

# Te Whāriki

He whāriki mātauranga  
mō ngā mokopuna o Aotearoa

Early childhood curriculum (2017)

# Whakataukī

Whakataukī are used in a range of contexts in Māori such as whaikōrero to support the speaker in making a point, a statement, aligning the present with the wisdom of tūpuna/ tūpuna.

Whakataukī are metaphors that support critical thinking by allowing the receiver of the whakataukī to consider another way of thinking from a worldview other than their own.

To affirm whakataukī is to accept the indigeneity of a Māori/iwi lens and invites the receiver to align their thought processes to this. This is biculturalism in its truest sense as one worldview interacts with another on the same level. Each Tiriti partner has equal status, their individual mana remains intact and intertwines to co-construct a collective understanding.

Whakataukī can be used to provoke kaiako to adopt a cultural lens that like Te Whāriki is open and reciprocal to learning and teaching.

Here we look at the whakataukī as statements of practice, how we can reflect and implement these into our learning spaces.

*“We would like to acknowledge the composers, writers and editors of the whakataukī and supporting teaching material and gratefully appreciate their permission to use this resource for teaching purposes”*



He purapura  
i ruia mai i  
Rangiātea e  
kore e ngaro.




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A seed sown in Rangiātea will never be lost.



MINISTRY OF EDUCATION  
TE TĀHUHU O TE MĀTAURANGA



*In Māori tradition the child was a valued member of the Māori worlds before conception, before birth, and before time. They began their journey in Rangiātea, homeland of the gods. Born into this world, they were nurtured like a precious seed to ensure their survival and inculcated with an understanding of their own importance.*

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## Provocation


- Do you know where I come from?
- Do you know who comes with me?
- Do you know who I am?
- How do you nourish my uniqueness?
- How do you incorporate my iwi waiata, pūrakau and pakiwaitara into our curriculum design?
- How carefully do you feel for and consider my mauri?
- How do you protect my mauri?

**Kotahi te  
kākano,  
he nui ngā  
hua o te  
rākau.**



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A tree comes from one seed but bears many fruit.



*This whakataukī emphasises that in our commonality we are all different. In early learning we celebrate those differences while maintaining our relationship with each other.*

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## Provocation

- How well do you know my identity, language and culture?
- How do you affirm my identity, language and culture on a daily basis?
- How are situations created where I can share my identity, language and culture with you?
- How do you share with me cultures other than my own?

**Ehara taku  
toa i te toa  
takitahi  
engari he  
toa takitini.**



I come not with my own strengths but bring with me the gifts, talents and strengths of my family, tribe and ancestors.

*In Māori tradition children are seen to be inherently competent, capable and rich, complete and gifted no matter what their age or ability. Descended from lines that stretch back to the beginning of time, they are important living links between past, present and future, and a reflection of their ancestors. These ideas are fundamental to how Māori understand teaching and learning.*

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## Provocation

- Are there notable characteristics of my iwi?
- How do you invite my prior knowledge into our setting?
- How do you harness the knowledge of my whānau?
- How do you incorporate my prior knowledge, my whānau funds of knowledge to influence curriculum design?




Tū mai e moko.  
Te whakaata  
o ō mātua.  
Te moko o ō  
tīpuna.

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Stand strong, O moko. The reflection of your parents.  
The blueprint of your ancestors.



*This whakataukī encourages mokopuna to stand strong, proud in the knowledge that they are the embodiment of all those who have gone before them.*

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## Provocation

- How is my whakapapa affirmed on a daily basis?
- From which iwi and hapū do I descend?
- Do you know who some of my tīpuna/tūpuna are?
- What strengths and guidance do they give me?
- How are they acknowledged in my teaching and learning setting?
- How are mokopuna and tīpuna/tūpuna voices validated in our curriculum design?

He pai te tirohanga  
ki ngā mahara mō  
ngā rā pahemo  
engari ka puta te  
māramatanga i runga  
i te titiro whakamua.



It's fine to have recollections of the past, but wisdom comes from being able to prepare opportunities for the future.

*This whakataukī refers to recollections of the past are fine to have but wisdom comes from being able to prepare opportunities for the future.*

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## Provocation


- How do you progress my learning?
- What dispositions/characteristics, attitudes do I exhibit?
- Do I demonstrate characteristics/aptitudes/dispositions of my iwi? my tīpuna/tūpuna? What are they?
- How do you share with me the characteristics/aptitudes/dispositions of my iwi and tīpuna/tūpuna that you notice?
- Are you aware of my working theories? How do you show me how I learn?
- How do you share with me the learning and development that you notice?
- How do you give me rangatiratanga (agency, voice, choice) in what I learn?

**Te manu e kai ana  
i te miro, nōna te  
ngahere; te manu  
e kai ana i te  
mātauranga nōna  
te ao.**



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The bird who partakes of the miro berry owns the forest;  
the bird who partakes of education owns the world.



*This whakataukī speaks of the bird who partakes of the miro berry owning the forest; the bird who partakes of education owns the world.*

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## Provocation


- Have you talked to me and my whānau about going to my next learning setting?
- How do you introduce me and my whānau to my next learning setting?
- How do you share my learning and development with my next learning setting?
- How do you share my strengths, interests, characteristics, dispositions and prior knowledge with my next learning space?

**Kia heke  
iho rā i ngā  
tūpuna,  
kātahi ka  
tika.**

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If handed down by the ancestors, it would be correct.



*This whakataukī refers to intergenerational expertise and the respect Māori have for the wise counsel of the ancestors. It signals the importance of a credible, sound, theoretical foundation for teaching and learning.*

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## Provocation

- What local waiata, pūrakau and pakiwaitara do you share?
- What local whakataukī do you use that affirm mokopuna identities?
- How are mokopuna connected to the taiao of the local whenua?
- How are mokopuna invited to share a relationship with Papatūānuku?