

# te kākano

From conception  
to birth



**whakatipu**

**tākai**





Te Kākano is the journey of whānau and their growing pēpi during hapūtanga. Come and see simple whānau tikanga relevant to pregnancy.

Each section of this pukapuka contains simple and practical ideas to support early brain development. Mātauranga Māori can guide our parenting and provide what pēpi needs for healthy development.

Te Kākano is a time to support māmā and lessen her stress so the growing pēpi is also kept calm – the perfect environment for their brain to grow.

Nō reira kia kaha, kia māia!

What's happening in

# the first trimester

Ahakoā he iti, he pounamu.

Although small, it is precious – like greenstone.



# Pēpi says

I've been growing for 12 weeks now and I'm the size of your little finger. My brain is growing so fast my head is nearly as big as the rest of my body.

I grow strong when my māmā and kaitiaki are well.

I'm beginning to make hormones. My brain and body need hormones to help me grow.



I am a kākano of my tīpuna.

My nerves, heart, lungs, bones and muscles have developed. My eyes, ears and nose have formed. Come and see my hands, feet and toes in the scan.

Keep my whānau safe while I'm here in my kāinga tuatahi.

Eat well, māmā.

Drink lots of wai māori  
(fresh water).

Make sure we get  
plenty of rest.





# Whānau say

We are excited and a little scared. There's so much to think about.

It's early in the pregnancy – we are being careful and starting to make small changes to keep pēpi safe. What māmā eats and drinks is really important now.

We ask people we trust about this time and how it was for them. They share heaps with us, and we take on what is good for us and our growing pēpi.

We need to find out what choices are available for us for welcoming pēpi into our world:

- whānau tikanga
- home births
- water births
- hospitals
- traditional Māori birthing
- midwives
- doctors.

Keep calm, maybe by listening to waiata or music. Starting to find a new rhythm for you and pēpi is great at this early stage of your journey.







We found out that plenty of laughter during this time is good for pēpi and us.

We have started to kōrero more about our own whānau stories and the things that our whānau did during this time.

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

- What sort of kai is good for us?
- What things should māmā avoid to keep pēpi safe?
- Being and living in a kāinga auahi kore (smokefree home).
- Whānau beliefs – for example, thoughts on getting a haircut or visiting the urupā during hapūtanga.



### **Kia maumahara whānau**

- No question is silly.
- Ask your midwife or doctor anything you need to know about being hapū.
- Keep talking to friends and whānau.
- Don't be scared to ask for help.

This can be a happy time for you and pēpi. Make some time to share kōrero with people you trust and love.

# Kaitiaki pēpi

## Te whare tangata and protecting pēpi

Te whare tangata (the womb) is where pēpi lives and grows during hapūtanga – this is their first home.

Hapūtanga is important for Māori because it represents whakapapa and is a sign of growth in whānau, hapū and iwi. Tikanga are often put in place by hapū, and followed through generations of whānau, to ensure that māmā and the unborn pēpi are well taken care of, physically, emotionally and spiritually.

When hapū, you are considered to be more open to the spiritual elements, so caution is taken in events on the marae, at the urupā and on other formal occasions. Ask your whānau about their beliefs if you are unsure.

**Eat good kai and rongoā that will support everyone's health.**



## Te pito

Te pito (the umbilical cord) is how pēpi gets what they need to grow. This is the tube that feeds pēpi, so what māmā eats, drinks and inhales comes to pēpi through the pito.

When pēpi is born the pito is cut and tied until it dries and drops off. Some whānau have special places to bury it.

## Te whenua

Te whenua is the afterbirth or placenta. When you are hapū the whenua transfers kai and oxygen from māmā to pēpi. It also transfers all the paru or waste pēpi produces for māmā to get rid of.

When pēpi is born the whenua also comes out. Like the pito it is often buried. Think about what you would like to do with your whenua.

# Ngā mahi ā-whānau

Go and kōrero to your friends and whānau and find out more about what whānau do during hapūtanga. Write down or make a recording of some of the good ideas you hear.

