

**Māhere Aromatawai / Assessment Schedule – 2015****Te Reo Māori: Pānui kia mōhio ki te reo o te ao torotoro (91286)****Ko ngā Taunakitanga / Assessment Criteria**

<b>Paetae</b>	<b>Kaiaka</b>	<b>Kairangi</b>
Pānui kia mōhio ki te reo o te ao torotoro: <ul style="list-style-type: none"> <li>• ka whai te ia o te tuhinga.</li> </ul>	Pānui kia mārama ki te reo o te ao torotoro: <ul style="list-style-type: none"> <li>• ka mārama ki te kiko o te tuhinga.</li> </ul>	Pānui kia mātau ki te reo o te ao torotoro: <ul style="list-style-type: none"> <li>• ka mātau ki ngā topehatanga o te tuhinga</li> <li>• ka mau te tikanga, te pūtake hoki o te tuhinga.</li> </ul>

<b>Achievement</b>	<b>Achievement with Merit</b>	<b>Achievement with Excellence</b>
<ul style="list-style-type: none"> <li>• Demonstrates a general understanding of the language of the familiar and unfamiliar world.</li> <li>• Recognises and identifies the basic meaning of the text.</li> </ul>	<ul style="list-style-type: none"> <li>• Demonstrates an understanding of the language of the familiar and unfamiliar world.</li> <li>• Demonstrates a clear understanding of the content of the text.</li> </ul>	<ul style="list-style-type: none"> <li>• Demonstrates a comprehensive understanding of the language of the familiar and unfamiliar world.</li> <li>• Demonstrates a comprehensive understanding of the finer points and details of the text.</li> <li>• Clearly understands the meaning, significance, and purpose of the text.</li> </ul>

**Pātai 1** – Fully explain in your own words the practices and protocols associated with formal welcomes, and how these practices relate to your own region.

Ngā Whakautu / Evidence		
<b>Kāore i Whiwhi</b>	KIW 0	No response; no relevant evidence.
	KIW 1	Minimal response is given which does not answer the question.
	KIW 2	Some response is given, but does not answer the question.
<b>Paetae</b>	P3	The pōwhiri starts with the manuhiri gathering, while the elderly lady / kuia of the school begins the karanga. <i>[Or equivalent – a simple description that shows a basic understanding of the text (one or two points are identified)]</i>
	P4	The pōwhiri starts with the manuhiri gathering, while the elderly lady / kuia of the school begins the karanga. After the karanga has been performed, a haka pōwhiri begins. <i>[Or equivalent – a simple description that shows a basic understanding of the text (three or more points are identified)]</i>
<b>Kaiaka</b>	KK5	The pōwhiri starts with the manuhiri gathering <b>outside the gate</b> , while the elderly lady / kuia of the school begins the karanga. After the karanga has been performed, a haka pōwhiri begins. <b>The manuhiri / visitors enter onto the marae.</b> <i>(Or equivalent – shows a clear understanding of the text, expanding on one or two finer details)</i>
	KK6	The pōwhiri starts with the manuhiri gathering <b>outside the gate</b> , while the elderly lady / kuia of the school begins the karanga. After the karanga has been performed, a haka pōwhiri begins. <b>The manuhiri / visitors continue to enter onto the marae. They are led by the elder men and women of the marae.</b> <i>(Or equivalent – shows a clear understanding of the text, expanding on three or more finer details)</i>
<b>Kairangi</b>	KR7	The pōwhiri starts with the manuhiri gathering, while the elderly lady / kuia of the school begins the karanga. After the karanga has been performed, a haka pōwhiri begins. While this is happening, the manuhiri / visitors continue to enter onto the marae. They are led by the elder men and women of the marae. <b>The men sit on the seats in front.</b> A link is given by candidate to ONE tikanga and ONE kawa pertaining to their own region. <i>(Or equivalent – shows comprehensive understanding of the text. Provides detailed explanations of ideas relating to the text, including a comprehensive understanding of the differences or similarities to their own iwi and region with regard to the powhiri process)</i>
	KR8	The pōwhiri starts with the manuhiri gathering, while the elderly lady / kuia of the school begins the karanga. After the karanga has been performed, a haka pōwhiri begins. <b>While this is happening, the manuhiri / visitors continue to enter onto the marae.</b> They are led by the elder men and women of the marae. The men sit on the seats in front, and the <b>rest of the group fill up the seats behind.</b> The visitors will sit before the speeches begin. A link is given by candidate to TWO or more tikanga and TWO or more kawa pertaining to their own region. <i>(Or equivalent – shows comprehensive understanding of the text. Provides detailed explanations of ideas relating to the text, including a comprehensive understanding of the differences or similarities to their own iwi and region with regard to the powhiri process)</i>

