

## Mahere Aromatawai / Assessment Schedule – 2013

### Te Reo Māori: Pānui kia mōhio ki te reo Māori o te ao whānui (91652)

#### Assessment Criteria

Paetae	Kaiaka	Kairangi
<p><i>Pānui kia mōhio ki te reo Māori o te ao whānui</i></p> <ul style="list-style-type: none"> <li>• ka tautohu i te pūtake o te tuhinga me ngā nuka reo</li> <li>• ka wetewete i ngā kōrero pono, i ngā whakaaro me ngā whakatau i roto i te tuhinga.</li> </ul>	<p><i>Pānui kia mārama ki te reo Māori o te ao whānui</i></p> <ul style="list-style-type: none"> <li>• ka whakamārama i te pūtake o te tuhinga</li> <li>• ka whakamārama i te kaupapa matua o te tuhinga.</li> </ul>	<p><i>Pānui kia mātau ki te reo Māori o te ao whānui</i></p> <ul style="list-style-type: none"> <li>• ka kōtui i ngā ariā matua o te kaituhi, o te tuhinga rānei</li> <li>• ka parahau i ōna whakaaro mō te kaupapa matua.</li> </ul>

#### Evidence Statement

Expected coverage		
Achievement	Achievement with Merit	Achievement with Excellence
<p>A response that reflects reading and understanding text in an unfamiliar context will:</p> <ul style="list-style-type: none"> <li>• identify the purpose and language features of the text</li> <li>• distinguish the facts, opinions, and conclusions within the text.</li> </ul>	<p>A response that reflects reading and convincingly understanding text in an unfamiliar context will:</p> <ul style="list-style-type: none"> <li>• explain the purpose of the text</li> <li>• explain the main theme of the text.</li> </ul>	<p>A response that reflects reading and perceptively understanding text in an unfamiliar context will:</p> <ul style="list-style-type: none"> <li>• integrate the main ideas of the text</li> <li>• justify their opinions of the main theme.</li> </ul>

Part of task	Ngā whakautu – Evidence for task	
(a)	P3	<p>I ahu mai tōna mana i ngā atua, pērā i a Tāwhirimātea.  <i>OR</i>                      He tohunga ia, he mōhio tōna ki ngā karakia.  <i>OR</i>                      Nā āna mahi mākutu i matakū te iwi ki a ia.</p> <p><b>Note:</b> Origin or traits concepts are generally explained in their <b>own words</b>, or text “cited or referenced” from the passage appropriately, with ONE specific example to substantiate explanation given.</p>
	P4	<p>I ahu mai tōna mana i ngā atua, i a Tāwhirimātea, i a Tangaroa mā.  <i>OR</i>                      He tohunga ia, he mōhio tōna ki ngā karakia whakaora mate me ngā karakia whakamākutu.  <i>OR</i>                      He rongonui āna mahi mākutu i te rohe, nā whai anō i matakū te iwi ki a ia.</p> <p><b>Note:</b> Origin or traits concepts are generally explained in their <b>own words</b>, or text “cited or referenced” from the passage appropriately, with TWO specific examples to substantiate explanation given.</p>
	KK5	<p>I ahu mai tōna mana i ngā atua, i a Tāwhirimātea, i a Tangaroa mā. I taea e ia te whakahau i te taiao, “ka waipuketia te whenua” i ana tohutohu.</p> <p><b>Note:</b> Origin or traits concepts are generally explained in their <b>own words</b>, or text “cited or referenced” from the passage appropriately, with THREE specific examples to substantiate explanation given.</p>
	KK6	<p>I ahu mai tōna mana i ngā atua, i a Tāwhirimātea, i a Tangaroa mā. I taea e ia te whakahau i te taiao, “ka waipuketia te whenua” i ana tohutohu. Ka karanga ki te atua o te moana, ā, ka ū mai tētahi tohorā.</p> <p><b>Note:</b> Origin or traits concepts are generally explained in their <b>own words</b>, or text “cited or referenced” from the passage appropriately, with FOUR specific examples to substantiate explanation given.</p>
	KR7	<p>I ahu mai tōna mana i ngā atua, i a Tāwhirimātea, i a Tangaroa mā. I taea e ia te whakahau i te taiao, “ka waipuketia te whenua” i ana tohutohu. Ka karanga ki te atua o te moana, ā, ka ū mai tētahi tohorā. Āpiti atu he tini tāngata i hinga ai i āna mahi mākutu, ā, he whānui tōna rongonui i te takiwā.</p> <p><b>Note:</b> Comprehensive integration of Te Tahī o Te Rangī’s inherent traits, powers, deeds, widespread reputation explored with sound reasoning <i>AND</i> substantiated evidence given to support response.</p>
	KR8	<p>I ahu mai tōna mana i ngā atua, i a Tāwhirimātea, i a Tangaroa mā. I taea e ia te whakahau i te taiao, “ka waipuketia te whenua” i ana tohutohu. Ka karanga ki te atua o te moana, ā, ka ū mai tētahi tohorā. Āpiti atu he tini tāngata i hinga ai i āna mahi mākutu, ā, he whānui tōna rongonui i te takiwā. Ka mutu, ka wehi te iwi katoa ki a ia, anō nei he atua.</p> <p><b>Note:</b> Comprehensive integration of Te Tahī o Te Rangī’s inherent traits, powers, deeds, widespread reputation fully explored with sound reasoning <i>AND</i> substantiated evidence given to embellish response.</p>

