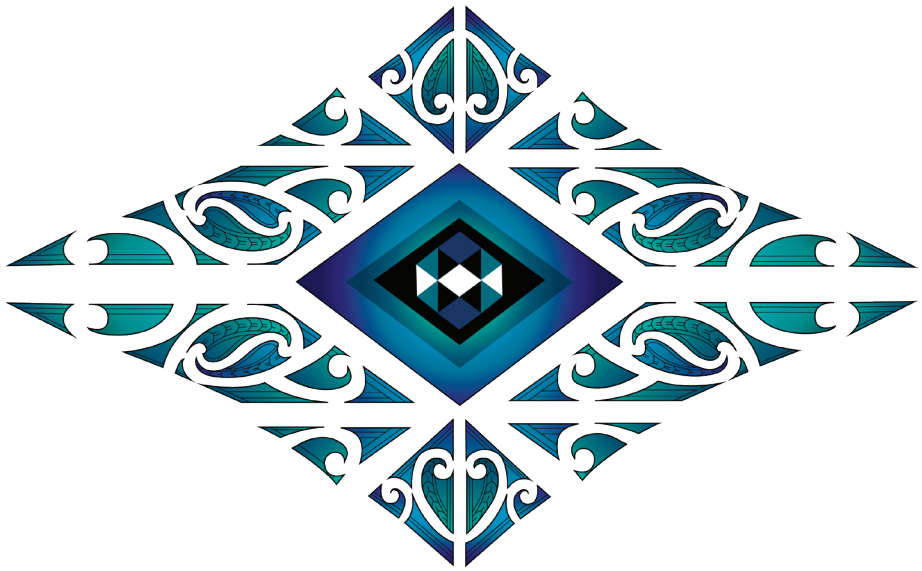
ASSESSOR BOOKLET



TĪKAROHIA TE MARAMA REALISE YOUR POTENTIAL

Assessment Support Materials

TE MANAAKI TĀNGATA KI TE MARAE

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'Te manu ka kai i te miro, nōna te ngahere
Te manu ka kai i te mātauranga, nōna te ao'

–

'The bird that partakes of the berry, his is the forest.
The bird that partakes of knowledge, his is the world'

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Assessor Information

This is your Assessor booklet to assess ākonga who have completed the unit standards required for the following qualification:

Te Pōkaitahi Tikanga (Waka, Rongoā, Te Ara Nunumi, Mātauranga Māori, Māori Development, Rangahau) Level 2 - 60 Credits.

This is an integrated assessment booklet however, Kaiako may choose to assess these assessment standards as per their own programme timetabling and kura specific requirements. The Tūmahi within this assessor booklet fulfil the requirements for the following assessment standards:

Module	Assessment Standards	Tūmahi
Mana Reo Credits 15	30751 - Kōrero kia taumata ā-tumu te reo Māori (Kaupae 2, Whiwhinga 4) 30755 - Pānui kia taumata ā-tumu te mōhiotanga ki ngā tuhinga reo Māori (Kaupae 2, Whiwhinga 4) 30759 - Tuhituhi kia taumata ā-tumu ngā tuhinga reo Māori (Kaupae 2, Whiwhinga 4) 30763 - Whakarongo kia taumata ā-tumu te mōhiotanga ki te reo Māori (Kaupae 2, Whiwhinga 3)	Tūmahi 1: Tōku Tūrangawaewae
Tikanga Marae Credits 12	16165 - Describe a hui and the roles associated with hui (Level 1, Credits 2) 27108 - Describe the protocols and roles associated with pōwhiri (Level 1, Credits 2) 16142 - Describe the practices associated with a pōwhiri (Level 2, Credits 2) 31505 - Explain the use of karakia relevant to a kaupapa (Level 2, Credits 3) 31506 - Explain the use of waiata relevant to a kaupapa (Level 2, Credits 3)	Tūmahi 1: He Pōwhiri Tūmahi 2: Tikanga ā Iwi
Manaaki Marae Credit 15	27509 - Describe manaaki in terms of the interactions between the tangata whenua and manuhiri in a wharekai (Level 2, Credits 4) 27510 - Identify customary kai Māori and describe its gathering process (Level 2, Credits 2) 31159 - Demonstrate knowledge of customary and traditional kai Māori (Level 2, Credits 4) 32185 Demonstrate knowledge and expressions of manaakitanga (Level 3, Credits 5)	Tūmahi 1: Customary Kai Māori Tūmahi 2: Traditional Kai Māori Tūmahi 3: At the Marae Tūmahi 4: Manaakitanga
Mana Wahine Credits 6	10696 - Participate in the preparation of a wharenui for a pōwhiri (Level 2, Credits 2) 25764 - Demonstrate knowledge of preparing a marae for a pōwhiri (Level 2, Credits 4)	Tūmahi 1: Pōwhiri Prep 1 Tūmahi 2: Pōwhiri Prep 2
Waiata Mai Credits 12	13359 - Demonstrate knowledge of and skills of mōteatea (Level 2, Credits 6) 13363 - Demonstrate knowledge and skills of waiata ā-ringa (Level 2, Credits 6)	Tūmahi 1 - Waiata ā-ringa Tūmahi 2 - Mōteatea
Total Credits 60		

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Aromatawai

- The following aromatawai in these resources are provided as GUIDELINES ONLY.
- You are welcome to use the resources until you have developed your own OR use the activities as a template and change the context/contexts in the tasks to suit your teaching program and kaupapa. The Tūmahi and Ngohe in this booklet mirror what is outlined in the ākonga booklet.
- There are ELEVEN tūmahi in this assessment book. Once the ākonga has correctly completed the Ngohe and Tūmahi, the assessor must complete the assessment schedule (Mahere Aromatawai) for each ākonga, which is included in this assessor's booklet.
- To help manage authenticity of ākonga work, where the ākonga is asked to complete any written tasks, the ākonga is asked to use their own words as well as provide reference/s for their information.
- Sample Answers (He Whakatauira) are provided for each Tūmahi.

Grading: For kura use, the following unit standards are graded to reflect either Paetae, Kaiaka and Kairangi, that is Achieved, Achieved with Merit or Achieved with Excellence: 13339, 13363 and 32185. The remaining standards are competency based, that is Achieved and Yet to Achieve.

Ākonga are required to:



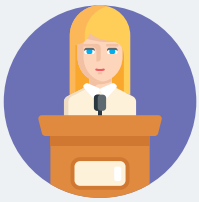
Read and research



Listen and answer questions



Research and present research to an audience



Prepare and present a speech



Compile and gather information

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MANA REO

Tūmahi 1 | Tōku Tūrangawaewae

Ngohe 1 — Mahi Kōrero

Whakaritea tētahi kōrero ā-waha hei whakaatu ki ō hoa mahi me tō kaiako. Ko te kaupapa matua o te kōrero, ko tō Tūrangawaewae. Me kōrero Māori koe ā, me whakauru i ngā kaupapa e whai ake nei i roto i tāu kōrero:

Prepare a speech to present to your classmates and kaiako. Your speech will be about your Tūrangawaewae. You must speak Māori and include the following in your speech:

- Tētahi mihi ki te hunga whakarongo. *An appropriate greeting to your audience.*
- Ko wai tō ingoa? Nō hea koe? I whānau mai koe i hea? *Who are you? Where are you from? Where were you born.*
- *I tipu ake koe i hea? Kei hea koe e noho ana? Where did you grow up? Where do you live?*
- I a koe e tipu ake ana ka aha koe? He aha te mahi pai ki a koe i taua wā? *What did you like to do when you were growing up?*
- Kei hea tō tūrangawaewae? *Where is your tūrangawaewae?*
- Tō pepeha, arā; maunga, awa, waka, marae, hapū, iwi, rangatira o tō iwi whānau rānei. *Your pepeha.*
- Whakamārama i ngā āhua o tō kāinga tupu, o tō hau kāinga rānei. Ex*plain aspects of your hometown or where you grew up.*
- Tētahi mihi whakakapi. *Closing farewell.*
- Kia 1 - 2 meneti te roa o te kōrero. *1 - 2 minutes in length.*
- Hoatu tētahi kape o tāu kōrero ki tō kaiako. *Submit a written copy of your speech to your kaiako.*



He kōrero anō hei āwhina:

- You can be as creative as you like by using photo's, flash cards, digital media or a digital multimedia presentation i.e. poster, PowerPoint, Padlet etc.
- You can practice your presentation by recording yourself on your own digital device.
- Remember your kōrero will be recorded by your kaiako.

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He Whakatauira (Sample Answer)

Tēnā koutou katoa.

Tēnei ahau e mihi atu nei ki a koutou katoa kua huihui mai nei i tēnei rangi.

I te taha o tōku pāpā, ko Hikurangi te maunga, ko Waiapu te awa, ko Horouta te waka, ko Ruataupare te marae, ko Te Whānau a Ruataupare te hapū. Ko Kerehi Waiariki te tupuna. Ko Ngāti Porou te iwi. Kei Tūpāroa tōku tūrangawaewae.

