

Te Whakawātanga – 2010**Hiranga Te Reo Rangatira (93009)**

Te Wāhanga Tuatahi (i) He Mātakitaki, he Whakarongo	Section One (i) Watching, Listening	
WHAKAWĀTANGA	JUDGEMENT	
<p>Kua tāutungia e te tauira nga kaupapa matua o te whakaaturanga nei:</p> <p>Narrator</p> <p><i>Ko te whare pupuru tāonga e kiia nei ko tō tātou kāinga. He hui anō kua karangahia e ia kei raro i te kaupapa o Matariki te tau hou Māori. Kia whakanuia tēnei wāhanga o te tau kua whakatūria ētahi hui hei whakaatu i nga manu tioriori, i nga reo reka o te ao Māori, i nga mahi a o tātou tipuna anō hoki.</i></p> <p><i>Hei timatanga ake, anei te kōrero a o tātou tipuna mō te putanga ake o ngā whetū o Matariki ki runga i te rangi...</i></p> <p>Te Haneko Kurapa (Kaikōrero 1)</p> <p><u>Te pakiwaitara o Matariki e ai ki a ia.</u></p> <p>Ko Matariki. Ka mutu te wehenga atu a Tane i ōna pakeke ka noho ia, ka titiro ki runga ki te uma o tana papa. Kahore he marama i tēra wā he whetū. Ka noho pōuri a Tane ka kōrero ia ki tana papa mehemea ka taea e ia te haere ki te mahi whakaatu whetū nei. I tohu atu tana papa, anei te wāhi haere koe...</p> <p>Narrator</p> <p><i>Ko Haneko tētehi o nga kaimahi o Te Papa. Pēra ki nga whaikōrero e whai ake nei kei te marama rawa a Te Papa ki nga whakahirahiratanga o Matariki. Ehara i te mea mō tātou te iwi Māori anake engari mō te motu whānui puta noa. Heoi anō he taonga nui tēnei momo mātauranga mō te hunga rangatahi me kī ko rātou e noho tonu ana ki nga tāone nunui.</i></p> <p>Ihaia Biddle (Kaikōrero 2)</p> <ul style="list-style-type: none"> • te whakanui i te tau hou • te whakatipu kai • te rerekē hoki o tēna iwi, o tēna iwi me nga rātou mahi whakanui • te kaha hoki o Te Papa te āwhina mai mō tēnei kaupapa. <p>Hema Temara (Kaikōrero 3)</p> <ul style="list-style-type: none"> • he kaupapa pai ki Te Papa Tongarewa • hei whāinga mō nga rangatahi kāore i tipu ake i te wā kāinga • he pai hoki mō te rangatahi e noho ana ki nga tāone nui pēra ki te Whanga nui a Tara / Akarana • hei mātauranga, hei whakapakari tonu i a rātou • te haerenga mai a Hohepa Kereopa kia kōrerohia nga kōrero a nga poropiti. <p>‘mā te manaaki i te hunga tika ka kake te pā’</p> <ul style="list-style-type: none"> • Nga tamariki kāore i te mōhio ki te whakatakoto i ō rātou kōrero, whakaaro. • Ko te āta whakarite i te huarahi kei mua kia āta whai i tā rātou i tumanako ai. • Nga kaupapa a Matariki ki te Papa Tongarewa, i timata kē ai e toru tau ki muri. 	<p>Notes will show how the candidate has identified associated themes and events from the viewing.</p> <p><i>(8 or more events noted = 8 marks)</i></p>	

<ul style="list-style-type: none"> • I haere ki te marae o Pipitea, te kite atu i nga mahi whakanui ki reira. • I whakatūhia nei nga kaupapa mō nga kaumātua. • Hei āwhina i nga rawakore. • Te whakatūtū i nga haki. • Nga mahi toi mā te rangatahi. • Kia hoki mai ki nga rangatira o Te Papa me te whakahāngai mahi hoki o Matariki ki nga mahi a Te Papa. • Te rapu i nga tāngata e mātau ana ki nga kaupapa o Matariki hei whakahaere i ētahi wāhanga. • Pou Temara / Hohepa Kereopa. • Te mahi ngātahi i nga ratonga kawanatanga – Te Taura Whiri / Te Tāhuhu O Te Mātauranga. 		
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Judgement Statement

