

Āhuru Mōwai



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HE KŌRERO WHAKATAKI



*Māku nei e riringi ki te wai roimata
Te mārama atu te ahuru mōwai
I haramai rā koe e moko
I whangaia rā koe ki ngā tāonga mōhou
Naumai, nau ake!*

*I will water with my eyes
To see clearly the sheltered retreat
From where you have come, my child
That has sustained you with your chosen gifts
Welcome, and go onwards!*

(H. Rokx 1999)

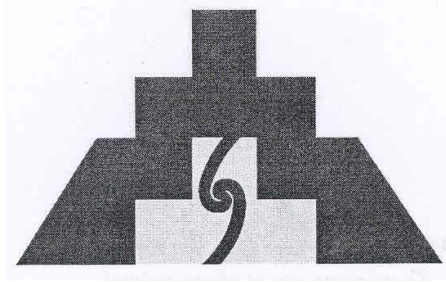
E mihi atu ki ngā mātua, ngā whaea, ngā tīpuna, nā rātou ngā tāonga tuku iho hei arahi pai mai i a tātou e manaaki nei ngā whānau i raro i te kaupapa o *Kō Ngā Mātua Hei Kaiako Tuatahi*. Tū tonu, tū tonu, te mana Māori motuhake kua tau ki roto i tēnei āhuatanga, ara kō te Ahuru Mōwai.

Ahuru Mōwai is the Māori dimension of *Parents as First Teachers*. Based on the wisdoms and understandings of old, it has the main purpose of supporting Parent Educators, Ngā Kaiwhakaahuru, in their delivery of information for Māori whānau.

Ahuru Mōwai builds on the principles and strands of Te Whāriki, the national early childhood curriculum statement. Traditional Māori thinking has been sourced through waiata and kōrero tawhito, and Ahuru Mōwai presents the researched accounts as traditional viewpoints regarding the principles and strands of Te Whāriki.

Therefore Ahuru Mōwai owes much to the practices and concepts of old, the principles of te wā, the sequence of reality. As its name suggests, it stems from the notion of nurturing human life from conception. The sheltered abyss provided by the womb, te whare tangata, is acknowledged as a place of perfection, complete with all the essential elements required to sustain the beginnings of life. Ngā Kaiwhakaahuru will take the concept further by advocating parenting practices that are based on essential elements required for the on-going positive growth of babies and young children. "Ko te tamaiti te pūtaka, kia tū pakari ai te whānau".

BACKGROUND INFORMATION



Many minds and hands contributed to the development of Ahuru Mōwai. It began with a working group in 1996, whose brief was to develop what was then known as "a Māori overlay" for PAFT. The brief then moved through a series of scenarios and processes, till in 1998, what was clearly evolving were two separate yet interconnected directions.

- The collation of traditional Māori understandings regarding the principles and strands of Te Whāriki, the national early childhood curriculum statement. This information makes up the main body of Ahuru Mōwai.
- The collation of ideas for activities based around enhancing the growth and development of babies and young children. This body of information is presented as an accompanying resource for Ahuru Mōwai. This resource, Te Mahere Kaupapa Māori, is also founded on Māori cultural understandings, but relates this in practical ways for modern and everyday relevance.

Key people involved in the development of Ahuru Mōwai were *Ngā Kaiwhakaahuru*, the PAFT Parent Educators themselves. This was to ensure the development of resources that were directly pertinent to the task of sharing child development information to parents and other caregivers. It was important also that the resources supported the unique ways Māori children grow and develop within the different contexts of their respective whānau.

The New Zealand Council for Educational Research also assisted in the process, and Wharehuia Hemara and Sheridan McKinley carried out much research and writing to consolidate the many ideas that came forward from Ngā Kaiwhakaahuru.

Finally, in 1999 Early Childhood Development staff and management carried out the overall task of completing and producing Ahuru Mōwai to assist the delivery of parenting support to Māori whānau. It is presented along with the accompanying resource, Te Mahere Kaupapa Māori, launched on 23 August 1999 at the Ahuru Mōwai training hui at Hirangi Marae, by Dr Rose Pere CBE.

Kati ra, e tika ana kia mihi kau noa ki a rātou i whakapau kaha i runga i te kaupapa nei. Ahakoa ngā tuhituhinga o ngā kōrero tawhito hei pūtake mo te kaupapa nei, heoi ano, he uua tonu te whakaputa i aua korero hei take awhina i a tātou i enei ra. No reira, ki te kore ngā ringa, ngā hinengaro me ngā whatumanawa o te hunga āwhina nei, ka kore te whakatinanatanga o tenei kete tautoko, ara ko te Ahuru Mōwai. Tena rawa atu koutou i nga whakaaro rangatira, whakaaro tautoko mai i te kaupapa.

