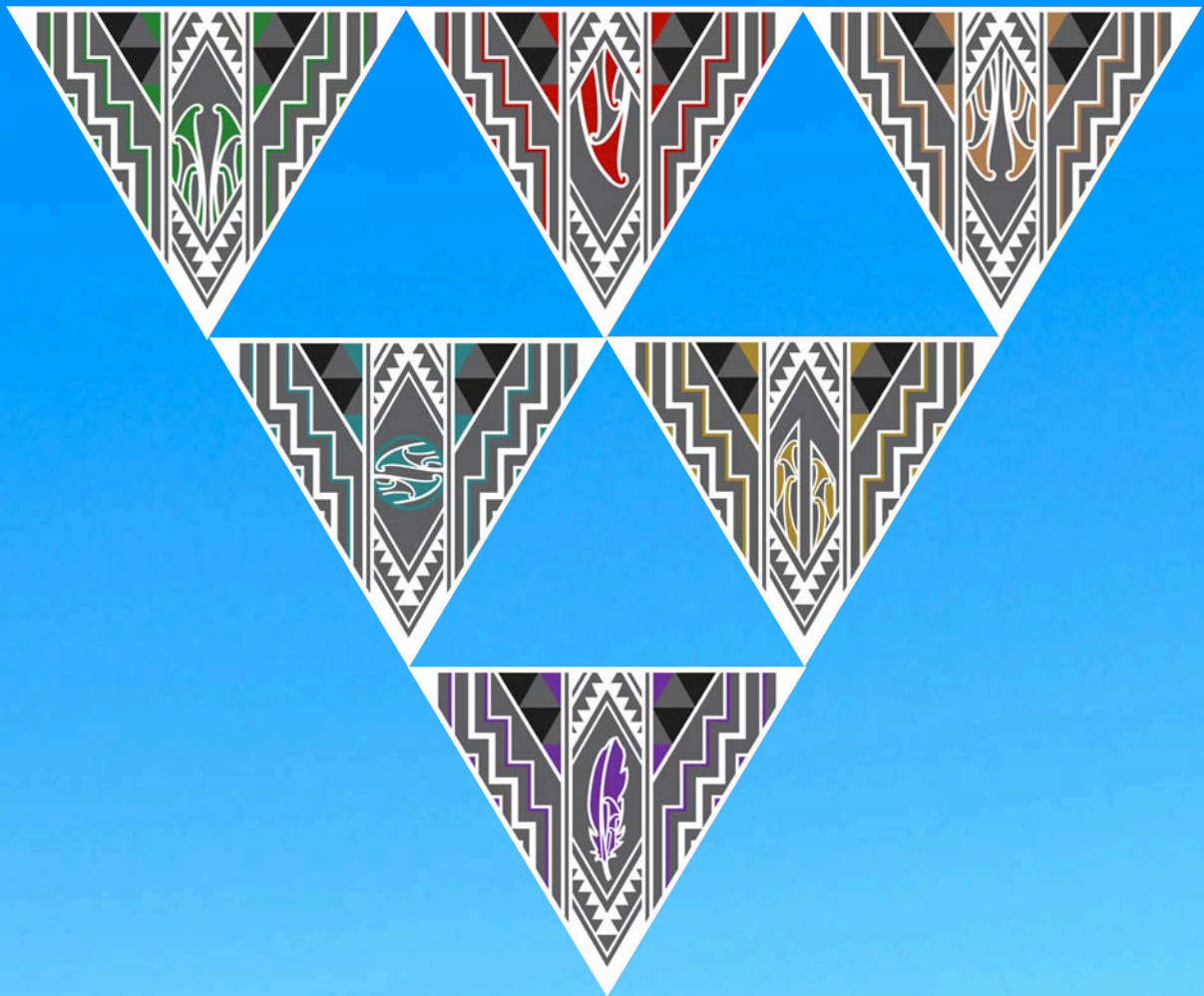




TE RANGI ĀNIWANIWA TE AHO MATUA



NGĀ UARA ME NGĀ
MĀTĀPONO

Te Ira Tangata: E whakamārama ana i te āhuatanga o te katoa o te tangata me te tūhono o te tangata ki te ao wairua. He mea aukati e te ture tā te kura kāwanatanga poipoi i te taha wairua o te tamaiti, nā reira, he mea nui kia mārama te Kāwanatanga ko te taha wairua o te tamaiti Māori he mea nui me āta tiaki, me āta whāngai e te kura kaupapa Māori.

