



# **PĀKŌWHAI**

## **Oratory Summit**

**TE NEHENEHENU I NGĀTI MANIAPOTO SPEECH  
CONTESTS**

## He Rāangi Ture

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## **Preface**

Pākōwhai meaning ‘Kōwhai grove’ is the metaphoric term and official title for this Te Nehenehenui, Ngāti Maniapoto Speech Contest.

When in flower the Kōwhai serves as a provision for the native birdlife, specifically the Tūī (Native Parson), Parerangi (Native Pigeon), Kōkako (Native Bellbird) and Kākā (Native Parrot). Each participant participating at Pākōwhai is figurative of these forest orators.

Reo-kōrero (Male orator) and Reo-karanga (Female orator) are the official terms for orators that participate in Pākōwhai. Kaikōrero and Kaikaranga are the equivalent terms used in other reo spaces of Aotearoa.

## **Pākōwhai Aims**

- To influence the evolution and advancement of Mātauranga Maniapoto for Maniapoto living locally and Maniapoto living abroad through traditional oratory practices.
- Contribute to the development of Reo-kōrero and Reo-karanga across marae and papakāinga within Te Nehenehenui, Maniapoto.
- Support the growth of te Reo o Maniapoto and Tikanga a Maniapoto from Mokopuna (infancy) to Pakeke (adult).
- Provide a platform where Reo-kōrero and Reo-karanga participants can articulate their thoughts and aspirations in te Reo Māori.
- Encourage the intergenerational transmission of knowledge through oratory.
- Advocate the succession and prosperity of te Reo o Maniapoto and Tikanga a Maniapoto.

Pākōwhai will be held at an appropriate time in alignment with the National New Zealand School Calendar of each year.

## **Pākōwhai Outcomes**

- Will include engagement of and connection with Maniapoto living locally and Maniapoto living abroad.
- Connect Maniapoto participants to their identity through multiple oratory mediums such as kōrero, pūrākau, Karakia, Whakaaraara/Tauparapara and Waiata-tawhito that will assist in their delivery.
- Support the growth of te Reo o Maniapoto and Tikanga a Maniapoto throughout the tribe from Mokopuna (infancy) to Pakeke (adult).
- Increased understanding and association to their whakapapa, hapū and marae.
- The succession and prosperity of te reo o Maniapoto and Tikanga a Maniapoto.
- Contribute to the ongoing development of Reo-kōrero and Reo-karanga across marae and papakāinga within Te Nehenehenui, Maniapoto.

### **Participation Criteria:**

Pākōwhai is open to participants of Maniapoto affiliation (living locally or abroad) or participants residing or attending an educational facility within the Maniapoto rohe. Participants can participate in one of the following four sections,

1. **Reo Mokokuna** (Kōhanga, Early Learning Centre)
2. **Reo Tamariki** (Kura Kaupapa, Primary,)
3. **Reo Rangatahi** (Intermediate Wharekura, College, High School)
4. **Reo Pakeke** (Year 11, Adult)

Ages for each section are further defined as,

- **Reo Mokokuna** (Age 3 to 5 years)
- **Reo Tamariki** (Year 1 to 6)
- **Reo Rangatahi** (Year 7 to 10)
- **Reo Pakeke** (Year 11 to Adult)

### **Participant Eligibility:**

Prior to entry participants should consider:

- Embracing all Pākōwhai eligibility and entry requirements
- Their ability to demonstrate their Maniapoto affiliation, should an enquiry arise
- Open to receive marks and feedback from Judges as constructive for their personal development and reo growth
- Support other participants to ensure their personal reo growth

### **Speech Topics**

Topics for this speech contest to be selected based on the following categories:

1. Te Reo o Maniapoto me ōna tikanga
2. Whakapapa o Maniapoto
3. Hītori o Maniapoto
4. Tōku Tuakiritanga (My identity) Whanau, Hapu, Iwi.
5. Ngā Take o te wā (Taiao, te Ao whānui, o roto I te rohe o Maniapoto)

Pākōwhai Organising Group provide topics and make available to all participants within a reasonable timeframe so that participants may prepare accordingly. The 2024 topics for the Reo Tamariki and Reo Rangatahi sections is 'Te Nehenehenui (The Great Forest) and the 2024 topic for the Reo Pakeke section is 'Maungārongo (the Taiaha returned in 2022 that is currently on display in Parliament)'. Click link to read [RNZ Online Article](#)

**Note:** Where contestants are unable to deliver the topic for their section, please indicate when registering online and advise the Pākōwhai Adjudicator so the Judges may be advised on the day.

