



MOKOPUNA

KORIKORI



**Culturally empowered Nurture & Play
creates the best possible environment for
tamariki, mokopuna development. How
might He Pī Ka Rere support whānau to
harness our own whakapapa, pūrākau and
kōrero tuku iho that manifests the
potential of the tamaiti, mokopuna.**

*How did this
kaupapa
come about?*



**'Weaving play into the rhythm of the Pā Harakeke'.
Designed and tested through incorporating play into a
whānau daily rhythm, weaving in pūrākau and
whakapapa utilising natural resources.**

**This approach enables us to support whānau to set and
create an environment that stimulates unstructured
organic play that in return strengthens the
Whatumanawa and Pūmanawa. To enhance the Mauri
within the tamaiti and mokopuna, to project positive
attributes of Ihi, Wehi and Wana.**



Pūrākau: The transferring of knowledge that is central to connecting, nurturing, sustaining and the flourishing of our tamariki.

Our traditional storytelling was often a communal approach that validates whakapapa to reveal our unique purpose and potential shared between whānau, hapū..

Metaphoric messages lie in the pūrākau.. Where the journey of our ancestors can be retold through our own experiences, learnings and interactions with the modern world of today.

Whatumanawa: Your seated emotions and lived experiences are stored in the whatumanawa, a subconscious realm of your heart and mind. Environment and experiences determine the wellbeing of Te Whatumanawa.

Pūmanawa: igniting one's gifts, inherited skills and natural talents handed down through whakapapa. The genetic code that describes the unique characteristics of your ancestors. Environments and relationships determine the development of your gifted qualities

Māuri āio nuku, Māuri āio Rangi: The potential energies that exist to drive life forward to inspire actions and desired outcomes but also comes back to a state of Mauri Tau.

Hināture: Hināture is personified in the curiosity and potential. Continue to pursue the light of Hināture

TE ŌROKOHANGA

- *Brain Development through Pūrākau*
- *Relatable characteristics of Atua Māori*
- *Pūrākau and kōrero tuku iho you can use in the home*
- *The importance of tākarō in tamariki development*
- *Allowing Ihi, Wehi, Wana to happen naturally without fear*
- *Understanding of Te Whatumanawa, Te Pūmanawa*
- *Āio Nuku, Āio Rangi - Grounding rituals in whānau rhythm*
- *Hinātore moments - Observations of tamariki strengths in Unstructured Tākarō and Kori*

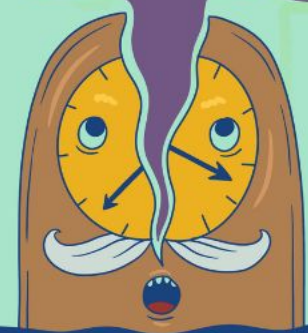
HE ATUA HE TANGATA

- *Pūrākau of our creation*
- *Atua Māori contributions to our characteristics and anatomy*
- *Whakapapa works like an ecosystem*
- *Aspirations of your own style parenting relatable to your own reflections of Atuatanga*
- *Our Taiao relations*
- *Our Taiao experiences*
- *Our aspirations of our tamariki experiences in the Taiao*
- *Tamariki natural way of connecting in the Tāiao through Kori and Tākarō*
- *Preparation prototypes for outdoor adventures*
- *We have a whakapapa bigger than humanity. We whakapapa back to our Atua*

TE WHATUMANAWA

- *We only know what we know*
- *Strong focus on Mātua/Koroua*
- *Exploring deeper meaning of Whatumanawa and Pumanawa.*
- *Rū - Au - Moko - Digging deeper in whānau Subconscious realms*
- *Sharing of lived experiences that have proved barriers*
- *Understanding our own unique gifts - Te Pūmanawa*
- *Ideas on how to observe and enable tamariki to strengthen their Pūmanawa*
- *What does Mauri Tau - āio nuku look like for whānau?*
- *What would it take to be an ancestor?*
- *What legacy would you leave for generations to come*