Te Reo: He mea tūhono i ngā ariā hopu reo, ariā whakaora reo. Nā Te Ataarangi te tikanga rumakitanga 'Silent Way' nā Caleb Gattegno i heri mai ki Aotearoa. I roto i Te Kura o Hoani Waititi i whakamoea taua tikanga ki ā Lily Wong Filmore (1982) nō roto o Kariponia, me ā Peal rāua ko Lambert (1962) i Kānata. Ko ā ngā tohunga nei, me rumaki mārika te tamaiti ki te reo e whakaorangia ana, kātahi te reo matua o te whenua whāngaihia ai. Me roa tonu te wā o te rumaki ki te reo e tata nei te mate. Ko te whāinga kia kaha, kia kounga, kia pakari te rua o ngā reo e aroa ana e te kura.

Ngā Iwi: Katoa ngā tamariki Māori e hono ana ki te maha o ngā iwi. Kāore te nuinga o rātau i te noho ki ō rātau wā kāinga. Ko te nuinga, e noho ana ki ngā taone. Nā reira, me mātua hono te kura i ngā tamariki ki ō rātau iwi. Koia he tūāpapatanga mō te marautanga o te kura. Mā te aro ki ngā iwi, ka aro ki te ao Māori, ki te orokohanga mai o ngā tūāhuatanga Māori. Ko te whānau o te tamaiti te tīmatanga o te poipoi, ā, me mātua rongo te tamaiti i te mana o te whānau - i roto i ngā whakahaere, i roto i te mahinga ngātahitanga o te whānau o te tamaiti me ngā pouako.

Te Ao: Me mōhio te tamaiti ki tōna ao Māori - tūturu, o nāiane hoki. Kia kaua te tamaiti e herea ki te ao kōhatu, me hono te kura i te tamaiti ki te ao whānui. Ko te whāriki o te marautanga ko ngā uaratanga o te ao Māori e ārahi ana i te tamaiti ki te matapihi o te ao whānui.

Ngā Āhuatanga Ako: Te wāhanga tuarima e whakamārama ana i te tūhonotanga o tēnei mea te ako. Me Māori te tūāhuatanga, me ao whānui hoki te tūāhuatanga. Ko te taiao ako mauri tau e tākaitia ana ki te aroha me te wairua poipoi he mea nui hei whai mā ngā kura. Me ngākau māhaki.

Ngā Tino Uaratanga: Tekau mā rua ngā kōwae e whakaatu ana i ngā uara o te kura kaupapa Māori. He mea ārahi i tēnei mea te whakahaere, te whakaako me te aromatawai i ngā mahi a te whānau me ngā pouako. Hei aha? Hei whakaputa i ngā tamariki, hei raukura mō ō rātau iwi.

He kōrero nō Te Marautanga o Te Aho Matua



RĀRANGI KAUPAPA

Te Ira Tangata

Te Reo

Ngā Iwi

Te Ao

Āhuatanga Ako

Te Tino Uaratanga

TE IRA TANGATA

Ahakoia iti
He iti māpihi pounamu
He kākano i ruia mai i Rangiatea
E kore ia e ngaro

Kia mārama rawa te hunga whakaako ki te āhua o te tangata, kātahi anō ka taea te hanga kaupapa whakaako mō te hunga tamariki.

1.1 Nō ngā Rangi Tūhāhā te wairua o te tangata. I tōna whakairatanga ka hono te wairua me te tinana o te tangata. I tērā wā tonu ka tau tōna mauri, tōna tapu, tōna wehi, tōna iho matua, tōna mana, tōna ihi, tōna whatumanawa, tōna hinengaro, tōna auahatanga, tōna ngākau, tōna pūmanawa. Nā ka tupu ngātahi te wairua me te tinana i roto i te kōpu o te whaea, whānau noa.