Me mihi hoki ki te Kai-whakawahanga o Ahuru Mōwai, ara ko te whaea rongonui a Rose Pere. E te taumata okiokinga, e te toka tū moana, he mihi kau noa na te mea kua noho mai ko koe hei whakamaunga atu mā akonga maha o roto i ngā tau, ā, ki tēnei whenua o tātou, ki rāwāhi hoki, otira, ki te āo whānui. Ko koe hei kanohi mo tenei kaupapa o tātou a Ahuru Mōwai, ā, ka mihi rā te whatumanawa.

HE WHAKAMAUMAHARATANGA

Ahuru Mōwai is dedicated to the memory of Fena Crowther, Kaiwhakaahuru with the Kaikohe PAFT programme. Fena passed away 13 May 1999. She epitomised absolute commitment to empowering whānau by providing them with information and ideas to support the care and education of their babies and young children. Fena herself expressed excitement with the development of Ahuru Mōwai, and acknowledged its importance as an effective tool for those who work with whānau. She looked forward to its eventual production, and contributed her own thoughts and ideas regarding the needs of Kaiwhakaahuru who are privileged to enter the homes of Māori whānau to give much-wanted support and advice.

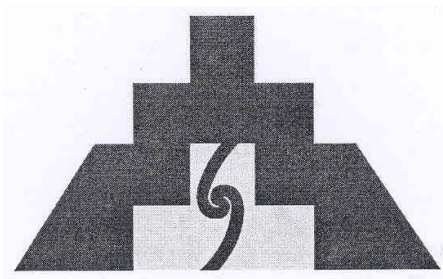
Fena was from Ngāpuhi, of the Kake and Pugh whānau. Her hapū affiliations were with Ngāti Hau and Te Whānau Whero. She was also a tamaiti whāngai of Ngāti Rēhia and Ngāti Kawa.

Heoi ano, me huri ki ngā kupu i roto i te waiata tangi Parearohi o Ngāpuhi, hei tohu mo ngā roimata e riringi nei i te pouri me te mamae.

**E moea iho nei
Kia tia taku rangi
Te rau o te amokura
Tikapa o te rangi
O konuku te ra
He pakinga ratahi
Ka whanatu ai au, e**

**You I will see only in my dreams
So let me adorn my head
With the plume of the amokura
While the sun is overhead
Soon it will decline
This then is a last farewell
Ere I depart, alas!**

AHURU MŌWAI LINKS WITH TE WHĀRIKI



A statement regarding the philosophical base of Parents as First Teachers in Aotearoa:

The philosophy of Ko Ngā Matua hei Kaiako Tuatahi reflects that of early childhood education in Aotearoa, recognising and supporting the empowering process of partnership with parents and therefore is guided by the principles as set out in Te Whāriki: Early Childhood Curriculum, Ministry of Education, 1996.

Te Whāriki is the first national curriculum for the early childhood sector in Aotearoa. It is founded on the following aspirations for children:

to grow up as competent and confident learners and communicators, healthy in mind, body, and spirit, secure in their sense of belonging and in the knowledge that they make a valued contribution to society.

Four principles *Ngā Matapono* underpin the philosophy of Te Whāriki and PAFT:

- | | |
|------------------|----------------------|
| • Whakamana | Empowerment |
| • Kotahitanga | Holistic Development |
| • Whānau Tāngata | Family and Community |
| • Ngā Hononga | Relationships |

They are based on concepts that have ancient roots and are as valid today as when they were first created.

Five strands *Ngā Taumata Whakahirahira* arise from *Ngā Matapono*:

- | | |
|----------------|---------------|
| • Mana Atua | Well being |
| • Mana Whenua | Belonging |
| • Mana Tangata | Contribution |
| • Mana Reo | Communication |
| • Mana Aotūroa | Exploration |

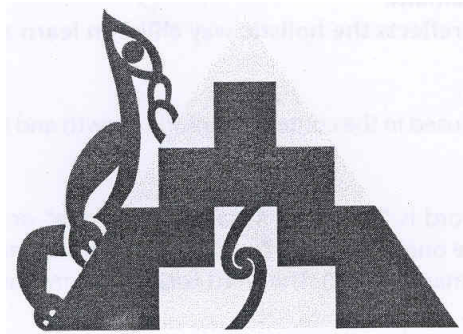
These also are concepts that derive from ancient times, yet can be applied to modern ideas and practices.

No date or requisite circumstances can be identified as being pivotal to the creation or development of these concepts, but by tracking back through *kōrero tawhito history*, *waiata tawhito ancient verse*, and *whakatauki proverbs*, the uses of those concepts within everyday life can be rediscovered, interpreted and tailored to current circumstances.

Within Ahuru Mōwai, each concept is identified and explored, followed by descriptions of the underlying meanings. The writers have attempted to relate all meanings to the growth and development of babies and young children, though this has not always been possible due to the extent and depth of understandings. However, all concepts are eventually linked to child growth and development, and present much for us to learn from.

