

No part of the candidate's evidence in this exemplar material may be presented in an external assessment for the purpose of gaining an NZQA qualification or award.

SUPERVISOR'S USE ONLY

3

91652



Draw a cross through the box (☒) if you have NOT written in this booklet



Mana Tohu Mātauranga o Aotearoa
New Zealand Qualifications Authority

Level 3 Te Reo Māori 2024

91652 Pānui kia mōhio ki te reo Māori o te ao whānui

Credits: Six

Achievement	Achievement with Merit	Achievement with Excellence
Pānui kia mōhio ki te reo o te ao torotoro.	Pānui kia mārama ki te reo o te ao torotoro.	Pānui kia mātau ki te reo o te ao torotoro.

Check that the National Student Number (NSN) on your admission slip is the same as the number at the top of this page.

You should attempt ALL the questions in this booklet.

Answer in your choice of te reo Māori or English. If you need more room for any answer, use the extra space provided at the back of this booklet.

Check that this booklet has pages 2–11 in the correct order and that none of these pages are blank.

Do not write in any rauponga whakarare (||/||). This area will be cut off when the booklet is marked.

YOU MUST HAND THIS BOOKLET TO THE SUPERVISOR AT THE END OF THE EXAMINATION.

**Kairangi
(Excellence)**

TOTAL 24

NGĀ TOHUTOHU / INSTRUCTIONS

Āta pānuitia ngā kōrero a Taimana rāua ko tōna kuia, kātahi ka whakautu i ngā pātai kei ngā whārangi 5, 9, me te 13 ki āu ake kupu. Whakautua ki te reo Māori, ki te reo Pākehā **rānei**. Ki te whakautu koe ki te reo Māori, me tuhi koe i ō ake kupu.

*Read the letters between Taimana and his kuia, then, in your own words, answer the questions on pages 5, 9, and 13. Answer in either te reo Māori **or** English. If you write in Māori, it must be in your own words.*

Kupu taka/Glossary

panonitanga -	changes
tukanga -	process
pungarehu ✓	ashes
ruirui(-a) ✓	to sprinkle
tūmatanui ✓	public
rāhui(-tia) ✓	to put in place a temporary ritual prohibition
whakahaumaru -	protect
mōrearea ✓	dangerous

Te reta a Taimana ki tōna kuia

letter of to her Gran.
 Hello Kui, how're you? I'm good. The school year has started again. How
 Tēnā koe e Kui, kei te pēhea koe? Kei te pai ahau. Kātahi anō te tau kura ka timata. Auē te
 much work there is! This is the 1st week, & my Māori teacher already gave us our first
 nui hoki o ngā mahi! Koinei te wiki tuatahi, ā, kua homai kē e tōku kaiako Māori tō mātou
 test of the year! Writing is long! our work is to research 1 or some
 aromatawai tuatahi mō te tau. He tuinga roa. Ko tā mātou mahi he rangahau i tētahi, i ētahi
 tikanga rānei kua panoni haere i ngā tau kua hipa. Hei tāna, he nui ngā rerekētanga. I kī mai ia,
 if tikanga that have changed he means that have passed. it should
 mehemea he kaumātua o mātou i tipu mai i te ao Māori, tēnā me uiui mātou i a rātou. Nōku te
 Māori. I know, I know, I know. I want to speak about the tikanga death. when
 maringanui, ko koe tōku kuia nē. Heoi, e Kui, e pai ana kia tuku reta mai koe e whakamārama
 to process a letter to write & explain some of a change of tikanga from your childhood?
 ana i te panonitanga o tētahi, o ētahi o ngā tikanga rānei mai i tō tamarikitanga ki tēnei wā?

Nui te aroha

Nā Taimana

Te reta a Kui ki a Taimana (Te Wāhanga Tuatahi)

question
 Hello Moko, I'm really good. Good to hear your tēnā. That's really good, because
 Tēnā koe e Moko, ka nui taku ora. He pai te rongo kōrero i a koe. He tino pātai tēnā, nā te mea
 there are lots of panonitanga.
 he tini rawa atu ngā panonitanga.