1.2 Tino motuhake ēnei āhuatanga katoa. Ko tēnei hoki te kākano i ruia mai i Rangiatea. E kore ia e ngaro. Engari, ko tā ngā mātua, ko tā te whānau, ko tā te kura hoki, he mea awhi, he mea whāngai, he mea whakaako i te tamaiti kia tupu ora ai tōna katoa i roto, i te tika me te maungārongo.

1.3 Kia pakeke te tangata, kei a ia anō ōna tikanga, māna anō e whakatau ko tēhea te huarahi e hiahia ana ia ki te whai, otirā e tika ana mōna. Heoi anō, ahakoia iti ahakoia rahi kei a ia tēnei. Engari, mehemea i tupu ora tōna katoa, e kore ia e pāheke ki te hē.

1.4 Ko te ngākau te mata me te kuaha o te wairua. Otirā, ko te whiu o te kupu, ko te wero, ko te riri, ko te aroha, ko te hūmarire, me ēnei āhuatanga katoa he mea kuhu ki te ngākau titi tonu ki te wairua. Koia nei te timatanga o te kōrero 'kia ngākau māhaki'. Mā tēnei hoki ka tika te kōrero 'He oranga ngākau he pikinga waiora.

1.5 He tapu te tangata ahakoia ko wai. Kōhungahunga mai, tamariki mai, taipakeke mai, kaumātua mai, he tapu katoa. Kia kaua te hunga o ngā Kura Kaupapa Māori e tūkino, e whakaiti, e whakaparahako i te tangata, e mahi pūhaehae rānei ki ētahi atu. Kia ngākau māhaki rātou ki a rātou, ki te iwi whānui, ki a Tauwiwi hoki.

1.6 He tapu tō te wahine he tapu anō tō te tāne. Kia kaua tētahi e whakaiti i tētahi. Engari kia whakanui tētahi i tētahi i runga i te mōhio mā te mahi ngātahi a te wahine me te tāne e tupu ora ai ngā tamariki me te iwi hoki.

Kōtiro, he mokopuna koe nā Hinetītama
Waiwai ana ngā karu te tirohanga atu.

1.7 He tapu te tinana o te tangata. Nō reira he mahi nui tērā, ko te whakaako i te tamaiti ki ngā āhuatanga whakapakari i tōna tinana, kia tupu ai tōna hauora. Kia mōhio te hunga tamariki ki ngā kai pai, ki ngā kai kino. Kia mōhio hoki ki te painga o te korikori tinana, o te mirimiri tinana, o ngā rongoā a Tāne Whakapiripiri. Kia kaua ia e tūkino i tōna tinana i te tinana hoki o tētahi atu.



THE SPIRITUAL HEART OF HUMANITY

Small though I may be
I am a treasured jade object
The seed sown at Rangiatea
It will never disappear or be lost.

It is only when those who teach are able to come to terms with the many forms of all humanity that they will be able to design methods of imparting knowledge to children.

1.1 Our Spiritual being comes to us from the celestial paradise, the abode of the supernatural being. Upon our being created the spiritual was combined with the physical. At that time we were imbued with a life force, sacredness, a fear, a purpose in life, a power, and an essential force, a seat of affection and of thought, a heart and an intuitive cleverness. The unity of spiritual and physical were nurtured and formed together in the womb.

1.2 These aspects spoken of, all stand alone and with uniqueness. This indeed, is the seed sown at Rangiatea, which shall never be lost. However, the responsibility of the parents, of the extended family of the schools is to embrace, to nurture and to teach the child to grow in its entirety within the bounds of truth and peace.

1.3 When a child grows, it is up to that person to decide as to which pathway to walk along, indeed that which is right for him or her. Great though it may be, small though it may be, the choice is the child's. However, the child will not slip into wrongdoing if growth is holistic.