The four *matapono* are firstly explained in-depth with excerpts from *waiata* and *kōrero tawhito* to help illustrate the concepts. This is followed by the five *Kaupapa Whakahirahira* with their respective explanations and descriptions.

NGĀ MATAPONO



- Whakamana Empowerment
- Kotahitanga Holistic Development
- Whānau Tāngata Family and Community
- Ngā Hononga Relationships

Whakamana

Mā te whāriki o te whānau e whakatō te kaha ki roto i te tamaiti, ki te ako, kia pakari ai tana tipu.

The whāriki of the whānau empowers the tamaiti to learn and grow.

Breaking down the word "whakamana" shows that it brings with it a range of beliefs and understandings.

Whakamana has been translated as: give effect to, give prestige to, make effective and rectify. An advance on that term is *Whakamanamana* which has been translated as: rejoice, exult, and gratify. When separating *Mana* from *Whakamana* the translation is: authority, control, influence, prestige, power, psychic force, effectual, binding, authoritative, having influence or power, vested with effective authority, be effectual and take effect (Williams, p.172). *Whaka* is a common prefix which gives to an adjective, noun or verb the sense of "the act of" or "to cause to" (Reed, p.92).

Whakamana contributes to a strong and indestructible foundation for children. The recalling of tupuna/ancestors and identifying resources integrates them into their communities (mana whenua) and gives them a sense of security (mana atua). While achieving those aims it then incorporates reciprocal responsibilities between parents and the community and children. Children are viewed as part of a whakapapa continuum: Their contributions (mana tangata) simultaneously feed into the past, present and future and ensure the survival of themselves and their communities. Reciting whakapapa, kōrero tawhito, waiata and whakatauaki teaches children about their communities' pasts and offers them a variety of options for their futures (mana aotūroa). The act of reciting and teaching (mana reo) whakapapa, kōrero tawhito and waiata empowers children by offering them the medium of language. Because children are part of a continuum mātua/parents and kaumātua/ elders are viewed in the same way and learn from their children as they teach.

Kotahitanga

Mā te whāriki o te whānau e whakaata te kotahitanga o ngā whakahaere katoa mo te ako a te tamaiti, mo te tipu o te tamaiti.

The whāriki of the whānau reflects the holistic way children learn and grow.

Although *kotahitanga* can be used in the context of holistic growth and learning, it has a far wider scope.

The literal meaning of the word is "as one". *Kotahi* means "one" or "together with". Hence *whakakotahi* means "to make one", or unify. *Tanga* is described as a nominalising suffix (Bauer, W., *The Reed Reference Grammar of Māori*). The word *kotahitanga* means "oneness", "singleness" or "togetherness" (Williams).

The term is most often used in the context of unity, either for working towards a common goal or as a protection against a common threat.

Iwi, hapū and whānau were founded and sustained through kotahitanga. In the past Māori lived in small close-knit communities with all members being descendants of common ancestors. Because of this, each member had common understandings about their history. Those understandings were continually validated through the recitation of whakapapa, waiata, kōrero tawhito and whakatauaiki. Through the recorded deeds of their ancestors Māori learned to conduct their lives within certain inherited guidelines. These guidelines did not limit options but were used as lessons for living and cautiously extending horizons. Māori did not face the future because there was nothing to face. The future was unknowable, but the past was there to learn from. Māori proceeded backwards into the future while looking to the past at what their ancestors did and how they responded to particular prompts and circumstances. This did not stifle innovation but allowed individuals and groups to gauge the outcomes of particular ventures.

Kotahitanga can be described as co-operation or support.

Ka mimiti te puna ki Taumārere
ka tōtō ki Hokianga
Ka mimiti te puna ki Hokianga
ka tōtō ki Taumārere

Ngāpuhi whakatauaiki, Barlow, pg.57

When the spring dries up at Taumārere
it draws on the spring at Hokianga
When the spring dries up at Hokianga
it draws on the spring at Taumārere

Contemporary usage of *kotahitanga* articulates two meanings:

- it is often used as a medium of association among a variety of Māori groups when mediating between themselves and the Crown and as Hauraki Paora of Ngati Whātua ki Kaipara, earlier this century described; or as
 - *whakapapatanga*: the ties that bind people through whānaungatanga and whakapapa: kinship and affiliation (Kawharu, I.H.pp. 221-239).

At the Kohimarama Kotahitanga Conferences of 1860 and 1879, which were attended by Christianised Māori, the general understanding was that Māori and Pākehā resided within a single Christian community as "one people under God's law" (ibid.)

Kotahitanga can therefore be described as community unity. It can be confined to whānau, hapū, iwi and ethnic groups or be extended to encompass a unified society or world. In this context *kotahitanga* is shaded, depending on emotional, socio-economic and political relationships.

Because *kotahitanga* expresses unification it can be extrapolated to a unity of purpose. This entails the holistic way in which children learn.