### 1.1 Judging Guidelines

Pākōwhai comprises four sections and ages for each section are,

- **Reo Mōkōpuna** (Age 3 to 5 years)
- **Reo Tamariki** (Year 1 to 6)
- **Reo Rangatahi** (Year 7 to 10)
- **Reo Pakeke** (Year 11 to adult)

### 1.2 Participant Sections

- 1.2.1 **Te Reo Mōkōpuna** the aim of this section is to encourage participants in the use of spoken Reo Māori and the recital of their prepared Mihi (Greeting) and Waiata Tautoko (supporting chant).
- 1.2.2 **Te Reo Tamariki** the aim of this section is to encourage participants in the use of spoken Reo Māori and the delivery of their prepared topic and Waiata Tautoko. The 2024 topic is 'Te Nehenehenui (The Great Forest)'
- 1.2.3 **Te Reo Rangatahi** the aim of this section is to encourage participants in the use of spoken Reo Māori and the delivery of their prepared topic and Waiata Tautoko. The 2024 topic is 'Te Nehenehenui (The Great Forest)'
- 1.2.4 **Te Reo Pakeke** the aim of this section is to encourage participants in the use of spoken Reo Māori and the delivery of their prepared topic and Waiata Tawhito. The 2024 topic is 'Maungārongo (the Taiaha returned in 2022 and currently on display in Parliament)'. Click link to read [RNZ Online Article](#)

### 1.3 Eligibility

- 1.3.1 For this contest, participants are defined as those of Maniapoto affiliation (living locally or abroad) or participants residing or attending an educational facility within the Maniapoto rohe.
- 1.3.2 For the purpose of this oratory contest, each section and age eligibility are,
- **Reo Mōkōpuna** (Age 3 to 5 years)
  - **Reo Tamariki** (Year 1 to 6)
  - **Reo Rangatahi** (Year 7 to 10)
  - **Reo Pakeke** (Year 11 to adult)

Participants enrolled at any Kōhanga Reo, Early Learning Centre, Kura Māori, Kura Auraki (mainstream) within the Maniapoto rohe are eligible to participate in Pākōwhai.

## 1.4 Delivery

- 1.4.1 The contest comprises 2 parts: a prepared speech in te Reo Māori inclusive a Waiata Tawhito (Traditional Chant) that can be delivered individually or accompanied by Hunga Tautoko.
- 1.4.2 Participants competing in the Reo Mokopuna section are permitted to have a maximum of 2 Hunga Tautoko (Support Crew).
- 1.4.3 Each Section Trophy is awarded to the Male and Female participants who receive the highest aggregate score.

## 1.5 Topics

- 1.5.1 One set of topics are set by the Pākōwhai Organising Group each year. The use of these topics must be used for the Pākōwhai Oratory Summit (see Speech Topics pg.3).

**Note:** Where contestants are unable to deliver the topic for their section, please note when registering online and advise the Pākōwhai Adjudicator so the Judges may be advised on the day.

## 1.6 Written Aids

- 1.6.1 Only participants in the Reo Tamariki (Year 1 to 6) are permitted to use written aids or prompt cards while being judged. A penalty of 5 marks will be deducted for participants that use written aids or prompt cards in any of the other sections.

## 1.7 Judging Criteria

- 1.7.1 Judges are to be of Maniapoto affiliation (living locally or abroad) or residing within Maniapoto rohe.
- 1.7.2 A minimum of 5 Judges and 1 Lead Judge must be present for Pākōwhai to commence.
- 1.7.3** A benchmark or **minimum of 80** points and a **maximum of 100** marks are awarded by each judge for each participant. No half marks are permitted at any Pākōwhai. Each point deducted shall be justified and solution focused.
- 1.7.4 Participants are marked on
- Te Whakatakoto o te Reo (Structure/Grammar)
  - Te Whakahua o te Reo (Pronunciation) i.e., tāto(u) vs tātau/tatau etc
  - Te Whakaputa o te Reo (Voice projection)
  - Te Reo o te tinana (Composition)
  - Te Māramatanga o te Reo (Speech clarity)
- 1.7.5 Male participants in the Reo Tamariki, Reo Rangatahi and Reo Pakeke sections are required to include the following or equivalent where appropriate in their Mihi,
- 1.7.5.1.1 Te Rungarawa, Ihowā-o-ngā-mano or Te Atua
- 1.7.5.1.2 Te rangi e tū iho nei, te papa e takoto ake nei
- 1.7.5.1.3 The reigning Māori Monarch of Tainui waka i.e., ‘Whakahōnoretia te Kīngi Māori, Kīngi Tuheitia Pōtatau Te Wherowhero Te Tuawhitu.’
- 1.7.5.1.4 Ngā mate o te wā (Ngā mate o te tau, o te marama, o te wiki)
- 1.7.5.1.5 All male speakers are to include the following or equivalent outro to conclude their Mihi, ‘Āpiti hono tātai hono, ko rātou te hunga mate ki a rātou. Āpiti hono tātai hono, tātou te hunga ora ki a tātou.’