WE WANTED TO DISRUPT
TIME AND CREATE ENVIRONMENTS
FOR UNSTRUCTURED PLAY



THE REAL SECRET TO LIFE IS TO
BE ENGAGED WITH THE HERE & NOW
AND REALISE IT IS ALL TĀKARO



EMBODY THE
WHAKAPAPA
BRING TE TAIAO
INTO THE HOME



"JUMPING IN DIRTY PUDDLES
WITH MY MOUTH WIDE OPEN
CATCHING THE TEARS OF RANGINUI"

WE SING TAKUTAKU
EVERY MORNING TO
CONNECT TAMAITI TO ATUA
AND REMEMBER WHO THEY ARE

TĀKARO + KORI

CRYSTAL
PEKEPO-RATU
& HIRAANI
HUTANA

Mokopuna Korikorio

IHI
WEHI
WANA



THE OPPOSITE OF
TAMARIKI PLAY IS
NOT WORK -
IT'S DEPRESSION

RE-INDIGENISING OURSELVES
WITHIN TE AO MĀORI - REPLACE
THE TOYS WITH NATURAL
TAONGA



WE CAN HAVE A LOT OF
CONVERSATIONS ABOUT
THE STICK - NOT SO MANY
ABOUT THE PLASTIC TRUCK

TĀKARO IS A STATE OF MEDITATION FOR THE
TAMAITI! THOSE PRETTY DRAWINGS ON THE WALL ARE THEIR
FOOTSTEPS THOSE ARE THEIR SACRED URGES!!

making explosion, sound - Warmth to a in Scarification - People that bear it in an unmet need.



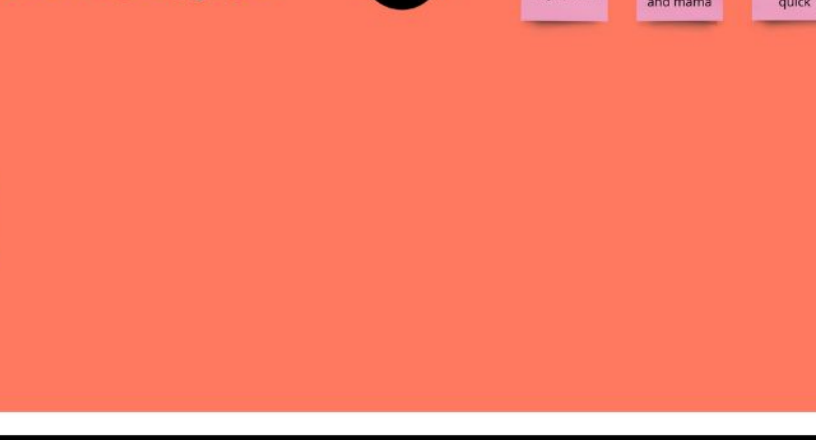
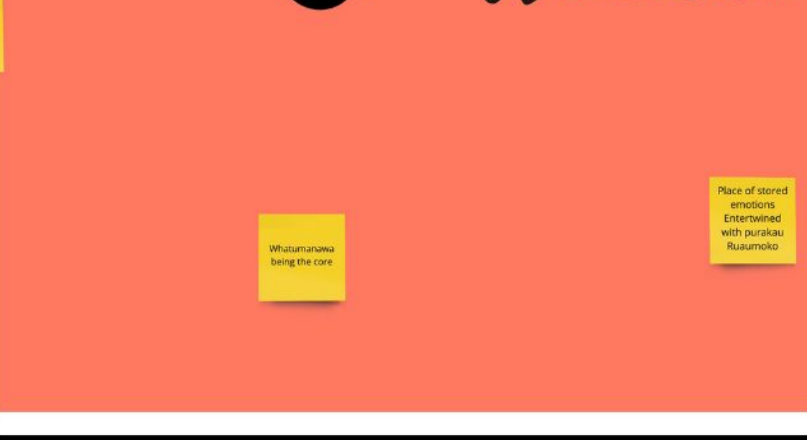
Reptilian: Flight Survival Mammalian: Nurture