I grew up in the township, went to the big town. At that time
 Kua mōhio kē koe, i tipu mai au i te haukāinga, e tawhiti atu ana i ngā tāone nui. I taua wā, ko te
 the majority of people stayed at the community bc. of our iwi. Some Pākehā &
 nuinga o ngā tāngata e noho ana ki te hapori nō tō tāua iwi tonu, atu i ētahi kaipāmu Pākehā me
 who married some of the men & women of our hapū. Our speaking language was
 ētahi tāngata i moea e ngā tāne me ngā wāhine o tō tātou hapū. Ko tō mātou reo kōrero, ko te
 reo Māori. I know, I know, I know. I want to speak about the tikanga death. when
 reo Māori. I know, I know, I know. I want to speak about the tikanga death. when
 tātou tipuna. Koia tō mātou ao.
 of our tipuna. That was our world.

The rare family thought, e Moko, ā, I want to speak about the tikanga death. when
 Kua āta whakaaro au e Moko, ā, e hiahia ana au ki te kōrero mō ngā tikanga mate. Nōku e
 I was a child, all the concerts about the tangihanga & the whānau were top.
 tamariki ana, he tapu katoa ngā āhuatanga katoa e pā ana ki te tangihanga me te tūpāpaku.
 when one died, we all followed the process of our hapū. All our tangihanga
 Ka mate ana te tangata, ka whai mātou katoa i te tukanga o tō mātou hapū. Ka haria o mātou
 was carried to the marae for 3 days.
 tūpāpaku katoa ki te marae takoto ai mō ngā rā e toru. Ka takoto ki te mahau o te whare, kāore
 got carried inside the whare like some other iwi. Only kua karikaranga-ed, only
 i haria ki roto i te whare tipuna perā ki ētahi atu iwi. Ko ngā kuia anake ngā kaikaranga, ko ngā
 the korou, whānau perā - ed. The people of the home knew the waiata's & the karakia's right
 koroua anake ngā kaikōrero. I mōhio ngā tāngata o te kāinga ki ngā waiata me ngā karakia e
 more the kuia. The whānau of the community were really strong at
 tika ana mō te hui tangata mate. He kaha rawa atu anō ngā whānau o te hapori ki te mahi kai
 going food & welcome & the group of manuhiri. On the last day, the tangihanga was taken to
 mā te whānau pani me ngā ope manuhiri. I te rangi whakamūtunga, ka nehua te tūpāpaku ki te
 the whānau, it was not cremated.

urupā, kāore i whakapungarehuria ki te ahi.

PĀTAI TUATAHI / QUESTION ONE

Ka tipu a Kui ki tōna haukāinga. Āta whakamāramahia te āhua o tōna ao me ngā āhuatanga o te tangihanga i a ia e tamariki tonu ana.

Kui grew up in her true home. Explain in detail what her home was like, and what the aspects of the tangihanga were when she was still young.

Kui's hapū had their own tikanga which was followed by them all. It differed from other hapū & iwi too. At the time (when Kui was younger), the majority of the people in her community were from her iwi however some other Pākehā people married some of the men & women from her iwi. Despite this integration, their spoken language was still te Reo Māori. This would have been good for their whānau & hapū because it kept the language alive, & would have made their home / community really comfortable as they didn't have to make a big adjustment in changing languages. Their ~~world~~ world revolved around the tikanga of Kui's hapū. It was implemented by their hapū, their marae & especially for their tūpuna. Their tikanga was a big part of their life. In Kui's letter she thought carefully about what she wanted to discuss with Taimana, what the tangihanga was like when she was young. At this time, all the aspects of a tangihanga & tūpāpaku (funeral & the dead) were sacred. When someone passed away they all would follow the process of their hapū. This consisted of the dead, being carried by them to the marae ~~takoto~~ takoto, to stay for 3 days there. This differed from other iwi, where some would carry their deceased into the whare tipuna. The people of Kui's home also knew how to prepare for the tangihanga. They knew the right ~~the~~ songs & prayers (karakia) to present and stuck by rules (tikanga) where only females could lead the callings (karangas) whilst only the men would present/say the whaikorero. The hapū had all this tikanga for themselves, but also regarding guests. The family of Kui's community were really

