TE KĀKANO
PREGNANCY
Want to earn $15/h to help with these?:

Te Kākano
FROM CONCEPTION – BIRTH

CHAPTER 1:
FIRST TRIMESTER

CHAPTER 2:
SECOND TRIMESTER

CHAPTER 3:
THIRD TRIMESTER

_Whakatipu_ is a resource to support whānau in parenting, covering pregnancy, birth and child development up to the age of five years. It contains information, activities and tikanga-based learnings for all parents.

_Te Kākano_ is a time when both the mother and the unborn child need to be cared for, a time to share expectations and experiences.

For more information, go to _tākai.nz/whakatipu_
Ahakoa he iti, he pounamu.

Although small, it is precious – like greenstone.
What’s Happening...

Pēpi Says:
I’ve been growing for 13 weeks now and I’m the size of your little finger.

My brain, nerves, my heart, my lungs, bones and muscles have developed now.

My eyes, ears and nose are formed too.

Come and see my hands, feet and toes in the scan.

You can hear my heartbeat.

You can tell what sex I am, if I let you know.
Pēpi Says:

My brain is growing so well my head is nearly as big as my whole body. I’ve been growing for three months now and I’m beginning to make hormones. My brain and body need hormones to help me grow.

Eat well, māmā
Drink lots of wai māori
Make sure we get plenty of rest
Whānau Say:

We are excited and a little bit bewildered. There’s so much to think about.

We need to find out what choices are available for us:

- Birthing homes
- Home births
- Water births
- Hospitals
- Traditional Māori birthing
- Midwives
- Doctors

Kia maumahara whānau:

- No question is silly
- Ask our midwife or doctor anything we need to know about being hapū
- Keep talking to friends and whānau
- Don’t be scared to ask for help, ‘ahakoa he iti, he pounamu’
Whānau Say:

We are finding out about things that are good for māmā and pēpi:

What sort of kai is good for us?

What things should māmā keep away from to keep pēpi safe?

Being and living in an ‘auahi kore kāinga’.

Whānau beliefs, like cutting my hair while I’m hapū.
Kaitiaki Pēpi
Protecting māmā and pēpi during this time is very important.

Te Wharetangata
Te wharetangata, or the womb, is where pēpi lives during the whole pregnancy.

Protection
Some iwi have special tikanga for a pregnant wahine. Pregnancy is about care and awhi for māmā and the unborn pēpi. Some whānau and iwi provide māmā with special kai and relieve her from stressful or hard mahi to safeguard her health and the development of pēpi at this time.

In other iwi, pregnant wahine don’t go into urupa as this is seen as the realm of Hinenuitepō, the goddess of death.

Find out some of your own whānau tikanga around keeping māmā and pēpi safe during pregnancy.

Whaikōrero on the marae ātea for women is a common fear of some iwi. They believe you are open to the element of curses or kana, which can be passed on through the generations.
Kaitiaki Pēpi

Te Pito

The pito, or umbilical cord, is how pēpi gets what they need to grow. It’s a direct access tube, so anything that māmā eats, drinks or even inhales goes into pēpi.

Whānau might want to think and talk about what to do with baby’s pito when it’s time. Some people bury it or put it in a significant place for the whānau, where it won’t be disturbed. This practice also reinforces the relationship between pēpi and Papatūānuku.

Te Whenua

The whenua, also known as the afterbirth or placenta, is very important. The whenua is the link that binds our eternal spirit to Papatūānuku. In Māori, whenua means land. When you’re hapū, the whenua transfers the kai and oxygen from māmā to pēpi. It also transfers all the paru or waste pēpi produces for mum to get rid of.

When pēpi is born, the whenua also comes out. Like the pito some whānau bury it.
Te Hinengaro Miharo

Your baby’s brain is growing at the rate of 250,000 brain cells a minute.

Everything you eat, drink and do will impact on pēpi and their brain development.

Pēpi has a brain which is almost as big as their body.

Want to learn more about what else is happening in baby’s amazing brain?

Go to tākai.nz/brain

Waiata

Waiata is a great way to connect with pēpi while they’re growing in mum’s puku.