Kotahitanga contributes to stated aims by emphasizing the unification of purpose. This means that learning and teaching can develop as an integrated whole. Unification of purpose creates a sense of security and wellbeing (mana atua) for children, because support is drawn from different strands to facilitate good management and clear directions. Unification establishes alliances that protect groups and individuals within those groups, while establishing common understandings, objectives and goals (mana whenua). Implicit in unity is a common purpose. Common purposes have allied expectations that all parties within the unified group will make appropriate contributions to ensure a common good is established and maintained (mana tangata). Unity can only happen if common goals can be broadcast (mana reo) and acted upon. Exploring options and establishing a number of mutually beneficial relationships (mana aotūroa), can contribute to the wellbeing of the community and to its offspring.

Ki ngā whakaeke haumi

Ally yourself with those who have
already banded together

Whakatauaki, anon, Reed, A.W. and Brougham, A.E., p.566

This following whakatauaki illustrates the holistic character of Māori education and child-rearing practices.

Nāu i whatu te kākahu; he tāniko tāku

You wove the cloak; I made the border

Whakatauaki, anon, Reed, A.W. and Brougham, A.E., p.54

Whānau Tangata

Me whiri mai ngā āhuatanga o te whānau, te hapū, te iwi, me te āo whānui ki roto i te whāriki mo ia tamaiti, hei awhina, hei tautoko i te akoranga, i te whakatipuranga o taua tamaiti.

The world of the child's whānau hapū, iwi, and the wider community, is an integral part of the child's learning and development.

Whānau-Tangata acknowledges the interdependency between the well being of children, *whānau*, and communities. The literal meaning of *whānau* is: be born, be in childbed, offspring, family group, family. *Tangata* is described as: man; human-being. *Whakatangata* means: assume human shape (Williams). Finding an ancient meaning to the term *Whānau Tangata* has been elusive.

The interactions and interdependency of an individual to the natural and metaphysical world was understood to be a natural phenomenon which prescribed the intersecting relationships of everything that exists. The distillation of relationships became more pronounced as they moved closer to individuals and the groups they identified with. Knowledge of the interconnectedness of all things, reinforced a cosmic order while opening panoramas of visions and opportunities. The concentration of that interconnectedness onto individuals and their whānau and communities created a sense of security.

The following whakatauki broadcasts that individuals are neither alone nor ever lost, if they recognise and continually affirm their connections. There is also recognition that the deeds of ancestors and an individual's current situation are intimately tied: that the past has a direct influence over the present and the future was generally accepted. The layers of interdependency are limitless.

E kore au e ngaro;
He kakano i ruiruia mai i Rangiatea
Reed and Brougham

I will never be lost;
the seed was sown even in Rangiatea

Interdependent and co-operative relationships were often created or strengthened through marriage and then reinforced by the birth of children.

He hono tangata e kore e motu
Ka pā he taura waka e motu
Reed and Brougham

A human bond cannot be severed
unlike a canoe rope, it cannot be severed

At the same time as childbirth consummated relationships between women and men, it strengthened inter and intra communal bonds and alliances. Children were physical manifestations of communal unity, strength, hopes and aspirations.

He iti tangata, e tupu
He iti toki, e iti tonu iho
Reed and Brougham

A little child will grow
A little adze always remains small

If there is an understanding of a cosmic or universal interdependence between all things, children's visions and aspirations can be extended well beyond themselves, their whānau and communities (Mana aotūroa). The focusing of the concept of *Whānau Tangata* onto the inter-relationships which exist within whānau and communities, creates a sense of security and belonging while reinforcing individual obligations to the community (mana atua; mana whenua). Reciprocity is the fuel of interdependence. To receive and give with equanimity allowed individuals, whānau and communities to create a sense of balance, permanence and security (mana tangata). Kinship, socio-cultural, economic and metaphysical relationships were given expression through language (mana reo).

Ngā Hononga

Ma roto i ngā piringa, i ngā whakahaere, i waenganui o te tamaiti me te katoa, e whakatō te kaha ki roto i te tamaiti, ki te ako.

Children learn through responsive and reciprocal relationships with people, places, and things.

The literal meaning of *hono* is: splice, join, continual (Williams, p.58).

In waiata tawhito the term is used in the context of kin or relationships:

E hika ma e, utaina mai ra e, Ki runga i te kanoi, kia tika ko te hono, e	My dear ones, bear him here on high To rest in state and be mourned by his kinsmen
--	--

Ngā Moteatea, Part One, "He tangi mo Te Hamiwhaho", pp.102-103

Taku tiroiro noa, taku hono tātai Ka wehe koe i ahau	I look about in vain, my own kin For you are parted from me
---	--

Ngā Moteatea, Part One, "He tangi mo Papaka Te Naeroa" pp.212-213

Taku tiroiro nōa ki te hono ka ngaro Kei whea ra, e, ngā whakaruruhau	In vain I seek my lost kinsman. Where now is there a sheltering place
--	--

Ngā Moteatea, Part Three, Waiata Tangi, "He tangi mo Te Heuheu Tukino" pp.160-161

Kinship links are attached to a number of understandings. They imply consanguineous relationships along with obligations and rights. Reciprocal arrangements meant that an individual had obligations to protect the welfare and interests of whānau and conversely could expect the same. These relationships could be extrapolated to include everything that exists.