Ki tōku māmā taha, ko Pūtauaki te maunga, ko Ōhinemataroa te awa, ko Mataatua te waka, ko Pūkeko te marae, ko Pūkeko te rangatira. Ko Ngāti Pūkeko te iwi. Kei Poroporo tōku tūrangawaewae. He mokopuna ahau a Porourangi me Awanuiarangi nō reira kei te mihi ake ki a koutou.

Ko Te Kōtuku Tere tōku ingoa. Nō te Tairāwhiti ahau. I whānau mai ahau i te tau e rua mano mā toru ki te tāone o Tūranganui a Kiwa. I tipu ake au ki reira. Kei Tūranga tonu au e noho ana. Tekau mā ono ōku tau ināianei. E haere ana ahau ki te kura tuarua o Tūranga Tāne.

I te wā i tipu ake au, ka haere mātou ko tōku whānau ki Tūpāroa noho ai, kite ai hoki i te whānau. Kei te takutai tēnei wāhi nō reira, ko te mahi pai ki ahau i taua wā, ko te kaukau ki te puna wai me te mahi hī tuna, hī ika hoki i te taha o tōku pāpā.

Ahakoa kei Tūpāroa tōku tūrangawaewae, i tipu ake ki rō tāone, ki Tūranganui a Kiwa. Ko ngā āhua o tōku kāinga tupu, he wāhi pai ki te tākaro i te mea he ruarua noa ngā whare i ngā taha o tōku whare. He nui ngā puke hei piki ake hei retireti hoki. He miharo tōku kāinga tupu.

Nō reira koinei tōku tūrangawaewae. Tēnā koutou i whakarongo mai rā i tēnei wā. Tēnā koutou, tēnā koutou, tēnā tātou katoa.

MANA REO

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Tūmahi 1 | Tōku Tūrangawaewae

Ngohe 2 **Mahi Whakarongo**

Rapua he hoa mahi. Me āta whakarongo ki tō hoa e kōrero ana mō tōna tūrangawaewae. Kātahi, whakautua ngā pātai ki raro iho nei, i te reo Māori. Tuhia ngā whakautu roa.

He Whakatauira (Sample Answer)

Tuhia te ingoa hoa	*Ko Te Ko te Ko Te Kotuku tōku hoa. uku tōku hoa.*
1. Nō hea ia?	Nō te Tairāwhiti ia.
2. I whānau mai i hea?	I whānau mai ia ki Tūranganui a Kiwa.
3. Ko wai tōna hapū?	Ko Te Whānau a Ruataupare tōna hapū.
4. Kei hea tōna tūrangawaewae?	I te taha o tōna pāpā kei Tūpāroa tōna tūrangawaewae.
5. Kei hea ia e noho ana?	Kei Tūranganui a Kiwa ia e noho ana.
6. Tuhia tētahi āhua o tōna kāinga tupu, kāinga tupu rānei?	He wāhi pai ki te tākaro. He nui ngā puke hei piki ake hei retireti hoki.
7. He aha te mahi pai ki a ia i te wā i tipu ake ia?	Ko te mahi pai ki a ia i te wā i tipu ake, ko te kaukau me te mahi hī tuna, hī ika hoki i te taha o tōna pāpā.

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Mahere Aromatawai - Mahere Aromatawai - MANA REO

Tūmahi	Mana Reo | Ngā Paearu Mahi	Ngā Taunakitanga	Kua tutuki	
			Āe	Kāore anō
Tūmahi 1 **Tōku Tūrangawaewae**	Kōrero | 30751 1. Ka whakahua tika i ngā kupu o te reo Māori. 2. Ka whakahua tika i ngā kīanga o te reo Māori. 3. Ka whakahua tika i ngā rerenga kōrero o te reo Māori.	**Ka taea e te ākonga te:** Whakahua tika i ngā kupu, i ngā kīanga, i ngā rerenga kōrero o te reo Māori. Arā, kia 50 neke atu ngā kupu, kia rima neke atu ngā pūmua ngā pūmuri hoki. Kia toru o ēnei - tūingoa, tūmahi, tūāhua, tūwāhi.		
	Pānui | 30755 1. Ka mōhio ki te pānui ā-wahatia i ngā momo tuhinga. 2. Ka pānui aroātia i ngā hanganga o te reo tuhituhi.	**Ka taea e te ākonga te:** Mōhio ki te pānui ā-waha i ngā momo tuhinga me te pānui aroātia i ngā hanganga o te reo tuhituhi.		
	Tuhituhi | 30759 1. Ka tuhi i tētahi tūmomo tuhinga reo. 2. Ka tuhi i ngā tikanga me ngā hanganga o te reo tuhituhi.	**Ka taea e te ākonga te:** Tuhi i tētahi tūmomo tuhinga reo, ā, tuhi anō hoki i ngā tikanga me ngā hanganga o te reo tuhituhi.		
	Whakarongo | 30763 1. Ka whakarongo kia mārama ki ngā whakahua tika i ngā kupu o te reo Māori. 2. Ka whakarongo kia mārama ki ngā hanganga punga, ki ngā tumu anō hoki.	**Ka taea e te ākonga te:** Whakarongo kia mārama ki ngā whakahua tika i ngā kupu o te reo Māori, ā, whakarongo anō hoki kia mārama ki ngā hanganga punga, ki ngā tumu anō hoki.		

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Tūmahi 1 | He Pōwhiri

Ngohe 1 — Pepa Mahi 1

Ākonga are required to describe a hui and the roles associated with the hui in accordance with tikanga and/or kawa. This hui will be a PŌWHIRI. Ākonga will describe the protocols, roles and practices associated with pōwhiri in accordance with tikanga and/or kawa.

Please complete Pepa Mahi 1 provided and describe the following

- TWO protocols associated with pōwhiri in accordance with tikanga and/or kawa
- TWO roles associated with pōwhiri in terms of responsibilities and in accordance with tikanga and/or kawa
- FOUR practices associated with pōwhiri and the reasons for those practices are described in accordance with tikanga and/or kawa

Protocols may include but are not limited to the purpose of pōwhiri, the ceremonial practices required determined by the type of pōwhiri, whakatau, karanga, whaikōrero, waiata.

Roles may include but are not limited to kaikaranga, kaikōrero, kaiwaiata, kaiwero, kaiwhakarite, kaikarakia, ringawera, kaitiaki pūtea.

Practices may include but are not limited to koha, hui ki te waharoa, mātātaki, wero, karanga, whakaeke, karanga whakahoki, haka pōwhiri, whakamaumahara, harirū, koha, whakarite kai.

Evidence of four practices is required.



He kōrero anō hei āwhina:

- Ākonga must present information in their own words and provide references.

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Ngohe 1 Pepa Mahi 1 - He Pōwhiri

PŌWHIRI PROTOCOL 1	
PŌWHIRI PROTOCOL 2	
PŌWHIRI ROLE 1	
PŌWHIRI ROLE 2	

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PŌWHIRI PRACTICE 1	REASON 1
PŌWHIRI PRACTICE 2	REASON 2
PŌWHIRI PRACTICE 3	REASON 3
PŌWHIRI PRACTICE 4	REASON 4

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HE WHAKATAUIRA (SAMPLE Answer)

EXAMPLE PROTOCOL	
	PĀEKE *Pāeke (also known as pāekeeke) is the speaking protocol where all (or all but one) of the speakers from the tangata whenua speak first. When they have finished, they temporarily relinquish the speaking rights to the manuhiri speakers, who then all have their turn to speak. The tangata whenua then have their speaking rights reinstated at the conclusion of the manuhiri's whaikōrero with their final speaker or with the acceptance of koha, and the call to harirū. Many iwi follow pāeke, including those iwi of Ngāti Porou, Mātaatua and Whanganui (amongst others); with notable exceptions being those iwi of Te Arawa and Tainui.*
EXAMPLE ROLE/RESPONSIBILITY	
	KAIKŌRERO *The kaikōrero is responsible for the whaikōrero, which convey the thoughts and sentiments of their people during the pōwhiri process, as well as acknowledging the deceased, and either their hosts or visitors. The speakers weave together the tangata whenua, the manuhiri, ngā atua me ngā tūpuna, and histories, under the kaupapa of the hui. Kaikōrero often acknowledge the others that have spoken before them and what they had to say. It is vital, therefore, for all the kaikōrero to listen to what's been said or to "whai i ngā kōrero."*
EXAMPLE PRACTICE AND REASON	
	KARANGA *The practice of karanga is a public expression of mana wahine and a unique form of female oratory. It is also the first cry of welcome to be heard on the marae. The kaikaranga welcomes manuhiri on to the marae. The karanga is also an exchange between tangata whenua and manuhiri to find out the intentions of the manuhiri. The karanga is also an opportunity to acknowledge the manuhiri, acknowledge those who have passed on, acknowledge those who are living and to conclude the welcome.*

Higgins, R. & Meredith, P. (2011). Te mana o te wahine – Maori women, waiata, karanga and whaikōrero. Te Ara Encyclopedia of New Zealand. Retrieved from https://teara.govt.nz/en/te-mana-o-te-wahine-maori-women/page-4

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Tūmahi 2 | Tikanga ā-Iwi

According to your own iwi or an iwi of your choosing, select TWO hui Māori and complete Pepa Mahi 2. Your explanation should be in accordance with tikanga and kawa and include the following:

- What is the purpose and key elements of each hui?
- What are the key roles of the people involved in each hui?
- Demonstrate your knowledge about the appropriate use of karakia for each hui.
- Demonstrate your knowledge about the appropriate use of waiata for each hui.