welcoming to all guests that would come & would make sure they were well ~~not~~ nourished. Then, traditionally, on the last day of the tangihanga, the body was taken to the urupā (place of burial), where it was buried, and NOT cremated. Kiri said how she lived in the 'true home'. It was partially integrated with Pākehā as it was in a large town, but we can see how dedicated her hapū was to stick ~~with~~ ~~to~~ to its roots & really value their own tikanga. Speaking the reo Māori would have played a big part in this & wanting ~~the~~ the dead to be honoured by implementing important aspects to them, into the tangihanga. This would have made it really special for Kiri as a young child. This however, has clearly changed throughout generations of their whānau, ~~but~~ as more Pākehā came to Aotearoa and have a big impact on society in the current day. Nowadays there is a much larger Pākehā influence on ~~the~~ society, & so has become harder & physically to be as immersed into te Ao Māori as Kiri was as a child. It's still super important to do this and to always keep te ao Māori & your tikanga inside of you. Had Kiri's whānau continued these traditions ~~to~~ (eg. during a tangihanga), the tikanga of their ~~whānau~~ whānau wouldn't have changed as much, however this is hard in a very Pākehā ~~to~~ ~~populated~~ populated country. No matter if others don't follow Kiri's tikanga of her hapū, her hapū can still keep it alive.

Te reta a Kui ki a Taimana (Te Wāhanga Tuarua)

There are many cremated dead these days.

He maha ngā tūpāpaku e whakapungarehuria ana i ēnei rā. Kia mōhio ai koe e Moko, I do not think badly of this mōhi but the main thing is to do the work of the families to send out to cremate of their deceased. Cremating the dead is tapu kāore au i te whakahe i tēnei mahi, engari ko te mate nui ki a au, ko te mahi a ngā whānau ki te tuku atu i ngā pungarehu o ō rātou tūpāpaku. He tapu ngā pungarehu o ngā tūpāpaku, ā, ki a au nei, e tika ana kia nehua ki te urupā.

I ngā tau e rua tekau kua hipa, kua timata ētahi o ngā whānau ki te ruirui i ngā pungarehu o ngā tūpāpaku ki ngā wāhi tūmatanui pērā ki te māra putiputi, ngā awa, te moana, te ngahere, ki hea atu rānei. Kei te tino hē tēnei mahi e Moko! He aha i hē ai? He tapu! Kua rongo pea koe ki ngā kaikōrero i te marae e mea ana "Te hunga mate, ki te hunga matē, te hunga ora, ki te hunga ora". Kāore i te tika kia waiho i ngā pungarehu tapu nei ki ngā wāhi kua whakaritea mō te hunga ora, kei pāngia e te wairua o te hunga mate. Mā réira, ka māuiui ā-wairua nei te tangata.

Mehemea, ka mate tētahi tangata ki tai, ka rāhuitia tētahi wāhanga o te moana tae noa atu ki te wā kua oti i te iwi ā rātou tikanga hei whakanoa i taua wāhi rā. E mōhio ana ngā tāngata katoa mō tēnei tikanga, arā kāore e whakaaetia te kaukau, te kōhi kaimoana, te hī ika rānei, nā te mea kua pāngia taua wāhi ki te tapu o te mate. E pēnei ana hei whakahaumarua i te tangata. Heoi anō, ka haere noa ētahi whānau ki tai ruirui pungarehu ai ki roto i te wai. Ka wehe rātou i reira, kāore ngā tāngata o taua rohe i te mōhio mō tā rātou mahi tuku pungarehu, ā, ka kōhi kai, ka kaukau rānei. E pai ana kia kai pipi te tangata, ā, he pungarehu tūpāpaku ki roto? E kāo! Te kino hoki!

Āpiti atu ki tēnei e Moko, ka purutia e ētahi o ngā whānau ngā pungarehu ki roto i ō rātou whare! Ka noho ki te whata, ki roto rānei i tētahi kāpata! Mō te hunga ora anake te whare, kāua mō te hunga mate. Mēnā he pungarehu tūpāpaku kei roto i te whare, kua uhia taua whare e te tapu o te mate. Te rerekē hoki!

PĀTAI TUARUA / QUESTION TWO

He pēhea ngā whakaaro o Kui ki te mahi a ētahi tāngata i ēnei rā mō te tuku pungarehu tūpāpaku? He aha ia e whakaaro pēnei ai? Āta whakamāramahia.

What does Kui think about the way some people dispose of the ashes of the dead? Why does she think like this? Explain in detail.