When the Great Tainui leader Maniapoto was dying he called his kinfolk together. His last words were:

Kia mau ki tena Kia mau ki te kawau maro	Hold fast to that Hold fast to the swoop of the cormorant
---	--

Kelly, pp.160-161

This dying utterance became a Ngāti Maniapoto motto. It encapsulated the need to maintain unity. Ngāti Maniapoto like the cormorant travelled in a chevron formation. The outside barriers were provided by young fighting men while the interior was occupied by women, children and the elderly. While the outside ranks protected those they surrounded, the inner ranks supported their protectors. This reciprocal relationship was perceived to be an almost indestructible structure, which to a certain extent, has been maintained until today.

Because kinship entailed support, co-operation and unity, children could feel safe in the knowledge that they were secure. Expectations of reciprocity ensured that children would enhance the reputations of their ancestors while safeguarding successive generations (*mana atua*). Reciprocity within a discreet group would produce a sense of belonging (*mana whenua*) which was how each member interacted and contributed (*mana tangata*) to the group's

welfare. Kinship bonds were continually renewed through the medium of language (mana reo). It also allowed individuals to extend their boundaries and explore (mana aotūroa) unchartered territory in relative safety.

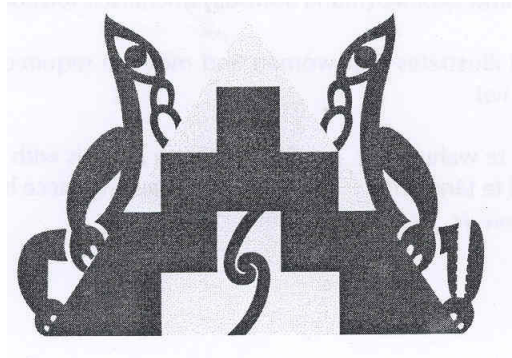
The following whakatauki illustrates that women and men are required to co-operate for the welfare of the whānau and iwi.

Ko te kaunoti ki te wahine
Engari te ika hei te tāne tērā

Mead, H.M. and Grove, N., p.135

The receiving piece is with the woman
But the fire-causing piece is with the
man

NGĀ KAUPAPA WHAKAHIRAHIRA



- Mana Atua Well being
- Mana Whenua Belonging
- Mana Tangata Contribution
- Mana Reo Communication
- Mana Aotūroa Exploration

Each kaupapa whakahirahira embodies an area of learning and development that is woven into the whāriki of whānau, to provide a strong foundation for ongoing positive growth of babies and young children.

MANA

The common element with all five Kaupapa Whakahirahira is the concept of *mana*. Mana derives from the *ahi komau*, the sacred power of the gods. Tane, in his ascent to the highest heavens, aspired to bring back the ahi komau, and returned to earth with knowledge of how to acquire this sacred power through mana.

Mana defines children's position within communities. It is inherited from tupuna/ancestors and places children within a cosmic order.

Kei te kukuneitanga mai i Hawaiki, ko te āhua ia Ki Maui-wharekino ka noho i a Pani...	The primeval pregnancy began in Hawaiki when there appeared Maui-wharekino who took Pani to wife
--	--

Ngā Moteatea, Part 2, Waiata Oriori, Po! Po!, nā Enoka Te Pakaru, Te Aitanga-ā-Mahaki, pp.152-153

Defining children's positions and status integrated them into communities while informing those communities of their particular obligations to their children. This was done by the continual recitation of whakapapa, waiata and whakatauki. Communities/whānaunga protected children while making sure that they accrued the appropriate socio-cultural tools to guarantee their own and future generations' survival.

Kia tapu hoki koe nā Tuariki e	May you be set apart as is fitting for a descendant of Tuariki;
Kia tapu hoki koe nā Porouhorea	May you be set apart as is fitting for a descendant of Porouhorea;
Kāti nei e noa kō tō taina e	Let only your younger relative be free from restriction.
Whakaangi i runga rā He kauwhau ariki e Koi tata iho koe ki ngā wāhi noa...	Soar gracefully on high, O chieftainess, And do not descend too near to the common places.....
Ana, e koro! Auaka e whāngaia ki te umu nui Whāngaia iho ra ki te umu ki tahaki	Do not, O sir give her food from the, common earth-oven But feed her from the oven reserved for her kind,
Hai te pongi matapo hei katamu mahana	With the dark-fleshed taro, that she may chew with relish

Ngā Moteatea, Part 1, He waiata Oriori nā Hinekitawhiti, Ngāti Porou, pp.4-5

While mana was inherited from ancestors it was also enhanced through an individual's actions. Mana could be lost. It was absolutely critical that that should not happen. Loss of an individual's mana would have negative ramifications for the entire whānau/family, hapū and iwi. The implication is that if children felt safe, conversely, it was their duty to ensure that the mana of the whānau was safe and stayed intact for succeeding generations.