Te Wāhanga Tuatahi (ii) He Kōrero	Section One (ii) Speaking	Ngā Māka
WHAKAWĀTANGA	JUDGEMENT	
<ul style="list-style-type: none"> • E mōhio pai ana ki tāna i kōrero ai. Maringi noa mai ana te kōrero, ā, kāore he paku raruraru. • Mārama ana, tau tika mai ana hoki te whakatakoto o ngā kōrero. • Mārama ana, wana ana hoki te whakahua mai o nga kōrero ki te hunga whakarongo. • Pakeke ana te whakamahi i nga kupu hōu, nga kupu hōhonu. He rawe hoki te mita. • E tika ana te whakamahi i ngā kīwaha, i ngā whakataukī, i ngā whakanikonikotanga reo katoa. 	<ul style="list-style-type: none"> • Knows the subject well. Fluent, effortless, confident. • Clear, well-structured development, easy to follow. • Enunciates clearly, reports enthusiastically, engages the listener. • Maturity of language is evident in the use of sophisticated grammar, in the breadth of vocabulary, and through clear enunciation. • Appropriate use of idiom, proverb or other language enhancements. 	7–8
<ul style="list-style-type: none"> • Autaia tonu ana. Ka kitea e tāea ana, e pakari ana. • Mārama ana te nuinga o te whakatakoto kōrero. • E pai ana te mārama mai o te kōrero, te rere hoki o te whakahua ēngari ka tapepe tonu, ka hapa tonu i ētahi wā. • Mārama ana te kite atu e autaia tonu ana te matatau ki te reo, aa, hei ētahi wā rite tonu ana ki te tangata i pakeke mai ki te reo. • Kei reira ngā whakanikonikotanga i ētahi wā. 	<ul style="list-style-type: none"> • Reasonably conversant with the subject, is fluent. • Report development has adequate structure. • While meaning is clear and speed is appropriate, there are minor language flaws and a lack of expression or conviction. • Clearly a competent speaker of Māori language, occasionally demonstrating native speaker fluency. • Occasional attempts to enhance language. 	5–6
<ul style="list-style-type: none"> • He autaia tonu engari e whāiti ana te titiro. • Mārama ana te nuinga o te whakatakoto ēngari ko ngā wāwāhanga kāore i te mārama. • E pai ana te kaha mai o te reo ēngari he tetetete, he pōrori i ētahi wā, ā, uaua ana tērā te whai atu. • Ahakoa ka hapa tonu te reo i ētahi wā, he ngawari tonu te whai mārama ai. 	<ul style="list-style-type: none"> • Fairly fluent, but subject is treated narrowly. • Substance is evident but structure is weak. • Clear voice, but hesitant and unsure in places, resulting in difficulties for the listener. • While there are occasional fluency issues, these do not in themselves present major language problems. 	3–4

