

Te Reo Māori NCEA Level 3

AS91650: Whakarongo kia mōhio ki te reo o te ao whānui

PRACTICE or SUMMATIVE ASSESSMENT ACTIVITY

Ngā mihi ki Tina Mihaere-Rees (kaiako reo Māori i te kura tuarua mō ngā Kōhine o Pōneke), nāna tēnei ngohe i takoha mai hei rauemi mā ngā kaiako o Ako Panuku

KAUPAPA: **Te Mauri o te Whariu Pākauroharoha**

TE ROA: **1 hour**

NGĀ TOHUTOHU:

1. The audio text for this practice activity is entitled “Ko Tēhea Momo Wānanga?”. Ensure you are able to access the audio for this practice activity, [here](#).
2. To help prepare students for the practice activity, use the [Kupu Taka](#).
3. Distribute the [Student Answer Sheet](#) provided below in hardcopy or create an e-copy version via a digital platform (e.g., Google Classroom).
4. Students can write on scrap paper before writing their final answer.
5. You may choose to use the audio provided or read it aloud in real time.
6. If students are using a digital platform to listen to the audio and/or complete the answer sheet:
 - a. they must only have two tabs open—the whakarongo recording (if applicable) and their answer document. They must not use an online dictionary.
 - b. they can listen to the recording at their own pace, they are permitted to pause at any point during the recording. However, they will still have 1 hour to complete the task.
7. If you choose to read it aloud, please do so in a clear slow voice in the following format:
 - a. Read the whole kōrero once. During this time, students will listen and not write.
 - b. Read each passage three times. Allow students time to write after the reading of each passage.
 - c. Read the whole kōrero again at the end. Ensure they have adequate time to complete the answers.
8. Students must hand in their answer sheet (if hardcopy) or submit their digital answer sheet at the end of the hour.
9. Students must respond in English.



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10. See [here for clarifications](#) relating to this standard.
11. You can use this as a practice assessment, if this is the case, you could allow the students to mark each other's work once it is completed. If so, provide a copy of the marking schedule to students at the conclusion of the activity. Because it's used as a practice assessment, then any resulting student evidence cannot be used for summative assessment purposes.
12. You can use this as a summative assessment, if this is the case, students cannot mark each other's work. Because it's used as a summative assessment, then any resulting student evidence can be used for summative assessment purposes.

KUPU TAKA

Me ako i ēnei kupu/kōrero i te tuatahi.

kairākau	warriors, wielders, holders, experts of weaponry
kapeneihana	compensation
kaupare (-tia)	to divert
kōuru	headwaters
makihūhunu	unfair
mokorea	to be rare
motu (-hia)	to be severed, to be cut off
pakanga	war/battle
pāpuni (-tia)	to dam
Puku kau ana hoki rātou!	They've got cheek!
puna manawa whenua	artesian spring, spring from under the ground
pūnaha ohaoha	economy
Ture o te Mahi Marea	Public Works Act
turekore	illegal
whakahere	to present a sacrifice
whakarapa	unfortunate
whakatakere	riverbed
whariu	valley
whenua ipukarea	ancestral homeland

HEI PĀNUI Ā-WAHA: “TE MAURI O TE WHARIU O PĀKAUROHAROHA”

“This is a whakarongo exercise for level 3 te reo Māori called Te Mauri o Te Whariu Pākauroharoha. Listen carefully to the kōrero and answer the questions. You have one hour to complete this mahi.”

WĀHANGA 1

[Audio](#)

I ngā marama kua hipa, kua piki ake te raru i waenganui i te kāwanatanga me te hapū o Ngāti Hao e pā ana ki te whenua me ngā taonga i raro iho i te huarahi hou e rere tōtika atu ana ki te whariu o Pākauroharoha. Anei te pūrongo a Hariata Ihaka.