**Pātai 2** – Fully explain in your own words the significance of the formal welcome ceremony.

Ngā Whakautu / Evidence		
<b>Kāore i Whiwhi</b>	KIW 0	No response; no relevant evidence.
	KIW 1	Minimal response is given which does not answer the question.
	KIW 2	Some response is given, but does not answer the question.
<b>Paetae</b>	P3	The pōwhiri is a process that welcomes <b>new people onto a marae</b> who are <b>new to that particular marae</b> . <i>(Or equivalent – a simple explanation that shows a basic understanding of the text, with one or two points identified)</i>
	P4	The pōwhiri is a process that welcomes <b>new people onto a marae</b> who are <b>new to that particular marae</b> . It allows for the <b>two groups of people to come together</b> . <i>(Or equivalent – a simple explanation that shows a basic understanding of the text, with three or more points identified)</i>
<b>Kaiaka</b>	KK5	The pōwhiri is a process that welcomes <b>manuhiri</b> onto a marae that they have never visited before. It enables the <b>manuhiri and tangata whenua</b> to come together and <b>become one group of people</b> . <i>(Or equivalent – shows a clear understanding of the text, expanding on one or two finer details)</i>
	KK6	The pōwhiri is a process that welcomes <b>manuhiri</b> onto a marae that they have never visited before. It enables the <b>manuhiri and tangata whenua</b> to come together and <b>become one group of people</b> . It allows for the <b>exchange of whakapapa and history</b> . <i>(Or equivalent – shows a clear understanding of the text, expanding on three or more finer details)</i>
<b>Kairangi</b>	KR7	The pōwhiri is a <b>formal welcome process</b> that welcomes manuhiri onto a marae that they have never visited before. It enables the two groups of people – manuhiri and tangata whenua – to come together and settle as one group of people. It allows for the <b>exchange of whakaaro, whakapapa, and history</b> . <i>(Or equivalent – shows comprehensive understanding of the text; provides detailed explanations of ideas relating to the text, including a comprehensive understanding of the formal welcome ceremony/pōwhiri and its significance)</i>
	KR8	The pōwhiri is a <b>formal welcome process</b> that welcomes manuhiri onto a marae that they have never visited before. It enables the two groups to come together as one group of people. It also allows for the exchange of whakaaro, whakapapa, and history of the area between the two groups. The pōwhiri gives people a chance to <b>listen to competent speakers of te reo Māori</b> and offers a glimpse into <b>te ao Māori</b> . <i>(Or equivalent – shows comprehensive understanding of the text; provides detailed explanations of ideas relating to the text, including a comprehensive understanding of the formal welcome ceremony/pōwhiri and its significance)</i>

**Pātai 3** – Fully explain in your own words the concept of caring in relation to the text.

Ngā Whakautu / Evidence		
<b>Kāore i Whiwhi</b>	KIW 0	No response; no relevant evidence.
	KIW 1	Minimal response is given which does not answer the question.
	KIW 2	Some response is given, but does not answer the question.
<b>Paetae</b>	P3	Manaakitanga is to <b>care and/or look</b> after a group of <b>people who are new to a place</b> . <i>(Or equivalent – a simple explanation that shows a basic understanding of the text, with one or two points identified)</i>
	P4	Manaakitanga is to care and/or look after a group of people who are new to a place. The manuhiri were shown manaaki by the way they were looked after following the <b>pōwhiri, with kai and a kapu tī</b> . <i>(Or equivalent – a simple explanation that shows a basic understanding of the text, with three or more points identified)</i>
<b>Kaiaka</b>	KK5	Manaakitanga is to care and/or look after a group of people who are new to a place (manuhiri/visitors). In the text, the manuhiri were shown manaaki by the tangata whenua in the way that the <b>kuia led the manuhiri</b> onto the marae and the <b>Māori teacher spoke on their behalf</b> . The manuhiri were also shown manaaki by the way they were looked after following the pōwhiri, with kai and a kapu tī. <i>(Or equivalent – shows a clear understanding of the text, expanding on one or two finer details)</i>
	KK6	Manaakitanga is to care and/or look after a group of people who are new to a place (manuhiri/visitors). In the text, the manuhiri were shown manaaki by the tangata whenua in the way that <b>kuia led the manuhiri</b> onto the marae and <b>the Māori teacher of the school</b> stood and spoke on their behalf, because <b>they did not have their own speaker</b> . The manuhiri were also shown manaaki by the way they were looked after <b>by the students</b> after the pōwhiri, with kai and a kapu tī. <i>(Or equivalent – shows a clear understanding of the text, expanding on three or more finer details)</i>
<b>Kairangi</b>	KR7	Manaakitanga is to care and/or look after a group of people who are new to a place (manuhiri/visitors). In the text, the manuhiri were shown manaaki by the tangata whenua in the way that the kuia led the manuhiri onto the marae and the Māori teacher of the school stood and spoke on their behalf, because they did not have their own speaker. <b>They, in return, showed their manaaki and tautoko by standing up and supporting him with his waiata</b> . The manuhiri were also shown manaaki by the way they were looked after following the pōwhiri, with kai and a kapū tī. This shows manaakitanga, as the manuhiri <b>were looked after by the kaumātua</b> at the beginning of the pōwhiri, and by <b>the ākonga at the end</b> . <i>(Or equivalent – shows comprehensive understanding of the text; provides detailed explanations of ideas relating to the text, including a comprehensive understanding of the concept of caring/manaakitanga, with specific examples from the text given)</i>
	KR8	Manaakitanga is to care and/or look after a group of people who are new to a place (manuhiri/visitors). In the text, the manuhiri were shown manaaki by the tangata whenua in the way that the kuia led the manuhiri onto the marae and the Māori teacher of the school stood and spoke on their behalf, because they did not have their own speaker to (maintaining the cultural significance of the formal welcome/cultural procedures being fulfilled). <b>The manuhiri, in return, showed their manaaki and support by standing up and supporting him with his waiata</b> . The manuhiri were also shown manaaki by the way they were looked after following the pōwhiri, with kai and a kapū tī. They were also taken care of by the students, who waited on them and cleaned up after them. <b>This shows manaakitanga, as the manuhiri were looked after by the kaumātua at the beginning of the pōwhiri, by the kaiako during, and by the ākonga at the end</b> . <i>(Or equivalent – shows comprehensive understanding of the text; provides detailed explanations of ideas relating to the text, including a comprehensive understanding of the concept of caring/manaakitanga, with specific examples from the text given)</i>

**Ngā Whakatau Iho – Cut Scores**

<b>Kāore i Whiwhi</b>	<b>Paetae</b>	<b>Kaiaka</b>	<b>Kairangi</b>
0 – 8	9 – 13	14 – 18	19 – 24