Many people these days tend to be cremated. Kui doesn't have an issue with cremation - in general, however a big issue for her is what some families of the deceased do with the ashes. This is primarily because ashes of the deceased are sacred (tapu). Kui mentioned earlier how when she was younger, her hapū would bury the dead at an urupā, this is what she believes is right, especially considering some of the things she's noticed people do with ashes nowadays. She noticed that some of the families started to sprinkle the ashes of a deceased family member in public places. For example, in ~~the~~ ^{flower} gardens, rivers, seas, forests etc, which is something Kui believed was really bad and inappropriate! Why? Because their ashes are sacred. Kui discusses ~~the~~ the *kaikōrero* "Te hunga mate, ki te hunga mate, te hunga ora, ki te hunga ora". This *kōrero* explains how the dead should stay with the dead, & the living with the living. ~~th~~ Kui doesn't think it's right to put sacred ashes in places which are set up for the living, ie, the flower gardens. This is because, because the ashes are tapu, by having them in public places or ~~an~~ around the living people, the spirit of the dead will come out & so the spirits of those around will grow sick. However there is a 'proper' way to ~~do~~ go about handling when someone dies at sea. Kui discusses how when this happens, a part of the sea is temporarily prohibited, known as a *rāhui*. This is put into place to allow *iwi* to 'purify' that place because the deceased is tapu. This *rāhui* is ~~implemented~~ implemented until the *iwi* have completed all their practices (*tikanga*),

to properly ~~the~~ prepare that place for the dead. All the people of the iwi will know this tikanga - which also ~~includes~~ includes, agreeing not to swim during this time, as well as collecting seafood or going fishing, ~~and~~ perhaps its a way to protect the people. But what Kui doesn't like is when other families just go out and sprinkle ashes into the waters, where the local people / people of those regions, aren't aware ~~of~~ that those families have done so, and so they'll still swim & collect seafood! Some of them really like eating pipi, but not with ashes in them! ^{anxiously.} Kui thinks this is a very disrespectful way to 'dispose' of ashes. It's not good for the dead & its not good for the people. It goes against the ~~kaikōrero~~ kaikōrero from earlier - when people don't know that ashes have been sprinkled in their waters, because it means a rāhui cannot be put properly into place. What is even more extreme than this (which makes Kui angry), is when people keep ashes in their homes! For example; just in the cupboard. This is because Kui believes that the home is only for living people, not for the dead, (another example of people disregarding the kaikōrero by mixing the wairua mate with the wairua ora. ~~that's why it's bad~~).

~~Kui is also minded by the fact that the dead should be~~

Overall, Kui believes that a traditional burial in an urupa, is the way to go! It's best for the living, by keeping the dead spirits away, & to keep their own spirits safe, but it also respects the dead - which is tapu. She agrees with the kaikōrero suggesting that the 2 go should stay separate.

Te reta a Kui ki a Taimana (Te Wāhanga Whakamutunga)

does it want if its dangerous.

Ko te mate kē e Moko, kāore ētahi tāngata i te mārāma, i te pīrangī aro rānei ki ā tātou tikanga. Hei tā rātou, mehemea e hiahia ana te tangata kia ruiruia ōna pungarehu ki tētahi wāhi motuhake ki a ia, me whakatutuki i ōna hiahia. Ae, kei te pīrangī tātou ki te whakatutuki i ngā hiahia o te tangata kua mate, heoi anō, kāore au i te paku whakaae, mehemea he mōrearea mō te hunga ora.

Some ppl do it. Not what.

He nui ngā tautohetohe i waenganui i ngā whānau e pā ana ki tēnei āhuatanga. Hei tā ētahi, me aro pū ki ngā hiahia o te tangata kua mate, arā me ruirui i ōna pungarehu ki te wāhi i pīrangitia e ia, ahakoa te aha, ā, hei tā ētahi atu, me ū ki ngā tikanga o ngā tipuna, arā kia nehua ngā pungarehu ki te urupā o te iwi kei pāngia te hunga ora ki te tapu o te mate. Kua tino whakawehe tēnei i ētahi whānau.

Ki a au nei, me hanga ture te kāwanatanga kia kua te tangata e tuku atu i ngā pungarehu o ō rātou mate ki ngā wāhi tūmatanui, ā, ki te takahi rātou i te ture, ka hāmenetia rātou. Me tiaki te kāwanatanga i ā tātou tikanga!

Heoi anō, ko te tūmanako, kua nui tēnei. Kia mōhio ai koe, nōku ake ōku whakaaro, ā, māu anō e whakatau, mēnā e tika anā, e hē ana rānei. Kia kaha rā ki te tutuki i ō wawata i tēnei tau e Moko.