Ka hangaia te ara matua mai i te tāone nui o Te Whangakaipukahu e haere tōtika ana ki te raki mā te whariu o Pākauroharoha. Mā te kāwanatanga tēnei whariu e hoko i raro i te mana o te Ture o te Mahi Marea 1981. Koinei te ture kia riro ai i te kāwanatanga te whenua ki te hanga i ngā huarahi, i ngā ara tereina, i ngā hōhipera, i ngā kura hoki puta noa i Aotearoa.

Kua pāpunitia te awa o Waikōpiko e rere kau atu ana i te whariu o Pākauroharoha. Kua kauparetia hoki te awa, kia hangaia ai te ara i runga i te whakatakere o te awa.

QUESTION 1

What is the issue here? Justify your response by quoting from the text.

WĀHANGA 2

[Audio](#)

Ko te whariu ātaahua o Pākauroharoha te whenua ipukarea nō te hapū o Ngāti Hao. He maha ngā tamariki a Tāne Mahuta e noho mai ana i te rohe nei, arā, he kererū, he korimako, he pīpīwharuroa, he tuatara, he wētā. Ia rā āio, ka rangona te tio a aua tamariki. He kōrero tuku iho tā te hapū i ngā rā o mua, ko ngā kākāpō me ngā huia i noho mai nei.

I roto hoki i te wai o te awa o Waikōpiko he tuna mōmona e tereana. Ko te kūwharuwharu te ingoa tūturu o tēnei momo tuna. E ai ki te hapū, ko te awa he taonga i te mea he wāhi whakatipu mō ngā tuna. Ka kauhoe ki te kōuru o te awa, tipu ake ai. Ko te mea whakarapa kē, i ēnei rā, kua mokorea haere te kūwharuwharu, nā reira, he taonga anō hoki ki a Ngāti Hao. Mai rā anō a Ngāti Hao e tiaki ana i te kūwharuwharu. He kai, he mātauranga, he kōrero whakahirahira, he tupuna hoki ki a rātou e hāngai ana ki te mahi tiaki o tēnei momo tuna.

Kei raro iho i te whenua o te whariu ngā puna manawa whenua. I ngā rā o nehe, he tapu te wai, i te mea i tīkina e te hapū te wai mō te mahi rongoā. Āpiti atu ki tēnei mahi, he kōrero tuku iho tā ētahi o ngā mana whenua, ka tae mai ngā kairākau o te hapū ki te taha o te puna whai muri i ngā pakanga horoi ai.



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Nā reira, he wāhi tapu te whariu o Pākauroharoha. Ko te mahi hoko te pūtake o te tautohetohe i waenganui i te kāwanatanga me te hapū. Kei te pīrangi te hapū ki tētahi pūtea moni hei kapeneihana mō te ngarohanga o tō rātou whenua, ō rātou wai Māori, ā rātou taonga, me ō rātou mātauranga hoki.

QUESTION 2

What is the significance of the Pākauroharoha Valley to Ngāti Hao? Provide as much detail as you can to explain your answer.

WĀHANGA 3

[Audio](#)

Ka tū kaha tētahi kaumātua, a Te Karorotea Bell, hei māngai mō tōna hapū, ki te tautoko i tēnei kaupapa.

“E kore hoki te pūtea e whakatika i tēnei raru ki te hapū. Ko tō mātou ohoho hoki te whenua, te wai, ngā manu, ngā kararehe me ngā ngārara. Tamariki mai, rangatahi mai, pakeke mai, kaumātua mai, kua ngaro i a mātou katoa. Kua ngaro te mātauranga me ngā rauemi. Kua motuhia tō mātou hononga ki te whenua o ō mātou tūpuna. He aha e tukua ai ō mātou whenua hei whakahere mā te pūnaha ohaoha a te Pākehā? Ko te mana o te whenua, he pērā i te mana o te tangata. Ka taea e tētahi tangata te hoko tētahi atu tangata? E kāo. Ko tō mātou haepapa, ko te tiaki i ō mātou tūpuna mō ngā reanga e whai ake nei.”