(e)	P3	Mōhio ai te iwi e whakarite ana te tohunga i āna mahi. <b>Note:</b> Sequential sequence of events is generally explained in their own words, or text “cited or referenced” from the passage, with reference to <i>EITHER</i> preparations <i>OR</i> the act of eventual witchcraft.
	P4	Mōhio ai te iwi e whakarite ana te tohunga i āna mahi, he mahi mākutu. <b>Note:</b> Sequential sequence of events is generally explained in their own words, or text “cited or referenced” from the passage, with reference to <i>BOTH</i> preparations <i>AND</i> the eventual act of witchcraft.
	KK5	Mōhio ai te iwi e whakarite ana te tohunga i āna mahi, he mahi mākutu. Kātahi ka matakū rātou. <b>Note:</b> Sequential consequence of Te Tahi o te Rangi’s preparations <i>AND</i> eventually witchcraft upon the people is explained, with reference to fear <i>OR</i> dread.
	KK6	Ka mōhio te iwi e whakarite ana te tohunga i āna mahi, he mahi mākutu. Kātahi ka matakū rātou i te mea he tini tāngata i hinga ai i āna mahi mākutu. <b>Note:</b> Sequential consequence of Te Tahi o te Rangi’s preparations <i>AND</i> eventually witchcraft upon the people is fully explained, with reference to incidences of past deaths as a result of his witchcraft.
	KR7	Ka mōhio te iwi e whakarite ana te tohunga i āna mahi, he mahi mākutu. Kātahi ka matakū rātou i te mea he tini tāngata i hinga ai i āna mahi mākutu. Kāore e kore ka rongō tētahi o te iwi i te tūkinotanga. <b>Note:</b> Comprehensive overview of the impact of Te Tahi o Te Rangi’s witchcraft on the people. The response refers specifically to the people’s awareness of impending cruelty, ill-treatment, or death.
	KR8	Ka mōhio te iwi e whakarite ana te tohunga i āna mahi, he mahi mākutu. Kātahi ka matakū rātou i te mea he tini tāngata i hinga ai i āna mahi mākutu. Kāore e kore ka rongō tētahi o te iwi i te tūkinotanga. Nā te tapu o te toka, tē taea te aha, kua hemo te tangata. <b>Note:</b> Comprehensive overview of the impact of Te Tahi o Te Rangi’s witchcraft on the people. The response refers specifically to the people’s awareness of impending cruelty, ill-treatment, or death <i>AND</i> makes reference to the collective powers of the sacred altar and his witchcraft. The response also integrates the implication of the people being unable to escape the wrath of Te Tahi o Te Rangi.