• Rā whānau	• Mārena
• Rā whakanui	• Wānanga
• Whakapōtaetanga	• Whakatūwheratanga
• Poukai	• Hui mate
• Hui tōrangapū	• A hui of your choosing
• Hāhi	

He kōrero hei ārahi:

Key elements of hui may include but are not limited to kaupapa, whakatau, pōhiri, whaikōrero, karakia, mihimihi and hākari

The roles associated with hui may include but are not limited to kaikōrero, kaikarakia, kaiwaiata, kaiwhakarite, ringawera, kaitiaki pūtea,

The context for use of karakia may include but are not limited to travel, kai, whakarite kai, hui ora, hui mate, wānanga, whakatuwhera whare, daily rituals such as karakia tīmata, karakia whakakapi

The reasons for use of karakia may include but are not limited to whakawhetai, whakamoemiti, whakamihi, inoi, waerea, ruruku, tohi, whakanoa, kawa.

The use of karakia and waiata relevant to a kaupapa may include but are not limited to rā whānau, rā whakanui, whakapōtaetanga, poukai, mārena, hāhi.

The types of waiata may include but are not limited to mōteatea, waiata whakangahau, waiata ā-iwi, waiata aroha, waiata tene, waiata tuku mihi, pao.

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Ngohe 1 **Pepa Mahi 2**

He Whakatauira (Sample Answer)

HUI/KAUPAPA 1:	*Pohiri*

WHAT IS THE PURPOSE AND KEY ELEMENTS OF THE HUI YOU HAVE SELECTED?

A pōhiri is a traditional Māori ritual of welcome. Key elements of a pōhiri may include karanga which is done by woman. A karanga is a call or cry of welcome to those coming on to the marae. Also, you may have a kaiwero who is a male warrior who lays done a taki to see what the manuhiri intentions may be. Both the tangata whenua and manuhiri will have a kaikōrero or speaker. A waiata will always follow a whaikōrero. Pōhiri normally end in a harirū and hongi, followed by a kai to lift the tapu of the pōhiri.

WHAT ARE THE KEY ROLES OF THE PEOPLE INVOLVED IN THE HUI YOU HAVE SELECTED?

- *Kaikaranga (mā ngā wahine)*
- *Kaiwero (mā ngā tāne)*
- *Haka pōwhiri (hau kāinga or tangata whenua)*
- *Kaikarakia*
- *Kaikōrero (mā ngā tāne)*
- *Kaiwaiata (mā ngā wahine)*
- *Ringawera (mā te tāngata whenua)*
- *Kaiwhakarite*

NAME AN APPROPRIATE TYPE OF KARAKIA FOR THE SELECTED HUI?

An appropriate karakia for a pōhiri may be a karakia tīmata which might occur at the gate for the manuhiri before they are called on to the marae.

A karakia mō te kai is also done before the kai is served to the manuhiri once the harirū is complete.

EXPLAIN WHY YOU HAVE CHOSEN THIS TYPE OF KARAKIA?

Karakia tīmata is appropriate because it is used at the start of the hui to acknowledge tūpuna or religious entities and prepare those attending the pōhiri in accordance with tikanga and kawa.

Karakia mō te kai is used to bless the food in acknowledgement of atua Māori and atua Pākehā.

NAME AN APPROPRIATE TYPE OF WAIATA FOR THE KAUPAPA YOU HAVE SELECTED?

Types of waiata can vary at a pōhiri however, these may include mōteatea such as pao, pātere, waiata tangi etc. An example of a mōteatea or pao for the Tairāwhiti region is Haramai a Paoa from Te Aitanga a Mahaki.

EXPLAIN WHY YOU HAVE CHOSEN THIS TYPE OF WAIATA?

I have chosen mōteatea as an appropriate waiata for a pōhiri because it is a traditional chant used in a formal setting such as a pōhiri. At the conclusion of each kaikōrero there are kaiwaiata who will perform a mōteatea. There are different types of mōteatea such as traditional chants, oriori (lullabies), waiata tangi (laments) and waiata aroha (songs of love).

https://teara.govt.nz/en/waiata-tawhito-traditional-maori-songs/page-3

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TIKANGA

Mahere Aromatawai - TIKANGA MARAE

Tūmahi	Tikanga Marae | Ngā Paearu Mahi	Ngā Taunakitanga	Kua tutuki	
			Āe	Kāore anō
Tūmahi 1 - He Pōwhiri	27108	**Ākonga is able to** Select two protocols associated with pōwhiri and describe them in accordance with tikanga and kawa. Select two roles associated with pōwhiri and describe them in accordance with tikanga and kawa.		
	1. Describe the protocols associated with pōwhiri i. 2. Describe the roles associated with pōwhiri .			
	16142	**Ākonga is able to:** Select two hui Māori in accordance with tikanga and kawa and describe the roles of the people involved in accordance with tikanga and kawa.		
	1. Describe the practices associated with a pōwhiri,			
Tūmahi 2 - Tikanga ā-iwi	16165	**Ākonga is able to:** Select two hui Māori in accordance with tikanga and kawa and describe the roles of the people involved in accordance with tikanga and kawa.		
	1. Describe a selected hui. 2. Describe roles associated with the selected hui.			
	31505	**Ākonga is able to:** Select an appropriate karakia that are relevant to two hui (kaupapa) and explain the relevance to the chosen kaupapa or hui.		
	1. Explain the use of karakia relevant to a kaupapa. Range: kaupapa may include, but is not limited to - rā whānau, rā whakanui, whakapōtaetanga, poukai, mārena			
	31506	**Ākonga is able to:** *Select an appropriate waiata that are relevant to two hui (kaupapa) and explain the relevance to the chosen kaupapa or hui.*		
	1. Explain the use of waiata relevant to a kaupapa.			

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Notes:

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Tūmahi 1 | Customary Kai Māori

Ngohe 1 Pepa Mahi 1

You must complete Pepa Mahi 1 on the following page

- You are required to identify THREE customary kai Māori in terms of types of kai and the associated atua Māori. Types of kai may include but is not limited to kai sourced from Tangaroa, Tāne Mahuta, Haumia-tiketike and Rongo-mā-tāne.
- You will identify ONE customary kai for each atua Māori (3 atua in total) and briefly describe the relationship between atua and chosen kai.
- You are also required to describe the correct gathering process of each kai Māori in accordance with Tikanga. Gathering processes may include but is not limited to, kato (picking), ruku (diving), whakangau (hunting), hauhake (harvest), tāhere (traps or snares)
- You may include pictures of your chosen kai and atua.
- You must reference where all your information comes from.
- You must also present information in your own words.



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He Whakatauira (Sample Answer)

Customary Kai	Associated Atua & Relationship	Gathering Process
	*Ko Tangaroa te atua Māori o ngā kaimoana katoa. Tangaroa is the god of all seafood.*	*In accordance with tikanga, the gathering process for kaimoana is typically to ruku or dive for seafood. Karakia and/or acknowledgement to Tangaroa is usually preformed before the gathering of kai.*
	*Ko Tāne Mahuta te atua o te ngahere me te kereru. Tāne Mahuta is the god of the forest and the kererū.*	*In accordance with tikanga, the gathering process for manu is typically to use tāhere which are traps or snares. Karakia and/or acknowledgement to Tāne Mahuta is usually preformed before the gathering of kai.*
	*Ko Haumia-tiketike te atua o ngā pikopiko me ngā momo aruhe pēnei.* *Haumia-tiketike is the god of pikopiko and other wild roots like these.*	*In accordance with tikanga, the gathering process for pikopiko or other wild roots is typically to 'kato' or pick the roots. Karakia and/or acknowledgement to Haumie-tiketike is usually preformed before the gathering of kai.*
References: Google images		

MANAAKI MARAE

Māori Qualifications Services
Te Ohu Tohu Mātauranga Māori

Tūmahi 2 | Traditional Kai Māori

Ngohe 1 **Pepa Mahi 2**

You must complete Pepa Mahi 2 on the following page:

- You are required to identify THREE traditional kai Māori in terms of types of kai.
- Traditional kai refers to kai introduced to Māori, but which are considered traditional Māori foods. These include but are not limited to kai such as pork bones, paraoa parai (fried bread), potato and kai commonly cooked at the marae or by whānau, hapū, iwi and hapori.
- You are also required to describe the connection (or your experience) of the chosen traditional kai to a hapori, marae, whānau, hapū or iwi.
- You may include pictures of your chosen traditional kai.
- You must reference where all your information comes from.
- You must also present information in your own words.