QUESTION 3

Te Karorotea Bell explains Ngāti Hao’s perspective on the road. Can you explain the reasons for his sadness? Give details from his kōrero in the text to support your answer.

WĀHANGA 4

[Audio](#)

Kei te āhua hōhā te kaunihera i te hapū. Hei tā rātou, ka tū aukati te hunga Māori. Inanahi rā, kua kī mai te mea, a Andrew Hall. ‘Ko te tikanga, nō ngā marama e ono kua pahure i mutu ai tēnei mahi hanga! Nā ēnei nanakia i whakapōturi tēnei mahi whakahirahira mā te katoa o ngā tāngata e noho ana ki te rohe nei! Puku kau ana hoki rātou! He mahi makihūhunu, he mahi turekore.

Hei tērā wiki, ka hoki atu te hapū me te kāwanatanga ki te tēpu whiriwhiri, ka noho tahi, ka kōrerorero ai. Ko te tūmanako o Ngāti Hao ka whakaae kia taurite te mana o ngā tāngata me te whenua. Ko tā rātou e whakapono nā, E ai ki tō rātou pono, “Whatungarongaro te tangata, toitū te whenua”.

QUESTION 4

Who is on the other side of the argument and what is the cause of their frustration? So what is going to happen next?

Pepa Whakautu mā te Ākonga | Student Answer Sheet

Reminder: You must respond in English.

PĀTAI 1: What is the issue here? Justify your response.

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PĀTAI 2: What is the significance of the Pākauroharoha Valley to Ngāti Hao? Justify your response.

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PĀTAI 3: Te Karorotea Bell explains Ngāti Hao’s perspective on the road. Can you explain the reasons for his sadness? Justify your response..

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PĀTAI 4: Who is on the other side of the argument and what is the cause of their frustration? What is planned to happen?

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EVIDENCE/JUDGMENT STATEMENTS

Achieved Paetae	Merit Kaiaka	Excellence Kairangi
<i>Whakarongo kia mōhio ki te reo Māori o te ao whānui.</i>	Whakarongo kia mārama ki te reo Māori o te ao whānui.	<u>Whakarongo kia mātau ki te reo Māori o te ao whānui.</u>
<p>The student demonstrates a <i>general understanding</i> of spoken te reo Māori. Overall, the message being conveyed is understood.</p> <p>The student:</p> <ul style="list-style-type: none"> • understands the overall message even if there are gaps in their understanding • attempts answers to questions asked, often giving snippets of the information required • is developing active listening strategies to process information to select the most appropriate answer • is gaining confidence in being able to cope with listening to spoken te reo Māori for sustained lengths of time • can usually understand language and vocabulary up to and including level 8. 	<p>The student demonstrates a competent understanding of spoken te reo Māori. The overall message is clearly understood.</p> <p>The student:</p> <ul style="list-style-type: none"> • understands the majority of what they have heard and shows their understanding by responding appropriately (i.e. by answering questions or summarising the finer points) • is able to listen for sustained lengths of time to spoken te reo Māori without finding it too stressful • has developed strategies to tackle unfamiliar words, such as looking for the base of word (e.g. hearing "whakaakona", and recognising "ako", and knowing the prefix "whaka" and the suffix containing the passive ending and working out the meaning, "taught") • can understand language and vocabulary up to and including level 8. 	<p>The student demonstrates a <u>clear and confident understanding</u> of spoken te reo Māori.</p> <p>The student:</p> <ul style="list-style-type: none"> • understands what they have heard and shows their understanding by consistently giving appropriate responses (i.e. gives thoughtful, accurate, and detailed answers) • can listen for sustained lengths of time to spoken te reo Māori • has developed successful word recognition strategies for unfamiliar words • is able to think critically about what they have heard, for example by distinguishing between facts and opinions and recognising the intentions of the speaker in different contexts • is able to consistently understand language and vocabulary up to and including level 8.