Pūmanawa handed down through ancestry.	Maumahara ahu	Mana o aku tupuna	don't bottle things up	yourself, be heard	To others too
Kia Whakamana, Whakaho, Whakapiki aku wairua	Ka timata kia koe ano	Tuwhitia te hopo	Strength: Be Strong	Courage	
Believe in yourself	Unique mana of my ancestors	Reach the highest pinnacle	Chain reaction if your children see they will do	Open minded:	
Tunnel Vision: Peel back the layers we will always be left with manawa	We can only regulate - We can't take away the manawa	Aroha: Do with love and love with everything you have			
Work on ourselves	Eye on the	Rakau: Dark: You still have to grow through.	Flame:		

Whatu: Eyes of the soul	Mana: Power Pretisge	Wa: Patience			
Kidney	Heart			Mind	
Wharetapawha					

How you allow others to have power - Empower	Wa: Wāhi - How to we weave around our wāhi				
Cannot see time	Whatu packs: Weaving	Mana: Power prestige - How you look after your mana as mama and papa			
Whatu: Far as I can see - Stop to what is in front of me. Seeing further can resolve problems.	Mana: Bond with children and mama	Time is precious it moves quick			



BEST CONDITIONS VS CONDITIONED

Our sovereignty has been taken away from us

Rewriting the narrative that we are not incapable, the narrative we were born with or written for us was a deficit

Responding and familiarising ourselves to localise kōrero/pūrākau and the Taiao

Our children grow with a different narrative - Reconstruct and rewrite our pūrākau inherited through our Atua.

Unlearn and Relearn our behaviour - Wā speaks of transformative rhythm in this kaupapa. This will be a journey and time to reacquire the information and apply it as knowledge.

We have enabled a starting point of building local capacity through whānau we have worked with.

Some of us are faced with complex challenges and do not have villages to support us. We are in need of kai tautoko and people to manaaki us.

We have a dual relationship with external and internal environments.

Best Conditions and ideal environments are not always external to ourselves.

colonisation has shaped how we respond to one another and our role as parents

We must embody and enact our mātauranga to be a Good Ancestor in all spaces. We are all Agents of change

We are all complex elements of our conditioning. Being able to navigate and interpret our own context enables us to create a foundation where we can define ourselves in a very complex system.

Our parenting styles have been conditioned from the time we were born. We are also conditioned from how society has shaped us. We need to reindigenise parenting kaupapa that speaks of our kōrero tuku iho and innate connections to Te Ao Māori.

This kaupapa needs to speak to all systems in play working with whānau.



**FLOOD WHĀNAU WITH
TAKARO & KORI**





**E KOEKOE TE TUI
E KETEKETE TE KĀKĀ
E KŪKŪ TE KERERU**

Takutaku -Whakataumai E

Whakatau mai e....I
Whakatau mai whakatau mai
Taku kura ki te poho
Miria ki te ringa e.... i

