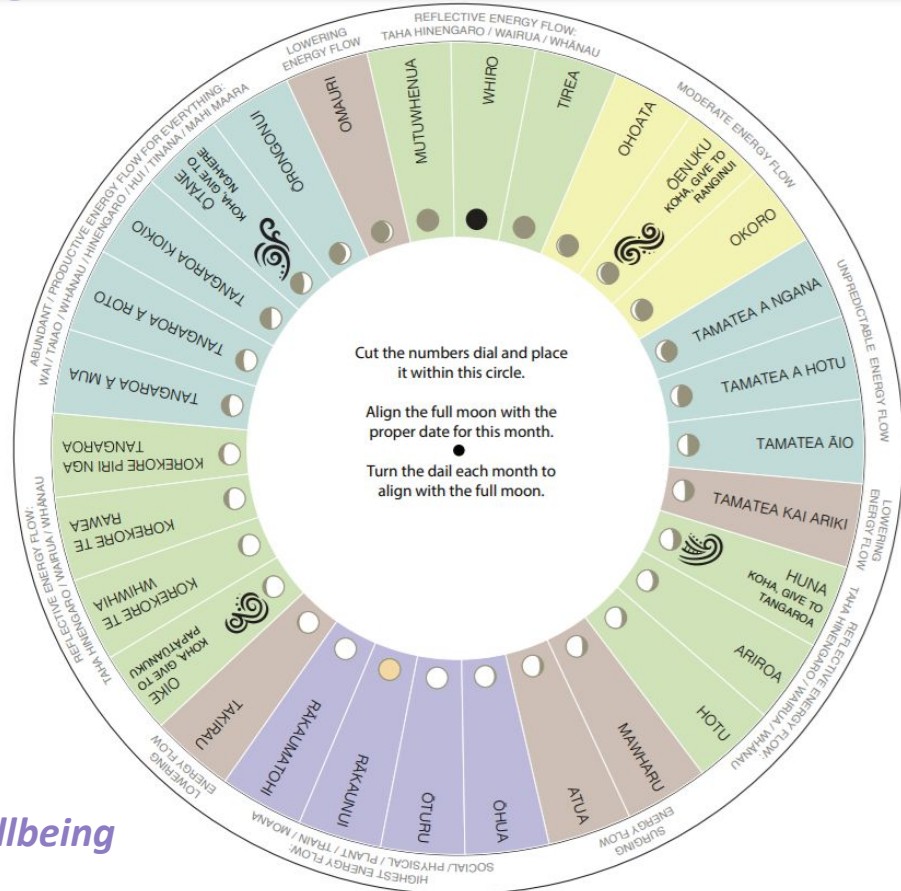
Acknowledge and give back to Tāne Mahuta

Ōuenuku - give back to the air and sky

Give back to Ranginui - Sky Father

Consider your own mental health

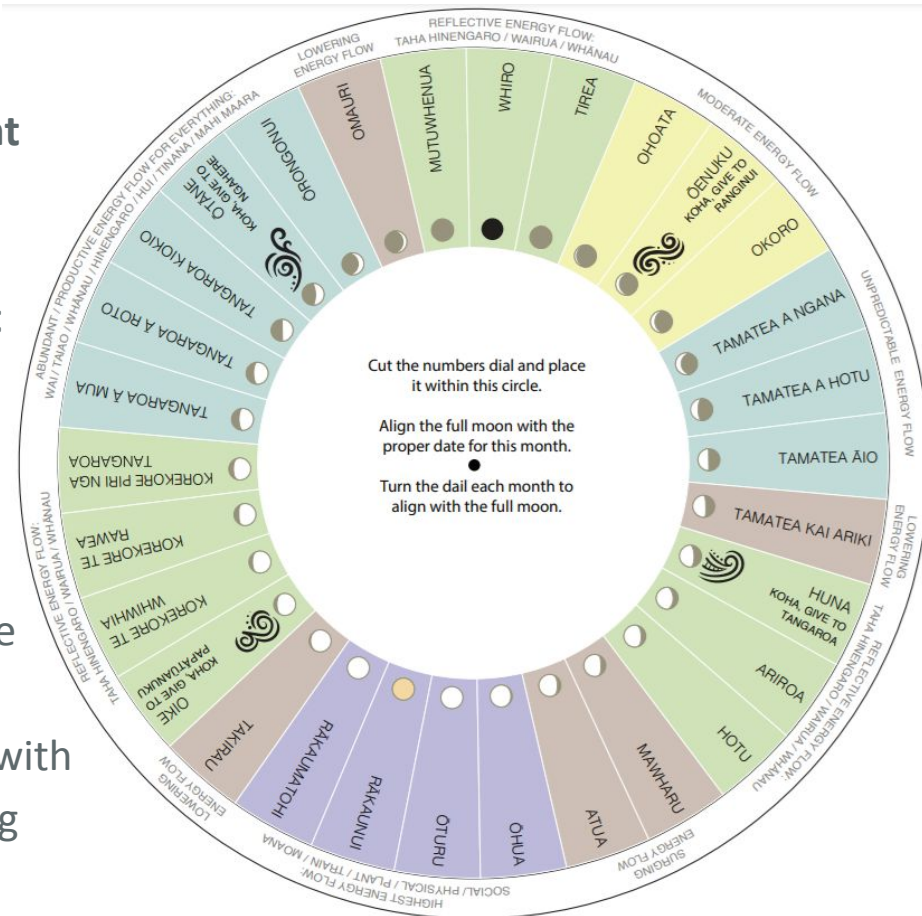
Ōuenuku is specifically a day about mental wellbeing