1.4 The heart is the medium and the doorway to the spirit. Indeed the placing of the word, the trust, the anger, the love, the state of peace, all of these things are concealed in the heart and fixed firmly into the soul. From this beginning stems the saying 'be self-possessed but of meek and mild heart'. It shall be of this mature that correctness will come to the following; a healthy heart (seat of affection) is an elevated state of well-being.

1.5 All of human kind are sacred irrespective. From infancy, childhood, adulthood through old age, they are sacred in entirety. Those involved in Kaupapa Māori Schools should not harm, belittle, despise, reject or display jealousy towards others. They should be of meek heart with another, the community and toward all others.

1.6 The women have sacredness quite distinct from men. One should never belittle the other. Instead they should elevate one another in the full knowledge that by working together the children and the wider community benefit.

"Girl you are a prodigy of Hine Titama, the dawn maiden.
Such is your beauty, the tears flow forth when the eyes fall upon you."

1.7 The body is sacred therefore it is very important task to teach the child to maturity, and to a healthier lifestyle. They should be taught what foods are good for them and what foods are not. They should know the benefits of physical fitness, of massage, of the medicines of Tane (god of forests). They should know this so they don't abuse their bodies or those of others.

TE REO

Tōku reo, tōku ohoo
Tōku reo, tōku māpihi maurea
Tōku reo, tōku whakakai mārihi

2.1 He tapu ngā reo katoa. Nō reira. me whai koha te hunga o ngā Kura Kaupapa Māori ki ngā reo katoa.

2.2 Mō ngā tamariki, kia rua ngā reo. Ko te reo o ngā mātua tūpuna tuatahi, ko te reo o tauwi tuarua. Kia ōrite te pakari o ia reo, kia tū tangata ai ngā tamariki i roto i te āo Māori, i roto hoki i te ao o Tauwi.

2.3 He taonga te reo Māori i roto i te Tiriti o Waitangi, he reo tūturu hoki i roto i te ture mō te reo. Engari kāhore he painga o te tiriti, o te ture rānei, mehemea kāhore te reo i roto i te whatumanawa, i roto i te ngākau, i roto hoki i te māngai o te iwi Māori.

2.4 I runga i tēnei whakaaro, kia tere pakari ai te reo o ngā tamariki, me whakahaere ngā mahi katoa o te kura i roto i te reo Māori. Tae atu ki te hunga kuhu mai ki roto i te kura, me kōrero Māori katoa, i ngā wā katoa.

2.5 Anō te wā e tika ana mō te whakauru i te reo o Tauwi ki roto i ngā mahi a ngā tamariki. Waiho tēnei mā ngā pouako (mā ia whānau) e whakatau. Ko te mea nui kē kia noho wehe ngā reo e rua. He wāhi kē mō te whakaako, he tangata kē hei whāngai i te reo o Tauwi ki ngā tamariki. Anō, ko te mea nui, kia noho rūmaki te reo, kia kaua e kōrero māwhitiwhiti mai i tētahi reo ki tētahi reo.

2.6 E tika ana, mā te hunga tino mōhio ki te reo Māori, ki te ao Māori hoki, e ārahi ngā tamariki i roto i a rātou mahi. Engari kia tika anō te ngākau me te wairua o tēnei hunga, me whakapono hoki ki te kaupapa whānui o Ngā Kura Kaupapa Māori. Heoi anō, me whai aroha tonu te hunga o te kura ki a rātou kāhore anō kia tino pakari te reo. Mehemea he tangata tautoko i te kaupapa, āwhinatia. Mehemea e tino ngākau nui ana ki te reo, a tōna wā ka mau.



THE LANGUAGE

My language, my treasure
My language, object of affection
My language, my prized jade
adornment

2.1 All languages are sacred. Therefore those involved in Kaupapa Māori Schools must respect all languages

2.2 Children should have at least two languages. Firstly, the language of their forebears and the secondly, English. Both languages should be equal in status so that the children can stand proud in both the Māori and Pākehā worlds.