**Here are a few questions you can ask your friends or whānau:**

- What are our whānau tikanga around hapūtanga?
- When you were hapū, who did you tell?
- What's the best thing about being hapū?
- What are some of the tricky things?
- When did you tell everyone that you were hapū?



Write a letter or draw a picture to tell pēpi how you're feeling. Include taonga from te taiao as keepsakes of the seasons passing during your hapūtanga.

Going out for walks in te taiao is good for you and pēpi especially when things are getting a bit stressful. Take it easy. Hā ki roto, hā ki waho.

Relax, get some pani or oil and give yourself a mirimiri.

## Waiata kōhungahunga

Waiata is a great way to connect with pēpi during hapūtanga. You could sing or play a waiata if you like. Here's a simple one to get you started.

Moe moe pēpi

Moemoeā

Moe moe pēpi

Moemoeā



## He reta ki a pēpi – A letter to our pēpi

Let's write a letter to our pēpi. This is an activity for the whole whānau. Here are a few starters to get you going:

Tēnā koe e taku pēpi...

My dear pēpi..

My dear mokopuna...

Today I was thinking about you and I wondered...

Today we had your first scan...

Today your māmā told us you were coming...

Today we found out you were coming into our world, our whānau...



# Ngā tohu whānau

There are 6 things that promote a strong relationship between parents, whānau and their tamariki. During hapūtanga they might look like this:

## Love and warmth

- Think about our little growing person.
- Get ready for pēpi.
- Connect with whānau and friends.



## Talking and listening

- Talk with each other about how we're feeling.
- Talk and sing to pēpi, especially in trimester 3.
- Listen to whānau stories about being hapū.

## Guidance and understanding

- Choose a midwife or doctor our whānau trusts.
- Reassure ourselves it's natural to have concerns and questions.
- Know what to do if there are signs things aren't quite right.





Hapūtanga is a time to start thinking about how tamariki grow, and what we might need to prepare for them to join us. It is a time when māmā and pēpi need to be cared for, a time to share our expectations and experiences with others.



## Limits and boundaries

- Keep drug, alcohol and smokefree.
- Keep calm and as free from stress as possible.
- Set some of our own whānau tikanga.

## Consistency and consequences

- Look after ourselves every day – pēpi depends on us.
- Keep appointments with our midwife or doctor.
- Practise the childbirth techniques we've learned.



## A structured and secure world



- Eat a balanced diet and get plenty of rest and sleep.
- Think about where pēpi will sleep and how we will manage routines.
- Keep exercising to be in the best shape for the birth.

# Whare tangata

A place of protection –  
Yeah right!

Watch out –  
that's poison!



Is it really going to hurt my baby?





What's happening in

# the second trimester

He kākano au i ruia mai i Rangīātea.

I am a seed sown back in Rangīātea.



# Pēpi says

Kua tīmata au ki te oreore haere i roto i tō puku, māmā. I have started to wiggle around inside you, mum.

I can kick and do somersaults.

I'm making more eye movements.

My eyebrows and eyelashes are growing and so are my toenails and fingernails.

I'm 20 weeks now. If you look at my scan you can see the two halves of my brain and you might see what sex I am.

I love hearing my whānau talking and singing to my māmā.



## At 24 to 27 weeks

I look like a miniature newborn.

I have developed taste buds.

Kia pai ngā kai māmā.  
What you eat, I eat too.

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 mai ki ahau – sing to me
- mirimiri mai i ahau – massage me
- kōrero mai ki ahau – share stories with me
- tango whakaahua – take photos of us
- whakanuia – celebrate our news.



# Whānau say

Kei te pai te tipu a pēpi? We have regular checks with our midwife or doctor. They let us know how our pēpi is growing and if we're worried about anything, we let them know.

We've started to organise our birth plan.

We enjoy hearing stories from our whānau about what happens when someone is hapū.

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





### **Kia maumahara whānau**

- Ask your friends and whānau if you need help or if you're worried.
- Make sure you take time out to relax.
- Get good advice to help make the best choices for us all.
- Keep safe and healthy.