Maramataka - what does it do?

Help us to:

- Think and, more importantly **be present**
- Have **manaakitanga** for everyone and everything
- Consider and care for **the environment**
- **Take a moment**
- Get **fresh air**
- **Look** at the sky and look outside
- **Grow** a garden
- **Be respectful** to one another and to the environment
- **Align** our our work as much as we can with the natural flow of energy flow - putting people and whānau first, not BaU



Applying maramataka

- Understand Māori names. They usually connect to stories about place
- Add key phases to your calendar
- Set your dial every month / Learn to set your dial
- Learn waiata
- Try keeping a journal
- Mahi māra, garden by the maramataka
- Align meetings and events with appropriate days
- Identify one hauora *health* activity you do, and tune it to the phases
- Kūmara plant
- Don't drive to work or light fires on give-back days
- Plant a tree or clean up the roadside of your home to give back to Papatūānuku and Tāne Mahuta



Korero a nga Kumara

Week 1



Week 12



Seven summer phases

Matiti Kura – This is the first phase and is triggered by the ripening of the small red berries in the bush. The timeframe is toward the end of October.

Matiti Hana – This second phase is recognisable when the Puawananga or Puareinga flowers (Clematis) turn the top canopy of the forest a brilliant white.

Matiti Muramura -This third phase is noted for the flowering of the Northern Rātā and the old Pohutukawa. The canopy turns from white (Hana) to red (Muramura)

Matiti Kaiwai – Is known as the middle of summer. This is when the ground is so dry it opens up and thirsts for water.

Matiti Raurehu – This 5th phase is the most difficult to detect. But usually occurs in early February. It may even precede the rise of the harvest star Whanui. You can recognise this phase by watching out for a white dust-like substances on the lawn that resembles a frost.

Matiti Rautapata – This 6th phase is easily identifiable if you are near a bush area. This is when the seed pods burst and the seeds fall (tapata) onto the dry leaf bed below.

Matiti Rauangina – This is the last phase of summer and is very easy to identify. Just keep an eye out for leaves that swing to and fro as they fall from the trees. This rhythmic dance is call “te angina”– “free fall”.

Examples of tohu associated with the maramataka

- Matiti phases – seven summer phases
- Matiti Kaiwai (Jan-Feb). A tohu of the whenua is 'Te waru i kaitaina e Rehua' meaning 'The eighth month of the year, when the ground laughs as a result of Rehua'
- Matiti Muramura (Dec). He tohu i te rangi (an indicator in the sky) is Rehua (Antares). It indicates the pōhutukawa is blossoming
- In Hawaii their tohu is Lehua which is their name for the pōhutukawa flower



Maramataka Quiz / [kahoot](#)

