

## Review of Achievement Standards

### Example of Template for Organised Thought – Pōwhiri

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<https://media.newzealand.com/en/story-ideas/maori-welcome-the-powhiri/>

The following 10 stages are typical of a pōwhiri but may vary from place to place, and occasion to occasion.

#### 1. Ko Ngā Tāngata (the people)

There are two groups required for a pōwhiri to commence. The tangata whenua (hosts) and manuhiri (visitors). At least four people are needed for a pōwhiri – two males and two females. One female does the karanga (call) and one male does the mihi (speech) on either side.

#### 2. Īnoi (prayer)

An Īnoi should be said by both manuhiri and tangata whenua to ensure safety of the people and proceedings.

#### 3. Wero (challenge)

Traditionally a wero was carried out to ascertain the intentions of the visiting group. Wero was executed by the fastest and fittest male warriors of the tangata whenua. The way the taki (dart) was placed down or picked up would determine whether or not the manuhiri had come in peace. (This is not always done today.)

#### 4. Karanga (call)

The karanga is the first voice to be heard in a pōwhiri. A female elder traditionally carries out the karanga. The caller for the tangata whenua holds the title of kaikaranga and is the first to call. The caller who replies for the manuhiri holds the title of kaiwhakautu. The purpose of the karanga is to weave a metaphorical spiritual rope around the guests (manuhiri) for safe passage to enter Te marae nui ātea o Tūmatauenga ('the domain of Tūmatauenga' – the Māori god of war/conflict) – the courtyard in front of the whare tupuna (ancestral house).

#### 5. Haka Pōwhiri (welcome dance)

The haka pōwhiri is executed by the tangata whenua. The purpose of the haka pōwhiri is to use the rope woven during the karanga to pull the spiritual waka (canoe) of the manuhiri (guests) onto the marae and to uplift the mana (prestige) of the tangata whenua, their marae, iwi, hapū and their tūpuna (ancestors).

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### 6. Mihi (speeches)

Traditionally only the experts in the art of whaikōrero (oratory) would stand to speak to the opposite group. The purpose of the mihi is to acknowledge and weave together the past, present and future, by acknowledging the creator, guardians, the hunga mate (the dead), the hunga ora (the living), and laying down the take or kaupapa (the reason) for the pōwhiri or event that will take place.

### 7. Waiata (chant/song – sung after each speaker)

The purpose of the waiata is to show that the people support the speaker and what has been said. Waiata often reflect on what has been said and the occasion surrounding the pōwhiri. It acknowledges the speaker's whakapapa (genealogy) or the group itself.

### 8. Koha (gift):

Koha is given by the manuhiri to the tangata whenua. The koha is laid by the last speaker of the manuhiri to indicate their speakers are all finished. The koha is the first contact between the tangata whenua and the manuhiri. Traditionally koha were in the form of precious materials – pounamu, whale bone, korowai (cloaks) and other taonga. Today, money is the normal form of koha. The size of the koha (pride, prestige) shows the mana of the manuhiri and the significance of the occasion.

### 9. Hongi (traditional form of greeting)

The hongī is the first physical contact between the two groups. It is not the widely popularised 'rubbing of noses' but the gentle pressing of nose and forehead.

### 10. Hākari/Kai (feast/eating)

The final stage of the pōwhiri. It is the stage where the tapu (sacred nature) of the pōwhiri is removed by the sharing of kai (food). The tangata whenua and the manuhiri are now one.