Moe moe pēpi
Moe moe e
Moe moe pēpi
Moe moe e

To listen to this waiata and learn more, go to tākai.nz/waiata
Ngā Mahi a Whānau

Write a letter to pēpi or draw a picture to tell pēpi how you’re feeling.

Think about getting yourself a diary to record some of your thoughts and dreams about pēpi.

Who are the role model mothers and fathers in our lives?

Ask them about their experiences of becoming parents and being hapū.

For more activities, visit tākai.nz/activities
Activity:
Tuhi kōrero whakaniko - Creative writing

Here is a quick and fun activity for you to do with another person. It might help you think about some of the questions you have or get you dreaming of things you want to say to pepi.

Write a poem with a friend in less than two minutes, even if you think you can’t write poetry. Here’s a simple guide.

Your poem could be about:
- celebrating being hapū
- feelings you’re having
- your hopes and dreams

Step 1
First person - 1st word
Pick a word, any word that relates to your topic, e.g. if you’re writing about what you’re feeling, your first word might be ‘scared’.

Step 2
Second person
Adds two words about how they are feeling, e.g. ‘of ‘possibilities’.

Step 3
First person again
Choose three more words around what you are feeling.

Step 4
Second person again
Their turn again, two more words to add.

Step 5
First person again
Finally, the first person finishes with the last word. Enjoy it!

For more activities, visit tākai.nz/activities
Wharetangata
A Place of Protection – Yeah Right!

Watch out - that’s poison!
Is it really going to hurt my baby?
Nā tō rourou, nā tōku rourou, ka ora ai te iwi.

With your knowledge and my knowledge we will thrive.
What’s Happening...

Pēpi Says:
At 14 – 18 Weeks

Kua timata au te oreore haere i roto i tō puku māmā.

I can kick and do somersaults.

I’m making more eye movements.

You can see the two halves of my brain.

If you look carefully at my scan you might see what sex I am.

At 19 – 23 Weeks

You can hear my heartbeat.

My eyebrows and eyelashes are growing and so are my toenails and fingernails.
Pēpi Says:
At 24 – 27 Weeks

I look like a miniature newborn.

I have developed taste buds.

I have more control over my hand movements.

My lungs are getting ready to help me breathe after I’m born.

Ways to connect with me:

Waiata ki ahu – sing to me
Mīrimiri i ahu – massage me
Kōrero ki ahu – share stories with me
Tango whakaahua – take photos of us
Whakanuiia – celebrate our news
Whānau Say:

We are careful about the things we eat and only want kai that is good for pēpi.

Kei te pai, te tipu a pēpi? Our regular checks with our midwife or doctor will let us know if our baby is growing well.

If there are complications with pēpi, what do we do? Who do we ask?
Our midwife
Our doctor

Don’t forget to ask questions if you are worried.
Whānau Say:
We enjoy learning from stories about what happens in our whānau when someone is hapū.

Māmā has noticed her ū have started to get bigger – we all have noticed!

We have started to organise our birth plan.

Kia maumahara:

- Get good advice to help make the best choices
- Make sure you take time out to relax and think
- Ask friends and whānau if you need help or if you’re worried
- Keep safe and healthy
Kaitiaki Pēpi

Waka Huia

A waka huia is a traditional Māori treasure container. These stored a person’s most precious taonga. Waka huia were highly prized and carefully treasured as they were passed between generations as heirlooms. They were often gifted between hapū, whānau and individuals to acknowledge relationships, friendships, and other significant social events.
Kaitiaki Pēpi

Oriori

Oriori are waiata that tell stories. Usually they were sung to children about ancestors’ journeys and whakapapa.

Oriori or lullabies can tell stories that mark events like pregnancy, birth and life.

They can be used to soothe pēpi to sleep and welcome pēpi into this world.
Te Hinengaro Mīharo

Areas in their brain are making connections for sounds around them. So when you sing your oriori and kōrero to your puku, pēpi can hear.

Different parts in their brain are growing to help them do different things like seeing, hearing and moving.

The number of brain cells continues to grow rapidly. They are being coated with a fatty substance called myelin. This acts like insulation to ensure messages flow quickly and efficiently.