E oho e oho
te mauri o te whare
† Whakatau AIO e....i

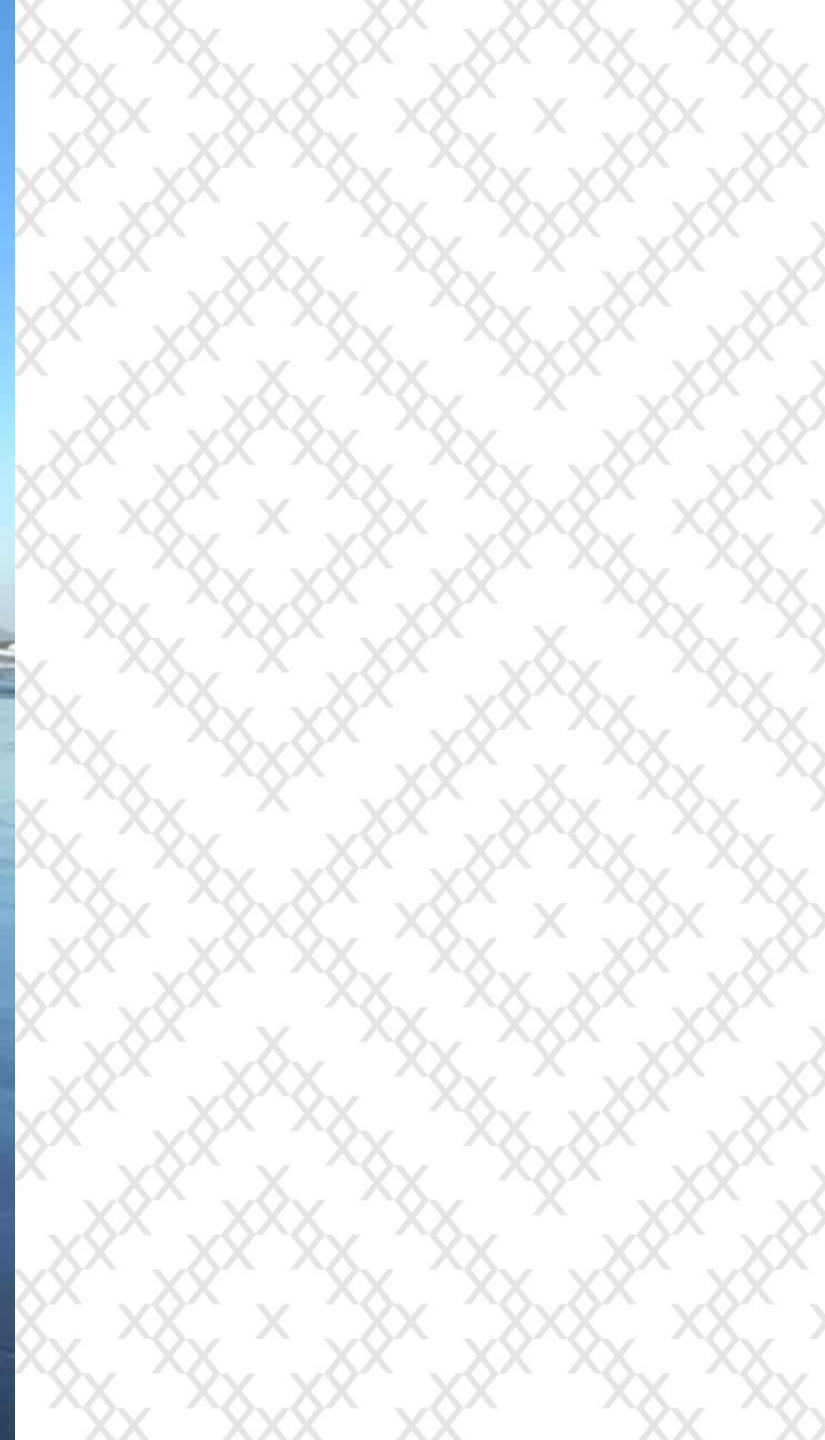
E piki e piki
Te oranga manawa
Kia tū mokopuna ahau e.... i

*My precious, treasured one who has attained my embrace
and healing hand*

*Awaken all your senses to the vital essence of my being and
establish true balance*

*Increase and grow the well-being of your hearts standing as
a direct descendant of those gone before*

