



Te Wānanga  
o Aotearoa

# Nā Hina Maramataka

2024/2025



# Nā Hina te pō, nā Hina te ao

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Hina is the personification of the moon  
and is responsible for the darkness at  
night and the light in the day.

# About this maramataka

## What is a maramataka?

The maramataka is a calendar and almanac based on the movements of the moon and stars. Our tūpuna (ancestors) developed and adapted the maramataka over centuries of observation, recording and passing on knowledge of changes in te taiao (the natural environment) with each lunar phase. Different iwi and hapū may have their own versions of the maramataka.

## What makes the maramataka different?

Most calendars we use today are Gregorian calendars, characterised by a 365-day year to match the amount of time it takes for the earth to complete one revolution around the sun. A maramataka measures time by stellar months and lunar phases.

Gregorian calendar	Maramataka
Based on the sun	Based on the moon and stars
Aligns to a 24-hour day	Does not align to a 24-hour day
Different number of days each month	Same number of lunar phases each month
Months are identified using names and events from ancient Rome	Months are identified by the star(s) that rise with the new moon

In our maramataka, Whiro (the new moon) and Rākaunui (the full moon) are accompanied by the Gregorian date on which they occur for your reference. We encourage you to go outside, observe the sky (during the day as well as at night), and note your own observations for the other lunar phases. By recording these observations, you can create your own personal maramataka.

## How do I use this maramataka?

- › Cut out the lunar phase cards found in the back pages of this maramataka.
- › Observe the moon. Use the cards as a visual guide to help you determine its phase.
- › Make notes in the pages of your maramataka. You might choose to record the Gregorian date and time at which you observed the lunar phase. You may also record your observations of te taiao or your own energy levels.





The koruru, or the central figure at the apex of the front of the whareniui, is usually named for the whare. In this case, it is Tāwhao.

# Te Tahī o Pipiri

Maramataka 2024/2025

Whiro



(Rises with the sun)

Hune 07

Tīrea



Hoata



Ōuenuku



Ōkoro



Tamatea-Āio



Tamatea-ā-Ngana



Tamatea-Kai-Ariki



Tamatea Tūhāhā



Ariroa



Huna



Mawharu



Ōhua



Atua Whakahaehae



Turu



Rākaunui



(Rises as the sun sets)

Hune 22

Rākaumatohi



Takirau



Oike



Korekore Tuatahi



Korekore Rawea



Korekore Whakapiri



Tangaroa-ā-Mua



Tangaroa-ā-Roto



Tangaroa-Whakapau



Tangaroa-Whāriki-Kiokio



Ōtane



Orongonui



Ōmutu



Mutuwhenua



Te Wānanga  
o Aotearoa





# Te Rua o Takurua

Maramataka 2024/2025

Whiro



(Rises with the sun)  
Hūrae 06

Tīrea



Hoata



Ōuenuku



Ōkoro



Tamatea-Āio



Tamatea-ā-Ngana



Tamatea-Kai-Ariki



Tamatea Tūhāhā



Ariroa



Huna



Mawharu



Ōhua



Atua Whakahaehae



Turu



Rākaunui



(Rises as the sun sets)  
Hūrae 21

Rākaumatohi



Takirau



Oike



Korekore Tuatahi



Korekore Rawea



Korekore Whakapiri



Tangaroa-ā-Mua



Tangaroa-ā-Roto



Tangaroa-Whakapau



Tangaroa-Whāriki-Kiokio



Ōtane



Orongonui



Ōmutu



Mutuwhenua



Te Wānanga  
o Aotearoa





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The pou in the foreground is Tamatea, also known as Tamatea-mai-tawhiti or Tamatea Arikiniui.