Want to know more about what else is happening in baby’s amazing brain? Check out Te hinengaro mīharo at tākai.nz

Waiata

This oriori or lullaby, Hine e Hine, is a calming oriori. It became popular as the closing down song for TVNZ. Remember the Goodnight Kiwi? Waiata mai.

E tangi ana koe
Hine, e hine!
Kua ngenge ana koe
Hine, e Hine!
Kāti tō pouri ra
Noho i te aroha
Te ngākau o te pōuri rā
Hine, e hine!

To listen to this waiata and learn more, head to tākai.nz/waiata
Ngā Mahi a Whānau

Try and write an oriori using the same kōrero whakaniko technique from the first trimester.

Listen to oriori.

Relax, get some oil and give yourself a mirimiri.

Hīkoi, kaukau – Keep active!

For more activities, visit ūkai.nz/activities
Here’s another activity you can do if you’re feeling creative.

Make a waka huia to hold treasures for pēpi. This could become the first heirloom for pēpi. Let’s get creative!

**Activity: Waka Huia**

Ngā rauemi – Resources
- a container or shoe box
- scissors
- glue
- cellotape
- coloured paper
- shells, natural resources
- a range of art supplies and anything you would like to decorate your waka huia

For more activities, visit tākai.nz/activities
Wharetangata
Love and Song

I so need a hair cut...hey, kei te pai koe, are you alright in there?

Māmā needs a moe!

Who’s that talking to me? Whoever it is has the most beautiful voice! I like it when you do that!
Me aro koe ki te hā o Hineahuone.

Pay homage to the essence of womankind.
What's Happening...

Pēpi Says:

When I have the hiccups I make jerking movements inside māmā. She wondered what was happening the first time I did it.

My hair is growing longer.

I can hear and recognise familiar voices.

I’m getting bigger. I haven’t got much room in here.

At 32 – 36 Weeks

My bones are getting harder.

My fingernails can reach my fingertips.
Pēpi Says:

At 37 – 40 Weeks

I’m nearly ready to be born.

My brain is the only organ that is not fully developed – because I need more good experiences with my whānau and the outside world to keep my brain developing.

Māmā has become more active, cleaning up and getting things ready for me. She must be nesting.

I’m born to learn!
Whānau Say:

We’re going to talk with our midwife and doctor about how they can support us with our choices.

We have been thinking about names for pēpi. We have been asking friends and whānau for ideas.

We need to make decisions about:

- Who will be at baby’s birth?
- Who will be the first to hold our pēpi?
- Who will cut the pito?
- What are we going to do with the whenua?
- Are we going to have karakia?
- Are we ready if pēpi decides to arrive early?
Whānau Say:
Whatever decisions we have made about the birth of pēpi, it’s a good idea to have a checklist.

It could include:
• Bags packed for māmā and pēpi
• A practice run
• Organise some music
• Charge our phone or camera
• Get car seat ready
• Get feeding bras
• Get ipu whenua ready

It’s better to be ready and prepared a few weeks earlier than your due date.

Kīa maumahara:
• Keep relaxed and calm
• Talk with your midwife or doctor
• Be prepared for anything
• Talk to your whānau and friends about what you want during the birth
• Hā kī roto – take deep breaths
Kaitiaki Pēpi

Ipu Whenua

An ipu whenua is a special container to hold the placenta or whenua after pēpi is born. Traditionally made from hue or of clay, ipu whenua were buried in a special place where whānau knew they would not be disturbed.

Ipu whenua can be made from natural materials that are friendly to the whenua and break down easily. This tikanga keeps māmā and pēpi always connected to the land.
Kaitiaki Pēpi

Te tapa ingoa

Traditionally, the whānau members held the right to name the child.

Naming pēpi is regarded as a serious matter by older Māori.

A new pēpi presents an opportunity for the whānau to celebrate the continuity of their whakapapa.
Te Hinengaro Mīharo

Pēpi now has billions of brain cells forming, but their brain development is still not yet complete.

Some brain cells are being programmed to do special jobs like getting their heart beating at the right pace, activating reflexes and preparing lungs to breathe.

Pēpi can sense and respond to sounds and bright lights even through they aren't born yet.

If you shine a torch on your puku pēpi will turn their head away. If you get a fright, so will pēpi.