(i)	P3	<p>I hōhā te iwi ki te tohunga nā āna mahi mākutu.</p> <p><b>Note:</b> The initial plot concept is generally explained in their <b>own words</b>, or text “cited or referenced” from the passage, with reference to how annoyed the people were with the tohunga and his witchcraft.</p>
	P4	<p>I hōhā te iwi ki te tohunga nā āna mahi mākutu. Nō reira, i toko ake te whakaaro kia whakarere i a ia.</p> <p><b>Note:</b> The initial plot concept is generally explained in their <b>own words</b>, or text “cited or referenced” from the passage, with reference to how annoyed the people were with the tohunga and his witchcraft <i>AND</i> how this leads to the idea to forsake him).</p>
	KK5	<p>I hōhā te iwi ki te tohunga nā āna mahi mākutu. Nō reira, i toko ake te whakaaro kia whakarere i a ia. I whakaritea te haerenga ki Whakaari hopu tītī ai, he mahi tīnihanga.</p> <p><b>Note:</b> The crux and eventual ploy to deceive the tohunga is unfolded in the explanation, with reference to the trip, the island, and mutton-birding.</p>
	KK6	<p>I hōhā te iwi ki te tohunga nā āna mahi mākutu. Nō reira, i toko ake te whakaaro kia whakarere i a ia. I whakaritea te haerenga ki Whakaari, hopu tītī ai, he mahi tīnihanga. I pōhēhē a Te-Tahi-o-te-rangi i te haere ia hei tohunga mō te iwi.</p> <p><b>Note:</b> The crux and eventual ploy to deceive the tohunga is unfolded in the explanation, with reference to the trip, the island, and mutton-birding, <i>AND</i> how the tohunga was led to believe his role was to perform incantations to ensure a successful catch.</p>
	KR7	<p>I hōhā te iwi ki te tohunga nā āna mahi mākutu. Nō reira, i toko ake te whakaaro kia whakarere i a ia. I whakaritea te haerenga ki Whakaari hopu tītī ai, arā, he mahi tīnihanga. I pōhēhē a Te-Tahi-o-te-rangi i te haere ia hei tohunga mō te iwi. E ai ki ngā tikanga me kua te toto o te tohunga e maringi koinei te take i pērā ai te iwi.</p> <p><b>Note:</b> The crux and eventual ploy to deceive the tohunga is fully discussed, with an integrated explanation that <b>involves</b> references to the true intentions of the people <i>AND</i> the eventual realisation that traditional rites prohibited death by bloodshed. <b>As a result</b>, the people resorted to ostracising the tohunga by forsaking him to a life of solitude.</p>
	KR8	<p>I hōhā te iwi ki te tohunga nā āna mahi mākutu. Nō reira, i toko ake te whakaaro kia whakarere i a ia. I whakaritea te haerenga ki Whakaari hopu tītī ai, arā, he mahi tīnihanga. I pōhēhē a Te-Tahi-o-te-rangi i te haere ia hei tohunga mō te iwi. E ai ki ngā tikanga me kua te toto o te tohunga e maringi koinei te take i pērā ai te iwi. I whakamakere rātou i a ia, ā, kia waiho mā te mokemoke ia e patu, kua mā te rākau a te riri.</p> <p><b>Note:</b> The crux and eventual ploy to deceive the tohunga is <b>fully</b> discussed, with an integrated explanation that involves references to the true intentions of the people <i>AND</i> the eventual realisation that traditional rites prohibited death by bloodshed. <b>As a result</b>, the people resorted to ostracising the tohunga by forsaking him to a life of solitude, <b>in addition to</b> integrating the philosophical moral of the story.</p>

(o)		The following answers <b>must</b> be correct word-for-word: (i) Ū ana ngā waka ki te moutere. (ii) Ka karanga ki a Tangaroa. (iii) Taro kau iho, ka puta mai tētahi ika nui.
	KK5	TWO correct responses provided.
	KK6	THREE correct responses provided.