Tena anō rā tō tāua kahu	There is, of course, our cloak
Nā tō matua rā nāna i waihanga	It was woven by your parent,
Nā Rua-te-pupuke, nā Rua-te-mahara	By Recess-of-knowledge, Recess-of Thought
Nā Rua-te-hotahota, nā Tua-waihanga	Recess-of-enterprise, and by Prodigy-of learning,
Hei kahu rā mō tāua ki te pō...	As a robe for us to the realms of night.

*Ngā Moteatea, Part Three, He Oriori mō Tē-Maunga-o-Te Rangi, nā Te Mā-pere-tahi,
Ngāti Porou, pp.28-35*

Mana was also tied to human and economic resources. Human resources consisted of whānau, hapū and iwi, which blended shades of reciprocity, depending on the proximity of relationships. Economic resources entailed jurisdiction over numbers and varieties of resources such as land, food stocks, forests and fisheries. It was incumbent on the individual, to not only protect those resources but also add value to them. This meant that the whānau could increase its spheres of influence within the hapū, iwi and throughout the world.

Because individual skills added value to the whole community and enhanced mana, education and training were embedded into children's upbringing.

... Ka hua na au ki a koe, e tama	... I cherish thoughts of you, O son
Kai te whatutēki koe,	As a rocklike-knowledgeable-adept,
Kai te whatutērea	A self-possessed adept
Kai te whatutētawhia na	A full-fledged adept, indeed

Kai te tau na koe, e tama	You shall recite, O son
I te tau a to atua, a Kahu-kura	The lay of your god, the Splendour-of- the-Rainbow
I a Ngarue tīwhana i runga ra	With Spectrum arching on high
Kokomo te tauira ki roto	Enter as a dedicated pupil (the house of sacred learning)
Te tama a Te Ao-hau, e	As a son of the World-of-winds,
Te tama a Te Ao-matangi	And as the son of the World-of-fragrant- breezes...

Ngā hapū Moteatea, Part Three, He Oriori, Ngāti Kahungunu, pp.134-141

For thousands of years the ancestors of the Māori were some of the most adventurous explorers on earth. They set out from mainland Asia well before recorded history. Māori historiography is peppered with the stories of explorers like Maui, Aparangi and Kupe. The physical exploration was married to intellectual adventurism. Metaphysical questions were constantly being asked and delved into. The physical and spiritual worlds were so intertwined that it was impossible to separate the two.

The Maui and Tawhaki cycles prove this. Although they are recited in a succession of metaphors it can be seen that Maui's fishing up of the country is a metaphor for discovery while his death by being crushed in Hine-nui-te-Po's vagina is a coded tale which was later retold by modern psychoanalysts.

Exploration enhanced an individual's mana, the discovery of lands ensured the survival and increased the wealth and mana of the community.

Metaphysical and intellectual exploration was encouraged and recorded for posterity and to be used as cultural mnemonics for future generations.

Kimikimi noa ana ahau, e hine I tō kunenga mai i Hawaiki	I am trying to remember, O maiden How it was you sprang forth from Hawaiki
I te whakaringaringa, i te whakawaewae	How the hands were formed, then Your feet
Te whakakanohitanga Ka mānu e hine, te waka i a Ruatea	Until your face took shape Now afloat, O maiden, is the canoe of Rua-tea
Ko Kurahaupō Ka iri mai tāua i runga i Aotea	And tis Kurahaupō We two were carried hither aboard Aotea
Te waka i a Turi Ka ū mai tāua te ngutu Whenuakura	The canoe of Turi We landed at the river's mouth at Whenuakura
Huaina te whare, Rangi-tāwhi tāwhi	The house there was named Rangi- tāwhi
Tiria mai te kūmara Ka rūia mai te karaka ki te taiao nei	The kūmara was then planted The karaka too soon flourished in the land

Ngā Moteatea, Part Three, He Oriori mo Wharau-rangi, nā Te Rangi-Takoru, Ngati Apa, pp.376-379

Exploration was encouraged, but care and planning were considered crucial to all ventures.

He mate i te marama	Though moon dies, it comes to life again, but you cannot return, so do not expose yourself to danger.
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Whakatauki, anon, Reed, A.W. and Brougham, A.E., p.456

Maui obviously did not learn this lesson well enough!