# Te Toru Here o Pipiri

Maramataka 2024/2025

Whiro



(Rises with the sun)  
Ākuhata 04

Tīrea



Hoata



Ōuenuku



Ōkoro



Tamatea-Āio



Tamatea-ā-Ngana



Tamatea-Kai-Ariki



Tamatea Tūhāhā



Ariroa



Huna



Mawharu



Ōhua



Atua Whakahaehae



Turu



Rākaunui



(Rises as the sun sets)  
Ākuhata 20

Rākaumatohi



Takirau



Oike



Korekore Tuatahi



Korekore Rawea



Korekore Whakapiri



Tangaroa-ā-Mua



Tangaroa-ā-Roto



Tangaroa-Whakapau



Tangaroa-Whāriki-Kiokio



Ōtane



Orongonui



Ōmutu



Mutuwhenua



Te Wānanga  
o Aotearoa





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The back wall of the whare relates to the role of women in mythology, especially in the development and holding of mātauranga toi.

# Te Whā o Mahuru

Maramataka 2024/2025

Whiro



(Rises with the sun)  
Hepetema 03

Tīrea



Hoata



Ōuenuku



Ōkoro



Tamatea-Āio



Tamatea-ā-Ngana



Tamatea-Kai-Ariki



Tamatea Tūhāhā



Ariroa



Huna



Mawharu



Ōhua



Atua Whakahaehae



Turu



Rākaunui



(Rises as the sun sets)  
Hepetema 18

Rākaumatohi



Takirau



Oike



Korekore Tuatahi



Korekore Rawea



Korekore Whakapiri



Tangaroa-ā-Mua



Tangaroa-ā-Roto



Tangaroa-Whakapau



Tangaroa-Whāriki-Kiokio



Ōtane



Orongonui



Ōmutu



Mutuwhenua



Te Wānanga  
o Aotearoa





Heke (ribs) connect the tāhuhu (backbone) to the carved poupou along the walls. They're painted with kōwhaiwhai patterns which complement the stories told by each pou.

# Te Rima o Kōpū

Maramataka 2024/2025

Whiro



(Rises with the sun)  
Oketopa 03

Tīrea



Hoata



Ōuenuku



Ōkoro



Tamatea-Āio



Tamatea-ā-Ngana



Tamatea-Kai-Ariki



Tamatea Tūhāhā



Ariroa



Huna



Mawharu



Ōhua



Atua Whakahaehae



Turu



Rākaunui



(Rises as the sun sets)  
Oketopa 18

Rākaumatohi



Takirau



Oike



Korekore Tuatahi



Korekore Rawea



Korekore Whakapiri



Tangaroa-ā-Mua



Tangaroa-ā-Roto



Tangaroa-Whakapau



Tangaroa-Whāriki-Kiokio



Ōtane



Orongonui



Ōmutu



Mutuwhenua



Te Wānanga  
o Aotearoa





Hoturoa, the famous captain and commander of Tainui waka, is the poutokomanawa (main pole) of the wharenihi.

# Te Ono o Whitiānaunau

Maramataka 2024/2025

Whiro



(Rises with the sun)  
Noema 02

Tīrea



Hoata



Ōuenuku



Ōkoro



Tamatea-Āio



Tamatea-ā-Ngana



Tamatea-Kai-Ariki



Tamatea Tūhāhā



Ariroa



Huna



Mawharu



Ōhua



Atua Whakahaehae



Turu



Rākaunui



(Rises as the sun sets)  
Noema 16

Rākaumatohi



Takirau



Oike



Korekore Tuatahi



Korekore Rawea



Korekore Whakapiri



Tangaroa-ā-Mua



Tangaroa-ā-Roto



Tangaroa-Whakapau



Tangaroa-Whāriki-Kiokio



Ōtane



Orongonui



Ōmutu



Mutuwhenua



Te Wānanga  
o Aotearoa





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This tukutuku pattern is called nihotaniwha or nihoniho, literally 'teeth of the taniwha.'  
It is often placed next to someone with fabulous characteristics.