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Language Patterns	Examples from text	How they are used	Why they are used	How they form language patterns
Numbered Steps	<p><b>2. Inoi</b> (prayer)</p> <p><b>3. Wero</b> (challenge)</p>	To indicate the order actions are completed in.	To make sure the traditional order of the pōwhiri is carried out as it should be.	
Jargon – specific terminology related to the activity	<b>Karanga</b> (call)	To provide the correct words for the actions.	Each step requires a particular action and as it is a Māori welcome the specific terms are in Te Reo and describe something that is particular to the cultural understanding.	Both the numbered steps and the specific terminology ( jargon) indicates a procedural activity, one which is to be followed to show respect for the traditional meaning and function of the ceremony of the pōwhiri and which allows each step to fulfill the function it was designed to do.
Repetition	<p>Traditionally “Traditionally a wero was carried out to ascertain the intentions of the visiting group.”</p> <p>“A female elder traditionally carries out the karanga”</p>	To add significance and allow change.	<p>At the start of the instructions there is a comment “10 stages are typical of a pōwhiri but may vary from place to place, occasion to occasion.”</p> <p>Then the use of traditional describes the accepted practice.</p> <p>This acknowledges the way the pōwhiri was carried out but also allows the concept of possible change from this.</p>	The pattern of the repetition acknowledges the growing acceptance, understanding and importance of the ceremonial aspects of the pōwhiri but also acknowledges that there are deviations in the way groups approach it.
Parenthesis and definitions	korowai (cloaks) tangata whenua (hosts)	To make it clear to all following the instructions what things mean.	It is important that everyone can follow what is required and going on in the pōwhiri and many will not have the grasp of Te reo that allows them to fully do that. The translation opens the way for understanding for all.	All of the patterns work together to provide insight for readers wanting to follow them. The instructions are obviously written for those who are not well versed in the way a pōwhiri works, because of the use of definitions and parenthesised comments and the repeated phrase ‘traditionally.’ These readers would need the clarification to feel aware and even confident that they understood the way a pōwhiri worked and could then take part.

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Achieved	Merit	Excellence
<p>You have correctly identified significant verbal language pattern(s) in your chosen text</p> <p>You have demonstrated an understanding of the effect of the verbal language patterns, the purpose of those effects, and how they appeal to different audiences.</p> <p>Numbered steps have been used</p> <p>2. Inoi (<i>prayer</i>)</p> <p>3. <b>wero</b> (<i>challenge</i>) to indicate the order actions are completed in. This is done to make sure the traditional order of the pōwhiri is carried out as it should be.</p> <p>Jargon – specific terminology related to the activity has been used. “<b>Karanga</b> (<i>call</i>)” These are used to provide the correct words for the actions. Each step requires a particular action and as it is a Māori welcome the specific terms are in Te Reo and describe something that is particular to the cultural understanding.</p>	<p>You have correctly identified significant verbal language pattern(s) in your chosen text</p> <p>You have demonstrated considered understanding of the effect of the language patterns, the purpose of those effects, and how they appeal to different audiences.</p> <p>Repetition of certain words such as ‘<i>Traditionally</i>’ have been used.</p> <p>“Traditionally a wero was carried out to ascertain the intentions of the visiting group.”</p> <p>“A female elder traditionally carries out the karanga.” This adds significance and allows for change.</p> <p>At the start of the instructions there is a comment “10 stages are typical of a pōwhiri but may vary from place to place, occasion to occasion.”</p> <p>Then the use of <b>traditional</b> describes the accepted practice.</p> <p>This acknowledges the way the pōwhiri was carried out but also allows the concept of possible change from this.</p> <p>The pattern of the repetition acknowledges the growing acceptance, understanding and importance of the ceremonial aspects of the pōwhiri but also acknowledges that there are deviations in the way groups approach it.</p>	<p>You have correctly identified significant verbal language pattern(s) in your chosen text</p> <p>You have demonstrated insightful understanding of the effect of the language patterns, the purpose of those effects, and how they appeal to different audiences.</p> <p><i>Parenthesis and definitions “korowai (cloaks), tangata whenua (hosts)”</i></p> <p><i>It is important that everyone can follow what is required and going on in the pōwhiri, and many will not have the grasp of Te reo that allows them to fully do that. The translation opens the way for understanding for all.</i></p> <p><i>All of the patterns work together to provide insight for readers wanting to follow them. The instructions are obviously written for those who are not well versed in the way a pōwhiri works, because of the use of definitions and parenthesised comments and the repeated word ‘traditionally.’ These readers would need the clarification to feel aware and even confident that they understood the way a pōwhiri worked and could then take part.</i></p>