Nā Amohia Rolls rāua ko Rārite Mātaki



NOHO TATA PŪ

KEKEREWAI

TOROIWAHO

HINĀTORE

UEPOTO

TE MAMARU

PEKETUA

TANE

WHIRO

 Kori, Tākaro and
Development

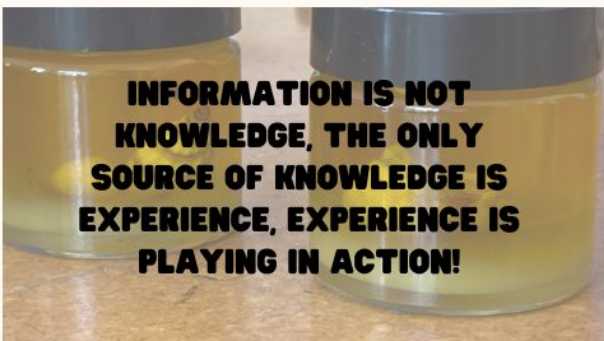
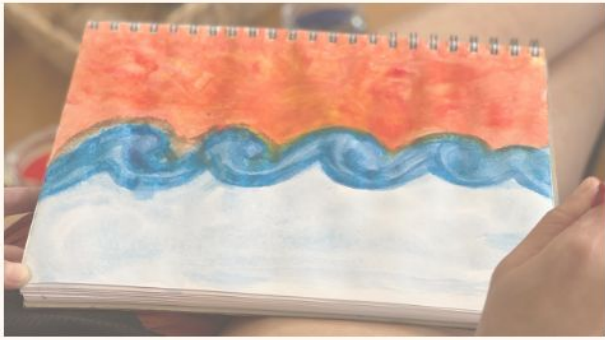
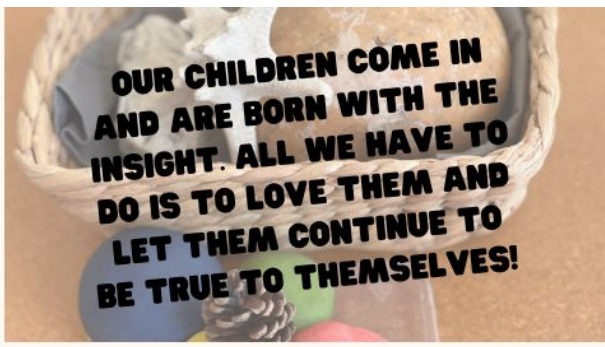
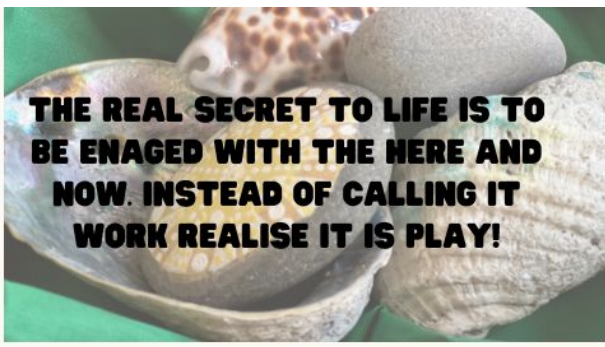
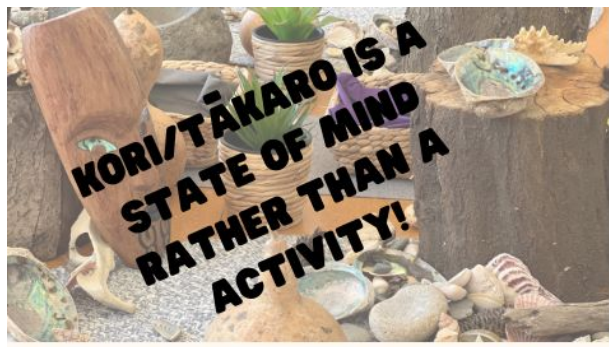


**"TO KILL OF THE LIGHT
YOU MUST FLOOD IT
WITH MORE LIGHT"**

FLOOD IT WITH TĀKARO



TĀNE





Pūmanawa



Kete Kai



Whatumanawa



Ngā kete ĀIO



Kete Oho



Hinātore



Kete Moe



Mauri Āio



Kete Horoi



E haere ana mātou ki te tiki
whāngai te wairua e
Kā tahi
Kā rua
Ka ea ngā wāwata







HE ATUA, HE TANGATA



THE JOURNEY BEGINS

TE TIMATATANGA

INSIGHTS FROM WĀNANGA TUATAHI

WHAT DID WE
LEARN?



Kia Ora Whanau

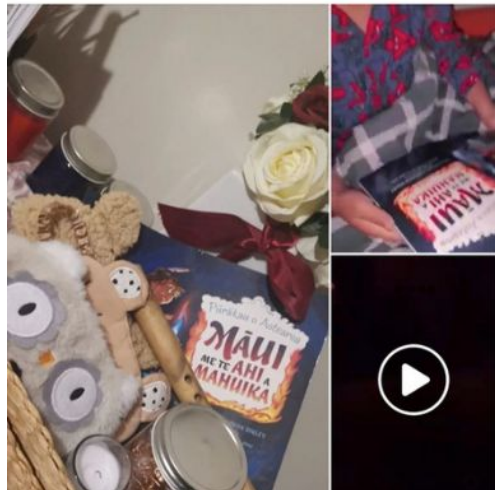
Being in wānanga with my babies over how we can weave these beautiful kaupapa into our small space....