- 1.7.6 Female participants in the Reo Rangatahi and Reo Pakeke sections are required to conduct a karanga on entering the region of Tāne Whakapiripiri. The karanga as an intro is to include,
- 1.7.6.1.1 Who you represent (i.e., Tēnei rā a Ngāti Hinewai te whakatata atu nei ki a koe, Tāne Whakapiripiri e, karanga ake rā)
- 1.7.6.1.2 Ngā mate o te wā (i.e., Tangihia rātou kua mene atu ki te pō e...whakaoti atu rā)
- 1.7.7 Female participants must deliver their kōrero within the area of Tāne Whakapiripiri and are required to include the following or equivalent where appropriate in either their karanga or their kōrero,
- 1.7.7.1.1 Te Rungarawa, Ihowā-o-ngā-mano or Te Atua
- 1.7.7.1.2 Te rangi e tū iho nei, te papa e takoto ake nei
- 1.7.7.1.3 The reigning Māori Monarch of Tainui waka i.e., ‘Whakahōnoretia te Kīngi Māori, Kīngi Tuheitia Pōtatau Te Wherowhero Te Tuawhitu.’
- 1.7.8 Marks deducted by Judges are justified and constructive feedback is provided for each participant to ensure Reo growth across all sections.
- 1.7.9 Where there are first-equal placings in any section, the ‘Whakatakoto’ and the ‘Whakahua’ marks are compared to determine first placing.

## **1.8 Scoring System**

- 1.8.1 The Olympic Scoring System is used in Pākōwhai. This means the top and bottom scores are discarded leaving the middle marks to determine a final score for each Pākōwhai participant.
- 1.8.2 Five Judges are selected annually as the Pākōwhai Panel to award marks for each participant that compete in each section.
- 1.8.3 Judges will enter the scores of each contestant using an electronic device and submit to an online system. An Adjudication Team led by a Head Adjudicator will collate all scores and a copy will be emailed to each contestant following the Pākōwhai Tuku Taonga (Prizegiving) using the details submitted in their online registration form.
- 1.8.3 Where there are first-equal placings in any section, the ‘Whakatakoto’ and the ‘Whakahua’ marks are compared to determine first placing.

## **1.9 Physical Contest Setting**

- 1.9.1 The contest will be held in a hall or covered venue.
- 1.9.2 The contest area will comprise a makeshift polystyrene mahau of a Wharenui and seating for ‘Te Paepae kōrero (Oratory bench).’ This format does not apply when Pākōwhai is held online.
- 1.9.3 The Wharenui structure is referred to as ‘Tāne Whakapiripiri (Personification of wharenui bringing people together)’. This format does not apply when Pākōwhai is held online.
- 1.9.4 The area between te Pae-kāinga (Host oratory bench) and te Pae-manuwihiri (Visiting oratory bench) is referred to as ‘Te Paki o te Reo (The Joy of Oratory)’. Please note, this format does not apply when Pākōwhai is held online.
- 1.9.5 The entranceway to Te Pae Whakahuihui (Assembly bench) is referred to as ‘Hine Waoriki (Personification of the Kahikatea Grove)’. This format does not apply when Pākōwhai is held online.
- 1.9.6

- 1.9.7 Participants in the Reo Mokopuna and Reo Tamariki sections are required to deliver their Mihi in the porch area of Tāne Whakapiripiri. This format does not apply when Pākōwhai is held online.
- 1.9.8 Participants (Male & Female) in the Reo Pakeke section will assemble at the marked entranceway (Hine Waoriki) five (5) minutes prior to their entry time so they can be received by te Pae-kāinga. This format does not apply when Pākōwhai is held online.
- 1.9.9 Male participants in the Reo Pakeke section will be seated in order of the first speaker nearest the entranceway and the last speaker seated nearest Tāne Whakapiripiri. The last speaker will present an offering on behalf of and lead the Pae-manuwhiri to Hariru (shake hands). At the conclusion of the Hariru, a Pao (Melodic chant) will be delivered by the Kāuta for the Manuwhiri to receive an Ōkawe (Packed snack) each and Inuwai or Inutī (Water or Tea). Karakia will be the responsibility of the Reo-kōrero of the Manuwhiri. This format does not apply when Pākōwhai is held online.

### **1.10 Online Contest**

- 1.10.1 The contest will be held via a scheduled online Zoom or Teams appointment. An appointment will be sent to the participant once registered.
- 1.10.2 The contest will involve the Contestant and the Zoom or Teams facilitator to meet online with the Contestant at a pre-arranged time.
- 1.10.3 All recordings will be made available to the Pākōwhai panel of adjudicators for judging at the conclusion of the Pākōwhai contest.
- 1.10.4 Where possible, the return of Taonga and presentation of Taonga will be held in-person at a venue deemed appropriate by the Pākōwhai Organising Group.