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He Whakatauira (Sample Answer)

Traditional Kai Māori	Connection to hapori, marae, whānau, hapū or iwi.
	Boil up was introduced to Māori, but it has become a staple kai for Māori. There are many variations of boil up but in my whānau we typically have pork bones, watercress or pūhā, kumara and dough boys. I love to have boil up reheated the next day.
	Parāoa parai or fried bread is another example of traditional kai Māori that was introduced to Māori. It is a common food amongst Māori and is typically cooked and served at marae or whānau hui etc. My mum has the best fried bread recipe in the world.
	Kānga pirau or rotten corn can be described as a Māori delicacy. It was also introduced to Māori. Kānga pirau is normally served with cream. There is a strong rotten smell associated with this kai. You may not necessarily see this dish very often; however, it is still well loved by many Māori.
References: Google images	

Māori Qualifications Services
Te Ohu Tohu Mātauranga Māori

Tūmahi 3 | At the Marae

Ngohe 1 At the Marae

He Whakatauira (Sample Answer)

Pepa Mahi 3 - At the Marae

Think about your own experiences at the marae to help you to answer the following questions. Please answer in your own words.

1 In a marae context and in accordance with tikanga, what is a ringawera?

A person or people that work and/or help with kai preparation in the kitchen or dining room at the marae.

2 Name two roles a ringawera would have in a marae wharekai.

Preparing kai in the kitchen of the marae.

Whakarite whare kai me ngā kai mā ngā manuhiri. Organise dining hall for the kai and visitors.

3. Name two responsibilities a ringawera would have in a marae wharekai

Whakanoho manuhiri ki ngā tēpu. Seat visitors at the tables.

Whakarite whare kai me ngā kai mā ngā manuhiri. Organise dining hall for the kai and visitors.

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4. In your own words, describe what 'manaaki' means to you.

Manaaki means to look after and take care of visitors. Whether it is making them a cup of tea or a kai. Manaaki also means to show respect for others.

5. Describe at least two tangata whenua interactions with manuhiri in the wharekai in terms of hospitality and in accordance with tikanga. (For example: karanga mō te kai, kai or hākari, waiata whakangahau)

Normally, in preparation for kai, tangata whenua would either do a karanga to let manuhiri know that kai is ready, or they might just call the visitors in for a kai. Manuhiri will always eat first. Tangata whenua would also say a karakia to bless the kai.

6. Describe at least two manuhiri interactions with tangata whenua in the wharekai in terms of appreciation and in accordance with tikanga. (For example: mihi ki te hau kāinga, waiata whakanui ringawera)

Someone who represents the manuhiri would normally stand and do a mihi to the cooks and the hau kāinga (tangata whenua) to show their appreciation for the kai and hospitality. Manuhiri would also normally follow the mihi with a waiata for the ringawera.

Reference: https://hereoora.tki.org.nz/Videos/Te-marae/Shared-roles-and-responsibilities

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MANAAKI MARAE

Mahere Aromatawai - MANAAKI MARAE

Tūmahi	Manaaki Marae | Ngā Paearu Mahi	Ngā Taunakitanga	Kua tutuki	
			Āe	Kāore anō
Tūmahi 1 **Customary Kai Māori**	27510 1. Identify customary kai Māori and describe its gathering process..	**Ākonga is able to:** Identify two customary kai Māori in terms of types of kai sourced from atua Māori and describe the processes for gathering kai in terms of the method of sourcing the kai and in accordance with tikanga. Range; gathering may include but is not limited to - kato, ruku, whakangau, hauhake, tāhere; evidence of two is required.		
Tūmahi 2 **Traditional Kai Māori**	31159 1. Demonstrate knowledge of customary kai Māori and the atua responsible for each. 2. Demonstrate knowledge of traditional kai Māori. Range; evidence of three traditional kai Māori is required.	**Ākonga is able to:** Identify three customary kai Māori and the atua responsible for each as well as the relationship between customary kai and atua in accordance with ngā kōrero tuku iho. Ākonga are also able to identify three traditional kai Māori and describe the kai in terms of its connection to hapori, marae, whānau, hapù or iwi.		
Tūmahi 3 **At the Marae**	21232 1. Describe the roles of ringawera in accordance with marae context and tikanga. 2. Describe the responsibilities of ringawera in accordance with marae context and tikanga.	**Ākonga is able to:** Describe the roles and responsibilities of ringawera in accordance with marae context and tikanga. Evidence of two roles and two responsibilities are required.		
	27509 1. Describe manaaki in terms of the interactions between the tangata whenua and manuhiri in a marae wharekai	**Ākonga is able to:** Describe tangata whenua interactions with manuhiri in the wharekai in terms of hospitality and in accordance with tikanga. Ākonga are also able to describe manuhiri interactions with tangata whenua in the wharekai in terms of appreciation and in accordance with tikanga.		
Tūmahi 4 **Manaakitanga**	32185 1. Demonstrate knowledge and expressions of manaakitanga.	**Ākonga is able to:** Demonstrate knowledge of manaakitanga and express manaakitanga in accordance with te reo me ngā tikanga.		

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Tūmahi 4 | Manaakitanga

Note: The sample answers below are provided as a guide only. Please refer to the Manaakitanga Assessment Guidelines for suggested focus learning areas and specific contexts whereby assessment tasks could be developed.

Outcome 1 **Demonstrate knowledge of manaakitanga.**

Assessment Task 1 – this tūmahi assess PC 1.1, 1.2

Describe manaakitanga in terms of the well-being of your whānau and your own personal well- being.

You are to provide TWO specific examples for each kaupapa or situation.

HEI WHAKATAUIRA (SAMPLE ANSWER)

Manaakitanga and the well-being of my whānau

One example of manaakitanga regarding the well-being of my whānau, happened during the lockdown period of Covid-19. My parents were fortunate to still be working, which left me in charge of looking after my siblings and to check on my nana who lives next door. As a whānau unit, we sat and discussed our roles and what each of us had to do to ensure that our household was going to run smoothly. Mum and dad were worried about how we were going to cope, because they didn't know how long we were going to be in lockdown for. My role was to care and look after my siblings, we sat down and did up a roster for cleaning duties, schoolwork, time on the internet and free time without the internet. Overall, our whānau did well, there were some highs and lows during lockdown, but nothing major that couldn't be sorted out. My siblings and I became a lot closer and we got to learn a lot more about each other as individuals. My parents were relieved and proud of us all, for working together and not causing stress for them. For my own personal well-being, I was proud that I was able to take care of my siblings without them thinking I was being too bossy. I felt like I can take on more responsibilities and that my parents can trust in me. I was happy that I was able to help mum and dad out so that they didn't have to worry about us while they were at work and I was happy that they didn't have to worry too much about our whare being destroyed because I had managed to keep it clean most of the time.

Another example of manaakitanga regarding the well-being of my whānau, was visiting our nana next door and seeing that she was ok and her needs were being met. During our downtime, my siblings and I would visit nana to see if she needed any help around the house. Nana would always say that she was ok, so the next time instead of asking her, we would say to her, "nana I can mow your lawn for you, or nana I can weed the gardens or nana I can carry that for you". Nana slowly allowed us to help around the house especially with things that were too heavy for her to lift. I could drive nana's car and pick her shopping and medication up for her. One day, we decided to have a clean-up day around her whare, nana was so happy and grateful with our mahi she cooked up a big kai for us and bake our favourite chocolate cake. In terms of my personal well-being, I love looking after my whānau, especially my nana. She is the matriarch of our whānau and the one that keeps us all in line. Manaakitanga for me is an act of good will and good intent and done without expectations. It makes me feel good and grateful that I am part of an awesome whānau

P.C 1.1, 1.2	Kua tutuki		Kāore anō kia tutuki	

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Tūmahi 4 | Manaakitanga

Outcome 2 **Demonstrate expressions of manaakitanga in accordance with te reo me ngā tikanga.**

Assessment Task 2 – this tūmahi assess PC 2.1

Select one of the kaupapa below and provide TWO examples of how manaakitanga is expressed in accordance with te reo me ngā tikanga.

Range may include but is not limited to:

- Tiaki i ngā tangata tūroro/ tangata māuiui
- Te tiaki i te whenua me te moana
- Te whāngai manuhiri
- Te hoko kai/ taonga hei whakaora i te whānau

HEI WHAKATAUIRA (SAMPLE ANSWER)

When whānau from afar come for a visit, our whānau would prepare our whare for our manuhiri. Even though they are our whānau, they are treated as manuhiri. The tikanga is, that our whānau have travelled a long distance to get here, we don't see them often, and we don't know when we will see them again. When our manuhiri arrives, my parents and siblings all go outside to greet them, with kisses, hugs, and tears of joy.