<p style="text-align: center;">Te Wāhanga Tuarua He Whakamāoritanga / He whakapākehātanga</p>	
The Māori Language	Te Reo Māori
<p>Timoti Karetū Why does the Māori world pay such scant regard to its language?</p> <p>No doubt all the platitudes employed over the years will be resorted to – that is, my grandparents (ancestors) were beaten for speaking Māori at school. Consequently they disapproved of my parents speaking Māori which is the reason why I, in my turn, do not know the language.</p> <p>Or perhaps, the response is because of the way the Māori has been repressed and suppressed by the Pākehā, the Māori no longer cares.</p> <p>Or, again, the language serves me little purpose as I become more involved in the world at large, the world of the non-Māori.</p> <p>These are all the responses one constantly hears, but I am of the opinion that all of these are avoiding the real issue.</p> <p>Now, let us return to the words of my ngeri which I employed to preface these comments:</p> <p>‘We, the Māori world, stop being lazy and apathetic, for it might take the Pākehā to keep our language alive’.</p> <p>That is a real fear I have within me, the fact that the Pākehā might say, ‘speak it this way, Māori, speak it that way, Māori’, when it comes to our language. For too long the Pākehā has done that and it must cease forthwith.</p> <p>The Pākehā are not being told to become involved in Māori language issues, because there are quite a number who have reached a high level of fluency in our language and I congratulate them for their initiative. But, in the final analysis, this language will survive because of Māori, it is the Māori who must retain it, albeit it is a decision that the Māori world really must take.</p> <p>For what greater embarrassment and shame can there be than that the Pākehā speaks Māori, the Māori speaks English and yet has no comprehension of his / her own language?</p> <p>No doubt some Māori will take umbrage and be angered by these remarks I have made, but I remain unconcerned, for the truth cannot be denied!</p> <p>The Māori world is preoccupied with English because his / her physical well-being depends on it.</p> <p>The Māori world is also preoccupied with finding scapegoats, and while continuing to lay the blame elsewhere, the Māori language continues its decline.</p> <p>These cannot be used as excuses for not caring. If there is no interest in the language, admit it, but stop lying about it.</p> <p>I state that the biggest enemy that the Māori language has is the Māori world itself, it is not the Pākehā. Why am I of this opinion? Here are my reasons!</p>	<p>Timoti Karetū He aha te ao Māori e kore nei e aro mai ki tōna reo?</p> <p>Kāore e kore ka puta katoa ngā kōrero kua hia tau kē nei e puta mai ana, arā, i patua ōku tīpuna he kōrero Māori nō rātou i te kura. Nā tērā āhua kāore rātou i whakaae kia kōrero Māori ōku mātua, ā, me te aha anō, anei ahau e kūare atu nei ki te reo.</p> <p>Arā kē rānei te paremata, nā te tāmi, nā te āpuru mai a te ao Pākehā i te ao Māori kua kore noa iho te ao Māori i aro ake.</p> <p>Arā kē atu anō rānei, kāore he hua o tēnā reo ki a au i a au e uru kaha nei ki te ao whānui, ki te ao o tauwi.</p> <p>Koinei katoa nga whakautu e rangona auau ana engari ki tōku whakaaro, ki tāku mātakitaki e karo katoa ēnei i te tino ngako o te pātai.</p> <p>Tēna koe, kia hoki noa ake tātou ki nga kupu o taku ngeri i waiho nei e au hei wāhi i ēnei kōrero: ‘E tātou, e te ao Māori, kāti rā te taupiore, te māikoiko kei reira kē mā te Pākehā tō tātou reo e pupuri’.</p> <p>He tino matakū tērā nō roto i a au, arā, te riro mā te Pākehā kē tātou e kī mai me pēnei kē Māori, me pērā kē Māori mō te āhua ki tō tātou reo. Kua roa te Pākehā e pēnei mai ana nō reira me kāti i konei.</p> <p>Ehara tēnei i te kī ki te Pākehā kia kaua e whai mai, kia kaua e eke mai ki te waka o te reo Māori nā te mea he nui tonu ngā Pākehā kua eke ki ōna taumata o tō tātou reo, ā, ka nui ngā mihi ki a rātou i aro mai engari i te mutunga iho mā te Māori anō tēnei reo e ora ai, mā te Māori anō tēnei reo e pupuri kia ū, kia ita, otirā he whakatau tērā kia tino whakatauhia e te ao Māori.</p> <p>Kei hea kē hoki te rori, te ngaringariā i tua atu i tērā o te riro ko Pākehā e kōrero Māori, ko Māori e kōrero Pākehā me te kore anō nei hoki e paku marama o Māori ki tōna ake reo?</p> <p>Kāore e kore ka tutū te puehu, ka puku te rae o ētahi Māori i ēnei kōrero āku engari hei aha māku nā te mea ko te tika anō te tika!</p> <p>Warea kē ana te ao Māori ki te reo o tauwi hei reo matua mōna nā te mea e ahu mai ana i reira te orange tinana.</p> <p>Warea kē ana hoki te ao Māori ki te uapare i tētahi kē noa atu, ā, i a ia e warea nā ki te uapare ko te reo Māori tēnā e ngaro haere nā, e ngaro haere nā.</p> <p>Kua kore i taea ērā takutakunga te waiho hei take i kore ai e tahuri mai. Menā kāore i te pīrangi mai ki te reo kī mai engari kaua e noho noa mai i konā patu taringa mai ai kēā mai ai.</p> <p>Ko au e kī ana ko te hoariri matua o te reo Māori ko te ao Māori tonu, ehara kē i te ao Pākehā. He aha au i whakatau pēnei ai? Kāti, anei!</p> <p>He pēnei te mau tonu o te reo Māori i te mate nei. Ka pā te mate ki te tangata ka kimihia te orange e ora ake taua tangata i taua mate rā.</p>

The survival of the Māori language is comparable to a sickness. When one is affected by an illness, one seeks the correct treatment that will help one recover from the affliction concerned.

Likewise the Māori language. If it is to survive for all time, it has to be spoken. If the Māori world were to accept this basic premise there would be no reason for anxiety, trepidation and fear, but one would rest easy.

For a language to survive it must have speakers, for if a language is not spoken it will not survive. One does not have to be all that learned to realise how true that statement is!

However, despite the Māori world's knowing, realising and appreciating that fact, the Māori still persists in speaking English, as though by doing so the Māori language will survive. What greater delusion is there than that?

The principal issue to be decided by the Māori is either yes or no, he / she has a strong desire to see the language survive. Once that decision has been made, then set about bringing that decision to fruition. If the response is positive, go to one of the many places where the language is taught, and persevere until one has gone as far as one can within one's capabilities.

If the response is negative, do not hinder the progress of those actively involved in the retention of the language. Let them continue to progress while others stand off to the side, to look on, to marvel at, or to pursue that which they wish.

Waihoki ko te reo Māori. E ora ai hoki haere ake nei, haere ake nei me kōrero. Ki te tahuri te ao Māori ki te pērā kua kore i hopo, i mānatunatu te wairua, kua kore i mauri rere engari ia kua mauritau.