2.3 The Treaty of Waitangi states that the language is a treasure, formalised as an official language in law (Māori Language Act 1987). However neither the Treaty nor the Act hold any validity whatsoever if the language (Māori) dwells not within the hearts, soul and mouths of Māori people.

2.4 Based upon this thought and to speed up the maturity of the language within the children, all models of teaching in Kaupapa Maori schools must be per medium of the Māori language. This extends even unto those who visit or enter into the classroom, they must speak Māori at all times.

2.5 There will be a time to introduce English into the works of the children. This is a decision to be made by the principal or teacher. It is important however, to clearly differentiate between the two languages. English should be taught to the children by another person in another place. It is to be emphasized once again that the programme must be total immersion, not one where there is alternating between Māori and English.

2.6 It is right that only those steeped in Māori as a language and in the Māori world should guide those of the children in this programme. These teachers however, must be true and faithful to the programme and to the wider programme that is Kaupapa Māori Schools. The school should also take cognisance of those whose fluency in Māori may not be so good. If they support the concept they must be embraced. If they truthfully desire to learn Māori, they will ultimately attain that goal.

NGĀ IWI

Te piko o te māhuri Tērā te tupu o te rākau

3.1 Mō te nuinga o ngā tamariki, tokomaha ngā iwi. Tērā pea mō ētahi, kōtahi te iwi. Ko te mea nui kia mōhio ngā tamariki ki o rātou ake iwi, hapū, whānau hoki. Tua atu o tērā kia mōhio hoki ki te katoa o ngā iwi tae noa ki a Tauīwi.

3.2 Nō reira, he mahi nui tērā te whai haere i ngā whakapapa hei here i ngā tamariki ki ō rātou ake whānau, hapu, iwi, mātua tūpuna hoki. Tua atu o tēnei ko te mōhio ki ngā tūhonohono ki ētahi atu o ngā iwi.

3.3 E tika ana kia tū whakahihī te tamaiti i roto i tōna ake iwi, engari kia whai koha anō ki ngā iwi katoa.

3.4 Kia mōhio ngā tamariki ki ngā rohe, ki ngā waka, ki ngā kōrero o nehe rā, ki ngā pūrākau, ki ngā pakiwaitara, ki ngā tikanga, ki ngā waiata, ki ngā āhuatanga katoa o tōna ake iwi. Kia mōhio anō ki ngā āhuatanga katoa e pā ana ki ērā atu o ngā iwi tae noa ki ētahi o ngā iwi o tāwāhi.

3.5 Me whai haere anō hoki ngā tamariki i ngā āhuatanga whānui e pā ana ki o rātou iwi tae noa ki ēnei rā.

3.6 Mā te rongo a te tamaiti ki te awhi, ki te arataki, ki te tautoko, ki ngā tohutohu a te whānau me tōna aroha hoki, e mau ai tōna piripono ki te whānau. He mea hopu te nuinga o ēnei tūāhua. Nō reira, e tika ana kia piri tonu te whānau ki ngā tamariki i roto o te kura, i roto i ā rātou mahi hoki.

3.7 Kia rongo te tamaiti ki te rekareka o te whānau mō āna mahi pai, ki te pāpourī hoki o te whānau mō āna mahi hē. Ko tēnei te timatanga o te pupuri i te tamaiti ki te huarahi tika, me tōna tū pakari i roto i tōna iwi.

3.8 Kia kite ngā tamariki ko te whānau tonu e whakahaere ana i te kura, ko te whānau hoki e mahi ngātahi ana me ngā pouako, ka tupu ia me te mōhio ko te wairua me te mana Māori motuhake e kākahu ana i a ia me tōna kura.

3.9 Ehara i te mea mō ngā tamariki anake te kura. He mātauranga anō kei te kura mō ngā taipakeke, mō te katoa o te whānau hoki mehemea ka hiahia rātou ki te whakatū wānanga mō rātou anō.

3.10 Mō te whakaako pouako hōu, ko te kura anō te wāhi tika hei timatanga mā rātou, kia riro anō mā te whānau rātou e arataki i roto i te mahi whakatupu, whakaako tamariki.