We make sure we're all eating good kai. We know that pēpi is fed through the pito.

We're being told all about how pēpi is developing. We're trying to remember what it means for us. It can get a bit stressful some days. Hā ki roto, hā ki waho.

We've learned that stress is not good for māmā or pēpi so we need to think about ways we can help māmā to keep calm.

Kōrero and good communication is the best rongoā when people are stressed. Having a big laugh, singing and dancing are also great ways to de-stress.

Laughing releases happy hormones in our brains which are good for māmā and pēpi.

**Kia kaha te katakata me te waiata.**

**Laugh and sing heaps.**

# Kaitiaki pēpi

## Te tapa ingoa

Traditionally, whānau members held the right to name the child. Naming pēpi can be regarded as a serious matter by whānau Māori.

A new pēpi presents an opportunity for whānau to celebrate the continuity of their whakapapa and to choose a name for pēpi that signifies an important event or landmark, or to remember someone who has recently passed.





## Waka huia

A waka huia is a traditional Māori treasure container that is used to store a person's most precious taonga. Waka huia were highly prized, carefully treasured and passed between generations as heirlooms. They were often gifted between hapū, whānau and individuals to acknowledge relationships, friendships, and significant social events.


## Ipu whenua

When you have a baby, the whenua also comes out. An ipu whenua is a container that holds the whenua after pēpi is born. Traditionally made from hue or clay, ipu whenua were buried in special places where whānau knew they wouldn't be disturbed.