E ora ai tēnei mea te reo me whai kaikōrero, ki te kore hoki te reo e kōrerotia e kore hoki e ora. Ehara i te mea me tohunga rawa te tangata e mōhio ai ia ki te tika o taua kōrero!

Engari ahakoa te mātau, te mōhio, te mārama o te ao Māori ki tērā whakaaro ka warea tonu a Māori mā ki te kōrero Pākehā anō nei mā reira kē te reo Māori e ora ai. Kei hea kē nei te mutunga mai o te pōhēhē i tua atu i tērā?

Ko te mea nui kē mā te ao Māori e whakatau āe rānei, kāore rānei e tino hiahia ana ia kia ora tonu tēnei reo. Ka oti ana tērā take te whakatau hei ereira whakatutuki ai i tāna i whakatau ai. Menā āe, haere ki tētahi o ngā wāhi huhua e whakaakona nei te reo, ā, ka whai kia ekea noatia ōna taumata ka taea e tēnā, e tēnā.

Menā kāore, pōuri ake, kaua e whakapōrearea mai i te hunga e kaha nei te whai kia mau. Tukuna rātou kia ahu whakamua ko koe ki te taha whātaretare atu ai whakamīharo atu ai, whai ai rānei i tāu i pai ai.

Judgement Statement

<ul style="list-style-type: none"> The translation is comprehensive. There is a recognisable insight into the norms and idioms of the target culture. 	<ul style="list-style-type: none"> Kaore he tino hapa e kitea atu. 	7–8
<ul style="list-style-type: none"> The translation is perceptive. There are elements of a perception beyond the syntax, grammar, and lexicon. General conventions of text formation pertinent to the target culture are observed. 	<ul style="list-style-type: none"> He paku noa iho nga hapa. 	5–6
<ul style="list-style-type: none"> The translation is comprehensible. Target language syntax, grammar, and lexicon are adhered to. 	<ul style="list-style-type: none"> He hapa e kitea atu. Kaore hangai kit e kaupapa. 	3–4

Te Wāhanga 3 He Tuhituhi Kōrero	Te Wāhanga 3 He Tuhituhi Kōrero	Ngā Māka
WHAKAWĀTANGA (a)	WHAKAWĀTANGA (a)	
<ul style="list-style-type: none"> He wairua Maori. He hanga kōrero huhua. He hanga kōrero tika. Kei te kite atu i tōna kaha ki te whāwhā i ngā āhuatanga huhua o te reo. He kaha nōna ki te whakanikoniko i āna kōrero ki te kīwaha, whakataukī, te aha rā, te aha rā. 	<ul style="list-style-type: none"> He tūranga tūturu tōna mo tana kaupapa. Kua whai whakaaro motuhake, whakaaro kē atu rānei. Kei te hāngai pū ngā kōrero ki te kaupapa. He tauira maha hei taunakitanga tautoko. Kua tika tonu tana whakaraupapa whakaaro; he tīmatanga e hopu nei te kaipānui, he whakamutunga whakapakepake hoki. Kua whakamaua te kaipānui. 	7–8
<ul style="list-style-type: none"> He wairua Maori. He hanga kōrero huhua. He hanga kōrero tika. Kei te kite atu i tōna kaha ki te whāwhā i ngā āhuatanga huhua o te reo. Kei te whakanikoniko i āna kōrero i ētahi wā. 	<ul style="list-style-type: none"> He tūranga tōna mo tana kaupapa. Kua whai whakaaro motuhake i ētahi wā. Kei te hāngai ngā kōrero ki te kaupapa. He tauira hei taunakitanga tautoko. Kua tika tana whakaraupapa whakaaro. 	5–6
<ul style="list-style-type: none"> He hanga kōrero tika. Kei te āhei ia ki te whāwhā i ngā āhuatanga o te reo. Kei te whakanikoniko i āna kōrero i ētahi wā. 	<ul style="list-style-type: none"> He tūranga tōna mo tana kaupapa. Kua whai whakaaro motuhake i ētahi wā. Kei te hāngai ngā kōrero ki te kaupapa. He tauira hei taunakitanga tautoko. Kua tika tana whakaraupapa whakaaro. 	3–4
<ul style="list-style-type: none"> He hanga kōrero tika. Kei te āhei ia ki te whāwhā i ngā āhuatanga o te reo. Kāore ano kia whai whakaaro motuhake. Kei te whakaniko i āna kōrero i ētahi wā. 	<ul style="list-style-type: none"> He tūranga tōna mo tana kaupapa. Kei te hāngai ngā kōrero ki te kaupapa. He paku noa iho te taunakitanga tautoko. He āhua makihoi te raupapa whakaaro. 	1–2