In modern times, *mana* is used in various ways to describe the power of the gods (Mana Atua), the power of the land (Mana Whenua), the power of the individual (Mana Tangata), the power of language and interactions (Mana Reo) and the power of the universe (Mana Aotūroa). There might have been a lessening of the intensity of each of the power bases, as *mana* as a term has evolved and transformed to its current meaning of *authority* and *rights*, but the authority achieved by a person with *mana*, is still likened to that of the most supreme status.

Mana Atua

The health and well-being of the child are protected and nurtured

Mana Atua in ancient times was considered a powerful gift given to individuals who conformed to particular metaphysical principles and carry out appropriate sacred rituals.

However, all humankind are said to contain godly and divine characteristics, because humankind was created by Tane who was of godly status, and who breathed life into *te ira tangata*, the human essence. This concept is taken further to provide the rationale for all humans to exist, no matter who or where they are: that right conferred upon them from godly elements.

When taken further again, particularly in relation to young children, mana atua pertains to the right of all children to life, if not to a life worthy of the highest beings.

Therefore, within the context of Ahuru Mōwai, mana atua acknowledges every child's right to be nurtured and cared for. The reciprocal nature of this concept also means that every child will learn to respect the rights of others to be nurtured and cared for.

Mana Whenua

Children experience positive links from the home environment of whānau, and those links are affirmed and extended within the wider world.

Mana Whenua in traditional times signified jurisdiction over land and land-based resources. Having jurisdiction created mana. It was also associated with the intrinsic power land has, to produce those things which sustain life and contribute to well being and security (Barlow p.61).

Nowadays, mana whenua can also represent the sense of belonging one has with familiar places. This enables feelings similar to that of the ancient concept brought about through the ownership of land; feelings of safety, confidence and intimacy brought about through knowledge of home and whānau boundaries, and positive connections with the wider world.

A traditional Māori practice is to return the afterbirth of new-born babies to their ancestral home bases. The Māori translation of afterbirth, *whenua*, has interesting connotations, particularly that related to the practice of burying the afterbirth and returning it to the land. "Land" in Māori also translates as *whenua*, and the symbolism of the act represents a reconnection with ancestral roots, *whenua ki te whenua*.

Nurturing children within the knowledge of their everyday and historical connections, takes this symbolism to a practical level. This entails learning about home and whānau links – the beginnings of whakapapa – and geographical connections such as maunga, awa, marae through related stories and song.

The fruits and food of the earth present tangible examples of *Papatuanuku*, earth, caring for humankind. Within Ahuru Mōwai, mana whenua acknowledges the power of Papatuanuku in the caring role. The reciprocation of this act, of course, is the practice of caring and nurturing by humankind, of *Papatuanuku* herself.

Mana Tangata

Children experience an environment where they are continuously affirmed for who they are: their unique personalities, talents and characteristics.

Mana Tangata is the power an individual gains through their abilities, efforts and accomplishments. This power is said to come about as a result of the individual taking advantage of all the opportunities of life, as described through the following excerpt:

...Ka whakawhenua nga hīringa i konei, e tama! Haramai, e mau to ringa ki te kete tuauri, Ki te kete tuātea, ki te kete aronui...	...On this earth is implanted all knowledge, O son! Come, grasp in your hand the kit of sacred knowledge, The kit of ancestral knowledge, the kit of life's knowledge...
--	---

Ngā Moteatea, Part Three, Waiata Oriori, He Oriori mo Tū-Tere-Moana, na Tū-Hoto-Ariki, pp.2-9

The excerpt above describes the invitation from the adult to the child, to take advantage of life's opportunities. Implied is the guiding role of the adult. With growing children, the effort required to develop skills and understanding, comes initially with encouragement to accomplish tasks according to respective interests and levels of ability. As confidence grows, so the process goes on to overcome greater complexities and challenges.

Within the context of Ahuru Mōwai, the adult is the key to the development of the child's unique abilities and traits. Through Mana Atua, the child is acknowledged as having the right to be protected and nurtured by the adult. Interweaving with Mana Tangata, this protection and nurturing fosters the unique talents and characteristics of the child, thereby assuring that the child will maintain and grow in confidence, and further develop those talents and characteristics accordingly.

Mana Reo

Children experience an environment that promotes and protects positive interactions.

Mana Reo signifies the power of language and communication. Language is the vehicle by which thoughts, customs, desires, hopes, frustrations, history, mythology, prayers, dreams, knowledge and understandings are communicated from one person to another (Barlow, p.114).

The following whakatauaiki states, that without language, especially the Māori language, prestige, land ownership and culture will cease to exist.

Ko te reo te mauri o te mana Māori

The permanence of the language maintains the authority and land ownership

Tā Himi Henare, Ngāpuhi

In ancient times, speech laid the foundation for many encounters. Whaikorero, speechmaking, preceded formal and informal group interactions. Waiata, speechmaking through song, also played a role. In fact, oratory was the repository of Māori data pertaining to all aspects of life, and the power of the word, *te kupu*, was unequalled.