# Te Whitu o Hakihea

Maramataka 2024/2025

Whiro



(Rises with the sun)

**Tīhema 01**

Tīrea



Hoata



Ōuenuku



Ōkoro



Tamatea-Āio



Tamatea-ā-Ngana



Tamatea-Kai-Ariki



Tamatea Tūhāhā



Ariroa



Huna



Mawharu



Ōhua



Atua Whakahaehae



Turu



Rākaunui



(Rises as the sun sets)

**Tīhema 15**

Rākaumatohi



Takirau



Oike



Korekore Tuatahi



Korekore Rawea



Korekore Whakapiri



Tangaroa-ā-Mua



Tangaroa-ā-Roto



Tangaroa-Whakapau



Tangaroa-Whāriki-Kiokio



Ōtane



Orongonui



Ōmutu



Mutuwhenua



Te Wānanga  
o Aotearoa





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The kaokao pattern is dedicated to the warrior who came under the protection of the war god Tūmatuenga.

# Te Waru o Rehua

Maramataka 2024/2025

Whiro



(Rises with the sun)  
Tīhema 31

Tīrea



Hoata



Ōuenuku



Ōkoro



Tamatea-Āio



Tamatea-ā-Ngana



Tamatea-Kai-Ariki



Tamatea Tūhāhā



Ariroa



Huna



Mawharu



Ōhua



Atua Whakahaehae



Turu



Rākaunui



(Rises as the sun sets)  
Hānuere 14

Rākaumatohi



Takirau



Oike



Korekore Tuatahi



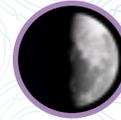
Korekore Rawea



Korekore Whakapiri



Tangaroa-ā-Mua



Tangaroa-ā-Roto



Tangaroa-Whakapau



Tangaroa-Whāriki-Kiokio



Ōtane



Orongonui



Ōmutu



Mutuwhenua



Te Wānanga  
o Aotearoa





Taniko tukutuku panels representing beauty can be found on either side of the pou tuarongo (back pole) which depicts Hine-nui-te-pō on its lower third.

# Te Iwa o Rūhī

Maramataka 2024/2025

Whiro



(Rises with the sun)  
Hānuere 30

Tīrea



Hoata



Ōuenuku



Ōkoro



Tamatea-Āio



Tamatea-ā-Ngana



Tamatea-Kai-Ariki



Tamatea Tūhāhā



Ariroa



Huna



Mawharu



Ōhua



Atua Whakahaehae



Turu



Rākaunui



(Rises as the sun sets)  
Pēpuere 13

Rākaumatohi



Takirau



Oike



Korekore Tuatahi



Korekore Rawea



Korekore Whakapiri



Tangaroa-ā-Mua



Tangaroa-ā-Roto



Tangaroa-Whakapau



Tangaroa-Whāriki-Kiokio



Ōtane



Orongonui



Ōmutu



Mutuwhenua



Te Wānanga  
o Aotearoa





Each pou is carved in a different regional style. This pou is Ruaputahanga, who came from Taranaki to Kāwhia and married Whatihua, older brother of Tūrongo.

# Te Ngahuru o Poutūterangi

Maramataka 2024/2025

Whiro



(Rises with the sun)  
Pēpuere 28

Tīrea



Hoata



Ōuenuku



Ōkoro



Tamatea-Āio



Tamatea-ā-Ngana



Tamatea-Kai-Ariki



Tamatea Tūhāhā



Ariroa



Huna



Mawharu



Ōhua



Atua Whakahaehae



Turu



Rākaunui



(Rises as the sun sets)  
Māhehe 14

Rākaumatohi



Takirau



Oike



Korekore Tuatahi



Korekore Rawea



Korekore Whakapiri



Tangaroa-ā-Mua



Tangaroa-ā-Roto



Tangaroa-Whakapau



Tangaroa-Whāriki-Kiokio



Ōtane



Orongonui



Ōmutu



Mutuwhenua



Te Wānanga  
o Aotearoa





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The top of the second poutokomanawa is Whakaotirangi, the principal wife of Hoturoa.