(u)		(i) We will wake you. (ii) The tribe / the people / were in total agreement. ( <i>or equivalent – “Iwi” must be translated into English</i> ) (iii) It is forbidden to shed the blood of a tohunga / It was unacceptable to murder a “priest”. ( <i>or equivalent – the use of pronouns is not permitted</i> )
	KK5	TWO correct response provided.
	KK6	THREE correct responses provided.

(h)		(i) Kāore rātou i pāngia e te tūkinotanga / Kāore rātou e pāngia e te tūkinotanga. E kore e pāngia rātou e te tūkinotanga. ( <i>or equivalent</i> ) (ii) Ehara te whare i te whare raupō. (iii) Kāore anō ngā mahi kia oti i te iwi / Kāore anō kia oti i te iwi ngā mahi. ( <i>or equivalent</i> )
	KR7	TWO correct responses provided.
	KR8	THREE correct responses provided.

<p>(k)</p>	<p>P3</p>	<p>Āe, he aroha tōna ki te iwi i te mea kāore ia i whakamate i a rātou.  <i>OR</i>                  Āe, ahakoa tā rātou mahi tinihanga i pīrangi ia ki te ngākau nui ki tōna iwi.  <b>Note:</b> The concept of Te Tahi o te Rangi demonstrating mercy towards his people despite having the powers to kill them is generally explained, citing or referencing text from the passage with purpose and relevance to the question.  <i>OR</i>                  Kāore, i te mea i tuku mākutu ia ki runga i tōna iwi.</p>
<p>P4</p>	<p>P4</p>	<p>Āe, he aroha tōna ki te iwi i te mea kāore ia i whakamate i a rātou, ahakoa i taea e ia te pērā.  <i>OR</i>                  Āe, ahakoa tā rātou mahi tinihanga i pīrangi ia ki te ngākau nui ki tōna iwi. Hei te mutunga iho, kia rangona ai tana manaaki ki tōna iwi, kaua i āna mahi mākutu.  <b>Note:</b> The concept of Te Tahi o te Rangi demonstrating mercy towards his people despite having the powers to kill them, and the people being powerless because of these powers.  <i>OR</i>                  Kāore, i te mea i tuku mākutu ia ki runga i tōna iwi, ā, ka matakū rawa rātou ki a ia.</p>
<p>KK5</p>	<p>KK5</p>	<p>Āe, he aroha tōna ki te iwi i te mea kāore ia i whakamate i a rātou, ahakoa i taea e ia te pērā. I hiahia te taniwha ki te huripoki i ngā waka kei mate te iwi, engari kāore te tohunga i whakaae.  <b>Note:</b> The concept of Te Tahi o te Rangi demonstrating mercy towards his people despite having the powers to kill them, and the people being powerless because of these powers. The response makes reference to the tohunga forbidding the taniwha from overturning the vessel.  <i>OR</i>                  Kāore, i te mea i tuku mākutu ia ki runga i tōna iwi, ā, ka matakū rawa rātou ki a ia. Koirā te kōrero "tokomaha ngā tāngata i mate i ana mahi mākutu".</p>
<p>KK6</p>	<p>KK6</p>	<p>Āe, he aroha tōna ki te iwi i te mea kāore ia i whakamate i a rātou, ahakoa i taea e ia te pērā. I hiahia te taniwha ki te huripoki i ngā waka kei mate te iwi, engari kāore te tohunga i whakaae. Ko tāna, "waiho mā te whakamā e patu".  <b>Note:</b> The concept of "waiho mā te whakamā e patu" is explained in-depth by drawing upon the events that led to the utterance of the whakataukī.  <i>OR</i>                  Kāore, i te mea i tuku mākutu ia ki runga i tōna iwi, ā, ka matakū rawa rātou ki a ia. Koirā te kōrero "tokomaha ngā tāngata i mate i ana mahi mākutu". He pērā te hōhā o te iwi ki a ia i whakarērea ia ki Whakaari.</p>