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ASSESSMENT SCHEDULE

Indicative responses are provided below. Once you have administered this assessment with students, you can modify this schedule to include any accurate yet different responses that are reflective of the achievement criteria for Achieved, Merit or Excellence.

Pātai / Question	Indicative <i>Achieved</i> responses, are suggested in the schedule below, and appear in <i>italicised text</i> .	To achieve Merit , students must first meet the <i>Achieved</i> criteria. Indicative Merit responses, are suggested in the schedule below, and appear in bold text.	To achieve Excellence , students must first meet the <i>Achieved</i> and Merit criteria. Indicative Excellence responses, are suggested in the schedule below, and appear in bold and underlined text.
1	<i>Tension / conflict has grown between the Government and local hapū (Ngāti Hao) because a road is being built through the Pākauroharoha Valley.</i>	Tension / conflict has grown between the Local Government/Council and the local hapū Ngāti Hao regarding the land and natural resources which are being affected by the road building from Te Whangakaipukahu, that runs directly through the Pākauroharoha Valley. The Crown acquired the land through the Public Works Act 1981.	<u>Tension / conflict has grown between the Crown and the local hapū Ngāti Hao regarding the land and natural resources which are being affected by the main road heading north from the town Te Whangakaipukahu. The road is being built through the Pākauroharoha Valley. The Crown acquired the land through the Public Works Act 1981, the law that has allowed the Government to take land to build roads, railway lines, hospitals and schools throughout New Zealand.</u> <u>The valley is significant to the hapū, the Waikōpiko river that runs through the valley has been dammed and diverted to allow for the building of this road on the riverbed.</u>
2	<i>The Pākauroharoha Valley is the ancestral homeland of Ngāti Hao. It's also special because of the native birds and eels, and the natural springs are significant too.</i>	The Pākauroharoha Valley is the ancestral homeland of Ngāti Hao. It's also special because of the native birds like the kākāpo and huia that used to live here, the kereru/korimako/pīpīwharau who still do and the native eels like the kūwharuwharu, used to flourish in the river	<u>The Pākauroharoha Valley is the ancestral homeland of Ngāti Hao. The valley is special because of the native birds like the kākāpo and huia that used to live here, the kereru/korimako/pīpīwharau who still do and the native eels like the kūwharuwharu, used to flourish in the</u>



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		but now they are a rare sight. It's also significant because of the <i>natural</i> artesian springs that run underground.	<u>Waikōpiko river but now they are a rare sight. This eel is an important species to Ngāti Hao who have had a relationship of kaitiakitanga with these tuna, they are a source of kai, and there is important kōrero in the hapū about their conservation. It's also significant because of the <i>natural</i> artesian springs that run underground, that was used for rongoa and for warriors to bathe and cleanse in after battle. The hapū is seeking compensation for the loss of the land, the water, the natural resources and their traditional knowledge</u>
3	<i>The loss of these treasures is sad to children, young people, adults, elders alike. With the loss of the resources comes the loss of the knowledge.</i>	<i>The loss of these treasures is profoundly sad to children, young people, adults, elders alike. With the loss of the resources comes the loss of the knowledge. The land, the water, the birds, the animals and the insects are of much value</i>	<i>The loss of these treasures is profoundly sad to children, young people, adults, elders alike. With the loss of the resources comes the loss of the knowledge. There is no amount of money that can fix the damage for his hapū. The land, the water, the birds, the animals and the insects are of much value. The severing of our ties to this land of our ancestors is sad, the mana of the land is the same to us as the mana of a person.</i>
4	<i>The council are on the other side of the argument and they are getting annoyed with Māori.</i>	<i>The council are on the other side of the argument and they are getting annoyed with Māori, who they think are blocking / holding up the process. The hapū and the council are going to meet.</i>	<i>The council are on the other side of the argument and they are getting annoyed with Māori, who they think are blocking / holding up the process which should have been finished six months ago. The hapū and the council are going to meet next week to negotiate</i>