THE PEOPLE

**The curve in the sapling.
Determine how the tree will grow**

3.1 The majority of children are multiracial. Some however will be monoracial. Emphasis should be placed on the children knowing their tribe, subtribe and extended family. Beyond that, they should be aware of other tribes including Pākehā.

3.2 It is therefore an enormous task to trace genealogy which will tie the children to their various affiliations, parents and forebears. Beyond this is their affiliation to other tribes.

3.3 A child should be proud to be part of his or her own people remembering at all times the wider communion of humanity.

3.4 A child should know the tribal boundaries, canoes, history, legends, tales, customs, songs and all other matter pertaining to their tribe. This knowledge should also extend to other people and others from overseas.

3.5 The children should follow the many facets of their people including the present day.

3.6 The children must be made to feel the embraces, the direction, the support the assistance of the extended family; it will be as a result of how the child feels as to what response will be forthcoming. Most of these attributes will be encapsulated. The extended family therefore must embrace its children at all times, in all situations.

3.7 The child should feel the positive response of the extended family for good deeds and made aware also of misdeeds. This is the beginning of the child's changing to the right path and to maturity.

3.8 The child must see at all times that it is the extended family that is running the school, together with the Principal. It is through that awareness that the Maori spirit and authority will be seen as the school's garments of adornment.

3.9 The school is not only for the children. Knowledge also exists at the school for the older people and to the wider community who should be encouraged if they wish to hold learning sessions for themselves.

3.10 The school is a good beginning place for the training of new principals and teachers. The extended family should guide them in the teaching and upbringing of the children.



TE AO

Ka pū te ruha
Ka hao te rangatahi

4.1 Ko tōna ake kāinga te ao tuatahi me te kura timatanga o te tamaiti. Tua atu o tēnei ko te ao Māori. Mā te Kura Kaupapa Māori ia e ārahi i roto i ēnei nekeneke tae noa ki tōna kura whakamutunga, arā, ki te ao whānui me ōna āhuatanga katoa.

4.2 Kia kaua te tamaiti e herea ki te ao kōhatu. Kia wātea hoki ia ki te kapo mai i ngā painga, i ngā māramatanga katoa o te ao whānui.

4.3 Hāunga i tērā, ko te timatanga tika mōna, ko te whai haere tonu i ngā kōrero tuku iho a ngā mātua tūpuna e pā ana ki te tīmatanga o te taiao.

4.4 Kia whai koha ngā tamariki ki a Papatūānuku rāua ko Ranginui me a rāua tamariki e tiaki nei i te hā o ngā moana, o te whenua, o te rangi me o rātou āhuatanga katoa.

4.5 Kia tupu te māhuri o ngā tamariki ki ngā mea ora, ki ngā mea tupu katoa. Kia kaua e tūkino ia.

4.6 Kia tupu ngā tamariki hei kaitiaki i ngā painga huhua o te whenua, o te moana, o ngā ngāhere. Kia mau hoki ki ngā ture tuku iho a ngā mātua tūpuna, e pā ana ki te moana, ki te whenua, ki ngā ngāhere.

4.7 Kia whāia anō e ngā tamariki ngā ture o te ao, otirā ngā pūtaiao e pā ana ki te moana, ki te whenua, ki te rangi, ki ngā mahi tātaimai hoki.



THE WORLD

The old net is put aside
The new net goes fishing

4.1 The home is the beginning of the child's world and of learning. Beyond this is the Māori dimension. The Māori Kaupapa Schools will guide the child in these areas until graduation to the final school of life with all of its facets.

4.2 The child should not be bound to the old world, but should be left to grasp at all of the things in the new world too.

4.3 Despite that however, the correct beginning is to seek out the gifts left by forebears that relate to the beginning of the world.

4.4 The children are to pay the utmost heed to Papa-tu-a-nuku, Rangi-nui and their children who are the guardians of the life force within the sea, the land and the forests.

