

Title	Examine the use of Māori modes in transmitting Māori history		
Level	3	Credits	6

Purpose	People credited with this unit standard are able to examine the purposes and uses, in transmitting Māori history, of: whakataukī, whakatauākī, and pepeha; mōteatea; and pakiwaitara and pūrākau.
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Classification	Tikanga > Tikanga Concepts
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Available grade	Achieved
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Guidance Information

- 1 The basic principles underpinning tikanga are common, but while there are some constants, the details of performance of tikanga, and their explanation, may differ. These differences may be at a rohe, iwi, hapū, whānau, or marae level. The context of the learning should include the tikanga of the local mana whenua (if capable) but learning others' tikanga is also encouraged. This is in order to enrich and enhance understanding of tikanga, and the associated reo.
- 2 The resource support listed is given as a guide only and is not intended to be in any way prescriptive. It is acknowledged that different areas may have their own written and unwritten repositories of knowledge relevant to this unit standard. Resource support may include, but is not limited to:
Appropriate websites.
Kāretu, T S, (1993). *Haka: The Dance of a Noble People*, (Auckland, NZ: Reed Books).
Kāretu, T S, (1974). *Te Reo Rangatira*, (Wellington, NZ: Government Printer).
Ngata, A T, (1974). *Ngā Mōteatea, Part 1*, (Wellington, NZ: A H and A W Reed).
Orbell, M, (1991). *Waiata: Māori Songs in History*, (Auckland, NZ; Reed Books).
Royal, T A, (1994). *Kāti au i konei*, (Wellington, NZ: Huia Publishers).
- 3 As with all Māori knowledge, history was transmitted orally. This process developed into an art form and involved a mixture of Māori modes combined to communicate information, emotions and provide imagery and interest to support the words used. Whakataukī, whakatauākī, pepeha; mōteatea; and pakiwaitara and pūrākau are examples of Māori modes (other examples include waiata (traditional and contemporary), haka, poi, whakapapa, whakairo, ngā mahi tukutuku, kōwhaiwhai, tohu whenua).
- 4 Definitions
Māori history is often seen as a misnomer, whilst the term "*tribal histories*" is the preferred term. Before the arrival of Pākehā, tangata whenua knew themselves and were known by others as members of a particular whānau, hapū, or iwi, linked by

common descent from eponymous ancestors. Therefore, the study of post-contact history can be viewed from both perspectives, as many of the historical events have had an impact on all Māori. It is intended that the term Māori history as used in this unit standard is inclusive of both perspectives.

Mōteatea, up until the end of last century, were known as traditional waiata.

Examples of *mōteatea* include *ngeri*, *pātere*, *oriori*, *pao*, *pōkeka*, *manawa wera*, *kaioraora*. There are other forms, and some are peculiar to individual *iwi*. *Mōteatea* are often used to support any subject of discussion and *mōteatea* were often composed to mark an historic event. Although the format is traditional, there are *mōteatea* still being composed today.

Pakiwaitara and *pūrākau* are terms often used to describe the method or skill of transmitting traditional knowledge and accounts, and have been labelled myths, stories and legends by many non-Māori historians. However, the Māori perspective is that these accounts are of actual events. The traditional and widely held view of Māori is that these accounts (often from the gods) provide a historical continuum and are an integral part of *iwi*, *hapū*, and/or *whānau* history. There are different interpretations of the terms *pakiwaitara* and *pūrākau*, but one understanding should be followed consistently for assessment against this unit standard.

Whakataukī, *whakatauākī*, *pepeha* are all terms that refer to proverbs, prophecies, genealogy or combinations of each. There are a range of interpretations of the terms *whakataukī* and *whakatauākī*, while *pepeha* are generally understood to be sayings which relate to the people and background of a particular *hapū*, *iwi*, or *waka*.

- 5 All sources of information must be referenced.

Outcomes and performance criteria

Outcome 1

Examine the purpose and use of *whakataukī*, *whakatauākī*, and *pepeha* in transmitting Māori history.

Performance criteria

- 1.1 The purpose of *whakataukī*, *whakatauākī*, and *pepeha* are identified.
- 1.2 *Whakataukī*, *whakatauākī*, and *pepeha* are described in terms of their use in transmitting Māori history.
- 1.3 Historical events are interpreted through *whakataukī*, *whakatauākī*, and *pepeha*.

Outcome 2

Examine the purpose and use of *mōteatea* in transmitting Māori history.

Performance criteria

- 2.1 The purpose of *mōteatea* is identified.
- 2.2 *Mōteatea* is described in terms of its use in transmitting Māori history.
- 2.3 Historical events are interpreted through *mōteatea*.

Outcome 3

Examine the purpose and use of pakiwaitara and pūrākau in transmitting Māori history.

Performance criteria

- 3.1 The purpose of pakiwaitara and pūrākau are identified.
- 3.2 Pakiwaitara and pūrākau are described in terms of their use in transmitting Māori history.
- 3.3 Historical events are interpreted through pakiwaitara and pūrākau.

Planned review date	31 December 2023
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Status information and last date for assessment for superseded versions

Process	Version	Date	Last Date for Assessment
Registration	1	29 June 1999	31 December 2015
Review	2	19 December 2003	31 December 2015
Rollover and Revision	3	12 December 2013	31 December 2019
Review	4	15 September 2016	31 December 2020
Review	5	29 November 2018	N/A

Consent and Moderation Requirements (CMR) reference	0226
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This CMR can be accessed at <http://www.nzqa.govt.nz/framework/search/index.do>.

Comments on this unit standard

Please contact the NZQA Māori Qualifications Services mqs@nzqa.govt.nz if you wish to suggest changes to the content of this unit standard.