As soon as our manuhiri enter the house, they are greeted with the different aromas of kai that we have prepared. They are ushered to sit at the table, one of us kids are given the mantra to whakapai te kai with a karakia. Our manuhiri is served first and once they have their kai then my whānau would get their kai. At the table there is lots of kōrero and laughter as we all catchup on the latest news in what is happening in our lives.

After kai, my siblings and I will clean up and leave the adults to talk their talk. Once we've finished, we would put clean towels in our bedrooms for our manuhiri who will be sleeping in the rooms, my siblings and cousins will sleep together in the lounge.

In the morning dad would prepare breakfast while our whānau prepare to get back on the road. Someone will whakapai the kai and then we would eat. After breakfast, our whānau are preparing to leave, we would all go outside to see them off. Dad would say a karakia so that our whānau travels safely. Harirū would happen with laughter, tears and hugs and mum would bring out a bag of kai that has been prepared for the trip to send with our whānau on their travels.

One day our whānau went to te tātahi to gather kai moana. Our tikanga when gathering kai moana is to gather enough for the whānau and gather kai for our elderly. Our nana and some of her friends in the neighbourhood are some of those people. Dad does a karakia in the morning asking for safe travels, the gathering of kai, and that we are all kept safe in the moana. My siblings and I are taught that we must help gather kai first before we can go for a swim. Once we have gathered the kai, everyone is hungry, so we all pitch in preparing the kai, karakia is said to bless the kai and we all sit together to eat. When we leave te tātahi, mum sends us around to pick up all the rubbish we can find, she keeps telling us we need to do our part to manaaki our whenua and moana and that every little bit helps, so we don't mind doing this because we understand that Tangaroa has provided us with kai. When we get home, mum prepares the kaimoana into little packs for nana and her friends, then us kids would go around the neighbourhood to drop off the packs of goodies. We are greeted with big smiles, hugs and kisses because the kaimoana is fresh and everyone loves this food, sometimes we are given home baked kai to bring home as a means of thank you. This is our small contribution that our whānau do to manaaki our neighbourhood.

P.C 2.1	Kua tutuki		Kāore anō kia tutuki	

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Outcome 2 **Demonstrate expressions of manaakitanga in accordance with te reo me ngā tikanga.**

Assessment Task 2 – this tūmahi assess PC 2.2

Provide Two examples of expressions of manaakitanga in terms of self-reflection.

Some things you might want to consider when you do your self-reflection

- How was manaakitanga shown? (you could reflect on the examples that you have provided)
- How did you feel?
- Is there anything that you would do differently?

HEI WHAKATAUIRA (SAMPLE ANSWER)

Manaakitanga is a reflection of who my parents are and the values they hold close and share within our wider whānau and in return have shown my siblings and I of what to do when you manaaki someone or something. I acknowledge my parents for the values they have instilled in me. Manaakitanga is in the doing, underlined with tikanga, te reo and cultural values. I feel blessed that I am guided by my parents, that they are my role models to follow good examples of manaakitanga

The first example is our whānau unit, I knew the importance of my role I had to play regarding the Covid 19 lockdown and how my parents were relying on me to manaaki my siblings. It took a lot of stress off their minds knowing that everything was taken care of and that we were safe. On reflection, it really made me feel useful and responsible, I felt like an adult and that my parents trusted me to make decisions for my siblings and me.

The second example is my nan and being able to manaaki her. My nana is grateful that she has whānau close by that will manaaki her, however she worries about the elderly that live in our neighbourhood, some are alone and don't have whānau close by. A tribute to my parents is, as a whānau we don't mind sharing what we have, especially with those that are less fortunate. We are always checking on nana and her friends just to make sure they are comfortable and to help them with things they might need from the shop or chemist. On reflection, I have become use to doing what I do, because I've been doing it for ages and it's not a big problem, all it costs for me is a bit of time. I love it when I see the surprise on people's faces when they open the door to see me and my siblings standing there with a basket of goodies, the feeling is satisfying, enriching and it makes me feel awesome. I believe that our tikanga, te reo and cultural values make it easy for me to relate to people on different levels. Our cultural values, manaakitanga are passed down from my tūpuna to my parents and then to me and my siblings so that we can pass it on to our next generation.

P.C 2.2	Kua tutuki		Kāore anō kia tutuki	

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MANAAKI MARAE

Kaiako Assessment Schedule

Ākonga			
NSN			
Kaupapa	Tikanga - Tikanga Concepts	**Level**	3
Standard Number | Version	32185 | Version 1	**Credits**	5
Standard Title	Demonstrate knowledge and expressions of manaakitanga		

Paetae | Achieved	**Kaiaka | Merit**	**Kairangi | Excellent**
Demonstrate knowledge of manaakitanga	Demonstrate in-depth knowledge of manaakitanga	Demonstrate comprehensive knowledge of manaakitanga

Tīpako	**Paearu Mahi**	**Paetae √**	**Kaiaka √**	**Kairangi √**
Demonstrate knowledge of manaakitanga	1.1 Described two specific examples of manaakitanga in terms of personal well-being.			
	1.2 Described two specific examples of manaakitanga in terms of whānau well-being.			
Demonstrate expressions of manaakitanga in accordance with te reo me ngā tikanga	2.1 Demonstrated two examples of expressions of manaakitanga in relation to connection with			
	2.2 Demonstrated two examples of expressions of manaakitanga in relation to self-reflection.			
Demonstrate in-depth knowledge of manaakitanga *IIdentifying and describing manaakitanga in relation to a whanau-centred approach towards improving the quality of health and well-being of self and others (ā-tinana, ā-whanau, ā-hinengaro, ā-wairua).*				
Demonstrate comprehensive knowledge of manaakitanga *Identifying and describing expression of manaakitanga in relation to hospitality, protection, and care of whānau, and/or hapū, iwi, hapori and te taiao.*				

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Resubmit (if required)

COMMENTS

Sufficiency Statement					
Paetae	All Paetae must be ticked				
Kaiaka	All Paetae and Kaiaka must be ticked				
Kairangi	All Paetae, Kaiaka and Kairangi must be ticked				
Circle Overall Grade		**Kāore anō**	**Paetae**	**Kaiaka**	**Kairangi**
Kaiako Signature			**Date:**		

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Assessment Schedule

Learning outcomes	Evidence for Achieved	Judgement for Achieved
1. Demonstrate knowledge of manaakitanga. *Evidence of TWO specific examples is required.*	The ākonga is able to; 1.1 describe manaakitanga in terms of personal wellbeing. 1.2 describe manaakitanga in terms of whānau wellbeing.	The ākonga has; • provided TWO specific examples to describe manaakitanga in terms of personal wellbeing. (1.1) • provided TWO specific examples to describe manaakitanga in terms of whānau wellbeing. (1.2)
Learning outcomes	**Evidence for Achieved**	**Judgement for Achieved**
2. Demonstrate expressions of manaakitanga in accordance with tikanga.	The ākonga is able to; 2.1 demonstrate expressions of manaakitanga in terms of connecting with others. *Range may include but is not limited to; tiaki i ngā tangata tūroro/tangata māuiui, te tiaki i te whenua me te moana, te whāngai manuhiri, te hoko kai/ taonga hei whakaora i te whānau.* *Evidence of TWO examples is required.* 2.2 demonstrate expressions of manaakitanga in relation to self-reflection. *Evidence of TWO examples is required*	The ākonga has; • demonstrated TWO expressions of manaakitanga in relation to connecting with others. (2.1) • demonstrated TWO examples of expressions of manaakitanga in relation to self-reflection. (2.2)

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Notes:

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Tūmahi 1 | Pōwhiri Prep

Ngohe 1 Rangahau

He Whakatauira (Sample Answer)

Explain the assigned and delegated roles and responsibilities of a kaiārahi, kaiwhakahaere, kaitautoko and the kaiāwhina when preparing the marae for a pōwhiri.

- Assigned roles and responsibilities refer to: whakapapa, knowledge, skills and experience.
- Delegated roles and responsibilities refer to specified tasks such as selecting, facilitating, assisting and positioning of resources.

Kaiārahi

The assigned role of a Kaiārahi may include explaining the tikanga and kawa of the marae, in relation to preparing a marae for a pōwhiri. The Kaiārahi will often explain to kaimahi where the resources will need to be set up for manuhiri and tangata whenua. This is an example of a delegated role for the Kaiārahi.

Kaiwhakahaere

The assigned role of a Kaiwhakahaere is to manage the tikanga and kawa of a marae in relation to preparing the marae for a pōwhiri. The kaiwhakahaere of the marae may usually be a kuia or kaumātua or the kaitiaki of the marae. It is also their responsibility to ensure that tikanga and kawa are upheld at pōwhiri and various hui on the marae. An example of a delegated responsibility is often when the kaumātua is called upon to share his/her knowledge of whakapapa with the manuhiri.

Kaitautoko

The assigned and delegated role and responsibilities of a Kaitautoko may include supporting the preparation of the hui by helping to arrange seating, set up chairs, make beds, prepare kai, erect additional shelter if necessary, and other relevant tasks if required.