Ka nui te aroha

Nā

Kui xx

PĀTAI TUATORU / QUESTION THREE

Kei te whakaae koe kia whakaturengia te nehunga o ngā pungarehu tūpāpaku ki ngā urupā anake? He aha ai? He aha e kore ai? Tikina ngā kōrero mai i te pānuitanga hei tautoko i ōu whakaaro.

Do you agree that the burial of human ashes in cemeteries should be law? Why? Why not?

Use the text to support your ideas.

I like the law that Kiri proposes, in other words, the government should make a law that ashes cannot be spread / discarded in public places. To me, I agree with this law. ^{partly} I agree with Kiri that the government should respect tikanga of many iwi across Aotearoa, but even more so, that they need to. I think it's very ~~disrespectful~~ disrespectful & unsafe to just spread ashes in places round towns, touristy locations and places which people are roaming around all the time. The dead are tapu ~~and~~ and their spirits should not be integrating with the living that directly, as it can provide an unsafe space for the living. I do, however, think it's special to ~~have~~ have your ashes spread (if you want to be cremated), in a place that's special to you. I agree with Kiri on this though, that it should not happen if it's in a place that would make it unsafe for the living. I think the law could be altered, that public places, ie, the sea, a special beach, mangia or awa ~~etc~~ would be allowed, but with its own tikanga. I think a rāhui is a great idea to keep the place sacred and safe, and that maybe there could be a legal process if one wants to spread ashes in areas like these. A rāhui could be implemented for anyone wanting to spread ashes in these places - which allows for people to have their ashes spread where they'd like them to, but it also keeps the living safe. Beaches & mangia could have ~~areas where~~ specified areas for this, so, if they are quite public places, it still keeps the dead & the living separate. I have a bach up in the Bay of

plenty in the rohe o Te Whānau-A-āpanui, which is taonga
 to me. ~~That place is really special to~~ That place is really special to
 me and resonates with who I am. Many other people in
 Aotearoa will have places like this to, whether it be a
 marae, a mānuka, a beach a ngahere, where they might want
~~to~~ keep their wairua mate there once they've passed.
 I think it's important to fulfill the wants of the dead,
 but respectfully. I don't think people should do this, no matter
 where the desired place is, but by having ~~the~~ the
 law, but altered, so measures can be put into place,
 would make these desires more achievable, as it'd still
 be safe for the living. Outlining my ideas for the law,
 I think generally it should be illegal to spread ashes in
 public places (like Kūi suggests), however, if there's a
 special place the deceased requested for previously, a rāhui
 could be put into place in a designated area for ash spreading /
 wairua mate to be. I don't think this should be in places grand
 big towns, tourist locations etc, but in places where specified
 areas could be made to keep the dead separated. To ~~do~~
 achieve this law, Whānau could go to the government &
 request to spread the ashes wherever desired. ~~With~~
~~the~~ If a rāhui is able to be implemented, ~~or~~ and for
 a designated area could be created, I think it should be
 able to go ahead, ~~at~~ And if this isn't followed, people
 will face serious legal consequences. So overall, I think Kūi's
 law is a great idea - with those minor changes, it is
 incredibly disrespectful ~~where~~ to spread ashes in waters / or
 lands, where the local people don't know & then put themselves
 in danger. It's disrespectful. The ~~government~~ government should

Respect this tikanga like Kūi's iwi respect this tikanga.

~~Then~~ By implementing the law in this way, there'd be a
harmonial balance between people hopefully ~~and~~ being able
to be buried / have their ashes spread, where they'd like (if
out of harm's way), but also keeps people safe - whilst punishing
those who don't respect this tikanga.

Kairangi | Excellence

Te Wāhanga Ako | Subject: Te Reo Māori

Te Paerewa | Standard: 91652

Te Maaka | Grade Awarded: KR24

Te Pātai Question	Ngā Pitopito Kōrero Commentary
Tuatahi One	The candidate has given a very detailed response. The answer is written well and in full, answering both parts of the question. They also extend beyond simply repeating information from the text and have given full justifications of the reasons for changes in tikanga as a result of societal changes and the effects of such change
Tuarua Two	The candidate has written an extensive answer to this question, using evidence from the text. They have written in a comprehensive way to link information together to fully answer the question. It is well structured and coherent and incorporates further elaboration and justifications of the evidence. They also provide a succinct summary at the end of their answer.
Tuatoru Three	The candidate has written a well thought out response to this question. They have made reference to the text in their answer, to highlight certain points of their own opinions and thoughts.