Each month in the Māori year is traditionally named after a whetu / star

Marama moon:	Whetu star:	A key tohu:
July / Takurua	Sirius	Matariki, Puanga, winter cold
August / Aponga	Perseus	Whitebait – Mawharu
September / Mahuru	Alpha hydra	Pipiwaharauora out (shining cuckoo)
October / Whiringa-ā-nuku	Venus	Matiti hana – Clematis Puawananga
November / Whiringa-ā-rangi / Whitiānaunau	Leo	Mullet leaping, pohutukawa
December / Hakihea	Centauri	Tui and teoteo, when teoteo call their babies have hatched
January / Rehua	Scorpio	Te waru I kataena a Rehua – the ground laughs as a result of Rehua – matiti kaiwai

Our role

- Great grandparents – record what they could
- Grandparents generation – hold on to this knowledge, not let it be lost
- Our parents generation – spread and share the knowledge of Matariki
- Our generation – the more challenging role to put knowledge into practise

* When people study a culture the culture dies, when people practise the culture lives on

Resources – seasons

MARAMATAKA

The Maramataka is the traditional Māori lunar calendar. It was used to guide the planting and harvesting of crops, and fishing and hunting. Maramataka translates as 'moon rotating'.



What's happening



Explanation



Whānau activities

X TAKURUA WINTER

Pipiri (May – June)



The earth and its people are cold as the weather cools down.



The first month of the Māori lunar calendar is marked by the star cluster Matariki. This is a time of new beginnings and celebrations.



What is the history of your local area or family? Share this with your whānau and friends.

Hōngōngoi (June – July)



People are now very cold and make fires to keep warm.



Hōngōngoi is the coldest time of the year. A time to gather around the fire and share stories. This was one way of preserving oral traditions, history, and whakapapa.



Recall a traditional Māori story, like how Maui slowed the sun or the story of Rona and the Moon.

HERETURIKŌKĀ (July – August)



The warmth of the fire can be seen on the knees of people.



HereturiKōkō is a significant time for inanga (whitebait) as they migrate through fresh waterways, preparing to spend their adult lives there. This is also when people catch inanga to eat!



Find out about inanga; then draw and label the stages of their life cycle.

X KOANGA SPRING

MAHURU (August – September)



The weather is becoming warm and plants are beginning to grow again.



It's time to prepare the gardens for planting. Explore the world of plants by planting some of your favourite vegetables.



WHIRINGA-Ā-NUKU (September – October)



'Whirings' refers to a plait on a garment and 'nuku' to the earth. The two words together refer to spring growth.



Crops are planted and crayfish, eel, inanga, and freshwater fish are caught inland. The roots of the tī kōka tree are dug up and used for medicinal purposes.



Consider the medicinal use of a New Zealand native tree of your choice. What is its nutritional properties? How is the medicine made? What illnesses or ailments does it treat?

WHIRINGA-Ā-RANGI (October – November)



It is becoming summer, and the sun is strong.



Mutton bird (tītī) are caught and preserved, while crayfish and freshwater fish continue to be caught. Kahawai fishing season begins.



Research the hinaki (eel trap). Draw and label the parts of the hinaki and describe how it traps an eel.

X RAUMATI SUMMER

HAKIHEA (November – December)



Birds are in their nests; the land is ploughed and lays bare.



Hakihea is identified by the rising of the star Rahu (Antares). Karaka berries are ripening and flowers are abundant. The pōhutukawa is in bloom and some crops are ready for harvesting.



Write a letter/poem to someone from a different country, describing the pōhutukawa tree.

KOHITĀTEA (December – January)



Fruits are ripe and people eat the new food of the season.



Kohitātea refers to the gathering of summer fruits that are ready for picking at this time.



Survey your friends or whānau on their favourite summer fruits. Record your findings in a tally chart then transfer your data to a graph of your choice.

HUI TANGURU (January – February)



The foot of Rōhi (summer star) now rests upon the earth, indicating the end of summer.



Huitanguru is named for the tanguru – a large green beetle also known as the kakarewai – which was found throughout forests.



Write a report about a native beetle of your choice and share with your class or friends.

X NGAHURU AUTUMN

POUTŪTERANGI (February – March)



Crops are now harvested.



Poutūterangi is the star Altair, and it signals the maturing of crops. Soon after this star rises above the horizon the first kūmara harvests begin.



Using kūmara as the main ingredient, create an original recipe for a dish that will be sure to impress the whānau.

PAENGAWHĀWHĀ (March – April)



Vegetation stalks and stems are stacked at the borders of the crop fields.