4.5 The children should be in awe of all things with life, to all things that grow. They must learn never to abuse them.

4.6 The children should be brought up to become guardians of the many good things of the earth, of the sea, of the forest. They should hold fast to the law of their ancestors which relate to the sea, the land and the forests.

4.7 The children should follow and seek the laws of the world, of the universe, as they relate to the sea, the land, the sky and rituals therein.

ĀHUATANGA AKO

Tamariki wāwāhi tahā
Aratakina ki te mātāpuna
o te mōhio, o te ora, o te maungārongo

Whāia te iti kahurangi
Te tūohu koe
Me he maunga teitei

5.1 Ko ngā āhuatanga ako katoa he mea mahi i roto i te koanga ngākau, me te whakaihiihi hinengaro.

5.2 Ko te tino painga o te karakia he mea whakatau i te wairua, whakawātea i te whatumanawa me te hinengaro, whakarata i te ngākau, whakataka i ngā raru, kia ngāwari ai te whakauru atu ki te mahi kua whakaritea hei mahi.

5.3 He mea whakaihiihi i te tamaiti te noho o te pakeke ki tōna taha hei toko mōna i roto i āna mahi. Heoi anō, ko te awhi, ko te tautoko i a ia. Engari kia kaua e riro mā te pakeke e mahi te mahi a te tamaiti.

5.4 He mea nui te noho wahangū me te whakarongo mō ngā tamariki. Mā te mau o tēnei tuāhua e rongohia ai ngā tamariki ki te hōhonutanga o te kōrero.

5.5 He mea tāpiri atu ki te whakarongo, ko te titiro, ko te raweke, ko te makamaka pātai, ko te whitiwhiti kōrero, ko te āta whakaaro, hei whakauru i te mātau me te aroā.

5.6 Ko ngā kaumātua ngā kaipūpuri o ngā tikanga Māori, ko rātou hoki ngā pūkōrero. He mea nui tērā kia piri mai rātou ki te kura, ki ngā tamariki hoki hei kaiako, hei kaiārahi.

5.7 He mea nui tērā te manaaki tangata. Kia kite ngā tamariki i te āhua o te manaaki, i tōna kāinga, i te kura, i te marae. A tōna wā kia tū rātou ki te āwhina i ngā mahi manaaki.

5.8 Ko roto i tōna ake hūnuku te timatanga o te whānaungatanga o te tamaiti, arā, ki ōna tungāne/tuāhine, tuakana/teina. Anō, kei roto i tōna hūnuku, tōna rongohia ki ngā tikanga tika e pā ana ki ngā pakeke me ngā kōhungahunga. Me haere anō hoki ēnei tuāhua i roto i te kura. Kia mōhio ai ngā tamariki taipakeke ki te tiaki i ngā kōhungahunga, kia whakarongo hoki ngā kōhungahunga ki ngā tamariki taipakeke.

5.9 Nā tēnei tuāhua e tika ai te kōrero, kia kaua e taikaha ngā mahi wehe i ngā kōtiro me ngā tamatāne, i ngā taipakeke me ngā kōhungahunga hoki. Anō te wā e tika ana mō te mahi wehe i runga i te pakeke o ngā tamariki. Anō te wā e tika ana kia mahi whānau rātou. Otirā, kia riro mā ngā tamariki pakeke e arataki ngā tamariki kōhungahunga.

5.10 He mea tino nui te wāhi ako hei whakaohoho i te wairua o te tamaiti ki āna mahi whakaako. Nō reira, kia kīkī tonu te kura i ngā mea whakaihiihi i a ia, i ngā mea pūpuri hoki i te hā o te ao Māori. Me whakawhānui hoki tōna wāhi ako ki ngā marae, ki ngā ngāhere, ki waenga pārae, ki te taha moana, ki ngā whare pukapuka, whare taonga me ēra atu whare whāngai i te puna o te mōhio.



TEACHING METHODS

Troublesome, mischievous children
Guide them to the source of knowledge,
of life, of peace.

See ye the prized possession
Should you have to bow your head
Let it be to a lofty mountain

5.1 All methods of teaching are to be done with a joyful heart and a compelling desire.

5.2 The power of prayer settles the spirit, clears the seat of affections, pacifies the heart, sheds all problems so that one is able to do the job for which one has been designated.