Want to learn more about what else is happening in baby’s amazing brain? Head to tākai.nz/brain

Waiata

Aue māmā
Aue pāpā
Hōmai te aroha
E tangitangi ana ahau
E pouri ana ahau
I tō kōrua haerenga
Whakarere ana ahau
Māturuturu ngā roimata e

(Tune: Down by the Riverside)

To listen to this waiata and learn more, head to tākai.nz/waiata
Ngā Mahi a Whānau

Plan an activity with your whānau to focus on choosing a name.

Decide on and sort out somewhere special for pēpi and their gears at home.

Decorate a space for pēpi.

For more activities and a free baby frieze to help you decorate their room, go to resources.tākai.nz

Ngā Tohu Whānau

Six key things known to promote the best relationships between parents, whānau and their tamariki are:

1. Love and Warmth
2. Talking and Listening
3. Guidance and Understanding
4. Limits and Boundaries
5. Consistency and Consequences
6. A Structured and Secure World
What do the six tohu whānau mean during hapūtanga?

**Love and Warmth**
- Thinking about our little person
- Choosing a midwife or doctor our whānau trusts
- Getting ready for pēpi

**Talking and Listening**
- Talking with each other about how we’re feeling
- Talking and singing to pēpi because they can hear us 10 weeks before they are born
- Stroking mum’s puku so pēpi can feel our touch

**Guidance and Understanding**
- Finding out what pēpi looks like as they grow – they are real little people
- Knowing it’s natural to have concerns and questions
- Talking to whānau about our way of doing things
- Knowing about any warning signs so we can do something fast if we need to

**Limits and Boundaries**
- Keeping drug, alcohol and smokefree
- Keeping calm and as free of stress as possible
- Always wearing seat belts in the car

**Consistency and Consequences**
- Looking after ourselves every day – Pēpi depends on us
- Keeping appointments with the midwife or doctor
- Practising the childbirth techniques we’ve learned

**A Structured and Secure World**
Helping mum to
- Eat a balanced diet
- Drink lots of water
- Get plenty of sleep
- Get some exercise so she’s fit for the birth
Man, I need to get my own place.

Stop with the pushing!

I’m falling, I’m falling! Put me back in!

Help, help! Put me back in!
Who are you...
hey, I know your voice!
I know your voice!

I’m hungry,
what’s that?