Around this time, kūmara leaves will start to go brown, signaling that the kūmara are ready for harvesting. Now is a time of thanksgiving for the main crop harvests.



Interview a kaumātua (elder) about their experiences of harvest or gardening.

HARATUA (April – May)



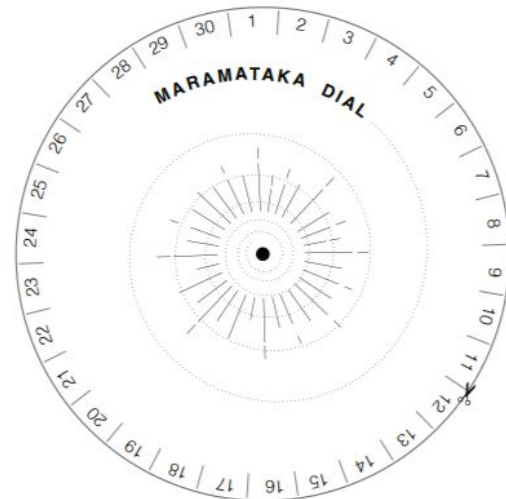
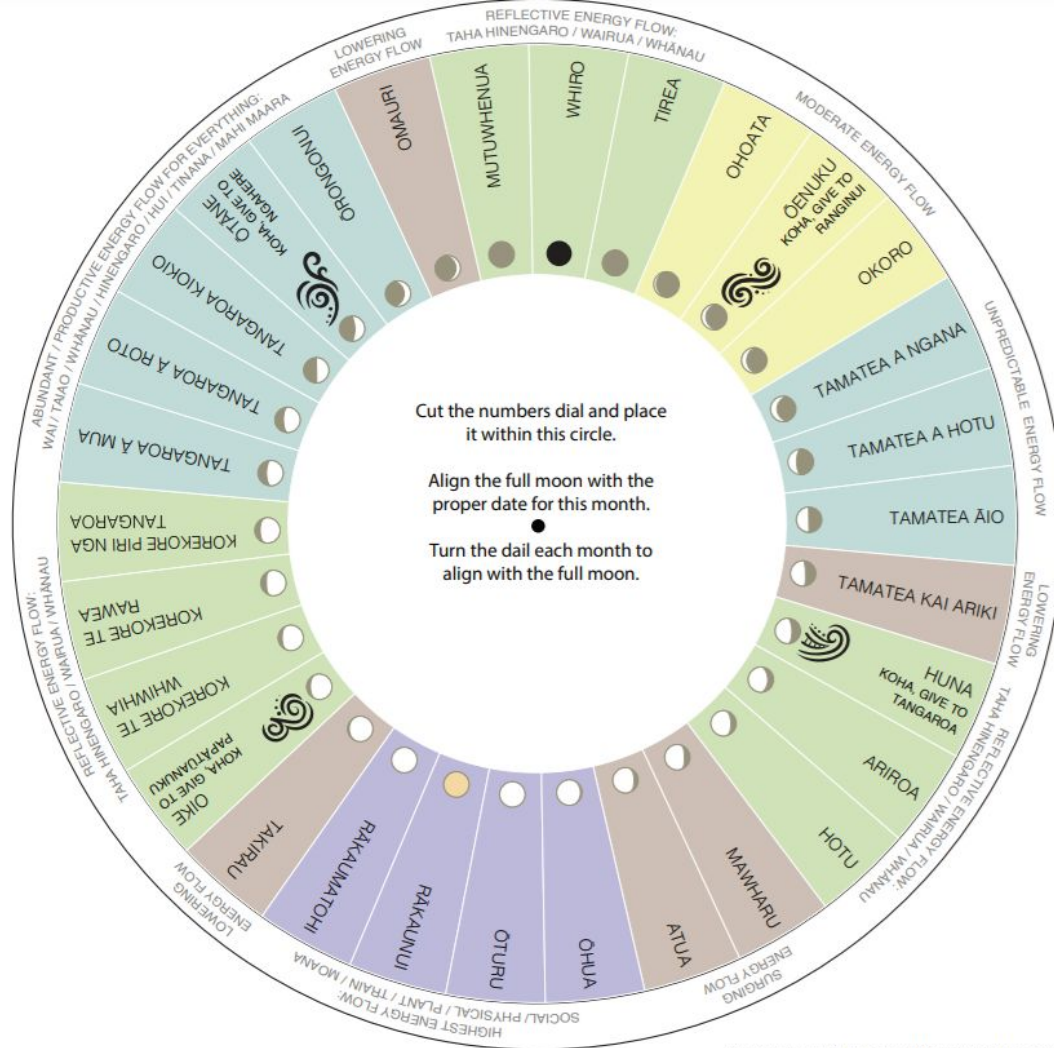
Crops are stored in pits. Now it is time to rest.