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Kaiāwhina

The assigned and delegated role and responsibilities of a Kaiāwhina may often be like that of a Kaitautoko however, additional responsibilities may include kaiwaiata and/or kaikaranga, or preparing hāngi; pit or kai once the pōwhiri is concluded.

Explain why areas on the marae are cleared and assigned for tangata whenua and manuhiri for a pōwhiri?	*The process for pōwhiri on marae may vary however, in general terms, specific areas are assigned and prepared for tangata whenua. Normally, if there is no paepae, seating will be arranged for kaikōrero and usually placed on one side of the ātea or inside the whare, and the other side is reserved for manuhiri. This will allow for both tangata whenua and manuhiri to perform the rituals of the pōwhiri in accordance with tikanga and kawa.*
Explain the selection and placing process of marae resources for a pōwhiri?	*Selection and placement of marae resources depends on the tikanga and kawa of each marae, however in general terms, seating is arranged as per the reasons above. Other resources such as tents may be erected for additional shelter for manuhiri.*

Reference: https://hereoora.tki.org.nz/Videos/Te-marae/Powhiri-on-a-marae

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Tūmahi 2 | Pōwhiri Prep

Ngohe 1 Mahi Whakarite

Participate in the preparation of a wharenui for a pōwhiri and the placement of wharenui resources. Practical demonstrations for this Tūmahi must be done in accordance with local tikanga and kawa.

- Arrange the seating for tangata whenua and manuhiri within the confines of the wharenui.
- Select and place the resources in the wharenui in accordance with the kawa and tikanga of the marae.
- Resources include but is not limited to mats, bedding, photographs.

Ākonga must create a visual project of their mahi to hand in to the kaiako. Examples of a visual project may include but not limited to:

- Visual Diary (selfie images)
- Story Board
- PowerPoint or similar presentation
- Visual presentation of your choosing

Your kaiako may also record your practical demonstration for assessment and moderation purposes.

Your visual project along with the Ngohe 1: Mahi Whakarite checklist must be handed in to your kaiako.

Ngohe 1: Mahi Whakarite Checklist	*Ākonga* Visual Data Collected	*Kaiako* Tūmahi Checklist
10696 **1. Prepare the seating arrangements for tangata whenua and manuhiri according to tikanga and kawa.**	√	√
1.1 Seating for tangata whenua and manuhiri is positioned within the confines of the wharenui.	√	√
1.2 Seating arrangements for tangata whenua are sited.	√	√
1.3 Seating configuration is arranged.	√	√
10696 **2. Arrange the placement of wharenui resources according to tikanga and kawa. Range; resources may include but are not limited to – mats, bedding, photographs.**	√	√

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2.1 Wharenui resources are selected.	√	√
2.2 Wharenui resources are positioned.	√	√

MANA WAHINE

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MANA WAHINE

Mahere Aromatawai - MANA WAHINE

Tūmahi	Mana Wahine | Ngā Paearu Mahi	Ngā Taunakitanga	Kua tutuki	
Tūmahi 1 **Pōwhiri Prep 1**	25764 1. Explain the different roles and responsibilities involved in preparing a marae. Range; kaiārahi, kaiwhakahaere, kaitautoko, kaiāwhina. 2. Explain the purpose of the assigned areas for tangata whenua and manuhiri on a marae. 3. Explain the selection and positioning of marae resources.	**Ākonga is able to:** Explain the assigned and delegated roles and responsibilities of kaimahi in terms of whakapapa, knowledge, skills and experience. Ākonga are also able to explain the reason why areas are assigned for tangata whenua and manuhiri and explain the selection and positioning of marae resources	Āe	Kāore anō
Tūmahi 2 **Pōwhiri Prep 2**	31159 1. Prepare the seating arrangements for tangata whenua and manuhiri according to tikanga and kawa. 2. Arrange the placement of wharenui resources according to tikanga and kawa. Range; resources may include but are not limited to – mats, bedding, photographs	**Ākonga is able to:** Prepare seating arrangements for tangata whenua and manuhiri according to tikanga and kawa within the confines of the wharenui. Ākonga are also able to select and position marae resources according to tikanga and kawa. [Please note: Seating arrangements for tangata whenua are sited by kaiako and the ākonga visual diary is submitted to kaiako]		

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Tūmahi 1 | Waiata ā-ringa

Ngohe 1 Categories

Describe FIVE different categories of waiata ā-ringa.

Categories of waiata ā-ringa may include but are not limited to:

- pōhiri, poroporoaki, aroha, whakanui, karakia, tangi, whakatoi, ngahau, whakahāwea, whakapapa.

Ākonga must present information in their own words, and references must be provided.

Sample answer that would be acceptable 'Kaiaka/Merit'.

Waiata Aroha

Waiata aroha is a chant that expresses love, affection, fondness for a person or object performed with appropriate hand and body actions. The waiata can be done in long form or a short piece. The waiata may pay tribute to a person, or event at the time of the composition and/or the past.

Tuini Ngawai was of Te Whānau-a-Ruataupare (Tokomaru Bay) and is responsible for the composition of many waiata ā-ringa that are sung today including Arohaina Mai and Whakarongo. The tune for several of her waiata were from popular English songs at the time of the compositions including E te Hokowhitu a Tū and E kore te aroha e taka e.

Her repertoire of waiata include songs with a shearing theme and it is in these waiata that she uses both Māori and English lyrics.

Reference:

http://www.teara.govt.nz/en/biographies/5n11/ngawai-tuini-moetu-haangu

http://folksong.org.nz/etehokowhitu/

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Tūmahi 1 | Waiata ā-ringa

Ngohe 2 — Tikanga and Pūtake

Describe the tikanga and pūtake for TWO waiata ā-ringa, each from a different category.

Categories of waiata ā-ringa may include but are not limited to:

- pōhiri, poroporoaki, aroha, whakanui, karakia, tangi, whakatoi, ngahau, whakahāwea, whakapapa.

Ākonga must present information in their own words, and references must be provided.

Sample answer that would be acceptable 'Kaiaka/Merit'

Waiata Pōhiri - Ka Pīoioi

There are two kōrero with regard to the composer of this song:

1. *Kereopa Ratapu (Rongomaiwahine) wrote this song while he was training at Palmerston North Teachers College in 1990, to express his feeling about coming back home to his family after serving with the NZ Army in Singapore in the 1980s.*
2. *Tamai Nicholson composed this song in 1990. He was born in 1961 and grew up in Dannevirke. His iwi connections are Ngāti Pakapaka, Ngāti Pāhauwera, Ngāti Kurahikakawa and Ngāti Aonui.*

This item welcomes the people of the marae who, for a long time, lived and worked away from home.

Ka pīoioi he	*The swaying dance*
Tohu aroha haukāinga	*A symbol of the love of the home people*
E hoki mai rā	*Returning home*
Kia kite atu i tō iwi e	*To see your people*
E rotarota ana	*There is gesturing and*
E katakata ana mai rā	*Laughing with joy at your return*
Pūkana, whētero mai	*Eyes popping and tongue thrusting*
I te ihi a ō mātua	*From the essential force of your forebears*
Kia kite atu anō au	*To see again*
I tō ātaahua e kanapa rā	*Your beauty glistening and gleaming*
Pupuhia ai e te hau	*Cleansed by the wind*
Kapohia aku roimata	*My tears are captured*
Ka pīoioi he	*The swaying dance*
Tohu aroha haukāinga	*Shows the love of the home people*

Pīoioi can be used to describe the flight of the fantail. In this item, the hand action and body movement reflect this. In this item, rotarota is described to mean the making of hand signals.

This item acknowledges the performance skills that Māori have; skills that are best taught and learnt at home. The composer was taught these skills by his mother.

Ngā mihi ki te ipurangi: http://folksong.org.nz/ka_pioioi/index.html

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Tūmahi 1 | Waiata ā-ringa

Ngohe 1 — Demonstration

Demonstrate TWO waiata ā-ringa, each from a different category.

Categories of waiata ā-ringa may include but are not limited to:

- pōhiri, poroporoaki, aroha, whakanui, karakia, tangi, whakatoi, ngahau, whakahāwea, whakapapa.

Ākonga must present information in their own words, and references must be provided.

A checklist for this Ngohe has been provided for you on the following page.