Kia ora tuku pēpi!
## Glossary

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<th>Whakamārama</th>
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<td>Auahi kore</td>
<td>Smokefree</td>
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<td>Embryo</td>
<td>Baby in first 49 days of development</td>
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<tr>
<td>Hā ki roto</td>
<td>Deep breath in</td>
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<tr>
<td>Hapū</td>
<td>Pregnant, or subtribe</td>
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<tr>
<td>Hine-ahu-one</td>
<td>The first woman</td>
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<tr>
<td>Hine-nui-te-pō</td>
<td>Goddess of death</td>
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<tr>
<td>Hormones</td>
<td>Chemicals in the body that send messages from cell to cell</td>
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<td>Ipu whenua</td>
<td>Containers to bury a newborn's placenta in</td>
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<td>Kana</td>
<td>Curse</td>
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<tr>
<td>Karakia</td>
<td>To pray, or prayer</td>
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<td>Kaukau</td>
<td>Swim, or bathe</td>
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<tr>
<td>Kei te pai koe?</td>
<td>Are you alright?</td>
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<tr>
<td>Kia maumahara</td>
<td>Remember</td>
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<td>Köpu</td>
<td>Uterus</td>
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<tr>
<td>Kōrero</td>
<td>Speak, or story</td>
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<tr>
<td>Koroua</td>
<td>Elderly male</td>
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<tr>
<td>Kua timata au te oreore</td>
<td>I have started to wiggle around in your stomach, mum</td>
</tr>
<tr>
<td>haere i roto i tō pukū māmā</td>
<td></td>
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<tr>
<td>Kuia</td>
<td>Elderly lady</td>
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<tr>
<td>Māmā</td>
<td>Mother</td>
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<tr>
<td>Marae ātea</td>
<td>Area outside the front of the meeting house</td>
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<td>Mirimiri</td>
<td>Massage</td>
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<td>Mōteatea</td>
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<td>Pakiwaitara</td>
<td>Legend, folklore</td>
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<td>Papatūānuku</td>
<td>Mother Earth</td>
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<td>Paru</td>
<td>Dirty, or waste</td>
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<td>Pēpi</td>
<td>Baby</td>
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<tr>
<td>Puku</td>
<td>Stomach</td>
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<td>Ranginui</td>
<td>Sky Father</td>
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<td>Tanemāhuta</td>
<td>God of the forest</td>
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<td>Tango whakaahua</td>
<td>Take a photograph</td>
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<td>Te Hinengaro Miharo</td>
<td>The amazing brain</td>
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<td>Te Kākano</td>
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<td>Te Kōhuri</td>
<td>The sapling</td>
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<td>Te Māhuri</td>
<td>The small tree</td>
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<td>Te Pihinga</td>
<td>The sprout</td>
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<td>Te pito</td>
<td>The umbilical cord</td>
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<tr>
<td>Te tapanga ingoa</td>
<td>Naming baby</td>
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<td>Te whenua</td>
<td>The land, or placenta</td>
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<td>Tihei mauriora</td>
<td>Let there be life</td>
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<td>Tikanga</td>
<td>Tradition</td>
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<tr>
<td>Tipu</td>
<td>Grow, or growth</td>
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<td>Tuhi kōrero whakaniko</td>
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<td>Breast</td>
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<td>Waka huia</td>
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<td>Whaikōrero</td>
<td>Formal speech</td>
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<td>Whakanuia</td>
<td>Celebrate</td>
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<td>Whakaritehia he waahi pai mā pēpi</td>
<td>Organise a safe place for baby</td>
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<tr>
<td>Whakatauki</td>
<td>Proverb, sayings</td>
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<td>Whānau</td>
<td>Family, or to give birth</td>
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<td>Wharetangata</td>
<td>Womb</td>
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Pakiwaitara

The legend of Tanemāhuta and the creation of the first woman

Tanemāhuta, the god of the forest and birds, decided one day that he wanted to create people to walk on this earth. He searched both land and sea, and then finally Tanemāhuta went to his mother, Papatūānuku, for her advice and knowledge.

Papatūānuku told Tanemāhuta to go to a place called Kurawaka, for it was there that her blood had flowed into the ground when she and Ranginui were torn apart. There he would find the earth that would be essential to creating a woman.
Tanemāhuta journeyed to Kurawaka and here he found the red clay that Papatūānuku had spoken of. From the clay he shaped a female body. After this was completed, Tāne took her in his arms, pressed his nose to her nose and breathed life into her nostrils. Her eyes opened and she sneezed. Tihei Mauriora! Let there be life!

This is one version of the creation story of the first woman, Hīne-ahu-one, the woman of the earth.

For translation of this story and more information go to tākai.nz/whakatipu

- Learning is lifelong
- Belonging – importance of whānau and being part of a group
- Ask for advice from people with experience and knowledge
- Value and respect wahine
Whakapapa

Ko Wai Au?
A resource to support whānau in parenting, Whakatipu contains information, activities and tikanga-based learnings for all parents. Whakatipu is made up of four series of booklets, covering the ages from conception to five years:

**TE KĀKANO**

Conception to birth.
**Booklet 1: Pregnancy**
This is a time when both the mother and the unborn child need to be cared for, a time to share expectations and experiences.

**TE PIHINGA**

Birth to 18 months.
**Booklet 1: Birth – six months**
**Booklet 2: Seven months – 12 months**
**Booklet 3: 13 months – 18 months**
This is a time when pēpi requires the individual attention of an adult to nurture, care and keep them safe.

**TE KŌHURI**

19 months to three years.
**Booklet 1: 19 months – 24 months**
**Booklet 2: 25 months – 30 months**
**Booklet 3: 31 months – 36 months**
This is a time when the child will need support to balance their independence with the need for security.

**TE MĀHURI**

Three years to five years.
**Booklet 1: Three years – four years**
**Booklet 2: Four years – five years**
This is a time when tamariki become more busy and active.

Design and illustration: Ali Teo