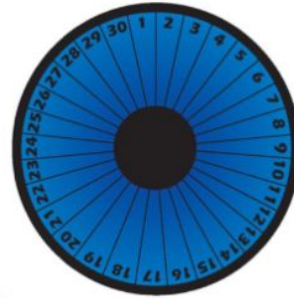
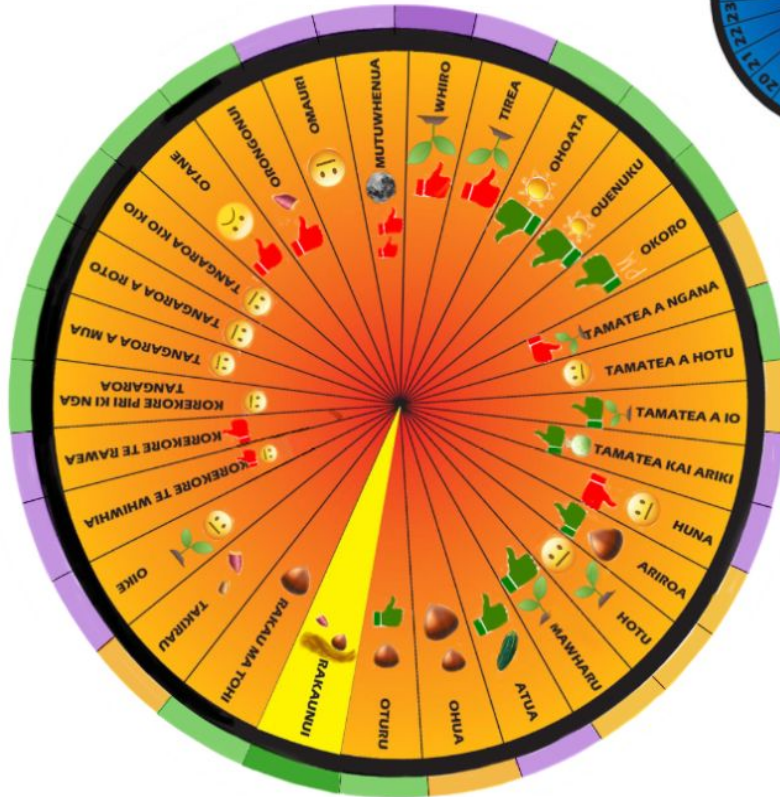


Haratus is the time for storing harvested crops. Preparations continue for the coming winter.



Research and share with a friend traditional Māori storage containers.





Key:



= high energy.



= Normal day.



= low energy day.



PHASES OF THE MOON

FB.COM/MAORIME

1. WHIRO
2. TIREA
3. HOATA
4. ŌUE
5. ŌKORO
6. TAMATEA-KAI-ARIKI
7. TAMATEA-Ā-NGANA
8. TAMATEA-ĀIO
9. TAMATEA WHAKAPAU
10. ARĪROA
11. HUNA
12. MĀWHARU
13. ŌHUA
14. ATUA WHAKAHAEHAE
15. ŌTURU
16. RĀKANUI
17. RĀKAUMATOHI
18. TAKIRAU
19. ŌIKE
20. KOREKORE TE WHIWHIA
21. KORERE TE RAWEA
22. KOREKORE PIRI KĪ TANGAROA
23. TANGAROA-Ā-MUA
24. TANGAROA-Ā-ROTO
25. TANGAROA-WHAKAPAU
26. TANGAROA-Ā-KIOKIO
27. ŌTANE
28. ŌRONGONUI
29. MAURI
30. MUTUWHENUA

Other resources

APPS / WEBSITES

- The moon
- Hina
- Night Sky / Sky guide
- Tui garden planting calendar
- Living by the stars with professor Rangi Matamua
- Facebook maramataka Māori living by the Māori moon
- Living by the moon, Wiremu Tawhai, (2013)