This reliance on the spoken word demanded systems to ensure strict maintenance to traditional format regarding whakapapa and other historical recitations. To err in the format was the worst of sins, sometimes resulting in the death of the sinner.

The obligation to adhere to strict format when reciting traditional oratory, remains with Māori today, however imminent death is replaced with feelings of great shame when making mistakes during formal recitation.

Non-verbal communication also played a great part in group encounters. Māori were tribal, a "group" people, and therefore adopted systems to maintain harmonious living in the group situation. Mixed messages through inappropriate body language, were clearly avoided, and children learned at an early age to keep eyes averted and body mannerisms to a minimum. Averting the eyes was later interpreted by Pākehā missionaries as a sign of deference.

Nowadays, Mana Reo includes the ability to express oneself in the Māori language. The survival of the language as a living medium, is the key reason behind this aspect, another being the importance of understanding and using a language to gain greater depth with the culture.

Within the context of Ahuru Mōwai, Mana Reo relates to the ability to communicate and interact with others in effective ways. For babies and young children, this learning is gained through an environment that fosters verbal and non-verbal communication skills for a range of purposes. They will discover and develop different ways to be creative and expressive, and will experience the stories and symbols of their culture in positive and affirmative ways.

Mana Aotūroa

The child learns through active exploration of the environment.

Aotūroa is translated as: light of day or this world (Williams, p.12). When "ao-tū-roa" is divided into its three separate sections, it relates to the infinity of the universe, and implies an extensive breadth of all the elements that make up the universe. Humankind is an important element of the universe, and the relationship between human kind and other elements of the universe, is referred to in many waiata and korero tawhito, as in the following excerpts:

Taku aroha ki taku whenua	My love, alas, for my native land
I te ahiahi kaukuru nei	As evening shadows draw nigh
He waka ia ra ka toia	Would there was a canoe being launched
Ngā matarae ki Rautahi ra ...	At the headland at Rautahi yonder

Ngā Moteatea, Part 1, He Waiata ki te Whenua Tipu, Unknown Ngai Tamaterangi, pp.182-183

E timu ra koe e te tai nei	Ebb then, oh tide
Rere omaki ana ia ki waho ra	Withdrawing swiftly outwards

E tangi ra koe e te kihikihi	Sing your song, oh cicada
Tenei koe ka rite mai ki ahau	You are in like case with me
Me he huroto au kei te ripo	For I am as the bittern in the swamp
Me he kaka, e whakaraoa ana	Or the parrot making its choking sound

Ngā Moteatea Part 1, He Tangi Na Te Turoro na Harata Tangikuku, Ngāti Porou, pp.72-73

Such examples are prolific throughout writings of traditional thought, and it can be rightfully assumed that ancient Māori maintained a positive and caring relationship with the universe. Exploration was on-going as tribes traversed the land and seas to make new discoveries or increase holdings of territorial tracts. Accordingly, ancient explorers have been immortalised for their deeds and discoveries, through place names such as Taupo-nui-a-Tia, the great expanse of Tia, and Te Rotorua-nui-a-Kahumatamomoe. Tia and Kahu were responsible for explorative deeds that made up the greater part of the Te Arawa and Tuwharetoa territorial holdings in the central North Island.

There are many examples also that refer to metaphysical or intellectual journeys of self-discovery:

Kanakana ana mai	Sparkling brightly on high
Ngā whetu rau o te ata	Are a hundred stars of early morn
Me ko te tane koe	Would ye'together were my spouse
Ka pau te awhi mai, e	I would then enclasp ye all in close embrace
Kai ngata ake ai	I would savour unto satiety
Te ngakau wahine	This woman's longing within
I tere kai-kiri ra	Rather than the fleeting caress
Nau nei e te okiwa	Of thee, o thou chilling breeze

Ngā Moteatea Part 2, He Waiata Aroha composer/tribe unknown, pp.58-59

Ahuru Mōwai maintains the traditional view of fostering explorations and discoveries of the universe and all its elements. Babies and young children will experience guided yet free exploration and play in an environment of consistent and warm relationships. Their individuality will be fostered as they are permitted to probe and seek, and understand for themselves. They will explore and develop their own individual learning and creativity. They will be supported to grow in self-worth, identity, confidence and enjoyment. And this will occur within the confines of homes and whānau, from a foundation, a whāriki, of strength that supports toward their eventual ability to appreciate and conquer the multitude of challenges that abound in the universe.

*Kotahi tonu te hiringa
I kake ai a Tane ki Tikitiki-a-rangi
Ka te hiringa I te mahara*

*There was only one resolution
That enabled Tane to reach the uppermost heaven
It was the power of the mind*

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In addition to these fundamental principles there are some key concepts that require explanation. All concepts have been given a traditional explanation and where possible a more contemporary one.