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

# Whare tangata

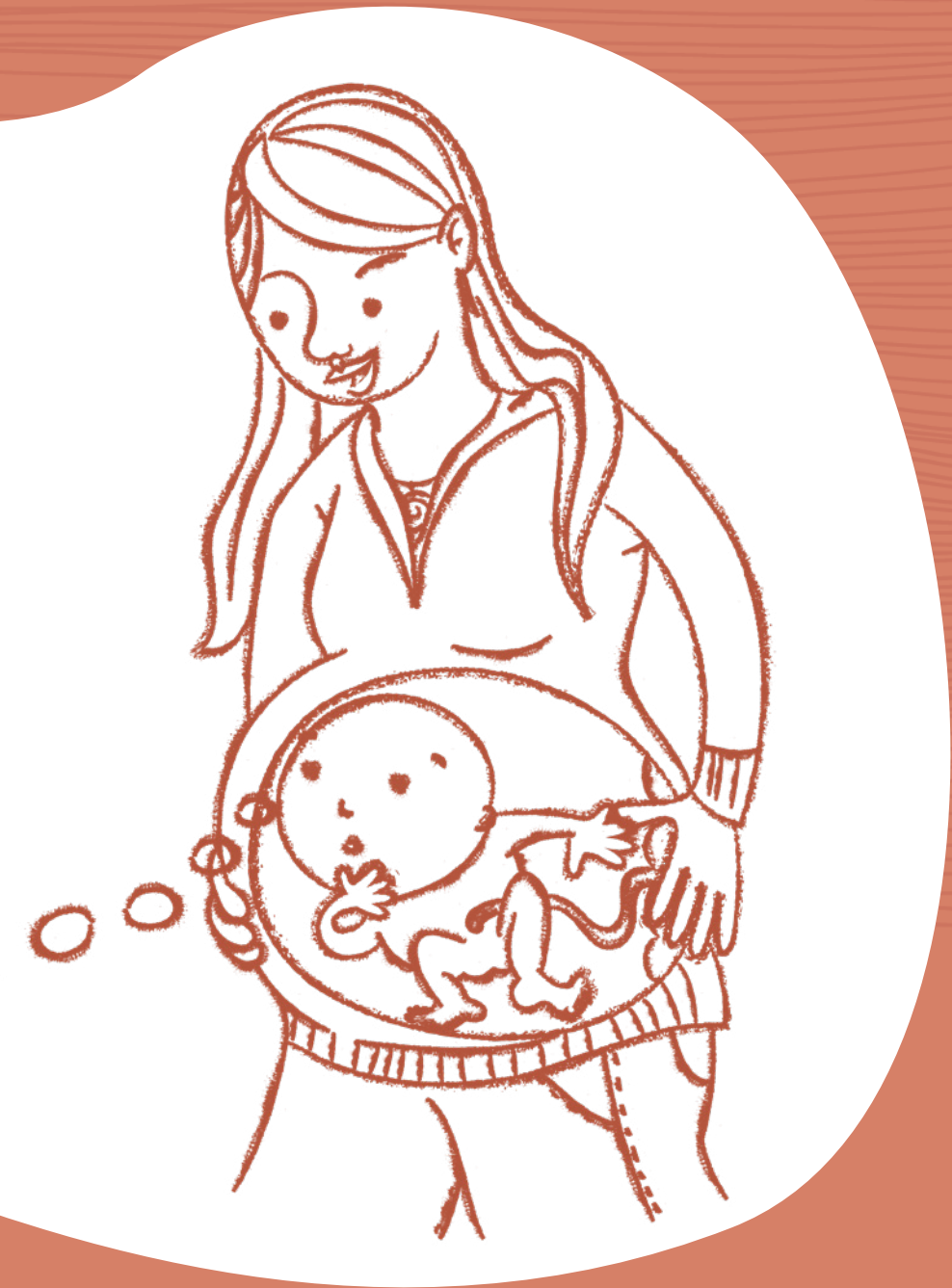
## Love and song



I need a haircut...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!





What's happening in

# the third trimester

Me aro koe ki te hā o Hineahuone.

Pay homage to the essence of womanhood.



# Pēpi says

## 28 to 36 weeks

I can hear and recognise familiar voices. I can hear you when you sing oriori and talk to me.

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

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

My bones are getting harder. My hair is growing longer. My fingernails are getting longer too.

It's nice when māmā lies on her side.





## 37 to 40 weeks

I'm nearly ready to be born.

My brain is the only organ that's not fully developed – because I need experiences with my whānau and the outside world to keep my brain developing. I'm born to learn!

My whānau has become more active – cleaning up and getting things ready for me.

I don't really need that much stuff. A loving whānau is the most important thing I need.





# Whānau say

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

We're going to go through our birth plan with our midwife and doctor and talk about how they can support us with our choices.

## **Our preparations will include:**

- packing bags for māmā and pēpi
- practising the journey to the place where pēpi will be born
- organising some music for the birth
- getting a baby car seat ready
- getting ipu whenua ready.

Our biggest mahi for māmā and our growing pēpi is to love them and it doesn't cost a thing.





I've started sleeping on my side because it's good for pēpi.

**We need to make decisions about:**

- Who will be at our 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?

Whatever decisions we make about the birth of pēpi, we know it's a good idea to prepare a few weeks earlier than the due date.

What will we do if pēpi decides to arrive early?

Sorting, sorting and more sorting is our life at the moment. All we need to do is settle down. Don't go too OTT! Keep things simple and doable.

# Kaitiaki pēpi

## Mana

Pēpi is born into this world with mana inherited from their whānau and tīpuna. Mana is translated as power, prestige or supernatural force.

Mana exists in all of us, right from conception and birth. Everyone has mana to keep themselves safe.

Each pēpi has mana and our job as pakeke (adults) is to help build on that potential when pēpi enters this world.

Our tīpuna respected pēpi and tamariki from birth, acknowledging and respecting their mana. He mana tā ia tamaiti. Each child is born from greatness and that's mana.

## Tapu

When māmā is giving birth she is considered tapu. To be tapu during childbirth is to be under the realm and protection of the atua. When pēpi are born they are born tapu.

Tapu is translated as sacred, restricted and forbidden. Tapu is also associated with the atua being as pure as possible, just like when pēpi is born.

# Oriori

Oriori are waiata that tell stories. They might be about ancestors' journeys, whakapapa or the aspirations whānau have for their new mokopuna.

Some are sung to soothe pēpi to sleep, others are to welcome pēpi into their new world.