5.3 It is a motivating force of a child to have an elder at his or her side as a support in his or her work. This support is purely an embracing one. Despite this, the elder does not usurp the role of the task child.

5.4 It is positive for the children to sit and listen quietly. For it is by this method that the children will reach the depths of what is being spoken of.

5.5 As well as listening, observing, asking questions, discussion and thought are important learning and comprehension aids.

5.6 The elders are the repositories of all matters Māori. They are the orators. It is beneficial for them to be attached to the school and for them to provide knowledge and to assist.

5.7 Showing respect and hospitality towards someone is a valuable thing. The children should see and live hospitality and respect, whether it be at home, in the school or marae. This will prepare them for the time when they will carry the role of hospitality.

5.8 The child begins family relationships, and interaction between brother, sister, elder/younger in the home. In infancy, he/she learns of the meaning of aspects relative to other infants and elders. These experiences must also continue at school. This will enable the other children to look after the younger ones and for the younger ones to listen to the older ones.

5.9 By this we avoid emphasis on separating girls from boys and older children from younger ones. They must work as an extended family, that is the younger ones being guided and looked after by the older ones.

5.10 An institution of learning is valuable in creating a learning awareness amongst children. The school therefore should hold on firmly to those aspects which make it strong and unique, that is, the life force that is Māori. It should promote and widen its learning institutions to the marae, the forest, open country, the seaside, libraries, museums and other places that feed the spring of knowledge.



TE TINO UARATANGA

6.1 Kia mau, kia noho whakaaraara, noho koi te hinengaro o te tamaiti ki ngā mātau katoa hei ārahi i a ia i roto i te ao hou.

6.2 Kia toa ia ki te whakarongo, ki te whakaaro, ki te kōrero, ki te pānui, ki te tuhi i roto i te reo Māori i roto i te reo o Tauīwi hoki.

6.3 Kia tupu ngā āhuatanga tuku iho o tōna pūmanawa ki ngā tihi teitei o te taumata.

6.4 Kia noho ohooho tōna auahatanga i roto i ngā mahi waihanga o tōna āo.

6.5 Kia noho tūwhera tōna ngākau ki te hari, ki te koa, ki te aroha, arā, kia ngākau nui, kia ngākau māhaki.

6.6 Kia mau ki tōna whatumanawa ngā hohonutanga o te ako o te mōhio.

6.7 Kia rangona tōna ihi, tōna wehi, tōna tapu.

6.8 Kia tupu tōna mana me tōna rangatiratanga.

6.9 Kia ita tōna mauri.

6.10 Kia puawai tōna waiora me tōna hauora i roto i te hono tāngaengae o tōna wairua me tōna tinana.

6.11 Kia mau tūhonohono te here o tōna ihomatua ki ōna mātua tupuna, piki ake i ngā Rangi Tūhāhā ki te marae ātea o Io-Matua.

6.12 Kia tū pakari, tū rangatira ia hei raukura mō tōna iwi.



THE REAL VALUE

6.1 The child should hold fast, be alert, be keen towards all knowledge in the new world.

6.2 The child should be strong in listening, thinking, speaking, writing in Māori and in English.

6.3 That the gifts handed down, grow and ascend unto the heights of knowledge.

6.4 That the child be alert to the new technology and happenings in the modern world.

6.5 That the child heart remain open to joy, happiness, love and to be big and kind hearted.

6.6 That the child hold deep within their heart the desire to learn and gain knowledge.

6.7 That the child's sacredness, power, prestige be felt and heard.

6.8 That the child's power and chieflihood grow in bounds.

6.9 That the child hold fast to his/her life force and spiritual heart.

6.10 The health and well-being blossom within the umbilical cord of spirit and body.

6.11 That the seat of thought be bound and tied firmly to his or her ancestors, high even unto the celestial paradise to the marae of Io the fatherless.

6.12 That the child may stand strong as a chief for his or her people.