# Te Ngahuru mā tahi o Paengawhāwhā

Maramataka 2024/2025

Whiro



(Rises with the sun)  
Māehe 29

Tīrea



Hoata



Ōuenuku



Ōkoro



Tamatea-Āio



Tamatea-ā-Ngana



Tamatea-Kai-Ariki



Tamatea Tūhāhā



Ariroa



Huna



Mawharu



Ōhua



Atua Whakahaehae



Turu



Rākaunui



(Rises as the sun sets)  
Āperira 13

Rākaumatohi



Takirau



Oike



Korekore Tuatahi



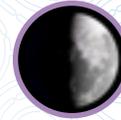
Korekore Rawea



Korekore Whakapiri



Tangaroa-ā-Mua



Tangaroa-ā-Roto



Tangaroa-Whakapau



Tangaroa-Whāriki-Kiokio



Ōtane



Orongonui



Ōmutu



Mutuwhenua



Te Wānanga  
o Aotearoa





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The takitoru design originated from the secret message sent by Rangomaituaho to Paikea and means to communicate.

# Te Ngahuru mā rua o Haki Haratua

Maramataka 2024/2025

Whiro



(Rises with the sun)  
Aperira 28

Tīrea



Hoata



Ōuenuku



Ōkoro



Tamatea-Āio



Tamatea-ā-Ngana



Tamatea-Kai-Ariki



Tamatea Tūhāhā



Ariroa



Huna



Mawharu



Ōhua



Atua Whakahaehae



Turu



Rākaunui



(Rises as the sun sets)  
Mei 13

Rākaumatohi



Takirau



Oike



Korekore Tuatahi



Korekore Rawea



Korekore Whakapiri



Tangaroa-ā-Mua



Tangaroa-ā-Roto



Tangaroa-Whakapau



Tangaroa-Whāriki-Kiokio



Ōtane



Orongonui



Ōmutu



Mutuwhenua





## Whiro

As motivation is low at this time, take care in the things you do. Keep close to home and spend time with whānau.



## Tirea

A time to review and reflect. The next four days are good for forward planning and putting things in place.



## Hoata

Go for an early morning walk. It's a good time to start new projects.



## Ōuenuku

A good day for physical activity. An increase in aspirational thinking helps with forward planning.



## Ōkoro

It's time to put your plans into action. As with most things those first few steps can be hard ones. Be aware that Tamatea is on the horizon.



## Tamatea-Āio

It's a good time to tidy up your workspace. Clean your desk, sweep out your workshop or get those admin tasks done.



## Tamatea-ā-Ngana

Tamatea brings a time of unpredictability. Take care if you need to make important decisions.



## Tamatea-Kai-Ariki

Take caution when making important decisions or holding group meetings.



## Tamatea Tūhāhā

Maintain patience and understanding when dealing with others. That also includes yourself.



## Ariroa

Start your day with your favourite mindfulness activity.



## Huna

Productivity may be a challenge at the moment. Go for a walk or spend time with whānau and friends.



## Mawharu

Make the time to wānanga with others about future aspirations. It's a great time to be productive!



## Ōhua

An ideal time to meet with others to discuss the progress of projects.



## Atua Whakahaehae

Start the day early with karakia. A full moon is coming and now's a good time to reflect on what you'd like to achieve over the next month.



## Turu

Whether you're at home, work or play – it's a good day to start or continue projects and activities.



## Rākaunui

The full moon means it's an ideal time for planting above-ground crops.



## Rākaumatohi

Underground crops planted during this time will grow large, but few.



## Takirau

Any planting done today will harvest plenty, but they'll be small in size.



## Oike

A good day to focus on getting chores around the house completed.



## Korekore Tuatahi

Spend time with whānau, especially those who need a bit of help.



## Korekore Rawea

It's a good time to come together and wānanga with others.



## Korekore Whakapiri

Spending time in preparation now, will help you maximise the productive days for the week ahead.



## Tangaroa-ā-Mua

Tangaroa brings a productive phase. How it begins will confirm how the rest of this time will flow.



## Tangaroa-ā-Roto

Tangaroa also supports productivity goals at home and work.



## Tangaroa- Whakapau

Prioritise your physical wellbeing goals for the month ahead.



## Tangaroa- Whāriki Kiokio

Give thanks to Tangaroa for the abundance he brings. Try something new today.