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Tūmahi 1 | Waiata ā-ringa CHECKLIST

Ākonga:		**Date:**	

Waiata ā-ringa 1		Category	
Waiata ā-ringa 2		Category	

Evidence Requirements				Kaiako Comments
Waiata ā-ringa 1		Waiata ā-ringa 2		
[Tick the relevant box] Kua matatau ki ngā kupu. Kua tika te mita o te reo, te whakahua i ngā kupu, me te hā. Kua tika te whai i te rangi. Kua hāngai te tū, me te kori i te tinana/mahi ā-ringa ki ngā tikanga me te pūtake o te waiata ā-ringa.		[Tick the relevant box] Kua matatau ki ngā kupu. Kua tika te mita o te reo, te whakahua i ngā kupu, me te hā. Kua tika te whai i te rangi. Kua hāngai te tū, me te kori i te tinana/mahi ā-ringa ki ngā tikanga me te pūtake o te waiata ā-ringa.		
Paetae/Achieved		Paetae/Achieved		
Kua mau ki te tangi me te wairua o te rangi. Kua hāngai te kori o te tinana ki te wairua me ngā kupu o te waiata ā-ringa, ā, kua tika te tū.		Kua mau ki te tangi me te wairua o te rangi. Kua hāngai te kori o te tinana ki te wairua me ngā kupu o te waiata ā-ringa, ā, kua tika te tū		
Kaiaka/Merit		Kaiaka/Merit		
Kua tika te whakaputa i te wairua o te rangi, mai i te tīmatanga ki te whakamutunga. Kua tika te whakaputa i te wairua o te tinana me ngā kupu o te waiata ā-ringa, mai i te tīmatanga ki te whakamutunga		Kua tika te whakaputa i te wairua o te rangi, mai i te tīmatanga ki te whakamutunga. Kua tika te whakaputa i te wairua o te tinana me ngā kupu o te waiata ā-ringa, mai i te tīmatanga ki te whakamutunga		
Kairangi/Excellence		Kairangi/Excellence		
Waiata ā-ringa is performed		Waiata ā-ringa is performed		

WAIATA MAI

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Tūmahi 2 | Mōteatea

Ngohe 1 Categories

Describe FIVE different categories of mōteatea.

Categories of mōteatea are:

- oriori, pao, pātere, waiata aroha, waiata tangi.

Ākonga must present information in their own words, and references must be provided.

Sample answer that would be acceptable 'Kaiaka/Merit'.

Waiata Aroha

Waiata aroha is a chant that expresses love/affection/fondness for a person or objects and may be composed by either men or women. The waiata can be done in short or long form.

Waiata aroha are musically (lyric and tune) indistinguishable from laments, and indeed their whole tone is mournful, as they are invariably concerned with lost or unrequited love.

Mihi-Ki-Te-Kapua was of Ngāti Ruapani (Waikaremoana) and is responsible for the composition of many mōteatea that are sung today including Taku Rākau and Engari te tītī. She was also responsible for composing a waiata aroha that has the following opening line: Tiketike rawa mai Te Waiwhero...

Reference:

Ngata, A.T., Jones, P.T.H., (2004) Ngā Mōteatea – The Songs Part One. Auckland, New Zealand: University Press.

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Tūmahi 2 | Mōteatea

Ngohe 2 — Tikanga and Pūtake

Describe the tikanga and pūtake for TWO mōteatea each from a different category.

Categories of mōteatea may include but are not limited to:

- oriori, pao, pātere, waiata aroha, waiata tangi.

Ākonga must present information in their own words, and references must be provided.

Sample answer that would be acceptable 'Kaiaka/Merit'

Waiata tangi: Taku rākau e - Mihi-ki-te-kapua

Mihi-ki-te-kapua composed this waiata in 1873. Mihi-ki-te-kapua was born in Te Whaiti, however the actual date is not known but it is thought to have been before the turn of the 1800s. Her iwi connections are Ngāti Ruapani and Ngāi Tūhoe.

Mihi-ki-te-kapua wanted Tūhoe to take revenge on her husband's iwi for breaking the rāhui she had placed on their land where her son had been killed in battle.

In the mōteatea she is inciting the warriors of Tūhoe to battle and telling them to remember the kahikātoa for its strength, be strong like the kahikātoa, to fight on like the shark that never gives up, like the tarakihi.

- Taku rākau e My walking stick
- Tau rawa ki te whare Reaches the house
- Ka ngaro a Takahi e Takahi has gone
- Te whare o te kahikātoa The house of te kahikātoa
- Hei ngau whakapae As the besieging attack
- Hei whakapae ururoa e Like the attack of the shark
- hau mai nei heard about
- Kei waho kei te moana Out there at the sea
- Kāore aku mihi e My greetings
- Aku tangi mō koutou Are not grieving for you
- Mau puku ko te iwi e But the people are held clearly
- Ka mōwai tonu te whenua And the land is deserted
- E takoto nei e That lies here.

An early example of mana wahine, this mōteatea reflects the mana that Mihi-ki-te-kapua had amongst her hapū.

Ngā mihi ki te ipurangi: http://www.teara.govt.nz/mi/haurongo/1m43/1

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Tūmahi 2 | Mōteatea

Ngohe 3 **Demonstration**

Demonstrate TWO mōteatea, each from a different category.

Categories of mōteatea are:

- oriori, pao, pātere, waiata aroha, waiata tangi.

Ākonga must present information in their own words, and references must be provided.

A checklist for this Ngohe has been provided for you on the following page.

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Tūmahi | 2 Mōteatea CHECKLIST

Ākonga:		Date:	

Mōteatea 1		Category	
Mōteatea 2		Category	

Evidence Requirements				Kaiako Comments
Mōteatea 1		Mōteatea 2		
[Tick the relevant box] Kua matatau ki ngā kupu. Kua tika te mita o te reo, te whakahua i ngā kupu, me te hā. Kua tika te whai i te rangi. Kua hāngai te tū, me te kori i te tinana/mahi ā-ringa ki ngā tikanga me te pūtake o te mōteatea.		[Tick the relevant box] Kua matatau ki ngā kupu. Kua tika te mita o te reo, te whakahua i ngā kupu, me te hā. Kua tika te whai i te rangi. Kua hāngai te tū, me te kori i te tinana/mahi ā-ringa ki ngā tikanga me te pūtake o te mōteatea.		
Paetae/Achieved		Paetae/Achieved		
Kua mau ki te tangi me te wairua o te rangi. Kua hāngai te kori o te tinana ki te wairua me ngā kupu o te mōteatea, ā, kua tika te tū.		Kua mau ki te tangi me te wairua o te rangi. Kua hāngai te kori o te tinana ki te wairua me ngā kupu o te mōteatea, ā, kua tika te tū		
Kaiaka/Merit		Kaiaka/Merit		
Kua tika te whakaputa i te wairua o te rangi, mai i te tīmatanga ki te whakamutunga. Kua tika te whakaputa i te wairua o te tinana me ngā kupu o te mōteatea, mai i te tīmatanga ki te whakamutunga.		Kua tika te whakaputa i te wairua o te rangi, mai i te tīmatanga ki te whakamutunga. Kua tika te whakaputa i te wairua o te tinana me ngā kupu o te mōteatea, mai i te tīmatanga ki te whakamutunga		
Kairangi/Excellence		Kairangi/Excellence		
Mōteatea is performed		Mōteatea is performed		

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WAIATA MAI

Mahere Aromatawai - WAIATA MAI

Tūmahi 1 - Categories			
Ngā Taunakitanga mō te Paetae	Ngā Taunakitanga mō te Kaika	Ngā Taunakitanga mō te Kairangi	Kua tutuki
Ākonga samples will vary, according to iwi, hapū, or whānau tradition. However, the following components should be included in the ākonga responses: • The choice of words • The use of language devices to convey specific purposes and composition style is specific to the theme of waiata ā-ringa. • Waiata ā-ringa from five different categories are correctly described • References are provided	As per Paetae/Achievement, plus: Ākonga has identified composers of different waiata ā-ringa categories.	As per Kaiaka/Merit, plus: Ākonga has linked meaning and purpose of different waiata ā-ringa categories.	YTA A M E
Tūmahi 2 - Tikanga and Pūtake			
Ākonga samples will vary, according to iwi, hapū, or whānau tradition. However, the following components should be included in the ākonga responses: • The category matches the waiata ā-ringa • The name of the composer is identified, and his/her iwi is/are identified • The name of the waiata ā-ringa is identified • When and why the waiata ā-ringa was composed • The words and translation of the waiata ā-ringa • Values, and Māori world view • References are provided • Tikanga and pūtake of two waiata ā-ringa are described correctly • Waiata ā-ringa are from different categories	As per Paetae/Achievement, plus: Ākonga has identified the background kōrero to the composition of each waiata ā-ringa.	As per Kaiaka/Merit, plus: Ākonga has identified any personal (to the composer), social, or historical influences that led to the development of the waiata ā-ringa composition.	YTA A M E

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Mahere Aromatawai - WAIATA MAI | Waiata ā-ringa Cont.

Tūmahi 3 - Demonstration			
Ngā Taunakitanga mō te Paetae	Ngā Taunakitanga mō te Kaika	Ngā Taunakitanga mō te Kairangi	Kua tutuki
Ka whakaatu te ākonga: • Kua matatau ana ki ngā kupu • Kua tika ana te mita o te reo, te whakahua i ngā kupu me te hā • Kua tika ana te whai i te rangi • kua hāngai ana te tū, me te kori i te tinana/mahi ā-ringa ki te/ngā tikanga me te pūtake o te waiata ā-ringa.	As per Paetae/Achievement, plus: • Kua mau ki te tangi me te wairua o te rangi • Kua hāngai te kori o te tinana ki te wairua me ngā kupu o te waiata ā-ringa, ā, kia tika te tū.	As per Paetae/Achievement, plus: • Kua mau ki te tangi me te wairua o te rangi • Kua hāngai te kori o te tinana ki te wairua me ngā kupu o te waiata ā-ringa, ā, kia tika te tū.	**YTA** **A** **M** **E**
TWO waiata ā-ringa are demonstrated. Waiata ā-ringa are each from different categories. Demonstration is in accordance with iwi, hapū, or whānau tradition, and/or pūtake of waiata ā-ringa. Pronunciation is correct. Voice and body movement is appropriate.			