(k) (cont'd)	KR7	<p>Āe, he aroha tōna ki te iwi i te mea kāore ia i whakamate i a rātou, ahakoa i taea e ia te pērā. I hiahia te taniwha ki te huripoki i ngā waka kei mate te iwi, engari kāore te tohunga i whakaae. Ko tāna, “waiho mā te whakamā e patu”. Ahakoa tā rātou mahi tinihanga i pīrangī ia ki te ngākau nui ki tōna iwi.</p> <p><b>Note:</b> The concept of tohunga’s realisation of the people’s deceit and his forgiveness of their treachery is comprehensively explained.</p> <p>OR</p> <p>Kāore, i te mea i tuku mākutu ia ki runga i tōna iwi, ā, ka matakū rawa rātou ki a ia. Koirā te kōrero "tokomaha ngā tāngata i mate i ana mahi mākutu". He pērā te hōhā o te iwi ki a ia i whakarērea ia ki Whakaari. I te mutunga iho i pīrangī ia ki te whakaiti i tōna iwi, kia "waiho mā te whakamā e patu".</p>
	KR8	<p>Āe, he aroha tōna ki te iwi i te mea kāore ia i whakamate i a rātou, ahakoa i taea e ia te pērā. I hiahia te taniwha ki te huripoki i ngā waka kei mate te iwi, engari kāore te tohunga i whakaae. Ko tāna, “waiho mā te whakamā e patu”. Ahakoa tā rātou mahi tinihanga i pīrangī ia ki te ngākau nui ki tōna iwi. Hei te mutunga iho, kia rangona ai tana manaaki ki tōna iwi, kaua i āna mahi mākutu. “Waiho hei kōrero i a tāua kia atawhai ki te iwi”.</p> <p><b>Note:</b> The concept of tohunga’s realisation of the people’s deceit and his forgiveness of their treachery is comprehensively explained <i>AND</i> the concept of the tohunga’s desire to be remembered as a man of mercy and forgiveness amongst his people, as opposed to one of witchcraft, is comprehensively explained by reference to deceit and treachery of the people and his responsive mercy.</p> <p>OR</p> <p>Kāore, i te mea i tuku mākutu ia ki runga i tōna iwi, ā, ka matakū rawa rātou ki a ia. Koirā te kōrero "tokomaha ngā tāngata i mate i ana mahi mākutu". He pērā te hōhā o te iwi ki a ia i whakarērea ia ki Whakaari. I te mutunga iho i pīrangī ia ki te whakaiti i tōna iwi, kia "waiho mā te whakamā e patu". He kino kē te ora i raro i te kapua whakamā i te mate.</p>

Kāore i whiwhi		Paetae		Kaiaka		Kairangi	
KIW 1	KIW 2	P 3	P 4	KK 5	KK 6	KR 7	KR 8
Kotahi taunaki.	E RUA ngā taunaki Paetae.	E TORU ngā taunaki Paetae.	E WHĀ ngā taunaki Paetae.	E WHĀ ngā taunaki Kaiaka.	E RIMA ngā taunaki Kaiaka.	E RUA ngā taunaki Kairangi.	E TORU ngā taunaki Kairangi.

**KIW0** = Kāore he whakautu; kāore he paku hāngaitanga.

### Ngā Whakatau Iho – Judgement Statement

	Kāore i Whiwhi	Paetae	Kaiaka	Kairangi
Ngā tatau	0 – 2	3 – 4	5 – 6	7 – 8