## Ōtane

It's still a fertile time as Tāne arrives. Planting, eeling, fishing, planning, preparing – this day is good for all these things.



## Orongonui

Another great day for being productive. The messages over the past few days are relevant for today, too.



## Ōmutu

As the productive phase comes to a close, focus on completing outstanding tasks.



## Mutuwhenua

If you've been thinking of looking for new opportunities, today's a good time to give more consideration to future plans.

# About the toi featured in this maramataka

The toi featured in this maramataka is from O-Tāwhao Marae on the grounds of Te Awamutu College. The construction of O-Tāwhao was a project launched by Te Iwi Kohuru (Boy) Mangu, a Māori Studies teacher at Te Awamutu College, and Rongo Wetere, then a member of the Te Awamutu College Board of Governors, in response to their concerns about the number of students, in particular Māori students, who were being expelled. A group of expelled students was involved in the construction of the whareniui, guided by contemporary leaders in toi Māori.

The O-Tāwhao project led to the creation of the Waipā Kōkiri Arts Centre. During the 1980s, the central kaupapa of the Waipā Kōkiri Arts Centre was to increase Māori participation in tertiary education by taking education to the people, particularly those without school qualifications.

As new funding opportunities became available, the training opportunities available through the Waipā Kōkiri Arts Centre expanded as well, introducing new programme offerings and campuses. In 1989, the Waipā Kōkiri Arts Centre changed its name to the Aotearoa Institute, which became the first private training establishment in the country.

As early as 1987, Dr Buck Nin had spoken to Rongo Wetere, as a friend and associate, about the idea of creating a tertiary education institute or wānanga. Buck believed that gaining tertiary status would lead to wider recognition of the qualifications offered through Aotearoa Institute.

After six years of lobbying the government, the Aotearoa Institute gained tertiary status, placing it alongside universities, polytechnics, and teachers' colleges as a recognised tertiary education institution. Aotearoa Institute's name was changed to Te Wānanga o Aotearoa in 1994 in recognition of that status change.

On 27 April 2025, Te Wānanga o Aotearoa celebrates its 40th anniversary. Now is a time for reflection on the past four decades of dedication, innovation, and growth toward our vision of whānau transformation through education: he takapau mātauranga, he whānau huarewa.

As we reflect on the history of Te Wānanga o Aotearoa, we honour the role of O-Tāwhao Marae and of toi Māori in the foundation of our organisation. The legacy of our founders is still visible today in the whareniui, which still stands on the grounds of Te Awamutu College, and in every Te Wānanga o Aotearoa campus across the motu.





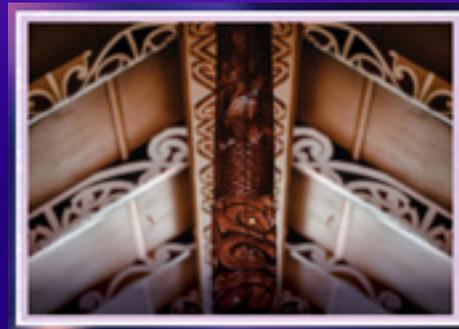
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**Disclaimer:** The information contained herein is a guide only. The sequence of order of the enclosed information may differ along with the spelling amongst certain iwi and local regions. We encourage you to find the maramataka that pertains to your iwi or local region for more detailed and accurate information in that area.

The daily affirmations are purely suggestive to exemplify what a present-day adaptation of the Māori lunar calendar could look like based on the research and knowledge at the time of creation of this maramataka. To the full extent permitted by law, Te Wānanga o Aotearoa will not be liable in respect of any claim for any loss, damage or injury whatsoever (including, without limitation, any consequential, indirect, special, punitive or incidental damages) as a result of relying on enclosed information.

Special thanks to Dr Rangi Matamua for his support and guidance. To find out more about his work, visit [www.livingbythestars.co.nz](http://www.livingbythestars.co.nz)

Many thanks also to our internal contributors for sharing their mātauranga.



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2024/2025