Overall grade	YTA (Yet to Achieve)	A (Paetae/Achieved)	M (Kaiaka/Merit)	E (Kairangi/Excellence)
Ākonga name			Assessor name	
Ākonga signature			Assessor name	
Completion date				

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WAIATA MAI

Mahere Aromatawai - WAIATA MAI | Mōteatea

Tūmahi 1 - Categories			
Ngā Taunakitanga mō te Paetae	Ngā Taunakitanga mō te Kaiaka	Ngā Taunakitanga mō te Kairangi	Kua tutuki
Ākonga samples will vary, according to iwi, hapū, or whānau tradition. However, the following components should be included in the ākonga responses: • The choice of words • The use of language devices to convey specific purposes and composition style is specific to the category of mōteatea. • Mōteatea from five different categories are correctly described • References are provided	As per Paetae/Achievement, plus: Ākonga has identified composers of different mōteatea categories.	As per Kaiaka/Merit, plus: Ākonga has linked meaning and purpose of different mōteatea categories.	**YTA** **A** **M** **E**
Tūmahi 2 - Tikanga and Pūtake			
• Ākonga samples will vary, according to iwi, hapū, or whānau tradition. However, the following components should be included in the ākonga responses: • The category matches the mōteatea • The name of the composer is identified, and his/her iwi is/are identified • The name of the mōteatea is identified • When and why the mōteatea was composed • The words and translation of the mōteatea • Values, and Māori world view • References are provided • Tikanga and pūtake of two mōteatea are described correctly • Mōteatea are from different categories	As per Paetae/Achievement, plus: Ākonga has identified the background kōrero to the composition of each mōteatea	As per Kaiaka/Merit, plus: Ākonga has identified any personal (to the composer), social, or historical influences that led to the development of mōteatea composition.	**YTA** **A** **M** **E**

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Mahere Aromatawai - WAIATA MAI | Mōteatea Cont.

Tūmahi 3 - Demonstration			
Ngā Taunakitanga mō te Paetae	Ngā Taunakitanga mō te Kaiaka	Ngā Taunakitanga mō te Kairangi	Kua tutuki
Ka whakaatu te ākonga: • Kua matatau ana ki ngā kupu • Kua tika ana te mita o te reo, te whakahua i ngā kupu me te hā • Kua tika ana te whai i te rangi • kua hāngai ana te tū, me te kori i te tinana/mahi ā-ringa ki te/ngā tikanga me te pūtake o te waiata ā-ringa.	As per Paetae/Achievement, plus: • Kua mau ki te tangi me te wairua o te rangi • Kua hāngai te kori o te tinana ki te wairua me ngā kupu o te waiata ā-ringa, ā, kia tika te tū.	As per Paetae/Achievement, plus: • Kua mau ki te tangi me te wairua o te rangi • Kua hāngai te kori o te tinana ki te wairua me ngā kupu o te waiata ā-ringa, ā, kia tika te tū.	**YTA** **A** **M** **E**
TWO mōteatea are demonstrated. Mōteatea are each from different categories. Demonstration is in accordance with iwi, hapū, or whānau tradition, and/or pūtake of mōteatea. Pronunciation is correct. Voice and body movement is appropriate.			

Overall grade	YTA (Yet to Achieve)	A (Paetae/Achieved)	M (Kaiaka/Merit)	E (Kairangi/Excellence)
Ākonga name			Assessor name	
Ākonga signature			Assessor name	
Completion date				

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Kia maumahara

- The ākonga must complete all ELEVEN Tūmahi correctly to achieve the unit standards required for this Level 2 qualification.
- Once completed, you must complete the Mahere Aromatawai (assessment schedule) at the end of each module.

Referencing

This assessment requires the ākonga to reference his/her information. For the purposes of this assessment, the following are examples of reference styles.

EXAMPLES OF REFERENCING STYLES

1 **Book**

King, M. (2000). *Wrestling with the angel: A life of Janet Frame*. Auckland, New Zealand: Viking.

2 **Course handout/Lecture notes (electronic version)**

Archard, S., Merry, R., & Nicholson, C. (2011). Karakia and waiata [PowerPoint slides]. Retrieved from TEPS757-11B (NET): Communities of Learners website: http://elearn.waikato.ac.nz/mod/resource/view.php?id=174650.

3 **Film**

Māori Television (Producer). (2016). Iwi Anthems, Series 2 Episode 5 [video file]. Retrieved from: http://www.maoritelevision.com/tv/shows/iwi-anthems/S02E005/iwi-anthems-series-2-episode-5.

4 **Magazine/Newspaper article – popular/trade/general interest**

Fox, D. (2015, 15 September). Viewpoint: Not one more acre. *Mana*. Retrieved from: http://www.mana.co.nz/heritage/viewpoint.html.

5 **Personal Communication (letters, telephone conversations, emails, personal interviews, private social networking) – no reference list entry required (not recoverable); however, for quoting or citing in text**

J. Jackson, personal communication, March 12, 2011.

6 **Webpage**

New Zealand Trade and Enterprise. (n.d.). Agribusiness. Retrieved from https://www.nzte.govt.nz/en/export/market-research/agribusiness/.

PREPARATION FOR MODERATION

It is no longer necessary to complete a Moderation Cover Sheet as this information is entered online. If physical materials are sent for moderation, please ensure name of school and standard are included.

Digital submissions can be made directly through the application at any time.

Using the online External Moderation Application, schools and providers must include:

1. a copy of the task and any key supporting resources
2. a copy of the assessment schedule
3. up to 8 samples of student work consisting of the key materials that the assessor has used to make an assessment judgement. (ungraded unit standards: schools – 4 learner samples; providers – 3 learner samples).

For moderation to occur:

4. all files must be viewable online
5. URLs, e.g. for student created websites, will need to be submitted as links within a document.

Ākonga Overall Achievement

Due to the integrated nature of these tūmahi, the LO & PC requirements may be met across multiple aromatawai however, the table below shows the LO's & PC's that align directly to specific Tūmahi.

Module	Tūmahi	Outcomes & Performance Criteria	ACHIEVED		YET TO ACHIEVE	
Mana Reo Credits 15	Tūmahi 1 - Tōku Tūrangawaewae	Kōrero 30751 - 1, 1.1, 1.2 | 2, 2.1, 2.2 | 3, 3.1				
		Pānui 30755 - 1, 1.1, 1.2 | 2, 2.1, 2.2				
		Tuhituhi 30759 - 1, 1.1, 1.2, 1.3 | 2, 2.1, 2.2				
		Whakarongo 30763 - 1, 1.1, 1.2, 1.3 | 2, 2.1, 2.2, 2.3				
Tikanga Marae Credits 12	Tūmahi 1 - He Pōwhiri	16142 - 1. 1.1. | 2. 2.1				
		16165 - 1. 1.1. | 2. 2.1				
		27108 - 1. 1.1. | 2. 2.1				
	Tūmahi 2 - Tikanga ā-iwi	31505 - 1. 1.1, 1.2, 1.3				
		31506 - 1. 1.1, 1.2, 1.3				
Manaaki Marae Credits 15	Tūmahi 1 - Customary Kai Māori	27510 - 1. 1.1, 1.2				
	Tūmahi 2 - Traditional Kai Māori	31159 - 1. 1.1, 1.2, 1.3 | 2. 2.1, 2.2				
	Tūmahi 3 - At the Marae	27509 - 1. 1.1, 1.2				
	Tūmahi 4 - Manaakitanga	32185 - 1. 1.1, 1.2 & 2. 2.1, 2.2				
Mana Wahine Credits 6	Tūmahi 1 - Pōwhiri Prep 1	25764 - 1. 1.1, 1.2 | 2. 2.1, 2.2 | 3. 3.1				
	Tūmahi 2 - Pōwhiri Prep 2	10696 - 1. 1.1, 1.2, 1.3 | 2. 2.1, 2.2				
Waiata Mai Credits 12	Tūmahi 1 - Waiata ā-ringa	13363 - 1. 1.1, 1.2 | 2. 2.1	A	M	E	YTA

Te Whāinga Matua

KUA TUTUKI TE ĀKONGA?

Āe | Achieved	
Kāore anō | Yet to Achieve	

Ākonga		**Kaiako**	
Ākonga Signature		**Kaiako Signature**	
Date Completed			

Date of Resubmission	
Āe | Achieved	
Kāore anō | Yet to Achieve	

Ākonga Signature		**Kaiako Signature**	

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