### Sample Participation Form

*This is for participants who do not have access to the [2024 Pākōwhai Registration Form](#)*

I understand that the contact details I provide will remain confidential to the Pākōwhai Organising Group and not be made available in any form to the public.

First Name:

Last Name:

Address:

Town:

Post Code:

Marae/ Pā:

Hapu:

Phone:

Email:

I would like to participate in one (1) of the following sections

Section	Age	Tick ✓
<b>Reo Mokopuna</b>	Age 3 to 5 years	
<b>Reo Tamariki</b>	Year 1 to 6	
<b>Reo Rangatahi</b>	Year 7 to 10	
<b>Reo Pakeke</b>	Year 11 to Adult	

I accept paying a non-refundable Pākōwhai Participant fee of \$20.00

**To:** Te Nehenehenui

**Account Number:** 03-0442-0037070-025

**Code:** PK2024

**Reference:** (Your Name i.e) P PĀKŌWHAI

I understand that by signing this form I agree that I will:

- Comply with the rules of the Pākōwhai Oratory Summit.
- Confirm that my Mihi is largely my original work.
- Accept and respect that decisions of the Pākōwhai Judging Panel are fair and final; and
- Agree to the use of my name and image for promotional and marketing by the Pākōwhai Oratory Summit Group as a participant and/or award recipient.

**Participant Signature:**

**Date:**

## **Adjudication & Judging Brief**

The Pākōwhai Oratory Summit encourages participants to:

- a) Have the self-confidence and self-assurance to be upstanding and speak in front of an audience and other Pākōwhai participants.
- b) Express themselves in their prepared speech on a topic determined by the Pākōwhai Organising Group.
- c) Draw on their emotions and usage of their physical expressions while presenting their Mihi or Karanga to further portray and enhance their view.
- d) The use of te Reo o Maniapoto with fluency and belief
- e) The use of humour when appropriate is encouraged, but not compulsory.

Pākōwhai aims to provide a positive and supportive environment for their public oratory skills to develop for the overall wellness of te reo o Maniapoto.

### **Participant Timeframe**

A participant will speak for not more than eight (8) minutes, inclusive their Waiata Tautoko (Support Song).

### **Timekeepers**

Timekeepers are responsible to manage the timing for each participant, so all participants receive the same timeframe to speak. Each participant is allocated an eight (8) minute delivery time to present their Mihi and Waiata Tautoko (Support Song). A bell ring will sound at seven (7) minutes to alert each participant that their time is nearing the eight (8) minute time slot.

The Timekeeper will start the stopwatch at the first utterance of the participant and stop at the conclusion of the participant's final word. If the participant exceeds the designated timeframe one (1) point will be deducted from the participant's final score for every 10 seconds over eight (8) minutes.

### **Spontaneous Topic**

The Participant is handed a piece of paper with a 'topic' written on it and has five (5) minutes to prepare an impromptu speech. The five (5) minute timeframe starts once the participant receives the paper with the topic written on it.

Participants will have a minimum of one (1) minute to speak about the topic and no longer than five (5) minutes.

### **Score Sheets**

Attached are the score sheets for each participant along with the Head Judge's Summary sheet. This will also be accompanied by the Timekeepers Report Sheet that will advise of any penalty points (if any) to be deducted from the Judge's Score Sheet.

Thank you for your valuable time to assist with Pākōwhai. Your assistance is appreciated.

### Judge Score Sheet

*This form is an example only. Judges will enter the scores of each contestant using an online system.*

<b>Ingoa</b> (Participant Name):	
<b>Wāhanga</b> (Section) Reo Mōkōpuna, Reo Tamariki, Reo Rangatahi, Reo Pakeke	
<b>Kaupapa</b> (Topic)	

A benchmark or a **minimum of 80** points and a **maximum of 100** marks are awarded for each participant. No half marks are permitted. Each point deducted shall be justified and solution focused.

<b>Ngā Wāhanga Kōrero</b>	<b>He Māka (Mark)</b>
Te Whakatakoto o te Reo (Structure/Grammar)	/ 100
Te Whakahua o te Reo (Pronunciation) i.e., tāto(u) vs tātau/tatau etc	/ 100
Te Whakaputa o te Reo (Voice projection)	/ 100
Te Reo o te tinana (Physical gestures)	/ 100
Te Māramatanga o te Reo (Speech clarity)	/ 100
<b>NGĀ TATAU (Total Marks):</b>	
<b>He Kupu nā te Kaiwhakawā (Judge's Comments):</b>	

I verify that the marks I have awarded, and the comments I have afforded are a true reflection of my professional view.

**Judge's Signature:**

**Date:**