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



# Ngā mahi ā-whānau

Keep connecting with pēpi – it's not long now before you'll meet kanohi ki te kanohi (face to face).

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

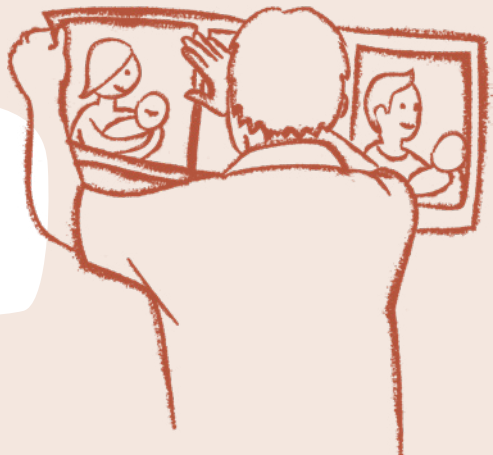
Listen to oriori. Add your favourites to your music list.

Think about a story you want to tell pēpi, and see if you can write an oriori to share it with pēpi.

Hīkoi (walking), kaukau (swimming) and listening to music are great activities.

Relax, get some oil and give yourself a mirimiri.

For a free wall frieze for baby's room, visit [resources.tākai.nz](https://resources.tākai.nz)



# Waiata kōhungahunga

This oriori Hine e hine is very calming.

E tangi ana koe

Hine, e hine

Kua ngenge ana koe

Hine e hine

Kāti tō pouri rā

Noho i te aroha

Te ngākau o te pōuri rā

Hine e hine.



Visit [takai.nz/waiata](https://www.takai.nz/waiata) for more.



## Make a waka huia for pēpi

Here is a quick and fun activity to do if you are feeling creative. Make your own waka huia to hold important things you want to keep for pēpi.

### Ngā rauemi:

- a container, box or shoe box
- scissors
- glue
- cellotape
- natural resources from te taiao
- anything you want to decorate your waka huia with.









Pakiwaitara

# Tāne Mahuta and the creation of the first woman

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

Papatūānuku told Tāne Mahuta 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 essential to creating a wahine.





Tāne Mahuta journeyed to Kurawaka and found the red clay that Papatūānuku had spoken of. From the clay he shaped a female body. Then, Tāne took the body in his arms, pressed his nose to her nose and breathed life into her nostrils. Her eyes opened and she sneezed. Tihei mauri ora! Let there be life!

This is one version of the creation of the first woman, Hineahuone, the woman of the earth.

What might this pakiwaitara remind us of?

- The importance of belonging to a whānau and community.
- To ask for advice from people with experience and knowledge.
- To value and respect wāhine.
- Learning is lifelong.



# Tōku reo, tōku ohooho

## My voice, my awakening

Pēpi says... Tell me a little bit about myself.

How did you find out I was joining our whānau?

What was the first thing you made or bought me?

What kai did we like most when you were hapū?

What was it like to feel me moving inside your puku?

Pēpi says... Now I want to know how you're doing.

Give me five kupu that tell me how you were feeling in the:

1st trimester

2nd trimester

3rd trimester

Who has been beside you while you've been hapū?









## The Whakatipu series supports whānau with parenting.

It follows the journey of plant growth – from a seed, to a seedling, to a sapling and then a young tree. The booklets cover pregnancy, birth and child development up to the age of five years. They provide information, activities and tikanga-based learning for all parents and whānau involved in nurturing the growth and development of the next generation.

Order free resources at [takai.nz](http://takai.nz)

**te**   
**kākano**

From conception  
to birth

**te**   
**pihinga**

Booklet 1  
From birth  
to 6 months

Booklet 2  
From 7 to  
12 months

Booklet 3  
From 13 to  
18 months

**te**   
**kōhuri**

Booklet 1  
From 19 months  
to 2 years

Booklet 2  
From 2 years  
to 2 and a half

Booklet 3  
From 2 and a half  
to 3 years

**te**   
**māhuri**

From 3 to  
5 years

**tākai**

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