Firstly asking them...htk

My baby was shocked ddnt know what reaction she was going to get to her surprise māmā let her tutu....on that she was aloud to put taonga in the playdough like what nek minute shes setting up a kai station loooved watching her explore her imagination freely and it being okay with māmā some of tonights antics
Pō Marie



Here's a few of our wa moe, and my personalised kete. Thank u kara for the salt rock idea I've used that. Te Koru named our solar jar Te Kura. Jus because he likes the name. Story telling changes. Could be a book one night, could be an imaginative story another. I let them choose an instrument to make sleepy sounds. Their pretty good I'll record it one day. I still use the mist spray and theyve fot use to it. Meditation music after candles out is the BEST. Sleeping & waking is getting better. Bit Ruff at the start but that just exposed how out of routine they were 😊
These parts of the day ain't feeling so much like chores 😊



I'm guessing my 2yr old Whakairo instagated this. A hinatore moment? 🤔



The highlight for me today were our tamariki! They really went for it aye ... swimming, creating, running, laughing, foraging, researching, building etc!

Watching our babies today a overwhelming feeling of happiness came over me for their happiness!

Nature isn't a place we visit! It is HOME! ta tatou kainga a tatou whakapapa!

Through this mahi I hope to not just develop a understanding of play but grow a kapa of play advocates!

Play is a quality of our wairua, you can't see it but you certainly see when it is present and when it is not!

Our tamariki spoilt us today! True examples of living and being one in the moment! Conversing and meditating with the atua!

Just wanted to mihi to everyone for yet another meaningful Wānanga, but mostly for allowing my big girl to gain some insight to what Wānanga, Whakapapa, Purakau, and Takaro look like! Such an amazing environment to be in with people on the same mission and the Aroha we felt I love this journey I'm on with you all ❤️

Brought my big girl and I are closer together means so much to me



Have a blessed day 😊

- #Hineahuone
- #Nurturingneverstops
- #Rythym
- #movement
- #aroha
- #Teuhaotewahine



She loves the hammock 🥰 she wont get out, needa find something a bit better to hang it off but til then this will do 😊



Ihi wēhi
Wana!



WE ARE A REFLECTION OF OUR ATUA.

**INVEST IN OUR WHĀNAU -
THROUGH THEIR TIME AND
RESOURCES -**

**RE-INDIGENISE
(CONNECTION TO
ATUATANGA &
REMOVING
CHRISTMAS TO
CELEBRATE REHUA
& RAUMATI)**

**HOW ARE MĀMĀ MADE
SAFE IN LEARNING ABOUT
TE AO MĀORI - LEARNT
THAT NO MATTER
WHERE WE GO IN THE
TAIAO WE HAVE A
CONNECTION - A BEACH
IS NOT JUST A BEACH.**

REFLECTIONS

**UNDERSTAND WE HAVE A
WHAKAPAPA TO TAIAO. THE
MOANA IS NO LONGER JUST A
MOANA - ENGAGE WITH
HINEMOANA, KIWA... CONNECTING
AND CREATING DEEPER
RELATIONSHIP WITH TAIAO**

"MESSAGE - HARI RAUMATI INSTEAD OF MERRY XMAS"

**MĀMĀ MADE DIFFERENT KETE - OUTDOOR,
HAURA KETE (WHEN MĀUIUI), SEASONAL
KETE. ENCOURAGED THEM TO MAKE THEIR
OWN UNIQUE KETE. ITERATING FROM THE
ORIGINAL KETE EXAMPLES.**

**WHAT DID WE
LEARN?**



Next steps

WHERE TO FROM HERE?

- Have to dig deeper
 - Reindigenise what we do and how we do it
 - What is the environment telling us?
 - Focus on Taiao is hugely significant in the sharing of pūrākau/kōrero tuku iho
 - Must explore how we as maori reclaim our space in tamariki development especially for whānau environments.
 - How do we measure the real impact?
 - Are we adding to colonisation or challenging Status Quo
- Whānau have created their own Ohu
 - Reciprocating their wānanga experience through hosting a wānanga with other whānau
 - Mergence of lived experiences
 - Whānau are agents of change

Tipuna

2

Tipuna

